

1. **John¹ Frary**, son of Unk **Frary**, was born in Norfolk, England say 1600. John died 14 June 1675 in Medfield, Norfolk Co, MA, at 74 years of age.

He married **Prudence Townsend** in Norwich, Norfolk, England, 17 June 1628. (St George Colegate Parish)

Prudence was born by 28 June 1601. Prudence was the daughter of Edmund **Townsend** and Amy **Gallowaye**. Prudence died 24 February 1690/1 in Boston, Suffolk Co, MA, at 89 years of age. She was christened in Norwich, Norfolk, England, 28 June 1601.

She was baptised at St. Mary Coslany Parish. Prudence probably grew up in Norwich, England. She came to New England with her husband and three children around 1637. They lived in Watertown, Dedham and Medfield, MA. From her husband's June 11, 1675 will: "I will and bequeath unto my now deare and loveing wife Prudence twenty pounds fully and freely to give and dispose of to whome and when she see meete. Moreover, I give and Bequeath unto my deare and Loveing wife abovesd the full and firm use and improvement of all my estate for her Comfortable subsistence during the time of her Widowhood, but in case she shall see good to Change her condition, then the estate to be divided and my abovsd wife to enjoy one third pt to her sole and proper use and dispose, still provided that the legacies to the grante Children and appretes be paid out of my whole estate." She moved to Boston some time after 1675, living with her son, Theophilus. This allowed her to escape from the raids of King Philips War, which burned 32 homes in Medfield and killed 17 people.

A baptismal record has been located for a John Frary, son of Christopher Frary, dated September 28, 1600 at Aylsham, Norfolk. This Christopher made his will the next year. John is the earliest immigrant of the Frary family. From the Hall of Records of Norfolk County, England: "The second day of January 1622 Richard Grimes of the city of Norwich Shoemaker Inrolleth an Indenture bearing the date the twentieth day of April [1621] Sealed by John Frarey whereby the said John Frarey putteth himself apprentice unto the said Richard Grimes to dwell, tarry, serve, abide from the feast of the Resurrection of our blessed Lord and Savior Jesus Christ commonly called Easter day unto the end of term of Seven years during which term the said Richard Grimes Covenantath for his hiss executors & assigns to charge & inform the said John Frarey in the said trade & occupation of a Shoemaker finding unto him sufficient meat, drink, & other necessaries And in the end thereof to give him double apparrell." John was also seen as a Constable in St. Stephen's Parish and in 1625 was a Collector in that parish. On 25 February 1627/8, John was admitted Freeman as a Cordwainer by apprenticeship in the City of Norwich. This gave him the privilege of vote. It is possible that John is the son of Christopher Frary of Norwich that made a will dated 14 April 1601. John came to New England from Norwich, Norfolk, England with his wife and three sons, around 1637. John's first stop in America was in Watertown, Middlesex, MA. Since Watertown had stopped granting land to new settlers in 1635, John was probably very interested in the new developments inland from the coast. He was assigned a lot in Dedham, Norfolk Co, MA on 20 February 1637/8. He was one of the first settlers of Dedham and took the freeman's oath on 13 March 1638/9. He participated in town affairs and received grants of land there. John served as constable and woodreeve. As Dedham grew, settlers started looking for new land. John was among the five men who laid out grants for the town of Medfield, Suffolk Co, MA in 1650. He was living there by the middle of 1652. He probably farmed there and was elected to the board of selectmen. In 1663, John petitioned the new town of Mendon, MA to consider him as a settler but he never made the move. John made his will on 11 June 1675, dying just three days later. It reads: "In the yeare of our Lord, one thousand Six hundred Seaventy & five 11:4:75, I John Fraire of Medfield, in the County of Suffolke in New England, being by the good hand of god's providence preserved unto old age, and Being thereby, and the infirmityes thereupon attending, put in minde of my Mortallitie and Summoned eare Long to appeare before my god and Savior Jesus Christ to give an account of all my wayes, and to receive that Crowne of riteousness layde up for all those that love the appeareing of Jesus Christ, in order where unto, alsoe for th emore full and perfect quiete of my mine, I have thought good to make and ordaine this, my last will and testament in manner and forme as followeth, Viz., first haveing the greatest and Cheifest care of my Soule, I humbly commit that into the armes of Jesus Christ my deare redemer and for my Body I commit that to the earth from whence it was first take to bee Christianly Burrie at the discretion of my execrs, and as for my worldly goods which god of his mersie have given me, I doe give and dispose of them as followeth, Item; I will and bequeath unto my now deare and loveing wife Prudence twenty pounds fully and freely to give and dispose of to whome and when she sess meete. Moreover, I give and Bequeath unto my deare and Loveing wife abovesd the full and firm use and improvement of all my estate for her Comfortable

subsistence during the time of her Widowhood, but in case she shall see good to Change her condition, then the estate to be divided and my abovsd wife to enjoy one third pt to her sole and proper use and dispose, still provided that the legacies to the grante Children and appntes be paid out of my whole estate, and I do hereby make my deare and loveing son Theophilus Frairy sole heire to adn of my estate, paying all such Legacies and Bequeathalls as are any way herein expressed. I will and bequeath unto my grante Child, Hanna Walker, the daughter of my son, Theophilus Frairy, five pounds to bee paid by my heires within the space of one full yere after my wifes decease. Itm: I will and Bequeath unto the eldest son of my son Eliazer Frairy, now liveing, ten pounds to be paid when he come to one adn twenty yeares of age. Itm: I will and Bequeath unto Abigall Buckmaster, my appntes, pounds to bee paid within two full yeares after the decease of my now deere and Loving wife, Irem, provided that she truly adn faithfully performe her indenture demening her in all Respects as an appntes ought to doe. Item: I will and Bequeath unto my three sons all my wearing Cloaths, Both Linen adn wollen, hatts, Boots and Shoos; all which Legacies and Bequeathalls Being dully and truly performed, my will is that all the remainder of my estate, Being equally proportioned, my son, Theophilus Frairy to and injoy the one halfe and the other halfe be equally divided Between my son Samson and Eliezer Frairy. And I doe hereby utterly revoake and Renounce all former Wills and Bequeathalls by me formerlymade or ordained adn In Witness that this is my Last Will and testament, Contained in this sheete of paper, I have hereunto put my hand & affixed my Seale this Eleventh day of June in the yeare of our Lord, one thousand Six hundred Seaventy and five. Signed Sealed & Published On th epurse of us George Barbur Gameliell Hinsdall. Capt. Geo. Barber & Gamaliell Hinsdall made Oath in Court this 2 of August 1675 that they, Being pурсent, subscribed there names as Witnesses to this Instrumt which John Frairy signed Sealed and published. The inventory of estate was given on 30 July 1675 and amounted to a little over 326 pounds. This showed a high standard of living for those times.

Excerpts from previous Frary publications -- The Frary Family in America published 1981 Chapter 1 -- Overview (p1) So far as is known, the earliest Frarys in America were John, his wife, Prudence, and their three sons, who had settled in or near Watertown, MA, by 1637. They came from Norwich, county Norfolk, England, where John was a cordwainer or shoemaker. The Frary name suggests that the family lived near a friary or monastery at one time. When English commoners first took surnames, about the fourteenth century, the names they chose denoted occupations (Baker, Miller), places where they lived (Hill, Woods), or other characteristics to distinguish one family from another. One historian, finding no Frary among early English names, thought that the first Frary in England might have gone there from France or Scotland 14 v2:177. However, Dictionary of British Surnames (P.H. Reaney, 1958) lists John and William Frary, freemen of Norwich, with a date of 1372. Whatever their origin, all Frarys we have located in England, from about 1600 to the present, have been in or from Norfolk. During John's lifetime in America, Frary was spelled in various ways: Frairy (most often), Frayrey, etc However, earlier English documents show the same spelling as at present. John's sons and their descendants used the present spellings, though misspellings are common on official documents. Frary records have been found under Tracy and almost 80 other spellings beginning with F, T, and P, with many vowel combinations, and sometimes with only one r. Not long after their arrival in America, the Frarys moved inland to the new town of Dedham, where John served as a founder of the church. Thus it is reasonable to assume that his main purpose for leaving England was to escape religious tyranny as practiced by Wren, the Anglican Bishop of Norwich at that time. Two other Norfolk men who came to Dedham, the Rev. John Allin and Michael Metcalf, are commonly said to have come for that reason. No Frary coat of arms has been found, but, even if there were one, the right to its use, passed from father to son, could not extend to John's descendants unless his father and ancestry were learned. Thus far that information eludes us. However, John received enough education to enable him to sign his name, instead of making a mark as many did; and, doubtless, he served the seven-year apprenticeship required in England for the cordwainer's trade. In America he was a landowner, a church member, a freeman and a leader in civic affairs. As such he was a respected member of the middle class, who formed the backbone of the Massachusetts Bay Colony, with their high moral values, their willingness to sacrifice and work and their dedication to the community's needs. We can be proud to call him an ancestor. The colonial Frarys migrated slowly from the Boston area, with only two families of the second generation moving 70 miles westward to form new towns on the Connecticut River. There they remained for two generations, ranging from northern Massachusetts to central Connecticut. By 1800, a few of the fourth, fifth and sixth generations had spread into New Hampshire, Vermont and New York. In 1790, the first federal census listed 22 Frary households comprised of 68 males and 67 females. All were descendants of John and Prudence of Massachusetts. Most of these early Frarys were farmers and craftsmen. By the early 1800's, a few of the sixth and seventh generations engaged more in commerce, and many became physicians, scientists, educators, authors, industrialists, and clergymen. However, there seemed little, if any, inclination to study law. By the 1900s, several Frary women became active in careers, and a great diversity of occupations for both men and women continues to the present. Town and county histories attest that Frarys were often community leaders, holding office in many areas, with some, in the early 1700's, going to Boston to represent their towns at the General Court, which governed the

Massachusetts Bay Colony. Wherever there have been Frarys, they have served when needed in military units from the earliest colonial militias to the present-day United States Armed Forces. During the Revolutionary War, there were many Frarys fighting for independence, both soldiers and sailors, while others produced military supplies and some served in civil capacities. So far, no record of a Tory has been found in the family. In religious matters, most Frarys were loyal members of their town churches and apparently remained Congregationalists (except for a Baptist branch in Vermont) until the mid-1800's. Gradually some turned to other Protestant denominations and others to Roman Catholicism, following their marriages to immigrants from Canada, Ireland, and elsewhere. (skipped pages 3-6)_

Chapter II (page 6) John was admitted a freeman of Norwich on Feb 25, 1627, following apprenticeship to the cordwainer, Richard Gryme 368. About 1636, John and Prudence, with their sons, Theophilus and John Jr, and probably Samson, left Norwich and arrived in MA, probably Watertown. Their future home, Dedham, about 10 miles away and still not organized, was the frontier of civilization. It took courage to leave the seacoast colonies to go inland, but Watertown had ceased granting land to new settlers in 1635 12:12 and this development no doubt prompted a group there to plan a new town. A Dedham historian writes: "John Frary, on Nov. 28, 1637, was propounded with Robert Williams for John Dwight's gratification lot, but they were not present; he signed the Covenant; and on Feb. 20, 1637/8, they were assigned the lot ... Frary's lot was on East Street just south of Walnut Street." Today it is part of Endicott Park 2:168-9. This was a strongly religious group, homogeneous in their views concerning morality and opposed to contrary-minded thinkers. Eight upright men were required to act as church founders, men of "proper" beliefs and character; many were examined and found wanting, but "Jo Frayrey" was one of the first chosen. The town record says, "These 8 p'sons ... wer sett a part by ye lord for this service" 4 v2:6,9,13. John took the freeman's oath March 13, 1639 3 v3:96, and participated in town affairs; received grants and purchased land; was woodreeve and constable at times. 3 v22:165 In 1651, he owned a modest home valued at 9 pounds. 4 v3:see index As a cordwainer and bootmaker he was considered an artistic workman, and it is said that he also farmed. 14 v2:177-180 When Boston shoemakers formed a monopoly in 1648, those in the surrounding towns, led by Gawen Anderson, Robert Williams and John "Franey", petitioned the General Court, to whom they wrote: "Keeping out Country shoemakers from Coming into the Market wilbe a greate dammage unto the Country for it wil weaken the hands of the country shoemakers from using their trade, or occasion them to Remove to boston which wilbe hurtful to other towns" 5:249-50 As Dedham grew, the people "feeling straightened at their doores by other towns and rocky lands, asked for a parcell of upland and meadow." This was granted in 1649, to be a distinct town of Medfield, but within the Dedham tract. The new proprietors signed an agreement in 1650, and here is found what appears to be John Frary's signature 7:38 & 3 v13:346 John was one of the five men who laid out the grants. The number of acres for each was determined by the size of the family and the value of its livestock; those with the most property received the largest grants 12:68-69 John Frary was rated second in wealth, worth 316 pounds, when he settled in the middle of Medfield by 1652, having received a 12 acre grant with additional farm land on Stop River. His grant abutted "upon the highway toward the southeast" where now the Common around the Meeting House and the pond on Frairy Street are located. The house lot was along Frairy Street to Dale. Following an active life, including several terms on Medfield's board of selectmen 13 v1:374, John died in 1675, and many years later his son, Theophilus, gave the house, land and orchard to the town and church. The house was rented for a while before being torn down for the value of the brick and clay, which were sold to pay to fence the land. His burial place is not known; no marker or cemetery record has been found in either Medfield or Dedham. Today's Frairy Street behind Town Hall is his memorial 6. 7, 10:543-50 & 11 v2:201 (skip over will, pages 7-11) (page 11) Widow Prudence Frary moved to Boston, making her home with her son, Theophilus, for her remaining years. She was fortunate to leave Medfield at that time, because the following February, during King Philip's War, Indians raided the town, burned 32 houses and other buildings, and killed 17 persons. Half the homes escaped damage, among them the Frary home. John and Prudence are known to have had at least nine children with the christenings of five found in the parish register of St Clement's Church in Norwich, county Norfolk, England.1 Samson was very likely the 5th or 6th, and tradition says he was brought from England. Records from Dedham, MA list the birth of three more. 3 v4:359 & 9

DIRECTORY of the ANCESTRAL HEADS of NEW ENGLAND FAMILIES 1620-1700, Compiled by Frank R. Holmes 1980. p. 58 - JOHN FRARY came from England to Dedham, MA. before 1640, was afterwards at Medford, MA. "The Frary Family in America: A Continuation" pub 1985 Chapter II p.500 John Frary - Some Background Since John and Prudence Frary, the ancestors of almost all Frarys living in America, came from Norwich in the county of Norfolk, England, it seems appropriate to begin by giving some information about that city. In the early seventeenth century, Norwich was undergoing considerable social, economic and religious stress and change. These events occurred against a background of extremely conservative adherence to tradition. Reminders of the city's past were to be seen everywhere. The magnificent cathedral, the imposing guildhall and many fine churches, all important in the city's past, continued to be centers of town activity. The ancient Norman castle, towering on a mound in the center of the city, continued as a civic center, though no longer used for defense. The city was walled, and almost the entire population lived within, under very

crowded conditions. As recounted in our first volume, the earliest record of John Frary is his admission as a freeman of Norwich on February 25, 1626/7. A man could become a freeman of the city in which he lived in three ways: by birthright if born of a freeman father of that city, by completing a seven-year apprenticeship, or by purchase upon moving there. John gained his admission through apprenticeship to Richard Gryme, a cordwainer (or leather craftsman). Thus, it can be said with some assurance that John's father was not a freeman of Norwich. John may well have come to that city seeking an apprenticeship in a competition, which was held annually to select promising youngmen from the surrounding area. Not long after John's admission as a freeman, he married Prudence Townsend, who was baptized in Norwich in 1601. Many buildings are still standing in Norwich which were there in the time of John and Prudence. The cathedral is still in regular use, and the castle and guildhall still serve civic functions. Three churches associated with the family are in good repair. The church of St. Mary Coslany, where Prudence was baptized, is the oldest and has a round tower said to date back to Saxon times. The church of St. George Colgate, where Prudence and John were married, was pictured in our first volume and is still in use. Its interior was changed markedly in the eighteenth century, but recent maintenance work has revealed murals of Biblical scenes, which may have been present in the time of John and Prudence. The church of St. Clement was the scene of the baptisms of five of John and Prudence's children, and the font used in those ceremonies is still there. This church has an interesting circular stairway built into one corner of its tower, leading to the belfry. Seventeenth century parish records of the three churches are intact and may be viewed at the Norfolk County Library. John Evans [436] estimated that in 1630 there were 1700 freemen in Norwich out of a total population of about 20,000. Only freemen could vote and hold public office. Perhaps more important were the economic restrictions that permitted only freemen to take on apprentices and engage in commerce in the city. The average age of admission as freemen through apprenticeship was, according to Evans, about 27. Thus it seems reasonable to conclude that John was born about 1600. A footnote in our first volume mentions a John Frary, son of Henry Frary, baptized October 28, 1604. In North Walsham, a town a few miles north of Norwich. No other birth record for a John Frary of this period has been found to date, but the North Walsham man seems a bit young to have been John Frary, the Norwich cordwainer. While admission as freeman was clearly an economic and social advantage, seventeenth century Norwich society was highly structured, and cordwainers were not among the elite. The more lucrative trades were those of grocers, worsted weavers, hosiers, mercers, drapers and merchants. John lived in a district known as Over-the-Water because of its separation from the rest of Norwich by the River Wensum. It was third in relative wealth out of four Norwich districts in the early 1600's but was growing both in wealth and population compared with the rest of the city. It was also a major stronghold of Puritanism in Norwich. This movement was associated with a trend toward increased literacy and economic advancement. Its essence was a zealous religious attitude toward daily life and worship. At the time of John's residence in Norwich, Puritans were still members of the Church of England and the so-called Puritan ministers were usually priests of that church who fostered Puritan concepts or ideals. These included simplicity in worship, de-emphasis of the sacraments, and concern for personal morality. Puritan ideas were nowhere more evident than in the sermons of the Puritan ministers. The very idea of sitting in a church to hear a relatively literate and rather lengthy analytical appeal was revolutionary at the time, especially for those who were not members of the aristocracy. Before this, sermons had usually been brief homilies or exhortations for a standing congregations. Sitting in pews for a sermon was definitely a radical departure in a culture highly oriented toward preserving traditions. A major confrontation occurred in 1622, when John was probably in his early twenties. Harsnet, the Bishop of Norwich, forbade Sunday morning sermons in Norwich parishes. Few Puritan sermons were given during Harsnet's tenure, but Monday and Friday "lectures" continued in some churches. Eventually, these presentations, gravitated to Sunday afternoons. This religious controversy was mirrored in civic strife concerning elections from 1618 to 1632. Then a period of economic stagnation began, which was made worse by summer droughts in the early 1630's. These unsettling developments set the stage for the arrival of Bishop Matthew Wren in November 1635. Wren's first move was to require all priests to read approved sermons on Sunday mornings and to spend Sunday afternoons teaching the catechism. Elected officials were required to attend the cathedral service and sermon on Sundays. This rule was enforced with special strictness in the case of leading lay Puritans. Shortly after these developments, Wren suspended eight priests sympathetic with Puritanism. Finally, in May, 1636, Wren carried out a strict and detailed visitation program to enforce uniformity and conformity of worship in the parish churches. It was on February 12 of this turbulent year that the last record of the presence of John and Prudence in Norwich is found, namely, the baptism of their child, Isaac. Shortly thereafter, they left for Massachusetts, as their presence is recorded in Dedham in 1637. Two major attractions lured the thousands of Englishmen who came to Massachusetts during the 1630's. Of course the opportunity to practice religion as they thought it should be was important. Also a major attraction was the opportunity to own land and have a greater control over economic destiny than was possible in England. Dedham was founded to permit expansion to the west of Boston and land ownership by recent arrivals. Apparently the Frarys joined this venture after its initial planning had been completed, as reported by Robert Hanson [12]. John's name was not among the original 12 who met on July 18, 1637, as proprietors of Dedham. Establishment

of a church was one of the first orders of business in Dedham, and it is in connection with this activity that we first learn of John's presence in Dedham. He was chosen by John Allin, a former English priest and religious leader of the town, as one of the first four men to become founders of the new church. This selection was the result of lengthy questioning concerning every portion of a candidate's life. It had to be ascertained that the candidate could "make faith & holiness visible not only by baptism (for then papists, heretics, and many visibleatheists that are baptised must be received)...but also by a profession of an inward work of faith & grace declared by a holy life suitable thereto may persuade the church to embrace (him) with such a brotherly love as ought to be amongst (those) in so near a covenant." The selection of other founders went more slowly because of the need for some of them to "see and be Humbled" or because of "pride and height of ... spirit" and "failings of carriage" [12]. John and Prudence must have prospered in this environment, as by 1650 they were successful members of the town and ready to move on to better conditions in the newly founded town of Medfield, farther still from Boston. There John completed his life in relative prosperity as evidenced by his will and inventory, which were presented in their entirety in our first volume.

THE CONNECTICUT VALLEY AND THE EIGHTEENTH CENTURY (page 503) Of the four surviving sons of John and Prudence, two lived out their lives in established settlements. John, Jr., remained in Medfield, predeceasing his parents in 1670. Theophilus moved to Boston, where he was a successful leather craftsman and prominent in civic and religious affairs. It appears that he was also quite outspoken, as evidenced by his interruption of the Anglican funeral of his daughter's father-in-law because of objections to the nature of the ceremony. This act resulted in his being fined and placed under bonds. Neither John, Jr., nor Theophilus had sons to continue the Frary name. John's other two surviving sons, Samson and Eleazer, moved west to the Connecticut River Valley, in Massachusetts, no doubt lured by lucrative land grants. Eleazer lived in Hadley, in the part west of the river which became the town of Hatfield in 1671. Eleazer had three sons who established male lines of descent, and the majority of Frarys in America today are descended from him. Perhaps some outspokenness or quarrelsomeness survived in this branch of the family also, as Eleazer's will stated, "...if any one of my children... shall trouble their Brethren in lawsuits about my estate ... he shall have no part of my estate..." Samson participated in the establishment of Deerfield, and had a cellar there in 1670. He had four children but only one son, Nathaniel, who carried on the family name. There is no evidence that Nathaniel was in Deerfield on February 29, 1703/4, when French and Indian forces attacked the town, killing many inhabitants and taking other captive to Canada. Samson and his granddaughter, Mercy Root, were killed, and Samson's wife, Mary, was killed on the way to Canada, probably because, at the age of 62, she could not keep up the pace of the march. FRARY HOUSE (page 504) Deerfield was burned on the night of the massacre, and to this day there is some question as to whether the venerable Frary House on The Street might be one which survived the burning. That the older part of the house was built before 1700 was long believed to be true locally, and Sheldon's "A History of Deerfield, Massachusetts" [22] reports this to be the case. However, the official report of losses from the raid lists those of Samson as "250 (colonial pounds) house, barn burnt, estate in it." This amount was second highest in the town and equal to four others. Thus it seems probable that the house did not survive, except perhaps as a burned out shell. The value of real estate in the inventory of Nathaniel's estate (1727) showed a substantial increase over the amount listed in tax records in about 1720. Therefore, it would appear that he engaged in considerable building activity in the early 1720's. Whether he rebuilt Samson's house, used materials from that house or built a completely new house will probably never be known. In 1752, Nathaniel Frary's widow, Mehitable, sold the house to Joseph Barnard. Eleven years later it became the property of Salah Barnard, who spent a substantial amount of money on construction, as evidenced by his account books and probate inventories. Whether this activity involved reconstruction of the earlier house of Nathaniel or the building of a new house is unknown. A report prepared for the present owner of Frary House, Historic Deerfield, Inc., suggests that the present house was built in the 1760's. Prepared by Randy Jeffery, the report relies on the probate records and account books referred to above and on inspection of the building and archeological evidence from a 1978 dig. However, the findings of this report should not be considered conclusive, and it does not rule out the possibility that Nathaniel's house was gutted and extensively reconstructed. Regardless, it seems unlikely that the Frary name would have remained associated with the house over two centuries if Nathaniel's house had been completely destroyed. The tavern wing was probably not added until 1795, when tax records show a 50% jump in property value. Thus, it could not have been the reputed Revolutionary War meeting place of military men, including Benedict Arnold. Nor does it seem likely that Salah Barnard kept a tavern in the older part of the building, since he never held a license. However, his son, Erastus Barnard, was granted a tavernkeeper's license in 1796. In the restored tavern, now open to the public, is the tavernkeeper's license of Nathan Frary, grandson of Samson, who kept a tavern at Bloody Brook, south of Deerfield. That tavern, with the signature of Nathan on one of its log walls, was later moved to Deerfield and may be seen behind the reconstructed "Indian House." Frary House was purchased about 1890 by Charlotte Alice Baker, who was the great-great granddaughter of Nathan, the tavernkeeper. The very idea of buying and restoring an historic house was virtually unheard of at the time, and Miss Baker was probably considered eccentric

if not foolish. Her efforts at restoration for residential use yielded good and bad results. With no professional guidance available for this kind of undertaking, much of her work made the house more modern and livable, while destroying some of its key architectural features, mainly the central chimney and fireplaces. Perhaps this masonry was beyond repair, but its replacement is not an authentic replica of fireplaces of the colonial period. On the other hand, the house was in very poor condition when this restoration began and was probably saved from demolition by Miss Baker's unconventional taste in housing. Since Miss Baker's time, the house has been restored as much as possible to its original condition. Doors and windows added by Miss Baker have been removed, and the house has become one of the most popular attractions of Old Deerfield. p.538 of "The Frary Family in America: A Continuation" pub. 1985 The Dedham Covenant is discussed in [2:167]. Pope refers to John Frary [395:175]. The lands where he settled can be seen today by using a map of the original grants taken from the records of the Dedham Historical Society. It shows, in overlay, the present Dedham street system in the eastern part of the town [349 #12:2].

John and Prudence are the fourth great-grandparents of Levi Parson Morton, the 22nd Vice President of the United States under Benjamin Harrison. They were both the 5th and 6th great-grandparents of Emily Dickinson, famous American poet, having two lines of descent. They were also the 6th great-grandparents of George Eastman, the founder of Eastman Kodak Company. They were the 6th great-grandparents of Frederick and Louis Upton, the founders of the Whirlpool Corporation. They were the 7th great-grandparents of Nelson Rockefeller, the 41st Vice President of the United States under Gerald Ford. They were the 9th great-grandparents of George Herbert Walker Bush, the 41st President of the United States and 10th great-grandparents of George Walker Bush, the 43rd President of the United States.

John Frary and Prudence **Townsend** had the following children:

- + 2 i. Theophilus² **Frary, Capt.** was born by 15 May 1629.
- 3 ii. Lydia **Frary** was born by 8 August 1630. Lydia died before 20 February 1630/1 at less than one year of age. Her body was interred 20 February 1630/1. She was christened in Norwich, Norfolk, England, 8 August 1630.
She was baptized as Lydia Frarie at St. Clement and St. Edmund Church in Norwich, Norfolk, England with father noted as John Frarie. She was buried as Lidia Frarie.
- + 4 iii. John **Frary, Jr** was born by 18 December 1631.
- 5 iv. Lydia **Frary** was born by 18 November 1632. Lydia died by 4 March 1634 at 1 year of age. Her body was interred 4 March 1634. She was christened in Norwich, Norfolk, England, 18 November 1632.
She was baptized at St. Clement and St. Edmund Church in Norwich, Norfolk, England as the daughter of John Frary. She was buried as Lidia Frary.
- 6 v. Isaac **Frary** was born by 12 February 1635/6. Isaac died before 29 December 1638 at approximately 2 years of age. He was christened in Norwich, Norfolk, England, 12 February 1635/6.
He was baptized at St. Clement and St. Edmund Church in Norwich, Norfolk, England as Isaach Frary, son of John Frary. He was probably deceased before the family left for the New World and certainly before 29 December 1638 when another Isaac Frary was born at Dedham, MA.
- + 7 vi. Samson **Frary** was born say 1637.
- 8 vii. Isaac **Frary** was born in Dedham, Norfolk Co, MA 29 December 1638. Isaac died circa 1652 in Dedham, Norfolk Co, MA.
The Dedham, MA register of births shows Isaac, son of John and Prudence Frary being born 29th day of 10th month 1638 (old calendar). No other records have been found for this Isaac Frary and he was perhaps misidentified as the Eliezer Frary that appeared in the Dedham, MA register of deaths in 1652 (no dates noted).
- + 9 viii. Eleazer **Frary, Ensign** was born 14 February 1638/39.
- 10 ix. Samuel **Frary** was born in Dedham, Norfolk Co, MA 27 October 1641. Samuel died circa 1652 in Dedham, Norfolk Co, MA.
Samuel's birth date and death year are noted in the Dedham, MA register of births and

deaths.