

The Cogswell Courier

COGSWELL FAMILY REUNION

Charleston, October 10-12, 2024



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“I neither despise nor fear”

August 2024



Cogswell Courier

August 2024
Volume 35, Issue 2

The mission of the Cogswell Family Association is to perpetuate the memory, history and genealogy of the Cogswell family with particular emphasis on descendants of John and Elizabeth Cogswell who arrived in America in 1635. This mission is accomplished by collecting, preserving, recording and publishing family documentation, memorabilia and memorials, as well as promoting friendship, understanding, mutual assistance and collaborative research across the membership.

Published by the Cogswell Family Association Three times a year:
April, August & December—Deadlines for each issue:
First day of the month prior to issue

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Not all information is verified by the Editor. Please address any corrections to the Editor."

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Cogswell Courier Blog: <http://cogswellcourierblog.wordpress.com/>
CFA Facebook: www.facebook.com/group.php?gid=113661535340209&v=info



CFA Reunion—Charleston—October 10-12

Planning of the Cogswell Family Association's reunion in Charleston, South Carolina is well under way. The date is firm, October 10 – 12, 2024.



A contract has been signed with the [Town & Country Inn in Charleston](#) with a special rate for attendees. You can contact the hotel to book your reservation at 1-843-571-1000 and be sure to mention "Cogswell Reunion". With a group commitment of Contemporary One King or Two Queen-bedded accommodations, we are prepared to offer your guests a nightly guestroom tariff of \$142.00 plus 14% accommodations tax for the evening of Thursday, October 10, 2024, and a nightly guestroom tariff of \$199 plus 14% tax for the evening of Friday, October 11, 2024. Please note that group-discounted guestroom rates are not subject to further discounts, or any on-going special promotions being offered by the Hotel.

Friday evening, October 11 at 5:00 PM, we will have cocktails and dinner at Charleston Crab House, 145 Wappoo Creek Dr. You will be able to pick what you want to eat from the menu and pay for whatever you order.

There are so many interesting things to do in Charleston, here are a few ideas, feel free to Google them to see more information. Brochures will be made available at the Family Meeting, Saturday, October 11 at 10 am in the hotel. Meeting room to be announced when you check in on the 10th.

[Magnolia Plantation](#) - Admission & Tour with Transportation from Charleston - from \$96.30

[Boone Hall Plantation](#) - from \$28

[Charleston's Old South Carriage Historic Horse & CarriageTour](#) - from \$50

[Middleton Place Plantation](#) - 3 hour guided tour - hotel pickup - from \$125

[Fort Sumter National Monument](#) - from \$39.22

[Hunley Submarine](#) was a Confederate sub and the first to sink a warship - from \$15

[Charleston City Market](#) - free

[Patriots Point Naval & Maritime Museum](#) - from \$39.50

There are so many things to do in **Charleston**.

If you have not registered yet for the reunion, please go to the Cogswell Family website at www.cogswellfamily.org. On the home page you will find a link to the reunion and on the reunion page you will be able to access the registration form. There is no registration fee this year. Registration forms must be received by September 1, 2024 to be registered to attend.

We look forward to seeing everyone in Charleston, South Carolina, for a fun time meeting new cousins and renewing friendships with those we already know. As of July 8, we have 34 people attending and we'd love to see more of you!



Magnolia Plantation



Boone Hall Plantation



Carriage Tour



Middleton Place Plantation



Fort Sumter



Charleston City Market



Hunley Submarine



Patriots Point Museum

The Lymans of Hawai'i Island

A Pioneering Family

On November 26, 1831, David and Sarah Lyman and the other young missionaries of the Fifth Company boarded the whaleship *Averick* at New Bedford, Massachusetts and set sail for the Sandwich Islands. This was a honeymoon voyage, as all nine couples had been married less than three months, but what a honeymoon it would be!

The Hilo Mission had been founded six years earlier, in 1824, by Rev. Joseph Goodrich and Samuel Ruggles.

The Lymans shared a thatched house with the Greens—who were about to depart for Maui, in hopes of improving their health. A hanging mat divided one room into two, and after storing all their trunks and boxes, there was scarcely more space than David and Sarah had had aboard *Averick*. After the Greens left, Rev. and Mrs. Sheldon Dibble took their places in the cramped house.

David took Rev. Dibble on a tour of churches and schools along the wet, Hamakua Coast. Drenched by teeming rain, they crossed turbulent streams and clambered up and down steep gulches.

David: "...It had rained considerably during the previous night and the morning was wet. The first hour and one-fourth of the walk [from Hilo to Hakalau] the streams were but little swollen. We then came to one so much enlarged that the native with us endeavored to persuade us to return, but we concluded to ford it, which we did, finding it about waist high in the center. The next stream was so swollen that we hesitated whether to attempt crossing it. The water was deep and rapid and neither of us could swim. At length a rope was obtained and we pulled ourselves across by it... We found but three more in which the water was deep. Two of these we forded and the third we swam by means of the rope."



The Lymans family about 1852, the earliest known photograph of the Lymans, who had been living in Hilo some two decades by then.

On the way home, David described the conditions: "...the Wailuku was so swollen as to render it impossible to cross at the usual place. Being told by the natives that it was good crossing in canoes at its mouth, we went thither. It was then about 8 and quite dark. Our clothes were dripping and we must either sleep in them as they were or get home.

"So far as we could judge in the dark, the place was such a one as we wished. Accordingly we seated ourselves in a canoe and pushed off. At first we glided along quietly, but when we came where the current of the river came down with all its strength on one side and the surf beat heavily upon us from the other, the canoe was repeatedly thrown almost out of the water. Once the outrigger flew up to a considerable height and probably would have gone over...had there not been a number of

natives in the canoe who were skillful in managing it. As it was we reached the shore in safety with our canoe about half filled with water..."

In contrast, trips to the dry Puna district to inspect schools and conduct services were difficult in other ways, for they had to trudge miles over rough lava and through tangled forests. Settlements were small, although hundreds often gathered when they stopped to preach.

Even in sleepy Hilo, Hawaiian society could not escape the weight of traders who exchanged foreign goods for local resources. The ancient economic system was collapsing, as the Hawaiians' communal sense of land management and aquaculture collided with the capitalist individualism of whalers and merchants.

As the age-old *kapu* faded, and the Hawaiian class system lost its meaning, the Lymans saw education as an urgent task that required transplanting not only Christianity, but the essential survival skills of their

The Lymans of Hawai'i Island—II

New England culture.

In Hawaiian tradition, children had learned from their parents, grandparents and extended families. Now they faced hours in a classroom, learning the alphabet from kind but insistent strangers. If life for centuries had focused on the present, it now turned toward the future, toward what was necessary to earn a daily living and more importantly, an eternity in heaven.

Like their predecessors, David and Sarah rapidly learned Hawaiian and used it to teach, and David's journals and letters are sprinkled with Hawaiian words and phrases. They realized that to bring Christianity to those they saw in need, they had to adopt pieces of island culture themselves. Yet they firmly believed that if the community were to flourish, Hawaiians needed the practical skills of New England. The culture forged by these changes inevitably would be a hybrid, one in which both groups would struggle to keep what they valued most.

By the time the Lymans had arrived at Hilo Mission, Hawaiian had been given written form by earlier missionaries, who reduced it phonetically, first to seventeen letters and then to twelve.

Sarah began to "examine" schools the day after she got to Hilo. Many pupils were still in the alphabet and primer stage of reading. These people knew almost nothing about written language before coming to school, but they knew that traders, foreign settlers, high chiefs, their king and queen, and the missionaries all set a great deal of importance to the small marks made on paper, the *palapala*.

The first thing Hawaiians learned was the alphabet, which they called *pīāpā* from the way they were taught to say "b a ba, c a ca" to learn the sounds and shapes of these letters. They also learned to write letters on slates or paper, or if these were not available, on big leaves or wet sand.

School lasted only a few hours each day, but not many came every day, for a routine of that nature was alien to the Hawaiians. They were, however, fearful of disobeying Ka'ahumanu's edict that they learn to read and write and attend Sunday church services.

Most of the early pupils were adult *ali'i* (chiefs), but

later, schools primarily taught children. A week after her arrival, Sarah wrote: "I this day commenced my writing school. Those who attended are teachers, have written some before, though they have devoted little time to it...I enjoy it pretty well but am exceedingly tired in consequence of not being able to talk with them."



Artist Darnpier noted: "They are fond of tattooing...cows, goats, and other animals on their foreheads and cheeks." The missionaries railed hard against this practice.

On September 5, 1832, she noted: "The schools in this region to the number of thirty (some of them numbering from sixty to eighty scholars) met in the church and passed examination. The school that I have the superintendence of numbers 100 scholars, all, with two or three exceptions, dressed in black tapa gowns and straw hats of their own manufacture with wreaths of flowers around their necks." The outlying schools had native teachers, for so many were needed that as fast as a student (some only fourteen years old) was proficient, he began teaching others. Later, many were put in charge of their own schools, which gave them status albeit very little pay.

Wherever possible there were at least two teachers to a school, one to stay and teach while the other went to Hilo for additional training. Then they changed places. All the missionaries at Hilo helped train teachers.

Lofty ideals rooted in Aristotle and Calvin were taught in quarters Sarah found extremely primitive yet functional: "The school house is delightfully situated in a grove of cocoanut trees, but I was truly disgusted with the scene presented within. In one end were calabashes, baskets, and fishing utensils, and a place to bake food. In that end in which the school was kept there was neither bench nor mat. The ground was covered with dead grass which gave it a stable-like appearance. On this the teachers and scholars seated themselves after having procured a mat for me...I was

The Lymans of Hawai'i Island—III

on the whole well pleased with the school as it was managed so much better than native schools in general are."

In addition to reading and writing, Sarah taught history, arithmetic, geography—and a sewing class so Hawaiian women could make "modest" garments to cover themselves from neck to ankle. These were first made from *kapa* bark-cloth, sewn with *olona* thread.



He'e nalu (surfing) was uniquely Hawaiian, and frowned upon by the missionaries as a prodigious waste of time, among other things. Sarah writes: "You have probably heard that playing on the surf board was a favorite amusement in ancient times. It is too much practiced at the present day, and is the source of much iniquity, inasmuch as it leads to intercourse with the sexes without discrimination.

She discouraged any leis or flowers in women's hair, and instead taught the making of hats, which became a brief fashion rage. As the novelty wore off, Sarah noted sadly that women carried their hats until they neared church, donned them for services, and removed them again after they'd gone a short ways.

Music has always been part of Island life. The Hawaiians had a long history of chanting, but that was discouraged by the missionaries because of its ties to 'pagan' religion and their traditional culture. Missionaries especially frowned on the ribald songs of drunken sailors and even on secular songs of the day. The Lymans' preference, of course, was hymns, and they set up an extremely popular singing school. Hawaiians delighted in the rich harmonies, and the Lymans would rejoice to hear today's Haili Church choir, famous for their hymns sung in Hawaiian.

By 1832, the printing presses at Honolulu and Lahainaluna were turning out primers, spellers, arithmetic books, catechisms, Bible tracts, most of the New Testament, even a periodical of sorts. But demand still far outstripped supply, and many schools suffered a lack of new reading material while presses suffered from a lack of paper and supplies. In these

early days, David supervised outlying schools, advising new teachers.

He also distributed and sold books and tracts written in Hawaiian, taking payment in food, *kapa*, or labor around the Mission. In his journal, David notes: "Our examination of schools...occupied Monday and Tuesday, since which I have sold about 600 books, and almost written one sermon, though I fear it will hardly be fit to preach."

Not content with Hawaiians merely learning by rote, David wrote: "I had a third meeting for the people living near and questioned them on my sermons. Three or four had used slates and were prepared not only to name the texts and heads of the sermons but had retained most of the principal thoughts and cited most of the texts quoted in their support."

In early years, when chiefs still had control, David could complain about poor attendance, and have the district chief order his people—and sometimes the teacher—back to school. Sarah tells of going through the neighborhood to round up pupils and admonish their parents. She finally limited herself to a "select school" of pupils nearby so she wouldn't have to travel so far to hunt up truants.

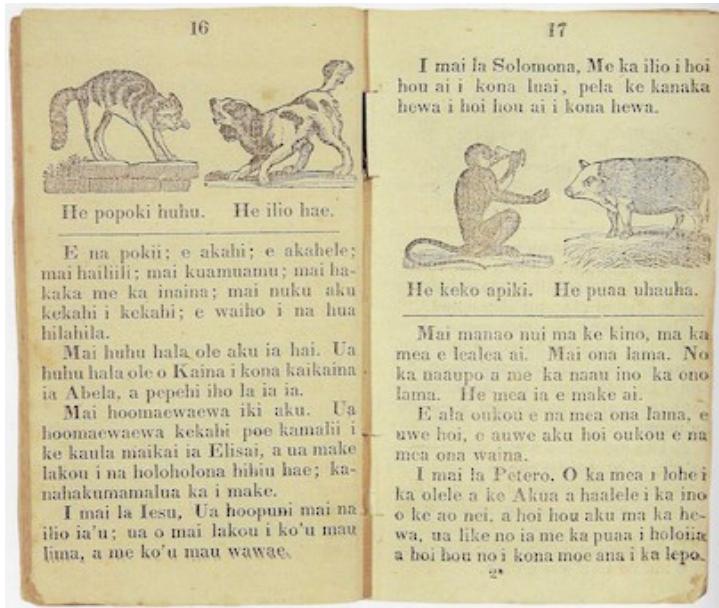
David's problems took a different twist: "I heard this evening that a worker of wickedness has gone out from this place to Puna, that multitudes of people have gone after him, and that some of them have brought their books to their teacher saying they wanted nothing more of the word of God or of schools. This is only another evidence that we are yet among a heathen people."

The Lymans seldom used the rod, meting out discipline in other ways. Sarah: "A boy perhaps 10 years of age, made so much disturbance that I was obliged to separate him from his class; at the close of the school I prohibited his marching with us, took him home with me where I kept him tied two or three hours., I then, after talking with him, sent him home. The next morning he did not appear in the school room. I sent for him, but as soon as he saw the individual approaching he ran off and could not be found till night. Monday morning Barenaba led him to school. He appeared quite humble and since has been a good boy, has worked in the garden this week and procured two

The Lymans of Hawai'i Island—IV

new books. The course which I pursued with him had a good effect on the other scholars."

Lessons usually lasted two or three hours, then class was dismissed. Sarah describes her working day: "Night finds me exhausted with the fatigues of the day. From 8 (AM) till half past 10, I was in the cook house giving lessons to my new cook. I find it exceedingly trying to teach new help; but I flatter myself that when he is learnt he will do my work more agreeably to my wishes than one who has been employed by others.



Pages from a learning-to-read primer called *Buke Mua Hua* (*First Book of Letters*) showing a huhu (*angry*) cat and a monkey drinking something from an unusually-shaped glass.

"This PM I have spent wholly with the natives. At 12 my scholars came as usual to work on their maps. They left at 2, and 10 females came to line and bind the maps and prepare them for examination at 4. I went into my school where I remained till tea time. Very soon after tea the bell rang for singing school, from which I have just returned, and now at half past eight I have 9 natives at work in the adjoining room, some writing, some drawing maps, and some sewing."

Reading and writing skills took precedence in the schools—especially outlying ones with native teachers—and literacy flourished in the Kingdom. By 1832, half the adult population could read, a record better than many European nations of the day, and even more remarkable because Hawaiians had no written language in 1820.

Both Sarah and David and other missionaries bemoaned the slowness of Hawaiians to adopt their "civilized" ways and Christian morality. Their journals lament that "the people go on to sin" by maintaining their old ways—knocking out their front teeth as a sign of grief, tattooing themselves, dancing the hula, wailing and chanting, surfing"—as well as sins of a more Ten Commandment bent: stealing, lying, adultery and gambling.

On visits to native homes, Sarah carried her "tobacco roll book" listing those who smoked, plus those who quit, and of course, backsliders. Smoking, drunkenness and adultery were serious enough offenses to warrant excommunication. The more penitent sinners were later readmitted to church.

A few months after their arrival in Hilo, the Lymans were given a new thatched home built by the Hawaiians "for aloha." On October 24, 1832, Sarah wrote in her journal: "This is a day long to be remembered, as it witnessed us inmates of our own dwelling. We moved hither today, and this evening our table was spread for the first time since our marriage. Our house is new and neatly finished for a native house, and is delightfully situated fronting the sea. The natives called to congratulate us."

On the same day, David, always dutiful, showed his frustration: "It has cost me considerable time and a good deal of thought and vexation to prepare [the new house] so that it should be comfortable. I have now no study table, no inside doors, and am destitute of many other things equally necessary to render us comfortable and to enable us to prosecute our work with success..."

David's journal notes his guilt about the intrusions of ordinary chores, time he felt he should be studying, praying, or writing/re-writing sermons. Always a perfectionist, he worked hard to use exactly the right Hawaiian phrases, difficult in a language which had almost infinitely subtle shades of meaning.

Sarah understood his need for perfection and wrote her sister: "One thing I forgot to mention in mother's letter, and that is, to request her to bring up her daughters, now under her care, to be more particular than I am, for I am not half enough so, to please my husband. I used to think myself quite a neat girl, but have about

The Lymans of Hawai'i Island—V

come to the conclusion that I am far from being so. It will not do for me to have one hair out of place, or a speck of dirt on my frock or apron."

Sarah concentrated on missionary work while her Hawaiian domestics did the household chores. Missionary wives—Sarah included—kept a New England home, as best they could, for they were convinced that nothing but their own traditions could conceivably be correct. They wore clothing not remotely suited to the climate and preferred—when they could get it—food imported round the Horn: flour, butter, cheese and dried apples. They persisted even though these food-stuffs might arrive moldy, insect infested, exposed to rats and mice, or soaked by sea water. At the time, no one realized what bacteria was, much less that it could be harmful, and most of the missionaries were frequently ill.

They had planted taro, bananas, grapes and squash, and the Hawaiians often made gifts of poi, fish, chickens or pork. The missionaries could buy fresh or smoked beef that hunters brought down from the mountains. Still, their diet was often rudimentary. Sarah wrote: "No eggs, no fish and no melons. We are destitute of both fish and pork for the school, and have over 60 boys. We made our supper tonight (as we not infrequently do) entirely of taro. We have it fried in the morning, toasted at noon, and roasted at night."

The Lymans traded for most things they needed. Surplus went to other missions or to headquarters in Honolulu, where it was credited to their account. The island missions were run semi-communally. The ABCFM (American Board of Commissioners for Foreign Missions) sent money and goods to Honolulu, where was a commissary. A missionary's salary was credited to him there and items ordered were charged to his account or that of his Mission. Very little cash was involved.

The chief item for barter was cloth, which the Lymans then exchanged for firewood, lumber, wages of domestic help, even teachers' salaries. Cumbersome as it was, the system worked, though David was irked by frequent mistakes, long delays, missing items and time consumed by tiny details.

In the early days in Hilo, David spent more of his energy preaching and making converts than teaching

people to read and write. He was discouraged by an inability to turn Hawaiians from "sinful" ways, and he also missed the fervor he remembered from New England revivals. More and more missionary burdens fell on the Lymans, after he had almost left the Mission to manage Koloa Plantation.

Government of the Hawaiian Islands.

*The undersigned, a native of New Hartford, Ct
A. States lately residing in Hilo
Hawaii, being duly sworn upon the Holy Evangelists,
upon his oath declares that he will support the Constitution and
Laws of the Hawaiian Islands, and bear true allegiance to His
Majesty Kamehameha Third, the King.*

David B. Lyman

*Subscribed and sworn to this 10 day of June
A. D. 1851*

Before me

*W. Goodale
Clark Int. Dept.*

On June 10, 1851, David Lyman took the oath of allegiance to the Hawaiian monarchy and became a naturalized subject. This with the approval of the ABCFM, which was then in the process of officially closing the Mission and releasing the missionaries.

The Second Generation

Almost remarkably, considering the incidence of childhood mortality at the time, seven of the eight second-generation Lyman children lived to adulthood.

Growing up as offspring of New England missionaries, in the remote outpost of Hilo, theirs was not an ordinary childhood. The Lyman's son Henry, who became a Chicago physician, wrote a book called , describing the young Lymans' upbringing [Amazon].

"The experiences of the Tahitian missionaries convinced the members of the Hawaiian mission that it was not safe to permit their children to grow up exposed to the coarse influences of the wild inhabitants. The little ones were therefore kept as far as possible away from the natives. The only way of escaping these evils, during the early days of missionary work, was to send the children to their relatives in America.

None of the Lymans were sent to the mainland until college. They were raised in Hilo and sent to O'ahu's Punahou School for further education. Punahou was founded by the Sandwich Islands Mission in 1841, on

The Lymans of Hawai'i Island—VI

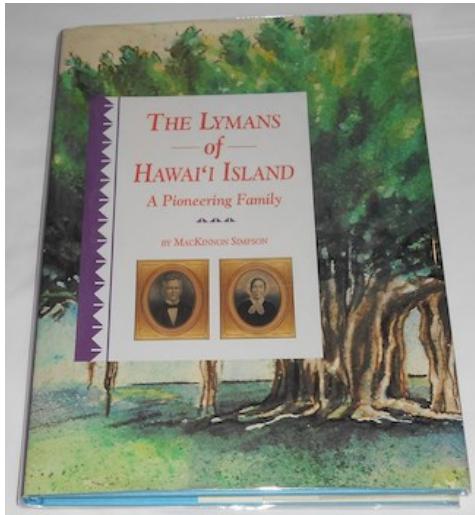
land donated by Kamehameha III, to educate the children of the Mission. All seven of the surviving Lyman children attended Punahoa, just as many do to this day, generations later.

As youngsters, the Lymans were pretty much confined to their home compound, cut off as much as possible from “contaminating native influences.” They enjoyed their infrequent escapes. On clear mornings, Sarah might take them on before-breakfast walks to Hilo’s beach to gather shells and enjoy sunrise. On Saturdays, they often walked to an ancient tuff-cone called Hala’i Hill, where the children slid crude sleds down the grassy slope, while Sarah sewed or wrote letters in a shelter the missionaries built and called “The Bower.”

As the children got older, there were jaunts to Rainbow Falls, to Coconut Island to picnic and swim, to an early Chinese sugar mill. Under the watchful eyes of missionary parents, they played freely with other missionary children, but not, of course, with Hawaiians.

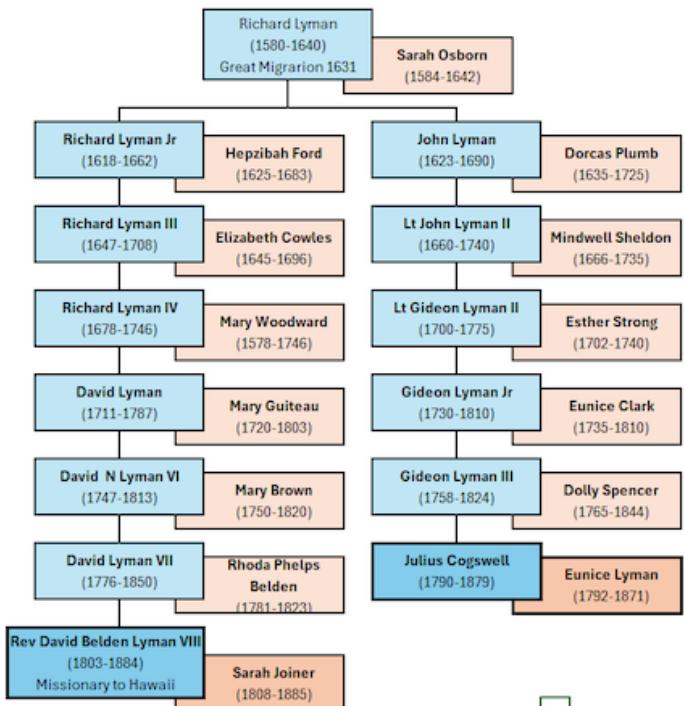
“The Lymans of Hawai‘I Island”—A Pioneering Family, by MacKinnon Simpson, Orlando Lyman Trust, Nov 1993.

On [Amazon](#):



This daguerreotype shows the Lymam's home in its 1839 form, with a steep thatched roof and two dormer windows. Much changed over the years, this is today's Lyman Museum House.

Three Cogswells had Lyman in their middle name (Howard [14484], Denis [17664] & Matthew [21140]), but just recently found the link to Rev. David Belden Lyman.



Petition of John Proctor

In early August 1692, five male Cogswells - William Sr. [3], his sons, William [14], John [17], and Jonathan [15], along with nephew John Jr. [21] and first cousin William Thompson – signed a petition in support of John Proctor, a Salem tavern keeper accused of witchcraft. John Wise, their Chebacco Parish minister, drafted the petition and obtained signatures from twenty-five other parishioners. The petition was addressed to Judge William Stoughton and stated they all knew Proctor and his family, and none suspected him of any wickedness. In fact they all believed him innocent of any crime, boldly suggesting satan's actions were as likely manifested in those making the accusations as in anything Proctor or his wife Elizabeth had ever done. Nothing they attested to, however, swayed Judge Stoughton. John Proctor, proclaiming his innocence to the end, was hanged for witchcraft on August 19, 1692.

It's good to be on the right side of history. While Cotton Mather and Judge Stoughton were not, John Wise and the early Cogswells of Chebacco Parish clearly were. Wise today is remembered more for his political than religious views. President Calvin Coolidge called Wise "the great apostle" to the colonists of the belief that government derives its authority from the consent of the governed.

William Cogswell, Sr., was an important member of Wise's Chebacco Parish. He donated the land for the Meeting House and was undoubtedly involved in hiring Wise in 1680 as its first minister. William's status in that church is reflected by his wife's being seated in the same pew as Wise's wife. (Men and women did not sit together at this time.)

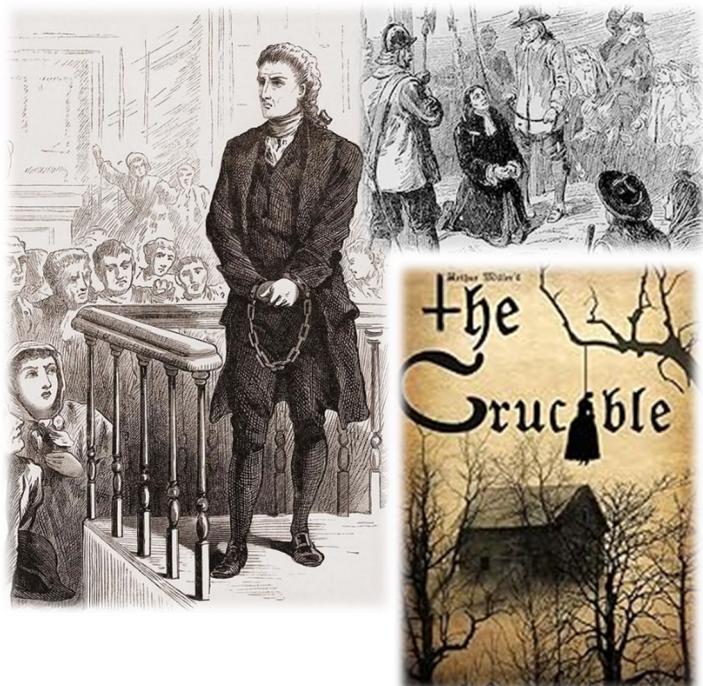
The petition in support of John Proctor has survived and it is interesting to examine the signatures of the thirty-two men that signed. By far the two most interesting are those of John Wise and John Cogswell, Jr.

The elaborate "J" and "W" in Wise's signature together with the histrionic loops at the end seem entirely consistent with a man who railed against

government abuses of power. Likewise in John Cogswell Jr.'s signature, the artistry of the "J", the double curlicue leading into the "h", the placement of a small "o" inside the much larger capital "C" and the double "l" at the end that crosses itself, then doubles back before becoming a streamer to the end of the page, seems entirely consistent with the plaintiff in the "historic Cogswell vs. Cogswell case" who sued his Uncle William [3] over a "Turkie work carpet" (along with brass and pewter plate and a feather bed) all of which he believed were his, but for his uncle's alleged mishandling of his father's estate.

[The Witchcraft Trial of John Proctor](#)

[Unwavering faith: The testament of John Proctor](#)



The Crucible, Arthur Miller, [Movie 1996](#)

Editor's note: Was this petition for acquittal or conviction?



Petition of John Proctor—II

August 5, 1692

The Humble, & Sincere Declaration of us, Subscribers, Inhabitants, in Ipswich, on the behalf of o'r Neighb'rs Jno Procter & his wife now in Trouble & und'r Suspition of Witchcraft.

To the Hon'rable Court of Assistants now Sitting In Boston. --

Hon'red & Right Worshipfull!

The foresd John Procter may have Great Reason to Justifie the Divine Sovereigntie of God under thos Severe Remarques of Providence upon his Peac & Hon'r und'r a due Reflection upon his Life Past: And so the Best of us have Reason to Adoar the Great Pittie & Indulgenc of Gods Providenc, that we are not Exposed to the utmost shame, that the Divell can Invent und'r the p'rmissions of Sovereigntie, tho not for that Sin fore Named; yet for o'r many Transgretions; for we Do at present Suppose that it may be A Method w'thin the Seveerer But Just Transaction of the Infinite Majestie of God: that he some times may p'rmit Sathan to p'rsonate, Dissemble, & therby abuse Inocents, & such as Do in the fear of God Defie the Devil and all his works. The Great Rage he is p'rmitted to attempt holy Job w'th The Abuse he Does the famous Samuell, in Disquieting his Silent Dust, by Shaddowing his venerable P'rson in Answer to the harmes of WitchCraft, & other Instances from Good hands; may be arg'd Besides the unsearcheable foot stepps of Gods Judgments that are brought to Light Every Morning that Astonish o'r weaker Reasons, To teach us Adoration, Trembling, & Dependanc, &ca but -

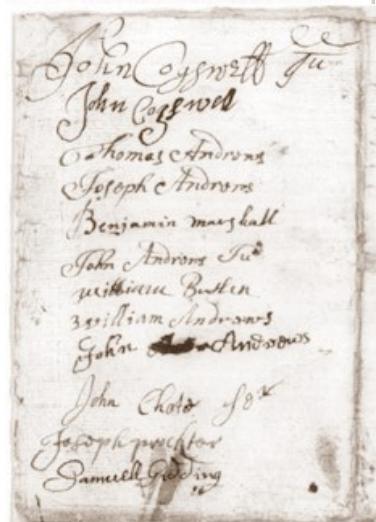
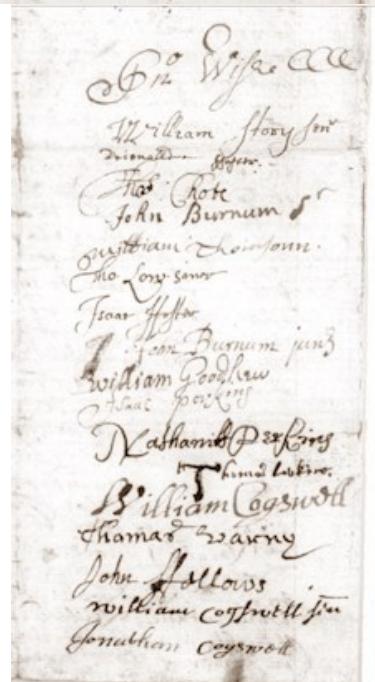
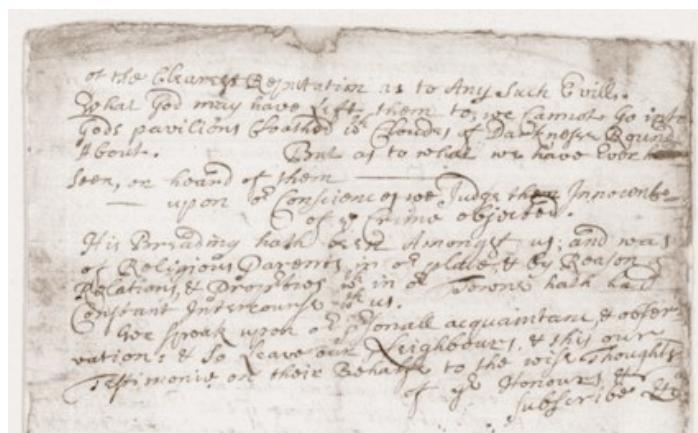
We mmust not Trouble y'r Hon'r's by Being Tedious, Therefore we being Smitten with the Notice of what hath happened, we Recoon it w'thin the Duties of o'r Charitie, That Teacheth us to do, as we would be done by; to offer thus much for the Clearing of o'r Neighb'rs Inocencie; viz: That we never had the Least Knowledge of such a Nefarious wickedness in o'r said Neighbours, since they have been w'thin our acquaintance; Neither doe we remember -- any such Thoughts in us Concerning them; or any Action by them or either of them Directly tending that way; no more than might be in the lives of any other p'rsons of the Clearest Reputation as to Any such Evills. What God may have Left them to, we Cannot Go into Gods pavillion Cloathed w'th Cloudes of Darknesse Round About.

But as to what we have ever #[heard] seen, or heard of them -- upon o'r Consciencies we Judge them Innocent of the crime objected.

His Breading hath been Amongst us; and was of Religious Parents in o'r place; & by Reason of Relations, & Proprties w'thin o'r Towne hath had Constant Intercourse w'th us We speak upon o'r p'rsonall acquaintance, & observations: & so Leave our Neighbours, & this our Testimonie on their Behalfe to the wise Thoughts of y'r Honours, & Subscribe &c.

John Cogswell, William Cogswell, William Cogswell sen, Jonathan Cogswell, John Cogswell Jr, & 26 others. (Reverse) Petition in favor of John Proctor & wife

(Essex County Court Archives, Salem -- Witchcraft Vol. 1 No. 60, Massachusetts Supreme Judicial Court, Judicial Archives, Massachusetts State Archives, Boston, MA.)



Visiting to 145 Westbury Leigh

From Facebook:



Cat Christenberry Warner

What a wonderful treat to meet and visit with Mary Jones and her daughter Menna Milnes in Westbury, UK today. Mary's home was built in 1591 by Edward and Alicia Cogswell the parents of John Cogswell (1592-1669). Edward and Alicia are my 10th great-grandparents. So many details to share don't know where to start!



Michael Nataro

So I'm a Cogswell - a US service member living in the UK and hope to make it down there. Incidentally my daughter's sixth grade science teacher at the American base is not only a Cogswell, but one who bears the surname! I'd love to trek down here with him, my 10th cousin. Would Ms. Jones entertain a 20 minute visit from us??

Ed Cogswell

Hi Everyone. We know that John and Elizabeth Cogswell arrived in the New World in 1635, and that John was a major player in the fabric trade in the UK. However, what happened before then? I am in correspondence with Michael John Cogswell of Englefield Green, Egham (in Surrey in the UK). He is inquiring about our association, and whether there should be a UK branch of the CFA. It is interesting that he doesn't know how he is relating to John and Elizabeth. Does anyone out there have any tricks that would help Michael get this answered??

Suzie Canby Carlson

I just posted on this, and posted pictures of 2 books held at the Wiltshire and Swindon History Centre in Chippenham. There is LOTS of info on the Cogswells there, and even more info in the books as to the Cogswell family back into the 1400's. It is a great resource that Michael John Cogswell could explore! It would be great to be connected to our UK cousins! I would love to go back there again and meet up with some--wish I had done so last year when I went!



Item 1.2



A narrow stairs to upper rooms.



The Jones' kept the timbered structure.



The great fireplace, once part of the kitchen.



Great timbers in the structure.

Harvey Cogswell (1799-1833)

Harvey Cogswell (DCJ 1576), was born in 1799 in Milton, New York, approximately ten miles southwest of Saratoga Springs in Saratoga County, the second child of Elisha Cogswell (DCJ 951) and Phebe (Reddington). Elisha and Phebe moved to Milton from Richmond (near Stockbridge), Massachusetts, sometime in the 1790's. With son Harvey, the 1800 census lists them as residents of the Town of Milton, in Saratoga County New York. Jameson says Elisha and Phebe "resided in *Wilton*" but he probably meant "*Milton*" where Jameson says Harvey was born.

Harvey had just turned 17 when his mother died in April 1816, and barely four months later his father died in August. [They were buried in Rock City Falls Cemetery](#). Jameson does not record what happens to Harvey next, but does say Harvey's fifteen year old sister, Lucretia (DCJ 1577), went to live with their grandfather, Nathan (DCJ 489), in Richmond, Massachusetts.

Two years later in 1822, Harvey, 23, turns up in Charleston, SC. There are no contemporary records so stating, but his January 1833 obituary states "he was for the last eleven years a resident of [Charleston]". It has long been a mystery to his Charleston descendants just why and how this young man from an upstate New York farm ends up a thousand miles from friends, family and familiar surroundings.

As mentioned previously Harvey reportedly moved to Charleston in 1822. Although not listed in the 1825 city directory, he is listed in the 1829 and 1831 city directories, both indicating he had a dry goods store at 324 King Street. Merriam Webster defines "dry goods" as "textiles, ready-to-wear clothing, and notions as distinguished especially from hardware and groceries," so it is likely, he sold woolen cloth. The 1829 listing says "northern dry goods", so it is also likely the cloth he sold was woven in New England, not England.

Here are the City Directory listings for 1829 and 1831:

1829: "Cogswell, H & Co. northern dry-goods, 324 King"
1831: "Cogswell, H & Co. Dry Goods store, 324 King-St"

Deleting "northern" in the 1831 listing seems a marketing concession to the divisive contemporary debate over the Tariff of 1828 (a/k/a the "Tariff of Abominations").

Court records show "H. Cogswell & Company" in a partnership with "Eleazer Peet" as the silent partner. Little is known about Peet, except he was born in Connecticut in 1800 and by 1860 was a prosperous merchant living on Staten Island. Today he would be called a venture capitalist

Harvey, age 33, died on January 14, 1833 of an unspeci-

fied "short but severe illness" and was buried in his wife's family's plot at the St. Philips Church graveyard on Church Street in Charleston. His obituary in the local paper warmly praises his diligence and character. Esther Susan (Mouzon), his widow, never remarried, living another 44 years in Charleston, dying in March 1877. During that period she converted to Methodism, leaving St. Philips Episcopal Church for Bethel Methodist Church.

Her son (Harvey) and daughter (Julia) purchased plots in a new inter-denominational cemetery called Magnolia located three miles away in the "neck" section of the city. Her will provided for Harvey's remains to be removed from the St Phillips graveyard and re-interred in Magnolia next to hers. Estate records indicate this was done at a cost of \$18.50.

Removal of Harvey Cogswell's remains from St. Phillips Church yard in 1877 coincided with both the post Civil War withdrawal of federal occupation troops and the re-interment of John C. Calhoun's remains.

As part of the post 1876 presidential election dealmaking, Republican candidate Rutherford B. Hayes agreed to withdraw the federal troops occupying the still unreconstructed South Carolina. When the war ended in 1865 John C. Calhoun, political architect of Southern secession (it was Calhoun who in 1830 proposed South Carolina nullify the Tariff of 1828) and, in the eyes of many northerners, the cause of the war, had been resting in his grave for fifteen years. He was, however, neither forgotten nor forgiven by the federal occupation troops. St. Phillips Church parishioners, fearful his remains would be discovered and abused by the soldiers, removed the remains in 1865 from its graveyard and hid them in a vault under the church sanctuary. There his remains languished in anonymity until 1877. With federal troops now withdrawn, it was thought safe to re-inter his remains in the churchyard. Either his original burial spot was not available or not sufficiently prominent. For whatever reason, the search for a new Calhoun burial plot began.

Various family members over the ensuing years claimed the Calhoun family selected Harvey Cogswell's newly vacated plot for the "cast-iron man's" final resting place. Perhaps considered, it wasn't selected, and Calhoun's final grave is less than a hundred feet from Harvey's initial one.

Cogswells in the News

CHARLESTON COUNTY, S.C. (WCBD) – Charleston Mayor Cogswell is hosting a Coffee with the Mayor event Thursday morning to engage with residents on Johns Island.



County officials say this event aims to give residents the opportunity to directly discuss their concerns, ideas and suggestions with Mayor Cogswell.

When residents arrive, they will sign up and be called one at a time to speak to the Mayor about their chosen topics. Officials say each person will be given the same amount of time, ensuring everyone's voice is heard.

“Mayor Cogswell believes that hearing from residents is the most effective way to receive feedback on how the city is working from the people who matter most, says Charleston County officials. “Coffee with the Mayor is just a small part of Mayor Cogswell’s broader effort to provide transparency within the municipality and promote civic engagement.”

The first Coffee with the Mayor will be on Thursday at Gold Star Coffee located at 3293 Maybank Hwy, Suite 205 from 7:30 – 8:30 a.m. Officials say future Coffee with the Mayor events will be scheduled in different parts of the city to ensure all areas of Charleston are represented.

CHARLESTON, S.C. (WCIV) — Mayor William Cogswell announced Wednesday an initiative to assist in flooding preparedness as severe weather remains a chief concern in Charleston.

The initiative – coined the Active Flooding Mitigation Plan – establishes proactive steps for the city to prepare for rainy-day flooding that include opening parking garages, installing temporary pumps, lowering Colonial and Dolterer Lakes, closing flood-prone streets, maintaining flood-prone storm drains, and notification systems for residents during severe weather.

“It takes all of us as a community to address flooding, but the city is going to do its part to do better,” Cogswell said. “Our city will always live with water, but we need to be proactive in how we mitigate the risks. My administration has a bias towards action and will always strive to provide residents the high-quality service they deserve.”

Mayor Cogswell created this plan after what he called a delayed response to a Saturday, March 9, storm. The city saw the heaviest rainfall between 3 a.m. and 9 a.m., but Charleston County dispatch says the first call for flood rescue didn’t come in until almost eight in the morning.

“What happened on Saturday was a failure,” Cogswell said. “We need to do better as a city in preparing residents for emergency situations.” Cogswell’s Active Flood Mitigation Plan will be initiated 24-48 hours before a weather event, city officials said. It is the first rainy-day flooding plan put in place by Charleston, city officials claimed. Cogswell’s administration claims the initiative will “demand” accountability for rainy-day flooding from the city while keeping city residents safe during the storm.

“These are not new solutions,” Cogswell said. “It is just coordinating them and consolidating them and giving a formal process to them so that it’s much more predictable about when it comes.” Like the mayor says, his steps aren’t new to Charleston. Most are ideas previously used by former Mayor John Tecklenburg during his eight years in office.

“We’re not trying to reinvent the wheel here; we are trying to come up with proactive solutions,” Cogswell said. Mayor Cogswell said he hopes this outline can serve as temporary solutions for Charleston’s flooding while his office works on establishing more permanent ones.

“I have no doubt we’re going to get public feedback on whatever we do,” he said. “We’re going to listen and we’re going to adapt. If these measures don’t work perfectly, we’re going to figure out measures that do work better.” The mayor says his plan won’t be used every rainy day. City officials will get guidance from national weather experts on when it should be enforced.

Cogswells in the News-II

Bailey: Cogswell offers the homeless a hand, a bus ticket or a jail cell

Then-Charleston Mayor John Tecklenburg had just finished his farewell address to City Council when Councilman Robert Mitchell spoke up: Council members, more than a few of them happy to see Tecklenburg go, wanted to name the city's new homeless center after the outgoing mayor. The motion passed unanimously and to a standing ovation — a fitting tribute to a mayor who made lifting up the homeless a signature of his eight years in office.

Now, three months later, a new mayor has a new plan and a different tone.

For those who want to get off the street, Mayor **William Cogswell** would like to build a "rapid response" shelter — some version, to be determined, of the 50 64-square-foot cabins that Columbia's own Republican mayor opened for the homeless 16 months ago. But for those who refuse help, Cogswell has two other options: a bus ticket out of town or a jail cell.

Since taking office in January, Cogswell has been getting an earful about the growth of homelessness, particularly in West Ashley. In response, the city recently broke up a large homeless camp of about 50 people on the banks of the Ashley River, just across from the Holiday Inn.

Speaking to the Garden District Neighborhood Association on the ninth floor of the luxury Hotel Bennett last month, Cogswell ticked off the four elements of his plan to check homelessness. Columbia, where his chief policy adviser Logan McVey worked for Mayor Daniel Rickenmann, is a model.

Cogswell mentioned the rapid response shelter, designed for 90-day stays. Where it would go, when it would be ready, how much it would cost, who knows? He mentioned One80 Place, the city's largest provider of shelter and services for the homeless. Option three: "A bus ticket to go back to your support network," he said.

"The fourth one is you can go to jail," Cogswell said, adding, "It is inhumane for people to sleep outside."

Cogswell also discussed his evolving strategy in a meeting last month of City Council's public safety committee. The plan is in its infancy, he said. "Bottom line, you can't sleep outside."

Voters don't like homeless people in their neighborhoods. I live on the East Side and have a doctorate in litter after picking up beer cans in brown paper bags seven days a week for five years. More than once, I have watched, astonished, as guys walked along with their penis hanging out watering the sidewalk. This isn't acceptable in any world.



A homeless person sleeps in Hampstead Square. Charleston Mayor William Cogswell is taking steps to minimize the number of homeless sleeping outside.

[The Post and Courier, By Steve Bailey Apr 6, 2024.](#)

And more...

- [Mayor William Cogswell is working to improve safety in downtown Charleston](#)
- [Mayor William Cogswell is laying out what he sees as the city's most critically needed road projects to help alleviate traffic ...](#)
- [Mayor William Cogswell released the City of Charleston's newly updated organizational structure aimed at enhancing efficiency and improving customer service for its residents](#)
- [Mayor William Cogswell reflects on Mother Emanuel shooting that killed 9](#)

Cogswells in the News-III

Haverhill Riverfront Walk of Fame Adds Sapienza, Mobley and Cogswell at Rotary Ceremony



The Rotary Club of Haverhill Thursday dedicated plaques along the Rep. Brian S. Dempsey Boardwalk to Anthony "Tony" Sapienza for his contributions to sports and education; William "Professor Bill" Mobley for his work shaping the city's economic landscape; and Dr. George S. Cogswell, prominent physician, philanthropist, educator, abolitionist and civic leader.

Creative Haverhill's Danielle Kravetz Smida detailed contributions by Cogswell, who lived from 1808 to 1901.

"In public service, he was appointed by President Lincoln as a collector of the Internal Revenue for the sixth district of Massachusetts, a role he was appointed to again by President Grant in 1870. His work in this role was crucial in raising funds for the Civil War," she said.

Smida went on to say point out Cogswell's work in business and education. "He held trusted positions such as the president of the Union Bank in Haverhill, vice president at Haverhill Savings Bank and railroad president. He was always deeply interested in educational matters and gave some of his best service to the management of schools. He was a longtime trustee of Atkinson Academy and the Peabody Academy of Science, but he's fondly remembered as the godfather of Bradford College and served the board for nearly 50 years, instrumental in building the Academy Hall."

Creative Haverhill is in the process of redeveloping the former George Cogswell School, named for the honoree and dedicated in 1891, into a community arts center.

[Complete article](#)

61st Consecutive Bohn-Cogswell Family Reunion

The 61st Consecutive Bohn-Cogswell Family Reunion is in August. This is official T-Shirt for the Reunion. The "7" signifies that I am the 7th of my parents 140 direct descendants. The family picture last year's 60th Reunion is shown below.



Milestones

Dennis Robert Cogswell, 80, passed away on Monday March 18th, 2024, in Henrico, Virginia. He was born February 20, 1944, in Warren, Pennsylvania, the son of Robert and Hazel Cogswell, who preceded him in death along with his brother Roger Cogswell.



His education began at Warren Area High School, and continued at Westminster College in New Wilmington, PA where he received a BS in Psychology. He then earned a Master of Social Work from Case Western Reserve University in Cleveland, OH in 1968 and a Doctorate in education from Virginia Tech in 1985. He served on the faculty at Radford University from 1974-2007, where he rose to department chair and established an accredited bachelors of social work and masters program in social work.

He was a lifelong sports fan. When he was a child, he would listen to Boston Celtics games on his transistor radio in northwest Pennsylvania, and so became a lifelong Celtics Fan. His hometown was equal distance between Buffalo, Cleveland and Pittsburgh, but it was Pittsburgh that won his heart. He loyally watched the Pirates and the Steelers, cherishing their success and languishing their losses.

As a parent, he became a fan of soccer, learned to coach, and took on the role of head coach for the only travel soccer team in town. He also learned to play, organizing a weekly pick-up game at Radford University which became a favorite of his friends, co-workers, and their kids (who usually ran circles around the old men and who coined the event “middle-aged-man soccer”). He was a dedicated supporter of the Radford Bobcats and could often be heard screaming instructions from the stands. He loved watching college basketball, especially the North Carolina Tarheels.

He picked up golf later in life, a hobby of his father's and while he was never good, always found that one hole that kept him coming back. When his soccer playing days were coming to a close, he picked up refereeing high school and youth soccer, allowing him to continue his love of the sport.

He loved visiting National Parks and spent time in his

retirement sharing pictures, stories and teaching community classes on the National Parks.

He was a gardener and would find a way to grow vegetables, flowers and feed the birds wherever he lived.

When he was a child, he found joy in amateur radio and carried that with him his whole life, even finding ways to be a ham radio operator to help communication for races in remote areas without cell phone service.

He loved to travel, and plan travel, and took his family on many road trips to the beach, camping and exploring the US. He especially loved visiting nature preserves and national parks and spent a summer working at the YMCA of the Rockies.

He volunteered for a week at the Jimmy Carter Blitz Build for Habitat for Humanity International in Hyden, KY and loved to tell the story about working on a house with the former president.

He volunteered at the Lewis Ginter Botanical Garden in Richmond, Virginia and volunteered teaching classes at OSHER Lifelong Learning Institute at the University of Richmond and William and Mary University.

Surviving him are his wife, Nancy Mathis Cogswell, daughter Kristen Cogswell and husband Matt Simon of Shorewood, Wisconsin.

[Obituary](#)



Christopher Cogswell, born on August 22, 1961, passed away on May 17, 2024. A resident of Canton, Ohio, Christopher lived a life filled with determination and spirit. His strength of character, kindness, and generosity left an indelible mark on all who had the good fortune to know him. His presence will be profoundly missed but his spirit lives on through the memories he has left behind. Christopher is survived by his sister, Lisa McCoy.

[Obituary](#)

Milestones—II

Alan "Bud" Lee Cogswell, 75, of Hibbing, MN, passed away at his home on Monday, January, 29, 2024. He was born on June 16, 1948, in Lebanon, Indiana, to Donald and Janice (Swope) Cogswell. Bud grew up in Indiana and graduated from Clinton Central High School. Early in his life, he went to serve his country proudly as a US Marine aircraft mechanic in the Vietnam War and then worked for the Allison Gas Turbine Division building engines. Bud and his family moved to northern Minnesota in the mid 80's and he attended Range Technical College where he got his HVAC certification. Later on, he also helped teach the HVAC program at Hibbing Community College. He owned and operated Bud's Appliance Repair in Hibbing for years and continued to do work for others in the community. Throughout his life, Bud enjoyed summers at Crane Lake, Pelican Lake and Little Johnson Lake where he built his own cabin. He absolutely loved being outdoors fishing, hunting and trapping at any time of year. Bud also enjoyed playing bingo wherever he could, snowmobiling and spending time at his farmhouse on the Little Fork River in Cook, MN. He was a talented gardener who loved to grow potatoes and even had a strawberry farm on his land in Cook. Bud was a dog lover and had his best buddies, Skeeter and Gucci.



Bud is survived by children Alee (Alex) Cunningham and Justin Cogswell, siblings Rita Greenlee and Jeff Cogswell, grandkids Tanner, Wyatt, Shantay, Ashley, great granddaughter Saige, significant other of 28 years Lu and numerous cousins and nieces. He is preceded in death by his parents.

[Obituary](#)

Ronald "Ron" Thayer Cogswell, 91, of Twin Falls, Idaho passed away on Wednesday, June 6, 2024 at St. Luke's Magic Valley Regional Medical Center.



Ronald was born at the home of Frank and Ellie Cogswell on March 13, 1933. He was the only child of Dale O. and Lorena Cogswell also of Twin Falls. He graduated from Twin Falls High School in the class of 1952.

Ronald enlisted into the National Guard prior to graduation. Ronald transferred his enlistment into the Army which he served state side in the Korean War. Ronald was stationed in Detroit, Michigan as an AAA Gun instructor and reached the rank of Sarge, Second Class. Ronald was honorably discharged on November 9, 1955 and continued his eight year service in the Army Reserves as Private, First Class. During his service, Ronald married Patricia Ann Bell of Twin Falls on July 12, 1953. They raise their family of four sons in Twin Falls and Boise. Ronald started and operated Ron's Custom Upholstery with his wife Pat and son Dennis from 1964 until 2018. Ronald had great passion for automobiles and crafting equipment or art. Ronald loved to hunt, fish, trail ride, snow-machine in Idaho and ride his Goldwing motorcycle around the US. Ronald was an active member of the Magic Valley Snowmobilers, Magic Valley Trail Machine Association, Magic Valley ATV club, Gold Wing Road Riders Association. Ronald is credited as one of originators of the Twin Falls Search and Rescue. He served as the first commander of the all voluntary team. Ronald was life member of the Benevolent and Protective Order of Elks and Loyal Order of the Moose. During his Moose membership, Ronald held several leadership and governance roles both local and state levels.

Ronald his successors are son Gary Cogswell and wife Jeanette Cogswell of Filer Idaho, son Douglas and wife Terri Cogswell of Kingston Washington, son Brad and wife Trish Cogswell of Twin Falls Idaho and a loving extended family.

[Obituary](#)

Milestones—III

Thomas Jerome Cogswell
("Jerry") passed away after a struggle with cancer on July 1, 2024. The son of Harry Jerome Cogswell and Ruth Yancey Cogswell, Jerry was born on 23Nov1936, and raised in Chicago, Illinois. He attended Chicago Latin School, Culver Academy Summer Institute, Choate School, and Brown University.



Music played a central role in Jerry's life. He began playing the piano at age 7 and later mastered the trumpet. As a boy, he was the bugler at Camp Tosebo, waking his fellow campers with a rousing rendition of Reveille in the morning, and putting them to sleep with Taps after a full day. He went on to play the trumpet in the Culver Military Marching Band. At Choate, he organized and led a swing band that traveled to other New England schools to entertain at dances, which he claimed gave him a chance to meet all the girls! After college, he spent six years in the Illinois Air National Guard, where he played in the Marching Band as well.

Boating was also a passion of Jerry's. He spent countless hours piloting his vessels and entertaining friends and family aboard "Ginger" and other craft on Lake Michigan and Biscayne Bay over the years.

Through his love for dogs, Jerry became involved with the Southeastern Guide Dogs Inc. organization. As a result, Jerry adopted two "career change" dogs who were his companions through thick and thin. Other charitable endeavors included a lifelong membership in various Rotary Clubs and The Exchange Club of Kiawah/Seabrook.

Jerry married Lucie Meyer in 1962 and moved to Lake Forest, Illinois to raise his family. They had two children, Christopher and Laura, who he loved dearly. He taught them both the value of hard work and the rewards of fun: together they played games, went boating and enjoyed music, and Jerry ensured his children attended summer camp. The family moved to Coral Gables, Florida in 1974 where Jerry became President of Dade Rigging Company. Most weekends found the family boating on Biscayne Bay or in the Keys accompanied by one or more of their faithful dogs, who

loved being aboard as much as Jerry.

In 1985, Jerry moved to Kiawah Island, South Carolina where he started a new business, Laser Imaging Products. There he learned to love the game of golf. Jerry met and married Jane Thomas in 1996 and moved to Seabrook Island. He retired in 2006 and they moved to Callawassie Island where he continued to play golf, served on the Callawassie Marketing Committee, and joined the choir at the Parish Church of St. Helena. The couple enjoyed traveling the world together, including visits to Alaska, South America and Europe.

They moved to Carlyle Place at the end of 2022, where Jerry quickly joined the Choristers and again chaired the Marketing Committee.

Jerry is survived by his loving wife, Jane Cogswell; son Christopher Cogswell, of Miami, Florida; daughter Laura Thomsen (Jeff), of Charlotte, North Carolina; stepchildren Pam Alexander (Peter) of Atlanta, Georgia; and David "Joe" Thomas, Jr. (Betsy) of Franklin, Tennessee. Grandchildren include Nicholas Cogswell (Xenia), Kelly Thomsen, Casey Thomsen, Sam Alexander, Laura Jane "Janie" Alexander, David "Trey" Thomas III, Tyler Thomas, and Tucker Thomas; and great grandchild Zoe Cogswell.

[Obituary](#)



A Birth!

Welcome the newest Cogswell... Catherine Elizabeth Cogswell- joined the family on July 1. 8lbs 10 ounces 23 inches long. The parents are Bryan & Megan Cogswell.



Milestones—IV

Natalie Daisy (Nat) Cogswell Marable (95) died on June 12, 2024, in Lubbock, Texas. She was surrounded during the last week by her family. Visitation will occur on Friday, June 28th from 5:00-7:00 pm at Lake Ridge Chapel and Memorial Designers, 6025 82nd St. Lubbock, TX 79424. Graveside services will be held on Saturday, June 29th at 11:00 am at Resthaven Funeral Home and Memorial Park, 5740 19th St. Lubbock, TX 79407. It will be followed by a Memorial service at Second Baptist Church at 12:00 pm at 6109 Chicago Ave., Lubbock, TX 79424, with Dr. Philip Christopher, pastor emeritus, First Baptist Church, Abilene, and Dr. Charles Foster Johnson, interim pastor, Second Baptist Church, Lubbock, officiating.

Natalie was born in Kearney, Nebraska on December 27, 1928. Her parents, Allen and Olga Cogswell then moved to Chicago, Illinois. She resided there until 1941 when her parents were killed in an auto accident. Natalie then moved with family to Amarillo, Texas until she graduated from Amarillo High School and Amarillo College, where she met the love of her life who became her husband, Dr. Gerald (Gerry) L. Marable, on September 5, 1948. They moved to Austin, Texas to complete their education at the University of Texas. She pursued a pre-med degree alongside Gerry at time when few women were enrolled in such a program. They moved to Dallas, Texas where he completed medical school at Southwestern and Natalie worked for a doctor conducting research. In 1955, they moved to Post, Texas, for Gerry to begin his practice. In 1956, Gerry opened his medical practice in Lubbock, Texas.

Family was important to Natalie. She loved being a wife and mother to four daughters. She adored and admired Gerry. She supported him in all his endeavors and took care of him, never leaving his side until the end. While her daughters were in school, she focused on their needs and diverse activities from sports to music. She worked with the youth group at Second Baptist for years in order to support students in their



spiritual growth and mission experiences. While the girls were in high school, she organized and grew the choir booster club. When she became a grandmother and great-grandmother, she expanded her love through her relationships with them and enjoyed attending their special events. Throughout her life, Natalie loved the Lord and worked to serve him and grow spiritually. Through everything she experienced in life, God was her source of strength. She was a deacon at Second Baptist Church having been ordained in 1980, a rarity for Baptist women at the time. She continued her work at the church as a devoted member who served as a Sunday School leader and sang in the choir for many years. She and Gerry helped organize the Sick Children's Clinic to care for and treat disadvantaged children in Lubbock County from 1956 to 1987. She also served as a member and officer of Heritage Study Club, New Neighbor's Club, Lubbock Medical Alliance, Lubbock Women's Club, and Lubbock Study Club. She loved to play bridge and participated in many bridge clubs through her entire life. She found community through her many friends who were very important to her.

Natalie was preceded in death by her husband, Dr. Gerald L. Marable and her parents, Allen and Olga Cogswell.

She is survived by her four daughters, "The Marable Girls": Maureen Turner (David), Melissa Marable, Mary Christopher (Philip), and Margaret Bennett (Eugene). She was loved by her grandchildren: Chris Turner (Kelly), Josh Turner (Amanda), Jeremy Christopher (Caroline), Natalie Abrameit (Andrew), Cody Bennett, and Megan Bennett Bravo (Yvette). Her beloved great-grandchildren are Brooke Turner, Reed Turner, Magnolia Turner, Maverick Turner, Mathilda Turner, Mary Catherine Abrameit, and Emma Abrameit.

Obituary

Milestones—V

Esther 'Doreen' Cogswell, died 91, March 23, 1933—May 25, 2024 while in hospital in Moncton, NB. Born parents Hartley and Violet Hayward, Doreen lived her early life in Golden Grove. As a young woman, she chose teaching as her profession in Musquash and Maces Bay, where she met her future husband, Harry Cogswell. They married on July 29, 1954 and their life adventure began. Together they had five children Cecil (Jayne), Hartley (Linda), Bruce (Peggy), Diane (Jim, now reunited with Doreen), and Darlene. They made their home primarily in Lepreau.



Doreen would tell everyone that her real life began when she was introduced to eternal life in Christ through the television ministry of Rex Humbard. From that point forward she began attending church in Little Lepreau, later transitioning to Fundamental Baptist in Saint John, where she became a dedicated Sunday School teacher. Later in life, she moved to Mississauga, Ontario to live with her oldest son, where she took on more dedicated Sunday School teaching and training of others, a vibrant ministry to many women and an enthusiastic evangelist to anyone who would receive one of her tracts explaining the Gospel of Jesus. Doreen read her Bible from start to finish every year faithfully. She wore a few Bibles out from her detailed study. At one point, she decided to write two 'commentary style' books on Psalms and Proverbs. Her passion for telling people about their need for salvation never waned from her time of conversion to her recent stay in the hospital. In the 90's she moved to Moncton, New Brunswick where she became a faithful member of Jones Lake Baptist Church. Wherever she was – her intent was to serve the Lord and to make His name known.

She was a joy-filled, cheerful, positive Christ follower throughout her life. Her faithfulness to her family and to her blessed Lord and Savior is widely known to all who crossed paths with her.

[Obituary](#)



Dr. Eric Eidson Cogswell, died age 85, 17Mar1938 - 19Feb2024.

At Joseph Brant Hospital her husband of Patricia (nee Kelly) Cogswell for over 56 years; father of Carolyn Cogswell Pigeau, David Cogswell and Stephanie (David Lacey) Cogswell; grandfather of Grace, Clark, Jacob, Meredith, Calvin and Miles; brother of Dr. David (late Heide) Cogswell, Elizabeth (Graham) Pineo, Mary (late Denton) Graham, Oliver Cogswell and Suzanne (Bernie) Cogswell; and son of (late) Dr. Laverne and (late) Kathleen Cogswell of Berwick, Nova Scotia.

Eric grew up in the Annapolis Valley and graduated from Dalhousie University Faculty of Medicine, following his father to become a physician. He began his residency in Toronto where he met, Patricia, who was a nurse at the time. Immediately noticing her nurse's cap was from Newfoundland and as a fellow 'East-Coaster' himself, they had an immediate bond. And so their love story began, initially living in Newfoundland and then moving to Burlington, Ontario to begin his career and to raise their family. Eric loved his family and he loved being a physician. He worked tirelessly (yet happily) as a physician of Internal Medicine at Joseph Brant Hospital and his own practice in downtown Burlington for over 30 years.

Once retired, to follow his passions of stamp collecting, sailing, swimming, choir, meeting friends, doing crosswords, gardening, taking long walks with Patricia, and spending time with family (near and far). He was so proud of teaching his grandchildren to swim in their pool. Eric was passionate about history and loved to share stories about his adventures growing up and his family ancestry. He was an avid adventurer at heart. He backpacked across Europe, loved to ski, windsurf, and even sailed the seas of Greece in a flotilla with Patricia as his first mate. Always the professional, forever a gentleman, never one to say an unkind word to anyone, nor to complain, and always one to offer help or sage advice.

[Obituary](#)

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Incorporated Massachusetts, February 17, 1989

Founder & First President—Cyril Gray Cogswell

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