

following hypothesis, but was unable to fully confirm it. James Kimball and his wife Meribah, evidently an aged couple, settled in Sheldon in 1796, about five years after the first house was built there. In or immediately after that year, six other settlers named Kimball, appeared in Sheldon, as buyers or owners of land, voters, etc. Their names were John, Solomon F., James, Moses, Stephen and Jesse.

From transactions that took place and contracts that were made among and between James and Meribah and the other six Kimbals, I became convinced that they were one family, father, mother and six sons. From Sheldon I went to Enosburg Falls, a village some miles distant, to visit some persons named Kimball of whom I had heard, in the hope that they were of the above family and could supplement the facts I had. I first called on Mr. Fernando Cortieze Kimball about fifty-three years old, who received me very kindly. The moment I saw him I was struck with his resemblance to some of the sons of Heber C. Kimball. This resemblance was not only seen in his features and physique, but extended to his language and mental qualities. From him I obtained a record as far back as his grandfather, but no farther. His grandfather was James, brother to Solomon F. and uncle to Heber C. Kimball. He did not know this, however, and had never heard of Heber C. Kimball nor the latter's father.

Mr. Fernando Cortieze Kimball's grandfather James had gone from Sheldon to Dunham, Canada, some fifteen miles north, where his family was reared, while Heber C. Kimball's father, about the same time, removed to western New York. Thus these branches of the family lost track of each other. Mr. Fernando Cortieze Kimball referred me to a young man, a relative of his, also a resident of Enosburg Falls, who, he said could probably give me additional information. The name of this young man was James Burton Kimball, and he was a great-grandson of James, brother of Solomon F., the latter being father of Heber C. Kimball. He readily gave me the history of his branch of the family as follows:

The ancestor of the Kimbals of Sheldon had formerly lived at Enfield, N. H. He had there joined a Shaker community, which held all property in common, and had deeded to it two tracts of land, one of 50 and the other of 600 acres. After remaining a member of the community about a year he left it. The 50 acres were deeded back to him but the 600 were not, and Boston lawyers had offered to his descendants to try to recover them on a contingent fee. After leaving the Shakers he removed to Sheldon, accompanied by six sons, one of whom was great-grandfather to my informant, and was named James. My informant could remember the names of two others of the six, viz. John and Moses.

This was a striking confirmation of the theory I had formed after searching the land records at Sheldon. I communicated these facts to Professor Sharples, and they were sufficient to establish connection with his material; and then came an easy explanation of the difficulty I had experienced in finding the grandfather of Heber C. Kimball. The birth of his father Solomon F., had not been recorded by the town clerk of Hop-

kinton, N. H., where he was born. He was one of a family of eleven children, the births of nine of whom are properly recorded; but his name, and that of a younger brother Jesse, are omitted from the birth record. It has always been supposed that the birth record of this family was complete, hence Solomon F. was not supposed to belong to it, and hence the difficulty of connecting him with his parents.

This connection made, the line was complete and perfect back to Richard Kimball, who was born in 1595, in Rattlesden, Suffolk county, England, and who, with his brother Henry, came to Massachusetts in 1634. This Richard had Benjamin born 1637; he had David born 1671; he had Jeremiah born 1707; and he was father of James, born 1736, who married Meribah —, and settled in Sheldon, Vt., and among whose six sons was Solomon F., father of Heber C. Kimball. The latter was sixth in descent from Richard the immigrant, and the seventh generation of his line who had lived in America.

I regard the correctness of this pedigree as being well authenticated, but am corresponding with members of the family in the east with a view to further confirmation and information. I particularly desired to learn more of the uncles of Heber C. Kimball. As stated above, I have a full record of the posterity of uncle James, but I was able to learn little or nothing of the others in respect to their progeny. What I learned at Sheldon led me to surmise that they went to Canada, and I consequently went to Montreal, but got no trace of either of them there. I found two men named Kimball in Montreal. They belonged to the New England family, but not to the Sheldon branch.

At Enosburg Falls I was given the address of Reverend James Edwin Kimball, an aged resident of Webster City, Hamilton county, Iowa, as likely to have valuable information. He is a son of James Kimball, brother to Solomon F., and consequently is first cousin to Heber C. Kimball. He remained in or near Sheldon until past middle age, and no doubt can give some account of his uncles and aunts, who were the children of James and Meribah Kimball, parents of the Sheldon family. I have written to him and am awaiting a reply.

As fast as I collect records I am turning them over to Professor Sharples, to be incorporated in his book the early pages of which have been printed, and which will be out of the press in two or three months. By adding my material to his both is made more complete, and printing the whole in a book insures its preservation better than any other way.

Richard and Henry Kimball, the immigrant ancestors, though brothers coming to America about the same time, differ wonderfully in the number of their posterity. The names of all, or what is known to be very nearly all of Henry's descendants, have been collected, and they number not more than from three to four hundred. But of the posterity of Richard, who was ancestor of Heber C. Kimball, the names of more than ten thousand have been obtained, and it is known that the record is still far from complete. Descendants bearing the surname of Kimball are here meant.

Professor Sharples' book carries the family back several generations prior to the settlement of New England, traces the history and etymology of the name,

and completely disproves the theory that it is Scotch, or was derived from Campbell, as has been supposed by some. The connection with the ancestral stock in England is so well traced as to lay a broad foundation for the harbor of tracing out the branches of the Kimball race in that country, a work of vast magnitude. With the names of their kindred that have already been gathered, and with the openings already made for continuing the labor of collecting records, the descendants of Heber C. Kimball are today confronted with a work to be done for their dead whose extent is greater than they can even comprehend; and in its prosecution I most cordially wish them the brightest degree of success. Very respectfully your brother, B. F. CUMMINGS, Jr.

JENSON'S TRAVELS.

LETTER NO. XLVII.

Having spent a short but profitable time at Rotorua, New Zealand, Elder Joseph W. Linford and I started on our return northward by rail on January 10th, 1896. While Brother Linford continued to Auckland to return to his field of labor on the South Island, I stopped at Hamilton, a European town of 4,600 inhabitants, situated on the Waikato river, eighty-six miles from Rotorua, to visit a family by the name of Johnson, who are members of the Church. The next day I traveled twelve miles by rail to Ngaruawahia, where I was met by Elder Jens K. Nelson, president of the Waikato district, who took me across the Waipa river and introduced me to Brother Paora Hopere, who presides over the Ngaruawahia branch, and in whose house I was made comfortable for several days while I perused the records of the district and its respective branches, and attended to my usual historical labors. I also spent the following Sunday with the Saints, and attended a number of meetings with them.

The Waikato district was once the largest district in the New Zealand mission, both in point of area and membership. It was here that the first series of Maori baptisms took place at the close of 1882 and the beginning of 1883; and though the first sixty odd persons who were baptized did not continue in the covenant, and the first branch organization effected did not prove a success, the Gospel seed fell in good ground about two years later, when Elder William Gardner and Charles O. Anderson, after laboring about one year without apparent success, found their labors blessed with most precious fruit. In about six months, the latter half of 1885, nearly four hundred Maoris were added to the Church by baptism, beside 130 children under eight years of age who were blessed by the Elders. When the boundaries of the Waikato missionary district were first defined in 1885, it included nearly the entire north half of the North island of New Zealand; but in 1887, the Tauranga district was organized out of the southeastern portion of the original Waikato district, and in 1887 the remainder was again divided into three parts called respectively the Waikato, Hauraki and Bay of Islands districts. The Waikato district since that division has consisted of that part of the North island which extends from the Manukau harbor (near Auckland) southward along the west coast to the north line of Taranaki. Eastward it extends to the