

## What Ever Happened to... Cyrus Jeffries

Naming children after prominent persons is a custom of long standing – and there are numerous examples of persons prominent in their own right who had prominent namesakes – Martin Luther King, George Washington Carver, Benjamin Franklin Goodrich. Within each of United Methodism’s predecessor denominations, it was not uncommon for persons to name their children after pastors who had left a spiritual impression on the family. Perhaps nowhere was this more common than in the United Brethren tradition.

### Rev. S.S. Mower

Simon Smith Mower was born in 1822 in Mowersville PA, a strongly United Brethren area of northeast Franklin County, where all of his children were born. He later moved to the Oberlin area of Dauphin County and was licensed by the East Pennsylvania Conference in 1869 and ordained in 1877. While he never received an appointment from the annual conference, he served under the presiding elder as an evangelist. The Mowers had 9 sons and 2 daughters – 8 of the sons became pastors, and 1 of the daughters married a pastor. That alone would be noteworthy, but there is another interesting aspect to the story – Simon Smith Mower and his wife Catharine Piper Mower named all of their sons with specific United Brethren pastors in mind.

Erected in 1845, Otterbein Church in Mowersville, part of the Newburg charge of the Chambersburg District, was the home church of the Mower family. Each son bears as his middle name the surname of a contemporary United Brethren pastor from that charge or district – and in some cases both the first and the middle names of the preacher were used. These are the sons.

1. **Rev. John Fohl Mower**<sup>1</sup> (1846-1943), who served in the East Pennsylvania and Nebraska Conferences, was named for Rev. John Fohl<sup>2</sup> (1815-1901) – a native son of the Chambersburg area and presiding elder of the Chambersburg District 1840-43.

2. **Rev. William Dickson Mower** (1848-1910), who served in the Pennsylvania Conference, was named for Rev. John Dickson (1820-1907) – who served the Carlisle circuit 1847-49 and later became a bishop.

3. **Simon Smith Mower** (1850-1924), the only son who did not become a preacher, was named for his father Rev. Simon Smith Mower (1822-1898).

4. **Rev. Samuel Tawney Mower** (1852-1914), who served in the East Pennsylvania Conference, was named for the young Rev. Daniel Tawney (1832-1909) – who served the adjacent Path Valley circuit 1852-53 prior to being licensed in 1853.

5. **Rev. David Wilson Mower** (1854-1926), service unknown,<sup>3</sup> was named for Rev. Frank Wilson – who served Carlisle circuit 1833-34.

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<sup>1</sup> John Fohl Mower later moved to Nebraska and adopted the surname spelling Mouer.

<sup>2</sup> John Fohl holds a very significant place in United Brethren history, and in 2000 the Conference Historical Society published *The Autobiography of John Fohl*.

**6. Rev. Zephaniah Colestock Mower** (1856-1938), who served in the Pennsylvania Conference, was named for Rev. Zephaniah Colestock (1824-1924) – who served the Big Spring circuit 1849-50.

**7. Rev. Henry Hiram Hummelbaugh Mower** (1860-1943), who served in the East Pennsylvania Conference, was named for Rev. Hiram Hummelbaugh (1835-1868) – who served the Path Valley circuit 1860-62.

**8. Rev. Joseph Raber Mower**<sup>4</sup> (1862-1938), who served in the Nebraska Conference, was named for Rev. William Raber<sup>5</sup> (1824-1875) – presiding elder of the York District 1860-63.

**9. Rev. Alfred Bishop Mower** (1865-1940), who served in the Pennsylvania Conference, was named for Rev. James Bishop (1821-1891) – presiding elder of the Chambersburg District 1865-66.

### Henry Kephart, Jr.

Henry Kephart, Jr., born in 1802 in Center Furnace PA, was another United Brethren pastor who named his children after other preachers who had an impact on his family. He was licensed by the Pennsylvania Conference and ordained in 1837, but reportedly served only a single year under appointment and preferred to serve as needed as a local pastor. He became a charter member of the Allegheny Conference in 1839 and eventually settled in Iowa, where he died a member of the Iowa Conference in 1877. He is remembered today as the father of three spiritual giants of the United Brethren Church – each of which is the subject of a biography published by the denomination.

**Rev. Isaiah Lafayette Kephart**<sup>6</sup> (1832-1908) was born in Clearfield County and licensed (1859) and ordained (1863) by the Allegheny Conference. He served charges in the Allegheny Conference and East Pennsylvania Conference and held various leadership positions before becoming president of Westfield College<sup>7</sup> (1886-89) and editor of the denomination's flagship publication *The Religious Telescope* (1889 until his death in 1908).

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<sup>3</sup> David Wilson Mower is consistently referred to in family records as a "Reverend" – but no record of his service is found in any denomination. He may have been a local pastor. He died in the King Street United Brethren (Old Constitution) Church in Chambersburg as he sat down after teaching a Sunday School lesson.

<sup>4</sup> Joseph Raber Mower later moved to Nebraska and adopted the surname spelling Mouer

<sup>5</sup> The entire 1996 volume of *The Chronicle* was dedicated to printing an annotated version of the 1847-1852 daily diary of William B. Raber.

<sup>6</sup> His biography, *Life of Rev. Isaiah L. Kephart, D.D.*, was published by the United Brethren Publishing House in 1909.

<sup>7</sup> Westfield College in Westfield IL was founded by the United Brethren Church in 1861 as a seminary, and was incorporated as a coeducational college in 1865. The peak enrollment was 160, in 1909. Enrollment declined sharply thereafter, however, and financial problems forced the school to close in 1914. The building was used as the Westfield Township high school from 1914 until being destroyed by fire in 1917.

**Rev. Ezekiel Boring Kephart**<sup>8</sup> (1834-1906) was born in Clearfield County and licensed (1859) and ordained (1861) by the Allegheny Conference. He served charges in the Allegheny Conference and in various educational leadership positions before becoming president of Western College<sup>9</sup> (1874-81) and a bishop in the United Brethren denomination (1881-1905).

**Rev. Cyrus Jeffries Kephart**<sup>10</sup> (1852-1932) was born in Clearfield County and licensed (1874) and ordained (1879) by the Iowa Conference. He served various charges and in various educational positions [including the presidency of the denomination's Lebanon Valley College in PA and Western College in IA] before becoming a bishop in the United Brethren Church (1913-1925).

As prominent as the Kephart family is in United Brethren history, and the paragraphs above are just the beginning of the story of these brothers and their extended families, they are of interest in the present context, because the two bishops Kephart were named for two earlier United Brethren pastors: Rev. Ezekiel Boring (1780-1861) and Rev. Cyrus Jeffries (1812-1877).

The life of the distinguished United Brethren cleric Ezekiel B. Boring is well-documented. He was born in Baltimore County MD and licensed (1825) and ordained (1828) by the Pennsylvania Conference. He served effectively on various circuits in central and eastern Pennsylvania and was superintendent of the Huntingdon District, which included Clearfield County, when Ezekiel Boring Kephart was born and named for him. He is buried in the United Brethren, now United Methodist, cemetery in Manchester MD.

But what ever happened to Cyrus Jeffries? He was in 1852 notable enough to be the namesake of a child that eventually became a United Brethren bishop, but the denominational records make no mention of him much beyond that date except to say he "located" in 1856 and "irregularly withdrew" in 1866. And so the question remains, what ever happened to Cyrus Jeffries?

### Cyrus Jeffries

United Brethren records for Cyrus Jeffries indicate that he was born near Nossville, Huntingdon County PA, in 1812, licensed by the Allegheny Conference in 1850 and served as follows.

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<sup>8</sup> His biography, *The Life of Ezekiel Boring Kephart*, was published by the United Brethren Publishing House in 1907. A biographical sketch of Bishop E.B. Kephart also appears in the 1950 *Bishops of the Church of the United Brethren in Christ* by Koontz and Roush, pages 75-91.

<sup>9</sup> Western College was established in 1857 by the United Brethren Church in Shueyville IA as the denomination's first college west of the Mississippi. In 1881 the college moved to Toledo IA, and in 1906 it changed its name to Leander Clark College. In 1919 Leander Clark merged into Coe College in Cedar Rapids IA and ceased its affiliation with the United Brethren Church.

<sup>10</sup> A biographical sketch of Bishop C.J. Kephart appears in the 1950 *Bishops of the Church of the United Brethren in Christ* by Koontz and Roush, pages 207-220.

|         |                               |
|---------|-------------------------------|
| 1851-52 | Clearfield                    |
| 1852-53 | New Castle                    |
| 1853-54 | ?                             |
| 1854-55 | Johnstown station             |
| 1855-56 | superintendent, East District |
| 1856    | located                       |
| 1866    | irregularly withdrawn         |

He was the pastor on Clearfield Circuit on February 23, 1852, when future bishop Cyrus Jeffries Kephart was named in his honor – but that was his first United Brethren appointment, and he was already 39 years old. The United Brethren service record raises several interesting questions.

1. What was the home life of Cyrus Jeffries like, and how was he employed before entering the United Brethren ministry?
2. Why was district superintendent Cyrus Jeffries located and removed from the itinerancy in 1856.
3. Why was Cyrus Jeffries irregularly withdrawn from the United Brethren ministry in 1866?
4. What was the life of Cyrus Jeffries like, and how was he employed after leaving the United Brethren ministry?

The remainder of this paper seeks to answer those questions.

### **Methodist Protestant**

The ancestor of the Jeffries family in America was Cyrus' great-grandfather Robert Jeffries.<sup>11</sup> Robert was born in England in 1656 and came to Chester PA in 1681, one year before William Penn. He, and the vast majority of his ancestors, down to and including Cyrus, followed the Quaker religion. In 1688 he married a woman who bore him seven sons and five daughters and died in 1726. Three years later, at the age of 73, Robert married a second time to a woman who bore him his thirteenth and final child, Richard, in 1730.

Richard Jeffries, like his father, was twice-married. He fathered a total of 29 children, 21 of whom lived to adulthood. In 1785 Richard moved from Chester County to Tell Township, Huntingdon County PA. That same year his first wife died and was buried in a graveyard on the family farm, on the north bank of the Tuscarora River. Mark Jeffries (1787-1877) was the oldest son of Richard by his second wife. He married Rebecca Parsons (1783-1863), also of

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<sup>11</sup> Information on the Jeffries family in America comes from a letter written in 1899 by J.O. Jeffries to his relative Rev. A.C. Jeffries (1839-1921). J.O. Jeffries was the son of Cyrus' brother John Parsons Jeffries. Rev. Alexis [aka Alexander] C. Jeffries was the father of world heavyweight boxing champion Jim Jeffries (1875-1953). The letter has been handed down in the Jeffries family and is now in the possession of Christine Forcum, who has given permission for the conference archives to receive a photocopy.

Tell Township, in 1811, and the following year they were the parents of Cyrus Jeffries.

Cyrus reportedly began his adult life as a school teacher, and also learned from his father the trade of a millwright. A gifted and versatile man, he then took a course in medicine in Philadelphia and was ordained a minister in the Methodist Protestant Church – apparently in the Ohio Conference. Cyrus Jeffries and Catherine Kidlinger, of Milesburg, Centre County PA, were united in marriage in Orrville OH in 1831 – by a Presbyterian preacher who is said to have kept the couple on the floor for three hours, solemnly admonishing them to observe the importance of the step they were taking.

Surviving documentation of the nineteenth century Methodist Protestant Church is rare, but accounts of several incidents and accomplishments of Cyrus Jeffries within that denomination give us an outline of his work there. Once the Ohio Conference sent him to Maysville KY, where he was assaulted by a gang of ruffians, carried out of town, and warned not to return under penalty of death. The reason for the assault was Jeffries' strong anti-slavery stance.

In 1843, Jeffries was serving in Lafayette IN. In May 1846, he was a delegate to the General Conference from the Indiana Conference. In September 1846, when the Wabash Conference was split off from the Indiana Conference, Jeffries was elected conference secretary.

He appears to have moved back to Pennsylvania by 1849, for in January of that year a child named Cyrus Jeffries Houser, presumably named for him, was born in the Centre County United Brethren stronghold of Houserville.<sup>12</sup> The most logical explanation is that he identified with the United Brethren Church and was active at the local level.

### **United Brethren**

The official record of Cyrus Jeffries in the United Brethren denomination begins with this record in the 1850 journal of the Allegheny Conference.

*Resolved that S.S. Snyder, Beighel and Edmunson be a committee to examine Brother Jeffries for ordination and give him license if in their judgment he is considered worthy.*

Apparently he passed, for he was admitted as a member – but was not given an appointment.

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<sup>12</sup> And the namesakes mentioned in this article are not the only persons so named for this charismatic preacher. Cyrus Jeffries Myers (1863-1929), for example was born in Mountindale, Cambria County PA, where Jeffries was laboring while under location.

At the 1851 conference, his first as a full member, Jeffries attracts no little attention. The following paragraphs from the minutes indicate that Jeffries was not hesitant to speak out and that the conference respected his wisdom.

*The committee reported on N. Black's case. The report was read in conference and received, after which it was discussed at length and finally rejected. Various opinions were then expressed with regard to the above case when, on motion of C. Jeffries, the following resolution was passed.*

*Resolved that Nathaniel Black is no longer a member of the Church of the United Brethren in Christ, and in consequence of gross immorality and cruel treatment to his wife, the conference would caution the public against his imposing himself upon it as he left a wife and child in this country.*

A more extensive passage in the 1851 journal further indicates Jeffries had achieved a measure of stature in the conference.

*On motion of J. Ritter, the following circular was received and adopted.*

*To Bro. H. Kumler and Editor Hanby of the Religious Telescope.*

*Dearly Beloved,*

*Whereas a difference of opinion exists between you and Bro. C. Jeffries of this conference on capital punishment, and in as much as Bro. Kumler has charged C. Jeffries with infidelity and has in Telescope No. 536, July 1, indulged in "some hard sayings" and has disclaimed fellowship with him in any annual conference that would pass over his views unreprieved, and as Bro. Hanby endorsed the above and has also made an apology and attempted an explanation at his annual conference,*

*Resolved, therefore, that Hanby's explanation has not satisfied this conference*  
*1<sup>st</sup> – because he refused to publish explanations or defensive matter on the above difficulty.*

*2<sup>nd</sup> – because he refused to publish for us an official action taken in the above case at our conference on Juniata Circuit.*

*3<sup>rd</sup> – he afterward published communication on the above subject that favored his own views,*

*Now we think his authority was unwarranted and his apology was not complete.*

*As to Bro. Kumler, although he has transcended the bounds of discipline and the Word of God in speaking light of his brethren, calling them soft Christian infidels, etc., yet we are willing to hail him as a brother in Christ. And now suppose C. Jeffries has erred in his communications, that would not have been more than human. Although Bro. Jeffries does not believe that Mosaic precept to be of grace or to savor such divinity that requires an eye for an eye or a tooth for a tooth and blood for blood – that is in the general acceptance. Nor does he believe it to be the duty of our congregations to stone every blasphemer literally, nor does he believe the old covenant was perfect – hence the propriety of a new and better one. Yet we are happy to say that Bro. Jeffries when rightly understood entertains the same views on natural and sacred theology that we as a church uphold. Now we think that hasty conclusions are dangerous both in relation to mind and matter, and we further hope the Great Western See will hereafter be calm.<sup>13</sup>*

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<sup>13</sup> The last sentence is a two-fold play on words: (1) using Catholic terminology "Great Western See" to suggest that the Ohio Conference, home to the denomination's headquarters and publishing house, is acting with self-proclaimed infallibility and (2) suggesting the troubled "Sea" should be calm.

But Jeffries' inaugural conference had not heard its last from him, and he had one more motion to make.

*Jeffries: Whereas the cause of temperance is the cause of the Bible and all good men, therefore*

*Resolved that each itinerant member of this conference be instructed to deliver at least one [temperance] sermon or lecture at each appointment on his charge within the present conference year.*

In 1852, Jeffries was not really given a new appointment, as New Castle circuit was a group of churches split off from the larger Clearfield circuit he had served the year before. Cyrus Jeffries was not present at the 1853 conference, and was not given an assignment. Furthermore, the fact that he was not the one who reported the statistics for New Castle suggests that he did not finish the conference year there. No explanation or comment is made in the journal regarding his apparent failure to complete the previous year, his failure to attend the conference, or his not receiving an assignment in 1853.

In 1854 he was appointed to Johnstown station, one of the very few assignments that did not involve riding a circuit. This could indicate a physical condition, and may be an explanation for his previous inactivity. At the start of the 1855 session, he was elected conference secretary for the year. Furthermore, the United Brethren conferences elected their district superintendents, and that year Jeffries was elected superintendent of the East District.

At the conclusion of the 1856 conference, Jeffries located – that is, he removed himself from the itinerancy, but not from the ministerial rolls of the conference. Again, this may be indicative of a physical condition – but there is one curious statement in the journal.

*Resolved that C. Jeffries' character be passed, but that the chair address such remarks to him as he deem necessary.*

Jeffries was not re-elected a district superintendent, but that was not uncommon. After the election of the district superintendents, “on motion” Jeffries was released from serving on some of the committees of which he had been a part.

While located, Jeffries was not required to attend annual conference – but more often than not he was present and kept up his involvement on various committees. At the conference of 1862 he preached one of the evening sermons. In 1864 he was listed as eligible for election to General Conference – but was not so chosen. In 1866, the following resolution was presented that ended his United Brethren ministerial career.

*Resolved that L.B. Leasure, C. Jeffries and John Holland [sic] withdrew from the conference and the church irregularly and that it be so marked in the*

*journal*.<sup>14</sup>

During the years that he was located, Jeffries was involved in a number of entrepreneurial pursuits. In 1857 he was one of the incorporators of the Glen Hope and Independence Turnpike Road Company in Clearfield County. In 1860 he ventured into the newspaper business in Williamsport with John M. McMinn and began publishing the *West Branch Bulletin*.<sup>15</sup> In 1867, Cyrus Jeffries was postmaster at Fallen Timber in Cambria County. It appears that he resided in the Fallen Timber area, since for most of that time local records for the Beaver Valley United Brethren Church list him as the pastor of record.<sup>16</sup>

### **Church of Christ**

But Cyrus Jeffries did not limit himself to the United Brethren denomination, and it was his involvement in other ecclesiastical endeavors that led to his imposed irregular withdrawal from the United Brethren Church.

While living in the Fallen Timber area, Jeffries had begun to preach a primitive non-sectarian gospel that attracted more than a few followers. In 1866, the year of his withdrawal from the United Brethren, he formally organized his followers as the “Church of Christ in America” and produced a 120-page book,<sup>17</sup> one of the opening pages of which is reproduced on the following page. The book identifies Roseland, a community near Glasgow, Cambria County PA, as the “headquarters” of the group. That same year the “General Assembly of the Church in Christ in America” was incorporated by the State of Pennsylvania<sup>18</sup> with the following persons<sup>19</sup> listed as the incorporators: Cyrus Jeffries, John Hollen, Theodore Weld, Joseph Bardine, Samuel Turner, Hamilton Weld, George Bratton,

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<sup>14</sup> Loren B. Leasure (1828-1881) left to become a preacher in the Western Classis of the Reformed Church, and his case may not be connected. John Hollen (1810-1885) was a local preacher from the Glasgow PA area who was a follower of Jeffries.

<sup>15</sup> This was originally a semi-weekly publication to promote the railroad industry centered in Williamsport and covering the West Branch area. After six months the enterprise was sold to others, and it became a weekly newspaper that was published under that name until 1868. This was actually the forerunner of the present Williamsport *Sun-Gazette*.

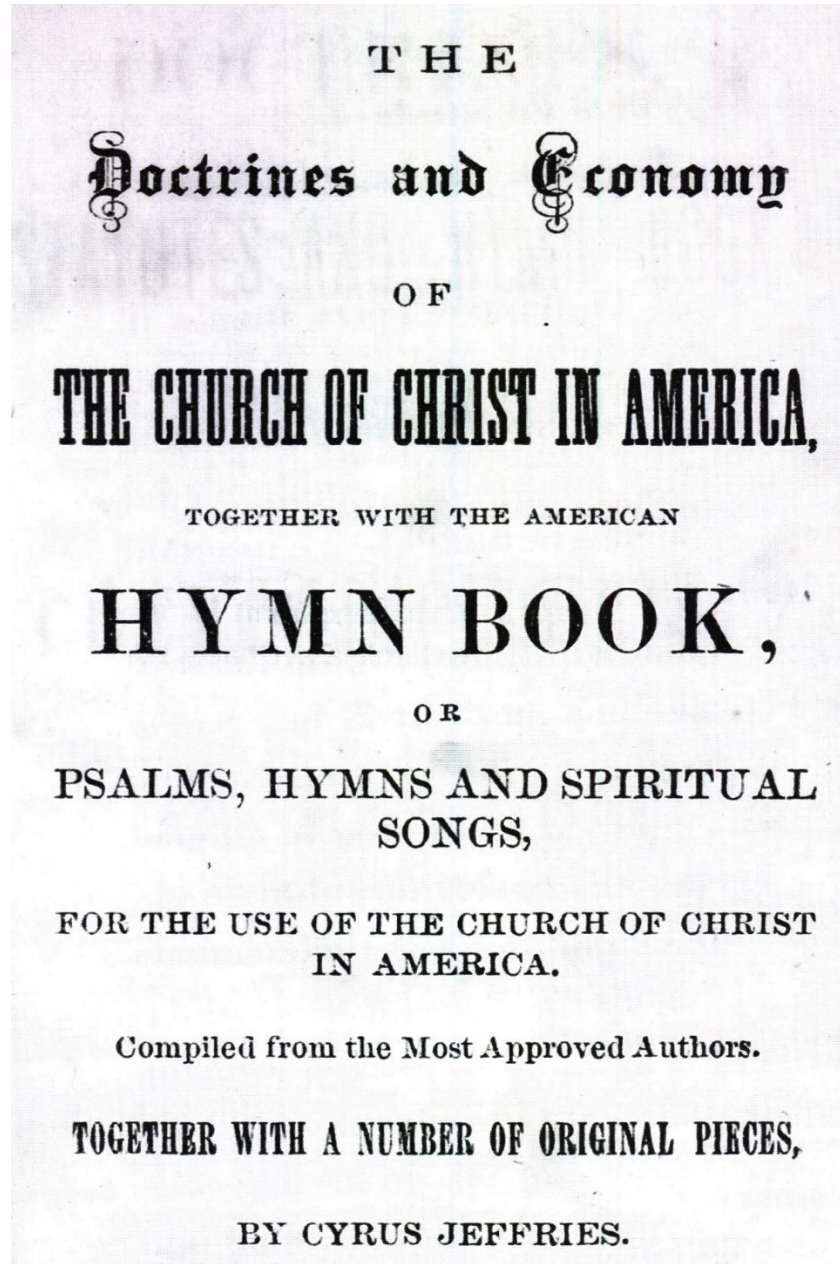
<sup>16</sup> The Beaver Valley church was about three miles from Fallen Timber and part of the Fallen Timber circuit. Jeffries apparently did the preaching at that church for several years as an assistant to the sequence of preachers under appointment to the circuit.

<sup>17</sup> *Doctrines, Statutes and Hymn Book of the Church of Christ in America*, printed in Lancaster PA by S.A. Wylie, 1866.

<sup>18</sup> Act No. 1329 for 1866.

<sup>19</sup> These appears to be local residents of the Fallen Timber and Glasgow area – mostly with United Brethren backgrounds.

John Weld, Michael Myers, H. Bart Jeffries,<sup>20</sup> J.W. Scott, Emanuel Bear and Freeman Hill.



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<sup>20</sup> Howard Batholomew Jeffries (1843-1936) was a son of Cyrus. He served in the Union army and was an orderly after the Battle at Gettysburg. In 1910 he founded Zephyrhills, Pasco County FL, as a retirement area for aging Union soldiers. Cyrus had two other sons that served in the Union army: A. Ferdinand (1844-1862), who was killed in the Battle of Antietam, and Lorenz (1835-1906). Lorenz married Isabella Jane Kephart, a sister to Cyrus Jeffries Kephart and his prominent brothers.

It is not known how many church buildings were erected by this group, or how many years it endured, but the ministry seems to have eventually centered in southern Huntingdon County PA. Writing of the early 1870's, Methodist preacher Emory M. Stevens reports the following incident from his early teen years.<sup>21</sup>

*There was a man living a few miles from Burnt Cabins by the name of Cyrus Jeffries. He had been a presiding elder in the United Brethren Church and had left them because they had not elected him bishop. He had organized a cult of his own and had a considerable number of followers throughout the region. Father had been frequently importuned to preach against some of his doctrines but had refused. When he came from Conference, he agreed to do so morning and night in the Burnt Cabins church. The house was packed morning and night.*

In 1872 the will of Hill Wilson of Dublin Township, Huntingdon County, which was written the previous year, was probated with Cyrus Jeffries as the executor and the Church of Christ in America as one of the beneficiaries. Speaking of the present Mount Carmel UMC in Springfield Township, Simpson's 1883 *History of Huntingdon and Blair Counties* states that "Mount Carmel Church, located from Maddensville, was organized by Cyrus Jeffries, and known as the Jeffreyites, or Mount Carmel Church. The meeting-house is now occupied by the United Brethren."

The Church of Christ as founded by Cyrus Jeffries was similar in structure to the United Methodist Church and its predecessor denominations and in doctrine and practice to the non-instrumental Church of Christ and other products of the Stone-Campbell restoration movement of the early 1800's. Jeffries later drifted into spiritualism and other fringe doctrines and practices. One book<sup>22</sup> on spiritualism, for example, quotes Jeffries as follows.

*I often thought while in the body that spirits should be more explicit in giving information about the life and surroundings of spirits... I want now to tell...of my entrance into spirit-life. My spirit was filled with such an influx of joy, from the celestial spheres conveyed by the spirits of the just and good, that I was lost and bewildered for a time in the glorious light and beauty spread out before my spiritual vision. My loved ones, as well as those to whom I was bound in earth-life by the ties of spirit affinity, ushered me into the beautiful realm of spirits and bade me to drink from the fountain of purity and wisdom. I drank of that spiritual rock which is Christ, and can never thirst again.*

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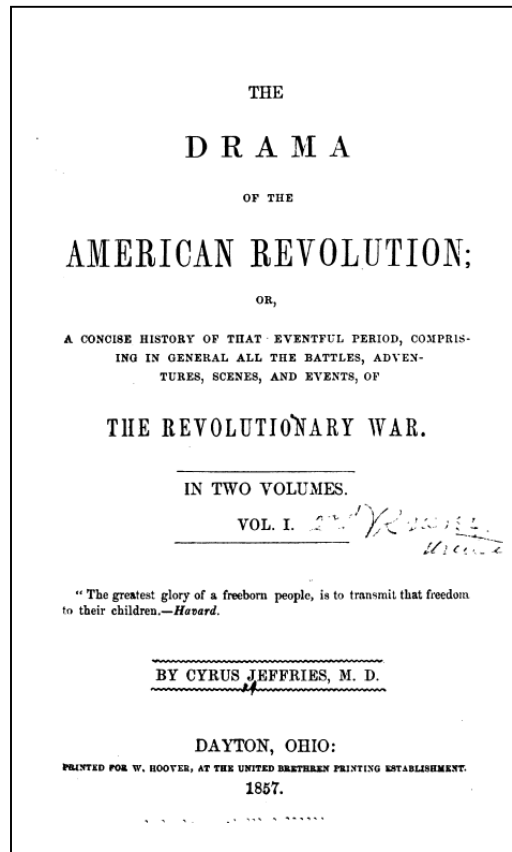
<sup>21</sup> *A Manuscript History of the Stevens Family*, by Emory M. Stevens, 1933 [unpublished]. E.M. Stevens (1858-1937) became a prominent preacher and district superintendent in Methodism's Central Pennsylvania Conference. His father William Henry Stevens (1831-1901) served the Shade Gap charge, of which Burnt Cabins was a part, 1870-73.

<sup>22</sup> *The Religion of Spiritualism: Its Phenomenon and Philosophy* by Samuel Watson, 1880. Samuel Watson (1813-1895) was for many years a prominent preacher in the Tennessee Conference of the Methodist Episcopal Church, South.

Throughout his life Jeffries seems to have cast a big shadow, as indicated by this 1875 article.<sup>23</sup>

*Rev. Cyrus Jeffries, according to the Altoona Sun, is now about to bring suit for the recovery of coal lands at Houtzdale, Clearfield County. The lands for which he claims the title are worth \$150,000. His attorneys seem to be very sanguine of success, and say his titles are well founded. This reverend gentleman never bothers with small game, either in religious or business affairs.*

Cyrus Jeffries died in 1877 and is buried in the Odd Fellows cemetery in Mount Union, Huntingdon County PA. Strange as it may seem, the item most scholars associate with his name today is a rambling play that purports to give a fresh and accurate picture of the American Revolution. Written in the style of Williams Shakespeare and published by the United Brethren Publishing House in 1857, it was one of the projects Jeffries pursued while located from the itinerancy – and copies of the volume generally command high prices from book dealers. The conference archives has a copy of volume I, and it is believed that the projected volume II was never completed.



<sup>23</sup> September 22, 1875, *Clearfield Republican*, page 3.

This article closes with three summaries of his life from three very different perspectives.

Personal/Biographical<sup>24</sup>: The Rev. Cyrus Jeffries must be a somewhat remarkable person. According to the Osceola *Reveille* he has cleared no less than twelve farms, built twelve houses and twelve barns, and planted twelve orchards. To this he added the business of cabinet-making, mill-wrighting, lumbering, plumbing, graining and glazing. Professionally he is known as a teacher, preacher, doctor, editor, author, poet, novelist and historian. Besides all these strings to his kite, “he is an accomplished artist, having few equals in house, sign, landscape and portrait painting.” He also served in the Legislature of Indiana, was engaged in commercial pursuits, manufactured patent medicine, and organized and established a new denominational church. In his younger day he was an active sportsman, a “bragshot” and a successful fisherman.

Historical<sup>25</sup> – Mr. Jeffries was one of a family of six sons, the other brothers being Andrew, Parsons, Mark, Benjamin and Lemuel. There were no girls in this family. He was twice married, the second time to a lady by the name of Margaret Clayton. At one time Mr. and Mrs. Jeffries resided in Mount Union and all through this section of Huntingdon County he was well known. Mr. Jeffries was the father of six children, all to his first wife: Lorenz, who died in the South Dakota Soldiers' Home; Howard B., Panasoffkee, Florida; A. Ferdinand, who was killed at the Battle of Antietam; Jacob A. K. of Chicago; Ossian A. and Mrs. Belle McCoy of Kent, Washington. Mr. Jeffries was a great preacher and a brilliant man and we believe a man who was greater perhaps than the age in which he lived realized. He possessed a remarkable memory and was a man of high Christian character and Christian ideals. He died in Williamstown, N.J., on August 12, 1877, having been stricken by apoplexy in the pulpit. He had just announced his text and had read the text, and he was stricken before he had started his discourse. The text was an appropriate one for the closing of such a great life as his, taken from II Timothy, fourth chapter, sixth, seventh and eighth verses, which are as follows: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." His body rests in the Odd Fellow's cemetery here at Mount Union, and thus awaits the summons of the glorious Resurrection Day.

Spiritualist<sup>26</sup> – Rev. Cyrus Jeffries in Memoriam. Passed on to the higher life, on Sunday the 12<sup>th</sup> of August, at the Pennsylvania and New Jersey camp meeting, Cyrus Jeffries, in the sixty-eighth year of his age.

Our readers and the Spiritualists everywhere who have become familiar with the name of this earnest laborer and writer will regret to hear of the sudden departure from our midst of one before whom seemed to open a wide field of labor – but he has gone with his harness on him: “Thou art fallen in thine armor.”

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<sup>24</sup> April 24, 1877, *Wellsboro Agitator*.

<sup>25</sup> Local obituary given on [www.genealogybuff.com/pa/huntingdon2.htm](http://www.genealogybuff.com/pa/huntingdon2.htm).

<sup>26</sup> American Spiritual Magazine, October 1877, vol. III, No. 10, page 292.

Mr. Jeffries was unanimously elected President of the Penn. State Society of Spiritualists, and on entering upon this work he has sent out some earnest words. He had commenced his work as missionary. He came to Philadelphia on Saturday the 11<sup>th</sup> of August, and went down to the camp ground, at Andrews Station, N.J. Soon after his arrival he opened the meeting with a deeply impressive and earnest prayer; and, in a few minutes after, feeling faint and sick, he said, "I am going to die. My work is done; I am ready to go." He was carried into one of the tents and very soon began to lose consciousness. He remained in a quiet condition until Sunday evening at 10 o'clock, when his spirit passed out of the form...

Mr. Jeffries was a most earnest and devoted advocate of practical Christian Spiritualism, and his writings in defense of this have been extensively read in this country and in Europe. He was a very kind-hearted man, whose sterling integrity and goodness were manifest in his life, and if we did not know that he still lives and will labor on in the great work to which he dedicated his life, it would be cause of sorrow.

He was always laboring for the good of humanity, and we learn that at his new home in Fulton Co., he was gathering the nucleus of a society of earnest workers like himself; though, as he remarked to us, he was not so anxious that people should come out and form new churches, as that they should become faithful workers in the churches, so as to infuse Spiritualism into them as it is the vital basis on which alone true religion must be built. He frequently preached in the churches, seeking to leaven them with the gospel of Spiritualism.

In early life he entered into the ministry of the Congregational [sic] church; afterwards he joined the Methodists [sic], and labored for many years among this people, but being of a progressive mind he turned his attention towards Swedenborgianism, and had preached frequently in Philadelphia and other places for them. Having been successfully treated by two spiritual mediums of this city, he turned his attention to various gifts referred to by Jesus, and he was very emphatic in his efforts to show not only that the gift of healing, but all the others were to be continued by the true followers of Christ everywhere.