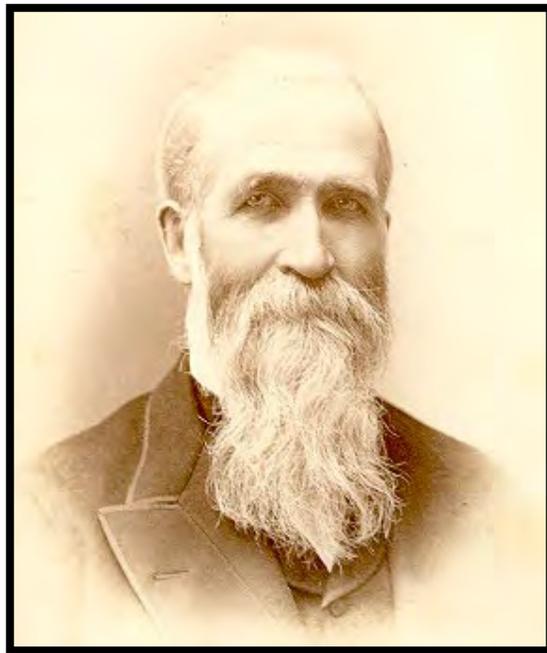


A Good and Faithful Servant:

Darwin Eldridge Maxson

Educator, Chaplain, Legislator, Essayist, Clergyman



Wayne C. Maxson

2022



D. E. Maxson
Chaplain 85th Regt N. Y. V.

Alfred Jan 12th 1862

Many thanks to:

Nickolas Kersten
Historian
Seventh Day Baptist Historical Collection
Janesville, Wisconsin

and

Laurie Lounsberry Meehan
University Archivist
Herrick Library
Alfred University

**A Good and Faithful Servant:
Darwin Eldridge Maxson**
Educator, Chaplain, Legislator, Essayist, Clergyman

By
Wayne C. Maxson

Abigail Allen said it most eloquently, when she said of Darwin E. Maxson,

“A few weeks ago when there came a message from our President saying, “No one among us knew so well and for so long our late brother, Darwin E. Maxson; can you give us a brief sketch of his work?” I asked myself what *new* can be said of one who always gave his best both for the suppression of evil and the uplifting of humanity, and whose daily walk was ever an open book that could be read by all?”¹

Earlier, Boothe C. Davis, President of Alfred University, had himself said of Darwin Maxson, that “His whole life has been one of incessant activity, and untiring devotion to the service of God and humanity. Moral reform and soul culture were the themes of his life.”² Other Seventh Day Baptist publications echoed similar sentiments.³

It seems safe to say he was a beloved and widely respected man both within his religious denomination and his wider community. The First Alfred Seventh Day Baptist Church installed a window in his honor; the Allegany County residents elected him as delegate to the New York State Assembly of 1860 when they were dissatisfied with the other candidates, and similarly did those in Rock County, Wisconsin, when he was elected to the Wisconsin General Assembly for 1869 while serving as the minister of the Rock County/Milton S.D.B. Church. He was much sought after as a speaker—one remembered him for his “fiery eloquence”⁴ –and his expositions were frequently requested by fellow clergy.

The early life of D.E.M. (as he frequently refers to himself⁵) is taken for the most part from the various obituaries/memorials which are utilized here but will be found in full in the appendix to this sketch. In 1822, February 15, he was born in the Town of Plainfield, New York, a center for S.D.B.s and Maxsons. Not far away were Leonardsville, Brookfield, and West Edmeston (which has a large stone marker to Maxson families⁶), all at some time had either a S.D.B. church or a Sabbath School. D.E.M. was the sixth of twelve children born to Josiah and Lois Burdick Maxson; tragedy befell the family when Josiah became blind and it fell to the children to care for the family’s wants. Darwin shared in this responsibility and became apprenticed to a blacksmith for a time, and then, in 1845, age 23, he went to Rhode Island where he engaged in “mechanical” work, then teaching both in Rhode Island and Connecticut.

As a 13 year old, he joined the Second Brookfield S.D.B. church, village of Brookfield, (and later donated books to the First Brookfield church, Leonardsville, to a Religious Historical Library

⁷) and in 1847, at age 24, preached his first sermon there. Just a day or so before his own death, he made these remarks upon the death of Elder Joshua Clarke:

“The birthplace and boyhood homes of Elder Joshua Clarke and myself were so close together, that the same district school, and the same church of Seventh-day-Baptists, had us as beginners in our early search for wisdom that cometh both from below and from above...”⁸

Living in Rhode Island, D.E.M. aspired to more learning and wrote to Alfred Academy, as Abigail Allen put it,

“He wrote to Professor Kenyon of his circumstances and how he desired an education. He asked if there was anything that a young man could do to earn his way through school. That grandest of men replied, ‘Come on, you are just the young man we want.’ How well I remember him, a tall, manly young man when he came from Rhode Island in 1847, to enter the University—then Alfred Academy.”⁹

D.E.M. must have journeyed from Rhode Island to Alfred by way of Brookfield, because he gave his first sermon there at his home church in 1847.¹⁰

The interval between the time D.E.M. arrived in Alfred and left for Providence, R. I. is a little fuzzy. In addition to Abigail Allen’s recollection that it was 1847 that he matriculated at Alfred, D.E.M. himself recollected in an address to the Alfred Alumni¹¹ that “I was at twenty-four, when I took my place as student and teacher (emphasis added) in the Alfred Academy.” Boothe C. Davis says simply, “Thereupon he spent four years at Alfred Academy, studying and teaching.” We have the Academy catalogs from 1847 - 1852 (both earlier and later); the 1847 catalog does not mention D.E.M. at all, but he is listed in 1848 and 1849 as “Assistant in the Male department” and “Board of Instruction,” in the “Male Department.” The catalogs list students, “Ladies,” and “Gentlemen” separately, and the only one of these catalogs which lists D.E.M. as a student is in 1849. In 1854 the catalog has him in a list of graduates “before 1850.”¹² So, while we don’t know just when he graduated from the Academy, he received his A.B. degree from Brown University in the spring of 1852.¹³

In an advertisement for the Academy in the *Sabbath Recorder* (the Seventh-day Baptist denominational newspaper) in 1851, before leaving Alfred for Providence, R. I., he is noticed as one of the “permanent teachers in the Seminary.”¹⁴

(There is a little mystery here. In the immediate years as a professor in the Academy after he returned from Brown, he is listed in the catalog as A.B., and accordingly the catalog of 1855 lists him with the A.B.; but in 1856 he is “A.M.” and the title page of the 1856 address, “American Slavery, lists him as “A.M.” Now, where did that “A.M.” come from? Presumably from the Academy, but there exists no extant record of that happening. He did receive the A.M. degree from the University, later, in 1861.)

There are also no extant records of classes for the students at the Academy, but the catalog of 1849 (as do others) outlines a three year course of study-- for teachers --and in 1850 it is increased to four years. Latin is part of each term for the duration; mathematics includes algebra, geometry, trigonometry; the sciences are chemistry, anatomy and physiology, natural philosophy, botany, astronomy, geology, geography, magnetism and electricity, agricultural chemistry; history includes modern and ancient history and history of civilization. Other courses which may well have had an impact later on in his writing are science and government, mental philosophy, logic, moral science, and political economy. Besides Latin, Greek was available, and D.E.M. shows an acquaintance with both the Greek New Testament as well as Greek mythology. Hebrew is not listed in the Department of Languages until 1850, but D.E.M. does show an acquaintance with biblical Hebrew. Hebrew may have been a "subsidiary" language in the Academy during his years there as a student.

While at Alfred and a student in the Academy, he was part of what is variously referred to as "the Compact" or as Silas Burdick ¹⁵ called it "the band of teachers, Kenyon, Sayles, & Co." There are several accounts, all essentially the same, so the arrangement must have been fairly commonly knowledge. Turning to Abigail Allen once again, she explains,

"In 1849, when that singular compact was formed, whereby several [seven according to Strong ¹⁶] of the brightest and most devoted young men of the Academy bound themselves to work five years as teachers for the upbuilding of the school at a salary of but \$400 a year [\$300 according to Strong]...They were to work on the grounds and buildings during the vacations. At some time within the five years, each was to have an opportunity to go away to some college and make a more thorough preparation for his special department."

Eventually the agreement broke apart,¹⁷ but D.E.M. must have been one of those "brightest and most devoted young men of the Academy." And It should be noted here that it was in November of 1849 that he was married to Miss Hannah A. Green, of Alfred, N. Y.¹⁸ and while this essay is not about Hannah, let it be registered here that Hannah was an 1850 graduate of Alfred Academy and in the 1853 Academy catalog she was listed as an instructor in fine arts. Interestingly, later, in an announcement of the couple's silver wedding anniversary, she is noted simply as his "lady."¹⁹ (It would appear that Strong's contention that Alfred was very conscious of equality of the sexes had its limits.)

Boothe Davis said of D.E.M., "His whole life has been one of incessant activity..."

Well said. In December of 1849, clearly teaching and a student as well at the Academy, D. E.M. wrote what appears to be his first of around 60 articles during his lifetime in the *Sabbath Recorder*, "The Anti-Sectarian Convention,"²⁰ which was the brainchild of Gerrit Smith and this convention was held at his home in Peterboro, Madison County, N.Y. (In Madison County there were several S.D.B. congregations including D.E.M.'s home church.) Smith's programme had two thrusts, first, sort of a prelude to later ecumenical thought, he wanted to sidestep denominational "baggage" (thus anti-sectarian) and establish churches based solely on the individual's own conviction with respect to his/her being a Christian, i.e., without adherence to a

dogmatic “standard.” D.E.M. examines the resolutions arising from the convention and raises what he sees as insurmountable practical issues. The other thrust of Smith’s programme is anti-slavery, but at this time not going so far are abolitionism. D.E.M.’s main interest in the Anti-Sectarian movement, it would seem, revolves around that anti-slavery stance that Smith took. D. E. M. begins his article with, “We have waited with some anxiety the result of the Anti-Sectarian Convention...” Later there is a brief exchange between the two men published in the *Sabbath Recorder* and it is clear that slavery was, indeed, on D. E.M.’s mind.

Following this exchange, in August 1850, D.E.M. wrote a piece on “Professor Webster,”²¹ who was an infamous subject widely talked about regarding a grisly murder for which he was convicted and executed. Webster was reported to have laid the cause of his downfall in that he was a “favorite child;” D.E.M. moralized,

“Let parents of “*favorite children*” think of the declaration of Webster from his grated cell, as he looked out upon an ignominious grave, and revealed the cause of his ruin: “I was a favorite child.” Will not this voice from the grave ring in the ears of parents whose mistaken fondness in rearing inmates of prisons, and victims of crime? Inefficient parental government has dug many a murderer’s grave and tenanted many a convict’s cell. Let not such parents mourn over the decrees of fate, but over their own recklessness of the good of those they should save.”

Continuing his apparent thirst for writing, three months after the Prof. Webster article, D.E.M. wrote an attack on the “The Fugitive Slave Bill”²² then before Congress,” -- later to become the Act of 1850--again, in the *Sabbath Recorder*,

“This bill claims paternity far back in the history of American legislation. It professes to be, An Act to amend, and supplementary to an act entitled, ‘An Act respecting fugitives from justice, and persons escaping from the service of their masters,’ approved February twelfth, one thousand seven hundred and ninety-three.”

D.E.M.’s thunder is aimed at both the original act of 1793 and the bill before Congress,

“The essential feature of the original Act, is to authorize the individual claiming property in man, to seize that man, with or without process, and drag him before some Justice of the Peace of his own choice; and, upon such claimant making oath before said Justice that the person seized is his slave, said Justice is bound to deliver him to the claimant. The trial by jury was suspended by that Act; but the right of retention by writ of habeas corpus, that his case might be adjudicated, was preserved. The claimant was also liable to an action for false imprisonment, in case his claim proved fraudulent. Such were the general features of the Act of 1793; bad enough, surely!”

But if this is not enough, he continues,

“This Act has not left one single barrier around human freedom. In the first place, any individual may be seized without process, and dragged before a tribunal more detestable

than ever before stole the sacred name of Justice. From this there is no appeal. Our County Courts, State Supreme Courts, and the Supreme Court of the United States, all are closed, and this little tool of tyrants makes a decision which even the Chief Justice of the United States cannot annul.”

His concluding challenge is,

“...the poor slave shall find shelter under our roof; he shall be fed, and shall be clothed, and the miscreant that shall dare to seek him there, shall find the strength of freemen’s arms.”

This was not the first time the Fugitive Slave Law was addressed in the *Recorder*; it was a live issue with its readers (or at least with its Editor). There are no less than seven articles in 1850 alone before D.E.M.’s contribution and he was not alone thereafter. The editor of the *Recorder* admitted that,

“The general desire to know what can be said in favor and against the Fugitive Slave Law, has induced us to give free scope to our correspondents, and to admit the communications of nearly every class, from the most ultra to the most conservative. Having given a hearing to all sides, and so furnished our readers with very needful help to judge of the merits or demerits of the Law, we hope to be excused for omitting some articles...”²³

In the same issue (and page) of the Editor’s comment—December 5, 1850--Tamar Davis, of the Shiloh, New Jersey, S.D.B. congregation, launched her review of the Slave Law and while D.E.M. is not specifically mentioned, there are sufficient clues that make it clear it is his views which are addressed.

She says of the law,

“Our legislators, impressed with a sense of the great necessity of union, conciliation and compromise, deemed it expedient to enact a law whereby persons held to servitude in one State, and thence escaping into another, might, with more certainty, be restored to those to whom their service was due. It is the misfortune of all law, that its operation sometimes oppresses the innocent; but who shall rise up and say that for this reason it should be abolished? Who shall say, that all penal enactments for crimes against life and property should be repealed, because, in consequence of the unfortunate concurrence of circumstances, the guiltless have been doomed to feel their rigors? It is possible –it is even probable—that under the operation of the Fugitive Slave Law, some freemen may be exposed to the risk of being carried into servitude...”

And closes,

“... Let us learn to respect the law for its own sake, whether or not it is perfectly consonant with our own sentiments... it is impossible to deprive a person of what he never possessed; and as the slave was never possessed of legitimate liberty or property, he cannot be deprived of it.”

Later that month, with “A word about Human and Divine Law,”²⁴ D.E.M. further addresses the question raised in his “Fugitive Slave Bill” of when to obey and not obey “human” laws, especially those that seem to contradict a “higher,” “divine” law,

“The passage of the late Fugitive Act seems not to be without some good effect. It has elicited thoughts, both on politics and morals, quite worthy of attention. Notwithstanding all the apparent diversity of opinion, there seems to be a tendency to develop at least one great truth. The duty of obedience to the “powers that be,” seems likely to be well considered. We most cheerfully concede this duty; and more—we urge it as the will of God. Whether this duty be an *unqualified* one, we have presumed to question. We must differ with those writers who urge this duty without conditions. Our opinion is, that under *some* circumstances it is duty to obey human laws, but that under others obedience is the height of impiety.”

At the close of this article, D.E.M. introduces two further ideas,

“We hope our friend will not too severely chide us for supposing man to bear the image of God. God feels, thinks, and wills; man does the same. Sensitivity, intelligence, and free will, then, are common faculties of God and man. In this respect man is the image of God...man bears the image of God,... the fugitive and the pursuer alike bear the image of God, and no human being ever has been found, or ever will be found, who bears not the image of God.”

In addition, D.E.M. says,

“...we claim, and summons the history of man for witness, that the negro race, under like circumstances, stands on an equity with the Caucasian race, in intellectual and moral endowment. The intellectual world this day bows in reverence at the shrine of greatness reared by Euclid, a negro. Classics have borrowed their richest gems from Esop, a negro; and the church of God owes much of its success to the faithful labors of some of the Christian fathers who were negroes. Our reason confirms the voice of history, that the color of the negro is only cutaneous, and does not at all affect his character or his rights.”

The “Great Exchange” between D.E.M. and Tamara Davis is now in full swing (covering a period of four months and more than 40 typescript pages.)

Davis makes a reply to D.E.M.’s “A Word about Human and Divine Law” with her “Man the Image of God.”²⁵

“To apply the epithet “God’s image” to man, as an individual, upon ordinary occasions, is one of the greatest of improprieties; because the name of the Deity should never be mentioned in a light or irreverent manner, or in familiar connection with debased and humiliated objects... The scriptural expression, that man was made in the image of God, is far from authorizing us to employ such a familiar term when speaking of the degraded objects of human suffering and wretchedness, especially when we remember that all suffering originates from sin...”

She also slips in this comment,

“Is it not possible, that the variation in the color of the different varieties of the human race may have been permitted as a consequence of sin?”

In her next article, “Equality Among the Races,”²⁶ Davis specifically moves away from the Fugitive Slave Law issue and expands her views on race which shifts the discussion from slavery itself to the differences between the “races” and lays out here her views unmistakably,

“Never within the memory of man, has the negro race been equal with the Caucasian. I summon the record of ages past to witness his inferiority. I call the world today to testify the fact. To assert that he is equal, is to dispute the evidence of our own senses.... Let the slave laws be abolished; let the negro be raised to every political privilege; but even then he will not be equal with the Caucasian... The Negro, freed and enfranchised, would still be dependent upon the Caucasian. Mentally and intellectually he would still constitute the inferior race...”

Davis’s subsequent articles add very little to this statement but enlarges her argument a little later saying that,

“...The Negro is not considered as holding any nearer affinity to the brute than does the Caucasian. He is admitted into the full brotherhood of humanity, and the immortality of his soul stands upon as firm a basis as that of his more elevated brother. We have made no effort to cast the odium of inferiority upon the negro, because, to an inferiority like this, we cannot perceive that odium attaches...Neither can such inferiority be any excuse or apology for his oppressors. If God and nature have bestowed upon the Caucasian a superior capacity for improvement and intellectual development, it becomes five-fold incumbent upon him to assist, and seek to ameliorate the condition of the weaker races...The Congress, the Senators, the President, the wisest and most distinguished men of the nation are on our side...”

“...let us be ready at all times to help this outcast by all legitimate means. We are not his oppressors; nether are we their apologists; but we are the citizens of a country where slavery is tolerated, not because it is approved, but because it cannot be avoided...We do not conceive ourselves accountable either for its institution or its perpetuation. We do not conceive it to be our duty to disclaim allegiance to our country by disobeying its laws, or array ourselves with a faction, against the constituted authority of the States...”

“We are not prejudiced against the Negroes; but if there is a prejudice of which of which our nature is susceptible, it is in favor of our government and its officials. We respect them for the place they will hold in the annals of posterity...should we not...keep silence before their superior dignity and wisdom.”²⁷

So there it is.

Following Davis’s “Equality Among the Races,” D.E.M. counters with,

“...Will some one, richly endowed with the prevailing prejudice against thee poor *blacks*, unfold to us the mysteries of that philosophy by which the *black* is pushed from every privilege of *white* society, because he is black? Are the *blacks* of the Caucasian race less richly endowed with rights than the *whites* of that race? Are the *whites* of the Ethiopian race more richly endowed than the *blacks* of the same race? My only object in thus interrogating, is properly to caricature the ridiculous sentiment which infects almost every community of our country, that the color of the skin is the measure of human rights.”

“... The only claim I have yet made is, “that the negro is equal to the Caucasian in *mental* endowment.” ... by “mental endowment” I mean the inherent faculties or potentialities of the human soul. These are sensitivity, intelligence, and will, with the secondary faculties of each...”

“But not only is the “mental endowment” of universal man equal, but those endowments are susceptible of *exactly* equal development—for every faculty of the human soul is susceptible of, and destined to, *infinite* development...”

“...the various races of men are “psychologically identical,” and that the human soul is destined to infinite progression. Each individual negro, then, is destined to infinite mental development, or his soul is not a human soul. But that it is a human soul is certain, from its development presenting precisely the same faculties. That these faculties are susceptible of a development equal to that of the same faculties in other races, is further demonstrated by individual examples of intellectual greatness never surpassed by other races.”

“...I may ask, why this effort to stamp upon the negro the odium of inferiority?... Why, but to justify his abuses? For, says this writer, the thickness of the skull evinces that God designed the negro’s head for the club of the master! If he be a brute, in the name of humanity we demand for him the kindness *due* to other brutes. If he be *human*, and *inferior*, then, in the name of the God of the *helpless*, we demand SUPERIOR protection and *kindness*. Shame on such a somerset of religion, as that which pleads the negro’s *infirmities* in palliation of the most unmitigated wrongs that ever blistered the human soul. If he be noble and strong, let him be loosed that that nobility may shine forth. If he be weak and ignoble, every human soul, uncorroded by a cancerous prejudice, cries out, “*Let him up*,” that he may become strong and noble. He *will* be let up; for the God of heaven is on his side, and will blow a blast of destruction upon his oppressors and their apologists.”²⁸

In what turned out to be his final reply to Davis, D.E.M. says,

“At this stage of a discussion already sufficiently protracted, it may not be inappropriate to call the mind of the reader to the *true* question at issue. The proposition which I have endeavored to establish is this: “The various *races* of men—viz., the Caucasian, Mongolian, American, Ethiopian or Negro, and Malay races—are equal in original mental capability or endowment...”

Then turning to the issue of slavery in America, D.E.M. asserts,

“Such is the country *we* live in—not a country in which slavery “cannot be avoided,” but in which it can *scarcely* be *restrained*, by the utmost stretch of all its civil and military

power—a country which has taken slavery, when a *dying* infant, and *forced* blood into its veins, and breath into its nostrils, till it has become a *dying* monster. The moment this forcing pump shall stop, it will become a *dead* monster. *Ours* is a country which is accountable for all the woes of slavery; which has nursed it and given it life; and which declares that if slavery *must* die, it *will* die with it. Such is the voice which has rung out its hollow tones from our Congress for the last two sessions. *Ours* is a nation which, when Mexico has “avoided slavery,” has forced it back upon the [undecipherable] of it, and striven with all its energies, to reinstate it in the remaining portion—when California has “avoided it,” has striven, as with mortal agonies, to plant it there. *Our* nation, then, looks very little like that of our friend, in which “slavery is tolerated because it cannot be avoided.” We hope to live to see our country a country in which slavery does not exist, because it can find no supporters—no apologists. When these are wanting, we are sure there can be no slavery.”

And D.E.M. ends (and concludes his part of the exchange) with,

“Finally, ‘If there is a prejudice of which our nature is susceptible, it is in favor of our government and its officials,’ I propose to modify this sentiment a little, and adopt it. If there is a prejudice of which our nature is susceptible, it is in favor of impartial justice, and human freedom; and, if we have any earnest prayer, it is, that our government and its officials may speedily become the exponents of these principles. Then will we honor them, and then obey them.”²⁹

To be fair, and to give Davis her due, she is accorded one last reply to D.E.M. but in which she does not engage D.E.M. on his “true question at issue;” Instead, she continues her rebuttal of D.E.M.’s views on both the origins of the Negro and their contribution to civilization.³⁰

There are no further articles in the *Recorder* by D.E.M. related directly to the larger or ancillary issues of slavery in the *Recorder* until November of 1856. However, in June of that year he gives his address “American Slavery”³¹ but that address is not noticed by the *Recorder*. No further articles by Tamar Davis appear in the *Recorder*, but there are two notices of her book, “A General History of the Sabbatarian Churches”³² (which garnered a less than complementary review in the *Recorder*³³), as well as a note on a proposed book by her as a “counterpart of ‘Uncle Tom’s Cabin’...”³⁴

It should be mentioned here that the largest part -- especially of the latter portion-- of the exchange revolves around what can be called “side issues” such as the origins of the Negro (from Ham, son of Noah?) or from some other source/sources? Were the Ethiopians and Egyptians Negroes? Were there truly “Negro” civilizations? Were Aesop and Euclid Negroes? What are the physical characteristics that separate Negro from Caucasian? What is the significance of the differences? Both cite “authorities” to back up their positions, and sometimes the same ones are used by each to back up their respective views.

This exchange clearly brought D.E.M. to the attention of *Recorder* readers both as a spokesman for abolitionism as well as a denominational writer of some interest and ability. All

this just before D.E.M., as noted above, elected to go to Brown University along with fellow Alfredian and classmate, Darius Ford (later professor of Physics in Elmira College). Perhaps – Allen makes no specific mention of this--it was their taking advantage of the terms of the “Contract” which gave the members allowance to further their education.

The Brown academic year began September 5, 1851, and D. E. M. presumably pursued the Bachelor of Arts, A. B., degree following the regulations outlined in the Brown University Catalogue of officers and students 1851-1852 that,

“...any person wishing to pursue his studies at this University, may determine for himself whether he will or will not become a candidate for a degree, and he may ...select the degree for which he will become a candidate...”

“The Degree of Bachelor of Arts is designed especially for those who desire to prepare themselves for the different professions, and yet, from unavoidable circumstances, are unable to pursue a complete course of liberal education...and a large liberty of choice is granted that they may be enabled to select such studies as will the better enable them to prepare themselves for a particular profession...he may select from the regular courses such as he prefers.”

This is noted here inasmuch as D.E.M. was at Brown only one year and likely did not pursue a full course of study, but selected a variety of courses. We have no record of what courses he took at Brown but the Catalogue lists the courses offered that year by department from which the following seem likely for him to have selected individual courses: *Intellectual and Moral Philosophy, Chemistry and Physiology, Rhetoric and English Literature, History and Political Economy, Natural Philosophy.*

Comparing the listed courses in both the Academy and Brown, they are very similar so that it is really impossible to ascertain whether his ideas as found in his sermons and writings had their development, if not their origin, in his classes at which institution. However it is interesting, if only conjecture, to look at some possible connections.

We know that D.E.M. was intensely interested in geology, especially as it figures in his defense of science over against certain views of the Bible of which he saw as erroneous, having written several articles employing geology as illustrative of his arguments which is detailed more fully below.

Now, in one his examples on geological formations, he cites the formations at Baker’s Bridge (Allegany Co., N.Y., now Alfred Station). It would seem to be safe to assume that this example originated with his work in geology at Alfred. The Brown Catalogue says of the coursework in the second term for *Chemistry and Physiology*, that “There is also delivered during this term a course of lectures on Geology...”

The Catalogue also records a course covering “The Anatomy and Physiology of Man.” D.E.M. spends much energy in his exchange with Tamar Davis in describing, examining and

evaluating the different physical features of both Caucasians and Negroes, giving special attention to the source of “blackness,” arguing that any difference is superficial and immaterial to the “real issue.” But, again, the Academy offered coursework in anatomy.

The last example is most interesting. Boothe Davis, in his remarks about D.E.M., says of him, “Moral reform and soul culture were the themes of his life.” This is substantiated in virtually everything D.E.M. spoke or wrote. This suggests that the Brown course in *Intellectual and Moral Philosophy* would certainly have appealed to him. The wording in the Catalogue is not clear just what issues or subjects are to be covered, although in the second term, “a course of lectures is delivered on the Evidences of Revelation.”

The Academy had a “Department of Moral Science” which offered course work in “Mental Philosophy.” In fact, one of the textbooks listed for that course is “Abercrombie’s.” The Brown course description for *Intellectual and Moral Philosophy* lists “Abercrombie’s ‘Intellectual Powers’” as one of the “Books on Reference” for that course. In his “Reason and Revelation” D.E.M. gives a definition of “reason” by “Mahan” whose book “Mental Philosophy” is a textbook, along with “Abercrombie” for the Academy’s course.

It is the view here that his work at Brown most likely was essentially a deeper and more exhaustive treatment from those already experienced at the Academy.

Then there is Rhetoric.

The Academy catalogs 1849-1850 show no specific courses in rhetoric--but other catalogs do. It may be that that subject was incorporated into other courses, perhaps English or even Latin inasmuch as Cicero, for instance, was a renowned rhetorician (and D. E. M. refers to Cicero a number of times). But the Brown Catalogue has specific coursework, *Rhetoric and English Literature* in which,

“The objects aimed at in this course, are to enable the pupil to write and speak his own language with correctness and elegance, and to cultivate in him a literary taste, while he acquires a knowledge of the English language and literature....In order to secure a more thorough acquaintance with the subject, the students will be expected to present written answers to such questions upon the leading topics, as the Professor of Rhetoric may offer. All candidates for either of the degrees are required to attend this course.”

Now, D.E.M.’s sermons, especially, show a familiarity and, it is argued here, an intense interest, with the principles of rhetoric however he acquired them—innately or through coursework at one or both institutions. Examples of his eloquence and familiarity with rhetoric will be examined later. It should be noted, too, that D. E. M. taught Rhetoric at both the Academy (and later the University) upon his return from Brown.

After returning, then, to Alfred from Brown University, where he was awarded the degree A.B. at commencement July 14, 1852,³⁵ he joined the Academy faculty, teaching vocal music,

natural history/science, “other collateral sciences” and rhetoric. In October of that year, let us note, he attended, addressed, and offered resolutions in the Anti-Slavery Convention,³⁶ in Friendship, Allegany County, New York—a short distance from Alfred (and the site of an S.D.B. congregation).

It should be noted here that pursuant to his interest in religious/moral issues (for D.E.M. the two were not separate) expressed in the articles mentioned above, he supplied the pulpit at the Hartsville, New York S.D.B. church (over the hill from Alfred) during portions of 1852-53³⁷ and on July 21, 1853,³⁸ he was ordained as an S.D.B. minister and, in fact, published his treatise “Human Depravity”³⁹ around the same time of his ordination.

The next year finds him tackling the issue of “Geology and the Bible —Does the Mosaic Account fix the Antiquity of the Earth?”⁴⁰ This essay opened up a controversy, a “mini exchange” if you will, which covered October 1854 through February 1856 with around ten contributions/articles. One reply to D.E.M., by “W.M.F.” --not otherwise identified-- “Disingenuous Disputation,” took up the whole front page of the *Recorder*.⁴¹ Years later in “Modes of Bringing the Bible into Disrepute,”⁴² D.E.M. revisits the issue, using geology to strengthen his argument in favor of the extremely ancient age of the earth, which he argues is more than “six- thousand years old.”

Also in 1856 appeared his *magnum opus*, “American Slavery”⁴³ which was printed and distributed at least locally. Just how widely it was distributed is difficult to judge, but one copy found its way into the library at Cornell University. His own copy found its way into the S.D.B. Archives and he penciled a note on the final page, reading in part, “All this came to pass as predicted...” [signed] “D.E. Maxson.” This work will be more fully examined later.

Two “causes” in addition to, but related to, his main one, anti-slavery, attracted D.E.M. As early as December 1849, D.E.M. was caught up in the Anti-Sectarian/Free Church Movement mentioned earlier. Another cause taken up together with the Associations⁴⁴ was that of Pardon Davis. Davis was a celebrity of sorts and D.E.M. says of him,

“Brother Pardon Davis, of Wisconsin, had obeyed God, by clothing the naked and hiding the outcast, but for these deeds of mercy he was kidnapped and doomed to hard labor for *twenty years* in a Southern dungeon, and compelled even to work on the holy Sabbath-day. The story of his wrongs was told in our churches and associations, and at the sad recital tears ran from eyes not much accustomed to weep. Hearts beat sympathetically. Prayers went up to God for his deliverance; all of the Associations took up the case, and inquired anxiously and earnestly what they could do. It was unanimously agreed, that the people could at least pray. A day of prayer was appointed in the churches, and many a warm heart bowed before God and sent up its earnest petition for the deliverance of our brother. The Conference took up the matter, and expressed its confidence in the power of prayer.”

Davis was eventually freed and D.E.M. made a plea on Davis’s whereabouts and condition, the denomination having made a significant spiritual investment in his behalf. There

was some issue later around Davis's desire to have privacy in which our D.E.M. --or someone else with those initials--was involved. (Unfortunately, Davis eventually was murdered.)⁴⁵

Differences of opinion on slavery and potential division did not escape S.D.B.'s. Their congregations were largely in the north and largely anti-slavery but there was those who supported slavery largely, but not exclusively, in the south. There was in Virginia a member of an S.D.B. congregation in the area of what is now Lost Creek, W.V., who owned slaves,⁴⁶ and this caused considerable consternation within the denomination particularly between the regional Associations. The *Recorder* carried articles both in support of, and against, slavery. D.E.M.'s views were well known--how could they not have been--and there were dissents specifically of his views published in the *Recorder*. In an article entitled "Controversy Ended," --it wasn't, of course--he summarizes the situation with respect to the Virginia issue and its larger implications and asserts his own position,

"The controversy concerning slavery in the Seventh-day Baptist Churches in Virginia, seems to have closed by the publication in the *Recorder* of an article of vindication of Slavery by some unknown writer, and three letters from brethren in Virginia. The article referred to seems to have been got up as a special favor to the Virginia Churches, and designed to show, that even if those churches were wedded to Slavery, and cherished it as a lovely thing, they were only in the way of duty, since Slavery is ordained of God, and the natural condition of the laboring man. This being shown, it would follow as a necessary inference, that the Eastern Association must welcome these churches, *Slavery and all*, to its embrace, and the denomination must rejoice in the *union*."

"It is now plain, that the North-Western Association was right in affirming that Slavery "nestled in the bosom" of the Virginia Churches. Many, very many of us, would have rested in the belief that only the *shadow* existed there, if the *substance* had not thus *revealed itself*... And it remains to be seen, whether our denomination will hug the viper to its bosom, and welcome its deadly fang, or spurn its proffered embrace, and trample the monster in the dust. May God give us wisdom and discernment to see what we are about, and grace to war unceasingly against the great foe of our country, of our religion, and of our race."

Then, in a reply to one of his dissenters, he says,

"For our brethren of the Virginia Churches, I entertain none but the kindest feelings; but, believing them deeply implicated in the stupendous crime of American slavery. *I can have no Christian fellowship with them.*"⁴⁷

During the next several years D.E.M. continued to both write and engage in public as well as denominational affairs. In 1859 he was elected --one of two-- to the 83rd New York State Assembly from Allegany County; a biographer of Assembly members says of him.,

"...He is esteemed as a man of high character and ability wherever he is known, and discharges his legislative duties with the most perfect honesty and disinterestedness."⁴⁸

The *Recorder* printed four of his speeches given on the floor of that Assembly. His first address was “*On the Proposition to Strike the Property Qualification from the Constitution.*”⁴⁹ Article II of the (1846) New York State Constitution reads,

“...But no man of color, unless he shall have been for three years a citizen of this state, and for one year next preceding any election shall have been seized and possessed of a freehold estate of the value of two hundred and fifty dollars, over and above all debts and incumbrances charged thereon, and shall have been actually rated and paid a tax thereon, shall be entitled to vote at such election...”

D. E. M. weights into the issue forthrightly,

“Mr. Speaker—I have earnestly sought, here and elsewhere, during the last fifteen years, for a substantial reason why a man with a large amount of coloring matter in the under layer of the cuticle should not exercise the elective franchise on the same terms of those not distinguished by this cutaneous peculiarity...”

“What are the pleas set up for this anomalous provision of our Constitution, which demands that the man of color shall be the owner of \$250 as a condition necessary to the exercise of the elective franchise, while the white man, be he Yankee, Irishman, or Hollander, may vote without a cent in his pocket?”

“If I were to judge by the language employed by the opponents of free suffrage, I should conclude that the negro is so inferior to the white man that the path to the ballot box should be hedged about with obstacles to him, while left unobstructed to his more fortunate rival. This assumed inferiority of the colored voter is the burden of objection...”

“And now the question once more. Why should this disgraceful property qualification longer deface our Constitution? To-day a man is poor, he hath no money, and therefore he cannot vote; but tomorrow he becomes the fortunate possessor of a donkey worth \$250, and lo ! at once the elective franchise comes rushing upon him...”

“Come, then, legislators, let us rise above the driveling cants of conservatism and miserable cells of fossil ages, and breathe the better air of a living age, an age of great thoughts and philanthropic deeds. Let us redeem our Constitution from the relic of feudalism...”

A week later, D.E.M. addressed the Assembly on “The Personal Liberty Bill.”⁵⁰ Personal Liberty bills were passed in several Northern states to counteract the Fugitive Slave Law by declaring that in said State a slave would be free while in that State. The New York State version read, “Every person who shall come or be brought into this State shall be free.” D.E.M. uses the occasion to make an impassioned attack on slavery. He offers four “propositions:”

“I start with the axiomatic proposition:

1st. That personal liberty is the natural and inalienable birthright of every human being.

2nd. Human governments are only compacts of individuals, for the express purpose of making more sure their natural rights, and deriving all their just power from the laws of nature, in which these rights are founded.

3d. Slavery, as it exists in this country, being opposed to the natural rights of man, and destructive of those rights, is an outlaw, and that all enactments, whether state or national, which in any way countenance or defend it, are therefore null and void; or, in other words, that there is no law for slavery, and can be none, in the very nature of the case.

4th. Our Constitution not only does not sanction slavery as it exists in this country, but in its whole spirit, and in several specific provisions, is directly opposed to it.”

Further salient points:

“The reducing of man to an article of merchandise; converting persons into things; sinking the image of God into a marketable commodity.”

“It is not merely the infliction of cruelty on the person, but the *annihilation of the personality.*”

“Not the deprivation of human comforts alone, but *abrogation of humanity itself.*”

“It despoils a rational being of attributes; and, in short, it *uncreates a man* and substitutes a *thing.*”

“Thus slavery tramples under foot the eternal distinctions which God has made between man and all else created. A distinction which marks the crowning glory of creation.”

He finishes with,

“Where does the proud Empire State wish to be recorded in that great history which is being so rapidly filled out with the records of this irresponsible conflict. For myself, a humble citizen of the State, I ask no prouder record for her than that in the year our Lord, 1860, she enacted that the moment a man sets foot on her soil, he is free against the world. And for myself, as an individual, I ask no prouder inscription for posterity to read on my tombstone than this: “He remembered the perishing slave,--and voted for the Personal Liberty Bill.”

The bill did not pass, but was buried in committee. The courts overruled all such State laws inasmuch as the Fugitive Slave Law was a federal law which superseded State law.

D.E.M. had at least one strong supporter: the following appeared in the *Recorder* for May 17,

“Being well pleased with the speeches of Hon. D. E. Maxson, of Allegany, Co., N.Y., in the Legislature of the Empire State, and especially that on the Personal Liberty Bill, March 14th, 1860, I would respectfully recommend him (with his consent) as the next President of the United States, and would solicit for him the favorable consideration and support of all

those who believe in the doctrine of the Higher Law, or that all constitutions and laws should be regulated by the law of the Most High.”⁵¹

At the end of the month he presented his address, “in behalf of the Home for the Friendless, Before the Assembly at Albany”⁵² which was printed in the *Albany Evening Journal*, the *Advocate and Guardian* as well as the *Recorder*. Allen, once again, fills us in,

“For many years a few noble women of New York City had been gathering the fatherless and motherless little ones from the streets and hovels giving food, shelter, and careful training till some loving Christian home should be opened to welcome them.... This work had grown upon their hands till the old building used as the Home for the Friendless was filled from cellar to garret, and they were certain that the Empire State through its representatives would gladly help in this most worthy enterprise, and they went to Albany full of hope for their holy cause.... After long waiting, Mrs. Bennett and her co-worker, discouraged and heart sick, were packing to return and take their heavy burdens unaided, when someone said, “Why don’t you go to Maxson? When he speaks, he holds this legislature in his hand. He will help you.... The glorious appeal that he made to the law makers of this great state for those fatherless little ones thrilled every heart, and moistened every eye. Ten thousand dollars was immediately put into the hands of these worthy women for the purpose of erecting a new building.”

D.E.M. opens his address,

“Mr. Chairman, --The question now before the committee is one that awakens the fondest recollections and warmest emotions of every man who has had a home. Of all men, he who has no home is most to be pitied; but more still does every generous heart go out in pity for the homeless child...”

“Sir, I am glad—I thank God for this opportunity to lay aside the cold and benumbing calculations of dollars and cents, as connected with rail roads and canals, and rise up to the contemplation of the highest use of money, the most glorious prerogative of a State. Yes, sir, I am thankful for this opportunity to call back our dissipated humanity and to save ourselves from utter forgetfulness of human woes.”

“The work of the “Female Guardian Society” is at once a moral and humane work. It has inaugurated and successfully tested a system of taking care of the vagrant and destitute which through the streets and shiver and starve in the cellars and garrets and by-places of our great cities, more economically, more humanely and more extensively, than has ever before been devised.”

And concludes,

“I thank God I have a child; but oh, how unworthy of home and child I be if I were to shut my eyes to the mournful group of homeless and homeless ones that flock around me to-night, through these their noble and warm-hearted representatives, their foster mothers of the “Home,” and ask me to plead their cause. I do plead for them, and beseech you, e’er you adjourn, do one deed worthy of a Christian State, by aiding to build a home for the homeless.”

later that month the New York Times⁵³ announced that,

“The Twenty-sixth anniversary of the Female Guardian Society and Home for the Friendless was commemorated at the Home in Twenty-ninth street...The Legislature has voted the Society an appropriation of \$2000...The reports will be given in more detail a public meeting, to be held at the Broadway Tabernacle on Sunday evening next. “

The *Sabbath Recorder* adds,⁵⁴

“The American Female Guardian Society and Home for the Friendless, held their 26th Anniversary on Sunday evening, at the Broadway Tabernacle, which was crowded to excess...The principle speakers were Rev. Dr. Tyng, of this city, and Hon. D. E. Maxson, of Alfred Center... “

The *Advocate and Guardian*, the periodical of the American Female Guardian Society, of May 1, 1860 labels the anticipated remarks of D.E.M. as “brief” in its announcement⁵⁵ and in the June 1 issue his “remarks” are summarized by a listener,⁵⁶

“He commenced by saying that he felt that he had a special right to speak for this Society, as a representative from among its saved ones! –he stood before us conscious of being one of the number of beneficiaries in a peculiar sense. He had come up in life from amid the bracing air of want and sorrow. Blessed with a faithful, praying mother, who had gained through the *Advocate* encouragement and strength for her life- mission of toil and privation, he had been enabled to conquer difficulties and surmount obstacles that had otherwise proved crushing...”

Following the summary, another listener reported more fully,

“The work of this age is—not to define the relation of ruler to subject, of baron to serf, of landlord to tenant, of priest to laymen—but the relation of the fortunate to the unfortunate, of the freeman to the bondman, of the sober man to the inebriate, of those in prosperity to those in adversity. The problem of this age is, “What can be done for the poorest of the poor?”

“Here were described the various conditions of suffering humanity: viz. that of the slave, the drunkard, the insane, the deaf and dumb, the blind, the ignorant, the abandoned, and the poor children.” (The full text will be found in the Appendix.)

In his next address, April 10, he turns to what will be seen as a life-long preoccupation, “Prohibiting the sale of intoxicating drinks.”⁵⁷ One may recall that Boothe Davis said of D. E. M. that moral reform was one of the themes of his life, and Allen,

“While a mere child he had clearly realized the curse of the liquor traffic, and he never failed to teach by precept and example total abstinence from tobacco as well as all that would intoxicate. For him to see a truth was to embrace it and there was no turning back. The right was his watchword.”

Though not its opening words, but not far into it, he says,

“I have arisen, Mr. Speaker, to ask this Legislature, in the exercise of its rightful authority, to protect the people of the State from its greatest enemy—an enemy which is annually robbing it of more than seventy millions of money and murdering more than thirty thousand of its citizens; which is filling its prisons with criminals and its poor-houses and insane asylums with wretched victims; which is debauching its morals and corrupting its legislation, and thus laying the foundation of premature decay and inevitable dissolution.”

“Such is the grave indictment which I bring against the ‘Traffic in Intoxicating Drinks as a Beverage.’ ”

“With your indulgence I propose to substantiate these charges, and to ask your verdict against a crime so devastating in its influences.”

This sets the stage for a recitation of Biblical and other ancient injunctions against drunkenness, continuing,

“But I pass now to place the rum traffic face to face with its practical bearings upon the financial, social and moral interests of the State; and I think we shall soon find why God has pronounced such woes upon it, as well as abundant reasons for placing it under legal inhibition.”

Here D.E.M. recites figures, examples, and testimony to show the financial, economic, and especially the moral toll on the citizens of the State of New York,

“Go back with me from the grave just closed over the thirty thousand drunkards of last year, to those homes more desolate than the graves, where pines the heart-broken mother, who gathers up in that sad moment all the fond memories of other days, when the pride of her own unseared heart, sat on her knee in all the blooming loveliness of prattling boy-hood; and hear her curse upon him who has made her noble boy drunk, and robbed her of the staff of her declining years...”

“O how inadequate is language to make the picture equal the reality; and yet these stricken ones, from all over the State, raise up their wailing voice to-day, and, imploringly cry, “who has robbed us of our treasures?” These orphans flock in sad procession through the streets of every city. Yea, they come into the halls of this capitol and hold out to us the unwashed hands of indigence and ask the bread of penury that they may not die...”

“But it remains for me to present briefly the positive claims of a prohibitory law. That it is fairly within the province of legislative authority to prohibit the sale of intoxicating drinks, must be conceded by all who have any just conceptions of the subject.”

“The verdict that is already rendered that the State may justly prohibit this crime, and that it is a crime is admitted in the act of putting the man in jail for doing it.”

“The principle of prohibition is founded in the simplest common sense, and arrived at by the easiest deductions. We apply it to everything else. We ask nothing new in principle, but the application of the principle which governs us everywhere else, to the removal of a crime out of which grows the necessity for seven-eighths of all our criminal jurisprudence.”

And finally,

“I cannot take my seat without reminding you, my honored fellow legislators, that we shall meet this question at a more august tribunal than this.”

“Oh, then, may not these slain ones rise up in condemnation against us, because we had the power to save them but would not.”

A far as we know, this was D.E.M.’s last address to the Assembly in Albany; he says in this address “...this my first and in all probability my last term of legislative life...”

The Assembly concluded its session on April 17, so that soon after this last address --on April 10--D.E.M. was free to return to Alfred. During the next year and a half he engaged in denominational work, wrote the articles “Reason and Revelation” and “Modes of Bringing the Bible into Disrepute,” mentioned above, for the *Recorder* and at the 25th anniversary of Alfred University --after giving the main commencement address-- was awarded the degree A.M.⁵⁸ by the University -- chartered in 1857. (The Academy faculty became professors in the University and the Academy continued along with the University for some years; the catalogs of 1858 and a number of subsequent years are entitled, “Catalogue of the officers and students of Alfred University and Alfred Academy.”)

The Fort Sumpter incident was April 1861 and on December 2 D.E.M. Joined “for Duty and Mustered” with the 85th Regiment, New York (Foot) Volunteers at Elmira, New York, also known as “The Plymouth Pilgrims” where, Boothe Davis reports, he was elected chaplain. This was accomplished,

“...by the vote of the field officers and company commanders...The chaplains appointed by this authority were to be regularly ordained ministers of a Christian denomination.”⁵⁹

The 85th was composed of volunteers from Allegany and surrounding counties and the roster includes a number of Maxsons as well as other “S.D.B.” names. On April 3 the *Recorder* published “A private letter” from D.E.M.:

“A private letter from D. E. Maxson, Chaplain of the 85th Regiment N. Y. V., bearing date Camp Warren, March 24, says: “We expect soon to leave our pleasant encampment on Meridian Hill, D. C., for the stirring scenes of the spring campaign, which we hope is to be vigorous and effective. Our mail will be directed to the 85th Regiment N . Y. V., Washington, D. C. Today we have a grand review of Gen. Casey’s whole division, preparatory to embarking on the fleet now awaiting at Alexandria. The health of our boys is good, and all are anxious to be about the work they came to do.”⁶⁰

A week later Chaplain Maxson addressed the Regiment “on the eve of leaving their winter quarters on Meridian Hill, D. C., for the scenes of action in the Spring campaign.”⁶¹ He took as his

text, Job 28:3, “Gird up your loins like a man.” He begins, “Thus far we have seen the sunny side of soldier’s life, with here and there a shadow...” continuing,

“...we have gathered around the bier, and paid the last tribute of respect to our fellow comrades, and consigned them to yonder soldier’s resting place...”

naming twelve already deceased soldiers, ⁶²

“...But we leave these sunny scenes, and early dead, and turn us to the stern realities of the work we have come to do. The hour of action has come, and I stand before you today, in my proper sphere, to ask, “Are you ready?” It is not for me to ask if your knapsack is packed, your gun in order, your powder dry. Other officers will see to these important preparations. I ask of a still more important preparation—of the state of mind in which you go to meet the foe in the bloody strife of arms. This is the inspection to which I have summoned you this morning, and I am encouraged in believing that so many of you come fully up the mental and moral, as well as physical standard of a true soldier...”

“In conclusion, let me answer the anxious inquiry, “To what end do we fight?” Shall all the enormous sacrifice of blood and treasure be made to no substantial purpose? Shall the great red dragon, that has opened his mouth to devour our nation, still live to repeat the assault and demand a repeated sacrifice? It is well that you thus interrogate. I honor you for it. If you did not I should not be with you. Be not less solicitous on this point. It is your right and duty to inquire whether your sturdy blows are to settle, now and forever, the great question, at length come to the arbitrament of blood, or is it to be left to carry and inheritance of strife and blood down to your children? ...”

“Yonder vessels await us, and once more let us look to God for strength, and trusting in him, let us here and now, renew our devotion to our sacred cause, and “gird our loins like men.”

The following month D.E.M. submitted an article to the *Recorder* writing from “Camp near Lee’s Mills, Va.” He begins,

“I sit on a rude bench in the door of my tent, looking out upon one of those most God-forsaken and dreary spots on the face of the earth, called a ‘southern plantation’ of the ancient peninsula of Eastern Virginia. ... The land is low and marsh, and abounds in swamps and bayous. These are the generator of frogs, alligators, and Miasma...The climate is extremely variable and disagreeable.”

He continues with a “place by place” account of their march toward Yorktown. First is Fortress Monroe, then ruined Hampton, then camping near Newport News.

“On the 16th we left our encampment for the line of battle...We are face to face with the enemy, near the center of their line of defenses, reaching from the York to the James river....As I now write, cannon are booming close by and farther off, the frequently wounded men are carried by my door...” ⁶³

In December there appeared in the *Recorder* a note signed simply, "Private" which was a tribute to "their faithful Chaplain." ⁶⁴

The author of the study of the Chaplaincy in the Civil War, as noted above, observed,

"...While the duties of the chaplaincy demanded endless energy and unlimited patience, devotion to duty and constancy to conviction, the man who could not bend to the extraordinary circumstances produced by a great civil war could not gain the confidence of his men, and ultimately found himself rejected by those men whom he had hoped to serve. Many resigned, disappointed, disgusted, or disillusioned. But far greater was the number who remained to serve, and who, by their service, captured the affections and the respect of their comrades."

Early in January of the following year (1863) the *Recorder* announced that "Prof. D.E. Maxson, who was for several months Chaplain...took fever on the peninsula, and was compelled to return to Alfred..."⁶⁵ Abigail Allen gives a fuller and somewhat different account,

"...this brave man fell ill wounded on the battlefield. He was carried to the rear and finally reached Baltimore. His devoted wife went to him at once, and as the physician said: "Her husband owed his life to her." After a long struggle with death, she brought him home, emancipated but alive."

In D.E.M.'s wife Hannah's obituary, the writer adds,

"...Mrs. Maxson hastened to his bedside, leaving her little [six month old] babe [and seven year old daughter] at home with friends, and there for seven weeks she battled bravely for the life of her husband, and finally brought him to Alfred, with the aid of her brother Orson C. Green, though he had to be carried on a cot.

For months and years she nursed and cared for him until he had sufficiently overcome the physical and mental havoc of the disease to again resume his active work as a Christian preacher, teacher, and reformer. " ⁶⁶

He was discharged for disability June 23, 1862.⁶⁷

D.E.M. says, himself, in a letter appearing in the *Recorder*, apparently while recuperating inasmuch as the letter is written from Elmira Cure, Elmira, N.Y., dated January 15, 1863,

"Since my thoughts have returned to me with a degree of soundness, I have studied to comprehend and practice that most indispensable virtue called *faith*, till it seems to overshadow almost every other... O how insignificant the sacrifices I have made, compared with one hour of the joy I feel. My poor back may ache, my shattered nerves may quiver in agony; but I cannot be unhappy. Thank God for a faith that leaps on to full fruition." ⁶⁸

Later, in a “Thanksgiving Discourse” given at the Albion, Wisconsin S. D. B. church, he says of his war experience,

“God has given to me the privilege to suffer as few men have suffered. I have endured the weary march under the burning sun of the South by day; I have slept on the damp ground in the dark pine-wood by night. I have inhaled the malaria of the swamps, and quenched my thirst with the filthy waters of the slimy bayou, abode snakes and alligator, and allayed my hunger by gnawing hard tack till nearly every tooth in my head is loosened. I have stood weary days and nights in the crowded hospital, where the burning fever, more fatal than rebel bullets, was doing its work, and administered to the suffering. I have stood hour after hour in the red blaze of battle, amid whizzing bullets and bursting bombs, to lift up my fallen comrades, and stanch their gory wound I have traversed the dreadful field after the battle was over, and stood amid the mangled forms of the living and the dead. I have witnessed and shared the horrors of that dreadful march up the Peninsula, along which we laid dead bodies of eighty thousand comrades. These labors and exposures at length battered down an iron constitution; and for weary months I burned and wasted under the terrible typhoid of the Chickahominy, at the very gates of death, in a Baltimore hotel, and was brought home at length a wasted skeleton, by a heroic and devoted wife, to languish still many months in almost hopeless helplessness. I have at length come to life, to find my hairs turned gray, and almost the last dollar of my hard earnings gone. But I have only allowed myself to allude to my own sufferings, that I might say to you, on this thanksgiving day, I thank God for the privilege to have suffered, when my country needed me...”⁶⁹

In March of 1863 the *Recorder* informed its readers that “Prof. D. E. Maxson...is now at Alfred. And we are glad to learn that his health is much improved, though he is still suffering from the effects of his campaign...”⁷⁰

His recuperation took some time but he managed to be active in denominational affairs, published a sermon, “Life and Death. Exegesis of Romans 8:10, 11”⁷¹ and was commissioned to “present an essay on Materialism.”⁷²

The *Recorder* informs us in the fall of 1863 that “Prof. Darwin E. Maxson has resigned his chair of Natural History and Natural Science in Alfred University, and accepted the call to the pastorate of the Seventh-day Baptist Church at Milton, Rock County, Wisconsin.”⁷³ In November he was in Wisconsin where he gave a “Thanksgiving Discourse” at the Albion S. D. B. church, mentioned above relative to his experiences in the war. Soon thereafter he began his pastorate at Milton.

On the first page of his handwritten Record,⁷⁴ D.E.M. entered “Installed Dec. 1st 1863” followed by four biblical quotations,

“Whatever thy hands find to do, do it with thy might”

“Cast thy bread upon the waters and thou shalt find it after many days”

“Ye shall reap in due Season if ye faint not”

"I am determined to know nothing among you save Christ and him crucified"

The "Terms of engagement" reads, "with the Milton S.D.B. Church. Entered into Dec. 1863."

- 1st Term of engagement indefinite.
- 2nd Engagement may be closed by either party on giving the other Party three month's notice.
- 3rd The salary to be five hundred dollars per annum, paid quarterly In advance. \$800 afterwards
- 4 Church to pay expenses of moving family.

His "Index" lists,

Terms of engagement
Officers Dec. 1863
Members
Sermons Preached
Subjects for Discourse
Accts with Church
Resceipts [sic]
Funerals
Weddings

Acct. 3rd Year

Members Recd

Events engaged him straightaway. On Christmas day the new Rock River Meeting House was dedicated with D.E.M. giving the dedicatory sermon, "The Function of the Church." He addresses the church members,

"To-day I stand by a branch of Zion, a department of the Church of Christ. Brethren of Rock River, you have reached an epoch to-day, at which it is fitting you should review your commission, and inquire what is your work. I have come here to-day to utter the thrilling interrogation, which I hope is struggling up to every tongue, "Lord, what wilt thou have me do?" and to unfold the work of the church as set to it by its founder. In that best sermon which human records have preserved, Christ expounds the mission of the church to his disciples by the use of some of those striking figures so characteristic of his teachings. "Ye are the salt of the earth," is the first metaphor used..."

"This beautiful house, which you this day dedicate to God, indicates that you place a just estimate upon the *appliances* of religion."

And concludes with the challenge,

“To-day will be a starting point of this people toward a *higher* or a *lower* platform of Christian consecration. O, my brethren, trust not in this house, but in the God who has prospered your hands. Remember, that with these new accommodations, come new responsibilities. God will expect of you just as much better work as he has given you better means. If this be not the result—if religion among you gain nothing by the erection of this house—then it had been far better for you to have still gone to that humble house where so often God has met you—where so often the anxious have sought and found the Saviour, and so often you have stood up to confess your faults one to another. If you transfer not those scenes to this house, and if those precious seasons come not oftener to you here, you can hardly feel that this has become your Father’s house. Brethren, I leave the issue with you; and as I leave it, I am solemnly impressed, that the work now completed will be either a *blessing* or a *curse* to you—either an infinite loss or a gain only to be estimated in eternity. *Which shall it be?*” ⁷⁵

In March and April, three articles appeared in the *Recorder* by D.E.M., all on the same subject, “Scripture Slavery” Nos. 1-3.⁷⁶ Also in April he published a memorial essay in honor of Owen Lovejoy, a fellow abolitionist. He remarks,

“Foremost among the men whose clear voices rang out in the ears of a people, alas, too tolerant of the rapidly ripening treason, was Owen Lovejoy, of Illinois. Horace Greeley truly said, “Among the nobler array of those who have sternly, gallantly fought a life-long battle for the freedom of man, there is not one, living or dead, who has fought a braver, manlier fight than Owen Lovejoy. He was talented and educated, and at the age of twenty-four left college in New England, and identified his life with the growing West, where his hatred of slavery and love of liberty were intensified, as he stood over the murdered body of his brother, as he lay a martyr to the dreadful spirit of slavery, then dominant and rampant in the country. ... He was a *minister of the gospel*, and *therefore* must he wage unflinching war on slavery, the great foe of the gospel he was called to preach. He preached the gospel of *liberty*, and *therefore* the gospel of *peace*. O, that this nation had heeded that gospel, and freed the bondman, ere his freedom had to be wrung out by the iron grip of *necessity*, to save the nation’s life, and re-establish its foundations on the bones of hecatombs of her slaughtered sons.” ⁷⁷

In June 1864 the church averred that “the labors of Bro. D. E. Maxson here are highly appreciated...,”⁷⁸ His Record has a list of “Presents” for that year; among those “Presents” are

- 1 bushel potatoes
- 9 lbs fresh pork
- Ball butter
- 1 ham
- Use of team
- Soap
- Sausage
- Cash

September found him back in Alfred where he was among the “council of ministers” at the ordination of “Prof. Jonathan Allen, A.M., of Alfred University.” ⁷⁹ Jonathan Allen was one of the men heavily involved in the establishment and development of education in the Alfred

area including Alfred Academy and Alfred University of which he was the second President. D.E.M., in October, having completed his "assigned" essay on "Materialism," presented it at the S.D.B. General Conference⁸⁰ and was involved in the ordination proceedings of another S.D.B. clergyman, "Bro. Benjamin F. Rogers." The State Teachers' Association of Wisconsin held its annual meeting in November where D.E.M. read his essay, "Public Education in Our Schools." ⁸¹

He may have been a little "tired out," inasmuch as we don't have any mention of him in the *Recorder* for one whole month, that of January 1865. But in February he re-appears where he is engaged by the S.D.B. Tract Society "to travel to our agents for six weeks or less...."⁸² (In October he reported his "disengagement.") After another *Recorder* "hiatus" in July he reported that he had "...presented...six consecutive discourses on the Sabbath day..." and lists them all.⁸³ December brings a rather interesting account, D.E.M. says,"

"Yesterday I accidentally came in possession of a number of *The Christian Times and Witness*, a Baptist paper published in Illinois, in which I found an article from the pen of the Rev. Mr. Potter, giving an account of his hour in my pulpit ..."

and gives the text of that article,

"SEVENTH- DAY BAPTISTS

"To the Editor of the Christian Times and Witness:

"It was my recent privilege to meet with one of the large congregations of which our Sabbatarian brethren have four in Southern Wisconsin. The pastor had just returned from the late General Conference and Anniversaries of his denomination at Hopkinton, R.I., where he officiated as Moderator. For more than an hour he held us interested by his animated narration, or report, to those who sent him, of the position, principles, and prospects of that Christian body. A few gleanings from his statements may furnish interesting and useful hints to us all."

'In general, the impression made by this review was, that here is "a peculiar people," who feel a deep sense of their special peculiarity, and that satisfaction which attends the conscientious adherence to what one believes is right, though opposed to the great majority. They exhibit, therefore, an intensity of that *esprit de corps*, so necessary to the compactness, vigor and success of any denomination. In this earnest devotion to their views of truth, this fealty to the Bible as the sole authority, they seem to find a good substitute for the stronger forms and more complex machinery of some other church organizations. Are not the Regular Baptists losing the prestige of their former strength in this particular?' ⁸⁴

Perhaps a fitting end to the year was a funeral sermon/eulogy for Daniel Newcomb of Milton, "The Hoary Head a Crown of Glory." Newcomb, while a resident of Milton, was not a member of the S.D.B. Church but had struck up a friendship with D.E.M.

"Father Newcomb was one year and one month old when America took her place as an acknowledged power in the earth, and seven years old when the Government was organized by the adoption of the Constitution, and the election of George Washington first

President, and John Adams first Vice President, of the United States of America. He was a witness of events when the first Congress under the Constitution, by the memorable ordinance of 1787, swept slavery from all the territory then owned by it, and thus saved the mighty North-west from its blight. He was two years old when Benjamin Franklin was chosen first President of the Pennsylvania Abolition Society, the first Society of the kind organized in the America. He was a relative of Franklin, on his mother's side. When he was three years old, John Jay was first President of the New York Abolition Society, who, on leaving the presidency to take his seat as first Chief Justice of the United States, was succeeded by Alexander Hamilton. He was eight years old when Dr. Stiles, President of Yale College, was also President of the first Abolition Society in Connecticut. Slavery was abolished in Vermont five years before his birth; in Massachusetts, two years before; in Pennsylvania, sixteen years after his birth. Since he came on the stage of action, and during his early life, slavery has been abolished in all the Northern States, by legislation. And during his most impressible years, Jefferson, Washington, Franklin, Marshall, Story, Jay, Madison, and all the best men of the nation, were thundering at the gates of slavery. Religious bodies were discarding it, religious teachers were denouncing it, by which it was made a stench in the nostrils of Christendom..."

"... The show and formality of the world had no charm for such a man. He stands on a deeper base of operations, and cannot afford to sacrifice the real for the unreal. Truth is always most lovely in her own garb of simplicity. The more you dress her, the more you lose sight of her beauty. If a man be conscious of substantial soul-worth, of real dignity of character, he will not consent to attract attention from that by a glitter of gaudy surroundings. Too much outside creates a suspicion of too little inside. While real worth is not disregarding of proper surroundings, it will not consent to be *buried* by them. True modesty may comport with true worth, yet true worth will not hide itself; and it is not self-conceit which claims for real merit a just recognition. It was not egotism, or self-conceit, which led the deceased to discard the glitter and show of fashionable life. Few persons indeed placed a smaller estimate upon their own merit than he, and yet he much preferred to be known just as he was, than to *appear* what he was not. This was true simplicity, and an admirable trait in his character. It was not *stubbornness* which made him persist in his beliefs, but *conviction*. This is manly firmness, the only true basis of consistent character..."

D.E.M. ends his remarks,

"Ever green be the memory of one who, by a temperate life, and a patient faith, could achieve so green an old age, and keep the heart young so long. We shall miss his ever welcome presence, and ever earnest words; but may his example long live, and influence many to accept the conditions which have made his life noble, and his death peaceful. So shall our hoary hairs be crowns of glory, to be replaced only by the crown which the redeemed shall wear, when death shall be swallowed up in life, through Him who has died to save us." ⁸⁵

"Pastor and People" was the title D.E.M. gave to the Second Annual Sermon of the Milton church in February of 1866,⁸⁶ and in March of that same year it is reported in the *Recorder* that,

"our church here is also experiencing an excellent awakening under the labors of the pastor...meetings have been held in the evening for nearly two weeks past; and while church

being revived and strengthened, the unconverted are coming forward for prayers, and are earnestly seeking their Saviour. God be praised!"⁸⁷

Engaged as he was with church and denominational events, the American political scene did not escape him. Alongside the "awakening" he managed to write to the *Recorder* editor a denouncement of President Johnson's decisions,

"If your readers care to know how the true loyal men of Wisconsin feel and think concerning events transpiring in the nation, ask them to read an article - "Beecher on Johnson," - recently published in the *Janesville Gazette*. The Wisconsin Legislature will soon pass a series of manly resolutions, approving the action of Congress in relation to the freedmen, and the regiment of ex-rebel generals claiming seats in Congress. It is most humiliating, that while we approve the noble and hopeful position of Congress on these great questions, by that same action we condemn the position and action of the President and our recreant Senator, Doolittle, his right-hand man, in his work of betraying the country."⁸⁸

An announcement in July, of the upcoming annual General Conference to be held in September, came from D.E.M. as chairman with a scheduled essay by, well, D.E. Maxson on "The Nature and Significance of the Sabbath Law"⁸⁹ (later published as "Nature and Significance of the Sabbatic Law"⁹⁰). But before going to General Conference in Alfred there appeared in the *Recorder* for August 2 an address on the "Permanency of the Pastoral Relation," written for the Ministerial Conference of Wisconsin⁹¹ and also in August he attended the North-Western Association [of S.D.B. churches] in Southamton, IL, where he gave the "Introductory Discourse."⁹² When he got to conference in September, he opened the Conference with an address as Moderator of the previous, 1865, General Conference.⁹³ Then "On the fourth day...an address by D.E. Maxson...[and] the evening was given to hearing essays...[one] by D.E. Maxson."⁹⁴

Remember Gerrit Smith? D.E.M. hadn't. He clearly had been in contact with Smith, or was on his mailing list, for D.E.M. writes,

"My. Dear Sir, -- I received your letter, with accompanying numbers of the *Anti-Slavery Standard*, and read with much interest your views contained in them."

"The "infatuation" and shame of our "poor guilty country" cannot appear more complete to you than it does to me. But I look rather more hopefully upon the future than you seem to. True, the President has gone over to the rebellion, and Congress has not done all it ought to do; and yet it has begun a noble work. Let us thank God for all of good we get, and work bravely for more..."

"We talk of giving the freedmen the *right to vote*. That right is theirs and *always has been*. We have only to cease robbing them, in order to make an end of slavery and the rebellion. We shall do it. I cannot tell when. May God help us to do it *now*. A strong victory in the pending fall elections, even on the painfully imperfect platform of Congress, I hope will give us confidence to step up to our true and final success on the platform of *justice*. Short of this, we shall neither achieve complete success, nor deserve to."

“The Constitution was good enough as *it was*. The Union was a *vile adultery*. By amendments already adopted, we have made the Constitution *twice good enough*. Now let us make the *Union a lawful wedlock*, and our Republic what, in the counsels of God, who ordained it, it was designed to be. Yours fraternally,

D.E.M.”⁹⁵

It may have been instigated by the *Anti-Slavery Standard* issues D.E.M. received, but in any case, he sent an article to the *Recorder*, “The People Awake,”

“The masses of people in this country have seldom been more wide awake and attentive to pending political issues than now. They are wide awake to the patent fact, that the rebels lately in arms to overthrow the American Republic, and plant a slave empire on its ruins, together with their no less treasonable abettors in the North, are rallying for a renewal of the same struggle under another form. A policy of reconstruction has been proposed and urged with indecent pertinacity, by the man whom the assassin of the nation’s choice made President, and under the operation of this policy, the unrepentant traitors and butchers of the nation’s bravest men hope to recover what they have lost by their appeal to arms against the nation.”

“I have never known the people of the North-West more determined on any point than on this, that this policy, so full of danger to the Republic, shall not succeed. When the North-West speaks at her elections, the usurper of power, never given him by the Constitution, to reconstruct fallen States, will hear thunder. The ablest speakers are addressing immense audiences all over the State of Wisconsin, and the verdict of condemnation is gathering force. On the evening of Oct. 18th, the people of Milton met *en masse*, crowding the large audience room of the Seventh-day Baptist church, to hear addresses from our Governor (Fairchild) and others. The following resolutions were passed by a rousing vote, not a single person in the audience voting against them.”⁹⁶

This caused some commotion inasmuch as there was some retort in the *Recorder* by an anonymous “M.Quad”⁹⁷ and by A. M. Whitford⁹⁸ a “stalwart” S.D.B, (and as we will see an antagonist to D.E.M.) and both receiving their due replies from D.E.M.⁹⁹—sort of another “mini-exchange.” This was all in November and must have gotten D.E.M. aroused, for in December he wrote “The Legal Status of the Late Rebel States” (in two installments)¹⁰⁰ which, in turn, aroused A. M. Whitford once more with his “Restoration vs Reconstruction.”¹⁰¹ Thus ended 1866 with a flourish.

By comparison, 1867 and 1868 were fairly quiet. The *Recorder* printed “Education,” an “Extract of a Discourse;”¹⁰² he spoke at a memorial service for “Professor Kenyon,” a leading light in the establishment of both Alfred Academy and the University and the latter’s first President,¹⁰³ gave the annual sermon at Milton College, on “The Relation of Religion and Learning.”¹⁰⁴ Once again he gave the “Introductory Sermon” at General Conference,¹⁰⁵ and in addition, preached another sermon at the Conference on “Christian Manliness.”¹⁰⁶ For 1868, the *Recorder* posted only one sermon by D.E.M, the “Introductory Sermon” at the Central Association gathering.¹⁰⁷ He was, however, thoroughly engaged in denominational affairs.

If 1868 was a quiet year, 1869 was bountiful. The year commenced with state-wide attention to "Female Suffrage." In the fall of 1868 D.E.M. had been elected to the 22nd Wisconsin [State] Assembly from Milton, Rock County, which sat from January 13, 1869 to March 11. A biography of Assembly members and reprinted by the *Recorder* from the *Chicago Republican* says of D.E.M.,

"...He early identified himself with the anti-slavery movement, and was one of the seven thousand who voted for J. G. Birney, the first President candidate of that party; was one of the efficient founders of the Republican party, and has always striven to commit it to high and radical ground upon the question of human freedom. He believes the meaning and purpose of our Republican Institutions will not be realized until all citizens are made equal before the law, regardless of race, condition, sex, or color, and to this end devotes his influence. He is the eloquent champion of woman suffrage in the Assembly, and made a speech upon the subject that has been widely circulated. Was a member of the New York Legislature in 1859, and was recognized as the leader of the Radical party in that body. His election then effected without a caucus or convention, by a large majority over convention nominee of both parties, and last Fall, without his knowledge or consent, by the Republican Convention. He regards it a principle in our government, or should be, that no man should ask for an office, or refuse one when fairly conferred. He is a thoroughly radical Republican, from convictions of right and justice; an honest and careful legislator." ¹⁰⁸

In February he introduced a bill and gave a speech, "Woman Suffrage. Speech of Hon. D. E. Maxson of Rock County, in the Wisconsin Assembly, February 8th, 1869." ¹⁰⁹ The speech is long but the issue at hand demands some lengthy excerpts. He begins with,

"I am no enthusiast on the question of woman's rights, including the right of suffrage. I have never attended a woman's rights convention, or meeting of any kind. I have never heard any woman or man publicly plead for woman's rights, in any meeting called for that purpose, while I have listened to the very able and fascinating "Timothy Titcomb," against the woman's rights movement, and I recollect distinctly, that he opened his highly wrought lecture by frankly conceding that woman had just the same *right* to vote that man had, but thought it not *pretty* in her to exercise the conceded right. If, then I were to cross swords with this champion, our issue would be one of taste, and not of rights, either natural or conventional. But since not all may not be so generous as Titcomb to concede the *right* of woman to vote, I shall proceed to unfold in short the mental process by which I, at this time, find myself settled in the conviction, that in just so far as the right of suffrage is a natural right, woman is fully the equal of man in the possession of that right, and if in any sense the right of suffrage is a conventional bestowment, she *ought* to be fully the equal of man in its possession..."

"If then, governments derive their "just powers from the consent of the governed," the corollary to the proposition is this, that all power of government not derived from the *consent of the governed* is not *just* power. Every healthy mind affirms the proposition, and appends the corollary."

"Where, then, is woman under a government, thus derived and empowered? Right here. Either she is not one of the "governed," or that government derived its just power from her "consent." But if she is not one of the governed, then is she a foreign element, a person on whom the government can lay aims, and impose no obedience? But if she be one of the

governed, from whose consent the government derives its powers, then in *necessitate rei* has she the power of *consent*, and following the power of consent, as a natural sequence, the power of refusing to consent. But if she thus hold in her hand the prerogative of consent to confer power on government or withholding power from it, for the reason that she is governed by it, then does she hold the ballot in her hand, since the ballot is the medium, and the only medium, under our system, by which the government bestow power upon government or withholds it from it. From whom *should* government derive its power, if not the governed?"

"...*Government* is not the prerogative of *despots*, cliques and lawless confederacies. It is of *the people* who must govern, for the just power of government comes the consent of the governed. "We, the people, do ordain and establish government."

"Are women people? What more are men? Again: The Republic of America was based on the rights of human nature. Have men more human nature than women? If not, then they are no more the foundation of government than women."

"... Most clearly, then, I am in good company in conceiving of the right of suffrage as a right that comes of human nature. And it is not for me to inquire whether I make a broader application of the principle than they who enunciated it or not. Great principles are eternal, and it is the province and the duty of men of thought to find out new applications of these underlying principles."

"...I can do no less than demand for woman just all the rights I claim for man, and on precisely the same grounds, *viz*:

- 1st. Because, just as much as man, she is one of the people.
- 2nd. Because, just as much as man, she is one of the governed.
- 3rd. Because, just as much as man, is she possessed of that human nature for whose rights the *government* was ordained."

The speech is a long one and these brief excerpts do not do full justice to it. Toward the end of the speech D.E.M. takes time to deal with some of the objections to "woman suffrage," i.e.,

"The burden of objection, as I have heard and read it, comes to the fear, that, in the exercise of the elective franchise, woman will be acting un- womanly, will be doing violence to her nature as woman, or, in the more common style of expression, "she will unsex herself." This objection, and I will meet it in all candor, seems to me to be based on a very inadequate estimate of the *strength of nature*, as manifest in sexual characteristics..."

"This oft repeated and threadbare objection to female suffrage, *viz*: That it will sink her out of her womanhood, is based on two misconceptions, which vitiate the conclusion, while it reveals a danger which may well fill every lover of good government with anxiety, if not with alarm. The first misconception is, of the nature of true womanliness, and the second is, the nature of political duties...."

"... I object and thrust back the imputation that political affairs are beneath the loveliest woman and the best man. There, if anywhere, should they embody their loveliness

and their goodness, and thus send them out as living, energizing forces for good—to be felt while they live, and to still go on when they are dead...”

“... I shall not sleep less o’ nights if at the first movement the people do not accept the act and enact it into law.”

With respect to the bill’s passage, it was both a yes and a no. The bill passed the Assembly but was sidetracked in the Senate and never came to a vote. See D.E.M.’s explanation later.

There were two responses to the speech printed in the *Recorder*, “A Review by a Constituent” signed with simply “A Constituent,” who discusses the “correctness of his theory,” praising some of his language but disagreeing with much of D.E.M.’s logic finding “room enough for all, in their proper sphere...”¹¹⁰

On the other hand, there is a positive note in the *Madison State Journal*,

“Among the most prominent members of the Assembly, was Hon. D. E. Maxson, the special champion of *impartial* suffrage, both for man and woman, of liberal views, and an eloquent speaker.”¹¹¹

Before exiting 1869 entirely, in June of that year D.E.M. read his essay entitled, “Tobacco: its qualities and uses”¹¹² “before the [North-Western] S.D.B. Association” held at Welton, Iowa, and subsequently “Published by order of the Association.” Should the word “use” be construed to mean something akin to “usefulness,” that would be a mistake. For D.E.M. “use” is the misuse or abominable use of tobacco by chewing, smoking or snuffing—showing moral degeneracy,

“...the magnitude of the evil, not to say the enormity of the crime of using tobacco for the purpose of sensual gratification, which such examination reveals, will be all the excuse I need or ask for the severity with which I shall characterize the common use of this filthy and poisonous herb known in common terms as tobacco...”

He proceeds to expound on the “chemical analysis of the plant [that] reveals the deadly poisons that lurk in its secret places” and cites examples of the physiological effects of these “poisons” on the human system,

“I only describe what is transpiring all over the world, as recorded in the doings of scientific and medical societies and by the pens of ready writers when I say of this enemy of the human race, that it produces locally and constitutionally the most dire physical effects, and then passing up to the realm of mind and morals, lays its polluting hand on the very center of being and dethrones and deflowers all that is Godlike in its nature...”

“...Of its physical effects, I may add to those already mentioned, locally, ulceration of the tongue, gums, mucus membrane of the mouth, tonsils, velum and pharynx. Not unfrequently smoking produces cancerous ulceration of the lips and tongue which require the excision of the part, and often defy all the skill, and terminate in miserable death.”

“... the tobacco serpent is more dangerous, as the poison of his fang works itself more insidiously and slowly, but not less certainly to the foundations of life. I have the best authority for affirming that the use of tobacco is to-day inflicting far more injury upon the human race than alcohol.”

“...Tobacco meets us at every corner, it smokes on every omnibus like the reeking of a dunghill in spring; things in the disguise of gentlemen puff their impertinence, with their pollution, in the faces of decent people, in the halls, cars, streets of all our cities and villages.”

“...And I now rise to ask of the moral aspect of the question. But what room is left for inquiring. Shall I stand in this Christian Association to inquire whether it can be *morally* right to commit a *physical* sin?”

“...Let me enunciate the idea I am striving to get at as follows, and be done with it. You cannot so separate God’s laws of physical life and health, from his moral laws, as that you may be physically guilty, and at the same time morally innocent...”

His final retort is,

“Now I submit in all earnestness, whether it is possible to conceive of Christ, with either a pipe or quid in his mouth, without spoiling the conception of the pure and whole being he was....It is ours to be Christ-like. We must put away these sensual indulgences; these expensive and wasteful indulgences; these crippling and killing indulgences, if we would be like our master.”

“If Christ were to come on the earth and make you a friendly call, would you offer him a pipe? Why not?”

Well?

It would appear that the beginning of 1870 was somewhat placid for D.E.M. (judging from the *Recorder* alone) but in February, a year after his suffrage efforts, D.E.M. learns of uncomplimentary remarks ¹¹³ over his handling of the suffrage bill and rises to his defense; he writes,

“In a lecture on Woman’s Rights, delivered before the Alleghanian Lyceum of Alfred University, at its jubilee session, Dec. 23d, 1869, by Prof. Albert Whitford, occurs the following statement, remarkable mainly for being utterly at variance with the facts of the case:

Statement

“It is true, that an act granting the elective franchise to females did at one time pass through *one of its preliminary stages* in the Legislature of Wisconsin; but it was done rather in joke, and as quickly laughed down, before the joke became a practical one.”

In his own “statement” we have the opportunity of seeing a dimension of D.E.M. which has not been available to us before,

“Facts

On the 26th of January, 1869, D. E. Maxson, member from the Second District of Rock County, introduced a “Bill extending Suffrage to Females,” into the Assembly of the Wisconsin Legislature. I am authorized to state, that he did it in *right down good earnest*, and that in right down good earnest it went through, not “one of its preliminary stages,” but through *all* its stages, to a triumphant passage by the decisive vote of 39 to 22.”

He then details the “blow by blow” progress of the bill in the Assembly and explains its fate in the Senate,

“The bill failed in the Senate, not because it was not right; it was simply log-rolled to its defeat. Senator Williams, of Rock, made an able and eloquent defense of the measure, and not a word was said in reply. I have been told since, that the bill failed because to carry it might endanger some other measures which Senators wished to carry, and told so by the very Senator who thus *engineered* it to its defeat, and by Senators who thus voted against it, that they should advocate it this winter.”

And delivers a final jab,

“...Our excellent Governor, from the beginning, was most enthusiastic in support of the measure; and I will place his earnest words, spoken to me as I bade him good-bye at the close of the session over against the Alfred Professor’s sneer at the Wisconsin Legislature, and the readers may judge whether its action was a “joke,” or an earnest movement up toward certain victory. With his face all aglow with the great purpose of his noble soul, and bringing his hand down upon his desk as if smiting an enemy, Gov. Fairchild said, “Maxson, the Senate has crushed our bill, *but we shall carry it yet.*” And so we shall. Let history be true, though all men are l---s.
D. E. Maxson”

The *Recorder* is silent with respect to D.E.M. for the remainder of the year (1870), but his Record has an entry for a revival in Milton,

“In the fall of 1870 we had a glorious revival in the Milton Church. Held meetings about three months nearly every evening. The church was more generally awakened than it had ever been before, and sixty five men converted and baptized into the church. Most of the converts were children of the S[abbath] School.”

The year of 1871 brought several events which marked the year. In June the *Recorder* reports that “Eld. Darwin E. Maxson, of Milton, Wis., has accepted a call to the Seventh-day Baptist Church at Plainfield, N.J.”¹¹⁴ and in July Milton College honored him in awarding him the degree D.D.,¹¹⁵ “a man of profound scholarship, great ability, and fearlessness, unimpeachable integrity of character...” But there was a downside, too, when, as D.E.M. writes in his Record,

“This work severely impairs my health, and together with an injury caused by being thrown from my carriage in the fore part of May was the main cause of my deeming it best for me to leave the Milton field. It was too large for me to work with my impaired health.”

The *Recorder* adds that he had “broken ribs from a horse which took fright.” ¹¹⁶

Not surprisingly there were deep feelings on the news of D.E.M.’s announced departure and the congregation offered a resolution, ¹¹⁷

“Whereas, our Pastor, Dr. D.E. Maxson, and his family, are soon to leave us, -- Resolved, That we deeply regret the necessity which takes him from us; and, while we remember with joy his faithfulness, and that many of us have gave with him into the baptismal waters, we can but love him all our lives, praying that Heaven’s choicest blessings may attend him and his precious children; all of whom be bid a sad adieu. Adopted by the unanimous vote of Milton Sabbath School”

From his side, he gave his “goodbye” with his “Farewell Discourse,” Preached to the Seventh-day Baptist Church, Milton, Wis., Aug. 12th, 1871, at the close of seven and three quarters years’ labor for that church,” ¹¹⁸

“I have never preached a farewell discourse; I have never heard one preached; and I am not sure that, in my last discourse to this people, I shall at all meet their idea of what a farewell discourse ought to be.”

“It does not take a *discourse* to express tender recollections of friends and friendships long enjoyed, about to be left behind, as we move in the panorama of ever-changing human life and labor. It does not take a *discourse* to express good wishes, kind regards, heart-full regrets, and soul-full loves; as for these, our good Anglo-Saxon furnishes *one* word that is full of them all.”

“...If in any of these respects I have been unfaithful to this people, I shall not attempt to remedy the defect to-day. Only this will I say, and in saying it only repeat what I have so often said, that I never sat down from an hour’s instruction in this desk, but I have wished in my very heart of love for this great congregation, that instruction had been better, freer of taint from my own deep-felt insufficiency, fuller of the all-sufficiency of Him on whom I have striven to lean for support.”

“...It was with this spirit of work for our common cause, that I came West when called to work here, and it is with this spirit I have accepted the call to go back East. If I was better qualified to work in the West for having first worked in the East, not the less am I better qualified to go back to work in the East for having worked in the West. This idea of East and West must be driven from our thoughts.”

“...If by this time you have not come to believe in the rectitude of my intentions, so as to understand and appreciate my motives in closing my connection with this church as its pastor, nothing I can now say will create that belief in you. I need not assure you, that discontent with this field has not been the motive of leaving it, for the causes of discontent have been growing less every year.”

“...Thus united, and *all* together, every single member doing his share of work, bearing his share of burdens, there can be no other than a most glorious future for the people. No one member can do the work of another, so as to lift the responsibility from that other, or win for him a crown in the day when God shall crown the victors...”

“O, there is glorious, infinite meaning in that beautiful chorus our beautiful children so much love to sing:

‘ I am willing to bear the cross,
My savior will give me the crown.’

“Sing on, my dear children; toil on, work on, pray on, *never give up*. Pledge *once more* with me your faith, come once more around this table, and then wherever in the world we may be called to go, let the same beautiful words we have so often sung together be our watchword, our ever-recurring, ever-kept pledge of faithfulness to our Master’s precious cause.

‘The consecrated cross I’ll bear,
Till death shall set me free,
And then go home, my crown to wear,
For there’s a crown for me.’”

Thus with these sentiments resounding through the denomination by way of the pages of the *Recorder*, that organ announced soon after that, “The Rev. D.E. Maxson is expected to preach his introductory discourse...on Sabbath, the 7th of October” in Plainfield, N.J. ¹¹⁹

Plainfield was a much more metropolitan area than Milton and D.E.M. had never lived in such a highly populated city. His Record notes that he took up his duties there on October 7, [1871] with his discourse noted above, with a salary “\$1200 and use of the parsonage” “... which salary continued during his stay except the last year, when it was reduced by agreement to \$1000...”¹²⁰

Early in 1872 he lectured before the Young Men’s Christian Association and encouraged *Recorder* readers to read an article, included, on Christianity and Freemasonry. At the Plainfield Ladies College he, the owner of a “facile tongue and agreeable rhetoric,” participated in its commencement activities.¹²¹ By summer he was back in Alfred where he read his essay, “Importance of Radical Training” ¹²² to the alumni of Alfred University, then again, as part of commencement activities and which, one correspondent assessed, was “stirring, eloquent, or intensely radical...*it was like its author.*” ¹²³

The following January he received a “circular soliciting me to act as agent ‘for the disposal of tickets to our grand national church fair and distribution of valuable presents.’ “This raised his moral ire and he replied,

“I most respectfully and most indignantly decline to do the work you have deemed me capable of doing. I deem the plan you have concocted, under the plea of raising funds for

“mission purposes in Brooklyn, N. Y.” the most barefaced effrontery and outrageous insult ever offered to the Christian public...”

“With the deepest solicitude I ask if you deem this the true expression of the Christian spirit and method of giving for God? Is this the kind of charity you teach your young people? Are the ministers of Christ to take up and gloss over with the appearance of sanctity a vice which has linked itself in hurtful alliance with the worst vices of the unregenerate heart, and which of itself is luring tens of thousands of our youth to ruin?”

“With the very best wishes for the cause of missions, but with the deepest disapproval of the method you have taken to help it on, I am,

D. E. Maxson” ¹²⁴

On a different note, in the same week D.E.M. preached at the Methodist Church as part of a revival in Plainfield. ¹²⁵ His interest in theology led to his essays, “Nature and Extent of the Atonement” ¹²⁶ delivered at General Conference at Southampton, Ill. and “The Uses of Reason in Religion. Duty to be intelligent Christians” ¹²⁷ given at the Education Society in Westerly, R.I. Then his health failed to the extent that he needed to take a respite; in March of 1874, according to the *Recorder*, he took a leave of absence and traveled to Jacksonville, FL for recuperation. He and his congregation kept up with his situation ¹²⁸ and in April he was able to return to Plainfield and resume his pastoral duties reports the *Recorder*. His Record, however, reveals that he was in ill health as early as the first of the year. His Record reads,

“July 1874 Preached for the first time since Jan. Went to Alfred and remained there till middle of Sept. with health improving all the while. Sept 19 Resumed work for the Church. After 8 months absence, with health improved but not good.”

To close out the year, he had a happy event, he and his “lady” celebrated their Silver Wedding anniversary with 75 guests. ¹²⁹

For whatever reason, the coverage of D.E.M. in the *Recorder* is rather scarce during D.E.M.’s tenure in Plainfield but he continued to be an active writer/speaker. He gave the Annual Sermon, by “appointment,” at the American Sabbath Tract Society’s session back in Alfred in September 1875, entitled “The Stone Rolled Away,” ¹³⁰ (no, it is not an Easter sermon) and preached the “Thanksgiving Sermon” that fall at the Methodist Church in Plainfield.¹³¹

There was a bit of a kerfuffle¹³² over “keeping the Sabbath;” D.E.M. writes,

“To the Editor of the Sabbath Recorder:

A few days ago I had the honor to be interviewed by a reporter of the *Sun*. He said it was rumored that the observance of the seventh day in Plainfield was causing some disturbance, and not knowing but we might be subject to persecution, as in Pennsylvania, the editors of the *Sun* thought best to send over for the facts...”

D.E.M. quotes the [Plainfield] *Sun* article,

“The Seventh-day-Baptists of New Jersey, more fortunate than their brethren in Pennsylvania, are protected by a special clause in the State law, which provides that persons who religiously observe the seventh day shall be exempt from prosecution for working on Sunday... It has lately been rumored that they have not only refused to observe Sunday as their day of worship, but also that they have selected it for their washing day, and on that day they have ornamented their grounds with all styles of garments hung up to dry, thereby seriously offending their Sunday-keeping neighbors. This the Rev. Dr. D. E. Maxson, pastor of the church, emphatically denies. He says:

‘There is not the least foundation for any such report. Monday is the general wash day here in Plainfield, and the Seventh-day Baptists do their washing on that day, just as the other residents do. Yet, if they should wash on Sundays and hang their garments in the back yard, for that is where clothes are usually hung to dry, I think they would not be guilty of any serious offense. It is not at all a strange thing for us to see clothes hung out in our neighbors’ yards on Saturdays, our Sabbath, and if any of our people do happen to hang out any clothes on Sunday, it is not intended to give any offense, nor do I believe that offense is taken. I have been pastor of this church now for nearly six years, and I have never been more pleasantly situated. We are on the best possible terms with the churches of other denominations. I frequently occupy the pulpits of other ministers of the place when they are temporarily absent, and they do the same for me when I am away, and on Sunday our church is occupied by the Baptist congregation of the Rev. Dr. Robert Lowry...’ ”

In July 1879 the *Recorder* cited a rumor that D.E.M. was leaving Plainfield,

“Rev. Dr. Maxson, it has been rumored, was about to sever his connection with the Seventh-day Baptist Church. That step has been finally decided upon. Mr. Maxson has been here several years, and has made a mark upon the community for great good.” ¹³³

Two weeks later,

“The Central New Jersey Times says: Rev. Dr. Maxson will remain with his church for a few Sabbaths longer, when he will go to his old home at Alfred Centre, where he was for fifteen years Professor of Natural Sciences in Alfred University. The doctor has been on active duty for thirty years, eight of which he has been pastor in this city, and he naturally claims the right of a little respite from labor. He is about to build a dwelling at Alfred for him self and family.”

“Dr. Maxson and family will be most heartily welcomed back to Alfred Centre. Their former sojourn here is not forgotten, nor have they in their absence been forgotten, and none have rejoiced more in the good work they have done, and the honorable record they have made than their many warm-hearted and true friends at Alfred Centre.” ¹³⁴

Just when D.E.M. and family left Plainfield for Alfred is not altogether clear. The last *Recorder* mention of D.E.M. in Plainfield is the one just cited which is July 1879. Boothe Davis says simply, “Autumn” of 1979. Early in September the *Recorder* reports he is in Alfred attending an ordination ¹³⁵ and in October T. R. Williams is the minister in Plainfield.

Years later, in 1888, as part of the Semi-Centennial of the Plainfield Church, he addressed the congregation in writing in response to a request to hear from former pastors still living,

“To be “the salt of the earth,” *full* of the “savor” of life-giving truth: “the light of the world,” *high* up on the candle-stick, sending the light of life out into the darkness, is the exalted function and precious privilege of the church of Christ in the world.”

7

“... That the dear Heavenly Father may continue to water *this* vine of His planting, is the sincere wish and prayer of

in Christ,

Very truly, your brother

D. E.

Maxson”¹³⁶

On returning to Alfred, D.E.M.’s Record states he pastored the 2nd Alfred [Alfred Station] S.D.B. Church beginning Jan. 1st, 1881 which lasted for two years. The *Alfred University Decennial Register, 1836-1886*, lists D.E.M. as Professor of “Pastoral Theology and Church Polity” beginning in 1881. It would seem that he “took a break” for a few months. In 1883/84 he took leave from his University duties to attend Union Theological Seminary in New York city; no record of his classes exists and he did not receive a degree,¹³⁷ but it would appear that he composed an essay, perhaps two, while there, “The Ministry of Reconciliation—Pagan Idea,” has a by-line, “New York City;”¹³⁸ which appeared in July 1884. Another essay, “The Old Philosophies”¹³⁹ appeared earlier the same year and carries the note “Alfred Centre, N.Y.” Both appeared in the new periodical, *The Seventh-Day Baptist Quarterly*. The subjects of the two makes one wonder if this might have been as part of or influenced by the work he did at Union. While he was in New York he attended and sometimes preached at the New York city S.D.B. church along with other S.D.B. students at Union.¹⁴⁰

As a matter of special interest, in 1887 there appeared in the *Alfred Sun*, the following item which displays an interesting bent of D.E.M.’s, remembering that he taught “natural science and other related sciences,”

“The Rev. D. E. Maxson, D. D., had quite a novelty at his house last Sunday evening, in the shape of a night-blooming cereus (cereus roseiflores). This plant is remarkable for its large, beautiful, sweet scented flowers which open in the evening, and close again forever before morning. Quite a number of neighbors and friends called on the Dr.’s family to witness the blooming of this wonderful plant.”¹⁴¹

In Boothe Davis’s memorial of D.E.M, he says that,

“After resuming his work in the University [after his stay at Union], he served, for a short time, the Hornellsville church as pastor. But he was soon called for the second time to the pastorate of the Hartsville church, and for about five years he carried this work in addition to his work in the University. Failing health compelled his resignation of the Hartsville pastorate in 1890. Since which time as long as his health would permit, he gave his entire time to his professorship in Alfred.”

The end did come in time, of course, and he died at his home in Alfred, Friday night, February 22nd 1895, with the funeral a few days later at the First Alfred Church and buried in the Alfred Rural Cemetery in which he had been involved in establishing and managing.¹⁴²

Let Boothe Davis have the last word here,

“In recent years his physical sufferings have been very great, and his iron constitution has made heroic battle against disease. But in answer to his prayer, the end came suddenly, and on the eve of the Sabbath, Feb. 22, 1895, the struggle ended, and the triumphant spirit took its flight to the mansion of the Father in whose service he found his supreme delight.”



Alfred Rural Cemetery
Alfred, New York

NOTES

1. "An address delivered by Mrs. Abigail A. Allen, M. A., before the Alumni Association of Alfred University at its annual meeting, June 23, 1897." *Alfred Quarterly Bulletin*, October, 1897. [Vol. 3, No. 4]
2. Boothe C. Davis "In Memoriam." Darwin E. Maxson, D. D. *Sabbath Recorder*, March 14, 1895. [Vol. 51, No. 11, p. 164]
3. Seventh-day Baptist Yearbook, 1895. "Darwin E. Maxson." _ obituary, pp. 33,34. Seventh-day Baptist Yearbook, 1895. S.D.B. Education Society, "In Memoriam" pp. 171-173.
4. "Recollections of W. F. P." *Sabbath Recorder*, August 7, 1899. [Vol. 55, No. 32, p. 507]
5. He usually signed his name to his *Sabbath Recorder* articles either as "D. E. M. or "D. E. Maxson," never using his given names.
6. I am relying on my memory, having visited there just once.
7. Library. *Sabbath Recorder*, March 24, 1859. [Vol. 15, No. 42, p. 166.]
8. Eld. Clarke. *Sabbath Recorder*, March 14, 1895. [Vol. 51, No. 11, p. 165]
9. Allen
10. S.D.B. Education Soc., "In Memoriam"
11. "Importance of Radical Training," Read before the Alumni of Alfred University. *Sabbath Recorder*, July 11, 1872. [Vol. 28, No. 29, p. 115]
12. The fuzziness continues: Elias Burdick in his chapter, "Alfred" in (Minard's Allegany and its people) gives him two years at the Academy. The two retrospective catalogs of Alfred University and Alfred Academy, The General Catalogue –1836-1876--and the Decennial Register of 1886 list him as a student from 1846 to 1847 and an Alumni of 1848. Both of these catalogs list D.E.M. as "Associate Principle" 1849-1857, "Adjunct Natural Sciences" 1847-1849, and "Natural Sciences" 1849-1862. The Decennial Register lists him as an alumni in 1848.
13. Personal correspondence
14. Alfred Academy. Corner Stone. *Sabbath Recorder*, July 10, 1851. [Vol. 8, No. 4, p. 14]
15. Silas Burdick. "Alfred," in John S. Minard, *Allegany and its People: A Centennial memorial history Allegany County, New York*. Salem, Mass.: Higginson Book Co., 1896 [reprint 1995]
16. Susan Rumsey Strong, *Thought knows no sex: women's rights at Alfred University*. Albany: State University of New York Press, 2008. See also Lewis A. Platts, "Alfred University," in John S. Minard *Allegany and its People: a centennial memorial history of Allegany County, New York*. Salem, Mass.: Higginson Book ., 1896 [reprint 1995]
17. Strong
18. Married. *Sabbath Recorder*, December 13, 1849. [Vol. 6, No. 26, p. 103]
19. Silver Wedding. *Sabbath Recorder*, December 31, 1874. [Vol. 31, No. 1, p. 2]
20. Anti-Sectarian Convention. *Sabbath Recorder*, December 20, 1849. [vol. 6, No. 27, p. 105]
21. Professor Webster. *Sabbath Recorder*, August 1, 1850. [Vol. 7, No. 7, p. 26]
22. Fugitive Slave Bill. *Sabbath Recorder*, November 14, 1850. [Vol. 7, No. 22, p. 85]
23. Editor/Davis on Fugitive Slave Law. *Sabbath Recorder*, December 5, 1850. [Vol. 7, No. 25, p. 98]
24. "Human and Divine Law." *Sabbath Recorder*, December 19, 1850. [Vol. 7, No. 27, p. 105]
25. "Man the Image of God." *Sabbath Recorder*, January 2, 1851. [Vol. 7, No. 29, p. 113]

26. "Equality among the Races." *Sabbath Recorder*, January 9, 1851. [Vol. 7, No. 30, p, 117]
27. "Equality..."[Davis reply] *Sabbath Recorder*, March 6, 1851. [Vol. 7, No. 38, p. 149]
28. "Equality..." [D.E.M. reply] *Sabbath Recorder*, January 30, & February 6, 1851. [Vol. 7, No.33 & 34 front pages]
29. "Equality..." [D.E.M. reply]*Sabbath Recorder*, March 27 & April 3, 1851. [Vol. 7, Nos. 41 & 42 front pages]
30. "Equality..."[Davis reply] *Sabbath Recorder*, April 10 & April 17, 1851. [Vol. 7, Nos. 43 & 44 front pages]
31. Address of Prof. D. E. Maxson, A. M., before the students of Alfred Academy, June 1856, on "American Slavery." Hornellsville, N.Y., "National American" Office, 1856. 12 pp.
32. Tamar Davis, A general history of the Sabbatarian churches: embracing accounts of the Armenian, East Indian, and Abyssinian episcopacies in Asia and Africa, the Waldenses, Semi-Judaisers, and Sabbatarian Anabaptists of Europe; with the Seventh-day Baptist denomination in the United States. Philadelphia: Lindsay and Blakiston, 1851.
33. *Sabbath Recorder*, June 5, 1851. [Vol. 7, No. 51, p. 202] "As this notice may mislead some, we deem it proper to say that the History alluded to is a worthless production, and not entitled to confidence. It is loose in its arrangement, and grossly inaccurate in its statement of facts."
34. Tamar Davis. *Sabbath Recorder*, July 15, 1852. [Vol. 9, No. 5, p. 19] "a counterpart of 'Uncle Tom's Cabin' but illustrative of the condition and character of the Negroes in the Free States. The scene will be laid in New Jersey, where there are several villages occupied exclusively, it is said, by colored people."
35. Personal correspondence.
36. Anti-Slavery Christian Convention. *Sabbath Recorder*, October 28, 1852. [Vol. 9, No. 20, p. 78]
37. Hartsville. *Sabbath Recorder*, June 30, 1853. [Vol. 10, No. 3, p.10]
38. Ordination. *Sabbath Recorder*, July 21, 1853. [Vol. 10, No. 6, p. 22]
39. "Human Depravity." *Sabbath Recorder*, July 7, 1853. [Vol. 10, No. 4, p. 13]
40. "Geology and the Bible." *Sabbath Recorder*, October 5, 1854. [Vol. 11, No. 17, p. 65]
41. "Disingenuous Disputation." *Sabbath Recorder*, November 2, 1854. [Vol. 11, No. 21, p. 81]
42. "Modes of Bringing..." *Sabbath Recorder*, Sept. 13, 1860. [Vol. 17, No. 11, p. 41]
43. See note 31 above.
44. Eastern Association. *Sabbath Recorder*, May 31, 1855. [Vol. 11, No. 51, p. 202]. The S.D.B.s organized themselves in geographical "Associations" with delegates from the Associations to the General Conference.
45. Don A. Sanford, "Pardon Davis: A Prisoner in Louisiana." Seventh Day Baptist Historical Society, n.d. 8 pp.
46. An account of that slave situation in Virginia is detailed by Corliss Fitz Randolph. A History of Seventh Day Baptists in West Virginia. Plainfield, New Jersey: American Sabbath Tract Society, 1905. A more brief account is by S. Thomas Bond in his article, "The Old Brick Church at Lost Creek," in *Goldenseal*, Spring 2007.
47. See "Controversy Ended," [D.E.M] *Sabbath Recorder*, November 20, 1856. [Vol. 13, No. 24, p. 19]; "Correction," [D.E.M.] *Sabbath Recorder*, December 4, 1856, [Vol. 13, No. 26, p. 102]; "Political," ["H.B.C."] *Sabbath Recorder*, March 19, 1857. [Vol. 13, No. 41, p. 161]; "Phariseism of Modern Republicans," ["M"] *Sabbath Recorder*, March 26, 1857. [Vol 13, No. 42, p. 165]
48. William D. Murphy, Biographical sketches of the state officers and members of the legislature of the state of New York in 1860. New York: Wynkoop, Hallenbeck & Thomas, 1860, pp. 237, 238
49. "Remarks of Hon. D. E. Maxson, of Allegany, before the Assembly, at Albany, on the Proposition to Strike the Property Qualification from the Constitution." *Sabbath Recorder*, March 8, 1860. [Vol. 16, No. 40, p. 160]

50. "Speech of Hon. D. E. Maxson of Allegany, on the Personal Liberty Bill." In Assembly, March 14, 1860. Albany: Weed, Parsons & Company, Printers, 1860. The text was also published in the *Sabbath Recorder*, April 19, 1860. [Vol. 16, No. 46, p. 181]
51. "New Presidential Candidate," *Sabbath Recorder*, May 17, 1860. [Vol. 16, No.50, p. 199]
52. "Remarks of Hon. D. E. Maxson, of Allegany, in behalf of the Home for the Friendless, Before the Assembly at Albany, March 27, 1860." *Sabbath Recorder*, March 27, 1860. [Vol. 16, No. 47, p. 185] The text was also published in the *Advocate and Guardian* (organ of the American Female Guardian Society) in the issue of May 1, 1860, pp. 133-134, with a note that it was taken from the *Albany Evening Journal*.)
53. *New York Times*, Thursday May 10, 1860, p. 8
54. The American Female.... *Sabbath Recorder*, May 17, 1860. [Vol 16, No. 50, p. 198.]
55. *Advocate and Guardian*, May 1, 1860, p. 141. [Vol. 26, No. 9]
56. *Advocate and Guardian*, June 1, 1860, p. 174. [Vol. 26, No. 11]
57. "Speech of Hon. D. E. Maxson of Allegany, on Prohibiting the sale of intoxicating drinks before the Assembly, Albany, April 10, 1860." *Sabbath Recorder*, May 3, 1860. [Vol. 16, No. 48, pp. 189, 192]
58. Last week at Alfred.. *Sabbath Recorder*, July 4, 1861. [Vol. 17, No. 49, p. 195]
59. Warren Armstrong, *The Organization, function and contribution of the chaplaincy in the United States Army, 1861—1865*. Diss., University of Michigan, 1964.
60. A Private Letter, *Sabbath Recorder*, April 3, 1862. [Vol. 18, No. 14, p. 54]
61. "An Address to the 85th Regiment..."*Sabbath Recorder*, April 17, 1862. [Vol. 18, No. 16, p. 61]
62. These names are "verified" in Wayne Mahood, *The Plymouth Pilgrims: A history of the Eighty-Fifth New York Infantry in the Civil War*. Rev. Ed. Hightstown, N.J., Longstreet House, 1991.
63. Army Correspondence...Camp Lee. *Sabbath Recorder*, May 15, 1862. [Vol. 18, No.20, p. 78]
64. Army Correspondence, Faithful Chaplain, *Sabbath Recorder*, December 18,1862. [Vol. 18, No. 51, p. 202]
65. Home News. Alfred. *Sabbath Recorder*, January 8, 1863. [Vol. 19, No. 1, p. 2]
66. *Alfred Sun*, March 30, 1904, p. 1
67. Dwight Gertz, *Alfred in the Civil War*, 1964. See Alfred University, Herrick Library, Special Collections
68. Good Letter. *Sabbath Recorder*, January 29, 1863. [Vol. 19, No. 4, p. 14]
69. "Thanksgiving Discourse." *Sabbath Recorder*, December 24, 1863. [Vol. 19, No. 51, p. 201]
70. Home News. *Sabbath Recorder*, March 26, 1863. [Vol. 19, No. 12, p. 46]
71. "Life and Death. Exegesis of Romans 8:10,11." *Sabbath Recorder*, August 27,1863. [Vol. 19, No. 34, p. 133]
72. Essay on Materialism. *Sabbath Recorder*, September 24, 1863. [Vol. 19, No. 38, p. 150]
73. Home News...Resigned his Chair.... *Sabbath Recorder*, December 31, 1863. Vol. 19 No. 52, p. 206.]
74. "Pastoral Record of Darwin E. Maxson Milton (1863-), Plainfield (1871-) 2nd Alfred (1880-)" This is the title which appears on the edges of the front sticker but likely by someone other than D.E.M. There is also in the center of the sticker, "Milton Church" in a script that appears to be D.E.M's.
75. Home News. Rock River. *Sabbath Recorder*, January 28, 1864. [Vol. 20, No.4, p. 14] and "Function of the Church," *Sabbath Recorder*, March 10, 1864. Vol. 20, No. 10, p. 37]
76. "Scripture Slavery," *Sabbath Recorder*, March 24, April 7, April 14, 1864. [Vol. 20, Nos. 12, 14, 15]

77. "Owen Lovejoy." *Sabbath Recorder*, April 21, 1864. [Vol. 20, No. 16, p. 62]
78. Milton, Wis. "Labors of Bro..." *Sabbath Recorder*, June 9, 1864. [Vol. 20, No. 23, p. 90]
79. "Professor Jonathan Allen," *Sabbath Recorder*, September 29, 1864. [Vol. 20, No. 39, p. 154] See also "Life and Sermons of Jonathan Allen, by his wife" [Abigail Allen]. 1894.
80. "Materialism." *Sabbath Recorder*, October 6 & 13, 1864. [Vol. 20, Nos. 40, 41].
81. State Teacher's Assoc. *Sabbath Recorder*, December 1, 1864. [Vol. 20, No. 48, p. 190]
82. Our Tract Society. *Sabbath Recorder*, February 16, 1865. Vol. 21, No. 7, p. 26]
83. "Sabbath Discourses." *Sabbath Recorder*, July 20, 1865. [Vol. 21, No. 29, p. 114]
84. "Bottom Falling Out." *Sabbath Recorder*, December 7, 1865. [Vol. 21, No. 49, p.194]
85. "Hoary Head..." *Sabbath Recorder*, December 21, 1865. [Vol. 21, No. 51, p. 201]
86. "Pastor and People," *Sabbath Recorder*, February 8, 1866. [Vol. 22, No. 6, p. 21]
87. Home News. Milton..."Awakening" *Sabbath Recorder*, March 8, 1866. [Vol. 22, No. 10., p. 28]
88. "Question of the Day," *Sabbath Recorder*, March 15, 1866. [Vol. 22, No. 11, p. 42]
89. General Conference...Essays.. 'Nature and Significance of the Sabbath Law'" *Sabbath Recorder*, July 19, 1866. [Vol. 22, No. 29, p. 114]
90. "Nature and Significance of the Sabbatic Law," *Sabbath Recorder*, September 20, 1866. [Vol. 22, No. 38, p. 149]
91. "Permanency of the Pastoral Relation," *Sabbath Recorder*, August 2, 1866.[Vol. 22, No. 32, p. 121]
92. Northwestern Assoc. Introductory Discourse... *Sabbath Recorder*, August 2, 1866. [Vol. 22, No. 31, p. 122]
93. General Conference. Address of D.E. Maxson... *Sabbath Recorder*, September 13, 1866. [Vol. 22, No. 37, p. 146]
94. Our Anniversaries...On the fourth day...an address... *Sabbath Recorder* September 13, 1866. [Vol. 22, No. 37, p. 146]
95. D.E.M. to Hon. Gerrit Smith. *Sabbath Recorder*, October 4, 1866. [Vol. 22, No. 40, p, 158]
96. "The People Awake." *Sabbath Recorder*, November 1, 1866. [Vol. 22, No. 44, p. 174]
97. Thoughts. "...in regard to..." *Sabbath Recorder*, November 8, 1866. [Vol. 22, No. 45, p. 178] and "The People Awake," November 29, 1866. [Vol. 22, No.48, p. 190]
98. Enquiries. "Will D.E. Maxson..." *Sabbath Recorder*, November 15, 1866. [Vol. 22, No. 47, p. 182]
99. D.E.M. on 'My Policy'. *Sabbath Recorder*, Nov. 15, 1866. [Vol. 22, No. 46, p.181]; "The People Awake," [reply] November 22, 1866. [Vol. 22, No. 47, p. 186]
100. "The Legal Status of the Late Rebel States," *Sabbath Recorder*, December 6 & 20, 1866. Vol. 22, Nos, 49, 51, pp. 193; 201]
101. "Restoration vs. Reconstruction," *Sabbath Recorder*, December 27, 1866. [Vol. 22, No. 52, p. 205]
102. "Education." *Sabbath Recorder*, April 4, 1967. [Vol. 23, No. 14, p. 53]
103. Death of Prof. Kenyon. *Sabbath Recorder*, July 18, 1867. Vol. 23, No. 29, p. 114
104. Milton College. Anniversaries. "Annual Sermon..." *Sabbath Recorder*, July 18, 1867. [Vol. 23, No. 29, p. 114]
105. "Our Anniversaries...Introductory Sermon..." *Sabbath Recorder*, September 19, 1867. [Vol. 23, No. 38, p. 150]
106. "Christian Manliness," *Sabbath Recorder*, September 19, 1867. [Vol. 23, No. 38, p. 150.]

107. Central Association. "Introductory Sermon..." *Sabbath Recorder*, June 25, 1868. [Vol. 24, No. 26, p. 102]
108. Wisconsin Legislators. "'Hon....'" *Sabbath Recorder*, March 25, 1869. [Vol. 25, No. 13, P. 50]
109. "Woman Suffrage," *Sabbath Recorder*, April 8, 1869. [Vol 25, No. 15, p. 57] Wisconsin legislative archives reports they do not have of the text of this speech.
110. Woman Suffrage. "A Review by a Constituent," *Sabbath Recorder*, April 15, 1869. [Vol. 25, No. "16, p. 61]
111. Wisconsin Legislators. "The State Journal Madison says.." *Sabbath Recorder*, April 1, 1869. [Vol. 25, No 14, p. 54]
112. "Tobacco: its Qualities and Uses. Essay Read before the S.D.B. Association, held at Welton, Iowa, June 23d, 24th, 25th, 1869 by Rev. D. E. Maxson, A.M. Published by order of the Association. Janesville: Veeder & St. John, Print. 1869. Also printed in the *Sabbath Recorder*, September 2 & 9, 1869. [Vol. 25, Nos. 36 & 37, front page of each issue.]
113. "An Alfred Professor vs. Wisconsin," *Sabbath Recorder*, February 24, 1870. [Vol 26, No. 9, p. 34]
114. Denominational Items. ["To Plainfield."] *Sabbath Recorder*, June 8, 1871. [Vol. 27, No. 24, p. 94]
115. Milton College. ("D. D") *Sabbath Recorder*, July 13, 1871. [Vol. 27, No. 29, p.114]
116. See note 114 above.
117. Milton. Wis. "Resolved..." *Sabbath Recorder*, June 29, 1871. [Vol 27, No. 27, p. 106] and August 31, 1871. [Vol. 27, No. 36, p. 143]
118. "Farewell Discourse." *Sabbath Recorder*, September 7, 1871. [Vol. 27, No.37, p. 143?]
119. Home News. Plainfield, N.J. "The Rev. D. E. Maxson..." *Sabbath Recorder*, October 5, 1871. [Vol. 27, No. 41, p. 162]
120. Semi-Centennial History of the Seventh-Day Baptist Church of Christ, at Plainfield, N.J. 1838-1888. p. 51.
121. Commencement of the Plainfield Ladies College. *Sabbath Recorder*, July 4, 1872. [Vol. 28, No. 28, p. 109]
122. "Importance of Radical Training," *Sabbath Recorder*, July 11, 1872. [Vol. 28, No. 29, p. 113]
123. Alfred Items. Commencement Week. ("stirring, eloquent") *Sabbath Recorder*, July 11, 1872. [Vol. 28, No. 29, p. 110]
124. "Pious Gambling." *Sabbath Recorder*, January 2, 1873. [Vol. 29, No. 1, p. 3]
125. Home News. "Revival in Plainfield..." *Sabbath Recorder*, January 6, 1873. [Vol. 29, No. 6, p. 23]
126. "Nature and Extent of the Atonement." *Sabbath Recorder*, February 13, 1873. [Vol. 29, No. 7, p. 25]
127. "The Uses of Reason in Religion." *Sabbath Recorder*, September 12, 1873. [Vol. 29, No. 40., p. 167]
128. See *Sabbath Recorder*, ("Jacksonville") March 5, March 26, April 16, September 17. [Vol. 30, Nos. 10, 13, 16, 38]
129. Silver Wedding. *Sabbath Recorder*, December 31, 1874. [Vol. 31, No. 1, p. 2]
130. "Stone Rolled Away." *Sabbath Recorder*, November 4, 1875. [Vol. 31, No.45, p.2] (The women had a purpose; saw the difficulties; planned; God anticipated their need; angels there for them.)
131. "Thanksgiving Sermon." *Sabbath Recorder*, January 6, 1876. [Vol. 32, No. 1, p. 11]
132. "Sunday in Plainfield." *Sabbath Recorder*, September 13, 1877. [Vol. 33, No. 37, p. 1]
133. Plainfield. "Rev. D.E. Maxson...rumor." *Sabbath Recorder*, July 10, 1879. [Vol. 35, No. 28, p. 3]
134. Rev. D. E. Maxson. "The Central New Jersey Times..." *Sabbath Recorder*, July 14, 1879. [Vol. 35, No. 30, p. 2]

135. Alfred...Ordination. *Sabbath Recorder*, September 4, 1879. [Vol. 35, No. 36, p. 3]
136. Semi-Centennial History, p.30
137. Personal correspondence.
138. "Ministry of Reconciliation," *The Seventh Day Baptist Quarterly*, July 1884, pp. 257-266.
139. "The Old Philosophies," *The Seventh Day Baptist Quarterly*, January 1884, pp. 3-10.
140. Janet Thorngate, "One Church's Ministry," *Sabbath Recorder*, November, 1983. [Vol. 205, No. 11, p.12]
141. *Alfred Sun*, Thursday, October 13, 1887.
142. Cemetery. *Sabbath Recorder*, September 3, 1857. [Vol. 14, No. 13, p. 51].

Appendix

- I. Memorial, Abigail Allen
- II. Memorial, Boothe C. Davis
- III. Memorial, S.D.B. Yearbook
- IV. Memorial, S.D.B. Education Society
- V. Denominational Activity
- VI. Excerpts from “American Slavery”
- VII. Address, American Female Guardian Society

I

Alfred University

[Alfred University Quarterly Bulletin]

Vol 3

October 1897

No 4

ALFRED, NEW YORK

Darwin E. Maxson, D. D.

[An address delivered by Mrs. Abigail A. Allen, M. A., before the Alumni Association of Alfred University at its annual meeting, June 23, 1897.]

[My Bibl. mentions that Abigail Allen made a memorial presentation at Alfred commencement in 1897. The A.U. archivist believes this was that text. WM]

A few weeks ago when there came a message from our President saying, "No one among us knew so well and for so long our late brother, Darwin E. Maxson; can you give us a brief sketch of his work?" I asked myself what *new* can be said of one who always gave his best both for the suppression of evil and the uplifting of humanity, and whose daily walk was ever an open book that could be read by all?

He came to this life in 1822, the sixth of twelve children. Brookfield was then a new country and the family were soon reduced to the direst poverty by misfortune. The father was stricken with blindness, and the mother and the oldest sister became invalids from the hardships encountered in that wilderness. The children necessarily became the support of the family. To this Darwin always added his full share, for he was a most dutiful and loving son and brother. Such a lad, when he became a man, could never shirk an iota of the world's burdens; but we would naturally ask, "What can a boy thus hampered do, unless like thousands he passes through life struggling for mere existence?" Not thus with Darwin E. Maxson. By nature earnestly religious, and longing for knowledge, life to him was a sacred gift to be made the most of for the Heavenly Father, who gave it to him in trust. He made the blacksmith's trade the first stepping stone to the heights to which he proposed to climb. Conscientious from the first in all he believed to be right, he lost one day a week for his Sabbath, making it up at the close of his apprenticeship.

The apprenticeship ended, he worked at his trade, on the farm, studied and taught, saving the pennies, until he possessed fifty dollars. Some of this must go to help the dear father, mother, and sisters. He wrote to Professor Kenyon of his circumstances and how he desired an education. He asked if there was anything that a young man could do to earn his way through school. That grandest of men replied, "Come on, you are just the young man we want." How well I remember

him, a tall, manly young man when he came from Rhode Island in 1847, to enter the University—then Alfred Academy. From the beginning he took first rank as a pupil and as a tutor. What he lacked in previous preparation, he made up by diligence. His frank, genial nature won the confidence of all, the old as well as the young. Prompt to meet every duty, he was heartily welcomed at the prayer and social meetings of the church. Quick to think and ready as a speaker, he stood his ground as a debater, among the galaxy of talented young men who made up the theological and literary societies of the school at that time. Having won the heart of one of our best girls, he was never ashamed to acknowledge it and when rallied about it by his comrades would quaintly speak of her as “My Hannah.” The ideal home that later grew from the union of two such true and loving hearts showed the wisdom of his choice. He was ever a faithful husband and most devoted father.

In 1849, when that singular compact was formed, whereby several of the brightest and most devoted young men of the Academy bound themselves to work five years as teachers for the upbuilding of the school at a salary of but \$400 a year, Darwin E. Maxson was one of that number, and most faithful was he to the obligation he had taken. They were to work on the grounds and buildings during the vacations. At some time within the five years, each was to have an opportunity to go away to some college and make a more thorough preparation for his special department.

In 1851, the subject of this sketch and Dr. Darius R. Ford, now Professor of Physics in Elmira College, entered Brown University as seniors, and at the close of the college year returned home with their diplomas. What they had accomplished was a good deal in those days, and it was said of them on their coming back that they wore their new honors as gracefully as they did their old coats.

Professor Maxson on his return became the head of the Department of Natural History and Science. This he held until he left for the front in '61 at the call of his country. During this ten years, he was ordained to the gospel ministry and became pastor of the small church at Hartsville, five miles away. His services were most acceptable, though he was obliged to add these to his school and other duties.

He hated all oppression and wrong, and his eloquent tongue and fiery pen told his opponents that there was no “shilly shally” for him when battling for the right. He often preached or lectured in the surrounding country. Most of his speeches were on the temperance and slavery questions. He always spoke to crowded houses, and was often called again to the same locality. His chapel speeches were magnetic, and each student felt after listening to one of them, that there was something more for him to do and to be than he had dreamed before.

While a mere child he had clearly realized the curse of the liquor traffic, and he never failed to teach by precept and example total abstinence from tobacco as well as all that would intoxicate. For him to see a truth was to embrace it and there was no turning back. The right was his watchword.

Few of you can remember the great moral earthquakes that for years were shaking this government to its foundation. We were often called a nation of drunkards. The churches arose in their might and demanded a sober pulpit and they had it with wonderful reforms in the pew. The North was roused by the Dred Scott decision, the Fugitive Slave law, the murder of Terry and Lovejoy on free soil for a free press, and the general rewards offered for the heads of Garrison, Philips, and Gerrit Smith. How little you young men can realize the times through which we lived only a few years ago! Old Allegany, educated by such men as Kenyon, Maxson and Allen, was in the van of reform. Whigs and Democrats did not know where they stood.

The men chosen as candidates for the Assembly in 1859 did not meet the highest ideal of the voters of this county, and Professor Maxson was solicited by the better element to become an independent candidate. He did so and was elected by an overwhelming majority. His speeches on the "Property Qualification for the Voter," "The Personal Liberty Bill," and "The License Laws," were master pieces of eloquence and would make a volume; but it was for the suffering children that his grandest effort was made.

For many years a few noble women of New York City had been gathering the fatherless and motherless little ones from the streets and hovels giving food, shelter, and careful training till some loving Christian home should be opened to welcome them. In the twenty-five years of their work, more than fifteen thousand of these helpless waifs had been placed in good homes, saving them from pauperism and crime, and giving them means of self-support. This work had grown upon their hands till the old building used as the Home for the Friendless was filled from cellar to garret, and they were certain that the Empire State through its representatives would gladly help in this most worthy enterprise, and they went to Albany full of hope for their holy cause. The members of the legislature from the city knew the great good these women were doing and the needs of the work.

They took the matter to one after another of these assemblymen who said, "O yes, but there are the railroads and other great commercial interests that must receive attention first," and there was no time to be given to the helpless children. After long waiting, Mrs. Bennett and her co-worker, discouraged and heart sick, were packing to return and take their heavy burdens unaided, when someone said, "Why don't you go to Maxson? When he speaks, he holds this legislature in his hand. He will help you." They did not know the man, but they went to him. He had long known of their good work through our home Aid Society. The glorious appeal that he made to the law makers of this great state for those fatherless little ones thrilled every heart, and moistened every eye. Ten thousand dollars was immediately put into the hands of these worthy women for the purpose of erecting a new building. Not only these good workers who went back rejoicing, but every loving mother in the land, sent up a prayer of thanksgiving.

He came back to his work in the University but he felt that a great crisis was near. His chapel speeches, his sermons, his lectures, all his talk was full of this sum of all villainies — American slavery—supported by a boasting free nation, buying and selling God's image, often their own flesh and blood. His whole nature revolted at such a crime. So when the crash, long prophesied by him, came in '61, he was ready, and entered the army as a private in the 85th Regiment New York Volunteers. He was soon chosen their chaplain and entered upon his new

and responsible duties with the devotion that characterized all his work. His first sermon to his regiment was from 1 Samuel 4:9, "Be strong, quit yourselves like men."

We can not follow that band of our brave boys in camp, along forced marches, on the battlefield, in the hospitals. Wherever men's souls were tried, this devoted chaplain was there caring for the wounded, nursing the sick, praying with and attending the dying, and sending messages to the waiting ones at home. Not only his own regiment but the boys in blue in all the surrounding companies, those in gray as well, knew they had a friend in the chaplain of the 85th to whom they could turn in all their hours of trial. There are now here some of the 23rd New York who can attest to this truth. It was he who held my own beloved brother's hand and gave him hope that his sister might reach him before it was too late.

His fine horse failing, the regiment soon supplied another; but this one, like the former, more often carried the sick or wounded soldier than its master.

There came an end to endurance, and this brave man fell ill wounded on the battlefield. He was carried to the rear and finally reached Baltimore. His devoted wife went to him at once, and as the physician said: "Her husband owed his life to her." After a long struggle with death, she brought him home, emancipated but alive. Time give him something of his old vitality. The West seemed the best climate for him, and he was eight years pastor of a church at Milton, Wis. Called East by a church at Plainfield, N.J., he had charge of that for eight years, when he returned to Alfred as Professor of Pastoral Theology in the University.

Ever a brave soldier in God's battles, he gave courage to his comrades in arms, cheer to the weary and weak, and lifted up those who fainted by the way. When the last call came to that great soul, "Come up higher," instead of the salute of the Grand Army of the Republic to its hero, the great army of angels echoed the salute, "Well done good and faithful servant."

II

In Memoriam
Darwin E. Maxson, D. D.
March 14, 1895
Sabbath Recorder, Vol. 51, No. 11, p. 164

So soon again we are called to mourn the death of a hero among the ministers of Jesus in our beloved Zion.

The Rev. Darwin Maxson, D. D., who a few days ago wrote the beautiful words to the memory of his life-long friend and co-laborer, the Rev. Joshua Clarke, was himself released from the earth life and admitted to the rest that remaineth to the people of God, Feb. 22, 1895.

His whole life has been one of incessant activity, and untiring devotion to the service of God and humanity. Moral reform and soul culture were the themes of his life. Whittier, his favorite poet, furnished the motto that was ever before him.

“Better to stem with heart and hand
The roaring tide of life, than lie,
Unmindful on its flowery strand,
Of God’s occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease, forego
The godlike power to do, the godlike aim to know.”

Darwin E. Maxson was the son of Josiah G. and Lois Burdick Maxson. He was born in Plainfield, Otsego Co., N. Y. Sept. 15, 1822. His childhood and youth were spent in the vicinity of his birth. Economy and industry were among his earliest lessons. There were twelve children in his father’s family, and in the prime of his life his father became blind, leaving the burden of family support to fall upon the children.

At thirteen years of age he publicly professed Christ in Baptism at the hands of Eld. Eli S. Bailey, and united with the Second Brookfield Church in Brookfield, N. Y. In his youth he served an apprenticeship at blacksmithing. In 1845 he went to Rhode Island, and spent two years there working at mechanical work and teaching school two terms; a term in the public school at Potter Hill, R. I., and a select school in Greenmanville, Conn.

In 1847, through the encouragement of Pres. Kenyon, he resolved to break away from business and enter school with the determination of going through college. Thereupon he spent four years at Alfred Academy, studying and teaching. After which he in 1851 entered Brown University, in Providence, R. I., prepared for the work of the senior year. At the end of this year he was graduated with the Master's degree* and returned to Alfred Academy to take the professorship of Natural History and Natural Science.

Nov. 28, 1849, he was married to Miss Hannah A. Green, of Alfred, N. Y. His first sermon was preached in the First Brookfield Church on his way from Rhode Island to Alfred in 1847. The text of this first sermon was Rom. 12:1. While teaching at Alfred he was engaged to preach at Hartsville, and on the 7th of July, 1853, after a time of pulpit supply, he was ordained to the gospel ministry, and became pastor of the church. The ordaining council consisted of N. V. Hull, Jared Kenyon, Leman Andrus, and James Bailey.

In the session of 1860 he served as Assemblyman in the Legislature of New York State. In 1861 he enlisted in the army for three years, or to the end of the war. Soon after enlisting he was elected chaplain of his regiment. He remained in the service until sickness compelled his resignation in June, 1862. In December, 1863, he was installed pastor of the Milton (Wis) Church. This pastorate lasted until August 31, 1871. In the session of 1870 he served as Assemblyman in the Legislature of Wisconsin.

Oct. 7, 1871, he began the pastorate of the Plainfield (N. J.) Church. This pastorate he held until the autumn of 1879, when he resigned it and accepted a call to the professorship of Church Polity and Pastoral Theology in Alfred University. Jan. 1, 1880, he added to this work in the University the Pastorate of the Second Alfred Church, which he held for two years and then resigned to give his entire time to his work in theology. Thereupon he gave a year to special study in Union Theological Seminary, New York City.

After resuming his work in the University, he served, for a short time, the Hornellsville Church as pastor. But he was soon called for the second time to the pastorate of the Hartsville Church, and for about five years he carried this work in addition to his work in the University. Failing health compelled his resignation of the Hartsville pastorate in 1890. Since which time as long as his health would permit, he gave his entire time to his professorship in Alfred.

In recent years his physical sufferings have been very great, and his iron constitution has made heroic battle against disease. But in answer to his prayer, the end came suddenly, and on the eve of the Sabbath, Feb. 22, 1895, the struggle ended, and the triumphant spirit took its flight to the mansion of the Father in whose service he found his supreme delight.

His devoted companion survives him. He leaves also two children, Carrie E. wife of Robert Gorton, Plainfield, N. J., and Dollie I., wife of Prof. C. M. Post, Alfred, N. Y. Flora D., the eldest child, they buried in Milton, Wis., in 1864, aged ten years. Mr. Samuel H. Maxson and Mrs. Louisa

Watts, of North Loup, Neb., and Mr. Spaulding S. Maxson, of Alexandria, Minn., are all now that remain of that family of twelve children of which Darwin E. was the sixth.

B. C. Davis
[Boothe C. Davis]

III

Minutes of the Ninety-Third Anniversary
of the
Seventh-day Baptist General Conference
[August 1895]

Darwin E. Maxson

pp 33, 34

Rev. Darwin E. Maxson, D. D., ended his most useful career on this earth at Alfred, N. Y., Feb. 22, 1895. He was born Sept. 15, 1822, in the town of Plainfield, Otsego Co., N. Y., a son of Josiah G. and Lois Burdick Maxson. His father lost his sight in the prime of life; and he, with his mother and the other eleven children, was left to struggle in poverty for a livelihood. He was early apprenticed to a blacksmith, and subsequently spent about two years in a machine shop in Rhode Island. In this time he taught also two terms in a public select school.

When only thirteen year of age he professed the religion of Christ, was baptized by Rev. Eli S. Bailey, and joined the second Brookfield Church. In 1847 he entered Alfred Academy as a student and teacher, where he remained the subsequent four years; then we went to Brown University, Providence R. I., in which he was accepted as a member of the Senior Class. On his graduation here he returned, in 1852, to Alfred Academy, to assume the professorship of Natural History and other collateral sciences.

He was married Nov. 28, 1849, to Miss Hannah A Green, of Alfred, N. Y., who, with their two children, survives him. In 1860 he served as a member of the Assembly of New York State Legislature; in 1861 he enlisted in the Union Army, and was soon selected the Chaplain of a regiment; in the following year he was compelled to leave the army on account of sickness; and in 1869 he was an Assemblyman in the State Legislature of Wisconsin.

He preached his first sermon in 1847 before the Second Brookfield Church. After supplying the church in on Hartsville Hill, N. Y, for some time, he was ordained a minister of Christ on July 7, 1853. In December 1863, he became the pastor of the church at Milton, Wis., which he served until 1871, when he accepted a similar position in the church at Plainfield, N. J. This position he resigned in at the close of eight years. He subsequently held the pastorate of the Second Alfred Church for two years, and preached to the churches in Hornellsville, N. Y., and on Hartsville Hill, N. Y., for about six years.

In 1879 he returned to Alfred and accepted the professorship of Church Polity and Pastoral Theology in the University of this place. In 1883 he gave to his department a year of special study in the Union Theological Seminary, New York City, when he also preached to our people there.

After this, he resumed his work in the University, in which he continued to teach until failing health compelled him to abandon active personal labors before his classes, though he held the care and the interest on his heart up to his death.

He has served as President of the General Conference. As chairman of several Associations, as a member and officer in the Seventh-day-Baptist Education Society. He was a member of the Board of Managers of the Missionary Society ten years, and always took a deep interest in all our missions. The writer of this brief sketch often heard Dr. Maxson in his young manhood, as well as in his mature years, utter vigorous, effective and brilliant speeches on temperance, education and anti-slavery causes. He was a marked character among our people, and has left a most abiding influence on the minds of thousands of leading men.

IV

Seventh-day Baptist...Anniversaries, 1895

pp. 171-173

Minutes of the Forty Fifth Annual Session of the S. D. B. Education Society

III. In Memoriam

In common with other interests represented at these Anniversaries, this Society has sustained the loss of one of its staunch supporters in the death of our beloved brother, Dr. Darwin E. Maxson, who departed this life at his home in Alfred, February 22, 1895. After many severe struggles and trials he fitted himself for a place of leadership in our educational movements; and from the beginning of his public life to its close, almost without interruption, he has stood in some such position. It is proper, therefore, that some account of this work, to which he has sustained such important relations, should be given here, even though more general obituary mention should be made elsewhere during the progress of these anniversaries.

Dr. Maxson's name first appears in the official records of our people as an actor in the movements for advancing our educational interests, in the early work of the Seventh-day Baptist Education Society. This Society had its origin in the work of an "Educational Committee" appointed by the General Conference in 1852. After two or three years of preliminary work, the Society was organized at Leonardsville, Sept. 8, 1855, for the avowed purpose of securing the organization of a "Denominational College and Theological Seminary." At the second anniversary of this Society, held in Plainfield, N. J., Sept., 1857, the name of D. E. Maxson is found in the list of Vice presidents, and at the 3rd session, held in Alfred, 1858, he was elected Secretary, which office he appears to have held for several years. From that time forward he was a faithful friend and advisor of the Society, the greater part of the time, in some capacity, of its Board of Managers. Pursuant to the purpose of the Society as expressed in its organization, steps were at once taken to secure the necessary charter, or charters, for doing the proposed College and Theological Seminary work in connection with the Alfred Academy then in successful operation. The result was that on the 28th day of March, 1857, Governor John A. King affixed his signature to the Charter Bill that made Alfred University, which had hitherto existed only as prophecy or a contingency, as living organization. In the second section of this fundamental law are the names of the first Board of Trustees, among which is that of D. E. Maxson. In the Third Annual Report of the Board to the Education Society, in 1858, is a list of the faculty of the new institution, in which is Rev. D. E. Maxson, A. M., Professor of Rhetoric, Natural History and Natural Sciences.

The names associated with his in this galaxy of noble names are Wm. C. Kenyon, D. D. Pickett, J. Allen, Darius Ford, E. P. Larkin, Wm. A. Rogers, Mrs. A. A. Allen and Mrs. E. P. Larkin.

At this same meeting of the Education Society, Prof. Maxson and four other members were appointed to a committee "to have charge of the Theological Department." The appointment of this committee was followed by the adoption of a resolution declaring that the subscriptions which had been taken to the funds of the Society had been given primarily with reference to the establishment of a Theological Department, and ending with instructions to the "Committee to establish that department immediately." The Committee do not appear to have moved forward in the work as rapidly as this resolution contemplated, but it shows how this department was started, and that Dr. Maxson was one of the principal agents in its establishment.

Prof. Maxson continued his work of the college professorship until he laid it down for the duties of a soldier in the struggle for the maintenance of the National Union. Then came the pastorates of Milton, Wis., and Plainfield, N. J., after which he was called to the professorship of Pastoral Theology in the department which he had taken so much interest in founding more than twenty years before. In this work he took the greatest delight, and in it he finished his early labors. Failing health and decaying mental powers compelled him to cease active work nearly two years before his death, but to the day of his departure he did not lay aside the thoughts that the harness was still on. And so he read and wrote and planned with the work on his mind and heart to the very last.

It would not be possible to estimate the influence of his work upon those who came under his instruction during these riper years of his Christian life, experience and work. Were their testimony called for today, from many pulpits in Central New York, Wisconsin, Nebraska, Minnesota, Iowa, California, Alabama, Mississippi, and West Virginia, would come a many-voiced chorus of signing the same notes of grateful recognition of his loving care and labor which linger in their work like a benediction.

Thus from the earliest longings of a child for the pleasures of learning, to his latest earthly hour, Dr. Maxson may be said to have represented the true spirit of the scholar, and to have stood related in a vital, helpful, inspiring way with the cause of education. While enjoying so much of the fruit of his labor, may we imitate his noble example, and may his mantle, like that of the ascending, Elijah fall upon the shoulders of some worthy disciple.

V

It's impossible to completely separate a sketch of D.E.M's life without mentioning his denominational activities along with everything else too, but, on the other hand, those activities have a life of their own and the following will deal more at length with that contribution. Boothe Davis remarked, you may remember, about his "incessant activities."

Following are minutes of selected conferences and meetings which will display his involvement and participation:

1854: Western Association. "The Association was organized by appointment of D. E. Maxson, Moderator...D. E. Maxson appointed delegate to Eastern Association...essays to be presented at the next meeting of the Association...D. E. Maxson on Family Prayer..."

Sabbath Recorder, June 29, 1854, [Vol. 11, No. 3, [10]

1855: Western Association represented by Eld. D. E. Maxson... "Resolved that a committee of three consisting of L. Crandall, D. E. Maxson and Thomas S. Greenman be appointed to ascertain and report what can be done for the relief of Pardon Davis."

Sabbath Recorder, May 31, 1855. [Vol. II, No 51, p. 202]

1855: The Conference...Resolutions... "the Committee nominated, and the Conference appointed,...D. E. Maxson and J. B. Wells, Clerks . D. E. Maxson presented the following resolution...immediate emancipation..."

Sabbath Recorder, September 13, 1855. [Vol. 12, No. 14, p.54]

1856: Western Association. D. E. Maxson, Corresponding Secretary....alternate delegate to Eastern and Central Associations.

Sabbath Recorder, July 3, 1856. [Vol. 13, No. 4, p 14]

1861: Ministerial Conference of the ... Western Association... President appointed D.E. Maxson...to nominate officers for the coming year...D. E. Maxson presented an exegesis from Romans 8:10,11..."

Sabbath Recorder, February 14, 1861. [Vol. 17, No 49, p. 194]

1861: Western Association. "The Association was organized by the appointment of D.E. Maxson, Moderator D.E. Maxson appointed delegate to Eastern Association...essays to be presented at the next meeting of the Association. D. E. Maxson on Family Prayer.

Sabbath Recorder, July 4, 1861. [Vol. 17, No. 49, p. 194]

1863: The Eastern Association. "...the fifth resolution was taken up and discussed by D. E. Maxson....the sixth resolution, discussion by D. E. Maxson.....the seventh, eighth, ninth and tenth resolutions considered together....remarks by D. E. Maxson eleventh resolution...remarks by D. E. Maxson."

Sabbath Recorder, June 4, 1863. [Vol. 19, No. 22, p. 86]

1863: Missionary Society "...the second resolution... remarks by Darwin E. Maxson....
the third resolution...the substitute was spoken upon by Darwin E. Maxson..."

Sabbath Recorder, September 24, 1863. [Vol. 19, No. 38, p. 150]

1864: General Conference. "... voted that the Moderator appoint the Standing Committees, as follows... On Religious Exercises...Darwin E. Maxson...Darwin E. Maxson read an essay on Materialism.

Sabbath Recorder, September 22, 1864. [Vol. 20, No 38, p. 150]

1866: North-Western Association. Introductory Discourse preached by D.E. Maxson.... Nominating Committee report: Clerks [1 of 2] D. E. Maxson... D.E. Maxson... appointed Executive Board.. D. E. Maxson. Committee on the State of Religion reported, D. E. Maxson...resolution, remarks by D. E. Maxson... third resolution, remarks by D.E. Maxson.. Report of Committee on Education, D.E. Maxson member...eighth resolution, Remarks by D.E. Maxson... tenth and eleventh resolutions advocated by D. E. Maxson.. Adjourned, D. E. Maxson [1 of 2] clerks.

Sabbath Recorder, August 2, 1866. [Vol. 22, No. 31, p. 122]

1867: North-Western Association. Report of the Committee on Education. Milton College... Albion Academy, Walworth Academy. D.E. Maxson, Chairman of the Committee.

Sabbath Recorder, August 1, 1867. [Vol. 23, No 31, p. 122]

1868: Central Association. "...convened...Introductory Sermon...benediction by Eld. D. E. Maxson...Afternoon session...communications were called for... Responded to by Eld. D. E. Maxson...Standing committees on Resolutions— D.E. Maxson... adjourned... Evening session... Report of Financial Agent of DeRuyter Institute...remarks by...D. E. Maxson... Morning session... Report of the Committee on the State of Religion...remarks by D. E. Maxson...Afternoon session...report of the Committee on Resolutions.. first resolution... remarks by...D. E. Maxson...second resolution was spoken upon by...D. E. Maxson...ninth resolution was remarked upon by D.E. Maxson..

Sabbath Recorder, June 25, 1868. [Vol. 24, No. 26, p. 102]

1868: General Conference. "The report of the Committee on the Reorganization of the General Conference...D. E. Maxson, [Comm. Member]...After remarks by D. E. Maxson...taken up by item...Item second was remarked upon by D. E. Maxson... Report of the Committee on Hymn and Tune Books...on motion by D. E. Maxson to adopt the minority report...remarks by D. E. Maxson... on motion of D. E. Maxson to adopt majority report...On motion of D. E. Maxson...remarks by D. E. Maxson...on motion of D. E. Maxson...The first resolution after remarks by...D. E. Maxson, was adopted...The second resolution was...remarked upon by D. E. Maxson...Report of the Committee on Hymn and Tune Books was taken from the table...remarks by D. E. Maxson...Committee appointed to consider communication relating to "Sabbath School Literature" was presented...D.

E. Maxson [Comm. member]... Committee on Religious Exercises...Sabbath morning...addresses...D. E. Maxson. Delegates: Milton, D. E. Maxson.

Sabbath Recorder, September 24, 1868. [Vol. 24, No. 39, p. 154]

To recapitulate somewhat, following is a list of some of the organizations, committees, conferences in which he was involved (all S.D. B, of course):

Moderator/President of the General Conference 1865, 1872, 1877

Moderator, Western Association

Corresponding Secretary, Western Association

Representative, Eastern Association

Delegate, North-Western Association

Director, Education Society

See the memorial by the "S.D.B. Education Society" in the Appendix

Wisconsin Ministerial Conference

President, Sabbath School Board

Publication Society

Milton College Examining Committee

Committee on "Demands of the Age"

Acting Committee on Sabbath Desecration

Board of Managers, Missionary Society

Tract Society

Hymnal Committee

Memorial Fund

He was strongly in support of the establishment of this Fund

We have seen his commitment to Alfred, the community, his denomination, the Academy, and the University, and with respect to the University, for the years 1859-1862 he was the Recording Secretary of the University's Board of Trustees, and served as Vice-President in 1881 and perhaps longer (the *Decennial Register* gives a beginning but no end date).

As the memorial to him by the S.D.B. Education Society summarized his contribution,

"He has served as President of the General Conference. As chairman of several Associations, as a member and officer in the Seventh-day-Baptist Education Society. He was a member of the Board of Managers of the Missionary Society ten years, and always took a deep interest in all our missions."

VI

Address of Prof. D. E. Maxson, A. M., before he students of Alfred Academy, June 1856, on "American Slavery.

- LADIES AND GENTLEMEN:--Every great struggle between opposing principles, develops the leading characteristics and consequent tendencies of those who engage in them—the world's great agitators...

It must *see* and feel the deep and damning wrongs of Slavery, and its remedies must be adequate to their complete eradication, or it must utterly fail...

I come to speak to you of my country; but I come all bowed down with grief and indignation, to tell you a tale of shame over which angels may weep, of wrongs which may melt hearts of adamant to softness.

These mingled emotions oppress me, and the magnitude of the subject overwhelms me. But I must speak of my country; and although next to the hearth stone of home and the altar of religion, I love my country, I must not forbear to tell you that a dreadful malady has seized her; her head is faint, her whole heart is sick, and there is no soundness in her.

The question is no longer whether the *negro* shall be free, but whether this mighty nation shall be free from a despotism a thousand fold more intolerable than that which drove our fathers to the fearful alternative of blood...

But let it be remembered that this universal domination which the Slave power now exercises over this Nation, is the natural and inevitable out-growth of its previous domination over the black race...

When we consent to the Slavery of *one* man, we do yield the question of *human* freedom, and when the tyrant comes to enslave us we have no right to complain—for we have repudiated the everlasting axiom of human freedom, and subscribed to the everlasting lie that man can be the property of his fellow.

Yet we are told that our Constitution guarantees Slavery.... If the Constitution gives the least shadow of countenance to Slavery, then is this declaration a deceptive lie, and that lie is often re-affirmed.

One of the greatest Statesmen that ever stood on the floor of the American Congress, took a true view of the Constitution when he said. "I hold that Constitution not only authorized

no Slavery, but permits no Slavery—not only creates no Slavery in any part; but abolishes Slavery in every part of the land.”

But I have said that the Constitution not only authorizes no slavery, but permits none; not only creates no slavery in any part of the land, but abolishes it in every part of the land. The provisions of the Constitution which stand out in bold antagonism to slavery are numerous and explicit.

Now the Constitution declares that no person shall be deprived of life, liberty, or property without such process. But not one of all the millions of slaves in the States has been deprived of his liberty by any such process. It is not pretended that he has.

To love, to admire, or to endure such a vile monster [slavery] is treason to humanity, treason against God, and treason against the Union formed by our fathers. That was a Union to secure freedom. We love it, we almost adore it; but this is a union to secure slavery. we hate it, we scorn it, and our highest duty is to demolish it, and along with it that blight of earth which it sustains, and to rear on its ruins a structure beautiful in proportions, a temple of Freedom, a house of the Lord.

The only question that now remains is, whether freedom is worth the price it has often cost. That price must be paid, or the boon lost forever.

Young ladies and gentlemen, where are you to be found in this great contest? Is the power of darkness to have your influence? Students and teachers, are you to support the power that makes your noble avocation a crime! that shuts up women in prison for teaching children to read! which proscribes knowledge, and sinks one-half of our land in ignorance and debauchery! It can never be! You must not thus disgrace your calling, and cover your names with infamy. If you are yet undecided, let me repeat the words of the Prophet in your ear, --“Choose ye this day whom ye will. If the Lord be God, serve him; but if Baal, then serve him.”

VII

Darwin E. Maxson

Address before the Twenty-Sixth Anniversary of the Am. Female Guardian Society.

Advocate and Guardian, June 1, 1860, p. 174 [Vol. 26, No. 11]

Hon. D. E. Maxson, of Allegany Co., Professor in Alfred University, next addressed the audience.

He commenced by saying that he felt that he had a special right to speak for this Society, as a representative from among its saved ones! —he stood before us conscious of being one of the number of beneficiaries in a peculiar sense. He had come up in life from amid the bracing air of want and sorrow. Blessed with a faithful, praying mother, who had gained through the Advocate encouragement and strength for her life-mission of toil and privation, he had been enabled to conquer difficulties and surmount obstacles that had otherwise proved crushing; and he was happy to give this testimony, in justice to the Society. Their thanks had been tendered to him, once and again for his recent vote and influence in the legislature at Albany in behalf of an appropriation toward the debt, but, said he, “I am the one to offer thanks. Should I live to the age of fourscore, doing all that opportunity offers, by obligations to this Society will not have been canceled.”

We have been kindly furnished with the following brief synopsis of Mr. M.’s address.

Every Age Has its Peculiar Work

The work of this age is—not to define the relation of ruler to subject, of baron to serf, of landlord to tenant, of priest to laymen—but the relation of the fortunate to the unfortunate, of the freeman to the bondman, of the sober man to the inebriate, of those in prosperity to those in adversity. The problem of this age is, “What can be done for the poorest of the poor?”

Here were described the various conditions of suffering humanity: viz. that of the slave, the drunkard, the insane, the deaf and dumb, the blind, the ignorant, the abandoned, and the poor children.

Look here, upon those happy faces: hear their sweet voices, and in this scene find the answer to “What can be done for them?”

The relation and unity of all reforms was delineated.

The relation of slavery to human degradation in general; it denies the dignity of human nature.

Relation of intemperance to pauperism and crime: it panders to both—creates, sustains and extends both.

The success of these great movements is not problematical; for they are only the development of a pure Christianity.

The work of the Guardian Society is fundamental and of thrilling interest. It lies at the very foundation of Society.

The pioneers of this work will live long after they are dead. The pebble thrown on the water, is soon seen no more—but the ripple it has raised swells, extends and rolls on. So will it be with this work.

Its immediate results may or may not be satisfactory, but there are large returns to be realized far in the distance. The command, “Cast thy bread upon the waters,” has also the promise, “Thou shalt find it after many days.” “It is more blessed to give than to receive.” Toil on! pray on! hope on!

“Oh! Fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is,
To suffer and be strong.”

Mr. Maxson then addressed few words to the children, enforcing the sentiment of the hymn they were about to sing, telling them they were to be the workers by-and-by. In this way the love and care now shown them was to be returned. Early protected and blessed, they were to find their happiness in blessing others, thus pleasantly impressing the sentiment they are so often heard to sing,

“Do good, do good, there’s ever a way—
A way where there’s ever a will;
Don’t wait for tomorrow, but do it today,
And to-day, when to-morrow comes still.”

The hymn was then sung by the children, of which the following is the closing stanza, and the large audience was dismissed with the benediction.

“Stand up, stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor’s song.
To him that overcometh,
A crown of life shall be;
He with the King of glory,
Shall reign eternally!”

BIBLIOGRAPHY

The *Sabbath Recorder* is the Seventh Day Baptist periodical dating from 1844 to the present. During the time of this study it was published weekly but later changed its frequency. The original paper issues are in the Seventh Day Baptist Historical Library in Janesville, Wisconsin, but a scanned copy from microfilm is available online. There are some problems with the online copy inasmuch there are “blemishes” in the paper copy from which the microfilm was made; some are ink smudges, some are creases, some are just bad printing: too faint, too much ink, and the microfilming was not always first rate. Sometimes looking at the original paper copy discloses the text, but not always.

Allen, Abigail. Life and Sermons of Jonathan Allen, by his wife. Published by subscription, 1894.

Armstrong, Warren. The organization, function, and contribution of the Chaplaincy in the United States Army, 1861-1865. Dissertation, University of Michigan, 1864.

Fitz Randolph, Corliss. A History of Seventh Day Baptists in West Virginia. Plainfield, New Jersey: American Sabbath Tract Society, 1905

Gertz, Dwight. Alfred in the Civil War. 1964. Alfred University, Herrick Library. Special Collections.

Harlow, Ralph Volney. Gerrit Smith and the Free Church Movement. *New York History*, July 1937 [Vol. 18, No. 3] pp. 269-287.

Mayhood, Wayne. Ed. David G. Martin. The Plymouth Pilgrims. A History of the Eighty-fifth New York Infantry in the Civil War. Rev. Ed. Hightstown, N.J.: Longstreet House, 1991.

Maxson, Wayne C. Darwin Eldridge Maxson, 1822-1895: A bibliography of Darwin E. Maxson, updated to 2021. Typescript of more than 240 items by and about D.E.M. principally from the *Sabbath Recorder*.

Maxson, Wayne C. Typescripts of 82 sermons, letters, articles by Darwin E. Maxson. These are available through the Seventh Day Baptist Historical Collection.

Minard, John Stearns. Allegany County and its People. A Centennial Memorial History of Allegany County, New York. Alfred, N.Y: W. A. Fergusson & Co., 1896. Reprint 1995.

Morris, Thomas D. Free Men All: The Personal Liberty Laws of the North 1780-1861. Baltimore: The John Hopkins University Press, 1974.

Norwood, John Nelson. *Fiat Lux. The Story of Alfred University.* Alfred, New York: Alfred University, 1957.

Sanford, Don A. *Pardon Davis: A Prisoner in Louisiana.* [Janesville, WI]: Seventh Day Baptist Historical Society. Typescript. n.d. 8 p

Strong, Susan Rumsey. *Thought Knows No Sex. Women's rights at Alfred University.* Albany: State University of New York Press, 2008.

Tyrrell, Ian R. *Sobering Up: From Temperance to Prohibition in Antebellum America, 1800-1860.* Westport, CN: Greenwood Press, 1979.

Some suggested areas for further study and research:

D.E.M.s rhetoric would be a useful/interesting study. It has been only scratched here.

What was D.E.M. reading? He cites a number of authors, some fairly easily identifiable, some not. Where was he getting his information on the Congress and the U.S. government? What was he NOT reading?

To what extent did the newspapers in his district/state cover him in the New York and Wisconsin Assembly while he was in office?

Is there any equipment available to better decipher his written note in his copy of "American Slavery"?