**1. Name of Property**

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**Location**

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<tr>
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**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

- [x] national
- [ ] statewide
- [x] local

Signature of certifying official/Title

Date

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets the National Register Criteria.

Signature of commenting official

Date

**4. National Park Service Certification**

I hereby certify that this property is:

- [ ] entered in the National Register
- [ ] determined eligible for the National Register
- [ ] determined not eligible for the National Register
- [ ] removed from the National Register
- [ ] other (explain:)

Signature of the Keeper

Date of Action
United States Department of the Interior
National Park Service / National Register of Historic Places Registration Form
NPS Form 10-900 OMB No. 1024-0018
(Expires 5/31/2012)

Huntington, Ezra A., House  Cayuga County, NY
Name of Property  County and State

5. Classification

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Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

N/A

Number of contributing resources previously listed in the National Register

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6. Function or Use

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7. Description

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**Narrative Description**

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a summary paragraph that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

**Summary Paragraph**

The Ezra A. Huntington House in Auburn, Cayuga County, New York is a two-story, brick, four-bay by five-bay Italianate house constructed in 1861 with two telescoping north additions and a one-story, three-bay early twentieth century attached textured concrete garage. The main block of the house follows the front gable and side wing form with a centrally located entrance, limestone foundation and six-over-six double-hung sash in the façade. The majority of the windows have stone stills and lintels. The entrance is sheltered by a one-bay porch with sloping pyramidal roof and squared posts with curved braces. The roof has wide eaves and the gable ends feature a slight raking cornice. Visible from the façade are two centrally placed brick chimneys. Prominent gable ends have a centered round-arched four-light window. Fenestration in the remainder of the house is fairly regular and consists of double-hung sash with either four-over-four or six-over-six lights. Some of the windows are paired. Basement windows are generally placed below first floor windows in the stone foundation. Two more one-story porches are on the west and northeast sides of the house. The interior consists of four main rooms on the first floor with secondary staircases, kitchen, pantry and a sewing room in the rear or north end. The second floor has four large bedrooms off of the main stair landing and central hall. Two smaller bedrooms are in the rear section of the house. The interior retains much of its period features, including paneled doors, wood floors, window and crown moldings, window panels, plaster walls and ceilings, a wood staircase with a heavy turned newell post, curved railing and turned balusters, and built-in cabinets on the second floor.

**Location and Setting**

The Ezra A. Huntington House is a two-story Italianate-inspired residence located at 11 Seminary Street in the City of Auburn in Cayuga County, New York. The property occupies an approximately one-half-acre rectilinear lot in a mixed commercial and residential neighborhood approximately a quarter-mile north of downtown Auburn. It is situated on the north side of Seminary Street midway between the intersections with North Street to the west and Seminary Avenue to the east. The property is marked on the east and north by a chain-link fence, to the south by Seminary Street, and to the west by light vegetation and the driveway entrance to the Tompkins Trust Company at 86 North Street.
Exterior

The Ezra A. Huntington house is a two-story Italianate-inspired brick house with an asymmetrical plan, featuring short “wings” to the east and west of the main block, and a rear wing extending north. It was constructed in 1861 and remains remarkably intact. The house features modest Italianate details such as decoratively brackets on the front and back porches, tall, narrow windows overall, and semicircular arched windows in the attic gables of the main block. It is framed with heavy timbers (visible in the attic spaces) to support the roof and superstructure. Four brick chimneys extend out from the roof. The house rests upon a foundation of coursed quarry-faced ashlar limestone. The original slate roof was replaced with asphalt shingles in 1993, and the asphalt system re-roofed in 2003.

View to the northeast toward 11 Seminary Street, (c. 1870).

The south, or main, elevation features a front gable form with a slightly recessed lateral (east) projection totaling four-bays; three across the main block of house, and one-bay on the projection. The first and second story of the main block feature six-over-six, double-hung windows, while on the lateral projection, windows are paired sets of narrower four-over-four, double-hung sash. All have stone sills and lintels. The attic gable features an arched, fixed-pane window with four lights. The main entrance doorway is set in the main block’s
eastern bay and features a set of French doors topped by a fixed rectilinear light. Glass and metal storm doors were installed to protect the original set of wooden doors.

The entrance doorway is set in a modest casement topped with a stone lintel and protected by a covered entrance porch constructed of wood and accessible by five risers. The porch features a small square roof featuring a frieze with dentils, supported by gently curved wood arches connected to a set of square columns. Each column features a simple square capital and pedestal, with fluting carved into each side. These columns are paired with matching pilasters supporting the porch on the house exterior. Rotted wood elements on the front porch were replaced in-kind in 2004.

The east elevation consists of three different planes; a two-bay block projecting from the main block of the house at the south, a two-bay central block, and the three-bay rear projection. This elevation features a variety of double-hung windows, including six-over-six, four-over-four, and one-over-one sash. Each window features a stone sill, while only the windows on the south plane have stone lintels. A one-story porch built into the northeast inside corner of the house features modest decorative spindles and brackets. Rotted wood on this porch was replaced in-kind in 2018.

A one-story, hipped-roof three-car garage was added in 1910 to the rear, or north side of the house and is the only substantial addition to the house since its original construction. It retains nearly all of its original materials, save for a replaced steel door on the west elevation. The garage is constructed of preformed concrete block with large, smooth rectilinear steel lintels over the garage’s doors and windows. Preformed concrete was a popular material in the early decades of the twentieth century and was marketed heavily by concrete manufacturers like the nearby Auburn Cement Company as a fire-proof and inexpensive building material. Three bays of garage doors are located on the east facade. The windows are all three-over-three sash. A metal door is located on the west facade. The garage roof was replaced in 1991. Radiators removed from the house in the same year are currently stored inside of the garage.

The north, or rear elevation of the house is relatively simple, with the exterior of the garage featuring two three-over-three double-hung windows. The rear extension of the house features two three-over-three double-hung windows on the second story and a small fixed-pane attic window in the gable. The west elevation of the three-car garage features three three-over-three double-hung windows, and a replacement steel door.

The west elevation of the house features the three planes of the rear projection, a central lateral projection, and the south portion. The rear projection features a porch built onto the rear house extension. The space within contains the service areas of the house (i.e. kitchen, sewing room), and this was likely the porch utilized
by servants who worked in the kitchen. It features spindles and brackets similar to those found on the south elevation, with square piers featuring pedestals and capitos. Like the other porches, in-kind repairs were made in 2004 to replace rotted wood. The door is set in a simple, recessed casement and is topped by a fixed rectilinear light. The original windows are both six-over-six, double-hung sash. The only replacement window in the house is a small square fixed-pane window at the upper right of the rear wing’s west elevation.

The central lateral projection has two bays on each story. Both stories feature single and paired narrow, four-over-four, double-hung windows. The attic gable features an arched, fixed-pane window with four lights. Sets of fixed, two-by-two basement windows are set in the foundation. The south, or front, projection of the house features a single set of paired four-over-four double-hung windows. All of the windows feature stone lintels and sills, except for the attic.

**Interior**

The interior of the house is largely intact to the period of significance (1861-1901) with regard to the layout of interior walls and floor plan. Throughout the main house, the walls are plaster and feature wide and highly detailed original crown and baseboard moldings. Also extant are original wood paneled doors, plaster and ceilings, and wood floors. Nearly every element of the house remains original to the period of the seminary’s ownership (1861-1953), including the bathroom fixtures and kitchen sink; however, several fireplaces have been put out of use, and the chimneys capped. The fireplaces in the office and front parlor retain the historic wood mantels with fluted pilasters and molded edged mantel shelves. Historic photographs show a high level of integrity in these interior spaces.

**First Floor**

The first floor retains a high level of integrity in terms of floor layout, and utilization of space. The layout consists of two large rooms, foyer and entry hall in the south block. Two more rooms are in the central block and four more smaller rooms in the rear or service block. The main entrance opens to the foyer that is a small space with a single entry door that has lower wood recessed panels and a large upper light set into a square-edge molded door frame. The front parlor is located in the southwest end of the first floor and is accessed from the hall by a wood door with recessed panels set into a frame that matches the hall foyer door. Windows in the parlor have moldings matching the door and single recessed panels below the sash. Floors are narrow wood and wide baseboards run the perimeter, as does wide crown molding. A door is in the north wall that matches the parlor door and enters into the drawing room. The sofa in the historic photo has been
reupholstered but remains in its historic position in the parlor. A deeply recessed window casement on the west wall has early twentieth century radiators installed in front of the lower window panels.

Directly across from the parlor door is the entry door to the office on the east side of the entry hall. Again, this door matches the others on the first floor. The office is situated in the southeast corner of the house’s first floor and shares similar features to the parlor that include an intricate crown molding, paneled wood door, narrow wood floors, and wide baseboards. The office contains built-in shelving with a molding profile that matches the fireplace mantelshelf; however, these are not the original bookcases, which lined the north and east walls and were removed at an unknown date. In spite of the loss of the original bookcases, the office appears much the same as when Dr. Huntington used the room for his study/library.

At the east end of the hall is a curved corner where the baseboard molding becomes a wall string for the main staircase. The staircase has wood treads and risers, a heavy, turned newel post, and slender rail with turned
balusters. The floor at the base of the stairs is wood but the east hall has a tiled floor. The east hall also has a wood door with recessed panels and a three-light transom that opens to the northeast porch.

Beyond the front parlor to the north is another large room. This room could likely be designated as a drawing room, a less formal gathering place for family and guests. A small bathroom was installed in the northwest corner of the drawing room and features an early twentieth century sink and bathtub. The drawing room is largely intact except for a twentieth-century stacked brick fireplace with a deep wood mantel. Like the parlor and office, it has the same crown moldings and baseboards, paneled doors, narrow wood floors, and square-edged door and window moldings.

East of the drawing room is the dining room, a large room suitable for entertaining guests or for formal dining with the family of the house. It continues the same historic features as seen in the other rooms and has a door on the north wall that accesses the pantry and kitchen. The character of the rooms north of the drawing room changes as these areas are smaller and less ornate. These rooms functioned as the work areas for the house.
staff, consisting of a servants’ hall, kitchen, pantry, and sewing room. The rooms contain built-in cabinetry, smaller doors to the exterior, and smaller six-over-six double-hung sash set into plain wood moldings.

**Second Floor**

Access to the second floor is either via the main stair or from an enclosed servant’s staircase in the southwest corner of the hall that accesses the back rooms. The stair to the basement is also in this location. Both stairs are enclosed wood treads and risers. The second floor follows much the same pattern as the first floor with two bedrooms over the parlor and office, and two more bedrooms over the drawing room and dining room. The southeast and southwest corners of this floor are occupied by bedrooms of nearly equal size, although the southwest room is slightly larger and has more than one point of access. It also connects to a bathroom, which was likely an antechamber or dressing room at the south end of the common area hallway. Another bathroom is located in the northwest corner of the main house. Servants’ quarters are in the north end and consist of two bedrooms of equal size, a bath, and a common area/kitchen that connects to the rear staircase. Federal Census records for 1880 lists two female servants, Rosanna Burns, age 25 and Kate Feiley, age 22, both from Ireland, as being employed by the Huntingtons. Federal Census records also indicate that staff continually resided in the house until the end of the seminary’s ownership. These areas, like the related work area on the first story below, are of different character than the main house.

A central hallway connects with a second floor common area at the stair landing that leads south to the front of the house, as well as west and north to adjoining rooms and staff quarters. This south wall of the hallway features large built-in storage closets original to the house. The west side of the house features a large guest room that was possibly used for boarders or students, as Dr. Huntington was known to house students in need of a place to stay. This room had an adjoining closet with the southwest bedroom. The closet retains its original hardware and design, as does all the built-in storage of the house. A bathroom is located to the north of the guest room and features original sink and bathtub fixtures and wood wainscoting, dating to the time of the seminary’s ownership. Across the hallway and to the east of the guest room is another bedroom that is smaller and more modest sleeping but still within the more formal “main” part of the house. At the northern end of the common area hallway is a door leading to the rear staff quarters.

Except for the servants’ quarters, the second floor retains similar historic features seen in the first floor that include plaster walls and ceilings, wood floors, baseboard moldings, wood paneled doors to rooms and closets, square-edged window moldings and recessed panels below window sills. Narrow crown moldings in the rooms may be a latter addition. Some of the windows are recessed, leading to speculation that interior shutters may have been removed at some unknown date. Servants’ quarters have lower ceiling heights and
smaller windows and feature wood floors, plain wood door and window surrounds, wood paneled doors, and narrow wood baseboards.

**Attic & Basement**

The attic is accessed through a door in the common area. It is a single, unfinished space reflecting the footprint of the central lateral and south (main) projections of the house. Heavy timber framing is visible, utilizing king post trusses to support the roof. Another attic space is located above the rear wing of the house and contains a large, empty metal cistern. This space is accessed by a small door placed in the floor near the gable slope. This space is attributed by tradition to have been a hiding place for fugitive slaves. This is strongly implied in Judith Wellman’s *Sites Relating to the Underground Railroad, Abolitionism, African American Life* (Wellman 2005), and the Auburn Theological Seminary’s own website ([https://auburnseminary.org/history/](https://auburnseminary.org/history/)) but is not corroborated with any documentation yet known (see Section 8, pages).

The basement is access through a narrow, spiral staircase in the staff area of the house. It occupies most of the footprint of the house and has six spaces. The walls of the foundation are limestone, and the interior walls are brick. The basement floor is dirt in some areas and pour concrete in others. At the northeast corner of the basement is a coal storage area, separated from the other spaces by a concrete lip which protrudes from the floor just a few inches and a shoulder-height wall of wood planks. It is accessible through an opening in the planks.
Huntington, Ezra A., House
Cayuga County, NY

Name of Property
County and State

Huntington House floor plan
first floor

Huntington House floor plan
second floor
**United States Department of the Interior**  
National Park Service / National Register of Historic Places Registration Form  
NPS Form 10-900  
OMB No. 1024-0018  
(Expires 5/31/2012)

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## 8. Statement of Significance

### Applicable National Register Criteria

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<tr>
<td>B</td>
<td>Property is associated with the lives of persons significant in our past.</td>
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<tr>
<td>C</td>
<td>Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.</td>
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<td>Property has yielded, or is likely to yield, information important in prehistory or history.</td>
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### Criteria Considerations

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### Areas of Significance

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### Period of Significance

1861-1901

### Significant Dates

1861, 1901

### Significant Person

(Complete only if Criterion B is marked above.)

Ezra A. Huntington

### Cultural Affiliation

N/A

### Architect/Builder

unknown
**Period of Significance (justification)** The period begins with the construction of the residence (1861) and ends with the year of Dr. Huntington’s death (1901). The house was still owned by the seminary and rented out in 1935, but its primary significance is associated with Dr. Huntington and being seminary faculty housing.

**Criteria Considerations (explanation, if necessary)** N/A

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance and applicable criteria.)

The Ezra A. Huntington House is significant under Criterion B for its association with the Rev. Ezra A. Huntington, D.D., LL.D., a seminal figure in the history of the Auburn Theological Seminary from 1954 until his death in 1901. Dr. Huntington, a native of Chenango County, education at Union College in Schenectady and pastor the Third Presbyterian Church in Albany before being appointed a professor of biblical criticism in 1854. This appointment came during a time of crisis for the school, then caught in a theological divide between Old School and New School Presbyterianism. Dr. Huntington quickly assumed a management role, worked to lessen the division, and guided the seminary to becoming a nationally significant and an influential educational center for religious training for Presbyterian ministers and lay leaders during the mid and late nineteenth century. Now part of the Union Theological Seminary in New York City, the school continues as a thriving, internationally significant institution of faith-based learning and multi-faith understanding continuing the work of Dr. Huntington and his colleagues in Auburn. His impact on the seminary was described in his obituary as being “the caretaker, who kept watch of everything, and without whose counsel nothing could be undertaken.” His guidance led the seminary to continued successful years of operation dedicated to instructing scores of students, many of them engaging in missionary work around the globe, spreading the understanding of scripture and social justice. Dr. Huntington imparted a sense of social justice to the students, stemming from his deep faith and involvement in the abolitionist movement. Built in 1861, the nominated property is referred to in the companion work to the Multiple Property Document Form, *Sites Relating to the Underground Railroad, Abolitionism, African American Life* (2008), but needs more research to clearly document any role it had as a site that was potentially significant as representing the abolitionist legacy at the Auburn Theological Seminary.²

The nominated property is also significant under Criterion C in the area of architecture as a distinctive, highly intact example of modest Italianate style domestic architecture in Auburn. Constructed in 1861, the building is distinguished as an excellent example of mid-nineteenth century picturesque residential architecture, with

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modest Italianate character defining features (front gable and side-wing form, deep eaves, highlighted entrance, etc.). The lack of ostentatious decoration may be a reflection of Christian modesty as befitting a building associated with a religious institution or the need for economy as the seminary was emerging from financial difficulty. It is also one of two buildings remaining from the Auburn Theological Seminary’s original complex, the other being the 1894 Willard Memorial Chapel-Welch Memorial Hall, NHL listed in 2005. The house was used as Dr. Huntington’s office and residence and, later, as head faculty housing and is Shortly before moving to New York City (1939), the seminary rented out the property (1935), finally selling it in 1953 to the tenant. Since that time, it has had few owners and retains a high degree of integrity in terms of materials, workmanship, location, design, feeling and association.

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**Developmental history/additional historic context information** (Provide at least one paragraph for each area of significance.)

**Historic Context**

**The Founding Auburn and the Auburn Theological Seminary**

The city of Auburn was founded in 1793 by Colonel John Hardenbergh, a Revolutionary War veteran who took possession of “Aurelius” Lots 46 and 47 of New York State’s New Military Tract.\(^3\) Hardenbergh observed the potential power of the Owasco River, which dropped 180 feet as it passed through the lot from its source at Owasco Lake and constructed a mill. The following year John’s brother, Abraham, a state highway commissioner, directed the course of the Old Genesee Road through John’s land just feet from the door of his mill. The combination of the manufacturing power of the Owasco River and the westward overland route helped the settlement grow into a small hamlet called Hardenbergh’s Corners. In 1799, Cayuga County was formed from part of Onondaga County and the hamlet, now a village, was renamed Auburn in 1805. Roads began to be platted, including Seminary Street in 1806.\(^4\)

Like many communities Central and Western New York, Auburn grew rapidly in the early nineteenth century due to westward migration. The earliest settlers came from Pennsylvania but were soon followed by emigres from Massachusetts and Connecticut. By 1820, many wealthy and highly educated families from New England made their homes in the towns and villages of Cayuga County, including Auburn.\(^5\) The influence of these New

\(^3\) The “New Military Tract” of Central New York was a government bounty of nearly 2 million acres set aside for the benefit of Revolutionary War veterans. It was surveyed in 1789.

\(^4\) Henry Hall, *The History of Auburn.* (Auburn, NY: Dennis Brothers & Co. 1869), 120.

Englanders emerged in the types of civic and cultural institutions that they established during this period. A handful of small, one-room frontier schoolhouses were succeeded by the Auburn Academy in 1811. The academy was a quasi-municipal entity with significant public support and was held in a substantial three-story brick structure. The organization of the academy and even its location on a central village green were concepts brought from the eastern states.⁶

The decision to locate a state penitentiary at Auburn in 1817, initially known as the State Prison of Western New York, brought state funding and jobs and created a vibrant economy. Large disbursements of state money paid into the community for the prison’s construction led to the establishment of the Bank of Auburn in May of 1817 with a capital of $400,000.⁷ The construction of the prison also created important pieces of infrastructure which aided Auburn’s growth, mainly the creation of rock quarries and the expansion of the water-power system. The local quarries were well-stocked with blue and gray limestone, which was used in most of the fledgling village’s new construction.⁸

In the greater regional context, Western and Central New York increased at an incredible rate, about 469 percent, between 1790 and 1820.⁹ The population of this broad area grew faster than any other settlement in the United States before or since that time. The religious institutions of the pioneer world were ill equipped to accommodate this dramatic increase of population, so many small settlement communities lacked a church, or formed congregations without professional clerical leadership. The leading religious figures of the time were greatly alarmed at this trend, and it was said that there was “no sabbath west of the Genesee River, and there was not one a long way east of it.”¹⁰ The state of the region was expressed by William Wisner, D.D. (1808-1880) in his memoir, *Incidents in a Pastor’s Life* (1851):

> The use of intoxicating drinks was almost as universal as the use of bread, and drunkenness was so common, that occasional intoxication brought no disgrace upon the inebriate. In the village where I resided, it was common in the fall and winter for the most respectable inhabitants to meet at each other’s houses, five nights in the week, to play cards and drink hot punch. At those meetings they would usually remain together until eleven or twelve o’clock, and often till two or three in the morning.¹¹

It was this concern for the spiritual health of the pioneer families of Western and Central New York that led to the creation of the Auburn Theological Seminary within the Presbyterian denomination. At that time the nearest Presbyterian seminary was located in Princeton, New Jersey.

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⁸Hall, *History of Auburn,* 137.
The administrative foundations of the Auburn Seminary were laid in 1800, when the few religious leaders of Western and Central New York decided to blend the Congregationalist and Presbyterian denominational lines and form the Association of Ontario in Bristol, New York. The following year, the Presbyterian and Congregationalist leaderships adopted the 1801 Plan of Union, an agreement between the two sects to work together and pool their limited resources to deliver the Gospel to the frontier areas of New York State. By 1803, at least three churches were being officially run by educated ministers under the Plan of Union. In 1805, the Presbytery of Geneva was formed from that of Oneida.\(^{12}\)

The Reverend Dirck Lansing was the first person to put forth the idea of forming a theological seminary for the purposes of educating the much-needed clergy to pastor on the frontier. Lansing was born in Lansingburgh (now part of Troy), New York, in 1785 and graduated from Yale in 1804\(^ {13}\). When the Presbytery of Cayuga was formed in 1811, Lansing lobbied for the creation of the seminary at the first meeting. After a brief absence from Auburn, Lansing returned in 1818 to again suggest the creation of a theological seminary in Central New York at the January 1\(^{st}\) meeting of the Presbytery of Cayuga. The motion was passed and sent along to the Synod of Geneva, which approved the measure on February 18, 1818. The General Assembly of the Presbyterian Church was the final authority within the church to consider the matter. The assembly passed a resolution on June 8, 1818 that neither approved or denied the Geneva Synod’s overture to build a seminary and explicitly left the decision, and therefore the future administration of the theological seminary, to the local Presbytery.\(^ {14}\) At the time, the General Assembly was primarily concerned with maintaining the existing seminary at Princeton, which proved beneficial, as it provided freedom and relative independence for the Auburn Theological Seminary during its formational decades.

The official founding date of the seminary was August 6, 1818, when the Geneva Synod met and passed measures which appointed trustees, designated an amount to be spent in the construction of a building to house the seminary and ordered fundraising to begin with the initial amount of $35,000 raised by subscription.\(^ {15}\) The synod’s call for ten acres of land was met with the purchase of four acres of land from Glen and Cornelius Cuyler and six acres from Maria Hardenbergh, the daughter of Auburn’s founder John L. Hardenbergh.\(^ {16}\) The New York State Legislature passed an Act of Incorporation for the seminary on April 14,

\(^{12}\) Adams, *History of Auburn Theological Seminary*, 27.

\(^{13}\) Adams, *History of Auburn Theological Seminary*, 64

\(^{14}\) Adams, *History of Auburn Theological Seminary*, 36-64, 30.

\(^{15}\) “Religious Intelligence.” *Rochester Telegraph*, September 1, 1818, 1.

1818, stipulating that Christian students of any denomination would be allowed admission, rather than be prevented from entering the seminary on the basis of denomination alone.\(^{17}\)

On November 30, 1819, ground was broken for the first building at the seminary.\(^{18}\) A divine blessing was delivered by the Rev. William Johnson, and an official address was given by the Rev. Lansing. The December 8, 1819 edition of the *Cayuga Republican* described the ground-breaking as performed by a horse-drawn plough, driven by the Rev. Johnson, with the plough steered by the Rev. Lansing. Workers from the village began digging the foundations, augmented by 40 “laborers” from Auburn Prison. To the accompaniment of a bugle call, the prisoners were marching in lock-step with spades on their shoulders, led by a Captain Britten to work alongside the other workers until sunset.\(^{19}\)

Auburn became the location for the seminary due to the Rev. Lansing’s efforts and for being the largest village west of Utica. The area was known for good farmland and for its central location on the Albany Buffalo Road, now State Route 5. The construction of both the prison and the seminary marked the beginning of a rapid and successful growth for Auburn during the 1820s and 30s, when the village experienced the establishing the anchor institutions that transformed the settlement into a truly livable village. By 1820, the first fire company was established, a local militia was formed, and an armory built, several churches were founded and built and an outdoor amphitheater known as the Columbian Gardens was constructed.\(^{20}\) During this period the population doubled from 2,233 in 1820 to 4,486 in 1830.

In addition to founding a centrally located seminary, Auburn was also a relatively diverse religious community. By 1821, Presbyterians, Congregationalists, Methodists, Roman Catholics, Baptists, Universalists, and Episcopalians all were worshipping with fellow congregants in churches and meeting halls in Auburn.\(^{21}\) Societies formed to distribute religious texts to the poor and, in 1818, a Sunday school was opened for the religious education of Auburn’s black children with the aid of some of the seminary’s founding trustees, including the Rev. Lansing, despite some public controversy. This was the first Sunday school in the village and was followed the subsequent year by the founding of several more Sunday schools for all the children of Auburn.\(^{22}\)

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\(^{17}\) Adams, *History of Auburn Theological Seminary*, 47.

\(^{18}\) The corner stone of the first building of the seminary was not laid until May 11, 1820 by Colonel Sam Bellamy of Skaneateles, an elderly veteran of the Revolutionary War. The building was not ready for use until 1821, and not completed until 1826. The structure was a three- and four-story, Federal-style institutional building constructed of Cayuga limestone extracted from nearby quarries. It cost $20,000. This original structure was razed in 1893.

\(^{19}\) Adams, *History of Auburn Theological Seminary*, 49-50.

\(^{20}\) Hall, *History of Auburn*, 140-147, 156.


\(^{22}\) Hall, *History of Auburn*, 150.
Huntington, Ezra A., House  
Cayuga County, NY

Seminary Street became the location of faculty housing with the election of the first faculty members shortly after its founding. Dr. James Richards of Newark, New Jersey, accepted the position of Professor of Christian Theology for the salary and the Hagaman and Markham *Map of the Village of Auburn* (1837) shows a structure at the southwestern corner of the seminary property east of the main building at 15 Seminary Street, near the current site of 11 Seminary Street, labeled “Deac. Richards.” This was the location of Dr. James Richards’s house, which was later replaced by a brick house in 1876 after Dr. Richards’s tenure (razed in 1950). The inaugural faculty also included Dr. Henry Mills of Woodbridge, New Jersey, the Rev. Matthew La Rue Perrine of New York City, and the man now known as the “father of the Seminary,” the Rev. Dirck Lansing.

The second quarter of the nineteenth century proved to be a vibrant time for the village of Auburn and the Auburn Theological Seminary, as it was the period when both matured into vital intellectual and cultural

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23 The brick house was razed in 1950.
centers, a trait which guided them both through tumultuous times. In particular, the years 1836-1837 were seminal moments, as Auburn experienced a flurry of building activity, erecting the John Hagaman-designed Cayuga County Courthouse (1836, NR listed 91991) and village hall (no longer extant). Various financial joint ventures and merchant associations were formed, and the village seemed on its way to ever-increasing prosperity; however, the 1837 financial panic nearly obliterated the financial success of the previous years, and a catastrophic fire destroyed several blocks of downtown Auburn.25 On June 24, 1837, four seminary students drowned when their boat capsized on Owasco Lake during a sudden squall.26

During this tumultuous period, the seminary experienced divisions which threatened its mission through both financial insecurity and outside doctrinal disputes. After the retirement of the Rev. Lansing, the seminary spent the next few years trying to establish a firm financial and administrative footing. Several candidates were elected by the trustees but declined the position, leaving it vacant until 1835, when the Rev. Samuel Cox accepted the professorship. He resigned after two years and the seminary seemed destined to have constant money troubles.

To further complicate matters, the General Assembly of 1837 precipitated a split in the Presbyterian Church, when it voted to abrogate the 1801 Plan of Union that previously united Presbyterians and Congregationalists in a working partnership on the frontier. The main issue was the displeasure of more orthodox Presbyterians with the influence of revivalism on the church, and it was alleged that the assembly was packed with orthodox and hardline Presbyterians. Under the act, the assembly isolated the synods of Geneva, Utica, and Genesee and declared that they were no longer a part of the Presbyterian Church of the United States. The Congregational Church advised the Plan of Union churches to return to its auspices. On August 17, 1837 the membership of the excluded synods met in Auburn and declared the excising act unconstitutional, null and void. It sent commissioners to the next assembly gathering who were barred from entry and, as a result, the excluded membership elected its own leaders and committees and established itself as a parallel church that became known as the “new school.”

This division reached the Auburn Theological Seminary. The daily operations were apparently untouched by the schism, but the faculty included both “new” and “old” school Presbyterians.27 In addition, the “old” and “new” schools of Presbyterianism each suffered from further internal divisions over slavery, largely along north-south lines. At Auburn, slavery was an important issue in the development of the seminary and its identity. From the beginning, the seminary accepted African American students and an early anti-slavery

26 Adams, History of Auburn Theological Seminary, 99.
student group was formed in 1836 that consisted of over half the enrolled student body. The group published its declarations in the *Friend of Man*, the newspaper of the New York State Anti-Slavery Society, and sent petitions to Congress in 1838 and 1850. The seminary also had a number of abolitionist trustees and faculty members, including Gerrit Smith and the Rev. Samuel Cox of New York City; however, not all supported the abolitionist cause, resulting in a decline in staff and students in 1844. According to one historian, the “division of sentiment in the country on the slavery question, in which the students and managers of the seminary shared, caused, at this critical period, an alarming falling off in the classes.” The seminary was, in fact, the birthplace of one of the first student-run anti-slavery societies in New York, which sent petitions calling for the abolition of slavery to congress in 1838 and again in 1850, signed by students and faculty. The views of its faculty and graduates in turn influenced the worldwide Presbyterian General Conference.

Both the General Assembly schism and the slavery issue resulted in financial repercussions for the seminary, resulting in near financial ruin. The fortunes of the seminary began a gradual reversal in 1846 when Dr. Sylvester Willard joined the Board of Trustees. Dr. Willard guided the school through its difficult financial times, lessened the high turnover of faculty, and prevented closure of the seminary. Dr. Willard proved to be a dedicated trustee, a generous donor and skilled fundraiser, as well as being the patriarch of the Willard-Case family who made a significant impact on the city of Auburn. Willard built a large mansion in Auburn in 1836 (Dr. Sylvester Willard Mansion, NR listed 1989), and other family members donated a number of locally significant buildings, including the Case Memorial Seymour Library (1903, NR listed 1980). During Dr. Willard’s term on the seminary board, Dr. Ezra Able Huntington, then of Albany was recruited to be part of the seminary faculty. Huntington rose to a position of leadership and reshaped the intellectual direction of the institution, earning it a national and, eventually, an international reputation.

In 1918, the Auburn Theological Seminary celebrated its centennial and noted that in its history, the institution graduated 94 classes of 1,608 graduates from a various Protestant sects drawn from all over the world. The seminary was one of the earliest American religious institutions to accept African Americans, Asians, and women as students. Ida Parker was the first woman to graduate from the seminary in 1917. In the wake of World War I, the seminary faced a decision of whether or not to remain in Auburn. Prospective students increasing sought to further their religious education in larger cities and with more well-endowed institutions, and, once again, the Auburn Theological Seminary experienced declining enrollment and the loss of income.

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28 Sennett and Wellman, 102-106.
The seminary tried to maintain its programming, but the onset of the Great Depression sealed its fate. In 1939, the board of trustees voted to close the Auburn campus and move its operations to another seminary in New York City. The General Assembly of the Presbyterian Church attempted to force the seminary to stay in Auburn, even going so far as to filing a suit in the New York State Supreme Court. The court found in favor of the seminary based on the assembly’s original “hands-off” approach at the institution’s founding that left control of the institution in the hands of its board of trustees. Furthermore, the seminary was officially chartered by the State of New York, and therefore the assembly had no standing. The seminary relocated its Auburn campus to New York City in 1939, and thereafter began subdividing and selling off properties on the old Auburn campus.

With new owners, the various seminary buildings found new uses throughout the years or were left to deteriorate until eventually being demolished. The only extant buildings from the Auburn Theological Seminary at present are the Willard Memorial Chapel and the nominated property. The Ezra Huntington house was purchased by Lillian Nolan in 1953, who occupied the house since 1935 and used it for her business and home until her death in 1990. That same year, the property was purchased and held for four months by a real estate developer until it was bought in July 1990 by a partnership formed to save the building. The current owners were members of the partnership and bought out the interests of the other in 2003 for use as their business, residence and part residential rental property.

Circa 1854.

**Criterion B: Ezra Able Huntington (1813-1901)**

Ezra Able Huntington was born in Columbus, Chenango County, New York on June 12, 1813 and grew up in western Massachusetts. At the age of eighteen, he became a member of the Congregational Church in South Hadley, Massachusetts. In 1833, he graduated from Union College in Schenectady, New York, which was the
first college in the state, chartered by the New York State Board of Regents in 1795. Like many who attended Union College, his intellectual development was influenced by the Rev. Eliphalet Nott, president of the college from 1804-1866, who, in addition to his college duties, was an influential Presbyterian minister, active in Presbyterian churches in both Schenectady and Albany. After his graduation, Huntington taught school while privately studying theology. He drifted toward Presbyterianism, was ordained as a Presbyterian minister on February 9, 1837 and became the pastor at the Third Presbyterian Church in Albany. It was during his time in Albany that he met and married his first wife, Anna Euphemia Van Vechten (1817-1866) in 1839. She was the daughter of the Rev. Dr. Van Vechten, minister of the Reformed Dutch Church in Schenectady. Huntington served as minister in Albany until 1854, during which time he was awarded a Doctor of Divinity degree from Columbia University in 1847.

As a pastor, Huntington was known as a revivalist preacher with emotional sermons that paired literalist interpretations of biblical historical narratives with instructive, deeper meanings of scripture. In his farewell address to the Third Presbyterian congregation, Huntington’s powerful preaching addressed those assembled, admonishing them for their lack of faith and despondency in the face of his departure and warning against low attendance and disputes over financial issues. As a religious scholar, he was effective at binding contemporary matters with a wide variety of scriptural passages and then logically relating them to the message of gospels. It was his rhetorical talent and deep knowledge of scripture that made him an ideal candidate for a seminary professorship.

Huntington’s experience with the Congregational Church combined with his Presbyterian ordination made him neither “new” nor “old” school as defined by the 1801 Plan of Union and its rescinding by the General Assembly. In 1854, he was called to become the Professor of Old and New Testament Criticism and Exegesis at the Auburn Theological Seminary, and it was his neutrality that guided his decisions at the seminary, charted its future direction, and influenced its students, and, in 1870, the seminary reunited with the General Assembly of the Presbyterian Church, which recognized that the Union Theological Seminary was “where the distinction of Old School and New School was at once obliterated.” 31 As an educator, Huntington put the interests of the seminary over his own, subscribing $1,000 along with three other professors to create an endowment for the cemetery in 1860. He also recognized the need to divide his own position in 1867 by creating and endowing a chair of Biblical Criticism.32

31“Seventy-Five Years Old—For Three Quarters of a Century Auburn Seminary Has Been a Power for Good,” Auburn Bulletin May 8, 1895, 3.
32“Dr. Huntington Dead,” The Auburn Bulletin, July 15, 1901, 5
Huntington joined the seminary at a critical time in its history. Due to financial difficulties, the seminary was closed for one year until new faculty were called and approved by the board of trustees. Huntington was one of four faculty elected with the intent of resurrecting the seminary’s education program and, subsequently, reviving its fortunes. Upon his election, Huntington was to be paid a salary of $1,750 per year and provided a dwelling, budget permitting. In 1861, a house was built at 11 Seminary Street for Huntington, his wife, and their four surviving children. In 1866, Anna Huntington died and, two years later, her sister Katherine became Ezra Huntington’s second wife.

As an educator, Huntington believed that through educating the future generations of religious leaders, the connections with scripture could make religion live, and righteous values could be instilled in missionaries. This view is reflected in his eulogy for the influential educator David Perkins Page in 1848, prior to his time at

33 Charles, born May 28, 1840, died December 28, 1840; Anna Mason born October 22, 1841, died September 14, 1871; Chester, born October 19, 1843, died unknown; Katherine, born August 12, 1845, died unknown; Samuel Van Vechten, born November 10, 1852, died unknown; and Martha Hyde, born September 9, 1857, died September 24, 1933.
the seminary, when he stated “Education is not the enemy, but the handmaid, of religion. He who succeeds in disseminating knowledge among the people stands next to him who succeeds in turning many to righteousness. And he who does both, the greater his elevation as a teacher, the more conspicuous his rank as a servant of Jesus Christ.”

During Huntington’s time at the seminary, the institution prospered. New courses were added to the curriculum, faculty from all over the northeast were hired, and, largely through Huntington’s efforts, departments for the study of Hebrew and Greek were created. Huntington was instrumental in assembling a faculty team, including Dr. Edwin Hall and Dr. Johnson Bailey Condit, which rescued the seminary from its low point and scholastically placed it in a much better position. In addition, Huntington was the seminary librarian and acted as the treasurer for the school during his tenure. As the “wise man” on campus and the financial manager, he acted as the de facto president, as the official position of president wasn’t created until 1893, after Huntington had retired. While in Auburn, Huntington was a member of the Second Presbyterian Church, filling in as its pastor from 1855 to 1858. Huntington was ever-present at local functions, often providing benedictions and prayers at various civic and social events. He was also a keen investor, owning stocks in several local businesses. In 1883, he was awarded an honorary LL.D. from Lafayette College.

While the question of slavery was debated on the seminary campus, little explicit or written evidence was left by Huntington regarding his personal or religious convictions on the subject. In his pamphlet, A Discourse delivered, Thanksgiving Day, November 20, 1856, he passively alluded to the exclusion of enslaved African Americans while enumerating the riches of America and the opportunity available to its free citizens:

We throw open the doors, go out into the streets, and into the highways and hedges, and invite, yea urge the most ignorant and degraded – with one exception – to aspire to all knowledge, human and divine, and to cultivate every virtue of earth, and every grace of heaven.

Being a student and later a colleague of the Rev. Eliphalet Nott, it is presumed that Huntington would have held the same views as Nott, who declared that slavery was “an evil, a hinderance to our prosperity, and a blot upon our existence.” In absence of a written record, some indication of his opinion on the subject might be gleaned from his associations and his actions. In 1863, at the height of the Civil War, Huntington himself officiated at the funeral of Morgan “Luke” Freeman, a local barber and former slave who had documented associations with the Underground Railroad, including harboring freedom seekers.

In 1893, at the age of 80, Ezra Huntington retired from the seminary and became professor emeritus, remaining in residence at 11 Seminary Street. He remained active in the community and was well known as a “genial man, with wide and varied information, an agreeable conversationalist, with a fund of humor, in every way a delightful man to meet…He was a good citizen, interested in everything that concerned the prosperity and especially the higher interests of Auburn…Until the past few months he seldom omitted his daily walk and his ride of the trolley cars.”39 In the summer of 1901, he suffered an episode of heat prostration and died two weeks later on July 15, 1901. Huntington’s widow, Katherine, remained in residence at 11 Seminary Street until her death in 1924. After Katherine’s death, the house became the home of Gaius Glenn Atkins, a seminary professor, and his family. By 1935, New York State Census listed Lillian Nolan as living at the property. She reappears in the federal census records as still residing in the house in 1940.

**Criterion C: Architecture**

The Ezra A. Huntington House is an excellent example of a modest rural form of residential Italianate architecture with a high level of integrity of form, materials, association and feeling and is the oldest, building remaining from the Auburn Theological Seminary’s original complex. The other extant building is the 1894 Willard Memorial Chapel-Welch Memorial Hall. Although lived in by one other seminary faculty member, the nominated property is most closely associated with Dr. Huntington and his long term use of the building as an office and residence.

The nominated property house features many characteristics of the Italianate style, including paired windows, arched windows, windows of varying widths, multiple entry porches adorned by ornamental brackets, and an asymmetrical floor plan; however, all of these elements are restrained, and the house lacks much of the exuberant and elaborate detailing which characterizes most houses of this style. This restraint can likely be attributed to its original role as the home of a senior faculty member at the Auburn Theological Seminary. The seminary simply had neither the will nor the means to build a more elaborate house. As the home of Ezra A. Huntington, the house needed to reflect his simple and mature approach to spiritual life, yet also be worldly enough to serve the needs of his household and the seminary. Additionally, due to the seminary’s constant financial difficulties, the design of the house would have been, of necessity, a more modest version of what was then a near-ubiquitous style. A fancy Italianate villa with all the accoutrements of the style would be

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unseemly and impractical, while a simple vernacular home with modest embellishment would convey the important role of the structure for the seminary and the inhabitants with which it was associated.

The Italianate style in America was derived from the Picturesque movement in England, a Romantic Era-reaction against the rational and balanced proportions of the Classical, or Greek Revival style, looking instead to the rambling nature of Italian countryside houses and villas for inspiration. The Italianate style became popular in the United States in the 1840s, spread across the country through popular publications such as Andrew Jackson Downing’s *The Architecture of Country Houses* (1850). Much like the designs and patterns of Greek Revival architecture popularized two decades earlier by American architect Minard Lafever, the Italianate villa designs of published by Downing and others were adapted to American tastes, budgets, and the sensibilities of various occupations. The style became a purely indigenous style which included a wide variety of versions, from highly elaborate sprawling towered villas to more simplistic residences, characterized by low-angled or nearly flat roofs, decorative brackets in the eaves and porches, asymmetrical floor plans, and round-arched windows. More substantial buildings included verandas and cupolas.40

The parcel upon which the Ezra Huntington House was built was part of the original ten acres of land purchased by the Auburn Theological Seminary from the Cuyler brothers and Maria Hardenbergh, daughter of Auburn’s founder Col. John Hardenbergh. A house was previously built near the 11 Seminary Street around the time of the founding of the seminary and the election of the first faculty members around 1818. Dr. James Richards of Newark, New Jersey, accepted the position of Professor of Christian Theology for the salary of $1,000 per year, thirty cords of wood and a residence, which was constructed on the site. An 1837 Hagaman and Markham *Map of the Village of Auburn* shows a building labeled with Deacon Richards’s name at roughly 15 Seminary Street. This was the location of Dr. James Richards’s house, described as a two-story brick house that was replaced in 1876 by another brick house (no description). The latter house was razed in 1950. The original Richards house, which appears to be a rather substantial two-story, five-bay Federal period building, appears in a ca. 1870 photograph, east of the Huntington House (see page 23).

An 1851 *Map of Auburn, Cayuga County, NY* by John Bevan shows the parcel boundaries for 11 Seminary, with no structure depicted on the site indicating that the site was vacant until the nominated property was built in 1861 specifically for Dr. Huntington. It first appears on the 1882 G.M. Hopkins *Atlas of Auburn, NY* within the existing footprint of the main house. A small wood structure, possibly a shed, appears opposite the north end of the house along the eastern parcel boundary. The 1886 *Sanborn Fire Insurance Company* map (Sanborn) depicts the house with the northwest, or rear porch. There is no change to the depiction of the
property on the 1892 or 1898 Sanborn maps. The 1904 Sanborn shows a porch added to the north, or rear, façade of the main house.

The addition of a one-story, hipped-roof three-car garage in 1910 to the rear, or northern side of the house is the only substantial addition to the house since its original construction. This garage retains nearly all of its original materials, save for a replaced steel door on the west elevation, and is constructed of preformed concrete block with large, smooth rectilinear steel lintels over the garage’s doors and windows. Preformed concrete was popular in the early decades of the twentieth century and was marketed heavily by concrete manufacturers like the nearby Auburn Cement Company as a fire-proof and inexpensive building material. After the death of Huntington’s widow, Katherine, in 1924, the house returned to the care of the seminary. The house was sold along with its contents in August 1939 after the seminary’s decision to move to New York City. The purchaser is unknown; however, records indicate that the house was rented until purchased by the tenant in 1953.

The house is remarkably intact, aside from minor repairs and in-kind replacements of external elements. In 1991, when the house was purchased by its present owners, the garage roof was replaced, and some of the radiators were removed from the house (still stored onsite). The original slate roof was replaced with asphalt shingles in 1993, and the asphalt system re-roofed in 2003. Glass and metal storm doors have been installed to protect the original set of wooden doors on the south entrance doorway. Sections of rotted wood on the front porch were replaced in-kind in 2004 and similar in-kind replacements were made to the northeast rear porch in 2018.

The interior spaces are also relatively unchanged. On the first floor, it is apparent that some of the original wood fireplace mantels were replaced in the late nineteenth century with marble. In the drawing room, the fireplace has been closed off by a wall of bricks to hide HVAC equipment introduced in the mid-twentieth century. Gas lighting was introduced in the city of Auburn in 1857, pre-dating the construction of the house, therefore it may be assumed that the gas lighting fixtures of the house are all original. Many of these original gas light fixtures remain, having been electrified. Ceiling medallions found in several of the rooms appear to be designed for electric lighting, which would place them around the turn-of-the-twentieth century. In the second-story bedrooms, ghost lines visible in the wall finishes indicate that picture rail moldings were removed. The small room on the second story off of the southwest bedroom and above the first-story foyer, likely an antechamber, was converted into a bathroom. The extant fixtures in the bathroom (sink, commode and tub) date from the first two decades of the twentieth century.

Local lore suggests that space in the attic of Huntington’s home may have been a hiding place for fugitive slaves before the Civil War. This is mentioned in Judith Wellman’s *Sites Relating to the Underground Railroad, Abolitionism, African American Life* (Wellman 2008), and the Auburn Theological Seminary’s own website. Currently, no known documentation corroborates this supposition; however, the existence and persistence of this rumor alone illustrates the high moral esteem placed on the institution and faculty of the seminary, even years later.

Upon careful consideration of the built structure, it is improbable, but also not impossible, that the space may have been used as such. Given the late date and relative safety of Auburn for freedom seekers, such a safe house was probably unnecessary in Auburn in 1861. Furthermore, the space in question has a window clearly visible from the outside, as well as an entrance doorway clearly visible inside the attic, which would have provided little protection for a freedom seeker, in the unlikely event that Dr. Huntington would have allowed a slave-catcher to search his home. At any event, further research into the activity of the Underground Railroad relative to the Auburn Theological Seminary is needed.

**Conclusion**

The Ezra A. Huntington house is significant as the residence of influential nineteenth-century clergymen, Ezra A. Huntington, who played an important role in the leadership of Auburn Theological Seminary during a critical point in its history. During his tenure, Huntington focused his energies on the management of the seminary, making sure funding was available, a proper library was established, finances were in order, academics were rigorous and challenging, and that his own teaching was clear and intelligible. His work as a preacher and educator made him a vital figure in the history of America’s Presbyterian Church and he emphasized the seminary’s role in filling a need for ministers and missionaries throughout the country and the world. Finally, the nominated property is important to the city of Auburn as a rare surviving artifact of the seminary, which was an important fixture in Auburn for over a century. Although surrounded by encroaching commercial development, the Ezra A. Huntington House retains its integrity and, along with the Willard Memorial Chapel-Welch Memorial Hall, attest to the Auburn Theological Seminary’s role in the nineteenth century and the history of the city in general.
9. Major Bibliographical References

**Bibliography** (Cite the books, articles, and other sources used in preparing this form.)


“Dr. Huntington Dead—The Venerable Seminary Professor Succumbs to an Illness Caused by the Heat.” *Auburn Weekly Bulletin*, July 16, 1901, 4.


Huntington, Ezra A., House

Cayuga County, NY


“The Late Dr. Huntington.” Auburn Bulletin, January 16, 1902, 4.


Huntington, Ezra A., House  
Cayuga County, NY  

Name of Property  
County and State  

Previous documentation on file (NPS):
- preliminary determination of individual listing (36 CFR 67 has been requested)  
- previously listed in the National Register  
- previously determined eligible by the National Register  
- designated a National Historic Landmark  
- recorded by Historic American Buildings Survey  
- recorded by Historic American Engineering Record  
- recorded by Historic American Landscape Survey  

Primary location of additional data:
- State Historic Preservation Office  
- Other State agency  
- Federal agency  
- Local government  
- University  
- Other  
Name of repository: Seymour Library, Auburn NY  

Historic Resources Survey Number (if assigned):  

10. Geographical Data

Acreage of Property  
Less than one acre  
(Do not include previously listed resource acreage.)  

UTM References
(Place additional UTM references on a continuation sheet.)

1 18N Zone  
Easting Northing  
3 Zone  
Easting Northing  

2 Zone  
Easting Northing  
4 Zone  
Easting Northing  

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary is indicated by a heavy line on the enclosed map with scale.  

Boundary Justification (Explain why the boundaries were selected.)  

11. Form Prepared By

name/title  Andrew Roblee, Preservation Consultant  
organization  
date 4 December 2019  
street & number  
technique  
city or town  
state  
zip code  
e-mail andyroblee@yahoo.com  

Additional Documentation
Submit the following items with the completed form:

- Maps: A USGS map (7.5 or 15 minute series) indicating the property's location.
Huntington, Ezra A., House  Cayuga County, NY
Name of Property  County and State

A Sketch map for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- Continuation Sheets
- Additional items: (Check with the SHPO or FPO for any additional items.)

Photographs:
Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property:  Ezra A. Huntington House
City or Vicinity: Auburn
County: Cayuga  State: New York
Photographer: Virginia L. Bartos
Date Photographed: 8 May 2019
Description of Photograph(s) and number: see attached pages

Property Owner:
(Complete this item at the request of the SHPO or FPO.)

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.
Huntington, Ezra A., House

Cayuga County, NY

Name of Property

County and State
Huntington, Ezra A., House
Name of Property

Cayuga County, NY
County and State

Huntington House facade
Huntington, Ezra A., House

Cayuga County, NY

Name of Property

County and State

View of additions and attached garage
Huntington, Ezra A., House

Name of Property

Cayuga County, NY

County and State

West elevation
Huntington, Ezra A., House
Cayuga County, NY

Name of Property
County and State

Office/library
Huntington, Ezra A., House  
Cayuga County, NY  
Name of Property  
County and State

Front parlor
Huntington, Ezra A., House
Name of Property

Cayuga County, NY
County and State

Main entry hall
Huntington, Ezra A., House
Name of Property

Cayuga County, NY
County and State

Main staircase
Huntington, Ezra A., House  
Cayuga County, NY  
Name of Property  
County and State  

Upper bedroom
Huntington, Ezra A., House
Name of Property

Cayuga County, NY
County and State

Upper bedroom
Huntington, Ezra A., House
Name of Property

Cayuga County, NY
County and State

Built-in cabinets, second floor hallway
Huntington, Ezra A., House
Name of Property

Cayuga County, NY
County and State

Unfinished attic