

**The
Reynolds Family
Association**

1634



1913

**Twenty-Second
Annual Reunion**





W. MYRON REYNOLDS, M. D.

Twenty-Second Annual Reunion

of

 **The Reynolds Family
Association**

Held at Boston, Mass.

Wednesday, August 20, 1913

The dry branches of genealogical trees
bear many pleasant and curious fruits for
those who know how to search after them.

HENRY WARD BEECHER

Officers

President

W. MYRON REYNOLDS, M. D., - - - - - *New York City*

Vice-Presidents

GEORGE W. GUARD, - - - - - *Norwich, Conn.*

WILSON C. REYNOLDS, - - - - - *East Haddam, Conn.*

HARRY C. REYNOLDS, - - - - - *Scranton, Pa.*

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JOSEPH G. REYNOLDS, - - - - - *Wickford, R. I.*

Historian and Corresponding Secretary

S. WALTER REYNOLDS, - - - - - *Pinckneyville, Ill.*

Associate Historians

HARRY C. REYNOLDS, - - - - - *Scranton, Pa.*

MRS. VIOLA A. BROMLEY, - - - - - *Brooklyn, N. Y.*

Secretary and Treasurer

HOWARD I. REYNOLDS, - - - - - *Roslyn, Pa.*

Chaplain

JOHN P. REYNOLDS, - - - - - *Bristol, R. I.*

A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants.

LORD MACAULAY

The Reynolds Family Association

FOR the first time in the history of the Association, a reunion was held in Massachusetts, it having been decided at the 1912 meeting to hold the following year's gathering in Boston, thus enabling members from the upper part of New England to attend. The business meeting and banquet were held at the Copley Square Hotel.

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President John P. Reynolds called the meeting to order at 11 o'clock. Prayer was offered by Chaplain W. Myron Reynolds.

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Minutes of last meeting read and approved.

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Report of the Treasurer

FOR THE YEAR ENDING AUGUST 20, 1913

1912		RECEIPTS						
Aug. 15.	Balance on hand,	-	-	-	-	-	-	\$55 15
1913								
Aug. 20.	Membership dues for year,	-	-	-	-	-	\$70 50	
	From sale of reports,	-	-	-	-	-	3 80	
	From sale of arms,	-	-	-	-	-	6 00	
	From sale of stationery,	-	-	-	-	-	60	
	Interest on bank deposit,	-	-	-	-	-	1 50	
								82 40
								\$137 55
1912		PAYMENTS						
Aug. 26.	Cost of reporting 1912 meeting,	-	-	-	-	-	\$8 00	
Nov. 9.	Secretary for services, 1911-12,	-	-	-	-	-	10 00	
1913								
Feb. 3.	Printing 1912 report,	-	-	-	-	-	38 00	
Aug. 20.	Printing, miscellaneous,	-	-	-	-	-	4 00	
	Postage and express,	-	-	-	-	-	8 42	
								68 42
								\$69 13

Treasurer's report accepted.

Report of the Historian

PINCKNEYVILLE, ILL., September 17, 1913.

To the Reynolds Family Association:

DEAR KINSMEN:—I was prevented from submitting my report at your meeting by circumstances beyond my control, but requested that the executive officers be authorized to receive and print it in the proceedings of the year.

November 18, 1912, Mrs. Grace Strocher Wood, New London, Mo., writes asking to trace the father of Zadock Reynolds, whose wife was Polly ———, stating that a tradition says Zadock was drowned in Lake Cayuga, N. Y. Zadock's father suffered from an arrow wound which caused him much inconvenience. She does not know his first name, nor date of his birth, marriage or death.

I was obliged to reply that I could not find Zadock in any of the records in my possession.

Mr. Joseph B. Reynolds, S. Bethlehem, Pa., writes, November 27, 1912, submitting a rough genealogy beginning with Henry Reynolds, who came over from Nottingham, England, in the early days and settled in Nottingham, Cecil Co., Md. He was a minister of Friends, had twelve sons, Jacob, Stephen, Jonathan, Samuel, Reuben, David, Jesse, Israel, Henry, William, Elijah, and Benjamin. This Henry is believed to have been the son of Henry, born in Chichester, England, settled first in Burlington, N. J., thence removed to Chichester, Pa. The writer, Joseph, is trying to connect his family with the Maryland branch, and from the data he submits, I wrote him that he evidently belongs to the Henry of Chichester branch, but I cannot prove it as I have no data of that branch.

Miss E. May Christy, Silver Creek, N. Y., writes, January 17, 1913, stating that her ancestor, Ruth Reynolds, born December 28, 1717, probably in R. I., died January, 1808; she married John Hall of Portsmouth, R. I., born May 29, 1717, died 1782; they had nine children, all married except one who died young. Miss Christy thinks John Hall and Ruth Reynolds were of the Society of Friends, and that she was of the Rhode Island Reynoldses, but is unable to connect her with any of those families.

I was obliged to reply that I cannot trace Ruth in any of the families.

Mr. George Spicer Reynolds, Lansingburgh, Troy, N. Y., writes, March 1 (?), 1913, enclosing a typewritten copy of the Robert of Boston line, as far as he knows it, bringing it down later than that published in the 1907 report. I answered him March 4, thanking him for the same. He wrote again May 1, stating a Miss Crissey, one of the Librarians of Troy Public Library, may be able to help him trace his line further.

Mrs. Elizabeth Reynolds Ricketts, Wilkes-Barre, Pa., writes June 24, 1913, referring to my report of 1912, that James was the son of William of Providence, saying she had long tried to find who James' father was, without success. She says in her family record there is a Caleb Reynolds, born June 21, 1731, married Sarah Anderson, January 23, 1755, in Voluntown, Conn. He was son of William and Deborah Greene Reynolds, born Kingston, R. I., about 1698, died Wyoming Valley, Pa., 1792.

The records I have do not show a Caleb, so I wrote her I could not trace him, asked her for a copy of her record from James (2) down, which she later furnished me, and it will be a valuable asset. She also writes that the claim that William of Providence married Alice Kitson, August 30, 1638, as stated in Plymouth Colony Records, Vol. 1, page 94, is undoubtedly an error, as it was another man altogether.

Mr. William McClelland Reynolds, Pittsburg, Pa., writes July 3, 1913, that he had just heard of our Association, and wants to know more about it and if he is connected to any of the branches. I replied, asking for names of his father, grandfather and great-grandfather, with dates, and I will look him up. He wrote again July 10, that according to tradition his ancestor was Henry of Chichester, who married Prudence —, which is about all he knows of his family history.

This correspondence and the searches necessary to reply to inquiries is a very interesting one to me, and I again urge that I be furnished with the data to handle this matter intelligently, as it is embarrassing to have to say "I don't know you."

Respectfully submitted,

S. WALTER REYNOLDS, *Historian*.



Deaths Reported

HENRY R. REYNOLDS, DORCHESTER, MASS., April 5, 1912.

ORRIN A. REYNOLDS, COVINGTON, KY., August 20, 1912.

OSCAR W. REYNOLDS, WEST HAVEN, CONN., December 16, 1912.

GEORGE G. REYNOLDS, BROOKLYN, N. Y., January 23, 1913.

MRS. MARIE REYNOLDS MAXSON, WESTERVLY, R. I., April 5, 1913.

MRS. ELIZABETH B. REYNOLDS, FALL RIVER, MASS., June 5, 1912.

MRS. LILLIAN H. REYNOLDS, RICHMOND, IND., July 23, 1913.

Pro Memoria

The Reynolds Family Association desires hereby to make permanent record of their great loss, and their sincere and heartfelt appreciation of the high character and valued service of their kinsman, the late HONORABLE GEORGE GREENWOOD REYNOLDS, who in his ninety-second year was suddenly called to enter into life eternal.

Seldom if ever more markedly has the chain of friendship, esteem, and loving kindness been wrought, than in the bond which has existed between the members of this Association and our deceased member; whose life has been a brilliant legacy, so complete, so marvelous in activity, as instructor and exemplar, and so beautiful to all who knew him. In the many responsible positions which he was called upon to fill, whether on the bench, presiding as judge, at the bar, pleading the cause of a client, presiding at the meetings of a great institution of learning, he showed by rare perceptive wisdom, through a clear and impartial mind, by his life and teaching, that he always kept the priceless principles of justice and right as the sacred seal of a divine purpose and noble ambition.

To his bereaved children the members of this Association offer their heartfelt sympathy, and pray that the God of all comfort will lift up His countenance upon them and give them peace.

Resolved: That in the death of our beloved kinsman, George Greenwood Reynolds, this Association loses a most distinguished member, a wise leader, society a cherished ornament, and his family an exemplary, devoted, and beloved father.

Be it further resolved: That this resolution be entered in full on the minutes of the meeting; and that a suitably engrossed copy be sent to the family of our deceased kinsman.

Election of Officers

The report of the nominating committee appointed by the President, suggesting the officers whose names appear on page 3, to serve during the year 1913-1914, was accepted.

1914 Reunion

On motion, following the report of the committee on arrangements, it was voted to hold the twenty-third meeting at or near Providence, Rhode Island, the third Wednesday of August, the details to be arranged by the committee.

* * *

Letters of regret were received from several members unable to be present.

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Secretary George A. Smith, of the American Society of Colonial Families, the Association's guest for the day, addressed the meeting in relation to the aims of the Society and the purpose of "The Colonial," the magazine published by it, devoted to records of the old New England Families.

In the hope that our Association might benefit from the publicity obtained and new members added thereby, it was voted to subscribe for a "Reynolds" page in the magazine. The copies of "The Colonial" to which the Association is entitled will be sent to our members.

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Postprandial Exercises

JOHN P. REYNOLDS, TOASTMASTER

Following the dinner, President John P. Reynolds of Bristol, R. I., acting as Toastmaster, addressed the members as follows:

THE TOASTMASTER. The Reynolds Family Association is very fortunate in having at least one member of great ability who shines in many different ways. He is a fine speaker, he is a learned man, a man full of energy, but like all the rest of us he has a fault. Let us hope that it is his only fault. As I say, he is full of energy, always willing to work for the Association, and to do all he can, but he likes to lay out his own work and won't let anyone else lay it out for him. So when the program was prepared and his name was put on it, he objected very decidedly, and knowing, I suppose, that I am good natured and that it is difficult for me to say no, he insisted on my taking the place to which he was really appointed. I shall have more to say about him later, but we will begin the exercises by calling for the poem for to-day. Miss Celia M. Reynolds has prepared, for a number of years, a poem for the occasion, and I will call on her to read one which she has now.

Vacation Attractions

There are pleasures by the seashore, 'mid the bathers at the beach,
 Or entranced with looking outward where the eye has farthest reach
 O'er the ocean whose wide waters seemingly no shore line laves,
 With its ever changing colors and its ever shifting waves;
 With its wondrous, glorious sunsets crowning its long, peaceful days;
 With its dashing white surf following on its wild and stormy ways;
 With its curious living creatures swimming in each rock-bound cove,
 And its sand-hid shells and pebbles that we seek as treasure-trove.
 O the seashore calls us strongly when vacation time has come,
 And we flee for recreation from the year-long cares at home!

There is joy in woodland camping—tenting underneath the trees,
 There to watch the dancing shadows of their leaves touched by the breeze,
 And to listen to the bird songs in the branches overhead,
 Or to tame the timorous squirrel tempted by our crumbs of bread,
 Or to spend the hours in angling leisurely along the brook,
 Or to lie and dream day-visions in some still, rock-shaded nook;
 Drinking in the restful influence of the woodsy scenes and air,
 Knowing that new strength and vigor back to work-life we shall bear.
 O the voices—thousand voices—of the grand old forest call
 To the God-made haunts of beauty where the cool leaf-shadows fall!

Or mayhap the call is louder that may lure across the deep
 To the tourist trails which wonders for our seeking footsteps keep;
 To the old-world cairns and castles, and cathedrals rich and grand,
 To the city sights of Paris and the mounts of Switzerland,
 To Berlin where Erudition stirs the very air we breathe
 Till we fain would lift our own heads for her laurels to enwreath;
 Then through Italy the sunny, or across to London-town,
 Up through Scotland, and to Norway where the midnight sun looks down.
 Or our happy lot may lead us long to linger, near to God,
 In the Land we name as Holy, where the One Divine once trod.

There are other great attractions, and among them not the least
 For a good and loyal Reynolds is this yearly meet and feast.
 Here we make a glad renewal of a friendship that is sweet,
 And we find a day's enjoyment that is very real though fleet,
 And we gain a wealth of profit from the golden stores of thought,
 Good, instructive, bright with humor, which appointed ones have brought,
 Here we feel the welcome pressure of the love-bond in a Name
 Binding all our hearts as one heart to the source from whence we came.
 O the honored ones and dear ones of our long ancestral lines
 Stand to supplicate Heaven's blessing when the Reynolds Family dines!

—CELIA MARY REYNOLDS.

THE TOASTMASTER. I spoke of the shortcomings of one gentleman, who is so energetic and has so many good qualities. He reminds me though of something that probably you have all heard, of other people who like to have their own way. Now we have all heard of gentlemen asking ladies a certain question and the lady would not seem to agree to that exactly, but her answer would be, "I will be a sister to you." Now when he declined filling the position which had been awarded to him, he tried to excuse himself by saying he would help out all he could. So I will call on Dr. Reynolds to make a speech.

W. MYRON REYNOLDS. *Mr. Toastmaster and Members of the Reynolds Family:* We have in our Association members of both the bench and bar, good after-dinner speakers that we always anticipate with much pleasure, and are all delighted to listen to. But a few minutes ago, our President modestly confided to me, that in the absence of one of our more eloquent orators, I would be called on for a speech. Of course we all realize there is a wide difference between having something to say and having to say something; however, as the chaplain of the Association, I accept the call for a speech, both as an official duty, and equivocal compliment. But as the office of chaplain gives no authority to preach, doctors are at a disadvantage, they being trained only to practice; and in keeping with their training, their speeches are apt to be somewhat like their prescriptions, seldom understood.

I suppose that's why people only listen to them as they take medicine, not preferably, but by compulsion. An old colored man down in Georgia—a well known night-prowler in that locality—was taken sick, and a kind-hearted citizen thought he should have a white doctor to attend him. The doctor looked him over carefully, wrote a prescription, then gave significant advice about his diet, and after ordering him to stay at home nights, went away. His colored friends asked him how he liked the doctor. The darkey said the doctor might be a smart man, but he "talked a-kind-a foolish." They asked him what the doctor said. "Well," the darkey explained, "he first told me I must have plenty of good chicken soup, but then said I musn't go out nights."

At a social gathering in the parsonage, the deacon's little son was telling the minister about the bees stinging his pa; and the minister inquired: "What did your pa say when the bees stung him?" The lad replied timidly: "I don't like to speak it out loud, but if you'll step this way, I'll whisper it to you."

A young miss looked up from reading an interesting book and asked impulsively: "Mother, when I get married will I have a husband like papa?" Her mother replied: "Certainly, my dear." "And if I remain single," she inquired nervously, "will I be an old maid like Aunt Anna?" "I am afraid you will, dear." And with a deep sigh the miss continued sadly: "Well then, I am in a fix."

The late Admiral Evans, after his famous voyage around the world, while sojourning for a few days in New York, went into Trinity Church one Sunday morning to attend divine service. Arriving considerably in advance of the hour for the service to commence, he found the church

practically empty; and quietly took a seat in one of the prominent pews, where he became so much absorbed in meditation, that he didn't notice the owner of the pew when he entered. The pew owner was so annoyed at finding an unbidden stranger in possession of his pew, and one apparently so unconcerned that he even ignored his presence, took a card from his pocket, wrote on it: "I pay \$1,000 for the exclusive use of this pew," and handed it to the admiral. But the admiral had seen too much hard service to either retreat or be disturbed by such a severe rebuke; and with courage undaunted, took his own card, and wrote over his name and title: "You pay too — much for it," and politely passed it to the owner of the pew. At the close of the service an apology was given and accepted; teaching a wholesome lesson on entertaining strangers unawares.

The greatest needs in all communities are moral needs; for every man is to a large extent influenced by his surroundings, and dependent for his prosperity and well-being upon his association with others, and the average condition of the community he dwells in; as a man in trouble naturally appeals for the sympathy of those around him. It is said that to begin right is but half the contest; this being true, how unfortunate that childhood and home is the only workshop in which a very large majority are compelled to build for their future welfare; to gather all the sympathy and steadfastness of character to fit them to combat the errors and evils of this world; and who later in life have to look backward for sympathy, for affection, for self-control, and for all that is noblest and sweetest in their life. Though children are predestined to inherit the characteristics of their parents, yet how often in large cities we see young men, reared in peaceful homes, go from the arms of mothers and the knees of fathers, to destruction, through improper influences and by unfortunate companionship.

In every calling in life we see and feel the distinction between the man who is continually looking out for himself, and the man who forgets self, in looking for the welfare and peace of mind of others. Even in every profession there is a middle line, or line of demarcation; below that line, men live without the refining influences or real beauty of life; often with but little to cheer, and still less to encourage, to inspire and upbuild their manhood.

It is well known to medical men that discouragements, if allowed full sway, may eventually undermine the stoutest character; and fortunate are those in distress of body or mind, who can go for relief to others whose nature is so sympathetic and benevolent, to be a friend to the bodily or mentally afflicted; for to sympathize benevolently with the afflicted is to suffer with the afflicted. Friendship is really put to the test by trials and self-sacrifice; it is only the great-hearted who can prove by unselfish acts their true friendship. If your idea of friendship is to be happy yourself regardless of the happiness of those around you, then there is already too much friendship in the world; I have learned by trying to comfort and uplift others all that I have known of real joy and nobility; something far more loyal than self advancement.

Unwilling service performed grudgingly will prove neither pleasant nor profitable; but cheerful service, that we all admire in others, yet few of us practice, is the real standard of life and the true measure of greatness. It has always been true, is true to-day and always will be true, that he is greatest who does the greatest amount of good; indeed we can win no laurels without faithful service to both kin and neighbor; furthermore, he worships God best who serves his fellow-man willingly and cheerfully.

In our highest society we find few men whose lives average but little sweetness or real elevating enjoyment. We contend however that all men have it within their power if they will, to make their own heart and the hearts of their fellow-man pulsate with pleasure with every throb, and such pleasure that will carry instruction with it; for knowledge, to be of real value, should always bring pleasure.

We learn best by teaching, and can acquire nothing of intellectual value except by giving; for we are not here as solitary individuals, each free to wander through life at will, but to aid and encourage others around us. The fountain of knowledge is filled by its outlets and not by its inlets, while the enlightened and instructed still remain in the great minority.

Character is far above wealth or intellect; and nothing rounds out and beautifies character like the grace of kindness, benevolently bestowed. There is no human influence so instructive for good, nor counts for so much, as that which goes out from a helpful and upright life. This was clearly demonstrated by the evidence given by the late J. Pierpont Morgan, before the Pujo committee in Washington, when he testified: "I have known a man to come into my office and have given him a check for a million dollars, and I knew that he had not a cent in the world."

There are a few in the community, who continually carry themselves so that every one in their presence feels he has been made happy by his intercourse with them. Yet some fail to realize that man's power to produce pleasure or pain in his fellow-man, is not left optional with himself; on the contrary, it is a command, that includes not only the whole of his time, but the whole of his nature as well. It is however hardly possible for us to remain continually in the sunny paths of cheerfulness, for it is the order of nature to have our good days and our bad days; and making those around us happy, and to always feel at ease, is neither a small nor unimportant occupation. But good nature is one of the distinguishing accomplishments to cultivate in our every day life; not only to refresh ourselves during labor, but to console others around us, when in hours of despondency. Some men move through life with solemn dignity and stately tread, as if in continual command; stern, just and upright, but unsympathetic. My illustrious father, whose commanding voice was like the deep tones of a cathedral organ, was such a man. Others go through life with sympathetic voice and calm demeanor, their calmness being strength in control, attracting those they come in contact with by the good cheer thrown out on every side of them; somewhat like a band of music going down the street.

They incorporate sympathy in speech and action, to correspond with the symphony in their nature; they strive to keep their system in tune, to inspire harmony in others. To our late Mrs. Fosdick and some of the other ladies is due a very large share of the success attained by our family Association; not alone for their personal work, but for the enthusiasm they have inspired in the men of this Association, from the oldest to our youngest member. In all ages women have been the source of all that is pure, unselfish, enduring and forgiving, in the spirit and life of men; their mission is, and always has been, to soothe, console and sweeten the lives of others. It is one of the laws of nature, and a well known physiological fact, that boys inherit their moral and spiritual characteristics, with all that is refining in their nature, from their mother and not from their father. Blessed with an inquiring mind and sympathetic heart, how could I do otherwise than on bended knee and with undying gratitude, devoutly reverence the memory of my sainted mother for my inheritance. Happy is the temperament that is well equipped with cheerfulness, with good humor, with bright imagination; the current of whose life has not been embittered by cruel disappointments; for our thoughts and acts really make us what we are; what we did yesterday, makes us what we are to-day, and what we think to-day, determines what we will be to-morrow.

When I think of happiness, I recall a good disposition with kindly impulses, a life of cheerfulness, and nature that carries light in the eye and joy in the heart. And as all pleasurable emotion is conducive to health, right thinking always brings cheerful living. Habit is the most powerful influence in human life; it gives tone and vigor to physical manhood; the power of a good thought can change despondency to hope, and will often turn fear into courage, or even to deeds of heroism.

From earliest time it has been discovered there is a close relationship between happiness and goodness; indeed the source of all true happiness consists in doing good. No man can be either happy himself, or promote happiness in his fellowmen, until he has learned to put aside cynical, sarcastic or selfish ways, that are intolerant in their effect upon others; selfishness always degrades and poisons whatever it touches. Every man carries within himself, to a large extent, his own destiny, and often the destiny of others around him. We have heard men say that life has too many serious duties for them to go about trying to tickle others' fancies.

While this may in a measure be true, we admit that no man has the right, for the sake of making men happy for the moment, to make them worse permanently; nor have they the right to go through life with an icy disposition, that challenges sympathy and tends by coercion to repel their fellowmen.

When men arbitrarily strive to compel their neighbors to think as they do, they usually find them willing to accept the challenge; and they spend so much time trying to coerce each other they have no time left to be of service to others. There is much of man's selfishness and peevishness that springs entirely from his own unhappiness, developing

premature lines in his face; whatever will subdue this will tend to make him a better man; and in turn, he will tend to make others around him better; for while doing makes the deed, it is unselfish doing that really makes the man.

It is useless to have high ideals unless we strive persistently to realize them; and while the desire to do right may be from within, the power which impels the right must always be from above.

The forgiving spirit is the most difficult of all virtues to cultivate; yet, the greater the obstacle to be overcome the greater the success to be achieved. It is natural for men to be true, it is natural for them to live conscientiously; moral training and strict discipline brings them up to this standard; it is only when they digress from right thinking and right living they fall below that standard. Why then should we not aim to make our thoughts and lives selective? By so doing we learn to choose the good and reject the evil. Few realize the most precious thing in life to possess is personality, founded on high moral teaching.

As every human joy has its source in obedience and discipline, if a man listens to wise counsel, he will gather that which makes him strong and reject what makes him weak. There is no man who has made a great success in life who has not trod the path of obedience and discipline; and that man who sets a high standard on personality and lives up to it is always at a premium and entitled to the first page in the volume of faithful history. He does not tell the truth because public sentiment is against falsifying, he tells the truth because truth is dearer to him than falsehood.

If he is honorable, it is not on account of what he fears from being dishonorable; but because there is beauty and fitness in honor that appeals to his higher nature, to his sense of justice and right. We must all stand on our merits; truth does not turn out of its course for anyone, but to the wise man it ever remains as merciful as it is just.

Healthful activity of both mind and body, according to our capacity, is really necessary to keep our minds well balanced and faculties normal. Questions and answers that arise from intelligent discussions tend to sharpen the wits, to prove facts, and the knowledge thus gained is the result of the mind having been at work. Some men are always preparing to do, but never really achieving anything; one of the most agreeable allurements of Satan, and the worst misfortune that can befall any man, is enforced idleness. Your physician will tell you, that no occupation often produces nervous troubles, and sometimes diseases of the mind; proving conclusively, we must all do something. So let the laborer with hand or brain, animated by industrial activity, fall in love with his work; then his labor will bring him both joy and money; and above all other rewards, it will win the approval of his own conscience. Smiles and laughter are far more productive of health and happiness than sorrow and sighing; for joy is bred with good cheer, while sorrow is correction and bitter medicine. Those who have eyes to see and ears to hear should perceive and know this world was created a preparatory school, to fit us for higher stations, to make us men of sympathy, men

of honor, men that are just and true; and while life is for learning and labor, learning and labor is also for life; but above all else, conscientious labor stands preëminent, as the prayer that never goes unanswered. Our age should be the age of improvement; surely every discerning man must realize, this world is grandly constructed to elevate and develop true manhood, in those who know how to use right the splendid advantages God has given them; and to make them prize more highly their priceless divine inheritance. But how many go through life having no standard of personality; with their eyes closed to their innumerable advantages; they resemble a blind man walking along the street, where there are quantites of beautiful flowers by the roadside, but never seeing one of them. Every man and woman also has undeveloped strength of character undreamed of until emergencies call it forth.

And how many men there are who have given up self-discipline and everything in life that is worth having for the sake of acquiring riches, their motto being: "Get what you can and keep what you get."

They unwisely coin their manhood and sell it for base interest; their greatest desire is not what they should be, but what they shall possess; forgetting that money is only of value to purchase satisfaction; then later discover the loneliness of life, when money was preferred to morals.

Wealth no doubt is a good thing to have, if a man does not pay for it with his manhood; riches however are not so much to be desired as not to have poverty. Again, how many men there are who, by their blindness or cowardice, let slip their greatest opportunity in life, forgetting that: "they can conquer who believe they can." It was fearless General Wayne who spoke to his troops with clarion voice and the undaunted courage of an American Patriot before retaking Stony Point. Stepping in front of the line, where his twelve hundred men were drawn up for the charge, he said: "If there are any cowards here, let them drop out now; there is no place for them on yon hill." He had learned from practical training that high honors bring great responsibilities; that faith in one's ability unlocks those hidden powers that all of us have, but so few of us use; and that courage in the time of danger is often a half won battle.

Yet the greatest courage is not always displayed on the battlefield, mid waving banners and blasts of trumpets; but where the strong bears the burden of the weak; where in the place of every man who does not work some other man does double work; where those who do not dissipate stand steadfast in the ranks of sobriety, made vacant by scores and hundreds who do dissipate. The thoughtless man through lack of discernment thinks he proves his right to lead an enterprise when he is really proving his unfitness by failing to realize that doing a thing wrong many times over will never make it right; nor is it sufficient that he need only keep going to succeed, unless he moves in the right direction.

Let us then realize there is a *time* and *place* for the exercise of all the faculties that God has given us; we should know that the place for

courage is where there is danger; and that fear is nowhere else so destructive as in the imagination; that the place for benevolence is where charity is needed; the place for manhood, where there is stress in the other direction; where men mingle with men who are tempted to selfishness, to avarice, to be aggressive and greedy, and where their higher manhood lifts them above these things; that they make light of favors when doing them, seeming to be receiving when they are really bestowing.

The time is rapidly approaching when the faithful workman, though of humble parentage, may take pride in the fact that humility is a rare virtue, and be as justly proud of his lineage as the capitalist of his millions.

It is harder for the lowly to walk a straight course through toil and hardship than for the rich to travel in ease and luxury; but it means a great deal more to those of a benevolent mind.

Then let each cultivate a helpful spirit of true harmony for the uplifting of humanity; when the millionaire and the laborer unite to cement the higher moral and physical qualities in manhood, that union will surely conquer and inherit the earth.

It is right and proper for man to hold himself in high esteem, only when he has just and equitable reason for doing so; and the realization of difficulties overcome, of passions subdued, of opposition conquered, should ultimately bring satisfaction to the mind and joy to the heart.

THE TOASTMASTER. I think you will be fully convinced now of the truth of my words as to what I have said of the person who has just addressed us. His words about professional language remind me of a story told by my old family physician. An Irishman was pretty badly injured and was carried home in an unconscious condition. Several doctors were sent for and three of them arrived who gave him a very thorough examination. Speaking of the different injuries, they used professional language. Finally it was finished and directions were given to his wife what to do and they left. By that time Pat came to, and his wife said, "Pat, how are you?" He said, "I don't know, Mary. I think all me Latin parts are knocked out of me entirely."

The story is told of a gentlemen traveling in Europe, who at one time was in the eastern part of France, where there was no railroad, and where he had to travel in a stage. He went to the office of the company and purchased a ticket to carry him to the place where he was going. He found on inquiry that there were three classes, the first-class, the second-class, and the third-class. Well, he wanted to ride like an American he thought, so he purchased a first-class ticket. While waiting for the stage others came up, natives mostly, and they took second and third-class tickets. He felt a little superior to them. Finally the stage came along and to his astonishment they all took seats in the same stage. That annoyed him a good deal, and he spoke to the conductor and said, "What is the meaning of this? I have a first class ticket and these people holding second and third class tickets are here in the same place." The conductor just said, "You wait and

see." They drove on and on, and finally the country began to be a little hilly, and after a while it was still more so. The stage finally stopped, and the gentleman looked out and saw quite a steep hill in front of them. The driver came to the door and said "First-class passengers keep their seats; second-class passengers get out and walk; third-class passengers get out and push."

Now I don't mean to say that we have any third or second-class passengers here, but we have one man who seems to be something of a pusher, and he came to this meeting to-day to push. He is not a Reynolds, but he belongs to a family that probably most of us have heard of—the Smith Family—and he has told us how the different families are united, how different lines cross one another, until finally we find that we all come from the same ancestors. So, while perhaps we do not all know about our Smith ancestors, or perhaps he has not discovered his Reynolds ancestors, yet still we know he has a Smith ancestor and perhaps he will tell us whether there is any Pocohontas blood in him. So I am going to call on Mr. Smith for a speech.

GEORGE A. SMITH. *Mr. Toastmaster and Friends of the Reynolds Family Association:* Just before these exercises a group at this table were telling yarns and it seemed to be my turn, and I started to tell one. The Toastmaster put his hand on my wrist and said, "Is it a good one?" I said, "Well, I think so." "Then save it," he said, "and tell it in your speech." That was the first intimation that I had that I was to make a speech. But I remembered what he said and I have culled over in my mind as to how it would fit in. So here it is:

It was suggested by a remark that Dr. Reynolds made about St. Thomas' Church on Fifth Avenue, New York, very close to the Fifth Avenue Presbyterian Church where Dr. Jowett is now pastor, having recently come from England. And the story is told by Dr. Jowett.

He was at a little function in England, at a table where there were several dignitaries of the bench and bar, and also several dignitaries of the pulpit, he being one of them, I suppose. And as they had some little time to spare after dinner before the train, they said, "What shall we talk of?" One suggested that they get at the relative merits of this question: "Who has the more influence in this world with the people, the bar or the pulpit?"

"Very well," they said, "we will talk about that." "And," said one, "we will make Dr. Jowett the referee." So they began and chose a man to speak for the bar. He said something, and then he closed it with this remark: "And you know," he said, "it is beyond dispute that we have the greater influence, we have a greater grip upon the people in the world than the clergy do. Why, do you know, we can say, 'You be hanged.'" And then he sat down.

Then the representative of the clergy was called upon and he made his usual remarks and concluded by saying: "But I have you one better, Judge. It is true you may say to this one or that one: 'You be hanged,' but ah, we can say: 'You be damned.'" Now I think we have won this, Mr. Referee." And he sat down.

The referee rose in his seat and said, "I hardly know about that, Bishop. You see, it is this way; the judge can say, 'You be hanged,' and the man is hanged. But you bishops may say, 'You be damned,' and the man is not damned; or, if you damn him, he don't stay damned, and I rather think the bar has won the case."

You know, Mr. Toastmaster, I thought that fitted in here because, as Captain Tuttle says, the bearing of that point is the application of it. Now here is the application.

Three hundred years ago they said to our Puritan forefathers, "You be damned," but they would not be damned, and sometimes if they were they did not stay damned. Now, they in turn stood upon their both feet and spoke out of their mouths and out of their hearts' fullness and said, "We will be alive and we will assert ourselves, and if there is no room in this nation for us we will make a nation for ourselves. If this world is not big enough we will have a new one." And so they began to leave their homes, practically evicted from them, you may say, under James the First and Charles, and they took their pilgrimage to Holland, where they remained until they outgrew the territory.

Then they began to look across these great waters of the ocean, and in time came across to these inhospitable shores. They would not be damned by the clergy of England. And instead thereof they were wonderfully blessed. They began laying the foundations of a new world, and they have created the beginnings of a great nation.

Sometimes we glorify the discoverer and the explorer. Often we glorify him in prose and poetry. It is taught in books, to school children, but little is said of the man who creates. Columbus may indeed go upon the high seas, and find other shores and discover worlds, but when they had made their discovery they took ship and went back, if indeed they did not die on the voyage, back to their own homes where they had left their families. That is a simple and comparatively easy thing to do, but our forefathers were not explorers, they were not discoverers, but they were creators. They may not have discovered this country, but the Puritans created it, which is a great distinction.

They left their homes and founded new homes and to this very day we are studying the principles of home-making. So, as their descendants, we may congratulate ourselves that we have such a noble ancestry of men and women who came under such unpropitious circumstances and forbidding surroundings, patiently and courageously fulfilling the mandates of a paper such as has just been read to us, the qualifications of a true man and true woman, they fulfilled these. They laid firmly and securely the foundation on which we were required to build the superstructure. And the building is not yet done. It is not enough for a Reynolds Association or a Smith Association simply to sit around a table and indulge in reminiscences. The sentiment is beautiful, but we must not stop there. We have a great task upon us; we have a very great obligation. We have new generations of young men and young women, of boys and girls, and of those not yet born, to teach, and to whom we must leave the legacy of our forefathers. And in the light of

what I have said to you do you wonder that some of the high-minded representatives of this family association, getting together, have said, "Let us see if we cannot bring to bear a larger influence and a greater publicity, and a nobler enterprise, round about this great thought of our forefathers, the things they did, and the things they have wrought for us." And shall we not perpetuate that Compact of the Mayflower, shall we not lay bare the things which actuated our forefathers and make them better known to the generations to come?

We have a mighty task there, and we invite you all to join with us in this enterprise, to see that there is a work to be done yet, as well as something to be reminded of.

The question arose the other day at a function something like this: How best to honor our forefathers? Some said by building monuments, by restoring old houses, by putting tablets in boulders, by writing de lux volumes. All these things are well enough, but they are inadequate. What would William Bradford, or William Brewster, or William Robinson, or Robert Reynolds say if they could stand here to-day in the light of this new century and be asked what shall we do?

They would say, "Take these principles that we have laid before you, take these and work them out in this modern light, and work them out into higher, more beauteous, and broader form, and teach the newer generation better than we could teach them, so that when the American nation comes a little closer to the realization of its ideals, then shall our names stand for the things that we humbly wrought in our day, and we shall be able to say to our children, and to our children's children, you have lived these things and taught them, and thus shall there be a true succession."

I don't know that I believe in apostolic succession, but I do believe in this kind of true succession. What is the great work that we may do? It is to teach not only ourselves and to remind ourselves of our present duty, but the progeny who are coming after us, to infuse throughout their minds and to instill in their very souls the undying principles of our fathers, to keep them alive, to keep their principles emblazoned on the frontlets and foreground of all their activities. This we may do and it is a part of our functions. And I congratulate you that you are beginning to understand the meaning and the value that pertains to a Family Association.

THE TOASTMASTER.—I am sure we all thank Mr. Smith for coming here and helping us out in our postprandial exercises. We have enjoyed them a great deal and consider it a great pleasure to have had him with us. He spoke of the difficulty sometimes working a story in, to be applicable to what we have to say. I think sometimes people have given up any attempt of that kind. One of our great lecturers of one or two generations ago had a lecture entitled "Milk." But, having read the word "milk" in the title, it disappeared entirely and we hear nothing more about it. I think it was our friend the Doctor who said something which made me think of the story which you might like to hear.

It is something which took place in England at a fair of some kind. The squire, or nobleman, or at least the man of wealth, passed through the grounds or through the hall accompanied by his valet. He turned to a table where there was a beautiful young lady presiding. She said to him, "Squire, aren't you going to buy something at this table? My aunt and I have charge here, and we expect you to buy something. We have so much." He said, "Yes, I will take one of each." He said, "Do you sell kisses here?" She said, "Yes, a guinea apiece." He said, "I will take two. I want good measure." She said, "All right. Auntie, come up here and give him what he wants." For a moment he stood a little bit aghast. But he was witty, and he said, "All right; John, you come up and take the goods."

The following members were also called on and responded briefly: Frank Buffinton, Fall River, Mass.; Robert D. Reynolds, Boston; Henry S. Reynolds, Providence; Prescott D. Reynolds, Providence; Giles S. Congdon, Bristol, R. I.; Mrs. Viola A. Bromley, Brooklyn, N. Y.; Mrs. Lucile Reynolds Hall, Swampscott, Mass.; Mrs. Prescott D. Reynolds, Providence; and Howard I. Reynolds, Roslyn, Pa.

* * *

Adjournment.

* * *

Notes

Changes in address, also deaths of members, should be reported promptly to the secretary.

Copies of this and previous reports may be obtained from the secretary at fifty cents each.

A copy of the Constitution of the Association will be sent to any member or prospective member on request.

* * *

W. Myron Reynolds, the Association's president, was born in Stamford, Conn., of New England parentage; the son of Silas Reynolds and Ann Stuart (nee Walker) and traces his direct paternal lineage back to 1620, to the Ducie family in Normandy; thence to Sir William Ducie, Bart., to Matthew Ducie Morton, who served under King William during the war in Flanders, and for his services to the kingdom, was

chosen to the first parliament called by King George I., and was later advanced to the dignity of a Baron of the Kingdom of Great Britain, by the style and title of Lord Ducie, this title continuing down to Thomas Reynolds, then to Thomas Reynolds Morton, Lord Ducie, through the Reynolds-Morton family.

Doctor Reynolds commenced his medical education at the Miami Medical College, under the tuition of the late Professor Muzzy of Cincinnati, Ohio, then pursued an additional five year course under the special instruction of the late Professor Joseph Pancoast, at the Jefferson Medical College, Philadelphia.

Ever since the beginning of his connection with the Association, Dr. Reynolds has been an indefatigable worker for the success of its meetings. His after-dinner talks have for several years been a feature of the annual gatherings. The president is very anxious to secure the coöperation of every member in the effort to increase the usefulness of the Association, and that its ultimate aim—the publication of a complete genealogical record of the Reynolds family in America—may be accomplished.

Members

RHODE ISLAND LINE

Harry C. Reynolds,	-	-	-	-	-	-	-	<i>Scranton, Pa.</i>
Mrs. Adelaide Coltart Reynolds,	-	-	-	-	-	-	-	" "
Alfred C. Willits,	-	-	-	-	-	-	-	<i>Holmesburg, Philadelphia,</i> "
Mrs. Belle Reynolds Willits,	-	-	-	-	-	-	-	" "
Baxter Reynolds,	-	-	-	-	-	-	-	<i>Philadelphia,</i> "
Mrs. Elizabeth Reynolds Ricketts,	-	-	-	-	-	-	-	<i>Wilkes-Barre,</i> "
John F. Reynolds,	-	-	-	-	-	-	-	<i>North Haven, Conn.</i>
Mrs. Carrie E. Reynolds,	-	-	-	-	-	-	-	" "
John Edgar Reynolds,	-	-	-	-	-	-	-	" "
Miss Marion I. Reynolds,	-	-	-	-	-	-	-	" "
Samuel Reynolds,	-	-	-	-	-	-	-	<i>Putnam,</i> "
Miss Ida E. Reynolds,	-	-	-	-	-	-	-	<i>Mansfield (Eagleville P. O.),</i> "
Miss Mary Geneva Rathbun,	-	-	-	-	-	-	-	<i>Mystic,</i> "
Miss Edith M. Rathbun,	-	-	-	-	-	-	-	" "
Mrs. Mary Moredock Dickinson,	-	-	-	-	-	-	-	" "
Miss Mary Josephine Dickinson,	-	-	-	-	-	-	-	" "
Mrs. Susan A. Reynolds Heath,	-	-	-	-	-	-	-	<i>Norwich Town,</i> "
Mrs. Viola A. Bromley,	-	-	-	-	-	-	-	<i>Brooklyn, N. Y.</i>
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William T. Reynolds,	-	-	-	-	-	-	-	<i>Poughkeepsie,</i> "
Harris Smith Reynolds,	-	-	-	-	-	-	-	" "
W. Myron Reynolds, M. D.,	-	-	-	-	-	-	-	<i>New York,</i> "
Myron Reynolds,	-	-	-	-	-	-	-	" "
Mrs. Myron Reynolds,	-	-	-	-	-	-	-	" "
Mrs. Clarion B. Winslow,	-	-	-	-	-	-	-	" "
James Adger Reynolds,	-	-	-	-	-	-	-	<i>Kinderhook,</i> "
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Joseph E. Reynolds,	-	-	-	-	-	-	-	<i>Monson, Mass.</i>
Mrs. Sarah Rixford Reynolds,	-	-	-	-	-	-	-	" "
Mrs. Vivian Reynolds Seymour,	-	-	-	-	-	-	-	" "
Charles Reynolds,	-	-	-	-	-	-	-	<i>Springfield,</i> "
Maurice P. Reynolds,	-	-	-	-	-	-	-	" "
Frank Buffinton,	-	-	-	-	-	-	-	<i>Fall River,</i> "
Miss Mary E. Buffinton,	-	-	-	-	-	-	-	" "
Ralph W. Reynolds,	-	-	-	-	-	-	-	" "
Mrs. Minnie I. Reynolds,	-	-	-	-	-	-	-	" "
Abel W. Reynolds,	-	-	-	-	-	-	-	<i>West Somerville,</i> "
Hiram Draper Rogers,	-	-	-	-	-	-	-	<i>Boston,</i> "
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Stephen W. Reynolds,	-	-	-	-	-	-	-	" "

Mrs. Harriet R. Rowe,	-	-	-	-	-	-	-	<i>Summit, N. J.</i>
Mrs. Mame Reynolds McGeorge,	-	-	-	-	-	-	-	" "
Stephen B. Reynolds,	-	-	-	-	-	-	-	<i>Collingswood,</i> "
Mrs. Mary R. Foote,	-	-	-	-	-	-	-	<i>Trenton,</i> "
Miss Ethelwyne R. Foote,	-	-	-	-	-	-	-	" "
Mrs. Anna Todd Reynolds,	-	-	-	-	-	-	-	<i>Wilmington, Del.</i>
Miss Elizabeth Schee Reynolds,	-	-	-	-	-	-	-	" "
Charles B. Reynolds,	-	-	-	-	-	-	-	<i>Wickford, R. I.</i>
Mrs. Charles B. Reynolds,	-	-	-	-	-	-	-	" "
Joseph G. Reynolds,	-	-	-	-	-	-	-	" "
Mrs. Rebecca G. Reynolds,	-	-	-	-	-	-	-	" "
Miss Arletta A. Reynolds,	-	-	-	-	-	-	-	<i>Westerly,</i> "
Mrs. Susan C. Fones,	-	-	-	-	-	-	-	<i>Washington,</i> "
Harrie G. Fones,	-	-	-	-	-	-	-	" "
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Mrs. Mary E. Reynolds Essex,	-	-	-	-	-	-	-	<i>Quidnessett,</i> "
William Reynolds Essex,	-	-	-	-	-	-	-	" "
Frank A. Reynolds,	-	-	-	-	-	-	-	<i>Providence,</i> "
Mrs. Georgiana Pierce Cook,	-	-	-	-	-	-	-	" "
Henry S. Reynolds,	-	-	-	-	-	-	-	" "
Mrs. Lula A. Reynolds Fowler,	-	-	-	-	-	-	-	<i>Pawtucket,</i> "
Miss Marion G. Reynolds,	-	-	-	-	-	-	-	<i>Davisville,</i> "
Mrs. Isabella Judson Essex Bosworth,	-	-	-	-	-	-	-	<i>Bristol,</i> "
Miss Isabella Essex Bosworth,	-	-	-	-	-	-	-	" "
Giles S. Congdon,	-	-	-	-	-	-	-	" "
Mrs. Lydia F. Vaughn,	-	-	-	-	-	-	-	<i>East Greenwich,</i> "
Wilber T. Reynolds,	-	-	-	-	-	-	-	" " "

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John Post Reynolds,	-	-	-	-	-	-	-	<i>Bristol, R. I.</i>
Mrs. Fannie Greenwood Reynolds,	-	-	-	-	-	-	-	" "
William N. Burgess,	-	-	-	-	-	-	-	" "
Mrs. William N. Burgess,	-	-	-	-	-	-	-	" "
Luther Cole,	-	-	-	-	-	-	-	<i>Warren,</i> "
Miss Alice Bradford Cole,	-	-	-	-	-	-	-	" "
John B. Reynolds,	-	-	-	-	-	-	-	<i>Rutland, Vt.</i>
Mrs. Anner A. Reynolds,	-	-	-	-	-	-	-	" "
Mrs. Susan Reynolds Simmons,	-	-	-	-	-	-	-	" "
Roscoe C. Reynolds,	-	-	-	-	-	-	-	<i>Lewiston, Me.</i>
Edward W. Bartlett,	-	-	-	-	-	-	-	" "
Mrs. Edward W. Bartlett,	-	-	-	-	-	-	-	" "
George G. Reynolds,	-	-	-	-	-	-	-	<i>New York, N. Y.</i>
Mrs. Abbie L. Reynolds Kelley,	-	-	-	-	-	-	-	<i>South Amenia,</i> "
Edward G. Reynolds,	-	-	-	-	-	-	-	<i>Dover Plains,</i> "
Mrs. Lucie Reynolds Sackett,	-	-	-	-	-	-	-	<i>Brooklyn,</i> "
George N. Reynolds,	-	-	-	-	-	-	-	<i>Lancaster, Pa.</i>
Mrs. Helen Koues Reynolds,	-	-	-	-	-	-	-	" "

Francis B. Reynolds, D. D. S.,	-	<i>Germantown, Philadelphia, Pa.</i>
Mrs. Lucy Ashley Reynolds,	-	" " "
Rear Admiral Royal Bird Bradford, U. S. N.,	-	<i>Washington, D. C.</i>
Robert D. Reynolds,	- - - - -	<i>Boston, Mass.</i>
Miss Madeline Reynolds,	- - - - -	" "
John Reynolds,	- - - - -	" "
Mrs. Audella Hyatt,	- - - - -	<i>Sharon, "</i>
Mrs. Mary Lovering Holman,	- - - - -	<i>Roxbury, "</i>
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Isaac N. Reynolds,	- - - - -	<i>Brockton, "</i>
Bion F. Reynolds,	- - - - -	" "
Miss Marion S. Reynolds,	- - - - -	" "
Henry E. Reynolds,	- - - - -	<i>Braintree, "</i>
Orrin Lyle Reynolds, M. D.,	- - - - -	<i>Covington, Ky.</i>
Mrs. Alice Russell Reynolds,	- - - - -	" "
Charles Waugh Reynolds, M. D.,	- - - - -	" "
Mrs. Adelaide Reynolds Johnson,	- - - - -	<i>Winsted, Conn.</i>
Mrs. Ella Reynolds Oakley,	- - - - -	" "

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Cuyler Reynolds,	- - - - -	" "
Kenneth Gray Reynolds,	- - - - -	" "
James Bronson Reynolds,	- - - - -	<i>New York, "</i>
Adelbert L. Reynolds,	- - - - -	" "
Mrs. Lauretta Hanford Chase,	- - - - -	" "
Mrs. Jennie Glisan Cushing,	- - - - -	<i>Fredonia, "</i>
Edwin Reynolds,	- - - - -	<i>Granville, "</i>
Mrs. W. D. Temple,	- - - - -	" "
Alvah L. Reynolds,	- - - - -	<i>Madison, N. J.</i>
Elmer L. Reynolds,	- - - - -	" "
Arthur S. Kimball,	- - - - -	<i>East Orange, "</i>
Harrah J. Reynolds,	- - - - -	<i>Standing Stone, Pa.</i>
Miss Celia M. Reynolds,	- - - - -	<i>Bennington, Vt.</i>
Mrs. Emelette Reynolds Woodward,	- - - - -	" "
Miss Bessie Marian Woodward,	- - - - -	" "
Mrs. Sarah Glisan Penneman,	- - - - -	<i>Cincinnati, O.</i>
A. Heber Reynolds,	- - - - -	<i>Green Bay, Wis.</i>
George A. Reynolds,	- - - - -	<i>Hartford, Conn.</i>
Mrs. Elizabeth R. Reynolds,	- - - - -	" "
Frederick F. Street,	- - - - -	" "
Mrs. Mary A. Street,	- - - - -	" "
Frank Van R. Reynolds,	- - - - -	<i>Greenwich, "</i>
Miss Harriet L. Reynolds,	- - - - -	" "
Mrs. Walter W. Norton,	- - - - -	<i>Lakeville "</i>
Mrs. Ella Reynolds Boggs,	- - - - -	<i>Fort Dodge, Ia.</i>
Hon. Wilbur F. Tuttle,	- - - - -	<i>Dresden, Mo.</i>

George B. Reynolds, M. D.,	-	-	-	-	-	-	<i>Baltimore, Md.</i>
Wiley R. Reynolds,	-	-	-	-	-	-	<i>Jackson, Mich.</i>
Edwin Reynolds,	-	-	-	-	-	-	<i>Providence, R. I.</i>
Miss Bettie Reynolds,	-	-	-	-	-	-	<i>Rock Island, Ill.</i>
Mrs. Jane Reynolds Forbes,	-	-	-	-	-	-	<i>Portland, Ore.</i>
Edgar M. Reynolds,	-	-	-	-	-	-	<i>Germanstown, Philadelphia, Pa.</i>
Thomas A. Reynolds,	-	-	-	-	-	-	<i>New York, N. Y.</i>
Edgar U. Reynolds,	-	-	-	-	-	-	<i>Yonkers, "</i>
William Herbert Reynolds, U. S. N.,	-	-	-	-	-	-	<i>Washington, D. C.</i>
Capt. W. E. Reynolds,	-	-	-	-	-	-	<i>San Francisco, Cal.</i>

* Life member.

