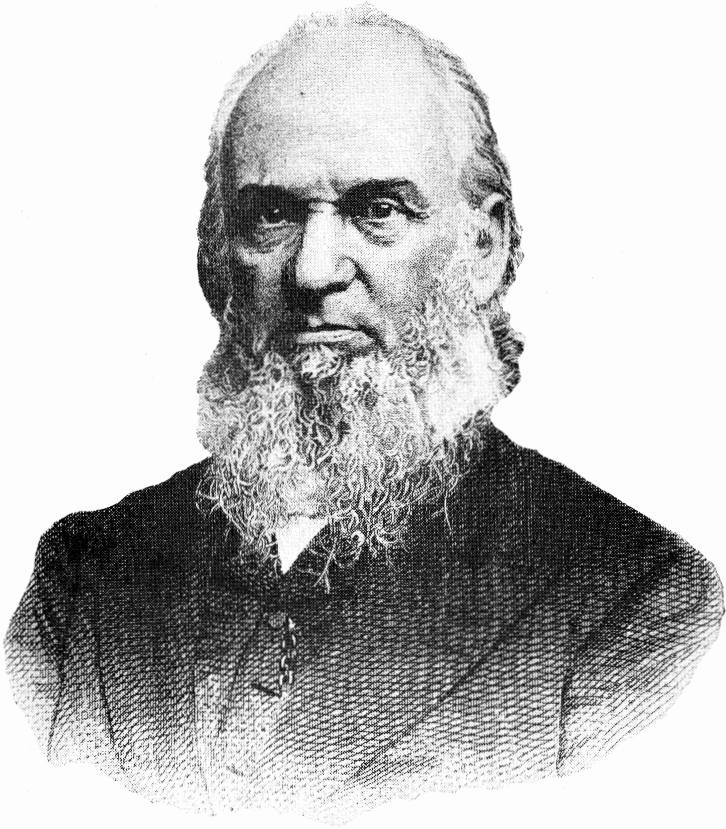


THE STORY OF D. S. BURNET:
UNDESERVED OBSCURITY



J. W. Ward

*The Story of
D. S. Burnet:*

UNDESERVED OBSCURITY

By

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To ALL
WHO LOVE THE BIBLE
and who seek cooperative means
for the purpose of propagating
the Christian faith

Preface

Several years ago I began a study of the historical antecedents to the modern cooperative missionary, educational and benevolent organizations of the brotherhood of Disciples of Christ. Many of my early problems centered around the activities of the first general convention (1849) of that body. It was in that manner that I discovered the significance of D. S. Burnet.

Upon learning that the Christian statesmanship of Burnet had brought three cooperative societies into existence before Alexander Campbell assumed a place of active leadership in them, I became intensely interested in the persons who actually constituted the rudimentary organizations for financing programs of education, benevolence, and missions. This interest on my part was accentuated at Iliff School of Theology where I pursued the subject further as a research project for the doctorate.

The constant reappearance of the name D. S. Burnet in the minutes of the anniversary meetings of Disciples of Christ a hundred years ago suggested to me that this man may have been of more importance than most history books gave him credit. Therefore, in the survey of how the Disciples financed their first cooperative work my interest began to center around the question, "Who was D. S. Burnet?" Very early in the research I realized that he was the prime mover of cooperation and financial stewardship, of Bible distribution and book publication, and of missionary endeavor. If Burnet deserved to be given a place of prominence among the founding fathers of Disciples of Christ, I wondered why his name dropped into comparative obscurity.

The contents of this volume are designed to furnish the reader with a partial answer to this problem. The evaluation of Burnet's connection with the work of organizing societies for aiding the

causes of the church gives something of a solution to many problems which have confronted historians of the Nineteenth-Century Reformation. Any study of the convention system used by Disciples of Christ which fails properly to take into account the work of D. S. Burnet, results in inadequate understanding.

I do not profess to have written a definitive biography of this man. Neither do I pretend in this study to be adequate in my interpretation. I have aimed herein to present D. S. Burnet as the "all but forgotten" disciple who became primarily responsible for the "engine of cooperation and cohesion" which he believed would bring simple faith in Christ to all the world.

Some of the questions which guided this study were such as the following: What is the significance of the life and work of Burnet in American church history? Who was he? Where did he live and work? What were his ideas and how did he get them? What was his relationship to Alexander Campbell, Walter Scott, Isaac Errett, and other better-known Disciples of Christ? What were some of his outstanding achievements? How was he esteemed by his contemporaries? How should he be evaluated today?

Because some of the facts set forth in this work may seem utterly fantastic to some readers, I have attempted to give a rather full documentation of the sources. Four areas of literature furnished data.

1. Records of the Annual Proceedings of such institutions as the American Christian Missionary Society, American Christian Bible Society, American Christian Publication Society, American Christian Tract Society, Ohio Christian Missionary Society, etc., have been available. Although the original printings of minutes of these meetings are rarely available, I have had full access to them, either through typescript or printed copies of the original or by microfilm copies.

2. The extant works of D. S. Burnet himself, such as his books, pamphlets and journals, have proved very helpful. Some of his works of this kind, such as the *Christian Preacher* and his one-volume edition of *The Christian Baptist* were directly available through the Disciples Room of the Mary Couets Burnett Library of Texas Christian University. His works are widely scattered and it was necessary for me to get photostat and microfilm copies. A search in the Manuscripts Division of the

Library of Congress shows that there is no collection of the papers of Burnet, and none are mentioned in the Guides on Manuscript Collections as being in collections of the papers of other men.

3. Contemporary journals which carried writings and news about him furnished considerable data. Exchange of articles and news in such periodicals as the *Millennial Harbinger*, *American Christian Review*, *Christian Standard*, and others, gave considerable aid to the work.

4. Books and histories which directly and indirectly reflected the situation were also used.

Some of the terms I have used may not be clear to the average reader. For example, *Disciples of Christ* is sometimes denoted by the names Christian Church and Church of Christ; *Board of Managers* usually refers to a group of directors or officers elected to act as a body in behalf of a church institution; *centralism* was a term used a century ago to denote the cohesive process of a functioning church organization. The word *cooperation* is taken to mean the voluntary association of persons and churches in carrying on the business of the church; *human creeds* was often taken to mean the historic creeds of Christendom (such as the Westminster Confession, the Philadelphia Confession, the Augsburg Confession, the Tridentine Confession, and others) by Disciples of Christ who held that they should not be made tests of Christian fellowship or required for church membership.

The term *Society System* was used early by Disciples of Christ to describe the organizations which became united by common interests and purposes for fostering programs of education, missions, benevolence and publishing. It was in the early development of the society system that the modern organizations among Disciples of Christ had their roots. The conventions and societies of the brotherhood today had their beginnings in the early advent of these "societies."

Acknowledgments

Since it is acceptable historical and scientific methodology to verify one's findings by some kind of objective test, I set to work to inquire of reputable bibliographers and historians, librarians and folklore lovers, teachers and friends, concerning the life and work of Burnet. Among the first to respond to my inquiries were Claude E. Spencer, curator of the Disciples of Christ Historical Society; C. C. Ware, collector of Discipliana in North Carolina; and Henry K. Shaw, historian and pastor in Ohio. Each expressed some interest to see further investigation into the place of Burnet in the history of Disciples of Christ.

In the research which ensued I regard myself as most fortunate to have had the objective viewpoint of Christian scholars and teachers at Iliff School of Theology, Denver. Martin Rist was my major professor for this project, and I believe Disciples of Christ may owe him a debt of gratitude for the direction of the processes of methodology for this dissertation, especially the microfilming of widely scattered sources. If this thesis adds some insights into American church history, gathers together some fragments worthy of preservation, and sets forth a historical figure among Disciples of Christ who most certainly deserved not to be lost to memory, I have found the results worth the effort.

I also am deeply indebted to William H. Bernhardt, acting president of The Iliff School of Theology, Denver, Colorado; W. B. Blakemore, head of Disciples Divinity House, University of Chicago, Chicago, Illinois; Nelson Burr, of the Library of Congress, Washington, D. C.; Lin D. Cartwright, editor of *The Christian-Evangelist*, St. Louis, Mo.; Jack Chitwood, humanities librarian of Drake University, Des Moines, Iowa; Wilbur H. Cramblet, president of the Christian Board of Publication, St. Louis, Mo.; A. T. DeGroot, dean of the graduate school of Texas

Christian University, Fort Worth, Texas; M. W. Fogle, minister of Central Christian Church, Dayton, Ohio; W. E. Garrison, professor of church history at University of Houston, Houston, Texas; Colby D. Hall, dean emeritus of Brite College of the Bible, Texas Christian University, Fort Worth, Texas; Janet Hamer, reference assistant of The Ohio State Archaeological and Historical Society, Ohio State Museum, Columbus, Ohio; Wilfred P. Harmon, general representative of the Disciples of Christ Historical Society, Nashville, Tenn.; Mrs. Alice P. Hook, librarian of the Historical and Philosophical Society of Ohio, Cincinnati, Ohio; Willis R. Jones, director of church relations at Hiram College, Hiram, Ohio; H. E. McCartney, historian of Central Christian Church, Dayton, Ohio; Mrs. Bertie Mothershead, librarian of Mary Couts Burnett Library of Texas Christian University, Fort Worth, Texas; Roscoe M. Pierson, librarian of Bosworth Memorial Library, The College of the Bible, Lexington, Ky.; O. L. Shelton, dean of Butler School of Religion, Indianapolis, Ind.; Howard Elmo Short, professor of church history, The College of the Bible, Lexington, Ky.; Mrs. Stanley B. Smith, Ohio historian, Garrettsville, Ohio; H. Gordon Van Sickle, professor of church history, The Iliff School of Theology, Denver, Colo.; and Mrs. Alene Lowe White, librarian of The Western Reserve Historical Society, Cleveland, Ohio.

Furthermore, this work could never have been done without the assistance of Mrs. L. C. Brite, of Marfa, Texas, and President M. E. Sadler, of Texas Christian University. Nor could it have been done without the actual aid and sympathetic understanding of my wife and son, Beulah Irene and Marvin.

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SOME QUOTATIONS

“He was a giant among the pioneer Disciples, but has all but been forgotten.”

—Claude E. Spencer

“Burnet was an outstanding Disciple. In many ways he ranked with Isaac Errett, Walter Scott, and Alexander Campbell.”

—Henry K. Shaw

“Somebody ought to have written a definitive biography of him a long time ago. He has been deserving it all these years.”

—C. C. Ware

“During the first half of the nineteenth century, Burnet was really looked upon as the normal recipient of the mantle of Alexander Campbell.”

—Frederick D. Kershner

CHAPTER I

The Boy Preacher

1808-1823: BORN A SHAREHOLDER IN PIONEERING

DAVID STAATS BURNET was born July 6, 1808, in Dayton, Ohio,¹ two days after his father's Fourth of July speech in Cincinnati and five years after that vast province of Louisiana ceded by France for \$15,000,000 became the property of the United States. A new epoch of migration and settlement began almost simultaneously with the beginning of the life of David Burnet. Of Scotch forebears, his was the enviable place of the eldest child. His father, Isaac G., and his mother, Kittie Winn,² were prominent Dayton citizens. His mother was the daughter of an eminent Cincinnati physician.³

It was a proud heritage that caused him later in life to claim "lineal descent from Gilbert Burnet, Bishop of Salisbury, so conspicuous during the great English Revolution, under William, Prince of Orange."⁴ Neither is it any wonder that the lad became sensitive to the religious needs abroad in the land. The War of 1812 brought its aftermath to Ohio in the form of crowding population, expansion of trade, industry, agriculture, wildcat banking and feverish speculation.⁵ Lyman

¹William Thomas Moore, *The Living Pulpit of the Christian Church* (Cincinnati: R. W. Carroll Co., 1868), p. 33. Cf. H. Leo Boles, *Biographical Sketches of Gospel Preachers* (Nashville: Gospel Advocate Co., 1932), p. 140.

²Frederick D. Power, *Sketches of Our Pioneer* (Chicago, New York and Toronto: Fleming H. Revell Co., 1898), p. 125.

³*Ohio State Archaeological and Historical Quarterly*, XLVIII, No. 3 (1939), 237.

⁴Moore, *Living Pulpit*, p. 34. See also Appendix II.

⁵"Ohio," *Encyclopedia Americana*, XVI (1951).

Beecher stood in the center of things with his opposition to dueling, drunkenness, and the feverish discussions of the slavery question.⁶

Although his family had heard very little, if anything, of Thomas and Alexander Campbell, David was but four years old when the Campbells were immersed. They had been Presbyterians, like the Burnets, but were determined to accept a scriptural basis for their religious conduct. Hence Thomas Campbell, his son Alexander, and his daughter were baptized by a Baptist preacher, Luce—not into the Baptist church but upon a simple confession of faith. Soon thereafter the Brush Run church joined the Baptists' Red Stone Association which opened the way for the Campbells to have a free itineration as preachers and evangelists among the Baptists of Pennsylvania, Virginia, and Ohio.⁷ This action of the Campbells was to serve as an earlier parallel of the actions of the young child born into the home of the Burnets. The Baptists established their General Missionary Convention in 1814, beginning something of a stimulus to later similar movements among Disciples of Christ with whom David Staats Burnet was to become associated.

The hustle and bustle of new forms of transportation put many families of the Western Reserve on the move. Steam navigation began on the Ohio River in 1816, the same year that David's parents moved from Dayton to Cincinnati. His father formed a law partnership with Nicholas Longworth, that odd man of wealth, in the Queen City, and the family moved to Cincinnati when David was eight.⁸

Cincinnati was located in the area of two plateaus or terraces of nature. The lower flat was about sixty feet

⁶Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1934), pp. 583, 584.

⁷W. E. Garrison, *Religion Follows the Frontier*, New York: Harper and Bros., 1931, p. 106.

⁸Moore, *Living Pulpit*, p. 34. Cf. Power, *Sketches of Our Pioneers*, p. 125. Cf. Boles, *Biographical Sketches*, pp. 140, 141.

above water and the higher about twice that. Some hills around the young Queen of the West enclosed the area on three sides. When David's family arrived in Cincinnati in 1816, the total area of the city was approximately three square miles. But it was growing. It was chartered as a city in 1819; later, David's father served as mayor for twelve years. Cincinnati was along the advance line of pioneers streaming from Kentucky in a sweeping movement down through Tennessee and western Alabama to Louisiana.

The educational opportunities in Cincinnati were above the average, inasmuch as many of the city fathers were determined to make the place a center of culture, religion, and learning. David Burnet grew up in the traditional Presbyterian beliefs, although among Presbyterians at that time were discussions of the "New Light" and the "Old Light" platforms. This meant that as a child he had perhaps received the rite of baptism by the customary form of sprinkling,⁹ and that his parents accepted for him the credal requirements of that body. But his family had long been reformers and inclined to exercise a free spirit in religious matters.

One of David Staats Burnet's distinguished kinsmen was an uncle, Judge Jacob Burnet, also of Cincinnati.¹⁰ He was born February 22, 1770, in Newark, N. J. In some autobiographical notes prefacing his *History of the Northwestern Territory*, Judge Jacob tells of his own education at Nassau Hall, Princeton, under the presidency of Dr. Witherspoon. He was graduated in September, 1791. "Before he had finished his collegiate course, he determined to settle himself in the Miami country, where his father had made a considerable investment."¹¹

Jacob completed his professional studies and was admitted to the bar by the supreme court of the state

⁹Moore, *Living Pulpit*, p. 34. Cf. Boles, *Biographical Sketches*, p. 141.

¹⁰Cf., *Appleton's Cyclopaedia of American Biography*, I, 458.

¹¹*Ibid.*

of New Jersey in the spring of 1796. After becoming a full-fledged lawyer, he set out in the same year for Cincinnati, determined to cast his lot with the rise or fall of that growing, sprawling territorial settlement. Three years later, in 1799, his appointment to the legislative council of the territory plunged him into active politics. He was instrumental in the formation of the state government, and in 1812 went to the state legislature. Later he became judge of the supreme court of Ohio (1821-1828), and United States senator (1828-1831).

His statesmanship was recognized by the neighboring state of Kentucky, for which he was chosen by their legislature to be commissioner in the settlement of border disputes with Virginia. His interest in education is reflected in the fact that he was one of the founders of the Lancastrian Academy in Cincinnati as well as one of the leaders in establishing Cincinnati College. Of the latter he became the first president. Also, he took an active hand in reorganizing the Medical College of Ohio. But his greatest leadership was not in the educational field, but in the political. "He was a delegate to the Harrisburg Convention in 1839, and was mainly instrumental in securing the nomination of Harrison to the presidency."¹² People of the Western Reserve were grateful to Judge Burnet for extricating the settlers of that region from the more than twenty million dollars' debt to the federal government for purchases of western lands, which distress was further augmented by the small volume of money in circulation in that area. His publication in 1847 of *Notes on the Early Settlement of the Northwestern Territory* was of extreme importance to the writers of histories of the Western Reserve. He was married January 1, 1800, to Rebecca Wallace. They became parents of seven children: Mary (1802-1834), George Whitfield (1804-1859), William (1806-1892),

¹² Appleton's *Cyclopaedia of American Biography*, I, 458.

Robert Wallace (1808-1864), Elizabeth (1817-1889), and twins, Caroline Thew (1820-1856) and Harriet (1820-?), who died young.¹³

Judge and Mrs. Burnet became "first citizens" of Ohio. Those who knew him observed that he later in life walked with a cane, his hair was done up in a queue, and neighbors were impressed with the ruffled shirt he wore.¹⁴ His Scotch dignity was matched by the house in which he lived—a large, square, old-style mansion with a broad hall through the center, at Seventh and Elm Streets in Cincinnati.¹⁵

So it was that in 1818 David's uncle, Judge Jacob Burnet, aided the movement in Cincinnati to launch the famed "Second Church" of the Presbyterian denomination there. It was a split off the First Presbyterian Church, the body that had both the prestige of priority¹⁶ and the status of one of Cincinnati's most cultured and elite groups.

Another uncle of David Staats Burnet moved on to Texas. David Gouverneur Burnet¹⁷ (April 4, 1788—December 5, 1870) was born also in Newark, N. J., another distinguished scion of Dr. William Burnet, Sr. He married Hannah Este (February 17, 1800—October 30, 1858) and became the first president of the Republic of Texas. He participated in Francisco de Miranda's expedition to Venezuela in 1806.

In 1817 he located a merchandise store in Natchetoches, La., near what was then one of the frontiers of Texas.

¹³Isabella Neff Burnet, *Dr. William Burnet and his Sons, Jacob Isaac and David. A Chart of Their Forefathers and Descendants in America 1640-1938*. (Univ. of Va., Mimeograph, 1938), pp. 3, 4.

¹⁴*Ibid.*, p. 65.

¹⁵*Ibid.*

¹⁶Charles Frederic Goss, *Cincinnati, The Queen City* (Chicago and Cincinnati: S. J. Clark, 1912), p. 154.

¹⁷Wheeler Preston, *American Biographies* (New York: Harper and Bros., 1940), p. 132. Cf. John Henry Brown, *History of Texas from 1635 to 1892* (St. Louis: L. E. Daniell, c. 1892-93). Also, Francis White Johnson and Eugene C. Barker, *A History of Texas and Texans* (Chicago and New York: The American Historical Society, 1914), I.

Later he studied law in Cincinnati, after which he moved on into Texas, settling on the San Jacinto River in 1831. In his rise to leadership as a statesman he became judge of the municipality of San Felipe de Austin, 1834.

The primary item of his fame lies in the fact that he was a member of the Washington Convention which declared Texas' independence in 1836, and became the provisional president of the Republic of Texas. It was D. G. Burnet who handed over the Texas government to Sam Houston, the constitutionally elected president, after the former's retreat to Galveston before the invasion of Santa Anna. David was made vice-president of the Republic in 1838. During Mirabeau B. Lamar's presidency he acted as secretary of state. In 1841 he was a candidate for the presidency, but was defeated; he became again secretary of state, 1846-47.

After the Civil War, Texas elected him to the United States Senate (1866), but Congress refused to seat him. His was a stormy career in a period of struggle and achievement in the Southwest. He was buried in Galveston, Texas, in 1870, the last of his immediate family, inasmuch as his son William Este had been killed at the battle of Mobile, March 31, 1865.¹⁸ His wife was buried at Oakland, Harris County, Texas, but was reinterred in 1936 in Galveston beside her husband.¹⁹

David's father, Isaac Gouverneur Burnet (1784-1856), was one of the very distinguished sons of Dr. William Burnet, the elder. Married in 1806 to Kittie Winn Gordon, daughter of George Gordon and Sallie Winn Moss Gordon, Isaac and Kittie became parents of eleven children, the eldest of whom was the subject of this biography, David Staats. Other children were Mary Thew, Julia Ann, Nancy, Jacob, Gertrude, Isaac, Staats Gouverneur, Cornelia, Hanna Kinney, and Kittie.²⁰

¹⁸Isabella Neff Burnet, *Dr. William Burnet*, p. 3.

¹⁹*Ibid.*, p. 38.

²⁰*Ibid.*, p. 13.

The Fourth of July, 1808, was significant for Isaac G. Burnet, destined to be the mayor of Cincinnati six successive terms after moving to that city in 1816 from Dayton, Ohio.²¹ Isaac had planned an anniversary speech of considerable significance to him and his family. Only twenty-four years old, he was regarded by the town of Cincinnati as one of the rising young political leaders. He was under tremendous pressure because of his desire to make a good impression, but more than that, his eighteen-year-old wife was pregnant, expecting any day the arrival of a child. In fact, two days after Isaac delivered the patriotic address in Cincinnati their first child was born in Dayton. By examination of the thoughts expressed in the speech (Appendix VIII) it may be inferred that the child-to-be-born would be tutored on ideas of freedom and liberty.

The Fourth of July address was indicative of Isaac's deep conviction that American constitutional government offered the world a new era in political statesmanship. He showed keen awareness that men are "susceptible of different impressions" and this diversity of viewpoint, he held, could never be restrained by despotic powers.²² Only by liberal education could the world achieve any means whereby wide diversities could exist within a free land. He would supplant emotional bigotry with intelligence and reason.²³ It is important to an understanding of future events in the life of his son that consideration should be given the fact that Isaac G. Burnet was insisting upon a system of government "where man will be free under restraint." Isaac held that "all necessary restraints [of government] are infringements upon the rights of the People and by being tolerated will imperceptibly induce oppressions."²⁴

²¹Power, *Sketches of Our Pioneers*, p. 125.

²²Isabella Neff Burnet, *Dr. William Burnet*, p. 68.

²³*Ibid.*

²⁴*Ibid.*, pp. 71, 72. (Brackets mine.)

A brief table of the genealogy of David Staats Burnet's paternal lineage indicates some remarkable religious leaders, colonial pioneers, governors, physicians, lawyers, judges, and army officers (See Appendix II).

At thirteen David entered his father's office as clerk.²⁵ This kind of apprenticeship was designed to help him follow in the footsteps of his father and his two uncles. The young mind of the lad was well suited to the legal profession, because of the eagerness with which he sought to become aware of the truth. He watched the procedures of legal trials, how the inquisitive lawyers applied the principles which were designed to get at the truth. He observed the processes of political organization as they took shape in the newly incorporated city. He was keenly aware of the legislative, administrative, and judicial operations of civil government.

It was the impression created in his youthful mind which led him later to apply some of the same principles to his religious studies; caused him to investigate the constitutions of religion; caused him to be judiciously determined to search out the truths of the Christian faith. It can scarcely be minimized that the place of clerk in his father's employment, which afforded opportunities to observe legal proceedings and court actions, was one of the most potent factors in the development of his character. Moore said that while young David was in this employment "under the watchful care of his father," he "acquired those habits of industry and faithfulness which characterized him through life, and which laid the foundation of his future career."²⁶

While young David applied himself in the study of law an epoch-making event occurred in the national government—the setting forth of the Monroe Doctrine in 1823. During December of that year President Monroe's mes-

²⁵Moore, *Living Pulpit*, p. 34. Cf. Boles, *Biographical Sketches*, p. 141.

²⁶*Ibid.*, p. 34.

sage to Congress declared that there should be no further colonization in the Western Hemisphere and there would be no tolerance of those who would seek to compel South American republics to return to former Spanish allegiance. With this declaration to the world there was a greater surge of internal expansion and development. This meant that a new political and territorial concentration would be attempted farther west. It meant that pioneers would move into the central territories without fear of opposition by foreign powers. It meant that law and order would be brought to the unsettled West.

If these things seemed of greatest importance to those in the legal profession, there was something of the same concern among religious leaders of the times. It was in this period that the prolific pen of Alexander Campbell began to drive the sharp invectives into the weaknesses of the inherited religions. It is important to the understanding of Burnet's future activities to understand that Campbell's magazine, *The Christian Baptist* (1823-1830), struck out repeatedly against missionary societies, a paid clergy, associations, and church organizations. Although Burnet probably was unfamiliar with the viewpoints and activities of Alexander Campbell as early as 1823, he was later to become a leader of leaders in a movement among Disciples of Christ. He grew up to cross intellectual swords with the outstanding leader of the movement, Campbell. Although Burnet lost the battle, a century's elapse indicates that he was the ultimate victor.

Since the illustrious forefathers of D. S. Burnet were for the most part loyal Church of England leaders or strong guiding lights of the Presbyterian persuasion, it is strange that one like David, who went beyond any of them in the reformation of the church, should have been dropped with disapproval as one who "went off with the Campbellites." Only now, after a century past

the time of his most signal achievement, is it possible to see the Cincinnati pastor in a better light. Fortunately his leadership was of such lasting importance that we have many evidences of the quality of his mind and character, as well as records of his overt achievements for the cause of good religion in America. With all his glittering array of forebears, their shining did not obscure the light he set afoot in the national scene of the history of Disciples of Christ.

By evaluating the future of David Staats Burnet from his childhood and youth, therefore, some vital antecedents to his character are apparent. He came of a notable reformation lineage; he grew up in a highly changing cultural situation; he had some of the basic training necessary for a legal career; he developed a highly inquisitive mind; and his youth was spent during the formative ideologies which brought into being the Christian Church movement of the nineteenth century.

1825-1827: CONSIGNMENT OF A BOY PREACHER TO THE BAPTISTS

At sixteen David became intensely interested in the program of religious education. Sunday schools were being opened and promoted among the Presbyterians. The church in Cincinnati where David was a member launched a growing program of this kind. The youth became associated with an official of the local church in conducting one of the outstanding Sunday schools in the city.²⁷ This was indicative of the important urge within him to become a religious leader and educator.

It was during this period that the Campbells, also Presbyterians, had found themselves assimilated with the Baptists. But young David was not acquainted with the

²⁷Moore, *Living Pulpit*, p. 34. Cf. Boles, *Biographical Sketches*, p. 141.