



# History Explorer

Historical Society of Greater Lansing

[www.LansingHistory.org](http://www.LansingHistory.org)

January 2018

## Upcoming Events

### A History of Rock and Roll Postcards

Tuesday, January 9 - 6:00 p.m.

Delta Township District Library - 5130 Davenport Dr.,  
Delta Township (just NE of the Lansing Mall)

Wally Jung, a postcard collector for over 25 years, will present a history of popular music from the 1940s through the present, as illustrated in picture postcards. The program follows how radio and television shaped music into a major cultural force in the 1950s and 1960s.

Besides being a collector, Wally Jung is also a portcard dealer and show promotor. His interest in pop cuture led to a degree in American Studies from Michigan State University, and another degree in photography from Lansing Community College.

### New Date, Location for Postcard Show

The next Lansing Postcard Show will be held Saturday, January 27, from 10:00 a.m. to 4:00 p.m. at the Masonic Lodge, 2175 Hamilton Rd., Okemos. For more information, check the website: [postcardarcheology.com](http://postcardarcheology.com).

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### War and Speech:

### Propaganda, Patriotism, and Dissent in the Great War

### Exhibit Tour with Curator Shirley Wajda

Tuesday, January 16, 2018 - 6:00 p.m.

Michigan State University Museum -  
409 West Circle Drive

Exhibit Open November 11, 2017 - November 11, 2018

*War and Speech: Propaganda, Patriotism, and Dissent in the Great War* explores, through the MSU Museum's extensive World War I poster and militaria collections, the new ways in

which Americans understood civic duty and civic speech.

The techniques of persuasion that helped to shape the modern world were developed for and during the Great War (1914-1918). In the United States, posters, cartoons, songs, and other popular culture were designed to mobilize the entire home front, to make every adult and child feel intimately involved with the war effort. At the same time, Liberty Loan campaigns, military parades, and other activities to support the troops as they trained and fought featured all aspects of military life, from the doughboy's field kit to hard-won battlefield trophies brought back in victory.



Paradoxically, during this first world war to defend ideals of democracy and freedom, state surveillance and restrictions on dissent increased. These powerful images of persuasion simultaneously extended a promise of inclusion to all Americans in the life of the nation, even as women, African Americans, Native Americans, and others struggled for long-denied civil and political rights.

Propaganda posters produced by the United States government, by commercial lithographers, and by average citizens created a new, modern way of signifying patriotism and the American people. *War and Speech* provides a window to that moment, framing Americans' ideas about nation and citizenship in this critical historic era.

# Ministers Who Became Official Chaplains Of The Michigan Legislature

*By Le Roy G. Barnett, PhD*

Beginning in 1828, and continuing nearly every year thereafter, the Michigan territorial and state legislatures invited the clergy of the city in which they were meeting to alternately open the daily proceedings with a prayer. This practice of using multiple ministers continued until 1843, when the Senate decided to elect just two individuals to preside for the entire session as the designated Chaplains of that body. Thus, Samuel Allen McCoskry and James Stinson Harrison became the first official Chaplains of the Michigan legislature and its upper chamber.

McCoskry came into this world at Carlisle, Pennsylvania, on 9 November 1804. At the age of 15, he received an appointment to West Point. He stayed at the Military Academy for two years, when the deaths of his two brothers prompted him to resign and reassess his future. Before long, McCoskry enrolled at Dickinson College in his hometown, where he completed a four-year course of study in just a little over two years. Following his graduation from school, McCoskry read law and was admitted to the Pennsylvania bar at the age of 21. After six years in the legal profession, he changed occupational course again and became a candidate for Holy Orders in the Episcopal Church. McCoskry was ordained a deacon and priest in 1833 and then served as rector of St. Paul's Church in Philadelphia for a few years. In 1836 he was elected the first Bishop of the Episcopal Diocese of Michigan, and he remained at this post in Detroit until he resigned in 1878. Reportedly for health reasons, McCoskry then immediately moved to Germany, where he died on 1 August 1886 at the age of 81.

The Reverend James Stinson Harrison was an itinerant preacher who just happened to be in Detroit when the legislature was in session. As a circuit rider, Harrison's assigned district by the Methodist Episcopal Church was Indiana and Michigan. His trail, as best it can be determined, had him at Jonnersville, Indiana, in 1833; Fort Wayne 1835; Elkhart 1836; Niles 1837; South Bend 1838; Indianapolis 1839; Marshall 1840-41; Detroit 1842-43; Monroe 1844; Niles again in 1846; Marshall once more in 1849, and Indianapolis in 1850. By

this time Harrison had also become a physician, a pursuit that took him away from his Midwestern preaching duties and on to other areas of the country. Born in Sparta, Tennessee, on 10 March 1813, after an active career and long life of 86 years, he passed away in Washington, D.C., on 1 April 1899.

In 1844 the Michigan Senate again decided to designate certain individuals as its official Chaplains (the House just invited the clergy of Detroit to officiate alternately on a volunteer basis). In an apparent effort to please everybody, the Senate voted to bestow the title of Chaplain upon seven men of various faiths. McCoskry and Harrison were reappointed to the position, along with local clerics Duffield, Lefevre, Moriarty, Pilcher and Ten Brook.

Born in Strasburg, Pennsylvania, on Independence Day, 1794, George Duffield III came from a distinguished family, a longstanding trend he ably continued. After being educated in the local common schools, Duffield attended the University of Pennsylvania, graduating in 1811 at the age of 16. He then entered the Theological Seminary of New York City, completing his studies in four years licensed to preach as a Presbyterian. His first pastoral charge was at Carlisle, Pennsylvania (19 years), followed by assignments in Philadelphia 1835-37, a brief tenure at New York City 1837, then on to Detroit in 1838 where he spent the rest of his life as minister at the First Presbyterian Church. In addition to his work as a cleric, Duffield used his familiarity with nearly a dozen languages to write a number of religious books and articles. Also, he was one of the first regents of the University of Michigan (8 years) and one of the first trustees for the Protestant-aligned Harper Hospital. Duffield passed away in Detroit on 26 June 1868, having suffered a seizure while giving a speech. His burial chamber is in Elmwood Cemetery, the Motor City's oldest, continuously operating, non-denominational burial ground.

Peter Paul Lefevre was a product of Roulers, West Flanders, Belgium, where he first appeared on 30 April 1804. He was educated in Paris until 1828, when he graduated and came to America, settling in St. Louis, Missouri. He continued his studies there, and in 1831 he was ordained a priest in the Roman Catholic Church. His clerical efforts were so impressive that a decade later he was made Bishop of the Detroit Diocese. From the time of his arrival at Detroit in 1841, until his death in the city on 4 March 1869, Lefevre focused on matters of education. This emphasis not only resulted in the creation of many Catholic schools and missions in Michigan, it also led to the founding of an American college at Louvain, Belgium. Lefevre also was instrumental in establishing other institutions, among them being four orphanages, St. Mary's Hospital, and the cathedral of Saints Peter and Paul, within whose walls he was buried until 1939. His body now rests in Southfield's Holy Sepulcher Cemetery. It should be noted, as an aside, that the Senate Journal for 1844 shows no evidence that Lefevre ever performed any chaplaincy duties for the upper chamber, even though he was on the ministerial roster.

Reverend Moriarty was listed among the chosen clergy in 1844, but his forename or even initials were never revealed. Consequently,

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it is not possible to say just who this person was. In its edition of 28 June 1849, the Detroit *Free Press* announced the passing of 36-year-old Reverend John D. Moriarty at Saratoga Springs, New York. While one could infer that this announcement was made because the people of Detroit knew this man, it is by no means certain that this Methodist minister was ever appointed Chaplain of the Michigan Senate. For what it is worth, the real Reverend Moriarty never offered a single prayer during his tenure.

Elijah Holmes Pilcher was someone who could easily give others an inferiority complex. He was a minister (licensed to be a Methodist preacher at age 19), a lawyer (admitted to the Michigan bar in 1846), and a physician (awarded a medical degree from the University of Michigan in 1859). In addition, he was fluent in Latin, Greek and German and had a “fair knowledge” of Hebrew. This remarkable man was born near Athens, Ohio, on 2 June 1810, but spent most of his life in the Wolverine State as a clergyman. His peripatetic existence can be seen in postings during his career to the following Michigan communities: Tecumseh 1831; Monroe 1832-34; Farmington 1834-35; Calhoun Mission 1836; Ann Arbor, 1837, 1860-64; Marshall 1838-42; Detroit 1842-44, 1851-53, 1872-77; Adrian 1844-46, 1853-57; Jackson 1846-48; Battle Creek 1848-49; Kalamazoo 1849-51; Port Huron 1859-60; and Romeo 1864-67 (he toured Europe and the Orient in 1868-69). During this pastorship he also found time to be a regent at the University of Michigan (1845-51); help establish Albion College (1835) and, later, the Michigan Agricultural College (1855); join in creating the resort of Bay View (near Petoskey); and write many articles plus the well-respected book *Protestantism in Michigan* (1878). In 1882 Pilcher suffered an ailment that left him partially paralyzed. This disease eventually claimed his life on 7 April 1887, with his crippled body at last finding peace in the Greenwood Cemetery of Brooklyn, New York.

Andrew Ten Brook (AKA TenBrook) was introduced to the world on 21 September 1814 at Elmira, New York. He was educated at Madison University (now Colgate) in Hamilton, New York, graduating with a Bachelor of Arts degree in 1839 and a theological degree in 1841. His first clerical assignment took him to Detroit, where he served as pastor of the First Baptist Church there during the period 1841-44. He then resigned from the pulpit to accept a professorship of Moral Philosophy at the University of Michigan, a position he held from 1844-51. Upon leaving the University, Ten Brook also left Michigan, returning East to Utica to become chief editor of the *Baptist Register*. In 1856 he was appointed U.S. Consul at Munich, Germany, a position he held until 1862. The following year he returned to Ann Arbor, where he was hired as the University’s librarian from 1864-1877. During this period he wrote many articles and a well-received book, *American State Universities and the University of Michigan* (1875). Quite possibly Ten Brook’s proudest accomplishment was helping to organize Ann Arbor’s Humane Society, a cause on whose behalf he often spoke. This lover of animals died in Detroit on 5 November 1899, his burial taking place at Forest Hill Cemetery in Ann Arbor.

In 1845, about 70% of the Senate members voted to once again make Bishop McCoskry their official Chaplain at the rate of \$2.00 a day. Following the lead of the Senate, in that same year the House of Representatives decided to elect two ministers to take turns giving invocations each morning when its chamber convened. The members chose James V. Watson and James Inglis as co-Chaplains, making them the first officers of their kind for that wing of Michigan government’s deliberative body. The pay for their services was \$1.50 per day.

Born in London, England in 1814, as a youth James V. Watson came to America with his parents. In 1828 he joined the Methodist Episcopal Church, and in 1832 he was authorized to minister on behalf of that faith. He was immediately posted to work in Missouri, but after seven years of sermonizing his pastoral path was diverted to Michigan. As an itinerant preacher, Watson’s ecclesiastical duties took him to White Pigeon 1839, Niles 1840, Adrian 1841, Kalamazoo 1842, Grand Rapids 1843, and then to Detroit in 1844. It is not known how long Watson remained at the “City of the Straits,” but he appears in Adrian in 1850 as editor of the *Christian Visitor* and the *Family Favorite and Temperance Journal*. His success with these periodicals led the Methodist Episcopal Church in 1852 to appoint him editor of its *Northwestern Christian Advocate*, a journal based in Chicago. Watson died in the Windy City on 17 October 1856, at the age of 42, due to complications from a life-long affliction with severe asthma.

Watson’s partner as official clergyman of the House—James Inglis—was born at Greenlaw, Scotland, on 6 May 1813. A biographical sketch of Inglis says he immigrated to the United States in 1848, but this date is wrong as he is known to have married Eliza Foster in Adrian in 1844, the same year he became pastor of the First Baptist Church in Detroit. Inglis served the people of Detroit until 1852, when he moved to a new assignment in Hamilton, Ontario. There, in addition to ministering, he published *The Evangelical Pioneer*, the first Baptist newspaper in the province, and unsuccessfully attempted to start a Baptist seminary in Canada. Inglis returned to Detroit in 1854 and started publishing a periodical called *Waymarks in the Wilderness*, a journal he continued to intermittently release until 1872. Meanwhile, in 1855 Inglis was transferred to St. Louis, Missouri, for three years, remaining absent from the “City of the Straits” until 1858. Upon his return to Michigan, he resumed pastoral duties, this time at Detroit’s Tabernacle Baptist Church. In 1863, Inglis took on an additional assignment when he agreed to become the first chaplain to the Detroit House of Correction. This posting only lasted a few years, as by 1865 Inglis had moved to New Jersey and established a religious publishing firm in New York City (J. Inglis & Company). It was during his time in “The Big Apple” that Inglis famously initiated the Niagara Bible Conference and introduced religious dispensationalism to North America. Inglis died at Newark, New Jersey, on 1 June 1872 at the age of 58 and his body was returned to Detroit to be buried in Elmwood Cemetery.

*Continued on Page 4 - Insert*

## *Ministers Who Became... continued*

When, on 5 January 1846, the Michigan Senate again voted for Chaplain, they elected James Inglis, the man who had so ably served the Representatives a year prior. His salary per diem was \$2.00, Sundays excepted. When the House got around to electing its 1846 Chaplains, it chose James Stinson Harrison (one of the Senate's picks in 1843) and the brother of James Inglis, the Reverend David Inglis. Both men were to be compensated at the rate of \$1.00 per day. Born in Scotland on 8 June 1824, David Inglis graduated from the University of Edinburgh in 1841 and became a licensed Presbyterian clergyman. He came to America in 1846 and began his pastorate that year with the Scotch Church in Detroit. Thereafter, he received ministerial postings to Bedford, New York, in 1847; Montreal, Canada, in 1852; Hamilton, Ontario in 1855; and Brooklyn Heights, New York, in 1872. He died of malaria in this latter city on 15 December 1877, his body being interred in nearby Greenwood Cemetery.

In January of 1847, the Senate once again went through the procedure of choosing a Chaplain to give invocations. From a field of seven candidates, the victor was appropriately named George Field. Born in England around 1810, at the age of 24 he was ordained by the Swedenborgian Church. Armed with little more than his ecclesiastical diploma, in 1835 Field emigrated from Great Britain to New York State. As he cast about for his place in America, Field's path brought him to Detroit on 5 November 1838. There, a few months later, he established the General Church of the New Jerusalem, also known as the "New Church" of his faith. After Field's stint as Senate Chaplain in 1847, his "church was familiarly dubbed 'the state church,'" a moniker still used as late as 1939. More information about his life and church can be found in his 1879 book, *Memoirs, Incidents and Remembrances of the Early History of the New Church in Michigan, Indiana, Illinois, and Adjacent States and Canada*. After a most interesting career, Field died on 14 November 1883 in Orange Park, Florida.

The House of Representatives followed suit with respect to a Chaplain in 1847, with 71% of the vote going to the Reverend James Francis Davidson. This man of the cloth took his first breath on 14 December 1810 at a farm in Brown County, Ohio. At some point in his early life he joined the Methodist Episcopal Church and, at the age of majority, he became a minister for that faith. He entered his itinerancy in 1831 and served the following circuits: Tecumseh 1832-35; Monroe 1836-38; Coldwater 1838-41; and Kalamazoo 1841-45. In 1846, Davidson was posted to Detroit, an assignment during which he took on his Chaplaincy duties. Following his stint with the Michigan legislature, Davidson spent time "tending flocks" in 29 other Lower Peninsula towns. He died on his 75th birthday in 1885 at Fenton, and was buried in the town's Oakwood Cemetery, having served his church for 54 years.

In 1848 the Michigan Legislature met for the first time at the new seat of government in the community now known as Lansing.

The members of the Senate, as one of their initial matters of business, chose Reverend James Shaw to give daily benedictions in their chamber. Shaw was a native of New York State, having entered the world at a town there called Hunter on 30 November 1808. As an adult, he attended the Norwalk Seminary in Ohio to become a minister for the Methodist Episcopal Church. After ordination, he was appointed to such places as: Kenton, OH, 1836; Dundee 1837; Romeo 1838; Farmington 1839; Pontiac 1840-41; Monroe 1842-43; Ann Arbor 1844-47; Lansing 1847-48; Detroit 1848-51; and Lake Superior district 1852-56. In 1856 he was transferred to Kansas, where he spent the rest of his career. He died at Atchison on 22 September 1900 at the age of 92. More information about Shaw's later life can be found in his book, *Early Reminiscences of Pioneer Life in Kansas* (1886).

The 1848 journal for the Michigan House of Representatives is unclear as to whether or not that chamber officially designated Chaplains. But if that body did not make such appointments, there were certainly two clergymen acting in a de facto capacity, alternately giving opening prayers throughout that year's session. The first member of this duo was Bezabeel (aka Bezebeel or Bezaleel or Bezeleel) Hill, Jr. This preacher—born in Gardner, Massachusetts, on 2 April 1797—first shows up in the clerical records as a representative of the American Baptist Home Mission Society. During the period 1836-39 he worked in Ohio, mainly in the Cuyahoga County vicinity. He apparently does not appear on the Michigan scene until 1845, when he purchases land in Vevay Township of Ingham County. From April 1850 to April 1853, he was pastor of the Baptist Church in the settlement of Aurelius Center. The last reference to him being in Michigan has him presiding at a wedding in 1858. Reverend Hill died in Iowa in 1871 at the age of 74.

The partner in this prayerful tag team was John Hillman Sanford, a man born on 18 November 1806 in New York State. On 18 June 1832 he was ordained a Universalist minister in Hume, New York. It is not known when he first came to Michigan, but in 1836 he shows up in the settlement of Cohoctah Center, Livingston County. In 1846 he and Eunice Weatherbee were wed in Grass Lake, Jackson County. In 1849 he came from Ann Arbor to Lansing with a small hand-operated printing press and started publishing the town's first newspaper, the *Primitive Expounder*. This weekly serial ended in 1852, when Sanford left Lansing to found the Universalist Church in Portland, Ionia County. By 1860 he was living in the hamlet of Wright, Ottawa County, where he spent the remainder of his life. It was from the nearby town of Berlin (now Marne) that in 1863, at the age of 46, he enlisted in Company A of the Michigan Engineers & Mechanics, serving almost until the end of the Civil War. Sanford died in Ottawa County on 2 July 1896 at the age of 89, with his remains being placed in the Marne Cemetery.

Both chambers of the Michigan legislature elected Chaplains in 1849. The Senate chose Ransom R. Richards, a clergyman for the Methodist Episcopal Church, paying him \$3.00 per day. Richards

starting riding the circuits in Michigan at statehood, serving in succession Tecumseh 1837, Romeo 1838, Grand Rapids 1839, Kalamazoo 1840-41, Galesburg 1842, Niles 1843, Detroit 1844-45, Monroe 1847, and Lansing 1848-49. Following his stint as Chaplain of the Senate, Richards also had postings (in approximate chronological order) to Ypsilanti, Canton, Bellville, Saginaw, Marquette, and Hudson. Sources disagree as to whether he was born on 22 July 1812 in Warsaw, New York, or Hartford, Connecticut. All agree he died on 13 July 1872 at Hudson, with subsequent burial in Ann Arbor's Forest Hill Cemetery. As an interesting side note, Richards was married three times, outliving two of his wives, the second one being the widow of our famous state geologist Douglass Houghton.

The choice of Chaplain for the House of Representatives in 1849 was Reverend Alfred Cornell, hired at \$3.00 per diem. Cornell first saw the light of day on 7 July 1813 at the town of Eaton, New York. In 1841 he attended what is now Colgate University to study for the ministry, graduating from that institution in 1844. The following year found him in Ionia, Michigan, where for nearly two decades he was pastor of the Baptist Church there (reportedly "the first Protestant church in the Grand River valley"). In 1877 he became the first Chaplain for the House of Correction in Ionia, a position he held for four years. Cornell ended his earthly career on Christmas Day in 1893, with his remains subsequently interred at Oakhill Cemetery in Ionia.

At the mid-point of the 19th century, the Michigan Senate elected William Wallace Atterbury to be its Chaplain for \$150. Born on 4 August 1823 in Newark, New Jersey, 20 years later Atterbury graduated with a Bachelor's Degree from Yale University. He then went on to the institution's Divinity School, where he degreed in 1847. His immediate posting was with the Congregational Church in Detroit, followed by a stint with the American Home Missionary Society in Lansing during the period 1848-54. Late in 1854 he was installed as pastor of the Second Presbyterian Church in Madison, Indiana, an assignment he retained until 1865. In 1869, Atterbury became Secretary of the New York [City] Sabbath Committee where, until 1898, he worked to enforce "laws for guarding Sunday rest." Years later, while summering at Bennington, Vermont, he experienced heart failure and died there on 6 August 1911. Atterbury left the land of the living at the age of 88, with his remains being put in the ground at Woodlawn Cemetery in New York City.

When, in 1850, it came time for the Michigan House of Representatives to pick a Chaplain, they cast the majority of their votes for Reverend Resin (aka Rezin) Sapp at \$150 for the full session. He was delivered at home in Danville, Ohio, on 9 February 1816. After attending Knox College in Illinois, on 4 August 1838 he "became a licensed preacher of the Methodist Church..." His early movements as a circuit rider in the Lower Peninsula are difficult to trace, but appear to be approximately as follows: Pontiac 1839, Monroe 1841-42, Battle Creek 1845-47, Ann Arbor 1847-48, Lansing 1849-50, Albion 1850-51, Grand Rapids 1854-56, Ionia 1860, Kalamazoo

1864-68, St. Joseph County 1868-71, and Grand Rapids again 1872-73. Sapp died in Grand Rapids on 5 May 1873 at the age of 57, and the Fulton Cemetery there became his eternal resting place.

The last official Chaplain of the Michigan Legislature was elected by the Senate in 1851 (the House decided to invite the resident clergy of the city rather than designate a single individual). The chosen one was Baptist Reverend Eliphalet Smith Tooker, a man who (not surprisingly) often used his initials rather than his forename. Born in New York State in 1792, Tooker was an American veteran of the War of 1812, serving as a private for about four months. Participation in this conflict earned him some military bounty land near Ann Arbor, so in 1838 he left the Empire State to claim his awarded real estate in Washtenaw County. Two years later he moved to Woodhull Township in Shiawassee County, where he served as township treasurer (1843), township supervisor (1844), and county coroner (1846-47). In 1848 Tooker came to Lansing, where he practiced his trade as a carpenter, joiner, and bridge-builder. It was while acting in his capacity as Senate Chaplain that Tooker died in June of 1851. His funeral was held on June 22 in Representative Hall, with members of the Legislature attending as a body. His grave can be found today in Lansing's Mount Hope Cemetery.

So ended the practice of the Michigan Legislature designating specific people to serve as Chaplains of the House or Senate. Thereafter, the clergy of Lansing were invited to preside on an alternating basis in providing opening invocations for the two chambers, and later this honor was broadened to include clerics from anywhere in the state. But, for a nine-year period in our state's early history, specific pastors (a total of 20) were given official positions in the legislative branch of government.

What brought an end to this practice? An article in the *Kalamazoo Gazette* of 21 February 1851 offers a clue. The reporting, on page 2, mentions "strife and intrigue among clergymen to procure" the prestigious position of Chaplain. "So general had this practice become," said the story, "that many men of [the] religious profession, including several worthy ministers, counseled the prohibition" of the practice. The piece concluded that "Religious services procured from log-rolling ministers, more intent on their per diem allowance than the good of souls, it must be evident, were not calculated to be the most devout or beneficial."

With the passing of time, consideration was given to reestablishing the practice of having Chaplains in the Legislature. House Resolution 347 of 1972 proposed bringing back the position in the lower chamber of the general assembly, and Senate Resolution 329 of 1983 had the same purpose for the upper chamber. Neither measure was acted on, leaving the briefly-filled devotional positions of yesteryear vacant now for 167 years.

*HSGL would like to congratulate Mr. Barnett on receiving the Historical Society of Michigan's Lifetime Achievement Award in 2017! We can't think of anyone who deserves it more!*



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