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Humbert

training in the basic medical sciences as do practitioners in other branches of the healing art.


J. F. S.

HUMBERT, JEAN JOSEPH AMABLE (Nov. 25, 1755-Jan. 2, 1823), French general, resident of New Orleans who served under Jackson, was a typical son of the French Revolution. Born in Rouvray (Meuse) of humble parentage and orphaned at an early age, he earned his livelihood as best he could until 1792 when he organized a company of volunteers to help protect invaded France. Within two years he became general of brigade taking an active part in Jacobin circles in Paris. Sent into Vendée, he soon took a leading rôle in the merciless pacification of that revolted province. In 1798 he was in Ireland hoping to join Irish revolutionists against the English. The English overwhelmed his little French army, but Humbert was exchanged and was soon on his way to join Masséna under whom he was wounded near Zurich in 1799. His next activity was with Le Clerc in the expedition to Santo Domingo which captured the leader of black revolt, Toussaint L'Ouverture. By winning the affection of Le Clerc's widow, Pauline Bonaparte, whom Napoleon had destined to marry a Borchese, Humbert incurred Napoleon's displeasure. Exiled in Brittany, he fled to the United States, apparently arriving in New Orleans in 1814. He took an active part in the battle of New Orleans, delighted at the opportunity to fight the English. He directed the mounted scouts and was commended by Jackson in General Orders of Jan. 21, 1815, for having “continually exposed himself to the greatest dangers with characteristic bravery” (Fortier, post, III, 189). The following year Humbert joined a filibustering expedition to Mexico, hoping to take part in the Mexican war of liberation, but he arrived too late. Returning to New Orleans, he taught school, ending his years in dissipation, and dying of dysentery after a long illness. The French Restauration paid him a pension for a short while. The records of the Saint Louis Cathedral, New Orleans, show that he was buried in the parochial cemetery on Jan. 3, 1823. He was accorded a military burial and his funeral was well attended.

Humbert was a product of the French Revolution; as cruel as he was brave, he did the work assigned regardless of humanity; a martinet in discipline, trained in European warfare, he was a true soldier of the Napoleonic era. Louisiana tradition paints him as tall, possessor of a pleasant personality and good manners. He is the hero of Fonsard's drama Le Lion amoureux (186). [Biographie Universelle (Michaud), vol. LXX (1868); I. G. Rossengarten, French Colonists and Indians in the (U. S. (1907); Alcée Fortier, A Hist. of La.; vol. III; S. C. Arthur, The Story of the Battle of New Orleans (1915); H. L. Castellanos, New Orleans as It Was (1805); E. L. M. Guillou, La France et l'Irlande sous le Directoire (1848), p. 366 ff.; Courrier de la Louisiane (New Orleans), Jan. 6, 1825.] L. C. D.

HUME, ROBERT ALLEN (Mar. 18, 1837-June 24, 1929), Congregational clergyman, missionary, the son of Robert Wilson and Hannah Derby (Sackett) Hume, was born at Byculia, Bombay, India, where his parents were missionaries of the American Board of Commissioners for Foreign Missions. He was a grandson of Robert Hume of Berwickshire, Scotland, who emigrated to America and settled in Galway, N. Y., in 1795. On the death of his father in 1854, young Robert went with his mother, a brother, and five sisters to Springfield, Mass. He prepared for college at the Springfield high school and at Williston Academy, and entered Yale in 1864. During his college course he won prizes in English composition and took high rank as a scholar. After graduation in 1868 he spent the ensuing year as a teacher in General Russell's Collegiate and Commercial Institute, New Haven. He was a student in Yale Divinity School during the next two years and received from the College the degree of M.A. in 1871. He then taught one year in the Edwards School, Stockbridge, Mass., and entered Andover Theological Seminary, from which he received the degree of B.D. in 1873. He was ordained to the Congregational ministry on May 10, 1874, in New Haven, and on July 7 was married to Abbie Lyon Burgess, daughter of the Rev. Ebenezer Burgess, of New Haven. Hume and his wife sailed in August 1874, from New York for Bombay, via Glasgow, under appointment as missionaries of the American Board. Being assigned on his arrival to Ahmednagar, he began his service there in October. That city was his headquarters during his entire missionary career. He founded there in 1878 a theological seminary, known as United Divinity College since 1921 when the United Free Church of Scotland joined in the work, and remained its head until 1926. This was his chief, although by no means his only, work. For forty years he was superintendent of the Parner district, west of Ahmednagar, in which over a thousand conversions occurred and eighteen churches and schools were built during his administration. He served
at various times as principal of the Ahmednagar high school, opened in 1882, and the Ahmednagar girls' school; as secretary of the Bombay branch of the British and Foreign Bible Society; as English editor of the Dnyanodaya, an Anglo-Marathi periodical; and he was for a time a member of the Ahmednagar Municipality, and was chosen a delegate to the unofficial Indian National Congress of 1907. In 1901 he received the Kaisar-i-Hind gold medal from the British government in recognition of his services as administrator of funds sent from America in relief of the famine of 1897-1900. He was president of the All-India Christian Endeavor Union for the year 1902-03, president in 1914 of the Christian Endeavor Union of the Bombay Presidency, and president in 1916 of the Bombay Representative Council of Missions. He served by appointment of the Governor of Bombay on the Presidency Committee on Problems of Religious Mendicancy, and was the only American called to testify before the Montague-Chelmsford commission on reform in Indian government. In 1925 he was chosen the first moderator of the United Church of Northern India, and in 1927 represented the United Church at the World Conference on Faith and Order, held in Lausanne, Switzerland.

During his periods of furlough in America, he engaged in various activities, including instruction during 1904-05 in Andover Theological Seminary and the publication of the substance of his course as *Missions from the Modern View* (1905); the delivery of lectures at the University of Chicago, Oberlin College, Union Seminary, and elsewhere, and their publication as *An Interpretation of India's Religious History* (1911). In 1919-20 he acted as a professor in the Kennedy School of Missions, Hartford, Conn., and served as vice-moderator of the National Council of Congregational Churches. A prolific writer, in addition to the works already cited he was the author of many translations, articles and pamphlets, including a Marathi version of *Ecclesiastical Polity of the New Testament, Christianity Testified by Reason* (Bombay, 1893), *A High Emprise* (Calcutta, 1916), and an autobiography, *"Hume of Ahmednagar"* (in the *Congregationalist*, Boston, 1921ff.). His articles appeared frequently in such periodicals as the *Missionary Herald*, the *Indian Review*, the *Modern Review*, the *Indian Interpreter*, *Young Men of India*, and the *Missionary Review of the World*.

Hume was twice married. His first wife died at Panchganj, India, July 25, 1881. Two sons and two daughters were born of this union. On Sept. 7, 1887, he was married in Ahmednagar to Katie Fairbank, a missionary in Ahmednagar since 1882, and the daughter of the Rev. Samuel Bacon Fairbank of the Marathi Mission. Three sons and one daughter were born to them. He spent his last days, after retirement from the India service in 1926, at Auburndale, Mass., and died in Brookline, Mass. His body was cremated at his own request, and his ashes lie in Ahmednagar in the Memorial Church which bears his name.

[Information regarding Hume may be found in the files of the *Missionary Herald*, 1874-1929, and especially in the issue of Feb. 1925; see also the *Missionary Rev. of the World*, Nov. 1929; *Boston Transcript*, June 20, 1929; *Yale Old. Record* (1929); *Who's Who in America*, 1928-29.]

J.C.A.

**HUME, WILLIAM** (Nov. 19, 1830-June 25, 1902), a pioneer in the salmon industry, was born in Waterville, Me., the son of William and Harriett (Hunter) Hume. His grandfather, of Scotch descent, and his father were fishermen. As a youth he spent little time in school, and when he was twenty-two years of age he went to California. There he fished and hunted for a living along the Sacramento River. In 1856 he went back to Maine and returned to California that same year with his two brothers, John and George W. Hume. The latter had a friend in Maine, Andrew S. Hapgood, who had learned the tinsmith trade and had done a little canning of lobster meat. He was persuaded to come to California and in 1864 the canning firm of Hapgood, Hume & Company was established on the Sacramento River at Washington, Yolo County. The cannery was a crude affair and William Hume peddled the first cans of fish from door to door, carrying them about in a basket. Finding the run of fish in the Sacramento rather disappointing, Hume did some prospecting on the Columbia River in 1865, and the following year a cannery was built at Eagle Cliff, Wash., the first on the Columbia. Here the Royal Chinook salmon, cooked in the cans, was packed. During its opening season the firm put up 4,000 cases, each containing four dozen one-pound cans, and the next season 18,000. The most of the early product was sold in Australia. The industry grew rapidly and in 1881 had become the most extensive in the Northwest, with the exception of wheat raising. Of the thirty-five canneries on the Columbia at that time more than half had been established by the Hume brothers. When the industry reached its height in 1883, William Hume's interest in it was larger than that of any other individual. It absorbed his interest until his death. He was conservative in business, introduced no new machinery, and opposed
Humes

establishment of salmon hatcheries. He never
sought public office, was a member of no church
nor secret society. In 1876 he was married to
Emma Lord of San Francisco.

[J. N. Cobb, Pacific Salmon Fisheries (1917); R. D. Hunse, "The First Salmon Cannery," Pacific Fisherman, Jan. 1904; Portland Oregonian, Mar. 10, 1868;
July 16, 1874, Aug. 1, Sept. 8, 1881, July 31, 1883;
June 29, 1902; Fishing Gazette, July 5, 1902.]
R. C. C.—k.

HUMES, THOMAS WILLIAM (Apr. 22,
1812–Jan. 16, 1892), Protestant Episcopal clergymen, was the first president of the University of Tennessee. His father was Thomas Humes, merchant, native of Armagh, Ireland, and his
mother was Margaret (Russell), widow of James
Cowan. Born in Knoxville, Tenn., he graduated from the local East Tennessee College at the age of fifteen and three years later received the master’s degree from that institution. Having al ready made some study of theology, in 1833 he
spent a few months in Princeton Theological
Seminary only to find that he could not subscribe
to the Westminster Confession of Faith. He returned to Knoxville, became a merchant, and on
Dec. 4, 1834, married Cornelia Williams. Since
mercantile pursuits did not appeal to him, he next tried journalism, in 1839 as editor of the Knox
ville Times and in 1843, of the Knoxville Register
and of a Whig campaign paper, the Watch Tower.
An unsuccessful candidate for the state legislature in 1841, he turned again to the ministry, was ordained deacon in March 1845 and
presbyter in July, and in 1846 became rector of
St. John’s Episcopal Church in Knoxville. On
Apr. 12, 1849, his wife having died, he married
Anna B. Williams, a school-teacher from New Hartford, Conn. During the Civil War he was a Unionist in his sympathies, and when Ten nessee seceded, he resigned his pulpit; but in
1863, after Knoxville had been occupied by Federal troops, he resumed it and continued it for
six years more. During and just after the war,
he was chairman of the executive committee of
the East Tennessee Relief Association, an orga nization for the distribution of the necessities
of life to distressed Unionists of eastern Ten nessee. War had brought distress also to his
alma mater, by then in name East Tennessee
University though in reality still a small classical
college, and it had closed its doors. In 1865
Humes accepted the presidency of this institu tion and in the following year was able to reopen
it. As clergyman and as educator, he was well bred, cultured, public-spirited, with a strong
sense of duty, frequently called upon for public addresses. In his theological and educational
views he was dogmatically conservative: modern

Humiston

science did not attract him; evolutionary philos phy he rejected; his faith was in the older classical education. Yet during his administration foundations were laid for a broadening of the work of his institution. In 1869 the legislature granted to it the state’s proceeds from the Morrill Act for the development of colleges of agriculture and mechanic arts, and converted it, though still largely in name only, into the University of Tennessee. In 1883 Humes resigned the presidency. By 1888 he had written and published a not unbiased volume, The Loyal Mountain men of Tennessee. The last six years of his life he served as librarian of the Lawson-McGhee Library of Knoxville.

[Genealogical notes in McClung Collection, Knox
ville: T. C. Karns, “President Thomas W. Humes,” in
Univ. of Tenn. Record, July 1888; lengthy obituary in
Knoxville Journal, Jan. 17, 1892.]
P. M. H.

HUMISTON, WILLIAM HENRY (Apr. 27,
1869–Dec. 5, 1923), musician, critic, composer,
was born in Marietta, Washington County, Ohio,
the son of Henry Humiston and Margaret Vories. While he was still a boy his parents moved to
Chicago and he passed in succession through the
Chicago High School and the Lake Forest Col lege, where in 1892 he received the degree of
A.B. From boyhood he had shown a talent for
music, and while at college he had begun the
more serious cultivation of his art, studying the
piano with W. S. B. Mathews, and the organ
with Clarence Eddy until 1894. He then went to
New York and continued his study of the piano
with R. Huntington Woodman. In 1896, when
the department of music was created at COLUM nia University, he studied composition with
Edward MacDowell. During his study years and
later he held a number of organ positions and was successively organist at the Lake Forest Presbyterian Church, 1889–91, 1893–94; First
Congregational Church, Chicago, 1891–93; Trinity
Congregational Church, East Orange, N. J.,
1896–1906; and the Presbyterian Church at Rye,
N. Y., 1906–09. By temperament and inclina tion, however, he was drawn to a field less
restricted in its musical activities than that of
sacred music. From 1909 to 1912 he gained ex perience as a conductor of road companies giving
both grand and comic opera. After 1912 he
became definitely associated with the musical life of New York City. His reputation as an
authority on the music of Bach, Wagner, and Mac
dowell was already established. In 1912 he
became program annotator of the New York Philharmonic Society, succeeding H. E. Krebiel, and in 1913 he conducted what was probably the first American performance of Mozart’s oper-