

**Rev. Edmund Wesley Kirby (1831-1902)**  
**A Participant in Methodist History**  
by Jon E. Noring, 2008

Edmund Wesley Kirby was not a prominent figure in Methodist history, but he was a participant in many events and movements that gave United Methodism its present form. Born at just the right moment with just the right personality and interests, he found himself involved in the camp meeting movement, the formation of the Central Pennsylvania Conference, at least three of United Methodism's predecessor denominations, and more than one person's share of adventure and controversy.

### **Early Life**

Edmund Wesley Kirby was born April 1831 in Virginia to John H. and Mary Ann Mansfield Kirby. John was born in Maryland, possibly in the northern Chesapeake Bay area, and Mary was born in England. The family lived in Baltimore during the 1830's and early 1840's, and then appears to have moved to Harford County MD, for it was the West Harford Circuit of the Methodist Episcopal Church that recommended Edmund for the ministry in 1853.

The pastor on the West Harford Circuit 1852-53 was the prominent William S. Baird.<sup>1</sup> Baird most likely counseled Edmund regarding his perceived call to the ministry and helped arrange for him to serve with a quarterly conference license as the junior preacher on the Castle Fin Circuit<sup>2</sup> 1852-53. When Baird was assigned to the Woodstock Circuit in 1853, he apparently asked that the newly admitted Edmund Kirby be assigned as his junior preacher so that he could continue mentoring the young man.

The following article from the May 24, 1852, *Gettysburg Republican Compiler* tells of one of Edmund's adventures on the Castle Fin Circuit.

---

<sup>1</sup> William S. Baird (1815-1874) was born in Lycoming County PA, graduated from Allegheny College in 1841, and was admitted to the Baltimore Conference in 1842. In addition to serving pastorates, he was head of the Wesleyan Female Institute in Staunton VA 1860-66 and editor of the *Baltimore Episcopal Methodist* beginning in 1872.

<sup>2</sup> The Castle Fin Circuit was broken off from the Shrewsbury Circuit in 1846, and the name was changed to the Airville Circuit in 1883. The first parsonage was built in 1850 on the northeast corner of the Castle Fin crossroads. That building burned in 1872, and a new parsonage was erected in Airville in 1877. The 1852-53 Castle Fin Circuit consisted of 9 appointments: 5 in PA (Salem, Bethel, McKendree, Prospect and Bryansville) and 4 in MD (Fellowship, Emory, Mt. Vernon and Tabernacle). Information on each of these appointments is available at the conference archives. The circuit stewards' book indicates that the amounts received at each quarterly conference by junior preacher E.W. Kirby were \$5.00, \$23.00, \$18.50 and \$38.49.

“Perilous Occurrence: A most thrilling and perilous occurrence took place lately, near Mundorff’s Island, York County, says the *Baltimore Sun*, which came near killing a very worthy young minister, Rev. Edmund W. Kirby, of the Baltimore Annual Conference. It appears that he was riding on horseback on the tow-path of the Tidewater Canal, and just after passing Fry’s lock the animal became frightened from some unknown cause and backed over the wall with his rider, falling down the steep precipice on the craggy and dangerous rocks below. The animal’s bones were broken in many places, and he died shortly after; but it is truly wonderful that young Kirby escaped with his life. He was taken up on being discovered, and carefully removed to the residence of Isaac Mundorff, Esq., where Dr. Baldwin of York County and Dr. Kenling of Lancaster County were in attendance and rendered all the aide which professional skill could afford. It is thought he will speedily recover. The precise nature of his injuries we have not been able to ascertain.”

### **Transitioning Through Three Methodist Conferences**

In the Methodist Episcopal Church, most of the present Central Pennsylvania Conference was originally part of the Baltimore Conference – which extended from central Pennsylvania to the Shenandoah Valley of Virginia. In 1857, with permission from the 1856 General Conference, the Baltimore Conference divided itself and placed its Pennsylvania and northern Maryland appointments in the newly-created East Baltimore Conference. The 1868 General Conference thought it would have been better to divide along state lines and disbanded the East Baltimore Conference – placing its Pennsylvania appointments in the newly created Central Pennsylvania Conference, and returning its northern Maryland appointments to the Baltimore Conference.

The following list of the appointments of Rev. E.W. Kirby indicate that he was a charter member of both the East Baltimore and Central Pennsylvania Conferences – and one of the pastors who was a member of the East Baltimore Conference during its entire existence.

1852-53 Castle Fin  
1853 admitted on trial, Baltimore Conference  
1853-54 Woodstock [Virginia]  
1854-55 Penn’s Valley  
1855-56 Warrior’s Mark  
1856-57 Manor Hill  
1857 charter member of East Baltimore Conference  
1857-58 Clearfield circuit  
1858-59 Philipsburg  
1859-61 New Washington [Clearfield County]  
1861-63 Williamsburg

1863-65 Bedford station<sup>3</sup>  
1865-68 Mifflin  
1868 charter member of Central Pennsylvania Conference  
1868-70 Milton  
1870-72 Chambersburg (did not complete the second year)

Rev. Kirby experienced two significant personal events during this phase of his ministry. On September 23, 1856, while he was serving the Manor Hill charge, he was united in marriage to Emeline Massey Wilson of Masseyburg – a small Huntingdon County community within the bounds of that charge. Over the next 16 years, Edmund and Emma would become the parents of 5 sons and 2 daughters. A brief account of their children is given in Appendix D.

The second significant personal event was E.W. Kirby's service in the Civil War, as a chaplain with the 3<sup>rd</sup> Regiment of the Pennsylvania Infantry. This occurred while he was appointed to Williamsburg and lasted for three months – from May 2, 1861, to July 30, 1861. His regiment saw no action during his chaplain service.

### **Camp Meeting and Holiness Connections**

E.W. Kirby was a strong supporter of camp meetings and the holiness movement. At his very first quarterly conference meeting as a pastor, while junior pastor on the Castle Fin Circuit in 1852, he was named to a four-person committee to oversee that circuit's June camp meeting. While serving in Milton, he attended the famous 1868 Second Annual National Camp in Manheim PA sponsored by John S. Inskip's National Camp Meeting Association for the Promotion of Holiness. He not only attended the meetings, but wrote three articles for *The Methodist Home Journal*:

"Manheim! The Great National Camp Meeting," *The Methodist Home Journal*, II, July 25, 1868, 232-237.

"The Great National Camp Meeting Closing Experiences," *The Methodist Home Journal*, II, August 1, 1868, 243-244.

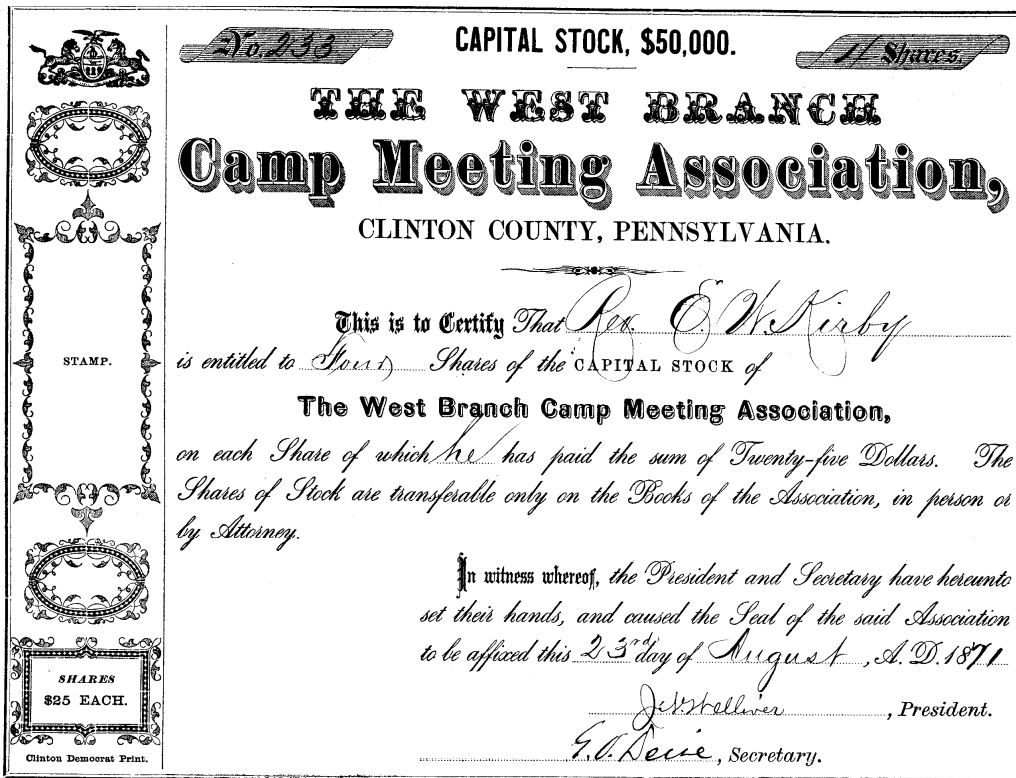
"A Scene at the National Camp," *The Methodist Home Journal*, II August 22, 1868, 265.  
The first two were co-authored with Adam Wallace<sup>4</sup>, editor of *The Methodist Home Journal*.

---

<sup>3</sup> "Bedford station" is the Methodist terminology for the appointment responsible for the single congregation in the town of Bedford. This is to be distinguished from "Bedford circuit" – the appointment responsible for several rural congregations surrounding the town of Bedford.

<sup>4</sup> Adam Wallace (1825-1903) was a member of the Philadelphia Conference. He was born in Ireland, converted at the age of ten at a Wesleyan class meeting in his parents' home, emigrated to America in 1843, rededicated himself to Christ in Philadelphia in 1845, and united with the Philadelphia Conference in 1848. He served several key pastorates and as a district superintendent before founding *The Methodist Home Journal* in Philadelphia in 1867 and serving as its editor for eight years. He was later active in the Ocean Grove Camp Meeting (and a pall bearer at the 1897 funeral of founder Elwood H. Stokes) and editor of the *Ocean Grove Record*.

His commitment to the camp meeting movement is further evidenced by the fact that he personally purchased four shares of capital stock, at \$25 each, in the West Branch Camp Meeting Association in 1871. Considering the salary of an itinerant preacher, this would have been no small sacrifice. Rev. Kirby purchased the stock at the camp meeting, during which he resided in tent #283.<sup>5</sup> On Friday, August 18, he is listed as addressing the afternoon temperance meeting. On Monday, August 21, Rev. Kirby preached at the afternoon service from Hebrews 1:14 – “Are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation.”



1871 West Brach Camp Meeting Association  
Stock Certificate for Rev. E.W. Kirby

<sup>5</sup> The “tents” were permanent structures, two stories high, with shingled roofs. The uniform structures were 8 feet wide and 16 feet deep. The upper floor was a loft for sleeping. The lower floor was divided into a front sitting room 7 feet deep, and a back room 9 feet deep. Located along the Susquehanna River near Wayne station, near McElhattan, the camp was incorporated in 1869 and remained active until destroyed by a flood in 1889.

### **The Chambersburg Controversy**

That Rev. Kirby addressed a temperance<sup>6</sup> meeting at the West Branch Camp Meeting and that he was the main preacher at one of the afternoon services indicate both his interests and his abilities in the pulpit. Apparently these two came together in a powerful way at Chambersburg near the beginning of his second year there. The following statements appear as a preface on a published copy of one of his sermons.

*(1) The following resolutions and requests were adopted at a meeting of the official members of the First Methodist Episcopal Church of Chambersburg, Pa., June 28<sup>th</sup>, 1871:*

*Whereas, Our pastor Rev. E.W. Kirby preached an able and interesting sermon on the subject of Temperance on last Sabbath, in which he presented many valuable statistics, showing the extent of the rum traffic, the amount of money in it, and the injury done by it; therefore,*

*Resolved, That we request a copy of this sermon for publication in our county papers, and we respectfully request our editors to publish the same.*

*Resolved also, That we request Rev. E.W. Kirby to publish said sermon in pamphlet form for general distribution.*

*– W.W. Paxton, chairman; Henry Sierer, secretary*

*(2) Resolutions presented and adopted by the committee appointed by the Order of Good Templars, in Chambersburg, Pa.:*

*Whereas, A sermon preached by the Rev. E.W. Kirby in the First M.E. Church of Chambersburg on Sabbath, the 25<sup>th</sup> of June, 1871, which set forth so clearly and fully the evils of the “rum power” – morally, socially and financially;*

*And whereas, The public mind needs information as to this fearful and desolating evil; therefore,*

*Resolved, by the McMurray Lodge No. 119 of Good Templars, That he be requested to publish his sermon in the several papers of Chambersburg, also in pamphlet form for distribution.*

*– F. Dyson<sup>7</sup>, J.C. Vance, George A. Miller Jr., committee*

But E.W. Kirby did not complete his second year at Chambersburg, and he terminated his relationship with the Central Pennsylvania Conference. The report of the superintendent of the Carlisle District on page 33 of the [March] 1872 conference journal indicates that Rev. Kirby ended his service there in September 1871: “On the vacancy occurring in the pastorate of the First Church of Chambersburg, in September, I called Rev. C.J. Little<sup>8</sup> to the place, where he has

---

<sup>6</sup> E.W. Kirby had a continuing emphasis in temperance. When stationed at Milton in 1868, he and J.W. Speddy started the Northumberland County Herald, a temperance paper. Their partnership terminated the following year, when Speddy removed the business to Mifflintown in Juniata County.

<sup>7</sup> Rev. Franklin Dyson (1810-1880) was a retired member of the Central Pennsylvania Conference living in Chambersburg.

<sup>8</sup> Charles Joseph Little (1840-1911) was a member of the Philadelphia Conference. From 1867 to 1870 he had taught mathematics at Williamsport Dickinson Seminary. In September 1871, when

ministered with great efficiency. He goes back to the effective ranks of his own Conference, carrying with him the admiration and blessing of those among whom he has served.”

An account of the Conference’s dealing with Rev. Kirby is given on page 9 of the 1872 journal: “When the name of E.W. Kirby was called, his presiding elder [district superintendent] announced that charges had been preferred against him. I.H. Torrence, as his counsel, moved that he be allowed to withdraw from the ministry and the membership of the Church, on condition that he surrender his parchments. G.H. Day offered, as a substitute, a motion that his case be referred to a committee for trial. A motion to lay the substitute on the table did not prevail. By consent of the Conference, the substitute was withdrawn, and the motion to permit his name to be entered in the Minutes as withdrawn from the ministry and membership of the Church passed by a vote of 65 to 58.”

While the conference journal does not specify the charges against Rev. Kirby, the January 25, 1872, issue of the *Mercersburg Journal* newspaper, provides the following account – as abstracted by Robert Cell and given on page 191 of his work:

Court record. Commonwealth vs. Rev. E.W. Kirby. Adultery, on the oath of James King. This indictment charged that the defendant was a married man with a wife and that he had committed adultery with the wife of the prosecutor on six occasions. Jury after six hours of deliberation rendered a verdict of guilty... The Reverend gentleman was sentenced to pay \$200 fine and costs and 30 days imprisonment in the county jail. The Commonwealth was represented by the District Attorney McGowan, John Stewart and William Shearer Stenger, Esquires; the defense by the Honorable Francis M. Kimmel and J. McDowell Sharpe, Esquires.

Commonwealth of Pennsylvania records indicate that the conviction took place 1/20/1872 and that Rev. E.W. Kirby was granted a pardon<sup>9</sup> by Governor

---

he assumed the duties for E.W. Kirby at Chambersburg First, he had just returned from a year’s study abroad in Germany. In March 1872 he returned to his own Conference to pastor at Philadelphia Christ. He went on to serve on the theological faculties at Dickinson College, Syracuse University, and Garrett Theological Seminary. He served as president of Garrett Theological Seminary from 1895 until his death.

<sup>9</sup> Governor Geary appears to have granted a large number of pardons on a regular basis, including ten in January 1872. The Pennsylvania Constitution of 1838, which was in effect at the time, allowed the governor to grant pardons at his own discretion and with a minimum of constitutional guidelines. The Constitution of 1874 required the recommendation/approval of other state officials before the governor could grant a pardon, and the present Constitution of 1968 established a Board of Pardons to give a recommendation before the governor can grant a pardon. A search in the State Archives of the Clemency Files for January 1872 turned up letters and documentation for several cases, but none regarding E.W. Kirby. As the pardon occurred four days after the conviction, the most likely scenario is that Rev. Kirby’s lawyers approached the governor directly and successfully argued that implementation of the sentence would not further public safety and would generally have negative instead of positive effects on society.

John W. Geary<sup>10</sup> on 1/24/1872. Furthermore, the October 1, 1873, issue of the *Mercersburg Journal* declares that “Rev. E.W. Kirby, formerly of Chambersburg, has been restored to the ministry in the M.E. Church.” But despite what appears in the newspaper, such a restoration is not reported by the Central Pennsylvania Conference or by any other Conference of the Methodist Episcopal Church.

There was, however, an effort to restore Rev, Kirby to the ministry. On the second day of the March 1874 annual conference, “petitions requesting the restoration of Edmund W. Kirby’s parchments were read, and, on motion, referred to a committee.” The committee’s report on the “Case of E.W. Kirby” is given on page 53 of the 1874 journal.

“The committee to whom certain papers were referred, asking the restoration of the parchments of E.W. Kirby, report:

Mr. Kirby is either an innocent or a guilty man. If he be innocent, of course the request of his friends ought to be granted. But we cannot declare his innocence, for we are unable now to investigate the case. If he be guilty, it is evident that the Conference should not return his parchments without confession. But Mr. Kirby has made no confession of guilt.

Taking the above view of the case, we recommend to the Conference the passage of the following resolution:

Resolved, by the Central Pennsylvania Conference, That the parchments of E.W. Kirby be not returned to him until such time when, in God’s providence, his innocence may appear, or, on the other hand, when he makes such confession of guilt as we are sure that the Great Father will approve.”

When the committee made its report on the third day of the conference, a substitute was offered by J.S. McMurray. The minutes state that the substitute was tabled, a vote was taken without further discussion, and the report was adopted.

This was not, however, the last official mention of E.W. Kirby in the Central Pennsylvania Conference. The 1878 journal, page 19, reports the following letter from Philadelphia to “the Bishop and members of the Central Pennsylvania Conference” was read.

Dear Fathers and Brethren,

We, the members of the District Conference of North Philadelphia District, Philadelphia Annual Conference, do hereby recommend the restoration of the credentials of Edmund W, Kirby, he having been recommended to this District Conference, for recommendation for deacon’s orders, by the quarterly conference of Twentieth Street Church, Philadelphia.

---

<sup>10</sup> John White Geary (1819-1873) was born near Mount Pleasant PA. He gained national recognition as a officer in the Mexican War (1846-48). He was the first US postmaster, the last alcalde, and the first mayor in San Francisco (1849-52) and the territorial governor of “bleeding” Kansas (1856-57). He was a brigadier general in the Union army and distinguished himself in the battles of Chancellorsville and Gettysburg and Chattanooga. He was elected governor of Pennsylvania in 1866 and served until shortly before his death. He is buried in Harrisburg. Governor Geary is reported to have been a Methodist, and his brother Edward Ratchford Geary (1811-1886) was a prominent Presbyterian minister.

On motion, the request was referred to a committee of five which reported the following day that, in their judgment, it “would be inexpedient to grant said request.” The recommendation of the committee was adopted, and the name of Edmund W. Kirby never again appeared before the Conference.

### **A New Career in Philadelphia**

After leaving Chambersburg and the Methodist Episcopal ministry, E.W. Kirby moved the family to Philadelphia. He took up medicine and graduated from Hahnemann College in March 1874 to become a practicing physician in Philadelphia. Three of his sons also graduated from Hahnemann College and became physicians – Russell Boston Kirby (1858-1889) in 1879, George Stewart Kirby (1860-1936) in 1882, and Frank Henry Kirby (1864-1932) in 1886.

Despite becoming a physician and being unrecognized as an ordained minister by any mainstream denomination, Kirby continued to consider himself a preacher. In some Hahnemann documents, for example, he is referred to as Rev. Edmund W. Kirby. And on July 25, 1888, he officiated at the marriage of his daughter Mary Frances Kirby (1868-1948) to George Edward Andrews. This fact provides no denominational information (other than he was described as “rector of the Independent Church” in a newspaper article covering the marriage), as the ceremony was performed at the Kirby house at 1610 North Broad Street.

### **Church Involvement in Philadelphia**

After leaving the Methodist Episcopal ministry, it appears that E.W. Kirby identified at least to some degree with the Methodist Protestant<sup>11</sup> denomination. The Methodist Protestant Church was not strong in Philadelphia. Except for the brief period from 1846 to 1850 when the denomination attempted for one quadrennium to support a Philadelphia Conference, the congregations in southeastern Pennsylvania were part of the Maryland Conference. There were never more than a half dozen Methodist Protestant congregations in Philadelphia at any one time, and the last one ceased its denominational connection in 1874.

The 1874 journal of the Maryland Conference raises more questions than it gives answers, however, concerning the fate of the denomination’s last Philadelphia congregation. The statistics on page 39 indicate a healthy congregation with 150 members and 12 probationers, a Sunday School of 25 teachers and 200 scholars, and a church building valued at \$13,000. But a report on pages 3-4 states: *The Committee upon the request of Salem Church,*

---

<sup>11</sup> Appendix A gives a brief history of the Methodist Protestant denomination, its internal splits, and its re-union with mainstream Methodism.

*Philadelphia, report the following: That Conference regrets the prostrate condition of Salem Church, and being unable to give it permanent relief in the form and to the extent which it represents its conditions as demanding, we accede to its request for an honorable withdrawal from its connexion with the Conference.*

In truth, Salem had just followed the pattern of Philadelphia's other successful Methodist Protestant congregations (Mt. Zion in Kensington and First at Eleventh and Wood) in leaving the denomination to become independent. This was particularly devastating to the local population, because Philadelphia played a key role in the formation and development of the Methodist Protestant denomination.

It was Philadelphia layman William Smith Stockton (1785-1860) who founded *The Wesleyan Repository*, the periodical which became *Mutual Rights* and was the leading exponent of the positions of the reformers who organized the Methodist Protestant Church. He is rightly considered one of the primary founders of the denomination.

Rev. Thomas Hewlings Stockton (1808-1868), son of William, was one of the denomination's most effective pastors. He founded and supervised the building of the Philadelphia First<sup>12</sup> church, and as the chaplain of Congress he was present at the dedication of the National Cemetery in Gettysburg when Lincoln delivered his noted address.

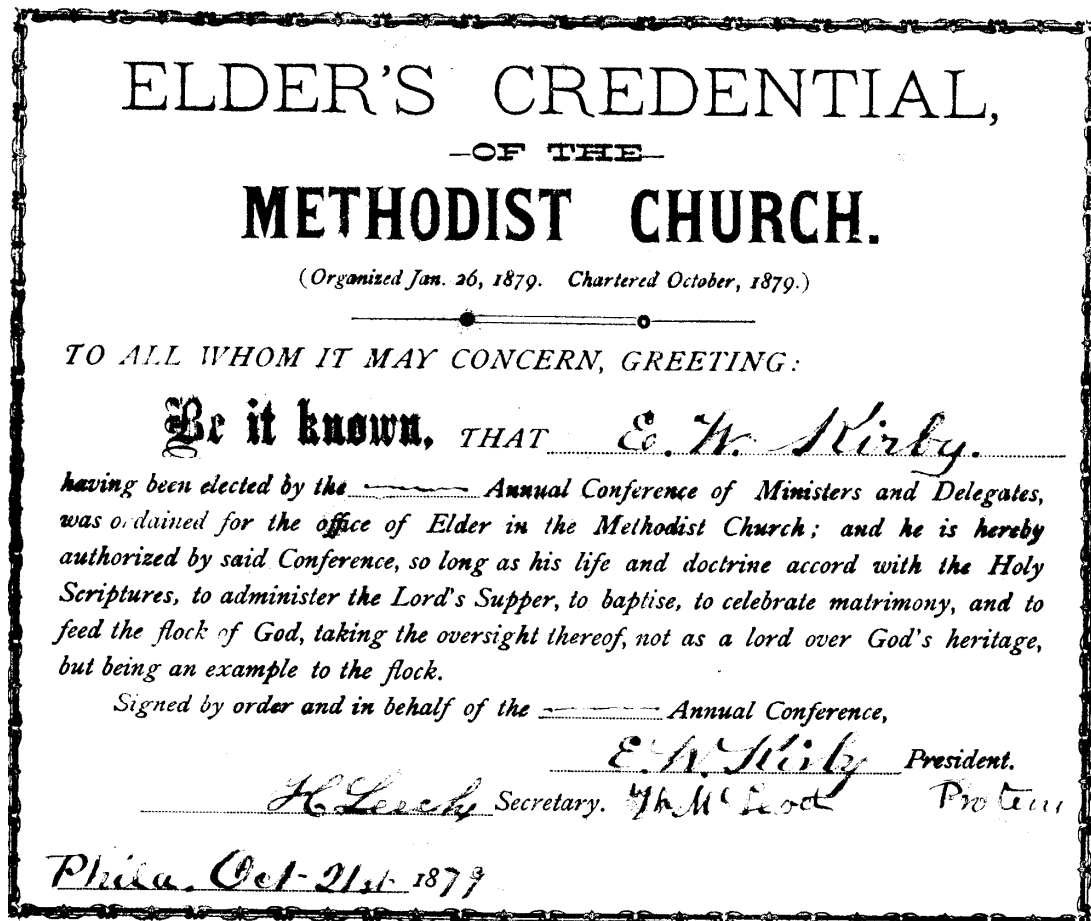
It appears that Edmund W. Kirby and other disenfranchised non-Episcopal Methodists finally decided to take matters into their own hands in 1879. The "Methodist Church" was organized in Philadelphia on January 26, 1879, and officially chartered in October of that year. E.W. Kirby was ordained as an elder and as president (in the true bishop-less terminology of the Methodist Protestants) of the conference.<sup>13</sup> H. Leech and Thomas McLeod, both otherwise unknown,

---

<sup>12</sup> Thomas H. Stockton and the Philadelphia First church played a role in a significant controversy within the Methodist Protestant Church. While the denomination was congregational in many respects, it strictly adhered to the itinerant system and a maximum pastoral assignment of two years to any station or three years to any circuit. But the Discipline specified, and the conferences acknowledged, three types of appointments: station, circuit and mission. The Philadelphia First church was founded by Stockton as a mission in 1839, and it properly maintained that designation for several years. After much discussion, it was decided that the Discipline was silent on the maximum length of a pastoral assignment to a mission, and Stockton was assigned for a fourth year. This caused other congregations to seek to declare themselves missions, in order to keep their pastors for more than three years. The controversy threatened, in the view of some, to undermine the entire itinerant system. The sad result was that Stockton withdrew from the denomination. In speaking of the weakness of the Methodist Protestant Church in Philadelphia, one denominational historian stated: "In all this desolation, we may trace the fatal influence of the mission controversy."

<sup>13</sup> It is unknown how many churches were in the "conference," but it included at least one in Camden NJ. Prowell's 1886 History of Camden County NJ includes the following interesting statement about a Bethel United Brethren Church, on Third Street below Walnut: "The

were also key persons in establishing this religious body – with McLeod apparently co-signing Rev. Kirby’s ordination certificate to avoid the appearance that he was self-ordained.



1879 Elder's Credentials in the "Methodist Church"  
for E.W. Kirby

E.W. Kirby’s name appears in connection with another [or the same?] ecclesiastical venture in February 1885. Phares B. Gible’s 1951 *History of the East Pennsylvania Conference of the Church of the United Brethren in Christ*, page 441, contains the following statement about a “Grace Mission” in Philadelphia: “Dr. E.W. Kirby, a physician and a local preacher, reports a new congregation named Grace in 1885. He was appointed to serve the mission in

congregation then worshiped as Independent Wesleyan Methodists, but in 1880 the name was changed to ‘Methodist’ – with a conference in Philadelphia under the direction of Rev. Dr. Kirby. In 1882 a favorable opportunity was offered to this church to unite with the United Brethren in Christ, and soon after the change was affected.” The United Brethren abandoned the work in 1887, and there is no church building on the site today.

1885 and made a report to the conference in 1886. There is no further record of this mission.”

The catalyst that brought Dr. Kirby in contact with the United Brethren Church appears to be that denomination’s Rev. G.W. Miles Rigor, a man of vision and vigor who served Philadelphia’s Jasper Street Mission the year before. That the two knew each other and had been working together is indicated by their joint speculative purchase of former Sea Grove Association property in Cape May Point NJ in April 1885. More information about the Sea Grove Association is given in Appendix B, while G.W.M. Rigor is the subject of Appendix C.

Significantly for United Methodists, this connection with the United Brethren Church completes Edmund W. Kirby’s association with the main Methodist Episcopal Church and with predecessor bodies of both the 1939 and 1968 denominational unions.

### **Family Discord and the Move to Washington DC**

Edmund and Emma Kirby (1833-1907) divorced about 1890. While the family appears to be together for the aforementioned July 25, 1888, marriage of daughter Mary Frances Kirby, relations are definitely no longer cordial when son Russell Boston Kirby died on March 4, 1889. Court records indicate that Mrs. Kirby and children J. Wilbur and Frank Henry and E. Grace signed a petition protesting the assignment of father Edmund W. Kirby as the administrator of the estate and requesting that brother George Stewart Kirby be named instead. The 1891 city directory lists Emma Kirby as the “widow of Edmund W. Kirby” living at 1800 Tioga Avenue with sons Frank H. and J. Wilbur. In 1894 Edmund W. Kirby married a Mary Jane Hartley. While the marriage took place in Camden<sup>14</sup> NJ, Miss Hartley is reported to have been born in Philadelphia in 1837 and to have been previously unmarried.

Soon afterward, Dr. E.W. Kirby moved to Washington DC. He was licensed to practice medicine in the District of Columbia in 1896, and he resided at 620 G Street NW. He died at his residence on February 7, 1902. The funeral services were held in the People’s Mission,<sup>15</sup> and the burial was in Arlington National Cemetery for his service as chaplain in the Civil War (he was apparently

---

<sup>14</sup> It would be interesting to know the denominational affiliation, if any, of the wedding. Miss Hartley’s parents, John M. and Elizabeth (Jenkins) Hartley, were married in 1835 at St. John’s Methodist Episcopal Church in the Kensington section of Philadelphia. The October 20, 1894, Kirby-Hartley marriage supposedly took place at 213 Market Street in Camden NJ. The 1890 Camden city directory lists that address as the location of “John McCormick’s Saloon,” and today that is the address of an empty lot.

<sup>15</sup> The People’s Mission was located at 910 Pennsylvania Avenue. E.W. Kirby helped to organize the mission in 1899 and was an active and zealous worker in its interests, especially in matters of temperance.

quite active in the Grand Army of the Republic, the details of which are currently under research).

This article concludes with reproductions on the letterhead of the Northeast Washington Citizen's Association of two pages sent to Dr. Kirby's widow immediately following his death. The letterhead lists E. W. Kirby, M.D., as the chairman of this organization's Committee on Sanitary Affairs. The first page is a letter of explanation to Mrs. Kirby from the Association, and the second page is a formal resolution of condolence pass by the Association.

<p><b>COMMITTEES.</b></p> <p><b>ON PROPOSED LEGISLATION.</b> EVAN H. TUCKER, Chairman, 801 First Street N. E.</p> <p><b>ON STEAM RAILROADS.</b> WM. J. FRIZZELL, Chairman, 912 Seventh Street N. E.</p> <p><b>STREETS, AVENUES AND ALLEYS.</b> S. SOWERBUTTS, Chairman, 87 Myrtle Street N. E.</p> <p><b>ON WATER, LIGHTS AND SEWERS.</b> A. H. F. HOLSTEN, Chairman, 1000 Florida Avenue N. E.</p> <p><b>ON ASSESSMENTS AND APPROPRIATIONS.</b> F. A. SEBRING, Chairman, 684 G Street N. E.</p>	<p><b>Northeast Washington Citizens' Association.</b></p> <p>MEETS ON SECOND MONDAY OF EACH MONTH.</p> <p>HALL, NORTHEAST TEMPLE, 12TH AND H STREETS N. E.</p> <p>EVAN H. TUCKER, PRESIDENT, 601 FIRST STREET N. E. MAJ. J. B. BURKE, VICE-PRESIDENT. S. SOWERBUTTS, SECRETARY, 87 MYRTLE ST. N. E. J. R. COLVIN, FINANCIAL SECRETARY. A. H. F. HOLSTEN, TREASURER.</p>	<p><b>COMMITTEES.</b></p> <p><b>ON PUBLIC PARKS AND SPACES.</b> JOHN R. COLVIN, Chairman, 634 Eighth Street N. E.</p> <p><b>ON SCHOOLS.</b> LORING CHAPPEL, Chairman, 822 H Street N. E.</p> <p><b>ON SANITARY AFFAIRS.</b> E. W. KIRBY, M. D., Chairman, 725 Third Street N. W.</p> <p><b>ON PUBLIC CONVEYANCE.</b> JEROME B. BURKE, Chairman, 324 E Street N. E.</p> <p><b>ON POLICE AND FIRE DEPARTMENTS.</b> L. D. WALTER, M. D., Chairman, 1443 G Street N. E.</p>
<p>Washington, D. C., Feb 21<sup>st</sup>, 1902</p>		
<p>Mrs Kirby, Dear Madam,</p> <p style="text-align: right;">At the last regular meeting of the Northeast Washington Citizens Association Feb 10<sup>th</sup> the enclosed resolution was unanimously adopted by a rising vote, and I was instructed to forward a copy to you.</p> <p>In performing this duty I cannot refrain from stating that in the death of Dr Kirby the Association has lost one of its most useful and active members, who was ever ready to give his time and labor for the benefit of his fellow citizens.</p> <p style="text-align: right;">Yours Respectfully, S. Sowerbutts. Secy</p>		

<p><b>COMMITTEES.</b>  <b>ON PROPOSED LEGISLATION.</b>                  EVAN H. TUCKER, Chairman,                  601 First Street N. E.</p> <p><b>ON STEAM RAILROADS.</b>                  Wm. J. FRIZZELL, Chairman,                  912 Seventh Street N. E.</p> <p><b>STREETS, AVENUES AND ALLEYS.</b>                  S. SOWERBUTTS, Chairman,                  87 Myrtle Street N. E.</p> <p><b>ON WATER, LIGHTS AND SEWERS.</b>                  A. H. F. HOLSTEN, Chairman,                  1009 Florida Avenue N. E.</p> <p><b>ON ASSESSMENTS AND APPROPRIATIONS.</b>                  F. A. SEBRING, Chairman,                  664 G Street N. E.</p>	<p><b>Northwest Washington Citizens' Association.</b>                  MEETS ON SECOND MONDAY OF EACH MONTH.</p> <p><b>HALL, NORTHEAST TEMPLE, 12TH AND H STREETS N. E.</b></p> <p><b>EVAN H. TUCKER, PRESIDENT, 601 FIRST STREET N. E.</b>  <b>MAJ. J. B. BURKE, VICE-PRESIDENT.</b>  <b>S. SOWERBUTTS, SECRETARY, 87 MYRTLE ST. N. E.</b>  <b>J. R. COLVIN, FINANCIAL SECRETARY.</b>  <b>A. H. F. HOLSTEN, TREASURER.</b></p>	<p><b>COMMITTEES.</b>  <b>ON PUBLIC PARKS AND SPACES.</b>                  JOHN R. COLVIN, Chairman,                  634 Eighth Street N. E.</p> <p><b>ON SCHOOLS.</b>                  LORING CHAPPEL, Chairman,                  822 H Street N. E.</p> <p><b>ON SANITARY AFFAIRS.</b>                  E. W. KIRBY, M. D., Chairman,                  726 Third Street N. W.</p> <p><b>ON PUBLIC CONVEYANCE.</b>                  JEROME B. BURKE, Chairman,                  324 E Street N. E.</p> <p><b>ON POLICE AND FIRE DEPARTMENTS.</b>                  L. D. WALTER, M. D., Chairman,                  1443 G Street N. E.</p>
--	---	---

Washington, D. C., Feb 10<sup>th</sup>, 1902

Resolution.

Whereas, the hand of Divine Providence has removed from our midst our late associate Dr. E. W. Kirby, and that, while we bow with humble submission to the will of the Most High, we do not the less mourn for our associate who has been taken from us.

Resolved, that in the death of Dr. E. W. Kirby, the Northwest Washington Citizens Association laments the loss of an active member whose utmost endeavors were exerted for its welfare and prosperity.

Resolved that the heartfelt sympathy of the Association be extended to his family in their affliction.

Resolved, that these resolutions be spread upon the minutes of the Association and a copy thereof be transmitted to the family of our deceased member.

editor's post script: While appendices A, B and C and some of the Methodist-related footnotes were supplied the editor, the essence of the article and final draft are fruits of Mr. Noring's research. *The Chronicle* thanks him for sharing this story and, at his request, concludes with the following statement: "E. W. Kirby was certainly a flawed person – he was, after all, human. But despite his personal struggles, he maintained a life-long commitment to Christian ministry."

## Appendix A. The Methodist Church (1866-1877)

The Methodist Protestant Church was formed in 1830 by so-called reformers in the Methodist Episcopal Church who wanted more congregational autonomy, less power in the hands of the bishops and the General Conference, and lay representation at all levels of conferencing and decision-making. Throughout its existence, there were no bishops and the conferences were governed by elected “presidents.” It continued as a separate denomination until 1939 – when re-united with the Methodist Episcopal and Methodist Episcopal South denominations to form the Methodist Church.

At the General Conference of 1858, the Methodist Protestant Church split northern/southern over the issue of slavery.<sup>16</sup> On May 9, 1866, representatives of the two Methodist Protestant bodies, the Wesleyan Methodist Connexion, and Independent Methodist congregations met in Cincinnati as “The Non-Episcopal Methodist Convention.” This body supposedly had authorization to fix a basis of union and the mode of its consummation. The Cincinnati *Commercial* of May 17, 1866, printed the following report on the convention.

The non-Episcopal Methodist Convention of the United States adjourned after sitting eight days. During that time their proceedings were marked by a spirit of unanimity upon the issues at stake, and upon the whole, great fairness characterized the rulings of the body. The basis of union, which is a remodeling of the old discipline in all by the different denominations, was adopted after careful deliberation, but whether it will prove successful practically the future alone can determine. In the main it probably will, as the perplexing question of slavery is settled by the results of the war, and the question of secret societies<sup>17</sup> was passed over with a tacit understanding that it was not to be allowed to stand in the way of a harmonious union.

The discussion on Mr. Lyle’s paper, adopted yesterday, showed that its sentiments were not relished by all the delegates, but the majority which adopted it was so overwhelming that the protest hardly tintured the mixture with bitterness. The probability of union with the mother church – the Episcopal branch – seems as remote as ever, but some of the shrewdest observers regard it as a matter more probable and near than the manifestations seem to indicate.

For the new denomination, the convention chose the name Methodist Church [over United Methodist Church, by a vote of 107 to 24], and its first General Conference was scheduled for the following May in Cleveland. All that remained to be done before that date was the formal approval of the union by each annual conference of the participating denominations and the preparation of a

---

<sup>16</sup> Because it was essentially the northern conferences that withdrew during that 1858 split that officially formed the Methodist Church in 1866, some historians actually give the dates for this incarnation of the Methodist Church as 1858-1877. As explained in this section, however, the name Methodist Church was not used until 1866.

<sup>17</sup> From the beginning, the question of secret societies promised to be a roadblock for union. Like the United Brethren before 1889, the Wesleyan Connexion prohibited membership in secret societies. Like the Episcopal Methodists, the Methodist Protestant Church saw no reasons why its members should not take the oaths of secret societies and/or lodges.

Discipline by a committee appointed to address that and a few remaining loose ends. No union on paper was ever more predetermined, as demonstrated by the following motion of an Illinois layman: “Resolved that the bodies herein represented consider the Union complete now and forever, amen!”

But the agreement and the spirit of cooperation began to unravel very quickly. Most of the Wesleyan annual conferences and Independent congregations had second thoughts, mainly over the issue of secret societies and over their fear of being swallowed up by a larger denomination.

The Methodist Protestant annual conferences found themselves divided on the question, with the southern conferences fearing that the whole matter was an orchestrated scheme whose ultimate goal was re-union with the Episcopal Methodists. In the end, the northern annual conferences generally tried to honor the union which they felt had been properly proposed and supported. They began operating as annual conferences of the Methodist Church, while the southern conferences generally continued as the Methodist Protestant Church. A formal re-union finally returned both bodies to the Methodist Protestant designation in 1877, and the name “Methodist Church” would not re-appear until 1939 – or so most people who are unfamiliar with E.W. Kirby believe!

**editor’s note:** The following article from the *National Repository*, vol. 7-8, 1880, page 275, clarifies Edmund W. Kirby’s involvement with the “Methodist Church.” Discontinued by the 1880 General Conference, Methodism’s monthly magazine *National Repository* was a short-lived (1877-1880) extension of the denomination’s more enduring *Ladies Repository* (1841-1876).

A NEW METHODIST CHURCH – An effort to establish a new denomination is in progress in Philadelphia. It is styled “The Methodist Church,” the leader of which, Rev. E.W. Kirby, thus describes it: “It is neither a secession nor an offshoot from any Methodist body, though many of its members have been members of the Methodist Episcopal Church, but its system is different. There is but one order in the ministry recognized, that of elder, to which women are eligible equally with men. There are no presiding elders and no bishops, though the president of the annual conference exercises the powers of a superintendent. There are, however, class meetings, attendance on which is made a test of membership, quarterly meetings, local preachers, exhorters, etc., as in the Methodist Episcopal Church. In plainness, opposition to display, and to fairs, etc., for raising money, the new sect resembles the Free Methodists. It has eleven appointments and nine churches, and claims to be a growing body. The promotion of holiness is a special feature of the meetings.”

## Appendix B. The Sea Grove Association

In the early 1870's the present borough of Cape May Point NJ was an uninhabited wilderness known as Stites Beach – but deeply committed successful Philadelphia Presbyterian layman Alexander Whilldin<sup>18</sup> had a vision. He successfully petitioned the New Jersey legislature for a charter of incorporation under the name Sea Grove Association, and he and John Wanamaker<sup>19</sup> and several others set out to develop a truly Christian resort.

By January 1875 drawing had been completed for a circular town with a huge pavilion in the center, and broad avenues radiating outward to the bay and the ocean. By June, Whilldin and Wanamaker had built their imposing villas on the beachfront and about two dozen other cottages smaller cottages opened for the first summer season.

To support the spiritual nature of the community, the Association offered free lots to ordained ministers who would build within a year. The response was gratifying, and Presbyterian ministers built about ten percent of the first cottages. Stores and two large hotels soon followed, and temperance was assured by a clause forbidding the sale of any alcoholic beverages.

But the dream soon ran into problems. In 1878 Sea Grove was forced for a variety of reasons by the state and federal governments to incorporate as a borough [and given the name Cape May Point]. By 1881 the bubble had burst, and the Association abandoned its dream and auctioned off its entire remaining holdings: 481 (of the original 981) building lots, three hotels, the central pavilion, and even the bathing beaches.

The April 1881 auction ended all religious restrictions and opened the town for speculators, chief among whom were Philadelphia physician Dr. J. Newton Walker<sup>20</sup> and Anson H. Hamilton.<sup>21</sup> In a few years, it appears that E.W.

---

<sup>18</sup> Alexander Whilldin (1808-1893) was actually returning to his native Cape May County. He is listed as a Mayflower descendant and made his fortune in Philadelphia as a wool merchant.

<sup>19</sup> John Wanamaker (1838-1922) was the founder of Wanamaker's department stores. He was a deeply committed Christian – using both his energy and his financial resources in the Presbyterian Church, the YMCA, and the Sunday School movement.

<sup>20</sup> J. Newton Walker actually began his speculation in 1877 when he purchased 30 lots, more than were owned by anyone else, from the Sea Grove Association. He didn't bid at the April 1881 auction, but he later acquired another 98 lots in a private purchase.

<sup>21</sup> Anson H. Hamilton (1837-1893) was born in Vermont and moved to Philadelphia in 1871. He was a wheeler-dealer who eventually practically owned Cape May Point and worked hard to rebuild it as a secular resort. In 1890 he built the large Shoreham Hotel, which is still standing. That same year he was part of a syndicate that erected the colossal Harrison Cottage and presented it as a gift to President Benjamin Harrison's wife. The gift was an obvious ploy to bring prestige to the resort, and President Harrison suffered more than a little fallout for allowing the gift to be accepted. But Mrs. Harrison died suddenly in 1892, the President did not seek re-election, and none of the Harrison family ever returned to the cottage – and so the scheme did not give the resort the intended boost.

Kirby was bitten by the speculation bug. On April 6, 1885, Rev. Edmund W. Kirby and United Brethren clergyman Rev. G.W. Miles Rigor purchased 18 lots in Cape May Point. On April 20, 1885, the two clergymen purchased an additional 5 lots. Most of the lots appear to have had structures erected on them.

While it is impossible to judge the motives of the Reverends Kirby and Rigor, it seems reasonable to assume they hoped to re-establish a miniature Christian resort and/or to make a little profit in the process.<sup>22</sup> More information on the venture is given in the first extended account at the end of this appendix. Exactly what happened to these particular properties is not known, but Miles Rigor maintained a summer cottage in Cape May Point the rest of his life.

In addition to the speculative transactions with Miles Rigor, E.W. Kirby purchased other properties for the personal use of his extended family. Actually, the purchases were made in the name of “Emma W. Kirby, wife of Edmund W. Kirby” – most likely to make certain that these properties were not connected with the larger business transactions. These personal properties were one lot purchased September 1, 1885, from speculator Dr. J. Newton Walker, and two lots purchased April 29, 1886, from speculator A.H. Hamilton. Deeds for all the above-mentioned personal and business transactions are in the Kirby folder in the Central Pennsylvania Conference archives.

The story of United Brethren efforts to re-introduce a religious camp-meeting into Cape May Point closes with the following two extended accounts. SEA GROVE, which specifically mentions Kirby and Rigor, comes from Phares B. Gibble’s 1951 *History of the East Pennsylvania Conference*, page 564. Selected paragraphs of THE SEA GROVE CAMP MEETING ASSOCIATION, which bring a sort of closure to the story, come from Joe J. Jordan’s 2003 *Cape May Point: 1875 to the Present*, page 48.

### SEA GROVE

A serious attempt was made to establish a sea-side camp of large proportions at Cape May Point, the most southern tip of New Jersey. It was called Sea Grove

---

<sup>22</sup> Nor was this the only investment of E.W. Kirby during these years. The following stock certificates, while not a part of the Kirby materials at the conference archives, were kept with the Cape May Point deeds. All the certificates were issued to E.W. Kirby., and together they represent a total investment of \$12,500.

(1) 100 shares of capital stock @ \$5 each in the Goebel Sectional Electric Underground Pneumatic Delivery Company of New Jersey, dated 8/20/1883.

(2) 200 shares of capital stock @ \$25 each in the Columbia Guaranty Publishing and Supply Company of New York State, dated 2/26/1887.

(3) another 200 shares of capital stock @ \$25 each in the Columbia Guaranty Publishing and Supply Company of New York State, dated 2/26/1887.

(4) 100 shares of capital stock @ \$10 each in The Electro-Magnetic Boiler Cleaner Company of Washington DC, dated 11/25/1889.

(5) another 100 shares of capital stock @ \$10 each in The Electro-Magnetic Boiler Cleaner Company of Washington DC, dated 11/25/1889.

Camp. The first meeting was held in the year 1885. At its beginning, the nature of the organization is not defined, but its officers were: Rev. G.W. Miles Rigor, president; Rev. Lewis Peters, vice president; and Dr. E.W. Kirby, secretary-treasurer.

At a "very spirited meeting" held in the conference room in connection with the conference session of 1887, "A goodly number were present and the company was reorganized on the joint stock plan, with a capital stock of \$8000." In February 1888 it was announced that "These grounds are held in fee simple by an incorporated company of United Brethren, who mean to make it a sea-side resort worthy of the visitation of all our people who visit the seashore."

The Board of Directors reported in 1889 were  
Professor E.B. Bierman of Philadelphia, president  
Rev. I.M. Groff of New Holland, vice-president  
Rev. H.C. Phillips of Lancaster, secretary  
Rev. Lewis Peters of Steelton, treasurer  
Rev. G.W. Miles Rigor of North Vineland NJ, general manager  
B.H. Engle of East Harrisburg  
Rev. H.D. Lehman of Middletown  
Amos Hershey of Gordonville  
Rev. H.B. Dohner of Lancaster.

The presiding elders, from year to year, spoke of it as a successful camp, but also stating at times that it should receive better support. The last year it received specific mention was 1905.

### **THE SEA GROVE CAMP MEETING ASSOCIATION**

No religious group has left reminders of its former presence in Cape May Point more conspicuously than the United Brethren in Christ. The row of diminutive cabins still lining the south side of Knox Avenue west of Pearl are the remnants of the camp meeting grove they established here in 1885.

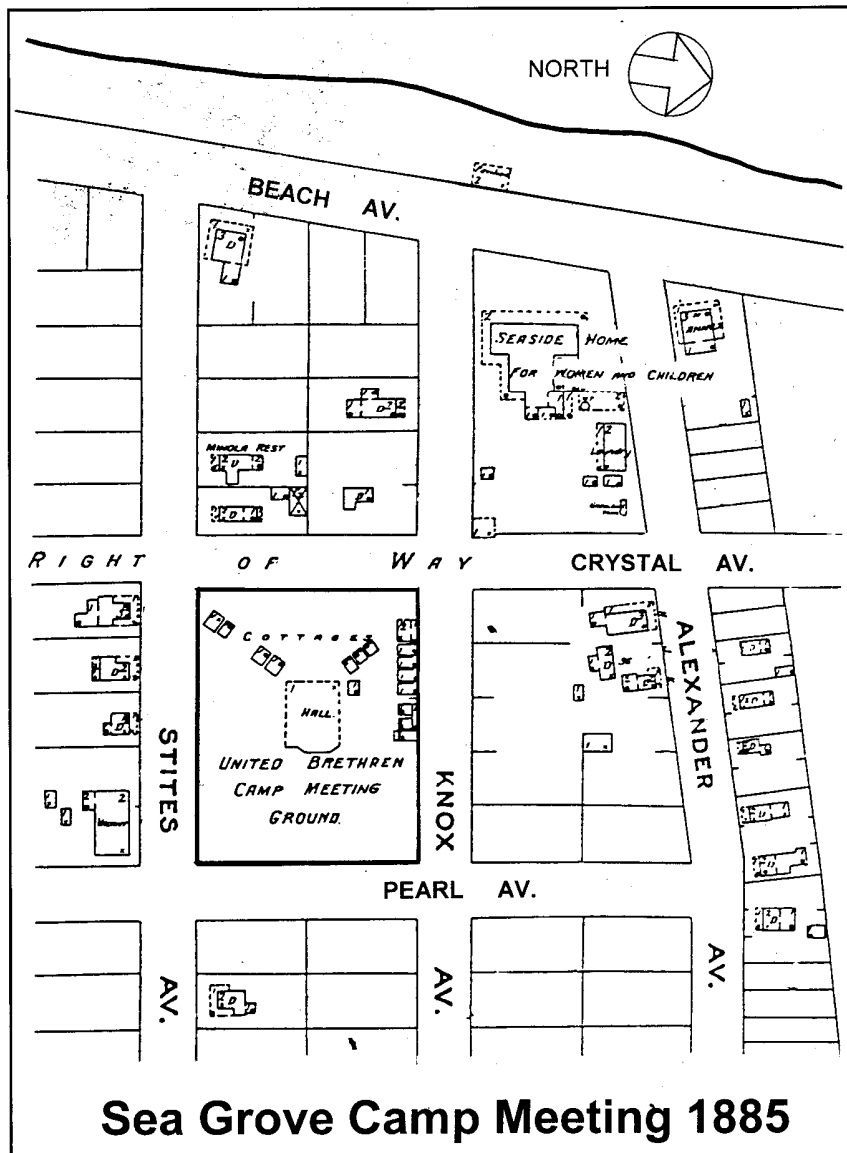
The campground proper consisted of the block bounded by Knox, Pearl, Sites, and Chrystal Avenues. This made a grove of 200 by 250 feet, which they enclosed with a picket fence. Tiny parcels 15 by 24 feet had been staked out for the erection of tents. The pavilion, for the all-important worship services, occupied the very center of the lot. A third of the block, that portion fronting on Pearl Avenue, had been kept open to seat those attending the pavilion service.

A dining hall for communal meals occupied two lots across the street from the grove at the northeast corner of Sites and Pearl Avenues. This building is there today, having undergone many changes before finally being remodeled into condominium apartments.

As in many of the other camp meeting sites, the tents were gradually replaced with pint-sized cottages. They were little more than unwinterized wooden tents. A 1917 map shows them cheek by jowl along Knox Avenue, with two other clusters radiating out from the rear of the pavilion. We do not know when the

camp meetings ceased, or when the Sea Grove Camp Meeting Association gave up its active management of the property.

In the 1930's, Harry Dilks, then mayor of Cape May Point, purchased the entire church property from the Association. The dining hall became his residence, and he moved the center cabins out along Knox and Sites Avenues on 25 by 100 foot lots. Several have changed little to this day. Others have been delightfully altered and added to, making the strip along Knox one of the special features of the Point.



reproduced from Cape May Point – The Illustrated History: 1875 to the Present by Joe J. Jordan, 2003

### Appendix C. G.W. Miles Rigor

United Brethren pastor George Washington Miles Rigor (1831-1906) appears to be a kindred spirit of Edmund W. Kirby, and the one who encouraged him to accept appointment under that denomination at Grace Mission in February 1885. While the two men obviously worked together as long as they co-owned at least 23 lots in Cape May Point [see Appendix B], nothing is known about their relationship after that venture ended and/or Rev. Kirby moved to Washington DC.

Although Miles Rigor was born and raised on the family farm near Scottsdale PA, the family roots go back to Virginia – his grandfather Henry Reagor was a Revolutionary War soldier who both served in the cavalry of Light Horse Harry Lee and was present with Washington during the winter at Valley Forge. The following paragraphs from the 1966 *Lebanon Valley College: A Centennial History*<sup>23</sup> show his character and summarize his importance to the denomination as well as can be done.

“As a result of a deeply emotional religious experience in 1850, he joined the church of the United Brethren in Christ. A man of great mental as well as physical vigor, he had a vision of what a college education might do for him, and in 1852 enrolled in nearby Mount Pleasant College, which the United Brethren had established two years before. He planned to enter the ministry.

“In his freshman year he received a license to preach, and in the middle of his junior year, he accepted a call from the Allegheny Conference to enter the active ministry. He left college – to his later regret – and began his labors in the Altoona and Tyrone circuit. Later he served at Johnstown, Springfield, Liverpool, and Perrysville, all then in the Allegheny Conference. He threw himself into his work with full abandon, and learned to respect his own power of concentration. On the Liverpool circuit he had a round of thirty appointments – a four weeks tour of 250 miles.

“In 1862 he was transferred to the East Pennsylvania Conference. It was here that he became interested in the possibility of establishing a local UB college, and was more and more drawn into the negotiations towards that end. He was a member of the Board of Trustees appointed by the East Pennsylvania Conference to bring the movement to a head.

“The Board made immediate search for a qualified man in the East Pennsylvania Conference to serve as Principal of the new college. There being no one in the Conference who had a college degree, they invited men from other conferences who had college degrees, but all declined. When the Board of Trustees met on the third Tuesday in March, 1866, they – with the optimistic spirit of the hour – agreed upon three things: (1) to name the institution Lebanon

---

<sup>23</sup> *Lebanon Valley College: A Centennial History* was written by Paul A.W. Wallace and published by the College. The paragraphs that follow are part of an extended treatment of G.W. Miles Rigor, including photographs of Rev. Rigor and relevant documents from the college archives, given on pages 17-22.

Valley College; (2) to lease it for five years to a responsible person who would organize it and take the financial risk off the shoulders of the Conference; and (3) to open it on May 7, that is, in seven weeks.

“But when the reports of those who had been canvassing for a lessee came in, they revealed the sad fact that no one had been found who was willing to lease the School, as it involved considerable expense and responsibility. Correspondence with about all the available graduates of Otterbein University had failed to get a single favorable response. It was a trying hour. The opening of the School less than seven weeks distant, and no lessee and none in sight. What was the Board to do was the uppermost question just then.

“While in this dilemma, one of the youngest members of the Board, who had been active in promoting the interests of the School, came to the rescue. He had spent over 3 years at Mount Pleasant College [and still had a year and a half to go], and for 12 years had been in the active work to which he had devoted his life. But, in this crisis, he declared that if there was no other way out he was willing to risk his all, take the lease, open the School at the appointed time and conduct it in the manner prescribed. It is needless to say that his offer was gladly accepted. This young man was G.W. Miles Rigor, who had just been assigned by the recent Conference to open a Mission and organize an English church in Lebanon.

“He still resided in Columbia, the place of his former pastorate, but was preparing to remove to Lebanon. Now he hastened home to Columbia to prepare to move to Annville. God ordered it otherwise. His next door neighbor was Rev. Thomas Rees Vickroy, A.M., a local preacher of the Methodist Church and holding a responsible position in the First National Bank of Columbia. Mr. Vickroy was a ripe scholar and an experienced teacher in conducting boarding schools. Mr. Rigor called upon Mr. Vickroy to gather some information in regard to conducting a boarding school, etc.

“After the situation had been talked over fully and the necessary information obtained, Mr. Vickroy said to Mr. Rigor, ‘You should not quit preaching. Now teaching is my profession, and you had better let me have that lease and you remain in the ministry.’ ‘Yes,’ said Mr. Rigor, ‘but you are not a United Brethren which is a necessary requirement for a lessee, but I think I can take you on as a partner.’

“This was finally agreed upon by the Board and all concerned, and Mr. Vickroy was made Principal of the School and Mr. Rigor was made General Agent, to keep general oversight over the School and solicit students.”

And so Lebanon Valley College opened on schedule in May 1866 with Thomas Rees Vickroy as its first president and G.W. Miles Rigor, the pastor of the English mission in Lebanon as its general agent. This is typical of the spirit and commitment of Miles Rigor, the kindred spirit with who Edmund Kirby would associate so closely during his years in Philadelphia.

#### **Appendix D. The Family of E.W. Kirby**

Edmund Wesley and Emma Massey Wilson Kirby were the parents of 5 sons and 2 daughters as follows.

**Russell Boston Kirby** (1858-1889) – born in Philipsburg PA. Family tradition relates that his first and middle name “Russell Boston” came from a friend of his father E.W. Kirby. He graduated from Hahnemann Medical College in 1879 and immediately began practicing medicine in Mauch Chunk PA. He apparently never married and died March 4, 1889, from pneumonia brought on as a result of his volunteer firefighting duties. He is buried in West Laurel Hill Cemetery in Philadelphia.

**George Stewart Kirby** (1860-1936) – born July 11, in New Washington borough, Clearfield County PA. He was named after Dr. George Washington Stewart, a physician in New Washington who married E.W. Kirby’s sister Mary Ellen, and who died shortly before George Stewart Kirby was born. He graduated from Hahnemann Homeopathic College of Medicine in 1882, began his medical practice in Pottstown PA, moved to Pleasantville NJ, and moved again to Mauch Chunk PA in 1889 to take over the practice of his deceased brother Russell. He married Kate Ida Hiltner in Philadelphia in 1882, in a Methodist ceremony officiated by Rev. William B. Wood. In 1883 they had a child, Mary Ann Kirby. Kate died about 1886. As there is no indication of what happened to the daughter, she may have died in childhood. In 1889 he married Emma Dengler Kuhn and they had four children (Mary Elizabeth Kirby, May Louisa Kirby, Russell Boston Kirby, and Kathryn Kirby – Mary Louisa and Kathryn both died in infancy). In 1908 Emma filed for divorce and child support, and George married Elizabeth A. Rohrbach in August of that year. He practiced medicine in Mauch Chunk the rest of his life, and his obituary and picture were prominently printed on the front page of the Mauch Chunk Times-News, indicating his stature in the community. He died March 3, 1936, and is buried in Mauch Chunk Cemetery.

**Joseph Wilbur Kirby** (1862-1906) – born in August, in Williamsburg PA. Unlike his father and brothers, he chose not to attend Hahnemann and appears to have held a variety of short-term jobs, mostly in sales. In 1886 he signed and sealed the deeds to his mother’s Cape May Point properties as “J. Wilbur Kirby of Philadelphia, a Commissioner of Deeds for the Sate of New Jersey.” He moved to New York City in 1894 and there married Martha Elizabeth Sadler in 1898, who appears to have died (in childbirth?) within a few years. His death is reported as follows on the front page of the 7/17/1906 New York Times, and he is buried in West Laurel Hill Cemetery in Philadelphia.

DIED SUDDENLY IN A CELL

Joseph Kirby, Picked up in street, Collapsed in Police Station

After being locked up in the Leonard Street Station on a charge of intoxication yesterday afternoon, Joseph Kirby, forty years old, who is said to be a member of a prominent mercantile firm in this city, died in his cell four hours later, apparently from heart trouble. Policeman McGee found the man lying on the sidewalk at the foot of the

elevated station stairs at Chambers Street and West Broadway about 1 o'clock. The man was in a helpless condition, and Dr. Leslie of the Hudson Street State Hospital, who examined him, said he was intoxicated. At the station he revived sufficiently to give his name and address.

At 5 o'clock John Furlong, the doorman, heard Kirby groaning and allowed him to step out of his cell into the corridor, where he said he felt better. He returned to the cell, but was taken ill again and an ambulance was summoned. Dr. Leslie found the man dead when he arrived. The surgeon could find no marks of violence on the body. Two hours later a man called at the station and said he was a brother of Kirby. He had the body removed to the undertaking establishment of A. Everard. At the Hotel Arlington, the address given, it was stated that Kirby was not known there.

**Frank Henry Kirby** (1864-1932) – born in October, in Bedford PA. He graduated from Hahnemann Medical College in 1886. Surprisingly little is known about this son and any possible descendants. He appears to have married a woman named Grace about 1890, had a son named Harry with her, and remained married for at least 10 years – but what happened to Grace and Harry is unknown. He did not continue working as a physician, and moved to California after his father died. He lived in Los Angeles in 1910 and in San Francisco from at least 1915 until his death August 20, 1932. The 1920 census indicates he was married to “Jennie L. (age 28)”, while the 1930 census shows him as divorced. It is unknown whether he and Jennie had any children between 1920 and 1930.

**Mary Frances Kirby** (1868-1948) – born December 14, in Milton PA. She married George Edward Andrews in 1888, had two children (Elizabeth Oakes Andrews [Sutton] and Grace Morris Andrews [Marshall]), and moved to Florida in 1892 – where the family was considered among the area's “pioneer settlers.” She died September 23, 1948, and is buried in the family plot at the Woodlawn Cemetery in West Palm Beach FL. George Edward “Ed” Andrews (1859-1934) was a noted baseball player for the Philadelphia Phillies [then known as the Quakers] and was the National League stolen base champion in 1886; he later umpired before moving to Florida.

**Emma Grace Kirby** (1872-1965) – born July 4, probably in Chambersburg PA. Because her mother went by the name Emma, this daughter went by the name Grace. She married Philadelphia dentist John M. Fogg in 1896, had two children (John M. Fogg Jr. and Stewart Kirby Fogg), and lived her entire life in Philadelphia. She died December 24, 1965, and is buried in the West Laurel Hill Cemetery. John M. Fogg Jr. (1898-1982) was a long-time professor of botany and dean of the College of Arts and Sciences at the University of Pennsylvania.

**unknown male Kirby** (?-?) – This child apparently was born and died in between census records, and there is no record of him beyond family tradition that such a child existed. Considering the two-year birth cycle for the known children, this son may have been born in 1866 or 1870. Since Edmund Kirby wrote his Hahnemann medical thesis on scarlet fever, it is interesting to speculate that this child died of that disease.