

A CHAPTER OF FAMILY HISTORY IN RELATION TO ALFRED AND
ALFRED UNIVERSITY

by

Charles Hartshorn Maxson.

When the president of Alfred University was informed that I was in possession of letters and documents that throw light upon the early history of Alfred and its University, he was good enough to suggest that I bring my information into a paper and send him a copy. The venerable president emeritus was present and so too was the president of the Seventh Day Baptist Historical Society, and both graciously laid claim to copies of the proposed paper. With the encouragement of three such dignitaries I bestirred myself while rounding out my vacation at Alfred to make additional investigation and since my return to Philadelphia to arrange and digest my material. I am in danger like the genial Nickerbocker of beginning with the Tower of Babel, but the pioneers of Alfred were themselves the products of a philosophy of life. As briefly as I can, I must tell the story of their making.

The island of ACquidneck was settled in 1638 by outspoken objectors to the tyranny of the Bay Colony and some of them had been disfranchised and disarmed.^① The combative Samuel Gorton came from Plymouth in 1638 and was admitted as an inhabitant, but he was flogged and passed on to Providence.^② I am especially

interested in four immigrants who must have settled at Newport that same year, Richard Maxson and his good wife, and Hugh Mosher and Lydia Maxson, his wife. Mosher had come from Manchester, England, and so probably had all four. ⁽³⁾ Where did Richard and Lydia get the name Maxson? In student days I wheeled into the Scotch hamlet of Maxton, and in private thought have since claimed it as the original seat of my family. A genealogist was unable to trace the Maxson line in Britain, but several lines were traced back through the wives of the early Maxsons. ⁽⁴⁾ Thus I learned that an ancestor of mine was the physician of King Edward IV of York, a German brought to England for the royal service. In that first year of the settlement of Rhode Island a child was born to Richard Maxson and his good wife, the first white child born on the island, and that child grew up to be Elder John Maxson, first pastor of the Seventh Day Baptist church at Westerly, and that church grew up in one hundred years to be the largest white Baptist church in the United States. Only one Baptist church of any sort was larger, a colored Baptist church in Savannah, Georgia. ⁽⁵⁾

Though Newport was settled in 1638, the First Baptist Church was not fully organized till 1644 when John Clarke, a physician, and an outstanding leader in the founding of the island colony, was made pastor. Associated with him were the flaming orator, Obadiah Holmes, and the missionary preacher, John Crandal.

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In 1651 these three were tried and convicted of holding an unauthorized religious meeting at Lynn, Massachusetts Bay, and Holmes was outrageously punished. This brutal persecution raised a cry of protest among the friends of the Bay Colony in England. ⁽⁶⁾ I have the honor of being a descendant of Obadiah Holmes through the Greenes of Quiddnesset. As the Baptist church at Providence was the first in the colonies and the second Particular Baptist church in the British Empire, this First Baptist church of Newport was the second in the colonies to be organized, and it remained permanently attached to the Calvinistic system. ⁽⁷⁾ Some of its members settled in the southwestern corner of the united colony of Rhode Island and Providence Plantations and their preacher was the aforementioned John Crandal, without loss of membership in the Newport church. ⁽⁸⁾

These Baptists had an affinity to the Quakers in their emphasis upon repentance and faith, but as Baptists they stood for believers' baptism, though rejecting mystical and magical notions. In their efforts to institute a thorough reform on the basis of New Testament example it was natural that some, as they interpreted the six principles of the Letter to the Hebrews, Sixth Chapter, began to set forth the laying on of hands as a fundamental principle. There was a division of sentiment, so that in 1656 a Second Baptist church separated from the First, and the new church, like the church at Providence and most churches subsequently organized up to the Great Awakening in the 18th

Century, drifted into the doctrinal position of the General Baptists of England. This Second church surpassed the First in numbers and influence. (9)

If the Reformation was a rediscovery of the New Testament, the Puritan Revival was a rediscovery of the Old Testament. So it was perfectly natural that some men of independent thought, ample learning, and sacrificial piety should conclude that the reforming movement would not be complete without the return to the Seventh Day Sabbath. In 1665 Mr. Stephen Mumford, a Seventh Day Baptist, arrived from London at Newport and joined the First church. A number of the members soon embraced the keeping of the Seventh Day. Six years later upon advice of friends in London these Sabbath keepers withdrew and organized the Third Baptist Church of Newport. We may regret that both parties did not follow the fraternal advice of the newly gathered Baptist Church in Boston, and each bear with the other, waiting for further light, but it is possible that the Sabbath keepers could not work out their philosophy of life and perform their mission to the whole Church of Christ without separation at that time. When in 1726 this church was invited to assist in the ordination of Pastor Comer of the First church, it excused itself on the ground of the day. Yet it won very general respect during the 18th Century. Two governors were of this church. George Whitefield called upon one of these governors and speaks admiringly of him. Its pastors were in demand to supply First Day churches.

One of the pastors who contributed to this good feeling was Elder John Maxson, grandson of the first child born on the island and son of Col. Jonathan Maxson. He served from 1754 right down to 1778. A young minister of this church was a much esteemed chaplain in the Revolutionary army and died at Philadelphia a few days after the death of Mr. Maxson. ⁽¹⁰⁾

We have seen that some members of the First Baptist Church of Newport settled at Westerly and their preacher was John Crandal. When the separation was made in 1671 over the Sabbath question it was repeated on the frontier, but apparently the active members came with their preacher into the Third Baptist Church of Newport. In 1674 Mr. Crandal was called to New London to hold meetings there, but was threatened with legal prosecution, to which he had been subjected in 1651 at Boston. A group of converts was gathered. Those were the days of sowing, not of abounding harvests. Mr. Hubbard wrote in 1678 that the Third church had then 20 members in Newport, 7 at Westerly and 10 at New London. The Sabbath keepers in Westerly and Hopkinton were amicably dismissed from the Third Church of Newport in 1708, and a new Seventh Day Baptist church was established, serving an extensive territory in Rhode Island and Connecticut. It was sometimes called the Westerly church but more often the Hopkinton church. Elder John Maxson, son of the immigrant, Richard Maxson, was the first pastor. ⁽¹¹⁾ He served no doubt from his ordination in 1708 to his death in 1720.

In 1729 Pastor John Comer of Newport made inquiries concerning all the churches and learned that Joseph Maxson was pastor at Westerly and Thomas Hiscox was a preacher there. Elder John Maxson had a son Joseph who was born in 1672 and died in 1750 and a son John who was born in 1686 and died in 1747. Both were ordained as evangelists or elders or as both at Westerly. (12) The historian Backus says that Hiscox was a minister there till old age. He finds that in 1731 there were 18 Baptist churches north of New Jersey, 13 General Baptist, 3 Particular Baptist and 2 Seventh Day Baptist. In these two Seventh Day Baptist churches there were about 140 communicants. Backus quotes from a letter written in 1795 that reveals the remarkable growth of the Hopkinton church. In that year it consisted of 462 members and within fifteen years had set off three churches. One was Bristol, Connecticut, constituted in 1780 with 70 members. Another was Petersburg, N. Y., with 92 members, and the third was New London, Conn., with 42 members. About 20 members had moved to Brookfield, N. Y., and were expected soon to form a church. In 1795 there were 325 Baptist churches in New England, and the largest church of them all was this Seventh Day Baptist Church at Hopkinton. (13) Benedict in his History of the Baptists gives the statistical tables for the year 1813, showing that the Seventh Day Baptist Church of Hopkinton had then 930 members, the Berlin, New York, Seventh Day Baptist Church had 436 members, and the Brookfield, N. Y., Church had 151 members, while the recently constituted

church at DeRuyter had 35 members. The church in Rensselaer County which formerly had been known as the Petersburg church, constituted in 1780, was now called the Berlin church. It is curious to note that there was a First Day Baptist church at Berlin with a membership of 611 members. ⁽¹⁴⁾ Berlin was a center of revivalism and religious activity, putting iron into men's blood and training them to think and act independently or collectively as the cause of Christ and of man might demand. It was from Westerlo and Hopkinton, Petersburg and Berlin, Brookfield and DeRuyter that the pioneer settlers of Alfred came.

The first settlers in the town of Alfred came on foot in the year 1807 and selected lands in the northwestern part of the town below and above the present Alfred Station. They were Clark Crandall, Nathan and Edward Green, and had made the long journey from Berlin, Rensselaer County. Judge Crandall may have been a near relative of Edward and Nathan as their mother was Susannah Crandall. The brothers and sisters of the Greens in the immediately succeeding years joined them and finally their father, Edward J. Green, removed from Brookfield, Madison County, to Alfred. The Green family of Alfred was large and influential, much intermarried with the Maxsons and other pioneer families. The marriage of Susanna Green, my grandmother, to Luke Maxson, my grandfather, was the first celebrated in the town of Alfred. Therefore I must attempt to trace the line of descent.

Principal Frank L. Greene with consummate industry and ability has compiled the genealogical tables of the various branches of the Greene family in this country. He found that there were three John Greenses living in Rhode Island at the same time in the newly founded colony, and was unable to prove any relationship between them. ⁽¹⁵⁾ But genealogists claim by the use of English sources to have found the relationship of John Greene of Warwick to John Greene of Quiddnesset, and of both to the Greenses of Virginia. John Greene the Fugitive was an adherent to the unlucky York family when Henry VII seized the throne, and was obliged to flee to save his life. He returned, according to an old ballad, under the name of John Clarke, but, his identity being discovered, he saved himself again by flight. The line is traced from him to John Greene of Warwick, Rhode Island, through Robert Greene of Gillingham, Dorsetshire, and Richard, his son, and Richard his grandson, the father of Surgeon John Greene, the immigrant and head of the Warwick line. ⁽¹⁶⁾ From John the Fugitive to John Greene of Quiddnesset, Rhode Island, the line is traced through the same "olde" Robert, John Greene, his son, Henry, his grandson, who died in 1578, and Robert Greene of Gillingham, his great grandson, who was the father of John Greene of Wyke Street, a suburb of Gillingham, the immigrant founder of the Quiddnesset line. He was born in 1606 and died in 1695, a younger man than John Greene of Warwick and one generation farther removed from John Greene the Fugitive. ⁽¹⁷⁾ Yet there

was a tradition in both lines that John of Guidnesset was once known in England as John Clarke.⁽¹⁸⁾ This tradition may have been an echo of the old ballad.

John Greene of Warwick and John Greene of Guidnesset, though distant relatives, were much alike in their pugnacious attitude to the powers that be, and so were worthy sons of John the Fugitive. John of Warwick, a partisan of Samuel Gorton, repeatedly clashed with the Massachusetts government, even after he had fled from its jurisdiction. Troops were sent to arrest him and seize his cattle, but he took his complaint to England and returned in triumph with papers guaranteeing his protection.⁽¹⁹⁾ John of Guidnesset, like ^{Richard} Robert Smith, with whom he was associated many years, beginning in 1639 or possibly in 1638, may have sought religious liberty by flight to the Indian country, yet he had no open clashes with the Massachusetts government. His troubles were with his own Rhode Island authorities that refused to recognize the Indian deeds held by ^{Richard} Robert Smith and himself. Therefore he petitioned the king to assign the Indian country to Connecticut. For this he was arrested, but he won his case, as he gave his recognition of the jurisdiction of Rhode Island in return for its recognition of his Indian deeds. ^{Richard} Robert Smith was a man of piety and courage, much esteemed by Roger Williams. I am descended from Smith through the Ransom family of Connecticut. John Greene was loyal to the memory of ^{Richard} Robert Smith and was himself a man of parts,

a leader and office holder under the government which he had opposed with good reason. He lived in North Kingston or Quiddnesset. (20)

Benjamin, a son of John Greene, the head of the line, moved from North Kingston to East Greenwich and represented that town in the legislature. His son, Lieutenant John Greene, married the great granddaughter of Rev. Obadiah Holmes. A son of Lieut. John was Joshua Greene who lived at Charlestown, and married Mary Maxson, accounting for the names given two of his children and one of his grandchildren. He must have been a Seventh Day Baptist, and his father may have been. A son of Joshua was Edward J. Green who was born in Charlestown, Rhode Island, March 12, 1758, married Susannah Crandall, and was a soldier of the Revolution, four times enlisted. (21) They removed from Charlestown to Berlin, Rensselaer County, living at Stephentown in 1798, removed afterwards to Brookfield, Madison County, and finally to Alfred to spend their last years. He died March 28, 1836, and his wife, Oct. 7th of the same year. (22) Their remains with those of their children were moved to the new cemetery, but the soldier's marker has fallen down and there is no flag upon his grave. He is one of the heroes that Alfred should honor.

The nine children of Edward J. and Susannah Green were all notable persons, most of them heads of important families, and

all of them leaders in their own right. Their daughter Hannah was a remarkable woman, "Aunt Hannah" to the whole community. (13) Her daughter, Irena Fisk, married Luke Green, the merchant prince of early days. On the Fisk farm below the village Aunt Hannah's second husband, Gideon L. Spicer, built a fine inn which still graces North Main Street. Mr. and Mrs. Spicer removed to Friendship but a kind providence permitted her to die in her beloved Alfred, though the suddenness of her taking added to the grief of her friends. I have a letter of her brother, Maxson Green, informing a nephew of their common loss. (14) Edward J. Green's oldest son was Edward, one of the three original settlers of Alfred. He had already married Ruth Hamilton before he ventured westward. Unfortunately death overtook him in early manhood.

Nathan, the third child of Edward J. Green, married Orpha Hamilton and after her death Martha Maxson, then the widow of William Saunders. She survived her husband's death in 1851 till 1870. Her obituary was treasured by those who remembered the beauty of her life.

The fourth member of this family was Maxson Green, named after an uncle, whose personal name was his mother's surname. Maxson Green married Lydia Maxson, daughter of Luke Maxson, Sr. They were childless, but all the students of Alfred Academy were their children, and so were all the children of the neighborhood.

Their home was the social center of Alfred. They were most active in all the religious endeavors of their church and denomination. They were patrons of education. I have a letter in which he describes his attendance with George Maxson at a political convention at Buffalo. This couple, Uncle Maxson and Aunt Lydia, were beautifully united in doing good, and they were united in their deaths, for on successive days they died in Milton, Wis., where they were ministering to the victims of the dreaded cholera. ⁽²⁵⁾ The stone erected to their honor in the Alfred cemetery describes them as the "Original Proprietors of the Alfred University Farm." Indeed they had been the owners of that farm the greater part of their lives, but a still earlier proprietor was my grandfather, Luke Maxson Jr., brother-in-law of Maxson Green. Their home where students were so generously entertained is now Crandall Hall. The cultured lady who was its last mistress as a private residence could not quite credit my assertion that it had once been the home of my great uncle, Maxson Green. I wish there might be a tablet somewhere about the fine mansion to the honor of the dear old couple whose kindly spirit still presides over the entertainment of boys and girls away from home.

The fifth member of the family was Tacy Green who in Brookfield, Madison County, married Freeborn Hamilton. They moved with their four children to Alfred where eight more were born to them. The very name of Hamilton was a title of merit and an inspiration to added merit.

The sixth child of Edward J. Green and Susannah Grandall was Susanna Green, ⁽²⁶⁾ born in Berlin, N. Y., March 26, 1793. She was married at Alfred in 1811 to Luke Maxson. She died in Alfred Dec. 7, 1857. One of the next generation who went into her home as a daughter-in-law and lived there while her young husband was pursuing his medical studies has told me of the mother's resourcefulness, her graciousness, and her tact. The story was told me sometimes with laughter and sometimes with tears, but always with deepest affection.

The seventh child of Edward J. Green was Isaiah W. Green who was born in Berlin, served in the War of 1812, lived the greater part of his life in the town of Independence, and gave his name there to Green's Corners. He was a merchant at Independence, though at one time in business at Alfred and finally he died at Independence. ⁽²⁷⁾

The eighth and last child of Edward J. and Susannah Green was Annis who was born in Stephentown, Rensselaer Co., N. Y., March 8, 1798, and died in Independence, Allegany County, Feb. 23, 1877. She was married in Brookfield, Madison County, to John Pierce Livermore who was born in Wilmington, Vermont, Feb. 11, 1798, and died in Independence July 17, 1889. These were not unsophisticated people who were born in a corner of the world and never stirred from it, for Uncle John's journey from Wilmington to Alfred was more than an equivalent in time and effort of my own journey from Philadelphia to Fairbanks, Alaska.

And as for exciting experiences he had them, for he enlisted in the War of 1812 as a substitute when he was 15 years old. He was active in public affairs and was twenty eight years a justice of the peace, when justices were leading citizens, not the lame, halt, and blind. ⁽²⁸⁾ I am particularly interested in this couple, as they are the only great aunt and great uncle on the Green side whom I have known. I visited them with my mother just about sixty years ago. I remember the wonders of their garden, and the strange appointments of their home, particularly the mountainous feather beds with high posts. But I wondered most at the all-pervading odor of tobacco, faint but unmistakeable. Then I was quietly informed that while no refined woman of my mother's generation would smoke, very grand ladies in the earlier generation had done so, and this particular old lady was so neat and so careful and so kindly, she should not be criticized for the habit acquired many years before.

We have seen that in the first year of the settlement of the island of Rhode Island, 1638, a child was born to the immigrant, Richard Maxson, the first child born on the island, John Maxson. There was a tradition that Richard was killed by the Indians in 1637, but Principal Greene found that he died in 1643. John Maxson married Mary Mosher, the daughter of the immigrants, Hugh Mosher and Lydia Maxson. Hugh Mosher died in 1694. Elder John Maxson died Dec. 17, 1720 and Mary Mosher, his wife, Feb. 2, 1718. We have seen that a son, Elder Joseph Maxson, was pastor

at Westerly in 1729 and that a grandson, Elder John Maxson,
 was a pastor at Newport from 1754 to 1778. But my interest is
 in tracing the Maxson line to Luke Maxson, the first settler in
 that part of the town of Alfred where the village of Alfred and
 Alfred University are located, and also the line to Miss Abigail
 A. Maxson, the beloved of all Alfred students and known to the
 whole denomination and ever widening educational circles as the
 wife of President Jonathan Allen. The first Elder John Maxson
 had a son, Elder John Maxson, who was born in 1666, married Judith
 Clarke, and died in 1747. This Elder John Maxson was the brother
 of Elder Joseph Maxson of Westerly and uncle of Elder John Maxson
 of Newport. John Maxson and Judith Clarke had a son, John Maxson,
 who was born in 1701 and married Thankful Randall. John Maxson
 and Thankful Randall had a son, Matthew Maxson, who was born in
 1727 and married Martha Potter. Families were large in those days,
 so if they ran out of names in their near connections they could
 fall back upon the Bible. The sons and daughters of Matthew Maxson
 and Martha Potter were Thomas, Peleg, Matthew, George, Nathan, Abel,
 Luke, Martha, Mary, Randall, and Potter - eleven in all. One of
 these, George, born in 1756, married Anne Marriott, of whom was
 born Abel Maxson, May 11, 1790, who married Abigail Lull and was
 the father of Abigail A. Maxson, born Feb. 4, 1824, Mrs. Jonathan
 Allen. Another of the sons of Matthew Maxson and Martha Potter
 was Luke Maxson. He was not the Luke Maxson who came to Alfred
 in 1808, that was one of the constituent members of the First
 Seventh Day Baptist Church, or that built the old Maxson home on

South Main St., but the father of that Luke Maxson. The house
 was not built with his pension money, as there is evidence that
 he received no pension.⁽³⁵⁾ But he was a soldier of the Army of
 the Revolution.⁽³⁶⁾ His children were all persons of importance.
 He, like Edward J. Green, came to spend his last years in the com-
 munity where his children were in the thick of the fight of
 pioneers with stubborn Earth. This Luke Maxson, the son of
 Matthew Maxson and Martha Potter, was born in Westerly, Rhode
 Island, Apr. 18, 1763, and died at Alfred Sept. 17, 1843. His
 wife was Lydia Babcock, who was born June 30, 1759, and died in
 Alfred June 6, 1839. They lived many years at Petersburg, N. Y.,
 where all or most of their children were born, and according to
 Principal Greene came to Alfred between 1832 and 1834.⁽³⁷⁾ When my
 uncle, Charles Hartshorn, went to Alfred in 1836, and attended
 the old church, he saw an old man, very deaf, sitting in the
 pulpit, and asked who he was, and was told that he was Uncle
 Luke Maxson. When my mother, Cordelia Hartshorn Maxson, was
 living at the Maxson homestead just before the birth of her first
 child, the old gentleman came to call upon the family or make a
 brief visit, and she remembered him for his wit and gracious
 manner. In her album he wrote a strong religious exhortation
 in verse, and gave his age to the day. That was the year of his
 death. It is possible that he had loaned money to his oldest
 son for the building of the house, and it is probable that he
 and his wife lived there for a time, but they seem to have made

their home in the town of Ward with their son George. They were buried in the same lot with George Maxson and his wife, and in adjoining lots other children were buried, and a memorial stone erected to still three other children. The children of Luke Maxson and Lydia Babcock were Luke, Lydia, Matthew, Martha, Mary, Nancy and George. (39)

Luke Maxson, my grandfather, was the oldest son of this family, born probably in Petersburg, N. Y., but possibly in Hesterly, Rhode Island, Sept. 11, 1785. In the beginning of 1808 when it was still winter and he was twenty two years old and unmarried, he made the journey alone from Petersburg, Rensselaer County, to Alfred. He had a yoke of oxen, a bob sled, a feather bed, a three-story clock, a few dollars in money, and some household and farm utensils. In selecting his lands which he purchased at astonishingly low price his aim was to get land where hard wood predominated over pine and hemlock. Having thrown up some poles as a temporary shelter, he started out to make a more detailed inspection of his possessions, but was lost for two days till he recognized a land mark and then quickly returned to his shelter. He felled the trees and built a small log house, afterwards enlarged from time to time, and a log barn, but most of the splendid birch, beech, maple and pine trees were burned, since potash was one of the few things for which there was a market. He prepared his lands between stumps with a crotched stick for a plow and with a hoe, putting in wheat.

When the grain was ripe, he cut it with a sickle, threshed it with a flail, took it to Dansville, 31 miles distant, on horse-back, and sold it for 31 cents a bushel, and that not cash but barter. He must at first have borrowed the horse, but in a very few years he was stocking his farm with cattle, sheep, horses and swine. He was beginning to be prosperous, and the inspiration of all his effort was a young woman back in Rensselaer County. In 1811 she came with some of her people. Luke Maxson and Susanna Green were married. It was the first marriage in the town of Alfred. ⁽⁴¹⁾ Then the last stage of the journey up the valley was by horse, one horse, the bride sitting back of her husband. ⁽⁴²⁾ Life was all song now; the accompanying music was made by the spinning wheel and hand loom. At first they even did the carding, and the cloth was made up by the nimble fingers of the wife into garments. The husband tanned the skins of slaughtered animals, and made up the leather into shoes and harness. Life was easy now, for there was interesting work for all the hours of light, often continued into the hours of darkness. ⁽⁴³⁾

But disaster came in 1812, the year their first child was born. There was war and the young husband was drafted. Should he go or obtain a substitute? He chose the latter alternative, but the cost was crushing. He was obliged to sell eighty eight acres of improved land. Measured in dollars the cost was insignificant. Measured by hours of labor, and the blasting of hopes the loss was heart-breaking. His first purchase was the south

100 acres of lot 14, which was followed by other purchases from time to time. I am depending upon the recollections of my brother who was born in the house of his grandfather and a frequent guest there till he himself reached his majority. He heard these early struggles and disappointments repeatedly described by his grandfather. My brother claimed that the university campus had once been the property of my grandfather. The County History says that Maxson Green first took up land by his brothers but soon after came into possession of the farm on lot 14, now occupied by Alfred University and part of the south half of the village of Alfred. (44) My grandfather was a young man, and refused to be crushed. He continued to acquire land in various parts of Alfred and the Vandermark in Ward which was once a part of the town of Alfred. He was able to give each of his boys a farm upon each reaching his majority. (45) He was a farmer and extensive landowner. His table and home were always abundantly supplied. But actual money in the early days was hard to get, and when gotten was hoarded for the payment of taxes. All his days he was most accurate and prudent in his financial transactions. But religion and public enterprise could always unloose his purse strings.

Through his life he was known to say repeatedly: "I always stand for reform." It was the custom of these pious Sabbath keepers to have whiskey during haying and harvesting. It was supposed to give energy to hired workmen. It was an absolute necessity in barn raising, for gratuitous workers would not step

forward unless liquid good-will flowed in abundance. One day my grandfather sent my father, then a boy of ten, to the cellar to bring a jug of whiskey to the workers in the harvest field. The boy thought that what was good for men must be good for boys, and sampled the whiskey through a straw. The impetuous boy drew fire into his blood and fell with his burden beside the path. The waiting harvesters became impatient, and the father hastened toward the house to find what was the matter. He carried the boy home, and the parents tried to resuscitate him without success till they obtained the help of a physician. The father was so enraged, and suddenly aroused to the evil of intemperance, that he rolled out of his cellar two barrels of whiskey, one not yet opened and one only just opened, and knocked in their heads with an ax, and promised his God that he would never have another drop in his house except for medicine. He was a man of positive character. His act was the talk of the countryside, and it was told everywhere that he would not furnish liquor to men in his employ. The following year he prepared to raise a barn, and a large barn at that. His neighbors told him it could not be raised without liquor. He was determined to carry out his plan. For three weeks he rode through the country inviting the people to a barn raising without whiskey. When the time came there were many more people than could be used in raising the barn. They had come to laugh at the fiasco. But when they saw the long covered tables with hot roast beef and pork, and an abundance of small drink and cider, they stepped forward with great unanimity. The barn went

up, and the food and drink were consumed, and all were convinced of the possibility of raising a barn without the use of intoxicating liquor. ⁽⁴⁶⁾ Dr. John B. Collins has the credit of organizing the first temperance society in the town of Alfred with a total abstinence pledge. That was in 1830. ⁽⁴⁷⁾ I wonder if my grandfather was not the John the Baptist of that society by his dramatic efforts for the advancement of temperance in the years 1827 and 1828.

Luke Maxson was ever a patron of education. He was intellectually alert, always a great reader, and loved debate on religion and politics. He gave to his three older children the common school education of their time, but as his property increased and opportunities opened he sent two of the sons, Luke and Nathan, away to school, and when the academy was opened at Alfred he sent his five younger children there, and three of them after four years study completed what was regarded as the equivalent of a college education at that time. When in the second year of the school a building was erected for its accommodation, the tradition of the family was that he was the first to subscribe. ⁽⁴⁸⁾ The will of his wife provided not only bequests for two missionary societies, it also directed who should be the beneficiaries of the scholarship she had established in the University. ⁽⁴⁹⁾

His interest in education finally brought him misadventure. As school trustee or committeeman, after his wife's death, he gave entertainment to a candidate for appointment as teacher. The young woman was not appointed, and appealed to him to give her shelter

till she found employment. Then she laid siege to his heart. He was lonely, for his family had scattered, and half out of pity he proposed marriage. The family by letter bitterly protested, but the old man would not yield. It was a mistake for a man to marry a woman nearly fifty years his junior. He was sorely disappointed in his Mary Louisa^{Morton}, but too proud to own his mistake. ⁽⁵⁰⁾ Having been taught in my youth to look upon that marriage as a horrible example, I, as a teacher of law and comparative government, have advocated a statute that no person who has reached the age of 60 should be permitted to marry without the consent of a family council presided over by a public magistrate. Perhaps the suggestion was found in the French family councils presided over by a justice of the peace.

Luke Maxson at last had a premonition that he was to die on a certain day. He drove to Hornellsville and bought a casket. He called such of his children as could be reached. He settled up his accounts and made the proper entries in his books. On the appointed day he seemed much to enjoy his breakfast and the conversation, especially as it turned to the comforts of religion, when it was through he asked that his armed rocking chair might be pulled back to permit him to rest. He was still, and seemed to be asleep, but it was the sleep of death. ⁽⁵¹⁾ His beloved pastor, Elder Hull, in his obituary said: "He was a man of active mind, and kept himself well informed in regard to the leading issues of the day whether of Church or State, and was always on the side

of reform. He was not only active as a citizen, but faithful as a member of the church, not only filling his place whether in meetings for business or worship, but always ready with his means to meet the pecuniary responsibilities of the church and the wants of humanity, in these things setting a good example." (52)

Luke Maxson, the first-born of Luke and Lydia Maxson, was born in 1785 as just related. The second member of this family was Lydia, born in 1788, the wife of Maxson Green. I have written of them as saints and patrons of education.

The third child of Luke and Lydia was Matthew who was born in 1790 and died at Petersburg May 27, 1812.

The fourth child was Martha, born in 1792. She was known as "Patty" to her friends. I have written of her as the wife of Nathan Green.

The fifth child of this family was Mary, familiarly called "Aunt Polly." She was born at Petersburg Sept. 27, 1793, married Henry Sheldon, who was born in South Kingston, Rhode Island, in 1794. She died Oct. 21, 1876, and he died Feb. 3, 1877. She was converted and joined the church at Petersburg when she was thirteen years old. The writer of this paper visited a great aunt and great uncle, on the Green side, at Independence in his childhood; there he was under a spell of awe, but Aunt Polly and Uncle Henry he ^{well} knew, for the happiest two weeks of his childhood were spent on their farm in the town of Ward, and he thinks of them as saints

not only to be adored, but loved. How truly it was said of her in her obituary: " Everything was systematically arranged and her work was fully done." And very true was the following: " Her ready and cheerful welcome made her home always pleasant both to acquaintances and strangers." (53)

The sixth child of Luke and Lydia Maxson was Nancy who was born in 1796, and married Joseph Goodrich. They were early settlers of Alfred, coming in 1819, and lived in the part that was made the town of Ward. Joseph Goodrich was very prominent, representing the town of Alfred on the committee for the building of the Erie Railway. (54) He was the founder of Milton, Wis., and promoter of Milton Academy and College, which was to be to Wisconsin and the denomination in the west what Alfred University was to western New York and the denomination in the east. (55) He was a great man and a wit. He had wise and full support in his wife. My father and mother lived for a number of years at Milton, and so my mother had a world of anecdote relating to Uncle Joseph and Aunt Nancy. She died November 30, 1857.

The seventh member of this family, and the youngest child of Luke and Lydia Maxson was George Maxson. He was born at Petersburg, N. Y., April 19, 1798 and married Phoebe Wells. (56) Their farm was on the Vandermark in the town of Ward. He died May 14, 1863, and she died April 6, 1878. When his brother Luke made his hajira to Alfred, George was but ten years old, but they

all came with the exception of Matthew who died soon after reaching his majority, and the family was united again in Alfred after the aged father and mother had joined them. George by all accounts was a successful man of affairs, public spirited, religiously minded, and home loving. I often heard him described as a man who was well informed, had well considered opinions, had confidence in himself, and made money. Yet there was one story with a touch of the comic. When a Democrat from the outside world came to Alfred and dared any man to answer his outrageous assertions, George Maxson marched confidently to the front but when he turned about and faced the great crowd, stage fright struck him dumb.

The gift of effective public utterance which failed his Uncle George belonged in full measure to Luke Green Maxson, my father. All his life the lecture platform was a passionate joy to him. The man who claimed the credit of discovering this latent power and giving the initial training was Charles Hartshorn. Therefore I come to the relation of the Hartshorn family to Alfred and its University. Jacob Hartshorn, my grandfather, was a Connecticut school teacher of enterprise, vivacity, and determination, who married into the aristocratic Ransom family of Colechester, descended from ^{Richard} Robert Smith of Kingston, Rhode Island. He was a pioneer of Lebanon, Madison County, New York, joining there a number of his relatives, and he became a leading citizen and justice of the peace. [¶] His children inherited the qualities of

their parents. ⁵⁷ The oldest son, Philander, pushing into the wilderness like his parents, settled at Hornellsville, N. Y., (now Hornell) in partnership with Ira Davenport of Bath. He looked for advantageous settlement for his brothers, who were all ambitious. Philander married a Hornell of Hornellsville, John, a White of Whitesville, Charles, a Hart of Hartsville, and Ira, the daughter of William Colwell, the leading merchant of Friendship. ⁵⁸ In 1835 John Ransom Hartshorn, immediately on graduation from medical college, settled at Alfred, and was active there all his life in the church, and all public affairs. He was a trustee of the University and a member of the legislature.

⁵⁹ It must have been that same year that Philander formed a partnership with Luke Green when they purchased a previously existing store. Philander did not reside at Alfred, and in 1836 sold out his interest in the business to his brother-in-law, Orson Sheldon, who did take up his residence there. Mrs. Sheldon was a sister of Philander and John, and like them alive to the interests of religion and education. Mr. Sheldon was a shrewd business man, belonging to a family of wealth. Therefore I am very sure that when the project of a select school or academy was canvassed this young couple was eager to support it. They had quarters in their home, centrally located and convenient. A biographical sketch was read at the funeral of Mr. Sheldon at the end of a long mercantile career, stating, "That while living at Alfred Center he gave a portion of the house he occupied for the purpose and use of a higher grade of school than was then known in this part

of the country, and which in the events that followed proved to be the nucleus of what is now known as Alfred Academy and University." ⁽⁶⁰⁾ In December, 1837, letters from the family at Lebanon to John, Jane, and Charles at Alfred indicate that the Sheldons were still living at Alfred without thought then of removal, but in September, 1839, Jane at Lebanon writes to her sister, Cordelia, at Alfred deeply regretting their removal from Alfred and recalling their happiness there. Her recollection of the coming and going of young people and the noise of a school in her house for one year and part of another was, it seems, altogether delightful. ⁽⁶¹⁾ In her old age she was very proud of her connection with the beginning of Alfred University. [#] Charles Hartshorn, the brother of Mrs. Sheldon, came to Alfred in that same year, 1836. He made the following entry in his journal under date of Sept. 18, 1837: " I am now residing at Lebanon, the place of my nativity, and am 21 years of age. Last winter I spent at Alfred, Allegany County. Taught school four months for 13 dollars per month." In the December following he was back in Alfred for another winter as teacher. What he may have lacked in higher learning he supplied by his enterprise and adroitness. Many times has he described to me, his namesake, with humorous embellishments his pedagogical methods. His special contribution to the intellectual life of the community was the organization of a debating society. It was there he discovered the ability of my father, a student in the new academy, and pressed him into his service. The relation of these debating societies to the academy, and of the young school

teacher to Mr. Bethuel Church, its first principal, is described by Mrs. Jonathan Allen as follows: "Charles Hartshorn, a brother of Mrs. Sheldon in whose house the school was held, was just from the East and taught the district school a mile away. These two men earnestly sympathized in all intellectual work. A debating society was formed, having its meetings in the school house evenings, where old and young from all the country round were invited to discuss questions of public interest, especially those pertaining to education. So far reaching was this influence that the next winter each district for many miles around had its debating society." ⁽⁶²⁾ R The younger sisters of Charles Hartshorn, Minerva and Cordelia, belong almost to another generation, that of the students of the academy, not the generation concerned in its founding, but it is convenient to write of them now, completing the narrative of the relation of the Hartshorn family to Alfred and its University. When the members of the family at Lebanon wrote to the absent members at Alfred in December, 1837, Cordelia wrote of her burning desire to continue her education but saw no immediate prospect of her being able to do so; but in the following year Minerva and Cordelia were both sent to Alfred. In September, 1839, Minerva at Lebanon wrote to Cordelia at Alfred sadly of the death of her intended, but sent warm greetings to her girl friends among the students at Alfred. The beloved pastor and teacher of my mother, James R. Irish, wrote a touching farewell in her album in September, 1840. Cordelia was taking her departure from Alfred and its academy. There she had found the most congenial friends she had

ever known, and one of them was to be her life's companion, though they were not yet engaged. There she had felt the joy of confessing her Savior in baptism. Ever afterward she had a deep love for Alfred and its University. I have seen her turning over the pages of her album, telling anecdotes of each writer, no longer an aging matron but a vivacious young woman living over again the two years of intellectual and spiritual bloom. She told of the wonderful revival and her baptism in the dead of winter. The County History tells of this revival in the following words: " During the winter of 1838 - 9, Elder Stillman Coon held meetings which resulted in the conversion of many. Forty were baptized by him in one day in a pond near Baker's Bridge, the weather being exceedingly cold and thick ice in the pond having to be broken for the occasion." (63) She lived at Alfred at intervals up to the period of the Civil War when she and her husband took up their permanent residence at Hornellsville, N. Y. At one time she owned the lower part of the campus where it reaches Main Street. It was sold to a group of the faculty and was later transferred to the University. (64)

Now I come to the closing and most important part of my Chapter of Family History in Relation to Alfred and Alfred University. It concerns Luke Green Maxson, my father, who was born in Alfred, Nov. 11, 1817, and died at Hornellsville, N. Y., April 6, 1873. He was married Oct. 25, 1841, at Lebanon, N. Y., to Cordelia Ann Hartshorn who was born June 5, 1820, and died

at Hornellsville, Nov. 23, 1836. In writing of his father, Luke Maxson, it was said that a common school education was given the three older children, but the fourth child, his oldest son, Luke Green Maxson, was permitted to spend years in education as opportunities had now opened, and ability to meet the cost had increased. At first he was sent to study in the home of a minister at Almond where he was well grounded in Latin and Greek. Then he and his next younger brother, Nathan, were sent to DeRuyter, Madison County, to receive instruction in the recently established Institute. The allowance was so meager that the lads nearly starved, so a letter was sent by the thrifty father, born of the tears of all the family, bidding them spend more money for their maintenance. Upon the opening of the school at Alfred with so ambitious a curriculum that the name Academy speedily came into use, the boys were sent to the new school, and there they were joined at once by their sisters, Arminda and Lydia. Luke in November of that year, 1836, was nineteen years old and had already made considerable progress. Jonathan Allen was a member of the same class, but in the January following was only 13 years old. In four years Luke and his sisters were under the instruction of three able principals, Bethuel Church, James R. Irish, and William C. Kenyon, the last a most remarkable teacher. The number of advanced students was small, so that it was possible to cover a wide range of subjects with advantages comparable to those of the English tutorial system. My father mastered Daboll's Arithme-

tie , regarded then as the most difficult, in a remarkably short time and advanced to higher mathematics. He had a pronounced interest in poetry and literature in general, writing much verse, both blank and rhymed verse. Even his letter confessing love was in verse. His drama on "The White Slave or Joseph and his Brethern" was played at Alfred with great success and afterward published. Among his papers is a lecture on Poetry and Fiction. A very especial interest was Geology, and his lecture on this subject was heard in many states on the lecture platform. So were his lectures on Physiology, but these last grew out of his medical education, but the others were the outgrowth of studies begun in the Alfred Academy. I find a Fourth of July oration, written in 1844, which proves his early interest in history and political science. He was declared by Professor Larkin, so the family tradition goes, to be the best Latin scholar that ever entered the University. (67) It was held firmly by that tradition that he had the full equivalent of a college education, though the academy had not yet been legally incorporated. He was the valedictorian of the class and wrote the graduation orations for Jonathan Allen and other members of the class. He was no doubt older than most of his classmates and had a facile pen. Cordelia Hartshorn was not present at the closing exercises. He wrote a long letter to her describing them but principally to ask her permission that he might visit her at Lebanon. He was planning to renew old associations at DeRuyter, but his visit there was incidental

to his real purpose. I will make some extended quotations from his letter of Nov. 3, 1840:

" Yesterday was the close of the academical term..... Since you left Alfred I have spent my time for the most part very delightfully. Parties have not been very numerous but whenever we meet we are in very good spirits and mirth sits playfully on every countenance, but they often remark that one more is necessary to make their joy complete who has shone so brilliantly in their former circles. Last evening I attended one at Maxson Green's in which most of the students were present, the room being completely filled and giving an opportunity to take many privileges which in a smaller collection we should not enjoy, as many of the ladies had to be held from a want of room for seats. Mr. Niles was present for whom I have much friendship and respect, and I am much pleased with his society as he is very agreeable in manners and conversation.

"You may wish to hear something concerning our exhibition. I wish I could speak of it favorably but I was not pleased with it though some might have been. Some pieces were very good but few well spoken, though some very well. There were 12 or 14 orations, one dialogue by the gentlemen, also two from the ladies. The writers were Arminda and Lydia A. Maxson of one and Abigail Maxson and Celestia Burdick of the other. Besides there were several compositions from other ladies. Mr. Collins and M. Vincent

had each a Latin as well as an English oration. The choir besides several set pieces sang three hymns composed for the occasion. You may wonder that I do not speak of the scene in stronger terms of approbation, but I can in short tell you the reason. I never was so humiliated and left a place in greater chagrin in my life. Though I wrote two orations in English and one in Greek, yet I spoke neither. However, the two English pieces were spoken by those for whom I composed them, one of which occasioned much smiling. But this is not all. I reserved a part of my written jingo to deliver myself, but completely failed, for as it was quite late in the day many boys ran down the gallery stairs as I rose to pronounce a long poem in blank verse, which so completely disconcerted me that after trying one or two sentences I made an apology to the congregation and took my seat. The choir said they were much disappointed as a part was composed for them to sing during my speaking."

According to family tradition it was the proud father that most felt the humiliation. Blood tells, and therefore my memory too failed me in the delivery of my college commencement oration, but I did not surrender the fort but ended with flags flying. My father had completed four years of study in the Alfred Academy, and had in practical effect been graduated, and was the valedictorian of his class. He lacked but a few days of being 23 years old. In absentia and under forms of law he was graduated in 1844, the same year he received his degree in medicine at Castleton, Vermont, Medical College.

After completing his studies at Alfred he was principal of the Coudersport, Pennsylvania, Academy two school years, and, returning to Alfred in 1842, became County Superintendent of Schools as successor of Prof. W. C. Kenyon. In Coudersport he had begun the study of law, but was persuaded by his wife and brother-in-law, Dr. John R. Hartshorn, to turn to the study of medicine. While superintendent of schools he studied in the office of Dr. Hartshorn. He was at Geneva Medical College for a time, then a longer time at Castleton, where he was advised to attend certain lectures at New York, and finally received his degree at Castleton in 1844. Among his papers I find two lectures for delivery throughout the country, one upon the Law Appointing Deputy Superintendents of Schools, and one upon the Art of Instructing Youth. While he was county superintendent of schools and residing at Alfred he wrote a letter to John Gregg, Agent of the Proprietors of the Phelps and Gordon Purchase under date of August 25, 1842, which was in the interest of Alfred Academy and of such importance that I will transcribe it:

"Dear Sir: I take the responsibility of addressing you on a subject which from the general interest you feel in the education and improvement of the youth in this country will doubtless elicit from you some degree of attention. It is an application to you from the friends of a literary institution recently established in this place, to assist them in your capacity as agent of the lands lying in this vicinity.

" I will give you a short account of the condition and wants of the institution. Some three or four years since the people of this town and those adjoining, wishing to secure greater advantages than the district schools furnished for the education of their children, contributed funds for building a small academy. After this was in successful operation for two years it was thought to be inadequate to supply the wants of the community, and it was accordingly enlarged the last summer by erecting a large, convenient, and elegant structure which is an ornament to the place and the glory of the society, and is generally known under the title of Alfred Academy and Teacher's Seminary.

" In building and furnishing this institution the trustees have spared no expense to warrant its successful operation, and to give it a high standing and elevated character. Since it has now opened with two departments it has the most flattering prospects of extensive usefulness. But in making these enlargements and improvements large debts have been contracted by the building committee which the society is unable to pay. The patrons now wish to furnish the academy with a more extensive library and larger apparatus, and to put the institution under the patronage of the state. But by the present pecuniary embarrassment of the country they find it impossible to raise funds to do much toward liquidating the claims already against them. In this emergency they turn with much confidence to you, doubting not that from the noble spirit of liberality which your munificence on various occasions induces them to think you possess, you will do what you

can to assist them in a case which has the common benefit and improvement of our citizens for its object. They ask you as a favor, that, as the citizens of this town and vicinity have paid much money for their lands to the proprietors of whom you are the principal agent, you will, acting under your agency, assist their institution by making a donation to it of so much wild or unimproved land lying in this town as you can consistently with your official duties. The people humbly think they have some claims, and also that you are the most suitable person on whom to urge them.

" I believe it is common for landholders to assist such institutions of learning. I was principal the last year of an academy in Pennsylvania to which the agent acting for the landholders gave 150 acres of land, some part of which was improved and all in the immediate vicinity of the county seat. We trust you will be able (even if there is a possibility that you have not the authority at present) to extend to us a similar liberality.

" Our county has had the reputation of being very poor, but its resources begin to be considerably developed, and the land which you may present to us may aid us much in our embarrassments. You will gratify us much by writing soon and informing us what you can do. I saw a few days since the agents at Bath, and they directed me to refer the subject to you, saying if any statements

were made out in writing, they would forward them on to you. We transmit this communication directly to you for your favorable consideration and action.

Your obedient servant,

L. G. Maxson, Deputy Superintendent
of Common Schools for the County of Allegany. Done by order and in behalf of the trustees and building committee of Alfred Academy and Teacher's Seminary." I wonder what the relation of the University lands, so-called, was to this application made in 1842.

In my father's very active and adventurous life it was always a delight to return to his native Alfred, and his pride in the University was great. When his fatal illness had begun to threaten his life, he revived his youthful enthusiasm for education by attending and reporting for the press the Alfred University Anniversaries of 1872. When he was dead the Alfred press correspondent paid a tribute to the deep interest in the school which he had always shown. (68)

NOTES.

1. Backus, Isaac, History of New England Baptists, Vol. 1, pp. 68-78.
2. Backus, Vol. 1, pp. 98-113.
3. Table prepared by Principal Frank L. Greene and sent to Miss Caroline E. Maxson of Philadelphia.
4. Mrs. George Andrews of Saratoga Springs prepared charts for Dr. George D. Cochran of New York City.
5. Benedict, David, General History of the Baptist Denomination in America, Vol. II, pp. 496-558.
6. Backus, Vol. 1, pp. 173-212.
7. Backus, Vol. II, pp. 497-499.
8. Backus, Vol. II, p. 506.
9. Backus, Vol. II, pp. 499, 500.
10. Backus, Vol. II, pp. 500-502.
11. "Westerly and its Witnesses" says that John Maxson(1638-1720) was in 1661 a purchaser of Masquamecut, the old name of Westerly, that in 1669 his name was on the first roll of freemen, and that he was ordained in 1708.
12. Backus, Vol. II, p. 507, for Joseph Maxson and Thomas Hiseor. "Westerly and its Witnesses" says that Joseph Maxson(1672-1750) was ordained as an evangelist in 1732 and as an elder in 1739. It says that his brother John(1666-1747) was ordained in 1712.
13. Backus, Vol. II, pp. 506, 507.
14. Benedict, Vol. II, pp. 497-553.
The church, formerly called New London, was now called Waterford, constituted in 1784, and the church, formerly called Bristol, was now called Burlington, constituted in 1780.

15. Greene, Frank L., Descendants of Joseph Greene of Westerly, R. I. , Also Other Branches of the Greenes, p.8.
16. LaMance, Lora S., The Royal Pedigree of the Greene Family.
Her table on the line from John Greene the Fugitive to John Greene of Warwick, R. I., is modified by the addition of the words "Richard his grandson." Mary Foster of Westerly provided Miss Caroline E. Maxson with tables which in the main agreed with the list taken from Mrs. LaMance, but Mrs. Foster names two Richards of Bowbridge Hall, Gillingham, and gives information as to their wives.
17. LaMance, Lora S.
18. Greene, Frank L., Descendants, p. 7, quoting Prof. Huling.
19. Baskus, Vol. 1, pp. 70, 106, 163-165.
20. Greene, Frank L., Descendants, pp. 8-11.
21. Miss Caroline E. Maxson has the original notice to Edward J. Green that he was granted a pension.
22. Greene, Frank L., Descendants.
23. Allegany County and its people, edited by Mrs. G. D. Merrell, p. 626.
24. Letter of M. Green, Alfred, Sept. 5, 1848, to Dr. L. G. Maxson, Milton, Wis.
25. Allegany County and its People, p. 626.
26. In her will my grandmother spelled her name "Susanna Maxson."
27. Greene, Frank L., Descendants, p. 425.
Allegany County and its People, p. 597.
28. Allegany County and its People, p. 609.

29. See Note 3.
30. Baekus, Vol. II, p. 507.
31. Westerly and its Witnesses.
32. See Note 3.
33. Records of Mrs. Lydia Ann Maxson of Philadelphia.
34. See Note 3.
35. The Maxson homestead is now owned by Mr. Henry^E Witter, who claims that it is the oldest frame house in the village. My brother, Dr. M. R. Maxson, made the same claim, saying also that his grandfather built the first log house in that part of the town.
36. A letter from the Pension Bureau of the Department of the Interior to Miss Caroline E. Maxson, Nov. 17, 1908, says the pension records fail to afford any information in regard to Luke Maxson.
37. ^{County}Allegany and its People, p. 626.
Greene, Frank L., Descendants, p. 425.
38. Greene, Frank L., Descendants. This correction was entered in his book by Principal Greene himself in hand writing.
39. Records of Mrs. Lydia A. Maxson.
40. Recollections of Dr. Milton R. Maxson, dictated to C. H. Maxson, Mar. 23, 1904, shortly before the brother's death.
41. Greene, Frank L., Descendants, p. 424.
Allegany County and its People, p. 626.
Maxson, M. R., Recollections.
42. Statement of Mrs. Lydia A. Maxson to her daughter, Miss C. E. Maxson.

43. Maxson, M. R., Recollections.
44. Allegany County and its People, p. 626.
45. My father, L. G. Maxson, under date of Aug. 25, 1842, writes that he is the owner of a farm of 125 acres.
46. Maxson, M. R., Recollections.
47. Allegany County and its People, p. 641.
48. Maxson, M. R., Recollections.
49. The Will signed by Susanna Maxson is dated Nov. 22, 1857.
50. Maxson, M. R., Recollections.
51. Maxson, M. R., Recollections.
52. NOTE ON THE MAXSON FAMILY.

The children of Luke Maxson (Sept. 11, 1785 - July 5, 1867) and Susanna Green (Mar. 26, 1793 - Dec. 7, 1857), married in 1811, were the following:

1. Susan, born May 15, 1812, married Spencer Sweet, died Sept. 19, 1884. Children: Lucy S. Barber (Mrs. William Barber), Laura S. Rounds (Mrs. David H. Rounds), and Lydia S. Kenyon (Mrs. Jarvis S. Kenyon).
2. Almira, born Aug. 17, 1813, married Truman Place, Oct. 31, 1833, died Feb. 5, 1897. Children: William O., Milo S., James H., and two daughters, Mrs. Sarah C. Ryno, and Mrs. Ophelia Moland.
3. Eusebia, born Jan. 25, 1815, married Perry Sweet Nov. 2, 1833, died Aug. 10, 1870. Children: 2 daughters.
4. Dr. Luke Green Maxson, born Nov. 11, 1817, married Cordelia Ann Hartshorn Oct. 25, 1841, died Apr. 6, 1873. Children:

Dr. Milton Ransom Maxson, and Charles Hartshorn Maxson.

5. Dea. Nathan Maxson, born Oct. 23, 1819, married Isabella Wells, died Feb. 17, 1855. Children: Mrs. Phoebe J. Carr, Mrs. Mary G. Burdick, Nathan E. Maxson, and one other.

6. Armina, born 1821, married (1) Rev. James Holdane Cochran, (2) John Ellis, died 1889. Children: Mrs. Effie Cochran Andrews, Dr. George D. Cochran, and William D. Ellis.

7. Lydia Ann, born Nov. 24, 1823, married George Potter Maxson Oct. 25, 1852, died Mar. 21, 1896. Children: John, Caroline Elizabeth, and Frederick.

8. George Russel Maxson, born June 12, 1832, married Lydia Babcock, died Oct. 12, 1893. Children: George (drowned), Effie (Mrs. D. F. Baker), Hattie Maxson, and Nellie Maxson.

The second wife of Luke Maxson, Mary Louisa Morton, in 1901 bore the name of Mary Louise Maxson Divol.

53. Obituaries of both and their tomb stones.

54. Allegany County and its People, p. 125.

55. Allegany County and its People, p. 632.

56. Allegany County and its People, p. 632.

57. NOTE ON THE HARTSHORN FAMILY.

The children of Jacob Hartshorn (Oct. 27, 1777-Jan. 30, 1850) and Jerusha Ransom (July 15, 1779 - Jan. 9, 1855), married Aug. 28, 1803, were the following:

1. Philander E. Hartshorn, born Aug. 6, 1804, married Anne Hornell, died Oct. 31, 1866. Child: Mary Madelia, after whom

was named the town of Madelia, Minn.

2. Ransom Hartshorn, born June 15, 1806, died Nov. 28, 1811.

3. Mary Madelia Hartshorn, born May 20, 1808, married David Maydole May 5, 1830, died Sept. 6, 1843. Children: Mrs. Madelia Guernsey, Mrs. Ann Vernetta Martin, and Mrs. Cornelia Merritt.

4. Jane F. Hartshorn, born Jan. 8, 1811, married Orson Sheldon in Jan. 1831, died in Hornell, N. Y. Children: John Ransom Sheldon and Frederick M. Sheldon.

5. Dr. John Ransom Hartshorn, born Aug. 24, 1813, married (1) Sophia White, (2) Mrs. Lura Van Buskirk, died June 12, 1871. Child: Mrs. Sophie J. Brown.

6. Charles Hartshorn, born Dec. 6, 1815, married Cordelia Hart in 1845, died Aug. 20, 1887. Child: Charles Hart Hartshorn.

7. Minerva E. Hartshorn, born June 4, 1818, married Bigelow Paeker in Feb., 1841, died April 14, 1851. Children: Mrs. Minerva Brown and another daughter.

8. Cordelia Ann Hartshorn, born June 5, 1820, married Luke Green Maxson Oct. 25, 1841, died Nov. 23, 1886. Children: Dr. Milton Ransom Maxson, and Charles Hartshorn Maxson.

9. Ira Davenport Hartshorn, born Oct. 30, 1822, married Elizabeth Colwell in 1852, died Nov. 19, 1894. Children: Lillian (Mrs. A. E. Persons), Frederick C., and Marshall.

58. Allegany County and its People, p. 222.

59. Allegany County and its People, p. 641.

60. Obituary, published in Hornellsville, N. Y.

61. Miss Caroline E. Maxson has old papers which say that in the

select school there were 15 gentlemen and 22 ladies, and that each paid three dollars.

62. Life of Jonathan Allen by his Wife, p. 30.
63. Allegany County and its People, p. 638.
64. Life of Jonathan Allen by his Wife, p. 63.
65. The Alfred University, Vol. III, No.4, pp. 29, 30.
66. The Alfred University, Vol. III, No.4, May, 1891.
67. Maxson, M. R., Recollections.
68. NOTE ON MEMBERS OF MAXSON AND HARTSHORN FAMILIES WHO WERE STUDENTS AT ALFRED.

The following children of Luke Maxson completed the four year course: Luke Green Maxson, Arminde Maxson, and Lydia A. Maxson. Other children ^{said} ~~assumed~~ to have been students in the Academy: Nathan Maxson and George R. Maxson. The following grandchildren were students there: Milton R. Maxson and Effie Cochran, who boarded with my mother. No doubt other descendants, residing at Alfred, have been students in the University. The following children of Jacob Hartshorn were students at Alfred: Minerva Hartshorn, one year, and Cordelia A. Hartshorn, two years. The following grandchildren were students there: Madelia Maydole and Minerva Packer (both neices of my mother, boarding with her). Others were John Ransom Sheldon and Frederick M. Sheldon, as witnessed by letters and biographies. Probably Sophie Hartshorn studied there. My brother has been mentioned above. The following great grandchildren were students there: William G. Sheldon and Mary Sheldon (Mrs. Dr. Stevenson).

This paper is submitted by Charles Hartshorn Maxson, Professor of Political Science, University of Pennsylvania, 1008 South 47th Street, Philadelphia, Pa., Nov. 9, 1935.