

Lost in the Rocky Mountains: Long-ago preacher never let go of his little son's ordeal

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"I will soon be with Dudley boy."

Those were among the last words uttered by Christopher Washington Stamp, an evangelical preacher, as he lay dying in Buffalo, New York, in 1929. He was a pious man, toiling in Colorado for about eight years in the 1880s and 1890s. His time in the state was brief but of profound importance to him, for he left the earthly remains of his three young sons here.

"Dudley boy" was one of these, his son who survived a summer night in the Rocky Mountains all alone at age 3½ in 1886. The child must have told a frightening yet uplifting story, for his father, a minister of the Free Methodist Church, saw the hand of God in the deliverance of the boy whom he adored. Twenty-seven years later, Rev. Stamp was compelled to write his son's story, which was published in 1913 as the book *Dudley Stamp Lost in the Rocky Mountains; A True Story*.¹ It's strong on Christian lessons and parental love, but weak on facts. Nevertheless, it's a marvel to behold.



Figure 2: Dudley Stamp fights off the beasts. Frontispiece from the book *Dudley Stamp Lost in the Rocky Mountains; A True Story*.

The story of the lost child and Christopher's book were part of my husband's family lore, for Christopher's wife and Dudley's mother – Blanche Emma Adams – was my husband's great-aunt. I was delighted to find the book in the Denver Public Library Western History/Genealogy collection. It is illustrated with original art that is both lurid and over-the-top sentimental, typical of the day. The artist drew Dudley from a photo, and he's pictured on the cover and frontispiece in vivid color fighting off coyotes with his straw hat. He's attired in a blue Little Lord Fauntleroy-style kilt, his curly hair is long and golden. His face looks more like a prize fighter's than a child's, but the artist captured the essence of the story.

Christopher Washington Stamp was a memorable character, indeed. Photos show him as short of stature with a strong face, clean-shaven, and a generous mouth. His wife looks timid in his presence. C.W., as he often was known, saw his duty as tirelessly spreading Christianity as the Free Methodists saw it. He became well-known in his denomination, famous as an orator in the late 19th and early 20th centuries. Contemporary reports extol his talents as a preacher, and his account of his son's ordeal in the mountains shows that his sermonic talents extended to the written word.

We may shake our heads in astonishment at his florid prose, but we must remember that Christopher was a man of the 19th century, a product of the religious fervor that swept central and western New York in the Burned-Over District, so called because the region had been so heavily evangelized that there was no more fuel (unconverted population) left to burn (convert). It gave rise to many sects and movements that sought to purify Christianity, to take it back to its origins, including the Mormons as well as the Free Methodists. Christopher might have been feverish in his beliefs, but there's no doubt about the sincerity of his religious fervor.

His book forms the nucleus of my story, but let us begin with his roots in England. His parents were Christopher Stamp and Ann Turner of Redcar, Yorkshire. Family legend and some published documents in America identify this Christopher Sr. as a Methodist minister in England, but no primary records confirm this. The family no doubt was Methodist, however, for they named a child after the founder of the religion, John Wesley.

1. C.W. Stamp, *Dudley Stamp Lost in the Rocky Mountains; A True Story*, Denver: W.H. Kistler, 1913.



Figure 1: Rev. C.W. Stamp, Free Methodist minister, from the website <http://www.swartzentrover.com/color/e-books>.

This son reputedly became a mainstream Methodist preacher in America.

The elder Christopher was born in Yorkshire, the son of Margaret and George Stamp. He was enumerated as age 25 with his mother Margaret, a 55-year-old bath keeper, in the 1841 British census.² (Ages of those 15 and older were rounded to the nearest 5 years in that census.) His siblings included Rebecca, who would have been 19 or 20,³ Catherine, 15, and Paul 14. It is believed that George Stamp, a bathhouse keeper, died before the 1841 census was taken.

Christopher and Ann were married on April 13, 1846, at St. Lawrence Church, York, Yorkshire.⁴ They settled in Redcar, where he farmed 28 acres and employed two laborers. By the 1851 census, they had two children, Dudley, age 2, and Jane Margaret, age 1.⁵ Dudley had been born on July 21, 1848, Jane Margaret "Jennie" on July 4, 1850, both in Yorkshire.⁶ Redcar, on the North Sea on England's east coast, started as a fishing village and became a seaside resort when the railroad could bring in Victorian tourists.

After Ann bore two more children – George on October 12, 1852, and John Wesley on January 16, 1855, – the family immigrated to America.⁷ In Liverpool, they boarded the "good ship" *Henry Clay* on April 16, 1856, with 861 other passengers, arriving in New York on May 15, 1856.⁸ Their crossing took less than a month. The passenger list identifies Christopher as a farmer. He was 40 and Ann was 35; the four children ranged in age from seven years to eight months, with the age of the youngest, John, slightly out of sync with his recorded birth date.

The Stamps went to Ohio, where Christopher Washington Stamp was born on August 1, 1857, in one of two counties: Huron (where his father declared his intention to become a citizen on June 14, 1856,⁹) or in adjacent Erie County where the family was enumerated in Berlin township in the 1860 census.¹⁰ His birth name, as recorded with the date – but not the place – in the family Bible, was Washington Christopher Stamp, and he was called variations of Washington occasionally in his younger years. Naming their firstborn in America after one of our great heroes suggests that the family treasured their adopted homeland. So did the father's early declaration of intention, a month after arriving in New York.

Two more daughters were born in Ohio, Hannah Linley Stamp, called Anna or Annie, on August 29, 1860, and Fannie Wilson Stamp on March 4, 1863.¹¹

The 1860 census shows Christopher Sr. in Berlin township, Erie County, Ohio, as a farmer, his occupation throughout his life in America. His real estate was valued at \$4,000 (around \$100,000 in 2009¹²), his personal estate at \$1,000, perhaps lending some credence to a granddaughter's declaration that her grandfather was wealthy. By 1870, they'd moved south to a farm in Townsend township back in Huron County. The family was complete – parents and seven children. In the 1870s, the Stamps moved west to Missouri and then Kansas.

Christopher Washington Stamp was about to have a powerful experience, his conversion to the Free Methodist

2. 1841 British census, Redcar, Yorkshire, page 5; online at www.Ancestry.com; accessed November 19, 2010.

3. Rebecca is enumerated in the 1851 British census as age 29 the Bath House in Redcar, Yorkshire, with her mother, Margaret, page 45. Not listed in 1841 census, cited above. Online at www.Ancestry.com; accessed November 19, 2010.

4. Marriage date recorded in Stamp Family Bible, copied by the Rev. Christopher Stamp, photocopy in hands of author. Also, *England and Wales Marriages, 1538-1940*, database online at www.Ancestry.com; accessed December 22, 2010. It names their fathers.

5. 1851 British census, Redcar, Yorkshire, pages 29 and 30; online at www.Ancestry.com; accessed November 19, 2010.

6. Stamp Family Bible.

7. Ibid.

8. Emigration details in Stamp Family Bible were confirmed in *New York Passenger Lists, 1820-1957* database online at www.Ancestry.com.

9. *Naturalization records, Erie County, Ohio, Court of Common Pleas, 1854-1877*, page 294, FHL microfilm 2,406,043. Christopher Stamp's naturalization record of May 1861 in Erie County includes the date and place of his declaration of intention.

10. The birth is not recorded in extant birth registrations in either county.

11. Stamp Family Bible.

12. Comparative value calculated online at www.measuringworth.com; accessed December 2, 2010.

faith and "sanctification." As a teen-ager in the 1870s, he ventured to Seattle, apparently to attend school. There, he became acquainted with two pioneer Free Methodists, Brother Hiram Pease, a layman, and the Rev. Peter H. Griggs, who were proselytizing in the Pacific Northwest.¹³

The Free Methodist Church traces its beginnings to 1860 in Pekin, Niagara County, New York. Led by the Rev. Benjamin Titus Roberts and others of strong conscience, the Free Methodists saw in the Methodist Episcopal Church a growing departure from scriptural Christianity and original Methodism. They "felt and saw the oncoming flood of worldliness and by the help of God were enabled to raise up a standard against it." So said an early bishop, Edward P. Hart, in 1915.¹⁴

The practices which set them apart can be considered incidental to the fundamental issue of returning to Scriptural Holiness. Still, these beliefs are important, for they comprise the Free Methodist brand. Members took objection to paying fees to sit in pews close to the pulpit during church services. Such fees promoted castes and made merchandise of God's house, they believed. They wanted free pews; hence, Free Methodists. In addition, they strongly supported freeing of the slaves, a main reason for the split. They advocated freedom from secret societies, and the Masons took the brunt of criticism there. They detested smoking, drinking, gambling, wearing jewelry, modern dancing and choirs and instrumental music in services.¹⁵

Free Methodists also valued plainness of dress. One early preacher, the Rev. C.M. Damon, commenting on women's dress in 1900, admired "brown veiled sisters – Christian women whose plain garb in ordinary cut, but in sober colors and without ornamentation, [harmonized] beautifully with THE SHINE of their countenances as they gave testimony to the joy and power of God's grace."¹⁶ He saw use of tobacco as "a filthy, useless and pernicious habit, and a waste of the Lord's money."¹⁷

It was in this spiritual milieu, then, that the young Christopher Washington Stamp found himself in Seattle in the 1870s. His obituary describes his "glorious conversion." He had committed himself to Free Methodists' teachings, but "in a few days, he felt the need of something he had not yet received. After two weeks of praying, the victory came. Never having heard the term 'sanctification' in connection with the second work of grace, his first testimony was: 'I am saved by the blood of Christ.' Brother Pease, in talking it over with him, said 'Brother Stamp, we call that sanctification.'"

Because there was no Free Methodist church in Seattle at the time, Christopher went to San Francisco, where it had been established in 1875.¹⁸ There, he was "given license to exhort," i.e., preach.

Around 1880 Rev. Stamp returned to his parents' home in Kansas and joined the Free Methodists' Kansas Conference. (The Conference is the state or territorial governing body of the church.) He was sent to Lawrence, Kansas, as pastor, and there courted and married Blanche Emma Adams – or, as she is called in records early in her life, including her marriage record – Emma Blanche Adams. She'll be referred to as Blanche henceforth. The ceremony, on January 25, 1882, was performed by a Free Methodist minister.¹⁹

Blanche was born in September 15, 1862, in Centre County, Pennsylvania, the daughter of Mathew Kinnear

13. Obituaries, *The Free Methodist*, publication of the Free Methodist Church: Chicago, February 14, 1930, page 13 (110).

14. Bishop Wilson T. Hogue, *History of the Free Methodist Church in North America Volume I*, Chicago: Free Methodist Publishing House, 1915, page ix; introduction by Bishop Edward P. Hart. Online at Google books; accessed December 7, 2010.

15. Beliefs of Free Methodist may be viewed at numerous online sites; the author found a contemporary account of the faith especially useful and enlightening: C.W. Damon, *Sketches and Incidents: Reminiscences of Interest in the Life of the Author*, Chicago: Free Methodist Publishing House, 1900.

16. Ibid, page 98.

17. Ibid, page 102.

18. Bishop Wilson T. Hogue, *History of the Free Methodist Church in North America Volume II*, Winona Lake, Indiana: Free Methodist Publishing House, 1941, Chapter XI, page 140. Online at Google books and at http://www.swartzentrover.com/color/e-books/freemeth/hogue/hfmc/vol_2/2hfmc_11.htm; accessed December 7, 2010.

19. Stamp Family Bible.

Adams and Emmeline "Emma" Wagner.²⁰ She was the third of their nine children, who were born in Pennsylvania between 1858 and 1878. In Pennsylvania, Mathew worked as a day laborer and in the oil fields. The family were Methodists, and Mathew's "conversion to Christ" as recorded in family records occurred in Pleasant Gap, Centre County, Pennsylvania, in 1873.²¹ They belonged to the Methodist mainstream, not the Free Methodists.

Like the Stamps, the Adamses pulled up stakes and went to Kansas in the 1870s, settling in Lawrence in 1879.²² It is not known what drew them to the city, where Mathew worked as a carpenter. They'd left a child in her grave in Pennsylvania, Maudella Kinnear Adams, who had died in 1877 age 14 months.²³ The other eight children found their way to Lawrence.

Blanche and Christopher's first child, Dudley Adams Stamp, was born in Kansas, apparently in Lawrence, in late 1882.²⁴ He was the namesake of his father's oldest brother, and he captured his parents' hearts and souls.

"The world was larger. Self was smaller," Rev. Stamp wrote later. "Clustering around our darling babe were the hopes, aspirations and joys of another existence." Like Moses, he said, "Dudley was a proper child. Broad-browed, sparkling eyes, ruddy countenance and golden curls marked him superior. His beauty was known through the neighborhood, and though an infant, he became the object of interest and the talk of the community."²⁵ Of his first visit to church, at less than a year old, his father wrote, "his big, dark eyes opened upon the walls of the sanctuary [and] he seemed to be sensible of the sacredness of the hour."²⁶ Rev. Stamp frequently described his boy's unusually mature sensitivity to Christianity's sacred objects and tenets.

When Dudley was a year old, in 1883, Rev. Stamp was transferred to Philadelphia. He was pastor of the Free Methodist First Church, one of two of that denomination there in 1885.²⁷

Blanche gave birth to their second child, Maudella Blanche, in Philadelphia on September 29, 1884, but urban life didn't agree with the mother.²⁸ The Rev. Stamp blamed "bad air and impure water [for] undermining her health," and her doctor recommended a dry climate.

So the Stamps turned west once more, this time in late 1884 or early 1885. They went to Denver, which from its founding was a mecca for people fleeing the East. The new environment had the desired effect on Blanche, and she soon was well.

Colorado wasn't quite so propitious for the Free Methodists, however, who were just getting organized in the state. Their most widely quoted historian, Bishop Wilson T. Hogue, called Colorado "a difficult field to cultivate."

The first Free Methodist preacher in Colorado territory was D.M. Rose in 1869, and by 1880, four years after



Figure 3: Blanche Emma Adams Stamp. Photo from the collection of Colleen Adams Pughe of Del Norte, Colorado.

20. Birth date recorded in Adams Family Bible, copy in author's hands. Centre County is consistent with other records but at least two towns are recorded, Howard (in the Bible) and Bellefonte (obituary).

21. Letter from W. Aug. Carver to Mathew K. Adams, August 8, 1873; copy in hands of author.

22. Charles S. Glead, editor, *Kansas Memorial: A Report of the Old Settlers Meeting Held at Bismarck Grove, Kansas, September 15-16, 1879*; Kansas City, 1880. Register of settlers, page number not given. Extract provided by the Douglas County, Kansas, Genealogical Society, 1986.

23. Maudella K. Adams birth and death recorded in Adams Family Bible.

24. No written record of Dudley Stamp's birth, official or family, has ever surfaced, but circumstantial evidence points to the approximate date of December 1882, i.e., his parents were married January 1882 and his mother was pregnant again in early to mid-December of 1883 to give birth in September 1884.

25. Stamp, *Dudley Stamp Lost*, pages 20, 21.

26. Ibid. page 22.

27. Gopsill's *Philadelphia City Directory, 1885*, pages 1,663 and 1,952; FHL microfilm 1,377,273.

28. Stamp Family Bible; date and place confirmed in Philadelphia birth registers, 1883-1884, page 98 of register starting July 31, 1884; FHL microfilm 1,289,323.

statehood, there were 17 members in Colorado Springs.²⁹ The first Free Methodist edifice in the state was in Denver at 10th and Champa streets, just north of West Colfax Avenue. It was known as the Free Methodist Tabernacle. (The locale is now on the Auraria Campus.) The Rev. Hiram A. Crouch, a Free Methodist pioneer in Pennsylvania as well as Colorado, organized the congregation in 1883.³⁰ In 1885, the Rev. Joseph H. Oney was pastor.³¹ Rev. Stamp became its third pastor.

Congregations were formed in several other communities and a statewide Conference was organized on November 5, 1886, in Fountain. Our Rev. Stamp was one of six "preachers in full connection" at the outset for he had been working in the state before the Conference was organized.³²

This newcomer in the Colorado Christian community made itself known early on. A Methodist chapel in Colorado Springs in 1887 took note of the Free Methodists' main objection to mainstream practices – a fee was required for the best seats – with a newspaper announcement: "Free seats and a hearty welcome to all."³³

In Denver, the Stamps found themselves "among strangers and in a strange land." About the time they arrived, the actual church building was moved to South Water Street – now Galapago Street – between West Third and West Fourth avenues in the Baker Neighborhood southwest of downtown Denver. The Stamps were to live in Denver for about three years, making their home at several addresses near the church.³⁴

They may have been strangers in a strange land, but they liked Colorado. The grandeur of the mountains makes up for the barrenness of the High Plains, Rev. Stamp wrote, and "Denver is one of the most beautiful cities in the world. Its streets are broad and they are lined with shade trees; the houses are modern and the lawns are nicely kept."³⁵

The family thrived in Denver, and apparently Christopher's ministry went well. In the summer of 1886, the Free Methodists conducted a camp meeting – a Christian revival – somewhere in the mountains west or southwest of the city, and that's where Dudley got lost. Rev. Stamp described the setting, but never named it in his 1913 account. It was in the foothills at 9,000 feet elevation, in a landscape both mountain and prairie, a two-days' ride by horse and buggy that started out of Denver with a steep rise in elevation. What's more, the environs of the Free Methodists' site was infested with wild beasts, Rev. Stamp says, and marauding coyotes were especially to be feared.

The site could have been at a spot on the Palmer Divide (also known as Monument Hill) between Denver and Colorado Springs, or at a Palmer Lake camp, known as Glen Park, that in 1886 was organized as a Chautauqua park to be used for concerts, civic and religious events, including camp meetings.³⁶ Or the site could have been in the mountains directly west of the city.

Camp meetings were popular means of evangelizing in the 19th and early 20th centuries. A tent village was organized among the trees, often with a tabernacle where services were conducted several times a day for about 10 days. Great good came from such gatherings, Rev. Stamp tells us, derived from "the profound truths [that the congregants] heard from that improvised pulpit in the wilderness and from a sense of the hallowed influences of

29. Hogue, *History of the Free Methodist Church*. . . Volume II, page 87.

30. Wilbur Fiske Stone, *History of Colorado*. Volume I, Chicago: S.J. Clarke, 1918-1919, page 669; Isaac Haight Beardsley, *Echoes from Peak and Plain, or Tales of Life, War, Travel and Colorado*, Cincinnati: Curts and Jennings, and New York: Eaton and Mains, 1898, page 386. Online at Google books, viewed December 23, 2010.

31. Corbett & Ballenger's *Denver City Directory*, 13th annual edition, 1885, pages 53 and 505.

32. Hogue, *History of the Free Methodist Church*. . . Volume II, Chapter VII, page 88.

33. Methodist Church South announcement, the *Gazette*, Colorado Springs, Colorado, several issues including June 18, 1887, pages not numbered.

34. Corbett & Ballenger's *Denver City Directory*, 14th, 15th, 16th annual editions, 1886, 1887, 1888, respectively. 1886, pages 54 and 643; 1887, pages 54 and 690; 1888, pages 56 and 837.

35. That description and further quotations in this article from Rev. Stamp are taken from his 1913 account of his son's ordeal, *Dudley Stamp Lost in the Rocky Mountains: A True Story*, which is sadly lacking in dates and other facts. We are relying on circumstantial evidence and deductions in many cases.

36. "Glen Park," *Daily Gazette*, Colorado Springs, April 27, 1886, page 1.

heaven that pervaded the place . . ."

When the Stamp family reached the camp, 3½-year-old Dudley became the center of attention. "As he was dressed in kilt suits, and as he wore long golden curls which hung gracefully around his shoulders, he caused some comment among the older boys, and perhaps a slight tinge of jealousy was allowed to creep into the heart," his father wrote. What Christopher described as a kilt suit resembles the Little Lord Fauntleroy costume of Victorian times, though with a skirt, not trousers.

One of these mischievous older boys led little Dudley astray late one afternoon as he followed this prankster into the woods. Writing 27 years later, somehow Rev. Stamp knew – or imagined – what happened. The big kid told the little kid to stay put while he returned to the camp on a false pretext, all the while intending to abandon and frighten Dudley.

Meanwhile, Blanche realized her child was out of sight, and she panicked. "Dudley is lost!" she exclaimed to her husband. "I fear he has fallen into the well." Her refrain was shouted from tent to tent and a search was organized. "Dudley must be found ere the sun goes down," his father wrote, describing the scene. "And that great luminary which had brought cheer and guidance during the day is about to pass down behind the lofty ranges; the wild beasts are bestirring themselves for the night's prowling. . . . Hungry, weary and homesick, the sweet babe is trudging slowly along into the darkness of the dreadful night, with God's heavens as his only canopy." Rev. Stamp considered the animals the major danger; he paid no heed to the possibility of a fall down a mountainside or abuse by an evil adult.

Hundreds of searchers joined the hunt. The multitude forgot about evening service; two aged preachers stayed behind to pray. "O, God, save our boy," was the continual prayer from the searchers. They included the boy's mother, who collapsed in the darkness, bewildered and distressed.

At this point in telling the story, Christopher strayed from events he would have witnessed, and told the story as Dudley told it to him, or as he, Christopher, imagined it. He didn't mind taking literary liberties as they suited his story. Trudging along the nighttime trails, Dudley heard the "howling of a wild beast in quest of its prey."

"Dudley walks softly onward. He is helpless but not afraid. Strange feelings creep over him and his heart beats and throbs with apprehension. . . . Through the darkness our little man can see the beast crawling (toward him). It has scented what it supposes will be an easy catch and a savory morsel. . . . It is conquer or die."

As the beast approached, followed by its mate, "Dudley rushes at him with the determination of a gladiator and ere the animal can gather its wits, it is struck in the face with the straw hat that our brave boy carries in his hand." The blow stunned the animal, and only its front claws struck the child, tearing Dudley's dress. Then, the pair moved away.

Rev. Stamp saw an angel at work. "In that little body dwelt the elements of courage, value and determination. In him was no fear. Was Dudley alone in that combat?... Yes, he was alone as far as human assistance or company was concerned. But has the great God left that babe to wander alone, to beat off the animals by his own strength? Ah, snowy wings might have been heard hovering over that courageous child, could the spiritual ear have been opened. The Almighty. . . had commissioned one of his angels to accompany the beautiful little wandered through that beclouded path. . . ."

Dudley continued his wanderings in the moonlight, heard more howling and came to a farm, six miles from the camp, calling as he wearily moved along: "I want my mamma! I want my mamma." Dudley entered the barn, admired the horses, then fell into an abandoned cellar. He bloodied his nose but scrambled out, continuing to call for his mamma. A girl in the farmhouse heard his cries, awakened her two brothers and the three of them went to the farm of a neighbor, William Jones, for help. Jones and his sons got their rifles, and commenced a search. As the sun was rising, they came upon Dudley in a grove. The child identified his father as Brother Stamp and the farmer recognized the name, for he'd heard of a young minister at the camp meeting who had recently come from Philadelphia.



Figure 4: Dudley falls into an abandoned cellar. Sketch from the book, *Dudley Stamp Lost in the Rocky Mountains*.

Jones guessed that the child had wandered away from the camp.

"Their hearts were touched with sympathy," Rev. Stamp wrote all those years later, again using his imagination. "The little boy who stood before them with his brave countenance had an attraction for them, and that drew from them profound admiration [causing] these men to exclaim: 'What a manly little fellow! What a beautiful baby boy!'"

The rescuers loaded Dudley into their horse-drawn wagon to take him to the camp. As they neared camp, a company of searchers recognized the child. A bugler blew his horn and his companions took up the cry, "Glory to God! He's found, he's found! Amen!" On the other side of the camp, where Blanche had fainted, Rev. Stamp heard the cries and roused his wife, who – crying and sobbing – bounded over the rough rocks and hills toward the camp. When they reached the camp, neither the child nor his rescuers had arrived, and once more, Blanche fell into a dead faint, fearing it was her boy's lifeless body she soon would see.

But, when it became apparent that Dudley was alive, the camp was electrified and Blanche regained consciousness. "With bugle and voice, they all gave praises to Him whose ear is ever open to the cry of His children," Christopher wrote.

Rev. Stamp was asked to deliver the address in the tabernacle that night, and Dudley sat in the pulpit, "where the multitude could see him. . . . The people were bathed in tears of sadness mingled with tears of joy" as Christopher preached from the parable of the lost son. "For this my son was dead, and is alive again; he was lost and is found. And they began to be merry."

Thus ends the story of the Stamp family's painful yet joyful experience in the Colorado mountains. But Rev. Stamp wasn't finished with his story about his beloved son. Something about those events further elevated the child in his parents' esteem, "unconscious idolizing," his father called it. As the book went on, he extolled Dudley's virtues later as a Denver schoolboy, brimming with the divine spirit.

In about 1887, Blanche gave birth to her third child and second son, Paul Kinnear Stamp. In 1888, after two years in Denver, Rev. Stamp was promoted to district elder [chairman] in his denomination, in charge of a large territory that included all of Colorado and perhaps part of other states. The Stamps chose to move to Pueblo, "though that city is not as pleasant as many others." It was more central to his work, so they tolerated it.

But terrible times lay ahead for the little family. All three of the little boys were soon to die, and Rev. Stamp vividly describes the deaths of the older two, Dudley and Paul, in his book.

Scarlet fever was rampant in Pueblo, and Paul was the first to succumb, on February 16, 1889, or so states the record of Mountain View Cemetery in Pueblo. Rev. Stamp, in his 1913 book, states that Paul died just a few days before Dudley, who passed away on September 21, 1889.³⁷ His details were so precise, even 24 years after the fact, that it is not out of the question that the cemetery record is wrong and that Paul actually died on September – not February – 16th. Or, that Dudley's death date is incorrect in the cemetery record and both boys died in February 1889. Neither has a death certificate.

Here's how Rev. Stamp tells the story in his book. While he was absent on church business, Maudella, about 5, came down with the dread disease, then Paul, who was about 2. Five times, Blanche sent messages to her husband, imploring him to come home, but the messages never reached him. Blanche was left alone to cope.

Dudley, age 6, feared the worse. "Mamma, I won't have the scarlet fever, will I, mamma?" he asked over and over. "I trust not, Dudley, the doctor is giving you medicine and he thinks you will not take [the disease]," his mother replied. But Dudley kept asking. "There was something about it that troubled him and he could not throw it off," his father wrote. A prescience, he later called it.

Then one early morning, Dudley showed the first symptom of the fever, extreme thirst. All the children now were sick, though Maudie's crisis had passed. Finally Christopher arrived at "the sad home, where the afflicted ones are so anxiously awaiting his coming."

Dudley, his father wrote those many years later, "seemed to realize that he had met an enemy which his brave efforts could not vanquish. . . . He had met the wolves [coyotes?] and his valor had routed them. But his Heavenly

37. Mountain View Cemetery, Pueblo, records online at <http://www.montgomerysteward.com/admin/gravesgrid.asp>; accessed January 3, 2011.

Father was now flashing the light of heaven across a more beautiful path than the untrodden, rugged way of the dark night, and he was soon to pass beyond the borders of danger and suffering."

The night after Dudley became ill, "angels bore the gentle spirit of Paul away." A white hearse drawn by two white horses took his body to the cemetery. Dudley had seen the horses a few days before he became ill, and called his mother's attention to them. Now, he seemed to comprehend, they'd soon bear away his earthly remains, too.

After Paul's burial, Dudley's parents read "comforting words of Revelation" to him, then sang a hymn of Dudley's request, *At the Cross*. Death was near. Rev. Stamp described Dudley boy's last moments:

"The clouds were now breaking, and the light of a better world was streaming down to illumine the portals of the grave. His face was radiant with the dazzling prospects of that home where there is no pain and where all is light, and looking for the last time into the faces of his loved ones, he said: 'Goodbye papa, goodbye mamma, goodbye Maudie,' and his pure spirit swept up beyond the stars to await our coming. It's hard to hold back tears, even now."

But still, the Stamps weren't finished with tragedy. About this time – after the two boys had died – Blanche gave birth to her fourth child and third son, Erastus. His death date is recorded with his brothers' at Mountain View Cemetery – September 29, 1891 – but marked with a question mark, apparently meaning the recorder was unsure of the date.³⁸

With that, the Stamps left Pueblo for Colorado Springs in late 1891, and it must have been with great relief. The 1892 Colorado Springs city directory shows Christopher as the traveling chairman of the Free Methodist church, northern district. In Colorado Springs, Blanche had two more daughters: Ada May Stamp on January 4, 1892,³⁹ and on October 4, 1894, the Stamps' sixth and last child, Ruby Ann.⁴⁰ The three daughters lived into adulthood – Maudella and Ruby into their 90s and 80s – but half of the children had died as young children.

While the Stamps were in Colorado Springs, Blanche's widowed mother Emma Wagner Adams died back in Lawrence, Kansas, on March 26, 1893. Her husband, Mathew K. Adams, had died on August 14, 1883.⁴¹ She left eight children, five of whom made their home with her in Lawrence – Nancy Ellen, called Ella, Jennie May, George Latimer Potter, Addah Tonner, and Robert Mathew. The older three were in their 20s, Addah was 19 and Robert was 14. Ella was a dressmaker, Jennie was a stenographer and George was a clerk, according to the Lawrence city directory for 1893-1894.

Motherless, the five moved to Colorado Springs where the Stamps took them under their wings. All five spent the rest of their lives in Colorado, mostly in Colorado Springs. Only Robert married.

But the Stamps weren't there for long. Christopher's ecclesiastical duties took him far afield, and his reputation as an orator and organizer grew. He and Blanche, his helpmate, were on the move frequently, and the girls boarded at Cheshbrough Seminary in North Chili, New York, (pronounced Chai-lai), part of the Free Methodists' first educational institution in North America. The 1900 census shows the family in Butler, Pennsylvania. In about 1904, Christopher was promoted to General Conference evangelist after serving as district elder for 16 years. The 1910 census shows them in Parma, Monroe County, New York, the cradle of the Free Methodist Church. Rev. Stamp



Figure 5: Sketch of the death of Dudley Stamp from the book, *Dudley Stamp Lost in the Mountains; A True Story*.

38. The death date is blank in the online record of Mountain View Cemetery, but the author learned of the date and question mark in a phone conversation on November 17, 2010.

39. Ada M. Stamp's obituary, *The Free Methodist*, Winona Lake, Indiana: May 16, 1941, page 14 (318). Gives birth date and birth place.

40. Ruby Stamp Benedict's birth date is given in various family records and in Social Security Death index. The place is given in family records and in *Border Crossings from U.S. to Canada, 1908-1933*, online at www.Ancstry.com: accessed November 22, 2010.

41. Death dates recorded in Adams Family Bible record, photocopy in hands of author.

was an evangelist clergyman and Blanche was a home missionary. Maudella, now called Maude, had married Thurlow Weed Burritt on August 18, 1909.⁴² Ada and Ruby were still attached to the family home. They spent summers with their parents and sang at Gospel meetings.

By 1911, the Stamps were living in Chicago, and in that year Christopher, Blanche and the two youngest daughters traveled to England for three months.⁴³ They visited relatives in Leeds, and Ruby was impressed. "They were very wealthy, had a big home in the center of the city, 13 servants, zoo with many wild animals," Ruby wrote long after the visit.⁴⁴ Ruby's stories brim with hyperbole, half-truths and errors, and must not be accepted at face value. Both Ruby and Ada were schoolteachers, and Ada also was a librarian. Ada was a graduate of the Chesbrough Academy and Palmyra Training School. Maude was a musician, a teacher and a nurse. Ada never married.

Christopher preached all over the United States and Canada, and in 1912, he garnered this high praise in the *LeMars Sentinel* in Iowa: "Rev. C.W. Stamp at the Free Methodist Church is a plain, clear, forceful, logical preacher. Those who hear him must admit he is one of the ablest Gospel preachers that ever graced the pulpits of our land. Hear him for yourself and be convinced."⁴⁵ Many years later, in 1997, his granddaughter Edith Burritt Barklund, described her recent visit with an elderly man who had once met Rev. Stamp. "He was awed," said Edith, "and compared him to William Jennings Bryan as an orator."

Ruby claimed that when she and her sister Ada visited the famous Kansas editor, William Allen White, in 1914, White declared "that Popsie was the greatest orator he had ever heard and said that he had heard all the greatest statesmen and speakers in the world." Ruby called her parents Popsie and Mumsie.

While Rev. Stamp was gaining renown, Dudley boy and his brothers lingered ever heavy on his mind. His remorse and resignation came full circle in 1913 with publication of *Lost in the Rocky Mountains*. . . He engaged an artist, Ward Miller, to produce the color illustration on the cover showing Dudley fighting off coyotes, as well as nine line drawings. It covers 151 pages and was published by an old-time Denver stationer, the W.H. Kistler Press.

In the preface, Christopher says the book is for children, "although we trust those of mature age will find the perusal of its pages helpful as well as interesting." He didn't mention that distilling the events in the life of his "beautiful baby boy" would have been a catharsis, a means to assuage his sorrow and affirm his Christian faith. Today, it is in the collections of at least 18 libraries nationwide, including five in Colorado and the Library of Congress, as well as in private hands and private libraries, and shows up for sale online from time to time.⁴⁶

On October 12, 1915, daughter Ruby wed Earle D. Benedict in Tyrone, Ontario, with the Rev. Stamp officiating at the ceremony.⁴⁷ The Benedicts settled in Buffalo, New York. In 1916, the Rev. Stamp's responsibility as General Conference evangelist ended, and he became a pastor again. The Stamps returned to Colorado briefly, in 1920 serving in Glenwood Springs.

In the late 1920s, Christopher retired from the ministry, and he, Blanche and Ada lived with the Benedicts in Buffalo. He developed heart and lung disease and was seriously ill for about a year until death came at their home on Shirley Street early in the morning of December 27, 1929.⁴⁸

His funeral was splendid in even the Free Methodists' modest manner. It began at the Benedict home in Buffalo, with the remains taken 65 miles east to North Chili, New York, for another service and burial at Evergreen

42. Lewis L. Burritt, *The Burritt Family in America, Descendants of William Burritt of Stratford, Connecticut, 1635-1940*: United States, 1940, page 169.

43. List or Manifest of Alien Passengers for the United States Immigration Officer at Port of Arrival, Portland, Maine, November 26, 1911; from Southampton, England; online at www.Ancestry.com: accessed November 20, 2010.

44. Notes written by Ruby Stamp Benedict; copies in hands of author.

45. Iowa Old Press, online at www.iowaoldpress.com/IA/Plymouth/1912/APR.html: accessed November 16, 2010.

46. *WorldCat Database*, Denver Public Library, lists the 18 libraries.

47. "Couple to Mark 65th Anniversary," clipping from unknown Buffalo newspaper, October, 7, 1980, no page number given.

48. Christopher W. Stamp death certificate, Buffalo, Erie County, New York; registered number 8020.

Cemetery. Christopher himself chose an Old Testament text for his funeral sermon, preached by his friend the Rev. John McDonald, one of six Free Methodist pastors who conducted the service. Eleven more were on hand, including six pallbearers who laid the remains to rest close beside those of Benjamin T. Roberts, Free Methodism's founder.

Rev. McDonald wrote Rev. Stamp's obituary, quoting his dying words about Dudley boy, and he was as effusive as Christopher at his best: "Mental girth and intellectual activity found happy expression in his pulpit ministrations. His sermonic productions were of invincible logic, salted with spiritual fire. Gigantic in ability to marshal facts, he marched truths in battalions. Spiritually robust, yet with the very finest of courtesy in utterance and manner, a roused lion when contending with wrong, yet the epitome of all that is tender and kindly. In public and private, our brother was truly great."⁴⁹

He was survived by his wife and three daughters – Maude Burritt, Ada Stamp, and Ruby Benedict. Ada was the first to die, on April 20, 1941, at age 49 in Buffalo.⁵⁰ Blanche lived 15 years longer than her husband, dying in Rochester, New York, on February 23, 1945, at age 82.⁵¹ Both she and Ada were buried at the Stamp gravesite at Evergreen Cemetery, North Chili.

Maude Burritt died in August 1979 at age 94 when she was a resident of Rochester, and Ruby Benedict at 88 in March 1983 in Buffalo.⁵² Maude was survived by two sons and a daughter; Ruby's only child died as a teenager in 1933.⁵³ All living offspring of Blanche and Christopher descend from Maude Burritt.

And, as testimony to Christopher Stamp's pioneering work, Colorado in 2010 had 11 Free Methodist congregations with adult membership of 651.⁵⁴ Four of these were in suburban Denver, but none was in the city proper. Colorado Springs and Pueblo each had one. Total membership had risen considerably in the past 100 years – from 203 in 1910 – but back then, there were 22 congregations with 18 buildings.⁵⁵

Christopher Washington Stamp is not related to me. Still, he had a significant effect on my life, and his offspring are my children's cousins. By establishing himself in Colorado, he drew five of his wife's siblings from Kansas to Colorado Springs about 1894. These included her youngest brother, Robert Mathew "Buck" Adams. The Stamps moved on, but Buck Adams stayed. In 1902 in Colorado Springs, he married Ada Birmingham, daughter of Orlo Birmingham and Eva Budlong. Buck and Ada's third child, Roberta L. Adams, married John T. Lappin in Denver in 1933. They had three children, and their oldest, John T. "Jack" Lappin Jr., became my husband.

Special thanks for contributing to this article go to Colleen Adams Pughe of Del Norte, Colorado, and to Cathy Fortner, historical director, Free Methodist Church of North America, Marston Memorial Historical Center, Indianapolis. Gratitude also goes to Bobbie and Ray Abbott, Esther Adams, the late William Adams, the late Edith Barklund, Susie Stepanek, the late Richard Tinklepaugh and the Denver Public Library Western History-Genealogy staff.



Figure 6: The Stamp girls: Ruby, Ada and Maude. Photo from the collection of Colleen Adams Pughe of Del Norte, Colorado

49. Obituaries, *The Free Methodist*, February 14, 1930. Details of funeral service included.

50. Ada M. Stamp's obituary, *The Free Methodist*, May 16, 1941.

51. Mrs. C.W. Stamp obituary, *The Free Methodist*, Winona Lake, Indiana: April 20, 1945, page 14 (206).

52. Both accessed on Social Security Death index. Ruby's information also by telephone conversation with her daughter Edith Barklund, January 7, 1997.

53. Telephone conversation with Edith Barklund, January 7, 1997.

54. Email from Cathy Fortner, historical director, Free Methodist Church of North America, Marston Memorial Historical Center, Indianapolis, November 30, 2010.

55. Stone, *History of Colorado, Volume I*, page 634.

Endnotes on C.W. Stamp's parents and siblings

In 1874-1877, Christopher Sr. is listed in the Kansas City, Missouri, city directories as living with or near his son Dudley, working as an "express man," i.e. freight handler. Sons John and our Christopher also were in Kansas City on and off, working at Stamp Bros. grocers.⁵⁶ In 1880, Christopher Sr. and Ann were farming in Oxford, Jackson County, Kansas. In 1885, Christopher Sr., Ann and Fannie lived in the city of Lawrence, Douglas County, Kansas.⁵⁷ The elder Stamps returned to Kansas City about 1890, where Christopher Sr. died on June 19, 1892, and Ann four years later on February 23, 1896.⁵⁸

Of their children, we know this: Dudley Stamp, brother of our Christopher, married twice, first wife unknown (divorce); married second Lucy (surname unknown). He owned a grocery business, Dudley G. Stamp and Bros. later known as D.G. Stamp and Bro., in Kansas City, Missouri. His occupation also was given as "commission merchant," i.e., a broker. He died in Kansas City on September 12, 1919.⁵⁹

Jane Margaret "Jennie" married John Franklin Nichols on March 19, 1873, in Pleasant Hill, Cass County, Missouri.⁶⁰ She died on Dec. 17, 1919.⁶¹

George is said to have drowned while a college student in Ohio, probably in the 1870s.⁶²

John Wesley Stamp worked as a farmer and with his brother Dudley in the grocery business in Kansas City, Missouri, became a minister, married Blanche Adams' sister Mary Elizabeth Adams on Oct. 24, 1894, in Lawrence,⁶³ and died April 15, 1935, in Montgomery, Wright County Missouri.⁶⁴ Several sources refer to him as a minister, among them his obituary which states he was "licensed to preach in the Methodist Episcopal church" in the Ozarks, but no official record identifying him as a minister has ever been discovered. He could have been a Methodist circuit rider, practitioners who often were laymen. Nevertheless, he fought against consumption of alcohol all his life.⁶⁵ "The repeal [in 1933] of the 18th Amendment [Prohibition] was a great shock to him and tended to hasten his death," says his obituary.

Hannah "Anna" Stamp married James Stolbert⁶⁶ and died on July 9, 1902, in Kansas City, Missouri.⁶⁷ Fannie married Charles Ulery Holsinger on September 25, 1890, in Lawrence and died July 28, 1924, in Rosedale, Wyandotte County, Kansas.⁶⁸

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56. Corbett, Hoyes & Co., *Kansas City, Missouri, City Directories*, page 290, 1874; page 277, 1875; page 286, 1876; page 314, 1877.

57. 1885 Kansas state census, Lawrence, Douglas County, *Kansas State Census Collection, 1855-1925*, pages 136, 137, online at www.Ancestry.com.

58. Christopher Stamp death record and Ann Stamp death record, *Pre -1910 Missouri Birth & Death Records Database*, online at www.sos.mo.gov; accessed December 3, 2010. Burial record at www.Findagrave.com; accessed same date.

59. Dudley G. Stamp death certificate, *Missouri Death Certificates 1910-1959* database, state file number 27,667; online at www.sos.mo.gov; accessed December 3, 2010.

60. Family records compiled by the late Richard Tinklepaugh of Lakeside, California. Copies in hands of author.

61. Death date and burial information at www.Findagrave.com; accessed December 2, 2010. Name given as Jennie M. Nichols.

62. Family records compiled by the late Ruby Stamp Benedict, copy in hands of author.

63. Adams Family Bible record, confirmed by Douglas County, Kansas marriage records, 1882, page 219; Family History Library microfilm 1,598,014, item 4.

64. Gloria B. Carter, *Wright County, Missouri, Cemetery Inscriptions, volume 3*, page 44; Springfield, Missouri (?); undated. Rev. John Wesley Stamp, Missouri State Board of Health, death certificate number 15,441.

65. "Rev. John Wesley Stamp," *Mountain Grove Journal*, Mountain Grove, Missouri, April 18, 1935; no page number provided.

66. Family records compiled by Ruby Benedict and Richard Tinklepaugh.

67. Anna Stolbert death record, *Missouri Death records, 1834-1910*, online at www.Ancestry.com; accessed December 2, 2010.

68. Family records compiled by Tinklepaugh.

The Surname Indexes to The Colorado Genealogist Go Online

by Nancy L. Ratay

A current project of myself and Julie Miller has been to provide a searchable index to all the volumes of *The Colorado Genealogist*. On the CGS web site, <http://www.cogensoe.us>, you can find the partial results of that work. This short article's purpose is to explain how the indexes were done, how you can best search each group and why they are currently in separate groups. If you look at the web site you will see links for Volumes 1-10 (1939-1948), Volumes 21-40 (1960-1979) and Volumes 61-71 (2000-2010).

Background

The surname indexes were first created in groups of issues. There were separate books for volumes 1-10, 11-20, and 21-40. Each of these needed to be dealt with individually. From volume 41 on, the surname index was included at the end of the November issue each year, creating 20+ years of individual listings. When I took over as editor I kept all the yearly indexes digitally in word processing and a database, so the last few years were easy to assemble in the section Volumes 61-71.

When this project was started several years ago, OCR (optical character recognition) software was not quite as good as now. This was especially true for the indexes for volumes 1-10 and 11-20 which were done with an old manual typewriter which used lower case "l" for the number 1, and the capital "O" and zero looked the same. Each page had to be scanned and then run through OCR to create text. The text then needed to be corrected where there were errors. This really made working on these particular indexes difficult and time-consuming. This explains why volumes 11-20 are not yet completed. However, it is certainly better than retyping all of those names!

When Julie Miller got a ScanSnap®, we tried something else on volumes 21-40. The ScanSnap will allow you to make a searchable pdf from the scan. This technology scanned the image of the page and overlaid it with invisible text that was searchable. The question was, would it be accurate enough for people searching for their ancestors. The error rate for this newer technology is much less. Both of us have tried several surnames and not located errors. However, this does not mean there aren't any. If you try some searches and come up with names that your pdf reader won't find that *are* there, please let us know. For all of the indexes you will need a pdf reader like *Adobe Acrobat Reader 9* which is free.

Volumes 1-20 Searching Hints

Originally volumes 1-20 were typed on mimeograph putting one surname at the beginning of the listing of alphabetical given names. When you looked at the paper index, you searched for the surname you wanted and then looked through the first names. It is the same for the searchable pdf. Begin by putting in the **surname only** to get to the page with those names and then you can scan through the given names. If there are too many "hits" from surname only, then type **surname, first name**. For surname listings that were more than a column, some surnames were added to every first name to allow the more specific search. Check back on the web site periodically to see if volumes 11-20 have been added.

Volumes 21-40 Searching Hints

To search volumes 21-40 you must type in the **surname only**. It was originally arranged in the same pattern as volumes 1-20 with a single surname at the beginning of the alphabetically listed given names. You will then search through the page as you would have in the book. Due to the manner in which this pdf was done additional surnames could not be added to help with lengthy common name lists. If your surname doesn't come up, try just the first 3 or 4 letters of the surname and see if it gets you to the page where you can "hand" search.

Volumes 61-71 Searching Hints

Beginning with volume 41 where the index was done each year, the names were listed **surname, given name(s)** for every name. You can search surname only as in volumes 1-40, or you can add the given name after a comma. This will also be the case as additional volumes between 40 and 61 on are added.

A big thank you to Julie Miller for completing Volumes 21-40 for us. I will be using the ScanSnap to start on all those individual year indexes. I hope all of you get a chance to go online and give our surname indexes a try.



BIBLE RECORDS

by Irene Allen D'Amato, Bible Records Chairman

BIBLE RECORD OF MORDECAI R. STAMP FAMILY OF NOTTINGHAM, PRINCE GEORGE'S COUNTY, MD.

A copy of the MORDECAI R. STAMP Bible record was provided for our files by Ralph Marbury Stamp of Woodstock, Georgia. Elizabeth A. Moreland of Waldorf, Maryland, had sent it to Ralph.

The Stamp record was initially published in the Winter 1986 issue of *The Maryland and Delaware Genealogist*, pages 28 and 29. As a rule we do not republish material. However, this record has considerable value to new members that may not know of its existence and it is for this sole reason that we have chosen to republish it with appropriate credit.

THE MARYLAND AND DELAWARE GENEALOGIST

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Winter, 1986

BIBLE RECORD OF STAMP FAMILY OF NOTTINGHAM, PRINCE GEORGE'S CO. MD.
Contributed by Mrs. Norris Harris, 1902 Merritt Park Drive, Orlando Florida, 32803

Note: The following records of births, marriages, and deaths were copied from the Bible which belonged to Mordecai Stamp, of Nottingham, Prince George's Co., Md. which passed to his granddaughter who lived in Baltimore. The Bible was published in 1950, by Merriam, Moor and Company of Troy, New York.

Births:

John T. Stamp, the son of Stephen Stamp and Lurans, his wife, was born July 12th 1802.
Eleanor Hardisty, the daughter of Daniel Hardisty and Elizabeth, was born February 27th 1809
Sarah Elizabeth Stamp, the daughter of the above, was born August 18th 1833.
Mordecai R. Stamp, the son of the above, was born September 7th 1830.
Thomas William Stamp, the son of the above, was born December 16, 1834.
Ann Stamp, the daughter of Stephen Stamp and Leaurana, his wife, was born March 3rd 1793.
Leaurana Stamp, daughter of the above, was born March 19th 1797
William Stamp, the son of the above, was born March 19th 1799.
Patsy Stamp, the daughter of the above, was born February 28th 1804.
Martin Stamp, the son of the above, was born October 16th 1806.
Richard H. Stamp, the son of the above, was born June 18th 1809.
Margaret Eleanor Stamp, daughter of Mordecai R. Stamp and Mary Ann, his wife was born
January 29th 1856.

ORANGE COUNTY CALIFORNIA
GENEALOGICAL SOCIETY

(Stamp family Bible record cont.)

Thomas Alexander Stamp, son of the above, was born June 2nd 1858.

James Edward Everett Stamp, the son of Mordecai R. Stamp and Mary Ann, his wife, was born September 9th 1860.

Mordecai Maccubbin Stamp, son of Mordecai R. Stamp and Mary Ann, his wife, was born November 3rd 1861.

Ida May, daughter of the above, was born August 21st 1863.

John Thomas Stamp, son of the above, was born October 19th 1865.

Mary Josephine Stamp, daughter of the above, was born September 13th 1867.

Robert Henry McKee Stamp, son of Mordecai R. Stamp and Mary Ann, his wife, was born December 4th 1869.

Clara Estelle Stamp, daughter of Mordecai R. Stamp and Mary Ann, his wife, was born December 1st 1873, baptized Clara Estelle Stamp by Rev. Presley B. Smith.

Ida Marie Stamp, daughter of Robert M. Stamp and Mary Garrett Stamp, was born July 1st 1893.

Dorothy May Peckham, daughter of Harry Peckham and Clara Stamp Peckham, was born July 13 1902.

Mary Theodora Stamp, daughter of James Everett Stamp and Nettie, his wife, was born October 11th 1887.

Ralph Marbury Stamp, son of James Everett Stamp and Nettie his wife, was born August 26th 1896.

Marguerite Worthington, daughter of Hall Worthington and Josephine Stamp Worthington, was born October 10th 1889.

Lucile Worthington, daughter of Hall Worthington and Josephine Stamp Worthington, his wife, was born April 29th 1894.

Clara Eudora Worthington, daughter of Hall Worthington and Josephine Stamp Worthington, his wife, was born February 21, 1897.

Robert Dorsey Worthington, son of Hall Worthington and Josephine Stamp Worthington, his wife, was born November 26th 1900.

Dorothy Warren Mears, born April 8th 1925, daughter of Dorothy P. and Emmerich Mears.

Everett Eldridge Packham, son of Everett Packham and Louise Leach, his wife was born August 25th 1924.

Marriages:

John T. Stamp and Eleanor, his wife, were married December 17, 1829

James Everett Stamp and Mollie A. Dove were married April 25, 1883

James E. Stamp and Nettie Duckett were married February 12, 1895

Hall Worthington and Mary J. Stamp were married April 7th 1888.

Robert McKee Stamp and Mary A. Garrett were married Nov. 29, 1892

Clara Estelle Stamp and Harry Packham were married August 22nd 1893

Dorothy May Packham and C. Emmerich Mears were married May 6th 1919

Mordecai M. Stamp and Mary Ann McKee, his wife, were married February 13th 1855.

Everett E. Packham and Louise Leach were married August 22nd 1923.

Deaths:

Sarah Elizabeth Stamp, daughter of John T. Stamp and Eleanor, his wife, departed this life August 26th 1833.

Thomas William Stamp, the son of the above, departed this life, April 6th 1844.

Margaret Eleanor Stamp, daughter of Mordecai R. Stamp and Mary Ann, his wife, departed this life, July 25th 1861, aged 5 years.

Mordecai Maccubin Stamp, son of the above, departed this life, August 10th 1862, aged 10 months.

John T. Stamp, son of Stephen Stamp and Laura his wife, departed this life, April 5th 1864, in the 62nd year of his age.

Thomas Alexander Stamp, son of Mordecai R. Stamp and Mary Ann, his wife, departed this life June 2nd 1864, aged 6 years.

Stephen Stamp, departed this life February 23rd 1827, aged 58 years 5 months and 18 days.

Laurana Stamp, wife of the above, died September 22nd 1828.

Laurana Beaven, the daughter of the above, died November 1828.

Martin Stamp, the son of the above, died November 1828.

Martha Chancy, the daughter of the above, departed this life August 25th 1830.

William Stamp, the son of the above, died March 2nd 1832.

Mary Stamp, the wife of William Stamp, died October 7th 1832.

Stephen H. Stamp, son of the above, died October 1853.

John William Stamp, son of the above, was born January 11th 1832 (*Comment: in the wrong category*)

Eleanor C. Harvey departed this life Feb. 4th 1881, at the residence of Mr. Robert Corrick in about the 85th year of her age. Her funeral was preached on Sunday Feb. 6th at Emanuel Church** by the Rev. Mr. Wilson, from the 7th Chapter and part of the 8th verse of Ecclesiastics-"Better is the end of a thing, than the beginning thereof."

Eleanor Stamp departed this life October 3rd 1881 at the residence of her son M. R. Stamp, in the 73rd year of her age.

Mollie A., beloved wife of J. Everett Stamp, departed this life on Monday June 4th 1883.

Mary Ann, beloved wife of M. R. Stamp, departed this life on Feb. 7th 1889, in the 53rd year of her age.

John T. Stamp, beloved son of M. R. Stamp, departed this life December 14th 1890, aged 25 years.

Ida May Stamp, daughter of Mordecai R. Stamp and Mary Ann, his wife, departed this life, December 22nd 1891, aged 27 years.

Robert McKee Stamp, son of Mordecai R. Stamp and Mary Ann, his wife departed this life June 16th 1895, aged 25 years.

Mordecai R. Stamp, son of John T. Stamp and Eleanor, his wife, departed this life May 27th 1899, aged 69 years.

James Everett Stamp, son of Mordecai R. Stamp and Mary Ann, his wife, departed this life December 30th 1899, aged 39 years at Washington, D.C.

** Emanuel Methodist Church at Baden, Prince George's Co. Md.