

*NAVIGATING A SEA OF RESOURCES*

**Title:** History of the First Presbyterian Church of Ithaca, New York during one hundred years, 1804-1904.

**Author:** First Presbyterian Church (Ithaca, N.Y.)

**Call number:** LH-REF 285 First

**Publisher:** Ithaca, N.Y. : Andrus & Church, 1904.

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**Owner:** Ithaca - Tompkins County Public Library

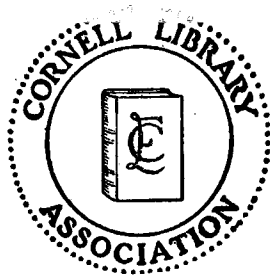
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**Material type:** Book

**Number of pages:** 163 p



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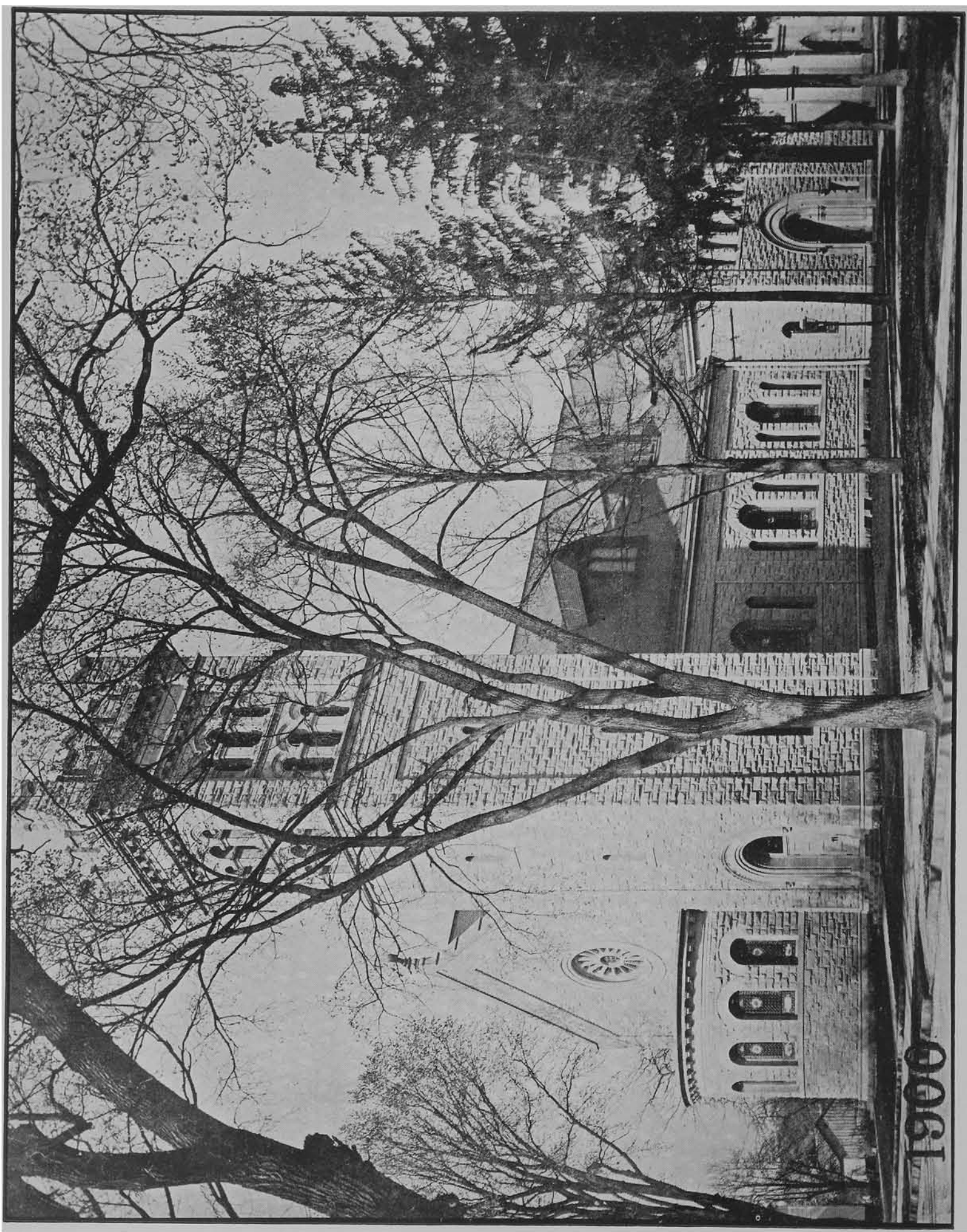
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History of the first Pres-  
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PRESENT EDIFICE, FROM THE SOUTHWEST

1804

1904

HISTORY  
OF THE  
FIRST PRESBYTERIAN  
CHURCH  
OF ITHACA, NEW YORK

DURING ONE HUNDRED YEARS

C120

THE ANNIVERSARY EXERCISES  
JANUARY TWENTY-FIRST TO TWENTY-FOURTH

1904

PRESS OF  
ANDRUS & CHURCH  
ITHACA, N. Y.

9638

## Introduction

**T**HE Centennial Anniversary of the First Presbyterian Church of Ithaca was celebrated on January twenty-first, second, third and fourth, 1904. This was an event of great interest not only to the present resident members of the Church and congregation, but to many others as well. To former members of the Church still living, whose present addresses were known, engraved invitations were sent, as follows :

1804

1904

*The Officers and Members of  
The First Presbyterian Church of Ithaca  
request your presence  
at the exercises celebrating its  
One Hundredth Anniversary  
to be held in the church  
January twenty-first to twenty-fourth  
nineteen hundred and four  
Ithaca, New York*

Unfortunately, 'time and tide' were not most favorable on this occasion. Our Centennial occurred at a season when many who might otherwise have come to participate in it could not leave their business, and when travel was impeded by severe storms. During the first two days of the exercises, a 'January thaw,' following a considerable snowfall, made the streets like rivers, so that many were unable to venture out. Yet the occasion was one long to be remembered. The renewed interest in our history as a Church, the consequently more vivid realization of the life of the earlier day, the new appreciation of the large part God has given this Church to play,—not only in this community, but in the nation and in the world,—the delightful air of reminiscence, with the kindly greetings and congratulations of our friends,—all contributed to make a most interesting and memorable anniversary.

The following is the program as announced :

THURSDAY, 7.30 P. M.

The History of this Church during One Hundred Years, by the Pastor, REV.

J. F. FITSCHEN, JR.

The Choir will render two anthems of the olden time :—"Sherburne," and "Russia."

The Congregation will sing Hymns 587, 200, 573.

FRIDAY, 3.00 P. M. (IN THE SUNDAY SCHOOL ROOMS).

A Paper on "Woman's Part in the Church's Work," by MISS MARY E. HUMPHREY.

Informal discussion of this theme by older Members.

"Auld Lang Syne."

FRIDAY, 4:30 P. M.

An Organ Recital.

A Paper on "Music in this Church," by MR. EDWIN C. TICHENOR.

FRIDAY, 7.30 P. M.

GREETINGS :

From the Sister Churches of Ithaca, by REV. R. T. JONES, D.D.

"The Co-operative Work of the Churches for the City's Welfare."

From the "First Church of Ulysses," (Trumansburg), by REV. J. S. NILES.

"The Young People's Work in the Church."

From the Presbytery and the Seminary, by REV. PRESIDENT G. B. STEWART, D.D.

"The Education and Qualification of Trained Leaders for the Church's Work."

Hymns 591, 446, 615.

"Nearer my God, to Thee," . *Thomas Adams*. "O rest in the Lord," . *Mendelssohn*.

SATURDAY, 3.00 P. M. (IN THE SUNDAY SCHOOL ROOMS).

"HOME-COMING DAY."

A Poem, by MR. ZENAS L. PARKER (Supt. of Sunday School, 1853-1855.)

Brief Addresses by former Members of the Church.

Letters from former Members.

"Blest be the tie that binds."

SATURDAY, 7.30 to 9.30 P. M.

A Reception.

SUNDAY, 10.30 A. M.

An Address by REV. ASA S. FISKE, D.D. (Pastor 1884-1896).

"The Presbyterian Contribution to the Life of our Nation."

Hymns 622, 601, 598.

Festival Te Deum in E<sup>b</sup> . *Dudley Buck*. "To Thee, O Country," . *Eichberg*.

SUNDAY, 12.15 P. M. (IN THE SUNDAY SCHOOL ROOMS).

A Paper on the History of the Sunday School, by MR. JARED T. NEWMAN.  
Old Sunday School Hymns.

SUNDAY, 7.00 P. M.

An Address, by REV. PRESIDENT M. WOOLSEY STRYKER, D.D. (Pastor, 1878-1883).

"Facing the Future."

Hymns 453, 457.

"I am Alpha and Omega," . *Stainer*. "Ho! every one that thirsteth," . *Parker*.

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One of the most interesting features was the large and valuable Historical Exhibit, consisting of old books and documents pertaining to the early history of this Church, photographs and portraits of former Officers and members, statistical and membership charts, besides papers and portraits pertaining to the Denomination at large, which had been loaned by the Presbyterian Historical Society of Philadelphia. This large exhibit (it contained over 1000 items) was arranged, systematically and attractively, in the chapel, and was inspected by many during the ten days it was continued. The great labor involved in gathering and arranging this material, and in systematically cataloguing it, was efficiently performed by a committee consisting of Elder Duncan C. Lee, chairman, Miss Ella S. Williams, Miss Ada Stoddard, Mrs. George R. Williams, Miss Mary Phillips, Miss Mary Fowler, Mrs. William D. Ireland, Mrs. Henry Wilgus, Miss Jean L. Halsey, Miss Mary C. Wood, and the Pastor. The catalogue of this exhibit is included in this volume, pages 149-163; it is hoped it may be of value in future research. It was an opportune and valuable "find" when, a year or two ago, a bundle of old Church papers was discovered in the cellar of the Blood block; among them were some documents of great value, as mentioned elsewhere in this History.

While the records of the Church and Sunday School are fairly complete, it is to be regretted that they do not give fuller information in some respects; *e. g.*, statements of Church expenses and of benevolent contributions, which are meagerly reported in the earlier years. At the end of this volume all such financial items, as far as recorded, are tabulated. The Pastors' salaries and other congregational expenses for nearly fifty years were raised by subscriptions, of which few data are to be found. From direct statements made in the records and inferences from known conditions, it is certain that many missionary offerings, aggregating a large sum, are not included. Added to this is the further consideration that it has been and still is the policy of our Church to report as Church benevolences only such offerings as pass through the hands of the Church Treasurers; yet it is well known that large contributions are constantly being made by members of our Church directly to local benevolences and to many other worthy philanthropic and missionary causes throughout the world.

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NOTE :—While this volume has been in press these additional items concerning former Pastors have been received :

Rev. J. W. McCulloch was a graduate of Dickinson College.

Rev. David Torrey received the degree of D.D. from Hamilton College in 1863.

Rev. Wm. Neill McHarg died at Pueblo, Colorado, on March 30th, 1904, aged 89 years.



The special sources of information for the historical papers which comprise this History of the First Presbyterian Church of Ithaca are :

Records of the Session, five vols.  
Records of the Deacons.  
Records of the Trustees.  
Records of the Sunday School, six vols. and the Annual Reports.  
Records of Missionary Societies, Maternal Association, etc.  
Many interesting Old Documents, some of them of great value.  
Records of the Presbytery of Ithaca.  
Dr. Samuel J. Parker's Mms. History of the connection of this Church with the Oregon Mission.  
All Histories of Ithaca and of Tompkins County, to be found in the Cornell Library.  
Histories of several of the other Churches of Ithaca.  
Hotchkin's History of Western New York.  
Letters from former Members of the Church.  
Personal Testimony of many individuals.

The History of the Sunday School, by Mr. Newman, and still more the first paper on the History of the Church, by the Pastor, have been much expanded for publication in this volume ; it has been felt that, in the more permanent record, much should be preserved which was of necessity omitted in public delivery. Many items of general and community interest are thus included ; these depict the conditions under which the Church has developed its life,—a life not separate from and unrelated to ordinary and current events, but interwoven with them, affecting them and itself being affected by them. As now published, the History of the Sunday School is taken out of its order on the program and is inserted so that the four historical papers follow in sequence. The Pastor's paper treats more at length the history of the earlier years ; the other papers having more largely to do with the later years. Taken together, it is believed they present an accurate and discriminating History of the First Presbyterian Church of Ithaca.

# History of the First Presbyterian Church of Ithaca, 1804-1904

**T**HE Jesuits are said to have had a Mission Church at Cayuga as early as 1657 ; it was for the Indians who then and for a century and a quarter longer held complete and undisturbed possession of all this central portion of what is now the State of New York. It was then in large part an unbroken forest. Probably the first inroad of the whites into this immediate region was by Sullivan's little army, (a division of Col. Dearborn's army), in 1779. They came to chastise and break the power of the Indians, the Cayugas, members of the powerful federation known as the "Six Nations." Sullivan's men passed through between the lakes Seneca and Tiohero (Cayuga), and did an effective work. The Indian terror thus lessened, and the distraction of the War of the Revolution happily over, men turned their thoughts and their steps towards this unexplored but inviting territory. From Connecticut and Massachusetts, from New Jersey and older New York, and from Eastern Pennsylvania, the hardy pioneers began to venture into these valleys seeking new homes. Mr. Horace King, in a Lecture on the Early History of Ithaca, delivered in 1847, says :

"In 1788, eleven men left Kingston, on the Hudson river, with two Delaware Indians as their guides, to explore the country west of the Susquehannah, which was then an unbroken wilderness. The course they pursued embraced a section extending several miles west of the Seneca Lake, a few miles north of the Seneca and the Cayuga, several miles also east of the Cayuga, and between the east and west lines so designated south to the Susquehannah. It was their design—if the appearance of the country answered their expectations—to make purchases and prepare for settlement. But, after being absent, thus occupied, somewhat more than a month, they returned to their homes, none of them having chosen or located a place for future residence. In April of the following year, however, three of the number, who were connected each with the others by marriage, determined upon revisiting the district which they had formerly explored and making a location. Accordingly they came on, and without difficulty agreed in their selection. It comprised 400 acres of land, the western bound of which was the line of the present Tioga street. Upon that part of it which was in the valley, there were several 'Indian Clearings' ; being small patches from which the hazel and thorn bushes had been removed, and which had been cultivated after the manner of the Indians. Having planted their corn on these places, and leaving a younger brother of one of them to take care of it, they returned to fetch their families. The names of these three men were, Jacob Yapple, Isaac Dumond, and Peter Hinepaw. They had served their country in the War of the Revolution, which was and is a sufficient guaranty that they had the spirit to persevere in, and the strength to execute whatever they undertook. Nor did they fail in this instance ; for the September following found them again here, their families this time with them, having brought also a few

articles of necessary household furniture, some farming utensils, hogs, sheep, cattle, and horses. . . . In a short time three log cabins were erected. The first built, which was occupied by Hinepaw, was situated on the Cascadilla creek near Williams' (now Campbell's) Mill ; the second, occupied by Yapple, was situated where J. B. McCormick's (now Miss Cowdry's) residence stands and the third, occupied by Dumond, was near the same spot. The only settlements within hailing distance of this were at Owego, where three families had located the year preceding, at Newtown (Elmira) where two or three families had previously settled, and at a point some four miles north of Cayuga Lake, on its outlet, where there were also two or three families. The custom of the Indians was, when winter approached, to gather their wigwams into the valley or flat of the Six-mile Creek, extending as far up as Wells' Fall, and forming a considerable village ; there was also a large Indian village some two miles up the inlet ; but the great body of the Indians removed from this section to their reservation the second year after the first white inhabitants came in."

The first frame house in Ithaca was erected in 1800 ; built by Abram Markle, it soon came into the possession of Gen. DeWitt and was his residence for a time ; it is the second house north of the creek on the west side of Linn street. In 1806 there were a dozen houses. That year the settlement was named Ithaca ; thus far it had been known as "The Flats," or "Sodom," or "The Pit." The first regular merchant, Mr. David Quigg, became established in 1804, and in that year a postoffice was opened. (This was also the year of the beginning of this Church.) In 1806, \$300 worth of books were purchased and a Public Library started ; later, this was given to the "Ithaca Lyceum," then to the "Minerva Society" connected with the Academy, which last was established March, 1823. As early as 1810 Ithaca was regarded as one of the most thriving and promising villages of the interior. (*vid.* Simeon DeWitt's letters.) In 1809, though there were but two or three marriageable young ladies in Ithaca, there were forty young men. These young men were accustomed to take the law into their own hands. At a very early period they formed a so-called "Moral Society" ; it assumed the right to control and correct and improve the morals, and to punish the misdeeds of the community.

"If a man became too drunken ; if one was a meddler in the affairs of others, if a person was dishonest, or mean, or if he did not understand the habits and customs of civilized life, as well as in the judgment of members of this society he ought to ; if one was a coward, or a bully, or a boaster ; or if some vagrant attempted to exhibit a puppet show, or to astonish the people by feats of legerdemain ; or to do any other act not recognized and authorized by the society ; he was sure, either to find himself suddenly placed under a crate, where he was drenched with water to the entire satisfaction of those who administered it ; or, mysteriously entangled in a rope and dragged to the creek, was souced again and again ; or was frightened into a race through the wild plum and hazel bushes, which were standing thickly and almost impenetrable, close by ; or was obliged to run the gauntlet of men on either side who struck him, or discharged fire-arms near him, as he passed ; or, having had a regular trial before the society, and having been convicted and sentenced to receive some unheard-of punishment, fled to escape its execution. These cases arose frequently ; but if they did not occur sufficiently often, the mem-

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bers were at no loss or hesitation in raising feigned issues, so that they might not become rusty for want of practice."

This society continued to exist for fifteen or twenty years ; its lawless operations reveal the conditions existing here when this Church was organized.

In 1800 the number of inhabitants in Western New York, exclusive of the Indians, was about 63,000. The number of Churches of the Presbyterian and Congregational denominations was small, and the ministers still less ; yet these were the pioneer Churches. But from this period the settlement of the country progressed with accelerated rapidity. The Indian title to the whole country had been extinguished, with the exception of comparatively small reservations. In 1810 there were nearly 220,000 inhabitants. As has been stated, many of these early settlers came from Connecticut. Accordingly, we find the Connecticut Congregational Missionary Association sending Missionaries into this wilderness whither their former citizens had gone. Many others came from New York and New Jersey. Accordingly, the Presbyterian Church sent pioneer preachers also. In Onondaga County (then far more extensive than now), on the "Military Tract," (extending from near Syracuse southwestward to Ithaca), and westward to the Genesee river did these gospel heralds go. They were itinerant Missionaries ; their commissions were for a short time only ; they returned to their eastern parishes. But about the year 1800 each of these denominations commissioned a more permanent Missionary who was to take up his abode on the field.

It is worth while pausing to note the development of our organized Home Mission activity. At first individual Churches acted, then Presbyteries and Synods ; finally, when the General Assembly representing the entire Church was organized, Christian Missions at home and then abroad became one of the most distinctive features of our Church life and polity. At the very first meeting of the first Presbytery this overture was considered, "That the state of the frontier settlements should be taken into consideration and Missionaries be sent to them to form them into congregations, ordain Elders, administer the sacraments, and direct them to the best measures of obtaining the gospel ministry regularly among them." At the first meeting of the Synod of Philadelphia, in 1717, we find the following record : "That we are all agreed to unite our endeavors for spreading the Gospel of Christ in these dark regions of the world, viz., the provinces of Western New York, the Jerseys, Pennsylvania, and the territories of Maryland and Virginia."

From time to time in their weakness they earnestly appealed to, and sent their petitions, or supplications, as they were called, to the Churches of Great Britain and of Continental Europe for help in their work of Christian

evangelization. Rev. Azariah Horton was sent in 1741 as the first Missionary to the Indians of Long Island, and in 1744 David Brainard was commissioned to labor among the Indians of New Jersey and Pennsylvania. The years of distraction during the Revolution interfered with the growth of the work, but at its close came reconstruction and reorganization; the first General Assembly convened in 1789; it considered the missionary situation, and at the next Assembly in 1790, a committee was appointed to consider the subject and devise means by which Missionaries could be sent to the frontier settlements of New York and Pennsylvania. In 1795 a form of instruction to ministers was adopted, bearing upon this subject, and in the year 1800 the first stated or regular Missionary, the Rev. Jedediah Chapman, was appointed by the Assembly, and by resolution, he was "authorized to employ catechists for the instruction of the Indians and colored people and other persons unacquainted with the principles of our holy religion." In 1802 what was known as the "Committee on Home Missions" was appointed. This continued to be the order of things until 1816, when, because of the enlargement of and increased interest in the work, the Assembly, feeling the need of relief from so many details, concluded to transform its Standing Committee on Missions into a regularly organized Board, to be known as the "Board of Missions of the General Assembly of the Presbyterian Church in the United States."

Jedediah Chapman was born at Chatham, Conn., in 1741. Graduating from Yale College in 1762, he was soon afterwards licensed to preach the gospel; he was ordained and installed Pastor of the Presbyterian Church of Orangedale, N. J., and continued there until 1799. "In the Revolution he was such an ardent patriot that a large price was offered on his head. He served a year as Chaplain in Washington's army. General LaFayette was a frequent visitor at his house, and at his last visit to this country made many inquiries about his old friend." He was Moderator of the Synod in Philadelphia, in 1787, which then represented all the Presbyteries of the United States. When the Albany Synod was formed he was appointed to preach the opening sermon. He was also the first Moderator of the Geneva Presbytery. In 1800 he removed his family to Geneva, having received the appointment from the General Assembly of the Presbyterian Church to labor as a Missionary one-half of the time for four years in the frontier settlements. The other half of his time was given to the Church of Geneva, of which he was the first Pastor. In 1813 he founded the Geneva Academy, now Hobart College. His Missionary appointments were renewed from year to year, for periods varying from two to six months, to the time of his death. It was also a part of his duty to make himself acquainted with the whole field, to

communicate information to the Assembly, and to exercise a superintendence over the whole missionary concerns of the Assembly in the region of Western New York; \$33 a month, later raised to \$40, was the salary paid to him. Jedediah Chapman performed much more missionary service for the Assembly than any other individual, and his missionary reports were esteemed exceedingly valuable. In his report of his services for the year next preceding the meeting of the Assembly in 1806, he says: "The general state of the country in the northwestern part of New York is progressing to religious order; the number of congregations is rapidly increasing, and Churches are organized. There are others in embryo; new towns are settling, which need particular attention, and are continually calling for ministerial labor. There is a large field open for the employment of Missionaries, and perhaps as great, if not greater, call for missionary services than at any former period."

The little settlement at the head of Cayuga lake was one of these needy places. Chapman came down from Geneva, and Williston\* came over from Lisle, where, as Pastor, he was giving three-fourths of his time, spending the other one-fourth in the service of the Connecticut Missionary Society in Tioga, Cayuga, Onondaga, Chenango, and Broome Counties, his first labors being on the Military Tract (this being included in the counties of Onondaga and Cayuga, about seventy miles in length and fifty in breadth; our present Tioga st., was part of its western boundary.) Very probably each of them had preached here previously; Williston's evangelistic fervor, — (speaking of the whole region, he observes:

"The preaching of the gospel, and the attendance upon conference meetings, appear to have been the principal means which the Spirit has made use of to begin and carry on the good

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\* Seth Williston:—Born in Suffield, Conn., April 4, 1770; died in Guilford Centre, N. Y., March 2, 1851. Graduated from Dartmouth College in 1791; taught at Windsor and New London, Conn., one of his pupils being William Ellery Channing, the founder of American Unitarianism. He was ordained in 1797. After occupying several pulpits in Connecticut, temporarily, he went to Chenango County, N. Y., as a Missionary of the Connecticut Missionary Society; he travelled extensively, suffering hardships, scattering the seed of the Word wherever he had opportunity, and laying the foundations of many Churches which have since become strong. His labors in this new country were prosecuted with the most untiring zeal and were attended by many tokens of the divine favor. "His eye was open to all the signs of the times and his heart seemed always to beat in quicker pulsations at every new victory that was gained over moral evil. He had an intelligent countenance, a grave and venerable aspect, a simple and puritanic manner, a vigorous and well-stored mind, and by no means lacking in general information; uncommonly familiar with the bible and the history of the Church, and was accustomed to look much upon the events of Providence both as the fulfillment of prophecy and as the legitimate preparation for the universal triumph of the gospel." In later life he devoted much time to literature, publishing many volumes. He received the degree of D.D. from Hamilton College in 1838.—*From Sprague's "Annals of the American Pulpit" and Appleton's Cyclopaedia of Biography.*

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work." "The doctrines which God makes use of to awaken and convince sinners among us are those which are commonly distinguished as Calvinistic.")—

and Chapman's careful shepherding, followed doubtless by correspondence between them, contributed to the result. On January 24th, 1804, Rev. Jedediah Chapman, assisted by Rev. Seth Williston, organized this Church as the South, or Second, Presbyterian Church of Ulysses; the First Church of Ulysses having been organized by Chapman a year before at what is now Trumansburg. The new Church consisted of the following members:—Jacob Shepherd and Rachel his wife, Francis King and Mary his wife, Jacob Yaple and Mary his wife, George Brink and Sena his wife, Abram Johnson and Amy his wife, John Brink, Cornelius Suiderman, and Abram Dumond. Jacob Shepherd was chosen the first Elder; he continued in that office until his death in 1865.

Why was the organization effected in the dead of winter? Probably for these two reasons; that then the people had more leisure for the accompanying meetings, and that travel for the Missionaries over the Indian trails through the woods was easier when the snow was on the ground. For years, during the early settlement of the country there was a practical coöperation between the Presbyterians and Congregationalists in the organizing of Churches, their faith being one, and preferences of polity being adjusted; this practice was developed widely under the so-called "Plan of Union."

The enthusiastic descriptions of Ithaca written by its founder, Gen. Simeon DeWitt, stimulated the curiosity of some of his former neighbors in Ulster County; among them his cousin by marriage, Rev. Gerrit Mandeville, who one day mounted his horse and rode forth to see for himself this literally "Forest City." He arrived here soon after the organization of the infant Church, preached for the people, and as a result, was installed their first Pastor, Nov. 5, 1805. He held services here and in Trumansburg on alternate Lord's days until 1812, then intermittently until 1815. After this pastorate he resided in the neighboring village of Caroline for forty years, during which time he was known to not a few who are still living here. His history and his personality are best given in these extracts from a letter sent to us by the Rev. T. L. Cuyler, D.D., of Brooklyn:—

You request me to give you some reminiscences of the first Pastor of your Church, that good old Dutch Dominee, Rev. Gerrit Mandeville, who, as I say in my Autobiography, "smoked his pipe tranquilly while I recited to him my lessons in Caesar's Commentaries and Virgil." When I was between ten and eleven years old, my mother not wishing to send me away yet to a boarding school in New Jersey, wisely selected as my private tutor Mr. Mandeville who was then living on his farm in the township of Caroline. I went there in October, 1832, and remained under his care and tuition for two years. I was his only pupil for eight months and was then joined by four

other boys, and a very happy group of lads we were. Mr. Mandeville was a native of Pompton Plains in Morris County, New Jersey, and was a youngster in small clothes when General Washington's army was quartered in that county. He pursued his classical studies at "Erasmus Hall," a noted literary institution in the village of Flatbush now part of our city of Brooklyn. With what minister he studied theology I do not know. (It was Dr. John Livingston.) His first pastorate was in the Reformed Dutch Church of Wawarsing and Mombacus in Ulster County. Mr. Mandeville married a Miss DeWitt, a near relative of General Simeon DeWitt the founder of Ithaca; and I conjecture that that fact had something to do with his coming to your city which was then but a small village. After his resignation of his Ithaca charge, he purchased a farm in the hill country of Caroline, and resided there for nearly all the remainder of his long and serene life. For a time he preached in the Reformed Dutch Church on the turnpike about three miles from Slaterville. I frequently heard him there, and in the old "Chapel" at Caroline Centre. He was an excellent and devout preacher of the old school type; and in his manners he was one of the most refined, courteous and lovable men I have ever known. In the spring of 1852 I went to Caroline Centre to deliver an address at the dedication of a Hall built by a temperance organization in that neighborhood. On that day I was delighted to meet my beloved old tutor who was as genial and sprightly as ever. When I congratulated him on his vigor at fourscore he replied, "I never eat any butter or drink any coffee." What was the date of the dear old patriarch's departure to heaven, I cannot inform you; but it must have been not long after I saw him. (He died December 13, 1853). One of the tender mercies of my boyhood was the privilege of spending two happy years under the sweet and sunny influences of that venerated servant of God, Dominee Gerrit Mandeville. I congratulate your noble Church on its well-rounded hundred years of history; and I doubt not that one secret of its spiritual fruitfulness has been that its early "plantings and waterings" were by two such holy-hearted ministers as Gerrit Mandeville and Dr. William Wisner. How well I knew and how warmly I loved them both!

Yours faithfully in Christ Jesus,

THEODORE L. CUYLER.

The Presbytery of Geneva was erected in 1805 by dividing it off from the Presbytery of Oneida. At its first meeting, held at Geneva on Sept. 17, 1805, Rev. Gerrit Mandeville was received as a member on his producing testimonials of his regular standing in the Reformed Dutch Classis of Ulster, and of his regular dismissal and recommendation, he at the same time declaring his belief in the Articles of Faith, and his approbation of the government and discipline of the Presbyterian Church. The special care which was taken in the early settlement of Western New York by all the existing ecclesiastical judicatories of the Presbyterian and Congregational denominations, that none but pious and orthodox men should preside over the Churches, may be seen in a resolution adopted by the Presbytery of Geneva at a meeting held at Ulysses, for the purpose of installing Rev. Gerrit Mandeville as Pastor of the united congregations of Ulysses, on the 5th of Nov., 1805:—

*Resolved*, that this Presbytery will not proceed to instal any minister over a particular Church, without first examining him, and being satisfied as to his experimental religion and knowledge of divinity. *Resolved*, that no minister belonging to any other denomination or judicatory be received as a constituent member of this Presbytery, without first being examined



as to his experimental knowledge of religion, and his soundness in the faith, and delivering a public sermon before the Presbytery."

The first chapter of our Church's life is indeed a record of small beginnings. After ten years of discouraging circumstances and very limited growth of the Church in numbers and influence, Mr. Mandeville discontinued his service. When he left there were but twenty members, and the congregation seldom numbered thirty. There were not many inhabitants as yet, and the larger number were not inclined towards religion; perhaps also Mr. Mandeville was not, temperamentally, the type of man best calculated to grapple with the situation.

Gradually, the little settlement grew in numbers and in its dealings with the outside world. The Ithaca and Owego turnpike was constructed in 1808, the Ithaca and Geneva in 1811. The war of 1812 had its influence. While it would naturally have tended to stem immigration hitherward for a time, it actually made business brisker in some ways. For example, the war cut off the supply of plaster or gypsum so largely used in farming, and which had been obtained principally from Nova Scotia. This brought into requisition the Cayuga plaster, obtained then as now near the head of the lake, and it is stated that "as many as 800 teams have passed over the Ithaca and Owego road with it in a single day." After peace was declared there was a new stir to all activities; this affected the Church too. Until 1816 the Presbyterian Church, the only religious organization here, worshipped in a school house which stood where our High School now stands. This was torn down by a mob soon after Mr. Wisner began preaching here. He then held services in a barn, and in the fall when it became too cold to worship in the dilapidated structure, the loft of a large stable, (in the rear of the present Tompkins House premises), was rented and seated, a stove put in it, and the congregation worshipped there until the new church was finished some fifteen months later.

It is an interesting circumstance that Mr. Wisner's first introduction to Ithaca was due to an exchange of pulpits arranged between him and the Rev. Mr. Parker, of Danby, to better facilitate a journey of the former to Ontario County where he had been invited to preach. Mr. Wisner found Mr. Parker had left an appointment for him to preach a third sermon at Ithaca, which was then destitute of any preaching. He writes:—

"On Monday morning the people of Ithaca besought him to give up going to Ontario and settle with them. Though everything there was at that time forbidding, he consented to preach for them the next Lord's day, which he accordingly did, and on the Monday following they presented him with an invitation to preach for them one year on a salary of \$600. Though there seemed no probability of his remaining there more than a year, yet the moral



*H. Wisner.*



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desolation of the place, and the fact that from its position it must give tone to the society for a distance around it, induced him to accede to their urgent solicitation. On Friday he returned home and authorized them to send for his family the next Tuesday. When he reached home on Friday night he informed his people and his wife of his arrangements, and spent Saturday in getting ready for the contemplated removal. On the Lord's day he preached his farewell sermon and took an affectionate leave of his loving and beloved Church. This was a season of sore trial, both to himself and his dear people. But the path of duty was so plain that both parties submitted to it, as to the will of their heavenly Father. He had been in that place for more than three years, had endured much hardship, and had suffered more persecution from the wicked than usually falls to the lot of a minister in a Christian and Protestant country. The Church, when he left it, consisted of thirty-one members, who were as brands plucked out of the burning. They all loved one another and all loved him as their spiritual father, and did all that they could, and more than any other Church with whom he was ever acquainted, in proportion to their means, to make him comfortable; but they were unable to support a minister without aid from abroad, and when his health would no longer permit him to spend the half of his time as a Missionary, he had no alternative left but to seek another home. On the last day of January, 1816, he started with his wife and four children which the Lord had given him for his new home. The first day of February he arrived at the place of his destination and commenced keeping house in a small room and a chamber belonging to Samuel Benham. Ithaca was at that time a small but beautiful village, numbering four hundred inhabitants. . . . The inlet, as it was called, ran about a mile west of where the village at this time stood, and was the landing for boats which came through the Cayuga Lake, and furnished the inhabitants with a plentiful supply of fine salmon every fall. . . . In 1812 the war with Great Britain gave a powerful impulse to the growth of the village, and to the wickedness of its inhabitants. . . . Ithaca was the depot for the salt and plaster which were brought by boats to the inlet and then carried by teams to Owego. This influx of boatmen and teamsters, who were engaged in their work seven days in the week, with no intervening day of rest, and very little if any religious influence exerted upon them, soon made the place as proverbial for its wickedness as it was for its rapid growth and the increase of its business facilities. In 1815 the Pastor of the little Church became discouraged, and at the close of one of his Sabbath discourses pronounced the pulpit vacant and gave up his labors among them. This was the state of things when the new minister, in a cold afternoon in February, landed his family and effects in the place. There were but one praying man and two or three pious females in the village, which was principally upon the hills, and the Church had little more than a name to live. It had twenty nominal members, of whom one was a Swedenborgian preacher and five were intemperate, and some others so grossly immoral that six of the male members and two females had to be cut off from the communion of God's people. While this was the case within the pales of the Church, there was a corresponding state of things in the community without. Sabbath-breaking, gambling, horse-racing, profane swearing, drunkenness, and licentiousness were fearfully common. The first citizens of the place, both as regarded wealth and influence, the pillars of society, and the supporters of the gospel so far as pecuniary means were concerned, were gamblers, horse-racers, Sabbath-breakers, and, some of them, profane swearers. Two prominent physicians in the place would course their horses on the Sabbath, in time of divine service, and in sight of the place of public worship. There was no public authority exercised in the place except by the so-called Moral Society. This society existed in its full power at the time when the Church received its second minister, and its credit in the village was such that it supplied the inhabitants with their small change by issuing its notes, or shin-plasters, as they were generally called. There was at the time of Mr. Wisner's arrival in Ithaca no public building, but a small frame school house. . . . On the second Saturday night he held the first public prayer meeting ever known in the place, and kept it up through the whole period of his ministry among that people. . . . Early in the spring the school house in which the congregation worshipped was torn down by a mob, and the minister, having

rented an old framed house and barn (in the rear of the present Tompkins House), the barn was seated and the services were removed to that place. The morning after the first Sabbath spent in the minister's hired barn it was discovered that the cupola of the demolished school house had been taken down in the night and placed upon the top of the barn."

But, notwithstanding these adverse circumstances, soon after Mr. Wisner's administrations commenced, some special seriousness was apparent in the congregation, and a number of hopeful conversions occurred. At the first observance of the Lord's Supper, after the arrival of Mr. Wisner, and held in that barn, seventeen members were on their confession of faith in Christ added to the Church; and, in August ensuing, eleven more were received; in the autumn of 1817, two leading gamblers and horseracers were hopefully converted, and, with about forty more individuals, united with the Church on a confession of faith. "These were indeed times of rejoicing to the little flock in Ithaca, although yet much open wickedness prevailed around them." In 1816, another Elder was chosen, James McKinney, who continued in the office until his death in 1849. In 1818, three more were chosen,—Abner M. Bachus, John C. Hayt, and James McChain; of these the first named died the same year, but the other two were helpful and exemplary office-bearers for many years. The years 1816 and 1817 throughout Western New York were "years of the right hand of the Most High." The revivals in these years were more numerous and of greater extent than in former years. In 1819, the Presbytery of Geneva reports a gradual reformation of the people within its bounds, and a uniform attendance on the means of grace. "The town of Ulysses has experienced a copious refreshing, and already reckons about fifty among the professed converts." In 1826 there was a widespread and most noteworthy revival; "upon the congregation at Ithaca the Holy Spirit has come down with relentless and overwhelming power; . . . that congregation has the name of being always attentive to the means of grace, and on several previous occasions, the humbling truths of the gospel have found their way to the consciences of numbers of the impenitent." A female prayer meeting which had been suffered to go down was revived. In 1830 the report said:—"Sabbath Schools, bible classes, pastoral visitations; plain, direct preaching of the Word have been the instrumentality employed in promoting these revivals of religion." Thus far the Pastor had been his own Evangelist; in 1833 and 1834, Rev. Jedediah Burchard, who had been employed as a director in protracted meetings in Auburn and Buffalo, assisted the Pastor in Ithaca; Hotchkin says:—"Wherever his meetings were held, as far as the writer has been informed, there was a large attendance, high excitement, many

professed conversions, and a speedy introduction of such as professed conversion into the Church."

In 1816 Articles of Faith and Covenant were adopted. It was a Calvinistic Confession; it declared belief in God, Scripture, Original Sin, Christ the Divine Saviour, Justification by Faith, Total Depravity, Necessity for a Change of Heart, Universal Obligation to Observe God's Law, Resurrection and Judgment, and adopted the *Confession of Faith* and the *Directory for Worship* of the Presbyterian Church. The Covenant read:—

"You do now in the awful presence of the all-seeing and heart-searching God, before the elect Angels and these witnesses, covenant to be the Lord's, and avouch Jehovah, Father, Son, and Holy Ghost, to be your God, your Redeemer, and Sanctifier, renouncing all ways of sin, as what you truly abhor; and choosing the service of the living God, you promise by the assistance of divine grace that denying yourself all ungodliness, and every worldly lust, you will live soberly, and righteously, and godly, in this present evil world; that you will constantly and faithfully attend to all the ordinances and institutions of Christ, as enjoyed, and administered, in this Church, submitting yourselves to its direction and discipline in the Lord, until God in His holy providence shall dissolve the connection."

After such an initiation, we might suppose the members would never swerve from the right path. But there were many "fallings from grace." The records of the Session during all the early years are full of cases of discipline, and often for serious and even flagrant faults. Only three of these cases were for heretical opinions; eighteen were for profanity; three for slander; three for fraudulent dealing; thirteen for Sabbath breaking; twelve for intemperance, and five for "vending ardent spirits," or furnishing the same to employees; four for "unchristian conduct;" seven for uncleanness; two for attending balls; one each for neglecting the bible, for gambling, for "the sin of betting on election;" and thirty-seven for covenant-breaking and absenting themselves from the ordinances. In almost every case the charge is acknowledged as true, showing that discipline was exercised with discrimination and care; the prescribed steps are duly taken; the accused have a first and a second summons served on them, they are given an opportunity to defend themselves, or when they do not appear, counsel is furnished for them; in fifteen cases no attention was paid to the summons and "suspension for contumacy" resulted; in the other cases eight were admonished or labored with, forty-two suspended, fourteen indefinitely suspended, thirteen excommunicated, three acquitted, fifteen forgiven and restored upon their due repentance. While many of these cases were for serious offences others are amusing enough as we read them now. Here is one:—

"Be it remembered that Theodore Vallian, a member of the Church of Christ in Ithaca, in good standing, comes into the Session of the said Church at Ithaca aforesaid, on this 31st day of

Dec. A.D., 1821, before the Rev. Wm. Wisner, Pastor of the said Church, and Moderator of the said Session, and Jacob Shepherd and James McChain, ruling Elders in the said Church, and associate members of the said Session. And the said Theodore, for and in behalf of the said Church of Christ in Ithaca, gives us to understand and be informed that Isaac Butteras of the town of Catherine Town in the county of Tioga, farmer, not having the fear of God before his eyes, but giving way to the corruptions of his own heart, and to the suggestions of the Devil at Catherine Town in the County of Tioga, did publish and declare to divers of his neighbors and acquaintances that one Ezra Hammond did on the first day of July in the year of our Lord 1820, at Catherine Town aforesaid, wilfully, wickedly and maliciously with a two horse wagon run upon and upset a certain one horse wagon belonging to the said Isaac which one Luther Coe was then driving along the highway. When in truth and in fact said Ezra could not have prevented the said injury to said Luther Coe and the said Isaac, which the said Isaac well knew at the time of declaring and publishing the aforesaid false report. All which is to the damage of the said Ezra Hammond, to the cruel example of all others in like case offending, and to the displeasure of Almighty God, and of the scandal of the Church of our blessed Lord and Savior Jesus Christ. Whereupon the said Theodore on behalf of the said Church prays that the said Judicatory may look into the matter and that process may be issued against the said Isaac to make him answer to the said Church touching the premises aforesaid."

The result was excommunication !

One John Tichenor is accused of "unchristian conduct and disorderly, as exhibited by attending the circus in this village and the Park Theatre in New York." His defense is he "did not know that that was forbidden," and he will not do it again.

It is suggestive that one of the leading lawyers in town brings a complaint against a fellow member, who failed to pay rent and money loaned him, before the Session rather than before the Civil Court with which he daily had to do. Church members first tried to settle their quarrels among themselves ; wise and just settlements were thus had and expensive litigation often avoided. It is to be remembered, too, that Mr. Wisner at first studied for and entered the legal profession ; this may partially account for the wisdom shown in treating these cases, though there is a large and happy admixture of the Gospel with the Law.

For temperance the struggle was long and difficult. From the beginning drunkenness was rife here. As early as 1818 strong resolutions on the subject are recorded, and thereafter at intervals through the years. Rev. Joel Jewel, one of those most active in the early temperance movements, is authority for the statement that Central New York was first in the movement for total abstinence, and that in the Presbytery of Geneva Mr. Wisner was one of a committee which favored it in 1817 ; that the following year he introduced this resolution, which, after much opposition, was adopted : "*Resolved*, That the more effectually to check the alarming sin of intemperance, the Synod earnestly recommends to all its members *wholly to abstain*

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*from the use of ardent spirits* except for medicinal purposes." Mr. Wisner returned to Ithaca and delivered a thrilling discourse from Habakuk ii, 15: "Woe to him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also, that thou mayest look on their nakedness." The next morning he found a tavern sign nailed up before his own door! Nothing daunted, Mr. Wisner and his Session on the 5th of March adopted the following:

"*Resolved*, that in our unanimous and deliberate opinion the best interests of mankind, for time and eternity, require that a speedy check should be put to the alarming and worse than brutal sin of intemperance. That no very salutary reform is to be expected, so long as the great body of the professing friends of Jesus continue in any way to give encouragement or countenance to the manufacturing, vending, buying or using ardent spirits, except for medicinal purposes. That we will neither use it ourselves, suffer it to be used in our families, nor furnish it to those in our employ, except for the purpose last above mentioned. That we do earnestly recommend it to our brethren, the members of this Church, to follow our example, as we do herein follow Christ."

These principles of the Session were adopted by the Church, and any violation thereof was made a disciplinary offence. Generally indulged in as intoxicants then were, it is not strange that Church members even were lax in this regard. Here is one who "comes and says that he cannot deny but acknowledges that the charges specified against him are true, that his plea is that he thinks ardent spirits necessary for his health and comfort, and therefore he drinks, more perhaps for his comfort than his health." Another, charged with furnishing liquor to his farm hands, claims that he cannot get his crops harvested unless he does so, since all his neighbors do it and the men demand it. The resolution that "the Session disapprove of any member of this Church drinking ardent spirits or furnishing them to persons in their employment except as medicine," (July 22, 1832), was undoubtedly not always easy to live up to. It is a great cause for gratitude that, under Mr. Mandeville's and Mr. Wisner's earnest efforts, intemperance was so largely diminished here; and that this Church, throughout its history, has so faithfully preached temperance and total abstinence, and has so largely practiced it too.

But,—we have gotten beyond our story!

The meeting for the incorporation of the South Presbyterian Church of Ulysses was held "in the south part of Ulysses, at or near the head of Cayuga Lake, on Monday, the 4th day of May, 1807, at the school house on Basket Hill," and chose the following Trustees: Thomas Martin and Francis King of the first class, Cornelius Linderman and Jacob Yapple of the second



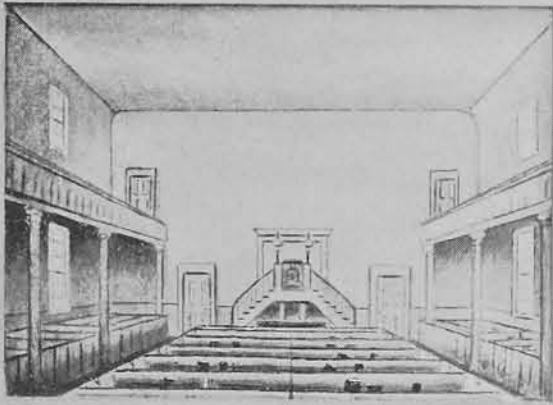
class, Solomon Middajh and John Dumond of the third class; certificate of incorporation being signed by Francis King and George Brink and recorded in the office of the Clerk of the County of Seneca. The first election of the Trustees was held on March 5th, 1808, at the school house on Basket Hill.

“On December 31st, 1815, a meeting of the inhabitants of the South Presbyterian Society in the Town of Ulysses, held at the school house in the Village of Ithaca, Rev. Gerrit Mandeville was granted leave to apply to Presbytery for his dismissal.” *At the same meeting* it was “Resolved, that a committee be appointed to inquire into the expediency of making immediate preparations for building a meeting house in said Society.” The committee appointed were Luther Geer, David Woodcock, William R. Collins. On January 8th, 1816, the committee reported that a house 48 by 58 could be built as sketched for \$4000, and the committee further reported that they have no doubt \$4000 may be raised in the village and \$3000 more in its vicinity, and expressed their opinion that a contract may be made to finish said house in two seasons.

Subscription papers were forthwith circulated on east hill, west hill, south hill, and in the village. They read :

“WHEREAS, the Village of Ithaca and its vicinity has heretofore been destitute of any suitable or convenient house for publick Worship, and Whereas a spacious and convenient house for publick Worship in the said village of Ithaca suitably supplied by a pious and reputable Clergyman would add much to the respectability and Character of the village and neighborhood, inhance the value of property, promote social order, Improve the minds and morals of the Inhabitants and be the means of laying a permanent foundation for religious and Morral Instruction, Under these impressions it has been proposed to build a meeting house in the said village of Ithaca in length fifty eight feet and in breadth forty eight feet with a portico in front ; We therefore whose Names are hereto subscribed promise to pay to Luther Geer, David Woodcock, and William R. Collins, (a committee to superintend the build'g said house), the sums by us respectively subscribed for the purpose of building a meeting house in said village, to be paid in manner following to wit one fourth part the first day of June next, and one fourth part at the end of each succeeding six months thereafter and we further agree that whenever and as soon as a Contract shall have been made and executed for the building said house to Give to the Contractor or to the said Luther Geer, David Woodcock, and William R. Collins our respective notes or Bonds for the sums by us respectively subscribed payable as aforesaid. And it is further understood and agreed that the pews of said meeting house shall hereafter be sold And that the several and respective subscribers hereto who shall purchase pews in said house shall have the right to apply the amount of their respective subscriptions to the payment for such pew or pews as they shall respectively purchase as aforesaid. Ithaca Jany 10th, 1816.”

We still have the original subscription papers ; upon them are the names of many whose families continued for years to be identified with this Church. Many of the notes given in payment of these subscriptions and accepted by the builder and discounted by him, also a number of the deeds for the pews, and the builder's contract and specifications, with several reports of the



## **THE FIRST EDIFICE**

ERECTED 1816 — ENLARGED 1826 — RAZED 1853

## **THE SESSION HOUSE**

ERECTED 1830 — REMOVED 1864



building committee are also in possession of the Church, and are on exhibition in the chapel during this anniversary week.

On January 1st, 1818, the building committee surrendered to the Trustees the meeting house completed according to contract, and the church was "dedicated by a sermon by the Pastor in the presence an overflowing congregation." The report given by the building committee on January 1st, 1818, included the following statement :

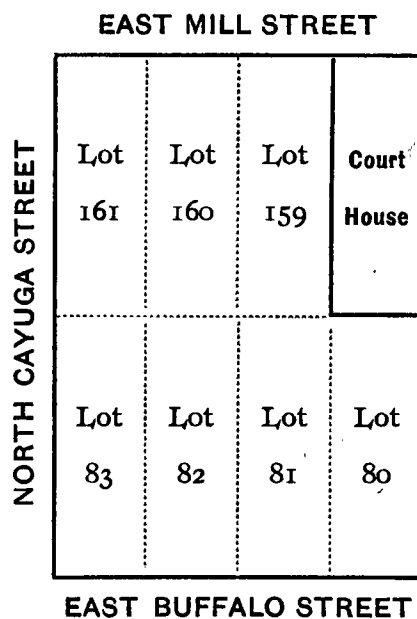
"And the said building committee rendered an account of all moneys by them paid out in erecting said building and purchasing and improving the ground, and also of all moneys received by them arising from the sale of pews as follows : The total revenue as stated was \$8,789. The highest price for a pew being paid by Luther Geer for pew No. 1, \$430."

There seem to have been forty pews on the floor of the church and sixteen in the gallery. The expenditures included \$7,391.50 paid Ira Tillotson for building the meeting house, and \$658.40 for lots for "public square," and sundry other expenditures to balance. The grading of this "public square" cost the considerable sum of \$247 paid to Captain John Denton, besides the voluntary aid given in response to this notice which appeared in the *American Journal*, Oct. 15, 1817 (vol. I, no. 9; a single number on file in the Cornell Library)—

"Those persons who feel disposed to assist in leveling the ground in front of the meeting-house in this village will come in companies, half companies, pairs, and single, with teams, shovels, spades, hoes, etc., tomorrow, to meet at the Columbian Inn at nine o'clock in the morning. Suitable rations will be provided."

This "public square" is now named DeWitt Park, in honor of Ithaca's founder. The Park is the property of this Church; but it was not a gift from General Simeon DeWitt, as has sometimes mistakenly been asserted. Indeed, the report of the building committee that \$164.75 had been refunded by the Church to those who originally made part payment for the lots, and \$499.65 had been paid to General DeWitt for the same together "with interest from Aug. 1st, 1815, at fourteen per cent," and the final accounting and receipt of General DeWitt, wherein he accepts the note given by his brother-in-law, William Linn, for his pew,—the whole statement being in the handwriting of General DeWitt, (and now on exhibition in the chapel),—abundantly prove that this whole plot of ground cost the Presbyterians a goodly sum of money. Moreover, in connection with the erection of the second edifice, on July 13th, 1853, William R. Collins made affidavit, which is entered in full upon the Trustees' records, covering the following facts :

“The Trustees of the South Presbyterian Church in Ulysses (now Ithaca), acquired title to lots No. 80, 81, 82, 83, 159, 160 and 161 as follows: General Simeon DeWitt, late of Albany, deceased, was the owner of said lots when this deponent first became acquainted in said village (affidavit states that he resided in Ithaca from 1805 until 1842). Lots 82, 83, 160 and 161 were originally taken up by said Collins, he agreeing to pay Gen. DeWitt for the same the sum of \$500. Soon after he took up said lots, he associated with him Henry Ackley, J. and A. S. Johnson, Ben Johnson, Drake and Clark, John C. Hayt and several others, who helped pay for said lots and afterwards he and they released their interest in said lots to the said Presbyterian Church and received from said Church the money which they respectively had paid toward said lots, and the said Church paid to Gen. DeWitt the balance of the purchase money and interest thereon, being at the time the sum as paid, \$458.65. The affidavit further states that before taking up said lots as above stated, Gen. DeWitt had given to the said Church the south half of two lots, on which the Academy in said village is now situated, and the north half of said two lots to the public for schools; that after Mr. Collins and his associates had released to the said Church the lots taken by them, Gen. DeWitt proposed to said Collins as one of the Trustees of said Church that if said Church would consent to give up the said south half of the two lots before mentioned to him, he would give the same to the Academy and would give to the said Church in exchange therefor Lots No. 80, 81 and 159. The Trustees



accepted and exchange was made. At the time of such exchange lots 80, 81 and 159 were valued by Gen. DeWitt at \$100 each, and in the opinion of this deponent the lot given in exchange for them was then worth \$1,000 or more. The Trustees of said Church were induced to make the exchange from the consideration that the Academy would be benefitted and the lots belonging to the Church would thereby be in a body together. Afterward Gen. DeWitt gave to the Trustees of the said Church a deed\* for the said seven lots; the conditions and provisions contained in said deed were not dictated by Gen. DeWitt, but were inserted therein at the suggestion and direction of this deponent as a Trustee of said Church, and for the purpose of carrying out the original intention of this deponent and his associates in the purchase of the four lots taken up by him.”

\*BRIEF OF DEED GIVEN BY SIMEON DEWITT under date September 25th, 1826, which deed appears in full on pages 15 and 16 of Church Trustees' record. Deed conveys to the Trustees of the South Presbyterian Church in Ulysses (now Ithaca), consideration \$1.00. Property conveyed, Lots No. 80, 81, 82, 83, 159, 160 and 161. Said deed stipulates “as to such part of the said premises as are now occupied or covered by the church or house of worship of the said par-

There is in Mr. Wisner's writing a long and circumstantial account to the effect that, towards the close of the year 1818, a part of his people became restive under his preaching; two of the prominent members of the congregation at a private interview complained to him of his doctrines, and told him frankly that they could endure them no longer. He inquired if he had not faithfully carried out the system of doctrines which he told them before he accepted their call they must expect if he settled among them. They admitted that he had, but insisted that his Calvinistic meat was too strong for them and they could bear it no longer. But the doctrines against which they objected were to him cardinal and fundamental truths; "he should be recreant in his duty to God and to his people if he withheld them." This interview seemed to quiet the troubled waters for a short time, but in January, 1819, while he was absent labouring with the vacant Church in Trumansburg, they notified the Trustees that they, with twelve others, would withdraw their support from the society unless there could be a change in the minister. Mr. Wisner was brought home from Trumansburg in a wagon, ill with a violent fever; his Elders informed him of what had occurred, and told him they could not raise his salary without the aid of these men; what should they do? "As he had regularly remitted about \$300 a year of the \$800 mentioned in his call, and the remaining \$500 was paid very irregularly, he told them they had better unite with him in a request to have the pastoral relation dissolved." They took the advice and consulted Presbytery; but, as he was dangerously ill, Presbytery refused to act until his recovery. He grew much worse and his life was despaired of.

"In this extremity the Lord withdrew the light of His countenance, and his mind, which had been rather gloomy from his first attack, became utterly dark to everything but the holy strictness of the divine law and his own great wickedness. . . . He utterly gave up his hope and felt that he was a lost sinner going in a few hours to the judgment seat of a Right-

ties of the second part and of the land lying north of a line drawn due east and west from the south end of said church across said premises to the use, benefit and behoof of the said parties of the second part, and also necessary and convenient rights of way to and from said church as fully and perfectly as the same are now enjoyed, and provided that no other building shall be erected on such premises than a session house between the church and court house as an appendage to said church, such renewal and enlargement of said church as may hereafter become necessary, and as to the residue of the said premises, to the use, benefit and behoof of the said parties of the second part and their successors as a public walk and promenade, provided always and these presents are, upon this express condition that the said premises situated south of the said line drawn east and west from the south end of said church be at all times kept as a public walk and promenade, and that no houses or other buildings, except ornamental improvements, be erected or made thereon, and that no dead bodies be interred therein." Signed by Simeon DeWitt. Acknowledged before A. D. W. Bruyn, first Judge of the County of Tompkins, and recorded in the Clerk's office of said County on the 26th day of September, 1826, at six o'clock, A. M. in Book K of Deeds, page 184.

eous God, without a Saviour. . . . From the borders of absolute despair he called on the name of the Lord, and the dark cloud which had enveloped his soul divided, and the Sun of Righteousness arose with healing in His beams. The transition was as great as it was sudden. The darkness of despair was succeeded by the joy and peace of believing. His pious physician was just leaving the room to get a few Christian friends to pray for their dying Pastor as the gracious Redeemer appeared to His despairing child, and the Doctor was called back to unite with his apparently dying patient in thanksgiving and praise to God for His great salvation." He suffered a relapse, but the crisis passed, and he began slowly to recover. "He considers this the most gracious visitation of his whole life, and feels that the dealings of God with him during this sore sickness taught him more of the evil and the bitter nature of sin, and of the riches of divine goodness and the preciousness of Christ than he could ever have learned in any other way. The condition of sinners never appeared to him so fearful as after this discipline. He could *feel* that they stood on slippery places in darkness." As soon as he was able to give directions to his friends he disposed of his house and lot, which he had bought a year previous, and made arrangements to remove his family to his father's residence in Elmira. The first of March he was carried on a bed thirty-six miles to the paternal home. Almost immediately his wife and eldest daughter were taken down with the fever which had brought him so low. But they recovered, and his own health improved so that he was able to ride to Ithaca to attend the meeting of Presbytery in May. When his case was called up it appeared that his Church had reconsidered their resolution to unite with him in asking for a dissolution, and now opposed his dismissal. "They had always loved their Pastor and were perfectly united in him ; the congregation, too, with the exception of the fourteen malcontents, were all pleased with his ministrations, and the consent to his leaving them had been given under the impression that they would not be able to raise his support. But when they came to look seriously at the consequences of yielding to a few men, who were opposed to him only for the faithfulness of his preaching, they determined to make up the deficiency in the subscription " ! Under the changed circumstances he was persuaded to return to his Ithaca charge.

On May 25th, 1825, "in order to build up the Redeemer's kingdom," twelve Village Districts were marked out, an officer of the Church being in charge of each. This plan helped to develop and hold the interest of the large outlying constituency of the Church which then, and for many years, attended and manifested an active interest in the Church. August 25th, 1826, the record is: "Ordered, that the Church over which this Session presides be called together at the Court House in this place on Wednesday next at two o'clock P. M. for prayer and self examination, and to devise ways and means for glorifying God and saving the souls of men." Was it not in answer to this and similar earnest prayer by the other Churches of the village, that, as recorded in the history of one of our sister Churches, during the winter of 1826-27 "Religion was the topic of conversation on the street corners ; prayer meetings were extemporized in stores, kitchens, and yards. At all hours the voice of strong crying and supplication was heard. One could not walk the street at midnight or at earliest morning without being reminded of the one theme, *salvation*. Thanksgiving Day, 1826, was like the quietest Sunday, so general was the solemn feeling."

An act to change the name of the South Presbyterian Church in the Town of Ulysses passed March 23rd, 1827, the new name being "The First

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Presbyterian Church of Ithaca." Several changes suggested by this act are worthy of note. At the date of the first settlement here this was a part of Onondaga Co., then of the newly set-off Cayuga Co., then of Seneca Co., until 1817 when Tompkins Co. was set off. Until 1821 this was a part of the Town of Ulysses, when it was named the Town of Ithaca. A branch of the Newburgh Bank was established here in 1819, with a capital of \$70,000. It was afterwards merged into the Bank of Ithaca, incorporated in 1829. The Tompkins County Bank was incorporated in 1836. The Erie Canal, begun in 1817, was completed in 1825. Before that, over the Catskill Turnpike, cattle were driven to Philadelphia, potash was shipped to New York or Montreal, wheat to Owego and thence down the Susquehanna to Baltimore. Now, the canal became the great artery of commerce.

A Methodist Church had been organized here in 1819. Prior to that time itinerant Methodist preachers had occasionally held services; indeed it is claimed they were the first on the ground, and that the McDowal\* family (the fourth family of settlers), though originally Presbyterian, readily became good Methodists in order to aid the work of these itinerant evangelists; if this be so, it is the first of a series of good turns we are glad to have been able to do for our brethren, and of stimuli they have given us. The Episcopal Church was organized in 1824, the Baptist in 1829-30, the Dutch Reformed in 1830. Regarding the latter it is of interest to know that, the Presbyterian Church having by this time grown to a membership of nearly 800, Dr. Wisner planned to have another Presbyterian Church formed; he divided his membership into two provisional lists; perhaps unconsciously, he kept most of the best workers on his own list,—at least so it seemed to some of the others; the division did not take place as he had planned; thirty-one members of this Church were given regular letters of dismissal, and others in the village joined with them to form the new organization; two former Superintendents of the Sunday School of this Church, Messrs. Daniel L. Bishop and Isaac Carpenter, became two of its first Elders. General Simeon DeWitt, himself a Dutchman and member of that communion, aided the new enterprise to the extent of \$2,000, and it became a Dutch Reformed Church; it was changed to a Congregational Church in 1871.

The Presbyterian Church of Catherine, Tioga County, was organized of seven members from this Church duly dismissed in 1821. And, on March 4, 1837, the record is: "Whereas it appears to the Session of the First Presbyterian Church that the time has arrived in the providence of God that it will be for the interests of religion and the glory of God that a second

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\*Their daughter, Euphias, married Nicoll Halsey. Many of the children and grand-children of this union have been or are now active in the work of our Church.



Presbyterian Church be formed in this village, therefore, *Resolved* that whenever the adequate funds be pledged for building a house of worship, we recommend that the proper steps be taken for the promotion of said object." But nothing came of that.

Feb. 1841, it is recorded in the minutes of the Ithaca Presbytery that :

" Mr. Jewell and others being heard on the subject of waste places within our bounds, Presbytery resolved that Messrs. Wisner, Jewell and Clark, ministers, Messrs. Leonard and Sharp, Elders, be appointed a committee to explore the section of country easterly of Ithaca, with reference to organizing a Church." In April a call is issued for a meeting "to attend to an application from the people in Etna, to organize a Presbyterian Church in that place." At that meeting it was "*Resolved*, that the committee in reference to the region easterly of Ithaca be continued, and invested with power to organize a Church, and to employ a Missionary, and raise funds for his support, and report at the next meeting of the Presbytery."

At a meeting of Presbytery, held in Ludlowville, Sept. 27, 1842, "the committee appointed to visit Varna reported that they had organized a Church in that place, and Apollos Eaton took his seat as an Elder from said Church." Mr. Eaton had for a few years previous been a Deacon in the Ithaca Church; he and Mr. Zachariah Hartsough, also from this Church, became the first Elders of the Varna Church. The Presbytery's narrative in September, 1843, states:—

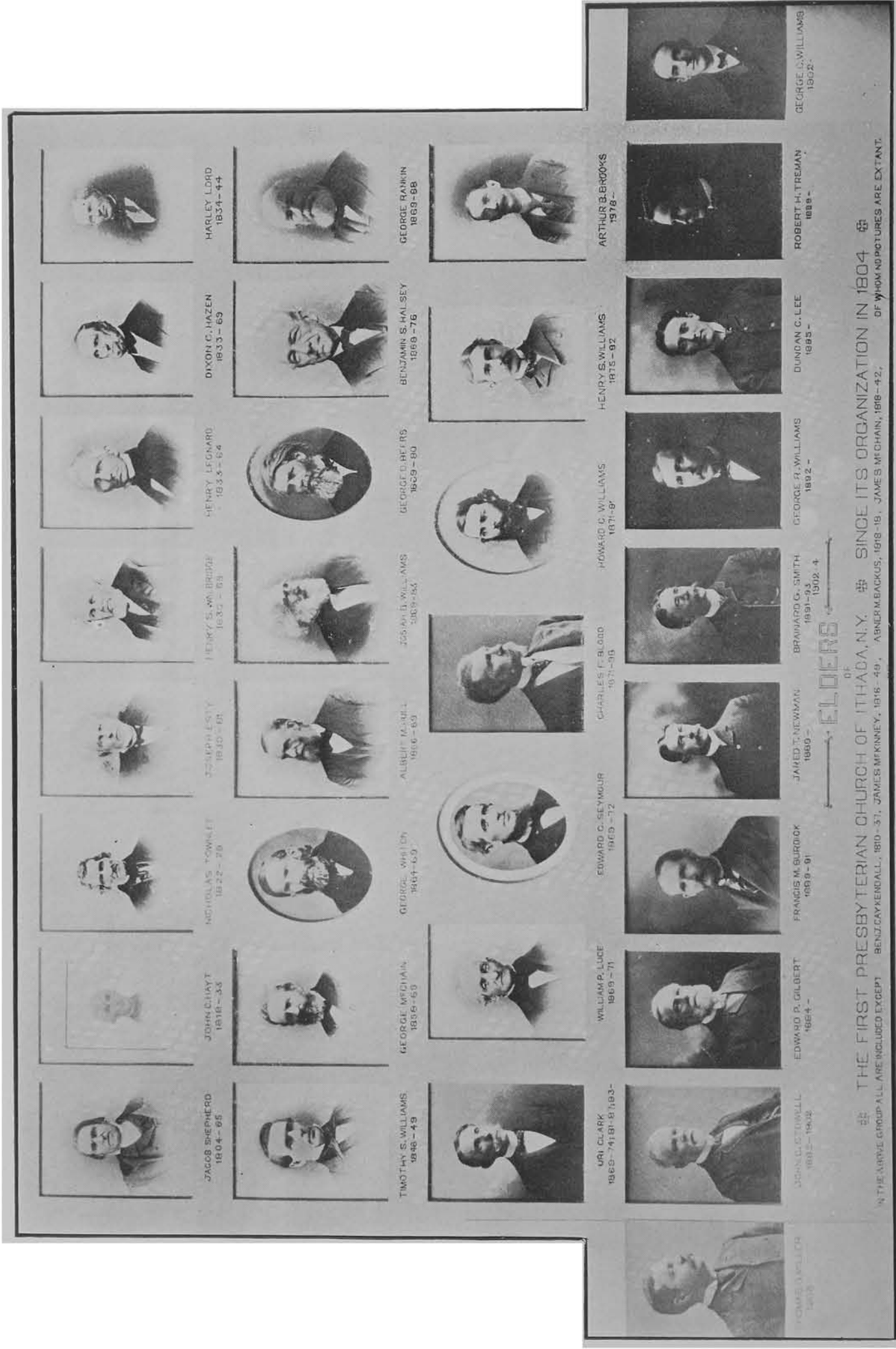
"The Church in Ithaca has received an addition, by examination, of ninety members as fruits of a most interesting season of refreshing. The Church in Varna, organized a year since, now consists of ninety-seven members of whom forty were received as subjects of a work of grace in that place during the last winter."

After a few years the Varna Church, by reason of deaths and removals, dwindled in membership and finally died. One good result of that revival in 1843, and of training in our own Church, abides still in the person and work of Rev. Lewis Hartsough, mentioned on page 62.

From the many old bills, still preserved, we can picture to ourselves the Church life of the early days. We know what it cost for "candles for the meeting house," and for wood, for "watching the church," for ringing the bell and other janitor service. The "sacramental furniture" was purchased in 1827, and cost, together with transportation and a chest, \$209.50. In April, 1828, a letter is recorded from Munger and Pratt, donating the brass time-piece which they made and put up in the church, stating cost at \$25.

September 3rd, 1825, a committee reported the necessity of adding twenty feet to the north end of the church, moving the pulpit to the front end (south), rearranging the seats and altering the gallery by erecting one over the north end of the house, converting the south gallery into a





JACOB SHEPHERD  
1804-65

JOHN CHAYT  
1816-33

NICHOLAS TOWNLET  
1822-70

STEPHEN LESTY  
1830-81

HENRY S. WA. BRIDGE  
1830-88

HENRY LEONARD  
1833-64

DIXON C. HAZEN  
1833-69

HARLEY LDRD  
1834-44

TIMOTHY S. WILLIAMS  
1846-49

GEORGE MEDHAIN  
1856-63

GEORGE WHITCH  
1867-69

ALBERT MARILL  
1868-89

JOS. W. D. WILLIAMS  
1869-84

GEORGE DUFFERS  
1869-80

BENJAMIN S. HALSEY  
1869-76

GEORGE RANKIN  
1869-88

URI CLARK  
1869-71

WILLIAM P. LUCE  
1869-71

EDWARD C. SEYMOUR  
1869-72

CHARLES F. BLOOD  
1871-93

HOWARD G. WILLIAMS  
1871-87

HENRY S. WILLIAMS  
1875-92

ARTHUR B. BROOKS  
1878-

JOHN G. COTWELL  
1882-1902

EDWARD P. GILBERT  
1884-

FRANCIS M. BURDICK  
1889-91

JARED T. NEWMAN  
1889

BRADFORD G. SMITH  
1891-95  
1902-4

GEORGE B. WILLIAMS  
1892-

DUNCAN C. LEE  
1893-

ROBERT H. TREMAN  
1893-

GEORGE L. WILLIAMS  
1902-

THE FIRST PRESBYTERIAN CHURCH OF ITHACA, N.Y. SINCE ITS ORGANIZATION IN 1804  
 IN THE ABOVE GROUP ALL ARE INCLUDED EXCEPT BENJAMIN KENDALL, 1810-51, JAMES MCKINNEY, 1816-49, ABNER M. BARKUS, 1818-18, JAMES MEDHAIN, 1818-42,  
 OF WHOM NO PICTURES ARE EXTANT.

ELDER'S

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session room and the square pews in the side galleries into slips, estimating the cost at \$1600, besides the cost of painting the outside of the house and repairs of the tower and steps. The congregation voted "it is desirable to make the alteration in the meeting house recommended by the committee, provided funds can be raised without imposing any burden on the present pew holders." In February, 1826, the pews that plan proposed should be added were sold in advance of the improvement and the fund used to pay the contractor. The floor plan of the improved church appears on page 13 of the Trustees' records. June 25th, 1827, the contract for thus altering the building was paid for in full to Ira Tillotson, being \$2500 contract and \$82.94 extra for pulpit and other work. In the sale of new pews which yielded this revenue the highest price paid was \$125.

In those days a collector of salary was regularly appointed, and was allowed 5% as compensation, but he was also required to give a bond, usually for \$500. In the Trustees' record, December 31, 1828, a statement is made that the Board voted \$25 to William R. Collins for his services as clerk; which amount he at once made a donation for the building of a Session House, to be put at interest under the direction of the Trustees until wanted for that purpose. This, like his initiative in the matter of the "public square," was another evidence of his wise and generous forethought. This "nest egg" bore good interest, as other gifts were stimulated; Deacon James Nichols and two others furnished the funds for the proposed building. In July 20, 1832, it is first recorded that "Session met pursuant to public notice at the Session House."

April 11th, 1829, at a meeting of the congregation it was resolved that they should purchase for the Rev. Gerrit Mandeville, the former Pastor, "a convenient carriage or wagon, and that pew No. 57 be sold to defray the expense." Messrs. J. S. Lee and Wm. R. Collins were appointed a committee to carry this resolution into effect. Ten days later Mr. Mandeville receipted for the wagon in full for the arrearages due him as former Pastor. This was nearly fifteen years after the service rendered, but "it is better late than never" to pay debts.

December 24th, 1830, a new statement of the Articles of Faith was adopted, with proof texts; at the same time this new form of Covenant was adopted:—

"We do now, in the presence of the Eternal God and these witnesses, covenant to be the Lord's. We promise to renounce all the ways of sin, and to make it the business of our life to do good and promote the declarative glory of our Heavenly Father. We promise steadily and devoutly to attend upon the institutions and ordinances of Christ as administered in this Church, and to submit ourselves to its direction and discipline until our present relation shall be regularly dissolved. We promise to be kind and affectionate to all the members of this Church, to be tender of their character, and to endeavor, according to the utmost of our ability to promote their growth in grace."

In 1831 the Church numbered over 800 members. Dr. Wisner, feeling the strain of the work entailed, asked to be released from his pastoral charge; he was so released, not without many expressions of sorrow, and accepted a call to the Brick Presbyterian Church of Rochester, then a small and struggling congregation; he remained with that Church four years, building it up in numbers and influence. He then went to St. Louis. After Dr. Wisner's removal from Ithaca, a call was extended to Rev. Wm. Page who preached for several months. Upon moving here with his family Mr. Page felt there was some opposition to his settlement, and refused to be installed. He addressed a letter to the Church which shows a fine Christian spirit, and an earnest wish that no disaffection toward him might cripple the work the Church ought to do, and he therefore requested them to release him; which they did, testifying to their appreciation of his character and high-minded purpose.

The Church soon after called as the next Pastor, Rev. Alfred E. Campbell, of Palmyra. He was born at Cherry Valley, N. Y., June 5, 1802; was graduated from Union College in 1820; commenced the study of law, but soon changed his studies and entered the Seminary at Princeton, where he finished his theological course. He was ordained at the early age of twenty-two; he first preached at Worcester, Otsego County, N. Y.; then at Newark and Palmyra, N. Y.; then at Ithaca, where he was installed Pastor of this Church, August, 1832. A month after the coming of this new Pastor and his wife, and on their initiative, there was organized a mothers' club (how many supposedly new things they had long ago!), called the Maternal Association; it continued and was a most useful agency for a number of years. Its purpose was "the devising and adopting of such measures as may seem best calculated to assist us in the right performance of the duty of bringing our children up in the nurture and admonition of the Lord," "especially that God would qualify our children for future usefulness in His Church." This purpose had large fulfillment, many of the children of these consecrated mothers becoming leaders in Christian service here and elsewhere; as far as known, three went into the ministry and one other into Home Missionary service.

Rev. Mr. Campbell removed to Cooperstown in July, 1834, where he continued as Pastor of the First Presbyterian Church until April, 1848, when he removed to New York City to become Pastor of the Spring Street Presbyterian Church; he enjoyed there a successful ministry for nine years, and then for nearly twenty years he was Secretary of the American and Foreign Christian Union. He died at Castleton, N. Y., in December, 1874. A few months before the close of his Ithaca pastorate, there occurred here one of the most interesting and important events in the history of this

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Church,—interesting at the time, and destined to be of vital, national, importance later. In the *New York Observer* of May 17th, 1834, there appeared the following account:—

MISSION TO THE ROCKY MOUNTAINS.

We have received from Rev. Alfred E. Campbell, Pastor of the First Presbyterian Church of Ithaca, the following account of the mission to the Indians west of the Rocky Mountains, together with the ordination of Mr. Dunbar one of the Missionaries. "On Thursday, the 1st inst., Mr. John Dunbar, of the Theological Seminary at Auburn, was ordained at Ithaca by the Presbytery of Cayuga, as Missionary to the Indians of the Oregon Territory, west of the Rocky Mountains. The Rev. Mr. Spaulding of Bainbridge, made the introductory prayer; Rev. Mr. Judson of Cortland, preached the sermon; Rev. Mr. Campbell of Ithaca, presided, proposed the constitutional questions to the candidate, and made the consecrating prayer; Rev. Mr. Cook of Aurora, delivered the charge to the candidate; Rev. Mr. Parker, one of the Missionaries, made the concluding prayer. It may be cheering to the friends of Zion, to learn the history and progress of this mission to the Indians west of the Rocky Mountains. On the first Monday in January, the day recommended by the General Assembly of the Presbyterian Church as a day of fasting and prayer, the Church in this place were convinced that while they confessed their past delinquencies, they were called upon to increase their efforts for the extension of the Redeemer's Kingdom. It was accordingly proposed that the Church should send three Missionaries to the Oregon Territory, and raise the funds for their support. The proposition received the cordial approbation of the Church, and a committee was appointed to carry the resolution into effect. The committee entered upon the work with great zeal, and their efforts were crowned with success. The men and means were secured. The Rev. Samuel Parker, formerly settled at Danby, Mr. John Dunbar from the Seminary at Auburn, and Mr. Samuel Allis, a layman from this Church, offered their services and were recommended as suitable persons for Missionaries to the American Board of Commissioners for Foreign Missions. After having been received by the Board as Missionaries, the committee of the Church prosecuted their work with untiring assiduity, and succeeded in having everything ready for the departure of the Missionaries from this place on Monday the 5th inst. The particular tribe among whom they will locate is yet undecided. The Missionaries will in all probability spend one year in exploring the territory. The day of ordination was one of peculiar interest; and its influence in exciting a spirit of benevolence will, I trust, long be felt. The Sabbath after the ordination the Missionaries sat down with us for the last time to commemorate the love of the Saviour; after which the instructions of the Board to them were read. On Monday morning the Church assembled at five o'clock to spend a short season of prayer, to commend the dear brethren to our covenant-keeping God. This was one of the most solemn and interesting scenes I ever witnessed. After singing a parting hymn and giving the right hand of fellowship, they took their departure, and are now on their way to proclaim soon to the Flatheads or the Shawnees, or some other tribe, the unsearchable riches of Christ. This mission the Presbyterian Church of this place have resolved to sustain under the direction of the American Board. We have made up our minds on the subject deliberately, and unless the expense far exceed our calculations, we shall redeem our pledge to the Missionaries and to the American Board."

The writer of this article was the Rev. Alfred E. Campbell, the third Pastor of this Church. These very interesting occurrences took place in the old Session House, then but recently erected on this site and long since removed to South Cayuga street, where for many years it has been used as a blacksmith shop. The sunrise prayer meeting and farewell service took

place here in the Park before our door. Mr. Allis, the lay member of the mission, was a native of Ithaca and a member of this Church and Sunday School. He lived in the home of Mr. and Mrs. Eddy on East Hill, and married their niece, Miss Palmer. Mr. Dunbar was a graduate of Williams College and of our Theological Seminary at Auburn. The other member of the trio, Rev. Samuel Parker, was a native of Ashfield, Mass., a graduate of Williams College and of Andover Theological Seminary. By the Massachusetts Society of "Domestic Missions" he had been commissioned as one of its early Missionaries to the then wilderness of Western New York. He had been Pastor in the neighboring village of Danby,\* whence he had removed to Ithaca, where some of his descendants still reside, and which, excepting a short interim spent in New England, was thereafter his home.

In 1832 four Nez Percés Indian chiefs had gone from their Oregon home to St. Louis for the white man's bible. After a winter spent there without success, during which the two older chiefs died, the two young braves had bade farewell to the Commandant of the post, General Clark (formerly one of the leaders of the Lewis and Clark expedition, and at this time Superintendent of Indian affairs for the whole Northwest), in these pathetic words:

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with me—the braves of many winters and wars—we leave asleep here by your great water. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book from Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor, blind people after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them and no white man's Book, to make the way plain. I have no more words."

Mr. George Catlin, the famous painter of Indian portraits, went west that spring of 1833. These two Indian chiefs travelled in the same caravan, and he painted their portraits which now hang in the Smithsonian Institute in Washington (nos. 207 and 209.) Mr. Catlin did not then know why they

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\*There he married Jerusha Lord, a niece of Noah Webster, of dictionary fame, and sister to Harley Lord, an Elder in this Church for many years.

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had been to St. Louis. The naturally reticent Indians were too sore of heart to tell their story. But on his return, while at Pittsburg, Pa., he heard this parting address which a clerk in Gen. Clark's office had copied down. Catlin doubted its truth, and said: "I am well acquainted with Gen. Clark, and if this had been true he would have told me." He at once wrote to Gen. Clark who replied: "The story is true; that was the only object of their visit." Then Catlin said: "Publish it to the world!" It was widely published. Stirred by this account, Mr. Parker had offered himself to the American Board repeatedly. When he came to Ithaca he stimulated the interest of this his new Church home in the needs of the Indian; with the result already stated in the then Pastor's words. Great was the liberality of many of our Church people of that day. "The amounts given in 1834-36 to this object averaged about \$700 a year, increased after the Church assumed the Pawnee mission." Several are known who regularly gave \$100 each yearly to the foreign mission cause,—a large sum for those days; and probably even larger amounts were given on this occasion; for *this Church resolved to send and support this Oregon Mission*, under the authority of the Board, secured after considerable delay. The procrastination and timorousness of the Board were natural under the circumstances. Oregon was a far country, little known; and funds, then as always, not abundant for new ventures. As Mr. Parker himself states in the printed record of his journey, "this was appointed an exploring mission to ascertain by personal observation the condition of the country, and the character of the Indian nations and tribes, and the facilities for introducing the gospel and civilization among them." He prepared the way for younger laborers; within three years there were thirty or more Missionaries and assistants in this field. Mr. Parker had carried on most of the correspondence with the Board, and had also gone about in neighboring counties speaking on the subject. While so engaged he was heard by several upon whom his plea made a great impression. He writes to his family:—"I have found some missionaries. Dr. Whitman, of Wheeler, Steuben Co., has agreed to offer himself to the Board to go beyond the mountains. He has no family. Two ladies offer themselves, one a daughter of Judge Prentiss, of Amity, Alleghany County." Doctor Marcus Whitman was a native of Rushville, N. Y., educated in the common school and by the village Pastors, and a graduate of the Berkshire Medical School at Pittsfield, Mass. Dr. Whitman was at this time thirty-three years of age and Mr. Parker fifty-six. Messrs. Dunbar and Allis had pushed on ahead and, reaching the Missouri River near Bellevue, had begun work among the Pawnees. Messrs. Parker and Whitman came up with them there, rejoiced in their good beginning,



and passed on. In order more fully to explore the region, Mr. Parker not only went a considerable way up the Willamette River, but far up the great Columbia into the country of the Spokanes. That he was far-seeing, these extracts from his journal show :—

(On the continental divide)—“There would be no difficulty in the way of constructing a railroad from the Atlantic to the Pacific Ocean . . . probably the time may not be far distant when trips will be made across the continent as they have been made to the Niagara Falls to see nature’s wonders.”

(At the falls of the Willamette, 1835) :—“Can the period be far distant when there will be here a busy population?”

A year later, Dr. Whitman returned east and was married to Miss Narcissa Prentiss at Angelica, N. Y. Accompanied by Rev. H. H. Spalding and his newly-married bride, they took a transcontinental wedding trip, going over the mountains in a wagon; thereafter when the need came, as it soon did, to convince the authorities at Washington of the practicability of reaching the Pacific coast in comfort and finding it worth while on arrival, Whitman could triumphantly say, “I have done it.”

Having ascertained to his entire satisfaction two most prominent facts, namely, the entire practicability of penetrating with safety to any and every portion of the vast interior, and the disposition of the natives in regard to his mission among them, Mr. Parker returned home by way of the Sandwich Islands. He soon after published his journal, under the title: *Parker’s Exploring Tour Beyond the Rocky Mountains*. It was the first book that gave full information of the country, people, productions, animal life, and climate; also a vocabulary of several Indian languages, and minute circumstantial evidence of the readiness of these tribes for the Gospel. It went through five editions and was republished in England.

Upon the wall of the vestibule of our chapel a white marble tablet has been erected; it bears this inscription:

THIS TABLET MARKS THE SITE  
OF THE FIRST SESSION HOUSE  
WHERE ON JANUARY 6, 1834  
THIS CHURCH RESOLVED TO SEND AND SUPPORT  
THE OREGON MISSION OF REV. SAMUEL PARKER.  
HE ENLISTED AS HIS LATER ASSOCIATE  
MARCUS WHITMAN, M.D.  
THE HERO-MARTYR OF OREGON.

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Another associate of Dr. Whitman and Rev. Mr. Spaulding, one Gray, a layman, was sent east in 1837 for reinforcements. He was frequently shot at by the Indians, two bullets passing through his soft felt hat. When the mother of his betrothed saw these and knew the reason, she declined to let her daughter go on such a perilous mission. Young Gray must needs find another helpmeet. Coming to Ithaca to see Mr. Parker, he was introduced to a young lady who impressed him favorably as he did her; a very short acquaintance and courtship followed. They became engaged one Saturday evening and were to start westward a week from the following Monday. Professor Mowry, in his book on *Marcus Whitman and Oregon*, writes:

“Sunday, February 25th, 1838, came all too soon for their preparations. The wedding was to be in the evening, at the Presbyterian Church in Ithaca, N. Y. The bride usually sang in the choir (All her family were famous singers and led in the service of praise), but on this occasion she sat in the front pew with Mr. Gray. The house was filled to overflowing. At the close of the service the minister came down from the pulpit, the couple arose, and the marriage ceremony proceeded, by which Mr. William H. Gray and Miss Mary Augusta Dix, daughter of John Dix, Esq., were made husband and wife.”

Ladies still residing here relate what a busy and interesting time their mothers and others had, helping prepare a suitable trousseau for this missionary bride, on such short notice and with few resources except their needles.

Meanwhile, the Church was supporting the Pawnee Mission of Messrs. Allis and Dunbar. As they were sent out and supported by this Church, the hopeful beginning and sad ending of their work is of interest to us; a son of one of the Missionaries sends an account from which we make these excerpts:

“After the departure of Mr. Parker, Messrs. Allis and Dunbar, learning in conference from Gen. Clark that the Pawnees on the Platte River were uniformly friendly to the whites and had already solicited that a Missionary might be sent to live in their villages, obtained passage upon a steamboat, June 7th, and a week later reached Liberty, at that time the frontier settlement on the Missouri River, four hundred miles above St. Louis. A few days later they proceeded to Cantonment Leavenworth, now Fort Leavenworth. The authorities in the Fort assured them that it would not be safe to attempt to proceed further before September. The interval was accordingly spent in visiting neighboring Indian tribes . . . . The managers and employees of a trading post in the vicinity persistently threw every obstacle in the way of any attempt to ameliorate the condition of the neighboring Indians. By exaggerating the supposed dangers they also tried to dissuade any further advance into the Indian country. Meantime, Mr. Allis was prostrated by a lingering fever, and for several weeks his recovery seemed improbable. Sept. 22, they were able to start on horseback up the river, and, after a tedious ride of two weeks through a wild, unsettled country, they reached Bellevue, ten miles below the present site of Omaha. At Bellevue was the remotest government agency, established for maintaining official intercourse with the Pawnees, Omahas, Otoes, Poncas, and other of the adjacent tribes . . . . Upon learning of the presence and purpose of Messrs. Allis and Dunbar, the Pawnees at once expressed a desire that these gentlemen might accompany them upon their return to their villages, distant about one hundred miles. This tribe had ever been friendly to the whites, and the occasion was especially opportune for the Missionaries to meet them. It was the only season, other than two months and a half in the spring, when the tribe was not absent from the villages upon their two yearly buffalo hunts. As soon as the distribution of

the annuities was completed, Maj. Daugherty called a general council of the four bands and explained to them the desire of the Missionaries to live with them, instruct them, assist them in acquiring some of the advantages of a more civilized life, (as the Indians expressed it, 'to learn to walk in the white man's road'), and especially to teach them of the only true God. In response, the head chief of the Grand Pawnees rose and assured the gentlemen that his people would be glad to know of the true God; they desired that the darkness of life might be cleared away, and to this end would gladly receive any instruction that might be given. He closed with the earnest assurance that the teachers should be treated with entire kindness and aided with cordial good will. This promise he faithfully kept personally till his death, ten years later. . . . In all these employments (their corn planting and buffalo hunting) the Missionaries accompanied them, sharing their labors and hardships, for two years. During that time, every endeavor had been made to gain the good will and confidence of the Indians, to learn their language, and assist them in every possible manner, and thus prepare the way for the opening of a fixed Mission among them. So far as then appeared, it seemed that the time had come for this step. During the last summer of their travels with the tribe, Messrs. Allis and Dunbar had been materially aided by the arrival of a medical co-worker, in the person of Dr. Benedict Satterlee, of Elmira, N. Y., who early that year, 1836, with his wife, had been sent out by one of the Churches of Ithaca, as a reinforcement to the Pawnee Mission. With them came also Miss Emiline Palmer, of Ithaca, the betrothed of Mr. Allis. He engaged earnestly in the work of a physician for the tribe and by his engaging manner and skill early acquired great influence with them. His presence was esteemed alike by his associates and by the Indians as a great and opportune blessing . . . . In the autumn of 1836, it was decided that Mr. Dunbar should return to the east and lay before the Churches interested the condition and needs of the Mission, and invite their co-operation in the contemplated change and enlargement of its usefulness. Mr. Dunbar reached the east in November. The nature of the work contemplated among the Pawnees was made known, and a gratifying response was received from certain Churches, chief among them the Church in Ithaca. A primer in the Pawnee tongue was prepared and printed for use in the proposed school for instruction of the Indian children, and two of the gospels were translated for publication. After the commission immediately in hand was thus discharged, on the 12th of January, 1837, Mr. Dunbar was united in marriage with Miss Esther Smith, of Hadley, Mass., and soon thereafter started upon his return. On the way they visited the Church at Ithaca, where three years before Mr. Dunbar had been ordained and appointed to this work. After a brief stay there, they resumed the journey much encouraged by the generous assistance extended and the cordial good will expressed in their undertaking.

"On reaching Bellevue, May 6th, the first discouragement was experienced. Rumor was rife that the Sioux, now known as the Dakotas, a powerful combination of kindred tribes, were showing more marked hostilities against the Pawnees, their hereditary enemies, because of the presence of the Missionaries among them . . . . Word was soon after received that they intended more serious hostilities, unless the whites withdrew from the tribe. . . . It was thought best that Mr. Allis and Mr. Dunbar, leaving their families for a season at Bellevue, should themselves try to continue their work by remaining with the tribe in their villages and on their hunting expeditions. . . . Rumor was received that some grave misfortune had befallen Dr. Satterlee. The previous autumn, 1836, he had accompanied the Grand Pawnees on their hunt toward the southwest, into what is now western Kansas. . . . The exact manner of the death of Dr. Satterlee was never fully known. It was very evident, however, that he was not killed by Indians. (Several circumstances seem to prove that he was killed by a vagrant trapper bent on robbery.) During the two years ensuing, 1837-8, the incursions from the Dakotas rendered any attempt to establish the Mission permanently at the Pawnee villages extremely perilous. Mr. Allis and Mr. Dunbar arranged, therefore, to visit the tribe alternately. They had formed many strong personal attachments in the several bands of the tribe. The Pawnees were to them, from the beginning, a very interesting people. They had as yet contracted comparatively few of the vices of the errant trappers and other vagrants that infested the frontier. They

had ever been constant friends to the whites. . . . They seemed to realize deeply the unsatisfactory nature of their religious system, and were nowise averse to being informed of a better way. Their attitude toward the Mission had been throughout friendly and encouraging. To the surprise of all, the Dakotas the following year, 1839, almost entirely ceased their forays into the Pawnee territory. Naturally the Indians and whites indulged hopes of better days. To both, the prospect of an early transfer of the Mission to a permanent site near the villages was now bright. Mr. Allis and Mr. Dunbar, accordingly, . . . fixed upon a spot that seemed to them most convenient to the villages, and at the same time best adapted to the farming operations that were to be an essential feature of the Mission work. The site was on Plum Creek, a small tributary of the Loup Fork of the Platte river, near the present city of Columbus. May 17th three temporary buildings were completed, to serve the uses of the Mission till permanent structures could be erected, a small farm was fenced and planted, and several hundred Indians from the four villages moved their lodges and formed a small village near at hand. Regular religious services were now maintained and a school was opened for the Indian children. The next year the farm was much enlarged, suitable buildings were provided for the use of the Mission, and the new village received considerable accessions, among whom were several influential chiefs. The government sent out four farmers, two blacksmiths, eighteen yoke of oxen and a number of other cattle for the use of the Mission. A goodly number of the Indians became so interested in the new enterprise that they no longer went upon the usual hunts, choosing rather to remain and care for the fields that they had planted.

“ In the summer of 1843 the flattering prospect was suddenly overclouded. Without forewarning, while the other villages were absent on their usual summer hunt, the Mission village was assailed by 600 fully armed warriors. The surprise was complete. More than seventy men were killed, and nearly as many women and children, and a considerable number of women and children were carried away captive. Nearly all the horses were killed or stolen, and fully half of the lodges were burned. Among the slain were some of the best friends of the Mission. The following year, in a series of attacks, more than 400 men were killed, many women and children were killed or carried into captivity, and a great number of horses stolen. Members of the Mission were, at different times, waylaid and fired upon by prowling Dakotas, but fortunately no one was injured. The year 1845 was a period of comparative quiet. The timely arrival of Rev. T. E. Ranney and his wife made it possible to enlarge the religious work among the Indians, and soon there seemed to be ground to hope for better things. This hope, however, too soon proved utterly delusive. Early in 1846, the inroads of the Dakotas were resumed with relentless persistency. Scarcely was one blow struck before another was felt. The lives of the Missionaries were constantly in danger; twice they were notified that they must withdraw, or their lives would not be spared. Finally, at a conference of the Missionaries with the chiefs the decision was reached that it was best that the Mission should, at least for the time, be suspended. Late in July all the members of it, accordingly, removed to Council Bluffs. Intelligence received there from Maj. Daugherty was in the last degree disheartening. The Dakotas, it was understood, had formed a league with the Cheyennes against the Pawnees, and were then trying to induce some of the southern tribes to enlist in a war of extermination against them. In the presence of such untoward intelligence, the conviction was at last forced upon the Missionaries that it would be unwise, for the time, to entertain the thought of resuming their work with the tribe. In October following, the Mission was dissolved. Mr. Ranney and his wife soon after joined the Cherokee Mission, in the Indian Territory.

“ Mr. Allis settled on a farm at Indian Point, Iowa, a few miles below Council Bluffs. He was a man of fine character, of pleasing manner, and very useful in the work of the Mission. An interesting paper, giving reminiscences of his life among the Pawnees, may be seen in Vol. II of the publications of the Historical Society of Nebraska. He died about fifteen years since.

“ Mr. Dunbar, the last one to despair of the Mission, removed during the winter of 1846-7, from Council Bluffs to Oregon, Holt Co., Mo. With his family he lived there upon a small farm ten years, supplying meanwhile, as a home missionary without compensation, three sta-

tions in the county. From 1852 to 1857 he also served as superintendent of public instruction. Under his care the schools attained a noticeable degree of proficiency. In 1857, he removed to Brown Co., Kansas, and engaged in farming. Letters written by him to the American Board, and published in the *Missionary Herald*, during the years 1835-43, afford much valuable information as to the life and character of the Pawnees, and the nature and aim of the work attempted for them by the Mission. His death occurred Nov. 3rd, 1857. Mrs. Dunbar died the preceding year, Nov. 4."

Rev. John W. McCulloch was installed as Pastor in January, 1835, and remained a little over three years. In March, fifty-three united on confession of faith in Christ, and other large accessions followed. The rupture between the Old and New School bodies of our Church occurred in 1837. This was accomplished by the famous Exscinding Act. By this the Old School party in the Assembly, being in the majority, cut off their brethren residing in this section, for alleged irregularities. The Assembly abrogated the Plan of Union made, in 1801, between it and the General Association of Connecticut, as "utterly unconstitutional, and therefore null and void from the beginning." It also voted that "the Synods of Utica, Geneva and Genesee, which were formed and attached to this body under and in execution of said Plan of Union, be and are hereby declared to be out of the ecclesiastical connexion of the Presbyterian Church of the United States of America; and that they are not in form, or in fact, an integral portion of said Church."

There was a difference in their systems of moral philosophy, much misunderstanding, and exaggerated reports of alleged irregularities in revivals, etc. This action by the Assembly produced a mighty sensation in Western New York. "It was known that the Old School party in the Church were exceedingly restive under the present posture of affairs, and that many of them were determined upon a division of the Church, if it could be effected; but it probably never entered the mind of a single individual, that the Assembly could adopt such a measure as that of declaring 500 ministers, and 40,000 communicants, who had been received in accordance with the strict order of the Presbyterian Church, not to have a standing in that Church." Auburn Theological Seminary became a storm center, and its Professors the leaders in the necessary readjustments of all the life and work of the Churches in this region. A convention, held in Auburn in 1837, stated the "True Doctrines" of the New School men over against the "Errors" charged on them in the Old School memorial of that year. The conciliatory and mediating position of that document became the virtual basis of reunion a generation later.

Reference has been made to Auburn Theological Seminary. The relationship between that institution and this Church has been most intimate. The Seminary was an outgrowth of the needs of this new region of country.



J. W. McCULLOGH



ALFRED E. CAMPBELL



GERRIT MANDEVILLE



T. DWIGHT HUNT



WM. NEILL, MCHARG



As the settlements multiplied, there was a demand for ministers; Princeton was about the only source of supply and its graduates were not sufficiently numerous. A ministry must be encouraged to grow and be trained on the field. This was the inevitable and growing conviction of such men as Rev. Dr. Lansing of Auburn and Rev. Dr. Wisner of Ithaca. They were prime movers in the matter before the then Synod of Geneva. The Seminary was founded in 1818, and located at Auburn. Dr. Wisner was a member of its first Board of Trustees. (A portrait of him hangs in the Seminary Library.) Every Pastor of this Church since then has been a member of one or the other of its two governing Boards, and almost always one or more of our laymen as well. The Seminary Professors have frequently been heard in this pulpit, sometimes continuously for long intervals. During the past thirty years the gifts of this Church to the Seminary aggregate \$12,000.

The question of slavery had early and earnest consideration here. The first Pastor, Mr. Mandeville, and many others were much interested in colonization schemes and contributed liberally to such; the Colonization Society of Upper Canada among them. In the early thirties the Abolition sentiment begins to appear. Elder Harley Lord was one of the first to favor this. In September, 1839, the following resolution presented by Elder Esty for the purpose of its adoption by the Session, on being read, was pronounced by the Moderator, Dr. Wisner, to be "not in order":—

*"Resolved,* That no very salutary reform is to be expected, so long as the great body of the professing friends of Jesus continue in any way to give encouragement or countenance to the buying, vending, or using as "chattels personal" the bodies and souls of men, women and children."

January 2nd, 1841, a petition on the subject, signed by a dozen representative men, was presented; of its six specifications only two were adopted,—one to memorialize Presbytery in the matter, and the other in these words:

*"Resolved,* That no preacher known to be a slaveholder or a justifier of slavery, ought to be invited to preach or perform any ministerial functions among us."

A year later Benjamin S. Halsey, Salmon Higgins, and Benjamin Taber circulated and presented to the Session a far more radical paper on the subject of slavery, among other things

"Charging the Pastor of this Church (Dr. Wisner) with being partial in the law, conniving at, and apologizing for the sin of slavery, as it exists in the United States; not rightly dividing the Word, but leaving out what did not suit his interest, convenience, or inclination, or interpreting it by private regards and affections, etc.; all which, together with other slanderous words contained in the said communication, are false and libellous, and are contrary not only to the laws of the land, but are in direct violation of the laws of God, and the commandment of Christ, and whereas the said Benjamin Taber has removed out of the place and the said B. S. Halsey and Salmon Higgins, though affectionately labored with, refuse to recede from any of the said slanders but persist in asserting them as truths; therefore, resolved that they be cited



to appear before the Session, etc." . . . . "They admitted that they signed the document referred to in charges preferred, and sent the same to the Session, but deny that said document is slanderous and allege and believe that the facts set forth in the same are true." . . . . "*Resolved*, that while the Session are, as they always have been, opposed to slavery in all its forms, and while they consider it one of the great moral and political evils which deeply afflict the Church and the State, and hold themselves in readiness to do anything which they may deem consistent with their duty to God and their country, to bring it to an end, they cannot tolerate the idea that attachment to the cause of human freedom should furnish any apology for slandering either the Church or her ministry; resolved that the said Benjamin and the said Salmon are convicted by their own confession," etc. . . . "the Session do adjudge and determine that they be, and hereby are, severally suspended from the communion of the Church of Christ until further order shall be taken in the premises."

On August 7th, 1843, the suspension was removed from Salmon Higgins, he "having given satisfactory evidence of penitence for the cause of his suspension." December 27th, 1846, the record is: "B. S. Halsey, a suspended member of this Church, having given satisfaction to the Session and desiring to return to his duty and the fellowship of the Church, it was resolved that he be restored."

Regarding these two good men, "the said Benjamin and the said Salmon," it is interesting to know that, besides serving this Church in many other useful ways, Mr. Benjamin S. Halsey was the efficient and painstaking Clerk of the Session for over twenty years, though not then an Elder himself; later he was chosen an Elder and served this Church as such from 1869 to 1876, again acting as Clerk a part of the time. To his painstaking care and clearly-written, fully-reported minutes we are largely indebted for our knowledge of the earlier history of the Church. Members of his family also rendered long and most valuable service in the music and otherwise. And from the faithful example and sweet Christian influences of the home of Salmon and Maria Higgins went forth their beautiful daughter, Malvina, as one of the first teachers to the Freedmen; while another daughter, Mary, but recently deceased, was long a faithful teacher here; and a nephew, Wm. A. Niles, during years of preparation for the ministry in which he was to render noble service, also was imbued with its spirit of consecration.

This reference to Miss Malvina Higgins brings to mind another member of our Church who rendered like faithful and efficient service among the Freedmen, in the day when to do so subjected one to opprobrium and indignities by the southern people,—Mrs. Harriet Hanford. Not only were these teachers socially ostracised, ladies often crossing the street to avoid meeting them, but some ruffians threatened to burn down her school house and to tar and feather Mrs. Hanford. She sent word to the Governor of the State who telegraphed that if she were further molested to let him know and he would send a regiment to protect her! Knowledge of this telegram soon spread and had the desired effect; there was no more interference. Before these

teachers left their posts a more considerate and kindly attitude was manifested toward them.

In April, 1838, the congregation had united with Rev. Mr. McCulloch in requesting the dissolution of the pastoral relation. Upon his resignation, Mr. McCulloch entered the Ministry of the Episcopal Church. He was the Rector of Trinity Church, Wilmington, Del., from 1839 to 1847; and, thereafter, College Professor and Rector in various southern and western cities until his death, October 14th, 1867.

In 1845, soon after the death of Mrs. McCulloch, he published a small volume entitled: *The Dead in Christ*; an Inquiry concerning the Intermediate State, the Future Blessedness, and the Mutual Recognition of "the dead that die in the Lord." The argument is largely from Scripture, presented with "sweet reasonableness." This is the conclusion reached; and

"You may cherish, without fear of disappointment, and with the pleasing and consoling hope that, should you die in the Lord, you will ere long meet, recognize and love them again in a purer, a better and a less changeable world. . . . The pious dead are not utterly extinct. They are gone; but not lost. Their bodies rest in the grave, their spirits, in hope. . . . God will take care of those whom you leave behind; and as for yourself, if you knew all, you would 'have a desire to depart, and be with Christ which is far better.'"

At the time of Mr. McCulloch's leaving, Rev. Dr. Wisner, who had returned to Ithaca, was engaged at a stated supply for a year at a salary of \$800, the same that he had formerly received. In April, 1839, he was called by a unanimous vote once more to become Pastor of the Church; which he did, and entered upon his second term of service here.

At a meeting of the Session, November 15, 1838, it is recorded that

"Brother Ben Johnson brought forward for Session's deliberation a set of resolutions on the subject of extortion or usury, with the view of having Church action upon it, so far as to instruct the Session relative to the course which they ought to pursue in regard to the discipline of members who are or may be guilty of this sin."

At an appointed time, after a lengthy speech by Ben Johnson in favor of his resolution, the negative were heard; for the whole of three afternoons brothers Ansel St. John and George Beers argued against the resolution; and

"Brother St. John wishing to add other remarks to those already offered by himself, the meeting being desirous to have the subject fully elucidated, voted to adjourn for tea and come together again at half-past six in the evening. . . . Brother Ansel St. John then addressed the meeting at some length, and was again followed by brother Johnson; and the whole matter being ably summed up by the moderator, (Dr. Wisner), the vote was about to be taken, when a compromise resolution and one to postpone action were offered and both voted down; the preamble and resolutions of brother Ben Johnson being read separately, and the question upon each separately, they were adopted by the Church, *nemo contradicente*."

In 1839 the Ithaca Presbytery was organized, to include all the Presbyterian Churches of Tompkins County. Its first stated meeting was held with this Church in 1840. It was absorbed into the three contiguous Presbyteries in the readjustments under the re-united Assembly of 1870, this Church falling to the Geneva Presbytery, but, by petition, being transferred, by the Synod of Geneva, in 1879, to the Presbytery of Cayuga to which it originally had belonged.

At a meeting of the congregation held April 24th, 1841, a large deficiency in the minister's salary and contingent expense account was reported and a resolution was passed in the following words :

*“Resolved, That this meeting recommend to the Trustees to call a congregational meeting for the purpose of ascertaining whether the said congregation desires the preaching of the gospel for the coming year, and if so, whether it is able and willing to bear the necessary expense of the same.”*

A congregational meeting called under above resolution was held April 30th, 1841, and it was formally

*“Resolved, That we will sustain the gospel in this house the ensuing year.”*

*“Resolved, That the paper containing a subscription for salary be posted in the vestry of the church for public inspection.”*

*“Resolved, That Charles Humphrey, Wm. R. Collins and H. S. Walbridge be a committee to make out an assessment roll of the amount of tax each member of this congregation should pay in order to raise the sum of \$1200.”*

Dr. Wisner resigned in April, 1849, having wrought in all twenty-six years among this people. He was born April 18, 1782, in Warwick, Orange County, New York. Moving with his father, in 1800, to what is now Elmira, he studied law and was admitted to the bar in 1805. After great mental conflict he gave up his legal prospects and consecrated his life to the preaching of the gospel of Christ.

Dr. Wisner was called to the Brick Church of Rochester in 1831, but prostration from severe labors and family bereavements induced him, in 1835, to accept the call of the First Presbyterian Church of St. Louis, Mo. Here, however, his health failed entirely and he returned east at the end of two years. He frequently was a delegate to Synod and Assembly and was chosen Moderator of the General Assembly (N. S.) in 1840. After his final resignation he lived several years among the citizens whom he had taught as children—a “living epistle,” known, read, and honored. He died at the age of eighty-nine, January 7, 1871, and was buried on the hill-side among an entire generation of his children in the gospel. A mural tablet to his memory adorns the church wall. A long time member and efficient worker in our Church sends this tribute:—

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“One of the very small, and rapidly diminishing number of the membership of this Church who were so favored as to be in their youth under the pastorate of the Rev. Wm. Wisner, may be permitted to say a few words regarding the personality of that mighty man of God ; for he *was* a man of might, both spiritually and intellectually. He wielded the weapons of his time, largely discarded now ; and men whose spirituality, and power, whose wit, and wisdom even, to those who knew Dr. Wisner, show as a ‘farthing dip’ beside an arc light, make merry over his antique armament, but it was powerful against evil. The writer has often heard from the lips of those who lived in Ithaca in the days of his first pastorate, the story of his battle against the power of Satan ; (they had not, in those days, resolved the fallen Archangel into a symbol, a myth, a freak of the imagination, a mistranslation, or anything analogous.)

“Dr. Wisner came to Ithaca to take possession for his Master, and he never wavered in the warfare ; insult, and injury, threats and violence, alike fell off from him unnoticed. His little white cottage perched on the site of the Cornell Infirmary, but very much higher in its outlook, as the hill was cut down to make place for the present goodly building ; with very few houses near it, dominated the village at its feet, in every sense. It stood a siege at times, when it was boarded up at night with signs not chosen for their appropriateness ; and hammer and saw must be used before the family could have egress ; but he remained calm and untroubled. At one time he was very ill, and his physician said he must be taken away from the constant din and devilment, or he would surely die. Physician and wife pleaded in vain ; not a step of retreat would that soldier of Christ take ; and he won.

“As a humorous side, I will repeat the story my mother told me of those early days. She came to visit her husband’s mother, and looking in the morning from the window of a house on the corner where Rothschild Bros’. store stands, she saw a tall, dignified, man descend from his horse at the corner diagonally opposite, quietly fasten him, and walk into the store. But that horse ! She had never seen the like of him, a ghastly, peculiar white, with no mane, and the stump of a tail denuded of all hair. She called her mother to see the sight. ‘Oh, my child,’ my grandmother said, ‘that is the Presbyterian minister’s horse ; they have shaved and whitewashed him, but it makes no difference to Dr. Wisner ; he rides him as calmly as though he were an Arabian steed.’

“Dr. Wisner rebuked sin and prayed for sinners ; he was stern as justice, he was tender as love. And that is the divine blend that is always effectual. The spirit of the Lord came, and it needs not for me to tell the story, the story of the regeneration of this wicked little hamlet.

“My memory only goes back to his second pastorate. I was a little child when he returned to Ithaca. I did not love him then ; he was too faithful, too searching. His was a cure of souls, and he never neglected it. My own wicked little heart endorsed all that he said,—and hated it. Many a time when I have seen him approaching, my flying heels have sought some place of concealment. One of my dear friends, whose beautiful, useful, generous, Christian life would be recognized if I spoke her name, hopelessly caught one day, scrambled out of the window to evade him. ‘Yes,’ I think I hear, ‘the *terrors* of the law, *instead* of the love of Christ.’ No, the terrors of the law, *with* the love of GOD, the love that ‘spared not His own Son.’ To Dr. Wisner sin was something deeper than indisposition, and the love of Christ something other than a lotion. But when the hopeless struggle with sovereign right was ended, and the man or child looked up into the Father’s face of infinite love and knew that there was no other like it, then the faithful Pastor was loved for his faithfulness—he who had carried us daily in his heart as he knelt and talked with that Father, God, of his people and their need.

“Dr. Wisner was not perfect. In his zeal, according to his own knowledge, he sometimes spoke words that only rankled and were not forgotten or forgiven. He did not always discriminate between the essential and the non-essential, but ‘to err is human,’ and he was human. To those who knew him best he was the beloved man of God.

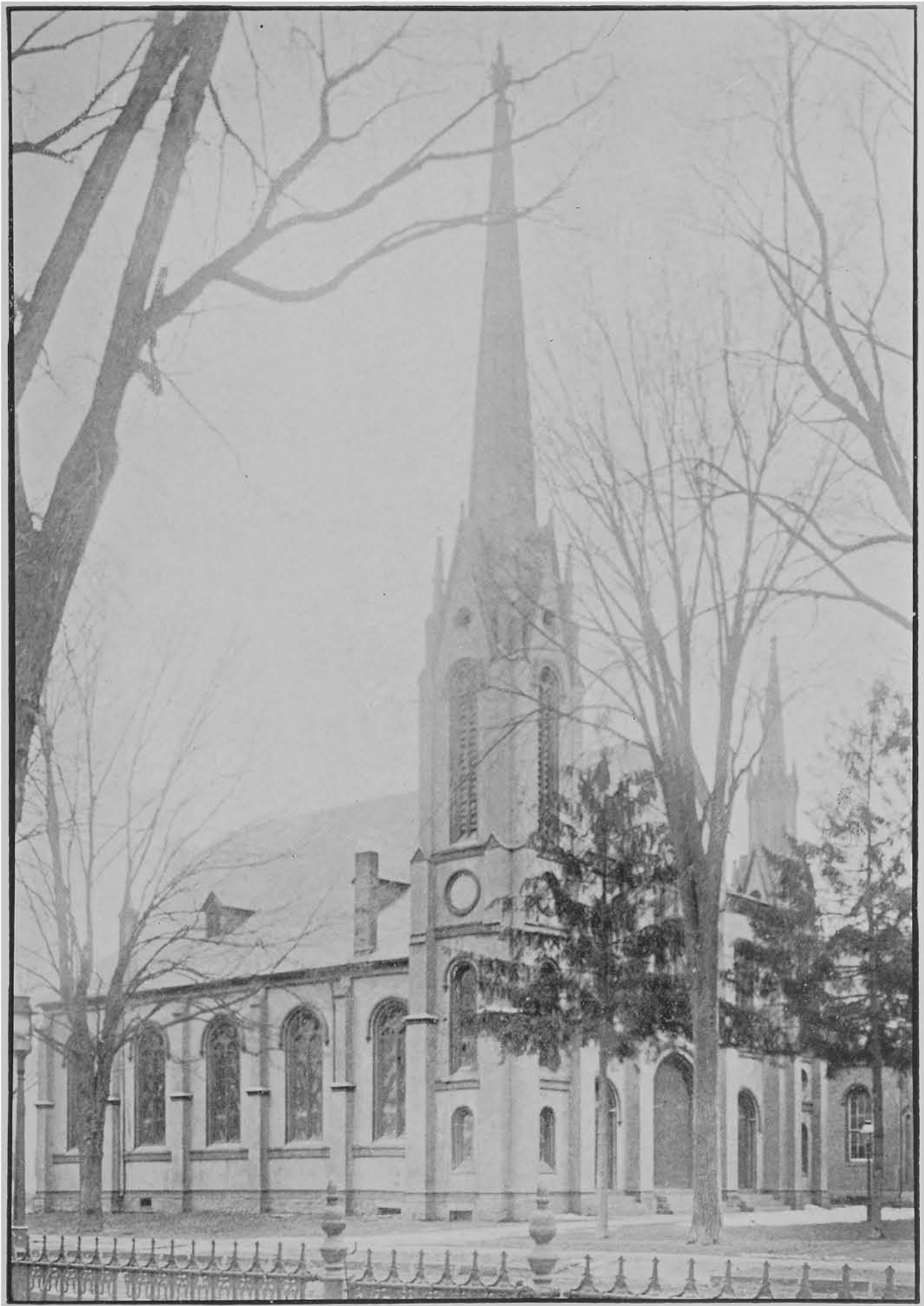
“One of my last recollections of him before he left Ithaca to spend his closing days with his

son, is at the close of the mid-week meeting for prayer in the chapel recently removed. He lingered a little after the people and walked alone through the room, his eyes cast down, a musing half smile on his face, singing softly to himself one of the songs of Zion, as a mother might croon to her sleeping child. And so he passed from us to a few waiting days, and then to the presence where he should hear: 'Well done good and faithful servant, enter thou into the joy of thy Lord.'"

Another member of our Church, whose manifold and efficient service has been a source of blessing here for many years, and whose teaching is still sought with eagerness in our Sunday School, gives this picture of Church life in the older day:

"Well do I remember the old church, quaint and without decoration, which in winter was heated by large box stoves, filled with wood which needed no splitting. The pipes of these ran the whole length of the building, and in very cold weather were not sufficient to give the needed warmth; and so it was the custom of some to carry the little footstoves, filled with coals, of one of which I am the possessor. An incident comes to my mind, how my good mother saved the church of her love from being destroyed. In those days, it was called the Brimstone Church by some who did not admire Father Wisner's *strong* preaching. One night it was set on fire by a supposed enemy. It occurred about midnight, and it so happened, my mother being awake, from her window saw the light, gave the alarm, and the church was saved, much to the disgust of some who said 'they wished Mrs. Deacon E—— had staid in bed that night.' Well do I remember the Fast Days Father Wisner would appoint as preparation for a revival, and, to us children, it was a matter of surprise and wonder, how father and mother could go *all day long* with only a cracker and a cup of tea; from nine in the morning until nine at night, with but slight interruption, those meetings would be held, in the old 'Session House;' and well can I recall the anxious pleadings at the throne of grace, which came from the lips and hearts of those dear old men. I have no recollection of any long pauses, which seem to be the custom of our day, excepting when a short time was given for silent prayer. Father Wisner's favorite text was: 'Brethren, it is my heart's desire and prayer to God, that Israel might be saved.' So strict were the children kept in those days, it was thought almost a sin were they seen on the street of a Sunday,—only on their way to Church or Sunday School. I well remember the sound lecture my elder brother received because, on the sly, he ventured out for a walk on the Sabbath Day. In fact, the day was *very long* to us little ones, and we were only too glad to welcome bed-time and be tucked away in our trundle-beds. It was to me a great delight when, by promising to be *very good*, I was permitted with other of my mates, to occasionally sit in the gallery of the old church, back of the singers, and watch each of them, with hand extended, beating time, with John Dix their leader. Those old Fugue tunes,—how dear father loved them! I wonder if they are singing them now in heaven?"

Yes, we wonder! With the tearing down of the old Meeting House the older generation and their strict and quaint, sincere and simple ways pass. The elder McKinneys and McChains, Dr. Hayt and Sheriff Townley, Timothy S. Williams and Harley Lord, Deacon Herrick and many others, once the leaders in the work of the Church, were gone. Some of their associates of course lived on into the new chapter in the new building; such as Deacon Esty and Deacon Luce, Deacon Leonard and Deacon Hazen, Judge Walbridge and George Beers and others. But the activity in the new edifice was destined to have a different note henceforth.



THE SECOND EDIFICE,—1853-1899



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From November, 1849, to May, 1850, Rev. Seldon Haynes preached as a supply. Then Rev. William Neil McHarg was called as the next Pastor; he began his work in the autumn of 1850, and was installed December 10th. Mr. McHarg was born in Albany, N. Y., in 1816; he graduated from Union College in 1838, and from Yale Theological Seminary in 1841; was licensed to preach by the Presbytery of Albany in 1841; preached in Ridgebury, Conn., one year; was ordained by the Presbytery of Niagara in 1842, at the same time being installed in his first pastorate at Albion, N. Y., where he remained until called to Ithaca in 1850. After leaving Ithaca, he was Pastor at Lyons, N. Y., 1857-62; filled the Bates Chair of Latin in Hamilton College, 1862-69; then moved to Kansas in hope of regaining health, in which quest he was most successful. He became Pastor of the Presbyterian Church of Blue Rapids, Kansas, and served that congregation continuously for seventeen years; happy, healthful years to him and useful, spiritually-enriching years to them. A few years ago he retired from active service, and now resides in Pueblo, Colorado. Replying to our invitation to be present and to take part in this centennial anniversary, he writes:

“It filled us with great pleasure to learn that we were honored with an invitation to attend the coming Centennial of that dear Church, with which we once stood in most important connection. It was exceedingly gratifying to know that, after so long a period as half a century, we should have been so affectionately remembered by the surviving friends in your present congregation. We most sincerely thank them for their invitation, as well yourself for yours, and the Church Session for theirs. As to complying with so kindly and friendly a proposal, it would indeed be most pleasant for all parties concerned that we should visit your people, and enjoy the mutual interchange of personal converse and agreeable reminiscences of olden time. Yet a decisive hindrance opposes in the advanced age at which we have arrived. On the 1st of October, I completed my eighty-seventh year; and Mrs. McHarg is my junior by ten years. The fatigue of so long a journey and the excitement of visiting, with attending the exercises, would be beyond our physical power,—although we enjoy excellent health. Hence we must limit ourselves to this mode of communing with you, very much to our regret. We sometimes in thought review our former residence and the scenes of our several homes, recalling many names once familiar to us. I have recorded hundreds of such names in Albion, Lyons and Ithaca, in a volume which still lies on my desk; and the names identify the persons,—such a multitude long since gone to their reward of faithful service. I have always kept sight of the growth, prosperity and usefulness of your excellent congregation; and such review has always given me great pleasure and satisfaction at its still, as of yore, abounding in the work of the Lord. The erection of your new edifice is also a source of my highest gratification, as a proof of the increased population of your beautiful city and the demand, incidental to the presence of your noble University with its numerous membership. And now, my beloved brother in the Lord, I bid you God speed in your holy calling; and to the surviving few of 1857, we unitedly send a loving remembrance,—with the request that they sometimes remember us at the throne of grace.

Yours very friendly,

W. N. MCHARG.”

Mr. McHarg's expression of gratification at the erection of this new edifice means much when it is remembered that it was during his pastorate here



that the second edifice, (but recently razed to give place to this edifice), was erected. The building of that structure was the largest undertaking and one of the most enduring works of his pastorate.

July 28th, 1851, in the Trustees' minutes, mention is made of the dilapidated and insufficient condition of the house of worship, and of a resolution offered, agreeing to subscribe and pay to the Trustees a sufficient amount to enable them to raise the sum of \$16,000 to build a new church edifice. This resolution was laid on the table and at an adjourned meeting held August 18, 1851, the Trustees reported that the cost to repair their present house of worship would be about \$3,500, and meeting adjourned to Sept. 1st, 1851, at which time it was resolved to raise a subscription of \$12,000 before the new house was commenced. At a congregational meeting held March 7th, 1853, it was

*“Resolved, that the expense of the new church be \$15,000 and that the Trustees be instructed to adopt that sum as the basis of subscription, and that when the church is built the pews be sold at auction and the proceeds divided among the subscribers of the fund for building.”*

At a meeting August 30th, 1853, designs made by James Renwick,\* of New York, were adopted for the new church, and the bid of John and Lucas V. Maurice to build it for \$15,000 was accepted, they to have the materials in the old building and to remove it at their expense. The Building Committee were Wm. R. Humphrey, Henry W. Sage, B. L. Johnson. At a meeting of the Trustees, Sept. 2nd, 1853, the building contract was signed and notice issued that the contractors were to have possession of the old building on the 7th. Direction was given to pay the cost of the plans, \$175.88, March 10th, 1854. At a meeting of the congregation Oct. 17th, 1854, it was *“resolved, that the Trustees be authorized to raise \$2,000 by subscription for the purpose of furnishing, lighting and warming the church.”*

The subscription list for the building of this church contained one \$2,000 subscription, four of \$1,000, and four of \$500, and the balance was made up of smaller items. January 15th, 1855, a congregational meeting voted—

*“Resolved, that the Trustees, after selecting a sufficient number of seats for the use of the minister and the poor of the Church, affix to each of the remaining pews a price not to exceed \$25 or below \$7 for the annual rent, which total amount shall constitute the income of the Church and be sufficient to defray all the expense of the minister's salary, contingent and poor funds, or any other expense which could properly come under the head of Church expenses; also to constitute a sinking fund to cover any loss which might accrue by reason of non-renting of all the pews, or the failure of any individuals to pay after renting as above. The choice of the seats shall be offered at auction to the persons offering the highest premium who thereafter shall be entitled to hold such seats as long as they please, subject only to the annual sum affixed by the Trustees, which shall be paid quarterly in advance.”* It was also

\* He was the architect of Calvary Church (Fourth Avenue), of Grace Church, and of St. Patrick's Cathedral in New York City, and of some of the institutional buildings on “the Island.”  
“He was a genial man, and much travelled.”

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“*Resolved*, that if at any future time the expenses of the congregation shall increase, the Trustees shall be authorized by a vote of a majority of the pew holders to add pro-rata a percentage upon the original sum, which shall meet the full liability thus incurred.”

The records of the village of Ithaca show an agreement for the care of the Park, etc., on the part of the village with the Church, under date April 25th, 1856, which was formally accepted by the village July 17th, 1856, and is recorded on the village records at page 131, book C.

At a congregational meeting in June, 1857, assent was given to the withdrawal of the Pastor, Rev. W. N. McHarg, on account of failing health.

Rev. Timothy Dwight Hunt was installed Pastor on January 13th, 1858, having preached here the four months previous. He remained until October, 1859. His was therefore the shortest pastorate in our history; but it was an active one, expressing the spirit of Mr. Hunt, who, until his death, was of a most energetic temperament. It was a time of wide and profound religious interest all over the land, and this Church shared in the blessing. In 1858 forty persons united on confession of faith in Christ. That year a new Manual was issued; it showed an enrollment of 327 members.

Mr. Hunt was born in Rochester in 1821; he graduated from Yale College in 1840; from Auburn Theological Seminary in 1843; he was ordained by Genesee Presbytery at Perry, N. Y., September, 1843. He then sailed for the Sandwich Islands, as a Missionary under the appointment of the American Board. Arriving at Honolulu, he became the Pastor of the American Church there, serving them for five years. During this time he visited all the mission stations, gaining first-hand information which he afterwards used in lectures in San Francisco, and later in a small published volume of the same, entitled: *The Past and Present of the Sandwich Islands*. This little book is still a most valuable source of information regarding the primitive condition of the islanders and the early work of Christian Missionaries among them. In the light of their more recent history, these concluding paragraphs are of especial interest:

“Time only, and freedom from foreign interruption, are wanted to complete what has been so well begun. The right agencies are at work. Only let them continue generation after generation, and by the uniform laws of human improvement, they will effect the complete redemption of the Island races. But we are an impatient people. We expect a people to be born and matured in a day. Nothing could be more unreasonable. We plant an acorn, and expect to sit under its branches and behold ripe fruit within a year! How many generations passed away before the Britons grew to giant greatness. All history teaches that we must wait patiently the slow operation of nature's laws. Had travellers borne this in mind, so many of them would not have pronounced the Mission work a failure. With more knowledge of what the people were and are, they would have reported it, what it is *in fact*, A PROGRESSIVE TRIUMPH.”

Upon the discovery of gold in California, the excitement of many Americans in the islands was like that here in the east. Nearly all Mr. Hunt's congregation in Honolulu hastily took ship to the new Eldorado; at the last moment they persuaded him to accompany them, and thus it happened that he was the first Protestant minister in California. He organized the first Sunday School and the first Church, moderated the first Presbytery, edited the first religious paper, and was for two years Home Mission Secretary for the Pacific coast. He remained there, doing pioneer service, until 1857, when he came east and accepted the call of this Church to be its Pastor. At his installation here, the sermon was preached by Rev. Dr. G. W. Heacock, then at the height of his influence in Buffalo; the charge to the Pastor was given by Dr. Wisner, and the charge to the people by Mr. McHarg, two former Pastors thus sanctioning this "apostolic succession."

The first printed annual report appears to have been issued January 1st, 1858, and shows benevolent contributions to the amount of \$1532.58 for the preceding year. On June 22nd, 1858, a committee was appointed to procure a new bell to weigh 1500 lbs., and a subscription of \$350 was raised for that purpose. The Church has been summoned by three bells during its history.

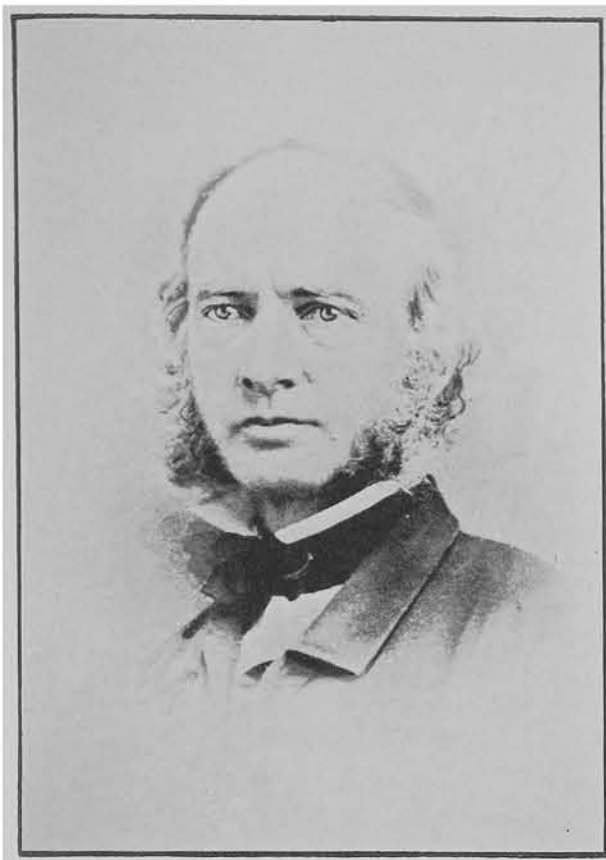
It is related that once when Mr. Hunt was preaching in his animated way on the slavery issue, he made some statement which did not meet with the approval of an equally positive parishioner and Trustee, who called out—"Prove it! prove it!" to the startled surprise of the congregation.

During this time, the women's prayer meetings were maintained with great interest and profit; often as many as forty being present.

After leaving Ithaca he was, successively, Pastor of Churches in Waterville, N. Y., 1859-65; in Niles, Michigan, 1865-71; in Nunda, N. Y., 1872-76; in Sodus, N. Y., 1876-79; and in Whitesboro, N. Y., where he retired from pastoral service, and where he died suddenly on Saturday morning, February 9th, and was buried in Waterville, N. Y., February 11th, 1895.

At a congregational meeting held January 12th, 1860, it was voted unanimously to call Rev. David Torrey of Delhi, N. Y. He accepted the call and commenced his labors on the first day of March, 1860, and was installed Pastor, July 12th following. Mr. Torrey was born at Bethany, Pa., in 1818; he graduated from Amherst College in 1843; he studied theology at Andover and Union Theological Seminaries, graduating from the latter in 1846. Upon his ordination he became Pastor of the Presbyterian Church of Delhi, where he served until 1860, when he came here.

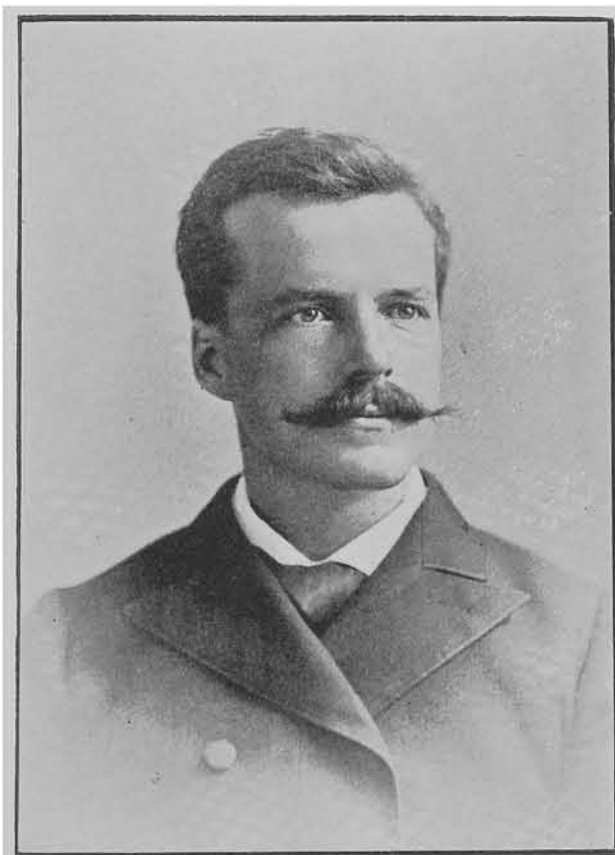
In 1861 there were 351 members enrolled. Among the accessions during this pastorate, there were a large number of young people who to-day are some of the most efficient workers in this Church.



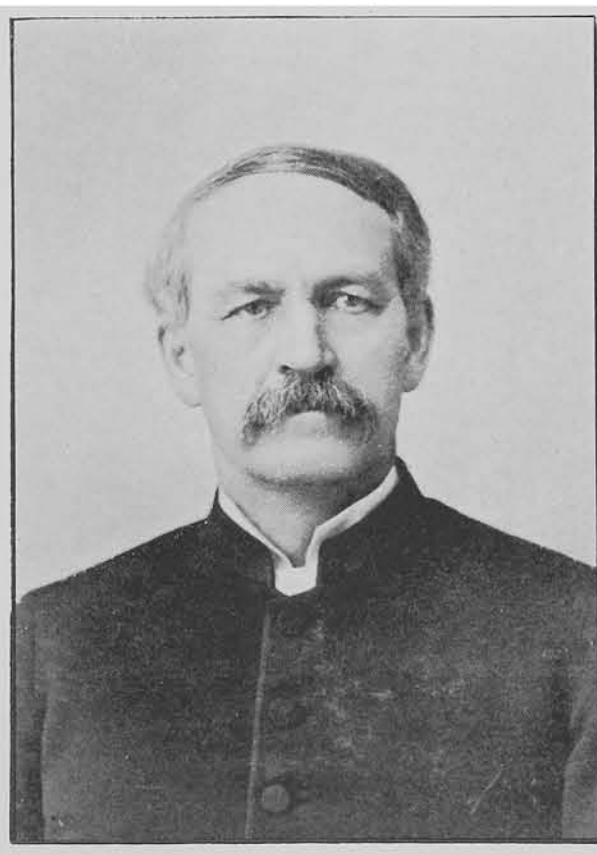
W. Dorsey.



John V. F. White  
Shepherd F. White



W. S. Fiske  
W. S. Fiske



A. S. Fiske  
A. S. Fiske



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In 1861, releases of the pew rights were secured from all pew owners, and the system of annual auction of pews, with quarterly rentals, was adopted. At a meeting of the Trustees, held March 25, 1863, to consider the matter of building a new Lecture and Sabbath School room, a committee was appointed to solicit subscriptions and procure the plan. Later, the committee reported that \$4,000 had been subscribed, and the Trustees authorized the committee to erect the building in accordance with plans submitted by architect F. H. Moore, the committee being George McChain, Moses R. Barnard, and S. B. Sherwood. This brick chapel was first occupied in February, 1864. It was enlarged in 1876, and, until torn down in 1899 to give place to the present edifice, was the home of the varied activities of the Church. Here, in addition to its use on Sundays, were the prayer meetings held; also the Women's Missionary Society and Dorcas meetings; the Christian Endeavor and the Boys' Brigade; and here were held the many social gatherings which were and are a delightful feature of our Church life. In 1864 there was still a deficit on the building account and an old Church debt as well. The Trustees were authorized to borrow \$4,000 more, giving the note of the Church therefor, and Messrs. Charles E. Hardy and Ezra Cornell were appointed to solicit subscriptions to pay this debt, which, in due time, was accomplished.

It was during this pastorate that the Cornell Library was founded, by the gift of Mr. Ezra Cornell. Dr. Torrey was a member of its first Board of Trustees, and was active in promoting its interests. Through all the years since then, members of this Church and congregation have rendered large and efficient service on the Board of this valued institution.

Dr. Torrey resigned his pastoral charge of this Church in May, 1864, and, after preaching for two years in Ann Arbor, Michigan, travelled extensively in Egypt and Palestine. Upon his return to this country, in December, 1869, he began his pastorate at Cazenovia, N. Y., where he resided until his death, September, 29th, 1894. At the time of his resignation of his Ithaca charge, Dr. Torrey was Stated Clerk of the Ithaca Presbytery. By that body, as by this Church, appropriate and appreciative resolutions were adopted expressive of the high esteem in which he was held, and the sense of great loss at his departure. Then, and subsequently for many years, he was a faithful and useful member of the Board of Commissioners of Auburn Theological Seminary. His fine face, with its hoary "crown of glory," his kind and sincere interest in the students, his courteous and gentlemanly manner at the various functions of the anniversary week each year, are recalled with great pleasure.

Dr. Torrey was a lovable man; his influence when Pastor here, as well

as that of his good wife, was such as to win young and old for the best things. It was fitting, therefore, that at his death a generation later, this action should have been taken by the Session (October 17th, 1894):—

“WHEREAS, it has pleased the great Head of the Church to receive to Himself, in the fulness of years and honors, the Rev. David Torrey, D.D., a former and beloved Pastor of this Church, *Be it Resolved*, that we put on record the high appreciation in which this congregation holds his abilities, devotion and success in the ministry of Jesus Christ, the deep affection with which his memory is cherished among us, and the profound sympathy with which we regard the affliction of his widow, and the circle of his immediate kindred ; while we rejoice with them in the rounded record of a noble character and life, and in the glorious hopes of the gospel grace in which he lived and died.”

At a meeting of the congregation in September, 1865, Rev. Theodore F. White, of Delhi, N. Y., was called as Pastor. He commenced his services in November, and was installed January 9th, 1866. Dr. White was born in New York city in 1830; graduated from New York University in 1849, and from Union Theological Seminary in 1853; preached at Granville, N. Y., Mendham, N. J., Church of the Puritans, N. Y. city, and at Delhi, N. Y. Upon his resignation here in 1877, he went to Summit, N. J., becoming Pastor of the First Presbyterian Church there, and continuing in that relationship until 1903 when he resigned his charge and was made Pastor Emeritus, which position he still holds.

Among the many interesting items of record during the pastorate of Dr. White may be mentioned ;—repairs on the parsonage in 1866 and its sale in 1870, “the Pastor having concluded to remove to the house of Dr. Wisner” (on the site of the Cornell Infirmary). This sale was made April 13th, 1870, for \$5,200, the purchaser being Mr. Samuel R. Sherwood. At the time of erecting the second edifice, a heavy wooden fence had been built about the Park ; this was necessary in order to keep out the many cows which roamed the streets at will ; the fence was removed in 1873, the cows being allowed to roam no more.

In August, 1868, upon the departure of Judge Walbridge and family, so long and so efficiently identified with the active work of this Church, resolutions of affection and Godspeed were adopted. Judge Walbridge had been Supt. of the Sunday School 1830–31, and 1841–44 ; he was an Elder from 1830 until his departure from Ithaca. His daughters were especially efficient teachers in our Sunday School, and one daughter, Mrs. Gulick, went as a Missionary to Spain.

After long previous discussion, on September 20th, 1869, the rotary system of eldership was unanimously adopted ; it is still continued. In 1870, the Session appointed two important committees ; one, “to see the new faces

that come to church ;” the other, “to look to new comers to town.” The same year, in commemoration of the Reunion of the Old and New School branches of the Presbyterian Church, a Memorial Fund was raised throughout the denomination. The gift of this Church, amounting to \$2,193.25 was devoted to Maryville and Elmira Colleges. In 1870, too, for the first time, the female members of the Church were accorded the right of voting for Elders and Deacons ; this after much discussion by the Session and in meeting of the male members, and, apparently, not with the hearty concurrence of the Pastor. The discussion was on the granting of equal suffrage to the women in all Church matters, including the election of a Pastor. A number of motions were made, amended, put and lost. Finally, Mr. John Miller offered a substitute motion in these words :

“*Resolved*, That in all elections of Elders and Deacons, female members of this Church as well as male members shall be entitled to vote.”

And “this resolution being voted on, it was declared carried.”

Just when the women began to exercise full suffrage in Church and congregational affairs, (the latter being subject to State statutes), is not recorded ; in these days, they poll the largest vote !

In 1871, there is record that—“Our very dear and highly esteemed brother, Elder William P. Luce, departed this life April 13th, 1871.” He had been an Elder since 1830.

In June, 1871, an account is given of an Elders’ Meeting being held in Seneca Falls and attended by laymen from a wide section ; Elders Clark and Seymour represented this Church. A Missionary Congress was held in Geneva in 1873, and Elder and Mrs. Josiah B. Williams were delegates from this Church.

At the Reunion, when questions of readjustment of Presbyterial and Synodical boundaries came up, the Session took action unfavorable to the absorption of the Synod of Geneva into the greater Synod of New York. One of the last meetings of the Synod of Geneva was held in Ithaca.

Up to this time, missionary funds were raised by subscription. The Freedmen’s cause was unpopular with some in the congregation apparently, and, to avoid controversy, it was decided “to resort to a plate collection for this year” (1871). In September, 1872, it was

“*Resolved*, to continue the card system of soliciting funds for the benevolent and charitable institutions of the Church suggested by the General Assembly and found so productive of an increased contribution as the present year exhibits.”

In November, 1874, this additional action is recorded :

“The report of the committee to whom was referred the matter of a more expedient mode of raising the necessary funds for supporting the gospel at home, and also abroad, made a report



which was accepted, viz. : the weekly and monthly pledge system for the year ensuing, commencing January, 1875."

On January 8th, 1871, Dr. Wisner died at the home of his son in Cedar Rapids, Iowa; his body was brought here for burial. Rev. James Shaw, D.D., of the Brick Church, Rochester, preached the funeral sermon. It was an impressive burial of one who, under God, made a greater impress for good upon this community,—and that against great odds at the first,—than any other man, then or since. The Consistory of the Reformed Dutch Church, and others, adopted resolutions testifying to their esteem of Dr. Wisner and their sympathy with his family and with this Church. Our Church adopted appreciative resolutions, and erected on the church wall a marble tablet to the memory of its great Pastor.

In September, 1874, it was decided to fit up the basement of the chapel as a dining room and kitchen. This helped the social life of the Church, by affording added facilities; meagre indeed they were, in comparison with the ample and delightful equipment we now enjoy. No longer do we stand in line at the trap door, awaiting our turn to descend upon the good things prepared by the ladies, but we now check our wraps in the "cloak rooms" and repair to the "parlor" to enjoy a fire on the hearth, ere we enter the spacious "dining room" and are served by the gracious ladies efficient as aforetime.

Dr. White held strong opinions regarding popular social amusements and was aggressive in asserting them. Very soon after his coming, in January, 1867, a communication regarding dancing, card-playing, attending theatres etc., was debated in meeting of Session and then referred to Presbytery "for advice." These amusements were preached against frequently, and all possible authority was brought to bear upon members of the Church to adjure them. The tone of Church life and discipline, as reflected in the records, is more like that of the earlier day. It is recorded of young girls coming into the Church from the Sunday School that "their carnal mind has been taken away and the new heart given them;" the examinations for admission to the Church were most scrutinizing, so that many who confessed Christ at that time were abundantly "able to give a reason for the faith that was in them." It was inevitable that a man of Dr. White's strict type should offend some people by his very conscientiousness in the discharge of his duty as he saw it; and a considerable number left the Church at this time and joined the Congregational Church, adding much to the effective working force of that congregation; some of them afterwards returned to this Church.

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That Dr. White was, however, held in high esteem by the larger number in this Church is evidenced by the fact that his salary, originally \$1,500, was soon raised to \$2,000, and in December, 1874, was again advanced "to \$3,000 and house rent,"—the highest salary this Church has ever paid to any of its Pastors.

At a meeting of the Church and congregation, held May 7th, 1877, Dr. White presented his resignation and it was accepted. He was an able preacher, feeding his people the strong meat of the Word. All the members of his large family were and are held in high esteem by those who were associated with them in the work of this Church during his pastorate. To them, as to us all, it is a source of great regret that Dr. White has felt unable to accept our urgent invitation to be with us and participate in this anniversary. He has, however, sent this message :—

"I cannot express the love I bore and still bear to this Church, nor the strength of my desire and prayer that 'peace may be within her walls and prosperity within her palaces,' and thus the beauty of the Lord may be upon her. Neither can I describe the precious and tender recollections I cherish for the 'saints' with whom I had such sweet fellowship, both of the living, and those who have gone on before. I rejoice in the blessing of God which has followed the labors of those who came after me in the pastorate. Some time I hope to see the splendid new edifice for the worship of God, and perhaps to be permitted to bear a message to your people. May I ask you to present to the Church my most affectionate greetings, and to those who knew me my sincere personal regard, as well as my regret that I cannot now be with them? As I write a host of much beloved forms is passing before my eyes, with whom I hope to stand ere long in the nearer presence of Him who hath redeemed us with His precious blood.

Yours very truly,

THEODORE F. WHITE."

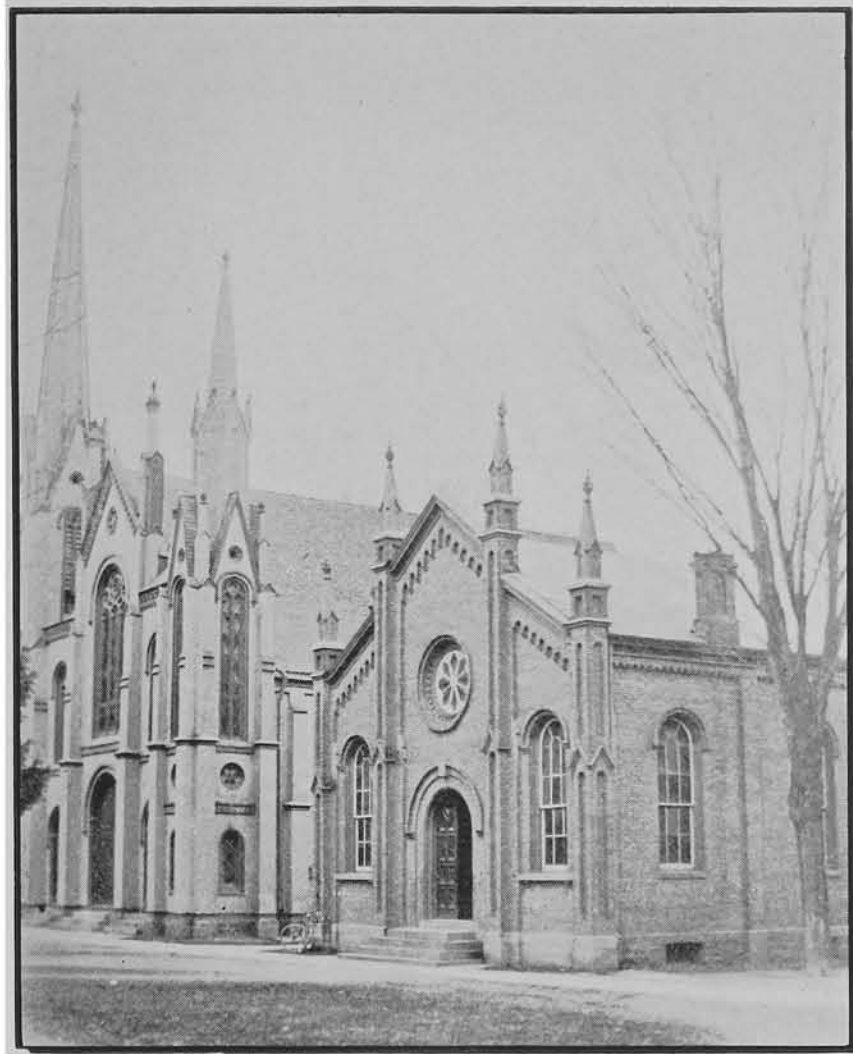
The next Pastor, Melancthon Woolsey Stryker, was called in April and installed May 21st, 1878. He was born at Vernon, N. Y., January 7th, 1851; graduated from Hamilton College in 1872, and from Auburn Theological Seminary in 1876; was licensed to preach by the Presbytery of Utica, April, 1874; preached at Bergen, N. Y., 1874-5; and, being ordained by Cayuga Presbytery, May 30th, 1876, was Pastor of Calvary Church in Auburn, 1876-8. After five years of service in Ithaca, he terminated his pastorate here in 1883 to accept a call to Holyoke, Mass. Subsequently, he became Pastor of the Fourth Presbyterian Church of Chicago where he continued until 1893, when he became President of Hamilton College, over which institution he still presides with marked ability and success.

Mr. Stryker came to this Church in the strength and enthusiasm of his young manhood. At the first meeting of the Session after his installation, it is recorded that "after conference and discussion it was *resolved* that on and after the first Sunday of July next the morning Church service be held at half-past ten o'clock, and the Sunday School immediately after the close of

said Church service. Also, it was *resolved* that the Pastor be authorized to make such change in the hymn-books used in the Church services as he may deem expedient." The latter resolution sounds a distinguishing keynote of Mr. Stryker's pastorate. Undoubtedly the service of praise needed elevating. In a report at the end of the first year's work, when he had served as Supt. of the Sunday School, it is stated that "a new hymn-book has been adopted, with the intention of supplanting the frivolous music and puerile words of much of the late Sunday School song books, with a more worthy collection." Not only were the children gathered for an hour on Thursday afternoons to practice the new hymns, but the adults as well were drilled, being urged to stay after the Wednesday evening prayer meetings for practice in correct hymn-singing, and taught by the musically-inclined Pastor. Calling to his aid all who could make worthy contribution of musical suggestion and helpfulness, especially Prof. Max Puitti of Wells College, Mr. Stryker compiled and issued in succession three hymn-books; the last of these included his own new version of the Psalms for responsive reading. This is the hymn-book still used in our Church services, Mr. Stryker having twice made generous contributions of the same to the Church. His most permanent legacy in this regard, however, are several fine hymns from his own poetic pen. He has since published a volume of Poems; also one of Addresses.

New life and new principles of administration were put into the Sunday School, notably in regard to the benevolences. The school was taken distinctively under the care of the Session, the Superintendent being appointed by the Session; no moneys were collected in the school for its own maintenance. Great stress was laid on making the gifts for definite and before-ascertained objects, and for loyalty to the work of the regular Church Boards. In 1879, the support of Rev. Aeneas McLean in Chili, a Missionary under the Board of Foreign Missions, was undertaken; also that of Rev. George Bird, of American Forks, Utah.

The church building was renovated, "a new and valuable organ was secured and placed behind the desk (the pulpit was abolished) and above in an alcove added to the building, and congregational singing fully established," with a cornet to lead. A Church Library, distinct from the regular Sunday School library, was founded through the initial bequest of Mrs. Daniel Bates, in 1879. Its design is to afford a working library for teachers and others interested in bible study, many encyclopedias and other works of reference being included. By the terms of the original gift, the Church is to make an annual offering for the maintenance and increase of this library. Recently, many of the best missionary books have been added.



EXTERIOR AND INTERIOR OF CHAPEL, 1864-1899



Mr. Stryker was active in securing the transfer of this Church from the Presbytery of Geneva to the Presbytery of Cayuga with which it had been affiliated prior to the existence of the Ithaca Presbytery.

In 1880 a new Manual was prepared. In addition to the list of membership, the covenants and forms of the Church, it contained considerable matter of historical interest. In the annual Narrative of Religion sent to Presbytery in 1880, it is stated that

“The Infant Room has this year been arranged as a distinct department of the school, with its own superintendent and six assistant teachers. We would call the attention of Presbytery to the urgent need of some general system of examinations which should assure certain attainments in fundamental knowledge as a condition of advance into the intermediate department of our school, and the undertaking of the international series of lessons.” “The wide ignorance of adult Church members on the simplest rudiments of sacred history, Church polity and the first principles of the doctrine of Christ” is deplored. Further, “our prayer-meeting is well sustained in numbers and earnestness, but is far too formal and conventional. Notwithstanding Paul’s principle that in Christ there is neither male nor female, our women labor under the bondage of tradition and keep silent save in singing. The difficulty of substituting conversation for speech-making,—of having short prayers one minute long,—of getting the people to bring their Bibles,—of making it natural for young converts to take part, is heavily felt. Our prayer-meetings are sometimes the best and sometimes the dullest of all our meetings. The attendance averages 150 to 175; we use printed topics. The young men sustain an excellent meeting three-quarters of an hour preceding service each Lord’s day evening.” “There is needed a more vital connection between the Eldership and the ranks of the laymen; with us as with much of our Church at large, spiritual supervision and visitation, teaching and admonition, has lapsed into disuse.” “It is to be lamented that the women of our Church are not bound together in a missionary society in connection with the General Assembly. The Pastor would deplore the diversion of such work from the regular channels of our own Church, believing that the aggregate of intelligence and effort is thereby greatly diminished.”

The Pastor’s efficient wife was chiefly instrumental in remedying the last mentioned condition of affairs, for, under her inspiring leadership, there was organized the Women’s Missionary Society which still plays so large and useful a part in our Church. Mrs. Stryker was its first president. The next year’s narrative records increased gifts, and that “the missionary papers of our Church are largely taken and read.”

The efforts made to improve the midweek meeting may be gleaned from these notes printed on the last page of the topic cards:—

“Be *very* brief,—perorations smother. Pray in your heart through the whole hour. . . . Remember that ‘in Christ there is neither male nor female,’ and that America is not Corinth. . . . Sing right out,—‘so loud that earth and heaven may hear.’ Don’t come early for the single purpose of displaying modesty in taking a back seat! Don’t monopolize the register! Bring some one with you who never came before and introduce him to your Pastor. Greet one another. . . . Here we are to speak honestly and tenderly to each other and to God. If we are just ourselves, glad, earnest, affectionate, and care nothing for the starch of routine and artificial solemnity,—then a child’s heart will not take cold. Such simplicity would be devout. . . . Praise would *pour*, not ooze and trickle. The icicles would all melt. It would be summer—yea, and harvest!”

During Mr. Stryker's pastorate two Elders of long standing and efficient service in this Church passed to their reward,—Elders George Beers and Joseph Esty, the latter having held the office for fifty-one years. And shortly after Mr. Stryker's removal from Ithaca, another most valued Elder, Mr. Josiah B. Williams, died, November, 1883. Appropriate resolutions were in each case adopted by the Session.

At a meeting held on March 28th, 1883, the congregation voted to unite with Mr. Stryker in his request to Presbytery that the pastoral relationship be dissolved. Thus ended a strenuous, hopeful chapter of this Church's life. Its memories are cherished still by many, and its work abides.

More than a year elapsed before the next Pastor was called. During a large part of that time the Church was signally favored by having Rev. Anson J. Upson, D.D., Professor in Auburn Theological Seminary, occupy the pulpit. His earnest and able, spiritually-helpful sermons, and his gentle and lovable charm of manner, could not fail to have a beneficent effect upon all who heard and knew him. In December, 1883, the committee on securing a Pastor reported "that of all the candidates heard and enquired about only one was found upon whom the whole committee agreed, and they proposed the name of Rev. James Stevenson Riggs for the consideration of the congregation." The call then extended was declined, Mr. (now Doctor) Riggs accepting about that time a New Testament Professorship in Auburn Theological Seminary which he continues to serve with ever-increasing ability and inspiring example.

On May 26th, 1884, a unanimous call was extended to the Rev. Asa S. Fiske, of the Howard Street Presbyterian Church of San Francisco, Cal. Mr. Fiske accepted this call, and entered upon what proved to be the second longest pastorate in this Church.

Asa Severance Fiske was born at Strongsville, Ohio, March 2nd, 1833; graduated from Amherst College in 1855; studied theology at Andover and Yale Seminaries; served as tutor at Amherst for two years; was licensed to preach by Franklin County Congregational Association; was ordained and settled as first Pastor of the First Congregational (Plymouth) Church of St. Paul, Minn., in 1858; enlisted in Infantry Volunteers in 1861; was made Chaplain, and served through the Civil War; was Pastor of the Second Congregational Church, Rockville, Conn., 1865-70; Pastor of St. Peter's Presbyterian Church, Rochester, N. Y., 1870-75; Pastor of Howard St. Presbyterian Church, San Francisco, Cal., 1875-84; Pastor of First Presbyterian Church, Ithaca, 1884-96; since 1896, Pastor of the Gunton Temple

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Memorial Presbyterian Church of Washington, D. C. Mr. Fiske received the degrees of A.B. and M.A. from Amherst College; and D.D. from Hamilton College in 1890. Many of his sermons and addresses are in print, among them two volumes—*Reason and Faith*, and *The Story of Ruth*.

At the installation of Mr. Fiske, on Wednesday, October 8th, the Rev. Dr. Upson of Auburn, and Rev. Mr. Hewitt of Weedsport participated. At the March communion following, fifty-three united with the Church on confession of their faith in Christ. The congregations soon were reported as large and the benevolences greater than ever before. Work in outlying districts was prosecuted with new vigor,—Sunday Schools and evangelistic meetings being held at Hayt District, at Burt's and at Forest Home; a Mr. Van Auken was employed for a time, at \$10 a week, to aid the volunteer workers in this. In December, 1887, "The Treasurer of the Session Fund was authorized to pay from that fund \$5 to aid the Cornell University students in hiring busses for the work in South Lansing." For a short time a Sunday School was conducted on east hill, being held in Prof. Wait's rooms in Cascadilla Place, and nineteen scholars being reported in attendance. In this connection it may be mentioned that, in 1891, steps were taken to provide another Presbyterian Church on east hill, somewhere in the neighborhood of Cascadilla Place, and a lot was promised by a lady living in another part of the city. This movement had the active support of six Elders of this Church, but was strongly opposed by the Pastor who felt it would be too great a loss for the mother Church. Soon afterwards three of those most active in the movement, who were Professors in the University, left the city, and the project was abandoned.

During these years a Church Bible Class was ably conducted by Prof. Francis M. Burdick. Prizes were offered to the younger scholars of the School for attendance at Church services and for learning the catechism; and the practice of presenting bibles to the baptized children of the Church on their reaching the age of ten was continued. Sunday School Teachers' Teas were held occasionally; the Home Department of the S. S. was organized and pushed with vigor, under the superintendence of Prof. John S. Reid. At one time 2,000 "welcome cards" were procured. Receptions for the Presbyterian students were held each fall; a Presbyterian Union,—as well as other denominational groups,—was encouraged among the students of the University.

In 1888, Mr. A. B. Brooks became Clerk of Session, succeeding Prof. Henry S. Williams who had long and efficiently served in that position; and Mr. E. P. Gilbert became Treasurer of the benevolent funds. A special fund of \$1,083.30 was raised in commemoration of the Centennial of the Presbyterian Church in the United States. In April, 1889, Union Evange-