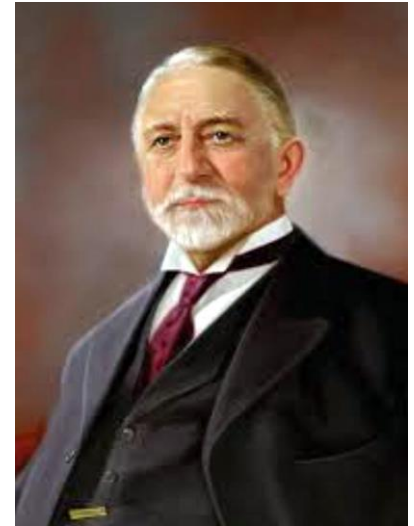


Henry Lyman Morehouse – Historical Background

Henry Lyman Morehouse was a Baptist minister and head of the American Baptist Home Mission Society from 1879 to 1893 and from 1902 to 1917, serving in the intermittent years as field secretary for the organization. He was a benefactor of him to advocate for black education during reconstruction and into the early 20th century. He is the namesake of the prestigious historically black Morehouse College in Atlanta, Georgia.

Early Background and Education

Morehouse was born in Dutchess County, New York, on October 2, 1834. Two years later his parents, Seth Seeley Morehouse and Emma Bentley Morehouse, would give birth to his younger brother, Ezra. As a young boy, the family attended Bengall Baptist Church just a few miles away. When Henry was nearly twelve years old the family moved to East Avon, New York, where his father had purchased a farm. A few years later at the age of 16, Henry began college preparatory classes at Genesee Wesleyan Seminary in Lima, New York, near the family home.



Henry Lyman Morehouse
1834-1917

Morehouse enrolled at the University of Rochester, then a relatively new and fledgling school, in the fall of 1854. He did well enough to earn entry into the university's chapter of Phi Beta Kappa. During his sophomore year at Rochester, and perhaps influenced by the revival preaching of Charles Grandison Finney, Morehouse experienced what he described as a personal conviction. He was baptized the next year on September 29, 1856. At the behest of his widowed mother, Morehouse did not serve in the Civil War but in 1861 began his studies at Rochester Theological Seminary. While in seminary he gained experience supply preaching for various congregations until his graduation in May of 1864. In that same year, on his thirtieth birthday, Morehouse began his first pastorate, serving a small congregation in East Saginaw, Michigan.

Significant Contributions to Christianity in the United States

The greater part of Morehouse's professional life was dedicated to the service of the American Baptist Home Mission Society (ABHMS). For nearly 40 years he worked as either corresponding secretary or field secretary for the organization. Under his leadership and guidance, the ABHMS devoted special attention and efforts to providing educational opportunities to newly freed blacks in the south. During his tenure ABHMS nearly doubled the number of black Baptist colleges it owned and supported, increasing their male and female attendance three fold. His New Era Institute helped to organize and support black pastors and to contribute to their education. However, Southern Baptist organizations and leaders supporting the Institutes were determined to employ them for the purpose of continuing to train black ministers in the rightfulness of their second class status, leading ultimately to black withdrawal and the decline of these initiatives. Morehouse became known as a pioneer and ardent promoter of the African-American community.

Both a devoted Baptist and proponent of education, Morehouse initiated the formation of the American Baptist Education Society, an organization focused especially on advancing Baptist education in the West. He

was a Trustee of Kalamazoo College (1866–1872), Baptist Union Theological Seminary, Chicago (1867-1872), Rochester Theological Seminary (1874-1879), and Columbia University (1894-1897). He was an editor of several missionary periodicals and authored many pamphlets on contemporary issues. He also wrote two books: *Baptist Home Missions in America* and *History of the First Baptist Church, Brooklyn, NY*, and several hymns that were popular during his lifetime.

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Educational Institution Notes

The Genesee Wesleyan Seminary (I) was founded in 1831 by the Genesee Annual Conference of the Methodist Episcopal Church. The plan for its establishment dates to 1829 when the Conference appointed a committee for this purpose. In 1849, there was a substantive attempt to upgrade the institution to a truly college-level entity, and Genesee College was created to replace the seminary. By the end of the Civil War, the location at Lima was seen as too limiting, and plans by civic leaders in Syracuse for a new university in that city led to the removal of Genesee College to Syracuse in 1870, where it became the basis of Syracuse University.

The facilities at Lima remained open as the second Genesee Wesleyan Seminary (II) from 1870 through to 1941. Although vacant through the war years, in 1947, Genesee Junior College opened in the grounds in 1947, again under the auspices of the Methodist Episcopal Church. The junior college closed in 1951. Elim Bible Institute (founded in Rochester in 1924) has operated on the grounds since that time.

The roots of Colgate Rochester Crozer Divinity School trace all the way back to 1817 when a small group of 13 Baptists concerned about the education of clergy, gathered in rural Hamilton, New York with \$13 and 13 prayers to form what would soon become the Hamilton Literary and Theological Institution, the oldest Baptist Seminary in the United States. The vision and effort of this group also eventually led to the founding of Colgate University with the seminary one of its schools. Thus, the seminary was soon renamed Colgate Theological Seminary.

An offshoot of Colgate Theological Seminary was planted in Rochester in 1850 by a group of Baptists who wished to remove both Colgate University and its theological seminary to an urban setting. The initial removal controversy failed in a legal dispute; however, a number of faculty and students came from Colgate to Rochester to help begin a new university and seminary in what was then a booming urban center. As a result, the Rochester Theological Seminary was founded concurrently with the University of Rochester.

In 1928, the Colgate and Rochester seminaries merged to become Colgate Rochester Divinity School. In 1961, the Baptist Missionary Training School joined Colgate Rochester, adding another important branch to the school's lineage.

In 1970, Crozer Theological Seminary merged with Colgate Rochester Divinity School to form Colgate Rochester Crozer Divinity School (CRCDS), bringing Crozer's deep commitment to social justice and theological education oriented to the work of ministry.

Crozer Theological Seminary was a result of the generosity of Baptist industrialist John P. Crozer. In 1867, he donated the building and land in Upland, Pennsylvania, that would eventually become Crozer Theological Seminary. His investment paid great dividends. In 1951, Dr. Martin Luther King, Jr. graduated from Crozer. A few years later, he would put to use the social ethics he had been taught at Crozer and lead the emergent Civil Rights Movement that would change forever the character of American society.

Brief Genealogy Notes

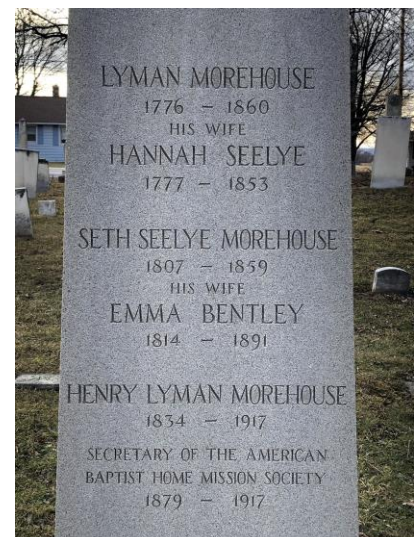
Genealogy connection with William R. Morehouse, Rochester, NY goes way back to the second generation of Morehouses in America, starting with Thomas Morehouse (b. 1602 and emigrated to the New World in ~1628+). Thomas' son Lieutenant Samuel Morehouse (born 1637) and his wife Rebecca Odell had 10 children, 5 daughters and 5 sons, two of whom were John Morehouse (b. 1674 from which Dr. William Morehouse descended 9 generations later) and Daniel Morehouse (b. 1678 from which Henry Lyman Morehouse descended 5 generations later).

Burial Notes

Henry Lyman Morehouse (1834-1917) is buried at the East Avon Cemetery, Livingston County, NY (page 18, NY State DAR Genealogical Records Committee Report, Ser. II, V. #V600, 1990).

Also buried there are his parents and paternal grandparents:

- Seth Seelye Morehouse, 1807-1859 and Emma Bentley, his wife, 1814-1891 [parents]
- Lyman Morehouse, 1776-1860 and Hannah Seelye, his wife, 1777-1853 [paternal grandparents]



Significant American Personages in the Nineteenth Century

Susan B. Anthony, 1820-1906

- Rochester Quaker, social reformer and women's rights activist committed to social equality. Collected anti-slavery petitions at the age of 17 and became NYS agent for the American Anti-Slavery Society in 1856.

Frederick Douglass, 1818-1895

- Escaped/freed slave who lived in Rochester and worked tirelessly for abolition, human freedom, women's rights, and the spread of the Gospel. 1845 autobiography, *Narrative of the Life of Frederick Douglass, an American Slave*

Charles Grandison Finney, 1792-1875

- Attorney, passionate Second Great Awakening revivalist, and later Oberlin College President who worked for abolition, women's rights, social justice, and the spread of the Gospel in the Upstate NY Rochester area 1830-35 and again in the broader US prior to the Civil War.

Abraham Lincoln, 1809-1865

- Attorney and internationally famous President who guided the Union through the American Civil War with purpose, passion, pleas, and prayer for abolition. Assassinated by John Wilkes Booth, an ardent foe of emancipation and Know Nothing supporter and candidate.

Henry Lyman Morehouse, 1834-1917

- Prominent Baptist pastor, national Christian leader, and educator who trained in Rochester and worked for full freedom and higher education for emancipated slaves. Morehouse College named after him.

Harriet Beecher Stowe, 1811-1896

- Prominent abolitionist, 7th of 13 children born to Calvinist preacher Lyman Beecher, wife of seminary professor Calvin Stowe, mother of 7, and author of profoundly influential book *Uncle Tom's Cabin*.

Great Awakenings

The **Second** Great Awakening was a Protestant religious revival during the early 19th century in the United States. The movement began around 1790, gained momentum by 1800 and, after 1820, membership rose rapidly among Baptist, Methodist, and Presbyterian congregations whose preachers, including Charles Grandison Finney, led the movement. It was past its peak by the late 1840s. The Second Great Awakening reflected Romanticism characterized by enthusiasm, emotion, and an appeal to the supernatural. It rejected the skeptical rationalism and deism of the Enlightenment.

The revivals enrolled millions of new members in existing evangelical denominations and led to the formation of new denominations. The Second Great Awakening stimulated the establishment of many reform movements designed to remedy the evils of society before the anticipated Second Coming of Jesus Christ.

Historians named the Second Great Awakening in the context of the **First** Great Awakening of the 1730s and 1750s and of the **Third** Great Awakening of the late 1850s to early 1900s. These revivals were part of a much larger Romantic religious movement that was sweeping across Europe at the time, mainly throughout England, Scotland, and Germany.