

*Norman White, his ancestors  
and his descendants*

Erskine Norman White

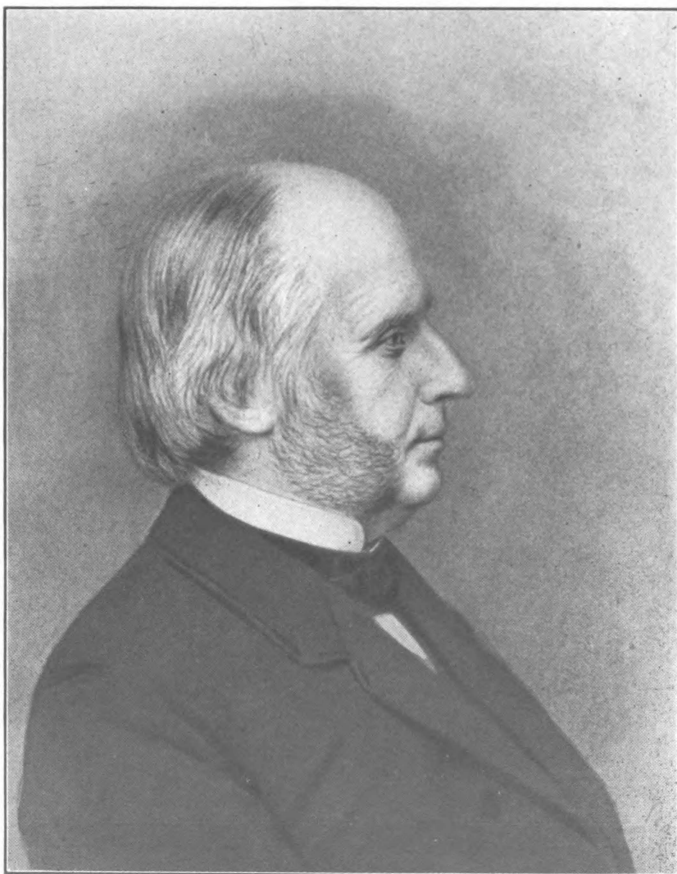












1870.

NORMAN WHITE.

# NORMAN WHITE

## HIS ANCESTORS AND HIS DESCENDANTS

COMPILED AND EDITED

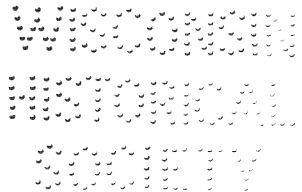
BY

ERSKINE NORMAN WHITE

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## PREFATORY NOTE.

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The following records are prepared simply for distribution among the descendants of Norman White. This will explain the introduction of many details that would be of little interest to a wider circle, and of incidents which might appear trivial to critical readers.

In the third part, in order that the record may have additional interest and perhaps a permanent value to descendants bearing names other than White, brief records, so far as could be obtained, are given of the ancestral lines of those who have intermarried with Mr. White's children and grandchildren.

The "*Memorials of Elder John White and of His Descendants*," a volume published in 1860 by Allyn Stanley Kellogg, a descendant, has supplied much of the matter in regard to ancestry. The editor desires also to acknowledge his indebtedness to those members of the family who have furnished information concerning collateral lines of descent, and especially to Miss Frances Barnard Hawley and Mr. Frederick Morgan Johnson, for the use of their genealogical charts.

In the hope that this account of their ancestors may, as years pass away, become increasingly valuable, especially to the younger members of the ever-widening family circle, the little volume is submitted to his kinsfolk, with the affectionate regards of the editor.

E. N. W.

*New York, September, 1905.*





**Ancestors**  
**of**  
**Norman White**

**"Only the actions of the just  
Smell sweet and blossom in the dust."**

**—*Shirley.***



## Ancestors of Norman White.

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### I. ELDER JOHN WHITE.

Norman White's first ancestor in this country was John White, who was a passenger in the ship *Lyon*, which sailed from England about the twenty-second of June, 1632, and arrived at Boston, Massachusetts, on Sunday, the sixteenth of September following. Since the "*Memorials of Elder John White and of His Descendants*,"\* from which the statements in regard to Norman White's ancestry are, for the most part, taken, was published, it has been ascertained beyond any reasonable doubt, and largely through the investigations of Charles A. White, Esq., of New Haven, that Elder John White came from Shalford or Messing, in Essex County, England, and was the son of Robert White, who married, June 24th, 1585, Bridget Algar, and removed from Shalford to Messing a few years before his death, in 1617. Three of Robert White's daughters came with their husbands to New England; namely: Mary, wife of Joseph Loomis, of Braintree; Elizabeth, wife of William Goodwin, of Bocking; and Anna, wife of John Porter, of Felsted.

Mr. Charles A. White, in a paper published in the *New England Historical and Genealogical Register* for January, 1901, says:

"It is very plausibly supposed that John White, who came over in the *Lion* in 1632, and settled first in Newtown, now Cambridge, in Massachusetts, and then came with the

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\* Edited by Allyn S. Kellogg, and published in 1860.

Rev. Thomas Hooker and his church to Hartford, Connecticut, in 1636, was the son of Robert White of Messing. The record of his baptism has not been found. He was not of age in 1617, when his father made his will, in which it was provided that if he should marry without the approbation and consent of his mother, and of Joseph Loomis of Braintree, and William Goodwin of Bocking, his legacy of two hundred pounds should be reduced to one hundred pounds. In the list of thirty-three passengers of the *Lion*, his name follows next after the name of William Goodwin."

The name of the wife of John, son of Robert, was Mary, and her family name was probably Levit; but the Parish Register of Messing, which records his marriage, December 26th, 1622, is defaced, so that the name cannot be clearly deciphered.

The above facts, together with the further coincidences that the name of Elder John White's wife was Mary, that the names of two of his sons repeat the names of the brothers of John, son of Robert, and that John Porter, who married Anna, daughter of Robert, appointed as "supervisors" of his will "Mr. William Goodwin of Hartford, and Goodman White (Elder John) of Hartford," the former certainly and the latter presumably being his brother-in-law, complete the proof that John White of Hartford and John White, son of Robert White of Messing, were one and the same.

Robert White, as is manifest from his will, was a man of wealth for his day, occupying a position of substantial influence. Of his ancestry nothing has as yet been certainly discovered.

As a matter of curious interest, if nothing more, it may be noted, that there is extant in the family of one of John White's descendants an old coat-of-arms, engraved some time





#### COAT OF ARMS

Used as a bookplate in the eighteenth century by a descendant of Elder John White. The motto, "*Maximum-praeli-impetum-et-sustinere*," was not upon the original plate, but has been added from another coat of arms of somewhat similar design, also in possession of a descendant.

in the eighteenth century, and used as a book plate, which is practically identical with the coat-of-arms of a John White who was a Mayor of London in 1563. This same coat-of-arms is also in possession of the descendants of William White, who settled in Haverhill, Massachusetts, in 1642. This John White of London had a son Robert, but as yet, beyond the above coincidences, there is no proof connecting his family with that of Robert White of Messing.

Elder John White, the patriarch in this country of the family, was one of the first settlers of Cambridge, Massachusetts; of Hartford, Connecticut, and of Hatfield, Massachusetts. He was undoubtedly one of the main body of the company that, under the lead of the Reverend Thomas Hooker, their pastor, made the long journey in June, 1636, through the wilderness from Cambridge to the banks of the Connecticut, to found the City of Hartford.

A vivid idea of what he and his companions experienced in this migration is best obtained from the graphic but simple narrative of the historian Trumbull: "About the beginning of June, Mr. Hooker, Mr. Stone, and about a hundred men, women and children, took their departure from Cambridge, and travelled more than a hundred miles through a hideous and trackless wilderness to Hartford. They had no guide but their compass; made their way over mountains, through swamps, thickets and rivers which were not passable but with great difficulty. They had no cover but the heavens, nor any lodging but those which simple nature afforded them. They drove with them a hundred and sixty head of cattle, and by the way subsisted on the milk of their cows. Mrs. Hooker was borne through the wilderness upon a litter. The people generally carried their packs, arms and some utensils. They were nearly a fortnight on their journey. The adventure

was the more remarkable as many of this company were persons of figure, who had lived in England in honor, affluence and delicacy, and were entire strangers to fatigue and danger."

In the records of Hartford, John White appears as one of the original proprietors. His allotments of farm land were among the largest assigned to any settler. His home lot was on the east side of what is now called "Governor Street." "The famous Charter Oak, already past its maturity, and beginning in its decay to construct the hollow which preserved the Charter of Connecticut from the grasp of its enemies, stood on the neighboring lot of Governor Wyllys; and its lengthening shadows, as the evening sun went down, rested on John White's dwelling."

"In each of the important towns in which he lived, his aid was required in the management of its prudential affairs. The capacity to discharge the duties of a townsman, as well as those of a representative to the colonial Legislature, was in that day an indispensable pre-requisite to the appointment.

"The office of ruling elder in the church, which he held during the last ten or twelve years of his life, was one of great influence and importance. There was usually but one ruling elder in each church. His office was designed to relieve the teaching elder or pastor of a considerable part of the labor, responsibility and anxiety attending the government and discipline of the church. It required a grave, discreet and reliable man, one who had earned a good report of those without and those within the church. Such a one, in all respects furnished for his work, was our John White."\*

He died either in December, 1682, or early in January, 1683, at about the age of eighty. His children were six in

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\* Memorials of Elder John White.



- number: four sons, Nathaniel, John, Daniel and Jacob; and two daughters, Mary and Sarah.

## 2. LIEUTENANT DANIEL WHITE.

Daniel White, through whom the line of descent is traced, was probably born in Hartford as early as 1639. He removed to Hatfield, Massachusetts, about 1662. The records show that he was a farmer, and that he was frequently called into the service of the town. The earlier records are lost, but during the twenty years subsequent to 1678, he was eight times chosen as one of the Selectmen of the town. He occasionally held other offices, and was often appointed on committees, which called for the exercise of discretion and sound judgment. His name appears upon the records with the title "Lieutenant." He married, November 1st, 1661, Sarah Crow, a granddaughter of Elder William Goodwin of Hartford, and of Elizabeth White, daughter of Robert White of Messing, and therefore her husband's second cousin. She was born March 1st, 1647, and was but fourteen years and eight months old at the time of her marriage. She was one of seven sisters, who married into some of the best families in the valley of the Connecticut. A high authority in such matters has said: "Those Crow girls made smart women."

Lieutenant Daniel White died July 27th, 1713.

## 3. CAPTAIN DANIEL WHITE.

Daniel White, only surviving son of Lieutenant Daniel, was born in Hatfield, Massachusetts, July 4th, 1671. He first settled in Hatfield, but in 1704 or 1705 removed to Windsor, Connecticut, where he was engaged in trade. His home was on the "north side of the rivulet"—Farmington River. He

was School Commissioner in 1712-13, and was on a number of important committees. He was the fourth captain (Conn. Rec., p. 553) in May, 1716, of the First Connecticut Troop, the oldest Company in the United States, succeeding in that office Simon Wolcott. His wife's grandfather, Major John Mason, the famous Indian fighter, had been its first captain when, in 1657, it was organized by the General Court. He was married three times, and had eleven children. His second wife, through whom the line descends, was Ann Bissell, daughter of John Bissell, Jr., and Isabel Mason, a daughter of the Major John Mason above mentioned.

#### 4. CAPTAIN JOEL WHITE.

Joel White, the third son of Captain Daniel, and the child of his second wife, Ann Bissell, was born in Windsor, Connecticut, April 6th, 1705. He settled in Bolton, Connecticut, as early as 1725, on lands which were soon after bequeathed to him by his father. He was a merchant, engaged in an extensive business, and was a large landholder. At the time of his death he owned over five hundred acres of land, although he had a few years previously given a farm to each of his four surviving sons. He held many town offices, and represented the town of Bolton in the Legislature at twenty-six sessions.

Though advanced in life at the time when the colonies were struggling for independence, he was an ardent and self-denying patriot. In 1777, he was twice chosen a member of the "Committee of Correspondence, Inspection and Safety," and was once its chairman. From his will and the inventory of his estate, it appears that in the early part of the war he loaned over £3,000 to the State of Connecticut and to the United States. The nominal value of the "Public Securities"



JONATHAN TRUMBULL, Esquire,  
Captain-General, and Commander in Chief, of the  
STATE of CONNECTICUT, in NEW-ENGLAND.

To *Daniel White*

Gent. GREETING.

YOU being by the General Assembly of this State accepted to be *Ensign of the 12th*  
*Company on Trainband in the 12th Regiment in this State*  
Reposing special Trust and Confidence in your Fidelity, Courage, and good Conduct, I do, by  
Virtue of the Laws of this State, Me thereunto enabling, appoint and impower you to take the  
said *Company* into your Care and Charge, as their *Ensign* carefully and  
diligently to discharge that Trust; exercising your inferior Officers and *Soldiers* in the  
Use of their Arms, according to the Discipline of War; keeping them in good Order and  
Government, and commanding them to obey you as their *Ensign* for the service of  
this state. And you are to observe all such Orders and Directions as from Time to Time you  
shall receive either from me, or from other your superior Officer, pursuant to the Trust hereby  
reposed in you.

Given under my Hand, and the Seal of this State, in Middletown, the 25<sup>th</sup> Day  
of December Anno Domini, 1776

By His Honor's Command,

*George Wyllis Sec'y.*

*J. Trumbull*

MILITARY COMMISSION OF DANIEL WHITE.

held by him at his death, with the interest thereon, was about £5,000, or nearly equal to the appraised value of the remainder of his estate. His inventory amounted to more than £10,000.

He lived for more than forty years in a large house "fronting near the Meeting House," and it is said that the large elms still standing there were planted by his hands. He died June 28th, 1789, aged eighty-four. He married four times, and had twelve children, of whom five sons and four daughters lived to maturity and married.

The social position of his family may be inferred from the fact that all of his children married into prominent families, the husbands of four of his daughters being college graduates, one of Harvard, two of Yale, and one of the College of New Jersey (Princeton). His second wife, through whom is the line of descent, was Ruth Dart, daughter of Daniel Dart and Elizabeth Douglas, granddaughter of the Honorable William Douglas, and great-granddaughter of the Honorable Hugh Caulkins, men prominent in the early history of New England.

##### 5. CAPTAIN DANIEL WHITE.

Daniel, youngest son of Joel and his second wife, Ruth Dart, was born in Bolton, Connecticut, December 7th, 1749. He settled in Coventry, Andover Society, upon a farm given him by his father, and adjoining one occupied by his half-brother, Joel. He was well educated, intelligent and highly esteemed. He frequently held town offices; was five times chosen a Selectman of Coventry, and was a representative from that town at seven sessions of the Legislature. From the record of "*Connecticut Men in the Revolution*," we learn that he was on the "Lexington Alarm List," for the relief of Boston in May, 1775 (p. 8); Clerk in the First Company, Eleventh Regiment, at New York in 1776 (p. 461); and in Captain Hill's

Company for the campaign at Fishkill in 1776 (p. 577). His commissions, from "*Jonathan Trumbull, Esquire, Captain-General and Commander-in-Chief of the State of Connecticut*," first as "Ensign of the Seventh Company or Trainband in the Twelfth Regiment of the State," dated "the 25th day of December Anno Domini 1776;" and second as Lieutenant in the same Company, dated May 9th, 1777, are still in the possession of his descendants; as also similar commissions, first as Ensign and then as Captain, to his son, Daniel White, Jr.

He married, January 1st, 1772, Sarah Hale, of Glastenbury, Connecticut, born August 19th, 1749. She was the daughter of Captain Jonathan Hale, who died in the army at Jamaica Plains, Massachusetts, during the siege of Boston by the army of Washington. Her mother was Elizabeth Welles, a daughter of Colonel Thomas Welles, a prominent member of the "General Court," and its speaker for five years.

This Daniel White built the large house which still stands upon the ancestral farm, about twenty miles east of Hartford, upon the post road to Providence. This house was afterwards occupied by his son, Daniel, and his grandson, Stanley, and is well remembered by some of his great grandchildren. Another older house, in which he first resided, stood somewhat to the east of this house, and was the home of his son, Daniel, during the earlier years of his married life. The present writer has always understood that it was in the older house that the younger Daniel's children were born, and that it remained standing until, after the death of his father, he succeeded to the occupancy of the larger mansion.

Captain Daniel White died September 1st, 1816, aged sixty-three. His wife had died four years previously, December 30th, 1812.

Their children were seven in number, three sons and four daughters, Daniel, Sarah, Samuel, Jerusha, Fanny, Electa and Calvin.\*

6. DANIEL WHITE, ESQUIRE.

Daniel White, eldest son of the preceding and father of Norman White, was born in Andover, Connecticut, July 14th, 1773. He lived upon the ancestral farm and upon his father's death succeeded, as probably the fourth in possession, to the ownership. He held the military rank of Captain, and was also a Justice of the Peace, his ordinary title being "Squire." He frequently held town offices, and several times represented the town of Coventry in the Legislature. "Being highly esteemed for his integrity and sound judgment, he was much employed in the settlement of estates, and was very frequently selected as an arbitrator to whom private differences were referred." His wife, the mother of Norman White, was Eunice Stanley, daughter of Moses Stanley and Eunice Strong. She was born April 25th, 1773, and was a descendant in the

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\* For a full account of this Daniel White's descendants until 1860, see "Memorials of Elder John White," *in loco*; but a reference to two or three lines of converging descent may be of interest. His second son, Samuel, born February 23d, 1777, was a physician and surgeon of great eminence in Hudson, N. Y.; Professor of Surgery in Berkshire Medical College, and several times Mayor of the city. His wife was Wealthy Pomeroy, of North Coventry, Connecticut. Dr. Samuel White's eldest son, Samuel Pomeroy, was also a prominent physician, practicing in New York City. A daughter of this second Dr. White, Frances Chester, married Marcellus Hartley, of New York, and her daughter married Norman White Dodge, son of William E. Dodge and nephew of Mrs. Norman White.

Emeline, the eldest daughter of Dr. Samuel White, of Hudson, married Frederick J. Barnard, of Albany, N. Y., and was the mother of Anna Hale, who became the second wife of Norman White.

Frances, an older daughter of Mr. Barnard, married Henry Q. Hawley, and was the mother of Frances Barnard and Anna Barnard Hawley, in after years closely associated with the family of Norman White.

sixth generation of Timothy Stanley, who was born in England about 1603, arrived in New England in 1634, settled first in Cambridge, and removed to Hartford in 1636. He was doubtless a companion in the journey thither through the wilderness of Elder John White, both of them being members of the colony which, under Parson Hooker, founded Hartford, and whose migration has been previously described.

The mother of Eunice Stanley was Eunice Strong, an older daughter of whom married Deacon Richard Hale, and was the mother of Nathan Hale, the patriot spy, whose monument now stands in the City Hall Park in New York. He was, therefore, a first cousin of Eunice Stanley, the mother of Norman White.

Daniel White and Eunice Stanley were married February 19th, 1800, and lived in the family home until 1844, when they removed to Rockville, Connecticut, where they both died within a few months of each other in 1847.

The present writer well remembers these grandparents, having visited them more than once in his childhood. The grandfather was a man above the medium height, and even in old age erect and stately, with a strongly marked, but benignant countenance, framed by silvery and somewhat long and flowing hair; the grandmother rather short and stout in figure, with a cheerful, smiling face, and always busy about her household duties.

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In closing this record of the ancestors of Norman White, it may be said that it is interesting to note how the family lines of the early settlers of New England are so interlaced that at the present time their descendants, in tracing back their pedigrees, will find that in almost every case they are in some measure related to each other through common





Norman White, born Aug 8 1805

[illegible]

ancestors. For example, in the veins of the descendants of Norman White runs the blood of at least twenty-eight of the pilgrims who early in the seventeenth century emigrated from England and as "founders" moulded what John Fiske happily terms "*The Beginnings of New England*," and also of as many more who were prominent in later colonial history.

Among the former may be mentioned *William Pynchon*, first Treasurer of Massachusetts colony, founder of Springfield, and author of the famous book: "The Meritorious Price of Our Redemption;" *Thomas Welles*, first Governor of Connecticut; *Elizur Holyoke*, for whom the Massachusetts mountain and afterwards the famous Seminary were named; *John Bissell*, of an ancient Huguenot family, a founder of Windsor, Connecticut; *John Talcott*, one of the "Standing Council for Indian Affairs;" *Captain John Mason*, the hero of the Pequot war, who in 1637 practically wiped out of existence, men, women and children, the tribe which had so terribly harried the first settlers of Rhode Island and Connecticut; *Samuel Hale*, a leader in the same Pequot war; *William Douglas*, a leading soldier in the King Philip war; *William Pitkin*, first Attorney-General of the King; and *Richard Dart*, one of the original patentees of New London.

Of the worthies of later colonial days, may be mentioned several sons and grandsons of those above named, such as *Samuel Welles*, and his son, *Colonel Thomas Welles*, for five years Speaker of the General Court of Connecticut; the second *William Pitkin*, Chief Justice of Connecticut; and *Captain John Bissell*, of the Revolutionary Army.

It is a lineage which may well call forth the respect of the present generation of descendants, and inspire them to worthy deeds and honorable lives.



## Norman White

“The best portion of a good man’s life,  
His little, nameless, unremembered acts  
Of kindness and of love.”

—*Wordsworth.*



# Norman White.

## I.

### BIRTHPLACE AND EARLY HOME.

Descended from such ancestry, Norman White was born in the home of his forefathers, Andover, Connecticut, August 8th, 1805. He was the third in age of his father's four children, the others being Eliza, born June 10th, 1801; Stanley, born September 18th, 1802; and Fanny, born April 3d, 1810.

*Eliza*, the elder daughter, married, January 9th, 1822, Allyn Kellogg, of Vernon, Connecticut, and was the mother of Allyn Stanley Kellogg and Martin Kellogg, the latter in after life the President of the University of California.\*

*Stanley*, elder son of Daniel and Eunice Stanley White, was twice married, first to Rosanna Reed, and after her death to Mrs. Anna R. Rose. He left no children. He removed in

\* Allyn Stanley Kellogg was born October 15th, 1824; graduated at Williams College in 1846, and at Yale Theological Seminary in 1850. He was the author of the "*Memoirs of Elder John White*," from which these records of ancestry are largely taken. He married Maria L. Avery, daughter of the Rev. Charles Avery, and died April 3d, 1893. He left one son, Charles Allyn, who is married and has children.

Martin Kellogg was born March 15th, 1828; graduated as valedictorian at Yale College in 1850, and at Union Theological Seminary in 1854. He married, September 3d, 1863, Louise W. Brockway, daughter of the Hon. John H. Brockway of Ellington, Connecticut. They had two children, Grace Hall and Norman Brockway, both of whom died in infancy. Dr. Kellogg was a pastor at Grass Valley and Shasta, California. When the College of California was organized, in 1860, he became Professor of Latin and Greek; in 1869 the College was merged in the University of California, and he continued in the same professorship. He was President of the University from 1890 to 1899. In 1893 he received the degree of LL.D. from Yale College. In 1899, with Mrs. Kellogg, he journeyed around the world. He died August 23d, 1903.

1844 to Rockville, Connecticut, and engaged in mercantile pursuits. He died August 25th, 1865.

*Fanny*, the younger daughter, remained unmarried, lived with her brother Stanley, and died October 17th, 1862.

The farm upon which these children were born was a large one, near the village of Andover, upon the post road from Hartford to Providence, R. I., and about twenty miles east of the former city.

A grandson of the head of the family, the Martin Kellogg above named, many years afterwards, when a resident of California, wrote a description of this New England farm as a contribution to the *Overland Monthly*, a widely circulated magazine. This description of Norman White's boyhood home gives so vivid a picture of New England life in the early days of the last century that it will be read with interest by the descendants of one born and nurtured under its influences.

#### MY GRANDFATHER'S FARM.

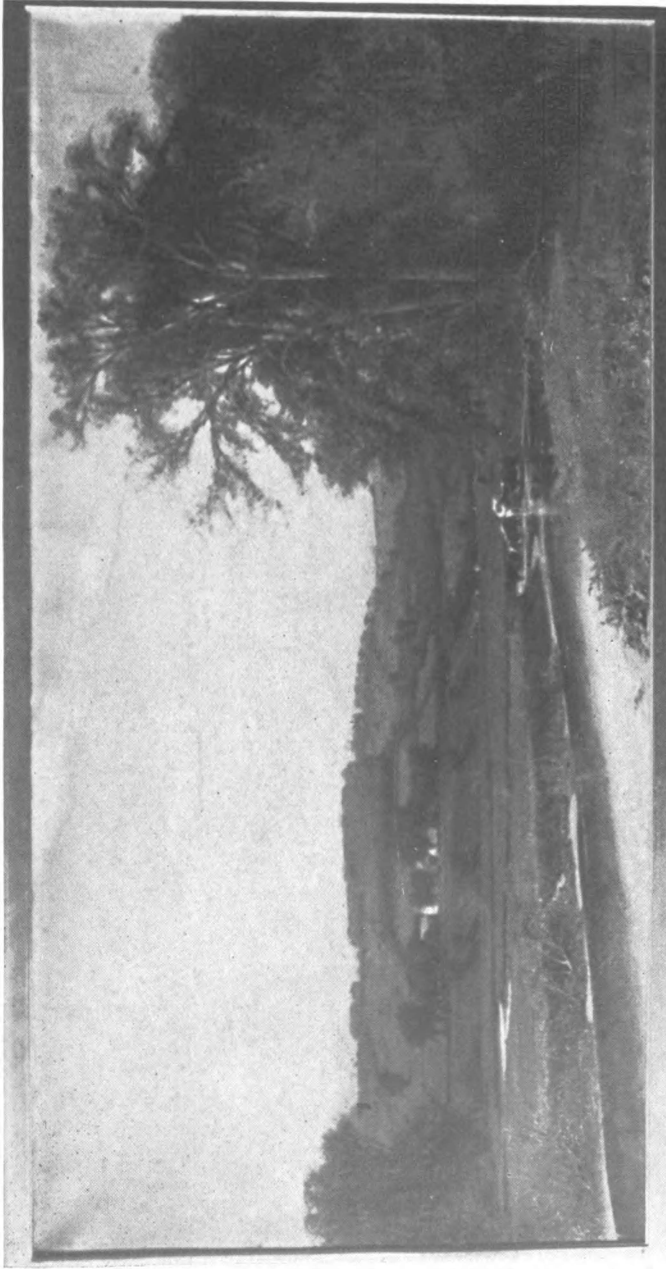
In a quiet country town of New England is a farm which used to be my earthly paradise. My own father's place was very pleasant in its way, but it called for a little too much work from the time when a boy could ride a horse to plow out corn or follow the hay cart with a rake. My grandfather's farm, on the contrary, was a place for infinite leisure and sport. The standing invitation he gave me was to "Come down and do up the mischief."

Then, too, there was the novelty of hidden nooks in homes and barns, of unexplored meadows and pastures. Far up the hillside, the woodland lost itself in an unbroken forest, where the small boy could easily imagine beasts of prey; and under the scattering trees that fringed it, foxes had their holes by the sheltering rocks. Great was my admiration for the larger boy who could entrap them. Back of the farm buildings was a famous echo rock, from which, as I stood and shouted, my shrill tones were returned with startling distinctness.

A log aqueduct brought down from the mountain the most delicious water, which poured with constant music into the great tub in the kitchen porch. Wide spreading buttonwoods shaded the







THE ANDOVER FARM. FROM A PAINTING BY H. A. FERGUSON.

house in front, and offered pleasant loitering to the travellers on the high road.

The farm extended across the road down to and beyond the river. Below the street were a garden and a barn, and in the high stone wall a wide gateway, which gave entrance to the upper and the lower meadows. In the lower meadows, the patient swathman swung his scythe, knowing nothing of the modern mowing machine. Thither the boys carried the forenoon and the afternoon lunch, to be washed down with copious draughts of cold coffee or molasses and water. If the mowing was beyond the river, there was a "pole" to cross, long, swaying, and seemingly perilous, with flattened top, but with no hand rail. If the boy could not fare safely over, he must take his ducking in the shallow summer stream.

The farm buildings were ample and well appointed. Three large barns were filled to the roof with hay and grain, allowing stable room for horses and cattle. The sheep found shelter in additional sheds. An extra cow shed, and a cider mill, helped, with the two upper barns, to form a hollow square and keep off the north-east storms. The poultry had the range of the upper premises, but were forbidden to cross the street. The squealing pigs had a distant house of their own, with a huge kettle for boiling potatoes and apples. Near this building was a ribbed corn-crib. Farther on in the row, and nearest the house, was a capacious woodshed, replenished from long piles of logs brought on sleds from the upper woodland; and behind it a big tool room, which was also a carpenter's shop. Here were fashioned ox-bows and yokes, ladders and gate-posts, bee-hives and barn door buttons. Few things were needed on the farm which could not be made or repaired in that shop. The cider mill challenged the boys' attention in the autumn, when apples were brought by the cart load and dumped in huge piles on the ground, then carried in large baskets to the hopper, to be converted into pomace. The steady old horse turned the creaking mill. When the pomace was put into form and pressed, the sweet juice ran into tubs, which invited sampling. Cups and glasses were a barbarism; the only proper instrument for tasting and testing were the long bright straws. No sherry cobbler was ever so delicious as that new cider. It was good sport to hunt hens' eggs in obscure manger corners, on high haymows, or in the late outstanding grass; to see the swarming bees settle on a limb of the near peach tree, and watch the process of hiving them; to ride on the high loads of fragrant hay; to trap the shy woodchuck, and see his grit as a prisoner; to follow the harvester afield and stack the clean

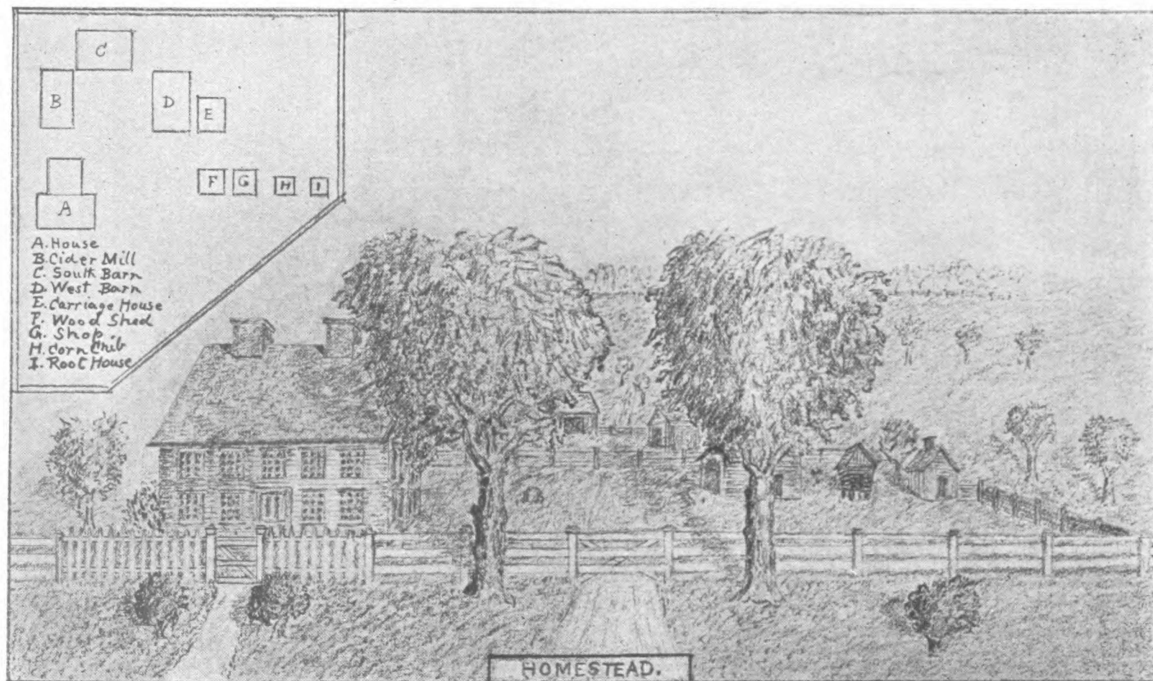
oat-sheaves in "shocks," and to see the same oats fly from under the alternate flails.

About the best of all were the huskings on the great barn floor. Here were at once activity and repose, individual excellence and social enjoyment. Every man had his stories to tell. The gray-haired grandfather recounted his early exploits, and told how his nimble feet used to trip those of heavier and stronger wrestlers. "Stand up a minute," he would say to his best hired man; and taking him by the collar and elbow, he would illustrate his youthful "science," and send his man tottering across the floor. Hardly less was the sport of shearing time, when the boys were allowed to hold the shears and trim the sheep's fleecy legs. The shearing was preceded by a general sheep-washing at the bridge in the nearest cross road. It was "high-jinks" for the boys to stand waist deep in the water, pass along the swimming sheep, and give the larger lambs a useless bath by themselves. I need not speak of the search for the delicious wild strawberries, or the more profitable quest upon the stony hillsides for the genuine New England huckleberries.

Peaches grew well in those past decades in the fertile back yard, and in many fields there were tempting crops of apples. In the corn fields grew fair broad pumpkins, pleasant to handle and a treat for the milch cows and fattening oxen. What sleek looking cows and oxen those were! All well cared for and carded down, with brass buttons to blunt and embellish their horns. My grandfather had some of the best oxen in the neighborhood. With his elder son to manage them, his "Bright" and "Buck" would well nigh outdraw a span of Norman horses. When two or three yokes were put together, all but the stoutest chains would snap.

I have not spoken of the house. It was a large farmhouse, even for that region of houses. It was once a country inn, a cool resort for the tired summer traveller, a gathering place for rural recreations, a rendezvous for the militia men on training day. The owners of the house were successively "Captains." The great memory of the place was the sojourn of Rochambeau and his French troops in the Revolutionary war; how they acted the fine gentlemen, were as merry as became their nation, danced gaily with the ladies and made soft eyes at the eldest daughter of the house. She remained single through life, and in her later years was a helpless cripple; but her unbending dignity was graced and heightened by these youthful reminiscences. Her room, "Aunt Sarah's," was the pleasantest of the two great front rooms of the house. The other was the parlor, and





ANDOVER HOMESTEAD AND OUTBUILDINGS AS IN 1840.  
 A PENCIL SKETCH FROM MEMORY.

between them was a wide, old-fashioned hall and stair-case. There were but two rooms also in the rear of the main part, a dining room of great length and a large bed room.

The dining room had two fire places, and a stately, solemn clock, full of mysteries. The long table was always populous, especially at Thanksgiving time. No cooking was like that of my grandmother's kitchen. The kitchen was large, of course; large enough for a wide fire place, with its long, swinging crane, its pot-hooks and huge andirons, and its high jamb, whereunder a pretty large boy could stand to see how much he had grown in the last twelve months. Big logs were laid on the fire, which, like the temple fires of old, never expired. Lucifer matches were unknown in those days; the coals of hard wood were carefully covered with ashes for the night. When we returned home, after a two-days' Thanksgiving visit, we repaired to the neighbors' to relight our household altar. My grandfather had a saw about the kinds of wood to burn that ran as follows:

Chestnut wood is not so good  
As walnut wood or oak,  
But it will burn and serve its turn,  
And make a dreadful smoke.

At the kitchen table, early and late, sat the harvesters, including the men of the family. It was my great treat to sit there, too, and eat a bowl of fresh milk and the matchless rye and Indian bread. It was no easy matter to provide for that little farming community in the busy summer months. The early breakfast of the men, then the more leisurely one of the family; the lunches to prepare and send to the field, forenoon and afternoon; the double dinner for out-door workers and in-door; the tea in the dining room, and the men's supper in the kitchen; all this was enough to task the strongest and most ingenious housekeeper. There never was quite such another housekeeper as my stout, laughing, unwearied grandmother. None fared ill in her house; but children had dainty delights of their own: luscious bread and butter, doughnuts just out of their savory bath, incomparable turnovers, draughts of fresh and creamy milk—these were but a tithe of the things by which she knew how to reach the childish heart. The home of these was the long roomy buttery, where dwelt essences and odors as from Araby the blest. A second pantry held rows of mince pies and jelly tumblers and cheeses, not from Araby to my perverse taste. But I liked to watch the curds pressed into thin round boxes, and to see the rims hardened and laid away in bright yellow

rows. Pleasanter to see were the rolls of delicious golden butter, quickly and deftly shaped. Out on the kitchen "stoop" dropped the ever running pipe of water from the hills; in this cool nook the curds were cut, and the butter worked over.

The second story of the house was rich in bed rooms: three had been made out of the long dancing hall of the former inn, the partitions originally made to swing from hinges in the ceiling, so that the rooms could be thrown together when occasion demanded. In one of these I was put to rest: and in the winter the cold sheets were made tropical by the long-handled warming pan—sweetest of dreams were those which visited that childish pillow. In the summer morning I looked out on the sunrise, the dewy clover, and the ripening grain, heard the larks at their matins, and drank in the pure fresh air.

Of course, there was a garret in this large house, not a mere incident to it, but to my boyish notion its chief and crowning glory. Untold treasures were stored there; heirlooms from the past, and disused inventions of the present. There was the old-fashioned spinning wheel, which could still whirl merrily around. There were the stately "fire-dogs" of a former generation. Great chests and boxes lined the sides of the room, and happy were the hours devoted to ransacking them. The garret was a boon inestimable for the children's rainy days.

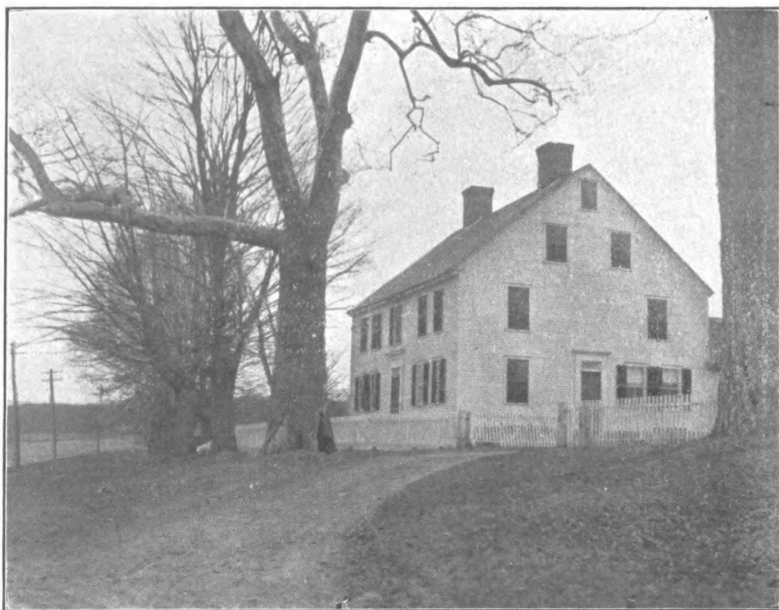
But there was a garret above the garret, a sort of third heaven, to which admittance was rare. It was reached by a steep ladder, and had a floor of loose boards, and its own little windows in the apex of the roof. There were stored the most secret possessions of the house: walnuts and butternuts, bunches of seed, sweet corn, thyme and savory, and all "simples that have virtue" in domestic medicine.

The cellar formed a fit foundation for so manifold activities. In it were the finer vegetables for the table. At the foot of the stairway were rows of swinging shelves for the red and golden apples. Here were to be seen the base of the great stone chimneys, which were strong enough to anchor a leaning tower. These immense chimneys took up no small part of the interior of the old-time houses.

Enough as to the farm and the farmhouse. They were but the setting for the precious jewels, the human hearts and lives that found there a home. The head of the house was born on the spot and was a genuine son of the soil. Modest, yet self-reliant, kind to all, but a sturdy supporter of justice, well-balanced, full of uncommon common-sense, of strictest integrity, respected and loved by his







THE ANDOVER HOUSE. FROM PHOTOGRAPHS IN 1905.

neighbors, often an arbiter in personal differences, called not infrequently to places of public trust; this plain New England gentleman was the type of a class that grows ever smaller in New England. It was from the best blood of the Puritans, and had the Puritan steadfastness and energy, blended with the *old* English heartiness and the *new* English devotion to the welfare of others.

Of my grandmother it is enough to say that she was a helpmeet for such a husband: self-forgetting, generous, lovable, sensible, beneficent. Her descendants rise up and call her blessed.

In my humble opinion, it is hard to find a finer type of character than that of the farmer and the farmer's wife. But on the New England hills it is passing away. This very farm has been abandoned to another style of occupant. One of the sons, after some mercantile ventures and roamings, settled down at home and toiled hard to relieve the hard-working sire. The younger daughter wrought with equal energy to lighten the indoor care. But in time the burden grew too great for them all, and they removed to a distant village home. Another son, to the grief of his father, who had thought his farm "large enough for both his boys," early broke from the trammels of so narrow a life and found his vocation in our great metropolitan city, there to spend his life in active business and wide-reaching charities.

I lately passed the old spot on the new railway skirting the hills. The house does not look so large as it used to; the trees are thinned and a little dwarfed; the whole valley is somewhat neglected and degenerate. So passes away the glory of the home of the oldest families. But though these may have been displaced, their influence is not spent. In other villages and hamlets of other States, in thriving country seats and bustling young cities, in the great centres of life and trade, the New England blood is vital still, and quicker than of old in its movement, responsive to the new demands of an age more alert, but hardly more happy than that of the old New England farms.

In such a home Norman White was born, and amid such surroundings he passed his childhood and his early youth. His companions in the household were his brother, Stanley, three years his senior, and his orphan cousin, Flavel White Bingham, the son of his father's sister, Fanny, who, as also her husband, died when their only son was but a few months old. This cousin was less than two years older than Norman.

That boyish sports in that day were much the same as now is evident from the fact that Norman bore through life upon his forehead a small scar caused by the blow of a hatchet unintentionally dealt him by this cousin, who was storming a rock fortress defended by the recipient of the accidental blow. This playmate and kinsman became in after years, in Cleveland, Ohio, a prominent citizen, a well known lawyer, and an honored judge, and was twice elected Mayor of that thriving and beautiful city.

Norman was doubtless early initiated in the routine of the farm work that falls to the lot of boys—taking his turn in such duties as his nephew, Martin Kellogg, described in the sketch of the home: riding a horse to plow out corn, following the hay cart with the rake, driving the cows to and from pasture, and helping in winter to care for the stock. That he was a trustworthy boy may be inferred from the fact that his children remember hearing him speak of the pride that he felt at being sent, when only about fourteen years old, with a pair of oxen and a load of farm produce to the market in Hartford, a journey of nearly twenty miles.

His early schooling was doubtless at the district school house, a little red building, which some of his children remember nearly thirty years later as standing by the side of the road near the bridge crossing the river, about half a mile east of his father's house. In the possession of his family are two mementos of these early school days. One is a broad sheet of paper, now gray with age, covered with beautifully written letters in both script and German text, expressing the homely but pungent maxims of the day, and ornamented by perfectly drawn circles and segments of circles in colors, red, green and yellow, once bright, but now faded, while in each upper corner is a gorgeous "bird of paradise." This triumph

of penmanship by the hand of a boy corresponded to the elaborate and beautiful samplers toilfully embroidered by the girl of that period. It is signed at the bottom, "Norman White, Andover, Age 9."

The other relic is a number of pages from a large copy book, covered with arithmetical problems and their solutions. As these range from "Tare and Trett" to "Geometrical Progression," and are in a handwriting as fine and clear as copper plate engraving, they indicate an age somewhat more advanced, and probably the advantages of some academy of higher character than the little country school house.

Born of Christian parents, and trained under such family influences, he early acknowledged his religious responsibilities and became in his boyhood a member of the local church. It was a day in which it was assumed that a certain distinct phase of religious awakening must be experienced, indicating a conscious and almost instantaneous revolution in the spiritual nature, before one could be assured of having entered upon the Christian life; and it was not strange that, under such conviction, such experience was almost universal, even with children of the covenant, thoughtful and God-fearing from their earliest conscious years. In after life, Mr. White occasionally referred to a certain season of special interest, such as is termed a revival, as seeming to him to mark the turning point in his religious experience, saying, indeed, that he could remember just the hour when, as he supposed, he entered upon a truly Christian life.

## II.

## LEAVING HOME.

Happy as was his home in that secluded farm life, he early felt dissatisfied with its limitations, and determined to seek a wider field of action.

He was in his eighteenth year when, with the consent, if not the approbation of his parents, he left home to seek his own support and a knowledge of business and of the world.

Hartford was the nearest city of any importance, and was familiar to him from frequent visits, either to dispose of the surplus products of his father's farm, or to obtain needed supplies. There he found a position as a clerk, but in what business or in whose employ, if ever known by his children, is not now remembered. There are recalled, however, references which he made to his employing his leisure evenings with a view to perfect his education, in a regular course of reading, and to his connection for a short period at least with a class for the study of French, which attempt was brought to an untimely end by the discovery of various small peculations of their Gallic teacher.

From Hartford he soon removed to Providence, R. I., where he found a place in a retail book store; and not long after, and before he was of age, he was from time to time left in entire control of the business.

## III

## REMOVAL TO NEW YORK.

In 1827, when he was twenty-two years of age, he was invited by a cousin of his father's, Elihu White, to come to New York and assist him in his business. Mr. Elihu White was of the same age as Norman's father, and as he was born in Bolton, only a few miles from Andover, the cousins were doubtless intimate friends, which naturally resulted in his watching with interest the entrance of his young kinsman upon a business life, and in soon recognizing his ability and trustworthiness. At this time, Mr. Elihu White had been settled in New York for about seventeen years. He was a man of marked ability and of inventive genius. He made valuable improvements in the art of type making, and in 1810 established a type foundry in New York, which, under different names, is still, after nearly a century, in existence. Later he engaged also in the book and publishing business, and it was to aid him in this latter undertaking that he invited his cousin's son to become his associate. It is interesting to note that these two branches of the family were, many years later, again united by the marriage of a grandson of the elder partner with a daughter of the younger.

The place of business was No. 7 Wall Street, and the newcomer found a boarding place a few blocks away, at No. 4 Dey Street. The firm name was, at first, "White, Gallagher & White," but after the senior partner's elder son, John Trumbull White, became of age and entered the business, his father and Mr. Gallagher apparently withdrew from active participation, the firm continuing under the name of N. & J.

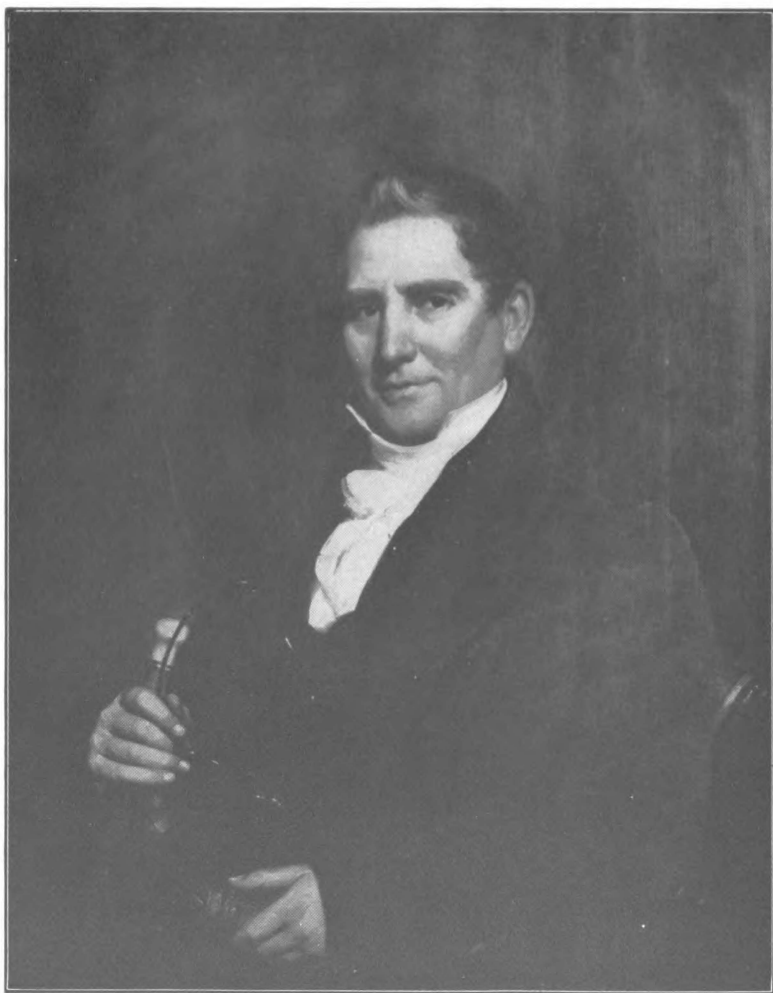
White, and the business being removed to 108 Pearl Street, where it was carried on successfully until, in 1837, the firm was dissolved.

In those days, when New York was a comparatively small and somewhat homogeneous community, it was far easier than now for a young man coming to the city to form acquaintances, and, if his character and bearing commanded respect, to secure a circle of friends. This was the more certainly the case if, as in the present instance, the newcomer took an interest in social, philanthropic and religious matters, and became identified with one of the churches.

Norman White appears very soon to have become a member of the Cedar Street Presbyterian Church, which in after years removing uptown, is now known as the Fifth Avenue Church. It is evident from his early identification with the Young Men's Bible Society that he soon became well known in connection with the religious activities of the day, especially those under the direction of the Presbyterian churches.







DAVID LOW DODGE.

## IV.

## MARRIAGE.

## MRS. WHITE'S ANCESTRY.

It was doubtless through the interests above mentioned, as well as in connection with his business, that he made the acquaintance of the family of our grandfather, David Low Dodge.

As through his wife the descendants of Norman White are also the descendants of Mr. Dodge, a few words as to his ancestry may properly enter into this record.

We find in the "Memorials" of the late William E. Dodge, Senior, the brother of Mrs. Norman White, the following account of the family of their father:

"David Low Dodge was descended from a Congregational minister, a man of some learning and wealth. His great-grandfather, David Dodge, received a liberal education, apparently in England, and is described as a man of large size, fine form and unusual strength. He married Anna Low, a lady of piety and accomplishments. They settled in Beverly, Massachusetts; but extravagant living exhausted an ample estate, and a commission in the army had to be obtained. Before leaving to take part in the old French war, when the British and American armies invaded Canada, the father apprenticed one of his two sons, then fifteen years of age, and the third David Dodge, to a respectable landholder, who was also a carpenter by trade. Later in life, this son, by the advice of his friend, old General Israel Putnam, became a manufacturer of army wagons in the Revolutionary War. He was paid in State and Continental paper-money, which afterwards depreciated and finally lost all value. He then devoted himself to farming. This was the grandfather of William E. Dodge.\* His grandmother, when a girl, was known as Mary Stuart, her father being a refugee from Scotland. He is represented as 'a tall man, with light

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\* And of Mary Abiah Dodge.

complexion, sandy hair and black eyes, of gentlemanly manners and remarkable for the richness of his dress. He spoke French more fluently than English. Before his marriage he declared to the clergyman that he was connected with the royal family of Stuarts, and that he and his friends were associated with those who claimed the crown.\* No further information in this direction has been handed down. It is known, however, that about this time Cavaliers attached to the interests of the Stuarts visited the colonies, and that some settled here. During a happy married life of several years, this gentleman visited France once or twice. From his last voyage he did not return, and his wife died from grief.\* Their only child, Mary Stuart, married as her second husband in 1768 David Dodge, and became the mother of David Low Dodge."

Mr. Dodge, at the time that Norman White made the acquaintance of his family, was a merchant in New York, with a store in Maiden Lane. He was an elder in the Laight Street Presbyterian Church, of which the well known Dr. Samuel Hanson Cox was the pastor.

He was a man of unusual force of character, and of a high order of intelligence. Although engaged constantly in active business, either as a manufacturer or a merchant, he was the author of several books, which at the time attracted much attention. One of these, entitled, "*War Inconsistent with the Religion of Jesus Christ*," was the earliest publication on that topic issued in this country, excepting such as may have come from the Society of Friends. His wife, Sarah

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\* "Of this marriage, there was only one child. She was born in the homestead in Killingly. Her father named her 'Mary,' after Mary, Queen of Scotland, as being her descendant. The fact was well known that she was named for Mary of Scotland, whose descendants were the legitimate heirs of the throne. Stuart was tall and stout, of light complexion and a commanding countenance; the sandy trait in your grandmother's family was doubtless derived from him. For myself, one-half of the evidence would command belief that the person was of a prominent branch of that Scottish family, heirs of the British throne. Mary was a beautiful child and a great favorite."—*From a letter written in 1832 by Rev. Joshua Spalding, a grandson of Mary Stuart's mother.*



[illegible]

Cleveland, was the daughter of Aaron Cleveland, and the granddaughter of the Rev. Aaron Cleveland, an Episcopal clergyman of distinguished ability and notable for the brilliancy of his wit, an intimate friend of Benjamin Franklin, at whose house in Philadelphia he died.

The acquaintance of Mr. White with Mr. Dodge's family, beginning probably through his association with William E. Dodge, the second son, soon ripened into an intimacy which resulted in his marriage, upon October 15th, 1828, by the Rev. Dr. Cox, to Mary Abiah, the third daughter.

The bride had just completed her twentieth year, having been born in Hartford, Connecticut, September 1st, 1808. In a "Memorial" written many years afterwards by her eldest daughter, we find the following references to her childhood and youth: "Those who knew her during this period bear one testimony to her personal attractiveness, her loveliness and moral worth. The graces which were so finely developed in her mature womanhood invested her earlier life with their peculiar charms—the same simplicity and sincerity, the same industry and energy, the same amiableness and decision, the same forgetfulness of self, and mindfulness of others."

Upon leaving the paternal home, after her marriage, she left upon her mother's table for her parents the following note:

"Let me request a continuance of your advice, admonitions and prayers. I need all these, dear parents, perhaps more than ever, and am thankful that I am not to be situated beyond the reach of parental instruction. . . . This step I can truly say has not been taken without much earnest prayer for Divine direction. I cannot but believe that God has been pleased to answer my request, and make known to me His will. My ardent desire is that God, in His mercy, will accompany us and grant us the many blessings promised to the children of pious parents."

From the following letter it appears that the wedding journey extended to Washington, and the reference to the rapidity of their movements casts a picturesque light upon the modes of travelling in the days antedating railroads:

WASHINGTON, D. C., October 22d, 1828.

Wednesday evening.

I have postponed writing you, my beloved parents, until now, feeling some little desire to date a letter from the capital of the United States, it being probably the last, as it is the first time of my ever writing it. However, I am this evening so extremely fatigued with the amusements of the day that you may be assured I am not much in the disposition of writing.

I do not intend attempting any description of either our journey to the cities we have visited, or the places of interest we have seen, while remaining, as we have, only a day or two in one place, but defer all this until we meet.

We left Philadelphia at five o'clock in the morning of Saturday, and had a pleasant journey by stage and steamboat down to Baltimore. The sail on the Chesapeake I think to be by far the most delightful one I ever took; the description, however, of that, as well as everything else we have enjoyed, shall be deferred until we meet our dear friends in New York, when I think we shall have subjects for conversation at least for a few days. Cousin Richard's\* company we found to be quite agreeable, and we were happy to have thus apparently accidentally fallen into his society. He waited upon us to Mr. Nevin's church the next morning, when we enjoyed an excellent sermon; in the afternoon were not so well pleased with the minister of St. Paul's, whose church we attended. Cousin Richard brought his intended to see us, with whom we were much pleased. Mr. Allen† and Cousin Charles were quite attentive, and the latter gave us a letter of introduction to a friend of his here, who has been very polite to us as far as we needed any attention. We remained in Baltimore but one day besides Sunday, and as that was a very rainy one, of course, we were confined to the house. However, we visited Cousin C.'s‡ school (which, by the way, is no mean one), and the Catholic cathedral, of which you shall hear

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\* The Rev. Richard Cleveland, father of President Grover Cleveland.

† Probably Lewis F. Allen, afterwards of Buffalo, N. Y.

‡ Charles Dexter Cleveland.



more when I return. It is the most splendid church I ever beheld, and the paintings almost too elegant.

We had extremely pleasant company in the stage yesterday from Baltimore, and arrived at this place sufficiently early to see the city as we passed through. To-day we have seen all in it worth looking at, viz., the Capitol, which I hardly dare mention, lest I should be tempted to describe something of its magnificence, which would so much detract from its splendor that I am convinced I had better not attempt, until I can do it in a whisper; the President's house;\* the four houses of the departments of State, Treasury, Army and Navy; the famous bridge over the Potomac, more than a mile in length; the Post Office general; the City Hall at a distance, and all that is worth seeing at the Navy Yard.

Although they have no pavements in the streets, which, in fact, is the only objection I have to it, yet I am much fatigued with riding, as we have the greater part of the day, and as my dear husband will add a few lines to this, I must be excused from adding much more; will only sum up all that I could say with regard to this—in *prospect*, great; though in reality at *present*, but small—city,† by adding that I am very much delighted with its general appearance and completely lost in the magnificence of its public buildings.

We could spend two or three weeks here agreeably, I presume, but time and anxiety to see home forbid, and we have decided to leave here for Baltimore on our return home, shall probably remain a day or two there and in Philadelphia, and shall hope to see our friends in New York by the middle of next week.

My dear husband is perfectly well, as also myself; he has been too kind in his endeavor to make me happy, and I fear I have been too happy for my good. At any rate, I have everything to be thankful for.

Were it consistent, could write longer; but am obliged to say farewell. Love to our dear friends, especially brothers and sisters.

In haste, your absent, though I trust not forgotten, daughter.

MARY.

As Mary requests me to say something, I will add a line to inform our friends that they must not suspect that, from the rapid progress we have made in travelling *from* home, we are riding "express" or carrying "government despatches." We concluded to

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\* John Quincy Adams was President.

† Population about 35,000.

proceed without much delay to this place, and spend a day or two in the different places when we return. I shall enter into no particulars concerning our journey, but leave it to an *abler* hand and more *critical* observer, who, I think, will do it justice when we return.

I will only add that our journey thus far has been as pleasant as could be wished, and that my dear wife has quite astonished me in being able to bear so much fatigue without any apparent over-exertion, and that to her I am indebted for the pleasantest journey I ever made.

We shall leave here for Baltimore to-morrow, and expect to spend the Sabbath in Philadelphia. Shall we not be favored with a letter at the latter place?

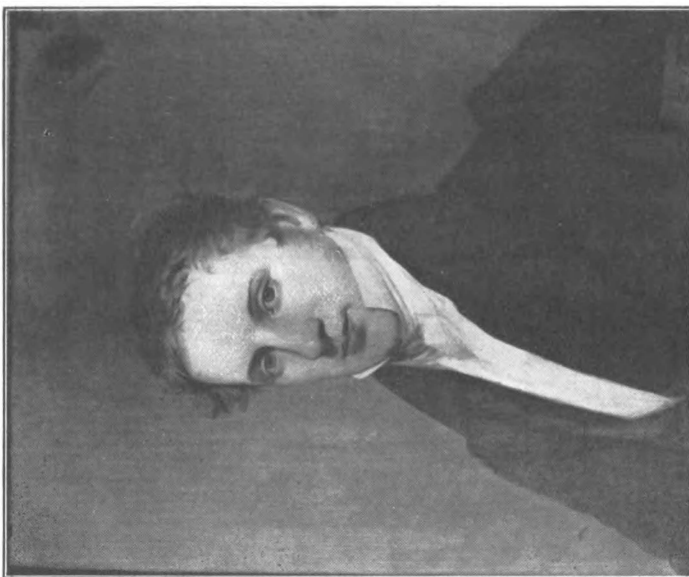
Accept this from your

Affectionate son,

NORMAN WHITE.

The above letter is postmarked "Wash. City," and the postage (no stamps in that day) marked "18 $\frac{1}{2}$  cents."





MR. AND MRS. NORMAN WHITE, 1830.

## V.

## EARLY MARRIED LIFE.

Upon their return from their wedding journey, the young couple, aged respectively twenty-three and twenty, commenced housekeeping in a very modest way in Spring Street, where their oldest child, a daughter, was born, August 31st, 1829. The next year (1830) they moved further uptown, to Bleeker Street. Their home, still standing, was No. 24, on the south side, between Mott and Elizabeth Streets, a two-storied brick house, with gable windows in its steep roof. Mrs. White's brother, William E. Dodge, who was married a few months earlier (Norman White acting as groomsman), occupied the house next door, No. 22. The writer has heard his father say that he and his brother-in-law, in consultation, had fixed the limit of the rent which either felt willing to pay at \$300, but finding these houses exactly suited to their minds, they finally, after careful consideration, yielded a point and consented to the rent demanded, viz., \$350. The location was then so far uptown that friends admonished the young people, remarking: "If you are really determined to go so far out of town, you must not expect any one to call upon you."

Soon after moving to Bleeker Street, Mr. and Mrs. White (December 7th, 1830) united with the Bleeker Street (now the Fourth Avenue) Presbyterian Church, of which the Rev. Erskine Mason, a son of the distinguished Dr. John M. Mason, was then the pastor.

They identified themselves immediately with the active work of the church, and the records show that on August 4th, 1833, Norman White was ordained a deacon of the church.

He was also, for a time at least, the superintendent of the Sunday school.

As indicating the interest that Mr. White thus early in life manifested in religious and benevolent undertakings, and also the respect in which he was held by those with whom he was associated, it is to be noted that, in 1833, at the age of twenty-eight, he was elected President of the "Young Men's Bible Society" (afterwards called "The New York Bible Society"), and served in that capacity for three years. Upon remitting this office, he was presented with a large family Bible, which his older children remember as containing, as was the custom in that day, upon blank pages bound between the Old and the New Testaments, the records of family births, marriages and deaths.

In 1832, during the first and most severe cholera visitation of New York, Mr. White's young family sought refuge in the paternal home among the Andover hills of Connecticut. It became necessary, however, for business reasons, for Mr. White to return to the city, and the writer has heard him describe the lonely journey by stage coach from Hartford to New York. Business men in the former city, learning that this young man was going through to New York, requested him to take charge of money, drafts and other valuables which they desired to transmit to the stricken city. He consented to the request so far as allowing them to place the envelopes and packages in his trunk, but declined under the circumstances to be responsible for their safe keeping. He related that he reached New York upon the very day of the greatest mortality, and found business practically at a standstill.

In the Bleecker Street home were born a second daughter and a son, the latter of whom received as his, the





NOS. 22 AND 24 BLEECKER STREET.

Present appearance (1905) of the homes in which William E. Dodge  
and Norman White commenced housekeeping in 1830.  
In No. 24, the house at the right, were born  
Frances Stanley and Erskine Norman.



Christian name of their pastor, although his parents never considered that in any strict sense he was the namesake of the minister.

During these years, Mr. White was evidently prospering in business, for in 1834 he purchased a house on Eighth Street, in the part afterwards known as Clinton Place. It was No. 14, upon the south side, one door west of the corner of Mercer Street. It is still standing, although transformed into a business building.

Soon after this removal, he took part in the organization of a new Presbyterian Church, known as the "Mercer Street Church," and which, during the next thirty years and until united in 1872 with the University Place Church, occupied a leading position among the churches of its denomination in the city. He was immediately elected an elder, and continued in this office so long as connected with the church, a period of twenty-seven years. As an officer of the church, he had a deep sense of his responsibility, and was unremitting in rendering whatever service properly fell to him as counsellor and assistant of the pastor.

In those days, also, it was the custom to hold two week-day services each week, one on Tuesday evening, at which the pastor presided and delivered what was termed a "lecture," and the other, more distinctively a "prayer meeting," on Friday evening, which was led by one of the "elders," each taking his place in turn. It was a rare thing for Mr. White to be absent from this social meeting, and he was always ready to bear his part in making it interesting and helpful, even, although by no means a trained musician, leading in the singing when others whom he considered more competent to render the service were absent. He also for many years conducted the Bible class for young women.

His relation to this church of his early attachment cannot be better described than in the following words of his eldest daughter, written many years later, a few days after his funeral:

"I felt very much the absence in the addresses on Friday of allusion to our father's long connection and ardent work in old Mercer Street Church. To that church was given the prime of his manhood; for that parish he lived next to his family. He was Dr. Skinner's right hand man; truly an assistant pastor. He was as prompt to visit the sick and dying, to seek out every possible case of religious interest among the congregation, as any pastor could be; indeed, the pastors relied upon him to keep them mindful of the homes where they were most needed. For years he taught the large Bible class of young women. He was clerk of the Session; always in his place; in fact, the one man who could always be relied upon; and from twenty-five to forty years ago, when Mercer Street Church was in its prime, it was a power in the city that no one church could be now in the great metropolis, for New York was then by comparison but an ordinary city."

## VI.

## MIDDLE LIFE.

In 1837, the firm of N. & J. White was dissolved, and Mr. White formed a co-partnership with Mr. Joseph B. Sheffield, in the paper business, and in the importing of articles used in its manufacture. At a later period the firm became also paper manufacturers, and had large mills at Saugerties, upon the Hudson River. The first place of business of the new firm was at 73 William Street; then from 1839 to 1850 at 29 Liberty Street; from 1851 to 1863, 111 Fulton Street, and finally, until the close of the partnership, in 1871, at 53 Beekman Street.

A few years after the removal of the family to Clinton Place, Mr. White purchased (1838) land at New Rochelle, upon Long Island Sound, about twenty miles from the city, and established a summer country home. He opened a new road, planted many trees upon an extensive lawn, and built a modest but comfortable house, from the broad piazzas of which a wide view of the beautiful inland sea was obtained. In that day there was no railroad, and during the first year of occupancy, Mr. White was in the habit of driving to town in his own carriage, usually arranging to spend every other night in the country. A little later the Harlem Railroad was opened to Fordham, and then to Williams Bridge, and the drive was shortened, so that the trip could be made every day. About that time, too, a little steamboat, "*The American Eagle*," commenced to ply between Glen Cove, upon Long Island, and New York, touching in its passage at New Rochelle. This country house was occupied in the summers for about

five years, but was sold in 1843 or 1844. There one child—the fourth son—died; and there one—the fifth daughter—was born.

Upon the beautiful grounds which Mr. White laid out and planted with shade trees, still standing and grown to stately proportions, there was afterwards built an ornate, castle-like mansion, many years later the headquarters of a country club, and finally occupied as a convent and seminary for girls.

During the last year of the residence of the family in Clinton Place, the home was saddened by the death of the second daughter, a lovely child, twelve years of age.

In 1844, Mr. White, who had previously bought land upon the west end of the newly laid-out Gramercy Park, between Twentieth and Twenty-first Streets, built two houses in the centre of the block, into one of which—No. 4—his family moved.

In 1849, he completed the block of houses upon Gramercy Park, and himself occupied the one upon the corner of Twenty-first Street—No. 1—which continued to be the home of his family for the next ten years.

The entrance upon this new home was signaled by the marriage of the eldest daughter, November 14th, of the same year. In 1852, Mr. and Mrs. White visited England and the Continent, a journey of much more note in those days than now, crossing the ocean in the ship *Arctic*, of the short-lived Collins American Line, a ship which a few years later foundered in consequence of a collision in midocean.

A year or two later Mr. White enlarged his business activities by purchasing the type foundry established forty years earlier by his kinsman and former partner, Mr. Elihu White, and continued until that time by Mr. John Trumbull White. The paper firm, with which Mr. White was still

interested, occupied the lower floor of the foundry, upon the corner of Beekman and Gold Streets, where both concerns remained until Mr. White's retiracy from active business in 1871.

## VII.

## AVOCATIONS.

Mr. White throughout his active life interested himself in a number of enterprises outside of his own regular business.

## THE ERIE RAILROAD.

He was for several years a director in the New York and Erie Railroad, taking an active part in its management in its early days. The men who projected and organized this road were of the highest character, and should not be associated in thought with those who, in later years, under the direction of Jay Gould and the notorious James Fiske, took possession of it, to the great injury of the road in the public estimation. So important was this work considered that, upon its completion, the Common Council of New York passed the following resolutions:

"*Resolved*, That we hail the completion of this gigantic and stupendous work as emphatically the work of the age.

"*Resolved*, That the thanks of the city are due, and are hereby tendered, to [*here follow the names of the directors, among whom are included William E. Dodge and Norman White*], the present Directors of the New York and Erie Railroad Company, for the zeal, energy and devotion to this enterprise, so successfully brought to a termination after it had been so hopelessly abandoned by their predecessors."

The writer well remembers accompanying, when a boy, his father and a large company of distinguished visitors, upon an excursion celebrating the opening of the young road from

Piermont, on the Hudson River, to Port Jervis, a distance of sixty or seventy miles. Upon that occasion, after partaking of a luncheon prepared for the guests in a neighboring hotel, Mr. White, among others, was called upon for remarks. Nothing of his speech lingers in the mind of the writer, excepting a humorous play upon the name of the well known President of the Road, Mr. Benjamin Loder. Referring to the statement just made of the engineering difficulties and the immense amount of gunpowder used in blasting, Mr. White closed with the remark that no one need be surprised at the excellent results, in view of such a great consumption of gunpowder under the direction of such an excellent and proficient "*Loder*," a pun which, however reprehensible in itself, evoked an appreciative and noisy applause. Another remark of his, while a director in this company, is recalled. When, at a meeting of the Board, ways and means of enhancing the value in the market of the stock were under discussion, he tersely remarked: "Gentlemen, if we take proper care of the road, the stock will take care of itself"—a statement which seems suggestive in regard to many other affairs in life.

He strongly disapproved of the proposition in later years to open the road to Sunday travel, and both he and his brother-in-law, Mr. William E. Dodge, retired from the management, probably on account of their opposition to that change in its policy. He was, however, a man of too broad a mind to look upon the after difficulties of the road as directly connected with any one particular evasion of what he considered a Divine law.

During the discussion of this question, he wrote a letter (December 10th, 1851) to a friend, a prominent fellow-director (Mr. James Boorman), giving his views at some length upon this subject. In this letter, after giving the general argument

for the sanctity of the Sabbath, he presents his conclusions as follows:

"Whether it is or is not consistent with God's commands and the example and precepts of our Saviour, to allow our railroads to be used on the Sabbath has become a question of grave importance, a practical question that must be met. Our duty to God and our fellow-men demand that it receive the most careful consideration. This question has been for months much on my mind, and I have felt appalled by the responsibility which rests upon those whose voice and influence are to determine it. The efforts of the friends of the Sabbath in New England to suppress railroad travelling on that day have been attended with complete success, and our course is watched with much solicitude. If the roads in this State, connecting New England with the great West, do not observe the Sabbath, there is reason to fear that there will be another struggle upon this question in New England, and with doubtful results.

"Public safety and our own interests require the employment of men of vigilance, integrity and high moral character on our trains. Will such men readily make engagements which not only require them to work on the Sabbath, but also deprive them of all opportunity of religious improvement? Could we look with satisfaction to such employment for our own cherished friends? Neither can we overlook the evil which is brought upon the towns and villages through which our trains pass. The noise, the bustle, the gatherings around the stations: can anything be better calculated to break down a reverence for the Lord's Day?

"I do not believe the pecuniary interests of any road will be promoted by Sabbath trains. From the nature of the case, the question of gain cannot with certainty be demonstrated by actual experiment in a particular instance, but experience and observation furnish an overwhelming amount of evidence in favor of suspending work on the Sabbath; in fact, the evidence is all on that side. Could any man with correct views of God's requirements expect His blessing to attend Sabbath labors? Corporations, as well as individuals, are dependent upon His blessing. We cannot safely take the ground that a particular transgression will, of course, be followed by disaster so palpable as to indicate beyond a doubt God's displeasure, but we have no right to expect His blessing when we disregard His commands. The doctrine of retribution as laid down in the Bible is, that individual transgression may be punished either in this life or in that which is to come, or



both; but the transgressions of communities or associations of men as such, must meet with retributive justice in this world if at all, while the individuals who represent and manage the affairs of such associations will have to answer for their voluntary acts before the Searcher of hearts.

"Was the Sabbath given to men as a priceless boon? Then who can be willing to impair or destroy this priceless blessing? The principle of benevolence and love to our fellow-men requires us to uphold the Sabbath day. But more than all and above all, God's commands stand in full force. We deem it right to require a rigid observance of *our* rules by our engineers and conductors: this is absolutely necessary, otherwise confusion and disaster may be expected and we deem it just and proper that punishment should be inflicted upon the transgressor. May not the Ruler of the universe reasonably demand a compliance with His laws, and justly inflict chastisement for disobedience?

"But I have said much more than I contemplated when I began, and more, I fear, than you will have patience to read, and will only add that the result of my reflections is a firm conviction that we ought not to allow our trains to run on the Sabbath. We must not be misled by what may appear to be public opinion. The voice of the people' is not 'the voice of God' on this any more than on many other questions. We must strive by judicious efforts to correct public opinion. God's laws must not be tampered with or made to bend to suit the changes introduced by man into the business of the world. Let us do all in our power to arrest this threatened evil before it is too late.

"You will permit me to add, in conclusion, that the high and honorable position which you have gained in the estimation of this community gives no ordinary importance to the course you may adopt on this question."

#### BUILDING OPERATIONS.

Mr. White had a natural taste for planning and constructing. Reference has been already made to his purchase of property at New Rochelle, laying out extensive grounds, and building a country house for summer occupancy. He afterwards, as has been already mentioned, built six houses upon the west end of Gramercy Park, two of which he succes-

sively occupied, and a little later planned and erected eight houses upon the west side of Fourth Avenue, between Nineteenth and Twentieth Streets.

As a director of the American Bible Society, he took a prominent part in selecting as the new site of the Bible House its commanding location upon Astor Place, and he was an active member of the Building Committee in the erection of the new structure.

There is still in the possession of his children a large and beautiful pulpit Bible, with the following inscription upon the cover:

NORMAN WHITE.

Presented by the  
AMERICAN BIBLE SOCIETY,  
May 12th, 1853,  
For Services Rendered  
on the  
BUILDING COMMITTEE  
of the  
NEW BIBLE HOUSE,  
Astor Place.

PUBLISHING.

The firm of White, Gallagher & White, with which Mr. White was first connected, were the publishers of some of the smaller editions of Webster's Dictionary, and Mr. White, after he retired from the publishing business, for many years maintained an interest in the copyright of this standard work. This interest brought him into intimate association with Prof. Chauncey Goodrich, of Yale College, the son-in-law of Noah Webster, and the responsible editor of the successive editions of the dictionary.

Prof. Goodrich was frequently a guest in Mr. White's home, and their business relations involving frequent correspondence, ripened into a very sincere personal friendship, which both alike affectionately cherished, and which was beautifully reflected in a tender letter\* of condolence written by this life-long friend soon after the death of Mrs. White. How highly Mr. White esteemed this friend is manifested in the following letter to Mrs. Goodrich, in reference to the loss of her husband:

March 6th, 1860.

TO MRS. CHAUNCEY A. GOODRICH.

MY DEAR MADAM:—I was present and united with the great congregation on Tuesday last in paying the last mournful tribute of respect and affection to our dear departed friend, but I had no opportunity to tell you how deeply I sympathized with you in your great bereavement.

A man of rare excellence has fallen. I never knew a man who was more entitled to the regard and confidence of the community than our lamented friend. I feel that I have sustained a great loss, for I not only looked upon him as a dear friend, but I had the reverence and affection for him of a son to a father.

I shall never forget the impression made upon me when our first business relations commenced, nearly or quite thirty years ago. We were in a small room opening into the counting room, and as soon as our arrangements for future business were agreed upon, he proposed that the door should be closed and that we should kneel down and unite in prayer, asking for the blessing of God upon our future business relations.

In all our important business transactions for more than a quarter of a century, all his acts have been in perfect harmony with the entire dependence upon Divine Providence which was then manifested.

His visits in our family always gave us the greatest pleasure. We were interested and, I trust, benefited by his words of wisdom and the fervent expressions of his warm Christian spirit. My children were greatly attached to him, and unite with me in this express'on

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\* See page 70.

of condolence and sympathy. My lamented wife, during her many years of invalid life, was always cheered by his kind, sympathizing expressions of comfort and trust.

I hope you received a paper which I sent to you last week, containing a brief report of the proceedings of the American Bible Society on Thursday last in reference to the death of our lamented brother. The newspaper report gives but a very imperfect account of the spontaneous expressions of respect and sorrow which were then uttered. The resolutions which were adopted have doubtless been communicated to you by Dr. Brigham.

With the earnest hope that you may be comforted and supported in this great affliction by the presence of our heavenly Father, I am, my dear madam, with the most sincere respect and sympathy,

Very truly yours,

NORMAN WHITE.

## VIII.

## AS A CITIZEN.

While Mr. White took but little public part in the political movements of his day, he was keenly interested in everything that concerned the well-being of the nation, and especially of the city which was his life-long home.

In his early years, his political affiliations were with the old Whig Party, and he was an ardent admirer of such statesmen as Henry Clay and Daniel Webster.

He accepted the moderate tariff views of the former, believing that a certain amount of protection was necessary to the fostering of the "infant industries" of what was then a young country.

Interested himself both in manufacturing and in importing, he was able to look upon this question upon both sides, and more than once he was a member of committees of New York merchants called to confer with Congressional Committees in reference to the readjustment of the scale of duties upon imports.

The writer recalls that, many years later, when meeting in another city a former prominent member of Congress, this gentleman, upon learning that he was conversing with a son of Norman White of New York, paid a spontaneous tribute to the wisdom and skill with which Mr. White before a certain committee of Congress had presented his views upon the subject in question.

He was, however, especially interested in the matter of good government in the city in which he lived, and was ever ready, by his vote, his personal influence and his means, to support measures looking to that end.

In his connection with the work of the Sabbath Committee, of which more will be said later, he had special occasion to become conversant with the management and *morale* of the police force of the city. The following letter, addressed to General Pillsbury, Chief of the Police Department, and written at his request, not only indicates the thought that Mr. White had given to the subject in question, but also shows that the difficulties experienced were much the same fifty years ago as now:

NEW YORK, July 29th, 1859.

MY DEAR SIR:—In compliance with your request, I will make a few remarks, suggested by the intercourse I have had with the Police Department during the past year.

First, permit me to say that the course you have adopted since you became the head of the police meets the approbation of all good citizens, and you will be sustained in your efforts to reform and improve a department so important to the peace and welfare of the city. You will find nothing new in the following suggestions, still I cannot forbear bringing them out, as their importance cannot be overestimated.

You have much to do in training the police force, captains and privates, into a proper understanding of their duties. The present condition of the Department shows that there is great need of a radical change. As a general rule, there is a total want of that high moral tone, correct deportment and dignified bearing which is demanded of such a body of men. The loose and undefined notion of what is the duty of a policeman which now so largely prevails must be eradicated, root and branch, before you will be able to work your Department either with satisfaction to yourself or so as to meet the public necessities.

Do not make too many rules, but when rules are promulgated, let the men understand that they must be promptly and implicitly obeyed. This is the more important from the fact that you now have many men on the force utterly unfit for the place they occupy, and under the existing laws you have no other way to winnow out the chaff than by raising the standard of duty and cutting off those who will not toe the mark.

Not one city can be found in these United States where there is a thoroughly drilled police force. Now is a good time and this city

is a good place to make a beginning. But I will not enlarge upon this point: your own observation has been sufficient to satisfy you of the glaring defects which now exist.

In regard to the Sunday liquor and lager beer traffic, theatrical amusements, etc., you have a herculean work on your hands, and you will encounter difficulties which will try every bone and fibre of your physical, mental and moral being—difficulties which will bring into requisition your whole capital of wisdom, patience, energy and courage; but the fact that this evil has become such a formidable giant shows the absolute necessity of meeting it in a manly way, fair and square. We have had tampering, temporizing and compromising long enough; now we must stand up to the work; the battle must be fought which will decide the question whether rum and rowdism are to defy the law, and turn our Sabbaths into a carnival, or whether good laws shall be regarded. And the man who will take the lead and vindicate the laws will be the greatest benefactor our city has ever known. We must have reform, or revolution. We must not, indeed, go too fast in this work of Sabbath reform. We should make issue only upon questions of no doubtful character, such glaring forms of Sabbath desecration as the public welfare demands to have abated; but when an issue is fairly made, we must not fail, whatever it may cost. The police should be taught at once that to be continually reiterating that “nothing can be done under existing laws and with our present police magistrates,” is most injurious and disastrous. Such talk will ruin any effort. Let the police distinctly understand that there is law enough and that the public will demand a faithful execution of the laws. It is very convenient for a lazy policeman, who wishes to shirk duty, who likes ease better than work, who finds it very disagreeable to arrest the liquor dealer with whom he has been associating and drinking for years—it is very convenient, I say, for him to excuse himself from doing his duty by the common remark: “It is of no use to arrest a man; the magistrate will discharge him.” Let the liquor dealers who defy the law be arrested, and if the magistrates discharge them, let them be arrested again and again. Let every case of such discharge be reported to you; put it down in a book, *every particular*, and the magistrate will hear of it in a way that will make his ears burn. Let them understand that it is not in their power to defeat you in your efforts to suppress this great evil.

But, my dear sir, I must stop. Excuse this long talk, and believe me,

Your sincere friend,

NORMAN WHITE.

It need hardly be said that, during the great conflict of the Civil War, from 1860 to 1865, his sympathies were ardently engaged upon the side of the Union. His countenance and aid were always given in connection with any measures to secure the end for which the contest upon the side of the North was waged. Upon more than one occasion, when regiments of the National Guard were, in emergencies, called to the front, members of his family were enrolled in the active forces.

Something of his devout and patriotic feeling is reflected in the following letter, addressed to his pastor, the Rev. Dr. Gardiner Spring, minister of the Brick Church:

NEW YORK, April 26th, 1864.

MY MUCH RESPECTED AND VENERABLE PASTOR:—At our recent interview, you kindly invited me to write a note to you in reference to one of the topics of our conversation.

Contrary to my first impressions as to the expediency of doing so, I will venture to make a few suggestions.

Our country is now engaged in a fearful conflict to save the Union. We believe that those who have taken up arms against the government are guilty of great wickedness. Our relatives and friends have gone forth by tens of thousands to put down treason and preserve the life of the nation. Multitudes of families at the North are in mourning for relatives slain in the contest; and in thousands of other families there is at this time the deepest anxiety for relatives and friends whose lives will be imperilled in the battles which are impending. Under these circumstances, is it unreasonable to ask that the man who conducts the devotional exercises of the sanctuary should earnestly entreat God to give success to our arms and throw His shield of protection over those whose lives are in such imminent peril? and that the wrong doing of those in rebellion should be recognized and God entreated to defeat their efforts and bring them to see their error, that they may repent and become good citizens?

I know you will excuse these few hasty suggestions from one who loves his country and his Church.

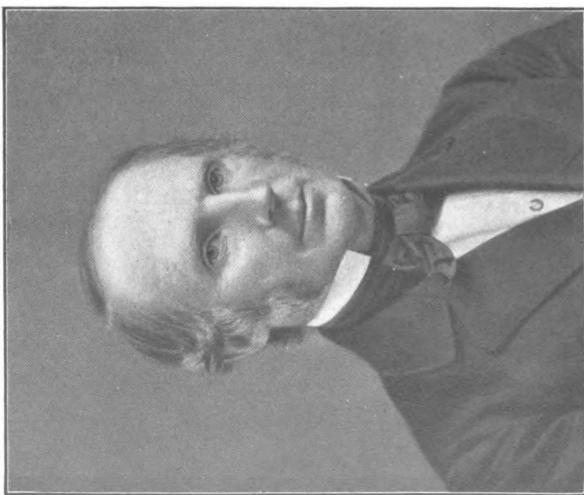
With the highest regard, I am, my dear pastor,

Yours very truly,

NORMAN WHITE.







MR. AND MRS. NORMAN WHITE, 1855.

## IX.

## FAMILY LIFE.

As during these years his surviving children, seven in number, were growing to maturity, a reference to his family life may be here appropriately made.

All of these children, the present writer is confident, would have acknowledged that to their father's wise counsel and their mother's saintly influence, more than to all other circumstances combined, they were indebted for the moulding of their characters and for whatever measure of happiness and success they attained in their after lives.

Their father, coming of New England and Puritan ancestry, was not emotional or demonstrative in manner, and was somewhat reticent in expressions of affection, but he never left them in doubt of his deep and abiding interest in all that concerned their welfare. From time to time in their early childhood he would converse with them upon their religious interests, and urge upon them the prime necessity of a spiritual life, consecrated to the service of the Divine Master. Their love for him was transfused with such complete acknowledgment of his paternal authority that government in the strict sense of the term was manifested rarely, if, indeed, ever, in distinct commands. It was maintained by a personal influence which was so impressive that it probably never occurred to them that it was possible to disregard his expressed wishes.

He was always liberal in providing for their needs, and especially in the matter of their education, but at the same time, at least in the case of his sons, careful to impress upon their minds the wisdom of economy and accuracy in expenditures,

and the necessity of being prepared to make their own way in life. His evident desire was to have them carefully trained in preparation for future usefulness, and he manifested a deep and loving interest in all their plans looking to either business or professional life. Most of all, did he desire that they should be Christian men and women, and his influence in this regard, while not frequently expressed in exhortations, was always pervasive and potent.

Another characteristic of his home life may be here emphasized. He never brought his business cares or anxieties to his family, nor, as there is reason to believe, even to his wife.

Away from his office, his time and thought were largely given to matters other than business; and in his home, his evenings were occupied with reading or in social intercourse with his family and friends.

Thus even during periods of commercial depression or panics, through several of which he successfully passed, there was no reference in the home circle to his anxieties, and outwardly his bearing was as calm and serene as in days of undoubted prosperity.

He was not a prolific correspondent, his letters to his children in their absence from home being usually brief and in regard to practical matters; but from time to time, as occasion arose, calling for special guidance, he wrote more freely. Not many of these letters have been preserved. A few, however, addressed to his daughter, Julia, in her early years, and several written to his elder son during student days, are happily available, and may illustrate his loving attitude towards his children and his methods of advice.

In the following letters to this daughter, with their allusions to other members of the family circle, the softer traits of his character are plainly revealed, as also his deep affection

for his children. The first was written to her upon the eve of her thirteenth birthday, when at school with her older sister at Farmington, Connecticut; the others at later periods, and the last at a time when her father's approaching second marriage would soon lighten her care in the home, over which she had presided since the marriage of her older sisters.

NEW YORK, May 20th, 1851.

MY DEAR DAUGHTER JULIA:--I address you particularly at this time as your "birthday" occurs on the 22d, and I wish just to let you know that you are not forgotten. Indeed, I think of my absent daughters very often, and sometimes wish them home again, but my better judgment tells me that the absence is for your good. I can hardly realize how rapidly years are passing away, and how diligent you must both be with your studies to obtain a satisfactory education. I am sure your own good sense shows to you the importance of making thorough work of study while you have such privileges. The little trials of life are calculated to prepare us for usefulness if rightly improved.

I hope, my dear daughter, that you will persevere with good resolution and find your time pass pleasantly during the year on which you are about to enter; especially may it be a year of joy and peace in your Redeemer. I send two little music books for you and Emma, both sacred music and songs. I hope you will practice every day. You no doubt will find other young ladies to join with you. I wish you would write and tell me what studies you have, what hours, etc. etc., all the little particulars.

With much love to both of you, my dear daughters, and with the sincere wish that the new year on which Julia is about to enter may be prosperous and happy, I am,

Your most affectionate

FATHER.

NEW YORK, April 29th, 1856.

In enclosing a letter to you, I embrace the opportunity to say that I am very glad to hear that you are enjoying yourself so much. It cannot be otherwise in such a pleasant family.\* When you are ready to return, we will try and make some arrangements for an

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\* Probably that of her schoolmate, Miss Lapsley.

escort from Philadelphia. As the "family letter" gives you all the news, there is nothing left for me to say. Emma appears better this morning. Nell presides at the breakfast table with great dignity; in fact, she makes a first rate housekeeper in the absence of her sisters from that post. We have so few at the table that we are quite lost; the change is so great; only *four* this morning.

With very kind regards to all the family and a large share of love for yourself, I am, my dear daughter,

Most affectionately yours,

NEW YORK, December 17th, 1857.

As the package from No. 1 was about going off, I thought I would put in some little love token for you, but really I was so completely at a loss to know what to send that I enclose ten dollars, not doubting that you will select something much more acceptable than anything I can send.

We are very quiet at No. 1, and we miss your pleasant face and chatter very much. I am glad that you have been with Mary while there has been so much to do to nurse the invalids, and I know that you are an excellent nurse. Cousin Stanley will spend a few days with us, and enliven the circle. His health is much better, but he is still quite an invalid.

With my best love and a most happy Christmas and New Year, I am, my dear daughter, most affectionately your

FATHER.

January 19th, 1858.

I am always glad to hear from my absent children, even when I am unable to make any suitable response, and I lose no time in taking a moment to say that I have received your very welcome and kind letter of the 18th. I am glad to hear that you are enjoying yourself so much, although I have sometimes been so selfish as almost to wish you would be "homesick." We do really want to see you again. You fill a place that cannot be filled by any substitute, and while I am rejoiced that you can add to the happiness of the Brookline loved ones, I do not know that I should have consented to let you go if I had supposed that you would have stayed so long.

We are very quiet. Stanley is yet with us, at work upon the *Grandfathers*.\* Emma appears to be pretty well most of the time;

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\* His nephew, Stanley Kellogg, was preparing the "John White" book.

I think, however, that your presence would be good medicine for her. . .

Tell Mary that I received her kind note, and hoped to be able to answer it; also the splendid letter from *Norman*.<sup>\*</sup> Tell him that he must wait with patience; that I dare not venture to enter upon the work of answering a gentleman of such literary accomplishments until I have had time to brush up my Greek and Latin; but tell him not to wait for me, but to write again when he can find time.

June 29th, 1859.

I have received your affectionate letter.

I need not assure you that I love to write to my absent children, and I love to hear from them very often. I am sometimes inclined to fear that my heart is too much bound up in my dear children. Their happiness is my happiness. I am glad to hear that you are spending your time so pleasantly; indeed, I do not well see how it could be otherwise while visiting among such kind friends.

My particular object in writing to-day is to let you know something about Charley's plans. He expects to leave here for Auburn on Friday: on Tuesday or Wednesday of next week to start, with Georgie, Henry and Agnes Starin, for Albany, where they will meet Nell and Grace; from thence the party will proceed to Boston, perhaps stopping a day or two on the way. They will spend a few days in and about Boston, and then go to Nantucket or some other place or places in that direction. Charley wishes me to say that he wants you to join the party and they will see you safely at Newport on the way home. I expect to go up to Saugerties on Saturday with Nell and Grace, spend the Sabbath there, and then see the girls to Albany and return to the city the latter part of the week. I shall stay here until Charley returns, and the latter part of the month intend to make a visit to our friends in Rockville and Vernon, where I hope to meet you. I spent last Sabbath with your *Dutch* brother and his little "*Vrau*"—a very happy little Dutch family, I assure you, and most pleasantly situated in their little parsonage. *Statie* † went down on Friday to stay until to-day, when their girl was to come. Everything went on in perfect order like old housekeeping. They begin their married and pastoral life under very pleasant auspices. It is my earnest prayer that they may be able to do much good in the field where Providence has placed them.

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<sup>\*</sup> *Aet.* seven.

† An old family servant, who was a member of his household for twenty years.

"The Misses White" had a large basket of beautiful flowers sent to them yesterday from Astoria, with a polite note from Mr. C. W. W—. I ought to have left this bit of news alone for your sisters to communicate; so consider that I have not said anything about it.

July 20th, 1859.

I was glad to learn, by your letter of the 15th, that you had at last reached that charming place you describe in such rapturous terms. I think your poetic friend, Eliza, must have been at your elbow when you wrote.

Emma's budget of letters from Newport received yesterday from you and others were read to the whole family, greatly to the delight of every one. By the way, I believe the doctor was professionally occupied and was not at the first reading, but all the rest were present and most attentive and delighted hearers.

When you gave that glowing description of the "Walker Cottage," etc., I have no doubt you intended it all in kindness, but just imagine how you would feel shut up in a hot and wicked city—for liquor is still sold on Sunday slyly, and will be, I fear, until Mr. Walker returns to aid us. I say, would it not make you feel just as though it was best to be off and take a look at the ocean from that cottage? It would give me great pleasure, my dear daughter, to spend a day or two at Newport, and then escort you on your journey. By the way, Mr. Sheffield is expecting a visit from you before you resume the cares of your family at No. 1, and then Erskine and Lilly wish to show you their little Dutch parsonage—"a little house well filled, a little wife well willed." I expect to spend next Sabbath with Mary. As soon as I can see my way a little more clearly, I will tell you whether I can go to Newport or not.

July 9th, 1860.

MY DEAR JULIA:—I thank you for your kind, affectionate note. You have given such evidence of your love, my dear daughter, all your life, that I need no new assurance of your readiness to make any sacrifice to promote my happiness. I am sure you will believe me when I say that the proposed change in our family has arisen more from a desire to relieve you than from any other cause. You have filled the responsible position in which you have been placed most admirably; not only to my entire satisfaction, but so as to leave nothing wanting. In fact, it has been the most serious objection which dear Anna has made to coming into the family that, after your admir-



able management, her efforts would be a failure. I wish you could have heard the kind words in which she so often spoke of you. And here I will say that she will lean very much upon you, especially at first; I assure her that it will give you the greatest pleasure to do all in your power to aid her.

I have, my dear daughter, a most comforting hope that the proposed arrangement will tend to make a happy family still happier. I long to see you a little more free from care. My happiness is so identified with the happiness of my children that there can be no separation. Mutual, confiding love is absolutely essential to our happiness. I am free to say that I have been guided in my choice in a good degree by the belief that there are few persons who could be found who would be so likely to love and be loved by my dear children as our well known, gentle Anna. The manner in which she has considered this question has greatly endeared her to me.

The following extracts from letters to his elder son are also characteristic and interesting. The first was written while the son was in preparation for college; the others at later periods, while he was pursuing his studies at Yale College, and afterwards in Halle, Germany.

July 31st, 1850.

The recent conversations which I have had with you in reference to future plans have led me to think much upon the subject. You cannot wonder that I feel a deep interest in your welfare and much solicitude that you be prepared for usefulness.

For the last two years you have appeared to wish to have a collegiate education. I have looked with favor upon your plans, and have endeavored to encourage you to pursue your studies with such spirit and assiduity as would place you upon a favorable starting point with your class. I have so fully expressed myself upon this subject that I do not deem it important to say much at this time, except upon one point.

In one of our conversations, you appeared to hesitate somewhat about going on as you have heretofore contemplated, to get a thorough education. Upon this subject I wish to say a word. Nothing can be more undesirable, nothing more fatal to success, than indecision or vacillation. You may not be able at this time to decide as to a profession for life. Neither do I deem it important that you

should feel a strong predilection for any particular occupation. But I do feel it to be vitally important that there should be no doubt or indecision about your studies. Upon this point you must have a fixed purpose, a manly determination to pursue your studies with diligence and earnestness. You can never be prepared for the stern duties of life in any sphere without training—that kind of training which is attended with hard drilling, perseverance, sometimes when nature seems to shrink from the labor. If you pursue your studies with this spirit, you will be in a measure better prepared for a merchant, mechanic or manufacturer. On the other hand, if you are contented to go through your college course with just as little work as may be absolutely requisite, you will not only not be fitted for a literary or professional life, but you will be absolutely unfitted for anything else. Unless you accustom yourself while you are young to hard work, you will almost to a certainty be unsuccessful in life, no matter what may be your calling. . . . A college course may not be lost even should you not conclude to study a profession, but it will be lost unless your aims are high while in college. . . .

You are now of an age which demands decision and reflection. The energies of your faculties must be aroused. Any symptoms of indolence or indecision must be resisted at once. Your Maker has given you talents, and you are required to improve them. In obedience to His commands, which are consistent with the highest degree of happiness in this life to which a mortal can attain, put on your armor, be faithful to yourself, be faithful to your Master, and your reward is certain. May I ask, my dear son, your attentive consideration to these suggestions, which spring spontaneously from the bosom of your most affectionate father.

January 29th, 1853.

The three "learned professions," as they are generally termed—Theology, Law and Medicine—are all honorable, and have their respective attractions. I have placed them in the order in which they stand in my own estimation.

No pursuit of life can be more honorable or important than the first named, but no one should ever enter upon it without the most serious deliberation. While all the various occupations of life have their peculiar responsibilities, there is a sacredness about this above all others. In choosing this profession, there is an open, a public avowal that the great work of the salvation of our fellow-men appears to us so important that we dedicate ourselves to it for life. This and

this only should be the motive. As an occupation, it is most honorable, but it should never be chosen either on this account or simply as a means of acquiring a livelihood. If, however, we have reason to believe that we can enter upon this work with our whole heart, and that we are adapted to it by the talents and gifts which God has bestowed upon us, then the way is clear. There must be satisfactory evidence that we can undertake the solemn duty of a minister of the Gospel with an honest and cordial purpose to devote ourselves to the service of our Master. You know full well that nothing could give your parents more pleasure than to have the way seem clear for you to choose this profession. But we wish by no means to have you make this choice unless you have reason to feel that you are guided in that direction by the hand of Providence.

The profession of the Law is honorable, and the members of this profession fill most of the public offices of the land, but the day is past, at least for the present, when public life, which depends upon popular favor, is entitled to a favorable consideration. True merit and real qualifications are but slightly regarded and stand but little chance in our popular elections. As a means of livelihood, the legal profession is attended with many difficulties. Without more than ordinary talents or extraneous advantages, the toil must be long and arduous before a high stand can be attained, and while there are many lawyers who are bright examples among Christians, yet I do not consider that the pursuits connected with this profession are favorable for the cultivation of simple, unaffected piety.

The Medical profession is honorable, and we find in it many noble, high-minded men, yet it is most toilsome and self-denying, and it presents by no means great attractions in a pecuniary point of view. It is overcrowded, especially in our large cities, and the struggle is long and often for many years doubtful before any considerable success can be attained.

Exclusive of these professions, there are a great variety of occupations, many of them honorable, as well as attractive, and giving fair promise of pecuniary gain, but any remarks upon their comparative advantages are not called for at present. . . .

Now, my son, I have hastily thrown out these few thoughts for your own reflection. I wish you to feel that you must cultivate high and noble purposes; not those which look to great distinction in the eye of the world, but those that aim at honorable employment and a high degree of usefulness. The claims which your heavenly Father has upon your best energies and talents cannot be disregarded. They must be promptly and cheerfully met.

Feel the utmost freedom in opening your whole heart to your parents. You may be assured that we shall be ready to advise with you. Persevere most faithfully in present duty and study the leadings of Providence. Seek evidence from God and you may confidently hope that the path of duty will be made plain to you. .

June 12th, 1858.

I thank you for the frank expression of your feelings and views in regard to future plans. I do not wonder that you are anxious to get to work, especially in a profession where good and true men are so much needed.

I did not intend, in my former letter, to urge you to stay another year, but only to bring the question fairly before you. The full statement of the progress you are making and what you hope to accomplish by next fall leads me to think that you take a proper view of your duty.

The profession which you have chosen is a glorious one. You already know the exalted views which I entertain in regard to it, and my sole desire is that you may continue the work of preparation so long only as will be likely to fit you for the most usefulness in your Master's service.

Your education in the broad and general sense will never be completed. It is one of our privileges in life to work and learn at the same time. High attainments will not alone make a successful or a highly useful man. Unless the heart is enlisted, very little can be done. Some of our most learned men are the least successful. A full appreciation of the importance of the work, a love for it, combined with prudence, perseverance and earnestness, will lead to success.

Of his tender love for the mother of his children, and of his untiring devotion to her during the long years of her invalidism, it is not necessary here to enlarge. His attitude in these regards is sufficiently revealed in the course of the narrative.

X.

DEATH OF MRS. WHITE.

For many years, Mrs. White's health had been frail, and soon after taking possession of the second Gramercy Park home, it became evident that her malady had assumed a different and threatening form. Although rallying from time to time, her gradual decline in strength and vitality was plainly marked.

The long struggle with weakness and suffering, which was sustained with indescribable patience and courage, ended January 5th, 1857.

The memory of this mother is very precious to her children, and, indeed, it may be added, to all who knew her. Her life was as pure and unselfish in its devotion to the interests of others as it is possible for a human life to be.

In a letter written after her death by her brother,\* who stood nearest to her in age, and which is quoted in the beautiful "Memorial" compiled by her eldest daughter, the following true description of her character is given:

"In reflecting upon the past, I have been greatly comforted in the review of a life so continuously devoted to the Master's business, exemplified in never-failing effort in behalf of all with whom she had to do; praying and laboring for their best interests, both for time and eternity—fixed and constant in her affection for her parents, brothers and sisters—faithful and kind to all whose privilege it was to serve her in any capacity—to the poor, a friend and benefactress, whom they will not cease to mourn as they look in vain for a substitute—in a word, possessed of more disinterested benevolence than almost any other with whom I was ever acquainted. She derived her happiness

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\* William E. Dodge.

from the consciousness of the happiness of others, herself as destitute of selfishness as it were possible for a human being to be. Such have been her characteristics from my earliest recollection."

The introductory preface to the "Memorial" above mentioned closes with these words by her husband, referring to the "privilege of ministering to her wants and of sharing her joys and sorrows," which had been accorded him: "Most unmindful must he have been of the precious boon of such a companion had he not esteemed it his greatest privilege to soothe and alleviate the sufferings of one whose whole life was so unselfish, and who, in affliction, was so uncomplaining as to call forth the wonder and admiration of all who knew her."

In closing the "Memorial," her daughter writes:

"Our mother appeared to be endowed with a peculiar power of winning the love and confidence of the young. The almost filial affection which many seemed to entertain for her, and the readiness and frequency with which her counsel was sought and plans were confided to her ear, was a subject of playful remark in her own family. Especially for orphan children were her sympathies called out. There are among these some who never forget her words of counsel and love, written and spoken. . . . None who knew her could be brought into circumstances of trial without discovering where at least one true friend could be found. If prevented by bodily infirmity from administering comfort personally, her pen testified her thoughtfulness and brought consolation from the Holy Word. As well could she enter into the joys of others. Her face was radiant with pleasure when she witnessed the new-found happiness of one or heard that light had been brought out of darkness for another. One writes: 'I have always considered her sympathy the most perfect human sympathy I ever knew.'"

In a letter from Dr. Chauncey Goodrich, of Yale College, to whose friendship previous reference has been made, occur the following passages:

"I am now doubly glad that I had the privilege of an hour of sweet converse with her during my last visit to New York. It was

beautiful to witness her serene quiet, and to hear her tell of that gush of light and joy which came in upon her soul not long before, when she had been for a time overtaken with darkness and fear. It was then only joy and peace, and my heart felt strengthened when she spoke of days and nights made cheerful and happy by the presence of our Lord."

"Call her blessed! Let her children endeavor to be like her—like her in those beautiful traits of character which so endeared her to all her friends, her cheerful piety, her elevated traits, her sweet, childlike submission to the will of God."

A year or two later, upon the occasion of the celebration of the eightieth birthday of his mother-in-law, Mrs. Sarah Cleveland Dodge, Mr. White, being called upon to say a few words of greeting, spoke as follows:

"I had not expected to make any remarks upon this occasion; but I need no urging, for my heart is full. This gathering is one of intense interest. Here we see a venerable lady surrounded by her descendants, and although I am not a descendant, yet she has been to me a very dear mother, and none present, I am sure, feel a deeper or warmer love for her.

"She is the mother of another mother with whom I lived for more than a quarter of a century in the greatest happiness; and to whom I am indebted more than to any other human being; for, from her wise counsels and holy life, I derived daily instruction. Her lovely, unselfish character endeared her to all her friends. She is not here. Her work is done and she has gone to her rest. But here are her children; and I am most happy to embrace this occasion to say that to their beloved mother's teachings and gentle influence they are largely indebted for a measure of happiness which has rarely been exceeded. The instructions received from her parents in the morning of life were imparted to her own children, who, by their filial respect and love, as well as by their rectitude of conduct, have done much to promote my own happiness, and also the happiness of their lamented mother.

"When I look around upon this numerous group of descendants, and know that each one loves and venerates her who this evening occupies the seat of honor, and know, also, that there is not one among them all whose life or conduct is such as to give our aged mother

undue anxiety, I am led to ask—who can doubt that here we see the fruit of the seed sown by pious, exemplary parents, who most faithfully inculcated those great principles of piety and uprightness which lie at the foundation of human happiness and usefulness?

“My dear mother, we owe you a debt of gratitude which no words can adequately express. Although your life has been quiet, and without public observation, yet your pious and gentle influence will be felt by a numerous posterity for many generations. More to be coveted is the place you occupy than the seat of princes or of the honorable of the earth.

“As the scenes of life gradually recede, may you have a brighter, clearer view of that heavenly rest which is prepared for you; and when your work on earth is done, may you hear the sweet, tender accents of your Saviour saying, ‘Well done, good and faithful servant: enter thou into the joy of the Lord.’”



## XI.

## BENEVOLENT ACTIVITIES.

During these years, and thereafter until the close of his active career, Mr. White was deeply interested in many philanthropic and public affairs.

## THE AMERICAN BIBLE SOCIETY.

In 1840, he was elected a member of the Board of Managers of the American Bible Society, and took an active part in its development and work during the rest of his life. From 1865 until his death, he was one of its Vice-Presidents. When the Society removed from its old building in Nassau Street, he was, as we have seen, one of the Building Committee.

His interest in the work of this Society was deep and unflagging, and many hours of his time were given to conferences with the Secretaries in regard to its projects and welfare. In the annual report of 1883, in connection with the record of his death, it is added: "He was a man of rare sagacity, ready in counsel and genial in bearing. He found comfort and strength in the study of the Holy Scriptures, and deemed it his highest honor to be actively identified with the great work of placing them in the hands of his fellow-men."

## THE BOARD OF CHURCH ERECTION.

In 1854, the General Assembly of the branch of the Presbyterian Church then known as the "New School," determined to establish a fund for the purpose of aiding feeble churches, and especially those upon home missionary fields, in the erection of houses of worship.

To this end, it created a Board to be known as "The Board of the Church Erection Fund," and elected directors to secure the fund and to obtain a charter of incorporation. Of this Board, Mr. White was an original member, and with his associates, secured, March 31st, 1855, a charter from the Legislature of the State of New York.

In a short time, a fund of \$100,000, afterwards increased to \$150,000, was raised by subscription, and thereafter this fund was distributed in small loans to needy churches.

Mr. White was a member of the Finance Committee, and took a very active part in the management of this fund and in determining its use. He continued in this position until 1862, when, having removed far uptown, he transferred his membership to a church connected with the other branch of the Presbyterian Church, and, in consequence, resigned from the Board which he had aided to establish.

The work in the origin of which he had taken so much interest and borne so large a part, continued to grow in scope and in importance, until, at the union, in 1870, of the two wings of the Presbyterian Church, the Board was united with the similar Board of the "Old School" branch. The united Board, acting under the charter secured by Mr. White and his associates, still continues its beneficent work, and has in the half century of its existence aided thousands of young churches and distributed nearly three millions of dollars.

Mr. White's elder son has been, since 1886, Corresponding Secretary of this Board.

#### UNION THEOLOGICAL SEMINARY.

Another institution in which Mr. White was deeply interested was the Union Theological Seminary. When it was founded, in 1836, although a young man, he was one of the

subscribers to its funds, and in 1857 he became a director. In association with his fellow-directors, most of whom were also his intimate personal friends, he took an active part in every scheme for enlarging its influence and usefulness. In 1870, he was elected Vice-President of the Board of Directors, and held this position until 1882, when failing health compelled his resignation. The respect and esteem in which he was held by his associates upon the Board are feelingly expressed in the minute placed upon the records of the Board at the time of his death, which will be given later.\*

#### NEW YORK SABBATH COMMITTEE.

The work, however, which perhaps engaged for many years a larger share of his time and means than any other, was in connection with the New York Sabbath Committee. The history of the work and of his relation to it was given at some length in the address at his funeral by the Rev. Wallace W. Atterbury, for many years Secretary of the Committee, and we cannot do better than repeat his words, as follows:

The chief work of Mr. White's life was in connection with the New York Sabbath Committee. As in this service he bore a larger proportionate share than in the others to which I have referred, I may speak of it a little more fully. He brought with him from his early New England home a deep reverence for the Lord's Day, and a profound conviction of the value of its observance to every interest of man and of society. However it may have been with others who have come forth from New England homes, the Sabbath with him was no day of gloom, from the restraints of which he was glad to be emancipated as soon as he became of age to act for himself. On the contrary, he loved the day of the Lord. It was a glad day, yet a holy day, and he sought to honor it in his family and wherever he went for business and pleasure.

At length there came a time when he felt called upon to put

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\* See page 101.

forth more public efforts and to secure some organized co-operation in its behalf. It was in 1857, a time when evil influences were rife in the community. Political power was largely in the hands of men who were using it recklessly for their own selfish ends; a large tide of foreign immigration was pouring in upon us, the dregs of which settled in the city; public Sunday desecration was growing more and more serious; liquor shops flaunted their traffic in defiance of the law; a score of Sunday theatres and similar entertainments of the lowest kind enticed the young of both sexes; newsboys noisily cried their papers on Sunday, from one end of the city to the other; noisy processions, with bands of music, continually disturbed the quiet of families and congregations; drunkenness, disorder and violent crimes on Sunday were increasing, while not a few of the better class of citizens, disheartened by the failure of previous efforts at reform, shrank from any attempt to secure a better state of things.

This state of facts pressed heavily upon the mind of Mr. White, as upon other thoughtful men. Walking one morning to church, with the din of the newsboys' cries and other noises of the street in his ear, he met a prominent lawyer of this city, Mr. Horace Holden, and as they walked along together, he asked, "Cannot something be done to arrest this evil? Is it not time that something was done to give to New York quiet and good order on Sunday?" His friend replied in the affirmative, and it was agreed that they would speak to others, and secure, if possible, a conference of leading citizens with reference to the matter. A call for such a conference, signed by thirty-eight gentlemen of the city, resulted in a largely-attended meeting in the spring of 1857, in the lecture room of Dr. Alexander's church on Fifth Avenue, at which a committee of twenty laymen, belonging to eight different religious denominations, was appointed to take the matter in charge. Mr. White was made the Chairman of this Committee—a position which he held until his death, though the state of his health for the last few years prevented his active service. A noble band of men was associated with him; not to mention the honored names among the living, there were such gentlemen as Horace Holden, James W. Beekman, Frederick G. Foster, David Hoadley, James M. Morrison, Nathan Bishop, Jonathan Sturges; while the Committee was supported by a constituency which embraced a very large number of our leading citizens in all the walks of business, and representing all the religious interests of the city.

Thenceforward Mr. White gave himself to this cause with a zeal and courage, a patience and hopefulness, that never flagged.

Time would fail me to recount, even were this a proper place, what he and those associated with him have accomplished in these subsequent years for the maintenance of law, for the quiet and good order of our city on the Lord's Day, for the securing to all classes their right to enjoy the weekly rest, for the formation of a sound public sentiment, for the diffusion, not only in this community, but throughout the country, of just views as to the grounds and limitations of civil intervention in behalf of the sacred rights of rest and worship. In this, as in other matters of morals, Mr. White was no narrow bigot, no impracticable fanatic. He took broad and just views of things.

As illustrating his methods of influence, we give the following letter to the Rev. A. D. L. Jewett, as one of many written by Mr. White in reply to enquiries addressed to him from different parts of the country by those who sought counsel in connection with the matter of Sabbath observance:

NEW YORK, July 13th, 1858.

"I am much gratified that you are grappling with the great nuisance at your place, and I am much surprised at the facts which you present. Our committee would most cheerfully aid you in any measure within their power, but we have a work on our hands here which is most formidable. Sabbath desecration in this city has so long been unchecked that our attempt to arrest the evil has raised a terrific storm, as you may have seen in the public prints. A request to have the nuisance of news-crying on Sunday abated has brought out the whole Sunday and infidel press upon us. But we have reason to feel encouraged.

"In reference to the evil at your place, you must take hold of it with the determination to abate it if possible. Your legal rights may have been invaded by the course which the railroad has pursued. If so, it would be well to know it. But your main reliance is upon getting up a better public opinion. That is a work of time. Send a circular, an appeal, to every minister and prominent layman on the line of the road, and ask them to co-operate with you. Write a letter stating the facts, and address a copy to each member of the Board of Directors. There are some men upon the Board who would take sides with you. Send a statement of the present condition of things on Sunday in your place to the religious papers. Keep the subject before the public, and keep it before the Managers. I cannot doubt

that perseverance and prudence will do much to relieve you. I return the resolutions, as the papers would be more likely to publish them upon your request than if presented by us, as we have crowded them already with communications, quite as much as is expedient. If they do not insert the resolutions, they will doubtless give a brief statement of facts.

"We shall be at all times glad to aid you if we can do so, and shall hope that your efforts in this great work may be crowned with success."

For a number of years, Mr. White was intimately associated with the Rev. Dr. Philip Schaff, first in connection with the work of the Sabbath Committee, of which Dr. Schaff was from 1866 to 1870 Secretary, and afterwards in their common interest, the one as a director and the other as a professor, in the Union Theological Seminary. The following letter, written at the time of Dr. Schaff's retiracy from the Sabbath Committee, indicates their mutual esteem and affection:

"NEW YORK, June 30th, 1870.

"As Chairman of the Sabbath Committee, I enclose a reply to your letter communicating your resignation as Secretary.

"But what can I say in response to your kind private note? I need no assurance of the sincerity of your expressions of affection. Permit me to say that, while you have greatly overrated my services in the Sabbath cause, you cannot overestimate my esteem and affection for yourself. Any expression of my kindness has fallen short of the impulses of my heart.

"My association with you in defence of the Christian Sabbath has been one of the brightest periods of my life, and I shall esteem it a great privilege to continue associated with you in this or any other cause that will honor our Divine Master."

## XII.

## REMOVAL TO THIRTY-SIXTH STREET.

In the spring of 1859, Mr. White sold his house upon Gramercy Park, and bought a new home upon the south-west corner of Fifth Avenue and Thirty-sixth Street, where he resided until 1870. He soon after transferred his membership from the Mercer Street Church, of which he had been an elder for twenty-five years, to the Brick Church, then lately removed from far downtown to the corner of Fifth Avenue and Twenty-seventh Street.

Although urged to accept the office of elder in this new connection, he declined to do so, taking, however, an active part in the support of the church, and coming into intimate association with the venerable pastor, the Rev. Dr. Gardiner Spring, who frequently turned to him for sympathy and counsel.

In 1860, just before the election of Abraham Lincoln as President, Mr. White, in company with a daughter and a son, and with the husband of the former and the wife of the latter, made a trip through Baltimore and Washington and to Richmond, Virginia. The mutterings of discontent which soon after culminated in the great Civil War were already frequent and ominous, and Mr. White took great interest in observing the temper of the people and the political agitations preceding the fast coming trouble.

In Richmond, the party were present at an auction and witnessed the selling of Negroes upon the block, a scene which the events of the next few years rendered thereafter forever impossible of repetition.

At about this date, a letter was written by him to a lady, whom, as it appears, he had not met since the time when, in his early youth, he lived in Providence. As in it, in answer to a request of his correspondent, he gives some account of his life, it is interesting as the only approach to autobiography which has been found. It is as follows:

NEW YORK, April 30th, 1860.

The receipt of your most welcome and kind letter of the 23d inst. has given me great pleasure.

That brief acquaintance of our early years to which you so kindly allude, I have always considered one of the brightest periods of my life; but I have often feared that I was not only quite lost to your view, but also entirely forgotten. It was not until I met your brother, a few years since, at an anniversary of the American Bible Society, that I learned anything definite in regard to you, except that I had heard that you were pleasantly settled in married life.

About two years since, while on a visit to Boston, I drove out to Cambridge, and called upon your brother, with the hope that I might possibly meet you there. He gave me your address, and, although I have occasionally sent you Sabbath documents, I have not been certain until the receipt of your letter that they reached you.

I will now answer your kind inquiries in regard to my life and family since we closed that brief but delightful acquaintance thirty-five years ago, when we "said good-bye in Providence."

Soon after I left Providence, I came to this city and joined a relative in a wholesale book and paper store, which was continued with success for about ten years. In 1836, the bookselling branch was discontinued, and since that time I have been in more general mercantile business, partly connected with paper manufacturers, and largely engaged in the importing business. I am still in business, although I do not confine myself closely to it. Through the blessing of a kind Providence, I am enabled to devote a good deal of time to works of benevolence, connected with our religious and charitable institutions.

In regard to my family, a little book which I sent by mail yesterday contains a brief but imperfect tribute to a dear departed wife, with whom I lived in the greatest happiness for more than twenty-eight years. She was the mother of ten children. Of these, two died in infancy, and one at the age of twelve years, a child already born into



the kingdom of Christ before her death. Seven, surviving their lamented mother, are all now living, and the enclosed leaf from a book recently printed for our branch of the White family will give you their names and ages.

As you will notice, I have a son and a son-in-law in the ministry, both pleasantly settled and earnestly engaged in their delightful work.

Dr. Lee, the husband of Emma, is the son of Bishop Lee, of Delaware. He is a practicing physician in this city.

My home family consists of Emma and her husband, and my younger three daughters. All my children and my sons and daughters-in-law are professors of religion, and each and every one of them, by their dutiful and exemplary daily life, do all in their power to promote my happiness. As you will see, I have three grandchildren.

I have read your account of your own family with much interest, and am glad to know that you also have so much happiness in your children.

And now, dear madam, I most cordially reciprocate the wish you so kindly express that "we may be permitted to meet again and talk over former days face to face." When you next visit your friends in Massachusetts, come by the way of this city, and I will assure you as cordial a welcome to my home as you could desire. My residence is on the corner of Fifth Avenue and Thirty-sixth Street, and my place of business, 63 Beekman Street.

With my kindest regards to your husband and children, I am, my dear madam,

Very sincerely yours,

NORMAN WHITE.

## XIII.

## SECOND MARRIAGE.

Upon December 6th, 1860, Mr. White married as his second wife, Anna Hale Barnard, the youngest daughter of Frederick J. and Emeline White Barnard, of Albany, New York. She was born in that city, May 11th, 1826. Mrs. White was a granddaughter of Dr. Samuel White, of Hudson, New York, a brother of Daniel White, of Andover, and thus a second cousin of her husband. Upon her father's side she was descended from Joseph Barnard, one of the original settlers of Hudson, coming thither from the island of Nantucket. Through him, she also numbered among her ancestors Thomas Gardner, the first "overseer of the plantation of the Cape Ann Colony," and Thomas Macey, the hero of Whittier's poem of "*The Exiles*," and claimed as ancestress the noted Quakeress-preacher, Mary Coffin Starbuck.

Mrs. White, as a relative, had been a valued friend of her husband's family for several years preceding her marriage.

No second marriage could have been more appropriate or happier in its results, either for the husband or for his family. Mrs. White, who was of a singularly cheerful and serene disposition, became immediately the loved companion of the older children, several of whom were already married, and was as a mother to the younger. She was a woman of more than usual literary and artistic tastes, and her presence was welcomed always with delight in the homes of her husband's married sons and daughters, by whom she was affectionately called "Mama Anna." As the children of the next generation grew up, she was to them always "grandmama;"

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MRS. ANNA BARNARD WHITE.

indeed, the only one that they knew in that relation, for but one of them was old enough to have even the least remembrance of her who really stood in that sacred relationship.

Although never in robust health, Mrs. White entered eagerly and affectionately into all the interests of the family circle of which she and her husband were the beloved centre. As one after another of the daughters married and withdrew from the paternal home, her companionship became increasingly necessary to her husband's comfort and happiness, and her gracious presence doubled the joy of the successive annual family gatherings. She sympathized heartily with her husband in his many official and philanthropic activities, accompanied him in his journeyings; and in the feebleness of his declining years became his most devoted and tender comforter and support.

She was the mother of one child, a son of extraordinary promise, from whom she was called to part within three years after the death of her husband.

These repeated bereavements, which, in the frail condition of her health, her family feared would end her own life, she bore with a Christian resignation and faith unfaltering and indescribably beautiful, never permitting her own abiding sorrow to cast any shadow over the younger lives who claimed her as mother and grandmother.

After the death of her son, and during the remainder of her life, her loneliness was relieved and her home brightened by the presence of her nieces, the Misses Frances Barnard and Anna Barnard Hawley, daughters of a sister no longer living.

She survived her husband nearly twenty years, and died in New York, April 20th, 1903.

## XIV.

## LATER YEARS.

During the ten years succeeding his second marriage, Mr. White, while still continuing in active business, being directly connected with the paper house of White and Sheffield, the type foundry of White & Company, of which there was a branch in Chicago, and with the paper mills at Saugerties of J. B. Sheffield & Company, gave a larger share of time to the various philanthropic interests which have been already mentioned. During these years, his three younger daughters were married, and leaving home, established homes of their own, thus widening the family circle of which he was the centre.

In 1870, he retired from active business, although still retaining an interest in the type foundry and also in a firm of which his second son was the head, engaged in the manufacture of chemicals.

In a sketch of his life, given at about this time in one of the New York journals, a reference is made to the dissolution of the firm of White & Sheffield, after a career of thirty-two years, and it is added: "It may be mentioned as a singular fact that so systematically and prudently was this concern conducted during the whole of its extended history, that in six months after the dissolution of the firm the books were finally closed with everything settled."

In the spring of 1871, Mr. and Mrs. White, accompanied by their son, a lad of eight years, visited England and the Continent, and remained abroad nearly two years. Much of this time was spent upon the Continent, journeying leisurely

through France, Italy and Switzerland, and remaining several months in Dresden.

During this visit, while in London, he addressed, at the request of friends, a large meeting upon the subject of Sabbath observance.

After their return, in the autumn of 1872, the home upon Fifth Avenue having been sold, Mr. and Mrs. White occupied for a while apartments upon Madison Avenue; later a rented house upon Thirty-eighth Street; and finally, in connection with Mr. White's son, Charles, a house upon Lexington Avenue, near Thirty-fifth Street.

Soon after this return from Europe, Mr. White was most unexpectedly again forced into business life. The Mercantile National Bank, with which he had been long connected as a director, had become, through mismanagement, so deeply involved in financial difficulties that it was doubtful whether it could be extricated. Mr. White believed that its credit could be restored, and, under strong pressure from his fellow-directors, accepted the Presidency of the bank, to which they had unanimously elected him. Although in his sixty-ninth year, he was in vigorous health, and seemingly as young as ever, and with characteristic courage and energy he undertook to restore the bank to its previously high position in business circles. As if he were a young man, he was daily in the office from the opening to the close of bank hours. He was entirely successful, and in a few months, largely through his cautious and wise guidance, the institution was on a firmer basis than ever before.

Although making repeated efforts to withdraw from this arduous and laborious position, his resignation was, at the earnest request of the directors, again and again postponed, until a somewhat serious illness in the summer of 1876 warned

him that he was continuing this service at too great a risk to his health and strength. He finally retired in June, 1877, from the office which, entirely contrary to his intention and expectation when he accepted it, he had filled for three years and a half.

After his resignation had been accepted, the directors of the bank, by formal resolutions, expressed their judgment of the services he had rendered the institution, and presented him with a framed copy, elaborately and beautifully engrossed. This testimonial is as follows:

MERCANTILE NATIONAL BANK.

Extract from Minutes of Meeting of Board of Directors,  
Held June 19th, 1877.

WHEREAS, During the crisis of 1873, when this Board was environed with anxiety, one of the oldest and wisest of its Directors,

**Norman White, Esq.**

accepted, at the earnest solicitation of the Board, the Presidency of the Bank, and by his able, honest, courteous and firm management through years of perplexity, has maintained it in its present high standing; and

WHEREAS, Mr. Norman White has presented to the Board his resignation, with the request that the same be accepted; therefore,

*Resolved*, That our retiring President is eminently entitled to the thanks of this Board for his wise administration of the affairs of his office, and that we desire to place upon the minutes our high esteem for the valuable services rendered by him during a period of unusual difficulties, and for his practical good sense, sound judgment and untiring industry, which have



so largely contributed to the successful preservation of this Bank upon a solid basis.

*Resolved*, That we shall hope to retain on our Board of Directors the same wise counsels and warm sympathies which have characterized his long connection with this Institution.

Respectfully submitted,

C. P. BURDETT,

*Chairman.*

*New York, June 18th, 1877.*

With the close of this official relation to the Mercantile Bank, Mr. White's active business life practically ended.

Having never heretofore felt the weight of advancing years, he cheerfully and without any apprehension had undertaken to save the Bank in which he had been so long interested. How well he accomplished his purpose is indicated in the resolutions given above, but the result was disastrous to himself. The severe strain upon his bodily and mental energies at an age when he had every reason to claim an exemption from undue anxiety and long hours of arduous labor, resulted in the serious impairment of his health and strength.

From that period commenced a decline which, though slow, was constantly progressive.

Before many months, he was obliged also to relinquish the responsibilities he had so long sustained in the various boards of management of philanthropic and benevolent interests. During these years of invalidism, he was invariably patient and resigned, and although sometimes disturbed by his enforced retirement, his manner retained to the last the courtesy and quiet dignity which had been its life-long characteristic.

## XV.

## PERSONAL CHARACTERISTICS.

Here perhaps may be appropriately said a few words in regard to Mr. White's personality and the qualities that appeared most noticeable in his character and life.

In person, he was of middle stature, strongly but not heavily built. His hair was brown until silvered by advancing years; his eyes, blue, large and undimmed even in old age. A newspaper portrait, drawn in his later years, describes his appearance in the following words: "Mr. White is a hale and active man for his years, and of about the medium height. His head is large, with regular features. He has a firm intellectual brow, and the whole expression of his face is particularly amiable and benevolent."

In connection with this description, it may be of interest to give an estimate of his character formed from his appearance, by an entire stranger. Upon one occasion, at the playful urgency of members of his family, he permitted an advocate of the so-called science of phrenology to judge of his character by examining the shape of his head. Considering the fact that this pseudo-scientist had no knowledge whom he was examining, the description which he wrote out is, in the judgment of Mr. White's family, remarkably accurate. Doubtless this was a case where the face as well as the head was strongly indicative of character. The chart reads as follows:

"You have a comparatively well balanced body and brain; in other words, a harmonious development. Your brain is rather large and the different vital organs are so harmoniously developed that you are generally able to manufacture sufficient vitality and nourishment to support the brain. You might at times need rest.

"You have a talent for teaching, for extemporaneous speaking, for gathering knowledge, classifying it and expressing it.

"Your power lies in three departments of your organization: self-reliance, independence and governing power. You are adapted to govern others, and, if you are a parent, governing is one of your peculiarities; if you are a teacher, the same is true; if a clergyman, you control the people and lead them; if a lawyer, you are a master of the jury; wherever you are, you exert a controlling influence.

"People ask your advice and accept it, not always because it is wisest, but because you rely on your own judgment and are willing to risk your money, time and raw material on your own judgment, and that begets faith in other people.

"You are not pugnacious, are not inclined to quarrel and disagree; yet much inclined to criticize, and you have the power of criticizing sharply without offending. If you were an editor or lawyer, you would criticize your opponent without losing your own good nature. You can hit the argument without hitting the man.

"You have a narrow, high head: you are not sordid, combative, cruel, sly, deceitful nor grasping in pecuniary affairs. You would use money as a locomotive does the rail, as a means, not an end. You might be an intellectual merchant, but would never go into making money with peculiar relish. You are uncommonly firm, and not being endowed with combativeness or destructiveness, your firmness does not assume a hard, grinding power, but is a staunch, steady, calm manifestation. Self-esteem gives you confidence in yourself. You do not need to be chained to an oak tree for support. You have never felt the need of a protector since you were in your 'teens,' but are well qualified to launch out for yourself, make your own path and acquire an education or a business. You would fight off poverty better if you had more combativeness, but perhaps you make up that lack by staunch unyieldingness and confidence, and in that penetrating far-seeing practical judgment which enables you to find the way out without forcing a passage. Your conscientiousness is very strong. You make a child or a pupil feel that the penalty is deserved, so that he accepts it without rancor or sullenness.

"You have a reverence for superiority rather strongly marked, but your politeness and reverence are not strong enough to destroy your own individuality, and though you may bow in the presence of dignitaries, your head comes back to its erect position. You have a talent for judging character. You never indulge in speculations. You are firmly attached to home and friends."

The above may be termed a very happy guess at character as suggested to a stranger by personal appearance.

More satisfactory is the summing up of his character by one who knew him and esteemed him many years, and who was associated with him in Christian work—an estimate expressed after his death by the Rev. W. Wallace Atterbury. It is as follows:

"Some of the prominent traits of Mr. White's character seem to me to have been such as these:

"1. That mixture of discretion, caution, moderation to which we apply the familiar term *good sense*. He was as far as possible from being a man of extreme views. He looked fairly on both sides of a subject. He avoided impracticable issues. Calm and cool in temperament, he looked well ahead before he acted, and so men learned to trust and follow him as a safe guide.

"2. He was a man of pertinacity (in the better sense of that term), of a quiet hopeful courage, which led him to persevere in any purpose which he thought right and wise. He was never disturbed by temporary defeat, but if compelled to abandon for a time a measure which seemed right, he would patiently wait until in the good providence of God, in which he had unbounded faith, the way should be open for renewed efforts.

"3. He had rare tact in dealing with men. He gave due weight to the opinions of others, and respectfully listened to what the least in any circle of counsellors might have to offer. He had a rare insight into character, detecting men's faults and weaknesses; but he made the most and best of every man. He was of unfailing courtesy; he had that instinctive delicacy of feeling which is not inconsiderate even of trifles in intercourse with others. In other words, he was a Christian gentleman.

"As a result of these qualities, he was pre-eminent as a *pacificator*. He harmonized diversities of temper and opinion, allayed irritations, induced mutual concessions, persuaded men to look on the things of others as well as on their own. I could, had I time, give some very striking instances of the good thus accomplished. Every one who has been at all closely associated with him, will recognize this feature in his character and influence.

"And further, as a result of these qualities, he had the faculty of setting others to work, of getting work out of others. How often,

in meetings of committee or board, has he as chairman designated one and another to this or that work, which surely had been declined had another than he made the suggestion. And yet at his hand the appointment would be accepted and the duty performed, and, when done, due credit was sure to be given.

“In proof of all this, witness the loyal attachment with which some of the best men of this city for a quarter of a century co-operated with him in a cause by no means popular, and which sometimes brought more reproaches than praises on those who upheld it.”

The characteristics of his religious life have been already sufficiently indicated. In the addresses delivered at his funeral they will be found clearly portrayed.

## XVI.

## DEATH AND FUNERAL SERVICES.

Mr. White's life was prolonged until June 13th, 1883, when, at New Rochelle, New York, where, with his family, he was spending the summer, he quietly passed away, having nearly completed his seventy-eighth year.

Funeral services were held June 15th, in the Church of the Covenant, upon the corner of Park Avenue and Thirty-fifth Street, the Brick Presbyterian Church, of which he was a member, being closed for repairs.

The Rev. Drs. Henry van Dyke and Marvin R. Vincent conducted the services, and addresses were made by the Rev. Drs. W. G. T. Shedd, James O. Murray and W. Wallace Atterbury, the two former having been in previous years Mr. White's pastors, and the latter long associated with him upon the Sabbath Committee.

Upon the next day, the mortal remains were interred in the family vault at Greenwood, from which, however, they were afterwards removed to a plot in Woodlawn, where, surrounded by the dust of many members of his family, they finally rest.

## ADDRESSES.

## THE REV. DR. W. G. T. SHEDD, OF UNION THEOLOGICAL SEMINARY.

My first acquaintance with our departed friend was made when I came to this city to be the colleague of the late Dr. Spring, with whose congregation he was connected.

It became necessary to fill up the Session of the Brick Church, and Mr. White was elected to one of the vacancies. I informed him

of his election, and expressed the hope of all concerned that he would accept it. He declined, and gave as the reason that the office of elder demanded a faithful and laborious service, and at his time of life, with his existing duties in other directions, he could not perform such a service.

This was the key to his character. Whatever he undertook to do, he did with thoroughness, and what he could not do in this style he declined to do at all.

It was for this reason that Mr. White was one of the most useful citizens which this city has ever seen. Entering the Christian Church in early manhood, he began the work of beneficence at the very first. Not only did he discharge the more common and private duties of a church member, but he formed plans for improving his fellow-men. For many years he was the life and soul of the Sabbath cause. The good order of a large town is greatly dependent upon the right observance of the fourth commandment. That union of boldness and prudence which marked Mr. White's management of this difficult subject contributed greatly to the peace and prosperity of New York for many years. No one has risen to make his place good in this respect, and his decease will be greatly felt in the days to come by all of his co-laborers in this cause.

Mr. White was a leading mind in the management of the Bible Society, and in devising measures for extending its means of supplying the Scriptures to the whole world. Foreign and home missions found in him a firm and steady supporter. The education of a ministry for the Church lay near to his heart. For twenty-six years he was a director in Union Theological Seminary, and for twelve years the Vice-President of its Board. That institution is greatly indebted for its present prosperity and influence to the wisdom and fidelity of Mr. White.

As I have said, the secret of our friend's usefulness was in his thoroughness. What he did, he did with his might. Yet since his energy was always guided by sagacity, no good cause ever suffered from an undue or an unwise zeal. No man's counsel was more trusted in difficult emergencies. If the Roman proverb, "*Nullum numen abest si sit prudentia*," be true, then all the divinities were present when Norman White was a counsellor.

The religious character of Mr. White was a marked one. He was a "man of God." This phrase, which signifies uncommon spirituality in a Christian, was truly applicable to our departed friend. He walked with God. "Thou God seest me," was in his mind

perpetually. Though he was an able and successful man of business, and during all his life the manager of large pecuniary interests, yet during all his life the next world and the judgment seat of God were never lost sight of, but were subjects of sober, calm reflection. This produced great evenness and tranquility of spirit, great consistency and uniformity of Christian walk and conversation. He cultivated this godliness and spirituality by much study of the Scriptures and unceasing prayer. He did not allow the multitude of books which has deluged the Church to divert him from the fountain of true religious knowledge. To the very last, the Bible and the preaching of the Sabbath and the sanctuary were the principal subjects upon which he expended the best of his mental power.

As the years passed, and old age came on, these characteristics grew stronger, clearer and purer. No one who saw him, and conversed with him, had any doubt that he was a man of God—that he “desired a country, even a heavenly,” as did the Old Testament saints. And no one that knew him here upon earth doubts that he is now holy and blessed with his God and Saviour for evermore.

THE REV. DR. JAMES O. MURRAY, OF PRINCETON UNIVERSITY.

In view of the repeated losses which the Church of Christ in this city has lately suffered, it is the instinctive outcry of poor humanity: “Help, Lord, for the godly ceaseth, for the faithful fail from among the children of men.” So doubtless the early Church prayed on the graves of apostles, and the later Church on the ashes of martyrs and confessors. But we should not forget that every true Christian life reproduces itself in various forms and spheres: sometimes in children, sometimes in other Christian lives moulded by its example, and again in the growing life of the Church as the Body of Christ.

So for nearly sixty years the Christian life of our departed brother has been diffusing its power—in his home, in his church, in this city of his labors, and his life. He came to the city long years since, a Christian young man. As did many young men of that day from New England, he found his way first to the old Brick Church on Beekman Street, under the care of Dr. Spring, for whose ministry he had always the utmost veneration. And though he found a permanent church connection elsewhere, yet in his later years he returned to the Brick Church and died in its communion.

On coming to this city as associate pastor with Dr. Spring, in 1865, I found Mr. Norman White among its members. He gave me



the heartiest of welcomes, and no pastor ever had a more faithful and devoted parishioner.

I shall attempt nothing like an elaborate analysis of Mr. White's character as a Christian man; but there are one or two striking traits on which at this time emphasis may be laid.

That character was largely formed under the influence of the revivals which then stirred so deeply many of our churches. Whatever is to be said of revivalism as a sound method of church growth, this must in truth be said, that it meant to set Christian people at work. The influence of it on Mr. White was of this type. He was the working Christian from first to last in his long career. What drew my attention to him at once was his very high ground, taken as to the relative responsibility of pastor and people. He repudiated utterly the modern notion that it is the preacher's sole responsibility to fill the pews. He held that the people have much work to do in the matter of securing and holding a congregation. Every pastor who has ever had him for a parishioner knows how earnestly he labored to propagate this view, and to secure for the pastor a working church.

There was an element in his Christian life which always struck me for its worth and beauty. It was the simplicity of his faith in Christ. His Christian life was all crystallized about the life of Christ; not around any system of doctrine, nor any church forms. His prayers, his addresses at evening social worship, all brought this out. It gave tenderness to his tones and warmth to his emotions. There seemed to be ever the living fruit of a personal communion between him and his Redeemer, and those church services always profited and pleased him most which were in accord with his feeling and thought about a present and living Saviour.

Though a man of some reading, especially in religious literature, I never heard from him anything like a statement of any peculiar theological belief; but I have often in a prayer meeting heard him speak of Jesus as if He were a daily companion and intimate friend.

As to Mr. White's success in the wider fields of the Bible Society and the Sabbath Committee, there are others to speak. The secret of that success was threefold. His great patience never discouraged because fruits were not immediate. Beyond most men I have known, he had learned "to labor and to wait."

Then his great wisdom, that sagacity which saw so clearly and so quickly the right means to the best ends. He was among the best of counsellors by reason of this trait. And as crowning the rest, his calm courage. He was never hurried into rashness. He was never

frightened by opposition. The whole make-up of his Christian activity shows the presence of these three fine elements: patience, sagacity and courage.

Of his home, where for so long he was the happy and beloved husband and father, it is not for me in this hour to speak. It is a sacred privacy I would not unveil; but those who, in the days when his intellect had no cloud upon it, shared his hospitality, will delight to recall his genial manner, his hearty enjoyment of bright sayings, and his generous bearing towards all the inmates of his home.

THE REV. DR. W. WALLACE ATTERBURY, SECRETARY OF THE  
SABBATH COMMITTEE.

[*The portion of Dr. Atterbury's address relating to Mr. White's connection with the Sabbath Committee has been quoted upon a previous page.*]

Fifty-seven years ago, Norman White, then a young man of twenty-one, came from Connecticut to this city, as many another has done, to seek, rather than to make, his fortune. The future was all before him, but any one who knew the man, as he then was, could have had little difficulty in forecasting that future, for even then his character was fixed. He had made up his mind as to the principles that were to govern him. He had laid the lines along which his future life, with the blessing of God, was to run.

One of these principles was to do what he could, as he went along, for the good of his fellow-men. Some men (and good men, too, after a certain sort) have said, on thus setting out in life: "*My first business* is to make money. By-and-by, when this is accomplished, will be the time to think about others, and to set myself to some serious effort in their behalf." Mr. White judged differently. He was diligent, methodical in business. He meant to succeed as a business man; but he meant to do and to be more than this. He brought his religion with him. Five years before he had professed his faith in Christ, and had devoted himself to Christ's cause. And so, while "*not slothful in business,*" it was his purpose at the same time to "*serve the Lord.*"

And now, in looking back over this life of more than half a century in this busy city, amid all its ambitions, competitions and distractions, it is wonderful to see how this purpose was carried out, and how much, while successfully pursuing his business and achieving

an honored place among the business men of this city, he was able to do in the way of personal work for Christ and his fellow-men.

Let me briefly refer to two of the departments of Christian service with which Mr. White was prominently connected.

Soon after coming to the city, he connected himself with the Young Men's Bible Society (now the New York Bible Society), and when twenty-eight years of age—just fifty years ago—was made its President, having for his immediate predecessors and successors in this office such men as O. E. Cobb, Alfred Edwards, F. S. Winston, John Slosson, A. R. Walsh, etc., then young business men like himself. On reaching the limit of age prescribed by the constitution of the Young Men's Society, he was elected in 1840 a manager of the American Bible Society, and in 1865 one of its Vice-Presidents. His deep interest in the work of the Society, his fidelity and practical sagacity, placed him at once among the most useful and influential in the administration of its affairs. On the determination of the Society to remove from its old quarters in Nassau Street, Mr. White was one of a committee to whom was entrusted the responsible duty of selecting a new site, and it may be said that to him, as much as to any other, is due the selection of the locality now occupied by the Society. The wisdom of his counsel, the kindness of his manner, his sincere and ready sympathy, made his frequent visits to the Bible House especially welcome to all the officers.

*[Here followed the reference to the Sabbath Committee.]*

Of Mr. White's religious character I leave it to others to speak. May I bear only this testimony. He had the natural New England reserve with reference to personal religious experience. He was not at all effusive on religious themes. There was an utter absence of cant in his conversations on religious topics. Yet no one could know him at all intimately without being impressed with the high moral tone of the man. He was a thorough Puritan in his habitual unflinching adherence to duty, and yet there was no painful or uncomfortable or even self-complacent consciousness of self-sacrifice therein. He had as free and cheerful spirit in his religion as I have known in any man. He had a profound trust in God, and an abiding devotion to the cause of Christ. And withal, after some years of acquaintance growing more and more intimate, there appeared an underflow of tender religious feeling which at first surprised me, but of which I saw more and more thenceforward to the end.

I have spoken longer than I had intended. I will not venture to obtrude on your attention the memories of my own relations with this dear man of God. For all the years of my close connection with him, I cannot recall a word or act which lowered my respect for him as a man, or impaired my attachment to him as a friend. How strange the Providence which laid him aside from his work at a time when such men as he are sorely needed! How much we have missed him during these months of failing health! How much we shall miss him now that his name must be taken from the roll, and we must turn to others for that counsel and sympathy which for so long a time have been given by him! But this is but the earthward side of this Providence. What an awakening must that have been when that intellectual vision, which during these months past has been closing to the things of earth, two days ago was opened to the light of heaven!

Doubtless in all our thoughts this afternoon there is associated the memory of that other dear and honored servant\* of God whose funeral we attended a few months since (it seems but a few days) in this place. Brothers by the strongest of bonds, their lives ran along through all these years in parallel and often in converging lines. How often has each spoken to me of the other, and told of their early associations and attachments, of their homes for many years side by side, of the loving appreciation with which each regarded what the other was permitted to do for his Lord. So as they have both now gone from us, with but a little interval between, may we not comfort our hearts with what one has told us, who, next to St. John at Patmos, has seen most clearly what our eyes long to see? "Now I saw in my dream that these two men went in at the gate; and, lo! as they entered they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them—the harps to praise withal, and the crowns in the token of honor. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, 'Enter ye into the joy of your Lord.' I also heard the men themselves that they sang with a loud voice, saying, 'Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb,

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\* William E. Dodge, a brother-in-law of Mr. Whitc. These brothers-in-law were through life as intimate as if brothers by birth. It presents a singular series of coincidences that they were born in the same year, married in the same year, their children were in number the same, they died in the same year, and their widows, surviving their husbands twenty years, also died in the same year.

for ever and ever.' Now just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun, the streets also were paved with gold; and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates. Which when I had seen, I wished myself among them."

## XVII.

## RESOLUTIONS, TRIBUTES AND LETTERS.

## FROM THE RECORDS OF THE NEW YORK SABBATH COMMITTEE.

*Death of Mr. Norman White.*

Just at the close of this period of its history, the Committee has been called to part with one who more than any other was instrumental in its organization, and who, during all these years, was its presiding officer. Mr. White, while active in many spheres of Christian and benevolent effort, was especially identified with the work of the Committee. For such service, he possessed rare qualifications. He was a man of strong and intelligent convictions, of hopeful courage, of excellent judgment, and of conciliatory manners. To his fidelity and sagacity the success of the Committee in the past is largely due. The following action was taken on occasion of his decease:

"The members of the New York Sabbath Committee record with profound sorrow their sense of loss in the death of their loved and honored Chairman, Mr. Norman White. Chief among the founders of the Committee, and from the beginning until laid aside by sickness its presiding officer, with rare wisdom he guided its counsels, and with unwearied zeal gave to its work his time, his care, his means. We would bow submissively to the Divine Providence whose ways are always wise and good, while we rejoice in the assurance that our friend and brother has entered into the Sabbath-rest which remaineth for the people of God."

## AMERICAN BIBLE SOCIETY.

We record, with submission to the Divine will, the death, on the 13th of June last, of our honored and beloved associate, Mr. Norman White. He was elected in 1840 a Manager of the American Bible Society, and in 1865 one of its Vice-Presidents. During the more than forty years of his official connection with the Society, he bore a prominent and responsible part in its administration. He was one of the committee to whom, on the determination of the Society to remove from its former quarters, the selection of a new site and the erection of a new building were entrusted; and to him, as much

as to any other, is due the successful completion of an enterprise fraught with results of far-reaching value to the interests of the Society. He served also on other important committees, and in later years was often called on to preside over the meetings of the Board. He discharged every duty with eminent fidelity. He was a man of rare sagacity, wise and ready in counsel, courteous in manner. He took broad and intelligent views, and devised liberal things. He made the Word of God the man of his daily counsel, and deemed it his highest honor to bear a part in putting God's Word into the hands of his fellow-men.

The Managers of the Society extend their hearty sympathy to the family of Mr. White, and unite with them in praising God for what His grace enabled His servant to be and to do for the honor of His name.

Ordered, That a copy of this Minute be sent to the family of Mr. White, and that it be printed in the Record.

#### UNION THEOLOGICAL SEMINARY.

WHEREAS, God, in His wise and holy providence, has removed by death

### **Mr. Norman White,**

a member of this Board, the Directors would place upon their records an expression of their high respect for his character and services, and of their deep sense of loss at his decease.

Mr. White was for twenty-six years a Director of Union Seminary, and for twelve years the Vice-President of the Board. During this long period, which covers more than half of the existence of the Institution up to this date, and includes some of the most important measures in its management, he was distinguished for devotion to its interests. He spared neither time, nor labor, nor self-sacrifice, in promoting its usefulness. While energetic in action, he was eminently sagacious in council. In difficult emergencies, his advice was always sought and had great weight. The professors of the Seminary ever found in him a faithful friend, and his interest in the students was truly paternal, and often expressed in deeds of kindness.

Of Mr. White's labors and influence in other connections, this is not the time to speak at length. But it may be said with perfect truth that both in the Church and in society he was characterized by

the same union of boldness and wisdom. He was prompt in every good cause, and during his long Christian life was one of the most useful and influential Christian laymen which this city has produced.

While giving this expression to their own sorrow, this Board of Directors remembers the great affliction that has befallen the family of their deceased fellow-director, and tenders to them their sincere sympathy and condolence.

E. M. KINGSLEY,  
*Secretary.*

CHARLES BUTLER,  
*President.*

#### FROM THE NEW YORK OBSERVER.

In the late Norman White, Esq., whose death occurred June 13th, in the seventy-eighth year of his age, the Church and the community lose one of the purest and most useful members. During the last few years his health has been so feeble that he has been largely withdrawn from those fields of Christian activity where he has accomplished so much for God and his fellow-men. But in his day of health and strength he was a man of singular wisdom, discretion, quiet devotion to duty, and efficient usefulness. In the Church he was one of the most able and consistent and active Christians. He was one of the original members and first elders of the Mercer Street church, and for twenty-five years was there unceasingly active in Christian work. His conception of the duty of an elder was very high, and he was as prompt to visit the sick and dying, to seek out cases of religious interest in the congregation, and to second every plan of the pastor, as if he had been his assistant.

In 1860 he united with the Brick Church, where, although declining the position of ruling elder, he continued his Christian activity, until laid aside by enfeebled health. He was for more than twenty years a director of the Union Theological Seminary, and for several years preceding his retirement Vice-President of the Board. As a Manager and Vice-President of the American Bible Society, he devised and promoted most important measures for the spread of the Holy Scriptures in our own and in foreign lands. He was Chairman and the wise leader of the Sabbath Committee, and to his prudence and fidelity is largely due the success of that important organization. So great was the confidence reposed in his sagacity, judgment and integrity, that he was burdened with trusts, all of which he discharged with ability and without reproach.



FROM THE NEW YORK EVANGELIST.

The death of Norman White last week removed another gracious face and courtly figure from the front rank of men widely known and beloved in our city for their abundant philanthropy and life-long good works.

In all departments of Christian work, Mr. White took the deepest interest, giving time and effort without stint. He was his pastor's right hand man, visiting the sick, conversing with enquirers, conducting a ladies' Bible class, and punctual at all meetings of the church and Session.

THE REV. DR. ROSWELL D. HITCHCOCK, PRESIDENT OF  
UNION THEOLOGICAL SEMINARY.

Your letter painfully surprises me. My remembrance of your honored father will always be very precious. He was so uniformly true and gracious. You have every possible comfort in this bereavement; and yet it *is* bereavement. He will not return to you. Years hence from time to time you will feel it more and more.

FREDERICK G. BURNHAM, ESQ.

I heard of the death of your honored father yesterday, through the public prints. The passing away of one and another of the friends of my childhood admonishes me that I, too, have crossed the line that marks middle life.

Now that your father has left you, you will have a rich legacy of precious remembrance of his fruitful life. I mourn with you all, for I looked upon your father as one of my old friends.

THE REV. DR. CHARLES S. HARROWER.

Let me only say to you how truly I have honored your noble father, and how rich I think you in the treasures of his worth and work. What a world where such men live on at their best forever! That thought makes earth look almost poor, rich as it is in good men. God bless you.

## THE REV. DR. T. RALSTON SMITH.

It was with no ordinary depth of feeling that I learned of the death of your beloved father and my revered friend.

Had I known only his beautiful reputation, that would have commanded my admiration and respect. But as you well remember, I enjoyed peculiar advantages for a more intimate acquaintance with those qualities both of head and heart which won him the place he filled so honorably among the ranks of our best men.

He used often to come into my office in the Bible House, and talk to me as he might talk to a son; and it is no wonder that I came to regard him with an affection which has continued unbroken and fresh to the last.

If I might name three things which, in my estimation, distinctly marked him, they would be these: a piety without ostentation, a courtly dignity combined with a real gentleness, and a wise deliberation in counsel and service. The removal of such a man is an immense loss to society and the Church. The institution he loved so dearly, the Bible Society, is especially bereaved in the loss of one of its truest representatives and most efficient managers.

May the lustre of his example long shine and the power of his beneficent influence long continue to be felt!

To you and to all the members of his afflicted family I desire to express my tenderest sympathy. May precious memories solace you, and God's rich and effectual consolations abound to you! My message and prayer are from my inmost heart.

## THE REV. DR. W. G. T. SHEDD.

You could not wish him back from that pure and blessed world and the gracious Redeemer to whom he has gone. Few are better prepared for the endless state of existence than he. His citizenship has been in heaven during a long and consistent Christian life here on earth. The blessed Comforter will undoubtedly be with you all in your hour of bereavement.

## THE REV. DR. PHILIP SCHAFF.\*

During the four years of my connection with this noble Committee [the New York Sabbath Committee], which is composed

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\* From "Biographical Sketches," appended to the History of Union Theological Seminary, by Rev. George L. Prentiss, D. D., 1889.

of Christian laymen of various denominations, I saw him almost every day at the office in the Bible House. He was no mere figure-head, but the most active member of the Committee, and did more for the cause of Sabbath observance than any other man in this country. He was constantly devising schemes for extending the usefulness of the Committee. The best reform measures which it carried out were chiefly due to his indomitable energy and practical wisdom. Such are: the prohibition of news crying, noisy processions, theatrical performances, and the liquor traffic on Sundays. He watched over the execution of Sunday laws. He was in frequent communication with the Police Department, with the editors of the leading city papers, and with the Legislature at Albany, to secure their co-operation in the interest of public order and quiet on the day of civil and religious rest. He had an eye on the German population, arranged, with the aid of the leading ministers, several effective German mass meetings in Cooper Institute for the promotion of Sunday observance, and made me preach in nearly every German pulpit in New York and Brooklyn on the Sabbath question.

If funds for special expenses were needed, he himself collected the greater part from a few of his friends. He did all this in a quiet, modest way. He never put his name in front if he could help it.

Everybody had unbounded confidence in his integrity, distinctness and sound judgment. His judiciousness was almost proverbial. He was a perfect Christian gentleman, a liberal philanthropist, and one of the most useful laymen of his day. He was wholly devoted to the Church, the Bible and the Sabbath, which he justly regarded as the three chief pillars of American Christianity and civilization.

With these tributes we may close the record. Upon his monument in the family burial plot at Woodlawn, inscribed in the granite, is the text:

AFTER HE HAD SERVED HIS OWN GENERATION BY THE WILL OF  
GOD, HE FELL ON SLEEP.

And these words may well sum up the meaning and outcome of a life which, while never ambitious to attract the public eye, was from youth to old age singularly faithful, useful and fruitful.



# Descendants of Norman White

## HERITAGE.

Father, who left me long ago,  
My soul is kin unto your own;  
The dreams and strivings of my days,  
Those you have known.

My very turn and trick of phrase  
Is borne unknowing in my blood;  
My tiny boats ride down some deep  
Ancestral flood.

There was a man who loved the right,  
And fought God's battle with a sword;  
What merit mine if in the strife,  
I serve my Lord?

My soul plants footsteps in their own,  
And they were brave of heart and high!  
Father, is aught of worthiness?  
It is not I!

—*Mrs. Grace Duffield Goodwin.*







FRANCES STANLEY WHITE.

From a miniature on ivory painted after her death.



## Descendants of Norman White.

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The children of Norman White were eleven in number, ten by his first wife, Mary Abiah Dodge, and one by his second wife, Anna Hale Barnard. In the order of their ages, they were as follows: Mary Stuart, Frances Stanley, Erskine Norman, Charles Trumbull, Emma Hale, Julia Cleveland, Norman, William Stuart, Helen Clement, Grace Stanley and Frederick Barnard.

Two died in infancy, and one in early childhood, namely, *Norman*, the seventh child and third son, was born February 26th, 1840, and died May 15th, 1840.

*William Stuart*, the eighth child and fourth son, was born March 8th, 1841, and died June 26th, 1842.

*Frances Stanley*, the second daughter, was born May 23d, 1831, and died in her thirteenth year, February 29th, 1844.

She was a singularly lovely and winning child, with hazel eyes and golden hair. In consequence of an accident, by which she was seriously injured, she was for a year or two preceding her death in delicate health, and at times a great sufferer, but she bore this trial with a patience marked and beautiful.

After her death, her mother writes of her as follows:

"Dear Fanny was given to God in her infancy, and we have never had one desire to recall the gift. Upon the day previous to her death, she told me that she was engaged in thinking upon many precious passages of Scripture, as 'The Lord is my Shepherd,' etc. About one year since, she expressed a hope that she had given her heart to her Saviour, and from that time her life has been as consistent as that of any mature Christian. Her patience and submission during her illness have been remarkable."

Of the children who reached maturity, the following is the record. The names are given in the order of age, and in each case in the same connection is continued the family history, with the names of grand-children and great-grand-children. Unmarried descendants are generally named only in connection with their parents, but heads of families and adult male descendants appear in separate paragraphs.

### I. MARY STUART WHITE.

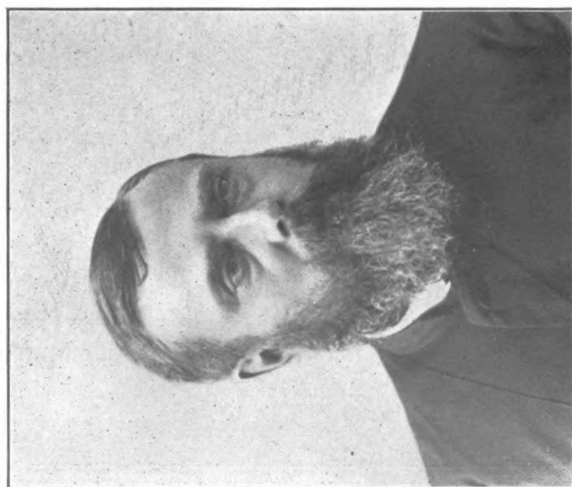
*Mary Stuart*, eldest child of Norman and Mary Abiah (Dodge) White, was born in New York, August 31st, 1829. She married, November 14th, 1849, the Rev. Matson Meier-Smith. He was the son of Dr. Albert Smith, of New Rochelle, N. Y., and was born in New York, April 4th, 1826.

His first paternal ancestor of whom there is record was Richard Smith, who settled in Lyme, Connecticut, in 1652. Joseph, the fifth in succession, married Mary Matson, of Lyme, and his son, Dr. Matson Smith, removed to New Rochelle, New York, about the year 1788, and became a distinguished physician, practicing in that place until his death, March 17th, 1845. He married Sarah Mather, and was the father of Dr. Albert Smith, also prominent as a physician in New York City.

Dr. Meier-Smith, through his great-grandmother, Mary Matson, whose name he bore, was descended from the well known Matson family of Connecticut, and through his grandmother, Sarah Mather, from the Rev. Richard Mather, the founder of the "Mather Dynasty" of New England, and father of Increase Mather and grandfather of Cotton Mather.

Dr. Meier-Smith's maternal ancestry was purely German. His mother was Emily Maria, daughter of Caspar





1880.

MR. AND MRS. MATSON MEIER-SMITH.



1880.

Meier, who was born in Bremen, and coming to New York in 1800, founded the mercantile house now known as Oelrichs & Co.

From his mother was thus derived Dr. Meier-Smith's second Christian name, used in all his later years as a prefix to his surname.

Through his mother he was descended from Rev. John Christopher Kunze, D. D., her grandfather; Rev. Henry Melchior Muhlenberg, D. D., her great-grandfather, and Conrad Weiser, her great-great-grandfather.

*Dr. Kunze* was a German Lutheran clergyman, who was sent from Germany to Philadelphia in 1770, and who became the pastor of two Lutheran churches in that city. He was also a professor in the University of Pennsylvania. He was called, in 1784, to New York, to take charge of the German churches in that city. He also became the professor of German and Oriental Languages in King's College (now Columbia University), and one of its trustees. He was one of the founders of the University of the State of New York, of which he became a regent. In 1789 he was appointed German Interpreter of the Congress of the United States. He was one of the most learned men of his time, and the leading Oriental scholar in America.

*Rev. Dr. Henry Melchior Muhlenberg* came to this country from Germany in 1742, and became the patriarch of the Lutheran churches in America. He was a man of great learning and ability. He was the father of Major-General Muhlenberg, a distinguished officer in the Revolution, and of Frederick Augustus Muhlenberg, the Speaker of the First, Second and Third Congresses. Both of these sons were also Lutheran ministers. Dr. Muhlenberg married the daughter of Conrad Weiser.

*Conrad Weiser* was a well known Indian Agent and Interpreter in colonial days, whose services of mediation between the government and the Indians were of great value to the country.

Dr. Meier-Smith graduated at Columbia College in 1843, and at Union Theological Seminary in 1847, and was ordained as a Presbyterian minister on the 23d of October, 1849, by the Presbytery of Geneva, and installed pastor of the Presbyterian Church in Ovid, New York. A month later he was married.

The severe climate of Central New York affecting the health of both Mr. and Mrs. Meier-Smith, they returned the next autumn to New York.

After supplying for several months the pulpit of the Sixth Street Presbyterian Church, in New York, Dr. Meier-Smith in 1851 accepted the pastorate of the Harvard Congregational Church, in Brookline, Massachusetts, where he remained for the next seven years.

In January, 1859, he was installed as pastor of the First Congregational Church, in Bridgeport, Connecticut.

In 1863, he received the degree of Doctor of Sacred Theology (S. T. D.) from his Alma Mater.

Three years later, his convictions led him to enter the Protestant Episcopal Church, and he was ordained first as deacon and then as presbyter, on March 6th and April 20th, 1866, respectively. Almost immediately he was invited to the rectorship of Trinity Church, Newark, New Jersey, where he remained in active service for the next five years.

In the summer of 1871, accompanied by his family, he visited Europe. Upon his return, and after a temporary charge in Philadelphia, he became rector of St. John's Church, in Hartford, Connecticut, and there remained until the close

of 1875, when he was elected to the Chair of Homiletics and Pastoral Care in the Divinity School of the Protestant Episcopal Church in Philadelphia. Here he remained in active service until his death, upon March 26th, 1887.

His character, which endeared him to all who knew him, is well described by the Right Rev. William Bacon Stevens, D. D., Bishop at that time of Pennsylvania, in his address at the Diocesan Convention, May 3d, 1887.

"Dr. Meier-Smith was a man of much loveliness of personal character, genial, sympathetic, tender, yet always manly and upright. His scholarly abilities were large and well cultivated. His pastoral work was ever regarded as very acceptable to all classes in his several congregations; his sermons were carefully prepared, and were often of marked power; his home life was beautifully tender and sunshiny, and his Christian bearing as a man, as a clergyman, and as a professor very distinctive and true. He might almost be said to have died in the harness, for the Sunday before his death he preached in the Church of the Incarnation; and that very night he was taken ill, and before the next Lord's day dawned he was called to be forever with the Lord. It seemed almost something more than a coincidence, and more like one of those unconscious prophetic utterances, spoken under impulses which we cannot describe, and pointing to a future still behind the veil, that the last words of his last sermon in the last week he lived should be these:

*"To-day the warfare of the cross! To-morrow the crown!  
Righteousness, peace and joy for evermore!"*

After her husband's death, Mrs. Meier-Smith removed to Rye, New York, where she built a home and resided for several years. In 1896, she came, with her family, to New York, where she died, February 27th, 1899.

She was a woman of more than usual intellectual vigor and culture, of independent and decided views, fond of study and reading. She was thus specially fitted to enter with the deepest interest into the cares and joys of her husband's professional life. She was his sympathetic confidante and his

wise adviser, and in every way a true helpmate to him in his sacred office.

Soon after her mother's death, in 1857, she prepared a memorial, which presented most accurately and beautifully the life and character of that beloved parent. This little volume is cherished by all the descendants of Mrs. Norman White, as a just and fitting expression of the love and honor in which she was held by all her children, in whose behalf the eldest daughter rendered this sacred service.

After the death of her husband, Mrs. Meier-Smith wrote and printed for his family and friends a book, entitled, "*Matson Meier-Smith: Memories of His Life and Work*," which is a model of what such a biography of a near relative should be.

Although an invalid during the later years of her life, she maintained a deep and affectionate interest in all that concerned her brothers and sisters and their respective families, and to this interest she gave constant expression in kindly words and remembrances, which endeared her continuously to the constantly widening circle of her kindred.

#### CHILDREN OF MATSON AND MARY STUART MEIER-SMITH.

1. *Norman White*, son of Matson and Mary Stuart Meier-Smith, was born in New York City, October 29th, 1850. Owing to ill health, caused by overwork while preparing for college, he has not entered professional or business life. He resided with his mother during her life time, and at present is living in New York City.

2. *Emily Stuart*, daughter of Matson and Mary Stuart Meier-Smith, was born in Brookline, Massachusetts, December 9th, 1852. She married, May 16th, 1878, the Rev. Henry Ogden Du Bois, a clergyman of the Episcopal Church.



Mr. DuBois is a son of the Rev. George W. DuBois, D. D., whose first ancestor in this country was the Huguenot, Jacques DuBois, who settled in Kingston, New York (then "Wiltwyck"), in 1675, coming over from Leyden. He is assumed to have been the brother of Louis, called the Walloon, one of the "Twelve Patentees" of the Esopus country, in Ulster County. The names of Louis and (Jacques?) were partially obliterated from the Roman Catholic baptismal register of Wicres, in old Artois, France, now the Department of Pas du Calais, apparently in consequence of their having become Huguenots. Their father was Chrétien. On his mother's side, Mr. DuBois is a grandson of the late Bishop McIlvaine, of Ohio, in whose mother's line (Reed) was the somewhat famous Colonel Caleb Heathcote (died 1721), one of the "Great Nine Partners," whose territory extended from the North River to the Connecticut line, and embraced 260 square miles. He was the moving spirit in the introduction of Episcopacy into Westchester County, and one of the founders of old Trinity Church.

After several years of service in the Episcopal Church, Mr. DuBois became interested in the Catholic Apostolic Church, and connecting himself with it, has been for many years active and prominent in its ministry.

Mr. and Mrs. DuBois have one child, a daughter, *Mary Constance*, born in Philadelphia, March 28th, 1879, who has inherited the literary tastes and facility of her mother and grandmother. She has published a charming tale of the days of Roundhead and Cavalier, entitled, "*Elinor Arden, Royalist.*"

## II. ERSKINE NORMAN WHITE.

*Erskine Norman*, third child and eldest son of Norman and Mary Abiah (Dodge) White, was born at 24 Bleecker Street, New York City, May 31st, 1833.

He graduated at Yale College in 1854, and at Union Theological Seminary in 1857. He studied abroad, principally at the University at Halle, Germany, during the next year and a half. In 1857, he was licensed as a candidate for the ministry, by the Third Presbytery of New York, and was ordained to the Gospel ministry, June 9th, 1859, by the New York Classis of the Reformed Dutch Church of the United States.

He married, May 24th, 1859, Eliza Tracy, daughter of John G. and Eunice (Ripley) Nelson, of New York. The marriage ceremony was by the Rev. Dr. Thomas H. Skinner, and at the Madison Square Presbyterian Church, New York City.

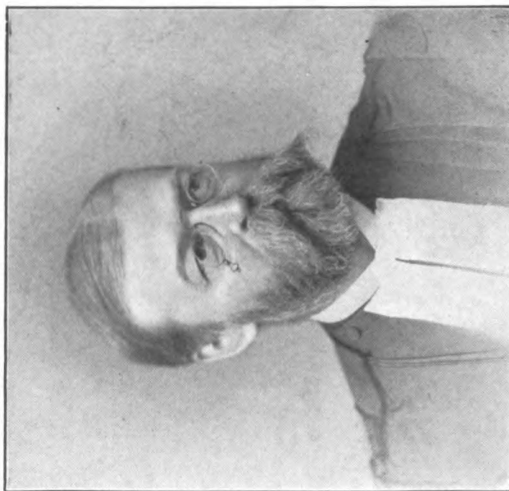
Mrs. White was descended from (1) William Nelson, who came from England early in the seventeenth century, and settled in Plymouth, Massachusetts, and afterwards in Middleboro, where some of his descendants are still living. He married, in 1640, Martha Ford, who was born in 1621, the day after her mother landed from the ship *Fortune*, being the first white woman born in New England. In the old cemetery at Middleboro are the grave-stones of his descendants to the fifth generation, and with them is a foot-stone marked "W. N.," which probably indicates the resting place of the patriarch of the family. His son (2), William (1645-1718), married Ruth Foxel (1640-1726). The third in descent was (3) Thomas N. (1675-1755), who in his infancy was carried by his mother on horseback to Plymouth, fleeing from the Indians in King Philip's war. He was the first settler (1714) in West Middle-





1874

MR. AND MRS. ERSKINE NORMAN WHITE.



1885.

boro, now Lakeville, where he married Hope Higgins (or Huggins), whose wedding veil and white slippers, with high heels, are still in the possession of a descendant. Mrs. Hope Nelson was a woman of marked character. There is a tradition that, in her early married days, she had a hand-to-hand conflict with an Indian, whom she caught pilfering in the cellar of her house. She lived to the age of one hundred and five.

This Mr. Nelson and his wife were the first in their part of the country to adopt the views of the Baptists, and for several years they travelled every Sunday to a distant village to attend services with others of like faith, and later they built a house at the place, in which, upon such occasions, they could spend Sundays. Their son (4), Lieutenant Thomas (1716-1768), married Judith Pierce. Following him was (5) Thomas (1739-1819). The son of this Thomas was (6) the Rev. Stephen S. Nelson, the grandfather of Mrs. White. He was born October 5th, 1772, and died December 8th, 1853. He married Emilia Robins, and as a Baptist minister was settled in Hartford, Connecticut; Sing Sing, New York, and Attleboro, Massachusetts. In Sprague's "*Annals of the American Pulpit*," it is recorded that he was the first liberally educated minister of his denomination in New England. His son (7), John Gill Nelson (1802-1874), was throughout his life a merchant in New York City, and for many years an elder in the Mercer Street Presbyterian Church.

Mrs. White's mother was Eunice Ripley, a daughter of John Ripley and Susanna Greenleaf. She was born in 1810, and died September 27th, 1882. Her parents having both died in her infancy, she was brought up in the family of an older married sister, Mrs. Eliza Tracy, the wife of Frederick Tracy, a merchant living in New York, and for this older sister her daughter was named.

Mr. White became, upon his ordination, pastor of the Reformed Dutch Church at Richmond, Staten Island, New York, and remained there until November, 1862.

During the summer of that year, he accompanied the Twenty-second Regiment of New York to Harper's Ferry, Virginia, where it was encamped upon guard duty for three months. He served as acting chaplain, his brother, Charles T. White, and his brother-in-law, Dr. Benjamin Lee, being respectively quarter-master and surgeon of the same regiment.

He was pastor of the Presbyterian Church at New Rochelle, New York, from November, 1862, to August, 1868; of Westminster Presbyterian Church, in Buffalo, New York, from October, 1868, to November, 1874; and of the West Twenty-third Street Presbyterian Church in New York City, from the latter date until June, 1886, when he became the Corresponding Secretary of the Board of Church Election of the Presbyterian Church, which position he still (1905) holds.

In 1874, he received from the University of New York the honorary degree of Doctor of Sacred Theology (S. T. D.).

In addition to a number of articles in reviews and several "occasional" sermons, he has published a History of the West Twenty-third Street Church, and an essay upon baptism, entitled, "*Why Infants are Baptized.*"

Mrs. White, after an illness of more than a year, died March 31st, 1894. She was peculiarly fitted for the position she held as a pastor's wife; his associate, to whom he turned for counsel in all his professional work, and the centre of the social life of the parish. She was an accomplished musician, endowed by nature with a singularly sweet and flexible voice, which had been so carefully cultivated that her singing, whether of secular or sacred music, was a delight to her family

and her friends. As was said at her funeral service by one who knew her well:

“Four times, in four widely separated, widely diverse parishes, she held her place, not as the mere wife of the pastor, but as a force and moulding influence herself in each parish.”

Another friend of many years, who as a young girl had been a parishioner, writes:

“One’s first impression of Mrs. White was of her beauty, freshness, vitality. Her gracious presence and charm of manner, with her rarely beautiful voice, at once made you welcome and surrounded you with an atmosphere of happiness. These graces were, however, but the outward expression of her inner life. At the root was a force which made her charm real and lasting, and these inward qualities are the ones that come first to my mind when I think of her. The deep nature, strength of character, good judgment; the loving heart which made her so valuable as well as beloved in the noblest, sweetest concerns of life—these will perhaps indicate in a measure what manner of woman she was.”

CHILDREN OF ERSKINE NORMAN AND ELIZA TRACY (NELSON)  
WHITE.

1. Nelson Ripley, born at Richmond, New York, December 12th, 1860.
2. Stanley, born at Richmond, New York, May 2d, 1862.
3. Edith Norman, born at New Rochelle, New York, May 9th, 1864.
4. Helen Wellesley, born at New Rochelle, New York, February 28th, 1867.
5. Cleveland, born at Buffalo, New York, August 15th, 1872.
6. Howard Erskine, born at Buffalo, New York, September 27th, 1874.

Of these, Nelson Ripley, a young man of bright promise, died September 19th, 1880, in his twentieth year, while a member of the Sophomore Class at Princeton College; and Cleveland, the third son, died in infancy, September 25th, 1872.

2. *Stanley*, second son of Erskine Norman and Eliza Tracy (Nelson) White, graduated at Princeton College in 1884, and at Union Theological Seminary in 1887.

He was licensed as a candidate for the ministry by the Presbytery of New York, and ordained as a Presbyterian minister, January 11th, 1888, by the Presbytery of Morris and Orange, and installed as pastor of the Hillside Presbyterian Church, Orange, New Jersey, which position he still holds (1905). He has been for a number of years Stated Clerk of his Presbytery, a Trustee of the Synod of New Jersey, and Secretary of the Board. He is a Director of the Orange Valley Social Settlement, and of the Orange Bureau of Associated Charities, and a member of the American Academy of Political and Social Science.

He married, May 20th, 1891, Henrietta Logan, daughter of Strickland and Margaretta Sybilla Kneass, of Philadelphia.

Mrs. White, upon her father's side, was of Dutch lineage. Her great-grandfather was Christopher Kneass, who married Anna Justina Feltman, a daughter of John Kilgan Feltman, born in Arnheim, Germany, 1751. Her grandfather, William Kneass, as an engraver of considerable eminence, was employed in that capacity in the United States Mint. His wife was Mary Jane Honeyman.

Mrs. White's father, Strickland Kneass, was born in Philadelphia, Pennsylvania, July 29th, 1821, and died in Philadelphia, January 14th, 1884. He graduated as civil



engineer at the Rensselaer Polytechnic Institute of Troy, New York; was assistant engineer and topographer of the State of Pennsylvania; was in 1869 one of the commissioners to determine the boundary lines of that State; as an engineer of the Pennsylvania Railroad, he laid out the famous "Horseshoe Curve" at Altoona, and was chief engineer and surveyor of the city of Philadelphia. In 1872, he became assistant of the President of the Pennsylvania Railroad, which position he held until his death.

Through her mother, Mrs. White is a descendant of the Honorable George Bryan, who was born in Ireland in 1730; came to this country in early manhood, and died in 1792. He was a man of political distinction; drafted the State's emancipation law, was president of the Committee of Safety, and a judge of the Supreme Court of Pennsylvania.

His son, the father of Mrs. Strickland Kneass, and grandfather of Mrs. White, was the second George Bryan (1766-1838). He was clerk of the Pennsylvania State Senate, auditor-general from 1809 to 1821, and prominent in the politics of the Democratic Party. He married, November 19th, 1801, Anna Maria Steinman.

Mr. and Mrs. Stanley White have had five children:

- (1) Eleanor Stanley, born March 26th, 1892.
- (2) Margaretta Kneass, born March 10th, 1895.
- (3) Erskine Norman, born May 3d, 1899.
- (4) John Strickland, born December 24th, 1903.
- (5) Elizabeth Howard, born December 24th, 1903; died July 13th, 1904.

6. *Howard Erskine*, sixth child and fourth son of Erskine Norman and Eliza Tracy (Nelson) White, graduated at Princeton College in 1895. He studied in the office of Messrs. Ritch and Woodford, classmates of his father's, and

in the New York Law School, and was admitted to the bar in 1897. He is a practicing attorney and counsellor-at-law in New York City, and resides (1905) in Rye, New York.

He married, at Ogontz, Pennsylvania, October 14th, 1899, Virginia Thomas, daughter of Thomas Earp and Lillie (Thomas) Shoemaker. She was born November 12th, 1876.

Her first ancestor of whom there is record upon her father's side was (1) George Schumacher, of Germany, Europe. His son, (2) George, was born in Heidelberg about 1662, and died in 1685. He had adopted the views of the "Friends" or "Quakers," and in January, 1686, his widow, Sarah, came to this country, and settled in Cheltenham Township, Pennsylvania, in the neighborhood of Philadelphia. She acquired two hundred acres of land, which received the name of Shoemaker-town, the family name having been Anglicized. The name of the town was changed a few years ago to Ogontz, and is still the residence of Mrs. White's father, a lineal descendant in sixth generation. The line of descent is through (3) Abraham; (4) Benjamin, born 1727; (5) Robert, born 1754; (6) Richard M., born 1783; (7) Robert, born 1817; (8) Thomas Earp, born 1852, the father of Mrs. White.

Upon her mother's side, Mrs. White is of Welsh ancestry, being descended from Henry Thomas, of Swansea, Wales, born in 1776, and married to Jane Thomas in 1800. His son, John Thomas, was born in 1801. His grandson, Henry Thomas, born July 9th, 1830, came to this country in 1852, and in 1854 married Virginia Girard. Their daughter, Lillie, born October 10th, 1855, married, November 4th, 1875, Thomas Earp Shoemaker.

Mr. and Mrs. Howard Erskine White have two children:

- (1) Thomas Shoemaker, born November 10th, 1901.
- (2) Stanley Cleveland, born January 22d, 1903.





1886.

MR. AND MRS. CHARLES TRUMBULL WHITE.



1886.

## III. CHARLES TRUMBULL WHITE.

*Charles Trumbull*, fourth child and second son of Norman and Mary Abiah (Dodge) White, was born at No. 14 Clinton Place, New York City, January 20th, 1835.

He was educated at private schools, principally in New York, and at about the age of sixteen entered upon a business career in the office of his father's firm, White & Sheffield, importers and dealers in paper and paper materials. A year or two later he accompanied his parents in a trip abroad, and after their return remained for a year in Paris, connecting himself with the office of the Messrs. Bossange & Co., business correspondents of his father's firm, thus acquiring a knowledge of foreign business methods and perfecting himself in the French language.

In 1857, he became a member of the firm of White & Sheffield, and remained connected with it until its dissolution, in 1870.

In 1863, with his father, he became interested in the type foundry which had been established by his grandfather's cousin, Elihu White, early in the century, and which was continued under the firm name of White & Company until 1870, when it was sold to the younger partners of the concern, by whom and their successors the business has continued until the present time (1905).

Upon the dissolution of the above partnerships, and the retiracy of his father from active business, Mr. White entered upon the manufacture of drugs and chemicals, and so continued until 1885. Failing health, in 1887, brought his active business life to a close.

Mr. White married, September 30th, 1857, Georgiana, daughter of Josiah Nelson Starin, of Auburn, New York. The wedding was at Auburn, and the marriage service was by

the Rev. Matson Meier-Smith, the husband of Mr. White's older sister.

Mrs. White was born in Auburn, September 25th, 1837, and was an older sister of Henry Gaylord Starin, who a few years later married her husband's youngest sister, Grace Stanley White. As the details of the ancestry of the Starin family are given later, in connection with the descendants of that name, they are here omitted.\*

Throughout their married life, the home of Mr. and Mrs. White was in New York City.

Although of somewhat slight and delicate physique, Mr. White was in his youth particularly fond of out-door exercise. He was a good horseman, and in his vacations sought recreation in riding, fishing and shooting. It was as an indirect consequence of his taste for athletic exercise that he bore a part in organizing the Twenty-second Regiment of the National Guard of New York, with which he was for several years connected. This regiment, originally known as the "Union Grays," was formed in 1861, at a critical period in the Civil War, by the union of several unattached companies not previously part of the regular National Guard. The following account of the addition of two such bodies is given in the history of the regiment written by General George W. Win- gate and published in 1896:

"Among these were the City Cadets, which joined as Companies G and H. This had its origin in 'The White Ball Club,' which was formed in 1858, and was named after Charles Trumbull White. On April 22d, 1861, the Club held a meeting at the house of Mr. White, 381 Fifth Avenue, and decided to form themselves into a drill club, 'for the purpose of defending the lives and property of the citizens, and the harbor of New York, in the absence of the regular militia, who had gone to the war.' The company took the name of the City

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\* See page 147.

Cadets. On May 8th, 1861, it had increased to such numbers that it was divided into two companies, and these were present at the meeting at which the Union Grays was organized, and joined it in a body as Company G and Company H."

The Twenty-second Regiment was called into active service in the summer of 1862, and was in camp at Harper's Ferry, Virginia, for three months, Mr. White holding the position of quarter-master.

Again in 1863, when the army of General Lee invaded Pennsylvania, the brigade to which the regiment was attached was called to the front, Mr. White during this campaign holding the position of adjutant of the brigade. It was at this time that the fierce draft riots occurred in New York City, and the brigade, after a service of several weeks, was hastily recalled, to take its part in quelling the insurrection at home.

This military service was, however, but a passing incident in Mr. White's life at a time when the dangers threatening the very life of the nation summoned to its defence all who were truly loyal to their country.

Mr. White was fond of music, and in his earlier years sang with skill and expression. He had also literary tastes, to which he occasionally gave expression in writing. Becoming interested at one time, in connection with his Bible class, in the story of the Magi, he published a little volume, entitled, "*The Three Wise Men*," which embodied all that is known or is reported by tradition of their visit to Bethlehem and their after career. The book was illustrated with copies of a number of well known pictures.

Throughout his life his deepest interests were in religious work. In his boyhood, he was a member of the old Mercer Street Church, of which his father was for so many years an elder, and in later days, when the Church of the

Covenant, upon Park Avenue, was organized, he took an active part in its support, being elected an elder and serving in that office until his death. For many years, and until his failing health forbade, he personally conducted a religious service every Sunday afternoon at "The Nursery and Child's Hospital," on Lexington Avenue, and practically acted as pastor of its inmates, visiting them in the wards, advising them and interesting himself constantly in their welfare.

In 1885, his health, undermined by undue application to a business which was causing him serious anxiety, began to fail, and a decline in strength commenced, continuing until his death, which occurred at Rye, New York, February 9th, 1890.

The words spoken at his funeral by his pastor, the Rev. Dr. Marvin R. Vincent, truly portray his character:

"Some men are *naturally* better than others. Some take more readily the mould of Christian influence and training, and are more susceptible to the powers of the world to come. Such was our friend. He had a natural affinity for what was good and pure. If there were things lovely and of good report, if there were any virtue or any praise, the bent of his nature was to think on those things: it was alike affectionate and sensitive, pervaded with a love for the beautiful in nature and art. His tastes inclined to study, to books and literature, and he was constitutionally but ill adapted to the hard and sharp contacts of business.

"As his personality comes before us, certain prominent traits appeal to our grateful and loving memory:

"1. His conscientiousness. This extended to everything. I do not think he liked the routine of business, and I used to wonder how he ever drifted into it: but accepting it as the sphere into which God's providence had thrown him, he carried into it the most punctilious fidelity, and it needs not to be said, the most scrupulous integrity.

"2. His unselfishness. I speak to-day as an intimate friend. If ever I knew a man through and through to his inmost heart, it was Charles White. And I say without hesitation he was the most



unselfish man I ever knew. He always had some one's interests or burdens on his heart, and his mind was constantly occupied with plans to make some one happy or to relieve some one of care and sorrow. He never spared himself. I doubt if he ever thought of himself when others were concerned. He threw himself into their interests and pleasures, and laid a helping hand to their burdens as if he had the strength and endurance of a giant.

"3. His Christian activity. He was a man who never sought prominence. He preferred to work in the shadow of others, and never assumed leadership unless it was forced upon him; but his life was full to overflowing with Christian ministries. In private intercourse, he was on the watch for opportunities of directing attention to the claims of God and of duty. His unobtrusiveness, tact, delicacy and transparent sincerity not only disarmed every suspicion, but invited confidence and commanded respect. People honored the man who with so much dignity and winning sweetness asserted the honor and claim of his Master and Lord. Some of you, perhaps, know something of his work in one of our public institutions devoted to the care of unfortunate women of the poorer class—too often more sinned against than sinning. For a number of years, often against the remonstrances of friends on the score of his health, he maintained on each Sunday afternoon a general service of worship and instruction for the inmates of the hospital, which was followed by a visit to the different wards, where he dispensed to the sick and helpless the promises of the Gospel, blended with wise and tender counsel and cheerful encouragement. No one knows, no one can know, no one ever will know till the day when the results of faithful ministry shall be reckoned up before God's judgment seat, the fruits of that quiet work. God only knows how many of those poor creatures he has saved from despair and encouraged to begin a new life. During two or three months he would gather a class of those whom he found susceptible of religious influences, would instruct them in the rudiments of the faith, and encourage and develop their trust in their Saviour, and then he would apply to his pastor to spend some week day afternoon in conversation with them, and on the following Sabbath to conduct a communion service in the hospital chapel, and to receive their confession of faith. I know not how many I have thus received into Christian fellowship as the fruit of his labors. And through all the last weary years, and even up to a short time before his death, he kept his hand on that work and saw to it that it was maintained.

"So he has passed away in the ripeness of his manhood, a living testimony to the power of Christ to inform character; another

added to the honor roll of this church, so rich in names of good men and women who have fought the good fight and have won the crown; another grain fallen into the ground, and dying, only to bring forth fruit that shall appear unto praise and honor and glory at the appearing of Jesus Christ."

Mrs. White outlived her husband fourteen years, making her home, first with her sons in Brooklyn, and, after the marriage of her daughter, with her at Hanover, New Hampshire, where she died, February 17th, 1904.

Mrs. White was a woman of unusual attractiveness and personal charm. Her sympathy with those with whom she was associated was quick and warm, and she bore a willing part in the benevolent and philanthropic agencies of the Church of which she was a member during all her married life.

She was especially fond of little children, and interested herself in plans for their early training and development. It was this marked trait in her character that prompted her to collect poems and songs relating to infancy and childhood, and from these she at one time, for her own children and their baby friends, compiled a unique and dainty little book, containing the words and appropriate music of the most attractive of her collection. This was published in 1870, under the title, "*Lullaby: Heart Songs for Baby and Mamma*," and dedicated: "To the Hallowed Circle of Little Ones, with a Mother's Love."

At a later period, she was for a number of years a member of the "Women's Board of Foreign Missions of the Presbyterian Church," and took a deep interest in its work, an interest continued without interruption even after her removal to Hanover precluded personal activity in its management.

CHILDREN OF CHARLES TRUMBULL AND GEORGIANA (STARIN)  
WHITE.

Their second child and eldest daughter, Georgiana, died in infancy. The others are:

1. *Norman*, eldest son of Charles Trumbull and Georgiana (Starin) White, was born July 10th, 1858.

After leaving school, he entered upon a commercial life, taking a place in his father's office, in connection with the business of the manufacture of chemicals. Since the relinquishment of that undertaking, he has been engaged in New York in general commercial business.

He married, June 10th, 1885, Margaret Bonnett, daughter of William Lathrop and Hannah Maria Cowdrey, of New Rochelle, New York.

Their children are:

(1) Margaret Cowdrey, born April 5th, 1886; died August 29th, 1887.

(2) Winifred Earle, born June 10th, 1888.

(3) Louise Lathrop, born July 1st, 1892.

(4) Norman, born March 18th, 1896.

(5) Henry Gaylord Starin, born March 14th, 1898.

(6) Constance Waldron, born March 3d, 1903; died August 5th, 1905.

2. *Gaylord Starin*, second son of Charles Trumbull and Georgiana (Starin) White, was born March 3d, 1864. He graduated at Princeton College in 1886, and at the Union Theological Seminary in the city of New York in 1890. He studied abroad at Berlin and Oxford from 1890 to 1892, and entered the ministry of the Presbyterian Church, being ordained by the Presbytery of New York, May 15th, 1892. He was assistant pastor of the Rutgers Riverside Church in the city of New York from May, 1892, to September, 1893, and pastor of the City Park Branch of the First Presbyterian

Church of Brooklyn, New York, from September, 1893, to May, 1901. Since that date he has been headworker of the Union Settlement in East One Hundred and Fourth Street in New York, and Director of Student Christian Work at the Union Theological Seminary.

He married, June 6th, 1892, Sophie Douglass, daughter of James Hyde and Sophie (Douglass) Young. She was born May 29th, 1866. One of her forefathers, James Hyde, was also an ancestor of her husband.

Their children are:

- (1) Sophie Douglass, born April 3d, 1893.
- (2) Charles Trumbull, born October 6th, 1896.
- (3) Cleveland Stuart, born July 28th, 1900.
- (4) Katharine Gaylord, born April 9th, 1903.

3. *Anna Barnard*, fourth child and second daughter of Charles Trumbull and Georgiana (Starin) White. was born August 8th, 1871.

She was married, January 4th, 1897, to Frank Gardner Moore. He is a son of the late Rev. Dr. William Eves and Harriet Francina (Foot) Moore, of Columbus, Ohio.

His first ancestor in this country was James (or Jacob) Moore, who came from Londonderry, Ireland, to New Castle, Delaware, about 1718. The family was of Scotch ancestry and Saxon stock, but attached to the Clan Argyle. The line of descent comes down through (2) William, son of the above, who was born in Londonderry in 1688 (or 1689), and came to America with his father; (3) Jacob, born at New Castle about 1730; (4) William, born December 28th, 1770, who settled at Mill Creek Hundred, Delaware, and was a captain of cavalry in the war of 1812; (5) Dr. Jacob, born April 29th, 1797, who graduated in medicine at the University of Pennsylvania in 1817, and died at Glasgow, Delaware, May 5th, 1829; (6) Wil-

liam Eves, the father of Frank Gardner, born April 1st, 1823, and who graduated at Yale College in 1847. Dr. William Eves Moore held a very prominent place in the ministry of the Presbyterian Church, being for many years the pastor of the First Church of Columbus, Ohio, and for twenty years the permanent clerk of the General Assembly of the Church. He was the leading authority upon ecclesiastical law and usage, and the compiler of successive editions of the "Digest" of the General Assembly. He died at Columbus, Ohio, in June, 1899.

Frank Gardner Moore, the seventh in descent and husband of Anna Barnard White, was born September 25th, 1865. His mother, Harriet Francina Foot, was the daughter of the Rev. George Foot and Anna Fisk, who was the great-great-granddaughter of Ebenezer Bliss of Springfield, Massachusetts, and his wife, Mary Gaylord, daughter of John Gaylord of Windsor, Connecticut, and Mary Clark. As John Gaylord's mother was Anna Porter, daughter of John Porter and Anna White, daughter of Robert White of Messing, the latter was the common ancestor of Frank Gardner Moore and Anna Barnard White.

Frank Gardner Moore graduated at Yale University in 1886, and four years later received from his Alma Mater the degree of Doctor of Philosophy. In 1893, he was appointed Assistant Professor of Latin at Dartmouth College, Hanover, New Hampshire, and in 1900 became Associate Professor in the same chair, and also Professor of Roman Archæology, which position he still (1905) holds.

Professor and Mrs. Moore have three children:

- (1) Lawrence, born November 25th, 1897.
- (2) Roger Cleveland, born July 18th, 1900.
- (3) Janet Gaylord, born June 2d, 1905.

## IV. EMMA HALE WHITE.

*Emma Hale*, fifth child and third daughter of Norman and Mary Abiah (Dodge) White, was born in New York City, August 19th, 1836.

She married, April 5th, 1859, Dr. Benjamin Lee. Dr. Lee was born in Norwich, Connecticut, September 26th, 1833, and is a son of the late Right Rev. Alfred Lee, Bishop of the Diocese of Delaware, and for many years the Presiding Bishop of the Protestant Episcopal Church in the United States. Dr. Lee's great-grandmother on his father's side was Mary Pitt, a favorite niece of the Earl of Chatham, America's staunch friend in the trying period of the Revolutionary War. His mother was Julia White, daughter of Elihu White and Sarah Trumbull, Mr. White having been a cousin of Daniel White, Jr., of Andover, and at one time a partner of Norman White. Mrs. Sarah Trumbull White was a granddaughter of Judge John Trumbull of Connecticut, a well known patriot and the author of "McFingal" and other political and patriotic poems. Also among his forbears upon his mother's side were three of the colonial governors of New England, namely, John Haynes, George Wyllis and John Leverett. Of these it may be briefly noted that John Haynes was the most conspicuous layman of the Thomas Hooker Company, whose eventful journey through the wilderness to found Hartford has been described in the account of Elder John White.\* He left an ancestral estate of considerable extent in England to throw in his fortunes with those who esteemed the right to worship God according to the dictates of their consciences above all else. He was Governor of Massachusetts and the recognized civil leader; also first Governor of the Colony of Connecticut.

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\* See page 11.





1902.

DR. AND MRS. BENJAMIN LEE.



1884.



George Wyllis, a Governor of Connecticut, was the proprietor of Wyllis Hall, to which the famous charter of the Colony was removed for safe keeping before it was finally secreted in the heart of the Charter Oak.

Major-General John Leveret, commander of the fortifications in Boston Harbor, was Governor of Massachusetts in 1769, and was one of the early members of the Ancient and Honorable Artillery Company of Boston.

Dr. Lee graduated at the University of Pennsylvania in 1852, and at the New York Medical College in 1856. After serving as resident physician in two of the New York hospitals, and pursuing his medical studies for a year and a half abroad, in Paris and Vienna, he entered upon the practice of his profession in New York City. During the Civil War, he was surgeon in the Twenty-second Regiment, New York National Guard, and in 1862 and 1863, with his regiment, was for some months in active service at the front. In 1865, he removed to Philadelphia, and devoted his attention more especially to orthopedic surgery.

He is a member of numerous medical societies, both in this country and abroad; in 1884 was President of the American Academy of Medicine; in 1892 of the American Orthopedic Association; and in 1898 of the Conference of State and Provincial Boards of Health of North America.

From 1885 to 1905, he was Secretary of the State Board of Health of Pennsylvania, and upon its reorganization in the latter year, was appointed "*Assistant to the Commissioner of Health.*"

In 1889, he supervised the sanitary and medical service in and about Johnstown, after the destruction caused by the great flood, and in 1891 was a member of the State Quarantine Commission, to select a site for a new station

on the Delaware Bay. In 1898-99, he was the Health Officer of Philadelphia. He is a specialist in the departments of orthopedic surgery, nervous affections and mechanical therapeutics, and introduced the method of self-suspension in the treatment of spinal affections. He has published several works upon subjects connected with his specialty, and has been a frequent contributor to the medical and surgical journals. In a sketch of his life, published in the volume, entitled, "*Physicians and Surgeons of America*," there are given the titles of fifty-seven such papers by Dr. Lee.

For several years, Dr. and Mrs. Lee, with their family, have resided in Germantown, Pennsylvania.

#### CHILDREN OF BENJAMIN AND EMMA HALE (WHITE) LEE.

1. Mary, born in 1861.
2. Julia White, born in 1862.
3. Elizabeth Leighton, born in 1864.
4. Anna Barnard, born in 1865; died in infancy.
5. Leighton, born in 1866.
6. Charles Trumbull, born in 1871.
7. Faith Cleveland, born in 1878.

2. *Julia White*, second daughter of Dr. Benjamin and Emma Hale (White) Lee, married, October 20, 1885, George A. Dunning, of Philadelphia. Mr. Dunning is the son of the late Robert D. Dunning. He graduated at Princeton University in 1879. For a time he was engaged in mercantile pursuits, but has for a number of years interested himself in literary work.

Mrs. Dunning died February 2d, 1896. She was a woman of rare refinement and culture, an artist in painting and designing, and of a loveliness of character that endeared her to all who knew her.

In the preface to a beautiful record of "*Memories*," written by her mother and printed for private distribution, are the following tender words:

"These memories of my dear daughter, Julia, I have been prompted to commit to paper by the feeling that her children, as they grew older, would naturally long to know something of the life-story and characteristic traits of the devoted mother who was taken from them while they were so young. I have been conscious, however, that, while many incidents of her childhood would interest them now, there is much of her maturer life which they can better appreciate when they are older. It is my hope that they will then recognize in this little record of the events of her life, the full beauty of her character, her Christian faith, and her conscientious devotion to her religious duties. Her ready sympathy and her self-forgetfulness endeared her to all who knew her, and the tender love and sweetness which she bestowed upon those who were nearest and dearest to her, are to her mother among the most precious of these '*Memories*.'"

The children of Mr. and Mrs. Dunning are three in number: Leighton, Frances and Norman White.

In 1898 (March 3d), Mr. Dunning married Martha Gray Binney, of New York.

5. *Leighton*, elder son of Dr. Benjamin and Emma Hale (White) Lee, was born in Philadelphia, October 5th, 1866, and graduated at the University of Pennsylvania in 1887. He chose the profession of mechanical engineering, pursuing his studies in connection with the graduate departments of his Alma Mater. He obtained practical experience in the drafting department of the shipyards of the Messrs. Cramp & Co., in Philadelphia, and of the Pusey-Jones Co.,

in Wilmington, Delaware; crossing the ocean twice in the engine rooms of a transatlantic steamer to familiarize himself with the working of marine machinery.

At a later period, he established himself in the practice of his profession in Philadelphia.

He married, June 11th, 1890, Mary, daughter of William Wert Justice, of Germantown, a retired merchant, and a highly respected and public-spirited citizen.

Mr. Lee died November 15th, 1898, in Chicago, Illinois, in consequence of injuries received by falling from a train upon the elevated railroad in that city.

He was a man thoroughly versed in his profession and of great promise. His work had already attracted attention, and a wide career of usefulness apparently opening before him was cut short by his early death. The following minute was adopted by the members of his class of the University of Pennsylvania:

"WHEREAS, Through the inscrutable wisdom of the Divine Providence, our friend and classmate, Leighton Lee, has been taken from amongst us into a higher life, we, the Class of 'Eighty-seven, University of Pennsylvania, desire that our minutes shall testify to the respect and affection his character inspired and to the deep sorrow with which he mourn his loss.

"As the faithful student and congenial comrade of class-room and campus; as the loyal friend whose presence gladdened our annual reunion, and whose hand grasped ours with such hearty sincerity; and finally, as the patient sufferer bearing the shock and cruel pain of his accident with such splendid courage—so has he always stood before us, in all and through all, a manly Christian gentleman."

The children of Leighton and Mary (Justice) Lee are three in number: William Justice, Benjamin and Philip Leighton, the latter born after his father's death. Another child, a son, also named Leighton, died in infancy.





1865.

MR. AND MRS. CHARLES COIT JOHNSON.



1865.

In 1904 (May 24th), Mrs. Lee married Joshua Coffin Chase, of St. Louis, Missouri.

6. *Charles Trumbull*, younger son of Dr. Benjamin and Emma Hale (White) Lee, was born in Philadelphia, January 7th, 1871.

He graduated at the University of Pennsylvania in 1892, and entered at once upon a business career. After several years experience in Philadelphia, he established himself upon a ranch in Wyoming, as a wool-grower, where he owns an extensive tract of land and very large flocks of sheep.

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#### V. JULIA CLEVELAND WHITE.

*Julia Cleveland*, sixth child and fourth daughter of Norman and Mary Abiah (Dodge) White, was born at No. 14 Clinton Place, New York, May 22d, 1838.

She was married, November 4th, 1863, at her father's house, No. 2 West Thirty-sixth Street, to Charles Coit Johnson.

Charles Coit Johnson was the son of Charles and Hannah (Coit) Johnson, of Norwich, Connecticut. His first ancestor in this country was Captain Edward Johnson, of Herne Hill, Kent Co., England, who was born in 1599, and in 1630 came to this country, and, with a few who looked upon him as their leader, founded Woburn, Massachusetts. He was prominent in early colonial history, and was the author of the first history of New England, published in London in 1654, and entitled, "*Wonder Working Providence of Sion's Saviour.*" But five copies of this rare and valuable work are known to exist, one of which is now owned by Frederick Morgan Johnson, son of Charles Coit and Julia Cleveland (White) Johnson.

The fifth son of Captain Edward Johnson was John Johnson, and the line was continued through a son, grandson and great-grandson, named successively Obadiah.

The third of that name was Colonel Obadiah Johnson, of Canterbury, Connecticut, who at the battle of Bunker Hill was Major in the regiment commanded by his friend and neighbor, Israel Putnam.

His son, John Johnson, was the father of Charles Johnson, of Norwich, and the grandfather of Charles Coit Johnson, the husband of Julia Cleveland White.

Charles Coit Johnson was born at Jewett City, Connecticut, March 21st, 1831, and through his great-great-grandmother, Lydia Cleveland, the wife of the second Obadiah, was descended from Moses Cleveland, who was also an ancestor of his wife through her grandmother, Sarah Cleveland.

He was educated at the famous old Academy at Woodstock, Connecticut, and in his youth and early manhood, being in delicate health and unable to enter business or professional life, he spent several years in travelling. Later he came to New York, and held various positions in railroad and banking offices. In 1862, he was appointed by President Lincoln, "Allotment Commissioner," for the Connecticut troops, and his duties under this appointment brought him, through successive trips to the South, into intimate association with the regiments of his State in active service.

After their marriage, Mr. and Mrs. Johnson remained in New York until 1865, when they removed to Norwich, Connecticut, to be near Mr. Johnson's father, who had no other children, and who had just lost his third wife.

In Norwich, Mr. Johnson became the treasurer of the Norwich and New York Steamboat Line, holding the position



for several years, until he resigned to accept the treasurership of the Norwich Gas Company. With this company, which afterwards absorbed the Norwich Electric Light Company, he remained connected in various executive positions, being for five years its president, until two years before his death, failing health required him to relinquish the cares of business. Before retiring, he arranged in a very satisfactory manner the sale of the company to a newly organized corporation.

In addition to the interests above mentioned, Mr. Johnson for many years gave much of his time to the Jewett City National Bank, in which his father had been long interested, and also to the Norwich National Bank, succeeding his father as president of both institutions.

Mrs. Johnson, whose health had been for several years somewhat impaired, died May 27th, 1893.

Mrs. Johnson was a woman in whose character strength and sweetness were remarkably combined. As the head of her father's household, after the death of her mother and the marriage of her older sister, she presided with a dignity and grace that brightened the years of his loneliness and increasingly endeared her to her brothers and sisters. In a letter previously given, her father expresses his appreciation of her attitude at this time. While endowed with unusual practical ability, admirably fitting her for executive duties, she was of a serene and sunny temper, which irradiated every circle into which she entered, and was an inestimable comfort and support to her husband in his later years of invalidism. Her religious life was clear and pronounced, and her influence, although quiet and unobtrusive, was recognized and felt by all with whom she associated.

Mr. Johnson survived his wife three years, and died November 17th, 1896.

He was a man of marked ability and filled with success every position he occupied. Notwithstanding his ill health, he was a charming companion, eagerly welcomed in every social circle he entered. His conversation was bright and original, and enlivened by a play of wit and humor at times irresistible. In his later years of weakness and suffering, this would sometimes flash out between paroxysms of pain in a manner to astonish those who knew how greatly he suffered. He was never a robust man, and for twenty years was rarely free from pain.

After his wife's death, he soon gave up his business life, as he was able to spend but a few hours a week at his desk. The last two years of his life, incapacitated for work and suffering much pain, were long and sad ones to him, brightened only by the calls of friends and the watchful care of his daughter.

CHILDREN OF CHARLES COIT AND JULIA CLEVELAND (WHITE)  
JOHNSON.

1. Charles Morgan, born February 4th, 1865; died May 10th, 1865.
2. Herbert Stanley, born October 2d, 1866; died August 17th, 1872.
3. Frederick Morgan, born September 21st, 1868.
4. Charles Stuart, born November 23d, 1871; died August 7th, 1872.
5. Elsie Cleveland, born December 11th, 1874.

3. *Frederick Morgan*, third son of Charles Coit and Julia Cleveland (White) Johnson, was born in Norwich, Connecticut.

He prepared for college at the Norwich Free Academy, and graduated at Yale University in 1891. He entered business in New York, and after spending two years in a banking house, became connected with the New York Life Insurance Company, where he holds the position of Premium Cashier.

He married, June 17th, 1903, Janet Posey Smith, of Louisville, Kentucky, daughter of Adam Thomas and Mary Jane (Scott) Smith, and the granddaughter of Dr. Matthew Smith, of Rushville, Indiana, who, after completing his education at the University of Dublin and the Medical College of Glasgow, Scotland, came to this country in 1826, to enter upon the practice of medicine.

5. *Elsie Cleveland*, fifth child, and only daughter of Charles Coit and Julia Cleveland (White) Johnson, was born at Norwich, Connecticut.

She married, December 15th, 1902, John Marbury Reynolds, born in Washington, D. C., March 19th, 1877.

He is the son of Henry Lee Reynolds and Mary Wilson (Hill) Reynolds, a daughter of the Rev. Stephen P. Hill, of Washington, D. C., and a niece of the late W. W. Corcoran. Mr. Reynolds' first ancestor in this country was John Reynolds, who settled in Norwich, Connecticut, in 1659. His house, built in that same year, is standing, and has always remained in possession of the family. Mr. Reynolds was educated at the Preparatory Academy in Norwich, and studied law for two years, but afterward entered upon a business life, in which he still continues.

Mr. and Mrs. Reynolds have one child, a daughter, Julia Cleveland, born December 6th, 1903.

## VI. HELEN CLEMENT WHITE.

*Helen Clement*, ninth child and fifth daughter of Norman and Mary Abiah (Dodge) White, was born in New Rochelle, New York, her father's country residence, July 26th, 1843.

She was married, April 4th, 1866, at the Brick Presbyterian Church, New York City, by her brother, the Rev. Erskine N. White, to Arthur Wellesley Parsons, son of Edward Lambe and Matilda (Clarke) Parsons.

Mr. Parsons' first ancestor of whom there is record was (1) Johannes Parsons, of Cubbington, Warwickshire, England. He was a farmer of standing in Warwickshire, and died November 24th, 1615. Following him, the family line descends through (2) Thomas, whose wife's name was Philippa; (3) Thomas, born September 2d, 1638, wife's name Elizabeth; (4) Edward (1675-1722) and Susanna; (5) William (1712-1745), fourth child and eldest son, who married Anne Lambe (1707-1757); (6) John (1742-1797), fifth child and third son, who married Mary Fell (1746-1792); (7) John, born 1774, second child and eldest son, who married Elizabeth Hewitt; (8) Edward Lambe, who was the father of Arthur Wellesley Parsons. John Parsons, the grandfather of Arthur, removed from Warwickshire to Manchester, and engaged in manufacturing, being almost the first to use power looms in cotton spinning, and the firm of which he was the head, "Parsons & Houldsworth," still continues as "Houldsworth & Co." He established agencies in this country, and it was to visit the one in New York that his son, Edward Lambe, first came to America. The visit resulted in his settling here, and soon after marrying, in 1828, Matilda, daughter of Ebenezer Clark, of Rye, New York. In 1838, upon a voyage to England, his vessel was wrecked at the mouth of the Mersey, and he was among the lost. The name of his firm stood so





1880.

MR. AND MRS. ARTHUR WELLESLEY PARSONS.



1880.

high that when the Coates sought the American trade, they by agreement introduced their cotton under its name.

Arthur Wellesley, son of Edward Lambe and Matilda (Clark) Parsons, was born in New York City, January 20th, 1838.

He was a merchant, engaged (with his brother, William H. Parsons) in the manufacture and sale of paper. He bought property at Rye, near the home of his maternal grandfather, and established there his summer residence. He was for many years a member of the Brick Presbyterian Church in New York, and active in its religious and benevolent work, so long as his health permitted.

He died in New York City, May 22d, 1884. The respect and esteem in which he was universally held are well described in the following notice, which appeared in the *New York Observer*:

"The announcement of the death, upon the 22d ult., of Mr. Arthur W. Parsons, brings sadness to a large circle of relatives and friends. He was for many years conspicuously active in the benevolent enterprises of this city, as well as in its business circles. A member of the Brick Presbyterian Church and one of its officers, he was for a number of years the very efficient superintendent of its Sabbath school, and the faithful friend and fellow-helper of the pastor in all that concerned the interests of the church. He was a man of great practical wisdom, energetic and successful in business, benevolent and genial in his social relations, and, above all, fervent and devoted in his religious life. The funeral services were held at Rye, in the beautiful church, in the erection of which Mr. Parsons had taken peculiar interest, and he was buried in the family vault in the adjoining church-yard."

In the same journal, the Rev. Dr. James O. Murray, of Princeton College, and at one time his pastor, pays the following tribute to his memory:

"The notice of the death of Arthur W. Parsons will call up sacred and tender memories in many hearts: for the life which has ended its earthly stage combined attractive natural qualities. Its gentleness was blended with force of character. It inspired confidence by a transparent sincerity and quiet earnestness. It drew to itself with magnetic force the love and esteem of all who ever knew him as a companion or friend. To these natural qualities his Christian faith imparted its own peculiar strength and beauty. He was a Christian singularly bright and hopeful in tone, firm and fearless in his convictions, devoted and consistent in Christian work. In the Brick Church in New York City, of which he was a member, he has left a blessed memory—for his labors of love as well as for his pure example. The writer of this notice was for years his pastor, and recalls with a mournful satisfaction the unostentatious yet unsparing fidelity to his church relations and duties; recalls, too, that charming affectionateness which threw such grace over his home life and which brings now such a throng of happy memories to that broken circle. It pleased God in His mysterious Providence during the last few years to place him under shadows—shadows caused by serious and distressing illness. But as we gazed upon him lying so peacefully asleep on that serene eventide of his burial, all our hearts were comforted as we remembered that for him 'death was swallowed up in victory.'"

Since her husband's death, Mrs. Parsons has resided at Rye, in the house there built by Mr. Parsons.

CHILDREN OF ARTHUR WELLESLEY AND HELEN CLEMENT  
(WHITE) PARSONS.

1. Edward Lambe, born May 18th, 1868.
  2. Grace Stanley, born November 6th, 1869.
  3. Maud Wellesley, born October 30th, 1872.
  4. Anna Marselus, born October 22d, 1876.
  5. Mary Hewitt, born October 9th, 1878.
  6. Clement, born May 22d, 1880; died August 8th, 1880.
1. *Edward Lambe*, eldest child of Arthur Wellesley and Helen Clement (White) Parsons, was born May 18th, 1868.



He prepared for college in New York, and graduated at Yale University in 1889, and at Union Theological Seminary in 1892. After spending two years in study abroad, principally in Germany, he entered the Protestant Episcopal Church, and December 23d, 1894, was ordained deacon by Bishop Lawrence of Massachusetts; and June 9th, 1895, presbyter, by Bishop Potter of New York. He served as assistant minister at Grace Church in New York in 1894 and 1895; was rector of Trinity Church, Menlo Park, California, 1896 to 1900; of the Church of St. Matthew, San Mateo, California, 1900 to 1904; and since 1904, of St. Mark's Church, Berkeley, California. He was a teacher in the New York Training School for Nurses in 1894 and 1895; instructor in Philosophy at Stanford University, 1897 to 1902; and lecturer in the Philosophy of Religion in the Church Divinity School of the Pacific, 1902 to 1904.

He married, May 18th, 1897, Bertha De Forest (born March 17th, 1872), daughter of George Jarvis Brush (Professor of Mineralogy and Director of the Sheffield Scientific School of Yale University), and Harriet Trumbull.

Mrs. Parsons' ancestors upon her father's side settled early in the seventeenth century upon Long Island. Her mother's ancestors at about the same period settled in Massachusetts, but later removed to Connecticut, and her great-great-grandfather in this line was the well known Jonathan Trumbull, Governor of Connecticut during the Revolution, the intimate friend and counsellor of George Washington, and as playfully denominated by him, "Brother Jonathan," so traditionally the prototype of that personification of the American people.

Mr. and Mrs. Parsons have two children:

- (1) Arthur Wellesley, born September 27th, 1900.
- (2) Harriet Trumbull, born October 26th, 1901.

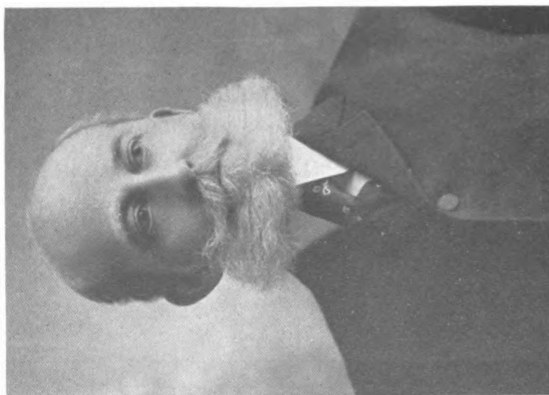
2. *Grace Stanley*, second child and eldest daughter of Arthur Wellesley and Helen Clement (White) Parsons, was born November 6th, 1869.

She was married, at Rye, New York, October 10th, 1895, to Henry Brooks Davis, son of Daniel Hamilton Brooks and Jeanette E. (Peck) Davis.

His first ancestor in this country was (1) George Davis, who was born in Wales in 1703, emigrated to this country, and died in Bound Brook, New Jersey, in 1774; (2) Isaac, son of George, was born in Somerset County, New Jersey, May 24th, 1743, and died September 23d, 1819; (3) John Davis, son of Isaac, and grandfather of Henry Brooks Davis, was born in Bound Brook, New Jersey, November 4th, 1801, was a physician in New York for many years, and died March 7th, 1883.

Through his mother, Henry Brooks Davis was descended from (1) William Peck, who came to this country from London in the ship *Hector*, in company with Governor Eaton and the Rev. John Davenport, arriving in Boston, June 26th, 1637. He was one of the founders of the New Haven Colony, and a signer of its "Agreement," or Constitution, dated June 4th, 1639. His son (2), Jeremiah, who came to America with his father, was a man of education, and became headmaster of the Collegiate School in New Haven, afterwards well known as the "Hopkins Grammar School." He afterwards was in charge of several churches in New Jersey and Connecticut, and is remembered as a teacher and preacher of great usefulness in the frontier settlements of his day. From him, the family line continues through (3) Samuel, born January 18th, 1659, in Guilford, Connecticut, died in Greenwich, Connecticut, April 28th, 1746; (4) Theophilus, born in Greenwich, Connecticut, March, 1702, died at Round Hill,





1904.  
MR. AND MRS. HENRY GAYLORD STARIN.



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Connecticut, November 7th, 1783; (5) Samuel, born in Greenwich, Connecticut, January 22d, 1739, died there March 21st, 1798; (6) Jared, born February 27th, 1773, died May, 1842; (7) James Hervey, born February 20th, 1800, died at Port Chester, New York, April 22d, 1872, who was the father of Mrs. Jeanette E. (Peck) Davis, and grandfather of Henry Brooks Davis.

Henry Brooks Davis is the head of the firm of Davis & Robinson, Real Estate Brokers, of New York City.

Mr. and Mrs. Davis have three children:

- (1) Helen Arthur, born August 19th, 1896.
  - (2) Daniel Hamilton Brooks (second), born January 9th, 1898.
  - (3) Wellesley Parsons (a daughter), born June 22d, 1905.
- 

## VII. GRACE STANLEY WHITE.

*Grace Stanley*, tenth child and sixth daughter of Norman and Mary Abiah (Dodge) White, was born at No. 4 Gramercy Park, New York, April 4th, 1845.

She married, October 17th, 1866, Henry Gaylord Starin, of Auburn, New York.

Henry Gaylord Starin was born in Auburn, July 8th, 1844, and is of Dutch descent. His father, Josiah Nelson Starin, was the son of Henry Wemple and Chloe (Gaylord) Starin, and was the fifth in line from Nicholas Ster, who came from the Province of Guelderland, Holland, in 1696, and settled in the Mohawk Valley, where he bought a large tract of land. Henry Wemple Starin's maternal grandfather, Hendrick Wemple, also from Holland, was one of the twelve original proprietors of the Manor of Schenectady. Josiah Nelson

Starin's mother, Chloe Gaylord, belonged to the old New England family of that name, who were among the first settlers of Dorchester and Windsor, Connecticut.

Through Anna Porter, who in 1643 or 1644 married William Gaylord, an ancestor, Chloe Gaylord was descended from John Porter of Windsor, who married Anna, daughter of Robert White of Messing, England, and doubly descended through William and Chloe's son, William, who married Ruth Crow, daughter of John Crow and Elizabeth Goodwin, who was a great-granddaughter of the same Robert White. In this way, Henry Gaylord Starin and Grace Stanley White had in Robert White of Messing a common ancestor. Chloe Gaylord also numbered among her progenitors the Rev. John Davenport, one of the original colonists of New Haven, Connecticut, and one of the founders of Yale College, whose granddaughter, Elizabeth Davenport, married the fifth William Gaylord, Ruth Crow's grandson and Chloe's great-grandfather.

Henry Gaylord Starin's mother was Andalucia Henry, for whose family he was named. She was the daughter of Nicholas and Esther (Candee) Henry, and belonged to a branch of the same family as Patrick Henry, of Revolutionary fame. Her mother, Esther Candee, claimed descent from Jean de Condé, a friend and follower of Admiral Coligny, with whom he was associated at the time of the St. Bartholomew massacre. Escaping to England, and being provided for by Queen Elizabeth, his grandson, John Candee, came to New England in 1639, and settling in Boston, became the founder of the American family.

Mr. and Mrs. Henry Gaylord Starin, after their marriage, lived for five years in Auburn, in the home of Mr. Starin's parents, he being connected with a bank in that city. In December, 1871, they came to New York, where Mr. Starin

became associated in business with his brother-in-law, Charles Trumbull White. Later, this firm was dissolved, and in 1883 he entered into business relations with John Wyeth & Brother, Manufacturing Chemists, in Philadelphia, with which firm he is still connected as Secretary of the company.

For a number of years, the home of Mr. and Mrs. Starin has been in Germantown, a suburb of Philadelphia.

CHILDREN OF HENRY GAYLORD AND GRACE STANLEY  
(WHITE) STARIN.

1. Helen Clement, born September 6th, 1867.
2. Georgiana Gaylord, born October 1st, 1872.
3. Arthur Nelson, born September 29th, 1875.
4. Mary Beatrice, born July 5th, 1883.\*

2. *Georgiana Gaylord*, second daughter of Henry Gaylord and Grace Stanley (White) Starin, married, June 19th, 1894, Dr. Robert Lucas Pitfield.

Dr. Pitfield was born in Germantown, Pa., February 28th, 1870, and is the son of Benjamin Henry and Francis (Pleasants) Pitfield, both of whom were birthright members of the Society of Orthodox Friends, Benjamin's mother, Elizabeth, being a well known preacher in the old Twelfth Street Meeting of Philadelphia.

The following romantic incident is related in the family history:

"A pretty story is told of Benjamin's grandparents, Benjamin Pitfield and Grace Lucas. Benjamin was an officer in His Majesty George the Third's army during the Revolutionary War, and while stationed in the suburbs of Philadelphia, he used to see Grace ride in from the country on a pillion behind her father. The gay young

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\* The engagement of Mary Beatrice Starin to Thomas Wistar, son of Edward Morris Wistar, of Philadelphia, has been (1905) announced.

officer lost his heart to the demure little Quaker maiden, but his suit was frowned upon by the stern old father, who did not wish so worldly a son-in-law. Whereupon an elopement was planned and carried out, with the aid of a rope ladder from Grace's window and a fleet steed, the runaway couple securing the aid of a dominie before they were caught by father Lucas, who then had nothing to do but to give them his blessing, which he did, adding the household silver, which is still in the family. It is said that, of the sons, all followed in their mother's footsteps, and became strict Friends, while the daughters preferred the Church of England, to which their father belonged."

Robert Lucas Pitfield graduated from the Friends School at Westover, Pennsylvania, and from the Medical Department of the University of Pennsylvania, taking his degree of M. D. in May, 1892. He served a year as "Intern" in the German Hospital in Philadelphia, and in May, 1893, entered upon the practice of medicine in Germantown, Pennsylvania, where, with his family, he still resides.

Dr. and Mrs. Pitfield have had five children:

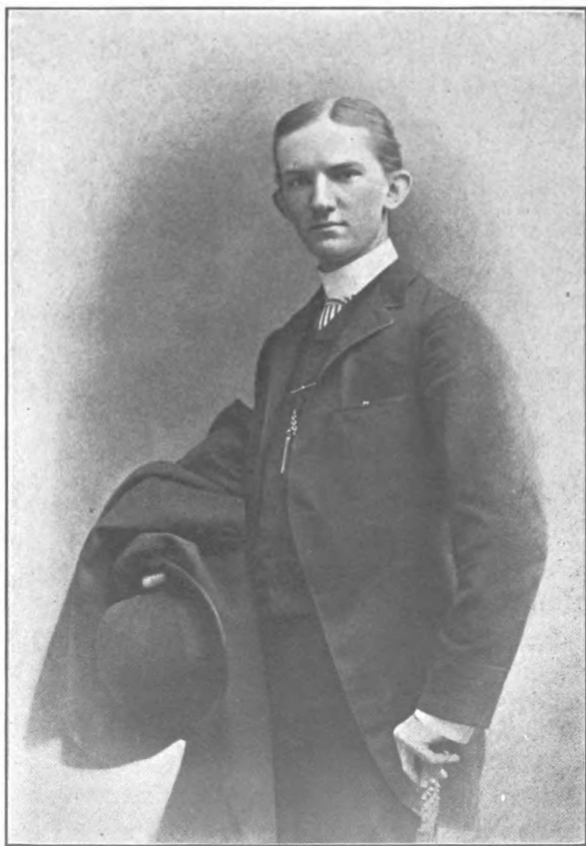
- (1) An infant son, born April 25th, 1895; died April 26th, 1895.
- (2) Georgiana Gaylord, born April 21st, 1896.
- (3) Dorothy Pemberton, born September 9th, 1897; died January 6th, 1898.
- (4) Helen Clement, born October 15th, 1899.
- (5) Robert Lucas, Jr., born June 9th, 1902.

Although their father has never resigned his membership in the Society of Friends, the children have all been baptized in the Presbyterian Church.

3. *Arthur Nelson*, third child and only son of Henry Gaylord and Grace Stanley (White) Starin, entered Princeton University in 1893, but, owing to temporary ill health, withdrew the following spring. In October, 1894, he entered the Penn National Bank of Philadelphia, where he remained until







FREDERICK BARNARD WHITE.

April, 1899, when he became connected with the Philadelphia National Bank. He remained there until March, 1904, when he accepted a position in the treasurer's office of "The Lehigh Coal and Navigation Company," which he still (1905) holds.

He married, June 2d, 1900, Laura Corse Pitfield, a sister of his brother-in-law, Dr. Pitfield. Mrs. Starin was born November 30th, 1873, in Germantown, Pennsylvania. She was brought up in the Society of Friends, but after her marriage united with the Presbyterian Church. Her mother, Frances Pleasants Pitfield, was the daughter of Caleb and Martha (Reeve) Pleasants, both of whose ancestors had been Friends for many generations.

Mr. and Mrs. Arthur N. Starin have one son:

Henry Gaylord, Jr., born November 11th, 1902.

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#### VIII. FREDERICK BARNARD WHITE.

*Frederick Barnard*, fifth son and eleventh child of Norman White and only child of Anna Hale (Barnard) White, was born at No. 2 West Thirty-sixth Street, New York, February 11th, 1862.

He prepared for college in New York and graduated at Princeton University in 1883.

Early in his college course, he became interested in the study of architecture, and spent all of his spare hours in reading upon the subject. Having, as it proved, great natural ability in the direction of this branch of art, coupled with a practical and forceful character, he commenced, while still an undergraduate, to practice in what soon proved to be his chosen profession.

Sundry small commissions in connection with alterations and improvements of buildings at Princeton came to his

hand, and by the knowledge he had acquired, not only from books, but practically from all sorts of manufacturers and artisans, he was able to carry these out satisfactorily, and to open a way to larger work. In his junior year he received his first actual commission, involving the enlargement of a hotel, and the building of a cottage.

Upon graduating, he became a pupil of Professor Ware of Columbia College, and also entered the office of Potter, Robertson & Lord, to perfect himself in the routine of his professional work.

He soon opened an office of his own, and almost immediately obtained commissions which fully occupied all of his time.

In October, 1884, he was elected a member of the American Institute of Architects, probably the youngest candidate ever admitted.

During the following year, commissions were constant, and work pressed heavily upon him. His strength and vital energy were too heavily taxed, but, like many another ambitious and conscientious youth, he did not recognize the fact that his health was being surely and rapidly undermined.

In December, 1885, he was prostrated with an attack of pneumonia, and from that date he rapidly failed, until May 22d, 1886, when he passed away, at the early age of twenty-four.

Few young men have made such rapid progress in professional work as was permitted to him. Not only had he designed and built a large number of cottages and several more pretentious buildings, but his work from its artistic merit had attracted the attention of men prominent in his profession.

His drawings were exhibited at the Salmagundi, the

Academy and the Architectural League exhibitions, and the winter before his death the Boston Art Club had requested the loan of his Academy pictures for the spring exhibition, when they were noticed with commendation. The following record upon the minutes of the Architectural League indicates the esteem in which he was held:

"The Architectural League of New York is, with sorrow, called upon to record the loss of a gifted and promising member, Frederick B. White, whose high ideals and singularly bright and attractive nature had earned for him the respect and affection of those who knew him. While yet a student at Princeton College, and without any special architectural training, he gave indications of unusual fitness for the profession he chose, and into the independent practice of which circumstances forced him at an earlier age than he would himself, perhaps, have chosen. At the age of twenty-five, and only three years after he had bid adieu to his Alma Mater, he had already designed and executed, besides many smaller buildings, a number of important works, the excellent qualities of which seemed to promise a brilliant future. In his death the profession loses a practitioner who took a serious and lofty view of his art, and the League a brilliant member."

In another notice of his death, the following words are used:

"To the manual dexterity of the draughtsman and the inventiveness of the designer, he added the judgment of the man of culture and the organizing ability of the man of affairs, and so seemed to possess most of the qualities which the true architect should have. His professional enthusiasms were justly balanced, and the standard by which he measured his own work a high one.

"His remarkable success in the practice of his profession was due partly to his amiability and winning manners, which won for him a host of friends and clients, and also to his indefatigable industry, natural taste and special aptitude for construction.

"So far as he had gone, he was master of his profession, and the self-confidence that this gave, united with a naturally decisive temper, inspired in his clients the great personal confidence and respect which lay at the bottom of his success. This was enhanced by the

orderly way he conducted his affairs and the carefully elaborated system upon which his office was carried on.

"His ability and force, and the capacity for enjoyment that made it delightful to have to do with him in any of the relations of life, admirable as they were, are hardly to be held up for imitation, for these things are gifts of nature. But in his modesty, high-mindedness, perfect truthfulness and sincerity, and in the generous pursuit of every means of self-improvement, he was a model and an example."

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Reviewing this account of the descendants of Norman White, we find that to the present time (1905) they have numbered eighty-three, viz., eleven children, thirty-two grandchildren, and forty great-grandchildren. If to this number we add the names of those who have married descendants—viz., twenty-one—the total is one hundred and four.

As illustrative of the interweaving of the ancestral lines of New England families, to which reference has been previously made, it is interesting to notice that in at least seven different instances of marriages above recorded, the husband and wife find themselves descended from a common ancestor.

1. Norman White's first wife, Mary Abiah Dodge, through her mother was the great-great-granddaughter of the Rev. Aaron Porter, who was directly descended from John Porter of Windsor, Connecticut, whose wife was Anna White, daughter of Robert White of Messing, England.

2. Benjamin Lee and Emma Hale White were both, through different lines, great-great-grandchildren of Joel White, of Bolton, Connecticut.

3. Charles Coit Johnson, through his great-great-grandmother, Lydia Cleveland, was descended from Moses Cleveland, who was an ancestor in the same degree of Julia Cleveland White, his wife.

4. Georgiana Starin, wife of Charles Trumbull White, through her grandmother, Chloe Gaylord, was descended, through both William Gaylord and John Crow, from Robert White, both of them having married granddaughters of his.

5. Henry Gaylord Starin, who married Grace Stanley White, held to her the same relationship.

6. In the next generation, Sophie Douglass Young, who married Gaylord S. White, was, through her father, descended from James Hyde, who was also, as a great-grandfather of Mary Abiah Dodge, an ancestor of Gaylord's.

7. Frank Gardner Moore, who married Anna Barnard White, was, through his mother, descended from William Gaylord, who married Anna Porter, a daughter of John Porter, who married Anna, daughter of Robert White.

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In closing this record of ancestral lines, the Editor may be permitted to express the hope, which he is confident will be echoed by all of his kinsmen and kinswomen, that it may not be without value as an encouragement and incentive in the lives of those who now are, or who may be hereafter, numbered among the descendants of

NORMAN WHITE.



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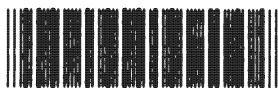
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