

Joseph D. Husbands, A. M., the oldest living alumnus of Union, died at Rochester on April 2. He was born in Barbadoes, West Indies on August 13, 1809, his father being at that time the representative of the British crown there. His father came to the United States in 1810 and settled in Hartwick Otsego County, near Cooperstown. The son, Joseph Dattin Husbands, first attended school at Hartwick Seminary in 1816, and in 1824 entered Union, graduating in the class of 1828, and up to the time of his death was the oldest college graduate in the United States, according to college records. In 1840, Mr. Husbands went to Rochester, where he became a prominent member of the bar, and in 1867 he was appointed registrar in bankruptcy. Shortly before this he had been appointed United States Commissioner for the Northern New York district. In 1856 he left the practice of law and became Secretary for the National Temperance Union, traveling and speaking through many states in behalf of temperance. The oldest living alumnus of Union at present is Horace O. Moss of New Berlin, N.Y.

C. April 1900

JOSEPH D. HUSBANDS, '28,

was born in Barbadoes, West Indies, August 13, 1809, where his father was Secretary of the British Government. The family soon afterwards settling in Hartwick, N. Y., young Husbands at length entered college. He was a Philomathean. He began law practice in Cooperstown, N. Y., in '31, and in Vernon, N. Y. In 1840 he moved to Rochester, N. Y., and became member of a very prominent firm; was appointed Examiner in Chancery 1844-48; then removed (for reason of health) to Buffalo, N. Y., where the large practice he secured was again interrupted by ill health. He then took the Assistant Secretaryship of the Nathional Temperance

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Union, addressing effectively on Temperance and Slavery almost every village in Western New York. In '56 he resumed law practice at Palmyra, N. Y., and in '58 returned to Rochester. He was made Registrar in Bankruptey, U. S. Commissioner of Northern New York and Master and Examiner in Chancery and was appointed referee in many important cases. He was a Republican and a member of the Presbyterian Church. The Bar of Monroe County recognized by resolution his high professional ability and integrity. He died at Rochester, April 2, 1900, of pneumonia; leaving five daughters and two sons.

Read before the Moral Sense
the Senior Class at Union College 1828?

That a subject ^{which} ~~has~~ not only occupies the attention of the learned of our day; but has also employed the pen of the moralist and essayist of past times - that such a subject should be chosen by me for consideration on this occasion may appear rash and presumptuous - It may be so, although I hope it may not be so considered. Our enquiry here is after truth and it never can be obtained if we admit every thing that comes from what is called good authority, without an investigation of it. - Yet thus do I select this as my theme because being allowed the privilege of expressing my opinion freely and unreservedly I wish to show that I am aware of this privilege and therefore will exercise it. - As it was hinted above the discovery of truth is my object and I shall not shrink from my enquiry which may tend to its development how formidable ~~seem~~ it may appear. I am aware that in the prosecution of this subject ^{I shall} differ materially from some who have very ingeniously written and spoken upon it; but it is a consolation to know that, although there is much learning opposed to me, it has not remained for my feeble pen alone to show that arguments can be opposed to what has been advanced. It has been contended ~~very~~ strenuously that it is impossible to cultivate or improve that which ~~does not~~ ^{never} ~~was~~ ^{did} exist and as a moral sense a distinction between right and wrong is constantly developing itself in every person as he approaches to maturity that therefore this moral sense never could be cultivated or improved without the creation of a new faculty in the mind, unless it were a principle originally implanted in the mind. Now I do not conceive it to be necessary that any new faculty should be brought into existence after the strengthening of the mind to show that a Moral Sense did not exist originally or in other words ^{was} not ~~innate~~ innate -

For the support of this principle it will be necessary to show that there originally existed a capacity suitable for the reception and cultivation of the Moral sense and that it may be introduced into it after the mind itself actually existed. Mention has been made of the case of a film being placed over the eyes of some animals in the first stage of their existence and that the eyes, or rather the organ of sight originally existed or no acts of seeing could ever be produced. This case has been brought forward as one that is analogous to the one now under consideration. If there be any analogy I would take to be this.

That the eyes do not constitute any act of seeing and that there never would be any if the film were not removed, the eyes are the organ without which the animal would never be able to see and applying this to the subject before me I would say, that as vision which did not exist originally, i.e. did not exist as soon as the animal existed, can be given to such animals through the medium of the eye without the creation of any new organ, so the Moral sense can be placed and cultivated in the mind of man, ~~with~~ ^{without} having the capacity to receive it without the creation of any new faculty in him.

Now can it be said that vision originally existed in such animals ~~without~~ ^{without} the organ of sight did when at the first period of their existence they were incapable of seeing in the least?

The capability of seeing becomes developed in due course of time without the creation of any thing that did not originally exist as it is conceded that the organs of sight were co-existent with the animal. When the film is removed from the eyes of such animals light being the natural consequence they are able to see - So it is with man. He originally possesses the capacity for receiving the Moral sense ^{and as soon as it is placed in his mind} his moral eyes are opened and he is at liberty to distinguish between what he is taught to believe right and wrong - again. If the moral sense be innate it must be produced at once in a perfect state. If a knowledge of right and wrong be implanted in the very nature of man by the God of all, they must necessarily be as capable of deciding in questions of morality in their

infancy as at any other period of their existence, for the moral sense if innate is just as much in the possession of human beings at one stage of their lives as at any other and consequently it must guide them just ~~as much~~ in the same degree in every period of their existence. Let the child be in full possession the Moral sense and as it is morally impossible that he could be contaminated with the vices of the world, ^{the world} in all questions of morality be the most honest and upright ^{of} what is right and what is wrong - I would beg leave now to take up another consideration. That if the Moral sense were innate all who were possessed of it (and all are supposed to be possessed of it) must come to the same conclusion in all questions of morality. It would be wrong to suppose that the Creator implanted in human nature an innate sense of right and wrong ^{certain} ^{was right} and would tell one man that such a course of conduct was wrong and tell another that the very same course of conduct was wrong. Men collectively - the inhabitants of Europe, the mixed population of America, the people of Asia, the sable African and the cruel savage must equally rejoice at what is right and revere at what is wrong and the same opinion of right and wrong must be formed by each and every one of them as the knowledge ^{of it} is supposed to be the gift of God and he acting upon the immutable principles of justice would never declare that to be right to one of his creatures which he makes another believe to be wrong. If they did not act in unison one part of the world would be doing that which they know at the time to be right while another part would be doing that which they know to be wrong for if the Moral sense be innate then all are by nature capable of distinguishing between right and wrong and must act in conformity to the one or the other. But is the decision of all men upon points of morality the same? If it were so, stripes, fencibles and contentions would cease, the earth would in a great degree be freed from crime and the sword of destruction would be changed into the ploughshare and pruning hook - where now the still blast of civil discord sweeps over every thing with a desolating influence, a universal moral harmony would pervade every part of the habitable

globe and spread over all the nations of the earth a serenity and happiness which are as yet unknown. Education exerts a powerful influence upon the human mind. It is always difficult to eradicate those sentiments and opinions which may have been imbibed in youth. A person brought upon in the morality, manners and customs of one country naturally believes that morality and those manners and customs to be right in contradistinction to the morality, manners and customs of other countries. Ask the cruel and uneducated savage how he would like to be placed in the situation of the elegant and refined European and he would speak of it with loathing. Ask the civilized man his opinion of the morality and manners of the savage and the idea of them shocks him. Ask the fervent Christian if the infidel is right in his belief and he shudders at the bare suggestion. Ask the infidel if the Christian is correct in his belief, and he will laugh at you with contempt. And yet by nature every one of these beings is supposed to have a moral sense, or capability of distinguishing between right and wrong. Then either the same thing must be at the same time both right and wrong, or the moral sense of each must be formed by external circumstances. It has been urged that because many of the loveliest and fairest productions of Nature have been blighted and changed by man into deformities that therefore the moral sense being a natural principle of man may be perverted. I would say in answer to this that if the moral sense be a natural principle of man and if it exerted any influence (and it would be useless if it exerted none) it would prevent many of those wrecks of nature, by giving man an intuitive knowledge of ~~the~~ right and wrong, and a consciousness of guilt whenever he committed ~~any~~ an immoral action.

S. J. Husbands Jr.

It Mr. Paley in his Philosophy says "Another Considerable objection to the system of moral instincts is this, that there are no maxims in the science which can well be deemed innate, or none perhaps can be ascribed, which are absolutely and universally true, a word which do not bend to circumstances" page 31.

Moral Sense



HUSBANDS, JOSEPH DOTTIN

Graduated from Union College 1828 with an A.B. degree

The following information regarding Joseph Dottin Husbands was taken from Union College Student Records, First Term 1827-1828 to Second Term 1828-1829, in which he is listed as No. 44:

Academic Year 1827-1828- Senior Year

	<u>First Term</u> <u>Ending December</u> Examination	<u>Second Term</u> <u>Ending April</u> Examination	<u>Third Term</u> <u>Ending July</u> Examination
Attendance	100%	94%	
Conduct	100	100	
Blair	70		
Trigonometry	80		
Natural History	70		
Natural Philosophy		70	
Chemistry		80	
Elements of Criticism		70	

Births of my children
Names

Births

- 1 Frances Maria Husbands, at
Exeter, Otsego Co NY July 20th 1834
- 2 Catharine Henrietta Husbands
at Waterville, Oneida Co. NY December 26th 1834
- 3 Joseph Dottin Husbands at Exeter of ^{we were} ~~Exeter~~ ^{while living in}
Rochester, Monroe Co NY March 8th 1841
- 4 Mary Elizabeth Husbands, at
Rochester NY September 17th 1844
- 5 Albert Buckingham Husbands, at
Rochester NY January 10th 1848
- 6 Francis Hagelins Husbands, at
Rochester NY (died at birth) June 18th 1850
- 7 Edward Henry Husbands
at Rochester NY April 17th 1852
- 8 Lucia Bush Husbands, at
Rochester NY May 23 1853
- 9 Jennie Miller Husbands, at
Palmyra, Wayne Co. NY July 26th 1858
July

These are the names and ages of my children
written by me at Rochester NY
April 26th AD 1889. All were born in the State
of New York (over) J. D. Husbands

June 3. 1895 Exeter, no 3, mitter

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I was married on September 10th AD 1833
by the Reverend Daniel Nashan Episcopal
Clergyman of Exeter Otsego Co New York, to
Frances Buckingham oldest daughter of
Doctor Nathaniel Buckingham and Sarah his
wife. I was ~~then~~ 24 years old on 13th
August 1833, and Frances was 19 years old
on May 20th 1833. She was the eldest of 3
daughters, Frances, Lucia and Sarah.
Rochester N.Y. April 26th AD 1889.
J.D. Husbands

Names and dates of
ages of my children,
Memorandum of my
marriage - written at
Rochester N York
April 26th AD 1889
J.D. Husbands

See
Memorandum of
June 3, 1895.

593 Park Avenue
Rochester, New York
July 11, 1963

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V. met

Union College
Alumni Records
Wells House
Schenectady, New York

Gentlemen:

In 1948, through the kind offices of Dr. Harold Larrabee, I donated to the alumni records of Union College an address entitled "The Moral Sense" which was written by my great grandfather, Joseph Dottin Husbands, who was a member of the class of 1828. At that time Dr. Larrabee advised me that this address had been placed in Mr. Husbands' folder in the alumni records.

I understand that you are interested in having data concerning your alumni and therefore I am now enclosing a memorandum in Mr. Husbands' handwriting, written in 1889 when he was 80 years of age, giving data concerning his marriage in 1833 to Frances Buckingham of Exeter, New York and also a list of the names and dates of birth of his nine children. The second daughter, Catharine Henrietta, was my grandmother.

It might be of interest to you to know that this document was used at one time as legal proof of age of Mary Elizabeth Husbands when she was over 90 years old in the 1930s as of course there were no public documents available.

It seems to me the fitting place for this memorandum to stay from now on is in the alumni records of Union College.

Yours very truly,

Patricia Dodge
(Miss) Patricia Dodge

UNION 1828

The College has received from Mrs. Patricia Dodge of Rochester, great-granddaughter of JOSEPH DOTTIN HUSBANDS, a manuscript of an address, "The Moral Sense," which was read before the Senior Class at Union College in 1828.

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JOSEPH D. HUSBANDS, Jun., of 1828, of Hartwick, N.Y., was a member of the Philomathean Society.
Philomathean Catalogue 1830

1900
1809
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345 Lake Avenue
Rochester 6, New York
March 23, 1948

Dr. Harold A. Larrabee
Chairman, Division of Social Studies
Union College
Schenectady 8, New York

My dear Dr. Larrabee:

I have just received from Mrs. Ruth Moulton, mother of Philip Stanley, your letter of February 16th regarding the address before the Senior Class of 1828. I give you a few further details which may be of interest.

Joseph Dottin Husbands was my great-grandfather. He married Frances Buckingham of Exeter, New York, in 1833. They had eight children, the second eldest of whom was Katharine Husbands. She married Loudon Underhill Dodge of Buffalo and was my father's mother. My father, Joseph Hampton Dodge, was named for his two grandfathers - Joseph Dottin Husbands and Hampton Dodge. He died in 1946 at the age of 82 and I am his only child. I give you these family details so you will understand who I am and where I come into the picture.

I never saw Joseph Dottin Husbands as he died nine years before I was born, but I have always heard about "Grandpa Husbands" and he has always been very real to me.

All of his five daughters lived to be over 70. The eldest daughter and my grandmother died when I was a baby, but I knew my three other great-aunts well. From the youngest daughter, Mrs. Jennie Husbands Lee, I acquired many old papers and letters and among them was the address. The sisters are all gone now. The family seems to run to longevity - Mary Elizabeth Husbands died in 1942 the day before her 98th birthday.

If you will be good enough to mark the original address as a gift from Mr. Husbands' great-granddaughter I would appreciate it very much. I am very happy to have it returned to the college where it surely belongs.

Very sincerely yours,

Patricia Dodge

1828

UNION COLLEGE

Schenectady 8, New York



March 26, 1948

This address by JOSEPH DOTTIN
HUSBANDS, A.B., A.M., 1828 was
presented to Union College by
his great-granddaughter, Mrs.
Patricia Dodge, 345 Lake Avenue,
Rochester 6, New York, through
Mrs. Ruth Moulton, mother of
Professor Philip Stanley.

H. A. Larabee

Joseph Dutton Husbands A.B.
1828

1828
F.B.
Joseph Wotter's Husband's