

## The Rev. William<sup>8</sup> Waterbury Scudder I: His Family Heritage and Youth in India and America

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WILLIAM<sup>8</sup> WATERBURY SCUDDER

William<sup>8</sup> Waterbury Scudder I, born 17 September 1823 at Pandeteripo, Ceylon [Sri Lanka], was the sixth child born to his renowned missionary parents, Dr. John<sup>7</sup> Scudder and Harriet<sup>7</sup> (Waterbury) Scudder,<sup>1</sup> but he was only the second of their first six children born to survive infancy. His parents had a still born child in New York in 1816; a 17-month-old sister, Maria<sup>8</sup> Catherine, who died 25 October 1819 in Calcutta, Bengal, India while the parents were enroute to Ceylon; second sister named Maria<sup>8</sup> Catherine, who died at 6-days-old on 25 January 1820 in Gillpally, Ceylon; and a 3-day-old brother, William<sup>8</sup> Brainard Scudder, who died 17 March 1821 at Pandeteripo, Ceylon. William<sup>8</sup>'s brother Henry<sup>8</sup> Martyn Scudder was born 5 January 1822, the first of Dr. John<sup>7</sup> and Harriet<sup>7</sup> Scudder's children to survive. Henry<sup>8</sup> was twenty months old when William<sup>8</sup> was born. Four more brothers were born between 1826 to 1830, Joseph<sup>8</sup>, Samuel<sup>8</sup> Downer, Ezekiel<sup>8</sup> Carman and Jared<sup>8</sup> Waterbury Scudder and sister Harriet<sup>8</sup> on 3 September 1831.<sup>2</sup>

William<sup>8</sup> was raised in Ceylon by his missionary parents until he departed at the age of eight and a half, with his brother Henry<sup>8</sup> aged ten, now that the two boys were considered by their parents of sufficient age to go to America to pursue their education. Courage would be required of this eight-year-old lad to set sail to a foreign land nearly 9000 miles from home to a country very different than what he had experienced. All William<sup>8</sup> had known, was living in the primitive

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<sup>1</sup> "A Story 200 Years in the Making. In Appreciation for a Unique Life of Service: Love and Strength of Character Motivated Dr. John Scudder to Labor in India," *Scudder Family Historical & Biographical Journal*, Scudder Association Foundation, volume 1, no. 1, (April 2019): 39–51, <https://scudder.org/200-years-in-the-making/>.

<sup>2</sup> Sources for these birth and death dates are on page 15 of this article.

conditions of the mission stations in Ceylon where his parents served, and where his six siblings were his friends and playmates. Life in America would be so different.

In April 1832, Dr. Scudder took his two sons to Colombo “and put them on the *Barque Monmouth* bound for Boston... For the parents this was the first of a long series of heart-rending ordeals which lasted more than a decade as they sent their little ones, two by two, half way round the world with small hope of ever seeing them again.”<sup>3</sup>



One can only imagine their mother’s feelings as Harriet<sup>7</sup> relinquished her two eldest sons to a long ocean voyage and to the relatives in America who would finish raising them, also entrusting them to the Lord, while she continued as a missionary and mother to their five younger children. Three more children were born after William<sup>8</sup> and Henry<sup>7</sup> were in America. Dr. John<sup>7</sup> and Harriet<sup>7</sup> would hold onto the hope that these children would return to help with mission work.

William<sup>8</sup> apparently inherited his mother’s resilience to press forward in the face of this first of a number of painful separations and other adversities he would experience. William<sup>8</sup>’s father, Dr. John<sup>7</sup> Scudder, had said about his own ministry as he had departed Boston, “I go from love to Christ and to souls. The very self-denial of the work allures me. It is my happiness to go.”<sup>5</sup> Dr. John<sup>7</sup> seems to have passed this dedicated attitude to his son William<sup>8</sup>.

Self-denial and sacrifice were exemplified when Dr. John<sup>7</sup> Scudder and wife Harriet<sup>7</sup> (Waterbury) Scudder buried three children in infancy in their first two years in India and Ceylon. Service and sacrifice were not new to John<sup>7</sup> and Harriet Scudder, or to their ancestors. The histories of their ancestors show these characteristics were ingrained in their family cultures for generations

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<sup>3</sup> Dorothy Jealous Scudder, *A Thousand Years in Thy Sight, The Story of the Scudder Missionaries of India*, (New York: Vantage Press, 1984), 36. Hereafter, D. V. Scudder, *A Thousand Years*. D. V. is a nickname used by family.

<sup>4</sup> Example of a Barque, a sailing vessel with three or more masts. This image is “US Revenue Cutter Salmon P. Chase,” Unknown author, gift to United States Library of Congress from State Historical Society of Colorado, (1949), [https://commons.wikimedia.org/wiki/File:USRC\\_Salmon\\_P\\_Chase\\_-\\_LoC\\_4a25817u.jpg](https://commons.wikimedia.org/wiki/File:USRC_Salmon_P_Chase_-_LoC_4a25817u.jpg). Public domain.

<sup>5</sup> J. B. Waterbury, *Memoir of the Rev. John Scudder, M.S., thirty-six years missionary in India*, (New York: Harper & Brothers, 1870).

since their Puritan immigrant days. Ancestors had assisted in founding new communities and their institutions, including churches, and some were active in many types of public service including in the Continental Congress and the American Revolutionary War. Dr. John<sup>7</sup> Scudder's grandfather, Dr./Lt. Nathaniel<sup>5</sup> Scudder had dedicated his life to public service and medicine. <sup>6</sup>



DR. JOHN<sup>7</sup> AND HARRIET<sup>7</sup> (WATERBURY) SCUDDER

Another heart-wrenching challenge happened to the Scudder family soon after William<sup>8</sup> and Henry<sup>8</sup> had left for America. Their little mission church at Panditeripo caught fire.

Dr. Scudder had lived in constant dread of such a catastrophe. The roofs of the houses were old leaves and dry as tinder. Once a fire started, the whole compound would go. When the roof of the cookhouse caught, the doctor, knowing he must be quicker than the flames, seized a ladder, climbed to the top of the cookhouse and pulled off the burning leaves to prevent its spread.... Fortunately, the wind changed, the house was saved, but the church was gone.<sup>7</sup>

After their long ocean voyage, William<sup>8</sup> and Henry<sup>8</sup> had to say good-bye to each other as they were separated to live with different relatives in America. D. V. Scudder describes William<sup>8</sup>

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<sup>6</sup> "Nathaniel Scudder and His Kinsman, Signer John Hart, Preservation Through Unity, and Events That Led to Their Essential Work in 1778 to Tie the 'Golden Knot' of Union," *Scudder Family Historical & Biographical Journal*, Scudder Association Foundation, volume 6, no. 2, (Summer 2024), <https://scudder.org/nathaniel-scudder-and-his-kinsman-signer-john-hart-preservation-through-unity/>.

<sup>7</sup> D. V. Scudder, *A Thousand Years*, 36.

as “a quiet, gentle child, lacking the exuberance of his elder brother. William<sup>8</sup> was sent to his maternal grandmother, Mrs. Downer” who “made it possible for him to attend Princeton.”<sup>8</sup> That last phrase seems an understatement for all that was entailed in her critical role to raise William<sup>8</sup> to maturity for as many years as his own parents did. His Grandmother Downer, Ruth<sup>6</sup> (Tuttle) (Waterbury) Downer, was then residing in Westfield, Union, New Jersey with her new husband, Samuel<sup>6</sup> Downer, Jr., when William<sup>8</sup> Waterbury Scudder first arrived from Ceylon to live with her and with his new step grandfather.



SAMUEL DOWNER, JR., 1760–1848

Mrs. Ruth<sup>6</sup> (Tuttle) Waterbury Downer had married 1) Gideon<sup>5</sup> Waterbury (*Gideon<sup>4</sup>, Joseph<sup>3</sup>, Jonathan<sup>2</sup>, John<sup>1</sup>*) of Stamford, Fairfield, Connecticut.<sup>10</sup> Gideon<sup>5</sup> Waterbury died 26 October 1802, leaving Ruth with six children to raise, aged eleven to newborn. On 26 November 1822, the year prior to her grandson William<sup>8</sup> Waterbury Scudder’s birth, his long-widowed grandmother, Mrs. Ruth<sup>6</sup> Waterbury, married 2) Samuel<sup>6</sup> Downer III (*Samuel<sup>5</sup> II, Samuel<sup>4</sup> I, Joseph<sup>3</sup>, Jr., Joseph<sup>2</sup>, Robert<sup>1</sup>*), as Mr. Downer’s second wife. Born in Norwich, Connecticut, after his father moved the family to Westfield, New Jersey, he was known as Samuel, Jr.

If William<sup>8</sup> was homesick for his parents, as one would expect for an eight and a half year old who was nearly 9000 miles away from his parents, Grandmother Downer could have empathy with William.<sup>8</sup> In 1819, William<sup>8</sup>’s grandmother, Mrs. Ruth<sup>6</sup> (Tuttle) (Waterbury) Downer had bid a painful farewell to her daughter Harriet<sup>7</sup> (Waterbury) Scudder, William<sup>8</sup>’s mother, with the

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<sup>8</sup> D. V. Scudder, *A Thousand Years*, 91.

<sup>9</sup> Image from Samuel Downer, “Find a Grave Index,” <https://familysearch.org/ark:/61903/1:1:QVV6-N8V1>.

<sup>10</sup> “A Story 200 Years in the Making,” 43–45. And *New York Marriages, 1686–1980*, <https://www.familysearch.org/ark:/61903/1:1:VK1V-YHF?treeref=K6S3-YW7&lang=en>.

expectation that she would likely never see Harriet<sup>7</sup> again in this life because the Scudders had answered a lifetime call to the Indian subcontinent. A young James Brainerd Taylor recorded in his spiritual diary his impression of May 29, 1819, at the Fulton Street dock as the Scudders said their New York goodbyes to family, and “principal members of two churches,” and many others in the various walks of life...<sup>11</sup> As Brainerd describes:

I this morning, witnessed a scene highly interesting in the heart of a Christian. I saw a missionary and his wife take their departure from this port for India, to declare...the unsearchable riches of Christ. It may be said of them that they have left all and followed their Saviour. They counted not the blessings of home and friends, or even their own lives, dear unto themselves, that they might win Christ and win others to him.

I had the pleasure of being introduced to Dr. and Mrs. Scudder. He appeared cheerful. Mrs. Scudder was bathed in tears, but yet rejoicing...and we can with difficulty imagine their feelings when, just about to leave home, and country, and all the blessings of Christian society, they heard one and another say, ‘My friend, my sister, farewell forever!’ I shall never forget Dr. Scudder’s looks or his words. His eye kindled, and his cheek glowed with the ardor of Christian benevolence. As the vessel moved off, waving his hand, with a benignant smile on his countenance, he said, ‘Only give me your prayers, and that is all I ask.’<sup>12</sup>

Young James Brainerd Taylor was so moved by the scene, that he left his mercantile business to prepare to follow the Scudders’ example.<sup>13</sup> Surely among those in tears at Harriet<sup>7</sup> (Waterbury) Scudder’s departure, none were any sadder than her mother Ruth<sup>6</sup> and her siblings. Scudders sailed then to Boston to board the *Indus* to sail to India with three other missionary couples. The wives of two of these couples, with whom they would be blazing mission trails, were coincidentally Scudder cousins, Dr. John<sup>7</sup>’s second cousin, Lydia (Middleton) Woodward, and his distant cousin,

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<sup>11</sup> Waterbury, 30.

<sup>12</sup> Waterbury, 31–32.

<sup>13</sup> James Brainerd Taylor, born 1801 in Haddam, Connecticut, went to Princeton undergrad and then to Yale Divinity School. Suffering from poor health, he died young while serving at the Theological Seminary of Virginia, only ten years after his encounter with Dr. John, but brought many to Christ during his years in New Jersey and Virginia. See John Holt Rice and Benjamin Holt Rice, *Memoir of James Brainerd Taylor*, American Tract Society, New York.

Harriet<sup>7</sup> Wadsworth (Lathrop) Winslow.<sup>14</sup> Coincidentally if one considers how each couple came to answer the call, but not necessarily coincidental when considering their common heritage.

Four years after Ruth<sup>6</sup>'s daughter's departure for the mission field, Ruth<sup>6</sup>'s grandson William<sup>8</sup> was born half a world away. His birth was one year after Ruth<sup>6</sup>'s second marriage to Samuel<sup>6</sup> Downer. Ruth<sup>6</sup> must have been thrilled, when eight years later, to have opportunity to get to know William<sup>8</sup> and to raise him for the remainder of his youth. Ruth<sup>6</sup> had not met the nine of the children born to Harriet<sup>7</sup> and Dr. John<sup>7</sup> after they left America by the time grandson William<sup>7</sup> Waterbury Scudder arrived in America. The first little Maria<sup>8</sup> Catherine was the only one of Harriet's children she had known but she died in Calcutta while her family was enroute to Ceylon.

Four years after William<sup>8</sup> left for America, his family moved to India when his parents, Dr. John<sup>7</sup> and Harriet (Waterbury) Scudder, were finally given permission to leave Ceylon to serve in Madras, India in May of 1836.<sup>15</sup> The goal of the American Board of Foreign Missions had been that Dr. John<sup>7</sup> and Harriet Scudder would serve in India, but it was almost fifteen years of mission work in Ceylon before permission was granted. Now with changed location, when William<sup>8</sup> thought about home and family, William<sup>8</sup> could no longer picture what "home" was exactly in his mind, nor had he met his three younger siblings, Silas<sup>8</sup> Downer Scudder, Dr. John<sup>8</sup> Scudder II and sister Louisa<sup>8</sup> Scudder who were born between 1833–1837, after William<sup>8</sup> had left for America.

It was William<sup>8</sup>'s good fortune that his Grandfather Downer led a fascinating, productive life that would interest any boy. Grandfather Downer was a successful businessman, a pillar in his community and of their church, a Revolutionary War hero who had enlisted as a drummer boy in 1776 at the age of 16 when his father, at age fifty-six, enlisted as a private in Colonel Heard's Minute Men militia. And who could relate the stories of the battles of the Revolutionary War fought in his county of Union such as the Battle of Short Hills in June 1777 and the battles of Springfield and Connecticut Farms in 1780. In 1777, the Downer family home Samuel<sup>6</sup> Downer, Jr. had grown up in and his father's blacksmith forge were burned during the pillaging of Westfield in 1777.<sup>16</sup>

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<sup>14</sup> Margery Boyden, "Did Dr. John Know He Had Two Scudder Missionary Cousins with Him Aboard the *Indus*, 1819?" *Scudder Family Historical & Biographical Journal*, volume 1, no. 2, (June 2019), 1–10, <https://scudder.org/did-dr-john-know/> and "Harriet Wadsworth (Lathrop) Winslow: The Third 'Scudder' Cousin on the *Indus*," volume 1, no. 2, (June 2019), 11–20, <https://scudder.org/harriet-wadsworth/>.

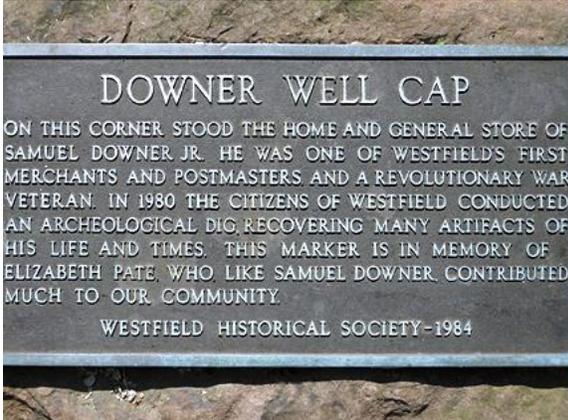
<sup>15</sup> D. V. Scudder, *A Thousand Years in Thy Sight*, 36.

<sup>16</sup> Julian Hershey, "Westfield Hall of Fame 2022 Inductee: Samuel Downer Sr., 'Westfield's Greatest Revolutionary War Hero,'" Westfield Historical Society for Westfield Arts and Entertainment, *TAPinto Westfield*, (June 8, 2022), <https://www.tapinto.net/towns/westfield/sections/arts-and-entertainment/articles/westfield-hall-of-fame-2022-inductee-samuel-downer-sr-westfield-s-greatest-revolutionary-war-hero>.

Graves in the Presbyterian Church Burial Grounds, would remind William<sup>8</sup> of the *sacrifice* and *service* of heroes. And others he knew in person who frequented Grandfather Downer's store.



Plaque at Presbyterian Church of Westfield Burial Grounds.<sup>17</sup>



Erected by the Westfield Historical Society in 1984, at the corner of East Broad St. and Mountain Avenue where Samuel Downer, Jr. had his home and general store.<sup>18</sup>

**Revolutionary War Veterans  
Buried in the Church Cemetery: [7]**

Jonathan Acken	Zopher Hetfield
Joseph Acken	Isaac Hendricks
Robert Acken	John High
Anthony Badgley	Zebulon Jennings Jr.
James Badgley	James Lambert
Daniel Baker	Isaac Littell
Henry Baker	Jacob Ludlum
Jonathan Baker	Noah Marsh
Azariah Clark	Charles Marsh
Capt. Charles Clark	Ephram Marsh
Charles Clark	Joshua Marsh
Edward Clark	Caleb Maxwell
Ichabod Clark	Moses McMannis
Jacob Clark	Abner Isaac Miller
Jesse Clark	Clark Miller
Matthias Clark	Enoch Miller
William Clark	William Miller 3rd
Joseph Cory	Nicholas Mooney
Benjamin Crane Sr.	Rice Price
Benjamin Crane Jr.	Silvanus Pierson
John Crane *	William Pierson
John Crane *	David Ross
Jacob Davis	Matthias Sayres
John Davis 3rd	Ephraim Scudder
Samuel Downer Jr.	John Scudder *
Samuel Downer	John Scudder *
Christopher Denman	Eleazer Squier
John Dunham	Thomas Squier
Dr. Philemon Elmer	Thomas Terry
Jonas Frazee	Benjamin Williams
Matthias Frazee	Squire Williams
Charles Gillman	Aaron Woodruff
Aaron Hatfield	Jonathan Woodruff
Andrew Hetfield	Richard Woodruff
Daniel Hetfield	Thomas Woodruff
Moses Hetfield	

\* The soldiers listed with duplicate names are not typos.  
In these cases, two veterans with the same name are both buried in this cemetery.

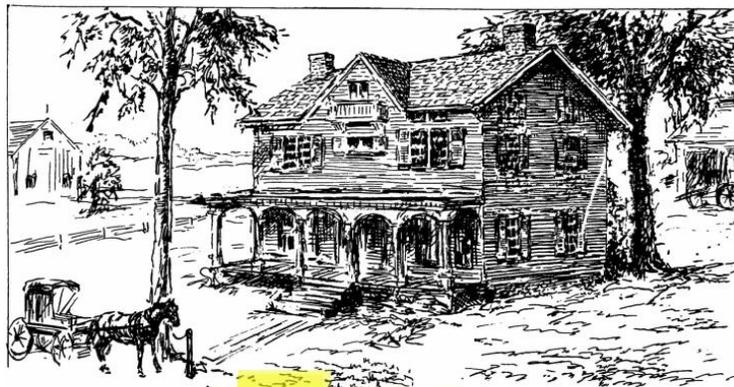
<sup>17</sup> Burial grounds at The Presbyterian Church in Westfield, Revolutionary War Sites in Westfield, New Jersey, [https://www.revolutionarywarnewjersey.com/new\\_jersey\\_revolutionary\\_war\\_sites/towns/westfield\\_nj\\_revolutionary\\_war\\_sites.htm](https://www.revolutionarywarnewjersey.com/new_jersey_revolutionary_war_sites/towns/westfield_nj_revolutionary_war_sites.htm). And Samuel Downer, "Find a Grave Index," Westfield, Union, New Jersey, Presbyterian Church Burial Grounds, ID 12217575, Section II, Row R, Grave 58, <https://familysearch.org/ark:/61903/1:1:QVV6-N8V1>.

<sup>18</sup> Downer Well Cap, The Presbyterian Church in Westfield, Revolutionary War Sites in Westfield, New Jersey, [https://www.revolutionarywarnewjersey.com/new\\_jersey\\_revolutionary\\_war\\_sites/towns/westfield\\_nj\\_revolutionary\\_war\\_sites.htm](https://www.revolutionarywarnewjersey.com/new_jersey_revolutionary_war_sites/towns/westfield_nj_revolutionary_war_sites.htm).

<sup>19</sup> The Presbyterian Church in Westfield, Revolutionary War Sites in Westfield, New Jersey, [https://www.revolutionarywarnewjersey.com/new\\_jersey\\_revolutionary\\_war\\_sites/towns/westfield\\_nj\\_revolutionary\\_war\\_sites.htm](https://www.revolutionarywarnewjersey.com/new_jersey_revolutionary_war_sites/towns/westfield_nj_revolutionary_war_sites.htm). List of soldiers drawn from two plaques in the cemetery:

The first was erected by the West Fields Chapter No. 11 New Jersey Society, Sons of the American Revolution on July 4, 1942, and listed the names of fifty-one soldiers then known to be buried here. The second was erected February 22, 1989, by the West Fields Chapter No. 11 New Jersey Society, Sons of the American Revolution, and the Westfield Chapter 2-073 NJ of the National Society Daughters of the American Revolution. It lists an additional twenty "whose cemetery records were discovered after 1942." This list includes Scudders from the family of John<sup>4</sup> III (John<sup>3</sup> II, John<sup>2</sup> I, Thomas<sup>1</sup> (T) and allied families.

Besides his experiences in the Revolutionary War from ages 16–23 that Grandfather Downer could retell to his step grandson, William<sup>8</sup> Waterbury Scudder, Mr. Downer was well acquainted with how to raise boys for he had raised thirteen children with his first wife, Sarah Robinson.<sup>20</sup> He had other stories he could relate, gleaned from the inn that his father Samuel<sup>5</sup>, Sr. operated for stagecoach travelers on the road between New York and Philadelphia during historic times. Downer family tradition claims that Gen. George Washington stayed there.<sup>21</sup> William<sup>8</sup> had opportunity to meet many residents of Westfield because Grandfather Downer operated a mercantile store from his home right in the middle of town.<sup>22</sup> A marker sits at the corner of East Broad Street and Mountain Avenue.



Where Samuel Downer Kept Store

With his step grandfather Downer’s respected reputation as a hardworking, successful merchant, known in the community for his spiritual influence for good, and daily exposure to the heart of the community at Downer’s store,<sup>23</sup> William<sup>8</sup>, the little boy from Ceylon, was in an ideal environment to prepare to face intimidating challenges and empowering opportunities to be found at Princeton. Princeton was the alma mater of his great-grandfather Col./Dr. Nathaniel<sup>5</sup> Scudder. The first of a number of Scudder family members to attend there, Dr. Nathaniel<sup>5</sup> Scudder (*Jacob*<sup>4</sup>, *Benjamin*<sup>3</sup>, *Thomas*<sup>2</sup>, *Jr.*, *Thomas*<sup>1</sup> (*T*)) had graduated from The College of New Jersey at

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<sup>20</sup> Samuel Downer to Sarah Robinson, 31 May 1786, Westfield, Union, New Jersey, “New Jersey, Church Records, 1675–1970, <https://familysearch.org/ark:/61903/1:1:QJ9-MXHF>.

<sup>21</sup> “Westfield Hall of Fame 2022 Inductee: Samuel Downer Sr., ‘Westfield’s Greatest Revolutionary War Hero.’” See fn 12.

<sup>22</sup> Robert V. Hoffman, *Another Olde Towne Scrapbook*, (Westfield, N.J.: Published Privately by the Author, 1947), 19, [http://74.95.182.172/archives/books/AnotherOldeTownScrapbook/pg\\_0023.pdf](http://74.95.182.172/archives/books/AnotherOldeTownScrapbook/pg_0023.pdf).

<sup>23</sup> Millicent K. Brody, TAPintoWestfield, (September 21, 2012), <https://www.tapinto.net/towns/westfield/articles/ten-new-members-honored-at-westfield-hall-of-fame>.

Princeton, (later known as Princeton University).<sup>24</sup> William<sup>8</sup>'s grandfather Joseph<sup>6</sup> Scudder was an alumnus as well. And apparently the Downers had means to help William<sup>8</sup> attend there too.

The importance of William<sup>8</sup>'s father's *Scudder* heritage to his religious upbringing and career choice is obvious but his mother's *Waterbury* family heritage is perhaps less well known. It is, however, equally important to William<sup>8</sup>'s story and to his spiritual and educational growth.

William<sup>8</sup> Waterbury Scudder I was named for his mother's brother, his uncle, William<sup>7</sup> Malcolm Waterbury, who had drowned at sea in 1815. William<sup>7</sup> M. Waterbury's death had such a devastating impact on the Waterburys that grief turned their attention to spiritual matters that had not seemed so pressing beforehand. It was William<sup>7</sup> M. Waterbury's death that finally led Harriet<sup>7</sup> and her family to open their hearts to begin to hear the earnest Christian message from the boarder in their home. This boarder was, fortuitously, the young doctor, Dr. John<sup>7</sup> Scudder, with a message he had already been trying to share. Harriet<sup>7</sup>'s brother Jared<sup>7</sup> Bell Waterbury describes:

Dr. Scudder took a deep interest in the spiritual welfare of the family....  
With favorable religious antecedents, they still gave no evidence of the experience of personal piety. This was a grief to one to whom religion was every thing, and whose meat and drink it was to do the will of God. So he sets himself, with much prayer and careful improvement of opportunities, to awaken their minds to the importance of that which to him was 'the one thing needful.'

...The means resorted to for the accomplishment of this great end were earnest prayer and occasional conversation.<sup>25</sup>

Jared<sup>7</sup> B. Waterbury notes Dr. Scudder's particular interest in his elder sister and his success in piercing her heart with his message. This course led to when "she gave her public testimony to her faith, and began her career for glory and immortality." Jared<sup>7</sup> continues his mother's family's story:

Other members of the family engaged his attention with a view to their conversion, and ere long the mother, two of the daughters, and the younger son sat down together at the same communion board. We do not affirm that all these conversions were owing to the zeal and efforts of Dr. Scudder. A concurrence of affecting circumstances worked in unison with his Christian efforts to bring about

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<sup>24</sup> Stephen Wickes, *History of New Jersey Medicine and of its Medical Men*, (Newark, N. J.: Martin R. Dennis & Co., 1879), 389.

<sup>25</sup> Waterbury, 18.

the religious change in his family. The oldest brother, of noble character and dearly beloved, was drowned in mid ocean about this period. His death was as God's voice thundering in their consciences. A revival, also, of great power was going forward in the Church which they attended. These events were accessory, and influential, under God, in bringing this whole family to the foot of the Cross. Yet must we gratefully acknowledge the earnest prayers and faithful labors of Dr. S., who seized on these providences to deepen the religious convictions which the Spirit of God seemed now to have commenced.<sup>26</sup>

Jared<sup>7</sup> B. Waterbury records his gratitude to Dr. John<sup>7</sup> Scudder for his influence. He writes:

The younger brother, compiler of these memoirs, then only sixteen, was deeply indebted to Dr. Scudder for his fraternal counsels, his affectionate interest, and his earnest prayers. Taking me by the hand, he warned me of danger, pointed out the path of duty, and acted as my spiritual Mentor in the earlier part of my religious experience. He was an elder brother to me. We prayed and sang together. We visited together. We stood up in the meetings side by side, and testified of the grace of God. In his visitations to the sick often was I with him. We knelt together at the bedside of the invalid. It was a practical school wherein I learned to feel for the suffering, and to pray for the sick and dying.<sup>27</sup>

While settled in New Jersey with his grandmother Ruth<sup>6</sup>, who was one of the beneficiaries of this powerful religious conversion experience years earlier with her children, William<sup>8</sup> Waterbury Scudder, would benefit under the influence of her now solid spiritual conviction.

The youngest son of Ruth<sup>6</sup>'s new husband, stepson David<sup>7</sup> Robinson Downer, trained for the ministry. The Rev. David<sup>7</sup> Robinson Downer was step uncle to William<sup>8</sup> and was about fifteen years his senior. A story relates how the Rev. Robinson Downer became another "Downer to the rescue" to assist a different child of his new stepsister, missionary Harriet<sup>7</sup> (Waterbury) Scudder.

Grandma Ruth<sup>6</sup>'s son, the Rev. Jared<sup>7</sup> Waterbury of Hudson, New York, had taken in William<sup>8</sup>'s older brother Henry<sup>8</sup>. Henry<sup>8</sup> is described as "sensitive and high-spirited, but he was also affectionate and responsive, a thoroughbred who would go fast and far but who resented a heavy hand on the bridle." Things did not go as smoothly for Henry<sup>8</sup> in his relationship with Uncle

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<sup>26</sup> Waterbury, 19–20.

<sup>27</sup> Waterbury, 20.

Jared<sup>7</sup> Waterbury as they had for William with his grandmother Ruth<sup>6</sup>. Uncle Jared<sup>7</sup> lived in the New York town of Hudson which, especially for one who was only ten years old, was a big transition from his prior life in a village in India.<sup>28</sup> Apparently, the personality of the somewhat rambunctious Henry<sup>8</sup> did not mesh well with Uncle Jared<sup>7</sup>'s who had a more serious style. Or, was the stage of life Uncle Jared<sup>7</sup> Waterbury was in compounding the personality clash with a high-spirited ten-year-old boy arriving on the scene? Uncle Jared<sup>7</sup> was licensed to preach in 1825, married in 1827, and had their first daughter born in 1831, the year before nephew Henry<sup>8</sup> Scudder arrived on the scene. Uncle Jared<sup>7</sup> and his family had just barely moved from New Hampshire and were in process of getting settled into their living quarters in Hudson, New York while also getting acquainted with his new congregation at the local Presbyterian church. There is some evidence that suggests that it was at about this transition time, that Uncle Jared<sup>7</sup>'s wife had a daughter born who died young, for later Jared<sup>7</sup> stated that five of his six children were living. While Henry<sup>8</sup> was living in his uncle Jared<sup>7</sup>'s home, Jared<sup>7</sup>'s young wife was pregnant several times, having babies to care for and focused on raising very young children. This may partially account for why Henry<sup>8</sup> felt like he was unwanted in a household that had little focus on what would interest an overactive preteen and teenage nephew. While his aunt was preoccupied with her little girls, Uncle Jared<sup>7</sup> was preoccupied with demanding ministerial duties. This bio serves as Jared<sup>7</sup>'s professional timeline:

**WATERBURY, Jared Bell**, clergyman, b. in New York city, 11 Aug., 1799; d. in Brooklyn, N. Y., 31 Dec., 1876. He was graduated at Yale in 1822, studied two years in Princeton theological seminary, and was licensed to preach in 1825. In that year he was an agent for the American Bible society, and in 1826-'9 he was pastor of the Congregational church in Hatfield, Mass. He was pastor of Presbyterian churches in Portsmouth, N. H., from 1829 till 1832, and in Hudson, N. Y., in 1833, of the Bowdoin street Congregational church in Boston, Mass., from 1846 till 1857, and of the Central church in Brooklyn, N. Y., in 1859. Subsequently he served as city missionary there until his death. Union gave him the degree of S. T. D. in 1841. He was the author of "Advice to a Young Christian" (New York, 1827); "The Brighter Age," a poem (Boston, 1830); "Child of the Covenant" (1853); "Voyage of Life" (1853); "The Soldier from Home" (New York, 1862); "The Soldier on Guard" (1863); "Sketches of Eloquent Preachers" (1864); "Southern Planters and Freedmen" (1865); and a life of Rev. John Scudder (1870).

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<sup>28</sup> D. V. Scudder, *A Thousand Years*, 77.

<sup>29</sup> *Appleton's Cyclopaedia*, v. IV.

A booksellers' description of a treatise Jared<sup>7</sup> wrote, that was republished in 2016 as culturally important to preserve, likely represents Jared<sup>7</sup>'s thinking. In his *Who Are the Happy, Piety the Only Foundation of True and Substantial Joy?* the summary suggests that Jared<sup>7</sup> thesis was "Biblical living as the greatest effect on happiness" and "that joy is found in the presence of God only." He rejects the idea that "religion makes people gloomy" but urges the readers to give up the world's ways and to live a dedicated life in order to be happy and to receive solace in times of earthly trials.<sup>30</sup> Was this Jared<sup>7</sup>'s expectation of how young Henry<sup>8</sup> should behave? Five years before Henry<sup>8</sup> arrived, Jared had published, "Advice to a Young Christian" (New York, 1827), suggesting he had expectations of how a youth should act. That was before he tried to raise a boy from age ten through his teens who had grown up in with a household full of brother playmates, some near his own age, in a different and much less structured country and who missed his parents.

Meanwhile, while living with Uncle Jared<sup>7</sup>, Henry<sup>8</sup> felt undervalued and emotionally unnurtured as Uncle<sup>7</sup> Jared considered him to be ungrateful and rebellious. As he himself describes, Henry<sup>8</sup> had a tendency towards excitement and momentary gratification that led him to thoughtless, impulsive behavior. That would clash with Uncle Jared<sup>7</sup>'s expectations. When he was doing well, or was praised, Henry<sup>8</sup> says he could become proud and self-satisfied and then become careless. After disappointing his uncle and his friends with his behavior at New York University, he was sent to Williamstown where, after some success, he says he again "fell off."

Uncle Jared<sup>7</sup> gave up, ordered him to leave college *forever*, and sent him to Westfield, New Jersey where Grandma Downer was. At Westfield, now with no prospect of schooling, Henry<sup>8</sup> found work on a farm but had little hope to ever finish an academic degree. At least at Westfield, he was able to see his brother William<sup>8</sup> and his grandmother Ruth Downer from time to time, although the records do not suggest he lived with them. As Henry<sup>8</sup> later wrote to his parents, "by my behavior, I had forfeited all claims upon" [my relatives]. Henry<sup>8</sup> was "heartily discouraged" until the youngest son of his step grandfather Samuel<sup>6</sup> Downer, Jr., the Rev. David<sup>7</sup> Robinson Downer, returned to Westfield.

Moved upon with Christian generosity and seeing Henry<sup>8</sup> Scudder's potential, the Rev. Downer offered to give Henry<sup>8</sup> another chance, to pay for Henry<sup>8</sup> to finish his schooling at New York University *if* he would apply himself. And then he would help him to find a teaching position

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<sup>30</sup> Jared Bell Waterbury, *Who Are the Happy? Piety the Only Foundation of True and Substantial Joy*.

after which Henry<sup>8</sup> could repay him. Henry<sup>8</sup>'s poignant November 1839 letter to his parents tells of Rev. Downer's rescue:

But I never can repay him for the kindness that he has shown me. When all others had rejected me, he took me up. Grandmother did a good deal for me too....

My friends think I do not show gratitude. God and my own heart know that I feel it. And when I have done wrong, they think I do not feel compunction for it. They little know the agony of remorse I have felt, and the sorrow with which I have meditated on my conduct. How many times I have wished I was like my Dear Brother William. I love him dearly....

Dear Parents. I am sorry you went to Madras. All the associations of my youth, of my childhood are connected with Panditeripo. Happy were those days, the days of innocence of live. I cannot help weeping, my Father and Mother, when I think of those days. How often have I wished that I had died then with your blessing. How long it is since the kiss of affection was imprinted on my cheek! Would that I could be folded in our embrace once more.<sup>31</sup>

For his assistance to their son Henry<sup>8</sup>, Dr. John<sup>7</sup> and Harriet<sup>7</sup> Scudder would owe eternal gratitude to Harriet<sup>7</sup>'s stepbrother, the Rev. Downer, whom she never met in person. William<sup>8</sup>'s feelings about the family's move from Ceylon, of his loss of the familiar, may have been similar to Henry<sup>8</sup>'s.

William<sup>8</sup> qualified himself to gain entrance to Princeton from which he graduated in 1841. He then attended the Princeton Theological Seminary for three years and was licensed by the Presbytery of Elizabeth, New Jersey in the Spring of 1845 and ordained by the Church of Elizabeth, New Jersey on July 14, 1846,<sup>32</sup> six and half weeks after the death of his step grandfather, Samuel<sup>6</sup> Downer, Jr.<sup>33</sup>

Although mourning the loss of Grandfather Downer, the good news, from William<sup>8</sup>'s and his grandmother's point of view, was that his parents, Dr. John<sup>7</sup> and Harriet Scudder, were in America when he was licensed and ordained. They had returned to the States on furlough in 1842 due to Dr. John<sup>7</sup>'s chronic headaches and other ailments with the hope that he could restore his health to return to his work in India with more vigor. Five of their children were already in America.

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<sup>31</sup> D. V. Scudder, *A Thousand Years*, 78–80.

<sup>32</sup> Princeton, *Record of the Class of '41, The Semi-centennial Anniversary Reunion*, Tuesday, June 9<sup>th</sup>, 1891, 49–50.

<sup>33</sup> Samuel<sup>6</sup> Downer, Jr. died 29 May 1846, at the age of 86 years and five days. See fn 16.

In March 1842, he and Mrs. Scudder set out with the other five. Nearly twenty-three years had elapsed since they sailed from Boston on the *Indus*: then neither of them expected ever to return. Going back home was to them a tremendous experience. One evidence of God's Providence marked their homecoming. Joseph Scudder, who had sworn to have nothing more to do with his son if he went to India, who had refused to write to him and had ignored the claims of his grandchildren, now met the exile on his return, opened his arms, and embracing him, restored him to the home he had surrendered.<sup>34</sup>

When they arrived in America, they went first to Westfield where they temporarily stayed with Harriet<sup>7</sup>'s mother, Mrs. Downer and her husband, while working out where to live for this indefinite period of time on furlough. They settled in Elizabeth, New Jersey, as rent was less expensive there than in New York City. Not only did this place them close to Grandmother Downer, but in the same state with William<sup>8</sup> at Princeton Theological Seminary and Dr. John<sup>7</sup> Scudder's parents at Freehold in Monmouth County. This offered time for reconciliation and healing and bonding for the family, and none too soon, as Dr. John<sup>7</sup> Scudder's father Joseph died the next March in 1843. Although half of the children were scattered at their various places of schooling, this period of time was providential to further solidify unity among the family, for their uniting them solidly for the purpose of medical and missionary work in India through several generations.

### **The Maternal Heritage of the Children of Dr. John<sup>7</sup> and Harriet<sup>7</sup> (Waterbury) Scudder Converges in Connecticut; and How Dr. John<sup>7</sup> and Harriet<sup>7</sup> Named Children.**

Like Harriet's mother, Ruth<sup>6</sup> (Tuttle) (Waterbury) Downer, both of her husbands' ancestries may be traced through Connecticut, back to ancestors who immigrated to Massachusetts from England during the Puritan Migration.

Ruth<sup>6</sup>'s *Tuttle* lineage was (*Daniel*<sup>5</sup>, *Simon*<sup>4</sup>, *Timothy*<sup>3</sup>, *Simon*<sup>2</sup>, *William*<sup>1</sup>), the immigrant from the Tuttle family of Ringstead, Northamptonshire, England, who arrived in Massachusetts on the *Planter* in 1635 with his two brothers, Richard<sup>1</sup> Tuttle and John<sup>1</sup> Tuttle and their families. William<sup>1</sup> Tuttle then removed with his wife and large family of children to New Haven, Connecticut in 1639,<sup>35</sup> giving Ruth<sup>6</sup>'s *Tuttle* ancestors early proximity to the *Waterbury* family of

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<sup>34</sup> D. V. Scudder, *A Thousand Years*, 50–51.

<sup>35</sup> Robert Charles Anderson, *Great Migration: Immigrants to New England, 1534–1635*, v. VII, T–Y, 138, <https://www.americanancestors.org/databases/great-migration-immigrants-to-new-england-1634-1635-volume-vii-t>

Stamford, Connecticut and even to Grandfather Downer's father's family who were from Norwich, New London, Connecticut before they moved to Westfield, New Jersey.

While in India, his parents, Dr. John<sup>7</sup> and Harriet<sup>8</sup> (Waterbury) Scudder, followed a practice of naming their children after family members, including brothers-in-law and step relatives.

**DR. JOHN<sup>7</sup> AND HARRIET<sup>7</sup> (WATERBURY) SCUDDER CHILDREN NAMING PATTERN<sup>36</sup>**

Scudder Children	Person for whom named
1. <i>Stillborn child</i> , b. 16 Oct 1816.	
2. <b>Maria<sup>8</sup> Catherine Scudder</b> , 1818–1819.	<b>Dr. John<sup>7</sup>'s mother Maria Louise (Johnston) Scudder &amp; Harriet<sup>7</sup>'s sister Catherine (Waterbury) Carman.</b>
3 <b>Maria<sup>8</sup> Catherine Scudder</b> , b. & d. 1820.	
4. <b>William<sup>8</sup> Brainard Scudder</b> , b. & d. 1821.	For <b>Harriet<sup>7</sup>'s brother William<sup>7</sup> Malcolm Waterbury.</b> & Friend <b>James Brainerd Taylor<sup>?</sup>37</b> Or was it for David <b>Brainard</b> , missionary to American Indians? <sup>38</sup>
5. <b>John Henry<sup>8</sup> Martyn Scudder</b> , 1822–1895. He dropped the John.	For Dr. <b>John<sup>7</sup></b> ; & <b>Henry Martyn</b> , 1781-1812, Anglican priest and missionary to India (1806) & Persia. <sup>39</sup>
6. <b>William<sup>8</sup> Waterbury Scudder</b> , 1823–1895.	<b>Harriet<sup>7</sup>'s brother William<sup>7</sup> Malcolm Waterbury.</b>
7. <b>Joseph<sup>8</sup> Scudder</b> , 1826–1876.	<b>Dr. John<sup>7</sup>'s father Joseph<sup>6</sup> Scudder.</b>
8. <b>Samuel<sup>8</sup> Downer Scudder</b> , 1827–1849.	<b>Harriet<sup>7</sup>'s stepfather Samuel<sup>6</sup> Downer.</b>
9. <b>Ezekiel Carman Scudder</b> , 1828–1895.	<b>Harriet<sup>7</sup>'s sister Catherine's 1<sup>st</sup> spouse Ezekiel Carman.</b> He died 1828.
10. <b>Jared Waterbury Scudder</b> , 1830–1910.	Harriet <sup>7</sup> 's brother <b>Jared<sup>7</sup> Waterbury.</b>
11. <b>Harriet Scudder</b> , 1831–1872.	For <b>Harriet<sup>7</sup> (Waterbury) Scudder</b> herself.
12. <b>Silas Downer Scudder</b> , 1833–1877.	<b>Harriet<sup>7</sup>'s stepbrother Silas<sup>7</sup> Potter Downer.</b> He married Harriet <sup>7</sup> 's sister Sophia <sup>7</sup> Waterbury.
13. <b>John Scudder II</b> , 1836–1900.	For <b>Dr. John<sup>7</sup> Scudder</b> himself.
14. <b>Louisa<sup>8</sup> Scudder</b> , 1837–1918.	<b>Dr. John<sup>7</sup>'s mother Maria Louise (Johnston) Scudder</b>

[y/image?volumeId=13260&pageName=138&rId=24792872](https://www.scudder.org/200-years-in-the-making/). William<sup>1</sup> Tuttle's full sketch is 138–145. His brothers' sketches immediately precede his.

<sup>36</sup> "Soper Manuscript," *Scudder Association*, v. 4; and fn 1, p. 51, <https://scudder.org/200-years-in-the-making/>.

<sup>37</sup> See page 5 of this article.

<sup>38</sup> "Brainerd, David (1718–1747), New England missionary to Indian tribes of the middle colonies," *History of Missiology*, Boston University, School of Theology.

<sup>39</sup> Martyn, Henry (1781–1812), Anglican chaplain in India and missionary to Muslims, *History of Missiology*, Boston University, School of Theology.

Perhaps naming their children after their family members in America created a comforting bond while separated by thousands of miles.

To further confirm that the Downer/Waterbury family alliance was a close one, on 3 February 1828, Silas<sup>5</sup> Downer married Harriet<sup>6</sup> (Waterbury) Scudder's youngest sister, Sophia<sup>6</sup> Waterbury in Westfield, New Jersey.<sup>40</sup>

How Grandmother Ruth<sup>6</sup> (Tuttle) Waterbury of New York City met Mr. Downer of Westfield, New Jersey was not found.

William<sup>8</sup> Waterbury Scudder's marriage in 1846 to Catherine Eunice Hastings and the story of the couple's return with his parents to missionary labors in Ceylon and India is in the next article.

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<sup>40</sup> Marriage of Sophia Waterbury to Silas Downer, "New Jersey, County Marriages, 1682–1956," <https://www.familysearch.org/ark:/61903/1:1:VW5R-RLH?lang=en>. Contains images.