

Chapter 3

Excerpt from forthcoming book, *Tree of Grace: Troubadors, Patriots, Mystics, and Lovers*
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Poetry of the Soul

Catherine Cumming Stockton and Annis Boudinot Stockton

When growing up in Florida in the nineteen-fifties, our grandparents told us stories of statesmen from whom we were descended, founders of our country, who fought in the Revolutionary War, but very little was related of the ancestral women, except through their connection, as mothers, daughters, sisters, wives. The DAR

¹This chapter is dedicated to our dear grandson, Liam Gabriel Ito Helminski, who, as a sophomore at Tokyo University, has chosen to study Law, like many of his forebears.

² Stockton Coat of Arms as represented in *The Stockton Family History*, by Thomas Coates Stockton, M.D. of San Diego, California, The Carnahan Press, Washington, D.C. 1911. It was engraved on the silver that was brought over from England, which was buried at Princeton by the Stocktons during the Revolution, and was passed down through the family. This history of the family was written by our cousin, Dr. Thomas Coates Stockton, who was one of the first physicians in the San Diego area, where we now reside in Escondido. I was surprised to discover that our cousin, Thomas and his colleague, Dr. Peter C. Remondino established the first hospital in the area. Thomas's volume begins with a Preface in which he states "The Adams family of Massachusetts, the Jay family of New York, and the Stockton family of New Jersey, are some of the families that have been prominent in America continuously for nearly three hundred years." The motto of the Stockton coat of arms means "All depends on God."

The motto for the Cummings coat of arms is "Courage." It carries three golden garbs or "sheaves" of wheat. The Comyns descend from Robert de Comines, a Norman noble who was made Earl of North UMBERLAND by William the Conqueror in the 11th century. Robert took his name from his fief "Comine," near the Belgian border; originally the three sheaves of wheat were bundles of the aromatic "cumin" herb to indicate his name.

(Daughters of the American Revolution) was regarded by the family as an important southern institution³; a grandmother on our mother's side had initiated the first Florida chapter, and on my father's side, "Gran" was, also, quite devoted, and to the Society of Colonial Dames, almost as much as to her Garden Circle, where dear Gran passed away suddenly of a heart attack while leading an opening prayer, when I was five. Though generations of men who were lawyers, judges, military men, statesmen, merchants, or real-estate developers were spoken of to us, no one told us that we were also descended from many "men of the cloth" and women of devoted spirit, or poets, or artists like our dear father.⁴ We were often told that Richard Stockton, a signer of the Declaration of Independence, was our mother's ancestor, but no one mentioned that he was actually our grand-uncle and that our actual grandfather, his brother, Philip, was a Presbyterian minister.

Our 6th generation grandmother, Catherine Cumming (1748-1839), married Philip Stockton (1746-1792), soon to become known as "the Revolutionary Preacher," on April 13, 1767 in Somerset, New Jersey, just a week after her nineteenth birthday; he was twenty-one, nine years before the War for Independence. We know few particular details about Catherine, but through those around her have gained some insight into what her spirit and her life might have been. Through Catherine's family line, it is told that she was descended from a renowned Scotsman, who had, some centuries earlier, fought for Scottish Independence: John Comyn III, "the Red Comyn" ("Cumming" derives from "Comyn," the nickname "Red" was for his distinguishing bright red hair, shining in the sun . . . fitting for a Scottish king). He was an heir to the throne of Scotland, but in 1306 C.E. was killed by Robert the Bruce, another contender, who then took the throne. Though we have no painted portrait of Catherine, *The Stockton Family of New Jersey* notes that she was:

. . . reported to be a woman of great personal beauty and their children remarkable for their fine physique. The Cummings are of Scotch extraction and are descended from Sir John Comyn or Cuming, better known as Red Comyn, who was the rival of Robert the Bruce in his pretensions to the throne and was murdered in the church of the Minorities at Dumfries."⁵

Catherine's father, Robert, had emigrated from Montrose, "Mount of Roses," in Scotland. Most likely a younger son of his father, John Cumming, an eminent lawyer, and so he had left for the New World to be

³ When young, we were aware that both sides of our family had members who had fought in the Revolutionary War, and were of families who were early settlers of this country, but it wasn't until in recent years that we discovered that at least thirty-one of our ancestral grandfathers served in that War for Independence. See Appendix for a list of those grandparents.

⁴ The one exception was the story of our mother's grandmother, Fannie Baker Stockton (wife of John Noble Cumming Stockton, see p.14) of whom it was told that on occasion she would put on her hat and gloves as though she were going to town, say goodbye to her six children, and leaving them in the servants care, would depart through the front door, but then would re-enter the house from the back, going up the back service stairs to the attic, where she had a studio, so that she could paint a while in peace. We were never graced though with the sight of any of her artistry. *Huuu* knows, maybe one day a moment's piece will surface.

Just recently we discovered that Fannie, Mrs. J.N.C. Stockton, helped to found the first art club of Florida (as an extension of the Women's Club of Jacksonville) to "improve the artistic and aesthetic sense and taste of the community." As the first President, on November 9, 1900, she hosted the first exhibition by the Jacksonville Art Club in her home in Riverside, with works from local artists. This "art club" was the precursor of art museums that later developed throughout Florida, bringing art from private collections into the public sphere.

⁵ From: *The Stockton Family of New Jersey and Other Stocktons* by Thomas Coates Stockton, pages 51-52; published 1911 with The Carnahan Press of Washington, D.C. (now in reprint from The Apple Manor Press).

See Appendix for our descent through Catherine Cummings and the Stocktons, and further Comyn details.

able to freely practice his Presbyterian faith⁶ and to seek his fortune, as had Patrick Hamilton when he came a hundred years later (see Chapter 2, Carolyn Hamilton Adams).



The motto on the town seal (of the Royal burgh of Montrose) is *Mare ditat, rosa decorat*, reminding us of Beloved Mary, known as the “Star of the Sea,” a guiding light, a “rose” among human beings. Scots roses bloomed along the headlands there, fragrant and hardy.

The town from which Robert Cumming came to early colonial America, Montrose (“Mount of Roses”), Scotland,⁸ was named in the thirteenth century for the abundance of roses that grew on the hills there along the cliffs overlooking the sea. The motto on the town's seal is *Mare ditat, rosa decorat*.⁷ “The Sea enriches, the Rose adorns,” reminding us of beloved Mother Mary, “Star of the Sea,” after whom Catherine’s mother had also been named. Hardy and resilient, like Catherine, herself, and many of the colonial women of her day, beautiful in their integrity.⁹

⁶ Presbyterian church communities were governed by elders who were nominated by the congregation, unlike the Episcopal church of England, which was governed by bishops, who were usually, in that era, nominated by the monarch. In Europe, church and state were intimately tied, and, through the centuries, conflicts abounded. It was in the American colonies that a separation occurred in order to more fully allow for freedom of choice in the path one might follow to align with the Divine. (See Section II: Freedom of Spirit, Chapter 5: Freeloze Williams).

⁷ Samuel Lewis, 'Montrose - Musa (Isle of)', in *A Topographical Dictionary of Scotland* (London, 1846), *British History Online* <https://www.british-history.ac.uk/topographical-dict/scotland/pp272-294> [accessed 21 September 2025].

⁸ David I of Scotland (who reigned 1124–53) granted Montrose its first charter. It was designated a royal burgh in 1352. It was there in 1296 that King Edward I of England had accepted the surrender of Scotland from the Scottish King John de Balliol (an ancestor of Robert Cumming). Montrose prospered as a market town and fishing port; it also was known for its jute-processing and jam-making industries.

⁹ While researching this, I suddenly realized that it was a variety of Scottish Rose (*Rosa spinosissima*, with creamy white five-petaled blossoms and fern like foliage) that had grown outside our family home in Vermont for more than forty years, and from which the new owners allowed our eldest son to pick some blossoms for his sister’s wedding garland and bouquet early that morning in June, while her other dear brother had mowed the field where the bagpiper would soon play. Her wedding was Scottish themed, but at the time, we did not know the special roses from her childhood, that she still so loved and wanted to honor in her wedding (to her kilted beloved also of Scottish ancestry), were actually

It had been from this port that, in 1330, Sir James Douglas embarked with a great retinue, bearing the heart of Robert the Bruce—who in his last moments was seeking penance, it is said, for killing the Red Comyn before the holy altar—with the intention of bringing the Bruce’s heart to the holy sepulcher in Jerusalem. As we learned more of the story of the Red Comyn, the wish arose to return to Scotland to offer a prayer of peace for this ancestor. I wrote to Rev. Andrew Crosbie of the church in Dumfries to inquire about where the Red Comyn might have been interred, so that I might visit his grave there, and offer such a prayer, for all concerned. We soon discovered that during road renovations a number of graves near the sanctuary had been exhumed, one of which was thought to be the Red Comyn, and had not been reburied, but rather the bones were awaiting in boxes in the local museum! A strong yearning pulled me to do my best to assist in facilitating a proper burial for him, and Father Andrew encouraged me to write a letter to the local paper. During our visit, we offered prayers together at Greyfriars kirk. Though the letter was published,¹⁰ we are still awaiting further resolution due to the difficulties of obtaining DNA confirmation. God willing, one day the Red Comyn will indeed be granted a proper resting place, and a deeper peace among all might ensue¹¹.

Through Catherine’s husband, Philip, our family are doubly Stocktons; descended from betrothed first cousins, reverberated lines. The surname of Stockton is an ancient one, tied to Malpas in the County of Cheshire in England, where the family had long held a county seat. The name “Stockton” is derived from two Saxon words, “Stoc’ meaning the “stock” or “trunk” of a tree and “tun” meaning “enclosure,” as the first “de Stockton” ancestors settled in a forest and there established Stockton Manor in Malpas. Family tradition relates that the line of Richard “the Emigrant” Stockton, our 9th generation grandfather, was of Malpas and descends from Sir John Stockton, Lord Mayor of London in 1470 CE, who was buried at St. Pancras, London.

Richard “the Emigrant” Stockton (b. @1633 in England) emigrated to the colonies before Nov 8, 1656, when he joined in a petition requesting the release of William Wickenden for preaching without a license. Not long after, in 1657, he signed the Flushing Remonstrance, an important part of the journey toward establishing religious freedom in this country.¹² It seems the striving for human dignity and freedom of spirit were strong strains in the combined family line. This Richard, “the Emigrant,” had settled in Flushing, on Long Island, then a part of New Netherlands, and in 1665 was appointed a lieutenant in the Horse Guards of Flushing. In 1662 he had married his wife, Abigail, there; we do not know of what family she came. The name “Abigail,” from the ancient Hebrew, means “my father is joy.” Two years afterward, in 1664, that territory was surrendered from the Dutch to the forces of King Charles II and renamed “New York,” in honor of the King of England’s brother, James, Duke of York.

Persuaded of the Quaker approach to the Divine, sometime between 1670 and 1680, Richard “the Emigrant” and Abigail joined the Society of Friends. He sold his Long Island property and moved the family to Springfield Township in Burlington County, New Jersey, where he purchased 1200 acres, not far from the Stony Brook Friends Meetinghouse. There they lived until his passing in 1707; together they had three sons and then five daughters. Abigail (b. 1640-1716) survived him; trusting in her wisdom, he had named his “dear wife” as the executor of his will:

Scottish roses similar to those her grandmothers from centuries long past would, also, have surely gathered to grace their homes and bridal celebrations of love.

¹⁰ See Appendix for a copy of the letter that was published in Dumfries, Scotland.

¹¹ While further family research has unfolded it has been interesting to discover that lines have intertwined to such an extent that we are now descended from many of the conflicting parties among the wars for Scottish Independence... the Comyns and Bruces and Douglases and Hamiltons, as well as those on the side of the English. We are all much more intertwined than we often care to recognize.

¹² See p. 25, and Appendix.

“In the name of God, Amen:

I, Richard Stockton, being sick and weak of body but sound of memory, do make and ordain this my last Will and Testament in manner and forme following:

First, I bequeath my soule into the hands of Almighty God and my body to be buried at the discretion of my executors hereafter named, in hopes through the merrits of Jesus Christ to obtain a joyfull resurrection.

Item, I give to my son Richard after the decease of my wife four hundred ackers of land to him and to his heirs and assignes forever.

Item, I give to my son Job my plantation and all the improvements with four hundred ackers of land to him and to his heires and assignes forever, not to possess it till the decease of my wife; only in consideration of the said improvements my said son Job shall pay to Abigail the daughter of my son [son-in-law] Richard Ridgway the sum of ten pounds within a year after he enjoys the said plantation, and if uppon a resurvey of the whole twelve hundred ackers there happen to be any overplus, my will is that my son John shall have one-third part thereof joyning on his four hundred ackers which I formerly gave him, and the other two-thirds to be equally parted between my said sons Richard and Job.

Item, I give to my dear wife Abigail all my personall estate with the use of my plantation during her life, and after her decease the said personall estate to be equally divided between my five daughters, Abigail, Mary, Sarah, Hannah and Elizabeth; and I do make and Constitute my said wife Abigail my sole Executrix of this my last will and testament . . .”

He and Abigail rest in the Stockton Burial Grounds on their former property in Springfield, Burlington County, New Jersey.

Their daughter, Hannah Stockton (1678-1710) married Captain Philip Phillips (1678-1740), both born the same year in the new land. Her elder brother, Richard, known as “the Builder,” (b. 1665) was the one who first established the Stockton family home in Princeton, having purchased 5,500 acres there as part of a grant from William Penn. Much of the town of Princeton, including Princeton University, developed upon what was formerly Stockton family land.

Richard “the Builder” Stockton married Susanna Witham Robinson, a widow, on November 8, 1691, at the Chesterfield Friends Monthly Meeting, continuing in the Quaker faith. He worked as a Justice for the town. Together they had six sons: Richard born in 1693, Samuel born in 1695, Joseph in 1697, Robert in 1699, John in 1701, and Thomas, the youngest, born in 1703, the same year Richard “the Builder” became a trustee of Stony Brook Meeting House. In 1709, two years after his father had passed away, Richard “the Builder” also passed from this earth. His wife Susanna survived him, and trusting in her abilities, he had left the estate in her care as executor (according to his will, proved on August 15, 1709). With her hands quite full with the care of young boys, it was not long before she remarried (1711), Judge Thomas Leonard, a close friend of the family.¹³

Susanna (d.1749) and Richard “the Builder” both rest in the Stony Brook Quaker Meetinghouse Burial Ground in Princeton, not far from their former home. Susanna’s parents, Robert Witham and Ann

¹³ After Judge Leonard, himself, passed in 1759, the residence he had built in Princeton in 1756 became the College Inn, where in 1775 the Committee of Safety met, and where in 1776, signers of the Declaration of Independence rested enroute to the Continental Congress then held in Philadelphia.

Staineridge, also were Quakers; they had been imprisoned in England and been banished, and so they had emigrated to the “New World,” where they hoped to practice their religion in peace.¹⁴

Richard and Susanna’s son, John Stockton (b.1701-d.1758), was born at their original Stockton home in Princeton, that later became known as “Morven,” the oldest house in Princeton, beside the old stone barracks of the first Stockton residence. In February of 1729, he married another Abigail, Abigail Phillips (b.1708-d.1757), the daughter of his aunt Hannah Stockton and his uncle, Capt. Philip Phillips; she was his first cousin, who had been named after their mutual grandmother. Together they had five sons and five daughters: Richard born in 1730, Sarah born in 1732, their third child, John, born in 1734 lived only until 1736, the year their fourth child, Hannah, was born; then Abigail came into the family in 1738, Susanna in 1742, a second John in 1744, Philip in 1746, Rebecca in 1748, and Samuel in 1751. John, the father, fulfilled the Office of Magistrate, and, like his father, was for many years a presiding Judge, of the Court of Common Pleas of the County of Somerset, N.J.; it is told that even the Native Americans came to him for advice. “Justice Stockton’s” obituary was included in “The New York Mercury” on June 5, 1758:

Prince-Town, (in New-Jersey) May 23. Saturday last, after a painful illness, departed this Life, John Stockton, Esq; of this Place, in the 57th year of his Age. As his Life has been so generally useful, his Death apparently diffuses an universal Sorrow. For about twenty-five years past, he has, with great Acceptance, executed the Office of a Magistrate, and about half the Time, that of a Judge of the Court of Common Pleas: His Judiciousness, Moderation, and Integrity, in his various Decisions as a Magistrate, rendered him peculiarly dear to the Place and Country in which he lived; where his Merit acquired him a great Influence. As his Situation in Life made it unnecessary for him to regard lucrative Motives, in the Discharge of his public Offices, so his unaffected and steady Piety to God, and universal benevolence to Mankind made him indefatigable in his Endeavors to compose Differences, promote Peace and Harmony, suppress Immorality, and encourage Virtue and true Religion. In the social Duties of Life, he distinguished himself as a tender Husband, an affectionate Father, a kind Master, and a faithful Friend: His last Sickness he supported with great Patience and Composure, and received the Evidences of his approaching Dissolution, with that Magnanimity which true Religion inspires. It pleased God to give him strong Confidence in the Truth of the Gospel, and the Merits of his Lord and Saviour; and when he found his "Flesh and his Heart to fail," he doubted not, and has left his Acquaintances not the least Room to doubt, but that "God was the Strength of his Heart and his Portion for ever."¹⁵

It was John, together with his mother Susanna’s third husband, Judge Thomas Leonard, who arranged the land for the budding Princeton University (then taking form as the College of New Jersey) not far from the family home on Stockton Street. It was John and Abigail’s son, Rev. Phillip Stockton (the “Revolutionary Preacher”), born in that home on July 11, 1746, who had married Catherine Cumming, the step-

¹⁴ Noted in the book of Quaker Sufferings by Joseph Besse: *A Collection of the Sufferings of the People Called Quakers*, 1753, Vol. 1 Chapter 25, p.405, London. The book number in the Family History Library in Salt Lake City Utah is 942 F2bj Vol 1 and 2. and they are indexed. A copy, also, abides in the library of Swarthmore Hall in the Lake District of England, former home of Margaret Fell, later wife of George Fox, opener of the Quaker faith.

¹⁵ See <https://www.findagrave.com/memorial/107396259/john-stockton> ; accessed 8-10-25.

Though John became an elder of the Presbyterian Church, John, his sister Hannah, and their father and mother rest in the Stony Brook Quaker Meetinghouse Burial ground near their home in Princeton; Richard “the Signer” also rests there.

granddaughter of Philip's mentor, Rev. William Tennent, the son of the founder of "Log College"—the precursor of Princeton University.

Rev. Philip's brother, Richard "the Signer" Stockton (Oct. 1, 1730-Feb. 28, 1781) had become an eminent lawyer and as a delegate to the Continental Congress was a signer of the Declaration of Independence. He also had attended the College of New Jersey (later renamed Princeton) and was one of the first graduating class in 1750. He married Annis Boudinot, sister of Hon. Elias Boudinot (1740-1821), who had been a law student of Richard's, and was to become a Revolutionary War Colonel, President of the Continental Congress, and U.S. Congressman, and first Director of the U.S. Mint from 1795-1805. Richard had opened his law practice in 1754 in Princeton and was soon known as one of the most eloquent lawyers in the colonies. Annis was a gracious poet, one of the first in the colonies to have her work published, rare at that time, especially for a woman.

Hannah Stockton (b. July 21, 1736-d. October 28, 1808), one of Philip and Richard's sisters, named after her grandmother, married Annis's brother—who had become a close family friend of the Stocktons—the Hon. Elias Boudinot, son of their father, Elias Boudinot, a Huguenot, who had fled religious persecution in France to the West Indies and there met and wed Catherine Williams, daughter of a Welsh planter in Antigua; they had then moved to Pennsylvania, where Annis was born in 1736, and her father endeavored as a silversmith. The family settled a while in Philadelphia, next door to Benjamin Franklin. Annis's brothers attended Franklin's academy; it would seem she, also, gained an excellent education in proximity.¹⁶ The family later relocated to New Jersey, when Annis was about 20, where her father became Postmaster. She and Richard married when she was 21, in the winter of 1757. Hannah Stockton, also a poet, and Annis grew to be good friends.

These three couples were quite intertwined in the founding of our country. Conversation at the family tables must have been lively. The family on all sides was involved in the Revolution, standing for freedom of country, freedom of religion, freedom of the soul. Some were lawyers, others were clergy, encouraging the community around them in right action, and devotion.

Catherine Cumming Stockton's father, Robert Cumming had emigrated to New Jersey when he was eighteen. He had first lived in Newark and then moved to Freehold, in Monmouth County, where he had married his first wife, Mary Van Hook (Van Hoek); together they had three children. Not long after the birth of their third child, their daughter Mary (named for her mother), his wife, Mary, passed to the Eternal.¹⁷ Robert, who became High Sheriff of Monmouth, then married in January of 1746¹⁸ (license January 8th), another Mary (he was 45 and she was 27), Mary Noble (b.1719-d. 1781 in Bucks County, PA, having later remarried the Hon. Henry Wyncoop), daughter of Catherine Van Brugh Noble—Catherine Cumming's grandmother, for whom the younger Catherine had been named. Catherine Van Brugh Noble had, herself, remarried on Aug 23, 1738; her first husband had died suddenly after a brief marriage (John Noble, born in 1700 in Bristol, England, died in 1720 of a sudden fever in the West Indies). When young Mary's father, John, had suddenly passed away, she was not quite a year old; her father's uncle, Sir John Stokes invited Catherine to come and bring Mary to live at his home, Stokes Castle, in Bristol, so that he might take care of this new mother and his niece. They stayed a few years, but then in 1723, returned to New York, to live with

¹⁶ In that era, if women were educated, they were educated at home. It was not until some decades later that a first academy for the education of young women opened in America.

¹⁷ See "Robert Cumming" and "John Noble Cumming" from *The Pennsylvania Gazette*, April 23, 1777 noted in *Documents Related to the Revolutionary History of New Jersey, Vol. 1, 1776-1787*, p.346-347; p 81-15 <https://digitalcommons.providence.edu/cgi/viewcontent.cgi?article=1002&context=primary>

¹⁸ *Documents Relating to the Colonial History of the State of New Jersey, Volume XXII*, 1900; Marriage Records 1665-1800, pp. 81-85:

John's brother, Isaac Noble, a wealthy merchant, and near her Van Brugh relatives, probably also spending time with her uncle, Pieter Van Brugh, who was then mayor of Albany, and her aunt, Catherina Van Brugh Van Rensselaer. After church one Sunday, Catherine Van Brugh Noble was introduced to Rev. William Tennent; the following Sunday, they were married.

It was this step-grandfather of Catherine Cumming, Rev. William Tennent, Jr., following in the footsteps of his father, William Tennent Sr., founder of Log College, who taught many of the promising young men of young Catherine's era. William Tennent Sr. had built the "Log College" on the Tennent property when they settled in Neshaminy, PA, just north of Philadelphia; it later was relocated and developed into the College of New Jersey which became Princeton University, built on land the Stockton family had given. Surely, Catherine Cumming's mother, Mary Noble would have, also, received some instruction from Rev. Tennent, even if informally, when her mother, Catherine Van Brugh Noble had been remarried to him, and they had gone to live on the parsonage farm with Rev. Tennent, when Mary was about nineteen years old (she would have been with them for almost eight years before she married Robert Cumming, a close friend of Rev. William). Rev. Tennent was someone of deep spirit who had passed through a very unusual awakening as a young man. The memoir prepared by Catherine's brother-in-law, Hon. Elias Boudinot, was first published in 1806, and republished in the book *The Log College*:

The fourth pastor of Old Tennent (formerly called Freehold) was the Rev. William Tennent, Jr., famous in religious and church history. He was born June 3, 1705 in the county of Armaugh, Ireland, and was a boy in his teens when he came with his father to America.... In his studies he showed great industry, and became particularly proficient in the Latin language. Early in life he was deeply impressed with a sense of divine things, and soon determined to devote his life to the ministry of the gospel. His biography is of surpassing interest, a fascinating story of the unusual and extraordinary in spiritual life....

He had completed his course in the languages, and then had gone to New Brunswick, N. J., to study theology under his brother Gilbert who was preacher of the church in that town. While there he experienced the trance; and it is said, that the house, in which it is supposed to have taken place, can still be pointed out. The Story is told in the book "Log College" as follows:

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the Presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation, his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin, on the state of his soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride in the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it is sensible as possible, and then felt under and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips

discoloured, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone said, "It is shameful to be feeding a lifeless corpse!" and insisted with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body to the great alarm and astonishment of all present opened its eyes, gave a dreadful groan and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother, when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he felt a sudden shock in his head, and now it seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded, not only a matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

It appears that Mr. Tennent had written out a more extended account of this trance and left it among his papers. But these papers were either burned in Dr. Henderson's house when it was destroyed by fire at the time of the Battle of Monmouth, or lost after the death of Mr. Tennent's son in Carolina. Many interesting anecdotes are recorded about Mr. Tennent in regard to his preaching, his manners, his dealing with men and his personal and spiritual experience, which may variously be described as amusing, singular, extraordinary, mysterious.

Mr. Tennent's salary, it is thought, was possibly less than £100. But he lived on the parsonage farm, which was an excellent plantation, capable of yielding a comfortable support to his family. And yet he became embarrassed in his expenses, through inattention to temporal concerns, when he was a bachelor thirty-three years of age. A friend from New York visiting him advised him to be married, and suggesting a certain widow as an appropriate helpmate, recommended her in high terms, "In short, that she was every thing he ought to look for; and if he would go with him to New York the next day, he would settle the negotiation for him. To this he (Mr. Tennent) soon assented. The next evening found him in that city, and before noon the day after, he was introduced to Mrs. Noble. He was much pleased with her appearance; and when left alone with her, abruptly told her that he supposed her brother had informed her of his errand; that neither his time nor inclination would suffer him to use much ceremony, but that if she approved the measure, he would attend his charge on the next Sabbath and return on Monday, be married and immediately take her home. The lady with some hesitation and difficulty at last consented, being convinced that his situation and circumstances rendered it proper. Thus, in one week she found herself mistress of his house. She proved a most invaluable treasure to him, more than answering every thing said of her by an affectionate brother.

The marriage took place Aug. 23, 1738. The lady's maiden name was Catharine Van Brugh. She had married first in 1717 John Noble, and they had a daughter Mary who married Robert Cumming . . . Mrs. Tennent died at Pittsgrove, N. J., in her 82nd year.¹⁹

Before Robert Cumming passed away, in his will he had named Rev. William Tennent (Jr.) and Dr. Nathaniel Scudder as executors along with his wife, Mary Noble Cumming. Signing as witnesses May 23, 1769, were Richard Stockton (lawyer, the future "Signer", brother of Robert's son-in-law, Philip—Catherine and Philip had been married just two years before Robert passed away), Samuel Blair (later an eloquent Revolutionary chaplain like Philip, and who taught at Fagg's Manor) and Samuel Finley (who became a general in the war), all patriots.²⁰ It was a closely interwoven community of idealistic souls.

Catherine Cumming's step-grandfather, Rev. William Tenant (Jr.), lived until the age of 72, passing in 1777, just a year after the Declaration of Independence, which had been signed by a number of his students, some of whom served in government, others in the pulpit. He left this world ten years after young Catherine's marriage to Philip Stockton, one of Rev. William's close students who had followed in his footsteps. Like his father, John, who though early on was raised as a Quaker but later in life became an elder of the Presbyterian church, Philip chose to follow the Presbyterian faith, having studied with Rev. John Witherspoon at Princeton²¹ as well as Rev. William Tennent. Old Tennent Church, the Presbyterian church of Freehold,

¹⁹ Prepared by Catherine Cumming Stockton's brother-in-law, Hon. Elias Boudinot, LL. D., the memoir of Rev. Tennent was first published in "The Assembly's Missionary Magazine" 1806; it had been substantially recorded by Thomas Henderson, M.D. of Freehold. The original manuscript has for centuries now been in the possession of the Historical Society of New Jersey. These quotations are from a book in which the story was published, *Log College*, in 1851. *Biographical sketches of the founder and principle alumni of the Log College. Together with an account of the revivals of religion under their ministry* (Presbyterian Board of Publication, Phila.1851) by Dr. Archibald Alexander. See <https://archive.org/details/biographicalsket1851alex/page/n5/mode/2up>

²⁰ See New Jersey Abstract of Wills, 1670-1817 vol XXXIII, abstract of will 1761-1770.

²¹ Philip was of the class of 1769, but received an honorary A.B. in 1773 (Harrison, *Princetonians 1769-1775*, page 51). See also *Index of Presbyterian Ministers: containing the names of all the ministers of the Presbyterian Church in the United States of America, with references to the pages on which those names are found in its records and minutes, from*

Monmouth, where Philip and Catherine lived, had been named after Rev. William and his brother Rev. John Tennent; the original building in 1731 was a small single story, and was later expanded in 1751. Catherine's father, Robert, had been one of the eight men who formed the original committee for the congregation. Among the memorials that adorn the pews there now are plaques in memory of Rev. William Tennent, first long-term pastor of the church, from 1733 until his passing in 1777, and one for George Washington, one for Alexander Hamilton, aide to General Washington at the Battle of Monmouth which took place nearby, and another brass plaque for Gen. Marquis de Lafayette, valiant champion of the American cause. The church was used as a field hospital during the Battle of Monmouth that proved to be an important victory for the Continental forces.²² Old Tennent Church was a leader in the "Great Awakening," and many of the powerful preachers of the day led the congregation in worship there, including Jonathan Edwards and George Whitefield, William's elder brother, Gilbert Tennent (1703-1764, who was, also, along with William, one of the early trustees of Princeton College), their younger brother John (who died early in 1732, when he was but 25 years old, after just two years of intensive, tender ministry at "Old Scots Church," which later was renamed "Old Tennent Church"), and their brother Charles (1711-1771), as well as William and Catherine's son, John Van Brugh Tennent (1737-1776, who had also graduated from Princeton and received his MD from Edinburgh but became ill and left this world early at only 33 years of age). Old Tennent Church²³ continues to serve the Township of Manalapan as part of the Presbytery of Monmouth. Catherine and William's other son, William Tennent III followed, also, in his father's footsteps and became a Presbyterian minister in Charleston, South Carolina. He was a member of the Provincial Congress in 1775 and 1776 but died early at 37 years of age in 1777, the same year as his father, leaving Catherine again doubly bereft as she had earlier lost their son Gilbert in 1770, and John in 1776. Life was fragile in that era; principle, faith were strong supports.

Catherine Cumming's sister Anna (1750-1838), also, married a Presbyterian minister, Rev. William Schenck (1740-1823), who, also, had graduated, in 1767, from Princeton (then still the College of New Jersey), having, also, studied under Rev. William Tennant's tutelage.²⁴ As well as preaching in New Jersey and Pennsylvania and Ohio, he, like Phillip, served as a chaplain for the Continental Army.

A.D. 1706-1881 by Beecher, Willis J., published in Philadelphia, 1883, in which Philip is recorded as being a practicing minister from 1775 to 1793.

²² More of the battles of the Revolutionary War took place in New Jersey than in any other colony; 296 engagements were recorded. The Battle of Monmouth was the turning point of the war in favor of the Continental forces.

²³ See, also, the *History of the Old Tennent Church* by Reverend Frank R. Symmes. Cranbury, N.J., 1904. <https://archive.org/details/historyofoldtenn00symme>

²⁴ Rev. Wm. Schenck, after leaving college, studied theology with the Rev. William Tennent at Freehold, New Jersey, and was licensed by the Presbytery of New Brunswick in 1770.

"During this time, he was intimately associated with the family of one of the old Scotch Presbyterians, Robert Cumming, High Sheriff of Monmouth County, who lived at Matealapau, in the vicinity of the Tenments, and with whom he for a time lived while prosecuting his theological studies, and whose daughter, Anna Cumming, he married on the 7th day of March, 1786. She was born at Monmouth, New Jersey, 3d May, 1750, and died at Franklin, Ohio, 23d June, 1838, 'a mother of many children and as full of virtuous honors as of years.' Her grandmother was Catherine Van Brugh, of New York city, who married first John Noble, an English gentleman, and married second, 23 August, 1738, the Rev. William Tennent, Jun. This fact may, to some extent, account for some of the movements of the Rev. Mr. Schenck, as, in 1777, he went to Bucks County, Pa., the seat of the famous 'Log College,' founded by the Rev. William Tennent, Sr."

After the death of Rev. William Tennent, Jr, in 1777, Catherine Van Brugh went to live with her newly remarried daughter, Mary, who after the death of her first husband, Robert Cumming, had just married Henry Wyncoop of Bucks

Another of Philip's brothers, Samuel Witham Stockton (1751- 1795) studied law at the College of New Jersey (now Princeton), completing his degree in 1770. From 1777 to 1779 Samuel served as secretary to William Lee, Commissioner of the Courts of Vienna and Berlin, assisting Lee in trying to obtain the support of Austria and Prussia for the colonies during the war. Afterwards he returned to Trenton where he established a successful law practice. It seems that Samuel and his wife, another Catherine, Catherine Coxe, were quite close with Philip and Catherine: when Philip settled his family at Castle Howard in 1786, Samuel wrote from Trenton to Philip, "My Kitty desires her love to your Kitty and yourself." In 1794, while Samuel was Secretary of State of New Jersey, he was named the "Right Worshipful Grand Master" of the Free and accepted Masons of New Jersey, the third Grandmaster, in which capacity he served until his death in June of 1795.

Many of the Stocktons and their friends followed Masonic principles encouraging equal respect and brotherly love and support among people. Annis's husband, Richard "the Signer," was the first Grand Master of St. John's lodge No.1, the first chartered masonic lodge in Princeton. In December, 1794, Catherine's younger brother, Col. John Noble Cumming (b. 1752), later Major General of the NJ militia, had been elected the first R. W. Grand Secretary of New Jersey 1786-1788.²⁵ And after Philip's brother, Samuel's passing, in 1796, Gen. John Noble Cumming was elected to be the 4th Grandmaster of the lodge of the Free and accepted Masons of New Jersey.

Gen. John Noble Cumming (1752-1821), Catherine Cumming Stockton's younger brother, rose to the rank of lieutenant colonel in the New Jersey regiments, and later the rank of "major general" during the Revolutionary War. After the war he settled in Newark, where he became a founder of the Newark Banking and Insurance Company (President 1815-1820), and owner and operator of a stagecoach line for passengers and mail between Newark and Philadelphia. He arranged the construction of the first water raceways in Patterson, New Jersey that brought water power to the mills from the Passaic Falls. He had received his BA from Princeton in 1774, not long after Philip, and his Masters in 1777, and was a trustee of the local Presbyterian church. Faith continued strongly among the family; John Noble Cumming's son, Hooper Cumming, also became a prominent minister. John was also an original member of the Society of the Cincinnati of New Jersey and was its vice-president from 1808-1821. The Society of the Cincinnati was

County PA, also in 1777. During their marriage, Henry was a Major of Bucks County, Pennsylvania associated battalions during the Revolutionary War, and like many in the extended circle of family and friends, a delegate to the Continental Congress, from Pennsylvania (1779-1782), and a judge. Mary was, also, his second spouse. After her passing in 1781, he again remarried and was later elected to the US Congress. He and Mary both rest in the Low Dutch Reformed Church Cemetery of Bucks County, PA. When Mary died on November 7, 1781, her passing was remembered in the Pennsylvania Gazette of Philadelphia: "Mrs. Mary Wyncoop, the amiable consort of Hon. Henry Wyncoop, of Vredonberg, in the county of Bucks County, Esq.; a lady in whom were happily blended together those qualifications which render mankind useful and agreeable in life, and portend a happy immortality."

Catherine Van Brugh Noble Tennent then went to live with her granddaughter, Catherine Cumming Stockton's sister, Anna Cumming Schenck, wife of Rev. William Schenck, then pastor of the Pittsgrove Presbyterian church, Salem County, NJ. Adjacent to the new church, the old brick church of 1767 was restored in 1932, and in 1972, on the grounds of that church, a replica of the "Log College" was constructed.

See *Annals of the American Pulpit: Or, Commemorative Notices of Distinguished American Clergymen of Various Denominations*, by William Buell Sprague, Published 1857, R. Carter and Brothers, page 462. See, also, *The Rev. William Schenck, His ancestry and His Descendants*, compiled by A.D. Schenck. Rufus H. Darby, Publisher, 1888.

²⁵ The Grand lodge was founded in 1786, and organized as "The Most Ancient and Honorable Society of Free and Accepted Masons in the State of New Jersey," see: https://www.njfreemason.org/wp-content/uploads/2019/01/History_of_Freemasonry_in_New_Jersey.pdf ; accessed 8-10-25.

founded as a fraternal fellowship by officers who served in the Revolutionary War with the intention of keeping alive the ideals for which they had fought. George Washington was the Society of the Cincinnati's first President General. This brother Mason, first President of our newly birthed country, General George Washington, passed away Dec. 14, 1799. By then a number of subordinate lodges had proliferated, and all observed mourning for him until the Festival of St. John the Baptist in June of 1800.²⁶

* * *

Our mother's father, seventh generation descendent of the first Richard "the Emigrant" Stockton, Gilchrist Baker Stockton (1890-1972), known in later life as "Rear Admiral Stockton," was born in Jacksonville, Florida August 20, 1890 to another John Noble Cumming of the family, John N.C. Stockton (1857-1922)²⁷ and Fannie Baker (1862-1950)²⁸. "Papa" studied for his BA Litt at Princeton University, leaving his final year in 1914 when awarded a Rhodes scholarship to attend Oxford University, where he received his BA in 1917, and later, his MA in 1927. Unusually, his only brother among John and Fannie's six children, his elder brother, William Tennent Stockton, also attended Princeton and had also been awarded a Rhodes Scholarship to Oxford.²⁹ Papa was Special Assistant to U.S. Ambassador, London 1916-1917, and then Aide

²⁶ It is said that, according to Lafayette, Washington never willingly gave independent command to officers who were not Freemasons, which fostered a spirit of harmony, enabling them all to work better together toward their common goal of Freedom for America. In 1823, when Brother General Marquis de Lafayette returned to this country, he was honored with a special celebration and visitation with the then Grandmaster and brothers, many of whom he had served among during the Revolutionary War.

²⁷ John N.C. Stockton, son of William Tennent Stockton (and Julia Telfair, was a legislator, banker, and real-estate developer. "He worked tirelessly distributing relief funds during the yellow fever epidemic of 1888, chaired the Board of Public Works through the financial crisis of 1893 and after the Great Fire of 1901, and often gave of his time and means to his fellow citizens."

See <https://www.jacksonville.gov/departments/parks-and-recreation/recreation-and-community-programming/parks/john-stockton-elementary-school-park> Accessed 11-7-25.

²⁸ Fannie Baker Stockton was the daughter of Judge James McNair Baker (1821 NC-1892 FL) and Fannie Gilchrist (1838 NC-1901 FL). Lake City, Florida owes its name to Fannie Gilchrist Baker, as when her husband was planning to settle them in Alligator, Florida, she protested she couldn't hang her lace curtains in such a town. He asked her for a new name for the town, for which he as a prominent politician had long been campaigning; when she chose "Lake City," he ensured the change. See <https://supremecourt.flcourts.gov/the-court/about-the-court/Former-Justices/Justice-James-Mcnair-Baker> (includes portrait of Judge James Baker).

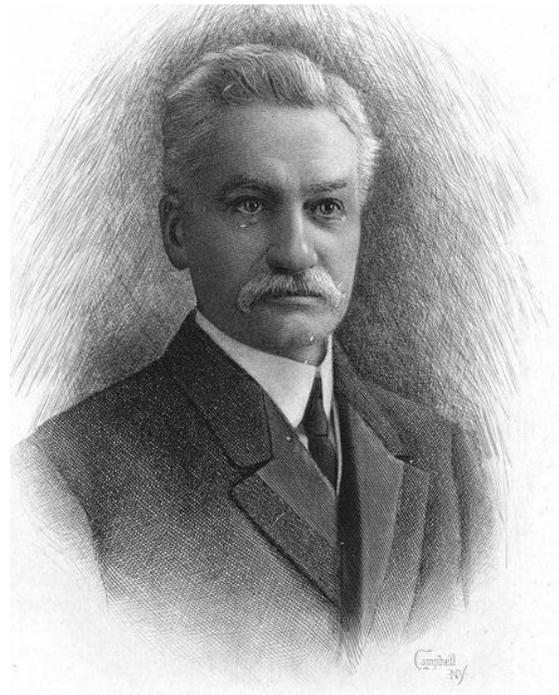
²⁹ Unbeknownst to them at the time, it was an ancestor of theirs who had founded the oldest constituent college of Oxford, in support of higher education—Balliol College of Oxford, founded in 1263 by John I de Balliol, is acknowledged by many to be the oldest college in Oxford and of the English-speaking world. In 1268, after John's death, his widow, Devorguilla of Galloway, daughter of Alan, Lord of Galloway, established an endowment to ensure the perpetuity of Balliol College of Oxford, and, in 1282, she formulated the college statutes; these documents still survive. Their son was John I King of Scotland; his sister, Eleanor de Balliol was the mother of the Red Comyn. When her husband Sir John died, Devorguilla had her beloved husband's heart embalmed and placed in an ivory casket clasped with silver; for the rest of her life she kept his heart near, wherever she journeyed, and when she was laid to rest beside her husband at New Abbey, the Cistercian abbey dedicated to St. Mary the Virgin, which she had founded in 1273, the abbey was then renamed "Sweetheart Abbey."

Though it was a woman who ensured the long-term endowment of Balliol College, it was many years before women were allowed to attend as students; for over 700 years, Balliol College only admitted men. Not until 1979, along with many other previously all-male colleges of Oxford, did Balliol College at last accept its first cohort of female students. The current Empress of Japan, Masako, after receiving her law degree from Tokyo University attended Balliol College

to Admiral William S. Sims from 1917 until 1919, when he became Chief of Mission for the American Relief Administration in Austria.



William Tennent Stockton, Col. (1812-1869)
Grandson of Catherine and Rev. Phillip Stockton³⁰



John Noble Cumming Stockton (1857-1922)
Son of Col. William Tennent Stockton

Gravestone inscription of John N.C. Stockton shared with Fannie Baker Stockton:

“I will be wise and just, and free, and mild, if in me lies such power for I grow weary to behold the selfish and the strong still tyrannize without reproach or check.”

We don't know if our grandfather ever knew that his great grand-uncle, Samuel, had been part of the first delegation from this country to Vienna, once upon a time. From the glory days of my grandfather and grandmother in Austria, a trunk remained for many years afterward, inhabiting the corner of a room in their house beside the sea. The trunk held beautiful memories, a silken ballgown, a black lace ebony fan delicately

(1988-1990) to study International Relations as one of the early female students, before she at last consented to marry then Crown Prince Naruhito (who, also, previously had attended Oxford, Merton College 1983-1985, see *The Thames and I—a Memoir of two years at Oxford*), after his third proposal of marriage, in 1992. They were married in June of 1993, and in 2019, Masako became Empress Consort of Japan, continuing in a new manner her efforts in the field of International Relations.

³⁰ The grandson of Phillip and Catherine (named after his father, their son, William Tennent Stockton 1782-1823), a soldier and early mayor of Quincy, Florida, William Tennent Stockton (1812-1869) had together with his brother, Phillip, opened the first stagecoach in Quincy for mail delivery between Mobile, Alabama and St. Augustine, Florida. For a vista into life through the Civil War one might review *The Correspondence between Will and Ju Stockton 1845-1869*, 150 letters as transcribed in 1984 by one of their great-grandsons, Herman Ulmer, Jr. See https://digitalcommons.unf.edu/northeast_fla_books/10/ As he comments about these great-great-grandparents of ours, “They were a well-educated, literary and articulate couple.” Each had a vast vocabulary, including knowledge of French, Latin, and Greek.

painted with roses; and my mother had kept her specially-prepared celebratory menu for the captain's table, from the transatlantic crossing aboard the "Leviathan," when she was just three years old and joyfully engaging in the adventure. Yet the country to which they went was still in dire straits. Papa once shared tales of an earlier time when he had been among the staff of the Commission for Relief in Belgium (1915-1916) when people were pushing wheelbarrows of devalued currency to wait in line to buy a loaf of bread. Before becoming Minister to Austria (1930-1933), he had earlier assisted with support of the refugees and orphanages in Austria (1919-1920) with the American Relief Administration and European Children's Fund. All his life, he treasured the numerous letters of gratitude he had received.³¹ During that earlier time, in 1930, he had assisted in arranging the purchase of an original copy of "The Gutenberg Bible" for our Library of Congress.³² In 1455, it was the first major work created by Johann Gutenberg, who had just introduced the printing press to Europe and created the technology to print with moveable metal type, allowing the easier creation of multiple copies of a book, rather than the laborious hand-calligraphed process. This exquisitely rendered Latin Bible is regarded by many as one of the most beautiful books ever printed. Johann had even created a new kind of oil-based ink to adhere better to the metal type for transfer to the paper. With this book, the age of printed books opened in the West, and book ownership became slowly more accessible; these early copies were still only affordable to the wealthy, and the monasteries and libraries to which they donated. Our grandfather who was a supreme lover of books, was so delighted to help arrange this transfer in 1930 (when he was newly arrived as Minister Plenipotentiary to Austria), of one of the 25 extant complete copies remaining in the world of The Gutenberg Bible, ensuring that it might become an honored treasure for our Country's Main library. He was delighted to share news of the acquisition in the Princeton Alumni Weekly. This Gutenberg Bible had been in the possession of the Benedictine Order of Austria for almost 500 years. It is still prominently displayed in the foyer of the Library of Congress³³, in a glass, specially-regulated

³¹ Ten boxes of his correspondence and papers abide in the Hoover Institution archives at Stanford University:

"Register of the Gilchrist Baker Stockton Papers, 1911-1959":

https://oac.cdlib.org/findaid/ark:/13030/tf5x0nb117/entire_text/

He was decorated chevalier Order of the Crown (Belgium), and served as "American Envoy Extraordinary and Minister Plenipotentiary," awarded the Gold Cross of Honor, Order of Merit of the Austrian Republic, and the medal of Salvator, City of Vienna.

³² See *Princeton Alumni Weekly*, Vol 33: February 10, 1933 posting for Class of '14 (1914), p. 413. (also p 455): accessed July 23, 2017:

[https://books.google.com/books?id=pRjBAAAAYAAJ&pg=PA413&lpg=PA413&dq=gutenberg+bible+library+of+congress+purchase++Gilchrist+Stockton&source=bl&ots=IMYAdJvIOk&sig=5-](https://books.google.com/books?id=pRjBAAAAYAAJ&pg=PA413&lpg=PA413&dq=gutenberg+bible+library+of+congress+purchase++Gilchrist+Stockton&source=bl&ots=IMYAdJvIOk&sig=5-ECDpw_hapsIekjns44dHRvN1Q&hl=en&sa=X&ei=y3uKUtXJla7j4APZioDYDg&ved=0CDkQ6AEwAg#v=onepage&q=gutenberg+bible+library+of+congress+purchase+Gilchrist+Stockton&f=false)

[ECDpw_hapsIekjns44dHRvN1Q&hl=en&sa=X&ei=y3uKUtXJla7j4APZioDYDg&ved=0CDkQ6AEwAg#v=onepage&q=gutenberg+bible+library+of+congress+purchase+Gilchrist+Stockton&f=false](https://books.google.com/books?id=pRjBAAAAYAAJ&pg=PA413&lpg=PA413&dq=gutenberg+bible+library+of+congress+purchase++Gilchrist+Stockton&source=bl&ots=IMYAdJvIOk&sig=5-ECDpw_hapsIekjns44dHRvN1Q&hl=en&sa=X&ei=y3uKUtXJla7j4APZioDYDg&ved=0CDkQ6AEwAg#v=onepage&q=gutenberg+bible+library+of+congress+purchase+Gilchrist+Stockton&f=false)

"My first big job here was putting the finishing touches on a commercial treaty which the United States and Austria had been negotiating off and on for eight years. It took about a year to extricate the treaty from senate reservations and Austrian foreign office counter-reservations in which it had been entangled, but the chief obstacle to its conclusion was Austria's reluctance to enter into more most-favored-nation treaties.

"My initiation into Austrian cabinet crises occurred when the Shober government fell in September 1930. I was quite excited at the time, but have since become more blasé. I have been through four more since then.

"In addition to cabinet crises, the milestones which stand out as I look back are, the purchase of the St. Paul's copy of the Gutenberg Bible for the Library of Congress, . . ."

³³ It was John Adams who in 1800, as the second President, had first signed the appropriation by Congress for the establishment of a "Library of Congress." The original collection of 740 books was ordered from London, along with 3 maps. In 1814 when British forces occupied Washington, they burned the library and its then 3000 volumes. Thomas

atmospheric case to preserve it for the enjoyment of future generations. Princeton University Library also holds a copy.³⁴ Richard “the Signer” Stockton would have been thrilled.

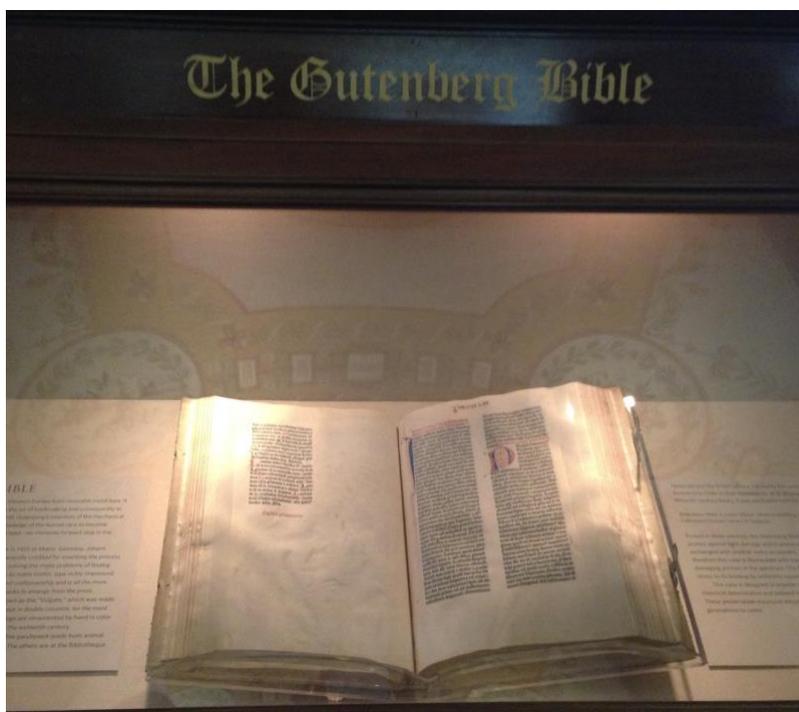


Gilchrist Baker Stockton, Sr. (1890-1972) and bride, Mildred Lee Churchwell, “Mutie” (1902-1990)

In the final installment of his updates to the Princeton Weekly from Austria, Papa related: “When I became a diplomat, I thought that in peace times, at least, a minister’s life would be dignified, sedate, and tranquil. I was mistaken.” Yet, I remember him as someone who was dignified and sedate, even when walking with his cane along the beach in the evenings after he returned from work, and who always found great solace in books. He always reminded us as children to treat them with care and respect, never to leave one haphazardly upon its face, and always to return them to their proper shelf of abode, on the bookshelves that had glass doors to shield them.

Jefferson then offered his library as a replacement. In 1815, Congress purchased from Jefferson his collection of 6,487 books in order to re-establish the library; the main library building bears his name.

³⁴ The only copy held outside Europe and North America is the first volume of the Bible (Hubay 45) held at Keio University in Tokyo, where it continues to be studied through the Humanities Media Interface Project (HUMI). (The whole is viewable page by page on their site: <https://dcollections.lib.keio.ac.jp/en/gutenberg>) It is this university to which our grandson, Liam Gabriel Ito Helminski, applied and was accepted, but opted instead to accept his invitation to Tokyo University, one of the most prestigious in Asia, where English and international relations are more of a focus, and where like his forebears, he now has chosen to focus on the study of law and international relations.



The Gutenberg Bible on display at The Library of Congress (author photo)

Catherine's husband, Philip Stockton, named after his mother's father, Capt. Philip Phillips, had become a minister like his earlier colonial emigrant ancestor, a "man of the cloth,"³⁵ his great-great-grandfather, Rev. George Phillips (b. 1593 Norfolk, England-d. July 1, 1644 Watertown, MA). Rev. George Phillips had arrived aboard the flagship of the Winthrop fleet, the *Arabella*, with the Governor of the Massachusetts Bay colony, John Winthrop, in 1630. George's first wife passed away shortly after their arrival in Salem. He assisted in the establishment of Watertown, where he became the first minister and remarried, Elizabeth Weldon, a widow. He was among the first freed men admitted in the Massachusetts Bay Colony, in May 18, 1631, the earliest date of any such admission. He had received his M.A from Cambridge in 1617. Due to the storm of religious persecution, he had left England with his wife and two children, together with Sir Richard

³⁵ See Appendix of this chapter for the Phillips family lineage.

"Clothes of calling" were uniforms that became associated with particular professions. In the days of the nobility, elegant costumes were provided for servants according to their function. Later in the eighteenth century, the term "man of the cloth" referred only to a Christian clergyman, who continued to wear clothing indicative of his profession. The word "cloth" is associated with "Clotho" who, according to ancient Greek myths, spun the thread of life.

Saltonstall and Gov. John Winthrop, aboard his flagship, the *Arabella*.³⁶ Also on board the *Arabella*, with her husband, was the writer, Anne Dudley Bradstreet, one of the first poets in the colonies.³⁷

In Watertown, beside the Charles River, a granite block was installed commemorating the landing of Sir Richard Saltonstall in 1630 and the location where “Reverend George Phillips’ protest in 1632 against taxation without representation struck the first note of civil liberty heard in the wilderness.”³⁸ Though a Puritan, Rev. Philips expressed a greater tolerance and acceptance of differing Protestant thought, and became an early advocate of the Congregational Church. Shortly after he arrived in Salem in 1630, his first wife died, and in 1632 he remarried, the widow of Robert Weldon, Elizabeth Weldon (d. 1681). In 1642, he was appointed to the Board of Overseers of Harvard College which had newly been formed in Cambridge, Massachusetts. He continued as the minister of Watertown until his death in 1644. And in 1930, for the Massachusetts Bay Colony tercentenary, a marker was erected in Watertown, in remembrance of “Rev. George Phillips who stood firmly for religious toleration and the right of the people to a representative government.”

Having studied theology with Rev. John Witherspoon, the first president of Princeton College, Philip Stockton was due to graduate with the Princeton class of 1769 (then still College of New Jersey), but circumstances intervened; in 1767 he and Catherine had fallen in love and been married and begun a family. Later in 1773 he received an honorary degree, the year their fourth child was born. Though according to the *Index of Presbyterian Ministers: containing the names of all the ministers of the Presbyterian Church in the United States of America, with references to the pages on which those names are found in its records and minutes, from A.D. 1706-1881* Philip is recorded as preaching as of 1775; he is noted as being officially ordained a minister of the Presbyterian Church by the Presbytery of New Brunswick, N.J. in 1778 just after the Revolutionary War began, eleven years into his marriage with Catherine. After the war, in 1785-1786, Philip moved the family to Castle Howard farm, one of the oldest homes in Princeton, the former residence of a Captain Howard of the British army, who had forfeited it. A Federalist in politics, Philip Stockton had become known as “The Revolutionary Preacher”; as well as being a lieutenant in the militia, he had been a chaplain for the Continental forces. In the winter of 1792, when Major General Marquis de Lafayette, who had fought alongside then Lieutenant Philip during the Battle of Monmouth, in Princeton, heard of Rev. Philip’s passing at the young age of 45, he had publicly expressed his special sadness at the news; he wrote, “It is with the greatest concern that I have heard that Maj. Philip Stockton, brother of Richard, born in

³⁶ The Winthrop fleet of eleven ships (The *Arabella*, The *Ambrose*, The *Charles*, The *Hopewell*, The *Jewel*, The *Mayflower* (a second ship with the same name as the earlier “*Mayflower*” that had brought the pilgrims of 1620, almost half of whom had perished), The *Success*, the *Talbot*, the *Trial*, the *Whale*, and The *William and Francis*) landed at Salem after three months of sea travel. Of this largest fleet ever assembled to carry English men, women, and children to a new homeland—700 in all—200 died on the journey, and 100 quickly returned to England, leaving 400 remaining settlers who spread out from Salem to Boston, to Watertown and beyond.

³⁷ Anne Bradstreet was one of the first poets of the American colonies to have her poems published. Her brother-in-law took some of her poems back to England with him and had them published there in 1650 as *The Tenth Muse Lately Sprung Up in America*. Her contemplations and other longer poems, written while raising eight children and holding her family by heart, were published later. A scholarly edition of her work including some of her aphorisms and meditations was published at last in 1867 by John Harvard Ellis. In her honor, John Berryman composed “Homage to Mistress Bradstreet” in 1956. A moment from her *Contemplations*:

Silent alone where none or saw, or heard,
In pathless paths I lead my wand’ring feet.
My humble Eyes to lofty Skies I rear’d
To sing some song my mazed Muse thought meet. . . .

See <https://www.poetryfoundation.org/poems/43699/contemplations> Accessed August 27, 2025.

³⁸ See <https://www.findagrave.com/memorial/38993365/george-phillips>

Princeton, N. J., July 11th, 1746, died January 12th, 1792; married April 13th, 176[7], (to) Katherine, sister of Gen John N. Cumming.³⁹ Catherine outlived her husband by another 45 years; she died in 1839 at the age of 90. She would have been alive for the return of Lafayette, an ardent abolitionist, for the grand tour honoring this national hero in 1824; it is said that when he arrived in New York, 80,000 people went out to greet him. Princeton awarded him an honorary degree of Doctor of Law for all of his assistance towards the cause of American Independence.⁴⁰ A close friend of George Washington, also, General Lafayette had led the Continental forces at Yorktown, the conclusive battle of the war.

Catherine Cumming Stockton and Philip had eight children, six boys and two girls over twenty years. Their first-born son, John Noble Cumming, named after Philip's father, John, as well as Catherine's brother, was born in 1768 when Catherine was just twenty. Catherine outlived all of her children; her last living child, John Noble Cumming, her eldest son, who had been living for some time in Ohio, passed to the Eternal not long before her.

1. John Noble Cumming, b. Jan 24, 1768; d. Sep 21, 1838 in Hamilton County, Ohio, at age 70.

John had grown to be another very tall, over 6 ft, dignified Stockton; his beloved wife, Jane van Schaick, for whom he had tenderly cared through many years of blindness, predeceased him by only five days.

2. Robert Cumming, born two years later, Feb 25, 1770; d. March 3, 1770 at 6 days (named after Catherine's father, who had passed away just the previous year)

3. Lucius Witham, b. May 26, 1771; d. Aug 30, 1811, Philadelphia, at age 40, of typhus.

(carrying his grandmother's maiden name, born just a year after the loss of their second son, he was given by his parents the name of "light," "Lucius," for "brightness" and "illumination," as he brought joy again into their lives. He became clerk of Hunterdon County, N.J.; he was an attorney and married Eliza Augusta Cox).

4. Elias Boudinot, born two years after Lucius, June 4, 1773-d. Aug 18, 1798 (named after his dear uncle, Philip and Catherine's renowned brother-in-law) also died early, in 1798, when he was but 25. Catherine was then about 50 years old, six years after she had lost her husband, Philip.

5. Susannah, born three years later, just after the Revolutionary War began, b. Sept. 23, 1776 (named after Philip's grandmother). There is no record about her life or her passing, so it seems she may not have lived long during the tumultuous years of the beginning of the war.

6. Maria, born three years after Susannah, Apr. 20, 1779- June 27, 1808; died unmarried age 29 (named after Beloved Mary, and Catherine's mother)

7. William Tennent, born four years after Maria, Dec. 17, 1783-d. Aug. 24, 1823, Philadelphia (named after Catherine's beloved step-grandfather, Philip's mentor; m. Anna Williamson in 1805)

This dear son also passed away at a young age, just 39, in 1823. It was he and his wife Anna Williamson who were our great-great-grandparents, through their son William Tennent Stockton (b.1812).

³⁹ See *Americans of Gentle Birth and Their Ancestors*, Harold B. Lee Library, Brigham Young University https://archive.org/stream/americansofgentl00walk/americansofgentl00walk_djvu.txt

⁴⁰ Orphaned at the young age of 11 and suddenly the inheritor of great wealth from his noble family in France, it wasn't long before Lafayette put that wealth to good use for the cause of freedom for the people of America. Longing to prove himself on the fields of battle like his forebears, and feeling passionately inspired by the plight of America, at the age of nineteen, he bought a ship and outfitted it with cannon and sailed to the colonies to aid in the War for Independence.

8. Richard Cumming, b. July 24, 1788 (named after Philip's grandfather, and with Catherine's family name), d. 1837. Born when Catherine was forty, he lived until 1837, age 49, passing just a couple years before his dear mother.⁴¹

Researching our family constellations, I discovered lawyers and ministers in all directions. They often doubled in service as judges, educators, or statesmen. Catherine's older half-brother, Alexander, son of her father by his first wife, also named Mary⁴², had studied under his uncle, Rev. Samuel Blair, first minister and educator of Fagg's Manor in Pennsylvania, who had studied under the father of Catherine's step-grandfather, Rev. William Tennent, Sr., of Log College. Rev. Samuel was married to Frances (Francijnke) Van Hook, the sister of Alexander's mother. They were daughters of another early colonial Presbyterian minister, Rev. Lawrence Van Hook. Alexander, also, had studied theology with Catherine's step-grandfather, Rev. William Tennent, Jr., pastor of the church Alexander attended that had been named for Rev. William and his brother John, "Old Tennent Church." Like his father, Rev. William Tennent Jr., was continuing the tradition of the Log College of Neshimany, PA, not far from the town of Princeton, mentoring numerous young men in the Presbyterian ministry.⁴³ Log College, which became the College of New Jersey, which was later renamed "Princeton University,"⁴⁴ had been birthed by William Tennent, Sr., and his wife, Catherine Kennedy, who had emigrated from Ireland, seeking religious freedom and a better life, along with many Scott's Irish. Pennsylvania was in those days still the frontier. The fresh forest air allowed space for the exploration of new ideas and the awakening of Spirit. Log College was the first seminary to serve Presbyterians in North America.⁴⁵

A while after Alexander Cumming's sudden passing at age 37, his wife of just a month, Catherine's sister-in-law, Elizabeth Goldthwaite, married his successor, Rev. John Bacon, who had, also, graduated from

⁴¹ See *Genealogical and memorial history of the state of New Jersey : a book of the achievements of her people in the making of a commonwealth and the founding of a nation, Volume IV*, p. 1640-1641.

⁴² Robert Cumming had three children by his first wife Mary Van Hook, b.1710-d.1746, daughter of Rev. Lawrence Van Hook (Hoek) and Johanna Hendricks Smith: (1) Alexander, pastor of the Presbyterian Church of New Brunswick, then of New York, and afterwards of the Old South Church, in Boston, where he died in 1763; (2) Lawrence, b. 1723, who lived and died in Freehold, N.J.; (3) Mary, b. 1735 in Scotland, in October, 1758, married in NC the Reverend Alexander MacWhorter, who had studied for the ministry at Freehold, N.J. with Rev. William Tennent. He graduated Princeton in 1757, and after the war was pastor of the Presbyterian Church at Newark, 1759-1807. He was also a trustee of Princeton for thirty-five years.

Robert and his second wife, Mary Noble, had four children : (4) Catharine b.1748, married the Reverend Philip Stockton (5) Anna b.1750, married the Reverend William Schenck, of Huntington, L. I.; (6) John Noble b.1752, General, m. Sarah Canfield Hedden; (7) Margaret b.1754, who died, aged @ 40 years, unmarried.

⁴³ Two of the sons of William Tennent Jr and Catherine Van Brugh Noble Tennent also became Presbyterian ministers, like their father and grandfather: John Van Brugh Tennent (1739-1776) and William (1740-1777). Their third son, Gilbert (1742-1770) became a physician and, burning the candle at both ends, only came to faith in the last moments of his young life and then fervently encouraged his friends to awaken. They also briefly had two daughters, Margaret who died soon after she was born in 1745, and Catherine, named after her mother and great-grandmother, who passed from the earth in 1747 at the age of four, perhaps a part of the reason Gilbert had chosen to study medicine.

⁴⁴ A bronze plaque in the archway just outside of Nassau Hall, the oldest building on the Princeton campus, commemorates three names for Princeton University: Log College in 1726, College of New Jersey, chartered in 1746, and Princeton University as it was renamed in 1896. Nassau Hall, completed in 1756, was one of the largest buildings in the English colonies at the time.

⁴⁵ See *Biographical Sketches of the Founder, and Principal Alumni, of Log College* by Archibald Alexander: "Being burning as well as shining lights, they were themselves consumed, while they gave light to others."

“Princeton,” and who in 1775 moved his family to Stockbridge, MA, where he was a charter member of the American Academy of Art and Sciences, a Judge, and also a member of Congress.



Mrs. Alexander Cumming, née Elizabeth Goldthwaite
(Catherine’s half-brother Alexander Cumming’s wife’s marriage portrait)
Painted by John Singleton Copley in 1770⁴⁶

Rev. Tennant, Sr. had been the mentor of so many young men through the “Log College,” which Rev. Tennant had constructed on his farm in order to offer training in theology and classical studies comparable to that of Harvard in Massachusetts and Yale in Connecticut. It was the precursor to the College of New Jersey which thereafter developed into Princeton University, established on land provided by the Stockton

⁴⁶ John Singleton Copley (American, 1738-1815). Mrs. Alexander Cumming, née Elizabeth Goldthwaite, later Mrs. John Bacon, 1770. Oil on canvas, 29 13/16 × 24 11/16 in. (75.7 × 62.7 cm) frame: 35 1/2 × 30 5/8 × 2 3/4 in. (90.2 × 77.8 × 7 cm). Brooklyn Museum, Gift of Walter H. Crittenden, 22.84. (Photo: Brooklyn Museum)
See Brooklyn Museum, New York City, NY. Public domain. <https://www.brooklynmuseum.org/objects/162> accessed 9-17-25.

family and assisted through a bond John Stockton provided together with Thomas Leonard and John Horner.¹⁷

Elias Boudinot, who had married Hannah Stockton on April 12, 1762, Catherine and Philip's brother-in-law, became a trustee of the College of New Jersey and served in that capacity for almost fifty years. A signer of the Declaration of Independence, and member of the Continental Congress, he served as President of the Continental Congress from 1782-1783. It was he who was instrumental in moving the capital of the budding United States of America to Princeton, when the Congress was forced to flee from Philadelphia in 1783. Nassau Hall then served for a time as the seat of government. In 1789, it was Elias who proposed that the Congress request Pres. George Washington to declare a "Day of Thanksgiving" to Almighty God for all the blessings that had poured upon them. In response to Thomas Paine's *The Age of Reason*, he wrote *The Age of Revelation*. An eloquent lawyer, he argued for the rights of Africans in America as well as Native Americans. He was an early abolitionist, and a women's rights advocate, leading a Federalist campaign in the early 1790's to encourage women to be active in politics. One of the Native American students whose education he sponsored, Gallegina (Buck) Uwatie, stayed with Elias and Hannah on his way to school in Connecticut, and they so appreciated each other that Gallegina asked, and was given permission, to take Elias's name for his own. Later, "Elias Boudinot," that Cherokee elder, became the first editor of the "Cherokee Phoenix," the first Native American newspaper in the colonies, in Georgia, printed in both Cherokee (with the alphabet newly created by Sequoyah) and in English.



¹⁷ In 1754, Richard, Philip, and Hannah and Rebecca's father, John Stockton, Esq. laid the cornerstone of the College of New Jersey, in the NW corner of the cellar of Nassau Hall, together with Thomas Leonard, Esq. (John's step-father), John Horner, Esq., and Mr. William Worth, the mason who had built the brickwork of the college.

Hannah Stockton Boudinot (1736-1808),⁴⁸ Philip and Richard's sister

Hannah and Elias had two daughters: Susan Vergereau Boudinot (b. Dec 21, 1764, who later married William Bradford, another eminent lawyer and Attorney General under George Washington; she lived until 1854)⁴⁹ and Maria, who died suddenly, at the age of two, in the autumn of 1774. After Maria's passing, Hannah and Elias had no other children. As did many of the extended family and friends, Hannah must have poured her heart into the Revolution. There are several accounts of a story about their elder daughter, Susan, who when about nine years old, not long after Maria's passing, had gone with her parents for a visit to the New Jersey Governor's home, the home of William Franklin and his wife, Elizabeth, who were loyalists to the British Crown, contrary to William's father, Benjamin Franklin. The Franklins and the Boudinots had been neighbors and good friends when the Boudinots first moved to Philadelphia, where Elias had been born. When served a cup of tea at the gathering, young Susan lifted it briefly to her lips in courtesy, but then ran to the window and poured it out, in clear protest of the English oppression, which view, surely, she had absorbed from discussions among her parents and family and their friends.

Gracious hosts themselves, Hannah and Elias had welcomed young Alexander Hamilton into their home not long after he arrived as a fifteen-year-old teenager from the West Indies; he had enjoyed being a part of the family and playing with their young daughters amidst his studies. It was after he had left New Jersey for New York, to attend College at King's College (now Columbia University) that he received news of little Maria's passing, early that September. In condolence he sent a heart-felt poem to Hannah and Elias, mourning her bright spirit as a mother would, yet recognizing her safe enfolded in Peace. It is one of the few poems extant of his authorship.

Poem on the death of Elias Boudinot's Child:

For the sweet babe, my doating heart
Did all a Mother's fondness feel;
Careful to act each tender part
and guard from every threatning ill.

But what alas! avails my care?
The unrelenting hand of death,
Regardless of a parent's prayr
Has stoped my lovely Infant's breath—

With rapture number Oer thy Charms,
While on thy harmless sports intent,

⁴⁸ Charles Willson Peale (1741-1827; born Chester, MD; died Philadelphia, PA), *Hannah Stockton Boudinot*, 1784. Oil on canvas; 76 × 63.5 cm, 90 × 77 × 6.7 cm (frame). Gift of Mr. and Mrs. Landon K. Thorne for the Boudinot Collection (y1954-267). Image courtesy of Princeton University Art Museum. See also:

<https://www.eliasboudinot.com/p/hannah-stockton-boudinot-was-born-21.html> Hannah Stockton Boudinot, July 21, 1736 to October 28, 1808, Charles Wilson Peale, Oil on canvas of Mrs. Elias Boudinot IV, Circa 1784. Hannah holds open a copy of Scottish poet James Thomson's *The Seasons* (1730), a book that appears in several of Peale's portraits, in this case apparently signifying the sitter's alignment with the Scotch Presbyterians then prevalent in Princeton and its college [and her literary leanings].

⁴⁹ Susan and William had no children; they continued in their Episcopal faith and both rest at St. Mary's Episcopal churchyard, near Elias and Hannah.

Or prattling in my happy arms—

No More they self Important tale
Some embryo meaning shall convey,
Which, should th'imperfect accents fail,
Thy speaking looks would still display—

Thou's gone, forever gone—yet where,
Ah! pleasing thought; to endless bliss.
Then, why Indulge the rising tear?
Canst thou, fond heart, lament for this?

Let reason silence nature's strife,
And weep Maria's fate no more;
She's safe from all the storms of life,
And Wafted to a peacfull Shore.⁵⁰

Catherine Cumming Stockton's grandmother, Catherine, was the granddaughter of Anneke Jens, a midwife, trained by her mother, Tringjtje, also a midwife, such an essential role in early Colonial days, where life was often fragile, yet still resilient. Anneke emigrated to New Amsterdam with her husband, Roeloff Jans, a mariner, in 1630 from what was then Norway (formerly Swedish territory), though it seems they were also of Dutch descent. Rollo, the first Duke of Normandy, of Viking ancestry, was one of Anneke's ancestors. Anneke and Roelof emigrated together with their daughter, Trijntgen, and Anneke's father and mother, Johannes and Tringjtje.⁵¹

⁵⁰ <https://founders.archives.gov/documents/Hamilton/01-01-02-0052> (accessed 9-17-25) See also *Elias Boudinot, Patriot and Statesman, 1740-1821* by George Adams Boyd. Princeton, 1952.

Hannah and Elias rest together in St. Mary's (Episcopal) churchyard in Burlington, NJ. Though devoted followers of the Presbyterian faith, when they moved to Burlington there was no Presbyterian church nearby, so they became members of St. Mary's Episcopal church across the street from their home. Elias appreciated Spirit above denomination. As he wrote:

“Hearts may agree, though heads differ. There may be unity of Spirit, if not of opinion, and it is always an advantage to entertain a favorable opinion of those who differ from us in our religious sentiments. It tends to nourish Christian charity.”

~ Elias Boudinot, *Commonplace Book* (1803ff.vol.1.328). Stimson Collection of Elias Boudinot, Princeton university, Firestone Library.

The memorial upon Hannah's tomb at St. Mary's is inscribed:

She lived a life of Holiness
From her youth,
rejoicing in salvation
of the Gospel.
It may justly be said of her
that she always went about doing good;
Reader go thou and do likewise.

⁵¹ See Appendix for lineage from Anneke Jans to Catherine Cumming.

Anneke and Roelof's daughter, named after Anneke's mother, Trijntgen Roelofs, had been born in 1629 in Amsterdam, Netherlands, before they emigrated, and was baptized in the Lutheran Church. During her life she was married thrice. First to Guillaume de Kiej (b. Haarlem Jan 3, 1625) They were married Feb 24, 1647 in New Amsterdam; they had one daughter, Abigail. After his death, she married in Sept of 1652 Lucas Rodenburg, vice-director of Curaçao, Bonaire, and Aruba, and lived in Curaçao until his death in 1655; together they had two daughters, Elizabeth and Lucretia. Then she returned to New Amsterdam and on March 29, 1658 married 3rd Johannes Pieterszen Van Brugh I (b. 1624). Trijntgen was still only 29. He was a merchant, President-alderman of New Amsterdam, and burgomaster. They, and many of their descendants, strove hard in their new communities for religious toleration, elective government, and personal liberty. Trijntgen, also, was his third spouse. When they married, it is noted friends from Curaçao sent as gifts a keg of salt, a keg of preserved lemons, a keg of lemon juice, a parrot and twelve parrots.⁵² His estate rested on property on the west side of Pearl St. between Wall and William Streets in NY. It is probable that she and her mother Anneke had gardens surrounding their homes. It was the era when Amsterdam was still a thriving commercial and maritime center, just a few decades after merchants had first imported the beautiful tulips from the Ottoman empire in the late 1500's. At the height of "Tulipmania" in Holland, a single prized tulip bulb could cost as much as a house. It is said that the first tulips grown in America were in the gardens of the Dutch settlers of Manhattan.

Together, Trijntgen and Johannes had seven children. It was their sixth child, Johannes, who is our ancestral grandfather. He, too was a lover of the sea, a captain of the ship "Constant Abigail," probably a great knower of the stars, by which he would have navigated. Trijntgen died in the Province of New York, in 1684; she was buried in the Dutch Reformed Church Cemetery of Manhattan where her step-father Rev. Bogardus had been minister.

Anneke, when widowed with five small children, had remarried, in March of 1638, to Rev. Everhardus Bogardus, Domine of the church in New York. Just before his passing, her former husband, Roeloff had gained title in 1636 to 63 acres bordered by the Hudson River⁵³ and left her with enough funds from his estate to settle two hundred guilders upon each of their five children: Sarah, Trynje (Trintjin), Sytje, Jan (Johannes), and Annetje. With Rev. Bogardus, she had borne another four children, all sons: William, Cornelius, Jonas, and Pieter. In her will, Anneke bequeathed real estate, houses, milk cows, jewelry, linens, beds and household furniture, gold and silver to her various children, and a silver mug to each of her five grandchildren, each mentioned by name. Anneke was remembered as having a transparent complexion and bright, beautiful dark eyes. It is said she had "a well-balanced mind, a sunny disposition, winning manners and a kind heart."

⁵² *Genealogical Sketches of the Woodbury Family, Its Intermarriages and Connections*, by Charles Woodbury, 1904, Manchester, NH, J.B. Clarke Company, p.210. See

<https://archive.org/details/genealogicalske00wood/page/210/mode/2up> Accessed 9/13/25.

⁵³ Anneke again became famous when several later generations of her descendants filed suit because they felt that her property from Roeloff had not been properly conveyed to the Trinity Church Corporation when it was titled to their parish in 1704, and that funds were owed. The descendants did not win the cases (which spanned 150 years), but they brought to the fore the story of Anneke Jans and her family, some of the first settlers of Manhattan. Those 62 acres of hers were at the heart of what is now Manhattan; bordered by the Hudson River on the west, it included parts of the neighborhoods of Greenwich Village, SoHo, and Tribeca. The last remnant of her farm is acknowledged in Tribeca by a bronze plaque in Duane Park (at Hudson and Duane Streets), the first dedicated public park in New York:

The park is the last remnant of the Annetje Jans Farm, granted in 1636 By Governor Wouter Van Twiller to Roeloff and Annetje Jans. After the death of Roeloff Jans, his widow married the Reverend Everardus Bogardus, second minister of the Dutch Church of New Amsterdam, and the farm became known as the Dominie's Bowery (Minister's Farm).

It was in 1663 that this maternal ancestral grandmother passed from the earth, just three years after our paternal 12th generation grandmother, Mary Dyer, who had just previously been preaching to Native Americans on Long Island, had returned to Boston to stand for religious freedom and the rights of her fellow Quakers. For standing for Truth, she was at first exiled, and then later hung until death by the government of Boston in the Massachusetts Bay Colony, in 1660.⁵⁴ It was, also, not long before that, in 1657, that our maternal ancestral grandfather, Richard Stockton “the Emigrant,” had signed the Flushing Remonstrance (“Flushing,” was Vlissingen, New Netherlands, now Queens, New York; near where Liam was born) in protest against the harsh treatment of Quakers and in support for religious freedom, which was beginning to shine in this new land, as a primary principle for the foundation of a new country. Thirty townspeople had come together in Flushing to stand up to Governor Stuyvesant’s harsh edicts, in defense of the principle of tolerance that many of the Dutch of this new colony of New Netherlands had brought with them. Though at first these stalwart souls of Flushing were imprisoned and fined, eventually, for his intolerance, Gov. Stuyvesant was removed. An excerpt from the Remonstrance:

"If God justifie, who can condemne; and if God condemns, who can justifie.... The law of love, peace and liberty in the states extending to Jews, Turks and Egyptians, as they are considered sons of Adam, which is the glory of the outward state of Holland, soe love, peace and liberty, extending to all in Christ Jesus, condemns hatred, war and bondage. And because our Saviour sayeth it is impossible but that offences will come, but woe unto him by whom they cometh, our desire is not to offend one of his little ones, in whatsoever form, name or title hee appears in, whether Presbyterian, Independent, Baptist or Quaker, but shall be glad to see anything of God in any of them, desiring to doe unto all men as we desire all men should doe unto us, which is the true law both of Church and State; for our Saviour sayeth this is the law and the prophets. Therefore if any of these said persons come in love unto us, we cannot in conscience lay violent hands upon them, but give them free egress and regress unto our Town, and houses, as God shall persuade our consciences, for we are bounde by the law of God and man to doe good unto all men and evil to noe man."⁵⁵

* * *

⁵⁴ See Chapter Four, “A Friend of Truth, Mary Barret Dyer.”

⁵⁵ See https://history.nycourts.gov/about_period/flushing-remonstrance/ and <https://www.nypl.org/events/exhibitions/flushing-remonstrance>
Full text is provided in Appendix to this chapter.



Annis Boudinot (Mrs. Richard) Stockton, (1736-1801)⁵⁶

Annis Boudinot Stockton, Catherine's sister-in-law, had married Philip's elder brother, Richard Stockton, a New Jersey representative to the Continental Congress, one of the first to sign the Declaration of Independence. We have not as yet unearthed any remnant of writing of Catherine's, but the writings of her sister-in-law, Annis, have recently been collected and made more available in a new volume: *Only for the Eye of a Friend: the Poems of Annis Boudinot Stockton*.⁵⁷ It is wondrous to see through her eyes the events of the times, and some of the same issues recurrently faced by women being discussed in her letters. She was clearly very well-educated and articulate.

It was a time of inspiration of many great poets of the English-speaking world, of William Blake (1757-1827), Percy Bysshe Shelly (1792-1822), John Keats (1795-1821), and also Robert Burns (1759-1796), the national poet of Scotland, the son of a tenant farmer who was self-educated and did his best to educate his sons amidst their hard labors in the fields. Robert Burns had been encouraged in the publication of his poetic work by his patron, Gavin Hamilton (1751-1805), a distant cousin of ours from the Hamiltons of Lanarkshire, on our father's side. Robert Burns friend, Gavin, held the name of his forebear who was it seems descended from our mutual grandfather, Gavin Hamilton of Cadzow Castle, Lanarkshire (1422-1493), Provost of the

⁵⁶ Unidentified American artist, *Annis Boudinot (Mrs. Richard) Stockton* (1736-1801). Oil on canvas, 77 × 64.7 cm. Princeton University, bequest of Mrs. Alexander T. McGill.

See, also, Morven Museum and Gardens <https://www.morven.org/history>

⁵⁷ Mulford, Carla, ed. *Only for the Eye of a Friend: the Poems of Annis Boudinot Stockton*. (Charlottesville: University Press of Virginia, 1995).

Collegiate Church of Bothwell.⁵⁸ Both Burns and Hamilton were Freemasons. And Jefferson, another Freemason with poetic awareness, began the Declaration of Independence in iambic pentameter, “We hold these truths to be self-evident...”

Poetry was an integral part of life of the educated of that era. Already at sixteen, Annis was writing striking poetry, and so it seems she had received a substantial education, at home and alongside her brother, Elias, who attended the school of Benjamin Franklin, their near neighbor in Philadelphia (the “City of Brotherly Love”). This school of which Franklin was the first President of the board of trustees was the Academy of Philadelphia (which later developed into The University of Pennsylvania); he wrote its constitution.⁵⁹ The Academy of Philadelphia, begun in 1749, was, like the Log College, a seedbed for the valiant champions of this newly emerging democracy; twenty-one members of the Continental Congress had been educated there; and nine signers of the Declaration of Independence were alumni or trustees. The building in which it was first housed had served as a hall for the preaching of the revered Methodist minister, Rev. George Whitefield (1714-1770), but Franklin had ensured its use would be wider; he notes in his autobiography:

⁵⁸ See Chapter Two, “Days of Deliverance: Carolyn Hamilton Adams.”

⁵⁹ Franklin felt strongly about making education available as a foundation of democracy, and was a strong proponent of free speech. As a teenager he took up a pseudonym to enable his ideas to be published, under the pretense of being a middle-aged widow “Silence Dogood.” Surely, he had a good sense of humor, as was later also evidenced in his aphorisms. He later remarked in his autobiography that he “grew convinc’d that *truth*, *sincerity*, and *integrity* in dealings between man and man were of the utmost importance to the felicity of life.” In his printshop he published the first Masonic book published in the colonies, a reprint of Anderson’s constitution in 1734 (the year he was made Grand Master of the early Grand Lodge of Pennsylvania). For a facsimile see:

<https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1027&context=zeamericanstudies>

Within it, the first “Charge” of a Mason, “Concerning God and Religion” is noted:

A *Mason* is oblig’d by his tenure to obey the moral Law; and if he rightly understands the Art, he will never be a stupid *Atheist* nor an irreligious *Libertine*. but though in ancient Times Masons were charg’d in every Country to be of the Religion of that Country or Nation, whatever it was, yet ‘tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular opinions to themselves; that is, to be *good Men and true*, or Men of Honor and Honesty, by whatever Denominations or Persuasions they may be distinguish’d; whereby Masonry becomes the *Center of Union*, and the Means of conciliating true Friendship among Persons that must else have remain’d at a perpetual Distance. “Brotherly Love” is noted as the foundation, the “Cement and Glory” of the fraternity, all are charged to avoid all slander and backbiting and to defend and help each other, as is consistent with one’s own honor and safety.

Later in life, Franklin assisted in the writing of the Declaration of Independence and was of one of its signers. During the American Revolution, he represented the United States in France, and was, also, a delegate of the Constitutional Convention of 1787, where he assisted in drafting the Constitution of the United States.

It wasn’t until 1787 that efforts bore fruit for the opening of a Young Ladies Academy of Philadelphia. Annis’s son-in-law, Dr. Benjamin Rush gave an opening speech in which he declared:

“A philosopher once said, ‘Let me make all the ballads of a country and I care not who makes its laws.’ He might with more propriety have said, let the ladies of a country be properly educated, and they will not only make and administer its laws, but form its manners and character. It would require a lively imagination to describe, or even to comprehend, the happiness of a country where knowledge and virtue were generally diffused among the female sex.”

It was Dr. Rush who at the academy taught the first chemistry course in the nation for women. It was still a long while though before the opening of a College that would admit female students.

See <https://www.saturdayeveningpost.com/2024/09/womens-work-philadelphia-the-young-ladies-academy-and-a-small-degree-of-liberty-for-18th-century-women/> accessed 11-9-25.

Both house and ground were vested in trustees, expressly for the use of any preacher of any religious persuasion who might desire to say something to the people of Philadelphia; the design in building not being to accommodate any particular sect, but the inhabitants in general; so that even if the mufti of Constantinople were to send a missionary to preach Mohammedanism to us, he would find a pulpit at his service.⁶⁰

When Annis was twenty, after a failed investment in a copper mine, her father, who had been a silversmith, moved the family to Princeton, New Jersey, where he became the Postmaster, an important role in colonial days, and also opened a tavern, an Inn, not far from the Stockton home. It wasn't long before she and Richard Stockton became betrothed, and they were married later that winter of 1757. Richard had graduated from the College of New Jersey in 1750, among the first graduating class of the new college that had been chartered by King George II of England in 1748. Annis's brother, Elias, had become a law student of Richard's, and the families intertwined further when Richard's younger sister, Hannah, wed Elias. Like her dear friend in Philadelphia, Elizabeth Graeme Fergusson,⁶¹ with whom she frequently corresponded, Annis held salons at Morven. Surely, Hannah and Catherine would have attended.

The gardens of Morven were particularly beautiful, carefully planned and overseen by Annis, who clearly loved her garden. As she wrote to her daughter Julia, when sending her some seeds of fragrant "stock," flowers:

"I am very much delighted to hear what a sweet little garden spot you have. May it bloom like eden and when you are meditating in it on all the vanity of this changing scene—may your thoughts be led to admire the glorious architect of universal nature and by what he is pleased to discover of himself in his works be impelled to love and adore. The amusement and the pleasure of a garden to me is the most rational delightful and pure of any thing this world can indulge us with

⁶⁰ Franklin, Benjamin. *Autobiography of Benjamin Franklin* 2006 [1791], p.80. See <https://www.gutenberg.org/files/20203/20203-h/20203-h.htm> Chapter XI

⁶¹ Elizabeth Graeme Fergusson, the daughter of one of the wealthiest families of Philadelphia, was a life-long close friend of Annis. In her early twenties, Elizabeth had been engaged to William Franklin, the son of Benjamin Franklin, but that ended in heartache. Later she married Hugh Henry Fergusson, but he chose the Loyalist side and fled to England during the War, while she championed the patriot cause and remained in Philadelphia. After the war, the property she had inherited was confiscated by the Continental Congress, viewed as belonging to her Tory husband; after a number of years of contesting it, with Richard Stockton's assistance, she finally managed to regain her property as her own. Her husband was not given permission to return, so they never saw each other again. Well-educated, like Annis, Elizabeth was a poet from an early age and later held literary salons at her home; she spent many years translating into verse *Les Aventures de Telemaque*, a didactic novel by François Fenelon. It relates the adventures of Telemachus, the son of Ulysses (Odysseus in the Greek tradition of Homer), who searches for news of him, accompanied by his tutor, "Mentor" (later revealed to be Minerva, the Goddess of Wisdom, Athena, in disguise). On the journey, Minerva counsels Telemachus on the best way to rule, denouncing war and selfishness, encouraging altruism, world peace, and the brotherhood of man. The novel by Fenelon (based on Homer's epic poem *The Odyssey*) was widely read, by Montesquieu, Rousseau, and Thomas Jefferson, as well as being appreciated in Iran and the Ottoman Empire. In 1859, it was the first novel to be translated into Ottoman Turkish, by Yusuf Kamil Pasha, who later became the Grand Vizir. For writings by Elizabeth, see: <https://digital.librarycompany.org/islandora/object/Islandora%3A45596/pages>

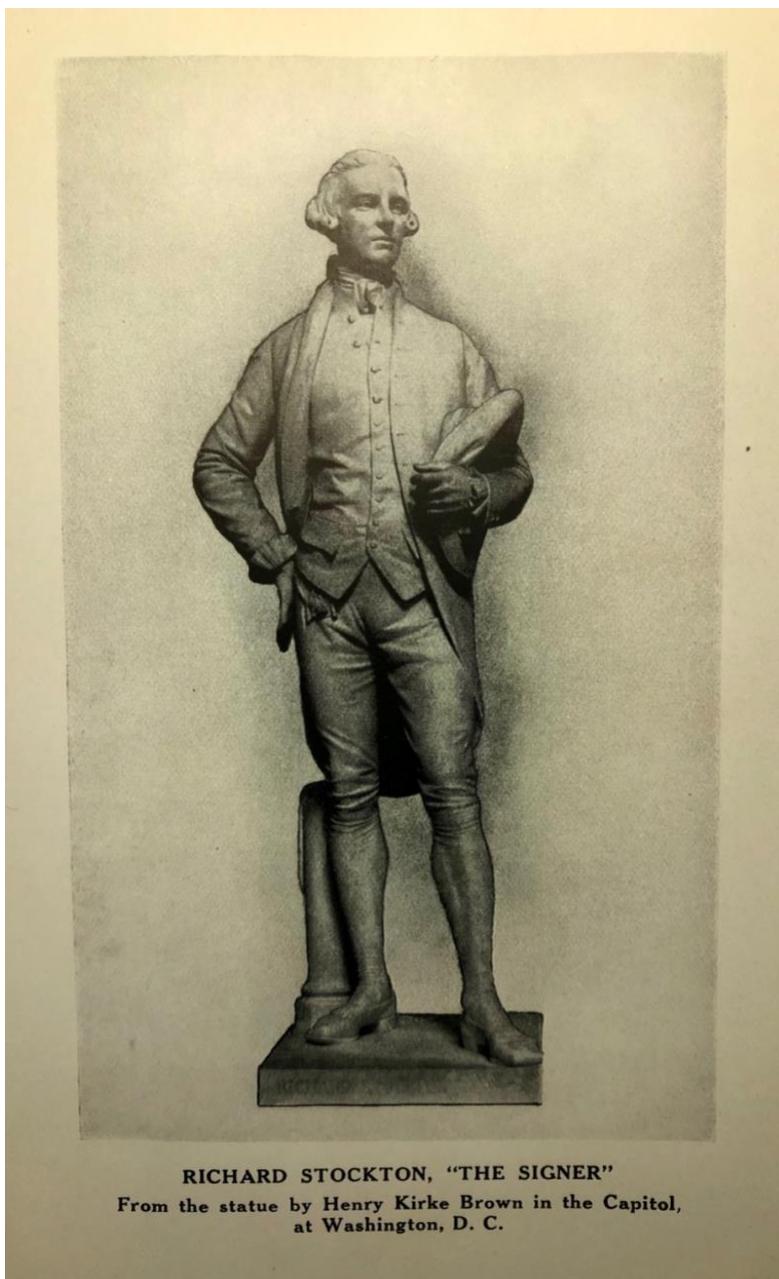
and the source of sweet reflections that gives a spring to the mind even in the dreary gloom of winter.⁶²

Richard had been able to send back numerous roots and flowering plants from his travels abroad in 1766, and even had a draftsman make a copy of Alexander Pope's garden plan for Annis; Pope was one of the foremost neo-classical poets of the 18th century and an avid gardener. Perhaps some of the treasured tulips of the era were among the bulbs Richard had sent back to her. Across the whole front of the Morven property Richard, himself, planted Catalpa trees which bloomed every summer with boughs of white; unfailingly they bloomed for the Fourth of July and so gained the nickname of "Independence Tree."⁶³

⁶² *Only for the Eye of a Friend, op., cit.*, p.18.

We are reminded of Marcus Tullius Cicero's (106 BC-43 BC) saying: "If you have a garden and a library, you have everything you need" (as long as you also have friends and family with whom to enjoy them).

⁶³ See *Some Colonial Mansions and Those Who lived in Them with Genealogies of the Various Families Mentioned* by Thomas Allen Glenn, 1897 Henry T. Coates and Company: Chapter "Morven and the Stocktons," p. 65-66. <https://archive.org/details/somecolonialmans0000thom/page/66/mode/1up> (accessed 9-20-25).



Avid gardener, devoted to his family, eloquent statesman, at over six feet tall in stature, his skill as a horseman and swordsman was also renowned.

While in England Richard had managed to convince Rev. John Witherspoon, and his wife, to return with him to take up the position of president of the College of New Jersey. Rev. Witherspoon, also, would become a signer of the Declaration of Independence and the Constitution. When Richard was away, he and Annis corresponded frequently. They gave names of endearment to each other from the classics; he wrote to her as his dear “Emelia” (“striving for excellence, courageous”), and she often used that name to sign her poetic offerings. She wrote to him as her dear “Lucius” (“full of light”). Annis was one of the first female poets whose work was published in America, and she became a close friend of George Washington, originally

⁶⁴ *The Stockton Family of New Jersey*, op.cit., illustration between p. 38 and 39.

through their correspondence, exchanging poems with him through her husband Richard's conveyance. Washington would affectionately refer to her as the "elegant muse of Morven." In her portraits, she holds a sprig of white flowering, evergreen, myrtle, symbolic of purity and love and poetic inspiration. "Morven" was the family home, originally established by Richard "the Builder," rebuilt after a fire in 1758, a year after their marriage, by Richard "the Signer" and Annis Stockton, on land that had been granted to his father by William Penn in 1701. It was Annis who named it "Morven," Gaelic for "great hill," after a mythical castle in an ancient Irish poem by Ossian.



Annis Boudinot Stockton (Mrs. Richard Stockton) ⁶⁵

A bit of history that has physically come down to us through the family, from the Revolutionary War days of "Morven," is two lovely dessert plates from the china dinnerware set divided, over the years, among family members as a keepsake. Each plate was lovingly kept, as the service had been used on a festive evening

⁶⁵ Unidentified artist, American, *Annis Boudinot Stockton*. Oil on canvas, 78.1 x 60.3 cm. Princeton University Art Museum, Gift of Mr. and Mrs. Landon K. Thorne, for the Boudinot Collection. See <https://artmuseum.princeton.edu/art/collections/objects/29846>

when George Washington had come for a family dinner—white plates with gold trim and edging of tiny pink buds. Who knows, perhaps it is one of our two plates from which George Washington enjoyed his dessert that night, with blossoms smiling.



66

When the Revolutionary War ended, with the capture of Lord Cornwallis and the British Army by Gen. Washington, Annis wrote a pastore in commemoration of his victory and the joyous freedom of the colonies. She opens the poem amid the bounties of nature:

A beautiful and spacious green
with shepherd's hamlets here and there,
And tufts of trees dispers'd between
Loaded with bounties of the year.⁶⁷

⁶⁶ On the back of the plates are hand-painted pattern numbers: 1367. In collection of author.

⁶⁷ *Only for the Eye of a Friend*, *op.cit.*, p. 106.

A conversation between two shepherdesses, Lucinda and Aminta, ensues to relate the difficulties of the colonists and the pressing need for a Declaration of Independence.

But ah! the painful conflict they endure'd
between the love of liberty and life . . .

And drove by cruel treatment to despair,
They found resistance was their only plan,
Reverted back to Nature's pristine year,
When first society was form'd by man;
That taught them from themselves redress to find,
And choose protectors for their injur'd laws,
they meet in crowds the sacred compact bind,
And bending low to heav'n refer their cause.⁶⁸

After depicting the further struggles of the War, Lucinda relates the joy of the moment and Washington's victory:

Lucinda:
And well, my friend, wise nature has assign'd
To us such different lots, tis very plain
Tho not the sex of men, the same in mind
We all are links of the great mystic chain.
And sure, to view with reason's mental eye,
The harvest rich, of freedom's glorious reign,
Must make our bosoms beat with rapturous joy,
Since 'tis by us it must descend to men.
But hark Aminta! now the songs begin
The ruddy Nymphs as sparkling as the sun,
In rosy chaplet's deck'd responsive sing
The deeds of their beloved Washington.
Then join the dance, nor be the joy confin'd
And with the shepherds keep this holiday,
Such glorious news! Cornwallis has resign'd
The british host to our great leader's sway.⁶⁹

Washington wrote a lovely letter in response, after receiving her poem celebrating the surrender of Yorktown.

Philadelphia, July 22, 1782.

Madam :-

Your favor of the 17th, conveying to me your pastoral on the subject of Lord Cornwallis' capture, has given me great satisfaction.

⁶⁸ *Ibid.*, p.107-108.

⁶⁹ *Ibid.*, p.111.

Had you known the pleasure it would have communicated, I flatter myself your diffidence would not have delayed it to this time.

Amidst all the compliments which have been made on this occasion, be assured Madam, that the agreeable manner, and the very pleasing sentiments in which your's is conveyed, have affected my mind with the most lively sensations of joy and satisfaction.

This address, from a person of your refined taste and elegance of expression, affords a pleasure beyond my powers of utterance, and I have only to lament that the hero of your pastoral is not more deserving of your pen; but the circumstances shall be placed among the happiest events of my life.

I have the honor to be, Madam,
Your most obedient and respectful servant,
G. Washington⁷⁰

Annis's husband, Richard had already passed away, just a little over a year earlier, in February, 1781, from cancer, following an extended illness resulting from the brutal treatment he had received at the hands of the British when captured and imprisoned, due to which his health had badly deteriorated.⁷¹ He died at Morven and was buried in the Stony Brook Quaker cemetery nearby. During the war, their beloved home, Morven, had been commandeered by the British, their beloved library, one of the finest and most extensive collections of the colonies, had been burned, and their furniture and household goods destroyed, yet they had been able to return home in Richard's last years, though under much reduced circumstances. George and Martha Washington were frequent visitors there as the new country came into being. When, after Philadelphia, Congress was assembled at Princeton, Annis frequently entertained President Washington, as well as members of Congress and foreign dignitaries, at Morven.⁷²

⁷⁰ *Some Colonial Mansions and Those Who lived in Them with Genealogies of the Various Families Mentioned* by Thomas Allen Glenn, 1897 Henry T. Coates and Company: Chapter "Morven and the Stocktons," (p. 59-93), letter p.84.

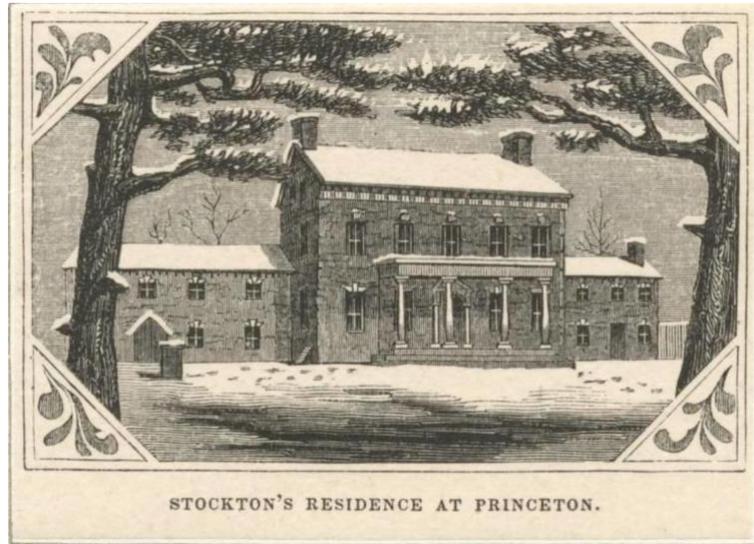
See <https://archive.org/details/somecolonialmans0000thom/page/84/mode/1up?q=philip+stockton> accessed September 3, 2025. Also included in *Only for the Eyes of a Friend*, p 196-197.

⁷¹ In 1776, Richard had been put forward as a candidate for the first governor of New Jersey, but declined, preferring to remain in Congress, where he became one of the first to sign the Declaration of Independence. When he was captured by the British, they tortured him for having been one of the resolute proponents of the cause for Independence. General Washington sent a special plea for his release.

William Livingston, who won that gubernatorial election in 1776, was Catherine Cumming's cousin, being also a descendant of Anneke Jans; he was the grandson of her grandmother Catherine Van Brugh Tennent's brother, Pieter Van Brugh, Mayor of Albany, N.Y. William Livingston's older brother, Philip, was, also, a signer of the Declaration of Independence. Another cousin through descent from Anneke, Catherine Van Rensselaer, in 1775 married her cousin, Philip Schuyler, who became a Maj. Gen. in the Revolutionary War; they were, also, close friends of George Washington. It was their daughter, Elizabeth, who became the wife of Alexander Hamilton (whom Philip Livingston had hosted at their new home in Elizabethtown while Alexander, newly arrived from the West Indies, was in school nearby). Hamilton became the aide-de-camp of General Washington during the War and, later, the first Secretary of the Treasury. The Schuylers, Hamiltons, and Elias and Hannah Stockton Boudinot were all close friends, all devoted to the cause of Independence.

See *Notable American Women 1607-1950*, Edward T James, ed., Cambridge MA, the Belknap Press of Harvard University, 1971.

⁷² Morven remained their family home for many generations, until it became the New Jersey Governor's mansion, and then, after historic restoration of the house and gardens in 2004, was opened to the public as a museum: <https://www.morven.org/>



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Annis was a strong advocate for better educational opportunities for women and expressed some of her views in a letter⁷⁴ to “My dear Julia,” her daughter, who was married to Dr. Benjamin Rush, another signer of the Declaration of Independence.⁷⁵

I have been engaged these two days with reading *The Rights of Women*, which I never could procure before, tho it has been much longer in the neighborhood. I have been musing upon the subject over my solitary fire till I took up the resolution to give you my sentiments upon it tho I suppose it is an old thing with you— I wonder you never sent me your Critique— I am much pleased with her strength of reasoning, and her sentiment in general— but think that She like many other great geniuses— establish an Hypothesis and lay such a weight upon it as to cause the superstructure to destroy the foundation—and I am sorry to find a woman capable to write such strictures should Complement Rousseau’s nonsense so much as to make his ideas of women the criterion of the rank they hold in Society.— I think we need go no farther, than his *Confessions*, to discover that he had some defect in his brain, or that he was a refined Idiot, rather than an enlightened philosopher. I have always contended that the education of women was not made a matter of that importance, which it ought to be — but we see that error daily

⁷³ https://images.findagrave.com/photos/2022/355/107396181_518b463e-faa1-400e-8d04-6a4013572239.jpeg

⁷⁴ Annis’s letter was written from Morven, after the war, probably in 1793, on 22nd of March, the year after Wollstonecraft’s book, *A Vindication of the Rights of Women*, had been published.

⁷⁵ Benjamin Rush was a physician who was, like Julia’s father, a member of the Continental Congress and a signer of the Declaration of Independence. During the war he was surgeon general and later a professor of medicine who wrote a number of the first medical textbooks in America. He was a strong proponent for the equal education of women and an early proponent of the abolition of slavery, and he generously provided healthcare to the poor. Of his wife, Julia, he wrote in his memoirs: “Let me here bear testimony to the worth of this excellent woman. She fulfilled every duty as a wife, mother, and mistress with fidelity and integrity. To me she was always a sincere and honest friend; had I yielded to her advice upon many occasions, I should have known less distress from various causes in my journey through life.... May God reward and bless her with an easy and peaceful old age if she should survive me, and after death confer upon her immediate and eternal happiness.” She did indeed outlive him: Benjamin Rush died April 19, 1813 (aged 67); Julia lived to the age of 89, passing to her Lord just after the 4th of July, on the 7th of July, in 1848.

correcting — and in this Country, the Empire of reason, is not monopolized by men, there is great pains taken to improve our sex, and store their minds with that knowledge best adapted, to make them useful in the situation that their creator has placed them— and we do not often see those efforts opposed by the other sex, but rather disposed to assist them by every means in their power, and men of sense generally prefer such women, as Companions thro life— The state of society may be different in Europe from what it is in America — but from the observation I have been able to make in my own Country, I do not think any of that Slavish obedience exists, that She talks so much of — I think the women have their equal right of everything, Latin and Greek excepted.—And I believe women of the most exalted minds, and the most improved understanding, will be most likely to practice that Conciliating mode of Conduct, which she seems to Condemn, as blind Obedience, and Slavish Submission, to the Caprice of an arbitrary tyrant, which character she seems to apply to men as a sex. — but certainly exercising the virtues of moderation and forbearance— and avoiding disputes as much as possible, can easily be distinguished from Slavish fear — and must certainly tend to strength in the mind, and give it a degree of fortitude, in accommodating ourselves to our situation, that adds dignity to the human character. — Because this is necessary, not only with the husband, that one has chosen for a Companion through life — but with every other person, that we are obliged to be in the habits of strict intimacy — you know that it is a favorite tenant with me, that there is no sex in Soul— I believe it as firmly as I do my existence— but at the same time I do not think that the sexes were made to be independent of each other — I believe that our creator intended us for different walks in life—and that it takes equal powers of mind, and understanding, properly to fulfill the duties that he has marked out for us — as it does for the other sex, to gain the knowledge of the arts and Sciences, and if our education was the same, our improvement would be the same — but there is no occasion for exactly the same education. I think we may draw the Conclusion that there is no sex in Soul, from the following illustrations — that there are many men, that have been taught, and have not obtained any great degree of knowledge in the circle of the Sciences — and that there have been women who have excelled in every branch, when they have had an opportunity of instruction, and I have no doubt if those advantages were oftener to occur, we should see more instances. — one argument brought to prove the inferiority of the mind of a woman, is that the organs of her body are weaker than mens, and that her Constitution is not so strong—now I know a great number of women, who have much stronger organs of body, and twice the strength of Constitution, that as great a number of men, and men of genius too, can boast of — or that from their infancy, they ever did enjoy — and it does not follow, that their souls are inferior, or that they are women instead of men.⁷⁶

Two other sisters of Hannah, Richard, and Philip—Abigail and Susanna Stockton—married the Pintard brothers: Capt. Samuel Pintard, who, also, fought in the Revolution, and Lewis Pintard, a successful merchant. Like Annis and Elias, the Pintards were of French Huguenot background.⁷⁷ Together with their daughter, Martha, Susannah and Lewis raised (and adopted) their nephew, John Pintard (1759-1844—son of Lewis and Samuel’s other brother, John—after his mother died in childbirth and his father, a seagoing merchant, also died, eighteen months after his birth. Like many in the extended family, John attended Princeton and became a lawyer and a judge. In his autobiography, he wrote of Susannah Stockton Pintard that she was “a beautiful woman, but of a very delicate constitution. She always treated me as her own child, and I am certain I loved her as if she had been my own mother.”⁷⁸ Instrumental in establishing the Historical Society of Massachusetts

⁷⁶See *Only for the Eye of a Friend, The Poems of Annis Boudinot Stockton* edited by Carla Mulford, University Press of Virginia, Charlottesville and London, 1995, Appendix III, p.304-306: A letter from Annis Boudinot Stockton to her daughter, Julia Stockton Rush, on Mary Wollstonecraft’s *A Vindication of the Rights of Women* (1792). The original is accessible in the Rush-Williams-Biddle family papers collection at the Rosenbach Museum and Library, Philadelphia.

⁷⁷ They later attended St. Mary’s Episcopal Church of Burlington, NJ, and rest there.

⁷⁸ *Stockton Family History*, TCS, *op.cit.*, p 51.

in 1791, and also the New York Historical Society, he is remembered as the “father of historical societies” in America. As well as being deeply devoted to his Huguenot faith, he, also, was an active Freemason and served as Master for his lodge in New York. He was a strong supporter of the General Theological Seminary of New York (est. 1817), the first Episcopal seminary in the colonies, and donated the first books to establish its library in 1820.⁷⁹

Annis and Richard had six children, four daughters and two sons:

1. Julia (b. March 2, 1759-d. July 7, 1848) m. Jan. 1776, Benjamin Rush, signer of the Declaration of Independence. She bore thirteen children; three daughters and six sons survived, almost all living beyond her. Both Julia and Benjamin rest at the Christ Church burial ground in Philadelphia, the birthplace of the American Episcopal Church.
2. Susan (b. April 17, 1761- d. Oct 2, 1821) m. 1793 Alexander Cuthbert of Lenore, Canada. They had no children. She rests in Princeton.
3. Mary (b. April 17, 1761-d. March 18, 1846; Susan’s twin sister) m. 1794 Rev. Andrew Hunter (1750-1823), a professor of math and astronomy at Princeton who later became chaplain for the US Navy and director of the school that later became the U.S. Naval Academy. They had three children, one daughter and two sons. Mary lived through the burning of Washington by the British in 1814, and corresponded with her sister, Susan, about it. Rev. Andrew rests in the Congressional cemetery in Washington, D.C.; Mary rests in the cemetery of Princeton, where she returned after his passing.
4. Richard: (b. April 17, 1764-d. 1828), graduated Princeton (then College of New Jersey) in 1779, and studied law like his father. He was appointed U.S. Attorney for the District of New Jersey in 1798, in which role he served for several years, followed by service as a US senator, and then a return to his law practice. He rests in Princeton cemetery. He married Mary Field (1766-1837) in 1782. They had six children, three daughters and three sons.
5. Lucius Horatio: (b. 1768-d. May 26, 1835) graduated from Princeton in 1787 and became a lawyer like his father, in Trenton, N.J. He married Sara Milner; they had one daughter. He rests in the First Presbyterian Churchyard of Trenton, NJ.
6. Abigail (b. Sept. 3, 1773-d. June 13, 1853); m. 1796 Robert Field (1775-1810, graduated Princeton 1793). She was not quite three years old when her father signed the Declaration of Independence. Together Abigail and Robert had six children: two sons and four daughters. After his early passing, she remarried, William Dunbar, with whom she had three more children. She rests in the Princeton Cemetery (owned by the Nassau Presbyterian Church; referred to by some as “the Westminster Abbey of the United States”).

In addition to her brother, Elias, Annis had two other siblings, Mary and Elisha. Her sister, Mary Boudinot Hetfield (1741-1801) rests in Burlington, NJ, at St. Mary’s Episcopal, not far from their brother, Elias, and their sister-in-law, Hannah. Annis’s other brother, Elisha (1749-1819), studied law under his brother, Elias, and after being accepted to the bar moved to Newark, N.J. to practice. He became a Judge of the Supreme Court of New Jersey. He and his wife, Catherine Smith (1750-1797) lie at rest in the First Presbyterian Churchyard in Newark.

⁷⁹ It seems that Catherine and Rev. William Tennent’s son, Rev. William Tennent III, a Presbyterian minister like his father and grandfather, married Rebecca Stockton, another younger sister of Philip and Richard and Hannah, but she must have passed away not long after their marriage, perhaps in a difficult childbirth. He is noted as marrying Susan Vergereau in 1764 and moving to South Carolina for his further ministry. Rebecca rests at Stony Brook Quaker Meeting House Burying Grounds near her father and mother. Her birth of July 5, 1748 is recorded, but her death date is unknown.

Among the grandchildren of Annis and Richard, a son of their eldest son, Richard, Catherine Cumming Stockton's grand-nephew, Commodore Robert Field Stockton (1795-1866), entered Princeton when he was just thirteen, but left to join the navy. After many travels, he returned and assisted in establishing civil government over California; he became the first military Governor of California; Stockton, California is named for him. Later he was elected to the U.S. Senate, from New Jersey, where he lies at rest in the Princeton Cemetery.

* * *

The "Law" of this country began with the Declaration of Independence and the Constitution; so many strands were woven together of heart and mind and spirited efforts to achieve this new beginning for Freedom of soul. Yet it took some generations for the law to become enlightened enough to incorporate freedom for those who had been enslaved, and longer still to allow them voting rights, at least for the men. It took longer still to ensure the right to vote for women, of any color, any race. And longer still to recognize the oppression of native peoples, who were the earlier caretakers of this land. And longer still for women to be able to attend as equal students with men in the Colleges of Law.

Yet miracles keep happening. In 1969, almost 200 years after the Declaration of Independence, Princeton University for the first time began to open its doors to female students. It happened to be the year this writer was graduating high school; I applied to Princeton and received a conditional waitlist acceptance. After much reflection, rather than following-up with an interview and mention of the fact that I would actually be a legacy student, I decided instead to attend a women's college, Smith College, where a generous scholarship had already been offered. Smith College had been founded by an inspired woman, Sophia Smith, who, a hundred years earlier, had been determined to provide equal educational opportunities for women and "to use education to do the most good for the greatest number."⁸⁰ Expanding year by year, Smith for decades now has been one of the "seven sisters," a constellation of institutions for higher learning offering quality education for women, in an effort to shine light, to guide and assist soul journeys, like the Pleiades shining above us, by which mariners have long navigated the stormy seas.⁸¹

It seems we are continually in need of such light, for continually even the best of us have areas of blindness. Thomas Jefferson, though he could conceive of the brilliant and passionate wording of the Declaration of Independence, that "all men are created equal," he and others of the founding fathers, so

⁸⁰ In 1861, Sophia Smith, the last remaining child of a wealthy farming family, found herself the inheritor of great wealth and began the soul-searching quest of what to do with this gift of God. She was in her sixties, had remained unmarried, and the last of her five siblings and their offspring had departed for the Eternal. Inspired by the recent (1861) founding of Vassar College for women in New York state, the idea came to heart to start a women's college near her in Massachusetts, a higher-learning institution similar to Harvard, but especially for women, to allow women an equal opportunity. Her close friend Rev. John M. Green discouraged her, as did the President of Harvard and others. As she herself had begun going deaf in her forties, her compassion for the deaf inclined her to instead begin a school for the deaf in Northampton, but before she had begun, in the late 1860's, Gardiner Green Hubbard and Alexander Graham Bell (*see Chapter One: Adam and Eve), together with philanthropist John Clark, collaborated to open a school for the deaf in Northampton. So, Sophia ("Wisdom") returned to her original idea; in her will she bequeathed her fortune to be used to found a women's liberal arts college; the first woman in history to do so. Three months later when she passed away, the board of trustees, whom she had named in her will, rose to the task, and in 1875, a hundred years after the Declaration of Independence, fourteen women were welcomed into the first class of Smith College.

⁸¹ Vassar, Smith College, Mt. Holyoke, Barnard, Wellesley, Bryn Mawr, and Radcliffe (now incorporated into Harvard), in 1926 came together as the "Seven Sisters" to support each other as female institutional counterparts to the male "Ivy-league" colleges, to assist each other in increasing endowments and offerings in order to continue to provide equal high-caliber educational opportunities for women.

devoted to the cause of Freedom, could still not yet see the necessity of ending the institution of slavery, nor the essential importance of granting women equal rights.

A young woman of that era who shone a light in that regard was Phyllis Wheatley, another of the first female published poets of America. Phyllis Wheatley (b. @1753-d.1784) was an enslaved African. She had been kidnapped from her home, in what is now the region of Gambia and Ghana, and forced on board the slave ship “Phyllis,” which sailed to Boston where she was bought by the Wheatleys, hence her name, “Phyllis Wheatley.” Though a slave, she had been given the opportunity of education by her mistress, Susannah Wheatley, and her master, John Wheatley, a prosperous merchant, while she served their twin daughters. One of the twins, Mary, tutored Phyllis in their home. In only 16 months she had mastered English and begun to learn Latin. She became familiar with the works of Alexander Pope, Milton, Homer, and Virgil, and began translating Ovid. It wasn’t long before she was writing poetry, and John Wheatley began to find avenues for publishing her poetry, even sending Phyllis with his son to London where she was honored by the support of the Countess of Huntingdon. The Wheatleys and the Countess were strong supporters also of Rev. George Whitefield, for whom Phyllis wrote an elegy upon his passing in 1770. Rather than staying in England where she might have had sanctuary (as slave ownership had begun to be outlawed there), she returned to Boston to care for her dying mistress, but not long after her return, was granted her freedom by John Wheatley in 1773. Annis’s son-in-law, Dr. Benjamin Rush, an ardent abolitionist, publicly acknowledged her brilliance in *An Address to the Inhabitants of the British Settlement in America, upon Slave Keeping* (Boston, 1773): “There is now in the town of Boston a Free Negro Girl about 18 years of age, who has been but 9 years in the country, whose singular genius and accomplishments are such as not only do honor to her sex, but to human nature. Several of her poems have been printed and read with pleasure by the public.”⁸² Phyllis became a shining example for the possibilities of education of Africans, clear evidence for the humanity, equality, and literary capacities of African-Americans, who in their native lands often carried, from generation to generation, long litanies of tribal history and praise by heart. She is regarded as the mother of African-American literature. As Phyllis wrote in 1774 in a letter to the Native American minister, Rev. Samson Occam, “In every human breast, God has implanted a Principle, which we call Love of Freedom; it is impatient of Oppression and pants for deliverance.”⁸³

⁸² See *Phyllis Wheatley, Complete Writings*, edited and with an introduction by Vincent Carretta, Penguin Books, NY 2001, p.xv.

⁸³ See *Memoirs and Poems of Phyllis Wheatley, a native African and a slave: dedicated to the friends of the Africans*, by Phyllis Wheatley, published by George W. Light, Boston, Lyceum Depository, 1834, p.153. Original copies are held by Brown University. See <https://archive.org/details/memoirpoemsofphi0000unse/page/n7/mode/2up> accessed 11-9-25. Dartmouth College also holds in its collection a number of variant versions of her poems.

Phyllis had been corresponding with Rev. Occam, a Mohegan Presbyterian minister, since she was eleven years old. In this letter, she commented on his indictment of the behavior of Christian ministers who kept slaves, considering “the strange absurdity of their Conduct whose Words and Actions are so diametrically opposite.”

Born in 1723, Phyllis’s elder by thirty years, Occam, also a poet, later published a hymnal: *Choice Collection of Hymns and Spiritual Songs: intended for the edification of sincere Christians of all denominations*. He had been inspired by Rev. George Whitefield to take up the Presbyterian faith and later in 1767-68 toured England, where his preaching was enthusiastically received, and he was able to raise substantial funds for a school to educate Native Americans, Moor’s Indian Charity School of CT. He was disappointed to find upon his return that plans had shifted to establish a new school by royal grant in New Hampshire, Dartmouth College, named in honor of Lord Dartmouth, the soon to be British “Secretary of State for the Colonies”; it was situated on unceded ancestral lands of the Abenaki. Moors Charity School soon closed, and though there was an original intention for Dartmouth to educate Native Americans, that intention was quickly lost. Regrettably, Dartmouth graduated only 20 Native American students in two hundred years, between 1769 and 1970. However, in 1972, in a renewed commitment to respectful relations with the Mohegan tribe

We may have the best of intentions, but know that as humans we can falter, and must continually keep rectifying our course, realigning with Truth, in the deepest and purest sense we can perceive in any moment, knowing that our perception of Truth may change and develop. For, surely, as long as we are alive, we have the possibility of deeper, greater seeing and comprehension of Ultimate Reality. We have been gifted the ever-expansive capacity to know more fully the challenges to *being a true* human being, and the blessings that pour when, in any moment, we discover clearer alignment with Truth, with Infinite Love.

It was another Cummings who wrote a favorite poem I encountered, when still a young teenager in high school at Bartram School (one of the first “prep” schools available for young women in the South). Written by e.e. Cummings, a “poet-painter,” the son of a Unitarian minister, it reveals just such an opening. It was wonderful to come back across it recently, after having wandered many years among the Persian mystic poets. Who knows (*Hu* knows), perhaps he is a cousin, too; at least a cousin of heart, offering, also, songs of the soul. The first line offers a refrain that could be a constant companion: “I thank you God for most this amazing

...⁸⁴

i thank You God for most this amazing
day: for the leaping greenly spirits of trees
and a blue true dream of sky; and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun’s birthday; this is the birth
day of life and love and wings: and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any-lifted from the no
of all nothing-human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

and Indigenous peoples, a new department of Native American and Indigenous Studies was founded at Dartmouth, and, since then, more than 1200 Native American students have now graduated from Dartmouth College. See, also:

<https://constitutioncenter.org/the-constitution/historic-document-library/detail/phillis-wheatley-peters-letter-to-reverend-samuel-occum-february-11-1774>

<https://students.dartmouth.edu/nap/about/about-nap-0/history>

⁸⁴ e.e. cummings (1894-1962) was the son of Rebecca Clarke Haswell and Edward Cummings, a Unitarian minister who was also a professor at Harvard. Edward Estlin (e.e.) referred to himself as a “poet-painter”; he was also a playwright, essayist, and eventually guest lecturer at Harvard, his *alma mater* (“nourishing mother”). This prayer poem was untitled when published in *Xaipe* (New York, Oxford University Press) in 1950 (the year before the author of this chapter was born).