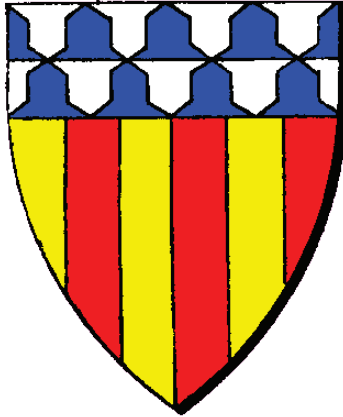


STIMSON SOURCES



compiled and edited, 2014 by:
Prof. Peter Dunbaugh Smith, M.A., M.L.I.S., Ph.D.,
(son of Alice Bartlett Stimson and James Dunbaugh Smith)



Rev. Henry Bowen Stimson, M.A. (c.1772 Hopkinton, MA-1851 Windham, NY)
Henry Clark Stimson (1813 Windham, NY-1894 New York, NY)
Rebecca "Becca" Pond (1779 Bradford, CT-1856 Windham, NY)
Rev. Dr. Henry Albert Stimson (1842 New York, NY-1936 New York, NY)
Lewis Atterbury (1779 Castle Donington, Leicestershire-1872 Whitestone, NY)
Julia Maria Atterbury (1819 Philadelphia, PA-1908 East Hampton, NY)
Catherine "Kate or Cady" Boudinot (1781 Newark, NJ-1877 New York, NY)
Capt. Henry Bartlett Stimson, esq. (1884 Worcester, MA-1948 Rye, New York)
Samuel Colcord Bartlett (1789 Salisbury, NH-1867)
Rev. Dr. Samuel Colcord Bartlett (1817 Salisbury, NH-1898 Hanover, NH)
Eleanor Pettengill (1786 Salisbury, NH-1865)
Alice Wheaton Bartlett (1854 Hudson, OH-1937 New York, NY)
Rev. Erastus Learned (1775 Killingly, CT-1824 Westminister, CT)
Mary Bacon Learned (1821 Canterbury, CT-1893 Hanover, NH)
Sophia Bacon (1785 Canterbury, CT-1830 Windham Cty., CT)

Mary "Molly" Campbell Stimson (1920 Portchester, NY-2006 Greenwich, CT)
Alice Bartlett Stimson (1921 Portchester, NY-1998 Bristol, VT)

Samuel McBirney (c.1788 Belfast Ireland-c.1850 Drumbo Church, Belfast, Ireland)
Hugh McBirney (1824 Belfast, Antrim, Ireland-1910 Chicago, IL)
Susanna McDowell (c.1796-1858)
Hugh Johnston McBirney (1853 Cincinnati, OH-1926 Lake Forest, IL)
Christopher Johnston (5/18/1800 Baltimore, MD-9/2/1835 Cincinnati, OH)
Isabelle Marr Johnston (1829 Baltimore, MD-1911 Lake Forest, IL)
Eliza Gates (1800 Boston, MA-1887 Chicago, IL)
Isabelle Mcbirney (1890 Lake Forest, IL-1979 Rye, NY)
William Campbell (c. 1762 King Wm. Cty., VA-1817 "Claybank," King Wm. Cty., VA)
Col. George Whitaker Campbell (1806 King Wm. Cty, VA-1881 Chicago, IL)
Anne "Nancy" Woolfolk (c. 1782 Caroline Cty., VA-aft. 1820)
Mary Eliza Campbell (1858 Galena, IL-1954 Chicago, IL)
Thomas Brady (c.1781 Ireland-1821 St. Louis MO)
Eliza Joanna Brady (1817 St. Louis, MO-1878 Chicago, IL)
Harriet Jones (1798 Kaskaskia, IL-1836 St. Genevieve, MO)

Capt. Henry Bartlett Stimson, J. D. [B A. 1907]

Born November 24, 1884, in Worcester, Mass

Died March 2, 1948, in New York City

From: “*Bulletin of Yale University: Obituary Record of Graduates of Yale University Deceased During the Year 1947-1948.*”

Father, Rev Henry A. Stimson, D. D., Litt.D. (B.A. 1865)
Mother, Alice Wheaton (Bartlett) Stimson. Yale relatives include John G. Atterbury (B.A. 1831) and William W. Atterbury (B.A.



1843) (great uncles); Lewis A Stimson (B.A. 1863), Charles L. Atterbury (B.A. 1864), John Ward Stimson (B.A. 1872), and Frederick J. Stimson (B.A. 1877) (uncles), William W. Atterbury, '86 S, Henry L. Stimson, '88, Grosvenor Atterbury, '91, Frederick W. Weston, '99, J. Frank Stimson (Class of 1906), Alfred L. Loomis, '09, Frederick B. Stimson (Class of 1915), Boudinot Stimson (Class of 1920), and

William B. Stimson (Class of 1922) (cousins), Wilson Fitch Smith, '30, and Shepherd Fitch Smith, '36 (nephews).

Phillips-Andover Honors in studies of the Freshman year, oration appointment Junior and Senior years; Freshman Relay Swimming Team, Freshman Union, Yale University Dramatic Association, member Dwight Hall and Alpha Delta Phi.

Attended Harvard Law School 1907-10 (LL.B. 1910), admitted to the bar 1910, lawyer in New York City 1910-48, law clerk Hornblower, Miller & Potter 1910-11, assistant Eastern attorney Chicago, Rock Island & Pacific Railway Company 1911-12, law clerk White & Case 1912-17; counsel Converse & Company, selling agents for textiles, 1919-24; secretary and treasurer Consolidated Textile Corporation 1919-38 and Consolidated Selling Company, Inc, 1924-38, president Hennepin Avenue Real Estate Corporation 1926-46, secretary Bedford Process Corporation 1938-40, secretary and treasurer Beverage Dispensers, Inc, 1936-40, president The Harbelle Corporation 1926-31, secretary American Potash and Chemical Corporation 1926-27, successively account solicitor, treasurer, and assistant secretary, and vice president E. W. Axe & Company, Inc, investment counselors, 1941-48, member Troop A, Squadron A, New York National Guard (sergeant in service on Mexican border 1916, judge advocate with rank of Major, 5th Brigade Staff 1941-46, 2d Service Command Tactical School for Field Officers 1943), called into service as Second Lieutenant, First New York Field Artillery, June 30, 1917, promoted First Lieutenant July 29, 1917, stationed at School of Fire, Fort Sill and Camp de Souge, overseas June, 1918-March, 1919, assigned to 104th Field Artillery, 27th Division; in action on Verdun front and in St-Mihiel and Meuse-Argonne offensives, promoted Captain February 20, 1919, discharged April 1, 1919, coauthor and editor *The 104th Field Artillery and the Great War* (1919), president and trustee Rye Country Day School 1933-40, treasurer National Nursing Council

for War Service 1941-47; on Class dinner committees, member Association of Ex-members of Squadron A, and Christ Church (Episcopal), Rye.

Married September 21, 1915, in Lake Forest, Ill., Isabelle, daughter of Hugh Johnston McBirney (B A 1875) and Mary Eliza (Campbell) McBirney Children Henry Bartlett, Jr (Class of 1940 S, killed in service October 30, 1944), Mary Campbell (BA Bennington 1942), the wife of Walter Bareiss, '40 S, Alice Bartlett Raleigh Trezise, the wife of Harold Trezise, Jr, and Hugh McBirney (Class of 1953).

Death due to postoperative pneumonia. Buried in Woodlawn Cemetery, New York City. Survived by wife, daughters, one son, five grandchildren, four sisters, Julia Catherine Stimson, Sc.D. (B.A. Vassar 1901; M A. Washington Univ. 1917, died September, 1948), Louise Hinkle Stimson Harvey (B.A. Vassar 1904; M.A. Columbia 1906), the wife of Elbert A. Harvey (B.A. Marietta 1902) of Duxbury, Mass, Dorothy Stimson (B.A. Vassar 1912; M.A. Columbia 1913, Ph.D 1917) of Baltimore, Md., and Barbara Bartlett Stimson (B.A. Vassar 1919; M.A. Columbia 1923, Med.Sc D. 1934) of Poughkeepsie, N.Y., and a brother, Philip M. Stimson, '10.

Rev. Dr. Henry Albert Stimson, D.D. [B.A. 1865]

Born September 28, 1842, in New York City.

Died July 18, 1936, in New York City.

From: "*Bulletin of Yale University: Obituary Record of Graduates of Yale University Deceased During the Year 1936-1937.*"

Father, Henry Clark Stimson, president Peoples Bank, Paterson, N.J., Paterson & Hudson River Railroad, Paterson & Ramapo Railroad, and Dayton & Union of Ohio Railroad; son of Rev. Henry Bowen Stimson (honorary M.A. Williams 1814) and Rebecca (Pond) Stimson of Windham, N.Y. Mother, Julia Maria (Atterbury) Stimson; daughter of Lewis and Catherine (Boudinot) Atterbury of Baltimore, Md., and New York City. Yale relatives include: Rev. John G. Atterbury (B.A. 1831) and Rev. William W. Atterbury (B.A. 1843) (uncles); Dr. Lewis A. Stimson, '63, John Ward Stimson, '72, and Frederick J. Stimson, '77 (brothers); Theodore Weston, '53 (brother-in-law); Henry L. Stimson, '88, Frederick W. Weston, '99, J. Frank Stimson, ex-'06, Alfred L. Loomis, '09, Frederick B. Stimson, ex-'15, Boudinot Stimson, ex-'20, and Rev. William B. Stimson, ex-'22 (nephews); and Charles L. Atterbury, '64, and William W. Atterbury, '86 S. (cousins).

Clerk in drygoods firm of Morton, Grinnell & Company 1858-62; prepared himself for college; entered Yale as a Sophomore; premium in English composition Sophomore year; oration appointment Junior and Senior years; third prize Brothers in Unity debate Junior year and Yale College first prize Senior year; vice-president Yale Missionary Society Junior year and Brothers in Unity Senior year; purser Varuna Boat Club Senior year; member Psi Upsilon, Skull and Bones, and Phi Beta Kappa.



Traveled abroad
1865-66; attended
Union Theological
Seminary 1866-67
and Andover
Theological
Seminary 1867-69
(graduated 1869);
pastor Plymouth
Congregational
Church,
Minneapolis, Minn.,
1869-80 (ordained
May 25, 1870);
pastor Union
Congregational
Church, Worcester,
Mass., 1880-86,
Pilgrim

Congregational Church, St. Louis, Mo., 1886-93, and Broadway
Tabernacle, New York City, 1893-96; founder Manhattan
Congregational Church, New York City, 1896, pastor until 1917,
and pastor emeritus since 1917; member of Commission on Indian
Annuities, Redlake, Minn., 1871; recording secretary American
Board of Commissioners for Foreign Missions 1880-1915;
chairman National Council, Committee on Ministerial Relief,
1886-1901; chairman board of directors, Trustees of National
Council of the Congregational Churches of the United States,
1901-07; president Congregational Board of Ministerial Relief
1907-23; vice-president American Missionary Association 1871-
83 and 1893-1903; honorary vice-president American Tract
Society since 1887; director American Bible Society 1908-35 (life
member since 1859); lecturer Oberlin Theological Seminary 1891,

Andover 1900-04, Chicago 1902-03, Yale 1904-05; acting professor of homiletics Hartford Theological Seminary 1916-17; D.D. Ripon College 1885 and Yale 1893; Litt.D. Mount Holyoke 1934; trustee Carleton College 1870-80, Drury 1886-93, Mount Holyoke since 1894 (honorary member 1928-36), and Hartford Theological Seminary 1903-19; director Chicago Theological Seminary 1874-79; member board of visitors Wellesley College 1882-86; president board of visitors Andover Theological Seminary 1908-12; president Phi Beta Kappa Society of New York 1915-16; corresponding member New York Genealogical and Biographical Society; author: *Religion and Business* (1894), *Questions of Modern Inquiry* (1895), *The Apostles' Creed* (1899), *the Right Life and How to Live It* (1905), *The New Things of God* (1908), *Behind the World and Beyond* (1910), and *While the War Rages* (1915); editorial writer: *The Commercial and Financial Chronicle* 1920-30.

Married April 19, 1877, in Chicago, Ill., Alice Wheaton, daughter of Samuel Colcord Bartlett (B.A. Dartmouth 1836; graduate Andover Theological Seminary 1842, D.D. 1861; Litt.D. Princeton 1878; president Dartmouth 1877-92) and Mary Bacon (Learned) Bartlett. Children: Alice Mary (B.A. Vassar 1901; died 1934), the wife of Wilson Fitch Smith (C.E. Columbia 1894); Major Julia Catherine Stimson, Army Nurse Corps (B.A. Vassar 1901; M.A. Washington University 1917; Sc.D. Mount Holyoke 1921); Lucile Hinkle (B.A. Vassar 1904; M.A. Columbia 1906), the wife of Elbert A. Harvey (B.A. Marietta 1902); Henry Bartlett (B.A. 1907; LL.B. Harvard 1910); Philip Moen (B.A. 1910; M.D. Cornell 1914); Dorothy (B.A. Vassar 1912; M.A. Columbia 1913, Ph.D. 1917; dean Goucher College); and Barbara Bartlett (B.A. Vassar 1919; M.D. Columbia 1923, Med.Sc.D. 1934).

Death due to old age complicated by chronic myocarditis. Buried in Woodlawn Cemetery, New York City. Survived by wife (died October 27, 1937), four daughters, two sons, and ten

grandchildren, among whom are Dr. Wilson Fitch Smith, Jr., '30, Shepherd Fitch Smith, '36 and Henry B. Stimson, Jr., '40.

From: *“The History of the Broadway Tabernacle Church: From Its Organization in 1840 to the Close of 1900, Including Factors Influencing Its Formation”* by Susan Hayes Ward (1901).

On January 1, 1893, the committee presented, at the annual meeting of the church, the name of the Rev. Henry Albert Stimson, D.D., of St. Louis, Mo., and the church and society thereupon extended to him a unanimous call to the pastorate. Dr. Stimson had interviews with the committee in St. Louis, and before deciding to accept the call he came to New York and occupied the pulpit on two Sabbaths.

Dr. Stimson was born September 28, 1842. His early home was in New York City, and before going to college he was for some years in business with Morton, Grinnell & Co., of New York. He entered Yale University as Sophomore, graduating in 1865. He studied for one year in Union Theological Seminary, 1866-67, and graduated from the Andover Theological Seminary in 1869 after a year and a half of study abroad. He was called, the same year, to the Plymouth Church of Minneapolis, Minn., where he served as acting pastor for a year. In 1870 he was ordained as pastor, and remained in charge of that church until 1880. He married, April 19, 1877, Alice, daughter of President Samuel C. Bartlett, D.D., of Dartmouth College. He has received from Yale the degrees of Master of Arts and Doctor of Divinity; the latter degree also from Ripon College.

During the eleven years of his service with Plymouth Church, Dr. Stimson became an efficient member of the State Board of Home Missions, an active member of the Board of Trustees of Carleton College, and he was energetic in promoting every form of benevolence and church work in the city, and prominent, as a

citizen, in supporting whatever the interests of the community or the State demanded. All sorts of affairs, from the color of a new bridge to the founding of a library, were referred to him. At one time, when the city was under the shadow of unrestrained immorality, Dr. Stimson proposed a general meeting to arouse the public conscience. He was met with the assertion, " You cannot get a baker's dozen to attend such a meeting."

"We will not only fill the Academy of Music," was his reply, "but we will have an overflow meeting." Dr. Stimson knew no discouragement. He enlisted the superintendent of public schools, the leading Catholic priest, the Protestant Episcopal rector, engaged the Academy of Music, and, after due preparation, announced the meeting. Not only was the great building filled and the overflow meeting held, but another large meeting followed, and good citizenship took a long step forward. His indomitable energy commanded success.

From his connection with the State Board of Home Missions, Dr. Stimson was in close touch with the weaker Congregational churches of the Northwest. He stimulated and encouraged their pastors to new efforts in strengthening and establishing their struggling enterprises. Thus he began in Plymouth Church the work of building around him new Congregational churches, a work which he has continued to the present.

In 1880 Dr. Stimson became pastor of the Union Church in Worcester, Mass., where he labored for six years. Here he introduced new and interesting methods, and soon, instead of a scattered audience on Sunday evenings, the house was filled, and ten new Congregational churches were organized or started through the city missionary society which he was instrumental in forming. The following year he was made recording secretary of the American Board, which position he has occupied to the present time.

In 1886 Dr. Stimson returned to the West, the Pilgrim Church of St. Louis having invited him to its pastorate. " You are not going to St. Louis but to the Southwest," was a brother minister's answer when asked for advice as to this call. Nor was he mistaken. There Dr. Stimson took up work for Drury College, he started the city missionary society, and through his encouragement and the pecuniary aid his church could give, many young churches were enabled to establish themselves firmly. There lacks but one—or possibly two may be wanting—to make the number of churches he has thus built and founded a full quarter of a hundred.

Dr. Stimson was released by council from his pastorate in St. Louis, March 20, 1893, and on that day he accepted the Broadway Tabernacle's invitation. He took up the work of the church the very day he reached New York, by conducting the regular weekly prayer-meeting on the evening of April 5, 1893. His pulpit ministrations began the following Sunday.

...The council approved and ratified the action of the church in retaining Dr. Taylor as pastor emeritus, and in calling to be his successor one "approved an able and faithful minister of Christ by years of labor and experience and of distinguished success in the service of the Gospel." At the installation service the prayer of invocation was offered by Rev. A. H. Bradford, D.D., of Montclair; the sermon preached by Dr. Stimson's father-in-law, Dr. Bartlett ; the prayer of installation by Rev. A. J. F. Behrends, D.D. ; the charge to the pastor by Rev. A. J. Lyman, D.D. ; the charge to the people by Dr. Storrs, all of Brooklyn; and the right hand of fellowship by Rev. S. H. Virgin, D.D., of the Pilgrim Church, New York.

Dr. Stimson was settled with a salary of \$12,000, his removal expenses were paid, and his house furnished; the society also assumed \$1,000 on his house rent.

...The new pastor was a sound preacher, especially strong when treating of missionary themes, and an able platform speaker.

He was a man conservative in religious opinion but progressive in church methods. Eighteen years in the West had but emphasized his native characteristics of energy and executive ability. He had commanding bodily presence, a fine full voice, the manner and qualities of a leader, and he began work at once. The church roll had not been purged of absentees for a long time, and for a year or two the committee labored assiduously to learn the actual strength of the church. In 1894 one hundred and ninety-six were reported on the absentee list, and fellowship was withdrawn from four, making a reduction in the nominal membership of two hundred. This was a thankless but most necessary task.

...For many years there had been a Home Missionary Society sustained by women of the church; there were also a Young Women's Foreign Missionary Society, and other forms of associated work in connection with Bethany Church. All these were working independently of each other and independently of the Woman's Board of Missions and the Woman's Home Missionary Union. Under Dr. Stimson's guidance these missionary societies were united in one organization, the Society for Woman's Work, and became allied to the societies of the State.

In 1893 Dr. Stimson was made a member of the Executive Committee of the Congregational Home Missionary Society on which he served until 1896, in which year he was made president of the Congregational Church Building Society. He was again elected by the latter the following year, but declined to serve.

Dr. Taylor, the beloved pastor emeritus of the church, died on Friday, February 8, 1895. On Sunday morning, February 10th, the pastor preached the memorial sermon. The funeral service was held in the church on the following Tuesday. The sermon was preached by Dr. Storrs, of Brooklyn, and Professor Marvin R. Vincent, D.D., Dr. John Hall, and Dr. A. H. Clapp took part in the services. In addition to the anthem and hymn sung by the choir, three hymns were sung selected by Dr. Taylor several years before

in anticipation of his death, as expressing his personal faith. They were : "How sad our state by nature is," "O could I speak the matchless worth," and "The sands of time are sinking." The pallbearers were the deacons and trustees of the church.

A Memorial Service was held in the church on the following Sunday evening. After a few introductory words by Dr. Stimson, tributes of affectionate appreciation were offered by the Rev. Dr. John Hall, President Thomas S. Hastings, D.D., Rabbi Gustave Gottheil, D.D., the Rev. Dr. J. M. Buckley, and the Rev. Dr. Henry M. Sanders. These addresses by clergymen of various faiths, with the memorial and funeral sermons, were published under the title "*William Mackergo Taylor*," by the committee of the church.

...Before the close of 1895 considerable friction was manifest in the management of the affairs of the church and society. When good men disagree much may be attributed to temperamental differences, but the date is too recent to write judicially of causes over which the church was divided. More remoteness is necessary for a true perspective. On Wednesday, April 8, 1896, at a meeting of the church called for the purpose, Dr. Stimson offered his resignation, which, after discussion, was accepted.

An Ecclesiastical Council, consisting of the same churches that had been present at the installation, was convened on April 28th. In its "Result " the Council recognized with regret and declared the termination of the pastorate; it referred to Dr. Stimson's prosperous work in St. Louis; his hesitancy in responding to the call of the Tabernacle Church; to what he had accomplished in New York, and the confidence in him of other pastors in the neighborhood, and it gave him warm commendation as an able and honored pastor and preacher, "devoted to his spiritual work and full of rich enthusiasm for it," "greatly endeared to the ministers and churches of the Council."

The society voted that a sum equal to a year's salary from the date of his retirement should be paid him at once, and assumed the

lease of his dwelling house, relieving him from all further responsibility on that account.

During the year sixty-six members of the Tabernacle Church received letters of dismissal and recommendation to the Manhattan Church, organized October 23, 1896, with Dr. Stimson as pastor. This colony, strengthened by the accession of fourteen more at later dates, constituted a strong nucleus for the new church which, after worshipping for nearly five years in Leslie Hall on Eighty-third Street and Boulevard, is now erecting its fine house of worship at the corner of Broadway and Seventy-sixth Street.

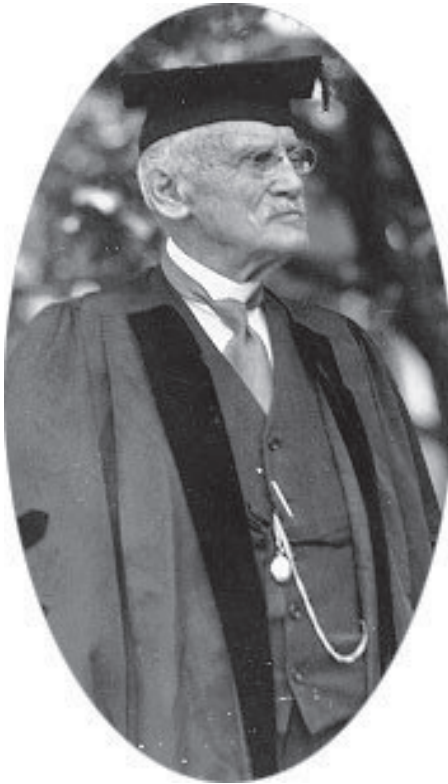
From: *The New York Times*, April 9, 1896.

“Against Dr. H. A. Stimson: Members of Broadway Tabernacle Accept His Resignation” *The vote stood 140 to 100 at the largely attended Church meeting – The pastor and the officers did not agree – It was said that the clergyman was to have resigned privately last Fall, but he preferred another course.*

By a vote of 140 to 100 the congregation of the Broadway Tabernacle last night accepted the resignation of the pastor, the Rev. Dr. Henry A. Stimson. A fight was made by his friends to save him, but they lacked the necessary strength for a majority.

For several months the relations between Pastor Stimson and the Trustees and Deacons had been strained, and last November the pastor promised, privately, to resign. Subsequently he modified his intention, as alleged, in this respect. Thereupon there came an open breach between the church officials and Dr. Stimson, the result of which was that on Sunday last Dr. Stimson announced from the pulpit he would submit his resignation to the congregation at a special meeting to be called last night.

The meeting was largely attended. The Rev. Dr. Stimson at first presided. He read an address to the members of the church, in which he outlined, from his standpoint, the history of his pastorate, and declared that he had not received proper support and cooperation from the Trustees and Church Board. He said he first found out, last Fall, that certain prominent members of the congregation were antagonistic to him, and wished to get rid of him. He said that a mortgage had been put on the church against his judgment. The church, he claimed, had made no progress in congregational activity. He said that while the church had lost



some valuable families under his ministrations, 149 members had been added to the roll, the Sunday school had been doubled, and the Bethel and the auxiliary church organizations greatly strengthened.

The pastor then left the church, and Dr. Lucian C. Warner was appointed Moderator of the meeting. Cornelius N. Bliss, Chairman of the Board of Trustees, moved that the resignation of the pastor be accepted. The motion was seconded by Dr. William H. Thompson, the Senior Deacon.

Dr. Thompson went to the platform and read a

statement urging the resignation of Pastor Stimson be accepted, signed by all but one of the Trustees and by nearly all of the Deacons and Church Committee. The Trustees who signed were C. N. Bliss, C. B. Knevals, G. E. Fisher, M. C. D. Borden, and I. T. Fisher. Among the members of the Church Committee who signed were Dr. W. H. Thompson, Austin Abbott, H. W. Hubbard, A. GAYlord, and Nathaniel Fisher. Dr. Thompson read a resolution of the joint committee of the church, providing that Dr. Stimson be paid one year's extra salary, \$12,000, contingent on his resignation.

Trustee Leonard said he did not sign the report of the joint committee because he had been a member only three months.

E. F. Browning spoke for Dr. Stimson. He said the only real charge against him was he did not fill the place of the late Rev. Dr. Taylor, the preceding pastor.

B. K. Wiley offered as a substitute to Mr. Bliss's amendment a resolution to the effect that the church decline to accept the pastor's resignation, and request him to withdraw it. Mr. Wiley said Dr. Stimson had been a distinct success in the pulpit of the Broadway Tabernacle.

Trustee Fisher said the pastor was a good man, but was not adapted to the Broadway Tabernacle, which was a progressive church. "We need sermons to lift us up intellectually as well as morally," he said.

Silas H. Paine said the pastor could succeed without the cooperation of the Trustees and Deacons if he could only get the congregation behind him. Dr. Stimson, he said, was greater than the late Dr. Taylor in some respects.

Deacon John H. Washburne characterized Pastor Stimson as a misfit in the Broadway Tabernacle pulpit. "He does not fill the place," he said.

Dr. H. C. Houghton also spoke in favor of accepting the pastor's resignation.

Dr. Thompson spoke again: "I apologize for being an old man," he said, "but I was young when I came to this church." He alluded to the pastor's statement that he did not want to get into any church controversy or be a bone of contention.

"If this congregation is not here with Dr. Stimson as a bone of contention, in God's name why are we here?" he asked. Dr. Thompson said the pastor had told the official board that he wanted none but Deacons on the church committee. This was the first cause of the falling out between the pastor and the board. The second disagreement was about the way money should be collected from the congregation.

"Whichever way this vote goes," said Dr. Thompson, "there is grave peril for this church. There is grave peril always when there is one-man power in a church, when there is one pastor, one great orator, without assistants. I once said as much to Dr. Taylor. I told him that when such a pastor was taken away the church was like a rope of sand, because there had been only an audience, and not a church."

Clarence W. Bowen spoke in behalf of Pastor Stimson. "Today," he said, "I had a talk with the Rev. Dr. R. S. Storrs of Brooklyn about the situation. I said to him: 'What would you advise in a case where the Trustees and Deacons were almost solidly against the pastor, but the great majority of the congregation was with him? Would you advise the pastor to resign?' Quick came the answer: 'No; I would advise the pastor to remain.'"

Cornelius N. Bliss said: "The pastor came to me last November, seeking advice. The interview was none of my seeking. I had endeavored to keep out of the controversy. But I couldn't help knowing many of the congregation were dissatisfied, and wanted to leave. Many of this class were prevailed to remain, on the assurance the pastor would resign. I hoped there would be

no dissension, and I hoped everything would be arranged orderly, peacefully, quietly, lovingly.

“But there have been dissensions, and I say to you that the situation in the Broadway Tabernacle is very serious. Unless this matter is settled harmoniously, I fear for the consequences. Our church is prosperous. Our debt is \$50,000. Our property is worth \$1,000,000. The debt does not amount to that –” and Mr. Bliss snapped his fingers. “I told Dr. Stimson,” he continued, “that if the church was only united and harmonious, we could pay that off in a week.”

Several of the speakers were applauded. Each time they were reproved by the Moderator.

Irving Gaylord, Superintendent of the Tabernacle Sunday school, said there would be a serious split in the Sunday school if Pastor Stimson's resignation was not accepted.

There were loud calls for the settlement of the subject by a vote. Tellers were appointed and slips of white paper were distributed among the members of the church. About half of those present were women, and the interest in the subject was noticeably strong. The women talked out the question in groups, and so did the men. Pewholders as such were not allowed to vote, but only members of the church. Two of the deacons sat at a round table, and as the congregation came up and put their ballots in the mahogany box their names were checked off. Mr. Bliss watched the voting from a front pew. His wife was by his side.

The Moderator explained that the people should vote “Yes” or “No” on Mr. Wiley's substitute resolution. The “Yes” meaning a vote in favor of the withdrawal of the resignation.

The vote was announced “Yes” 100; “No,” 140. There was no demonstration.

The substitute motion was lost. The motion of Mr. Bliss, that Pastor Stimson's resignation be accepted, was then carried by a

viva voce vote, apparently three-quarters of those remaining voting in the affirmative.

Pastor Stimson received the news at his house.

From: *The New York Times*, May 12, 1896.

“Their Friends Show Their Appreciation by a Reception at Sherry's.”

The reception last night to the Rev. Dr. and Mrs. Henry A. Stimson was attended by many persons who are prominent in the religious and social life of this city.

Dr. Stimson traces his ancestry among New-Yorkers for nearly 300 years. He was born at Eighth Street and Clinton Place. He is a great-great-grandson of Elias Boudinot, founder and Elder of the first Protestant church built on Manhattan Island [sic]. He was graduated from Yale in 1865, and before becoming pastor of the Broadway Tabernacle had a church in St. Louis.

Sherry's parlors were handsomely decorated for the reception, and more than 200 guests were present. The evening was enlivened by music by the Hungarian Band, and singing by Mrs. Anna Buckley Hills and Charles Hawley.

The Rev. Drs. John Hall, R. S. Storrs, and R. S. MacArthur made informal remarks commending the work Dr. Stimson has done.

The committee last night consisted of William P. St. John, H. L. Stimson, Louis Lee Stanton, and Gifford Pinchot. Among those present were Mayor and Mrs. Strong, Gen. and Mrs. F. B. Barlow, Prof. and Mrs. Charles H. Briggs, Mr. and Mrs. William E. Dodge, Bishop Potter, Mr. and Mrs. Oliver Harriman, Mr. and Mrs. Abram S. Hewitt, Prof. and Mrs. May Smith, Mr. and Mrs. Seth Low, Mr. and Mrs. Lyman Abbott, William M. Evarts, Mr. and Mrs. R. W. Gilder, Mr. and Mrs. Cornelius Vanderbilt, Mr. and Mrs. W. J. Schieffelin, Mr. and Mrs. Elbridge T. Gerry, the Rev. W. R. Huntington, the Rev. R. R. Meredith, and D. Willis James.

From: *The New York Times*, April 20, 1901.

“New West Side Church: Cornerstone of the Manhattan Congregational Edifice to be Laid Monday.”

Appropriate ceremonies will mark the laying of the cornerstone of the Manhattan Congregational Church, Broadway and Seventy-sixth Street, Monday at 5 P.M., and after that the work is to be pushed to a completion as rapidly as possible. It is believed that the congregation will be enabled to occupy their new home during the coming Fall. The Manhattan Church promises to be one of the most notable buildings of the upper west side, as it differs radically from the usual church edifice, particularly in interior arrangements.

For instance, it will have its Sunday school room, church parlors, and prayer meeting room and other accessory departments in a two-story building on the front of the plot which it occupies, while the main auditorium will be in the rear. The façade will be of red brick richly trimmed with white stone and terra cotta ornamentation. The windows will be deeply recessed, and there will be many pointed arches and elaborate pinnacles, the whole surmounted by a slender bronze spire, all of which will amply preserve the ecclesiastical character of the exterior. The Rev. Dr. Henry A. Stimson is the minister of the church, which since its organization, five years ago, has grown steadily.

There are thirty-two churches of all denominations west of Central Park and between Fifty-ninth and One Hundred and Tenth Streets, or one every 4,500 inhabitants. The Manhattan Church, however, will be the only Congregational church in this territory.



—ENLARGED ARCHITECTY PHOTO.

MANHATTAN CONGREGATIONAL CHURCH, NEW YORK CITY.

C. W. & A. A. STOUGHTON, ARCHITECTS.



Henry Clark Stimson

Born January 4, 1813 in Windham, Greene, New York.

Died November 20 1894 in Paterson, Passaic, New Jersey

From: *Turmoil and Tradition: A Study of the Life and Times of Henry L. Stimson* by Elting E. Morison (1960), pp. 1-15.

...There were various ways of looking at it as a universe bounded on all sides by connecting Stimsons, as a clearing house, or, in the words of a young cousin, as a game sanctuary laid off on East 34th Street, New York City. The house where Grandpa [*Henry Clark Stimson*] and Grandma [*Julia Maria Atterbury*] lived possessed some of the attributes of all three. Thither at frequent intervals the “fifty uncles, aunts and cousins” came to call and to drink tea. Over tea they would bring the reports of their own doings up to date, read the family mail, and exchange information about the Stimsons -- those who were absent, who were heavy-laden, who had made their mark, who had received a surprising settlement, who were beginning to feel the heat of the day, who had purchased an unbecoming hat, who were great with child, who were poorly, or who were brokenhearted.

On Sundays and holidays when “the regular family circle” met together the home became a clearinghouse for decisions on policy and administration- In that regular circle were the sons and daughters of Grandpa and Grandma -- Henry the minister, Lewis the doctor, Fred the lawyer, Kitty, Mary and Julia. Wives of sons, husbands of daughters, children and grandchildren were also present -- more seen, on the whole, than heard and more heard than listened to. There was also son John who had gone off to investigate the world of art, indeed to paint. Save in the family talk he appeared rarely during the Sabbath deliberations. These deliberations dealt ordinarily with family matters -- the large and continuous, such as whether to sell the 34th Street house, or the current uses to which Grandma's trust fund should be put; the

smaller or nonrecurring, such as the amount of board to be paid by Lewis to his mother for his two children, or the deposition of the suit pressed upon a sister by "the looney [who] talks too damn much."

The canvass of these matters before the taking of decision was thorough and judicious. It was also, at times, painful. After Christmas dinner "there were always tears; somebody's feelings would be hurt by something." But the tears were temporary; they did not serve to dissolve the invisible cords of devotion, mutual dependence and doctrine which held the members of this family securely to one another. Then too the decisions which proceeded from the thorough canvass of the evidence were understood to be taken in the best interest of the individuals concerned, and of the whole, and therefore were understood to be not only sensible but just. These decisions were in their final form, ordinarily, the work of Henry, Lewis and Fred acting, after consultation, together. They brought to bear upon problems, it was said, "the full weight of their collective masculinity" and, in sentences beginning "We feel," announced the manner in which the current domestic issues had been resolved.

If the home was something of a self-contained universe and something of a clearinghouse it was also something of a sanctuary. A Stimson in pain or trouble could always find a shelter within the walls. There lived the daughters before they were married, or after prospects of betrothal had been blasted, or, for suitable intervals, after a marriage to a husband who had turned out to be something less than a good provider. There also lived the sons on those occasions when their wives were ill or when they were looking for new homes for themselves. To this household also, whether on 34th Street or, as later, at West 5nd Street, came at times the children of the sons and daughters in days or weeks of domestic crisis. This household, effectively organized by the clear, firm intelligence of Grandma assisted by her maiden daughter Mary,

was also, in some sort, a sanctuary for Grandpa, whose name was Henry Clark Stimson. In these days, his spirit blighted by chronic ill health and the recollection of past disappointments, he brought atmospheres of somberness, almost of gloom, to the hearth and table at 34th Street. But by his achievements in time past he had given the members of his family the situation they now enjoyed.

He had been the first Stimson in several generations to leave the small town of Windham, New York, to seek his fortune in the city. Arriving first in Paterson, New Jersey, he set to work just before the Civil War in a locomotive shop and then, believing that more profit could be found in financing railroads than in constructing engines, he transferred his energies to the lower end of Manhattan. Fortified at first by the small income from the trust fund inherited by his wife Catherine Atterbury, whom he had met in Paterson, he soon rose by his own talents to prominence in the hectic financial environment produced by the Civil War. By 1867 he was the senior partner in Henry C. Stimson and Son of 8 Wall Street, remembered years afterwards as “one of the market's masterful firms,” Vanderbilt, it was said, chose him for “super confidential maneuvers.” Henry Keep, Jay Gould and the two Jeromes did business with the firm. And Stimson himself lingered long in the memory of Wall Street as the architect of “one classic” market operation the Prairie du Chien corner. On a Monday in one November, Prairie Dog had opened at 65 and, by Tuesday afternoon, it closed at 225. Throughout that day, “with a face as if cut out of yellow sandstone,” “taller and taller, taciturner and yet more taciturn, Henry C. Stimson stood himself on the stock exchange floor” directing and controlling events,

He had indeed a public style tall, impassive, commanding, utterly contained. It was known that he would dismiss from his presence and his business those who “spoke loosely” or chose “carelessly to treat him a bit too pompously.” It was known also that each day he sent a boy around to Delmonico's “for a special

brand of cigars which in lavish hospitality he insisted on having office callers share.” He was by 1870, with his skill in operations undecorated by any flourish, his home on 34th Street, his reputation for probity and his impressive financial connections, one of “the most respected men in the market.”

But to be respected in those days was not enough. Life in an economy where stocks opened at 25 and close at 163, where the firm was in the red by \$30,000 at the close of business Wednesday and returned to the black by \$7000 on Thursday, was not as secure and satisfying as a face carved out of yellow sandstone appeared to make it. A few of course could achieve a somber distinction as authors of the Erie Chapter, a very few could acquire fame and fortune by putting all the pieces of the New York Central together. But the majority, too respectable or too unimaginative, could only imitate some of the larger gestures by manipulating small, unprofitable railroads like Prairie Dog. They lived precariously at a time when panic “like thunder in a clear sky” could sweep the exchange.

Henry C. Stimson, raised amid simplicities, tutored by his Presbyterian forebears in the stern theory that success was the product of thrift, honesty and decent, hard labor, was not for this life. He “damned speculation and frequently said he wanted to get out.” But he had also acquired the Presbyterian interest and pride in election. It was not easy to get out after he had staked his sense of self in the seeking of a larger fortune than could be obtained in Windham, New York.

“But the nature of the business requires that the stocks we are carrying for other parties should be sold to raise money to keep our credit good. . . . At present our shorts have all advanced while our longs have fallen, compounding the difficulties they were to counteract.” Days like this and other days when the Commodore sent round a check for \$50,000 to tide things over provided for a man like Henry C Stimson a life of continuous racking strain.

This sense of strain, grimly concealed from his associates, was more fully communicated to those at home. He would brood about selling the 34th Street house, he endured chronic symptoms of insomnia, gastritis and “articular morbus”; he took himself out of the family circle into remote, disturbed self-communions. At table he would recount his great dreams of frustration how a truss of hay had pinned him helpless to the floor, how he had broken his timepiece and could persuade no watchmaker to repair it. From all these immediate difficulties he was rescued, in a way, by the panic of 1873. Losing most of his money, he withdrew from active participation in the market and retired on his small savings and the proceeds of his wife's modest trust fund.

In the family circle for the next twenty years he remained a kind of force. As the only man in the house, ministered to by his wife and whatever daughters were available, he introduced the sustained drama of semi-invalidism with its special arrangements and its stoic silences. These silences covered, at times in sufficiently, the evidence of physical discomfort and of the anguish caused by the incomplete fulfillment of ambition and powers. But if in his case what was called the Stimson reserve could not cover up anxiety and frustration, so also it could not repress persistent impulses of sweetness and generosity. In these declining years there was, both in his situation and in his person, something that roused feelings at once of pathos and respect. When his little grandson Henry Lewis Stimson came to live in the house on 34th Street in the year 1876, he soon discovered that Grandpa was the member of the family with whom he had most in common. Years later he looked back on this grandfather as the one in the whole Stimson family who understood him best.

The small boy of eight, with his sister of six, lived in the house for the better part of five years. In that time they came, inevitably, to know almost everything there was to know about the universe of connecting Stimsons. They listened to the debates

about where they would be taken for the summer, they heard about the cousin with the abscess on her breast, and they discovered that Uncle John was wasting his substance with his brushes and oils. On Sunday afternoons they looked on while the Stimson men made their calculations and reached their masterful decisions. But the present of this universe was no more exposed to them than was its past. Stimsons, they discovered, had been in this country a long time since the seventeenth century and had worked their way west from the coastal towns of Massachusetts to upper New York State.

How the family seat at Windham had been selected became a thrice-told anecdote. A George Stimson had left his family in Albany sometime in 1790 to search, with his small son named Henry, for a new place to settle. In the wilderness of the Catskills he had found a likely spot. Leaving young Henry, like some Casabianca, to keep watch and ward alone until he returned with the family, George set out for Albany [sic, *Claverack*]. Weeks later the father came back with his wife and other children to find Henry, obedient to the parent's command, guarding the spot.

At this new settlement of Windham the family had established its permanent base. Members from the time they arrived in this country had set out to lead hard, simple and very long lives. They had fought in King Philip's War, the French and Indian War, the Revolution, and the Civil War. They had contributed regularly to the ministry of the Presbyterian and Congregational churches. On the distaff side the achievements had been, perhaps, more worldly and of greater import. There was, the children heard, Elias Boudinot on their grandmother's side who had been an acting Secretary of Foreign Affairs during the Confederation, and a great-grandmother who knew Washington and Lafayette.

Beyond this record of sound, useful accomplishment on both sides the children heard much about the kind of men and women who had wrought these deeds. There was, for instance, a Stimson

who had “as lieve hear a parcel of pigs squeal” as go to a concert; there was another who left his home in Massachusetts “vowing he would not live where justice could not be done him”; there was a third in whom no excitement could “mar the poise of his good sense.” In addition to these individual responses or aptitudes, there appeared to be also a dominant characteristic held in common from generation to generation -- what was called “a constitutional reserve.” Grandma had noticed it in her husband when he fretted that his children “could not make a companion of him.” She had watched it descend to her own children -- a kind of aloofness, a withdrawal from easy, natural communication with those about them. It seemed worse when Stimsons were dealing with those of their own age and situation than with those younger or older, above or below them. Whatever it was, wherever it came from, as anyone who lived much with Stimsons knew, it was there.



Rev. Henry Bowen Stimson , M. A.

Born August 1, 1773 in Dedham, Norfolk, Mass.

Died April 28, 1851 in Windham, Greene, NY.

From: "*History of Greene County*" by J. B. Beers (1884).

Henry B. Stimson was the first minister of this church. He studied with Rev. M. Thompson, of Oak Hill, and later with Rev. Samuel Fuller, of Rensselaerville; commenced preaching in 1802, and was ordained September 15th 1803. This, Mr. Stimson's only pastorate, lasted until 1826. Priest Stimson, as he was called in those days, wielded a potent influence over the mature and rising generation, in the church and congregation, among whom he lived as a man among men. His appearance was commanding even in extreme age, fully six feet in height, erect, spare and muscular. He had strongly marked features, nose, brow, chin, cheekbones, all prominent; the whole contour of the face expressing intelligence, strength of will, and decision of character. He was sincere, devoted, and self-denying, and his pioneer ministry is still in grateful remembrance.

From: "*1803-1903: Centennial of the old First Congregational Church, Windham, New York,*" June 16th, 1903.

Twenty years before 1803 these valleys and mountain sides were covered with a primeval forest, chiefly hemlock. They had no settlers, and were visited only by forest rangers, roving Indians, Tory refugees, and occasional land prospectors. It was not till after the Revolutionary War that it was safe to settle so far back from the Hudson River. Peace came in 1783. By 1785 it was safe to begin settlements. Deacon Jedediah Hubbard's tombstone says that he was "the first deacon" and "the first settler." But the probability is that Captain George Stimson, the father of Rev. Henry B., was a little the first as a permanent settler. He came here as the agent of Robert Livingston [(1708-1790), third lord of Livingston Manor], a

large land owner, to take charge of his herds pastured on his mountain lands. The same year, 1785, Elisha Strong came and built a log cabin, cut some grass and went back to Connecticut for the winter. There may have been one or two others who came, but these we know about.

Capt. Geo. Stimson and his son Henry, a boy of 13, arrived in 1785. They spent the first night in the open air beside the high flat rock at the west end of Windham village. There they built a cabin of logs and brush, the rock serving for one side of the hut, and for its chimney also. Later this cabin was burned, but at once rebuilt in much the same manner.

The Captain and the boy Henry spent the winter of 1785-6 here. Their stores got low, and the father went to Claverack, near Hudson, where the nearest mill was, to get food. He expected to be gone but a few days, and left Henry alone. But the ice in the Hudson made his return crossing impossible for six weeks, during which time the boy Henry had to live in the hut alone, among wolves, bears, panthers, and other dangers, with no kind guardian except the Heavenly Father, whose care for His people never ceases.

An incident worth relating, occurred at that time. One night there came along a man on horseback,--a stranger,--who spent the night and shared with Henry his potato breakfast, and tried to persuade the boy that the return of his father was very doubtful, and that he had better go with him to a safer place. The boy, however, would not leave the place, and so the traveler started on. Soon he returned, fearing that the boy would starve if left alone, and evidently thinking it his duty to save him, tried to force him to go, whereupon Henry ran and hid in the woods, and the man had to go on without him, after all.

Many years afterward, the Rev. Henry B. Stimson, at a Presbyterian meeting, was accosted by an aged gentleman who said, "You are from the Batavia, are you not?" "Do you know a

little boy who years ago lived in a hut there and was left alone?" Mr. Stimson replied. "I am that boy," a statement which melted all to tears.

...Henry Bowen Stimson, one of their own boys, and son of Capt. George Stimson, the first settler, had been fitting for the ministry of the blessed gospel. He had come here a boy of 13 with his father, the first settler, as already related; assisted in supporting the large family till of age; then for nine years had studied at Claverack and Kinderhook, paying his way by working at cabinet making. His thoughts had been turned to the ministry by Rev. Mr. Townsend, Durham, with whom he had studied some; and finally he studied theology with Rev. Samuel Fuller, of Rensselaerville, whose wife's sister he afterward married. He was licensed to preach June 3d, 1802, by the Northern Associated Presbytery, at the house of Rev. Stephen Fenn, in Harpersfield, after a "full and thorough examination." *(When Mr. Stimson decided to study theology he consulted the ministers about going to college. They advised him not to go, on account of his age, 28. But Williams College gave him the honorary degree of A. M., in 1814).

...The people were not slow to secure for their minister one so well and favorably known to them. He commenced preaching for them that Summer or Fall, 1802. On the 13th day of October, a meeting was held at the meeting-house in Batavia, at which a committee was chosen to hire Mr. Stimson, and to circulate a subscription for support,--he to preach alternately in the Valley and at Jewett for six months, which was signed by 20 persons on the Batavia.

...The next September, Mr. Stimson was ordained and installed, six ministers being present and a large and interested congregation. "*Was ordained in the meeting-house at Windham, County of Greene, and State of New York, on Wednesday, the 11th day of Sept., 1803, the Rev. Henry B. Stimson to the pastoral charge of the church in that place. The several parts were*

performed by the following gentlemen: Rev. David Harrowar of Walton, Delaware county, made the introductory prayer; Rev. Samuel Fuller of Rensselaerville, Albany county, preached the sermon from 1 Cor. 1:21; Rev. David Porter, late of Spencertown, and now preaching at Catskill, made the prayer during the imposition of hands; Rev. Beriah Hotchkin of Greenfield, gave the charge; Rev. Jesse Townsend of New Durham, gave the right hand of fellowship, and Rev. Ezekiel Chapman, late Missionary to New Connecticut, and now preaching at Canton [Cairo], made the concluding prayer. It is pleasing to remark that a large concourse of people were present on the occasion, and appeared especially attentive and solemn during the whole transaction. (From Conn. Evang. Mag., 1803,p. 199).

The installing body is not named, but it was without doubt the Northern Associated Presbytery, and the church was no doubt taken under their care, if not at that time, yet certainly by March 9th, 1808, when the church voted "to ask Presbytery for a copy of its proceeding." and "to allow the pastor and delegate their extra expenses whenever they attend Presbytery, from the church treasury." Concerning this Northern Associated Presbytery, a few words at this point may be in order. There were four of these Associated Presbyteries, the Morris County in New Jersey, Westchester, Northern and Saratoga in New York. In their ideas of church government they were a cross between Congregationalism and Presbyterianism. They adopted the forms of the Presbyterian order, had presbyteries, sessions, elders, etc., But they objected to the idea of "authority" in the relations of one church to another, and to the use of mandatory terms like "order," "enjoin," "direct," in ecclesiastical proceedings. They would only "advise," "recommend," "counsel." They also allowed standing committees instead of sessions, and permitted "deacons," and even laymen to sit in Presbytery as delegates. In their theology they were strongly Calvinistic, many of them Edwardean, and even Hopkinisian. They

were men of great piety and holy zeal, and their body furnished most of the missionaries, who looked after the spiritual destitution's of their region, and founded new churches.

...Register of District School Taught By The Rev. Henry B. Stimson, 1807: The church not being able at that time to pay Mr. Stimson and adequate salary, he was obliged to supplement it by teaching school. The tally sheet of one school is still in existence and is here given. It is an old fashioned unruled foolscap sheet, ruled by hand, with pen and ink, the entries are in a neat business-like style and elegant chirography. The school began May 24th, 1807, and lasted 36 school days. It was suspended three days, marked, "Three days at Court."

...Sept. 28th, 1808, the society voted Rev. Mr. Stimson a settlement of \$150, on condition that "if he left without the consent of the society, he should pay it back." This money was paid to Mr. Stimson the next June.

...A pleasing incident of that time is the fact that when the A. B. C. F. M. (American Board of Commissioners for Foreign Missions) was formed, in 1810, Rev. Mr. Stimson caught the missionary spirit and imparted it to his people. They had little money, but Mr. Stimson gathered about 30 sheep and lambs as gifts to the cause, and with two of his boys, drove them to Catskill, 30 miles away. Passing the tollgate, he asked to go through free, because says he, "They are the Lord's sheep." He had to pay the toll, however, but had not gone far before he found the exact sum in the road. At Catskill he sold the sheep for \$1.00 a head and sent on the money.

...The Government having called for one hundred thousand volunteers for the War of 1812, and the spirit of '76 still living in the hearts of the people, the militia held a meeting in reference to the call. Capt. Eli P. Robinson stepped out in front of the company and said, "*I will go*. Who will go with me?" Most of them volunteered at once, manifesting a determination to maintain our

rights at all hazards. Just before leaving for the war, the troops assembled at the church to listen to an address by Rev. Henry B. Stimson. Before entering the church, Capt. Robinson ordered them, the company, to stack their arms, and commanded Aaron Taylor to guard them. Seth Beers took a gun from the stack, and refusing to replace it the guard stabbed him. Mr. Stimson prayed earnestly *with* and *for* the soldiers, and the country.

...We got glimpses of the same old problem that puzzles churches, to-day; how to raise the minister's salary. I judge that Mr. Stimson's salary had been at first \$400. He lived in his own house, which he built in 1805. He had married Becca Pond, Oct. 2d, 1803. The society had given him \$150 as a "settlement" in 1809. In 1815 his salary was fixed at \$500, perhaps owing to high prices. By 1815, the pews had been put in and paid for and the rents were thereafter used for salary, and perhaps they thought they could pay more. By 1818 the arrearages amounted to \$400, \$200 of it on the preceding year. They proceeded to raise the arrearage and then adopted a heroic plan. A subscription was drawn up in full legal verbiage and form, in which it was provided, (1) that Mr. Stimson's salary should be \$400; (2) that the pew rents should be applied to the salary; (3) if the pew-rents were not sufficient, the balance should be assessed on the subscribers, according to the assessment of each on the Town Roll, by a regular tax collector's warrant, with power to sell goods and chattels, and enforce collection if necessary. Provision, however, was made for releasing the subscriber, if he joined another church or moved more than 5 miles away. This subscription is still in existence and has the autograph signatures of 32 of the principal men of that day.

How this heroic plan worked I cannot say, but not very well, I judge. Many had not signed it and the next year a strong committee was raised to devise a new plan. Something better, I judge, was found, for by 1822 they raised the salary to \$460, but if the trustees were unable to raise it, they were to notify Mr.

Stimson. In 1823 they voted \$400 and 30 cords of wood, if they could raise it. The same was done in 1824.

Up to this time the horses and ox teams on meeting days had to stand out in the open air, or under nearby trees. In 1823 it was voted that "the lands about the meeting-house be lotted out for sheds and sold a vendue," and that some person build the shed, and take his pay in shed rents, till paid for, after which they would belong to the society. The trustees were authorized, if they thought best, to obtain land and put the sheds on the south side of the road. Those on the west and north were built.

By this time (1824), there seems to have arisen a state of things tending to bring to an end this long and useful pastorate. Mr. Stimson did not favor the "new measures" in revival work, and tradition says that some wearied of the frequency with which he preached the distinctive points of his strongly Calvinistic system. After several meetings it was finally decided that the pastorate should be dissolved, which was done Jan. 19th, 1825, by the Northern Associated Presbytery, which met at Windham. The church belonged to that Presbytery, but Mr. Stimson to the Columbia Presbytery, which he had joined Oct. 14th, 1823. His farewell sermon, the text of which was taken from the passage, 1 Sam. 12:1-5, "Whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded?" &c., was a vigorous and characteristic effort suited to the situation, and talked about for many years afterward.

Mr. Stimson seems to have preached more or less after his dismissal. *(Presbytery gave Mr. Stimson the following strong testimonial: "This may certify that the Rev. Henry B. Stimson has been dismissed from his pastoral relation to the first church of Christ in Windham by the Eastern section of the Northern Associated Presbytery without any allegation brought against his moral or ministerial character by church or society, but merely on account of their being unable to raise his support, and he is hereby

cheerfully recommended to be further employed in the Gospel ministry as an orthodox and faithful minister of our Lord Jesus Christ. David Baldwin, Scribe. Seth Williston, Moderator.) It was voted in January, 1826, "that an effort be made to hire Mr. Stimson under existing circumstances," and a large committee of leading men was chosen to wait upon him. That he did preach some seems probable, but in a few months a new minister was on the ground.

Mr. Stimson's, or Priest Stimson, as he was usually called, work here lasted 24 years—almost a quarter of a century we celebrate. It was foundation work, too, and it was well done and goodly was the structure he reared. By all accounts he was a man of remarkable personality and dominant influence. *(Mr. Stimson continued to reside in Windham to the end of his life. From 1825 to 1829 he was in the employ of the Bible Society. In 1829 he had a call from the Reformed Church, Prattsville, and was their pastor about four years. He joined Classis and so continued to the end. His health failed and he was laid aside in his later years. Born March, 12th, 1772, he died April 2d, 1851, aged 79 years). His children, like himself, were intelligent, pious, and useful, and in other spheres of action have made their mark. Only one of his 11 children, Mrs. Mary Lynde, remains, and we are glad to have her here to-day to share this feast. We all remember the daughter, Rebecca, whose whole life was spent in our midst and given in beautiful devotion to the care of her aged and venerable father. We also rejoice that some of the third generation are here, and that we are to hear from his distinguished grandson, Dr. Henry A. Stimson of New York city. The name of Henry B. Stimson is indelibly carved on the foundation of the old church, and is till honored by the generations that survive. *(His pastoral field extended over 20 miles, but he was used to hardships, and often preached nine times a week. Three extensive revivals prevailed during his ministry, and tradition says he received into the church more than 500 souls.)

The Stimson Family

As a sample of the stock of people which first settled this section, we will give a little account of Capt. George Stimson, the first settler, and father of Rev. Henry B. Stimson. He brought 10 of his 11 children with him from Massachusetts, and the five sons and five daughters, who married and settled here, made the Stimsons a prominent element in the community.

Capt. George Stimson came here at the age of sixty. He had been a soldier in the French War and he was in the Revolutionary War from the beginning to the end. The tradition is that he hurried to Lexington, when he heard the sound of battle, with a pitch-fork fastened to his musket for a bayonet. He placed his private fortune at Washington's disposal for the support of the troops, and found himself at the close of the war with only a trunk full of worthless government paper. This was the reason for his removal to the West. One of his brothers was in the "Boston Tea Party." His son Henry B., remembered seeing the British red-coats evacuate Boston. He was then but five years old. [N. B., *to date, no documentation supporting Lexington and Tea Party claims has been discovered.*]

Capt. George had inherited this patriotic and soldierly spirit. His grandfather, also named George, had been a soldier in Captain Daniel [*sic, Samuel*] Appleton's company, who defeated Canonchet in King Philip's War, and destroyed 2,000 Indians in Rhode Island in 1675. He was left for dead on the field, but finally recovered.

Capt. George Stimson was born Nov. 8, 1726, and died Nov. 8, 1796, and is buried in Ashland. His wife, Abigail Clark of Newton, Mass., born July 10, 1732, died Jan. 7, 1804. His children were :

Jeremy, a doctor, who remained in Mass. and married there.

Abigail, married Abijah Fitch

Experience, married Abijah Stone

Henrietta, married John Claflin
George, married Sally Weslick
Nathaniel married, (1) Sarah Elliot (2) Phebe Pond
Sally, married Increase Claflin
Ephraim, married Mary Benham.
Henry Bowen, married Becca Pond
William, married Phebe Wright
Betsey, married John [*sic* Samuel] Crocker
His eleven children, with their husband and wives, and 60
grandchildren made the Stimson family an important one in Old
Windham.

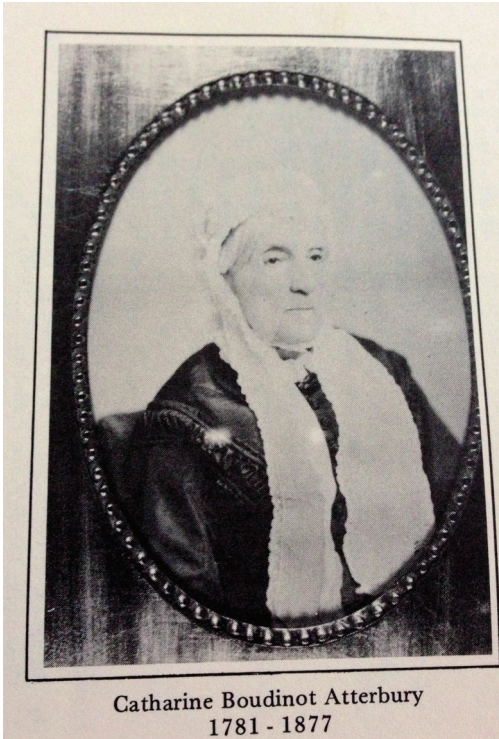


APPENDIX I: Gallery of Family Biographies/Obituaries

Atterbury, Lewis (April 2, 1779 – August 31, 1872) was born on April 2, 1779, at Castle Donington, Leicestershire, England. His will was made and the inventory of his estate was taken in 1872. The will is recorded in Passaic County, New Jersey. He married on September 11, 1803, Catherine Boudinot, daughter of Elisha and Catherine (Smith) Boudinot. Catherine (Boudinot) Atterbury was born on December 2, 1781, and died in 1877 at the home of her son-in-law, Henry Clark Stimson. Catherine (Smith) Boudinot was the daughter of William Peartree Smith, of Elizabethtown, New Jersey. She died on August 30, 1797, at the age of forty-seven years and eight months and was buried at Newark, New Jersey. Judge Elisha Boudinot was active on behalf of the Revolutionary forces in the Colony of New Jersey. He acted as

Guest, Atterbury & Co.
HAVE received by the Hercules and John Adams, from Liverpool; the Pair American and Globe from London, and other late arrivals at New-York and Philadelphia, upwards of
600 packages very choice Goods.
 Consisting of
 7-8 and 9-8 fancy Calicoes and Chints
 7-8 and 9-8 Furniture do.
 7-8 and 6-4 Cambric Dimities
 7-8, 9-8 and 6-4 black and colored Cambrics
 Cambrick, Jaconet and Book Muslins
 Lappet and figured Cambric do.
 Elegant worked and lace Cambric do.
 Printed and worked Muslin Robes
 6-4 Lappet and checked Cambric Shawls
 Romall and flush bordered Handkerchiefs
 7-8 and 9-8 pink blue and fancy checked
 Gingham
 Printed Quiltings
 Men and women's Cotton Hose, plain lace
 and sandal cloaks
 Elegant Silk do.
 Madras and French Pollicat Handkerchiefs
 7-8 and 9-8 cambric, Shirts
 Bed Tick
 Sattinette
 Cotton Lace and Spider Nets
 Pic nic and Spider net Sleeves,
 Carpets, &c.
And
 60 casks London PORTER, of a superior
 quality.

secretary of the first mass meeting of citizens of Newark, New Jersey, which, in 1775, initiated the Revolutionary struggle in New Jersey. In 1777 he was Secretary of the Council of Safety of New Jersey, and in 1778 was Deputy Commissary of Prisoners, Continental Army, with the rank of major, and later in that year Commissary of Prisoners of New Jersey. On January 1, 1779, a notice was published stating that the Legislature had appointed him Commissary of Prisoners for the State of New Jersey. He also served as Justice of the Supreme Court of New Jersey. The

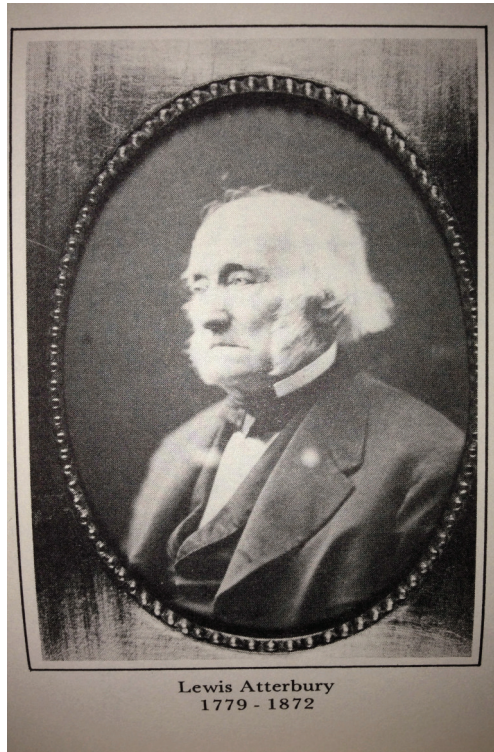


following account was written by Lewis Atterbury's son, Edward J. C.

Atterbury: Lewis Atterbury was born at Castle Donnington, England 2nd Apr 1779. He was descended from an Old English family living at West Houghton, Northamptonshire in 1550. He came to this country when he was about fourteen years of age under the care of his maternal uncle Benjamin Bakewell Esq. who founded the glass business in Pittsburgh. He

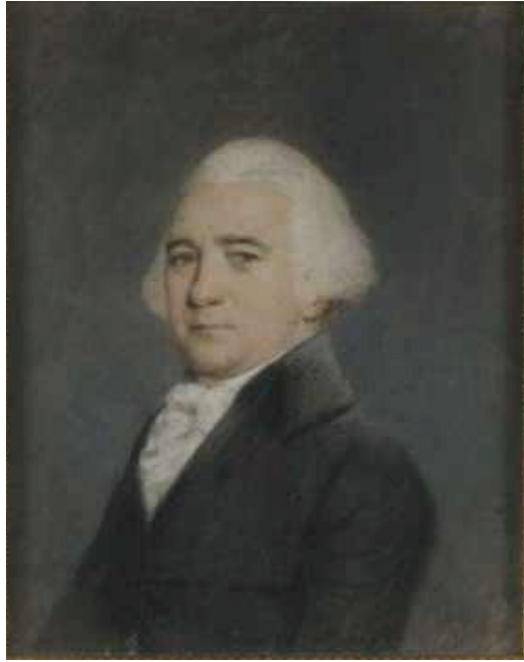
married Catherine daughter of Elisha Boudinot of Newark N J. in 1803—and resided at Baltimore, Md. where he was engaged in the foreign business the firm being Guest, Atterbury & Buncker, in which he continued till the embargo broke up all importations. In 1812 he removed with his family to Newark, N. J. and was engaged for some years in partnership with Col. Decatur in making gunpowder at the Bellona Mills—now Felville near Scotch Plains; he continued to reside in Newark till 1830—when he removed to New York in order to furnish a home for his sons—fast growing up—1844 He broke up housekeeping, he & his wife making their home with their married daughter at Paterson N, J—where they

remained till 1866—
when the family
removed to New York
City—which continued
to be his residence till he
died Aug 31st 1872—at
Whitestone Long Island,
a summer residence, in
the 94 year of his age—
He was gifted with a
remarkable constitution
his physician stating at
the time of his death that
he had not an unsound
organ in his body—and
if it had not been for a
chill brought on by
exposure he might have
lived several years
longer His mind was
clear to the last—and he
showed a wonderfully
retentive memory



repeating only a few days before his death a long Latin quotation
from Ovid saying he had not seen it for nearly 50 years—He was a
remarkably high-toned gentleman and always showed the greatest
disgust at anything savoring of deceit—meanness or trickery—For
fifty years he was one of the New Jersey Associates and held the
office of Secretary & Treasurer until the property passed into the
control of the Railroad Company. His old fellow associates
Woolsey—Griswold—King & Nevins had all passed away before
him. {from: “*The Descendants of Job Atterbury*” by L.
Effingham and Anne de Forest, 1933}.

Atterbury's father, the **Hon. Maj. Elisha Boudinot [1749-1819]** (portrait by James Sharples). Elisha's wedding to Catherine Smith was held during the revolutionary war, and was attended by Maj. General Lord Stirling, George Washington's second-in-command. Elisha's brother, Elias Boudinot, was 4th President [1782-1783] of the United States Continental Congress and signed the Treaty of Paris, ending the war.



Opposite page left: Elisha's grandmother-in-law Catherine Harris "Mrs. William Smith" [d. 1751] (painted by John Wollaston).

Opposite page right: his grandmother, Marie Catherine Carée Boudinot [1679-1757] (artist unknown).

Next page, verso: Elisha's father and mother, Elias Boudinot [1706-1770] and Catherine Williams [1715-1765] (portraits by Gerardus Duyckinck). They met and married in Antigua, her birthplace. Elias, like his father, was a silversmith and merchant. Examples of his silver settings can be found among the possessions of his next-door neighbor and friend, Benjamin Franklin.







Preceding Page: Catherine Atterbury's grandfather and grandmother, the **Hon. William Peartree Smith (1723-1801)** and Mary Bryant “Mrs. William Peartree Smith” (1720-1811). Both portraits were painted c.1749 by British artist, John Wollaston. William Peartree Smith was a founding trustee of Princeton University and great-grandson of **Col. William Peartree (c.1643-1714)** a privateer during King Williams War and Mayor of New York City from 1703 to 1707. Mary Bryant's father was **Captain William Bryant (c.1684-1772)**, commander of the “Joseph,” who made over 55 successful Atlantic crossings.

Barlett, Alice Wheaton (September 20, 1854-October 27, 1937)

Mrs. Alice Bartlett Stimson, a leading figure in women's civic and social clubs here and the widow of the Rev. Dr. Henry A. Stimson, founder and pastor emeritus of the Manhattan Congregational Church here, died on Wednesday of a cerebral hemorrhage and pneumonia at her home, 25 Claremont Avenue, after a brief illness. Her age was 83.

Mrs. Stimson was a member of an old New England family. Her husband was an uncle of former Secretary of State Henry L. Stimson. She was descended from Richard Bartlett, who came to Massachusetts from England in 1633; from Dr. Joseph Bartlett, a member of the Massachusetts Committee of Safety during the American Revolution, and Josiah Bartlett [sic], a signer of the Declaration of Independence.

Born at Manchester, N. H. on Sept. 20, 1854, Mrs. Stimson was a daughter of Dr. Samuel Colcord Bartlett, president of Dartmouth, and Mrs. Mary Bacon Learned Bartlett. She attended Bradford Academy, Haverhill, Mass.

She and Dr. Stimson were married in Chicago on April 19, 1877. They lived thereafter in Minneapolis, Minn., Worcester, Mass., and St. Louis. In 1894 they came here, where he was pastor of the Broadway Tabernacle before founding, in 1896, the



Manhattan
Congregational
Church, of which he
was active pastor until
1917. He died last
year at the age of 93.
Mrs. Stimson was
active in women's
clubs in various
churches with which
her husband was
associated and, before
coming to New York,
was instrumental in
the founding of
several public
kindergartens. In
New York she became
not only a leader in
church affairs of the
Manhattan Church but

in the wider field of women's organizations in the city. One of the organizations in which she was chiefly interested was the Woman's Municipal League, whose purpose was "promoting among women an intelligent interest in municipal affairs" and aiding "in securing permanent good government for the City of New York without regard to party and sectional lines." In 1915, when she was president of the league it had 1,600 members.

She was president, 1923-27, of Sorosis, a woman's club, and the Wednesday Afternoon Club. Mrs. Stimson wrote articles for club publications and belonged to the Women's National Republican Club, the Cosmopolitan Club and the National Society of Colonial Dames.

Surviving are four daughters, Major Julia C. Stimson of New York, Miss Dorothy Stimson, dean of Goucher College; Dr. Barbara B. Stimson, a New York surgeon, and Mrs. Elbert A. Harvey of Chestnut Hill, Mass., and two sons, Dr. Phillip Moen Stimson, physician, and Henry B. Stimson, lawyer, both of New York.

The Rev. Harry Emerson Fosdick will officiate at the funeral service in the chapel of the Riverside Church, Riverside Drive and 122nd Street, at 12:30 P. M. tomorrow. Burial will be at Woodlawn Cemetary. {from *The New York Times*, October 29, 1937}.

Bartlett, Rev. Dr. Samuel Colcord, D.D., L.L.D. (November 25, 1817 – November 16, 1898) Son of Samuel Colcord Bartlett and Eleanor Pettengill; born in Salisbury, N. H., November 25, 1817; studied at Salisbury Academy, Derry, N. H.; graduated at Dartmouth College, 1836; was principal of the Caledonia County Grammar School, Peacham, Vt., 1836-38; and tutor in mathematics, Dartmouth College, 1838-39; took the full course in this Seminary, 1839-42, his address at Commencement, Sept. 7, 1842, being upon “The Exclusion of Philosophy from Christianity.” He was licensed to preach by the Andover Association, meeting with Dr. Justin Edwards, Andover, April 12, 1842; and was ordained pastor of the church at Monson, Mass., August 2, 1843. He remained there three years; was Professor of Intellectual Philosophy and Rhetoric, Western Reserve College, Hudson, O., 1846-52; pastor of Franklin Street Church, Manchester, N. H., 1852-57; pastor of New England Church, Chicago, Ill., 1857-59; Professor of Biblical Literature, Chicago Theological Seminary, 1858-77; president of Dartmouth College, 1877-92, and lecturer on “The Bible and its Relations to Science and Religion” afterwards until his death.

He received the degree of Doctor of Divinity from Dartmouth College in 1861, and that of Doctor of Laws from the College of

New Jersey, 1877. He was a trustee of Dartmouth College, 1877-92, and of New Hampshire College of Agriculture, 1870-92. He was a corporate member of the American Board from 1860, president of the New Hampshire Missionary Society from 1877 to 1893, and member of several national councils. Dr. Bartlett's contributions to literature, both in periodicals and in books, were numerous. His more important volumes were: *Sketches of the Missions of the American Board*; *Life and Death Eternal*; *Future Punishment*; *From Egypt to Palestine*; *Sources of History in the Pentateuch*; *Veracity of the Hexateuch*. Besides a volume of published *Anniversary Addresses*, he also published his orations at the centennial of the battle of Bennington, 1877, at the two hundred and fiftieth anniversary of Newburyport, 1885, and at the dedication of a statue to Daniel Webster in Concord, N. H., 1886. He was one of the editors of the *Congressional Herald*, Chicago, and wrote many articles for the *North American Review*, *Bibliotheca Sacra*, *New Englander*, *Princeton Review*, *Forum*, and *Homiletical Monthly*, as well as for the weekly press. His last written work was for the *Dartmouth Literary Monthly* on the "Early Life of Daniel Webster."

Rev. F. W. Fisk, D.D., L.L.D., president of Chicago Theological Seminary (Class of 1853), writes of Dr. Bartlett's connection with that institution: "He entered on the duties of his professorship at the opening of the Seminary, October 6, 1858, and continued to occupy, with eminent ability and success, his chair of instruction during nineteen years, until 1877. Throughout all those early years of the Seminary, when its financial resources were scanty, its students few, and only three of its chairs of instruction filled, Professor Bartlett was a tower of strength to the young institution. He came to it with a reputation of wide and exact scholarship, especially in the sacred Scriptures, and he entered on his duties as 'Professor of Sacred Literature,' with an enthusiasm that made him an attractive and inspiring teacher. Giving



Samuel C. Bartlett

instruction in the literature and interpretation of both the Old Testament and the New, he taught in each with equal exactness and range of scholarship. His pupils admired his learning, relied on his judgment, and trusted his conclusions. He labored strenuously to secure funds for the pressing needs of the Seminary and permanent endowment for its chairs of instruction, contributing generously from his own scanty salary. His influence was widely felt throughout the Seminary's constituency. He was regarded as an able preacher and wise counselor, and his services

on important occasions were highly appreciated. He was known to be a man of decided convictions, of firm faith in the great verities of Christianity, and a staunch defender of what he believed to be the truth. Chicago Theological Seminary will not soon forget nor cease to be grateful for the efficient services rendered and the generous sacrifices made through nearly a score of years by Professor Bartlett.”

From the funeral address of President William J. Tucker, D.D., L.L.D. (Class of 1866), in the college church at Hanover, the following extracts are made: “I do not know of a subject which

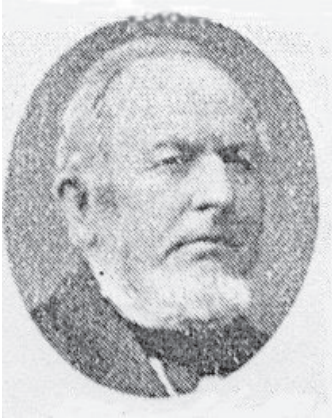
might claim the attention or waken the interest of a man of thought, or of affairs, which was foreign to his thinking, or with which his mind did not make intelligent contact. It has been no easy task for a man to keep himself interested, informed, intelligent, during these past eighty years, to follow with due appreciation the enlargements of science, the struggle of reform, the spread of Christianity. Dr. Bartlett kept abreast of the world to the last. Within three hours of his death he called for the day's report of the negotiations with Spain. His scholarship covered a wide range, but wherever it went it was scholarship. He was a theologian, but his theology was not an abstraction. It sent him out into the field to identify him with the moral reforms of his time, anti-slavery, temperance, and civic purity... Dr. Bartlett was to me an optimist, a thorough-going and radical optimist. I think that I do not go too far when I say that he was a man of sanguine temperament, exact and practical as he was. When I first knew him I was not aware of this quality, and therefore did not fully understand him. It gave him, as it seemed to me, the power to transmute a great deal of thought, purpose, and hope into action. He was able to capitalize the future into the present. He wrought all his work under the stimulus of a great hope, which became more and more a great certainty. Sometimes one could follow the unspoken working of his mind: This is something which ought to be, therefore it must be, therefore, it will be; and before he was aware of it he was almost saying to himself, it is. Here was the basis of his religious faith, the ground of his abiding interest in missions, especially in foreign missions, and the source of his confidence and assurance concerning the affairs of the country. I never heard him speech the language of doubt, much less of despair. He had not outgrown the world in his own wisdom. He was able to see that the world was growing wiser and better. His faith in God was not a 'faith against appearances,' but a faith quickened by insight and enlarged by vision... And the charm and

beauty of it all was that whatever he did, he did it by the consent and enjoyment of his nature, and not under protest. We have witnessed the inspiring spectacle of an advance into age, which satisfies our thought of its possibilities. The ripening of character, the softening and mellowing of the nature without loss of power, the fruition of the spirit while the life is yet fresh and strong – all this we have seen and rejoiced in, and now acknowledge in grateful testimony.”

Dr. Bartlett was married, August 16, 1843, to Laura Bradlee, of Peacham, Vt., daughter of Nehemiah Bradlee and Elizabeth Chamberlain. She died December 11, 1843. He married, second, May 12, 1846, Mary Bacon Learned, daughter of Rev. Erastus Learned and Sophia Bacon, of Canterbury, Ct., and adopted daughter of Hon. Orin Fowler, of Fall River, Mass. She died April 2, 1893. He left four children: Prof. Edwin J. Bartlett of Dartmouth College; Rev. William A. Bartlett, of Lowell; Rev. Samuel C. Bartlett (Class of 1894), missionary in Japan; and the wife of Rev. Henry A. Stimson, D.D. (Class of 1869), of New York City. A son and a daughter died in infancy.

Dr. Bartlett died of acute indigestion, at Hanover, N.H., November 16, 1898, aged eighty years, eleven months, and twenty-seven days. {from the “*Andover Theological Seminary Necrology: 1897-98*”}.

Campbell, Colonel George Whitaker (November 11, 1806-September 16, 1881). Col George W. Campbell died Friday evening at his residence on Ashland Avenue in the 75th year of his age. The disease which carried him off was a cancerous tumor, which made its appearance on the right side of his neck, just below the jawbone, a little over a year ago. At first he suffered no inconvenience from it, but in the last few months it grew rapidly, extended to his lungs, and became somewhat painful and troublesome. It was not until a week ago, however, that he had to



go to bed, or that his family and friends began to be alarmed about his condition. After that time he gradually grew worse until his life ebbed peacefully away.

Col. Campbell was a man who was well known and highly respected. He was the brother of ex-United States Marshall Ben Campbell and brother-in-law of J. Russell Jones, President of the West Division Railway Company. He was born on the 11th of November, 1806 in King William County, Virginia, where he resided until he was nearly 24 years of age, serving there as a clerk for several years. In the early part of 1830 he wended his way West and on horseback rode to the City of Louisville, Ky., which, in those days was no small undertaking. From Louisville, he took a boat to St. Louis in search of fame and fortune. Here he met William Hempstead, who was engaged in business in Galena, then a great mining centre, and by him was employed at the primary salary of \$25 a month, and the two together took a boat for Galena, where they arrived in April, 1830. For several years Col. Campbell remained in Mr. Hempstead's employ and finally purchased his stock of goods, and in company with D. B. Morehouse embarked in business, which included lead smelting and general merchandising. Sometime after, in company with Orrin Smith, he started the grocery and commission line, and the firm of Smith & Campbell flourished for a number of years. After that, he went into business with Mr. J. Russell Jones, who subsequently moved to Chicago.

In 1861, at the commencement of the War, Mr. Campbell was appointed Commissary of Subsistence, which he held until

some time after the close of the War. he not being mustered out of the service until 1866. During the past two years of his service, he disbursed in the neighborhood of \$7,000,000, yet within sixty days of the time that he was mustered out his accounts were settled. He was regarded as one of the honestest and ablest officers in the service.

After the passage of the Bankrupt act he was often designated as an Assignee in bankruptcy and he was still settling up several estates at the time his death. Col. Campbell's integrity was never questioned, his sterling honesty being too well known. He was a modest, unassuming, Christian gentleman, and creditably filled all the positions assigned to him in the various walks of life. He was married twice. His first wife was Eliza B. Colmes, who he married in 1832. In 1835 he married Eliza J. Brady, of St. Genevieve. He had two daughters and four sons [sic]. *{from the Chicago Tribune, September 19, 1881}*.

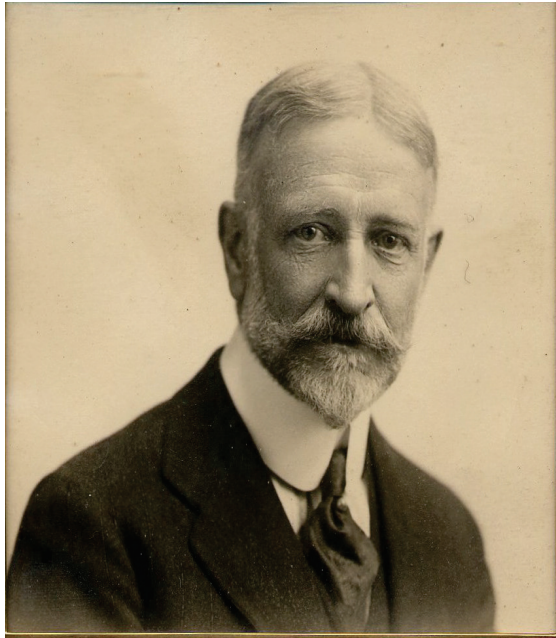
Obituary, Death of Mrs. George W. Campbell.

Many friends will be saddened to learn of the death of Mrs. Eliza Campbell in this city on Thursday last, the 10th inst., after a distressing illness, and which she bore with Christian fortitude. Mrs. Campbell was the wife of Col. George W. Campbell, one of the early residents and most prominent merchants of Galena, and who served with great credit and usefulness in the Commissary Department during the War of the Rebellion. She was the daughter of Thomas Brady, of Saint Genevieve, Mo. and the niece of Gen George W. Jones of Dubuque, and late Senator in Congress from the state of Iowa [*N. B. her grandfather was the Hon. John Rice Jones (1759-1824), Missouri's first Supreme Court Justice*]. After the death of her father, her mother again marrying, she became the step-daughter of the Hon. John Scott, of Saint Genevieve, a distinguished lawyer of his time and the first member of Congress from the state of Missouri. Samuel M. Wilson, Esq., one of the

leaders of the San Francisco Bar, married her only [sic] sister, Miss Emily Scott, who arrived from California a few days before her death.

Mrs. Campbell was born in Missouri in 1817, and married at Galena in 1835, and reared nine children, the oldest of whom is Wallace Campbell, late Colonel of the Twelfth Regiment Illinois Volunteers. A member of the Presbyterian Church for five-and-twenty years, Mrs. Campbell illustrated in her life all the virtues of wife, mother, friend, and neighbor. Warm-hearted, generous, sympathetic, intelligent, she attracted to herself friends wherever she was known, and who now mourn over her death as that of a pure and noble woman, beloved and esteemed by all who had the happiness to know her. *{from the Chicago Tribune, January 13, 1878}.*

McBirney, Hugh Johnston, [B.A. 1875]. Born January 19, 1853, in Cincinnati, Ohio. Died May 29, 1926, in Chicago, Ill. Father, Hugh McBirney, born in Belfast, Ireland; son of Samuel and Susanna McBirney; came to New Orleans, La., in 1847, president of firm of Hugh McBirney & Company (pork



business) in Cincinnati, and later head of McBirney & Johnston White Lead Company in Chicago; Mother, Isabelle Marr (Johnston) McBirney; daughter of Christopher and Eliza (Gates) Johnston; ancestors came from Scotland to Baltimore, Md. Brother: Day McBirney, '94. Hopkins Grammar School. Took part in '75 Shell Race Freshman year, '75 Barge Race Sophomore year, and '75 Shell Race Junior year; secretary and treasurer '75 Boat Club Freshman year and its president Senior year; member Senior Promenade Committee, Delta Kappa, Phi Theta Psi, Delta Kappa Epsilon, and Scroll and Key. Engaged in the pork business with Hugh McBirney & Company until July, 1879, when the firm gave up that business and began the manufacture of white lead as the McBirney & Johnston White Lead Company and he became manager of the company; about 1883 went to Dakota with some other Yale and Harvard men to assist in founding town of Belfield and remained there nearly a year; upon the reorganization of the McBirney & Johnston White Lead Company under name of National Lead Company [N.B., better known by its trademark, "Dutch Boy Paint"] in 1885, was made comptroller of the company and retained that position until 1900; had since been assistant local manager of the company at Chicago; connected with Second Presbyterian Church, Chicago. Married October 12, 1885, in Chicago, Mary Eliza, daughter of George Whittaker and Eliza Joanna (Brady) Campbell. Children: Annie Lawrie, the wife of Joseph T. Ryerson, '01 S, and Isabelle the wife of Henry B. Stimson, '07. Died after a prolonged illness. Buried at Lake Forest, Ill. Survived by wife, daughters/and six grandchildren. {from "*Bulletin of Yale University: Obituary Record of Graduates of Yale University Deceased During the Year 1925-1926.*"}

Stimson, Dr. Major Barbara Bartlett, M.D. (February 14, 1898-1986) [’19], a highly respected, path-breaking orthopedic surgeon served as a major in the Royal Army Medical Corps throughout World War II, with tours in England, North Africa, and Italy. Stimson was the first female member of the New York Surgical Society and of the American Association of the Surgery of Trauma. During her civilian life, she practiced medicine in New York, Poughkeepsie, and Owls Head, Maine. *{from “The Vassar Encyclopedia” (accessed 2/21/14)}*.



Stimson, Dr. Dorothy , Ph. D. (October 10, 1890-September 1988) Dorothy Stimson, a retired dean of Goucher College, died of arterial sclerosis on Monday at her home in Owls Head, Me. She was 97 years old. Miss Stimson was dean of women from 1921 to 1947 and associate professor and chairman of the school's history department from 1921 to 1955 [and, in 1930, served as interim president]. Earlier she was professor of history and dean of women at Transylvania College

and an instructor in history at Vassar College. A granddaughter of a former president of Dartmouth College, Miss Stimson was born in St. Louis and graduated from Vassar in 1912. She received a master's degree from Columbia in 1913 and a doctorate in 1917. She was the author of several books [*N. B.* including “*Gradual Acceptance of the Copernican Theory of the Universe*” (1917) and “*Scientists and Amateurs: A History of the Royal Society*” (1948)]. {from “*The New York Times*,” September 24, 1988}.

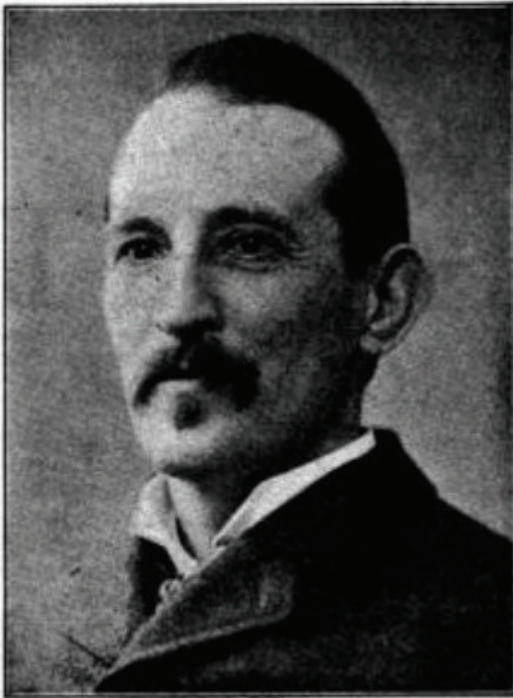
Stimson, Col. Henry Lewis, J. D. (September 21, 1867 – October 20, 1950) was an American statesman, lawyer and Republican Party politician and spokesman on foreign policy. He served as Secretary of War (1911–1913) under Republican William Howard Taft, and as Governor-General of the Philippines (1927–1929). As Secretary of State (1929–1933) under Republican President Herbert Hoover he articulated the Stimson Doctrine



which announced American opposition to Japanese expansion in Asia. He again served as Secretary of War (1940–1945) under Democrat Franklin D. Roosevelt, and was a leading hawk calling for war against Germany. During World War II he took charge of raising and training 13 million soldiers and airmen, supervised the spending of a third of the nation's GDP on the Army and the Air Forces, helped formulate military strategy, and took personal control of building and using the atomic bomb. *{from "Wikipedia" (accessed 2/21/14)}*.

Stimson, John Ward (December 16, 1850-June 11, 1930),

American artist: b. Paterson, N.J., 16 Dec. 1850. He was graduated from Yale in 1872 and from the Ecole des Beaux Arts,



Paris. He became lecturer and Art teacher at Princeton University, and was for four years director of the art schools of the Metropolitan Museum of Art, New York. He founded the Artist-Artisan Institute, New York, and later became director of the Art and Science Institution, Trenton, N.J. He is a popular lecturer on art, and has published "The Law of Three Primaries";

“Principles of Vital Art Education”; “The Gate Beautiful” ;
“Wandering Chords” ; etc. {from “*The Americana*,” by Frederick
Converse Beach and George Edwin Rines}.

**Stimson, Col. Julia Catherine , D.Sci. (May 26, 1881 -
September 30, 1948)** is credited as one of several persons who
brought nursing to the status of a profession. As superintendent of
the Army Nurse Corps during World War I, Stimson became the
first woman to attain the rank of Major (United States) in the
United States Army. Mary T. Sarnecky, author of *A History of the
U.S. Army Nurse Corps* (Penn Press, 1993) wrote, "Stimson
actively lived a feminist ideology in several singularly oppressive
and paternalistic contexts--the upper-class Victorian home, the
turn-of-the-century hospital setting and the military establishment
of the early 20th
century." Stimson
was awarded the
United States
Distinguished Service
Medal, presented by
General John J.
Pershing. She was
also awarded the
Royal Red Cross.
Though she retired
from the Army in
1937, Stimson
returned after the
outbreak of World
War II as chief of the
Nursing Council on
National Defense, and
recruited a new



generation of women to serve as nurses. She was promoted to full colonel in 1948, shortly before her death. Stimson, who served as President of the American Nursing Association from 1938 to 1944, was inducted into that association's Hall of Fame in 1976. Her papers are housed at the Weill Cornell Medical Center Archives. She is author of: "Finding Themselves: The Letters of an American Army Chief Nurse in a British Hospital in France. New York: Macmillan Company." {from "Wikipedia" (accessed 14/02/21)}.

Stimson, Dr. Lewis Atterbury, M.D., American surgeon: b. Paterson, N.J. 1844. He was graduated from Yale University in 1863 and received the degree of M.D. from the same institution in 1874. He served as captain in the Union army during the Civil War. In 1893 he was a regent of the University of the State of New York and is professor of surgery in Cornell University (1904). [N.B., he was the first surgeon to perform a public operation in the United States using Joseph Lister's antiseptic technique.] He has published: "*Operative Surgery*" (1900) ; "*Fractures and Dislocations*" (1900) {from "*The Americana*," Frederick Converse Beach and George Edwin Rines}.



Stimson, Dr. Capt. Philip Moen, M.D. b. November 1, 1888 in St. Louis, Missouri, AB 1910, Yale University, MD 1914, Cornell University Medical College Wed. June 5, 1920, Elizabeth Ford Baldwin [*N.B.*, survivor of the U-boat attack on the S.S. Sussex] d. September 13, 1971. Dr. Philip Moen Stimson served his internship until 1916 at the New York Hospital's First Medical Division, after graduation from Cornell University Medical College in 1914. He enlisted in the United States Army Medical Corps in 1917 after completing his residency at the St. Louis Children's Hospital. While serving with the British forces in Flanders during World War I, Dr. Stimson was wounded in action and subsequently assigned to duty at the British 25th Stationary Hospital in Rouen. He was later assigned to the American Red Cross Military Hospital in Paris. Upon returning to the United



States in 1919, Dr. Stimson was appointed as an Instructor in Pediatrics at Cornell University Medical College. He became Chief of Clinic, Department of Pediatrics in 1925, Associate Professor (1930), Associate Attending Physician to the New York Hospital in 1932, Assistant Professor (1933), Professor of Clinical Pediatrics (1953), Consultant at

New York Hospital in 1954, and Emeritus Professor in 1956. In 1965, the Board of Governors of the Society of the New York Hospital elected Dr. Stimson a member of the Society. He authored the classic text, *A Manual of Common Contagious Diseases*, first published in 1931. It went through five editions, the last printed in 1956. Dr. Stimson served on the staffs of the Willard Parker Hospital, Knickerbocker Hospital, and the Floating Hospital of St. John's Guild. Dr. Stimson served in various capacities on the American Board of Pediatrics and was a Fellow of the American Medical Association, the New York Academy of Medicine, and the American Academy of Pediatrics. Philip Stimson was the nephew of Dr. Lewis Atterbury Stimson, a founder of the Cornell University Medical College and a member of the School's first faculty. Philip's sister, Julia, graduated from the New York Hospital's Training School for Nurses. She was head of the Army Nurse Corps in World War I and became the first woman to hold the rank of Major in the United States Army. {from *Finding Aid To The Philip Moen Stimson, M.D. (1888-1971) Papers*. By Stephen Novak, Medical Center Archives, New York Presbyterian Weill/Cornell}.

Appendix II: A Stimson Chronology (1772-1937)

1772 c. August 1 - Henry Bowen Stimson is born to Captain George Stimson (b. 11/5/1726 at Hopkinton, MA) and Abigail Clark (b. 1/10/1732 at Newton, MA) at Dedham MA (Norfolk County).

1785 - Henry Bowen accompanies his father, George to Windham, NY (Greene County). An historical plaque at the site of their first encampment reads, "Against this rock, George L. Stimpson, [sic] first settler of the town of Windham built his log cabin in 1785."

1785-1786 - Henry Bowen is left alone for six weeks when an ice storm prevents George from returning across the Hudson River from Claverack, NY with provisions.

1787 - The rest of the Stimson family join Henry and George at Windham.

c1790-c1799 - Henry Bowen studies privately with the Reverend Jesse Townsend of Durham, then at Claverack and Kinderhook, NY. He pays his way by working as a cabinet-maker.

1796 - George Stimson dies at Windham, NY and is buried in Ashland Cemetary, next to the meeting house.

1800 - Henry Bowen studies theology with Reverend Samuel Fuller of Rensselaerville, NY.

1802 June 3 - Henry Bowen is licensed to preach by the Northern Associated Presbytery after a "full and thorough examination" at Harpersfield, NY.

1803 September 11 - In the meeting house at Windham, Henry Bowen is ordained as the first pastor of the newly organized First Congregational Church, at an annual salary of \$400.

1803 October 2 - Henry Bowen Stimson marries Rebecca (Becca) Pond (daughter of Edward Pond and Mary Judson, b. 1/2/1779 at Woodbury, Litchfield County, CT) at Windham. They had eleven children.

1804 January 7 - Abigail Clark Stimson dies at Windham.
1807 May 24 - Henry Bowen establishes the district school at Windham and teaches there to supplement his salary.
1810 - The U.S. census lists nine people in the household of "Henry B. Stepson."
1812 - Henry Bowen addresses Captain Eli P. Robinson's militia on the eve of their deployment.
1813 January 4 - Henry Clark Stimson is born to Henry Bowen and Rebecca at Windham.
1814 - Williams College (Williamstown, MA) confers the degree of Master of Arts upon Henry Bowen.
1823 October 14 - Henry Bowen joins the Columbia Presbytery when the First Congregational Church is "unable to raise his support."
1825 January 23 - Henry Bowen delivers his farewell sermon, taking 1 Sam 12:1-5 as his text.
1825-1829 - Henry Bowen remains in Windham and is employed by the Bible Society.
1829-1833 - Henry Bowen serves as pastor of the Reformed Church in nearby Prattsville, NY.
1831 - Henry Clark becomes a member of the First Presbyterian Church at Windham.
c1837 - Henry Clark is employed by the steam locomotive company, Rogers, Ketcham, and Grosvenor, manufacturers of one of the first locomotives, the "Sandusky."
1837 Nov. 20 - Henry Clark, cashier for the People's Bank of Patterson provides testimony to the NJ Legislature regarding the soundness of the bank.
1841 - Henry Clark Stimson marries Julia Maria Atterbury (daughter of Lewis Atterbury and Catherine Boudinot, b. 12/1819 at Philadelphia, PA) at New York, NY.

1842 September 28 - Henry Albert Stimson is born to Henry Clark and Julia at the Atterbury home on Clinton Place in New York.

1843 - Henry Bowen's mental health begins to fail.

1844 - Henry Clark moves his family to 54 Church Street in Paterson, NJ, when Rogers, Ketcham, and Grosvenor transfer him from their offices at 59 Wall Street, NY to their Paterson works.

1844 August 24 - Lewis Atterbury Stimson (d. 9/17/1917) is born to Henry Clark and Julia at Paterson.

1845 April - Henry Clark is appointed to the Paterson Township Committee.

1846 February 7 - Catherine Boudinot (Kitty) Stimson (d. 1942) is born to Henry Clark and Julia at Paterson.

1848 February - Mary Atterbury (Minnie) Stimson (d. 1928) is born to Henry Clark and Julia at Paterson.

1850 December 16 - John Ward Stimson (d. 6/11/1930) is born to Henry Clark and Julia at Paterson.

1851 - Henry Clark is employed as the cashier for the People's Bank in Paterson, when the bank fails.

1851 April 28 - Henry Bowen dies at Windham and is buried in Ashland Cemetery.

1853 Spring – Henry Clark faces charges related to the bank failure in the *State v. Stimson*; judgment in favor of the defendant.

1853 - Henry Clark is listed in the Paterson City Directory as the owner of the Passaic Print Works (calico manufacturing).

1853 August 8 - William Francis (Frank) Stimson (d. 1872) is born to Henry Clark and Julia at Paterson.

1856 January 21 - Frederick Julian Stimson (d. 1926) is born to Henry Clark and Julia at Paterson.

1856 July 29 - Rebecca Pond Stimson dies at Windham and is buried next to her husband in Ashland Cemetery.

1858 - Henry Albert makes his profession of faith and becomes a member of the Second Presbyterian Church of Paterson.

1858 - Henry Albert is employed by the wholesale drygoods house of Morton, Grinnell, and Company at 53 Park Place in New York, NY. He commutes from home to work in the city on the Paterson & Hudson River Railroad.

1859 - Henry Clark is listed in the Paterson City Directory as a freight agent.

1860 July 24 - Census data places Henry Clark and Julia in Dayton, OH at the Philips House Hotel.

1861 - Henry Albert is listed in the Paterson City Directory as a clerk (although he recalls his position as that of “confidential clerk”).

1861 November 10 - Julia Josephine Stimson (d. 12/25/1933) is born to Henry Clark and Julia at Paterson.

1862 September 17 - Henry Albert matriculates as a sophomore at Yale. He becomes a “class deacon” and is elected president of Brothers in Unity and Phi Beta Kappa. He is also elected to Psi Upsilon and “Skull and Bones.”

1862 October 30 - Henry Clark purchases the troubled Dayton and Union Railway Company with S. T. Tilden [future Gov. of NY and U.S. presidential candidate in 1876] for \$1000 down and a \$150,000 mortgage.

1863 December - Henry Clark gives \$2,000 to the Second Presbyterian Church of Paterson, toward payment of a \$700 debt, the purchase of an organ, and the building of a parsonage.

1864 June 25 - A Yale gymnasium program describes a demonstration of “fencing and broadswords” by Henry Albert.

c1865 - Henry Clark corners the market for Prairie du Chien Railroad stock, an event known as the “Prairie Dog Takeover.”

c1865 - Henry Clark establishes the banking firm of H. C. Stimson & Co., with offices at 25 William St. in New York.

1865 July 27 - Henry Albert graduates from Yale, 11th in a class of 101.

1865 August-1866 November - Henry Albert spends sixteen months in Europe with his mother and three sisters.

1866 - Henry Clark moves his family to East 34th Street in New York.

1866-1867 - Henry Albert attends the Union Theological Seminary in New York.

1867 Summer - Henry Albert crosses the plains “from Saint Louis to Pike's Peak in a saddle with friends.” They hunt buffalo and “fight off Indians.”

1867 Fall - Henry Albert transfers to the Andover Theological Seminary at Andover, MA.

c.1869 - H. C. Stimson & Co. relocate their offices to 8 Wall St. in New York.

1869 - The Andover Theological Seminary awards a Bachelor of Divinity degree to Henry Albert.

1869 September 24 - “Black Friday” market collapse, the result of speculation in gold by H. C. Stimson & Co. clients, Jay Gould and Jim Fisk.

1869 October - Henry Albert arrives in Minneapolis, MN.

1869 December 7 - Henry Albert assumes the pastorate of the Plymouth Church in Minneapolis.

1870 May 25 - Henry Albert is ordained and officially installed at the Plymouth Church.

1871 - Henry Albert serves as a member of the Commission on Indian Annuities at Red Lake, MN.

1871-1883 - Henry Albert serves as vice president of the American Missionary Association.

1871-1883 - Henry Albert serves as trustee for Carlton College (formerly Northfield College).

1873 - Henry Albert establishes the Stimson Prize at Carlton College to encourage public speech.

1873 October – Henry Clark retires from business after bank failures and financial panic triggered a world-wide depression. His home is now listed at 33 W. 49th Street.

1875 October 10 - Henry Albert dedicates the newly reconstructed Plymouth Church building.

1876 July 9 - Henry Albert delivers the sermon, “The Death of General Custer and the Indian Problem” and is asked to deliver it again the next Sunday.

1877 April 19 - Henry Albert marries Alice Wheaton Bartlett (daughter of Samuel Colcord Bartlett and Mary Bacon Learned, b. 9/20/1854 at Manchester, NH) at Chicago, IL.

1879 September 6 - Alice Mary Stimson (d. 1934) is born to Henry Albert and Alice at Minneapolis.

1880 August 8 - Henry Albert resigns from the Plymouth Church to accept the pastorate of the new Union Congregational Church in Worcester, MA.

1880 October 10 - Henry Albert dedicates the new church and, the next day, is installed as its pastor.

1881-1915 - Henry Albert serves as recording secretary for the American Board of Commissioners for Foreign Missions of the Congregational Church.

1881 May 26 - Julia Catherine Stimson (d. 1948) is born to Henry Albert and Alice at Worcester.

1882 October 19 - Lucile Hinkle Stimson (d. aft. 1962) is born to Henry Albert and Alice at Worcester.

1884 November 24 - Henry Bartlett Stimson (d. 3/2/1948) is born to Henry Albert and Alice at Worcester.

1885 - Ripon College in Wisconsin confers the degree of Doctorate of Divinity upon Henry Albert.

1886 June 28 - Henry Albert resigns from the Union Church to accept the pastorate of the Pilgrim Congregational Church in St. Louis, MO.

1886 September 23 - Henry Albert is installed at the Pilgrim Church.

1888 November 1 - Philip Moen Stimson (d. 1971) is born to Henry Albert and Alice at St. Louis.

1890 October 10 - Dorothy Stimson (d. 9/18/1988) is born to Henry Albert and Alice at St. Louis.

1891 - Henry Albert lectures at the Oberlin Theological Seminary.

c1893-1919 - Henry Albert serves as trustee for the Hartford Theological Seminary in Hartford, CT.

1893 March 20 - Henry Albert accepts the pastorate of the Broadway Tabernacle Church at the corner of Sixth Avenue and 24th Street in New York.

1893 June - Yale University confers the degree of Doctorate of Divinity upon Henry Albert.

1893-1903 - Henry Albert serves as vice president of the American Missionary Association.

1894 - Henry Albert publishes, *Religion and Business: Practical Suggestions to Men of Affairs*.

1894 June 19 - Henry Albert serves as trustee for Mount Holyoke College in South Hadley, MA, continuing until his death in 1936.

1894 November 20 - Henry Clark Stimson dies at New York.

1895 - Henry Albert publishes, *Questions of Modern Inquiry: A Series of Discussions*.

c1896 - Henry Albert and his family take up residence at 159 West 86th Street in New York.

1896 - Henry Albert serves as president of the Congregational Church Building Society.

1896 April 8 - Henry Albert resigns the pastorate of the Broadway Tabernacle under pressure.

1896 May 11 - A reception for Henry Albert is held at Sherry's, attended by the governor and mayor of New York.

1896 October 23 - Henry Albert organizes the Manhattan Congregational Church. The first services are held in Leslie Hall at 83rd Street and Broadway.

1896 November 9 - Henry Albert is installed as the pastor of the Manhattan Church.

1898 February 14 - Barbara Bartlett Stimson is born to Henry Albert and Alice at New York.

1899 - Henry Albert publishes, *The Apostles' Creed in the Light of Modern Discussion*.

1900-1902 - Henry Albert lectures at the Andover Theological Seminary.

c1900-1912 - Henry Albert serves as president of the board of visitors for the Andover Theological Seminary.

1902 January 12 - Henry Albert dedicates the newly constructed Manhattan Congregational Church building at 2166 Broadway (between 76th and 77th Streets).

1902-1903 - Henry Albert lectures at the Chicago Theological Seminary.

1904 - Henry Albert lectures at the Yale Divinity School.

1905 - Henry Albert publishes, *The Right Life and How to Live It*.

1908 - Henry Albert serves as director of the American Bible Society.

1908 - Henry Albert lectures at the Yale Divinity School.

1908 - Henry Albert publishes, *The New Things of God: Sermons*.

1908 July 16 - Julia Maria Atterbury Stimson dies at East Hampton, Long Island, NY.

1910 - Henry Albert publishes, *Behind the World and Beyond*.

1912-1913 - Henry Albert and Alice tour Palestine and Egypt.

1913 - Henry Albert and his family take up residence at 260 West 76th Street in New York.

1915 - Henry Albert publishes, *While the War Rages: An Appraisal of Some Ethical Factors*.

1915 September 21 - Henry Bartlett marries Isabel McBirney (daughter of Hugh Johnston McBirney and Mary Elizabeth Campbell, b. 11/30/1890 at Chicago, Cook County, IL) at Lake Forest, IL.

1917 - Henry Bartlett Stimson, jr. (d. 1944) is born to Henry Bartlett and Isabel.

1917 April 29 - Henry Albert preaches his farewell sermon at the Manhattan Congregational Church and officially retires on May 1.

1920 - Mary (Molly) Campbell Stimson (d. 2/20/2006) is born to Henry Bartlett and Isabel at Portchester, NY (Westchester County).

1921 December 9 - Alice Bartlet Stimson (d. 11/30/1998) is born to Henry Bartlett and Isabel at Portchester.

1931 December 4 - Hugh McBirney Stimson is born to Henry Bartlett and Isabel at Portchester.

1935 September 28 - The New York Times article "Dr. Stimson 93 Today," reports that despite an illness in August, Henry Albert plans to celebrate his ninety-third birthday anniversary at his home on 25 Claremont Avenue in New York.

1936 July 18 - Henry Albert dies at his home and is buried in Woodlawn Cemetery. His estate, valued at more than \$20,000, is left to his widow.

1937 - Alice Wheaton Bartlett Stimson dies at New York and is buried with her husband in Woodlawn Cemetery.