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Tremendous consternation among the fishes. The Sea Serpent receives an accidental shot.

Tremendous consternation among the fishes. The Sea Serpent receives an accidental shot.
Drawing by Frederic Edwin Church

A Research Adventure The Tracy Log Book of 1855¹

By Anne Mazlish

At the outset of the Tracy diary project, my intent was to transcribe, as faithfully as possible, and then publish, an interesting and gracefully written account of a visit to Mount Desert Island in 1855 by a group of 27 people. These people represented the elite establishment of the East, primarily from Boston and New York, and were the first recorded summer visitors to the island. The diary told a story of island life here 150 years ago, and yet captured the same 'spirit of place' that lures visitors today. It is proof that a faithful record often makes a bridge between the familiar and the strange.²

The whole enterprise--the transcription and publication--looked simple at first. A publisher was quickly found when I approached the company that had reissued *John Gilley of Baker's Island*, a book by eminent scholar and summer resident, Charles W. Eliot. This little gem of a story had remained almost continuously in print since it first appeared in 1899.³ The publisher and I both agreed that the Tracy diary was likely to have an equivalent long-term appeal. Charles Pierce, director of the J. Pierpont Morgan Library in New York city, where the original manuscript of the diary was lodged, concurred with us and gave his blessing to the project.

My initial research was engendered by my first reading of the handwritten manuscript of "The Log," as Tracy called it. Some months later, however, the research took on a life and direction of its own. It grew into a fascinating hunting expedition--acquiring intensity in the fall of 1996--which continues on to this day. Since the book's publication in June of 1997, additional questions have arisen, and new tidbits of information have emerged.

For those of us engaged in running after history, it is often "the byways, rather than the highways, that unexpectedly turn out to be the more profound routes of illumination."⁴ This essentially describes my experience with the research project.

The Questions Raised

The questions raised by the diary and covered in part in this paper are: 1. What is the historical background for the diary that sheds light on the activities and events recounted, and on the attitudes expressed? 2. Who were the people in the diary? What were their names (in some cases), ages, background, professions, religions and attitudes? What happened to them later in life? 3. Who excised passages from the first diary transcript that I discovered at Jesup Memorial Library in Bar Harbor, Maine (as well as the second transcript discovered after *The Tracy Log Book* was in print)? Also, what was offensive about those passages to the person doing the editing in the 1940s, a hundred years after the diary was written? 4. Where were the original Frederic Edwin Church sketches (about 50 of them in all)? Did any still exist? How could I find them? 5. What other research and byways should I pursue?

In the process of answering the last question, a subsidiary story through the life of James Kent Stone was revealed, and a theme of the diary, anti-catholicism, was enlarged. Here were examples of history's wayward, yet meaningful connections.

1. - The Background

In 1855 on Mount Desert, John Gilley, the familiar legend referred to previously, had recently married and was just settling into his newly-renovated farmhouse on Sutton's Island. Steamboat service to Mount Desert had begun only a few years earlier. Land travel was still by wagon, slow, plodding and full of breakdowns. Sailboats moved people around the local waters, and huge mackerel fishing fleets daily dotted the horizon. Charles Tracy writing about "the prospect" of the sea from the top of Sargent Mountain noted:

... it was easy, and tempting to count those silvery motes of sails, till my naked eye numbered 55, and I concluded that a telescope would have carried that number four times as high ...⁵

Already there was talk of the war--the looming Civil War--which would begin six years later. The numerous tensions between North and South were often and much discussed. Childbirth was a risky undertaking for both mother and child. Summer and native residents alike still dressed rather formally. Long skirts, corsets, bloomers and picture hats out of doors in summer were *de rigueur* for the ladies. (Speaking of bloomers,

after bush whacking up Sargent Mountain, a reconnaissance trip with the lady visitors in mind, Tracy wrote, "The question whether a lady could make the ascent was fully decided in the negative, with an exception in favor of leather bloomers").⁶ Gentleman always wore long trousers, jackets, ties and hats. As you can imagine, these visitors must have appreciated the generally cool weather of Mount Desert.

The era of hotels had not yet arrived, and visitors lodged in guest houses throughout the island. The Tracy party stayed primarily in Daniel Somes, Jr.'s Tavern in the village of Somesville. The building still stands, and today it looks much as it did back then, a warren of bedrooms with numbers on the doors, in a house that is now a single family dwelling. Daniel Somes was also the customs official on the island, appointed by the chief customs officer in the port of Ellsworth. Somesville, once the most prosperous center on the west side of the island, was losing its importance to the town of Tremont, of which Southwest Harbor was the port; however, Somesville was still a substantial milltown dominated by the Somes family.

Religion played a large and important role in everyone's life--both the sophisticated summer visitor as well as local settler. In the diary, the visiting party attends what was usually a four-hour church service which was reduced to three-and-a-half hours in deference to the party's need for a longer lunch hour! Tracy's admiration for both the church in Somesville (the only church), and its congregation was expressed throughout the diary; (unusual, to his way of thinking, as it was comprised of mixed faiths). This admiration was tempered only by a slight criticism of the ritual of the congregation rising for the last hymn of the day and turning to face the choir "very irreverently."⁷

The theme of religion is not only significant in *The Tracy Log Book* but impinges later, as well, on the lives of its cast of characters. In this paper, the theme weaves a special influence.

2. - The Families and Individuals Noted

Three family groups dominated the party: the Tracy family, the Fay family and the Stone family. The Tracy family consisted of the diarist, *Charles Tracy*, a prominent New York lawyer, who made the diary record of the party's month-long visit, his wife Louisa, their six children, and a grown niece of Louisa's. Two of the daughters' names are significant in this paper, *Annie Tracy* and *Frances Tracy*. Frances not only figured prominently in the diary, but was also notable later in life

because of her marriage to J. Pierpont Morgan. It was the Morgan's eldest daughter who received as a wedding gift from her parents, all of Great Head overlooking Sand Beach in Bar Harbor. Some of the daughter's descendants have summered continuously on Mount Desert Island since that period.⁸

The Fay family consisted of Harrison Fay, a Boston merchant who hailed from Brookline, Massachusetts, his wife Sarah and their five children. Of their children, only *Cornelia Fay* and *James Fay* are mentioned in the subsequent discussion. Again, both their names crop up frequently in the diary. Cornelia Fay, the eldest daughter, was an accomplished musician whose piano had been brought up from Boston by boat for the duration of the visit. She performed daily for the group at morning and evening prayer services, and evening entertainments. She served as the organist at St. Paul's Episcopal Church where the *Reverend John Seeley Stone* was the pastor. Her younger brother, James Fay, was the best friend of (*James*) *Kent Stone*, the eldest son of the Reverend Stone.

The Stone family consists of the above mentioned Reverend Stone and his second wife, Mary, and their three oldest sons who accompanied them on the trip (the three younger children were left at home with whooping cough). Again, one child of this family stands out in the diary. That child is James Kent Stone, who by later marrying Cornelia Fay (although she was five years his senior) irrevocably linked the lives of these two families in a tragic bond.

There are two other individuals whose names crop up in the discussions that follow in this paper. They are *Frederic Edwin Church*, the noted Hudson River School painter, who seemed to be the initiating force behind the group's visit to Mount Desert, and the connecting link between the families mentioned. The other is Church's friend, *Theodore Winthrop*, apprenticed at the time in Charles Tracy's law office, and also a budding novelist. Later, he was also reputed to be the first casualty of the Civil War in 1861. These two friends, the oldest among the young men in the party, emerged from the account in the diary as rather dashing and attractive men. The following year, they would travel again together to Mount Katahdin, a favorite subject for the painter.

3. - Diary Deletions

My first reading of the diary was of the handwritten original

manuscript on blue paper, bound in its original diary form in hardcover. The reading was done in the Morgan Library in New York, under the watchful eye of the librarian who later told me of the existence of a typescript copy at Jesup Memorial Library in Bar Harbor. I was delighted to find the Jesup transcription, which I hoped would ease the burden of preparing the diary for publication. As I read through the Jesup copy, however, it didn't feel quite right. Something seemed to be missing, and checking through my few sparse notes made at the Morgan Library, including a long quote from a passage about the Church in Somesville, I realized that a couple of sentences had indeed been removed from that passage. I began to develop other doubts about the fidelity of the entire Jesup typescript.

When I compared the copy from the Jesup (of which I had a photocopy) with the original at the Morgan, I realized that the original had been significantly edited in the transcription, including one entire entry. Why? What was the significance of what had been removed. I soon realized most excisions related to the political correctness of the time period in which the copy had been made. Some excisions reflected a concern for correct manners of the 1940s. The removal of references about illnesses seemed to be a Victorian throwback. A number of the original poems were also left out. The poems in the diary were what are called "occasional" poems, and may have appeared inadequate by 1940's standards and the ongoing twentieth-century revolution in poetry.

Although a diarist of 1850 might have been exceedingly formal in the way he referred to a fellow adult and traveling companion (always as Mr. or Mrs. or Miss), in a private document, such as his diary, he was nevertheless free with his opinions. Were diaries of mid-nineteenth century so frank that the 1940s editor felt some fundamental right to excise perceived prejudice? Or, did it mean that the opinions expressed in the diary were perfectly reasonable ones to be held in 1850, but not acceptable in later years? Would Tracy have held back other ideas? (Sex no doubt.) What had been removed from the diary, I believed, was either significant historical material, and/or revealing about the personalities of the individuals in the Tracy party.

I determined the excisions were solely an expression of the editor's beliefs, feelings and politics 100 years after the diary was written. In two instances, the excisions related to a central theme of the a longer story that eventually emerged from my research, which I discuss near the end of this article. That theme was rooted in the historical battleground between the Protestant Episcopal (or Anglican) and Catholic faiths.

Early on in the diary, Charles Tracy launches into a diatribe against the Catholic Church, and returns to this theme in one or two other entries. The impetus was a theological tract he was reading for recreation by an author named Lambruschini. So, here was an interesting puzzle that I came upon early in my own effort to make a faithful transcription of the diary from the original. What was the title of the book? What was the subject precisely? I was able to answer the question with surprising speed by telephoning Harvard University's interlibrary system. An efficient young man armed with a computer took only five minutes to track down a book in Harvard's remote depository. Someone named Lambruschini had published a book in 1855 on the subject of the Immaculate Conception, outlining the history and centuries-long argument within the Catholic Church leading up to such a pronouncement.⁹ I borrowed the book and discovered that, indeed, the Immaculate Conception had just been proclaimed by the Pope in December of 1854, finally bringing to rest the question for Catholics and a long, internal debate within the church. So this then was what had so inflamed Tracy, ardent Protestant Episcopalian that he was!

I eventually returned all the excised bits to my new copy of the diary, but prior to that, I did some speculating about who might have excised the copy in Jesup Library. The first copy I saw at Jesup was in a bound notebook, but there was also a photocopy (partial, with some pages retyped) stored in an envelope with Acadia National Park's return address. "G. B. Dorr," the park's first director, was written underneath the address. Below, in the center of the envelope, was written: "Tracy Diary (reviewed Feb 3, 1940) and the initials "PSS" (or P. L. S.). Referring to a biography of Dorr by Sargent Collier,¹⁰ I found the name, Phyllis Sylvia, George Dorr's secretary. She was the probable transcriber, for by the 1940s George Dorr was blind, although it is still possible he was the one who made the decisions about what passages should be removed from the original.

While the *Tracy Log* manuscript was at the printer's, I learned there was still another typescript in existence in the Northeast Harbor Library. According to librarian, Robert Pyle, this copy came from the estate of Beatrix Farrand, one of the country's foremost landscape designers, who lived in Bar Harbor. On one of the opening pages, it stated that Mrs. Thomas G. Cook, who had a cottage in Bar Harbor, was Charles Tracy's granddaughter. I made a hasty comparison of the Jesup typescript with the copy in Northeast Harbor, discovering that they were very similar. The same passages had been excised, which was my primary test

in comparing the two copies. Who, then, did the excising? Which typescript was a copy of the other? Perhaps neither George Dorr, nor his secretary, Phyllis Sylvia, was the primary editor. Could it have been Beatrix Farrand or Mrs. Thomas Cook? Now, I asked myself, which of the above harbored the sensibility behind the original editing?

Mrs. Thomas G. Cook was eliminated after talking with her niece, Anne Eristoff, who is also Charles Tracy's great-granddaughter and owner of the third bound, typewritten, but thoroughly faithful and unabridged, copy of the diary. The copy had come to Anne Eristoff through her mother, Mrs. Cook's sister. Ms. Eristoff said it was highly unlikely that she wouldn't have known if Mrs. Cook had made a copy.

It still seems probable that whoever made the typed transcription in Jesup and Northeast Harbor libraries, made it in the 1940s, at the time of the Second World War. It easily explains why the reference to the Reverend Samuel Bowker, pastor of the newly erected Somesville Church, as being of "German descent" was removed. Which of these people did not approve of mentioning illness? Why were most passages about Annie Tracy's long, puzzling and fairly serious illness, at the time of the trip, taken out? Even Charles Tracy's modest moans about an injury to his knee when a wagon tipped over were removed. So, in the search for the editor of the 1940s copies of the diary, I to this day remain stymied.

4. - Frederic E. Church Sketches

Throughout the diary account, there are references to Frederic Church making sketches of the party during the visit. I calculated that, at least, 30 to 50 sketches were probably made, and this revelation set me off on a grand hunt for them. I thought, somehow, somewhere, one or two might remain. Neither of the two principal caretakers of Church's remaining works, the Cooper Hewitt Museum in New York city, and Olana Museum¹¹ (Church's former home on the Hudson River), had any sketches which could be connected to the Tracy diary. All the Olana sketches had been published, and one of those, as it turned out, was in the style of the sketches in the Tracy diary. It was a drawing of a comic dialogue between Church and his wife on Mount Desert, but it had obviously been produced at a later period, since he was not married at the time of the Tracy diary trip.

Luck was on my side in my search for Church's sketches from the trip. I knew several Morgan family descendants who continue to summer on the island, which put me immediately on the right course. As it turned

out, it took only one letter and a follow-up phone call to a Morgan descendant to begin to resolve the issue. She revealed little at the time, but promised to contact one of her cousins, the keeper of the Tracy family history. One day, early in September of 1996, an envelope from this cousin arrived in the mail. It contained photocopies of 19 comic drawings, in effect one long witty cartoon, illustrating a very specific reference in the diary to Church's work!¹² What I had been determined to find on the one hand, I secretly assumed I never would lay eyes on. I was, of course, elated by a discovery which, I knew, would substantially enhance the final published diary.

You may wonder why these sketches had not been found before? It became apparent to me that no Church scholar had actually ploughed through the handwritten diary with any care. A surprising fact, since Church plays such a prominent role in the diary's narrative. The descriptions of him reveal so much about his personality, his natural exuberance and playfulness and, at the very least, would have produced some delicious quotations about him. We know the sketches were seen by one scholar, but because they were unsigned, it seems reasonable to assume that the scholar in question must have been unsure of their provenance. Had he been familiar with the diary itself, he would have immediately seen the connection. Even the generation of the Tracy family that owns the sketches admit that it took them awhile to put two and two together.

I immediately contacted, Anne Eristoff, the Tracy descendant who sent the photocopies. I wanted to see the originals myself and arranged to visit her on the Hudson River where she lives in her great-grandfather Charles Tracy's house. En route, I made a side trip to Olana, Church's exotic former home, also on the Hudson, which is still much as he left it, although now it is a museum and repository of a substantial portion of his work. Eristoff, not only gave us permission to print the sketches, but also to reproduce two framed drawings by Church which he had given to Tracy's daughters, Annie and Frances. Eristoff also showed us *her* copy of the diary, a totally faithful transcription as it turned out, which helped considerably in the final editing process, to clarify a few words and sentences. In addition, she filled in the family genealogy and supplied anecdotes about the Tracy family. So suddenly, there I was with unanticipated riches, which created a whole new problem in terms of achieving a balance of information about the various people mentioned in the diary.

5. Other Research and Byways

Because of the wealth of information about the Tracys, the text I had developed up to this point about the diary began to seem lopsided. In addition to biographical data on the Tracys, I had also researched Church and his friend, Theodore Winthrop, a noted nineteenth century writer, both of whom were originally identified in brief appended paragraphs in one of the Jesup Library copies. The previous summer, I had searched the interlibrary system for Winthrop's published work which included biographical data.

Each discovery, as I went along tracking people's lives, proved to be a new adventure for me. One of Winthrop's novels, I learned, had a section based on his visit to Mount Desert with a particularly arresting descriptive passage of Schooner Head. That coupled with the beautiful descriptions in the diary itself of the road to Schooner Head, and the great pleasure everyone in the diary took in their visits to the Lynam Farmhouse (nestled just below that dramatic headland), made me want to see it for myself. The original farmhouse, a popular guest farmhouse in its day, was now gone, but in its place stood another house, and otherwise the cove was much the same with Anemone Cove on one side and a view of Schooner head on the other. (The original farmhouse serves as a backdrop in the published book for a picture of George Dorr and a much older Frances Tracy Morgan.) The headland is now privately owned and closed to the public, but the owner kindly permitted me a discreet visit under the watchful eye of his caretaker. It was a special treat to see for myself the breathtaking and unusual feature that both Tracy and Winthrop so beautifully describe.¹³

But to continue with the process of assembling the diary, I now had more than enough information about the Tracy Family, Frederic Church and Theodore Winthrop. What would I do about the other 20 or so people? How much time did I have left for research? Not much...as it was now the fall of 1996 and the diary was scheduled for publication in early June of 1997, with a manuscript and publisher deadline of March.

Although there must have been a good deal of human drama among the 27 people squeezed into the Mount Desert Tavern, there are only hints of those feelings in the original diary. It is these hints which had to be fleshed out by the research, and in the light of slowly accumulating information. Touring the Tavern today, the group's living situation appears somewhat improbable, especially in light of the fact that there were no bathrooms then.

With all this in mind, an intense and fascinating period of foraging for information began that yielded weekly results while I was continually revising the introduction. Through February and March, some of the lines of inquiry that I had thrown out earlier continued to bring in pieces of information, so that right up to the deadline, March 15, 1997, I was adding to or modifying what I knew.

I began my searches with the Fay, Stone and Littell families in mind, as they all lived in Brookline at the time the diary was written (not far from Cambridge, where I still make frequent visits). The research on these families alone took me back and forth to the Brookline Library, the Episcopal Divinity School and Harvard University in Cambridge, and even to the Harvard Club in New York, where James Fay's portrait hangs, and to the Library of Congress in Washington, D.C. where James Kent Stone's grandfather's bust stands in the reading room. The only remaining family, Titus, eluded me up to the last moment, and even then, the research produced a limited amount of information.

James Kent Stone and Anti-Catholicism

The bulk of my research, however, centered around the Fay and Stone families who became more entwined later in life, and it was this research that yielded the enlarged story which follows:

Knowing that the Reverend John Seeley Stone (of whom Tracy speaks often and with admiration) was an Episcopal minister in Brookline, I telephoned the only Episcopal church with which I was familiar in Brookline. The secretary there suggested that St. Paul's Church (a fine example of Upjohn's architecture)¹⁴ was the existing church in 1850, but no one answered the phone. I tried the Episcopal diocese office in Boston. With their help, I secured a complete outline of Stone's distinguished career, culminating as the first dean of the Episcopal Theological School (now called Divinity School) in Cambridge. The Divinity School's historian became my guide, starting me off with several volumes of the school's history. I found a reference in one volume that noted Stone's great grief the year his son converted to Catholicism. The son was James Kent Stone, the Reverend Stone's eldest boy by his second wife, an appealing young lad I had come to know in Tracy's diary account.

That news came as a particular surprise because of the anti-Catholic bias expressed in the diary, and served as a warning bell for me. What was the Reverend Stone's specific reaction to his conversion? I

pushed on and found more information about the Stone family in a later biographical dictionary, including the titles of two biographies about James Kent Stone. The Divinity School's librarian unearthed one of the biographies from the basement storage.

At that point, I also had in hand a folder of Reverend Stone's personal letters and papers. They were written very much in the formal style of the day, similar to Charles Tracy's discreet style, in that they only hinted at personal problems. I found nothing in them that revealed Stone's reaction to his son's conversion.

The biography of "Kent" Stone (as he was always called) found at the Divinity School had been written by a Catholic woman. From it, I gleaned much information, equally surprising, but the tone was so matter of fact and the bias toward the Catholic point of view so apparent, that instead of better understanding Kent Stone, I found myself unsympathetic to his behavior toward his parents, wife and his children.

A few weeks later, I began to revise my opinion when I got hold of the second biography via the interlibrary system. It was called *Fidelis of the Cross, James Kent Stone*,¹⁵ Here was an account that laid the story out in a balanced and more complete way from both a theological and personal point of view (including the fact that his father supported him in his decision, however painful it may have been for him). The book contained transcriptions of many personal letters: some between Kent and his mother, Kent and his wife, and Kent and his siblings or friends. There was also extensive information about both the Fay and Stone families and their interactions, although I had already tracked down the basic facts about the Fay family in the Brookline Public Library.

James Kent Stone became for me a central figure among the individual stories of the many members of the party. It was his life drama that deeply affected all members of the Fay and Stone families as well as his immediate family, which included his wife, Cornelia Fay, the talented musician of the Mount Desert party, and their three children. Here was a recurring "unintended" theme of the diary. It was first laid out by Tracy in an interior debate about Catholic theology and, later picked up and played out in real events in the lives of many of the 1850 group, some of whom also figured prominently in the diary.

A summary of Kent's life follows. He attended Harvard College¹⁶ and traveled extensively in Europe before he was ordained like his father in the Episcopal Church. Astonishingly, before the age of 30, he served as

the president of both Kenyon and Hobart Colleges. When his wife died unexpectedly, following not long after the birth of their third daughter, he converted to Catholicism. Some months later, he sent his three young daughters, ranging in age from a few months to seven years, off to a Catholic convent in New Hampshire, essentially wrenching them from the bosom of their Fay grandmother and her family, where they were cared for after the death of their mother. When the middle child died suddenly in the convent, Kent had the two surviving daughters adopted by a childless, Catholic, California family, against the wishes of his own mother and the entire Fay family. He would not be reunited again with his daughters (in any real sense) for 49 years, just before his own death. He spent most of the 49 years in a rigorous order of Passionist monks, traveling the world as a missionary. This part of his life encompassed almost two thirds of his entire existence, and was a radical change from his first 30 years. A strange story.

Individual lives often reflect the issues of their era. In 1855, anti-Catholicism was a respectable Protestant position. There was also enormous tension within the Episcopal Church itself, between high church (closer in ritual and thinking to the Catholic Church) and low church. It was the Oxford Movement in England that defined this split.¹⁷ In 1855, the majority of the populace in the United States was still Protestant. Far less so, by the time Kent Stone died in 1921, after many waves of Irish immigration.

When I read Kent Stone's writing about his conversion and how he gravitated from the low church Episcopalianism of his father to a high church philosophy, I was able to understand how it was only a slight side-step intellectually for him to move into the Catholic camp. Much of the argument between the two faiths swirled around the issue of which was the "true" church. Remembering how the Anglican (i.e., Episcopalian) Church grew out of Henry VIII's political and personal needs, it was possible to follow at least one strand of Kent's thinking.

I want to suggest that there were a number of personal reasons for Kent's conversion. The fact that Kent chose to become a monk in a very austere order, rather than simply a Catholic cleric, which might have allowed him to continue caring for and sharing a household with his daughters, seems significant to me. His intense grief over his wife's death appeared to leave him feeling frightened and alone. Add to that his special relationship with his mother, and his clear and apparent anxiety about taking responsibility for another person (child or adult).¹⁸ Note also the following quotation from one of Kent's books, reflecting what he

must have heard at home as a child, and the prejudiced opinions he may have been protecting his own children from:

...If these opinions were prejudices, how almost impossible would it be for truth to penetrate them! I thought of the English language in which I had learned to think and to impress my thoughts; and I remembered how for three hundred years that tongue had been one vast engine of ceaseless attack upon the Roman Catholic Church;...¹⁹

Summing-up

Perhaps, you think I've made too much of Kent Stone and the Catholic theme in the diary? It is by no means the dominant note of the manuscript. It is just the unexpected, continuous note or thread, and history is full of these eerie connections. Kent's conversion was a dramatic event and wrecked forever his relationship with the Fay family, who could not forgive him. James Fay, formerly his best friend as the diary indicates, sought to have Kent committed as insane, after his conversion and his removal of his children from the Fay household. The conversion strained Kent's relations with his own parents, and destroyed his personal family life. This act also impinged on the lives of many others in the diary account.

Still dangling in this story is the question of his sole descendant and the sole descendant of the entire Fay clan, his and their grandson, Michael de Cazeotte. Michael, who was the only child of Kent's oldest daughter, Mary, was named for the grandfather who adopted his mother. What has become of Michael? Did Michael ever marry or have children? If so, wouldn't Michael's granddaughter or grandson be alive today? I'm hoping someone will telephone some day, saying, "Oh, I know a de Cazeotte family from San Mateo, California!" (one of the places where the daughters' lived). I'd like to ask his descendants what they know about their ancestor, Kent Stone, and how their family myths portray him?

As I approach the end of the story of this research adventure, I cannot resist telling you about a couple of unexpected, and amusing bits of information that came my way last summer on the anti-Catholic theme, after the Tracy Log was published. When Tracy's great-granddaughter²⁰ was on the island, she told me two interesting stories on the religious issue related to Tracy's forbearers. It turns out Tracy is descended from the Knight, William de Traci, one of the four assassins of

Thomas à Becket, the Archbishop of Canterbury. This true tale was adapted into a play by T.S. Eliot called *Murder in the Cathedral*. This foul deed had been arranged in 1170 by King Henry II, in his effort to gain ascendancy in appointments and political matters over the Catholic Church, whose rights Becket fiercely defended in his role as a leader of the Church. The lines Eliot hands to William de Traci in justification for the murder are eloquent with hypocrisy, but we can't blame Charles Tracy for that. There is little doubt that Tracy would have been pleased by this ancestor. Another ancestor was reputed to have fetched up, while fishing one day, a giant cod with an anti-church tract inside its belly! This is a famous historical anecdote. This particular ancestor was the great-great-grandfather of Thomas Tracy who emigrated to this country, establishing the Tracy family line in Norwich, Connecticut. One way or another, you can see how this particular thread of religious thinking is woven through the Tracy family story!

History is primarily story and recreates itself with the passing of time. Sometimes, it emphasizes the byways and collisions in life's fundamental chaos. The story of the diary today is not the same story it was in 1855. The endemic fear of historians is that "the record of the past might be fatally distorted by the enthusiasms and preoccupation's of the present".²¹ It is a fear that cannot be fully assuaged. Sometimes, history is enhanced by present concerns, when the record keeper tries to explain our continuing human predicaments. The anti-Catholic theme of *The Tracy Log Book* is, I believe, a part of the structure in a continuing tale that began at some indefinable point, touched many intertwined lives, and emerged dramatically in the story of James Kent Stone.

Interestingly enough, the individuals in the diary who are singled out in this paper, not only had significant roles in the diary but also later in life. Is that just coincidence, or does it carry meaning? This is not to say that other individuals in the diary did not distinguish themselves in some way, but just that no record of them was found. It may be the researcher, after all, who is at fault, even when the spell cast by the ghosts of history remains a powerful impetus to push on in all directions and in spite of all obstacles.

Notes

¹ Mazlish, Anne, ed., *The Tracy Log Book, 1855, A Month in Summer*, (Bar Harbor, Maine: Acadia Publishing Company, June 1997). Charles Tracy's diary on Mount

Desert Island, with original sketches by Frederic Edwin Church. This paper is based on a talk prepared for and delivered at the Northeast Harbor Library, July, 1997, and at the Port-in-a-Storm bookstore, Somesville, August, 1997.

² Schama, Simon, "Clio at the Multiplex," *The New Yorker*, 19 January 1998, p.40.

³ Eliot, Charles, *John Gilley, One of the Forgotten Millions*, (Bar Harbor, Maine: Acadia Publishing Co., 1989). Originally published in 1899 in *The Century Magazine*, later in book form as *John Gilley: Maine Farmer and Fisherman*, and prior to the present publication as *John Gilley of Baker's Island*.

⁴ Schama, p. 41.

⁵ Mazlish, p. 80.

⁶ *Ibid.*, p. 79.

⁷ *Ibid.*, p. 77.

⁸ *Ibid.*, p. 43.

⁹ Lambruschini, Cardinal Luigi, *A Polemical Treatise on the Immaculate Conception of the Blessed Virgin*, written in 1842, published in 1855 by D&J Sadlier and Co., Boston, Ma., French translation by Mrs. J. Sadlier, and the Latin by a Clergyman. The volume also included *A History of the Doctrine* by Father Felix, S.J. and learned appendices including The Declaration by Pope Pius IX, Dec.8, 1854.

¹⁰ Collier, Sargent, *The Triumph of George B. Dorr*, (Farmington, Maine: Knowlton, and McLeary, 1964).

¹¹ Olana State Historic Site, Hudson, New York. Church's sketches stored there are fully catalogued in Gerald Carr's *Frederic Edwin Church: Catalog Raisonne of Works of Art at Olana State Historic Site*, 2 vol., text and plates, Cambridge University Press, 1994.

¹² Mazlish, pps. 81-109.

¹³ [In spite of Theodore Winthrop's reputation as an important novelist of the latter part of the nineteenth century, his works are very disappointing from the perspective of today's readers in terms of plot, characterization and literary excellence. A.M.]

¹⁴ Richard Upjohn (1802-78) was famous for his design of Trinity Church in New York city built in 1846. See also *History of St. Paul's Church*, Brookline, 1949.

¹⁵ Smith, Walter George and Helen Grace, *Fidelis of the Cross*, James Kent Stone, (New York: G.P. Putman's Sons, The Knickerbocker Press, 1926).

¹⁶ Harvard College is the undergraduate school within Harvard University.

¹⁷ *The Oxford Movement*. A movement within the Church of England, originating at Oxford University in 1833. It sought to link the Anglican Church more closely to the Roman Catholic Church by emphasizing the apostolic and universal origins of the Church of England and by insisting those links were not broken by the Reformation. In essence that the Church of England constitutes a branch of the holy Catholic Church, of which Roman Catholicism and Greek Orthodox are also branches. Also known as "Tractarianism."

¹⁸ One known exception to his incapacity to nurture, during his many years as a passionist monk, he grew close to a younger monk whom he brought into the order and to whom he became friend and father figure. (See Smith, *Fidelis of the Cross...*).

¹⁹ Mazlish, p. 164.

²⁰ Anne Eristoff

²¹ Schama, p. 41.