

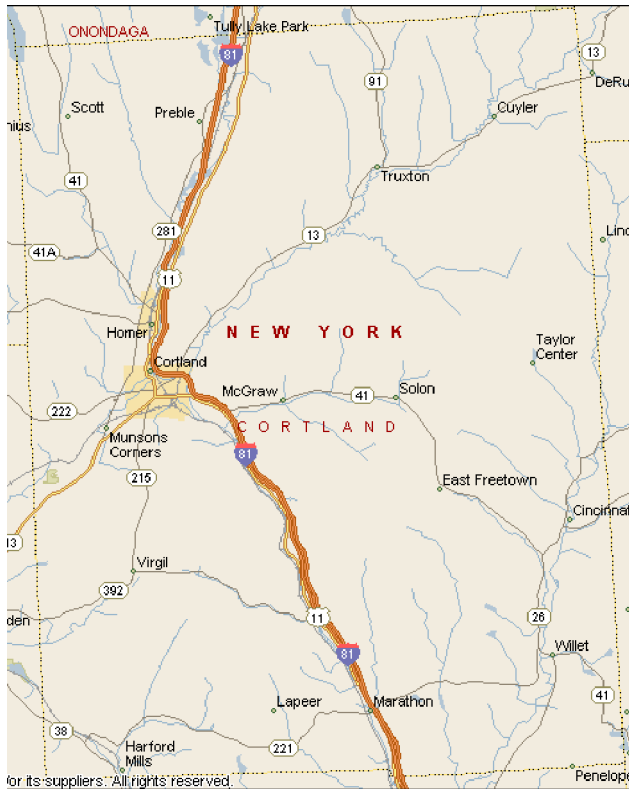
# Craft Masonry in Cortland and Madison Counties, New York

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*Additions and corrections are Fraternally welcomed*

Note: Lodges with a "c" following the Number were 'Country Lodges.' Lodges in **Blue type** are currently active.

## Cortland County



When counties were established in New York State in 1683, the present Cortland County was part of Albany County, which encompassed the northern part of New York State and all of the present State of Vermont, as well as indeterminate territory to west. 12 Mar 1772 - present day Cortland County became part of Tryon County.

1784 - Tryon name changed to Montgomery County in honor of General Montgomery.  
 1791 - present day Cortland County became part of Herkimer County  
 1794 - became a part of Onondaga County when it split from Herkimer.  
 1808 - Cortland was formed by the splitting of Onondaga County in 1808.



No.	Lodge Name	Village	Chartered		Notes
137	Homer	Homer	09 May 1806		*** forfeit 6 Jun 1833; May 1914; Homer Lodge No. 352 given custody of Charter; in Onondaga Co. at time of Charter
237	Hesper	Preble	10 Nov 1814		Forfeit 5 Jun 1834
328	Marathon	Marathon	14 Jun 1858		suspended work & became Thermopylae No. 328 in 1886
333	Truxton	Truxton	08 Jan 1821		229 surrendered 8 Jun 1832
352	Homer	Homer	Jun 1855	184	Prev. Homer No. 137, 9 May 1806; forfeit 6 Jun 1833
371c	Cortland	Cortland	06 Jun 1823	10	surrendered 8 Jun 1832; Lodge held in Town of Homer at Port Watson
409c	LaFayette	Virgil	01 Jun 1825		* forfeit 8 Jun 1832
417	Western Union	Harrison	01 Jun 1825		* now the village of Marathon; forfeit 1835; surrendered 5 Jun 1835; surrendered 5 Jun 1835; succeeded by Marathon No. 438, 14 Jun 1858
438	Marathon	Marathon	14 Jun 1858	223	Prev. Western Union No. 417, 1 Jun 1825; suspended 5 Jun 1835; suspended work & reconstituted as No. 328 in 1886; Jun 1896 changed name to Thermopylae No. 328; changed back to Marathon No. 438 in 1904; dest. by fire soon after, again in Mar 1957, and again 1 Jan 1967.
438	Thermopylae at Marathon	Marathon	04 Jun 1896		Prev. Western Union No. 417, 1 Jun 1825; suspended 5 Jun 1835; suspended work & reconstituted as No. 328 in 1886; Jun 1896 changed name to Thermopylae No. 328; changed back to Marathon No. 438 in 1904; dest. by fire

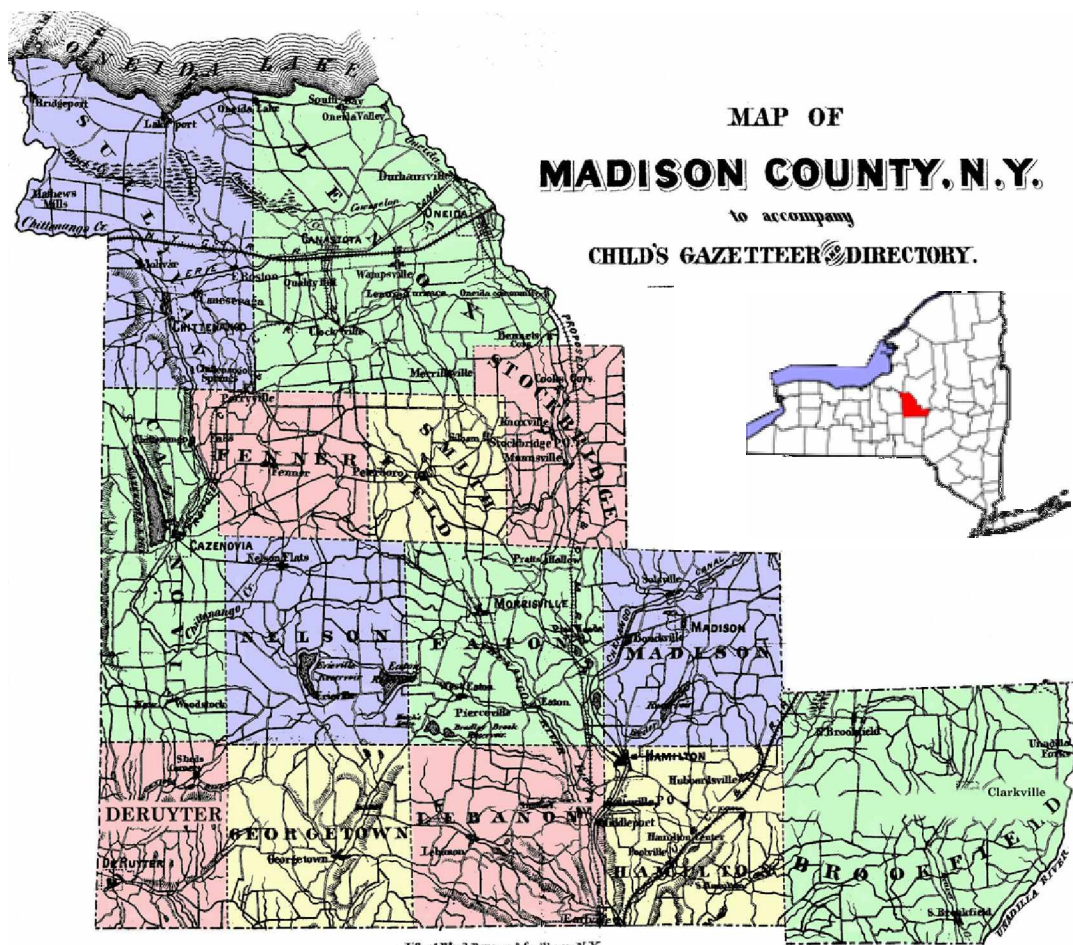
438	Marathon	Marathon	1904	
470	Cortlandville	Cortland	Jun 1859	
659	South Otselic	South Otselic	02 Mar 1867	308
706	Cincinnati	Cincinnati	11 Jun 1870	323

soon after, again in Mar 1957, and again 1 Jan 1967.  
 Prev. Western Union No. 417, 1 Jun 1825; suspended 5 Jun 1835; suspended work & reconstituted as No. 328 in 1886; Jun 1896 changed name to Thermopylae No. 328; changed back to Marathon No. 438 in 1904; dest. by fire soon after, again in Mar 1957, and again 1 Jan 1967.

Institution date; Succeeded Occielieick No. 171, 7 Sep 1808 (German); 'dissolved' 1832; fire 4 Oct 1877; reissued 7 Jun 1878; [in Chenango Co., but in the C-M District]

### Madison County

1791 - Herkimer, Tioga and Otsego Counties were split off from Montgomery County.  
 1798 - Chenango parts of Tioga and Herkimer Counties.  
 1806 - Madison County was created from Chenango County.



No.	Lodge Name	Village	Chartered		Notes
76	United Brethren	Cazenovia	05 Jan 1799		relinquished' Charter in 1839; succeeded by Cazenovia No. 616, 11 Jun 1867
120	Hamilton	Hamilton	07 Jun 1847		Prev. No 121, 16 Apr 1805
121	Hamilton	Hamilton	16 Apr 1805	*	Forfeit 1834; revived as No. 120, 7 Jun 1841
148	Sullivan	Chittenango	19 Jun 1849	111	Prev. No 109, 29 Jun 1804, at Sullivan, NY; forfeit, 4 Jun 1835
195	Moriah	De Ruyter	17 Jun 1811	**	forfeit Jun 1834; succeeded by DeRuyter No. 692, 4 Jun 1869
226	Western Star	Peterborough	07 Oct 1813	*	Last return, 1826; Proc. report it had ceased, 1836

231	Canastota	Canastota/Lenox	25 Jun 1851			Warrant return in 1856; revived 6 Jun 1861; lost in fire 27 Oct 1873; reissued 5 Jun 1874; merged with Oneida No. 270 in 1994 to become Oneida-Canastota No. 270 formed from the merger of Oneida No. 270 and Canastota No. 231
270	Oneida-Canastota	Oneida	1994	161		
281	Lenox	Lenox	05 Jun 1817		43	
387c	Bezaleel	Fenner	04 Jun 1824		29	
398c	Madison	Madison	04 Jun 1824		30	
616	Cazenovia	Cazenovia	11 Jun 1867	295		Successor to United Brethren No. 78 ca 9 May 1799 (first meeting); 'relinquished' 1839 Forfeit Jun 1879
623	Sayles	Bridgeport	19 Jun 1867			
658	Morrisville	Morrisville	ca 1867			
692	De Ruyter	DeRuyter	04 Jun 1869	318		Preceded by Moriah No. 195, 17 Feb 1811; forfeit Jun 1834
726	Cautious	Georgetown	ca 1873			

### **United Brethren Lodge No. 78, Cazenovia, Madison, New York**

Organized 9 May 1799. The first officers were Jeremiah Clark, WM; Ebenezer Johnson, SW; Joseph Yaw, Jr., JW; James Greene, Secretary. The other charter members were Seymour Pickett, John G. Myers, Richard Salmon and Daniel Mulholland. The first member initiated was Hooker Ballard, May 9, 1799. The early meetings of the lodge were commenced in the afternoon and continued during the evening, each member present contributing to the evening's entertainment (supper) twenty-five cents.

**Isaac Lyman**, from Northampton county, Mass., as early as 1799, was the first physician to locate at Cazenovia and practiced here till his death, 20 Oct 1854, aged 85. He resided where Rollo Mitchell later lived. He married here Mary Leonard, daughter of Rev. Joshua Leonard, who died 5 Jul 1846, aged 63. He was initiated a member of the United Brethren Lodge, 10 Jul 1799.

### **Hamilton Lodge No. 120, Hamilton, Madison, New York**

**WARRANT:** The warrant in possession of the Lodge is dated June 7, 1841.

The first number was 121, which it received in 1803; it became No. 120 when it received its present warrant.

**MINUTES:** Not intact. The early records from May 28, 1805, to November 16, 1809, are in possession of the Lodge; all records from November 16, 1809, to January, 1818, were destroyed by fire.

In the early part of the year 1805 the town of Hamilton included the entire section of country now divided into the towns of Hamilton, Eaton, Madison and Lebanon. They were designated at that time as the 2d, 3d, 4th and 5th townships.

At the organization of Hamilton Lodge, No. 121, it was located in the 4th township or Madison. At a meeting held December 1, 1806, a proposition to divide the Lodge or secure a more central location was considered. The proposition was referred to a committee to obtain a more suitable location, and on February 19, 1807, by a unanimous vote of the Lodge it was moved to the village of Hamilton, where it was located until December, 1817, when it removed to Eaton or 2d town, where it remained until it ceased to work.

Who the applicants were that applied for a warrant is unknown, as all books and papers relating to this are missing, nor is it known what meetings were held before the warrant was obtained. The warrant was signed April 16, 1805, and at a meeting held May 28, 1805, R.'W.'. JEDEDIAH SANGER, of New Hartford, Oneida Co., NY, installed the following officers:

Seeley Neil, Master; Asa B. Sizer, Senior Warden; Rufus Eldred, Junior Warden.

At this meeting three applications for initiation were received, and before the close of the year sixteen candidates had received their degrees in the Lodge.

The first election for officers under the charter took place December 24, 1805, when ASA B. SIZER was elected Master, RUFUS ELDRED, Senior Warden, and THOMAS GREENLY, Junior Warden. Among the visitors at this meeting was JOSEPH ENOS, who affiliated with the Lodge and was afterward Grand Master of the Grand Lodge.

Shortly after the Lodge was organized an incident occurred which refutes the oft-repeated accusation that Freemasons are obligated to protect and shield all Masons who are guilty of any crime against the State or society. A history of Hamilton Lodge, compiled by JEREMIAH WILBER, a Past Master of the Lodge, and published in 1863, says, concerning this affair: "On the 16th day of April of this year (1806), rumors of an unfavorable nature were circulated against ALPHEUS HITCHCOCK, of the 3rd town—Madison—a prominent member of the Lodge, who, up to that time, had borne an irreproachable character, implicating him as being accessory to the death of his wife. A committee was appointed to investigate and report on the matter. After a most careful investigation, the committee reported him guilty of the charge of poisoning his wife. He was consequently expelled from the Lodge. The committee, with the members of the Lodge, were the first to enter complaint and have him arrested. He was subsequently indicted, tried, found guilty, and suffered the penalty of his crime on the gallows. I have been thus particular in the narration, as it was so often charged in anti-masonic times, that masons were bound to, and did at all times, protect their members in crimes, and shielded them from just punishment."

The last recorded meeting of the old Lodge was held in August, 1820. There were present JOSEPH ENOS, RUFUS ELDRED, ELLIS MORSE, THOMAS GREENLY, CURTIS PORTER, THOMAS WYLIE, EPHRAIM GRAY, WINDSOR COMAN, RICHARD WARD, DAVID DARROW, DAVID HITCHCOCK, BENNETT BICKNELL, JOSEPH MORSE and LYMAN G. HATCH. At this meeting seven delegates were appointed to attend a convention to be held at DeRuyter on the first Wednesday in September. This convention had been called by the Masons of Madison. Chenango and Courtland Counties "To take into consideration the interests of Masonry under the present anti-masonic excitement raging so furiously throughout the length and breadth of the State."

R.'W.'. GEORGE BEAL, one of the most active Past Masters of Hamilton Lodge, who has devoted much time to this subject and is well informed upon matters relating to the early history of the Lodge, writes as follows concerning this event: "The convention assembled at the appointed time, it was composed of the leading men of all the Counties represented, men who under ordinary conditions were leaders who could shape and direct public opinion but were now overwhelmed with the popular clamor. This fact demonstrates beyond question that the madness of the anti-masonic excitement was beyond control, for were it otherwise these men would have surely found a way to save their beloved institution from crushing disaster.

Their loyalty to the cause of Masonry cannot be doubted, their courage and ability was unquestioned, but such was the awfulness of the situation that they saw no way but to bow to the storm, unreasonable and unjust as it was."

The outcome of the convention was the adoption of the following:

"That under the present feverish excitement of the public mind in relation to the alleged abduction of William Morgan, it would be better for the future good and prosperity of Masonry, that the Lodges in said counties should, for the present, suspend their meetings, until the public mind should be disabused, and reason once more resume its sway."

The Lodge accepted this conclusion and closed its doors, and for nineteen years these loyal Masons were without a home, the altar lights were extinguished, but the Great Light was still an open book, and within the breasts of these brethren the fire, though smothered and hidden from view, was still alive, and when the whirlwind had spent its force it was fanned into flame, the altar was again diffused with light, the Lodge arose from its lethargy and resumed its labors.

The warrant was declared forfeited by the Grand Lodge in 1834, and in 1838 it was filed with the Grand Secretary by Grand Visitor COOLEGE.

This old document is still in a good state of preservation. It is signed by JACOB MORTON, Grand Master; MARTIN HOFFMAN, Deputy Grand Master; CADWALLADER D. GOLDEN, S. Grand Warden, and DANIEL D. TOMPKINS, Grand Secretary.

The officers of the Lodge named in the warrant are:

Seeley Neil, Master;  
Asa B. Sizer, Senior Warden;  
Rufus Eldred, Junior Warden.

In the latter part of 1846 the revival of the Lodge was determined upon, and a petition was prepared asking for a dispensation, which was granted December 8, 1846.

CHARLES G. OTIS was named as Master; BENJAMIN F. SKINNER, Senior Warden, and GAINS STEBBINS, Junior Warden.

These, together with the following, became the charter members:

Thomas H. Greenly.	Jeremiah Wilber.
Henry G. Beardsley,	Thomas C. Nye.
Daniel Younglove.	Perez H. Bonney.
Thomas Wylie.	Curtis Porter.
Daniel Barker.	Isaac Phelps.
Philander Barker.	

The first meeting was held at Odd Fellows' Hall December 16, 1846; fourteen members were present, including the officers.

JUSTUS S. MASTERS was proposed for initiation. He was elected, and was the first to receive the degrees in the revived Lodge.

At a session of the Grand Lodge, held June 3, 1847, the Committee on Warrants recommended the granting of warrants to several Lodges, among them Hamilton and Glens Falls. The warrants were granted and Hamilton received number 120 and Glens Falls 121.

The inquiry as to why Hamilton Lodge did not receive its old number 121 is natural, and in the absence of any definite reason it is fair to conclude that the Lodges were numbered in the order in which they appeared on the report of the Committee on Warrants. Further, it must be noted that the warrant of Hamilton Lodge is dated June 7, 1847, and that of Glens Falls is dated June 8, 1847: hence, inadvertently, the Grand Secretary failed to give Hamilton Lodge its old number as desired.

The officers named in the warrant are:

Charles G. Otis, Master;  
Benjamin F. Skinner, Senior Warden;  
Gains Stebbins, Junior Warden.

The first meeting under the Warrant was held July 7, 1847, when the Lodge was formally instituted and the following officers installed by R.'W.'. EZRA S. BARNUM, assisted by W. IRA CHASE, both of Utica Lodge, No. 47:

Charles G. Otis, Master;  
Gains Stebbins, Senior Warden;  
Jeremiah Wilber, Junior Warden;  
Thomas Wylie, Treasurer;  
Henry G. Beardsley, Secretary;  
Daniel Younglove, Senior Warden;  
Alexander Wilton, Junior Deacon;  
Perez H. Bonney, Tiler.

#### MEETING PLACES.

When it was revived in 1846 it met in Odd Fellows' Hall on Eaton Street, where it remained for twenty-six years. In 1872 it moved to the Ingalls Block on Madison Street, where it remained until 1884. When it moved to the Smith Block on Broad Street. Here it remained until the "great fire" of February 19, 1895. After the fire it occupied its old quarters in the Ingalls Block, remaining there

until the fall of 1895, when it moved into the rebuilt Smith Block, where accommodations had been specially arranged for its use, and it still remains in these comfortable quarters.

The Lodge has in its possession a number of highly prized relics.

The chart used by the Lodge is a rare old relic, and was originally the property of Delphi Chapter, which went down during the Morgan period. It was presented to the Lodge by Hon. STEPHEN G. SEARS, a member of the Lodge.

It was painted by EZRA AMES, who was Grand High Priest of the Grand Chapter R. A. M.

The Bible formerly used in the Lodge was printed by John Thompson, Philadelphia, Pa., in 1798.

It also has a gavel made from the limb of an oak tree standing near the tomb of GEORGE WASHINGTON at Mount Vernon. It was presented by R.'W.'. GEORGE B. PALMER, who was at the tomb when a violent storm broke the limb from the tree: he obtained a piece and had the gavel made.

Another prized relic is a Spanish Masonic apron, presented to the Lodge December 21, 1898, by the distinguished writer and war correspondent, OSCAR K. DAVIS, a member of the Lodge. The story of the apron, briefly told by R.' W.'. GEORGE BEAL, is as follows:

"When our forces went to the Philippines the Grand Lodge of California chartered a Military Lodge, of which Lieut.-Col. VICTOR DuBoice was Master and of which BRO. DAVIS became a member. When the army entered the City of Manila the members of this Military Lodge discovered an abandoned Lodge room in which they found seven Masonic aprons, which they appropriated, and through the kindness of Col. DuBoice BRO. DAVIS came in possession of one. BRO. DAVIS wrote, that that night the members of Military Lodge held a meeting and talked fondly of their mother Lodges in the "home-land," and so, with thoughts of home, he resolved to present this apron, about which clusters so much of historic interest to his mother Lodge, to be permanently deposited among its archives.

"This grateful act and kind remembrance of this dear old Lodge by BRO. OSCAR KING DAVIS touched the hearts of the brethren and prompted eloquent expressions of appreciation and thanks from the Master, C. H. VAN TUYL, as he accepted the gift in the name of the lodge."

The Lodge was incorporated January 3, 1872.

It made several contributions to the Hall and Asylum Fund, and in 1888 paid its full quota toward paying the "Great Debt."

On April 24, 1889, it held "Jubilee" services. The exercises consisted of singing, reading of the Grand Master's Address and an oration by BRO. F. M. HUNGATE.

Morrisville Lodge, No. 658, and Cautious Lodge, No. 726, are off-springs of this Lodge.

The **Mystic Order of Veiled Prophets of the Enchanted Realm (M.O.V.P.E.R.S.)**, a social organization composed of Master Masons exclusively, was organized by members of Hamilton Lodge, June 13, 1890.

The Lodge was present at the laying of the cornerstone at Utica, May 21, 1891. It was also present at the dedication of same, October 5, 1892.

A Lodge of Sorrow was held in the Opera House May 30, 1892.

On December 10, 1896, it observed its semi-centennial anniversary. A notable event of recent years was the official visit of M.'W.'. JOHN W. VROOMAN, Grand Master of the Grand Lodge, in September, 1890. The occasion brought together a large gathering of Masons from the surrounding country.

The Lodge has prospered ever since its revival and has had among its adherents many who have achieved distinction in public as well as private life. Some of the names upon its roll have a world-wide reputation; while the Lodge has had a healthy growth and has never engaged in any controversy requiring legal advice, it is surprising how many Doctors of Law and Doctors of Medicine have sought a Masonic home within her doors and have bowed at its altar. Upon its roll of membership are 20 lawyers and 18 physicians. The spiritual welfare of the Lodge has been amply provided for as upon the rolls are the names of 12 Ministers of the Gospel.

Among the members who have been elevated to public office are the following:

Erastus Cleaveland, Major Gen. U. S. A., 1812, County Judge.

Thomas H. Hubbard, Surrogate, Congressman.

Thomas Greenly, Assemblyman, State Senator

Bennet Bicknell, Major U. S. A. 1812, State Senator.

Windsor Coman, Assemblyman .

Andrew P. Lord, Assemblyman.

William Berry, Jr., Assemblyman.

Ephraim Gray, Assemblyman.

Daniel Barker, Assemblyman.

Calvin Morse, Assemblyman.

Joseph Morse, Jr., County Judge.

Stephen G. Sears, Assemblyman.

John Mason, County Judge, Congressman.

E. C. Philpot, Assemblyman.

F. D. Beebe, Surgeon U. S. V., Civil War.

C. L. Kennedy, County Judge.

M. N. Campbell, Assemblyman.

S. L. Ballard, Assemblyman.

Eugene M. Perry, County Sheriff.

C. W. Stapleton, State Senator.

William M. West, Quartermaster General N. Y. S.

Jotham P. Aids, State Senator.

Joseph F. McGregory, Professor of Chemistry, Colgate University.

Andrew C. Hull, County Judge.

Thomas Wylie, County Sheriff.

Benjamin F. Skinner, County Judge.

Henry G. Beardsley, Surgeon U. S. V., Civil War.

James W. Nye, County Judge, Governor of Nevada.

Charles Mason, District Attorney, Supreme Court Judge.

Charles E. Hewes, Chaplain U. S. V., Civil War.

N. M. Littlejohn, U. S. Senator.

Thomas L. James, L'. S. Postmaster General.

W. C. Burchard, U. S. Consul in Honduras.

E. R. Barker, County Sheriff.

D. J. Mitchell, District Attorney.

Nathan Brownell, County Clerk.

Bushrod Hoppmin, Assemblyman.

P. P. Brown, Col. U. S. V., Civil War.

Henry Runkle, County Treasurer.

D. G. Willington, Capt. U. S. V., Civil War, Assemblyman.

G. S. Tillinghast, County Treasurer.

W. S. Leet, State Senator.

W. M. Henderson, County Sheriff.

William C. Eaton, Engineer, U. S. Navy.

A. J. Wiltse, County Treasurer.

Ralph W. Thomas, Professor of Rhetoric, Colgate Univ.

**Henry G. Beardsley**, Surgeon, 114th NY Vol Inf, Hamilton.  
BEARDSLEY, HENRY G.—Age, 58 years. Enrolled at Elmira, to serve three years, and mustered in as assistant surgeon, 8 Sep1862; discharged, to date 26 Feb1863

Record of the 114th Regiment, N. Y. S. V., by Harris H. Beecher, page 531.

[http://books.google.com/books?id=rmlUAAAAYAAJ&pg=PA531&lpg=PA531&dq=%22Henry+G.+Beardsley%22&source=web&ots=W3BkN2SuVO&sig=A5Va\\_X7Qsi1FVNu\\_gbP4WY6OW8Q&hl=en&sa=X&oi=book\\_result&resnum=4&ct=result](http://books.google.com/books?id=rmlUAAAAYAAJ&pg=PA531&lpg=PA531&dq=%22Henry+G.+Beardsley%22&source=web&ots=W3BkN2SuVO&sig=A5Va_X7Qsi1FVNu_gbP4WY6OW8Q&hl=en&sa=X&oi=book_result&resnum=4&ct=result)

ASSISTANT SURGEON HENRY G. BEARDSLEY.

Dr. Beardsley was born in New Fairfield, CT, in Feb 1805. He had three brothers all older than himself. The blood of the patriots of '70 ran in the veins of these sons, their paternal and maternal grandfathers, Phineas Beardsley and Stephen Gregory, serving as officers throughout the first struggle for Independence. The father of the Doctor, Obadiah Beardsley, removed to Oneida County, about the year 1808.

Henry alternately taught school and prosecuted his studies, thus acquiring, not only a thorough medical education, but a fair advancement in the field of letters, and a well disciplined mind. He graduated at the College of Physicians and Surgeons in the Western District of New York, in the spring of 1832, and commenced practice in Hamilton, NY. For some time he was a partner of the celebrated Dr. Havens, Sr., late deceased. He was once or more elected President of the Madison County Medical Society, and held the position of Postmaster for nearly two terms. Several times the office of School Superintendent was conferred upon him by the citizens of Hamilton. About the year 1830, he became connected with the military of the State, and subsequently held the commissions of Captain, Major and Lieutenant Colonel. Democratic in his views, he obtained some reputation as a political writer, and produced some very respectable scientific and literary papers.

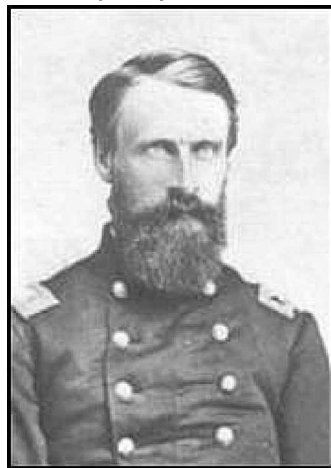
Joining the Regiment at its organization, he remained a faithful officer till his discharge the service, in March of 1863, from an injury received by a fall from a railroad bridge at La Fafourche, in January before. He was temporarily assigned to duty with a Maryland Regiment at Baltimore, and in transit to New Orleans, was in charge of the three Companies that sailed upon the *Arago*. After his return North, he improved somewhat, but soon went into a decline. Hoping the change might be beneficial, he removed to Brooklyn, NY, in the fall of 1865. The bracing sea air failed to invigorate his feeble frame, and he died a consumptive in Dec 1865.

Intimately associated with the deceased, and knowing him well, it affords us a melancholy pleasure to pay this poor tribute to so much worth. Our deceased friend and brother seemed most completely to regulate his conduct by the strictest rules of honor. Affable to all, genial and social in his disposition, hospitable in his feelings and conduct, true and generous to his friends, just and forgiving to his enemies, kind and devoted to his family, skilled in his profession, he combined in himself all the attributes and qualities which distinguish the character of a Christian gentleman.

<http://bioguide.congress.gov/scripts/biodisplay.pl?index=B000437>

**Bennet Bicknell**, Hamilton, was Representative from New York; born in Mansfield, CT, 14 Nov 1781; attended the public schools; moved to Morrisville, NY, in 1808; served in the War of 1812; member of the State assembly in 1812; served in the State senate 1814-1818; clerk of Madison County, N.Y., 1821-1825; editor of the Madison Observer; elected as a Democrat to the 25th Congress (4 Mar 1837-3 Mar 1839); unsuccessful candidate for reelection in 1838 to the 26th Congress; died in Morrisville, Madison, NY, 15 Sep 1841; interment in Morrisville Rural Cemetery.

#### **Col. Philip Perry Brown, Jr.**



8 Oct 1823 - 9 Apr 1881, Buried in Bellefontaine Cemetery, St. Louis, MO

Brevet Brigadier General. He attended Shurtleff College in Alton, Illinois, and his career as teacher and merchant was interrupted by the Civil War. Civil War Union Brevet Brigadier General. He served during the conflict first as Colonel and commander first of the 157th New York Volunteer Infantry, then as Colonel and commander of the 7th United States Veteran Volunteer Infantry. He was brevetted Brigadier General, US Volunteers on 13 Mar 1865 for "gallant and meritorious services".

[http://library.morrisville.edu/local\\_history/sites/gar\\_post/brown.html](http://library.morrisville.edu/local_history/sites/gar_post/brown.html)

from the Madison Observer, April 20, 1881:

DEATH OF COL. BROWN.- Col. Philip P. Brown, a former resident of Hamilton, who raised and commanded the 157th Regiment of NY Volunteers in the late civil war, died at St. Louis, Mo., of typhoid pneumonia, on the 8th instant, in the 58th year of his age. Col. Brown was a native of Smithfield, in this county. He entered Madison University in 1853, and graduated in 1855. After his graduation he filled the position of principal of the Academy of the University from 1855 to 1862, when he entered the army as Colonel of the 157th Regiment of N.Y. Volunteers. From 1865 till 1866 he was Colonel of the 7th U.S. Veteran Volunteers of Hancock's Corps. In 1866 he left the army, and established himself in an extensive business in St. Louis, his residence at the time he died.

[http://www.ulib.niu.edu/badndp/Brown\\_william.html](http://www.ulib.niu.edu/badndp/Brown_william.html)

William Perry Brown, son of Brigadier General Philip Perry Brown and Sarah (Jackson) Brown, was born near Ardmore, Indian Territory, in 1847. The family originally came from New York, but his father was a minister and in charge of a mission school in the Indian Territory when he was born. He attended Madison (now Colgate) College, Hamilton, New York, but was not graduated. At the outbreak of the Civil War, his father left him with his grandfather at Philadelphia, where he began some kind of odd job work on a newspaper. His first permanent newspaper reporting was for the *St. Louis Globe Democrat*. Later he was with the *New Orleans Picayune* and the *New York Globe*, and was in England for two or three years as foreign correspondent for the *New York Herald*. While there he began free-lance writing, and on his return to this country continued that kind of work. He wrote short stories and poems for various weeklies and magazines, including the *Springfield Republican*, *Ainslee's Magazine*, *Golden Days*, the *Youth's Companion*, *Woman's World*, *Chicago Ledger*, *Banner Weekly*, *Housewife*, *People's Home Journal*, *Southern Magazine*, *Brooklyn*

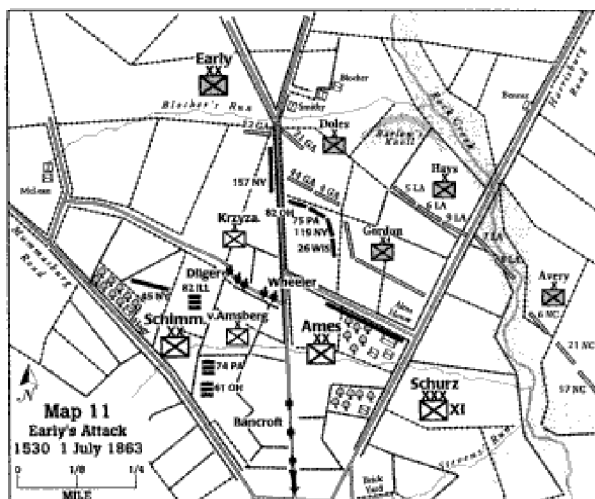
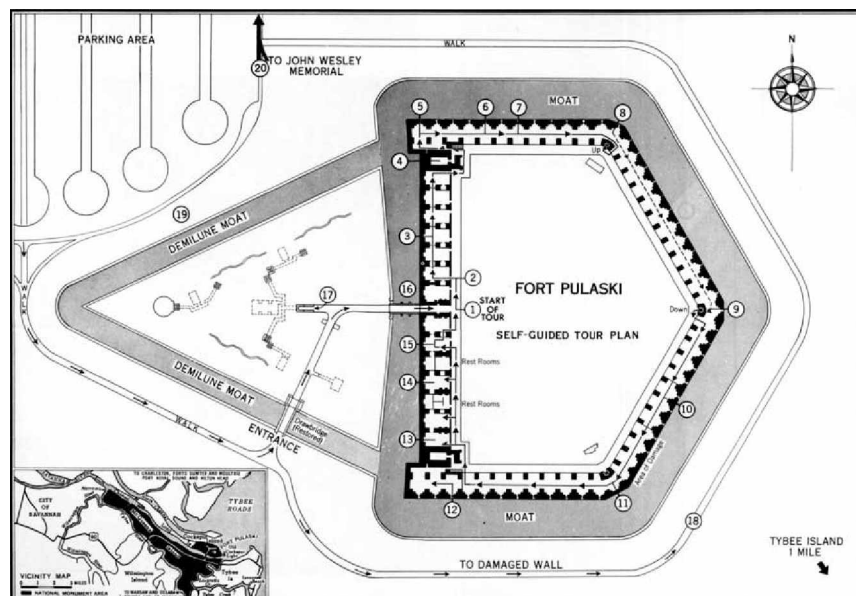
*Magazine*, and various outdoor magazines, such as *Forest and Stream*. He went to Glenville, West Virginia, in 1888, and was there married, September 3, 1890, to Emma E. Hays. From 1890 to 1892 he was associated with Sam Walter Foss as editor of the *Yankee Blade* (Boston). After 1892, he resumed his free-lance writing until shortly before his death. He died in Glenville, September 4, 1923, and was survived by his wife and two sons. According to a letter from his son, Gordon H. Brown, the only pen name he ever used was "Captain William B. Perry."

[http://www.nps.gov/history/history/online\\_books/hh/18/hh18n.htm](http://www.nps.gov/history/history/online_books/hh/18/hh18n.htm)

At Fort Pulaski (Georgia), Col. Philip P. Brown, Jr., commandant of the post, greeted the prisoners and promised to make the fort the model military prison of the United States. He said that he had already requisitioned blankets and clothing, full army rations, and plenty of fuel.

Colonel Brown, 157th New York Volunteers, was a completely humane man and won the respect of his Confederate prisoners, but he could not carry out the promises he had made. His requisitions were ignored. In consequence, he could issue neither blankets nor clothing. Out of his garrison supplies he fed the prisoners as well as he could, but fuel on Cockspur was scarce and fires in the cookstoves could be lighted but once a day. When the weather turned cold there was neither wood nor coal to heat the prison casemates. Because of his attitude of humanity, Brown drew upon himself the censure of his commanding general.

On December 15, Brown was ordered to impose a starvation ration composed of one-quarter pound of bread, 10 ounces of cornmeal, and one-half pint of pickles daily, and 1 ounce of salt every 5 days. Under this new order prisoners were permitted to secure additional food from sutlers, but since they had no money and were not allowed to receive funds from the Confederate States, they could purchase no food. For 43 days in the coldest months of an unusually severe winter, the prisoners at Pulaski subsisted on this cornmeal and pickle diet. Cats and dogs that strayed through the prison bars were immediately cooked and eaten. But day by day the men grew weaker. At night, with no blankets and no warming fires, they had to keep moving about or freeze. By mid-January 1865, scurvy began to take its toll.



At the battle of Blochers Knoll and Woods (Gettysburg, 1 July 1863; later renamed Barlow's Knoll), unknown to [Col. Włodzimierz or Wladimir] Krzyzanowski's hard fighting Union regiments, [Brig. Gen. Alexander] Schimmelfennig had attempted to relieve the pressure upon them by sending the 157th New York forward to strike Doles's flank. With all the regiments of von Amsberg's Brigade either on the skirmish line or supporting Wheeler's and Dilger's batteries, Schimmelfennig could spare only the 409 officers and men of the 157th New York to counterattack Doles's exposed right flank. Col. Philip P. Brown was ordered forward, alone and unsupported, to face Doles's tough Georgians.

Brown led his regiment forward, then changed front to the right and advanced up nearly to the Carlisle Road, a mere fifty yards from the 44th Georgia. Maj. W. H. Peebles of the 44th saw Brown's New Yorkers approaching and having driven Krzyzanowski's regiments from his front by the time the 157th was in position, changed front to the right to confront the Federals. The 4th Georgia soon came into line on Peebles's left and the fire upon Brown's Federals intensified. Trouble soon loomed on

Brown's left flank as the 21st Georgia rose from Blocher's lane and opened fire. Doles shifted the 12th Georgia from his extreme left to the right of the 21st Georgia and the brigade began a general advance.

Brown's New Yorkers fought back manfully, but they were now heavily outgunned. Lt. Col. George Arrowsmith went down, shot in the head, and the carnage in the ranks was terrific. The 44th and 4th Georgia pushed across the fences along the Carlisle Road and began to press around the 157th's right. On the left the 21st and 12th Georgia pressed forward. "The men were falling rapidly and the enemy's line was taking the form of a giant semi-circle ... concentrating the fire of their whole brigade upon my rapidly diminishing numbers," wrote Colonel Brown. One of Rodes's batteries, with an enfilading fire upon the 157th, added their shells to Doles's minie balls. Brown looked to the rear for support and saw an aide of Schimmelfennig's taking the saddle off his dead horse and sprinting for safety. Later Brown would learn the officer had stepped several paces beyond his fallen horse and "hallooed to me to retreat." Brown heard nothing and fought until his regiment was nearly annihilated, then ordered a retreat. No 11th Corps regiment would suffer as many casualties as the 157th on early afternoon of July 1. Brown lost 27 dead, 166 wounded, and 114 missing and captured, or 75 percent of his engaged strengths.

See also: "Gettysburg July 1," by David G. Martin, pages 301-302.

[http://books.google.com/books?id=hK5kYSmGAXkC&pg=PA3&dq=%22blochers+woods%22&source=gbs\\_selected\\_pages&cad=0\\_1#PPA302.M1](http://books.google.com/books?id=hK5kYSmGAXkC&pg=PA3&dq=%22blochers+woods%22&source=gbs_selected_pages&cad=0_1#PPA302.M1)

In this account of the battle it relates the Col. Brown received a shot in the head. He later recalled that, "The men were falling rapidly and the enemy's line was taking the form of a giant semicircle . . . concentrating the fire of their whole brigade upon my rapidly diminishing numbers." He kept looking to the rear for support or an order to withdraw . . .

As a footnote to this ignominious defeat of the Federal forces on the first day of the Battle(s) of Gettysburg on 1 Jul 1863, the tide apparently began to turn the following evening:

<http://www.polamjournal.com/Library/Biographies/Krzyzanowski/krzyzanowski.html>

Only July 2, [Brig. Gen.] Krzyzanowski's decimated force found itself in reserve near the Evergreen Cemetery near the spot where some four months later President Lincoln would deliver his famous Gettysburg Address. In the fading twilight of that evening, Confederate forces launched a surprise attack that broke through the Union lines, scaled the hill and took possession of the Northern artillery positions posted there. In those crucial few minutes, the fate of the Union truly lay in the balance. As soon as the firing began, Krzyzanowski ordered his men into line, personally leading them in a counterattack aimed at the heart of the Confederate advance. Rushing into the gun emplacements, Krzyzanowski's men fought hand-to-hand with the enemy, gradually reclaiming the artillery and forcing the Confederates back down the hill.

Southern historian Douglas Southall Freeman cited it as the closest the South came to victory at Gettysburg, but it was frustrated by the Polish colonel and his immigrant soldiers, preserving the Union victory and [assisting in] reversing the course of the war.

**CLEAVELAND, ERASTUS**, Major General, Hamilton, 120

<http://files.usqarchives.net/nj/union/bios/putnam-eg.txt>

General Erastus Cleaveland, born June 20, 1771, in Norwich, Connecticut, died in Madison, New York, January 27, 1857, aged eighty-five years. He settled in Madison in 1793, was elected to the New York Legislature in 1806 and in 1808; commissioned major in 1807, and was colonel in command of the regiment at Sacketts Harbor, New York, War of 1812; commissioned lieutenant-colonel in 1812, colonel in 1814, and later was brigadier-general of militia. He was successful in his business pursuits of the grist mill he built in 1795, the first in Madison. Later he built two mills elsewhere, started a distillery and a brewery, a carding machine and a satin cloth factory, also dealt heavily in cattle for the New York and Philadelphia markets. He was remarkable for energy, business ability, skill and perseverance. He married, in Southwick, Hampden county, Massachusetts, January 8, 1795, Rebecca Berry, of the town adjoining Norwich, Connecticut. Her brother, Samuel Berry, bought the land on which Madison Village, New York, is located from Seth Gibson, who at a cost of twenty-five dollars obtained possession of the land.

He was the son of Moses Cleaveland, born May 23, 1745, at Wethersfield or Norwich, Connecticut, died at Morrisville, Madison county, New York, 1817. He lived at Norwich and New London, Connecticut, prior to moving to Morrisville, New York. He held a lieutenant's commission in a company of cavalry, was stationed at Roxbury, Massachusetts, during the siege of Boston, and was one of General Washington's trusted and hard worked scouts. He married at Norwich, Connecticut, February 20, 1766, Phoebe Fargo, born February 14, 1747, in Norwich, daughter of Aaron and Sarah Fargo.

<http://freepages.genealogy.rootsweb.ancestry.com/~scg117/families/indil2158.htm>

Gen. Erastus Cleaveland who commanded the U.S. forces at Sackett's Harbor and Owego, New York, war of 1812, was one of the most prominent citizens of Central New York in business matters, politics, and military affairs. Gen. Erastus gave the following account of himself in a statement written about 1853:

"The first Cleveland who came to this country (as related to me by my grandmother) from England was John Cleveland, whose wife was Scotch. They landed at Boston, had 7 sons and 1 daughter, Phebe, she married and went to Halifax, 2 sons settled in Massachusetts, 2 in (now) Vermont; 2 in Connecticut, and 1 in Virginia. [No records whatever to substantiate; likely his grandmother confounded John and Moses1.]

"There is in the family to which I belong a coat of arms said to have been brought by the first that came. It contains 3 moons and a battle axe.

"At the age of 14 I was turned into the world to shift for myself. Possessed of a good constitution and a laudable ambition I went to New London to learn the carpenter's trade, and engaged to serve as an apprentice until of age for my board and room and 45 shillings a year. When 18 I went to merchandising. I bought my time, went to Richmond, Virginia to work. When I got to Richmond I had 1 shilling for which I had sold the pilot of the vessel a pair of mittens. Thence I went to Petersburg, Dinwiddle, Virginia, and then to Savannah, Georgia, was knocked overboard on the way by a boom. Worked in Savannah 8 months, returned North, spent the winter.

"In spring, hearing of smallpox I inoculated myself with a penknife, and went to Whitestown, New York, and worked getting out timber. Had the smallpox bad. Lived at Whitestown 2 years.

"The 20 townships, now parts of Oneida, Chenango, and Madison Counties, called Governors Purchase, then offered for sale. I had saved some money and came here and bought land from Bond and Blodgett; they failed to pay for the land. I was obliged to sell my chance, and the purchaser paid for his land to the agent of Col. Troup, who was agent land, 280 acres, paid \$1.50 per acre.

"When in 1793 I came here (Madison) there was only 1 family in the town, and they moved on the day before. I built 1795, a log house and then a sawmill. The hemlocks were thick and hemlock boards good as cash. I built a grist mill and got money enough from sale of lumber to pay my workers.

"My advantages for education in early life were limited. I have felt the loss, and tried to give my children all the advantages in that respect, in my power. My motto has always been "Be careful in your deal and punctual in your contracts".

"When civil government was organized in the county, they had to use such timber as they had. I was appointed Justice of the Peace, and was Judge of Court of Common Pleas [1808-10] a number of years. I was 12 years Supervisor [1808 &c]. Commissioner of Loans 20 years, Supt. of Madison County poor 10 years, have twice represented the county in Legislature. I have many times said I had more public favor than I was entitled to, but have endeavored to discharge the duties of any and all the offices I have held with what ability I had and with fidelity.

"In military affairs my first commission [1807] was 2nd Maj. of Militia, from that I arose through a regular grade [Lt. Col. 1812, Col. 1814] to Brigadier-General. I served 2 campaigns in war of 1812 and 1815, and have lately received a bounty land warrant of 160 acres".

His grandson, Hon. Theodore Sedgwick Gold, relates that Gen. Erastus in 1838 took him to Waweekas Hill, Norwich, and said, "Here I was born, and I bless the misfortunes that drove me from here."

FRENCH'S N. Y. GAZZETTE, 1800:

-- pg. 302: Madison, the first settlement made 1793. Gen. Erastus Cleaveland built the first grist mill and kept the first store.

CIVIL LAW AND FORMS OF GOVERNMENT OF THE COLONY AND STATE OF N. Y., ALBANY 1809:

-- pg. 177: First Constitution, Members of Assembly, Cleaveland, Erastus; county of Madison, 1807;

-- pg. 339: Second Constitution, Cleaveland, Erastus, 1833.

**HEWES, CHARLES E.**—Age, — years. 14th NY Infantry; enrolled and mustered in as chaplain. May 17, 1861, to serve two years; discharged to date, October 31, 1862, as Hews; also borne as Hughes: commissioned chaplain, July 4, 1861, with rank from May 17, 1861, original. HEWS, CHARLES E., see Charles E. Hewes.

<http://books.google.com/books?id=u406AAAAMAAJ&pg=PA211&dq=%22Charles+E.+Hewes%22+%22chaplain%22#PPA211,M1>  
Abigail Sias, b. Apr. 13, 1813; m. May 11, 1834, **Charles E. Hewes**, son of Widow Amelia Hewes, who married Rev. Solomon Sias for her second husband (Abigail's uncle). He enlisted in the Union Army as Chaplain 12th NY Vols. and served throughout the Civil War. Returned to his former home in New York State, lecturing and preaching; died Utica, NY, Jan 1888; buried Fort Plain, NY. He was of the Universalist denomination. Mrs. Hewes removed to Iowa, resided with daughter Florence. Five children. She d. June 24, 1888, Vinton, Iowa.

#### GRAND LODGE OFFICERS.

George B. Palmer, District Deputy Grand Master.

Joseph Enos, Grand Master.

George F. Burn, District Deputy Grand Master.

George Beal, District Deputy Grand Master.

Charles M. Wickwire, District Deputy Grand Master, Trustee Masonic Hall and Asylum Fund and Grand Director of Ceremonies.

#### MASTERS OF No. 121.

1805. Seeley Neil.	1815. Joseph Enos.	1821. Joseph Enos.	1827. Joseph Morse.
1806. Asa B. Siger.	1816. Joseph Enos.	1822. Joseph Enos.	1828. Rufus Eldred.
1807. Seeley Neil.	1817. Joseph Enos.	1823. Joseph Enos.	1829. Rufus Eldred.
1808. Asa B. Siger.	1818. Joseph Enos.	1824. Ellis Morse.	
1809. Levi Love.	1819. Thomas Greenly.	1825. Ellis Morse.	
1810. Lev! Love.	1820. Joseph Enos.	1826. Joseph Enos.	

#### MASTERS OF No. 120.

1846. Charles G. Otis.	1856. Henry G. Beardsley.	1865. George French.	1875. George B. Palmer.
1847. Charles G. Otis.	1857. Jeremiah Wilber.	1866. Joshua S. Pierce.	1876. George B. Palmer.
1848. Charles G. Otis.	1858. George F. Burn.	1867. George F. Burn.	1877. George B. Palmer.
1849. Charles G. Otis.	1859. George F. Burn.	1868. Edward E. Welton.	1878. George B. Palmer.
1850. Henry G. Beardsley.	1860. George F. Burn.	1869. Andrew H. Dudley.	1879. S. P. Spencer.
1851. Henry G. Beardsley.	1861. George F. Burn.	1870. George B. Palmer.	1880. George B. Palmer.
1852. Henry G. Beardsley.	1862. George F. Burn.	1871. George B. Palmer.	1881. George Beal.
1853. Henry G. Beardsley.	1863. George F. Burn.	1872. Andrew H. Dudley.	1882. George Beal.
1854. Henry G. Beardsley.	1864. George French.	1873. Andrew H. Dudley.	1883. George Beal.
1855. W. A. Bruce.		1874. Whitman Clarke.	

1884. George Beal.	1890. George Beal.	1896. George B. Palmer.	1902. Gilbert L. Gifford.
1885. S. P. Spencer.	1891. Adon N. Smith.	1897. Charles H. Van Tuyl.	1903. Gilbert L. Gifford.
1886. S. P. Spencer.	1892. Adon N. Smith.	1898. Charles H. Van Tuyl.	1904. George L. Bennett.
1887. Charles M. Wickwire.	1893. Hull S. Gardiner.	1899. John J. Taylor.	1905. George L. Bennett.
1888. Charles M. Wickwire.	1894. Hull S. Gardiner.	1900. John J. Taylor.	1906. George L. Bennett.
1889. George Beal.	1895. Charles E. Smith.	1901. Ralph W. Thomas.	

### **Homer Lodge No. 137, Homer, Cortland, New York**

Most of the below interesting sketch is from a paper compiled by A. F. Price of Homer, 8 Feb 1940.

Warrant: 9 May 1806; Homer Lodge No. 352 was given custody of the old warrant in May 1914.

Forfeit: 7 Jun 1833

Petition: from the GL Proceedings, 5 Jun 1805 . . .

"A petition from sundry brethren residing in the town of Homer and its vicinity, County of Onondaga, recommended by Military Lodge No. 93, Town of Manlius, praying for a warrant to hold a Lodge in said town, by the name of Homer Lodge, was also read and referred to the Grand Officers."

Petitioners (alphabetized):

Ballard, Hooker	Hotchkiss, Enoch	Knapp, James	Mallery, William	Stewart, Henry
Ballard, John	Keen, Samuel	Lounsbury, Stephen	Rice, George	
Bally, Wait	Kinney, Abel	Lovett, Samuel	Rice, Luther	

#### Masters

1806-07	Ballard Hooker	1813-14	Luther F. Stevens	1820	Edward C. Reed
1808-10	George Rice	1815-16	Ananias Jenks	1821-23	Ananias Jenks
1811	Luther F. Stevens	1817-18	Elisha Webb	1824	Washington G. Parker
1812	George Rice	1819	Ananias Jenks	1825-27	Benjamin Enos

#### Members

Charter Members were the same as listed above as Petitioners

Name and year [163 Members]:

Adams, Amos	09	Dickson, Andrew	11	Lacy, Rowland	06	Peterson, Jonathan	14
Andrews, Erastus	15	Doge, Joel	14	Laisdell, Daniel	11	Phelps, Heman	12
Andrews, William	20	Eastman, Amos	06	Lane, Joshua	13	Pierce, Bela	22
Ballard, Caleb	15	Eels, Tercius	14	Lansing, Derrick C.	08	Pierce, Judah Jr.	17
Ballard, Joshua	06	Enos, Benjamin	24	Leonard, Joshua	08	Puffer, Ezra	09
Barney, Dr. Allen	09	Farley, William	10	Lynde, Dr. John	13	Randall, Jonathan	16
Bassett, William	15	Fletcher, Newel B.	14	Maynard, John	14	Randall, Roswell	15
Benedict, Aaron	07	Forbes, George	12	McGary, Thomas	13	Reed, Edwin C.	17
Bishop, Calvin	07	Freeman, George	15	McKnight, Charles	17	Rice, Allen	14
Bishop, Thomas L.	06	Gillett, Isaac	15	McKnight, Joseph	17	Root, Elias	09
Black, Alex	07	Gillett, Nathan	15	McNeil, James	10	Root, Josiah	07
Blodgett, Loren	08	Gleason, Thomas	20	Merrill, Mead	07	Ross, Townsend	06
Boies, Chester	12	Greenleaf, William	16	Miller, Daniel	13	Russell, Robert	07
<b>Brown, Liberty</b>	<b>07</b>	Griswold, Manus	12	Miner, Asahel	06	Sanford, Julius M.	07
Brown, Rosel	06	Griswold, Warren	07	Newell, Jesse	11	Sheldon, Samuel L.	12
Burns, Henry	13	Hanchett, Dr. Luther	09	Nichols, Luther	06	Sherman, John	23
Bussley, Jabez	07	Harrington, Timothy	18	Nixon, Calvin	12	Simons, Joseph	09
Campbell, Benj.	12	Hay, Jonathan	15	Nobb, Solomon	15	Simons, Rudolphus	12
Campbell, David	16	Herring, Timothy	15	None	19	Smith, Arabel B.	26
Carpenter, Dan'l R.	13	Hibbard, William	12	None	21	Starkweather, Dan'l	08
Case, Nathan	14	Hoar, Sam	07	Northrup, Abel	07	Stewart, William	09
Chamberlain, John	07	Holmes, Israel	10	Nott, Nicholas	09	Stiles, Jonas	15
Clark, Elisha	23	Houghton, Ambrose	12	Odell, Horace	15	Stiles, Otis	15
Clark, Jesse	14	Jeffery, John	10	Orcott, William	20	Stillman, George	16
Clark, William S.	06	Jenks, Ananias	09	Osburn, John W.	16	Stimson, Enos	06
Coats, Erastus	14	Jennings, Cordial	14	Owen, Alanson	25	Stimson, Orrin	23
Coy, David	06	Jones, David	07	Owen, Samuel	15	Strong, Abner	15
Crary, Spencer	09	Keep, Chauncey	09	Owens, Elijah	06	Strong, Francis	14
Crofoot, David	12	Kellogg, Daniel	13	Paris, Levi S.	20	Sturtevant, Zabina	07
Crofoot, James Jr.	12	King, Rosel A.	11	Parker, Washington G.	15	Taylor, David	08
Curtis, Harley	26	Kinney, Amory	16	Payne, John	15	Terrill, Job	07
Cushman, Josiah	09	Knapp, Aaron	08	Peck, Philander	26	Thayer, Cpt. Jonah	09
Davenport, John	08	Knapp, John	16	Perkins, Ben	20	Thomas, Samuel	09
Devoe, Henry	15	Knapp, Stephen	08	Perry, Levi	09	Thompson, Luther	17

Tillinghast, J.	20	Washburn, Silas	09	Wheeler, Jacob	14	Winsor, John	20
Trowbridge, Samuel	17	Webb, Adin *	24	White, Horace *	27	Wood, Daniel	15
Wakefield, Orrin	17	Webb, Elisha	09	Whitmore, Parley	07		
Wallace, Theodore G.	17	Wheeler, Henry L.	13	Whitney, William B.	15		

\* Elected, but no record of initiation.

The charter was issued 9 May 1806 to Hooker Ballard, Master, George Rice, SW, Henry I. Stewart, JW, who were installed on 19 Jun by Caleb B. Merrill, Master of Military Lodge No. 93.

At the first recorded meeting on 1 Sep 1906 the first degree was conferred on one candidate, three Brothers were Passed and two Raised. Bro. Ballard was paid \$5 for 'Jewils' he had provided; Bro. Henry Stewart was allowed his bill of 3 shillings for making twelve aprons for visiting brethren, and Bro. William Mallery was delegated to purchase a Cutlass for use of the Lodge. It was voted that there should be 'Winder shutters' provided. In the minutes of the next meeting is this curious entry –

"Entered Apprentice Lodge opened & listened thrice round the Lodge, then the Lodge called from labour to refreshment." It appears that the 'winder shutters' were needed.

Meetings at this time were held once a month, often in the daytime, frequently opening in the morning, recessing at noon and reconvening in the afternoon. Occasionally there was an 'Extry Lodge.' Lodge always opened on the first degree, business was transacted on the first, opening on the second and third only for balloting or conferring of degrees, then closing the various Lodges in reverse order. Candidates proposed for membership were required to "stand one month propounded" before being balloted upon for the "first step in Masonry," and another ballot was taken on each candidate before advancement. Often many months elapsed between the initiation, passing and raising of a Brother.

The proposition fee was \$2, entered apprentice fee \$8, fellowcraft \$2 and master mason \$3, a total of \$15, paid separately at the time of receiving each degree. It was not unusual for Brother to be passed and raised at the same communication, and often all three degrees were conferred at one meeting, though not on the same Brother.

Each Brother attending a communication was assessed one shilling for the use of the Steward, for what were called the "evening expenses." The minutes of 23 Dec 1811 note: "Voted that the stewards provide good Spirits and Brandy by the gallon, and keep the same within the walls of the Lodge."

26 Dec 1814 it was recorded, "Voted that Stephen B. Lounsbury be summoned to attend next regular Lodge to answer for his conduct relative to his frequent use of spirituous liquors to excess." He was later reprimanded from the Chair. Some 'culprits' did not get off so easily. At least one was expelled, and his name published in the papers.

It was also recorded, "Voted that a donation of \$10 be given to Alexander Le Paris for the purpose of releasing his father from Algerine captivity." And again – "Voted that the Lodge make a present to Samuel L. Sheldon of his note of \$18.19."

Nowadays, we resort to such devices as attendance contests to boost attendance at our meetings, but the brethren of No. 137 attacked the problem a bit more directly. It would appear that in the early days of the Lodge, absence called for a valid excuse. In 1808, an extra Lodge was called, and Bro. H. I. Stewart summoned to appear to answer for his failure to attend. His reasons must have been satisfactory, for it was "Voted unanimously that Bro. H. I. Stewart is considered a member of Homer Lodge since it was constituted, at that the Lodge is satisfied with the business of Bro. Stewart as it respects his absence for a long time." Attendance in 1808-10 ran as high as 40 at a meeting. This is rather remarkable when one remembers that in those days of poor transportation facilities Homer Lodge drew its membership from Cortlandville, Truxton, DeRuyter, Marathon, Dryden, Fabius, Tully and other surrounding points. By 1813 the brethren found it necessary to take this action: "Voted that those members who have not attended for one year past, are not to be considered members of this Lodge." Among those who were dropped as a result was the Bro. Stewart above mentioned.

Liberties were often taken with the customary order of business: "Voted to dispense with one clause of the By-laws – viz: a candidate shall not be voted for in an extra Lodge, also that he shall stand one month propounded. The Lodge disposed of these things on account of the candidate going a long journey to the West, furthermore his character very fair and well known to all the brethren."

**Meetings:** were at first held in the homes of brethren. Br. Robert Stilwell, of Cortlandville Lodge noted that the first meeting place was a wood-house chamber on a farm one and one-half miles west of Homer village. In Dec 1811 quarters were taken in the newly erected school house on the village Green. The minutes recording this change note: "The Committee appointed The Regular Lodge to Confer with the proprietors of the New School Hous have the yuse of the Uper Rume of Sade house for the Consideration of procuring and hanging a Bell and paing for two par of Andirons and two Cobbards in Sade Room the propriters are to have the privilege to purches of Sade Lodge the Bell and other articals pade for By Sade Lodg when the plese."

Sep 1818 the Lodge was moved to the home of Bro. Washington G. Parker, no doubt because the old school building was replaced by the new 'Cortland Academy.' The next, and last recorded move was to the home of Henry DeVoe in 1824, but it would appear likely that the last two years of the Lodge's existence were spent at Enos Stimson's tavern, for the minutes of these last meetings usually record the payment of the 'evening expenses' for refreshment to Bro. Stimson.

For many years both English and American systems of reckoning were used interchangeably. 27 Dec 1811: "Vote that Br. McNeils bill of three pound ten shillings and eleven pence by allowed. Voted that Br. Coy have one dollar and twenty five cents for washing the room." The 'evening expenses' were always referred to as one shilling, but recorded as 12 ½ cents.

[Note: In those days there were twelve pence in **one shilling** (12 ½ cents) and twenty shillings in one pound. This compares to the Spanish 'real' (equal to one 'bit') or two 'bits' equal to 25 cents.- g.l.h.]

The plan of finance was simple. There were no regular dues, aside from the 'evening expenses.' Special assessments were made for the celebration of St. John's Day, and each quarter the Grand Lodge dues for each Brother were collected, to be forward to Grand Lodge. But Homer Lodge No. 137, in common with others of the time, invested its funds by loaning them to its members with an abandon which would be funny, if it were not so tragic. 27 Dec 1908 records: "Voted that the money now in the hands of the Treas. Be loaned and voted that \$10 be loaned to Br. A. Miner of the security of G. Rice & L. F. Stevens until called for also that the money remaining in the Treasurer's hands be loaned to Br. E. Stimson on the security of Br. A. Miner & D. Jones – notes to be given to G. Rice, till the 1st of Feb'y next at which time Br. H. Ballard is to have \$40 on giving a security to the Lodge."

- 11 Jun 1810 "Resolved that each member of this Lodge be taxed fifty cents if necessary to be paid at the next Regular to make payments to the Grand Lodge."
- 16 Jul 1810 "Resolved that the money be not transmitted till the next Regular."
- 13 Aug 1810 "Resolved that the money collected by tax & otherwise to pay our dues to the Grand Lodge remain in the Treasury."
- 05 Oct 1810 "Voted that the Secretary be Requested to write to the Sec. of the Grand Lodge in order to know the Determination of the Grand Lodge Respecting the Dues."
- 07 Jan 1811 "Voted to pay \$50 to Grand Lodge. Voted that the committee should petition to the Grand Lodge to have all Dues Remitted except fifty dollars."

The aftermath of all this appears in the GL minutes of 5 Jun 1811: "Homer Lodge No, 137 made an offer of compromise of \$50.00 which they had paid to the Grand Secretary for their past dues, alleging that their funds were exhausted by the payment, among other causes, of \$52.62 to Brother Joseph Enos for his attendance with members thereof as lecturer. Whereupon it was Resolved, that the said offer be not accepted, but that the Grand Sec'r retain the said sum on account of their dues and inform the said Lodge thereof, and at the same time express to them the marked disapprobation of this Grand Lodge at the expenditure of money for payment of a lecturer, as stated in their petition."

In all fairness, however, it should be added that the brethren of Homer really had employed Bro. Enos as a lecturer, as they did on other occasions, and that the practice of asking GL for a remission of dues was common among Lodge of the period. In Dec 1816, in spite of 'weird financial antics,' there was over \$300 in the Lodge treasury. Attendance was good and St. John's Day was regularly celebrated. On St. John's Day 24 Jun 1817 68 brethren form in procession at Stimson's Tavern and contributed one dollar each for the expenses of the day- a band, a banquet and speaker.

30 Jan 1809 "Seventeen dollars sixty-two cents loaned to Bro. George Rice for the purpose of procuring a charter for Mark Master Lodge – his note given for the same to Br. Enos Stimson."

"Voted unanimously that the Mark Master Lodge should have the use of Master's Lodge furniture, jewels, etc. & liberty of a part of the chest." (Homer Lodge No. 352 has in its possession an old chest, the origin of which no one remembers.)

19 Mar 1810 "Voted that the petition for a Lodge in the town of **Locke** by the name of **Liberty Lodge** be sanctioned by this Lodge." [Note: with no supporting proof it may be noted that Bro. **Liberty Brown** [1807] lived in Locke, New York, assumedly having removed to there from Homer ?? There remains no record as to why 'Liberty Lodge' was so proposed and was instead chartered as Science Lodge No. 231. An interesting 'Sad Story' regarding Liberty Brown and the Lodge at Locke is appended for your review at **Appendix I** of this present work. – g.l.h.]

14 Apr 1813 "A committee from Otisco Lodge attended and requested a recommendation to the Grand Lodge. Voted the request by granted."

24 Jun 1814 "Voted that this Lodge lend the Jewet to the Brethren of **Locke** for the installation of the Lodge."

06 May 1816 "Voted that the Sec'y be authorized to lend the By-Laws of this Lodge to the Lodge in Dryden."

02 Dec 1816 "Voted that this Lodge approbate a petition of a number of Free and Accepted Masons from the Town of Truxton for Dispensation or Charter for a Lodge by the name of Truxton Lodge to established in the Town of Truxton."

26 Jun 1820 "Voted that this Lodge recommend to the Grand Lodge to grand a charter for a new Lodge at Cortland Village."

Hesper Lodge No. 327,	Preble, was chartered	10 Nov 1814
Truxton Lodge No. 33,	Truxton,	08 Jan 1821
Cortland Lodge No. 371,	Cortland,	06 Jun 1823
LaFayette Lodge No. 409,	Virgil,	Jun 1825
Western Union Lodge No. 417,	Harrison (now Marathon),	01 Jun 1825.

These Lodge all lost their charters between 1832 and 1835.

**Masonic Aprons:** In the GL Museum, through the courtesy of R.'W.'. John Sherer of Cincinnatus, there is an old hand-made Masonic apron bearing the name of its maker, **William B. Whitney**. Handicraft of this sort was apparently Bro. Whitney's business. He became a member of Homer Lodge No. 137 on 16 Oct 1815, the Lodge voting to receive of him six diplomas for his admittance. In 1937 Homer Lodge No. 352 came into possession of another apron made by Bro. Whitney. This apron, in an excellent state of preservation, though now over 130 years old, belonged to Brother John Jeffery, who was initiated in Homer Lodge No. 136 15 Jan 1820 and remained a member of both Lodge and Chapter as long as they existed.

After 1818 the condition of the Lodge became steadily worse. The chartering of other Lodges in nearby towns took many of its members. Cortland village, which had become the county seat, was rapidly outstripping Homer, many of whose residents moved to the larger village. It became a constant struggle to keep the Lodge going. Meetings were held at irregular intervals. There were none from 11 Jan to 12 Nov 1819, for 10 Jul to 18 Dec 1820, and none at all through 1821 until Jun 1822. Then a determined effort was made to get the Lodge back on its feet. Committees were appointed to settle the Lodge's finances. Whole pages of records are filled with the reports of their attempts to make collection of the notes due the Lodge. The bell in the school house was sold to the

trustees for \$30. New By Lays were drawn up and adopted in 1824, and dues to Grand Lodge were paid up in Jun 1825. Membership had fallen to 16.

5 Mar 1827 "Resolved that we deem it proper, and a duty to ourselves as member of the Masonic fraternity, to express our disapprobation of the transactions in relation to the abduction of William Morgan. That we totally disavow all knowledge of that affair, and that we consider those proceedings as unwarrantable and a gross violation of the laws of the land. Ordered to be printed in this and Cortland village papers."

The next meeting, 12 Mar 1827, is the last recorded. A candidate was balloted for, so it would seem the brethren had no intention them of disbanding. Eleven Brothers were present at this last meeting, among them Enos Stimson and Luther Nichols, tow of the candidates record at the first meeting in 1806, and who had stuck by all the years through thick and thin.

In May 1831, Jacob Hemingway of Virgil, Grand Visitor, reported to Grand Lodge:

"I have agreeable to my instructions visited the different Lodge within the County of Cortland. I find the members of the fraternity generally very indifferent. It is almost impossible to convene a Lodge – I find it very difficult to communicate with different Lodges in order to determine their calculations. Homer and LaFayette will probably surrender their charters – My expenses in visiting the different Lodge and postage, etc. has been \$10.30 and I have received \$6.

Homer's charter was declared forfeited in Jun 1833. By Jun 1834 it was reported in Grand Lodge that there were remaining in the state 264 Lodge, of which 195 were delinquent.

There is a curious circumstance which intrigued the writer of the present sketch of Homer Lodge. He notes that Masonry in Cortland County did not die with the surrender of the Charters of Homer and the other Lodges. The Chapter kept on going until 1842, fifteen years after the Morgan affair, and nine years after the Lodge had lost its Charter. It is true, that after 1928, the Chapter met only once or twice a year, but the minutes how that they at least held their annual meeting in December, elected officers, and paid their Grand Chapter dues until 1842. The last Returns sho 17 members, of whom Nathan Gillett, W. G. Parker, Luther Nichols, John Sherman, Enos Stimson, Oren Stimson, William Andrews, Stephen Knapp, Horace Odell, Edward C. Reed, John Jeffery, David Crofoot, and Tercius Eels (13 in all) had been members of Homer Lodge. Two of these Brothers, E. C. Reed and Stephen Knapp, became Charter members of Homer Lodge No. 352, when it was organized in 1854. Really, then, there was period of only 12 years during which there was no Masonic organization in the County. How did it happen that the Chapter existed so much longer than the Lodge? Did the Lodge perhaps continue to meet clandestinely after losing its Charter?

#### Biographical notes:

Hooker Ballard	first tailor
John Ballard	first County Clerk,
Joshua Ballard	first school teacher; served as County Clerk, Sheriff and member of the legislature; Commander of a troop of Cavalry which paraded on Homer Green (of which Stephen Knapp was an officer).
Loren Blodgett	whose mill at Blodgett Mills gave that place its name
Andrew Dickson	leading merchant; Captain, 58th Regiment of Militia; president of school board for 15 years
Enoch Hotchkiss	first merchant in Cortland
Aaron Knapp	first carpenter
William Mallery	first member of the Senate
Asahel Miner	first Sheriff
John Osborn	first silversmith
Judah Pierce	Colonel of the 67th Regiment
Gen. Rowell Randall,	who with his brother William became Cortland's wealthiest citizens and built the beautiful colonial mansion which later housed Cortlandville Lodge NO. 470
E. C. Reed	twice District Attorney, county judge and member of the 22d Congress; secretary of the school board for 48 years.
Luther Rice	first physician
Townsend Ross	first attorney and postmaster
Enos Stimson	first inn-keeper; Brigade-Major of the 58th Regiment of Militia

Where Albany Street joins Mains Street in Homer village, there is a group of houses of considerable Masonic interest. This spot might be called the cradle of Masonry in Cortland County. Where the "Hedges" stood, John Ballard built his first home in 1800. In 1803, he sold it to Enos Stimson, who opened it as a tavern. Facing, as it did, the point where the "Albany Turnpike" came over the hill from the east to turn north and then west at the corner of the Green, this tavern was the center of activity in those early days. This property passed into the hand of Bro. Caleb Ballard and later to Bro. Andrew Dickson, grandfather of Andrew Dickson White, founder of Cornell University.

Across the street stood the house of Horace White, Horace White, the last candidate balloted for in Homer Lodge No. 137 and father of the above Andrew Dickson White. On the opposite corner of Albany Street, the house later known as the "Braeside," stands much as when it was built by Joshua Ballard in 1816. Just south of "Braeside" is the oldest house in Homer. Pieced together our of two or three old buildings, the back part is the first school and church, built on the Village Green in 1799, and the higher front part is Major Stimson's old tavern.

<http://www.rootsweb.ancestry.com/~nycortla/smhst/shchap19.htm>

**William Andrews** came in from Fabius, Onondaga county, in 1817. He secured the confidence of his fellow-citizens to such a degree that he was honored with several offices; he was constable and under-sheriff from 1820 to 1843 and in 1831 was elected sheriff on a Union ticket. He was one of the well known men of the county for many years.

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### The Ballards and Enos Stimson:

<http://www.rootsweb.ancestry.com/~nycortla/smhst/shchap19.htm>

Among the early settlers of Homer village were the five brothers by the name of Ballard, who came here from Brimfield, MA, and located upon ground now occupied by the village and its immediate vicinity. Their names were John, Hooker, Sherebiah, Jonathan and Joshua. John and Hooker Ballard came to Homer in 1803. The former purchased a farm on the west side of Main street, locating his first dwelling on the site of Mr. Schermerhorn's house. This dwelling was used by him as a tavern and was the one in which he was succeeded by Enos Stimson, and where the Indian orgie occurred, as narrated below. In 1804 John Ballard was elected a member of the Legislature and in 1807 was elected to the State Senate. He was clerk of the county in 1808-09 and 1811-12. Joshua, who arrived here in 1797-98, bought a farm on the east side of the river, being a part of the farm since occupied by E. Kingbury. He subsequently purchased land lying between Main street and the river, and erected buildings on or near the corner of Albany and Main streets.

The Indian 'orgie' – Captain (Major) **Enos Stimson** was from Monson, MA, and settled on the site of the well known Schermerhorn residence in Homer village. He built a small house and hung out a tavern sign; but he was compelled to send his wife and children away the following spring, on account of the ravages of the small-pox. They sojourned at the house of Aaron Knapp, where they were vaccinated. An incident occurred during the absence of Mrs. Stimson, which shows what a strong appetite the Indian had acquired for the white man's "fire-water." Twelve Onondaga Indians called one evening at **Mr. Stimson's inn**, where they drank freely, and became exceedingly hilarious. Demanding more liquor, it was refused by the landlord, but they were not at all disposed to depart until their now raging desires were gratified. They became threatening in their attitude, and prepared to attack **Mr. Stimson**, who was compelled to seek safety up the stairs, pulling the ladder after him. The field was now clear, and it was but a few moments before the bottles and decanters were emptied of their contents down the capacious throats of the red drunkards. A bacchanalian revel followed. In the midst of it, and after vainly searching for more jugs to empty, an old sachem found a bottle half filled with "picra" [the powder of aloes with canella used as a laxative], from which he took a liberal drink; passing it on to a young chief, he swallowed the whole of its contents. The effect was pitiful and at the same time decidedly comical. The two sickened Indians felt sure they were poisoned to death; and indeed, there was danger of such a result. At this juncture, while some of the party were guarding the hole through which **Mr. Stimson** had disappeared into the upper regions, and others were bending over the supposed dying Indians, another one, who was in that glorious condition of uncertainty which might be expected under the circumstances, rushed hurriedly out of the door, and mistaking the side of the wellcurb for a yard fence, gave a leap, and the next instant was at the bottom of the well. This method of diluting the spirits he had swallowed did not please the old warrior, and he yelled and cursed with all the ardor and variations of which the language was capable; but there was too much of similar amusement going on in-doors to make it possible for his companions to hear him for some time. When assistance finally came he was drawn out of the well with blankets, a wetter and a wiser savage. With the coming of morning, and the disappearance of the entire stock of liquor, the Indians regained their reason, and the besieged **Stimson** was permitted to descend to his proper sphere.

He was excommunicated from the Homer Congregational Church in 1828 [perhaps in the wake of the Morgan affair, and served as a delegate to the county Jacksonian convention in 1832.

**4 Jul 1879** - Mr. Enos STIMSON, of Syracuse, formerly of Homer, who had been ill for some time past, died at the former place last Friday. His remains were brought to Homer on Monday for interment.

Hooker Ballard purchased a farm adjoining that of John on the south and extending to the south line of lot 45, which now forms the boundary line between the towns of Homer and Cortlandville. Jonathan Ballard located on lot 54, adjoining the farm of **Mr. Knapp**. The two farms owned by Daniel Knapp, and those of Hooker and Jonathan Ballard, were situated in the corners of four different lots - 44, 45, 54, and 55 - one corner of each farm meeting at the same point.

The original house, now occupied by Mr. Schermerhorn, was erected by Caleb Ballard. He died in 1836 and his brother, Marsena Ballard, married his widow, removing from the town a few years later. In 1830 the property passed into the possession of Andrew Dickson, by whom important additions were made. Marsena Ballard bought it of him; it then became the residence of Col. Williams and Robert Ellis became its next owner (and) he refitted and improved it. The premises subsequently passed into the hands of the present owners, who in the course of time made the additions and improvements which gave the place its present magnificent appearance.

Joshua Ballard, before 1820, erected the house afterwards owned and occupied by I.M. Samson. The eastern part of this building was fitted up for a store. In 1822 it was kept as a hotel and was afterwards owned and occupied by Col. Benajah Tubbs. In 1819 Mr. Ballard removed to Cortland village.

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=wmvan&id=I357>

**Hooker BALLARD**, b. 11 Jul 1765 in Willington, Tolland, CT; d. 23 Aug 1830 in Dryden, Tompkins, NY; son of **Sherebiah BALLARD** b. 24 Sep 1721 in Andover, Essex, MA, and **Keziah OSGOOD** b. 7 Mar 1727/1728 in Lancaster, Worcester, MA; m. 30 Sep 1793 **Abigail THOMPSON** b. 22 Aug 1768 in Brimfield, Hampden, MA. The first tailor in the vicinity of Homer village was Hooker Ballard, who came there in 1803. He is remembered as a worthy man and a good workman, who lived a quiet and retiring life.

Children

1. [Minerva BALLARD](#) b. 16 Nov 1794 Westmoreland, Oneida, NY
2. [Minerva BALLARD](#) b. 27 Feb 1796 Cazenovia, Madison, NY
3. [Erasmus BALLARD](#) b. 13 Feb 1798 Cazenovia, Madison, NY
4. [Flavilla BALLARD](#) b. 26 Mar 1800 Cazenovia, Madison, NY
5. [Samantha BALLARD](#) b. 01 Jul 1802
6. [Samantha BALLARD](#) b. 09 May 1804 Homer, Cortland, NY
7. [Gilson BALLARD](#) b. 10 May 1807 Homer, Cortland, NY
8. [Caroline BALLARD](#) b. 09 Oct 1809 Homer, Cortland, NY

9. [Adelia BALLARD](#) b. 12 Oct 1814 Homer, Cortland, NY

**John BALLARD**, b. 10 Oct 1758 in Lancaster, Worcester, MA; d. 22 Aug 1821 in Homer, Cortland, NY; brother of Hooker Ballard, above; m. 1781, [Mary or Polly PIERSON](#) b. ca 1765

Children

1. [Lorenzo BALLARD](#) b. ca 1782
2. [Orrin BALLARD](#) b. ca 1784
3. [Sally BALLARD](#) b. 1787 South Brimfield, Hampden, MA

**Joshua BALLARD**, b. 21 Jul 1774 in Holland, Hampden, MA; d. 10 Jan 1855 in Homer, Cortland, NY; brother of Hooker Ballard, above; m. 16 Aug 1798 in Dudley, Worcester, MA, [Parthenia POLLEY](#) b. 19 Non 1777 in Charlton, Worcester, MA. Joshua Ballard came from Holland, MA, in 1797, and selected a location on lot 45. He was twenty-one years old at that time. During the next year he returned to his native State and brought back with him his young and interesting wife. They came by the way of Cazenovia into the town of Homer on horseback. Mr. Ballard taught the first school in the old town and gave valuable aid to the Cortland Academy, being one of its founders and most prominent supporters. He was appointed sheriff on the 10th of April, 1810; was a member of the Legislature of 1816; was appointed county clerk in Jul 1819, soon after which he removed into the boundaries of the present town of Cortlandville.

Child:

1. [Horatio BALLARD](#) b: ABT 1803 in ,Cortland,New York

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In 1806, **Col. David Coye**, from Royalton, VT, and Lemuel Bates from Cincinnati, came into the town. The former located on lot 45, where he lived many years. He purchased the first acre sold as a village lot, and followed his trade as a joiner. In 1815 he bought 100 acres on lot 44. His shop stood on the site afterward occupied by C.O. Newton's store, on Main street, now occupied by Higbee's store. Mr. Coye filled several county offices, among which was that of sheriff in 1825. He was the father of eleven children.

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**Tercius EELS**, b. 4 Sep 1790; d. 14 Apr 1868; farmer; resided in Homer, Cortland Co. and Alden, Erie Co., NY; m. [Mary WATERMAN](#) b: 2 Apr 1792 in Kinderhook, Columbia Co., NY. He also conducted a general store in Cortland in the early days of the village which stood on the site of the Garrison block.

Child:

1. [Charles EELS](#) b. 23 May 1821 in Massachusetts; died 21 Sep 1912 in West Alden, Erie, NY.

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<http://www.ebooksread.com/authors-eng/elliott-g-storke/history-of-cayuga-county-new-york--with-illustrations-and-biographical-sketches-rot/page-86-history-of-cayuga-county-new-york--with-illustrations-and-biographical-sketches-rot.shtml>

**Cordial Jennings**, from Middlebury, VT, settled about 1810, on the long lot, on the lake shore in the south-east corner of the town of Scipio, where he lived a number of years, when he removed to lot 65, in Venice, where he died 15 Feb 1855, aged 81. His wife Lucy, died 26 Apr 1867, aged 96. His eldest son, Sherburne H., aged about seventy, was living in Moravia.

Oliver Jennings, grandson of Nathan Jennings, was born at Fairfield or Ellington, CT. He was a soldier in the revolution, in Colonel Huntington's regiment, a corporal, reported missing after the battle of Long Island, 27 Aug 1776. He was taken prisoner and died on a British prison ship. Children: Lucinda, **Cordial** and Oliver.

**Cordial Jennings**, son of Oliver Jennings, was born ca 1774. He removed to Cornwall, VT in later life. He married Lucy (Lucinda) Foote Gunn, daughter of Jared Foote and Hannah Buell. Children: Sherburn H.; Betsey; David; Chauncey, born in Cornwall, VT, 3 Apr 1811; Joel Bradford.

[http://books.google.com/books?id=wKBWAAAAMAAJ&pg=PA16&lpg=PA16&dq=%22Chauncey+keep%22+%22wolcott%22&source=bl&ots=nHuZor5GvD&sig=RZUQtLC2I67magOQ7HFFWajwl8M&hl=en&ei=4szSS\\_HFGZTK9gSh5pSrDw&sa=X&oi=book\\_result&ct=result&resnum=2&ved=0CAkQ6AEwAQ#v=onepage&q=%22Chauncey%20keep%22%20%22wolcott%22&f=false](http://books.google.com/books?id=wKBWAAAAMAAJ&pg=PA16&lpg=PA16&dq=%22Chauncey+keep%22+%22wolcott%22&source=bl&ots=nHuZor5GvD&sig=RZUQtLC2I67magOQ7HFFWajwl8M&hl=en&ei=4szSS_HFGZTK9gSh5pSrDw&sa=X&oi=book_result&ct=result&resnum=2&ved=0CAkQ6AEwAQ#v=onepage&q=%22Chauncey%20keep%22%20%22wolcott%22&f=false) page 58.

**HON. CHAUNCEY KEEP** (*Caleb4, John3, Samue2, John1*), b. at Monson, MA, 5 Nov 1784; d. 12 Oct 1853; m. 1811 Prudence Wolcott, daughter of Parmenio and Mary Wolcott, b. May 1789; d. 28 Nov 1869. Prudence was a direct descendant of Hon. Roger Wolcott one of the Colonial Governors of Connecticut. Chauncey Keep resided at Homer, NY. He was one of the first Trustees of Cortland Academy in 1819. In politics he was a Whig and was elected a member of the State legislature in 1830 and again in 1836. Children.

- i. William, b. 20 May 1812.
- ii. Sophia, b. 1813.
- iii. Mary Wolcott, b. 1817; d. 29 May 1884, unmarried.
- iv. Chauncey, b. 29 Jun 1819.
- v. Henry, b. 28 Oct 1820.
- vi. Charles, b. 04 Apr 1823.
- vii. Albert, b. 30 Apr 1826.
- viii. Augustus, b. 29 Aug 1829.
- iv. George R., b. 03 Apr, 1832.

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## The Knapps

<http://www.rootsweb.ancestry.com/~nycortla/smhist/shchap19.htm>

**Stephen Knapp** came in with his brother-in-law from Goshen, Orange Co., NY, to make explorations. Knapp's father had been killed in the War of the Revolution, leaving him to make his own way in the world; for this laudable purpose he sought the wilderness country and purchased a large tract of land. Returning to Goshen he made preparations to permanently remove to his new possessions; but he was delayed until the year 1798. He came in by the way of Poughkeepsie, Kingston, the head waters of Schoharie county; followed down the river to Prattsville; thence to Harpersfield, crossing at Wattle's ferry; thence to Oxford; thence to Solon, where he took the Salt Road about two miles to 'Squire Bingham's'; thence over the hills to Judge Keep's and thence to the house of John Ballard, where he remained some time. 100 acres of the land bought by Mr. Knapp, which afterward constituted the homestead, was a portion of what is now the cemetery grounds. His house, a simple log cabin, stood where the "tool house" of the cemetery is now located. Two hundred acres were below the village and within the present boundaries of Cortlandville (on lot 55) on both sides of the river, and two hundred acres on lot 85, also in the town of Cortlandville. During the following winter after Mr. Knapp's location his mother, Hester Knapp, with her family consisting of Stephen, Daniel, **James**, Nathaniel and two daughters, Polly and Sally, came in over the route as above given. Stephen Knapp became a man of prominence and energy; one whose influence in bringing the wilderness under civilizing influence was permanent and important. During the earlier years of his life in Homer the broad valley of the Tioughnioga was covered with a dense forest, and it was easier for him to reach the lands on his lower tracts by following down the bed of the stream, than by making a journey through the wood. Mr. Knapp married Abigail Treat, and was the grandfather of William O. Bunn, late editor of the Homer "Republican", and deputy U.S. Internal Revenue collector, with headquarters at Syracuse. Mr. Knapp lived to the venerable age of 84 years, 66 of which were passed in the town of Homer.

Daniel Knapp, older brother of Stephen, erected a dwelling house on the north part of the farm and near the four corners of the road at the cemetery, which he opened afterward as a tavern and kept it as such for several years. The succeeding residents of this farm were Chauncey Keep, Mr. Dickson, and General Martin Keep, who bought the property about 1824 and resided there ten years, removing to Tompkins county. The farm has since been owned by Walter Jewett, and by Paris Barber, who sold the grounds of the cemetery to the association. With the exception of twenty acres on the east side of the road, the farm is now and has been for some time owned by Henry Dennison.

A short distance up the river on the opposite side of the stream and near the foot of the hill is the location where Stephen Knapp resided for some years, now owned by Andrew Kingsbury. **Aaron Knapp** settled south of his brother Daniel on the farm now owned by Allen Smith.

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**Asahel Miner** came to Homer about the year 1797 and located first on the road north of the factory building. In 1803 he removed to the village and occupied the house where his son, Martin Miner, subsequently lived for many years. Asahel Miner resided on this place until his death in 1817. It has been said of him that during his residence in Homer (which was about twenty years) he was called to fill more positions of responsibility and trust than any other man in the town.

### ***Sullivan Lodge No. 148, Chittenango, Madison, New York***

WARRANT: The warrant in possession of the Lodge is dated June 10, 1849.

MINUTES: Not intact.

The name has never been changed; the first number was 109; it received its present number when revived in 1849.

Sullivan Lodge, No. 109, was organized in 1804. A petition was read in the Grand Lodge, March 7, 1804, when a warrant was granted, but it was not issued until the 29th of June, 1804. The warrant named as officers:

JACOB PATRICK, Master.  
SYLVANUS SMALLY, Senior Warden.  
BENJAMIN HUTCHINS, Junior Warden.

#### PETITIONERS:

Jacob Patrick.	John H. Mager.
Benjamin Hutchins.	Gilbert Cornell.
John Wimple.	Robert Carnaden.
Solomon Beebe.	Mynart Wimple.
Ambrose Curran.	Joseph Frost.
Thomas W. Phelps.	Horatio G. Douglass.
Benjamin Wing.	Zebulon Douglass.
Sylvanus Smally.	Eliphet Spencer.
John Lee.	

The first frame house was built by Dennie; the next was built on the front of a log house by **Solomon Beebe**. This log house had been occupied by Cornelius Doxtator, an Indian, in which he had also kept a tavern.

**Col. Zebulon Douglass** settled in 1796, on the turnpike two and a half miles east of Chittenango, where his grandson, Douglass Lewis, subsequently lived. He brought in his family in 1797 and became a well-known and respected citizen. His later purchases made him a large landowner. He, with others, took the work in hand, and by appropriations from the State, an artificial channel for the Canaseraga was cut through to Oneida Lake.

<http://www.rootsweb.ancestry.com/~nymadiso/1872-14.htm>

Zebulon Douglass came from Columbia County in March 1796. On his way he stopped at Utica at the house of Clark & Fellows, who were keeping store in a little hut. The Seneca Turnpike had not been worked all the way as yet, though the line had been laid to Oneida Castle. West of the Castle the State Road was exceedingly poor and in that month so bad as to be nearly impassable. Douglass had been advised to take up land, soon to be in the market, which lay a mile and a half east of Dennie's; but being

discouraged on account of bad roads he retraced his steps to Westmoreland, stopping there at a friend's for the summer. A few months later he decided to again look at the lands of Sullivan. Going over the footpath of the Oneidas he found the country much dryer than in March, and decided to locate. Obtaining board at John Dennie's, he erected a house on land east of Canaseraga, and leaving it for a friend to finish, returned east for his family, returning with them in 1797. On reaching their abode they found a floorless and chimneyless tenement, Mr. Douglass' friend having neglected to finish the dwelling as agreed on; however, Mr. Douglass soon made it habitable, and in the clearing he made around it got in some early spring crops. His daughter, Appalona, was born here in 1799, and was the first white child born in this district. In the fall of '99 he opened tavern keeping here. He added to his farm also from time to time until it embraced 365 acres of valuable land. He kept the first post office at "Oak Hill." He was also chosen Captain of Militia and passed through several grades to Colonel of the regiment, by which title of distinction he was afterwards known. The Colonel was an energetic, ambitious man and devoted himself largely to the improvements of the country.

**Sylvanus Smalley** was b. 4 November 1765, of Madison County, NY, son of Daniel Smalley (of Barnstable, MA) and Martha Owen (of Hebron, CT). He was a Judge and member of the New York Assembly, 1805-08 (Chenango County 1805-06, Madison County 1806-08); a member of the New York State Senate Western District, 1808-12.

**Eliphet (Eliphalet) Spencer**, b. 1 Jan 1758, Suffield, Hartford, CT; d. 10 Apr 1832, son of Eliphalet Spencer and Elizabeth Smith. He m. ca 1779 Tryphena Austin, b. 12 Jul 1753, Suffield, CT, d. 20 May 1825.

Births of children per V.R. of Great Barrington, MA, at Onondaga Cy Library, Syracuse, NY.

[http://sunbeam.rahul.net/~afaqa/cgi-bin/igmget.cgi/n=Richard\\_Austin\\_MA?1800368](http://sunbeam.rahul.net/~afaqa/cgi-bin/igmget.cgi/n=Richard_Austin_MA?1800368)

He was first of Suffield, CT, then of Great Barrington, MA, and then of Lenox, Madison County, NY.

Mr. Eliphalet Spencer died in Lenox, or in the adjoining town, Sullivan, 1815, aged 55.

Children.

- i. Gen. Ichabod Smith Spencer, of Canisteo, NY. 1780-1857. Named for his maternal grandfather. Served in the War of 1812.
- ii. Rev. Eliphalet Moncrief Spencer, b. 1787, of Chenango County, NY.
- iii. Dr. Thomas M. Spencer, of Geneva College, NY. 1793-1857.
- iv. Hon. Joshua Austin Spencer, of Utica, NY. 1790-1857.

The Lodge was instituted and the officers installed 22 Aug 1804, at what is now known as Quality Hill, in the Town of Lenox, which was at that time in the Town of Sullivan. The place of meeting was afterwards changed to Chittenango.

The Lodge at first thrived, and for over twenty years maintained an almost unbroken record, but the same influences which persecuted and closed the doors of so many Lodges finally compelled it to cease work. The warrant was declared **forfeited by the Grand Lodge June 4, 1835**. Several years passed before an effort was made to arouse an interest in Masonic affairs in Chittenango, but when bitter hatred and ignorant persecution and exhausted their force and no longer terrorized the people a successful effort was made to revive the Lodge.

A petition was prepared, signed by the following:

Aimer P. Downer,	George Grant.
Silas Judd.	Samuel Fuller,
David Riddle.	Isaac Judd.
John I. Walrath,	Robert Riddle.
John C. Clark,	Thomas Marshall.
Enos Cushing.	Peter Van Valkenburgh,
William Doolittle,	Junius (Jarius) French,

asking for a dispensation to organize the Lodge.

The dispensation was issued by M.'. W.'. John D. WILLARD, Grand Master. 13 Nov 1848. It named as officers:

ABNER P. DOWNER, Master.  
SILAS JUDD, Senior Warden.  
ENOS CUSHING, Junior Warden.

The first meeting under the dispensation was held 30 Nov 1848.

The warrant was granted 19 Jun 1849, and on the 30th of August the Lodge was instituted and the following officers installed by R.'. W.'. EZRA S. BARNUM:

ABNER P. DOWNER, Master.  
SILAS TUDD, Senior Warden.  
ENOS CUSHING, Junior Warden.  
GEORGE GRANT, Treasurer.  
WILLIAM DOOLITTLE, Secretary.  
JARRIUS FRENCH, Senior Deacon.  
PETER VAN VALKENBURGH, Junior Deacon.  
SAMUEL FULLER, Steward.  
DAVID RIDDLE, Steward.  
ROBERT RIDDLE, Tiler.

The meeting of 30 Nov 1848. was held in the office of PETER VAN VALKENBURGH. The lodge afterward met at Odd Fellows' Hall, where it remained until 1858, when it moved to the Harris Block, remaining here until 1890, when it moved into its present quarters in the Jenkins Block.

The Lodge was represented at the laying of the corner-stone of the Home at Utica. 21 May 1801, and at the dedication of same 5 Oct 1892.

MEN IN PUBLIC LIFE.

M. Billington. Assemblyman.  
Walter H. Stewart. County Clerk.  
W. I. Tyler, Sheriff.

Francis Hyatt. Assemblyman.  
Paul S. Maine. County Clerk.

GRAND LODGE OFFICERS.

Walter H. Stewart. District Deputy Grand Master.

MASTERS.

1849. Abner P. Downer.	1869. William H. Walrath.	1889. Merchant Billington.
1850. Enos Cushing.	1870. William H. Walrath.	1890. Merchant Billington.
1851. Enos Cushing.	1871. Thomas E. Hitchcock.	1891. C. Eugene Richardson.
1852. Enos Cushing.	1872. Thomas E. Hitchcock.	1892. George B. Hill.
1853. James French.	1873. P. J. Flaherty.	1893. Paul S. Maine.
1854. James French.	1874. P. J. Flaherty.	1894. Paul S. Maine.
1855. George E. Downer.	1875. Albert H. Downer.	1895. J. R. Eaton.
1856. George E. Downer.	1876. C. E. Richardson.	1896. Lewis V. Evans, Jr.
1857. Daniel Gates.	1877. C. E. Richardson.	1897. Lewis V. Evans, Jr.
1858. Daniel Gates.	1878. Francis W. Stillman.	1898. John R. Costello.
1859. Daniel Gates.	1879. Francis W. Stillman.	1899. John R. Costello.
1860. Daniel Gates.	1880. Walter H. Stewart.	1900. Chester Bartholomew.
1861. Andrew J. French.	1881. Walter H. Stewart.	1901. Chester Bartholomew.
1862. Richard C. Walrath.	1882. Walter H. Stewart.	1902. George W. Ehle.
1863. Richard C. Walrath.	1883. C. Eugene Richardson.	1903. Charles French.
1864. Albert H. Downer.	1884. C. Eugene Richardson.	1904. Charles French.
1865. Albert H. Downer.	1885. C. Eugene Richardson.	1905. John V. Flaherty.
1866. Albert H. Downer.	1886. C. Eugene Richardson.	1906. William I. Tyler.
1867. M. Billington.	1887. Merchant Billington.	1907. Frank I. Richmond.
1868. M. Billington.	1888. Merchant Billington.	1908. George E. Coles.

Merchant Billington was born in Sullivan, Dec. 2, 1836, educated at Cazenovia Seminary, studied medicine in 1856, with Dr. Wm. Oaks, then of Chittenango, graduated at Castleton Medical College, at Castleton, Vt., in June, 1860, and commenced practice that year in Chittenango, where he practiced continuously, with the exception of one year--1877--when he represented Madison County in the Assembly.

[http://home.comcast.net/~ingallsam/Bio\\_Review/442.htm](http://home.comcast.net/~ingallsam/Bio_Review/442.htm)

**Enos Cushing**, was born 27 Dec 1779, in Hingham, MA. The father of Enos, Thomas Cushing was born in the same town, 21 Mar 1747 (O.S.), emigrated from Massachusetts to Madison County in 1796, and was a pioneer in the town of Fenner. He was a farmer, and bought a tract of land, a part of which is later owned by his grandson, DeWitt C. Cushing. He died on his farm, 15 Dec 1823. His wife, Elizabeth Turner, was born at Scituate, MA, 5 Apr 1747 (O.S.), and died 31 Oct 1823. Enos Cushing, a man of good education, was one of the early teachers in Madison County. He had a practical knowledge of civil engineering, and did much surveying. His surveys are still referred to, and accepted as authority in cases of disputed titles. Inheriting a part of his father's farm, he later bought land in the town of Sullivan, where he resided a number of years. His death occurred in 1866. The date of his marriage with Clarissa Needham, a native of Massachusetts, was 2 Sep 1804. She was born 12 Oct 1786, and died in 1839.

**Abner Partridge Downer**, born at Pownal, Vermont 23 Mar 1793; died 28 Sep 1856.

The Chittenango Bank was originated by **Abner P. Downer** and Jeremiah Gates in 1852.

<http://www.wemightbekin.com/The%20Ivey%20Family.pdf>

Abner Partridge Downer married twice. Rachel Harrington was mother of sons Perley Scott, **George E.** and Albert H., and of a daughter, Caroline Cornelia, who died a baby. Rachel died in 1840 and **Abner P. Downer** married Harriet U., daughter of Lewis Hamblin. There were four children by the second marriage: Abner, Jr., Harriet C. (m. Thomas M. Match), Alice M. (m. John R. Costello) and William Victor. Abner was a contractor; he built the section of Champlain Canal at Whitehall to beyond Fort Edward, NY, and also a large part of the Erie Canal.

He contracted the first section of the Croton, NY aqueduct and also the James River Canal in Virginia. An original stockholder for portions of the NY Central RR, he also owned stock that built the first bridge over the Hudson River. Miss Ivey says that her mother inherited some of the NY Central stock. **Abner P. Downer** was a founder and first president of the Chittenango Bank. Abner was youngest of ten children of John and Lydia (Dunham) Downer of Pownal, Vermont.

**Moriah Lodge No. 195, DeRuyter, Madison Co., New York**

Petition: 29 Aug 1808; in 1810 a letter of inquiry was sent to Grand Lodge inquiring into their 'procrastination' in obtaining a Charter for their Lodge.

Dispensation: expired Mar 1809

Recommended by Occielick Lodge in the Town of German, County of Chenango; signed Denison Randell, Secy

Warrant: 17 Feb 1811

Forfeit: Jun 1834

Petition Signed by:

Abbott, Willard	Crandall, Bailey	Litchfield, Elisha	Watson, David
Brown, Jonathan	Gage, Jeremiah	Rich, Joseph	
Coley, William	Havens, Nathan	Spier, Eli	

Officers named in Petition: William Coley, Master; Joseph Rich, SW; Elisha Litchfield, JW.

Last Return (to Jun 1828) contained the following names:

Allen, Benajah	Crandall, Daniel	Jones, Samuel	Sears, Stephen G. Secy
Allen, Russell	Culver, George	Jonson, Ahira	Swift, Hemon
Benjamin, Elisha E.	Fairchild, Charles F.	Merchant, Brady	Thompson, S.
Brainard, Jonathan	Fairchild, Selick	Minor, Timothy, SW	Underwood, Marvel, Master
Burdick, Daniel B.	Ford, Norman	Nye, James, JW	Van Dozer, Hemon
Burdick, Percy	Hart, George	Nye, Thomas	Warren, Isaac
Carlow, Stephen	Horton, Hiram	Pritchard, Asa	
Coon, Daniel B.	Jencks, E. D.	Rider, Zenas, Treas	

Returns on file at GL:

17 Jun 1811 to 24 Jun 1814	33 members
Jun 1814 to Jun 1816	46 members
27 Dec 1822 to 27 Dec 1824	29 members
02 Jun 1826 to Jun 1828	30 members

Zenas Rider came from Dutchess county and settled a little north of the village as early as 1808, and died there.

<http://www.usgennet.org/usa/ny/county/madison1/grips-2.htm>

**Col. Elmar D. Jencks**, the first merchant in DeRuyter and during his time the best known, opened a store on the northeast corner of Cortland and Utica streets in 1814 which he conducted until 1860. His practice was to give credit during the year and offset the account by buying up live stock in the fall if the farmer had any, and drive them to Albany. Farmers and their families trading at the store were usually invited into his hospitable home for dinner. Mrs. E. D. Fox of DeRuyter, his daughter, well remembers her mother setting table for twenty unexpected guests. A mahogany sideboard always catered to the colonel's friends. He trusted almost without limit and in spite of the losses this naturally incurred, which mounted into the thousands, he left a fortune to his heirs and a priceless reputation. He first appeared in DeRuyter in 1809 and started a distillery on what is now known as the Burtiss place, a mile and a half north of the village. In all matters of public improvement he was an earnest worker. His second wife was Widow Wallace whom he courted at her home in Keeney's Settlement riding to and fro on horseback. She was a courtly, fine looking woman, remarkable for her personal graces and charming, highly-bred manners.

<http://bioguide.congress.gov/scripts/biodisplay.pl?index=L000346>

**Elisha Litchfield**, a Representative from New York was born in Canterbury, Windham, CT, 12 Jul 1785; attended the common schools; learned the carpenter's trade; moved to Onondaga County, NY, and settled in Delphi (now Delphi Falls), NY, in 1812; major in the War of 1812; served as justice of the peace and supervisor of Onondaga County; appointed postmaster of Delphi 28 Nov 1817, and served until 25 Jun 1821; engaged in mercantile pursuits; member of the state assembly in 1819, 1831-1833, 1844, and 1848, and served as speaker of that body in the latter year; elected as a Republican to the 17th Congress and as one of the Crawford Republicans to the 18th Congress (1821-1825); was not a candidate for renomination in 1824 to the 19th Congress and withdrew from public life and active business pursuits; moved to Cazenovia, Madison, NY, in 1838 and died there 4 Aug 1859; interment in the Delphi Falls Baptist Church Cemetery, Delphi Falls, NY.

[http://books.google.com/books?id=sS1ZAAAAMAAJ&pg=PA193&pg=PA193&dq=%22marwel+Underwood%22&source=bl&ots=UzujjHWUja&sig=Sdn0x64b0m0Ywi3c3QTxuEovcVM&hl=en&ei=GwzWS6P9OYGclqfy9ZW5CQ&sa=X&oi=book\\_result&ct=result&resnum=4&ved=0CBAQ6AEwAw#v=onepage&q&f=false](http://books.google.com/books?id=sS1ZAAAAMAAJ&pg=PA193&pg=PA193&dq=%22marwel+Underwood%22&source=bl&ots=UzujjHWUja&sig=Sdn0x64b0m0Ywi3c3QTxuEovcVM&hl=en&ei=GwzWS6P9OYGclqfy9ZW5CQ&sa=X&oi=book_result&ct=result&resnum=4&ved=0CBAQ6AEwAw#v=onepage&q&f=false) page 191.

Marvel Daniel Underwood of New Woodstock, N. Y., (son of *Daniel* 296) b. 15 Feb., 1773; m. 19 Aug., 1798, Betsey Lyon, b. 12 Nov 1774, at Woodstock. CT.

Children:

- i. KEZIA STREETER, b. 5 Dec, 1799; d. 14 Feb., 1800, at Woodstock, CT.
- ii. ALMIRA E., b. 2 Aug., 1802; m. 18 Sep 1824, Eliakim Clark of De Ruyter, NY (b. 1796, a soldier in the War of 1812; d. 1879).
- iii. ARTEMISIA, b. in 1803; d. 19 Feb., 1855; m. Columbus Barrett of New Woodstock, NY, b. 1803; d. 1869; no children.
- iv. KEZIA STREETER, \* b. 25 Jun 1805; d. 25 Feb., 1880; m. 2 Feb., 1832, Eli Wood of New Woodstock, N. Y., b. 6 Mar 1805; d. 5 Apr, 1877.
- v. MARCUS LYON, b. 10 Mar 1807.
- vi. JOHN LINCKLAEN, b. 13 Jun 1809.
- vii. MARCIA HELEN, b. 1811; d. 3 Jul 1833.
- viii. BETSEY, b. 1813; d. in infancy.

Marvel Underwood was a farmer and carpenter at New Woodstock, N. Y., where he rem. with a number of others from Woodstock, Conn., about 1800. He was one of the founders of the Baptist Church\* at that place and was the first clerk of the church, an office which he held for nine years. He was **an ardent mason and Master of a lodge**. At the time of the Morgan tragedy in Western New York his two sons, Marcus and John, were intending to join the order but public sentiment became too strong and neither ever

joined the order. So bitter was the feeling that the father could no longer attend the Lodge in his home town, but made several trips to Eastern Connecticut in order to join his brethren in fraternal relations. Like his brother Kingsley, Marvel Underwood inherited from his father a tendency to break from ordinary prose into rhymes. Very few have been handed down; one will suffice for an illustration. At the raising of a barn for a neighbor whose parsimony was well known, he was the principal carpenter. After the building was raised he mounted the plate and bluntly characterized his neighbor as follows:

"Penny \_\_\_\_\_ is his name  
He's the owner of this frame  
He'll wring and twist and split a hair  
And cheat his neighbor if he dare."

Marvel was a good singer and for a good many years was the teacher of a singing school in New Woodstock. He was a captain in the War of 1812 serving at Sackett's Harbor for a short period. He died at New Woodstock and is buried in the village cemetery by the side of his wife, Betsey Lyon Underwood. His two unmarried daughters are buried in the same lot and the family of John L. Underwood, his youngest son, is buried in the adjoining lot where a simple granite monument has been erected over their ashes.

### **Western Star Lodge No. 226, Peterboro(ugh), Madison Co., New York**

Warrant: 7 Oct 1813

[http://www.archive.org/stream/cu31924080633674/cu31924080633674\\_djvu.txt](http://www.archive.org/stream/cu31924080633674/cu31924080633674_djvu.txt)

"Collection Made by Committee of Antiquities of the Grand Lodge Free and Accepted Masons, State of New York." 1905.

Master Mason's Certificate. New York, 1815. Within an ornamental square design is the text, as follows, viz.:

"And the Darkness Comprehended it NOT In the East, a place of Light, Reigneth SILENCE, and Peace.

No. 296 — WE, the Master and Wardens of the Worshipful Lodge of ancient free and accepted York Masons, established in Peterboro, town of Smithfield, and state of New York, by proper authority — DO, hereby certify, to all MEN, enlightened, upon the face of the earth, that the Bearer hereof, our true and well-beloved Brother **Moses Howe** of Smithfield, has been regularly entered an Apprentice, passed a Fellow Craft, and raised to the sublime degree of a Master Mason; and he may lawfully and safely be admitted into, and accepted of, as such, by the Society to whom these presents may come, around the Globe.

Given under our hands, and the seal of the Western Star Lodge, in said Peterboro, this 27 day of November Anno Christus 1815; and of Masonry 5815.

John Hall, Master; O. S. Wilcockson, S. Warden; Seth Bosworth, J. Warden; A. Woodworth Secretary "

In the space beneath the "No. 296" is a rude design consisting of a Book upon which rests a pair of Compasses, and a Square and Mallet: beneath the Book is a Trowel, above, the Sun and a Moon with face and surrounded by seven Stars. On the left of this design is affixed a paper Seal, diamond shaped. On the lower margin is written: "Br. M. Howe was made an entered apprentice in United Brethren Lodge Cazenovia." It is all printed except the number "296," the name "Smithfield," the dates and signatures. Evidently done especially for Western Star Lodge. On the back is endorsed "Moses Howe Diploma, from Western Star Lodge in Peterboro." Paper. Size 8 x 9 inches.

For a biographical sketch of Rev. Luther Rice, of Western Star Lodge, see Appendix II.

### **Canastota Lodge No. 231, Canastota, Madison Co., NY**

25 Jun 1851-1856 F&S; 6 Jun 1861 - 27 Oct 1873 Fire; 5 Jun 1874 -  
Ref. GL Proc. 1911. pp. 268-70. Extinct

Organized: 1851  
Warrant: 5 Jun 1874, in possession of the Lodge.  
Warrant Issued: 25 Ju1 1851.  
Warrant Forfeited and Surrendered: 1856.  
Warrant Officers: Powers, Nelson C. WM  
Brooks, Collin SW  
Curtis, Franklin B. JW

#### Charter Members:

Brooks, Collin	Curtis, Gold T.	Petrie, Thomas F.	Spencer, Charles A.
Cady, Nathan S.	Fowler, Loring	Powers, Jason W.	Spencer, J. S.
Chapman, Benjamin J.	Irish, Joseph C.	Powers, Nelson C.	Stone, Asahel C.
Covey, Eli T.	Landon, R. B.	Roberts, D. W. C.	Thompson, William
Covey, Solomon	Martindale, Izadoc	Sayles, Smith	Wary, Fred H.
Cranston, Giles S.	Mason, Venoni W.	Seeber, Sylvanus Jr.	
Curtis, Franklin B.	Mills, Edwin	Snow, John	

Minutes: Intact.

The Lodge met regularly at first, but in 1855, for some unexplained reason the members lost interest in its affairs and it failed to make returns to the Grand Lodge. The Lodge was notified by the Grand Secretary to make returns and settle its indebtedness or its warrant would be demanded. It failed to respond to the notification, and in 1856 the warrant was returned to the Grand Lodge.

During the Spring of 1860 a successful effort was made to revive the Lodge.

Petition 2:

Dispensation 2: 5 Jul 1860, by M.:W.: John W. Simons.  
 Dispensation 2 Members:

Adams, Henry W.	Curtis, Franklin B.	Mason, Venoni W.	Spencer, Charles A.
Benham, Z.	Dyer, Nicholas B.	Messinger, Orson F.	Thompson, William
Chapman, Benjamin J.	Fowler, Loring	Parks, Isaac	Webster, Randolph S.
Covey, Eli T.	Harrison, Frank	Powers, Jason W.	York, L. H.
Crouse, Daniel N.	Irish, Joseph C.	Sayles, Smith	

At a session of the Grand Lodge held 6 Jun 1861, the Committee on Warrants reported:  
 "Canastota Lodge, at Canastota, Madison County, working under dispensation, prays for the restoration of their former number 231. We recommend that the prayer of the petitioners be granted, with the names of . . .":

Warrant 2: 6 Jun 1861  
 Warrant 2 Officers: Frank, Harrison WM  
 Spencer, Charles A. SW  
 Crouse, Charles B. JW

The report and following resolution, by R.:W.: Clinton F. Paige, were adopted:  
 "Resolved, That the properties and effects of the late Canastota Lodge No. 231, be donated to Canastota Lodge No. 231, chartered this day, upon condition that they assume all liabilities and pay the indebtedness of said Lodge up to the time of the forfeiture of their warrant."

Since its revival the Lodge has met regularly and prospered.  
 Warrant 2 - Fire 27 Oct 1873.  
 Warrant 3: 5 Jun 1874.

On 27 Oct 1873, the building in which the Lodge had quarters was destroyed by fire, the Lodge losing the most of its property including its warrant. It afterwards worked under a special dispensation until 5 Jun 1874, when its present warrant was issued. On 13 Jan 1875, its new quarters were dedicated by R.:W.: Jerome Dillenbeck, DDGM.

In the early part of 1886 it secured new quarters which were publicly dedicated by R.:W.: George W. Chapman, DDGM, and who at the time was also Master of the Lodge.

The Lodge was represented at the laying of the cornerstone of the Masonic Home at Utica, 25 May 1891, and the dedication of the same 5 Oct 1892.

Masters

1851 Powers, Nelson C.	1867 Perry, George O.	1882 Northrup, William T.	1897 Rose, Charles M.
1852 Powers, Nelson C.	1868 Mason, Venoni W.	1883 Chapman, George W.	1898 Rose, Charles M.
1853 Powers, Nelson C.	1869 Northrup, William T.	1884 Chapman, George W.	1899 Weaver, Frank A.
1854 Powers, Nelson C.	1870 Northrup, William T.	1885 Chapman, George W.	1900 Swart, Alonzo
1855 Powers, Nelson C.	1871 Palmer, Albert W.	1886 Chapman, George W.	1901 Swart, Alonzo
1856 Powers, Nelson C.	1872 Northrup, William T.	1887 Chapman, George W.	1902 Souter, John W.
1857 na	1873 Forbes, Gerrit A.	1888 Knapp, James W.	1903 Rose, Charles M.
1858 na	1874 Forbes, Gerrit A.	1889 Knapp, James W.	1904 Dobson, William
1859 na	1875 Forbes, Gerrit A.	1890 Briggs, Albert O.	1905 Ellis, Arthur N.
1860 na	1876 Pettit, Solomon K.	1891 McMahan, John H.	1906 Deuel, Charles S.
1861 Frank, Harrison	1877 Pettit, Solomon K.	1892 Russell, George B.	1907 Cooper, Levi R.
1862 Frank, Harrison	1878 Barlow, M. Eugene	1893 Willis, Delmar T.	1908 Cooper, Levi R.
1863 Crouse, Charles B.	1879 Mason, Venoni W.	1894 Ernshaw, Henry R.	1909 Kessler, Albert A.
1864 Crouse, Charles B.	1880 Northrup, William T.	1895 Hollenger, Thomas	1910 Douglass, Charles A.
1865 Mason, Venoni W.	1881 Northrup, William T.	1896 Hollenger, Thomas	1911 Robinson, Hazard H.
1866 Perry, George O.			

DDGM: 1886, Chapman, George W.

**Hesper Lodge No. 237, Preble, Cortland, New York**

First Petition: 11 Jan 1812  
 Second Petition: 05 Feb 1814  
 Warrant: 10 Nov 1814  
 Last Return: 27 Dec 1826  
 Suspended: 05 Jun 1834.

Return: from 21 Dec 1814

Name	Birthplace	Raised	Joined	From Lodge	Notes
Phelps, Heman	Hebron, CT		21 Dec 1814	Worcester, CT	
Crofoot, David	Woodbury, CT		21 Dec 1814	Mount Moriah, NY	
Mency, Eli	Carlton, MA		21 Dec 1814	Union, NH	McVey; Meney ??
Phelps, Jabez B.	Columbia, CT		21 Dec 1814	Mount Moriah, NY	
Crofoot, Ebenezer	Newton, CT	11 Jan 1814			w/d 9 Feb 1819

Nevins, Samuel	Tolland, CT		_____, NH	
Smith, Isaac	Barne, MA		North Star, NY	Dec 1816
Crofoot, James Jr.	Salisbury, CT	21 Dec 1817	Homer, NY	w/d 20 Apr 1820
Crofoot, Joseph	Salisbury, CT	11 Jan 1815		
Skinner, John G.	Woodstock	11 Jan 1815		
Van Valkenburgh, Lawrence	Catskill, NY	21 Feb 1815		
Skinner, Oren	Woodstock	21 Mar 1815		
Beeman, David	Greenfield, NY	21 Mar 1815		
Adams, Abraim	Gray, NY	07 Mar 1815		
Craw, Maulton		23 May 1815		
Johann, Jacob		15 Aug 1815 (initiated)		
Vandenburgh, Henry	Coxsackie, NY	17 Oct 1815		d. 17 Apr 1817
Williams, David	Orange, NY	14 Nov 1815		rem. 1817
Bostwick, Shelburn	New Milford	14 Nov 1815		w/d 9 Dec 1819
Nenis ?, Frederick	Shutesbury, MA	02 Dec 1815		w/d 28 Sep 1818
Benton, Abner	Ashfield, MA	02 Dec 1815		w/d Jun 1817
Catley, William	Colerain, MA	09 Jan 1816		w/d 6 Jan 1818
Meeker, John		11 Mar 1816		'not a member'
Culbert, Isaac	Ireland	02 Dec 1815 (initiated)		
Coxe, William H.	England	13 Feb 1816		
Beeman, John	Cambridge, NY	09 Jan 1816		
White, Jared	Canaan, NY	07 May 1816		w/d 27 Dec 1821

<http://www.rootsweb.ancestry.com/~nycortla/smhst/shchap26.htm>

The Crofoots were early settlers of Onondaga County and Cortland County, NY. Chapter 26 of Smith's History of Cortland includes this information about the family: "James Crofoot was one of the prominent early settlers and probably emigrated from Connecticut about the year 1806, arriving in Preble during the latter part of that year. He settled on lot 88 and was one of the very first to locate in Baltimore." Other Crofoots were businessmen, the tavern-keeper, the township supervisor, a tanner, and a shoemaker.

James Crofoot was one of the prominent early settlers and probably emigrated from Connecticut about the year 1806, arriving in Preble during the latter part of that year. He settled on lot 88 and was one of the very first to locate in Baltimore. Joseph Crofoot was postmaster of that hamlet for a number of years. His son, David Crofoot, was a tanner and currier and became wealthy. He was a skillful mechanic and carried on that business at Baltimore for forty years. The old stone building, still standing in that place and occupied for that especial purpose during the time Mr. Crofoot was engaged in that pursuit, was afterward used for various purposes, such as blacksmith shop, shoe shop, etc., but has been virtually abandoned for many years. This building was erected about the year 1810, and was the first tannery in the town. David Crofoot must have turned his attention in part of politics; the records of the town show him to have been supervisor in 1823-25, '30, '32-34, '39, '40, '43-46, '52 and '53 -- fifteen years in all, but extending over a period of thirty years of time. David Crofoot began his tannery business about the year 1810, in Baltimore, and Isaac Crofoot, his cousin, some years later, opened a tavern there; this passed through different hands

**Ebenezer Crofoot** b. 7 Jun 1766 in Fairfield, CT. d. Mar 1846 in Preble, Cortland, NY; m. **Sarah Raymond** b. 5 May 1765; d. 28 Jun 1819. Brother of James, following.

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James Crofoot b. ca 1761 in Newtown, Fairfield, CT; d. 11 Mar 1849 in Preble, Cortland, NY; m. Elizabeth Tuttle b. 1766; d. 4 Jun 1836.

Children, born in CT:

- i. **David Crofoot** b. ca 1786; d. 14 Dec 1865, 79 yrs. m. **Elizabeth Fowler** b. 1807; d. 23 Mar 1834 in Cortland Co., NY
- ii. **James Crofoot, Jr.** m. **Sally Trowbridge** b. in Tully, Cortland, NY
- iii. Cyrus Crofoot
- iv. **Joseph Crofoot;** m. **Hannah Norris**
- v. Irene Crofoot
- vi. Rachel Crofoot m. Eli Crofoot b: 9 Apr 1788 in Salisbury, Litchfield, CT.
- vii. Cynthia Crofoot
- viii. Elizabeth Crofoot
- ix. Adelia Crofoot

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**Jabez B. Phelps** b. ca 1776; d. 20 Dec 1850, was originally from Hebron, CT, but came to Preble from Cazenovia. He located on lot 88, and for the first few years he practiced medicine and was honored with the title of Doctor; but he subsequently turned his attention to politics and was at different times elected to important positions, creditably filling the office of associate judge, surrogate and Member of the Assembly. His widow lived upwards of four score years. They had seven children (by his wife, Lydia Johnson), as follows: The daughter Sophronia became the wife of Charles Clark, of Groton; Laura Jane (b. 28 Mar 1809) the wife of Dr. Phineas Hubbard Burdick; Augusta the wife of Harry Hobart of Truxton; Lydia, the wife of Dr. Alfred Hall, of Navarino, Onondaga county; Amanda the wife of Ezekiel Chew, of Richard, Ohio; Abram J., of Newark, in the same State; Calvin B., of Chrysoline, Ohio.

A warrant was issued to Benjamin S. Campbell, Master; **Jabez B. Phelps, Senior Warden**; Nathan Dayton, JW, and other brethren, on 6 Jun 1823, to hold a lodge at Cortland (then in the town of Homer) by the name of Cortland Lodge No. 371. This lodge held its meetings at Port Watson, and the warrant was surrendered 8 Jun 1832.

Royal Arch Masonry. --- The first Royal Arch Masonry of which we have any record in this county was in 1809, when a dispensation was granted to comps. George Rice, **Hooker Ballard**, Samuel Hoar, jr., and others to hold a lodge at Homer, by the name of Centre Mark Lodge No. 50. On the 7th of February, 1810, a warrant was issued to Geo. Rice, high priest; Asahel Minor, king; Reuben Washburn, scribe, and others, to hold a chapter of Royal Arch Masons in Homer by the name of Washington Chapter No. 29. This chapter was represented in the Grand Chapter by companion George Rice, **Joshua Ballard**, **Joseph Crofoot**, **Jabez B. Phelps**, Nathan Gillett, Luther Nicols, Benjamin Enos, Edward C. Reed, William Andrews, Benjamin Chamberlain and Orin Stimpson. The chapter could not withstand the Anti-Masonic prejudice and forfeited its charter, until the year 1865, when a dispensation was granted and the chapter revived.

**Seth G. S. Rowley**, the founder of the Macedonia Lodge No. 258 (Bolivar, Allegany, New York) and its first Master, was a remarkable man and devoted Mason. He was born in Otsego County, NY, 31 May 1799; when 21 years of age he was made a Mason in **Hesper Lodge, No. 237**, in the Town of Preble, Cortland, NY. In the same year he was made a Royal Arch Mason, and in 1884, at the age of 85 years, he was Knighted in St. John's Commandery, No. 24, of Olean, NY. He died 15 Oct 1894, in the 96th year of his age. For over 74 years he had been an active Mason and a highly respected citizen in the community in which he had lived the greater part of his life.

### ***Truxton Lodge No. 333, Truxton, Cortland, New York***

On 8 Jan 1821, a warrant was issued to Miles Dunbar, Master; Alanson Coats, SW; Arnold Hicock, JW, and other brethren, to hold a lodge to be called Truxton Lodge No. 333. The warrant was surrendered 8 Jun 1832.

### ***Homer Lodge No. 352, Homer, Cortland, New York***

On 20 Sep 1854, Homer Lodge No. 352 was instituted under a dispensation with the following charter members:

Ashbel Patterson, M. D.;	Stephen Knapp,	Elijah, Baker,	Elnathan W. Vanderlyn.
Cornelius B. Gould,	H. D. Patterson,	Josiah Patterson,	
Lyman Reynolds,	Wm. R. Smith,	Frank Richardson,	
E. E. Reed,	Elijah Button,	M. F. Walpole,	

31 Aug 1855, the lodge was duly constituted under a warrant and the following officers were installed by George N. Williams, deputy grand master: Ashbel Patterson, Master; Ella R. Stephens, SW; Hammil Thompson, JW; Wm. L. Sherman, treasurer; Josiah Patterson, secretary; A. W. Kingsbury, SD; E. W. Vanderlyn, JD; Jas. McNiel, tiler.

In 1885 officers of the lodge were: Chas. E. Wills, W. Master; R. A. Goodell, SW; Philo Jones, JW; John J. Murray, treasurer; Robert J. Watson, secretary; F. D. Carpenter, SD; L. L. Rood, JD; Isaac Smith, tiler. Geo. Murray, Jr., C. H. Gillett and B. H. Griffin are the Trustees.

### ***Marathon Lodge No. 438, Marathon, Cortland, New York***

### ***Thermopoylae Lodge No. 438, Marathon, New York***

Organized and instituted 14 Jun 1858, with Elias W. Seymour, WM; Samuel M. Hunt, SW; E. Clark Carley, JW. It ceased work and was reinstated 4 Jun 1866, with the following officers: Eli B. Husted. WM; William H. Oraine, SW; Albertus A. Carley, JW.

The following are the Past Masters:

Elias W. Seymour,	L. A. Hazen,	L. F. Ward,	Ashley Williams,
Eli B. Husted,	James H. Tripp,	W. R. Pollard,	Henry E. Wilson,
William H. Craine,	Moses B. Aldrich,	Frederick Tarble,	C. A. McAlpine,
H. F. Bryant,	Ira L. Little,	John H. Boyd,	Louis H. Atwood.

They have occupied rooms for the last 25 years in the Mansard building at the west end of the river bridge and meet the first and third Monday evenings in each month. On Jun 1896, its name was changed to Thermopylae Lodge. The membership is over seventy and the lodge is in a very prosperous condition. The following were the officers for 1900:

Ashley Williams, WM; Fred S. Dellow, SW; S. B. Jameson, JW; Charles A. Brooks, Secy; C. Eugene Boyden, Treas; A. C. Robacher, SD; James E. Lumbard, JD; H. Granville Talmadge, SMC; E. R. Miner, JMC; Peter N. Gray, Tyler; E. W. Hays, Organist; S. H. Bouton, Marshal; D. O. Lynde, Alfred Leach, S. B. Jameson, Trustees.

**L. F. Ward** was born at New Milford, Susquehanna county, PA, 19 Sep 19, 1836, and resided in his native place until between 17 and 18 years of age when he located in Cortland working for Samuel Woodruff custom tailor. One year later learning that Marathon was a good place for one of his profession to locate he started in business there, being then 30 years of age. Consequently he has been a resident of the village over half a century being engaged in the clothing and merchant tailoring business most of the time. Having caught the western fever Mr. Ward felt obliged to take three trips west of the Mississippi to rid himself of the complaint. This was years ago when the west was thinly settled. Some time afterward he was seized with a similar malady which sent him to New York (the writer is now using the unique phraseology employed by him in reciting his experiences) where he contracted with a clothing and cloth and trimmings jobbing house.

It was four years before Mr. Ward convalesced and became convinced that Marathon was a very good place to live and die in. Accordingly he proceeded to build a residence and resume the clothing and merchant tailoring goods business in Marathon. On the completion of the Tarbell building Mr. Ward moved his business in the north part of that building and rented his own store to Mrs. Martha Copeland for the millinery business. After remaining two years in the Tarbell building he rented a store in the Hulbert block where he remained until he sold out to Jay Webster, and retired from the business. Mr. Ward belongs to the **Marathon Lodge F&AM**, where he filled the post of W. M. for two years. He is a Jeffersonian democrat, believing those principles to be the best for a

republican form of government When Mr. Ward came to Marathon it contained 350 inhabitants. The first two years he boarded at the Marathon House, owned and kept by James Burgess, paying for a time \$1.35 per week and afterwards \$1.50 per week.

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**Henry E. Wilson**, the corporation counsel and a member of the Board of Education began the practice of law in Marathon in the spring of 1885. As a leading democrat he received the appointment of postmaster by President Cleveland in 1893, serving his term of four years. He is regarded as a lawyer of sound judgment and excellent attainments and as a strong and forcible platform speaker who has been called upon to fill appointments in the local lecture course. Mr. Wilson was born in Chenango Forks, the town of Greene, Chenango, NY, 14 Jan 1862. He studied law with E. J. Arnold at Greene in 1881 and 1884 inclusive, and was admitted to the bar of the State of New York at the General Term in Binghamton, 8 May 1884. He has also been admitted to practice in the United States courts.

His activity in politics has made him on several occasions a delegate to the county and state conventions. He is a member of the local **Masonic lodge** of which he is a **Past Master** and in 1895 received the honor of the appointment of **Grand Steward** by the Grand Master of the Grand Lodge of the State of New York. On Oct. 2, 1889, he was married to Miss Hattie I. Sessions and they had one child, Marjorie Janet, born 17 Apr 1891.

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**A. C. Robacher**, who was born at Marathon, was the son of John and Clarissa Robacher. At the age of 8 years he went to Elmira and resided with an uncle and received his education there. Later he spent four years at Painesville, Ohio. In 1858 he learned the marble trade at Erie, PA, remaining there until the spring of 1862 when he first enlisted in the **16th Pennsylvania cavalry**. In Nov 1862, he was transferred to the **15th U. S. infantry**, the regular army and served until the close of the war. He was promoted to orderly sergeant and participated in all the battles from Stone River to Atlanta with Rosecrans, Grant and Sherman.

At the close of the war he was on the detective force in Mobile, Alabama. He spent a year in Canada. At Syracuse and Rochester he was a partner with his brother in the Wilcox & Gibbs sewing machine business and three years with Frances & Duffy, marble dealers of Syracuse.

For the past thirty years he has been engaged in the monumental business in Marathon. Mr. Robacher is **Senior Deacon in the Masonic lodge**; past commander of Hiram Clark Post No. 154, G. A. R., and for the past eight years its quartermaster; and twenty years a member of Marathon Fire department. Mrs. A. C. Robacher, the daughter of Henry and Abbie Ann Williams, was born at Killawog, NY, and was married to Mr. Robacher 18 Jun 1884. Her father, whose birthplace was Stockbridge, MA, among the pleasant hills of famed Berkshire, was a descendant of Robert Williams and Robert Ashley of 1600. Mrs. Robacher's great grand parents were Colonel Thomas Williams and Brigadier-General Moses Ashley of the Revolutionary war. The late Right Rev. John

Williams, D. D., LL. D., head of the Episcopal church of America, was a cousin of her father's. She is a member of the O. E. S., the W. R. C, the Grange, a life member of the State Agricultural society and devotes much time to the raising of flowers.

### ***Cazenovia Lodge No. 616, Cazenovia, Madison, New York***

Organized 13 Jul 1866, and chartered 11 Jun 1867. The first officers were Charles Stebbins, WM; Plyment Mattoon, SW; John K. Chamberlayne, JW; W. W. Watkins, Treasurer; George M. Watkins, Secretary. Regular communications held the first and third Fridays of each month.

[http://home.comcast.net/~ingallsam/Bio\\_Review/237.htm](http://home.comcast.net/~ingallsam/Bio_Review/237.htm)

**PETER ROSS DUFFY** was born 11 Jun 1828, in the town of Eaton, Madison County, son of Fergus and Elizabeth (O'Rourke) Duffy. His parents were both born in Ireland. His paternal grandfather, Ross Duffy, was a prominent farmer in the Emerald Isle, and spent his life there. Of his four children--Ross, Jr., Francis, Fergus, and Margaret--none are living at present. Constantine O'Rourke, father of Elizabeth, emigrated to this country when a young man, a college graduate, and settled in Herkimer County. Much of the land on which the village of Herkimer now stands was owned by him. He was one of the foremost men of his time, being highly respected for his public spirit and enterprise. He spent his last days near Richfield Springs, Otsego County, NY, where he died at the age of 65. He had a family of six children.

Fergus Duffy came to America when he was twenty-four years of age. After a brief stay in New York City, where he landed, he went to the Southern States, but did not remain there long. He finally located himself in Madison County, New York. After his marriage, which took place in Herkimer County, he resided for some years in the town of Eaton, ending his days in Georgetown, NY, dying at the age of 68; his wife at age 70. Of their seven children, six are now living, namely: Thomas A., a retired farmer of Oneida Castle; our subject, Peter Ross; James Francis, a farmer of the town of Eaton; William Fergus, residing at the old homestead in Georgetown; Elizabeth (Mrs. R. Wallace), of the town of Nelson; Eleanor, wife of Marshall Marvin, a farmer, of Georgetown. Sebastian Duffy, one of the sons, died at the age of forty-five. He was a graduate of Union College, Schenectady, NY, and was Principal of Pulaski Seminary for 17 years. Had the district been less overwhelmingly Republican, he would probably have held a seat in Congress.

Peter R. Duffy grew to manhood in the town of Eaton, and received his education in the district schools and in the Morrisville Academy. When he first hired out, he worked for Sidney Spring, and received, to begin with, five dollars a month, giving his earnings to his father. For the first year's toil his remuneration was 128 dollars, and he continued to work at the same place for some time. He then for eight years managed the farm owned by Mrs. Ruth Jennings, for the latter part of the time receiving 500 dollars per year. On the death of Mrs. Jennings, in 1858, he rented her farm. He was so successful financially that in 1859 he enlarged his business, engaging in speculating and sheep-raising. He was at one time the owner of the largest sheep-fold in his vicinity; and in 1864 he made one sale of sheep which amounted to 1500 dollars, and this was for only a small part of his flock. He sold wool as high as one dollar per pound, and was known as one of the most successful speculators in Madison County.

During the last year of the war he gave up this business, and invested some of his money in land. Having bought a farm in the town of Nelson, in the vicinity of Erieville, he now carries on general farming, and is one of the principal men of that village. In 1867 he bought the cheese factory, which is one of the oldest and largest of the kind—a vast concern, having a record of using 22,000 pounds of milk in one day. Mr. Duffy also owns the saw-mill at Erieville, and keeps a good stock of lumber constantly on hand. He owns considerable real estate in various places, having lands in Georgetown, farms in the town of Nelson, and several residences in Erieville. He was married 24 May 1869, to Miss Helen M. Cloyes, who was born in the town of Eaton, 13 Dec 1832. She was the adopted daughter of Hiram D. Cloyes, and died, 18 Mar 1873, aged 41 years, leaving no children.

Mr. Duffy is a popular and busy man in the community. In 1879 he was elected Supervisor, and has held that position nine out of the ten terms that he ran. The town is Republican by from 115 to 125 majority; but he stands so high in the regard of his fellow-citizens that, although a staunch Democrat, he has thus succeeded in winning over all opposition. He is a Free and Accepted Mason of **Cazenovia Lodge, No. 616**. As an enterprising and progressive man of good mental endowments, Mr. Duffy is worthy of the high consideration accorded to him in his native town. His judgment of men and affairs is esteemed of great value.

### **South Otselic Lodge, No. 659, South Otselic, Cortland, New York**

Organized 1 Aug 1867. The first officers were: Frank Benjamin, *WM*; E. G. Frink, *SW*; Jerome Levissee, *JW*; Eugene Terrell, *Treasurer*; Eneas Fenton, *Secretary*; D. S. Ford, *SD*; Hiram S. Wheeler, *JD*; Ralph Smith, *Tiler*. The lodge numbered 65, and met every Saturday evening in the Parce Block, in South Otselic.

Masters have been:

F. M. Benjamin,	A. J. Cook,	Curtis Kenyon,
Hiram S. Wheeler,	E. D. Parce,	A. N. Wheelock
James Brown,	N. W. Stoddard,	George Lamb.

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**Hon. Adelbert D. Edwards.**—One of the more progressive and energetic citizens of Atlantic, Michigan, is Hon. Adelbert D. Edwards, who is actively associated with the mining industries of the Upper Peninsula as clerk for the Atlantic mine, and stands prominent in fraternal and political circles, at the present time representing his district in the State Legislature. He was born, in the town of Lincklaen, Chenango, NY, of early English ancestry. The emigrant ancestor who founded that branch of the Edwards family from which he is descended came, so says tradition, from England to America, locating at Jamestown, Virginia, in early colonial days, his descendants removing from there to Southwestern New York, thence to Chenango county.

George Edwards, his father, was born in Pitcher, Chenango county, and was there reared to agricultural pursuits. Following in the footsteps of his ancestors, he spent his entire seventy-six years of earthly life in Chenango county, during his active career being engaged in tilling the soil. He married Favilla Eldredge, who was born in Pitcher, NY. Her emigrant ancestor came from England to this country, settling in New England, while his descendants of a later generation located in Chenango county, where her father, David Eldredge, was a life-long farmer. She died at the age of forty-two years, leaving three children, Harriet, George S., and Adelbert D.

After leaving the public schools of Lincklaen, Adelbert D. Edwards taught school several terms, in the meantime continuing his studies at the Cortland Normal School.

Subsequently coming to Michigan, he entered the Ypsilanti Normal School, from which he was graduated with the class of 1882. Continuing his professional labors, he subsequently taught school four years, being employed as a teacher at Allouez, Phoenix, and Ripley. In 1889 Mr. Edwards accepted the position of clerk at the Atlantic mine, and has held it ever since, his business ability and sound judgment especially qualifying him for this place.

Mr. Edwards is prominent in the Masonic fraternity, taking great interest in promoting the good of the order, and is a member of **South Otselic Lodge, No. 659, F&AM**; of Gate of the Temple Chapter, No. 35, R. A. M.; of Palestine Commandery, No. 48, K. T.; of David Kendall Council, R. & S. M.; of Valley Consistory, of Grand Rapids; and of Saladin Temple, A. A. O. N. M. S. In his political affiliations he was a Democrat until 1896, when, disagreeing with the financial policy of that party, and being in favor of an honest dollar and a sound currency, he became a Gold Democrat, later joining the Republican party. He has served as a member of the Houghton, County Board of Supervisors for fourteen years, the last seven years serving as chairman of the board, representing Adams township, and is now serving as a member of the state legislature, to which he was elected in 1907, and re-elected in 1908.

### **DeRuyter Lodge No. 692, DeRuyter, Madison, New York**

<http://www.usgennet.org/usa/ny/county/madison1/grips-1.htm>

**Adelbert W. Francis** came to DeRuyter from Preble, in 1883, and worked for H. E. Hill in the village for three years. In 1887 he started the feed business at the railroad station and continued the same until 6 Mar 1899, at which time he sold out to E.M. Stanton and retired from actual business pursuit. At the time a village water supply was the mooted question, Mr. Francis took an active part in behalf of the proposition. He was made president of the first water board which it was found necessary to create in order to carry the question after it had been lost on a tie vote, and he not only worked hard for the success of the scheme, but as a member of the board for several years and its president it was largely by his efforts that the details were carried out. He was a member of the



Republican county committee a number of years, was always ready to put his shoulder to the wheel on every public proposition. In local Masonic circles he is prominent, being a member of the **DeRuyter lodge**, F&AM, and is a member of A. O. U. W. and W. E. Hunt post, 352, G. A. R.

He was born in Vernon, Oneida, NY, 12 Sep 1840. In 1851 his parents moved to Georgetown, where his father bought the village grist and saw mill, which he ran for about 18 years. Mr. James Francis was a farmer in the town of Oneida for a great many years. When the widely known Oneida community decided to locate in that section, Mr. Francis sold them the farm. Their main buildings stand on the site of the old Francis homestead. At the time the abolitionists under the leadership of Gerritt Smith started the "underground road" for helping the slaves of the South to freedom, Mr. James Francis' home was made a station and he devoted himself to assisting the negroes in their flight.



His son, **A. W.**, enlisted in the **117th NY Infantry in August 1862, and served until the regiment was**

**mustered out in June, 1865.** Upon his return home he entered the milling business in company with his father, but in 1871 formed a co-partnership with Elisha Green and the two under the firm name of Francis & Green conducted the stone grist mills at Lebanon. In 1877 Mr. Francis engaged in the same business at Truxton and in 1881 and '82 was a member of the firm of **Crofoot & Francis, millers at Preble.** His mother died in 1871 and his father in 1874. On 1 Jan 1867, Mr. Francis married Sarah M., the daughter of William and Charlotte (Way) Pierce of Otselic. Mr. Francis has one sister, Mrs. Adelia Stewart of Durhamville. His father was the son of Job Francis, an officer in the Revolutionary war.

**Henry Howes**, for two years president of the DeRuyter board of education but recently resigned, and a large dealer in wool and live stock, is very largely known among state politicians as one of the most active of Cortland county Republicans. Although his home is in the town of Cuyler, Cortland county, it is adjoining the Madison county line. He is located on one of the pleasantest farms in Cortland county, comprising 58 acres, once known as the Joseph Lyon place. It was there he located in March, 1895, and subsequently increased the property limits by the purchase of 100 acres of the Spencer farm across the road. In Nov 1899, fire swept away his barns and during the following year he completed a new structure 34 x 60 with a half basement for stables and wagon house on the main floor and the second story for wool and hay. It is a large modern building with accommodations for several cattle and horses and storage room for 50,000 lbs. of wool, besides room for considerable hay, grain and



harnesses. Mr. Howes' business in wool averages as high as \$60,000 a year. Besides he is a natural speculator in real estate, cattle, horses, etc. During the year he employs a dozen or more wool buyers who gather in the product for miles around from several adjacent counties. In farm ventures he has usually been successful, engaging and holding agricultural property, improving it and selling it. Besides his home property he owns a very excellent farm of 272 acres in the town of Cuyler on the road from Cuyler village to Lincklaen, where he lived from 1882 to 1895, when he took up his present residence. The dairy herd shown in the accompanying engraving is on that place. It is in the corner of Chenango, Cortland and Madison counties, lies conveniently near to three villages and is well watered. About 1886, Mr. Howes began speculating in cattle and in 1892 took up handling wool, in the course of which he gained a wide circle of acquaintances with all of whom his fair and open dealings have made him very popular in Onondaga, Chenango, Madison and Cortland counties.

Benjamin Photo. RESIDENCE OF HENRY HOWES.

As a resident of the latter he has been prominently identified with the success of his party. During the Morton campaign he was chairman of the county committee and during the years 1890, '91 and '92 represented Cuyler on the board of supervisors. In his home village of DeRuyter across the county line he is among the first to agitate for public improvement and is considered a resident in effect if not fact. His interest in school matters led to his selection as one of the village school board. In DeRuyter he gets his mail, purchases all his supplies and ships extensively of the products he buys. Mr. Howes was born in DeRuyter 6 Jun 1857, and attended the district school and DeRuyter institute. At eleven years of age he went into a book store for I. N. Smith and four years later left school to engage in teaching at Lincklaen. Altogether he taught three winter terms. Then he bought the book store of P. A. Burdick, the noted temperance lecturer---when about 18 years of age---and shortly after sold out at a profit to start a general store on a much larger scale. His success in these two ventures, which occupied about six years of his time, encouraged him to engage in speculation and led him into the operations he has since followed. On 21 Jan 1878, he married M. Delphine Baker of Lincklaen. They lost two children, both boys, and have two girls living, Miss Maud A., a student in the Classical course in the Cortland Normal

school and little Helen Marguerite, a bright, pretty girl five years of age. Mr. Howes is identified with several public orders including the Masons, in which he is a member of the **DeRuyter Lodge** and the Cortland Commandery and Chapter; of the DeRuyter A. O. U. W. and the Cuyler grange. His father, LeRoy H. Howes, was a prominent buyer of real estate and hops and was well known in Madison and Cortland counties for years. He was born in Peterboro, Madison county, and in 1835, when 16 years old, located in DeRuyter going to work for John R. Rider in the harness trade. Subsequently he went to Jamestown, Chautauqua county, but returned to DeRuyter soon after. On 10 Sep 1840, he married Jane Rider, the **daughter of Zenas Rider**. He was a strong Republican and held the office of assessor for 24 years. During his lifetime he acquired considerable property. His death occurred 20 Sep 1882, and that of his wife 12 Sep 1874. Both were buried in a pleasant lot in the village cemetery. Their children are: Emma F. (Mrs. James E. Rouse), Fred W., of Cortland, Frank L., Charles H. and Judson of DeRuyter and Henry of Cuyler.

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**James Hunt**, in the spring of 1867, bought the Mathew Wells farm and for twenty-three years it has been the home of himself and wife, where their children were born and where year after year the family have improved and cultivated it. The farm lies on the Shed's road, two and a half miles northeast of DeRuyter, the buildings standing on a sitely knoll where they overlook the whole property and have a perfect drainage. Wells and streams provide an abundance of pure water. It is an ideal dairy farm upon which Mr. Hunt keeps a herd of from 25 to thirty dairy cows, including very fine young cattle. Orchards and shade trees, berries and garden truck thrive abundantly. Mr. Hunt, the son of William Hunt, a prominent and active resident of the town of DeRuyter for a great many years, was born at Quaker Basin, 2 Sep 1842. Leaving the farm when nineteen years old he went to Wisconsin and enlisted for three months in the **Fourth Wisconsin Infantry**, at the expiration of which time he received an honorable discharge and returned east to re-enlist, 5 Aug 1863, in the **15th New York Cavalry**, in which he served to the close of the war accompanying his regiment through the campaigns of the Army of the Potomac and receiving a second honorable discharge 28 Jun 1865. Mr. Hunt is a **prominent Mason**, Odd Fellow and member of the G. A. R. On 22 Nov 1865, he married Julia A. Gager of DeRuyter. She was born in Binghamton 6 Oct 1843. Her father, Abram Gager, is now a resident of that city. After farming in Georgetown one year Mr. and Mrs. Hunt settled in their present home. Three children were born to them, **Nellie M.**, 16 Feb 1870, Bertha M., 27 Mar 1873 and Charles A., 2 Aug 1877. During recent years the active part of the farm duties has devolved upon the latter which has greatly relieved his father.

**Nellie Hunt** was married 26 Sep 1894, to **George M. Foster**, the son of John and Jane Foster of Little York. Mr. Foster was born in Homer 17 Aug 1857, and came to DeRuyter in 1890 where for five years he engaged in the meat business with R. L. Miller. The March following his marriage Mr. Foster bought out his partner and continued the business alone to the time of his death which occurred after an illness of two weeks. Lena J., their only child, was born 1 Feb 1896. Mr. Foster's death was a loss to the community, where his prominence in the Masons and Odd Fellows gave him a strong hold on a large circle of friends. He was **Treasurer of the DeRuyter Lodge**, F&AM, when he died.

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**John and Sarah Hunt**, who were married 9 Dec 1869, went to live on the old Hunt homestead at Quaker Basin that same year. There they remained about 18 years, a happy, prosperous and greatly respected couple. In Oct 1887, they bought a place in a very pretty part of Utica street, DeRuyter, where they died about two months apart, John's death occurring 6 Sep 1899, and his wife's 28 Nov 1899. Mr. and Mrs. Connell who went to live on the farm in 1884 took up their residence in the village of DeRuyter in Feb 1899, in order to care for Mr. and Mrs. Hunt, who were Mrs. Connell's parents. After the death of the elderly couple their two farms and the Quaker Basin butter factory, in which Mr. Hunt owned a controlling interest, but which had been largely managed by Mr. Connell for some time before that, were left entirely in his control. Both farms are at Quaker Basin, the homestead at the west end and the other place at the east. The latter was the Adams place bought by Mr. Hunt shortly before he died. The former came into the family in 1841, the property of William Hunt, his father, who disposed of it in 1866 when he moved to Pompey Hollow. Mr. Charles Hunt, a brother to John, afterwards bought it and it has since passed down in the family to Mrs. Connell, the present owner. Mr. and Mrs. Connell were married 21 Nov 1883, and their only child is Bessie S., who was born 20 Sep 1887.

Mr. Connell was born in DeRuyter 5 Nov 1862, and Mrs. Connell's birth was in the same town on 3 Jun 1859. Both entertain a deep interest greater than property values command, in the old family home and the associations that cluster about it. **Mr. Connell is a member of the DeRuyter Lodge** F&AM and the grange. Both are prominent members of the M. E. church. Mr. John Hunt, while not an avowed Quaker himself, was descendant of a line of Quakers reaching back to the arrival in Massachusetts of seven Quaker brothers. The son of one of them was James Hunt, the paternal grandfather of John, who settled in DeRuyter in 1813, coming here from Cambridge, Washington county, where William Hunt, the next to the youngest of his eight children was born 30 Jan 1801. William was twelve years old when his father hewed out of the dense forests on Quaker Hill a home for his large family. He married Elizabeth, daughter of Zephaniah and Hannah Breed, then living in Harford, Cortland county. They lived on Quaker Hill a short time before William bought the farm at Quaker Basin. A few years later he rebuilt the house---that which is standing to-day. He was a prominent supporter of the old Quaker Basin church and widely known. He died at Pompey Hollow Feb. 10, 1888, surviving his wife for more than twelve years, her death having occurred 29 Dec 1875. John Hunt was born in the town of DeRuyter 1 Mar 1826, and was the oldest of nine children. Those who survive him are Charles of Delphi, **James of DeRuyter**, (**see sketch of James Hunt**), Mary (Mrs. Frank Drake) of Georgetown, NY, and Hannah (Mrs. Henry Carpenter) of Manlius, N. Y. William Edwin met his death on the battlefield in "the war of '61." On 23 Sep 1852, John Hunt married Sarah, the daughter of Davis and Elizabeth Wright of DeRuyter. Mr. Hunt's two daughters came from this marriage. She died at Pompey Hollow 19 Jul 1868. The second wife who accompanied Mr. Hunt to the end of his journey---a period of thirty years---but who gave him no children, was the widow of Milan Harrington, who died at Richford, Tioga county, and the daughter of Seneca and Margaret Howard who settled in Harford, Cortland county at an early period.

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**Morrell E. Tallett** is one of the largest buyers of potatoes and apples in this part of Madison county. His interest in the development of the village and the expansion of local trade has led him to support any legitimate proposition intended to foster local enterprise. In March 1879 he came to DeRuyter, accepting the position of agent for the Lehigh Valley railroad. He bought the coal business then carried on by J. H. Crumb and erected a building with trestle to accommodate it. To secure the required accommodations for his produce business he constructed a storehouse opposite the railroad station which has a capacity for the storage of 7,000 bushels of potatoes and two or three carloads of apples. At one time this business was increased to the extent that he handled yearly more produce than had previously been handled in the village. A good deal of his shipments are made at adjacent railroad stations. In addition to coal he sells lime, plaster, cement and brick. He has dealt in and is a great admirer of high bred horses; and he is the owner of a fine team which he highly values. When the DeRuyter Banking company was organized, of which he was one of the incorporators, he was chosen the vice-president and a director, which positions he has held since then. He is also high in masonry, being a member of the **DeRuyter Lodge**, the Cortland Chapter and



Commandery and the Utica shrine. Being a staunch and unwavering supporter of the Republican party, he closely affiliated with the leaders throughout the county and was one of the organizers of the party symposium known as the Madison County Social club of which he is one of the directors.

Mr. Tallett was born in Otselic, Chenango county, 10 Apr 1850, where he resided until his removal to DeRuyter. John J. Tallett, his father, who came to that town from Brookfield, Madison county, lived and died a farmer, greatly respected by all who knew him. Morrell E. Tallett received his education in the district school and the DeRuyter institute. Afterwards taught several terms. In 1872 he accepted the position of agent for the Norwich and DeRuyter branch of the old Oswego Midland (N. Y., O. & W.) railroad, and it was then he began the business of buying and selling produce and coal. On 4 Mar 1873, co-incident with the inauguration of President Grant for a second term, he was united in marriage with Nellie A., the daughter of Alden Mason of Otselic. Mr. and Mrs. Tallett own and occupy the large residence formerly the property of Lambert B. Kern, a charming village home.



Benjamin Photo. RESIDENCE OF M. E. TALLETT.



**Edwin M. Stanton** succeeded **A. W. Francis** to the flour and feed business in March 1899. By pursuing modern business methods, such as keeping up stock to the fullest capacity which the large warehouse will accommodate, making tempting prices with small margins and systematically reaching the dairymen by personal correspondence, he has enlarged his circle of patronage over a large dairy region. During the first six months of the present year his business has doubled that of the corresponding months of last year, although during the first twelve months of his incumbency he sold 125 cars of feed besides handling other supplies required by farmers such as flour, fertilizers and poultry supplies. The warehouse, having track connections with the Lehigh railroad, with shed accommodations for teams, is favorably situated and conveniently constructed. It is a story and a half building, 36x92 feet, with a storage capacity for twelve or fifteen car loads. The business has grown so rapidly, however, that Mr. Stanton contemplates enlarging by building additional floor space and doubling his warehouse capacity. On 1 Mar 1896, he came to DeRuyter and bought the general merchandise business of E. B. Irish,

the store now occupied by Mr. Frank Gardner. By hustling methods, wide advertising and close prices he worked up a trade which reached as high as \$25,000 a year.

Mr. Stanton is the son of J. A. Stanton, a large farmer near New Woodstock, where the former was born, 2 Nov 1871. Upon leaving the Cazenovia seminary, he took a course in Eastman's business college at Poughkeepsie, then entered a clerkship with his uncle, C. H. Stanton at Westerly, R. I. In April 1892, he went into the general merchandise business for himself at Truxton, which he sold out in October 1895. During a brief ensuing period---until 1 Mar 1896, when he began business in DeRuyter---he sold goods on the road for D. D. Winston & Co. of Utica. On 8 Dec 1892, he married Blanch H., the daughter of D. F. Gardner, a prosperous farmer near Sheds. He is a member of the local lodge of Masons of which he is the Senior Warden and is a Knight Templar belonging to the Cortland Commandery.



Benjamin Photo. FLOUR AND FEED STORE OF E. M. STANTON.

### ***Cincinnatus Lodge No. 707, Cincinnatus, Cortland, New York***

Dispensation: 05 Mar 1870 to 15 May 1870

First Meeting: 14 Mar 1870

Eleven Brothers from seven Lodges signed the original petition.

Meeting Places:

1. 1870 - In the Post Office building, across North Main Street from the Bennett Hotel
2. 1919 – moved from the IOOF rooms over the Lincoln's Restaurant. Odd Fellow's Lodge No. 706 held the same number as Cincinnatus Lodge.
3. 1955 – moved into the Academy Building, sharing it with the American Legion.
4. 1977 – moved to its present location on Route 26.

The Altar came from Cortlandville's chartering in 1859. In Apr 1945 Margaret M. Rogers donated a set of old dining room furniture, which was used to make the lectern, coffee table and stand. High membership for the Lodge was 120 Brothers in 1930; in 2000 it was 42.

### ***Cautious Lodge, No. 726, Georgetown, Madison, New York***

[http://home.comcast.net/~ingallsam/Bio\\_Review/359.htm](http://home.comcast.net/~ingallsam/Bio_Review/359.htm)

EUGENE M. PERRY, Sheriff of Madison County and one of its most esteemed and influential citizens, was born in Georgetown, 11 Jul 1845. His father, Charles L. Perry, was a native of Fabius, Onondaga County, and a son of John Perry, of New England birth, who removed to New York, and was a pioneer in Fabius. An agriculturist by occupation, he spent his later years in Truxton, Cortland County. Having learned the trade of harness-making in Pompey, Onondaga County, Charles L. Perry followed it for a time, first in Georgetown and then in DeRuyter. Afterward he kept a public house in the latter-named place. Moving from there to Hamilton, he kept the Park Hotel for two years, at the end of which time he returned to Georgetown, and, opening a harness-shop, conducted that business a number of years. He finally went back to DeRuyter, his latest home and final resting place. His death, in 1887, was the result of a kick by a horse. He married Charlotte C. Niles, a native of Lebanon, and daughter of Luther and Chloe C. Niles, pioneers of that town. Of this union there were two children. The daughter, Chloe Adellah, is the wife of T. A. Wilson, and resides in Hamilton.

Eugene M. Perry, the only son of Charles L. and Charlotte C. (Niles) Perry, passed his boyhood and youth in attending school and in helping in his father's shop. In August 1864, at the age of 19 years, filled with the patriotic desire of serving his country, he resolved to consecrate his young life to the cause of liberty and to the preservation of the Union, and **enlisted in the Oneida Cavalry**, going South with his regiment, which was stationed for some time at City Point, VA. In the spring of 1865 they marched to Richmond, and thence to Washington. In May he was discharged, and came home. From that time until 1870 he worked at his father's trade in Georgetown, and spent the following year in Stockbridge. At the end of twelve months, returning to Georgetown, he opened a harness-making shop, and continued to do a thriving business until December 1893, when, having been elected Sheriff of the county in the preceding month of November, he closed his business, and 1 Jan 1894, removed to Morrisville. His marriage occurred in 1871, when he led to the altar Miss Achsa Niles, who was born in Lebanon, a daughter of Edwin and Mary J. Niles. Their happy union has been graced by one son, Harold R.

A well-informed man, one who reads the papers, is interested in public affair and keeps abreast of the times, affable in manners and a general favorite in social circles, Mr. Perry is possessed of a happy faculty for making and retaining friends, and is one of the most popular of public officials. He has served his town in the capacity of Collector, Constable, Clerk, and Supervisor. A Republican from his youth up, he cast his first Presidential vote for Ulysses S. Grant. He has been a member of the Republican County Central Committee for the past three years; was elected Supervisor in 1892, and re-elected in 1893; and served on the Committees on Equalization, Sheriff's and Jailer's Accounts, Apportionments and Loans, etc. In social and fraternal matters he is a member of **Cautious Lodge, No. 726**, F&AM, and was **Master two years**. He is also a member of Carey W. Miner Post, No. 624, Grand Army of the Republic, of which he was Officer of the Day two years.

As a public man, of high standing in the county, Mr. Perry has been faithful to every trust confided to his care; and the citizens of Madison County recognize in him one to whom they may safely confide the highest public interests. His genial disposition and unaffected manners everywhere win for him the personal esteem of those with whom he comes in contact, and have gained for him a widespread popularity. Perhaps, of all the many portraits of distinguished and representative citizens of this county that appear in this volume, there is not one that will be more warmly appreciated or greeted with greater favor than that which is presented in connection with this brief personal memoir.

# Appendix I

## Liberty Brown

### **Science Lodge No. 231/232, Locke, Cayuga, New York**

One of the early settlements of the old town of Locke, now Groton was on lot 59, which was bestowed upon Captain Daniel Niven, for merited Revolutionary services. A portion of this was purchased and settled by Major Lemi Bradley, and another part by Jesse Bartholomew. Aaron and John Benedict also purchased land and built a gristmill and sawmill. Wm. S. Clark, Esq., bought a water privilege and built a dam and machinery for clothing works; Gen. Wm. Cobb had the first carding machine. About the year 1813, Zachous [sic] Maltby set up a tavern on lot 99. A free meeting house was erected by subscription, and a Masonic Hall was built, in which Science Lodge met regularly for some years.

A Sad History

by Richard H. Brown (see footnote)

Transcribed by R.'W.'. Gary L. Heinmiller

Director, Onondaga & Oswego Masonic Districts Historical Societies (OMDHS)

[www.umdhs.syracusemasons.com](http://www.umdhs.syracusemasons.com)

October 2009

LOCKE lies upon the south border of Cayuga County, east of the center. It is bounded on the north by Moravia, east by Summer Hill, west by Genoa, and south by Tompkins county. It was formed from Milton, (now Genoa,) 20 Feb 1802, and originally comprised the Military township of Locke, the south half of which was set off on the organization of Tompkins county in 1817. The north-east quarter was set off to form the town of Summer Hill, 26 Apr 1831.

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On March 12, 1909, the *Republican-Register*, the venerable weekly of Moravia, New York, published a letter from its frequent contributor, Mr. Manville E. Kenyon. Mr. Kenyon, it appeared, had come across a letter in an old coat (he had planned to send it to the paper) written by a friend and subscriber name Frank A. Stryker, from Buchanan, Michigan, in 1905. It read, as far as material to us as follows:

"A few weeks ago I met **A. Liberty Brown** of St. Joseph (I suspect that 'A.' stands for American?) and discovered in our conversation that he was formerly of Cayuga County. His grandfather, after whom he was named, was one of the earliest settlers in what was then Locke. Speaking of the papers and effects he had retained from his family, he told me of a hand stamp of a Masonic Lodge bearing the inscription, '**Science Lodge No. 232 Locke, N.Y.**' Knowing that you used to take quite an interest in such matters, I promised to write you, being as likely as anyone I know in old Cayuga to be able to give us information regarding it."

Mr. Stryker went on to say that Mr. Brown also had a Muster Roll of a militia company of the 19th Regiment, mustered out Nov. 26, 1814, after two years service in the war of 1812. Captain Martin Barber and **Lieutenant Liberty Brown** are the only names which need here be set down. [This Muster Roll may be viewed at the end of this present account – g.l.h. Oct 2009]

"There are quite a number of Cayuga County people among the elder residents of this (Berrien) County whom I meet in my work over the County, and naturally we go back, socially, to old Cayuga and there rest beneath the trees, and renew old acquaintances," concluded Mr. Stryker.

Mr. Kenyon remarked that he had made several attempts to learn something of Science Lodge, which "Masonic history records as located in Locke, NY." "The town of Locke at that time comprised the present town of that name, and the town of Summerhill in Cayuga County, and the present town of Groton in Tompkins County. In the absence of definite information, it is presumable that the Lodge was located in what is the present village of Groton, then and many years afterwards very generally known as "Grawton Holler."

An inquiry of our Grand Secretary elicited the information that the Grand Lodge file on Science Lodge No. 232 contains 11 documents: a morning devoted to their examination leaves on with the added respect for M. Manville E. Kenyon's instinct as an antiquary: it is too bad he did not have access to the file: he would have loved it.

Somewhat peculiarly, the earliest document in the file does not really concern Science Lodge at all; it reveals that the first movement towards a lodge in Locke resulted in a faux pas, and it was not the applicant's faux pas. Under date of April 18, 1810, the Grand Secretary wrote to Bros. Samuel Hoar, Jr., **Liberty Brown** and William S. Clark, "the petition of yourselves and you associates for the warrant to hold a Lodge in the town of Locke, County of Cayuga, to be called **Liberty Lodge**, recommended by Homer Lodge has been handed to me by Bro. Reuben Washburn, to be presented to Grand Lodge at its meeting in June." The Grand Secretary regretted to advise that Homer Lodge's voucher could not be accepted, due to a regulation to which Grand Lodge strictly adhered that a Lodge could not vouch for the organization of new Lodge, if the vouching Lodge was itself indebted to Grand Lodge. [note: this had happened with several other Lodges awaiting action by Grand Lodge . . . g.l.h.]

Now, Homer Lodge [No. 137] having been warranted May 9, 1806, had never made any returns to Grand Lodge and was accordingly indebted to Grand Lodge for some three years dues. If the applicants would turn on enough heat to get Homer Lodge to pay its debt to Grand Lodge, their petition would be cheerfully presented.

Nothing happened for some four years. The next document in point of time is dated April 29, 1814. **Liberty** having been found an illusion, a petition under that date was prepared, seeking the formation of a new Lodge in the town of Locke to be known as Science Lodge. It recommended as first Master, Daniel J. Shaw; as Senior Warden, William S. Clark, and a Junior Warden, **Liberty Brown**. The petition was signed by these three brethren and eleven others, namely [alphabetized – g.l.h]:

Barney, Daniel  
Barton, John  
Beard, Nathaniel

Campbell, Harrison  
Fuller, Amos B.  
Hanchett, Luther

Love, Samuel  
McMaster, Wm. M.  
Pooler, Reuben

Webster, William  
Welch, Noah

Attached to the petition is a certificate of approval by **Homer Lodge No. 137**, under the hand of Andrew Dickson, its Secretary. (Andrew Dickson had a daughter, Clara, who married a man named Horace White. They named their son Andrew Dickson White, and he became the first president of Cornell University.) Andrew Dickson was an able man, and he had no doubt helped set Homer Lodge on its feet, for this time the voucher was accepted and on June 16, A.L. 5815, one George Rice certified that pursuant to a warrant of R.'W.'. DeWitt Clinton, Grand Master, he had, on June 30, 1814, installed the officers of Science Lodge No. 232, in Locke, Cayuga County. He further certified that on Dec. 15, 1814, he had installed the officers of Hesper Lodge No. 237, in the town of Preble, Cortland County. (However certain the existence of a Lodge in Locke is shown to be, the existence of one in Preble still seems to me incredible.) [later added to this account: Not so incredible as it seems: for after this article was written, I discovered in the New York Masonic Outlook for January 1940, pg. 87, a description of the minute books of Hesper Lodge No. 237, then in the possession of Homer Lodge No. 352.]

The new Lodge got away to a good start. As of May 22, 1815, it filed a return listing its members on that date. In addition to the members named in the petition, it enumerated Ezra Hollister, Senior Deacon (a new member), Augustus Crary, Junior Deacon (a new member), Zaccheus Maltby, 2nd (new member), Steward, and the following designated as 'new members' (alphabetized):

Alford, George  
Barber, Martin  
Britton, John  
Cobb, Amasa  
Cobb, William

Granger, Isaiah  
Greenlief, Isaiah P.  
Hatch, Oliver  
Judson, Ephraim  
Lacy, Richard, 2nd

Northrup, Caleb M.  
Osburn, Harvey  
Shaw, Robert G.  
Stewart, Alexander J.  
Sweetland, Bowen

Sweetland, James  
Williams, Abraham

Of those named in the original petition, Noah Welch and Luther Hanchett seem to have dropped away; William McMaster and William McAllister were probably the same man and I have read one name wrong: and Harrison Campbell no doubt has become Alanson Campbell in the same fashion. The Secretary reported \$45 due and remitted and the return is endorsed (no doubt) by the Grand Secretary "45 June 14, 1815 paid to me by R.W. Brother Mulligan."

Let us pause here a moment and see what these papers indicate as to the distribution of membership. Martin Barber, William Cobb and William Webster had been members of the militia company, Webster having been a fifer. The J. M. French "Gazetteer" of the Storke "History of Cayuga County" indicate that the Love family was of Locke village; that Martin Barber and William Webster were from the East end of the town, or Summer Hill; that Augustus Crary was a pioneer physician of Groton; and the Williams family and W. S. Clark came from East Groton, which would be in the far southeast corner of the town. The Maltbys were a Summer Hill family. The Storke history says "Martin Barber settled first on a farm about a half mile south of the village, about the beginning of the present century (1800). He afterwards removed to the site of the village (Summer Hill) and kept a tavern there for a good many years, till after the organization of the town (1832). He was a Captain in the militia and was called out during the War of 1812, but was cashiered for some misdemeanor. He died in the Town. None of his family are living here (1879)." One wonders about the misdemeanor. Apparently Martin Barber's fellow townsmen thought none the less of him for it.

The next document in the Grand Lodge file is a return filed in 1820. No return had been made since that of May 1815 and the Lodge by 1820 had acquired a new Secretary, William B. Whitney, who had combed the records and submitted a return in amazing and meticulous detail. It is faded and, unhappily, would not reproduce well; it ought to be preserved as the ideal return by a Lodge delinquent for five years. Describing the Lodge as located in the Towns of Locke and Groton, now Cayuga and Tompkins Counties (for Groton had been carved out of Locke and added to Tompkins County in 1817) it enumerated the names, addresses and Masonic histories of sixty men who had been members of the Lodge at some time during the 5 year period. At the date of the return 27 members remained. This was a high rate of turnover; it demonstrates the extent to which Central New York in the early 1800's was merely a stopping place on the way West.

No attempt will be made to present a complete digest of this return. Our friend **Liberty Brown after being Junior Warden in 1814 and 1815 had been Steward in 1816, Senior Warden in 1818 and 1819 and in 1820 was Worshipful Master and signed the returns as such**, along with William B. Whitney, Secretary, Alanson Campbell, Senior Warden and Martin Barber, Junior Warden. The Secretary must have had scribe, for the return is in a fair clerky hand, while the Secretary's signature is in a peculiarly crabbed Gothic style script.

The following names appear in this list for the first time [alphabetized]:

Ferris, Edwin (a divine) (described as having removed to Unadilla)

Maxwell, James (from Brattleboro, "Columbia" Co., Vermont)

Wild, Noah (who may be the Noah Welch of the original petition)

Allen, Andrew

Allen, Daniel

Allen, John

Bennett, John

Bennett, Joshua

Bradley, Enos

Champlin, Adonijah

Clark, Jabez

Crittenden, Samuel

Curtis, Hosea

Gun(n), Samuel

Hoyt, Israel S.

Humphrey, Moses

Kelsey, James (a divine)

Kimberland, John (a divine)

Knapp, Abel

Marsh, Daniel

Moseley, Joseph Y.

Nichols, John

Niven, Adam

Shaw, William T.

Sweetland, George

Whitney, William B.

Wildman, Ezra (a divine)

Zade, James

The residences include Locke, Groton, Dryden and Genoa: Locke would include Summer Hill, which was not set off as a separate town until 1831 (as "Plato," the name having been changed to Summer Hill in 1832).

The Lodge computed the amount due Grand Lodge as \$88.97, which seems to have paid.

Having to the best of his ability restored Science Lodge to good standing, the Secretary accompanied the return with a long and detailed letter, lodging certain complaints and telling Grand Lodge how things could be improved. Regretting its own past omissions, the Secretary intimated they were not entirely the Lodge's fault; the Grand Visitor had showed them little attention, having visited the Lodge but once in 6 years. Furthermore, he complained, mail was sent to the Locke post office (not strange – that being the lodge address), but that post office was 9 miles from the Lodge Hall, and the Locke members no longer attend Science Lodge; they go to Sylvan Lodge [No. 229] at Owasco Flatts, 3 miles from them in the Town of Sempronius (Sylvan Lodge stand just where it did, but Owasco Flatts is now Moravia, and a new Township of Moravia was carved from Sempronius a few years after the letter was written); in the future, the Secretary asked, let communications from Grand Lodge be directed to Groton post office, which is opposite "our Masonic Hall." (Somebody is piling it on. If the Groton post office was in 1820 where Groton Village is now, it is not more than 5 miles from Locke; only if the Secretary is talking about Groton City or East Groton could the distance from Locke approach 9 miles.)

Furthermore, says the Secretary, the Grand Visitors when they come get too much money; Grand Lodge should realize that there is a grievous shortage of money in Central New York, especially affecting the country Lodges. They are trying to build a hall and need their money in their own Lodge. And so far as the Secretary can find, the Lodge paid \$45 to Grand Lodge in 1815 for which they have never received proper credit. (No doubt R.W. Bro. Mulligan's ears burned.)

Furthermore, numerous Masons move into Locke from the East who would become members of Science Lodge were it not for the affiliation fee demanded by Grand Lodge. The brethren have paid for initiations into all the rites, secrets and privileges of Freemasonry, which, in their view, "should be Free, throughout the Globe."

Also, when "Divines" seek admission to the Fraternity, the Lodge would happily reduce the initiation fee and dues, if Grand Lodge would go along and reduce its charges accordingly. (Strangely enough, in the list of divines among the members, I find no name included in the fairly large list of early clergymen published in the Gazetteer and Storke's history.)

No comment by the Grand Secretary on Bro. Whitney's letter is recorded. The letter remains on file.

A year later on May 29, 1821, Bro. Whitney addressed the Grand Secretary again. This letter has something like a postmark "Fall Creek," which sounds to me like East Groton. The Secretary is unhappy. He was away from home on a journey and has been unable to gather the dues. During six years life, the Lodge has seen a Grand Visitor only once: dues placed in the hands of a Worshipful Master to be given the Grand Visitor have not been called for (and the intimation is something untoward has happened to them). The Secretary has now been ordered to summon delinquents. Some Masonic work has been done the past year and most of the members want to maintain the standard of the Lodge. "I also contemplate," writes the Secretary, "after this dreary task is complete, having the charter ceded tot the now Town of Locke, and procure a new charter for the Town of Groton. Each to be in an equal situation at its commencement whereof many brethren not now members of any Lodge and some of adjacent Lodges represent our anxiety to participate."

The Secretary closes with a request that the situation of the Lodge be reported to the Grand Master. The record is silent as to whether this was done: receipt of the letter is endorsed as of June 11, 1821.

The next word from Science Lodge to the Grand Lodge came in a petition dated May 22, 1824, signed by Martin Barber on behalf of a committee. It respectfully represents: "That soon after the establishment of the Lodge the members anxious to promote the interest of the institution erected a hall in the upper part of a building belonging to a brother and since the title has failed and we have lost it entirely and to add to our misfortune our Secretary was directed to collect the funds of the Lodge for the purpose of discharging our dues to the Grand Lodge and the said Secretary after collecting considerable part absconded with the books, notes and money and has left us in a very confused situation and unable to pay our dues as the amount must be considerable but we cannot ascertain how much. We have therefore thought that the Grand Lodge would accept Fifty Dollars and remit the remainder of our dues to this time an we promise to be punctual for the future. If our request should be granted the money will be forwarded as soon as possible; and in duty bound your petitioners will ever pray."

This pitiable plea is endorsed with a single word: "Granted."

The following year, a return was made by James Woodruff, Secretary, at which time the Lodge membership was reduced to 14 men, namely:

Allen, Daniel, SW	Campbell, Alanson	Daggett, Lewis	Oakley, Sylvanus W.
Barber, Herman W., JW	Crary, Augustus, WM	Hoyt, Israel S.	Woodruff, James
Barber, Martin	Curtis, Hosea	Maltby, Zaccheus	
<b>Brown, Liberty</b>	Cutler, Nahum	Marsh, Samuel	

Seven dollars, the amount reckoned to be due, was paid.

Only tow more documents are in the file. A certificate by William S. Clark, Secretary, shows that on Dec. 6, 1828, at a regular meeting of Science Lodge No. 232 held in the Town of Locke, David Bennie was elected and installed Master, Orville Eldred, Senior Warden and Sylvanus H Oakley, Junior Warden. This certificate is endorsed "Science 232 Election 1828 – 4 years dues." This sounds as if the Summer Hill brethren had taken over. David Bennie was a young doctor, a pupil of Dr. Crary, who came to live in Summer Hill and practiced there for some 20 years, later moving to [Portville] Allegheny County (Storke), where he died in 1873. Dr. Cornelius H. Bartlett, who came to Portville as Dr. Bennie's successor married Dr. Bennie's daughter [Sylphia], and removed to Olean in 1876.

[Note: Dr. Bennie may have live in Olean for awhile in that the following notice appear there:

April 13, 1846 - Died in Olean on 27th ult. of a lingering illness which she bore with Christian fortitude, Elvira d/o Dr. David **Bennie** in the 24th year of her age. Also, a David Bennie was also a petitioner of Olean Lodge No. 252, dated 24 Feb 1853, at which time he served as Steward. The 1911 Grand Lodge Proceedings further note of this David Bennie: "The first misfortune encountered by the [Olean] Lodge was the loss of most of its property by fire, including its warrant, on 21 Nov 1857. . . . For some time after

this fire the Lodge met in David Bennie's bedroom in the Merritt warehouse, he taking his bed down on meeting nights to make room for the members." – g.l.h.]

The following year, a certificate was filed that on May 18, 1829, Orville Eldred, Senior Warden, was appointed proxy to represent the Lodge in Grand Lodge. D. Bennie signed it as Worshipful Master and William S. Clark as Secretary. The seal of Science Lodge was attached – the same one, no doubt, that **Liberty Brown's grandson A. Liberty Brown** still had in his possession in St. Joseph, Berrien County, Michigan in 1905. The proxy is endorsed "Proxy of Science 232 to Orville Elder (sic) S.W. No return from 1825. No Vote 1825."

Then falls the long silence. On June 7, 1833, the charter of Science Lodge No. 232 was declared forfeited.

Martin Barber stayed in Summer Hill. Liberty Brown, his travels to the eastward having ended in what we could call frustration (which, I'll bet would have been to **Liberty Brown** a fancy nasty word to conceal a dirty idea), resumed the westward march, eventually reaching Michigan with the seal of Science Lodge in his baggage. I, for one, think he was entitled to it. And still, as Manville Kenyon would have been the first to point out, we don't know where the Lodge actually met. I like to think its final days were passed in Martin Barber's tavern at Summer Hill . . .

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### Richard Harter Brown

Oct. 25, 1898 - May 1, 1984

Richard Harter Brown, who wrote this article was born at Sempronius, Cayuga, NY, on 25 Oct 1898. His childhood and youth were spent at Romulus, Seneca County, New York, where he attended the district school, later graduating from Geneva High School, Geneva, NY, and from the Cornell University College of Law (L.L.B. 1919.)

He was admitted to the bar of the State of New York in 1920, and spent his life in the practice of the Law in Nassau County, Long Island, and in New York City: he was for some years an assistant district attorney of Nassau County, and for many more years a clerk and legal assistant to the Justices of the Supreme Court, in Nassau County.

Richard was made a Master Mason in Massapequa Lodge No. 822, F. & A. M. at Rockville Centre, LI, N.Y. on May 16, 1921. He was Master of Massapequa Lodge in 1929, and District Deputy Grand Master of the Nassau district in 1934-35. In 1953 he aided in the foundation of Valley Stream Lodge No. 1143, F. & A. M., at Valley Stream, NY. He was a life member of both Massapequa and Valley Stream Lodges. He was an active member of The American Lodge of Research, F. & A. M., of New York City, was Master of that Lodge in 1970 and 1971 and was a member of the Society of Blue Friars (member No. 60, 1979). He was the author of "Chips from the Quarries" and of "The Early Years of Valley Stream Lodge No. 1143."

He was designated chairman of the Committee on 1976 Bicentennial of the Grand Lodge of New York for 1974-75, and wrote a column entitled "Something Old - Something New," dealing with Masonic books and published in The Empire State Mason.

Richard was married to Anna Beglar on 30 Aug 1823 at Rockville Center, NY.

Among the additional papers his has written are:

"The Battle of Long Island – August 27<sup>th</sup>, 1776," Philaethes Magazine, August 1976

**"A Masonic Guide for the Empire State,"** 1979

### Liberty Brown

<http://boards.ancestry.com/localities.northam.usa.states.newyork.counties.cayuga/3896.1.1/mb.ashx>

**Liberty Brown**, b. ca 1773 in of Windsor, Berkshire MA; d. 13 Aug 1845 in Locke (Summerhill), Cayuga NY; bur. Hathaway Cemetery, Summerhill, Cayuga NY

Note: from 'American Biographical History of Eminent and Self-Made Men with Portrait Illustrations on Steel, Volumes I-II':

Hiram Brown of St. Joseph, Michigan, was born at Locke, now Summer Hill, Cayuga County, New York, June 15, 1804. His father, **Liberty Brown**, was one of the first settlers in that part of the country, and resided there until his death, which occurred in 1845. He was a native of Windsor, Hampshire County (now in Berkshire), Massachusetts, and, after exploring the western part of New York, settled in Locke; there he married Phebe Hopkins, who died in 1824.

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Hathaway Cemetery (Summerhill, Cayuga NY), Located on Hinman Road east of hamlet of Summerhill, 3/4 mi. south of Rt. 90.

<http://www.rootsweb.com/~nycayuga/cem/cem227.htm>

**Liberty Brown** d. Aug. 13, 1845 ae 71y

Phebe Hopkins Brown, his wife d. Nov. 10/19, 1823 ae 44y

Lake, Clarissa Brown, w of Reuben Lake d. Apr. 6, 1903 ae 89y

Harriet Brown, w of Benjamin Sweet d. Jan. 31, 31, 1891 ae 75y

(Note: separate hs. has Liberty d. in 72y & Phebe d. Oct.19, 1823 ae 44y)

Phebe Hopkins b. 3 Nov 1779 in Groton, Tompkins, NY; d. 19 Oct 1823 in Summer Hill, Cayuga Co., NY; Married in Locke (Summerhill), Cayuga NY

Children:

Hiram Brown b: 15 Jun 1804 in Locke (Summerhill), Cayuga NY; d. 17 Aug 1883, St. Joseph, Berrien, MI.

Lydia Brown b: 16 Jun 1809 Summerhill, NY; d 27 Jul 1887 at Raymond, Iowa, m Jonathan J. Hoxie 1835 at Summerhill.

Cynthia Brown b: 1811

Clarissa Brown b: ca 1814 in New York

Harriet Brown b: 18 Apr 1816 ; d. 31 Jan 1891; m. Benjamin Sweet.

<http://archiver.rootsweb.ancestry.com/th/read/NYCAYUGA/2005-05/1117329715>

Luther's "Moravia and Its Past" pp 241-245 and 264-266. He refers to papers of **Liberty Brown** that included a muster roll of Capt. Martin's Co., 19th Regt., dated Locke, NY, 25 Sep 1812. The list was also published in the Moravia Republican-Register of 12 Mar 1909.

Capt. Martin Barber;  
**Lieut. Liberty Brown**;  
Ensign Wm. Cobb;  
Sergeants, Wm. Backus, Jos. B. Miller, Stephen Richardson, Chas. White;  
Drummer Jas. VanOrsdale;  
Fifer Wm. A. Webster;

## Appendix II

### Rev. Luther Rice

[http://encyclopedia.gwu.edu/gwencyclopedia/index.php?title=Rice%2C\\_Luther:\\_Founder\\_of\\_Columbian\\_College](http://encyclopedia.gwu.edu/gwencyclopedia/index.php?title=Rice%2C_Luther:_Founder_of_Columbian_College)

THE REVEREND LUTHER RICE was the founder of Columbian College in the District of Columbia, later known as Columbian University, and now as The George Washington University. He was born on 25 Mar 1783, in the small town of Northborough, MA, some ten miles from Worcester, and was the son of Captain Amos Rice, an officer in the Revolutionary Army. Captain and Mrs. Rice were people of character and members of the Church of Christ in Northborough, though not particularly active in its affairs. Captain Rice seems to have tolerated religion as long as it did not get too close to him. Luther's mother saw to it that her son was acquainted with the Holy Scriptures and the Catechism but was apparently not a person of the greatest evangelic warmth. His aunt, a woman of great piety, was the member of the family from whom the young Rice drew support and guidance as the problems of his personal faith and commitment began to arise.



Rice's education in the common schools was brought to a close when, at the age of sixteen, without his parents' consent, he agreed to go on a six months' journey to Georgia to get timbers for shipbuilding. Contrary to the fears of his family, he did not come back a moral reprobate, but a gracious and matured youth, with a new sociability and interest in people. Religion also had assumed a new proportion in his life and, on confession of faith, he united with the Church of Christ in Northborough on 14 Mar 1802, just a few days before his nineteenth birthday. He had not made the decision lightly or quickly. He had spent two years in reading solid devotional works, careful study of the Bible and the Westminster Catechism, and conversation with all who would discuss religion with him. He had formulated his own religious convictions to such an extent that he felt able to make his surrender to God.

Rice's spiritual struggle had been an intensely personal one. In trying to figure out his relation to God, he had not yet reached the mountain top. He had just reached a plateau. The crest was still farther up. If his own dedication were real, it would require that he seek the rededication of the Church, the Church and his church. In his Journal (p. 58) under the date September 1804, he wrote: "Believing that the Church of Christ in this town is corrupt, and greatly neglects its duty; I have thought fit to get a copy of the original Church Covenant; and also to examine a little into the records of the said church - -" To revive the spiritual tone of the people, Rice began holding frequent "religious conferences" with groups in private homes for prayer, meditation, and exhortation. So marked was his activity, that a neighboring Calvinistic minister made the very urgent suggestion that he return again to formal study to prepare himself for larger service and fuller responsibility.

Rice had probably not thought of making any great change in his occupational activities. He was kept busy, helping his father and other members of the family on their farms, doing odd jobs, attending town meetings and the muster of the local militia. There was much to be done, but his schedule of duties was elastic enough to give him time to carry on his religious activities.

Rice's Journal for the period Feb 1803, to Apr 1807, is a moving account of the intense spiritual struggle that went on in the young man. "I intend," he wrote on 25 Feb 1803, "from this time, if God permit, to keep something of a diary; not only to set down my own remarks, but also to record the dispensations of providence towards me." What resulted was far from a diary: it was really the Confessions of Luther Rice, the account of his striving to achieve a new degree of spiritual perfection. In the midst of "impatience, anxiety, hope, fear, distress, perplexity, confusion, shame, folly, stupidity, etc." (17 Jan 1804), he concluded that he still lacked "illuminating and converting grace" and would eat no meat until he attained it. He retreated frequently to the barn for agonizing sessions with his troubled soul. He wept frequently and copiously. In the depths of despair he made numerous resolutions, and was thrown into even deeper despair by his failure to keep them. Natural phenomena, such as thunder and lightning or the falling of the limb of a tree; changes in his own physical condition, such as a ringing in his right ear, or a headache; recollections of various events, such as the killing by lightning of a group of Negroes while they were singing hymns; dreams, recalled in harrowing details all of these became solemn signs and portents. He spoke constantly of "impressions" on his mind, something like conscience that he must obey. Death was ever before him. The solemnity of its anticipation must never be interrupted, so he was quick to accuse himself of levity and facetiousness in what apparently was no more than pleasant sociability. Clearly Luther Rice was a child of the Second Awakening.

Could there be an antidote for all this pain and travail of soul? Yes, maybe, for on 2 Mar 1805, Rice wrote in his Journal that "owing to several disappointments," he had gone to Worcester one day some five weeks previously and had heard of the piety of a young woman whose father was at that time being visited by "Mr. A." He went to the house to call on "Mr. A." and saw "Miss" whom he

recognized only because he saw her there. Ever since Rice had first heard of "Miss," he had sought to meet her with the hope that in time she would become his bride. This had frequently been a subject of prayer. Providentially "owing to several disappointments," he had gone to Worcester again principally hoping that in fulfillment of his prayers he might see and talk with "Miss." The Lord granted his desire, which so strengthened his resolution that he vowed that if she were granted him for a consort "she shall be the Lord's." This vow spoken then with his lips, he wrote out a second time, adding "most merciful Jehovah, put thy fear in my heart, that what I have thus dared to promise, I may be enabled by thy grace to perform. Luther Rice."

Short interludes of calm and "a sweet frame of mind" seemed to occur more frequently during the next few months, even though these periods were brief in duration. Severe self-castigation is less frequently mentioned in the entries. There are evidences of a new assurance. "Why should I fear? I should be safe." Years of spiritual discipline were bearing fruit. He was conscious of "a prevailing degree of submission to God." The super abounding grace of God had wiped away Rice's aversion to unconditional surrender. "I concluded that had I an opportunity, I would actually put a blank in God's hand to be filled as his pleasure should dictate." And, with all solemnity, he did just that. There were still dark periods of terror from time to time, but God had granted him "some delightful views of his beauty and loveliness" and favored him, "worthless worm, with some happyfying (sic!) degree of submission." He felt something of security and consciousness of new strength as he conducted his conference meetings. His attitude toward "Miss" had changed. In fact he had thought little about her for some months and "seemed to feel no very passionate desire after her." Then he dreamed about her, and his interest seemed to revive. His old assurance at the time of his solemn vow had now been modified. He submitted the whole matter to God's sovereign pleasure, but concluded rather ominously, "I beseech thee impart thy grace, that she may not prove a snare to draw my heart from thee!" Could a premonition of final refusal have complicated his early missionary planning?

In the fall of 1805 Rice was trying feverishly to get "a place to keep school," something he greatly desired. He had little success, in one place just missing the committee of selection by a couple of hours. In this he saw "the hand of the most High . . . , possibly he has a design for me, which I think not of. He certainly does all things well." On that note, this most important segment of his Journal, Luther Rice's Confessions, comes substantially to an end. While he continued to make entries until April of 1807, they are relatively few in number. He was at school and no doubt lacked time and opportunity to write frequently and copiously in the Journal. His references to school are few and uninforming. He did express the hope that he had made some progress in literature. While he pursued his studies in Leicester Academy, he still carried on much of his religious work. He helped meet expenses by sandwiching periods of study in with periods of teaching at Paxton and holding singing classes in the evening. It is a marvel that he had time to make any entries whatever in his Journal during this busy period. In October 1807, at the age of twenty-four, Luther Rice was admitted to Williams College and, on the basis of his previous studies, given sophomore standing.

A very significant event had preceded by a year Rice's coming to Williams. In the summer of 1806, five young students, driven by a sudden storm to the shelter of a haystack while holding an outdoor prayer meeting, bound themselves to work toward the conversion of the world. That haystack at Williamstown was the birthplace of American foreign missions. Out of the activities of this group was formed a secret society "The Brethren" of which Rice became a charter member. Later in his career he wrote, "I esteem it the happiest point in all my life to have been one of the original members." When Rice and others of "The Brethren" were graduated at Williams and went on to Andover Theological Seminary, they were joined by three others, including the saintly Adoniram Judson, in the formation of a "Society of Inquiry on the Subject of Missions." Rice became president of the group. As these seminarians approached the completion of their theological studies, they were faced with the urgent problem of determining the course of their future careers. Rice had already been licensed to preach by the Mountain Association, Berkshire County, Massachusetts, but he had now made a large added expenditure of time, health, and special effort to complete within a shortened period both his collegiate and theological training. He seems to have had in mind from about the time he was admitted to Williams the possibility of preaching the Gospel in Asia. Certainly this idea was strongly presented to him and his associates when Judson joined the Society at Andover.

The coming to the institution in Jun 1810, of a young preacher, Gordon Hall, who sought the aid of the professors in helping him to decide whether he should continue as a pastor or become a foreign missionary, coupled with the fact that a meeting of the General Association of evangelical ministers in Massachusetts was to be held within a few days at Bradford, just ten miles distant, produced a situation that fostered quick thinking on the part of the members of the Society. Adoniram Judson drew up a memorial signed by six members of the group to be presented to the Association.

The Society had kept its deliberations secret. Nothing had been known of the steady development of a resolve to undertake foreign missions. When the decision had been taken and advice sought at the last minute from the faculty, a conservatively minded professor suggested that such a sudden outburst, supported by as many as six, would cause alarm. The last two signatures, and Luther Rice's was one of them, were eliminated. With the signatures of Judson and three others, the memorial was prayerfully laid before the Association by the four signers on 27 Jun 1810. They stated in their memorial that, after long and careful consideration, they deemed themselves devoted for life to the work of a mission to the heathen "Wherever God, in his providence, shall open the way." They inquired of their Reverend Fathers "whether they ought to renounce the object of missions, as either visionary or impracticable, whether they should look to the eastern or western world, whether they could expect the patronage of an American missionary society, or whether they should look to one in Europe for support, and what preparatory steps they should take." The matter was referred to a committee, which viewed the proposals sympathetically as "calling for correspondent attention and exertions." It was voted that there be instituted a Board of Commissioners for Foreign Missions of nine members "to devise, adopt, and prosecute, ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity." The Board immediately authorized an investigation of possible fields of effort, approved the readiness of the young men to become missionaries, urged them to continue their studies until arrangements could be made, and issued an eloquent call for financial support.

At the second meeting of the Commissioners, it was reported that four missionary brethren had been examined and approved. Judson was sent to England to confer with the London Missionary Society's Directors to see if the London Society would cooperate with funds and, if so, under what conditions. The London group sent back much good advice, but avoided the question of support. On the basis of information that they had collected, the Commissioners decided on two mission stations: one in Burma and the other among the American Indians in the West. Finally, arrangements were made to send the missionaries out to Asia, and plans were

made for their ordination. At this point, Luther Rice, whose name had been stricken from the memorial, presented himself to the Board with convincing recommendations and a burning desire to go on the Asian mission. The Committee, though uncertain of its powers, decided to accept Rice and authorized his ordination, though they lacked funds for his expenses. With amazing energy, in the dead of winter, Rice traveled around and raised the necessary funds between 27 Jan and 6 Feb 1812, the day fixed for the ordination of the five, so as to permit him to embark on the Harmony, a ship shortly to sail from Philadelphia for Calcutta.

The place appointed for the ordination was the old Tabernacle Meeting House in Salem. The meeting house was packed, and every inch of standing room was taken as the services began at eleven o'clock in the forenoon and continued for four hours. The sermon was delivered by the Reverend Doctor Leonard Woods, Abbot Professor of Christian Theology at Andover, with Psalm LXVII as his text. As befitted the occasion, the preacher's mood was solemn: "Brethren and friends, these dear young men are going to preach to the heathen that religion, which is your comfort in life, your hope in death, your guide to heaven. Consider yourselves now looking upon them for the last time, before you shall meet them at the tribunal of Christ."

The Reverend Doctor Samuel Spring, Pastor of the North Congregational Church in Newburyport, delivered the charge: "Let the Lord be your portion, and Christ your leader and confidence; let grace be your speech, and humility your dress; let secret and social prayer be your breath; the glory of God in the salvation of souls your object, and heaven your final rest." The Reverend Doctor Samuel Worcester, Pastor of the Tabernacle Church, gave the Right Hand of Fellowship "in the presence of God, angels, and men" formally acknowledging Judson, Nott, Newell, Hall, and Rice "as duly authorized ministers of Christ." "We, therefore, hail the day-the auspicious day, which we have long desired to see: this day, dear Brethren, on which we solemnly present you to God, as a 'kind of first fruits' of his American Churches."

On that very evening, Nott, Hall, and Rice set out in all haste for Philadelphia. Nott was married on the way, and his wife accompanied him on the voyage. Hall and Rice went alone. On the evening of February 18, 1812, they boarded the Harmony.

The service of ordination cannot have failed to be highly moving and impressive. Rice's reference to it in his Journal for the day is interesting:

6 Thursday. Received ordination, together with Brothers Gordon Hall, Adoniram Judson, Jr., Samuel Newell, Samuel Nott, Jr. in Salem, Massachusetts, as a missionary to the East Indies. The occasion was solemn and interesting; but worn down with fatigue and agitation of mind, I did not realize it as impressively as was desirable, in an event most sacred in its nature, and under God, probably determining my future lot in life.

Rice was beginning a new life. If we can call the earlier segments of his Journal the Confessions of Luther Rice, from now on we must call his Journal the Res Gestae. In his logbook of the outward journey, he records longitude, latitude, distance, and meteorological observations with a care that would do credit to a veteran mariner. In his Journal the long meditations and accounts of spiritual probing no longer occur with great frequency. The impression given from now on is of a man in motion, of a man doing things.

The voyage to Asia was delayed in getting under way, tedious in length, and troubled at its conclusion. The international situation was far from being favorable. The Napoleonic Wars were about to go into their final stage with the French invasion of Russia. On June 18, 1812, the United States declared war on Great Britain. In Asia itself the British East India Company was prepared to thwart missionaries at every turn, lest they alienate by their proselytizing the native princes upon whose favor the Company so greatly depended.

What would have been several tedious days of delay before getting under way was utilized by Rice in presenting a memorial to the Presbyterian Clergy of Philadelphia in the interest of the mission and in conducting a missionary prayer meeting attended by representatives of many denominations. Generous contributions resulted.

When the ship got under way, Rice made a survey of the situation on board. He found that there was quite a missionary family: two Baptist missionaries, each with wife and child; a nurse; and three members of the London Missionary Society in addition to Rice and his Congregationalist associates, Mr. and Mrs. Nott and Mr. Hill. "The whole number of souls on board, I understand, is thirty-nine. "This," wrote Rice, "is a situation for missionary labors." He was not going to delay.

The voyage was a long one. Leaving Philadelphia on February 18, 1812, Rice went in a packet to Newcastle, where the Harmony then was anchored, and got on board the next day. There was a week's delay waiting for favoring winds. They arrived at the Isle of France on June 8th and stayed there for three weeks. The Harmony arrived at Calcutta August 10th, where Judson, who had sailed on the Caravan, was waiting to greet him.

At the time of Rice's arrival, Judson was seriously engaged in the subject of baptism. When he first discussed the subject with Rice, Judson was almost persuaded; but Rice, as he says, was disposed to give him "fierce battle." Judson had heard that the subject had been in Rice's mind and that he had read widely on it. Soon after Judson's baptism, Rice came to live at his house, where better accommodations were available, but he tended to keep aloof from his colleague, who seldom saw him except at meals.

Rice not only had done much reading during his voyage but had evidently discussed baptism with Mr. Johns, a Baptist missionary and fellow passenger. "I wish," he wrote on March 24th, "Mr. Johns had much of the spirit of the excellent Mr. Carey and those with ... (some words apparently omitted). It grieves and provokes me to observe his dogmatism, imperviousness, and want of candor; at the same time I have much to lament in myself-Oh to possess the real spirit of religion-the meekness and gentleness of Christ." On August 29th when he learned that Judson had applied for baptism they had a long conversation on the subject. A month later he heard Judson preach a sermon on baptism from the text Matthew 28:19 and wrote in his Journal: "I have some feelings; and some difficulties upon this subject which I find some reluctance to disclose to my brethren." On October 8th he wrote that he had pursued investigations respecting baptism. On the twelfth he spent most of the day in conversation on baptism, and on the thirteenth he stated that he was "very nearly satisfied upon the subject." Yet on the seventeenth he "was not yet satisfied." Finally on the twenty-third, he wrote to the Board of Commissioners informing them of his change in sentiment and two days later, in spite of the belief of his colleagues, Nott and Hall, that he should wait, applied for baptism. On Sunday, November 1, 1812, Rice was baptized.

While Rice was undergoing the stress and strain of spiritual decision, the circumstances surrounding his stay in Calcutta were becoming more and more tense. The captain of the *Harmony* was first ordered to return the missionaries to the States; then they were told they could go to the Isle of France; next that they would be deported in ships of the fleet. By good fortune Rice and Judson were able, after a false start, to get to the Isle of France on January 16, 1813. Two months later, Rice bade farewell to the Judsons and embarked on the *Donna Maria* for St. Salvador, from which he sailed for New York on July 17, 1813.

For Adoniram Judson, who stayed in Asia, there was to be unremitting labor, but undying fame as one of the greatest of missionaries. For Luther Rice who returned to America, there was to be labor just as arduous, but, instead of fame, misunderstanding, incrimination, and only tardy recognition as one of the greatest of religious statesmen of his age. "Far less," Rice wrote to Judson ten years later, "I am tempted to think had been my toils—far less my burdens and perplexities, and far less my cares and anxieties, had a kind Providence permitted my remaining in India!—And, undoubtedly far less had been the amount of reproaches that have fallen to my share."

There were good reasons for Rice's return. There were physical reasons. It would be logical to say that Rice could not have survived many years in Asia if we knew nothing of his incessant travel in this country during the last twenty or more years of his life. His journey to Asia and back with its attendant hardships had taken a year and a half. Rice was afflicted with chronic disturbances of the liver and had frequent spells of prolonged suffering. He was not a good sailor. During the long sea voyage, he was seasick most of the time. As he began his voyage, his entries went:

Feb. 24 Mon. With a strong wind go briskly down the river—send back several letters by the pilot—Begin to be seasick—get out to sea. 25 Tues. Seasick—strong wind, which in the night nearly increased to gale. 26 Wed. Lie to part of this day and then make sail again—Still sick. 27 Thurs. Wind Southerly—still sick. 28 Fri. Pleasant weather—Rather better of sickness. 29 Sat. Favorable winds, pleasant weather, but still sick.

So it was for most of the voyage, but Rice rarely failed to preach or to conduct a prayer meeting once a day. When he reached India, he was tired and worn and his physical endurance at low ebb. It was to a degree improved by the more comfortable trip homeward. When he returned to America, he plunged immediately into a period of exhausting activity.

The dominant reason for his return was to adjust matters with his sponsors and to try to organize immediate support for Judson among the Baptists whom he hoped to arouse in the cause of missions. The voyage offered other advantages. It gave him time to study languages which he would need when he returned and a chance, in returning by way of St. Salvador, to make some appraisal of South America as a field for missionary effort.

The same meeting of the Board of Commissioners for Foreign Missions, begun on September 15, 1813, which received a report from its Prudential Committee reporting on the whole history of the foreign missionary enterprise to date, also

Voted, that this Board consider the relations between this Board and the Rev. Luther Rice, as having been dissolved on the 23rd day of October, 1812, when, in a letter to the Corresponding Secretary, he signified, that it was no longer compatible with his intentions to follow our instructions.

Judson's connection was dissolved as of September 1, 1812.

The Prudential Committee, referring to the matter, did not impeach the sincerity of the two brethren, but regretted that they had not examined the subject thoroughly before they had incurred such weighty responsibilities. "They shew us that missionaries are but men."

A half dozen young men had inspired the formation of the American Board of Commissioners for Foreign Missions, which had come to include the entire Congregational and Presbyterian denominations in its enterprises. Now one of those young men was to spearhead the formation of the Baptist General Convention, give direction to its enterprises, and to found Columbian College in the District of Columbia.

Rice studiously avoided any advances to the Baptists until his connection with the American Board of Commissioners for Foreign Missions had been formally dissolved. The severance of his tie with his Congregational brethren was not as affable as he had hoped it would be. His written communication was never answered. He learned of his separation from the Board's authority only through inquiries that he made personally. As soon as he found his old obligations severed, he began vigorously to get to work among the Baptists. Consultations were begun with missionary societies and interested individuals in New England. A preliminary conference in Boston confirmed him in the belief that, as far as possible, the Baptist groups of the country should engage in general and organized cooperation for the support of foreign missions. To further this object he left Boston early in the fall of 1813; proceeded to Philadelphia, Baltimore, Washington, Richmond, Charleston, and Savannah, making as many contacts as possible; and returned by a different route for the sake of further contacts so as to be in Philadelphia early the next May.

Rice wrote to Judson that while traveling on the stage between Richmond and Petersburg the idea came to him that in each state a state foreign missionary society should be formed to which the various local and regional groups should be auxiliary and that each of the state societies should appoint delegates to form a general society. This general plan of organization was adopted.

On May 18, 1814, delegates from the "associated bodies of the Baptist denomination formed in various parts of the United States, for the purpose of diffusing evangelic light, through benighted regions of the earth," assembled in Philadelphia under the chairmanship of the Reverend Doctor Richard Furman. Rice attended, significantly as a delegate from the District of Columbia, and was made a member of the committee to draft a general plan of operation and a member of the committee to report on the status of missionary interests and prospects for future development. The Reverend Doctor William Staughton and the Reverend Obadiah B. Brown, later to be first President of the College and first President of the Board of Trustees, respectively, were also delegates and were elected to the first Baptist Board for Foreign Missions. Doctor Staughton also served as Corresponding Secretary.

The Philadelphia meeting drew up a constitution establishing "The general Missionary Convention of the Baptist Denomination in the United States for Foreign Missions." This body was to hold a triennial convention to which each regularly constituted missionary

society and religious body of the denomination regularly contributing at least one hundred dollars annually to the missionary fund should be permitted to send two delegates. When the Convention was not in session, a body of twenty-one Commissioners, elected by the Convention and forming the "Baptist Board of Foreign Missions for the United States, should have full power to conduct the executive part of the missionary concern."

The most important paper laid before the Board in its initial meetings was a communication from Luther Rice. He mentioned as possible missionary areas regions under the jurisdiction of the East India Company, Ceylon, and Mauritius in Asia; and South America, particularly Brazil. The grand object of any mission should be to master the language and literature of the people so that a translation of the Scriptures could be made and the knowledge of the Gospel diffused in the languages of the regions. This would also involve in time the setting up of a printing establishment at the headquarters of each mission. Rice referred to the severance of his previous connection and stated that as soon as it had been effected he began his tour of the middle and southern states to urge the formation of missionary societies and collect funds. Because there was no central body, he received these funds in the name of the various local Baptist societies. For these funds he gave a complete accounting. For all the societies he had received \$1,239.261. Contributions toward his own expenses had amounted to \$69.891/2, but his expenses had exceeded this by \$262.211/4 which was deducted from his collections. This was offset by \$35 unassigned which he had received, giving as the net proceeds \$1,012.051/4. Included in this was the sum of \$.25 received of two or three blacks in Sunbury, Georgia. "These blacks," says his report, "were professors of religion. They voluntarily rowed me several miles in a boat, when, instead of receiving compensation which I offered them for their services, they, understanding something of the nature of my business, gave me their willing contribution." To the regular fund, he added gifts from friends and some members of Congress and fees received for sermons and lectures. Included also was \$166 contributed by friends to help him in his undertaking and to reimburse him for \$65 worth of injury done to his chaise when his horse ran away. He ended his report with eloquent appreciation of the good will and generosity which had been extended to him. For the period of thirty-five weeks that Rice traveled preliminary to the assembling of the Convention, he was given a compensation of \$8 a week, the same compensation that the American Board of Commissioners had allowed him.

At its meeting on June 15, 1814, the Baptist Board directed that Luther Rice, as its missionary, continue his itinerant services in this country and that Judson, as its missionary in India, be sent \$1,000 at the earliest opportunity. Rice was evidently chafing to get back to the mission field with Judson, because a year later the Board continued his assignment in the United States in no uncertain terms: "such is the actual posture of the missionary business in this country, and the course indicated by an over-ruling and all wise Providence, as in the opinion of the Board, imperiously to require his longer detention and further labours here."

The chances of return to Asia and Judson were growing less and less each day. Luther Rice was well embarked on that itinerancy which would claim him for the rest of his days. He had been appointed the Board's agent "with a view to excite the public mind more generally to engage in missionary exertions" and "to assist in originating societies or institutions for carrying the missionary design into execution." On both scores he was having signal success. In a report to Doctor Staughton on May 25, 1815, on the conclusion of his first year of work under the Board, he was able to report on the activities of one hundred and fifteen associations in this country. Further extensions of his assignment were made year after year, and a life of constant movement became a matter of second nature to him.

There was a general basic pattern in his activities. The annual meetings of the Board marked off the major divisions. Each year as the time approached he would taper off other activities and put in sustained labor on his accounts and his Annual Report. As soon as these meetings were concluded he was off again on the road, anywhere from New England to Georgia and from the seaboard to the midwest. His travels were so directed as to bring him to the place of more important meetings at the right time. He tried to maintain personal contact with the leading figures in the more than one hundred and fifteen missionary organizations on which he had reported to the Board in 1815. New groups were constantly being organized and individuals sought out to serve as Corresponding Secretaries to receive and send information with reference to activities of the local group and the larger bodies. He appointed delegates and conferred with local groups for the organization of churches through the acquisition of a church property or merely through a promise to support a minister. His powers seemed almost proconsular in their exercise, handling both policy and administration with equal ease and finality. He was going to win the world for Christ, and no part of the globe was excluded. He preached to the African Church in Philadelphia and immediately began the formation of "The Philadelphia Africa Missionary Society" to assist an African mission.

As Rice moved through an area, he tried to see every Baptist and every individual who might have an interest in missions. If there was an organized church within the area, he usually preached a missionary sermon and took up a collection for missionary purposes. If he was in a place of some size, a meeting could be arranged in some public building, possibly the state capital or the courthouse where a very considerable audience could hear him and the collection might produce two or three hundred dollars. Very noticeable was the cooperation from Presbyterian churches, clergy, and laymen. His appreciation of their generosity he recorded frequently in his Journal. Wherever he was-in town, hamlet, or isolated cottage to which he had been driven by tempest, fatigue, or ignorance of the way-he preached at least once, often twice, a day. The number or the station of his hearers made no difference. Stranded for the night in a humble cottage where there was no Bible and both parents and children were illiterate, Rice nevertheless read from the Scriptures and briefly exhorted the family. While it has been said that Rice picked his texts progressively through the Scriptures, at least in the early years of his itinerancy he returned again and again to favorite passages especially relevant to missions.

During the early phase of his travels in the interest of funds for education, Rice, according to his Journal, "received 4 degrees in masonry, the last being the Royal Arch Masters." From the Masonic record it appears that his blue lodge degrees were taken in **Western Star Lodge No. 226, Peterboro, Madison, NY**. The records of Mt. Vernon Chapter No. 43, Vernon, Oneida County, state: "Exalted November 24, 1818 paid \$2.00 fee."

Rarely did Rice have to pay for an overnight stay in public lodgings. He was invariably the guest of a friend, a Baptist in the area, or some hospitable householder who was happy to take in the preacher. Since he started out before daybreak, there was usually a charge for breakfast and often during the day for refreshments. The cost of maintaining his horse was greater than that of maintaining himself, though often the horse, too, profited from benefit of clergy.

Traveling up the eastern seaboard, Rice frequently used the rather good coastal service which connected the principal cities or the stage. For his journeying in less populous areas where his stops were frequent, he used a carriage, often a Dearborn when he had to carry some considerable baggage and numbers of missionary reports and other publications and, often, the much lighter and more rapid gig. When the terrain was rough and when he wanted to move quickly, he rode horseback. Rice figured that generally he had averaged four miles an hour. He justified one of his frequent horse trading deals by figuring that the new horse had averaged five miles an hour for something over ten hours. "If my present horse, he wrote, "continues to travel as he has done today it will save me two hours in every 40 miles, 2 and 1/2 in every 50 - worth to at least \$250 a year-and will render my services to the missionary cause worth at least and (sic) equal sum more than has hitherto been the case-The Matter appears to me providential-'In all thy ways acknowledge Him, and He shall direct thy steps.' "

Horses were worn out quickly by this persistent riding. When Rice's pace broke a horse down, he would leave it with a friend to rest up, sell it and usually include in the sale an agreement to let him have the use of another horse for the completion of that leg of his journey, or trade it. The sums of money involved in Rice's transportation were considerable. On July 14, 1817, he bought a Dearborn which he had to have repaired, a set of harness, a horse, and a whip for a total of \$187.50. On July 30th, as he was about to go into Tennessee, he sold the whole outfit for \$200 and the use of a horse to ride about three hundred miles, a very good trade!

Rice's endurance was prodigious. Writing in March, 1817, he stated that in the year just ending he covered 7,800 miles (and collected \$3,629.441/4). On August 30th of the same year, he wrote in his Journal that, during the preceding ten days, he had traveled 722 miles, about 560 of it on horseback. Quite properly, he thanked the Lord that his health was still good! In view of the uncertainties of the weather, the raw state of much of the country through which he travelled, and the irregularity of diet, it is remarkable that he suffered so little (at least in his earlier ministry) from the violence of men and nature. A man in uncertain health could hardly be expected with impunity to swim streams swollen by freshets, but Rice did.

It is a matter of some interest how Rice, who was really without any fixed abode, could maintain himself in reasonable comfort. Take, for example, the matter of clothing. With the exception of boots, Rice practically never bought major items. His principal purchases were gloves, usually at seventy-five cents a pair. Clothes were being constantly given to him by friends; those in the Richmond area were particularly generous. Looking at just a brief period in the entries in the Journal, we find him receiving on April 4, 1816, a coat and pantaloons "worth, I suppose, \$60 at least" and a piece of cloth for riding pantaloons, made up later at a cost of \$18.00; April 6th, a hat "worth, I suppose, \$8.00"; April 7th, a vest; April 10th, three shirts, a vest, a pair of worsted stockings. Around Christmas in the same year, there was even a greater outpouring of gifts, including a pair of spurs. When repairs became necessary, some kind sister would undertake the task, and Rice, all mended up, would be ready to start out again.

Rice's meager expenses were taken from the funds in hand and reported in lump sum in each annual report. Transportation was his major expense. Luther Rice had not rejoined Adoniram Judson in Asia, but he had remained a missionary in a very real sense. No missionary could have been more effective than he was in his constant travels, carrying the message of the Gospel into sparsely populated and primitive settlements in the interior as well as into the well-populated areas along the seaboard, preaching in well-established and affluent churches, in public buildings, and private homes, but much more frequently to small groups brought together at his coming. With missions as his theme and purpose, he performed a dual function. He quickened the sense of individual dedication and gave an opportunity for its expression through contributions to the cause he presented. He developed at the same time a new sense of denominational purpose and organization through the hierarchy of missionary associations-local, state, and the Convention; his own periodical visits; the work of delegates and corresponding secretaries; and the distribution of denominational literature. As Rice, himself, stated the matter succinctly in a letter to Judson on January 6, 1823: "Soon after beginning the career which opened before me and which I have considered it my duty to pursue, in this country, my mind has been impressed with the importance of a general combination of the whole Baptist interest in the United States for the benefit alike of the denomination here and the cause of missions abroad."

In the earlier part of his itinerancy, his effort was devoted solely to organizing and strengthening missionary societies and soliciting contributions. Then, as Rice reported in his letter to Doctor Staughton on April 30, 1818, the problems of the Latter Day Luminary began to draw heavily on his time. Rice had distributed copies of the Annual Report of the Board diligently as he traveled about, but he was anxious to have a publication issued more frequently and carrying much information which could amplify his own efforts and result in improved communication. From Rice's Journal a view of his activity can be gained. He apparently was rather close to being both Subscription and Circulation Manager. He had always done, as he traveled, a modest business in the sale of reports, tracts, and other religious literature, but now was added a colossal mass of detail to the work of a man who was far from a genius in bookkeeping and record making. He next added to the types of solicitation the raising of funds for the Secretary, apparently to help meet the Board's administrative expenses. Finally, as the Agent of the Board, he began to raise funds for education.

Rice had had the advantage of a sound literary and theological education. Many of his fellow clergy had not and, like Gregory I, were not inclined to restrict the oracles of Heaven by the rules of Donatus. Fortunately, Rice's convictions on the necessity of a literate clergy were shared by the other leaders of the Convention. The Reverend Richard Furman, President of the General Convention, at its opening meeting was emphatic in his address in regretting that more attention was not "paid to the improvement of the minds of pious youth who are called to the gospel ministry." He urged that proper steps be taken. At the First Triennial Meeting of the General Convention in 1817, President Furman returned to the subject, and in the Address stated that a scheme of education had been unanimously referred to the Board "to give it that maturity and publicity which they shall approve." "The difficulties on this subject felt by some pious brethren, are, like vapours of the morning vanishing," he added. The constitution was amended to direct the Board to proceed at once to institute a classical and theological seminary as soon as funds, other than mission funds, were raised for the purpose. Luther Rice, being continued as the Board's Agent, had the added responsibility of the collection of funds for education.

Solicitation was slow in getting under way, because of the conservative mood of the committee. While it was felt that "many worthy and wealthy friends of Zion" would eventually contribute, the Committee recommended a trial even if at first the resources were small. At the Annual Meeting of the Board, however, on April 29, 1818, it was decided to enter actively upon vigorous measures "to improve the education of pious young men." The proffered assistance of the Baptist Education Society of Philadelphia was eagerly

accepted and the hope was expressed that other societies would cooperate. The Agent was instructed to encourage the formation of education societies, make collections, and obtain donations. A committee of five was appointed to make arrangements relative to the Institution. Doctor Staughton was appointed Principal; the Reverend Ira Chase, Professor of Language and Biblical Literature.

Rice's idea went beyond a project for an Institution for theological studies only. Reporting to the Board on April 28, 1819, he expressed fears that misapprehension might exist concerning the plan of education previously announced. On the basis of many observations he had heard during the past year, he felt duty bound to state that modification must be made so that in some cases students could receive instruction in the English language, composition, and theology without going through a regular classical course. For the first year of solicitation, Rice reported for the Theological Institution \$1,162.06 paid in and \$75 additionally subscribed.

The Address of the President, the Reverend Robert B. Semple, of the Second Triennial meeting of the Convention was most significant; it was devoted entirely to the question of education. He called attention to the increasing need for ministers as the work at home and abroad developed and spoke of the grave responsibility of the Convention in this regard. With great wit and cogency he argued for the necessity of providing a liberal education for the clergy. He singled out as of special importance Greek and Hebrew, the original languages of the Scriptures. "Translations, however in general good, are yet imperfect; and differ from each other; sometimes in things important. But how can translations be tested, without the aid of literary knowledge?" He looked forward to a general fund under the Board to support the Institution and in a short time to erect, in addition, a respectable college. President Semple reported that eighteen young men were then studying in the Seminary at Philadelphia. A location, he stated, had been fixed at the city of Washington, and subscriptions "which were obtained almost exclusively by the Agent of the Board," had secured payment for almost fifty acres and made some provision for the necessary buildings. An 1820 amendment to the Constitution of the Convention gave the Board full powers to "superintend, generally, the affairs of the Institution." The action of the Convention which selected Washington as the site directed that the Theological Institution be moved from Philadelphia as soon as expedient; that the premises tendered "for the site of an Institution for the education of Gospel ministers, and for a college" be accepted; and that a legal title be obtained.

That such positive progress could be made in bringing to materialization the educational plans of the Convention was due to the energy of Rice, acting, said the special committee which investigated his personal and official conduct six years later, "on his own responsibility, and that of a few friends." Rice described his action in a letter to the Corresponding Secretary of the Board of Managers of the Convention, dated April 26, 1820:

It has afforded me no small pleasure to find it convenient, incidentally to the other matters on hand, to bestow some attention on the object of providing, at Washington, a site for the Institution to promote the education of the ministry, and ultimately for the foundation of a College, under the direction of the General Convention. Considerations of no ordinary influence induced the brethren Brown, Cone, Reynolds, and myself, to open a subscription paper for this purpose. The success has amply justified our calculations. To pay for the ground, a lot of 46 1/2 acres to erect a building to endow a professorship and for some other points in the general concern, nearly \$10,000 have already been subscribed, and part of it paid. This being the result of the incidental attention of an individual, with comparatively little aid from others, and that, too, for but little more than half a year, demonstrates the practicability of accomplishing a most important object in a short time. Thus far the hand of a kind Providence has signally favored the design. A building has already been commenced, 116 feet by 47, which will contain rooms enough to accommodate from 80 to 100 students. It only wants the countenance of the Convention, with the blessing of Heaven, to ensure complete success.

The whole incident was characteristic of Luther Rice. Just as soon as he had seen the policy of the Convention fairly well crystallized in its interest in an Institution to promote the education of the ministry, he had gone ahead and opened a subscription book as early as September, 1818. He bought the lot for something less than \$7,000 and commenced the college building. While Brown, Cone, and Reynolds had been associated with him, he was the individual referred to in his letter to Doctor Staughton. College Hill, the area purchased, was 46 1/2 acres in extent, located immediately north of the limits of Washington City and running from the Boundary north for about a half mile. In terms of present day Washington it ran between 14th and 15th Streets from Florida Avenue to slightly north of Columbia Road. The College as yet had no corporate existence. There was no charter granting the usual powers to an educational institution. It was significant that at this time when others were quite generally thinking of a theological institution, Rice invariably mentioned a college in connection with it.

While Rice in his earlier years of solicitation was seeking funds for missions, there were a few texts to which he returned again and again for his sermons and exhortations. He began repeatedly to use a new one when his main interest became raising funds for education. The new text was: "And when he heard this, he was very sorrowful; for he was very rich." No manuscript remains, so it will never be known how Rice developed his theme. Any difficulties in getting subscriptions did not depress Rice. His optimism never left him. In his Journal entry for January 15, 1820, he breaks a long column of donors' names and amounts of their gifts to say: "My mind much occupied today with a view of a magnificent project of the Baptist establishment at Washington. I hope to see about 1,500,000 dollars in effective and useful operation there in fourteen years, if the Lord will!"

Rice's enthusiasm for the educational project was magnificent, but until he looked at it in retrospect he never realized fully what it would do to him. Among a people who had never shown particular interest in uniting the various groups, Rice, first for the support of foreign missions, had worked to establish a real feeling for a Baptist denomination vigorously engaged through common action in advancing the cause of the Kingdom. The Triennial Convention itself and the new denominational publications were both means and ends toward achieving this purpose. The Washington institution would be, in a way, the capstone to the denominational structure. In militantly advancing its cause, Rice found himself more and more involved in organizational matters such as getting a charter and attending to business on College Hill. This kept him out of the field where contributions were to be found and limited his efforts as a fund raiser. He mentioned this with great regret. Activity for education came more and more to encroach on his missionary travels for organization and fund raising. With its principal figure in solicitation of money otherwise involved, the missionary treasury suffered sadly. Rice thus was caught in a chain of circumstances which played into the hands of his detractors at a later crucial period.

The quest for a charter ran into apparently unexpected difficulties. The Address of the Board of Managers to the General Convention in Philadelphia, April 26, 1820, called the attention of the Convention to the subject of legal incorporation, pointing out that funds held or to be acquired were "held by a very uncertain tenure." The Convention accordingly constituted a Committee of five including Rice "to procure an act of incorporation for this Convention." Should the Committee fail, the Board was to take the necessary measures.

The Committee sought first a charter from Congress to incorporate "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom." Reluctance to incorporate a religious denomination because of a suggested church-state relationship was sufficiently strong to defeat the Committee's desire. The question caused lengthy debate in the Congress, and, after considerable amendment and modification of the original plan, there was granted, on February 9, 1821, a charter to Columbian College in the District of Columbia, conferring upon it the traditional rights and privileges of an academic institution with power to confer degrees, hold property, and establish its own government under a Board of Trustees. There were two special features. One was a provision that no one as President, Trustee, Professor, tutor, or student should be refused admission or deprived privileges, immunities, or advantages of any nature in the College on account of his sentiments in matters of religion. The other was a provision that the Attorney General of the United States was given rights of inspection and examination of the affairs of the College. Instead of a chartered religious body with broad powers including the right of carrying on education, a college had been incorporated with a sweeping prohibition of any religious tests and subject, under certain conditions, to inspection by the principal law officer of the nation. A later incorporation of the Convention by the Commonwealth of Pennsylvania gave the added legal protection to that body that was felt necessary.

The Charter was formally accepted by the Board of Trustees on March 5, 1821, and the Reverend Obadiah B. Brown, Enoch Reynolds, and the Reverend Luther Rice were elected President of the Board, Secretary, and Treasurer, respectively. The College was divided into two branches, the Classical and the Theological departments. Preparations at College Hill were far enough advanced so that the Theological Department was opened on the first Wednesday in September, 1821, and the Classical Department on the second Wednesday in the following January. The Reverend William Staughton, D.D., was elected President, and the Reverend Messrs. Ira Chase, A.M., and Alva Woods, A.M., were elected Professors. The Board of Managers granted a loan of \$10,000 to the Board of Trustees secured by a mortgage on College Hill, the title to which was held by the Reverend O. B. Brown for the Convention. Brown was asked to convey this land to the Trustees with stated reservations to insure its proper use.

With the opening of the College, Rice became deeply involved in the minutiae of administration and kept rather close to Washington. Meetings of the Trustees were often held several times a month, and the minutes record Rice as invariably present. Lack of funds was a constant source of difficulty. Rice apparently had no fixed system for financing the College or administering its funds. In 1826, in the midst of deep personal humiliation to Rice and acute embarrassment to the College, detailed financial regulations were set up that should have been in effect five years before.

To get funds, there was constant appeal to the generosity of the Congress, the patriotism of citizens, and the loyalty of Baptists. Relations with banks were complicated, and, in one way or another, the college was indebted to every bank in the area. The loans were never consolidated and were serviced or left unserviced in diverse ways. Checks were really promissory notes and the constant prayer was "postpone, not protest." Rice himself at times asked his friends to refrain from telling of his projected visits to College Hill so that the creditors would not find out about his presence in the city. He tended, as the College went on, to create more and more special funds, with increasing difficulties in collection. If a new tutor or professor was found necessary, he would open subscription books; sometimes he would use the device of selling shares. In his prospectus he generally undercapitalized the cost and rarely ever reached his too modest objectives. Too frequently, he used the plan of tying a gift of a stated amount with the privilege of sending a student to the College, thus involving the Institution in an obligation which apparently seemed negligible, but which became serious when the College had no record of the extent of this sort of indebtedness.

One phase of Rice's bad business management was his undertaking dubious investments. He was also very much involved in his denominational publishing activities. For the Latter Day Luminary, published five times a year, Rice mentions editions of 10,000. The Columbian Star was a weekly issued on Saturdays and delivered to subscribers in the District on the day of publication. Both were printed by Anderson and Meehan, Columbian Office, North E Street. Overburdened with neither time nor genius for business concerns, Rice, trying to juggle a multitude of things at once, was vulnerable to attack by anyone who was willing to forget the man's great services and to build up charges on the basis of bad bookkeeping. In 1826 Rice had to face what was perhaps the greatest crisis in his career. He found his character impugned and his honesty challenged in the most public fashion possible.

Although generally optimistic about the College because he believed in it so intensely, Rice had never been completely free from cares. On October 21, 1821, shortly after the Theological Department had been moved to Washington and before the Classical Department had begun its operations, Rice wrote that he suffered "occasionally from an agony of feeling in view of the pecuniary difficulties with which we are encompassed." Yet, on February 18, 1826, he could write as the gravest period in his service to the College was beginning: "I no more sicken at the work now than I did five years ago." The man seemed almost indestructible.

To understand the grave crisis of 1826, we must recall Rice's slipshod bookkeeping, exaggerated by the multiplicity of his interests and his constant movement from place to place in solicitation of funds. Along with this, there was a difficult distribution of authority: Rice was the Agent for the Convention for a part of the time and concurrently the Treasurer of the Washington Institution. While religious tests were prohibited by the Charter, there could be no doubt that Rice and his associates considered Columbian College the creature of the Convention. The Charter provided for the election of trustees by the contributors. Ordinances were adopted by the Board, detailing the procedure provided for the nomination of the slate from which elections were to be made by the Convention. Since the contributions were made through denominational groups, the list of electors was overwhelmingly Baptist in denomination. Rice applauded these arrangements: "Thus is the whole concern so arranged as to be effectually and completely within the control of the General Convention." The title to College Hill was held by the Reverend O. B. Brown for the Convention, and it was not until March 9, 1842, that the Convention finally gave up all its rights to the property. To provide cash to get the Institution under way in 1821, the Board of Trustees had to apply to the Convention for a loan of \$10,000. While the tie-in of the Convention and its Board with the College was obvious and while the intention to hold the Institution under denominational control, as far as the Charter would

permit, was equally obvious, there was no definite undertaking on the part of the Convention to provide any fixed or regular subsidy. There was only a prohibition that mission funds be applied to the Institution.

It would have been impossible in the light of frequent and often frantic appeals for aid for anyone to believe that Columbian College was adequately financed. It was crystal clear that it was, and always had been, in trouble financially. Just the same, the reports to the Convention and the Board, after the usual professions of poverty, would end on a note of roseate optimism on a God-will-provide basis. So for almost five years deficits accumulated. In May, 1825, the Board of Managers of the General Convention, in a report that included a most eloquent tribute to Luther Rice, stated:

[The Columbian College continues to prosper. Its students are increasing. The encouragement received by the Trustees of the Institution has induced them to commence the erection of another building, of the same magnitude with the former. Its foundations are laid, and the work is progressing. The silver and the gold are the Lord's, and he can, and it is devoutly hoped will, in his good providence, continue to meet its exigencies. It is an establishment raised in his fear and devoted to his glory. It has been the subject of many prayers, and it is believed will be the receptacle of many gracious manifestations of his condescending goodness. The Trustees of the College are devoutly intent on its prosperity, and the Faculty are desirous of standing, ever, with their loins girded, and their lamps burning.]

On the first day of the meeting of the Fifth Triennial Convention, April 26, 1826, on Rice's own motion a committee of eleven was appointed "to investigate the conduct of Luther Rice in what may be considered as belonging thereto on his own individual and personal responsibility, in what may be considered as belonging to his official relation to this body, and in what may be considered as belonging to his official relations to the Columbian College, and report to this body." The issue was now before the house, and Rice was militant. His name having been omitted from the list of fifty-three nominees for election to the Board of Trustees, he moved that his name be added, but the session was adjourned. When the matter was called up the next morning, discussion was by formal resolution postponed, and instead a resolution adopted calling for immediate measures to ascertain the financial condition of the College. Rice's motion was referred to a committee to suggest some possible arrangement at the afternoon meeting. The Committee made the following report to which Rice agreed:

[Mr. Rice having declared his determination to devote his time to the collection of funds for the College, and never again to perform any part of the service of disbursing monies on account of the College, unless specially directed so to do by a resolution of the Board of Trustees; and having also expressed his determination to retire from a seat in the Board of Trustees provided he shall be found in the opinion of the Convention on the investigation which he has invited, unworthy of that office, it is the opinion of the Committee that his name ought to be placed on the list of Trustees.]

When Rice's report as Agent was laid before the Committee to examine the accounts of the Agent, the Committee reported ominously that "they had been referred to the former numbers of the Luminary and Annual Reports, and a recent manuscript account, and that they were not able to accomplish an investigation from such resources." On the next day, May 5th, the Committee on the Star and the Luminary were directed to inquire on the state of the property which Rice had previously declared to be worth \$10,000 and which he then proposed to deed to the Convention without delay. The Committee, though hampered by lack of documents, reported very fully on the Luminary and the Star. In the conduct of these enterprises Rice had never had any financial understanding with the Board. When the Luminary was started in Philadelphia, he bought at his own expense at a cost of \$2,000 a printing shop and the type where the periodical was printed. When the Board moved to Washington, he bought again, on his own responsibility, two houses costing \$7,000, and put up a printing office at a cost of \$1,500 with a ruling machine and press valued at \$650—a total investment of \$11,150. As the proprietor of the establishment he printed the work for the Convention, still without any financial arrangement. Money received from the Star or Luminary he devoted to college debts or any other urgent claims, and he paid the expenses of the printing office out of contributions received for other purposes. He deeded the property to the Convention as he had promised, but with the agreement that the whole proceeds were to be applied to his benefit until \$4,900, for which he was responsible in connection with the property, should be paid. Characteristically he continued to occupy the property and carry on the business as before, receiving the monies due the Star and Luminary until January, 1826, when the property was leased to Baron Stow, a graduate of the College in the Class of 1825, who then had charge of the Star, which he ran on his own responsibility. He discontinued the Luminary. Inasmuch as Rice kept no ledger or daybook, the Committee was totally in the dark as to the financial situation, and it referred the whole matter to the Board of Managers to make the best settlement possible, including deeding the property back to Rice, if thought desirable.

Two days after the filing of this report, the Committee to investigate Rice's conduct presented a lengthy statement reviewing his whole relation to the College. The Committee saw "nothing like corruption, or selfish design," but thought him "too loose in all his dealings and guilty of abusing the high confidence of the Board whose sanction he felt could be easily acquired." After hearing the report, the Convention cleared Rice of immoral conduct, felt that the embarrassments of the College furnished a partial excuse for his imprudences, and expressed the opinion that Rice was "a very loose accountant" with "very imperfect talents for the disbursement of money."

Rice could not be made the complete scapegoat for the poor judgement of the Convention itself, its Board, the College Trustees, and himself in allowing the affairs of the College to reach such a sad pass. "If thy right hand offend thee, cut it off." The Convention took a radical step. It declared that experience had shown that a connection between its missionary and education concerns had helped neither; that it could exercise no control over the College which would be beneficial to the institution or maintain public confidence; that the College's Board of Trustees, while maintaining Baptist control, should put the nomination of Trustees in the hands of some other body, and

[That as a sentiment has in some degree, though erroneously, publicly prevailed that this body was responsible for the debts of the Columbian College, and as this Convention feels a deep interest in its prosperity, should the Trustees pursue the course recommended to them in the list of nominations recently furnished by the Convention, and their measures be such as to inspire public confidence, we will use our influence and exert our powers in obtaining monies by subscriptions and donations to relieve them from their present embarrassments.]

Just as the Convention was about to adjourn, it was announced that certain members had been in consultation with reference to the relief of Columbian College and that their proceedings would be published.

This Fifth Triennial Convention in New York was significant in the life of the College, but particularly so in the life of Luther Rice. His troubles were not concluded with the adjournment of the Triennial Convention on May 9, 1826. He had worn two hats, Agent of the Convention and Treasurer of the College Board. He had now to deal with some of the same adversaries on the Board of Trustees.

The consultation of certain members of the Convention, which had been announced in the closing moments of the final session, was to prove highly significant both to Luther Rice and to Columbian College. It really furnished the nexus between the earlier and financially discredited College with its discredited Treasurer and the renewed College with its selfless agent which was to work itself slowly and heroically out of the slough of despondency.

These friends of Columbian College, members of the Baptist General Convention from different parts of the United States who met May 9 in the Oliver Street Baptist meeting house with the Reverend Jesse Mercer, of Georgia, in the chair, were realistic. They must have seen that Rice's exoneration was but half-hearted: that the Convention had been unable to find grounds to convict him, and had so stated, speaking more like a thwarted prosecutor than a judge. The gentlemen at the Oliver Street meeting knew that Rice was a great fund raiser, but a hopeless Treasurer. They were aware that the action of the Convention disavowing any responsibility for the College's support, though expressed in terms of Christian charity, would complicate any efforts toward financial rehabilitation. Five influential figures offered themselves as guarantors and certified themselves in writing, "in favor of the good management of the financial concerns of the College," and the meeting expressed the opinion that this should inspire public confidence. They recommended filling all vacancies on the Board and the adoption of certain plans for raising the needed \$50,000, along with prudent retrenchment in all College expenditures. Finally the meeting recommended most earnestly that the Trustees solicit the Reverend Elon Galusha to come immediately to Washington to take over the duties of Treasurer, and that Rice, and others if necessary, be employed as Agents to undertake the payment of subscriptions and the obtaining of new subscriptions for the \$50,000.

Rice, who had been elected Treasurer at a recent annual meeting of the Board, resigned his office, and a month later Galusha succeeded him. On May 30, 1826, just three weeks after the Oliver Street meeting in New York, on the closing day of the Triennial Convention, there was read to the Board of Trustees of the College a letter from the Reverend John Kerr of Richmond, censuring Baron Stow's report of the Convention in the Columbian Star editions of May 6th and 13th. A Committee previously elected to report on the financial condition of the College was instructed "to inquire into the correctness of certain publications made lately in the Star implicating the conduct of the Reverend Luther Rice, the Agent of the Board." The resolution with the names of the members of the Committee was ordered printed in the Star.

Stow who had been elected Trustee on May 13th, immediately served as the Board's Secretary pro tem and was elected Secretary soon thereafter. He was at this time the editor and publisher of the Columbian Star. On August 14th the Editor of the Star was authorized to publish "that the Committee on a careful consideration of the publications in the Star with the official minutes of the Convention, no substantial differences were found to exist between them, and that the publications in the Star evince no disposition to injure the character of Mr. Rice." There was, for some weeks, a sparring for time between Rice, who had been called upon for a full report and wanted adequate time for its preparation, and the militant members of the Board, who wanted to force an immediate confrontation.

On October 18th the Board acted. Rice, it said, had been appointed Agent five months before on the recommendation of the group at the Oliver Street meeting, but instead of getting busy in the field, had stayed in Washington and had given no intimations of his intentions. He was called upon to state his intentions at once. A "delicate and important circumstance" was created by the fact that Rice continued to act as Treasurer (until Galusha could take over) and seemed to be indebted to the College in large amount, which was not known by the Oliver Street Meeting, by the College Board which appointed him Agent, or the General Convention which had nominated him as Trustee. The course to be pursued was left to Rice. If he saw fit to continue his agency, he must state before his departure the compensation expected and the services he proposed to render. He must make a strict accounting of all funds and make regular payments to the Treasurer. No personal donations could be accepted by any agent. All of this was ordered printed in the Star under the signature of the Secretary, Baron Stow. An effort on the part of the Reverend O. B. Brown to rescind the order to publish was defeated by a five to seven vote. Rice was present and voted. He offered a solemn protest against the publication of the resolution as "uncalled for, and of injurious tendency." His protest was laid on the table, and when he tried to have it entered in the Journal, only O. B. Brown voted with him, ten against him. Rice nevertheless still stayed in Washington, refusing to leave until he had completed his statement of his accounts.

A sense of the degree of tension that had built up, is suggested in the rather bare statement of the proceedings in the Board's minutes. For instance, on December 18, 1826, Rice presented to the Board several charges against Robert P. Anderson, Steward. Ten days later on motion of Samuel H. Smith, an anti-Rice Trustee, the President was "requested to intimate to Mr. Anderson that it is the wish of the Board that he should make comfortable provision for Mr. Rice at the College, and that a separate room, if necessary, be appropriated to that purpose."

At the Board meeting of February 23, 1827, Rice was prepared to take the offensive. He put in a claim for compensation for the period from March 6, 1821, to June 6, 1826, at the rate of \$1,000 per annum, amounting to \$5,250. The Board accepted his claim for investigation. Rice denied that he owed the College \$26,008.09, and declared that because of "omission, under credit and overcharge" he had really paid the college \$40.27 more than due, an amount that he thought would be exceeded by further investigation. The Board asked him, in the light of his explanation and the compensation claimed, to spend no more time on his accounts, but to go into the field and start collecting. Baron Stow resigned as Secretary.

On March 6, 1827, Stow and his group (Charles Worthington, Samuel H. Smith, John McLean, R. C. Weightman, and Reuben Post) resigned from the Board. Rice did find joy in the fact that "The gentlemen whose savage and unlooked for strange opposition has been to me a source of extreme mortification and regret, have, in a body resigned." Their leading man "was trying to take the College out of the hands and control of the people by whom it was brought into existence." He was happy that the Board (and its Agent?) were "now free from party collisions."

Rice was allowed his compensation at the rate he quoted; but for the period from March 6, 1821 to April 30, 1823 he was paid \$584 a year, an amount equal to \$8 per week being subtracted from the \$1,000 per year because he had been paid that amount for services to the Convention. Rice protested that the allegation in the Board's final report that he owed \$27,972.86 was incorrect.

A truce seemed to have been arrived at, but as long as the financial situation remained unsolved, there could be no peace. Trouble in another quarter, long brewing, was now brought officially to the attention of the Board of Trustees by Luther Rice, who reported on March 19, 1827, that "it had been intimated that a spirit of restlessness prevails amongst the students and a disposition on the part of some to leave the Institution." The Financial Committee was asked "to enter into a free conversation with the Faculty" and to take whatever steps were necessary. Consultation with Professors Caswell and Ruggles, the senior members of the College Faculty, made it plain that the disquietude was due to the very generally known condition of the Institution and the fear that the Faculty was about to resign. Certainly this information should have caused no surprise. The Committee decided first to meet the demands of the Faculty, whose salaries were far in arrears. Professors Caswell and Ruggles were offered a conditional lien on the Library if they would undertake to continue to the end of the year and agree not to leave later with less than three month's notice. Tutors who needed money to move were to be paid in cash. Claims of the College against individuals were assigned to furnish the necessary funds to the tutors.

President Brown put the question squarely to the Board: in the face of demands for payment from every possible source: tradesmen, artisans, banks, individual creditors, and Faculty-what use should be made of the small amounts that dribbled in- Brown believed that the funds would be best used to pay the Faculty. The Board asked its creditors to permit the use of funds for current expenses and to pledge themselves not to bring suit against the College for two years. The resignations of the Faculty which had now been formally presented were, in two successive meetings, laid on the table. When the President told the Board that he had been informed that the Faculty had dismissed all students, a suit against Caswell and Ruggles was considered for damages caused the College by the Professors in resigning without due notice. The students convened in chapel by the Financial Committee were told that, if they wanted to stay in the city, they would be helped to find cheap lodgings; if they stayed at the College, they would have the usual commons; if they were unable to pay for quarters, then they would be given places in the homes of members of the Committee. Ten students announced their intention to stay at the College. A vacation was declared from May 1st to the first Wednesday in September. Unsuccessful efforts were again made to placate the Faculty by offering a lien on the property to protect their arrears in salary. They refused to accept the offer and resigned again. Doctor Staughton, who was absent from the meeting of the Board because of duties elsewhere, resigned as President of the College. Discussions began in the difficult process of trying to find a new President and an efficient Faculty.

At the Board meeting of May 24, 1827, it was proposed to deed in trust, to General John P. Van Ness and two other prominent citizens, all of the property of the College for the benefit of its creditors. On June 13th, when this proposal was adopted, Luther Rice, the founder of the College, resigned as a Trustee. Two months later the Reverend Obadiah B. Brown of the First Baptist Church, a real pillar of strength and the closest associate of Rice, resigned as President of the Board of Trustees and two months after that as a member of the Board.

A more disheartening situation could hardly be imagined: no President, no College Faculty, a depleted Board of Trustees lacking the presence of the two men who had been its mainstays, Luther Rice and O. B. Brown; exercises in the College suspended; and in addition, the control of the property in the hands of a citizens' committee for the protection of creditors. Miraculously the blank files were filled. The Reverend R. B. Semple became the President of the Board. The Reverend Stephen Chapin of Waterville, Maine, was elected President of the College, and William Ruggles was re-elected Professor. The Bank of the United States relinquished \$5,698.22 of the sum due that Bank, and the New York group which had been so useful a year before announced its belief that subscriptions amounting to \$50,000 were in sight and that 65 per cent of each debt should be paid. The fact that they were overly optimistic is not as important as the fact that their confidence renewed the spirits of the friends of the College. The Board began to plan the resumption of teaching in the College and published a new schedule of student charges to total \$200 a year. A new era and a reorganized College were beginning. Officially, Luther Rice was out of the central picture, but he was still at work. Something as strong as life itself tied him to the College, only death could sever that tie, and his death was several years off.

Luther Rice had gone through a great ordeal. He was a man who seemed fated to walk alone. His was one of the two names eliminated from the list of those who were to be commissioned as foreign missionaries by the American Board, yet, by dint of argument and his own industry, he was ready to go with the rest of them. He returned from Asia alone to create Baptist missionary interest and to organize and finance a great missionary enterprise. He travelled alone from New England to Georgia, from the Atlantic to Indiana Territory, as the voice and the conscience of his denomination's mission. With his back to the wall, he fought to save the College he founded, which had become to him the symbol of his own integrity. He was one of those men who get warm obituaries but cold reading notices. His itinerancy deprived him of the comforts of home and family which he greatly desired and of that type of deep and abiding friendship which comes from daily association. True it is, he cherished his "homes," as he wrote to Judson, those homes of his brethren and families throughout the eastern half of the country where he had a habit of calling when he was in the area. But these homes were not "home," for home he had none. The only sad approach to it was a room in the College where his papers were stored. Almost everyone from the President of the United States to the illiterate backwoodsman of the southern mountains knew him and had heard him preach, yet he seems to have lacked the close friends that his calling and his character should have attracted.

Rice probably felt closer to Obadiah B. Brown than to any other of his clerical brethren at the time of the great controversy over the College. Rice's letters are invariably formal in their expression. No one is called by his first name, and, no matter how often a name is repeated in letters of his Journal, he always uses a title: Brother, Elder, Deacon, Mr., The Reverend. This is true of his letters to Brown, but he does, in one of them, dated October 15, 1829, make a significant remark: "I write to you as to a friend with whom I maintain no reserve; and I believe I may add that you are about the only confidential friend to whom I speak in this manner-when you shall betray my confidence I shall give up." Rice was absolutely justified in the confidence that he placed in Obadiah B. Brown. Brown and Rice were of about the same age. When Rice first began to identify his interest with the City of Washington, Brown was already the pastor of the First Baptist Church, in which capacity he served for half a century. Not only was Brown the pastor of an important church; but he also was a man of affairs, a leading citizen with broad personal contacts, locally and nationally, and a

recognized leader in his denomination. It is not too much to say that in its early history his services to the College were second in value only to those of Luther Rice. He was one of the small group that bought "College Hill," he was active in espousing the cause of education in the Baptist churches, and he was the first President of the Board of Trustees. Because Doctor Staughton's acceptance of the office of President of the College was long delayed and, when accepted, involved for an extended period attendance in Washington for only a few days at a time on infrequent occasions, Obadiah Brown had, in effect, to serve as President of the College as well as of the Board. Board meetings at times were held as frequently as two or three times a week, and Brown was invariably present and in the chair. Rice was in the field, organizing educational societies, soliciting subscriptions, and collecting funds. Because his movement was rapid and the inconvenience great, he could not frequently undertake the necessary follow-up of matters he initiated. Brown, always available in Washington, would get Rice's requests and take care of them. He might ask anything of Brown—to write letters, to confer with individuals, to placate creditors, and very often to guarantee funds by his own endorsement. The statements of Brown's accounts show him to be what Rice was not, an orderly and methodical man. In the days of bitter controversy within the Board, Brown stuck faithfully by Rice. From Rice's letters it is obvious that Rice was inconsiderate in the demands that he made and that at times Brown had to rebuke Rice. He did this graciously it seems. Rice would reply without any touch of rancor: "You shall not find me wanting in disposition to act in perfect concert with you," he replies on one occasion. At another time he wrote: "You shall have not occasion again to apply the language of remonstrance." Men of different stamp they were, but between Brown, the Board's President, and Rice, its Treasurer, perfect rapport seemed to be the general rule.

With others involved in the controversy, Rice's relations were exceedingly difficult. Baron Stow was a particular thorn in the flesh. As a student in Columbian College, he completed his course in three years and was graduated in 1825. Stow was still a very young man, only twenty-five years of age, but a very ingenious one in a position of great power. He was still in touch with the graduates, faculty, and the student body, of which he had recently been a member. As Editor of the Star, he controlled an organ of wide circulation (thanks in large degree to Rice) and of great influence as a prime source of denominational news and information. As a member of the Board and soon its Secretary, he had access to the records and the sources of news. Open enmity broke out when Rice's accounts (and character) were questioned and the Star began to publish reports on the matter with the text of documents. Rice claimed that the reports of actions taken were garbled so as to make him appear more unfavorably than was warranted. This charge was investigated, and the committee reported that there was no basic discrepancy between the two accounts. Rice was particularly irked by Stow's reporting actions as taken "unanimously" when there had been a division. Goaded by the use Stow made of the Star, Rice pointed out to Brown that Stow was a member of his Church and that something should be done about the matter. The First Baptist Church did hold a meeting, reported in its records of November 10, 1826. A committee of three was appointed and, after some correspondence, met with Rice and Stow who agreed to forbear publishing anything with intent to wound, "to mutually forgive each other," and to sign an agreement to this effect. After signing the agreement, Stow asked for and was granted "a letter of dismission to any church of the same faith and order." Rice was greatly relieved. In a letter to the Reverend Iveson L. Brookes on November 23, 1826, he wrote: "By the enclosed paper you can see what a fuss we have had-but, the Lord be thanked, all is settled—Bro. Stow and myself are on good terms again."

Baron Stow moved on to fields of greater usefulness. He was ordained October 24, 1827, and entered upon a pastorate in Portsmouth, New Hampshire. After five years he moved on to the Baldwin Place Church in Boston, which he served for the next forty years. Aside from the matter of college finances and a dispute over the property of the Star, there may have been some other bases of the dispute between Stow and Rice. Rice certainly thought so. He felt that Stow, Samuel H. Smith, and others, who were put on the Board of Trustees in 1826 and resigned a year later, were engaged in a plot to amend the Charter and take the College out of the hands of those who had created it.

In a lengthy and most urgent letter to Brown on August 21, 1826, Rice revealed his fears. He urged the President of the Board of Trustees to be sure to have on hand at all times a sufficient number of Baptists (his underscoring) to control the hostile members of the Board who otherwise could likely muster "the acting majority on the spot." He felt that these men did not want the \$50,000 fund raised, so that they could start anew. "Smith, I am satisfied will not be easy till he puts the college out of the hands of the Baptists and he will have the full concurrence of Ruggles and Stow." He concluded his letter: "We must pump ship for life."

In a letter written three days later Rice was somewhat more explicit as to his fears of the intentions of his adversaries. "The Baptists this way," he wrote from Hopewell, Virginia, "are getting jealous of the Institution going into hands other than Baptists. We must really take care that we pursue not such a course as shall lose more interest at the South, than we gain by it at the North. If by attempting to please everybody, we please nobody and lose the College, too, it will be a sad moment—and I really begin to entertain some fears on this point."

Rice had referred to Ruggles as acting with Smith and Stow in a way hostile to the best interest of the College. Ruggles was one of the two professors in the College who had suffered for years from the College's inability to pay salaries promptly or in full and had accumulated quite a charge for arrears against the Institution. In a letter of April 19, 1826, to Brown, very sweeping in its accusations, Rice declared flatly that restlessness among the students "from the first to the last, properly speaking, originated with the faculty" and particularly with the two Professors, Caswell and Ruggles. Rice urged an immediate house cleaning.

Ruggles' side of the story was presented in two letters, one to the Reverend Professor Chase September 27, 1826, and the other to the Reverend Elon Galusha. In each of the two letters, Ruggles stated that although he had no denominational affiliation, he felt "constrained to help those who were advancing the Redeemer's cause on earth." To Chase he expressed two particular areas of concern: Rice's handling of the Star and his alleged misrepresentation to the South of the Convention's proceedings, which he said could lead to an explosive situation with the North. He was happy that Stow now had the Star and must not be permitted to leave under any consideration: "his aid is now of the greatest moment." To Galusha, who had taken over Rice's functions for the College, Ruggles wrote that Rice still carried on in a highhanded fashion. He was insistent that the South "be enlightened in College Affairs effectively." At the bottom of the letter Ruggles wrote: "Mr. Rice will apparently commit a kind of moral suicide. Poor deluded, fallen man, nothing but a power higher than human can lead him to the path of prudence and of his highest honor. Feelings of most (words missing) character are growing out of his ill judged proceedings."

Rice was uncertain of his standing with the Reverend Robert B. Semple, who succeeded O. B. Brown as President of the Board of Trustees and served until his death in 1831. Semple's attitude was early expressed in a letter to Brown on October 5, 1827, when he wrote: "I shall give Rice another lecture or two and perhaps he will do business a little more methodically. He knows I am his friend though not a friend to his loose plans." Apparently a period of considerable tension between the two developed toward the end of Semple's life. Rice was constantly urging Brown to bring pressure on Semple to have various actions taken to expedite collection of subscriptions and to forward a bill for relief before the Congress. In a letter of March 17, 1830, he spoke dubiously of Semple's claims "That he has always been straightforward in his declarations, without equivocation, evasion or mental reservation!" On June 1st, Rice asked Brown for some copies of the resolutions of the Board of Trustees to be used at a meeting of the General Association in Richmond. "It is infinitely important for me at this meeting," he wrote, "to convict Bro. Semple of falsehood, distinctly, and in the presence of his peers." Rice, apparently though, soon made an effort to improve relations. He wrote Brown on July 21st and told him that he had had full conversations with Semple and "pressed him with the fact of its being obviously impossible for him to get along and save the College without my exertions." In a letter on October 6th he reported: "Things are taking a very friendly turn between me and Semple at present, and I am determined to have no further interruption with him till the College concerns shall be pretty well freed from embarrassment." Rice had met the crisis by putting the College first and postponing his feud. Before it could have been resumed, Semple died.

The Luther Rice that we see in the later years of his life was a changed man. He was no longer the embattled warrior. He had fought the battle to assert his own integrity and to keep the College in the hands of those who had started it. To his former antagonists he now wrote in friendly terms and rejoiced that ties broken could now be resumed. His travels were mostly in the South: there most of his "homes," as he called them, were located. There was something of saintly grace about the man as he moved about the region that he had taken as his own, preaching and collecting funds. He was looked upon as an ornament at any public gathering and held in veneration as the great man that he was. And to the calm of soul that had settled over him there came a desire to add some ease of body.

On February 22, 1830, Rice wrote to Brown: "It is very desirable for me to have a home, and to have a wife there; and in relation to the prosecution of the plan above suggested, it would be best for that home to be on College Hill; while being postmaster would greatly facilitate the operations of the plan." On December 3, he again emphasized that he must "either locate at the College something of the reality of home and have the Post Office there, or seek some other." Again on January 10, 1831: "It is my intention to marry, and I must needs have a home. But I shall not want the House previously to the first of January next-possibly not so soon even as that; but I wish to be provided for the anticipated event; and indeed this may possibly have some bearing on the result. Should I marry Mrs. G. there will be this farther advantage to the College, one, two, or three students added to the number." The only difficulty in the plan he could see was that the house in question was occupied at the time. He went on: "As I am determined to marry, I must of course become located-and consequently my travelling for the benefit of the concern must be very much curtailed; but this can be very much compensated and made up for by my having that post office, and in no other way." Having heard from Brown that there was a good chance that Rice could not get the Postmastership at College Hill, at that time, he wrote on April 6th of his grave disappointment, since he had already made plans on the basis of being thus appointed. He inquired of Brown that should Semple retire and Rice return to the College, what then would be his chances for the job. "The College is, bona fide, my home. There are my personal effects, secretary, papers, books, etc...." That remained his only home, for Rice died, unmarried and homeless, still traveling the lonesome road.

For only a part of his last years was Rice in official relation to the College. On May 27, 1829, the Trustees accepted his resignation as Agent and "tendered best wishes for future usefulness and prosperity." But, on December 4, 1835, he was unanimously recalled to the service of the College "for the special purpose of raising funds for the liquidation of the debts of the College, and for such general purposes as may be prescribed from time to time by the Board of Trustees."

Rice had had frequent attacks of illness throughout his life. The need for medical attention was one of the prime causes in bringing him back to the United States in 1813. Added to the other ailments, he had had a slight stroke of paralysis in 1832. When it seemed as though another stroke might be fatal, he said, "I am ready-but I should like to bring up the College first." He kept on receiving treatment from local physicians and taking some of the medicine that he had usually carried with him, but always going on. Death seemed ever before him, and there was a strange power in the Gospel as he preached. Physical weakness brought him to a halt in Edgefield District, South Carolina, and he was taken to the home of a friend, Doctor R. G. Mays. Here he died September 25, 1836.

Josiah Randall at the Missionary Jubilee, celebrating the fiftieth anniversary of the American Baptist Missionary Union in 1864 recalled Rice as "a very remarkable man, tall, nervous, anxious, counting too much on the cooperation of his fellowmen."

Rice to the very end was optimistic about the College's survival. On January 13, 1836, the Board on his recommendation had appointed the Reverend Adiel Sherwood, Professor of Languages and Biblical Literature, as Financial and General Agent. On August 25, 1836, just a month before he died, he wrote to his friend Colonel Todd: "Since Elder Adiel Sherwood of Georgia has put his shoulders to the wheel with me, confidence is returning; there is a prospect of an increase in the number of students; and I have strong hopes of seeing an eminent College yet before many more years shall have passed away."

In announcing Rice's death to the Board of Trustees on November 9, 1836, the Reverend Samuel Cornelius, the President, stated that "his last direction was, that the horse and vehicle with which he had travelling in the prosecution of his labors as the humble Agent of this institution, constituting all his earthly substance, would be delivered to our General Agent for the benefit of the Columbian College in the District of Columbia." On November 28th Sherwood reported that he had in custody Rice's money and personal effects, which he supposed belonged to the College. The Board directed that the money, amounting to about \$113, be paid to the Treasurer and appropriated to Faculty salaries, and that the horse and gig be sold for the benefit of the College. As President Chapin said in his memorial sermon: "Thus all he had in life and all he had at death, he gave for the benefit of others."

Luther Rice's great achievement in religious statesmanship was in uniting the scattered Baptist churches into a Baptist denomination so that they might witness "unto the uttermost parts of the earth." It followed logically that if missions were to be undertaken and if the churches were to flourish there must be trained, as well as dedicated, clergy. So education was joined with missions as a denominational objective, and Rice spearheaded both interests. Education came to assume a special place in his

scheme of priorities. Columbian College was to Rice an outward and visible sign of the denomination's mission and purpose. As Tewksbury has said in his study of *The Founding of American Colleges and Universities before the Civil War*: "With this institution as the real parent institution of the Church, the movement for the founding of colleges spread over the country."

Rice's convictions were not changed when the Convention set the College adrift. His interest and determination were intensified by the fact that most of the fire directed against the College was concentrated on him. To Luther Rice it was obvious that, without him, the College would fail and be alienated into other hands. So he made the choice, and though his position was often ambiguous and frequently challenged, although other Baptist-related colleges were springing up, particularly in the North, he continued his efforts to raise money and cultivate friends in the South, the area that he was finding most congenial and cooperative. Consequently the College tended to acquire a Southern orientation, which it held until the Civil War. Had the herculean efforts of Luther Rice, founder and chief fund raiser, not been exerted, the College might have perished as many did or passed under other auspices, as many also did. The period before the Civil War was one of high mortality for church related colleges. As it was, the Baptist influence on the Board remained dominant until 1871, when a change in the Charter abolished the old system of election by contributors. Again for a few years at the turn of the century Baptist control was re-established, but since the restoration of the old Charter in 1904, there has been no form of denominational control.

The George Washington University in its present name pays tribute to a great patriot's vision of the role of a University in the National Capital, but the name of its college of arts and sciences, Columbian College, recalls for all time the origin of the Institution and the self-sacrificing zeal of its founder.

#### **BIBLIOGRAPHICAL NOTE**

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