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## *G. Musgrave Giger.*

GIGER, D.D., GEORGE MUSGRAVE—Was born in Philadelphia, Pa., June 6, 1822. He entered New Jersey College, Princeton, N. J., in the autumn of 1838, and graduated with high honors in 1841, and the labors of an earnest life were ever a connection with his alma mater. He studied divinity in the Theological Seminary at Princeton. He finished his course in 1844, when he was licensed by Baltimore Presbytery; and on the 15th of February, 1860, he was ordained by New Brunswick Presbytery.

Soon after finishing his theological course he was chosen tutor in New Jersey College. This position he held till 1846, when he was elected Adjunct Professor of Mathematics. In the following year he was elected Adjunct Professor of Greek, and in 1854, Professor of the Latin Language and Literature. He held this chair until the opening of the session of 1865, when declining health compelled him to resign. He removed to the residence of his uncle, George W. Musgrave, D.D., in Philadelphia, Pa. Here he lingered until his death, October 11, 1865, of consumption, and was buried in Woodlands Cemetery. The funeral services were conducted by John Maclean, D.D., LL.D., president, and Lyman Atwater, D.D., and John T. Duffield, D.D., professors in the college. Dr. Maclean paid a hearty and affectionate tribute to the memory of his deceased friend and associate. Dr. Giger was ardently attached to the interests of the college with which he was so long connected. He bequeathed to it his library, and it is also a residuary legatee to the extent of thirty thousand dollars, and he also left legacies to Clio Hall, one of the college societies, of which he was a faithful member, and to the Order of Masons.

Rev. J. T. DUFFIELD, Professor of New Jersey College, Princeton, N. J., writes: "I knew Prof. Giger intimately for twenty-seven years, and, so far as I remember, I never knew him fail to perform, to the best of his ability, any duty that devolved upon him. Throughout his college course, I do not believe, that when called on to recite, he was ever heard to say, 'not prepared,' and he uniformly recited well. In the Seminary he was distinguished for this same trait of character—always ready for every duty. The habits of industry, regularity and punctuality which he formed thus early characterized him through life. As a member of the faculty, his duties—aside from those of his professorship—were many, and frequently arduous; yet we always felt that whatever he undertook he would scrupulously perform to the best of his ability, and we were never disappointed. Another trait was his gentlemanly deportment; he was always polite, good-natured, obliging; and though differing in opinion from his intimate friends, and never hesitating to express himself frankly and with the earnestness of one whose convictions were conscientious, he always retained the esteem of those with whom he was associated."

As an instructor he was eminently successful, appreciating the difficulties of the students, and securing their respect and esteem. He was public-spirited as a citizen. His efforts in the cause of education in repeatedly serving as a school-superintendent, his self-denying labors in behalf of the colored people, preaching for the Witherspoon Street Church in Princeton, a church composed of colored people, his devotion to the Masonic lodge, all show the true greatness of the man, and secured to him the love of all who knew him.

He was held in such high esteem by his Masonic brethren that they

held for him a **SORROW LODGE**. This is of rare occurrence, and indicates that the member was distinguished and eminent in the Order, and reflected honor upon the Order. This was held December 20, 1865, and after the ceremonies in the lodge-room the Masons proceeded to the Methodist Episcopal Church, Trenton, N. J., where a public address was delivered by Dr. Thomas J. Corson, from which the following estimate of his character is taken: "When brother Giger died a good man went to his rest. His death has left a sorrowful blank here—our sorrow is natural, for our loss is great: we mourn not for him, for he has been translated to a happier sphere, but we mourn for ourselves; for a kind friend, a prudent counselor has been taken from us. If it be true that 'To live in the hearts we leave behind is not to die,' then our friend is not dead, but sleeping. But, alas! he sleeps that profound slumber from which naught but the trump of the archangel can waken him. We shall never again behold him until that dread day when

*'Tuba mirum spargens sonum  
Per sepulchra regionum  
Coget omnes ante thronum.'*

He was noted for his true piety and earnest devotion to those duties inculcated by the Christian religion. He was distinguished for his purity and consistency of Christian profession. His religion was an ardent love for his Maker and for his fellow-men. It made him kind to all, ever ready to sacrifice his own pleasure that he might do good to others. He moved among his fellow-men gently and pleasantly, doing good in a quiet way. He practiced faithfully the lesson so forcibly inculcated in our Masonic lectures, which call upon us to 'do good and communicate.'

"Another trait was generosity; no call for charity was ever unheeded by him. But it was not only in pecuniary matters that his generosity was shown; it was exhibited in his tender regard for the feelings and opinions of others. However much he might differ in his views from those with whom he was holding intercourse, he was always courteous in his expressions. He was always ready to admit that he might be mistaken, and that his opponent might be right; but he would require to be convinced before he could be converted. Another trait was his moral courage and independence: that which he believed to be right he boldly maintained in defiance of all opposition. He never preferred policy to duty—never made a compromise with conscience. Another trait was his fidelity: his obligations were sacred, his promises inviolable. This was more strikingly illustrated by his connection with our fraternity. Those who were most intimately associated with him, and whose good opinion he most highly esteemed, were strongly opposed to the course taken by him in this matter, because, no doubt, they were conscientiously opposed to Freemasonry; but he, knowing that their opposition was caused by their want of knowledge of the principles of Freemasonry, and having learned for himself those beauties which the profane can never know, was faithful to his vows, and continued to the close of his life an earnest and devoted member of that institution whose principles of virtue and morality he so well exemplified.

"Brother Giger was initiated in Princeton Lodge, No. 38, New Jersey, August 31, 1855, and was installed Worshipful Master of the same lodge, December 27, 1857, which office he held two consecutive years. He passed under the Royal Arch, and became a member of Three-Times-Three Chapter, No. 5, at Trenton, N. J., July 5, 1860. He joined Gebal Council, No. 3, of Royal and Select Masters, at Trenton, December 19, 1861, and he shortly after took the orders of Knighthood, and became a member of St.

Bernard Commandery, at Hightstown, N. J. His modest worth and merit were appreciated also in the Grand Lodge of New Jersey, and at the time of his death he held the office of Junior Grand Warden, and many looked forward with fond anticipation to the time when he should fill the Grand East, for which honorable position he was so eminently well qualified. But alas! our hopes were doomed to bitter disappointment, and his friends and the Craft in general were deprived of one of Masonry's brightest jewels. The brother who has gone before us has left us a bright example of devotion to duty and consistency of profession. Let us then follow that example."

*Geo. F. Goodhue*

GOODHUE, GEORGE FRANKLIN—The son of Samuel and Mary Goodhue, was born in Deerfield, New Hampshire, June 16, 1821. He was educated at Dartmouth College, Hanover, N. H., and studied divinity in the Theological Seminary at Princeton, N. J., where he was licensed by New Brunswick, and entered upon his labors as a missionary in New Jersey at May's Landing, Weymouth, and several stations. He was appointed to this field June 1, 1849. The following year he removed to the West, settling at Marengo, Ill., where he was ordained and installed, and where he labored for a number of years; thence to Belvidere, Ill., and on the breaking down of his health, he removed to South East, N. Y., where he labored until his death, Nov. 8, 1865, of consumption.

He married Miss Elizabeth Lindsley, who, with a family, survives him.

Rev. A. L. LINDSLEY, of South Salem, N. Y., writes: "The most important period of Mr. Goodhue's life was spent in missionary labor in Northern Illinois. He was among the first and most successful founders of the Presbyterian Church in that region. He was identified with every good cause, the ministry foremost, and with it education, religious literature, temperance. He was a missionary, pastor, church-builder, school-founder, superintendent of colportage, president of Collegiate Institute. His labors wore him out, and he came East to recruit and to die. Alas! the Church and the country do not know how much they are indebted to Western missionaries."

Rev. R. H. RICHARDSON, of Newburyport, Mass., writes as follows:

DEAR SIR: You have requested me to prepare a sketch of the character and life of the Rev. George Franklin Goodhue, who died in South East, Putnam county, N. Y., Nov. 8, 1865, and I very cheerfully comply. You may be sure that no worthier name than his can find a place in your *Presbyterian Historical Almanac*.

He was so good a man in all that could be included in the term that even the partial pen of the nearest friendship is in little danger of overstating his excellence. It was because I knew him so well that I loved him so much, and because he was so worthy that the more I knew him the more I loved him. The most intimate association of many years does not furnish the recollection of anything in his character or life that was not true, honest, just, pure, lovely and of good report.

That he loved his Master and his Master's work more than he loved himself was his highest commendation as a Christian man and minister; and this love he proved, not by boastful professions, but by an unflinching readiness to do and suffer anything for the Master's sake. That this spirit of self-sacrifice prompted him sometimes to do what a proper regard for his own