

LIFE AND ACTIVITIES OF
REVEREND WILLIAM HOSMER
SUBMITTED TO DOCUMENT HIS INCLUSION IN THE UNDERGROUND
RAILROAD/ANTI-SLAVERY PROJECT



Submitted by Joni Lincoln
Cayuga County Historian's Office
July 15, 2005

William Hosmer was born on May 27, 1810 near South Brimfield, Massachusetts (son of Eleazer Hosmer III and Clara Needham [Wales]) and resided there until three years of age when, with his parents, he removed to Mansfield, Conn. When eight years of age his parents moved to Bath, Steuben County, whither he accompanied them. His earlier education was received at Plattsburg, New York but he was practically a self-educated man, devoting every spare moment to acquiring a sound classical education. He was educated at the Franklin Academy, Plattsburg, Stuben County, NY. His academic course was supplemented by private studies that he pursued with much diligence.

Early in life he connected himself with the Methodist Episcopal Church. In 1831 he was admitted to the Genesee Conference of the Methodist Church on probation and in 1833, when he was but 23 years old he was ordained a Methodist minister. In 1834 he was received in full connection with the conference as a minister and assigned a charge near Bath. Following his ordination he served as presiding elder of the Westboro district and supplied the pulpit of churches in Phelps, Waterloo, Lyons, Honeyoe Falls and Corning. Rev. Hosmer also served as a pastor of the First Unitarian church in Buffalo in 1829. In 1842-43 he was on the Seneca Circuit (Waterloo First Methodist Episcopal Church). He was a member of the general conferences of the Methodist Church in 1844, 1848, 1852 and 1856.[i]

The *Northern Advocate* newspaper was published in Auburn and began in April 1841 by Rev. John E. Robie. It was at that time a private enterprise and so continued until 1844 when it was purchased by the Methodist General Conference and became the Northern Christian Advocate. Rev. Hosmer strongly advocated for antislavery and temperance issues through his editorship of the Northern Christian Advocate (1848-56). The paper had been established by the Methodist Episcopal Church and was published in Auburn for 28 years. In its early period the paper was published in the basement of the First Methodist Church, which stood at the corner of Water and North Streets. Later it was published at the building at the foot of Green Street, 16 Clark Street - the home of the Methodist Publishing House. The Methodist Church constructed this building in the mid 1850s. The paper was established in 1841 and edited by volunteers until they recruited Rev. Hosmer who had been serving as a pastor on the Seneca Circuit. "In March 12, 1841, was issued the first No. of the Northern Advocate, as it was then called. We had consented and agreed with Rev. John E. Robie (present publisher of the Buffalo Christian Advocate) that he should publish the paper at his own risk and we would edit it without fee or compensation until we should establish a Methodist weekly journal in Western New York. Fifteen months we performed the editorial work alone as best we could in connection with our pastoral duties when we found to our fullest satisfaction that the paper demanded more editorial labor than our numerous avocations would permit us to bestow. It was agreed of all hands that Rev. Wm Hosmer was the man to engage as a co-worker if he could be obtained. We negotiated and he consented upon the same liberal prospects with ourself - that is to work for nothing till the paper should be established. Almost a year we worked together after which he took the chief management of the enterprise - we retaining the relation of contributor. At the General Conference of May, 1844 the Northern Advocate was adopted as a Church paper and on the 17th of June, following made its first appearance in that new relation Rev. N. Rounds, editor and soon after enlarged its cognomen to Northern Christian Advocate. The general conference of 1848 of the ME church elected him editor of Northern Christian Advocate.[ii]

Upon assuming editorship of the paper, Rev. Hosmer moved with his family to Auburn and resided at 29 (15) Washington Street. He was in easy walking distance from the Clark Street publishing house. He was married to Martha Matilde Gamage (who died in 1878) they had 6 children: John, Julia, William Jr., Martha Matilda, Clara and Mary.[iii]

Rev Hosmer was the president of the Cayuga County Bible Society.[iv] He also assisted Wall Street Methodist Episcopal Church by filling vacancies and other needs of the church.[v]

Rev. Hosmer was replaced as editor of the *Northern Christian Advocate* by action of the Methodist Conference of 1856. His name was already printed on the masthead of the weekly publication and his replacement caught many off guard – as printed in that very paper: Nominations were made and ballot had for Editor of the Northern Christian Advocate. Tellers came in and reported – F.G. Hillard 118 and W. Hosmer 94.[vi]

The *Northern Christian Advocate* of June 11, 1856 still bears the name of William Hosmer on its masthead and the publication contains the following statements: By the action of the General Conference the day previous to its close the writer, F.G. Hibbard, of the East Genesee Conference, was appointed editor of this paper. The publisher not learning the fact in time to make the correction before the outside of the paper was struck off, left the name of our old and worthy friend, the previous editor, in its usual place there, where we frankly admit it looks well, but don't quite chime in with what follows. An Editorial Salutation, Our Predecessors, Our Paper: In March 12, 1841, was issued the first No. of the *Northern Advocate*, as it was then called. We had consented and agreed with Rev. John E. Robie (present publisher of the Buffalo Christian Advocate) that he should publish the paper at his own risk and we would edit it without fee or compensation until we should establish a Methodist weekly journal in Western New York. Fifteen months we performed the editorial work alone as best we could in connection with our pastoral duties when we found to our fullest satisfaction that the paper demanded more editorial labor than our numerous avocations would permit us to bestow. It was agreed of all hands that Rev. Wm Hosmer was the man to engage as a co-worker if he could be obtained. We negotiated and he consented upon the same liberal prospects with ourself – that is to work for nothing till the paper should be established. Almost a year we worked together after which he took the chief management of the enterprise – we retaining the relation of contributor. At the General Conference of May, 1844 the Northern Advocate was adopted as a Church paper and on the 17th of June, following made its first appearance in that new relation Rev. N. Rounds, editor and soon after enlarged its cognomen to Northern Christian Advocate. [vii]

In replacing Rev. Hosmer, the Methodist Episcopal Church was attempting to appease the Southern (slaveholding) branch of the Church. At the inception of American Methodism, rules were drafted into the discipline that governed the institution of slavery. Accordingly, any Methodist who refused to free his slaves, unless the state in which he lived forbade it, was to be denied the elements of the church. As Rev. Hosmer vehemently espoused in his book *Slavery and the Church* (1853), Methodists have from their inception opposed slavery. As early as 1784 of the Lord's supper and expelled from the church.[viii] This rule or ecclesiastical law was established in accordance with the views of John Wesley on the subject. He believed that slavery was one of the greatest evils a Christian could fight. Wesley, in his 1774 book, *Thoughts Upon Slavery*, denounced utterly men who argued for the necessity of continuing so evil an institution and described American slavery as "the vilest that ever saw the sun." [ix]

The 19th century was a period in which the Methodists, like many other American denominations, experienced internal division. The question of slavery, an important issue for churches located in both the North and the South, led to the formation of three separate ecclesiastical bodies: the Methodist Episcopal church (1844); the Methodist Episcopal church, South (1844); and the Wesleyan Methodist Connection, a small antislavery church founded in 1843.[x]

Hosmer agreed with Wesley and spent his adult life in strong opposition to the evils of slavery (and alcohol abuse). Two books in particular were published in Auburn by Derby and Miller (William J. Moses) at the Clark Street publishing firm.

As early as 1852 he published *A Higher Law in its Relations to Civil Government with particular reference to Slavery and the Fugitive Slave Law*. This treatise was dedicated to William Seward “for your ultimate ability and patriotism with which you have defended the rights of humanity entitle you to the lasting gratitude of your countrymen.”^[xi]

In the preface to this book, the passionate clergyman asserts: “It affords me no small pleasure to speak for those who cannot speak for themselves. The slave, manacled and dumb is forbidden to assert either by word or deed, his right to the inalienable and priceless inheritance of liberty. In this sad condition, who shall more deeply sympathize with the bondsman, or more strenuously advocate his claims, than the ministers of Him who came ‘to proclaim liberty to the captives, and the opening of the prison doors to them that are bound?’ But there is more than a work of mercy involved in this issue. The highest principals of the Christian faith have been impugned, and if ministers were inclined to and aside, they could not, without an utter forfeiture of character. It is their business to proclaim the Higher Law, and the Higher Law as paramount to all other laws. They are heralds of the kingdom of God, and when that kingdom is contemned, they must appear in its defense, or Christ is betrayed in the house of his friends. This task is incidental to the statesman but not to the minister, for he is charged with this very work – he is set for the defense of the Gospel. ‘First pure, then peaceable,’ should be our motto. The question is no longer diminutive and local. It fills the whole land, and compels every man to take a position on one side or the other – against slavery or against liberty. There is no longer any mutual ground.”^[xii]

The conclusions coalesced at the end of 200 pages speak to his fervor: “1. The abolition of slavery is demanded by eternal justice. 2. Every other attribute of God demands the abolition slavery. 3. The abolition of slavery is demanded by the spirit of the age. 4. The abolition of slavery is demanded by the character of our own government. 5. The abolition of slavery is demanded by common sense. Slavery is not simply wicked. It evinces everywhere extreme imbecility. In whatever light we view it, it is a thoroughly contemptible arrangement. So long as man is rational, he must apart from all moral considerations, despise a system which, under the pretense of doing good, inflicts only evil. God has given men too much sense, to admit of such stupidity. Slavery sinks below the intellectual as it does below the moral powers of man; it belongs to the category of crime – a department of which folly and guilt are always combined.”^[xiii]

In 1853 he followed that book with another, *Slavery and the Church*, quoting Patrick Henry – “It is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery.” His preface explains: “Having been engaged for several months past, in a newspaper controversy on the subject of slavery, and having a desire to prolong as well as deepen the impression of truth, the author has deemed it incumbent to present his views to the public in a more systematic and permanent form. That a large number of the inhabitants of this Republic – more than one-eighth of our entire population – have been robbed of every personal, social, civil, political and religious right and are at this moment exposed to sale in the market, like cattle it is no secret. But when this outrage is charged on the perpetrators as a crime, the public are informed that no wrong has been done –

that Christianity sanctions the act. Believing that this allegation is wholly unfounded, and that Christianity no more sanctions this act than other high crimes, the writer has endeavored to express his dissent plainly, but candidly, and with such argumentative force as patient thought and through conviction have enabled him to command.”[xiv]

Part of Rev. Hosmer’s frustration with the Methodist position on slavery stems from the changing doctrinal stances: Conference rules regarding slavery appeared in *Thoughts on Slavery* by John Wesley written in 1774 and republished in tract form by the American Anti-Slavery Society in 1839, 85-89. The following typified the language used by official Methodism to describe its changing stand on the issue of slavery: **1780:** 'The Conference acknowledges that slavery is contrary to the laws of God, man and nature, and hurtful to society: CONTRARY TO THE DICTATES OF CONSCIENCE AND TRUE RELIGION and doing what we would others should do unto us; and they pass their disapprobation upon all our friends who keep slaves and advise their freedom. **1784:** At the time the church was organized 'every member who had slaves in those states where the state will admit freedom shall after notice given him by the preacher within twelve months (except in Virginia, and there within two years) legally free his slaves. Every person...who will not comply...shall withdraw from our society within twelve months. 'Those who buy, sell, or give them away, unless on purpose to free them shall be expelled immediately. **1836:**The General Conference condemned 'all abolition movements.' The Georgia and South Carolina Conferences declared that slavery is not a moral evil.**1837:** The South Carolina Conference requested the publication of a sermon that maintained that God has 'institute,' 'authorized,' 'recognized,' 'justified,' and sanctioned the principles and practice of slavery. That God now approves of the present enslavement of the Africans and their descendants. That admitting slavery to be a sin 'ministers have no right to pronounce it to be so. 'Slavery may exist universally and forever, without any evil,... [xv]

The withdrawal from Episcopal Methodism by many Northern members, and their formation of the Wesleyan Connection had a profound effect on the parent body. As a result when the next Methodist General Conference convened in New York City on May 1, 1844, many Northern delegates, especially those representing the New England Area Annual Conferences, were determined to censure the slave-holding Methodists of the South.[xvi]

James O. Andrew, a bishop from Georgia, provided the abolitionist faction at the General Conference their desired issue when it was revealed that he owned two Negro slaves. Therefore, the Methodist leadership, could no longer push the issue of human bondage aside as not being relevant to the church. The majority at the conference, by a vote of 116 to 60, refused to accept the Southern argument that Bishop Andrew, as a resident of Georgia, was not required to emancipate his slaves. The conference, as a result, instructed Rev. Andrew to "desist from the exercise of his office so long as the impediment [slave-holding] remains." [xvii] The investigation which resulted in the public censuring of Bishop Andrew lasted from May 20 to June 8, 1844, and culminated in what was referred to as the Plan of Separation. According to this plan, the Methodist Episcopal Church along with its properties was to be divided North and South of the Mason-Dixon line and the Ohio River. When the majority of the Northern annual conferences met, they refused to endorse this plan. Their vote was sustained by the 1848 General Conference which also rejected the 1844 Plan of Separation.[xviii]

The predominant attitude of most Northern Methodists after the formation of the Wesleyan Connection and the schism which split the church was well stated in 1852 by Daniel Wise, editor of *Zion's Herald*. "We are for peace and purity," he asserted, "but towards slavery we cannot show aught but undisguised abhorrence. Our only business with it, shall be to seek its 'extirpation' by all judicious and prudent means; especially from the Church of Christ." [xix] This

position, over the years, reflected the increased outcry for immediate emancipation and thus a progressive polarization between the peoples of the north and south.[xx]

The leaders of the Church, south, felt they had no other alternative but to turn to the civil courts because the Northern Church would not recognize the Plan of Separation. In August 1849, judicial action was initiated in the United States Circuit Court of New York against the New York branch of the Methodist Book Concern, and in June 1852, another suit was filed in Cincinnati against the Ohio Book Concern. The New York case was decided in favor of the Church, South,[xxi] but the Ohio case had to be carried all the way to the United States Supreme Court (William A. Smith v. LaRoy Swormstedt) which in 1853 reversed the decision of the lower court and ordered the Book Concern property divided.[xxii] The bitterness stimulated by the Methodist schism of 1844 and the Book Concern controversy that ensued were hardly conducive to the fostering of the Wesleyan doctrine of Christian holiness or "perfect love".

Rev. Hosmer and his anti-slavery convictions were caught up in and destined to be conflicting in the huge chasm felt throughout the Methodist Church. His conscience did not allow him to withdraw from the Methodist Episcopal Church but he firmly ensconced himself in the Northern view with his editorship of *The Northern Independent*.

From the Auburn Daily Advertiser Wednesday, June 19, 1889: "The present generation knows little of the stirring events in which the late Rev. Hosmer took an active part as an able opponent of slavery. The general conference of the Methodist Church, which was held at Indianapolis in 1856, devoted considerable attention to the question of slavery and passed resolutions denouncing it as an institution not in accord with the laws, human or divine. The resolutions are from the pen of Rev. William Hosmer and may be found at page 124 of Dr. Hibbard's history of the East Genesee conference. It became evident during the early sessions of this conference that it was the purpose of the central and southern members of this conference to supplant Mr. Hosmer as editor of the *Northern Christian Advocate*. Mr. Hosmer's friends laughed at this movement and felt confident of success, but when the election came off Mr. Hosmer lacked twenty-four votes. The Rev. F.G. Hibbard was elected in his place. After the conference was adjourned the friends of Mr. Hosmer in the Black River, Genesee and East Genesee conferences held a convention at Syracuse and discussed the situation which the removal of Mr. Hosmer had created. The convention was a stormy one and during the debate many bitter things were said by the Methodist brethren. Dr. Parks was chairman of the convention and about 200 ministers were present. Speeches were made by Mr. Hosmer and his successor, Dr. Hibbard and the convention wound up by adopting a series of resolutions protesting against the action of the general conference in removing Mr. Hosmer. Although Dr. Hibbard and Mr. Hosmer appeared as opponents to a certain extent in this convention they were always friends. In his history of the East Genesee conference of 1856 Dr. Hibbard pays the following tribute to Dr. Hosmer: "In the midst of the gathering war clouds the voice of the *Northern Advocate* might be heard above the din and tumult. Its editor, the Rev. William Hosmer was a chief in the van of the vast myriads of antislavery, freemen and Christians. As leader he had no superior. He thoroughly comprehended the breadth and import of slavery in belief and in its relation to church and state and in his terse sentence style, his fearlessness, clearness and cogency of argument, his conscientiousness and fidelity of fundamental principals marked him as a man for the times and for the work." [xxiii]

A new paper *The Northern Independent* was thereafter established and published at 113 Genesee Street in Auburn. Its first issue was on July 31, 1856. In the first issue, the Board of Directors stated reasons for its establishment.

"In order to do our part, as a denomination, in rolling back the swelling tide of iniquity we must have a paper unrestricted by no Conference lines. In this emergency a religious periodical

consecrated to stern truths and Godliness, under the directions of the patrons themselves, is greatly needed. Recently one of our highly esteemed Bishops remarked that he wished all of our church organs were under the control of individual enterprise. The wisdom of this response is apparent. 1st were they so controlled it would remove from our General Conferences all the contention and strife attendant on the election of editors and committees. 2nd It would give the laity of the church, by whom our papers are largely supported, a voice in controlling them, of which they are now entirely deprived 3rd Our papers would then reflect the views of those sustaining them – be in truth their organs, rather than those of some outside influence, contributing nothing to their support, and only interfering to silence the voice of truth, that giant wrongs may grow, and become strong in the church. 4th It would enable those Conferences supporting them, to share all the income over and above the expenses of publishing and apply it to the support of superannuated preachers and their widows and orphans. The Northern Independent is based on these ideas. It is established by a Stock Association composed of ministers and laymen, with a capital of \$20,000, and it is controlled by a Board of Directors, composed of one minister and two laymen, from each patronizing Conference. This makes the ministry and laity co-workers, and gives them equal rights and privileges in sustaining and controlling the paper. Another primary object in the establishment of the Independent is to furnish the Church a free and unobstructed channel, through which truth may flow and error be fearlessly combated. It invites to its columns the voice of the whole Church, not simply that of a few favored writers to garble the truth and be shielded from exposure. Here the laity may and shall be heard – It will moreover at all times maintain a strict Christian courtesy and dignity. It will occupy no equivocal position on the great Anti-Slavery and Temperance reforms – believing them to be the handmaids of religion, the John Baptists of the Gospel and that the sum of all villainies and the hydra-headed monster which these reforms combat are pushing with desperate spirit and giant power their fiendish work – it will meet them with that boldness and intrepidity which the crisis demands It will aim to elevate the standard of piety in the Church to strengthen and establish an uncompromising Christianity and revive primitive holiness through all our borders. Such a paper the times demand. To conduct aright such a paper, at such a crisis, is no easy task. Providentially we have been enabled to procure the services of one of tried and acknowledged experience and ability, who for eight years past has stood in our Church in the front of the battle, the bold champion of truth the admired of the good, and the terribly dreaded of the bad Truth could not spare at this critical moment such a champion. The Board therefore unanimously selected Rev. Wm. Hosmer, editor. They further resolved to elect one editor from each patronizing Conference, but postponed the selection until those Conferences could be consulted.”[xxiv]

In this first issue Hosmer called for a circulation of 10,000 by the first of January. (taken from the *Northern Independent* Volume 1 Number 1 housed in the office of the Cayuga County Historian). He also reiterated the purpose of the Independent: “(it) is in no sense hostile to the official papers of the Church. It is a co-worker – an aid to them in promoting the great reform movements of the age. Methodists are as free as other people – we are not only at liberty to patronize such papers as we please, but to originate new papers whenever in our judgment circumstances demand them.”[xxv] His lengthy remarks include that the paper is an antidote, a needed non-official journal, higher ground on reformatory questions (slavery and temperance), that moderation is a surrender (it were as well to cannonade Sebastopol with bland cartridges or to hurl snow ball against its ramparts as to assail the Satanic crimes of Slavery and Drunkenness with the puny logic and mild expedients of conservatism.[xxvi] Indeed 10,000 subscriptions were enabled within 8 months.[xxvii] Local April 2, 1889 obit: “Hosmer was editor until 1871 when disabled by illness. He was stricken by paralysis in the spring of that year while delivering a temperance address in the great hall of the Cooper Institute in New York city. His speech was from an

unpublished book dealing with prohibition of the liquor traffic”[xxviii]

He was eulogized in the local press on Tuesday, June 18, 1889:

Rev William Hosmer departs this Life Yesterday Morning

Minister Editor Author An Anti-Slavery leader in the Days before the War –

a Warm Friend and Generous Enemy

Rev. William Hosmer, for many years a prominent leader and writer of the Methodist Episcopal Church, died at his residence, 23 Washington street, yesterday morning at six o’clock. At the general conference held in Pittsburg in 1848 he was elected editor of the Northern Christian Advocate then published in this city. During Mr. Hosmer’s management of the Advocate many notable improvements were inaugurated among which was the erection of the building corner Clark and Green now occupied by the Bulletin. Under his editorial direction the paper become the leading periodical of the Methodist church. The deceased was one of the charter trustees of the Genesee college at Lima NY afterwards incorporated in the Syracuse University.

At the general conference at Indianapolis in 1856 he was defeated for the editorship of the Advocate his advanced ideas on the slavery question making him obnoxious to the southern members of the conference who were in the majority at this time. He then with others started the Northern Independent which was strongly anti slavery in its sentiments and continued it for 10 years during which time he was the editor. He was a bold, fearless writer and while his opponents could not escape his withering sarcasm they would but admire his frankness and genial good nature. Mr. Hosmer was an author of ability. Among his most noted are: Self Education or the Philosophy of Mental Improvement, The Principles of Female Education, The Higher Law and Slavery in the Church. He was also a valuable contributor to the leading periodicals of that time perhaps the most prominent of them being a series of essays in the Methodist Quarterly Review an aggressive denominational organ of that church.

A man of rare ability and upright character, he was at all times a consistent Christian and by his ability and sincerity demanded recognition. He labored for the interest of his church and fellowmen until 1871 when he suffered a stroke of paralysis while delivering an address at Cooper Institute in New York City and from which he never recovered. ...”[xxix]

Note also that his life was not without heartache: Grandson (age 7 months infant son of John G and Margaret Ann Hosmer) Nov 24.... funeral 15 Washington St by Rev William Hosmer)[xxx]

In a February 1861 letter from abolitionist David Wright (who at the time was in Washington. D.C.) to William Hosmer suggesting that he go immediately to the home of Harriet Tubman to warn them that slave catchers were in the area and to protect themselves or presumably go back to Canada.[xxxi] Thus documenting the connection and belief that Hosmer was not only a man of words but also a trusted man of action.

This description of Hosmer, documents his fervent belief that slavery was a sin and his life and works were spent upholding that belief.

- [i] Auburn Daily Advertiser, June 17, 1889 from microfilm Cayuga County Historian's Office
- [ii] Northern Christian Advocate June 1856, editorial by Hillard paper copy in Newspaper Box A Cayuga County Historian's Office
- [iii] Census records from Cayuga County Historian's office
- [iv] Auburn Daily Advertiser (ADA June 10, 1851); (ADA letter to the editor July 7, 1856.)
- [v] Storke's History of Cayuga County page 209
- [vi] Northern Christian Advocate June 1856
- [vii] Northern Christian Advocate June 1856
- [viii] Donald G. Matthews, *Slavery and Methodism, A Chapter in American Morality 1780-1845*
- [ix] *John Wesley, Thoughts Upon Slavery*
- [x] *Emory Steven Bucke, ed History of American Methodism 3 volumes, II, p. 83*
- [xi] The Higher Law in its relations to Civil government with particular reference to Slavery and the Fugitive Slave Law by William Hosmer originally published in 1852 by Derby & Miller reprinted in 1969 by Negro Universities Press a division of Greenwood Publishing company, New York
- [xii] Ibid
- [xiii] The Higher Law Chapter XVII pp 200-204
- [xiv] Slavery and the Church
- [xv] Donald G. Mathews, *Slavery and Methodism, A Chapter in American Morality 1780-1845.*
- [xvi] Norwood, Schism, pp. 59-63 quoted from the Southern Christian Advocate "Letter from Dr. Capers"
- [xvii] *Journal of the General Conference 1844, II 75-78 (1800 Georgia legislation prohibited emancipation in any form except by legislative enactment.)*
- [xviii] Bucke, *Methodism*
- [xix] *Daniel Wise, "The New Editor's Greetings," Zion's Herald and Wesleyan Journal (Boston) XXIII, July 7, 1852, 2*
- [xx] Reasons for Immediate Emancipation The Northern Independent (Auburn, New York) VI, October 10, 1861, 38. Even once the Civil War started anti-slavery perfectionist periodicals continued to devote large amounts of time and space to advocating for the immediate emancipation of all the slaves. The following reference documented the doctrinal stand taken by the editor. JF Crawford "The Work of Grace" *ibid* V December 20, 1860, 77

[xxi] Sweet, Methodism 256-267

[xxii] William A. Smith v. LeRoy Swormstedt, 57 US (16 Howard) 288-313 (1853) The suit was filed by William A. Smith as the appointed representative of the Church, South against LeRoy Swormstedt and John H. Powers, agents of the Book Concern at Cincinnati. Also see R. Sutton The Methodist Church Property Case Henry B. Bascom and Others vs. George Lane and others

[xxiii] Auburn Daily Advertiser June 19, 1889 obituary for Rev. Hosmer – microfilm Cayuga County Historian's office

[xxiv] Northern Independent Volume 1 Number 1 - Cayuga County Historian's office

[xxv] Ibid

[xxvi] Northern Independent Volume 1 Number 1

[xxvii] ADA Thursday April 2, 1857 – microfilm Cayuga County Historian's office

[xxviii] Auburn Daily Advertiser, brief obituary June 18, 1889 Cayuga County Historian's office microfilm

[xxix] Auburn Dispatch (morning paper) Tuesday, June 18, 1889.

[xxx] Auburn Daily Advertiser November 22, 1865 Cayuga County Historian's Office microfilm

[xxxi] Collection of Wright's letters, Cayuga County Historian's Office