

listic Services were conducted in this city by Rev. B. Fay Mills ; after these meetings closed, forty-six united with this Church on confession of faith.

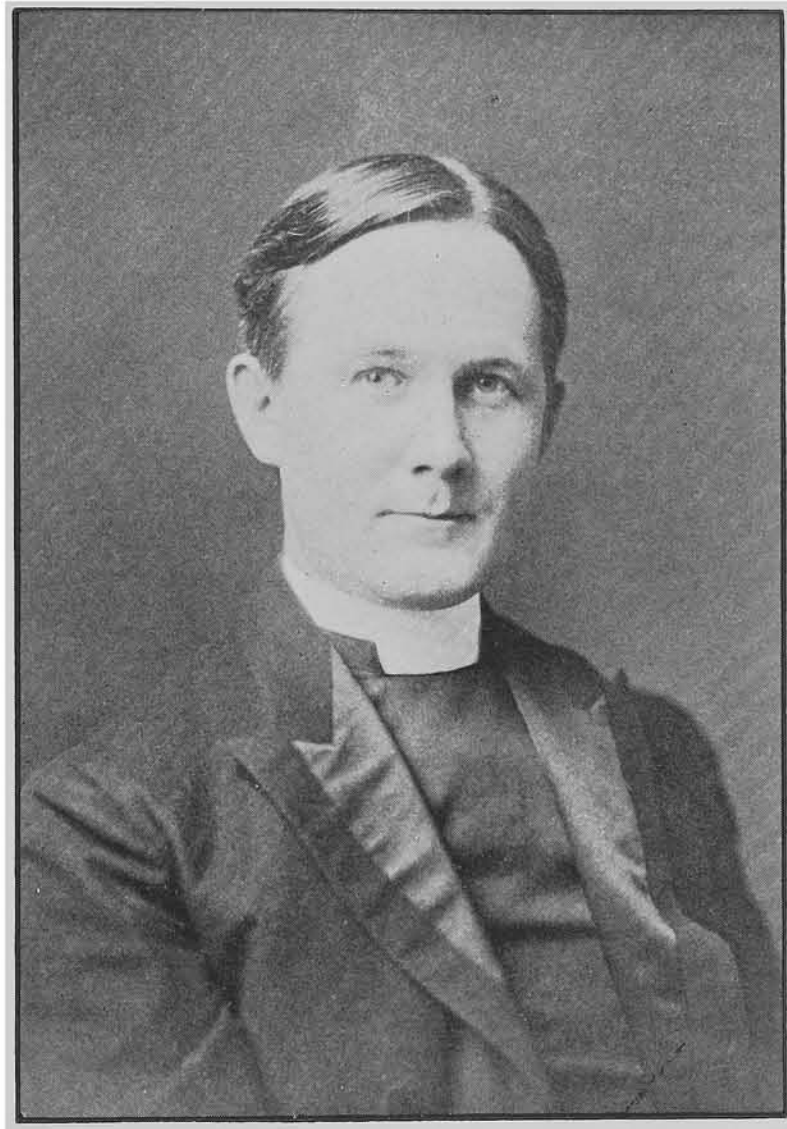
The parish was districted and visitation by Elders and Deacons planned. In 1892 a religious canvas of the city was made under the coöperative direction of all the Churches. The "Brookfield services" (printed orders of service with hymns, responsive scripture readings, etc.) were used for a while ; for a time also, some of the boys acted as ushers. The Church, in various ways, showed its cordial and active interest in the Young Men's Christian Association. In 1896, the Boys' Brigade was organized by Prof. Duncan C. Lee, with the approval of the Session. It has been an interesting and useful arm of our service since then. Besides holding weekly drills and inculcating ideals of manly deportment, Prof. Lee has usually spent a week in camp with the Brigade each summer. The "Do What You Can Mission Band" also did good service for several years. The Good Friday service, (held in unison with the Congregational Church), was first held in 1896, and is still maintained.

At the death of Elder George Rankin (December 26th, 1888), who, "for twenty-two years bore his part in the councils of this Church with great faithfulness," an appropriate minute was adopted by the Session. It was the custom of Mr. Fiske to make the closing Sabbath evening service of each year a Memorial Service for members of the Church who had died during the year. As a member of the G. A. R., and of the Masonic order, the Pastor conducted the Memorial Day and Easter services attended by these organizations, with enthusiasm and helpfulness. In 1893, a City Federation for the purpose of encouraging all good works and the suppression of vice was cordially entered into.

During the pastorate of Mr. Fiske the local charities were increased and their work greatly furthered through the beneficence of members of this Church. Hon. Edward S. Esty, by a gift of \$5,000, made possible the Children's Home. In 1892 the Esty family gave a building for a Hospital, and with additional endowment from them and others, initiated the noble work of that institution. In the twelve years of the Hospital's existence over \$30,000 has been contributed to it by members of this Church.

Honor was conferred upon the Church, as well as upon its Pastor, by the election of Mr. Fiske as Moderator of the Synod of New York at its annual meeting held at Watertown in 1891.

During the latter part of Mr. Fiske's pastorate the project of building a new edifice was pressed with earnestness, Mr. Fiske himself making an energetic canvass for subscriptions. Some degree of success was had, but the time was not ripe for the carrying out of the effort and it was abandoned.



Faithfully yours,
J. F. Fetschen, jr.

Mr. Fiske resigned his pastoral charge in May, 1896, to take effect the following August. In accepting his resignation, the congregation

“gratefully bear testimony to the zeal and efficiency of his pastoral work. He has lovingly ministered in all our homes, has faithfully visited the sick and infirm, has tenderly comforted the bereaved, has encouraged the disheartened, has warned the thoughtless, and has carried to many a heart the good news of love and cheer. The Gospel of Christ has been proclaimed by him with unflinching faith, with unswerving fidelity, and with unquestioned power. There will long abide in Church and community the example he has given us of a good citizen, able and fearless, possessing the courage of his convictions, and battling with steadfast purpose against public and civic wrongs, wherever and however entrenched. We assure our Pastor and his family that the loving good will of the people of this congregation and of the City of Ithaca shall be with them wheresoever they may make their home and into whatsoever field of service God may lead them.”

“In recognition of his faithful service in this Church,” a free-will gift of \$1,475 was presented to Mr. Fiske at his departure.

The present Pastor, Rev. John Frederick Fitschen, jr., was born August 26th, 1867, at Tenafly, N. J.; graduated from Williams College in 1889, and from Auburn Theological Seminary in 1892; was ordained by the Presbytery of Utica, October 7th, 1892, and at the same time installed Pastor of the First Presbyterian Church of Waterville, N. Y. Accepting the call of this Church, extended to him December 30th, 1896, Mr. Fitschen began his work here March 1st, 1897, and was installed as Pastor April 5th, 1897. At the service of installation three Presbyters from Auburn participated; Rev. Frederick W. Palmer preached the sermon, Rev. Prof. Willis J. Beecher gave the charge to the people, and Rev. Pres. Henry M. Booth, his life-long Pastor, gave the charge to Mr. Fitschen.

October 11th, 1899, Mr. Fitschen married Miss Ruth Williams, a member of this Church.

A noteworthy feature of this pastorate has been the adoption of the system of pledged weekly envelope offerings; it has been continued for six years, with the result that any deficit in current expenses has been avoided, and at the same time the benevolences have largely increased. By this plan provision is first made to supplement the income received from pew rents for our own maintenance, also for Sessional and Sunday School expenses, and the remainder of all moneys received is distributed quarterly to the various causes before-determined upon. At the beginning, to ascertain the proper percentages, an average of the Church offerings for four preceding years was taken as the basis of apportionment. Each year, on the recommendation of the Session, the schedule is voted on by the congregation. Few changes are made from year to year; for several years the apportionment has been as follows:

1. \$2,000 (or more, if needed) for current expenses over and above income from pew rents.
2. \$1,000 of principal to be paid on mortgage.
3. Interest on mortgage.
4. \$200 for the Session fund (for General Assembly, Presbytery, communion table and incidentals).
5. \$250 for our home Sunday School.
6. The remainder devoted to benevolence, as follows :

1. Foreign Missions	38%	10. Auburn Theological Seminary.....	2%
2. Home Missions.....	25%	11. Ithaca City Hospital.....	2%
3. Aid of weak Churches of Presbytery..	6%	12. The Home (for aged women).....	1%
4. Freedmen.....	5%	13. The Children's Home.....	1%
5. Church Erection.....	3½%	14. Free Kindergarten.....	½%
6. Ministerial Relief	6%	15. Church Library.....	½%
7. Publication & S. S. Work.....	1½%	16. Our S. S. Libraries	1%
8. Aid for Colleges	1½%	17. Ithaca Y. M. C. A.	½%
9. Education	2%	18. Reserve Fund (in care of Session)...	3%

Special gifts made to these or other objects are sent as designated, in addition to the percentage of the regular funds. In some instances such "special gifts" have aggregated from \$800 to \$1,500 a year. In general, the total of benevolent offerings and the total expenditures for our own expenses have been nearly equal.

At her death, December 31st, 1898, Miss Nancy Beers, who was formerly for many years a teacher in our Sunday School, bequeathed to the Church property amounting to about \$6,800, the income of which is to be devoted to the assistance of the poor members of the Church. Miss Helen M. Tuthill (who died April 15, 1901) made a generous bequest of \$500 for the same object.

The Church sustained the loss of two valued officers in the deaths of General Charles F. Blood (April 11th, 1898) and Mr. John C. Stowell (August 23rd, 1902), the former having been an Elder for twenty-seven years and a Trustee for thirty years during large part of which time he served as Treasurer of the congregation; while Mr. Stowell served as Deacon for ten years and then as Elder for twenty years, during part of the time acting as Treasurer of benevolent funds.

In October, 1903, the Church entertained the Synod of New York and the Woman's Synodical Home Missionary Society, on the occasion of their annual meetings. Three hundred delegates were in attendance, and enjoyed the hospitality of our homes, leaving delightful remembrance of their sojourn and the inspiration of most interesting and helpful meetings in the interest of the wide-reaching work of these agencies.

The most important event during this pastorate has been the erection of the noble edifice in which we are privileged to worship God and to work for

the good of men. Before leaving the old structures, as a fitting recognition of God's blessing therein so richly enjoyed for so many years, a week of special services were held. On Sunday, May 21st, at the morning service, the Pastor preached on "The heart of the Gospel, John III: 16." In the afternoon the last service was held, the Communion being then observed, with impressive and loving memories. During the two years this edifice was in process of construction, the Church held its Sunday services in the Lyceum Theatre, the prayer meetings and social gatherings in St. John's Church Parish House, and the Communion services in the Congregational Church edifice,—our brethren of these Churches having kindly extended these courtesies to us.

Regarding the whole enterprise of building this new structure the best record is the final Report of the Building Committee (slightly amended), as follows :

" To the Congregation of the First Presbyterian Church of Ithaca, N. Y.

At a regularly called meeting of the congregation held on May 3d, 1899, a Building Committee was appointed and given power to make all necessary preparation for the erection of a new church edifice. No power was given this committee to make any contract for construction until plans were finally adopted by the congregation. Early in June the removal of the old structures, so dear to many hearts, was begun and the ground was cleared by the last of July. Owing to the necessary delay in perfecting the plans, no bids could be obtained from contractors until the early part of July, at a time when there had already been a large advance in the cost of building material of many kinds, and much difficulty experienced by builders in obtaining prompt deliveries of steel, iron and lumber. Under these circumstances the Building Committee deemed it wise to reject all the bids received, having reserved the right to do so, and this was done the same day upon which they were opened.

August 23, 1899, at a regularly called meeting of the congregation, it was voted to authorize the committee (appointed May 3) to make a contract with the lowest bidder, in their judgment, to build the foundation of the new church according to the plans and specifications of Cady, Berg & See, Architects, 31 East Seventeenth street, New York, the same to be completed as early as possible that fall. This action by the congregation virtually carried with it the adoption of the general plans for the church as prepared by the architects. Report was made to the congregation in the following December of the completion of this part of the work, in which was used all the stone from the foundations of the old buildings, the committee rescuing one stone which was clearly in the first church built on this site in 1816, and which is now in the tower vestibule. The steps on Mill street, into the cellar, and the stone border of the terrace on Cayuga street, are made of the steps of the second church, and that of the Mill street side from the water table of the chapel. The black walnut of the pews and pulpit was carefully saved by the committee, and has been most satisfactorily used by the architects in the study and parlor of our new church.

The experience of the committee during the building of the foundations led them to realize that a far more satisfactory building could be obtained for the congregation if a different system was adopted for building the superstructure. This judgment was strengthened by the advice of experienced men who were interested in the problem of your committee, and too, in getting the best possible building for the congregation. After very careful thought over plans for pushing the work of preparation during the winter, your committee entered into a contract by which the services of Thomas B. Campbell, a builder of wide experience and great skill and

ability, were secured to oversee the work, purchase materials, provide apparatus for building, and give the congregation the utmost benefit of his genius for doing thoroughly good work. The result has fully met every expectation of your committee.

Before entering into this arrangement the committee had made a very favorable contract for stone with the Cleveland Stone Company, and a large supply was secured and placed near the site of the new church, and a force organized for cutting and preparing the same under the supervision of H. J. Hicks, who continued in charge of this work until its completion. The perfection of this work attests the skill, ability and fidelity with which it was supervised.

The preparation of cut stone was vigorously pressed during the winter and spring, and on the afternoon of Wednesday, April 18, 1900, the first stones of the superstructure were laid. On the 8th day of May, at 4 P.M., the corner stone was laid by our Pastor, with appropriate services; and being favored with a long season of good weather, and with most energetic workers, the last cap stones of the tower were put in place on December 7th of the same year, thus completing and enclosing the exterior and main walls of this large building, and without accident, or injury to any person, and with the loss of but one and one-half days between these dates from rain or any other cause.

Your committee made great effort to secure a speedy completion of the Sabbath School wing of the church, and, with but slight inconvenience to the congregation, the rooms were used for the first time on Sunday, May 5th, 1901, while our Pastor was absent on his trip to the Holy Land, and continuously thereafter for all our services until the completion of the auditorium and its occupation on October 6th.

To the Building Committee this work has been a trial of faith and patience, but it has also been more a labor of love, and now that the work is done the committee most heartily congratulate you on the possession and use of an exceptionally well built, commodious, conveniently-arranged house of worship, dignified in architecture, harmonious in all its details, and beautiful in its unity and simplicity. It is the hope of your committee, as it must be of all, that this home which we have together built may be the center of an ever increasing beneficent activity, and those who worship here stand in this community for righteousness and truth in the name of our adorable Master. May this long be the house of God and the very gate of heaven to multitudes of souls.

Before closing their report, your committee wish to make grateful record of the generous co-operation of those who have sought to beautify this house with special gifts, many of which at the same time aided in its construction.

The addition of three hundred copies of "Church Song" to our supply was made by our former Pastor, the Rev. M. W. Stryker, D.D., who thus testifies to his continued interest in this Church.

The screen is the gift of the architects, and attests the deep interest and sympathy with which they have wrought in this work and their wish to have a continued share in it.

The columns and pilasters which adorn the auditorium with their strength and beauty, are the gift of Mr. E. P. Gilbert, and stand as a memorial of his wife.

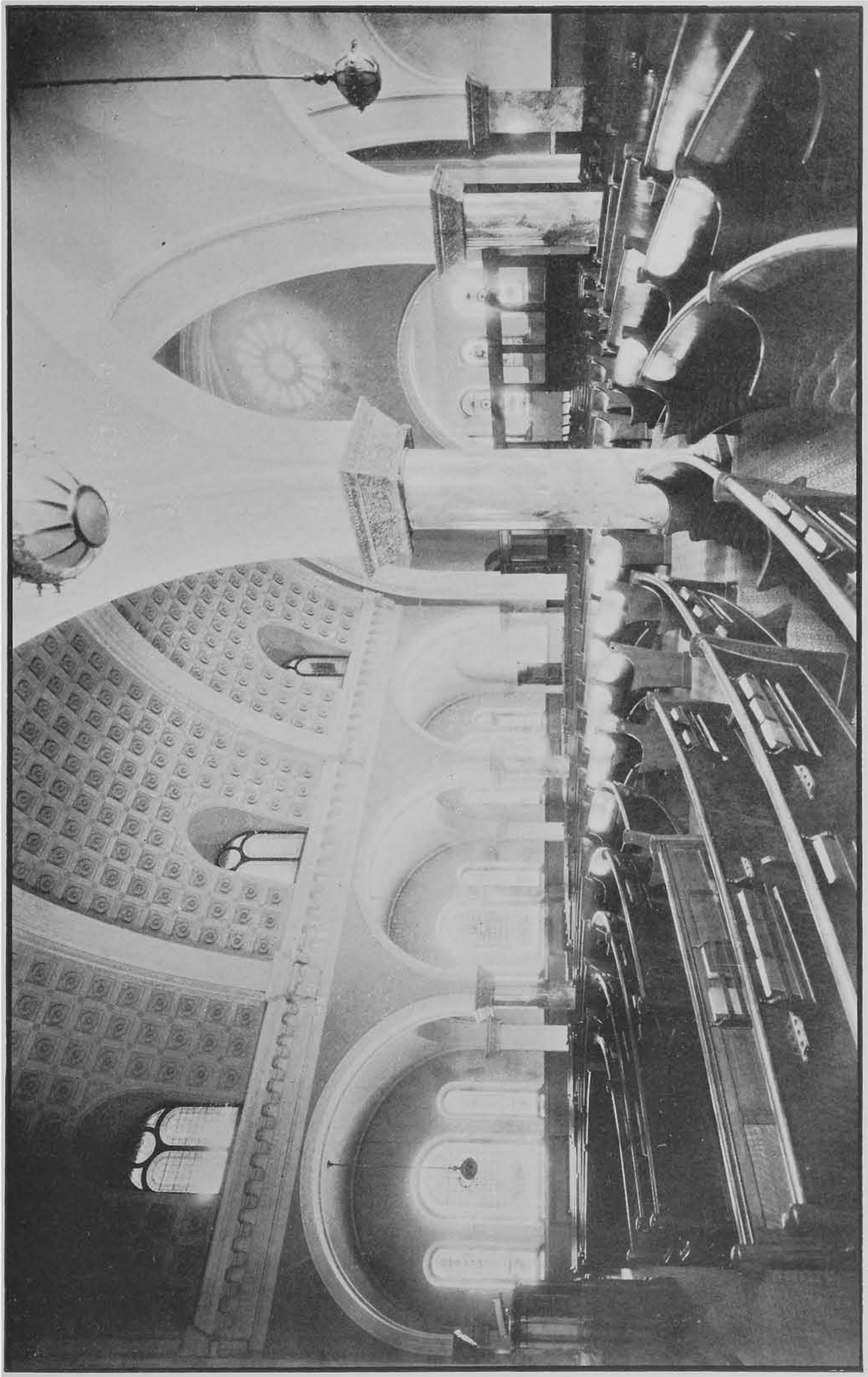
The Vocalion Organ is also the gift of Mr. Gilbert.

The windows so beautiful and chaste in design, and which by their abundant admission of light contribute to the cheerfulness of the whole interior, are the gift of Miss Augusta H. Williams.

The organ in its massive beauty and power is the memorial of one who long was an honored and useful helper of this congregation, and the gift of one endeared to this Church by her love and sympathy and helpful kindness, and whose ear opened to the harmonies of heaven before this instrument was in its place,—Mrs. Elias Treman.

The pulpit and sedilia are the gift of our Pastor and his wife, and in their artistic perfection testify to the hope that only purest truth and love may here have place and utterance.

The pulpit desk in the chapel is also the gift of our Pastor.



INTERIOR OF PRESENT EDIFICE, FROM NORTHEAST CORNER.

And too, to the large number of men, women and children, who have given, and wrought, and prayed, and whose gifts and prayers are inwrought with these walls and their adornment, surely to you, the Committee render their thanks for the constant strength they have received through your supplications for them to the God of all grace and the giver of every perfect boon. And to Him be all the Praise.

On behalf of the Committee,

Ithaca, Nov. 25th, 1901.

EDWARD P. GILBERT, *Chairman.*"

The total cost of the completed structure, including memorials, was \$130,843.96.

The Subscription Committee reported gifts from 233 persons, aggregating \$59,593.14. The Treasurer reported further gifts through the regular Sunday offerings; also additional subscriptions, during the preceding week, of \$23,986.52, as well as accrued interest on some deposits; and that the debt still remaining was \$28,013.48. "The Building Committee throughout the time of building paid cash, borrowing as was necessary for the purpose, so that no workman or party supplying material had to wait on the collection of funds." Provision was at once made to pay \$1,000 of principal each year, and this, together with numerous and generous "special gifts" received in the weekly offerings from time to time, has already reduced the debt (January 1st, 1904), to \$14,358. Considering the ability of our congregation, this is certainly very generous giving; the delightful thing about it is that all has been so willingly given, no pressure having been brought to bear upon any one; it has been "a free-will offering," indeed. Especially is it a source of much gratitude, that, while engaged in this large and costly building enterprise, the beneficences of the Church have been so nobly maintained.

On the opening day of consecration of this auditory, the evening service was one to which had been invited by special personal invitation all who had had any part in the construction of the edifice from the beginning. We were glad thus to acknowledge our indebtedness to all who, because of their skill and fidelity, had reason for personal pride in the finely-matured result. To the Building Committee great credit is due, especially to its chairman, Mr. E. P. Gilbert, whose faithful and most efficient watchcare of every part, throughout the whole time of building, gave repeated evidence that he had "come to the kingdom for such a time as this."

We consider ourselves most fortunate in having had for our architect Mr. J. Cleveland Cady, who was known to us as a conspicuously successful builder of churches. In addition to possessing the highest technical skill in his profession, and a fine feeling of simplicity and harmony, together with a true sense of what is worthy and enduring, Mr. Cady has brought to the study and development of our needs an instinctive sympathy born of his service in the Eldership and in the Superintendency of a Sunday School for

a generation past. As a result, he has given us a building preëminently adapted to our kind of work and worship.

With the new equipment, the Sunday School work and the social life of the Church have received a fresh impetus. The Lord's day services, under these delightful auspices, and stimulated by the large chorus choir, have increased in attendance and interest. The effort is also made to have the church building minister to more of the needs of the community than formerly. During the past two seasons an Organ Recital has been given each week, to which all are freely welcomed. It is hoped that still other agencies may here be brought into effective play. The Men's Association, organized in 1902, is bringing the men of the congregation into closer touch with one another and with the Church. Above all, and in all these varied and increasing activities, it is the earnest hope and prayer that here souls may be born into the kingdom of Christ and trained in His service.

The present resident membership of this Church is 629, with 139 additional on the absentee list. During one hundred years the total membership has been 3,452; or, counting those in the membership in any one year, an average working force of 407 each year. The Christian life and service of such a group of people working together for righteousness could not fail, under the divine guidance and blessing, to have wrought great good in this community. Some of the particular lines of service have already been mentioned. In addition to gifts and labor for the Children's Home and the Hospital, the Inlet Mission, The Home (for aged women), and the Free Kindergarten have each received not only financial assistance, but much time and devoted effort on the part of members of this Church. Various other union or interdenominational efforts, too, have enlisted the hearty coöperation and service of members of this Church; such as the Bethel Sunday School which, for many years, was conducted in a storehouse which stood where the D., L. and W. coal sheds now are. Mr. W. R. Humphrey, Miss Harriet Williams, Miss Jane Hardy, Mr. and Mrs. J. B. Williams were among the number of faithful teachers engaged in this work. About the same time, through the effort chiefly of Mr. J. B. Williams, a "Waterman's Library" was established at the inlet; it supplied good books to the many boatmen whose business of canal freighting brought them there. At different times Sunday Schools have been maintained in the Burt, Coddington, East Lawn, Forest Home, Green Tree, Hayt, Kline and South Lansing outlying districts, enlisting the active service of many devoted workers.

From 1840 until his death in 1849, Mr. Timothy S. Williams carried on a Sunday School at Fall Creek. Regarding it, ex-Gov. Alonzo B. Cornell sends this note:—

“Prior to 1840 ‘Fall Creek’ was a detached hamlet of about twenty-five dwellings, occupied by employes of the several mills and factories near by, with neither Church nor school house.

In that year a fine brick school house was provided for the children, very few of whom had attended school in the village of Ithaca, which then was situated wholly south of Farm Street. The intervening space was cultivated fields with only Aurora and Cayuga Streets dividing them.

Shortly after the opening of the school, notice was given that a Presbyterian Sunday School would be held in the school house, the following Sabbath. When the time came, the edifice was thronged by the scholars, and many of their parents.

They were received and welcomed by the Honorable Timothy S. Williams, one of the leading business men of the village. He continued in charge of the little mission until it attained its own momentum, and continued his generous attention during the remainder of his life.

Not a few of the present citizens of Ithaca look back, with grateful pleasure, to their early days at the Fall Creek Sabbath School, and hold Mr. Williams in blessed memory; one of whom takes sincere pleasure in penning this affectionate tribute.

Yours most respectfully,

A. B. CORNELL.”

The first record we have of a benevolent offering is that, in 1820, \$39.45 was contributed to Foreign Missions. From that day to this the benevolent contributions of our Church, as far as known, and not including many individual gifts sent direct by members of the Church, amount to at least \$250,000. Besides the greater, permanent causes of Home and Foreign Missions, of Sunday School Work and Education, of Ministerial Relief and the Freedman, the Bible and Tract Societies, Church Erection and College Aid, a very long list of special and temporary needs had been met,—of the Soldiers and Sailors, of Jews and Greeks and Armenians, of sufferers by flood or fire, of destitute and afflicted.

For the maintenance of our own Church, as nearly as can be reckoned, the aggregate is also about \$250,000. In addition to this, the erection of three edifices, a session house and a chapel, three bells and three pipe organs, with repairs and additions at various times, make at least \$175,000 more.

It is another source of gratitude that from the membership of this Church there has gone out a great company who, trained here, have been efficient workers in other Churches throughout the land; also many teachers in graded schools, in academies, and in higher institutions of learning.

The aid received in turn from students and many teachers in our city schools and the University is gratefully acknowledged. Several Ministers and Missionaries, who at one time and another have made this their temporary Church home, have done us good which we gladly record:—Reverends P. C. Headley, John Whitbeck, Dana W. Bigelow, James R. Robinson; Miss Jane Bush, afterwards the wife of Rev. E. B. Turner, one of the “Andover Band” of Missionaries to Iowa, Mrs. Charles Mills, of China, and Mrs. S. Hall Young, of Alaska.

Especially grateful are we that so many of the sons and daughters of this Church have gone into the Ministry or into Missionary service. On this Honor Roll are thirty-two names; of most of them the faces here greet us. The numbers on the pictures correspond with those in this list in which are first named those sent out by the Church though not members of it.

(Conf. faith, means united with this Church on confession of faith.)

a.—SAMUEL PARKER, Initiator of the Oregon Mission; a member of the congregation; (a minister is not a member of an individual Church but of a Presbytery); see pages 27-30.

b.—JOHN DUNBAR, born in Ware, Mass., Mch. 4, 1804; grad. Williams, 1832; Auburn Sem., 1834; see pages 27-34.

c.—BENEDICT SATTERLEE, M.D., and Mrs. S., "After their marriage at Fairfield, N. Y., they drove in a sleigh to the top of the hill . . . took a last look at the home of the bride, and came on to Ithaca, and were several days in our town, to become acquainted with the members of the Presbyterian Church who were to support them . . . a fine-looking man, of fair not vigorous strength, interesting in a quiet manner. He addressed the people much to their satisfaction." (Dr. S. J. Parker's Mms. History); see page 32.

d.—MISS MARY AUGUSTA DIX, a member of the Dutch Reformed Church, but a member of our choir; married in this Church to Wm. H. Gray, see page 31; "Mrs. Gray was an estimable lady, and selected by the ladies of the Pres. Ch. of Ithaca to be Wm. Gray's wife, and go as a Missionary worthy of the name." (S. J. Parker's Mms. History.)

1.—SAMUEL ALLIS, born Conway, Mass., Sept. 28, 1805; conf. faith, 1830; see pages 27-34.

2.—MISS EMELINE PALMER, born in Conn. May 19, 1808; conf. faith, 1826; taught the two Indian boys brought east by Dr. Whitman in 1835 and left in Ithaca for a year; left Ithaca for work among Pawnees, Mch. 1; married to Samuel Allis, Jr., at Liberty, Mo., April 23, arrived at station May 27, 1836; see pages 27-34.

3.—WILLIAM CARPENTER WISNER, eldest son of Rev. Dr. Wisner, born Dec. 7, 1808; conf. faith, 1821; Union Col. 1830; studied theology with his father; in 1832, began preaching in 3rd Prs. Ch. Rochester while father was in Brick Ch.; married Nov. 11, 1834 at Scottsville, N. Y. to Jane E. Hanford; Athens, Pa. and Avon Springs, N. Y. one yr.; 2 yrs. in 2nd Pres. Ch. of St. Louis while father in 1st Ch.; supplied 2nd Ward Pres. Ch. of Lockport 1837-42, doing evangelistic work in 1841-42; installed Pastor First Pres. Ch. Lockport, N. Y. in Aug. 1842; Moderator of N. S. Gen. Assembly, 1855; D.D. Hamilton 1855; long a Trustee of Hamilton; resigned charge, 1876; died in Lockport, July 14, 1880; bequeathed his library to Auburn Sem.; "a prince of peacemakers", "never was a Pastor more beloved by his people", "as a preacher he was a power, and in his meridian stood in the front rank of the noble sermonizers of his denomination."

4.—JAMES McCHAIN, son of John, elder bro. of George, namesake and favorite of his bachelor uncle James, an Elder, with whom he spent much time; conf. faith, 1829; grad. Yale 1838, Union Sem. 1841, ordained and installed Pastor of Pres. Ch. of Franklin, N. Y. Jan. 18, 1843. In Oct. of same year, became Pastor of Pres. Ch. of Abingdon, Va., continuing so until death Mch. 1, 1869. For 5 yrs. editor of Calvinistic Magazine. In Civil War, took sides with the South, and his son entered the Confederate Army. Married Jane C. Gibson, March, 1845; two children. "At the time of his marriage, he fully expected to go as a Missionary to Persia, but the examining board could not accept him on account of his feeble constitution." He was a most faithful, untiring and efficient, spiritually-minded minister of Christ.

5.—SAMUEL JULIUS PARKER, son of the Missionary; born May, 8, 1819; conf. faith, 1831; studied two years at Yale, then two years at Amherst, grad. 1842; grad. Union Sem. 1845;



MINISTERS AND MISSIONARIES FROM THIS CHURCH

licensed at Slaterville Springs, N. Y.; preached at Clyde and Rampo, N. Y.; then attended College of Physicians and Surgeons in N. Y. for 3 yrs.; in 1856-58, in charge of hospital ship in Mobile Bay; married in 1844 to Miss Rachel Field; three children; the sons died in infancy, the daughter, Florence, still resides here.

6.—WILLIAM ALLEN NILES, born in Binghamton, N. Y., May 29, 1823, son of Rev. Benj. Niles, Pastor of 1st Pres. Ch. of that city; moved to Ithaca with his widowed mother who taught in the Academy; they both united by letter Nov. 1, 1835; both took letters to Williamstown, Mass.; grad. Williams 1847; Auburn Sem. 1850; ordained at Ithaca by Presbytery of Ithaca, June 22, 1850; married June 27, 1850, to Mary E. West of Binghamton; Pastor at Beaver Dam, Wis., 1850-53; Pastor Congregational Ch. in Watertown, Wis., 1853-59; Pastor at Corning, N. Y., 1859-72; at Hornellsville, N. Y., 1872-89; Prof. at German Theological Seminary, Bloomfield, N. J., 1889-92; Pastor at Trumansburg, N. Y., 1892-96; died Sept. 14, 1897; two sons in the ministry and a daughter a Missionary Physician in China.

7.—SAMUEL McCULLOGH, a brother of our fourth Pastor; by letter, 1835; he was for many years Pastor of the Presbyterian Church of Tioga, Pa., and died there in 1867.

8.—HENRY WEBSTER PARKER, son of the Missionary, born in Danby, N. Y., Sept. 7, 1822; conf. faith, 1839; grad. Amherst, 1843; Auburn Sem., 1846; licensed by Ithaca Pres., 1845; pastorates at Aurora, N. Y., 1848, Danville, N. Y., Brooklyn, N. Y., 1854, New Bedford, Mass., 1856; Professor of Natural Science at Grinnell, Iowa, 1863; Chaplain and Professor of Mental and Moral Science at Amherst, Mass. (State College), 1870-79; General Reviewer of Standard Dictionary; Editor of Popular Science News; published poems and religious books; honorary corresponding member of the Victoria Institute of Great Britain; died Nov. 21, 1903.

9.—MISS MALVINA HIGGINS, daughter of Zalmon and Maria Higgins; born 1827; conf. faith, 1839; Missionary to Freedmen, see page 36; died at Ithaca, March 10, 1900.

10.—S. MILLS DAY, son of Rev. Warren Day, of Enfield Centre, N. Y.; entered Ithaca Academy in 1844; conf. faith, 1848; grad. Union Coll., 1850, Auburn Sem., 1852; ordained by Pres. of Ithaca; Pastor of Pres. Ch. of Hammondsport, N. Y., 1852-57; Pres. Ch. of Havana, N. Y., 1857-62; of Honeoye Congregational Ch., 1862-97, and since then as *Pastor emeritus*.

11.—LEWIS HARTSOUGH, son of Zechariah and Betsy H., both members of this Ch.; Z. H. afterwards an Elder of Varna Ch.; Mrs. H. a member of Maternal Assoc.; Lewis born 1828; by letter from Varna, 1845; grad. Cazenovia Seminary, 1852; united with Methodist Conference at Ithaca in July, 1851; Pastor at Utica, N. Y.; agt. of Amer. Bible Soc. on line of U. P. Railroad; Presiding Elder in Wyoming Territory; Supt. of Methodist Missions in Utah; then stated supply; retired by ill health in 1889; has published many hymns and tunes, among them: "I hear Thy welcome voice that calls me Lord to Thee"; (see letter on later page.)

12.—MRS. SELINA HAZEN KNAPP, daughter of Deacon Hazen; born March 20, 1839; conf. faith, 1852; married Sept. 27, 1864, to Rev. Mathan B. Knapp, with whom she has shared the work in Home Mis. Churches in the west, and in N. Y. State at Fenton, Sturgis, Hannibal, Elbridge, Treble, Middlefield Centre; now retired and living at Phelps, N. Y.

13.—HERVEY CROSBY HAZEN, son of Deacon Hazen; born June 20, 1841; conf. faith, 1852; grad. Amherst 1862, Auburn Sem. 1865; ordained by Ithaca Presbytery, August, 1867; married Ida Chapin, and, under commission of A. B. C. F. M., went to Madura Mission, southern India; after five years returned on account her ill health, followed by her death; twelve years preaching in U. S.; then married Harriet Cook in 1884; returned to the work in India 1885; home on furlough 1895; present station Aruppukotai, Southern India.

14.—MRS. ALICE WALBRIDGE GULICK, daughter of Elder Judge W.; born Feb. 21, 1843; conf. faith, 1857; married Oct., 1872, to Rev. Thomas Lafon Gulick, the seventh son in ministry of Hawaiian Missionaries; in 1873 went to Spain, where for ten years at Santander, she greatly assisted her missionary husband; then to Cuba, to New Mexico and Is. of Maui, Hawaii, in 1886; returned to U. S. in 1893; now resides in Devon, Pa., her husband as Chaplain, she as Matron of the Philadelphia Presbyterian Hospital located there.

15.—MRS. HARRIET HANFORD, born 1822 ; member of Ch. in Danby, of which her husband was a Deacon for many years ; united with this Ch. by letter, May 4, 1866 ; then went as a Missionary to Freedmen, see page 36 ; died at Ithaca, Jan. 10, 1899.

16.—MRS. ELIZA A. WISNER HOLMES, daughter of John Wisner ; conf. faith, 1867 ; left Ithaca in 1870 ; married in 1874 to Dr. George W. Holmes and accompanied him to Persia ; after a few years she returned to America on account of ill health. When able she went back to the work. Dr. Holmes being Court Physician, Mrs. H. had access to the women of the higher class and exerted a strong influence over them for good. Compelled by failing health to return once more, she lingered for a few years and died at Cedar Rapids, Iowa, in 1890. Beside her husband she left a son and daughter.

17.—CHARLES SIMPSON, son of Alexander S., a Trustee ; by letter, 1868 ; grad. Hamilton 1866 ; Union Sem. 1870 ; Ordained at Ithaca, July, 1870, by Cayuga Presbytery ; Pastor of Pres. Churches—Addison, N. Y., 1870-72 ; Pike, N. Y., 1872-75 ; Lansing, Mich., 1875-76 ; Sherman, N. Y., 1875-95 ; since then, Pastor Congregational Ch. of Chatham, Ohio.

18.—JAMES LEWIS, born May 23, 1836 at Hamden, N. Y. ; grad. Amherst, 1861 ; teacher of Mathematics in Ithaca Academy, 1861-2 ; conf. faith, 1861 ; enlisted as Capt. Co. C. 144th N. Y. V., 1862 ; made Colonel of 144th, 1864 ; mustered out, 1865 ; grad. Union Sem. 1868 ; married Mary Coe Farrand, of Detroit, in 1869 ; four sons ; Pastor Humbolt, Kansas, 1868-75 ; Howell, Mich., 1875-82 ; Joliet, Ill., 1882-99 ; died there Oct. 28, 1899 ; appointed by Pres. Hayes on Board of Visitors at West Point ; A.M., Amherst, 1864 ; D.D., Blackborn Univ., 1892.

19.—CHARLES B. AUSTIN, "connected with the Ithaca congregation, active in S. S., etc., while teaching classics in Academy" ; grad. Hamilton, 1868 ; Union Sem., 1872 ; Pastor at Cohocton, N. Y., 1872-76 ; New York Mills, 1876-84 ; Bismarck, N. D., 1884-89 ; Lewisburg, Pa., 1889-94 ; supplied in Detroit and Cleveland, 1894-97 ; Wheeling, W. Va., 1897-1902 ; since then 2nd Pres. Ch., Camden, N. J. ; D.D., Lafayette Col., 1899 ; married Miss Lillie S. Mandeville, of Danby, N. Y., 1872.

20.—WILLIAM HENRY TALLMADGE, born in Enfield 1846 ; conf. faith, 1864 ; grad. Cornell, 1873 ; studied one year at Auburn Sem. ; preached 4 yrs. at Woodbridge, Cal. ; died 1880.

21.—ISAAC PARSHALL SMITH, born at Chester, N. Y., Aug. 1, 1858 ; conf. faith, 1876 ; grad. Cornell, 1882 ; Auburn Sem. 1885 ; married Nov. 17, 1880 to Miss Dora F. Wilson of Ithaca ; four children ; Pastor Pres. Ch. of Tonawanda, N. Y., 1885-88 ; died there Nov. 27, 1889.

22.—ALFRED T. VAIL, born at Chester, N. Y., June 4, 1859 ; conf. faith, 1880 ; grad. Cornell, 1881 ; Auburn Sem., 1884 ; Pastor Dexter and Brownsville, 1884-89 ; Hammondsport, N. Y., 1889-94 ; Medina, N. Y., 1895-99 ; Bethany Pres. Ch. Buffalo, N. Y., since 1900 ; married Jan. 29, 1890 to Miss Fannie M. Binniger of Dexter, N. Y. ; have had two children. (See letter on later page.)

23.—PETER McCLEAN McDONALD, by letter 1869 ; grad. Cornell 1873 ; preached many years in Boston ; died there 1898.

24 and 25.—ALBERT R. CRAWFORD and MRS. CORA CURRAN CRAWFORD, united with this Church in 1881 ; in June, 1883, they began work as Missionaries under the Home Board in Mount Pleasant, Utah ; Mr. C. took charge of the Mount Pleasant station with out-stations, while Mrs. C. became principal of Wasatch Academy in Mount Pleasant ; remained in Utah work three years ; since they left Utah Mrs. C. has not taught ; Mr. C. ordained Nov. 14th, 1884 ; since 1886 Mr. C. has served as Home Missionary in Montana and Washington ; has also served self-supporting Churches in New York ; he is now minister serving Oakfield Church and is a member of Genesee Presbytery.

26.—A. E. DUNHAM, born at Sauquoit, N. Y., 1860 ; conf. faith, 1885 ; grad. Cornell, 1886 ; Principal of High School and teacher of sciences, 1886-89 ; then united Episcopal Ch. ; studied for ministry ; preached at Albuquerque, N. M. ; ordained 1892 ; rector at Forrestport, Boonville, Camden ; now Rector at Sheridanville and West End, Pittsburg, Pa.

27.—MISS MINNIE C. ATWATER, conf. faith, 1867 ; Home Missionary teacher in Indian Territory, 1890-1900.

28.—MISS LOUISE E. LOEB (now Mrs. L. H. Brown), by letter 1901 ; under Commission of Home Board, as substitute teacher ; then as Matron of Tahlequah Institute, I. T., 1889-95 ; now resident in Ithaca.

29.—SAMUEL JEFFRIES, born 1862 ; conf. faith, 1887 ; grad. Cornell, 1889.

30.—MRS. GRACE WILLIAMS JEFFRIES, born 1864 ; conf. faith, 1885 ; married to Mr. Jeffries, Oct. 12, 1892 ; the following spring went to Ashville, N. C., under appointment of Home Board, he as Supt. and she as Matron of the Farm School ; in 1899 retired from the work ; now live at Marion, N. Y.

31.—MISS BERTHA REED, by letter, 1894 ; Ithaca High School, and University 1891 ; Commissioned by A. B. C. F. M. to Pautingfoo, China, in 1902 ; now stationed in Pekin as a Missionary teacher.

32.—BEVIER SMITH, son of Elder Brainard G. Smith, born July 30, 1877 ; conf. faith, 1889 ; grad. Hamilton, 1899, Union Sem. 1902 ; ordained by Utica Presbytery, 1902 ; in employ of Oneida Co. Bible Soc. ; then of Brooklyn United Charities organization ; organist of various Churches since college days ; now Assistant Pastor and Organist of 1st Reformed Church of Schenectady, N. Y.

The summing up of these many influences of consecrated resource, of widely planned and earnestly directed activity, of noble Christian service and personal character,—continued for one hundred years,—were it to be committed to an impartial historian with adequate knowledge of all the facts and of their relation to many great and good movements at home and abroad, could not fail to receive the verdict that this Church, by reason of its long and beneficent career under the guidance and blessing of Almighty God, has been the most potent influence for good with which this community has been blessed. “What hath God wrought !” “Not unto us, O God, not unto us, but unto Thy name be the glory !”

Other men labored and we have entered into their labors. Our heritage is indeed goodly. Let us see to it that it is not dishonored or diminished by aught we do or fail to do. Let us, by the continued good blessing of God, make this Church ever a faithful witness to the whole truth as it is in Jesus, make it increasingly an effective force for righteousness, make it more and more a greatly diversified yet unified instrumentality in His service to uplift and comfort and bless mankind,—here and to an ever widening circle of interests. May this house continue long to be a very gate of heaven ; of this man and that may it be said :—“He was born there”, into the kingdom of Christ ; and of many : “They were trained there for large usefulness in His service of men !”

J. F. FITSCHEN, JR.

Of Woman's Work

A MEETING commemorative of woman's work in our Church was held in the Chapel on Friday afternoon, January twenty-second. Mrs. George R. Williams presided and conducted the opening services, Miss Hardy offering the prayer. In an informal and delightful way, reminiscences of various aspects of the Church life of the earlier days were given by Mrs. Samuel Stoddard, Mrs. Laura W. Phillips, Mrs. Henry Wilgus, Mrs. Dudley F. Finch, and Miss Jane L. Hardy. Miss Bessie Cook sang "Auld Lang Syne," most appropriately. A paper on Woman's Part in the Work of our Church had been prepared by Miss Mary E. Humphrey, and was read at this meeting. It is printed herewith.



Woman's Part in the Work of our Church ; 1804-1904

THE privilege of service belongs to the Lord's handmaids in every age, and so has been the heritage of the women of this Church. Their prayers and labors have been wrought into its very fabric as the threads spun by the "women of willing mind" were woven into the hangings of the sanctuary of old.

That winter's day a century ago witnessed a brave little band gathered to unite themselves one with another and to God for His glory. Of the entire number, thirteen, five were women, and doubtless some misgivings arose in their hearts and a longing for the distant home Church.* Faith and hope triumphed, however, and the trust then committed and gladly accepted has not been betrayed.

What of woman's work in the Church so destitute of aids and appliances that we, her more favored sisters, consider necessary for our undertakings? We love to march in companies in what we fondly call "avenues of useful-

* The names of these women were Rachel Shepard, Mary King, Mary Yaple, Sena Brink and Amy Johnson.

ness," but no such highways led beyond her narrow horizon. Her pathway was obscure and often lonely, but by its side grew graces that do not flourish so well in the soil of to-day,—neighborliness, hospitality and personal ministry to the sick and needy. She cheerfully denied herself that the preaching of God's word might be maintained, and a house raised to His name. With her own hands she helped prepare and care for its simple furnishings,* and its bare walls were made beautiful with the sound of her voice in many an old hymn dear to our ears and hearts.

The unbelievers of that day were sometimes bitter and violent in their opposition to the truth and on one occasion attempted to burn the church building. It was a woman, the wife of our honored Elder Esty, who discovered the fire, gave the alarm, and saved the church.

As years passed our women were drawn more closely together in their common love for God's kingdom and their desire to further its growth. True to their mission, their first associated work was an effort to give the word of life to others. From the old records of The Female Bible Society of Ithaca we learn that it was organized prior to 1830. The names of seventeen women are enrolled as managers who solicited subscriptions for the purchasing of bibles, and distributed them as need required.†

The Colporteur Society, somewhat similar in aim, was of later date. Its members were pledged to aid in the support of a distributor of tracts and bibles.

In September, 1832, The Maternal Association held its first meeting, with thirteen names enrolled. The object of this association was to assist mothers in the religious training of their children, and the carefully written records bear the impress of prayerful solicitude and a deep sense of responsibility. By the constitution the members were required to pray with and for their children and all under their care, both at home and in the meetings, and to do all in their power to bring them up in the nurture and admonition of the Lord. At stated intervals the children were to be brought to the meetings, and their birthdays were to be observed by the mothers as seasons of fasting and prayer.

Looking backward through the years we have glimpses of pleasant gatherings at the various homes where needles flew busily for the needy near at hand or farther away. When the first missionary box was prepared is un-

* The first carpet for the Church was bought in 1828 at the cost of \$15.31.

† During three years, beginning April, 1830, the total sum of \$125 was received, including \$17 from a Church collection taken May 22, 1831. The latest entry in the record was made in 1847, but is less full than those of earlier years.

known, but it led a long procession extending even to our own day. The women were deeply interested in the early mission work of the Church, especially the expeditions led by Rev. Samuel Parker and Marcus Whitman. They provided comforts for the long journeys undertaken by these devoted men and brightened their leave taking with words of cheer and prayer.

Three times in the history of our Church has a house of worship been erected, a privilege most gladly shared by the women. Fifty years ago they undertook the work of providing the furnishings of the new church of that period. Their dainty needle work brought many dollars into the treasury, as did also the large cloth bags which found a ready sale at the neighboring flour mills. There are those who still remember the dinner served on Thanksgiving Day in the old Town Hall for the same purpose.

The women of this generation have followed in the steps of their mothers and grandmothers, and according to their larger ability have helped lay the stones and beams of the House of the Lord, and render it beautiful and effective for His service. Besides large subscriptions to the building fund, many individual offerings have been received from them, and as an association they have contributed toward the purchasing of carpets and other furnishings.*

Not only on these special occasions but always our women have been ready to serve the material interests of the Church, endeavoring meanwhile to keep the higher interests uppermost in thought and aim. In the pleasant social gatherings and entertainments the mere making of money has been subservient to the promotion of kindly feeling among the Church members. From the modest Mite Society and kindred associations of the past has been evolved The Woman's Church Aid Society of the present with its many committees and departments of work.† Upon this housekeeper of our Church fall many cares and responsibilities, but she bears them cheerfully, and to her wise management is largely due the atmosphere of comfort that pervades our Church home.

In woman's work for our Church the needle has always played an important part and it is still active in The Dorcas Society of the present day.

* Among individual gifts may be mentioned the organ, the windows of the church auditorium, and the sedilia. In the chapel, the curtains of the galleries, the fire-place furnishings and many other articles in the social rooms and elsewhere were contributed by individuals. Besides supplying other requirements of the new church, the Aid Society contributed \$232.00 toward the purchase of carpets.

† The Woman's Church Aid Society and The Dorcas Society together form The Women's Union, the new Constitution having been adopted in November, 1903.



SOME MEMBERS OF THE MATERNAL ASSOCIATION

Mrs. Hetty Lord Mrs. Harriet Eddy Mrs. Isabella St. John Mrs. Lydia Luce Mrs. Lucy Collins Mrs. Mary Esty
 Mrs. Jerusha Parker Mrs. Charlotte Herrick Mrs. Keziah Williams Mrs. Moria Higgins Mrs. Melissa Spencer Mrs. Julia Leonard
 Mrs. Ann Eliza Humphrey Mrs. Mary Ingersoll
 Mrs. Mary G. Tillotson Mrs. Mary Ackley Mrs. Ann VanHoesen Mrs. Cordelia Searing Mrs. Sally Bates Mrs. Eliza Tichenor



PASTORS' WIVES

Mrs. Wisner Mrs. McHarg Mrs. Hunt Mrs. Torrey
 Mrs. White Mrs. Stryker Mrs. Fiske Mrs. Fitschen

This bright little friend is most kindly disposed toward all, and by some hidden charm has rendered the workings of the Society harmonious and its meetings attractive. A spirit of friendliness prevails among its members and is well expressed by their favorite hymn, "Blest Be the Tie That Binds." Since its organization in 1890 this Society has distributed hundreds of garments to needy families, to the charitable institutions of the city, and to the Hospital. In emergencies such as the flood of 1901 and the more recent fever epidemic, its aid has been prompt and generous. At the outbreak of the Civil War our women, with those from other Churches, responded to the call for clothing for the new recruits,* and should the call be heard again our loyal Dorcas would be ready to extend a helping hand to her country.

Reference has been made to the missionary spirit manifest in the earlier years of our Church. Without the aid and stimulus of the organizations of a later time our women kept themselves informed regarding the mission fields then open to the Church, and with regularity and system supported the work of the various Boards.

In 1870 our Church was represented in the forming of a branch of The Women's Union Missionary Society, and the organization has continued until the present time. During the thirty-four years contributions and collections from our Church have amounted to over \$5,000.†

During the years 1871 to 1878 inclusive the twenty members of The West Hill Missionary Society held frequent meetings and prepared boxes for the families of Home Missionaries. The total value of these boxes was over one thousand dollars.

In course of time the Women's Boards of the Presbyterian Church were formed, and in November, 1881, through the influence of the wife of our Pastor, Mrs. M. W. Stryker, a distinctively Presbyterian Society was organized. Its object was twofold,—“to secure systematic contributions for Home and Foreign Missions, and to disseminate missionary intelligence,” and from the first it has been connected with the Presbyterial Society and the general Boards. Aside from Church collections, its members have contributed to Home and Foreign Missions \$6,700.

* The Ithaca Ladies' Volunteer Aid Association was organized June 14th, 1861, in response to a call from The Women's Central Association of Relief for the Army and Navy (afterwards The New York Branch of The Sanitary Commission). Our Ithaca Association was one of the first to respond to the call from New York. The women of our Church did good service, and Mrs. J. S. Tichenor was one of the leaders in the organization of the Association.

† This undertaking owes its success in great measure to the efforts of Miss Jane L. Hardy.

Of greater value than gold and silver is the offering of consecrated lives, and we cherish the names of those of our number who have given themselves to the cause.

In 1836, Miss Emeline Palmer of our Church became the wife of Mr. Samuel Allis, and shared with him and Rev. Mr. Dunbar our missionary work among the Pawnees.

When work for the Freedmen was undertaken at the close of the Civil War, Miss Malvina Higgins and Mrs. Harriet Hanford answered the call for teachers, and in those troublous times the work was difficult and demanded much self-sacrifice.

These, our pioneers in the home field have been followed by other laborers,—Miss Atwater working among the Indians, Mrs. Crawford in Utah, and Mrs. Jeffries for the Mountaineers. Another of our members, Mrs. Llewellyn Brown has also served as teacher among the Indians. Mrs. Young, of Alaska, was with us for a few years and then returned to her work.

In the foreign field we have been represented in Persia by Mrs. Eliza Wisner Holmes, wife of Dr. Holmes, by appointment physician to the Court. In Spain, by Mrs. Alice Walbridge Gulick, and in China by Mrs. Charles Mills and Miss Bertha Reed.

Although those whose names comprise this latter list did not enter their work directly from our Church, we may believe that while with us they received preparation and strength for the service of after years.*

Any account of woman's work in our Church would be incomplete without mention of her faithful service in the Sabbath School. In the heart of many a former pupil there are precious memories of the loved teachers, and also of the women who in former days shared with the superintendent the duties of his office. One of these, bearing the sweet old name of Prudence, seemed to those under her care to have really stepped out of "Pilgrim's Progress" to guide and instruct them as well as the children of Christiana.

The Woman's Prayer Meeting has proved a rich means of grace, and through its instrumentality the Church has been strengthened and many have been turned to righteousness. Only as our women have prayed has their work been prospered. Of greater value than outward forms of activity, have been the prayers ascending through the years from the home and the assemblies of God's people.

*The successive Presidents of The Woman's Missionary Society have been Mrs. M. W. Stryker, Mrs. Wm. R. Humphrey, (Mrs. Charles Mills for a few months), Mrs. Calvin D. Stowell, and Mrs. George R. Williams.

The work of our women has not been confined to the Church. Every benevolent and charitable institution of the community has received their support and personal aid, and they have been represented in every organization endeavoring to restrain evil and uphold the good.* Thus beyond the circle of their own faith they have been enabled to serve their Lord and Master and to bring honor to His Church.

Far above the various associations and agencies employed by the Church is the home, standing in closest relation with it, and of God's own appointment. So while we commend all other faithful workers, our highest praise is for the Christian mother. While striving to let her light shine in her own little realm, she has not dreamed that its rays would shed their influence throughout the Church, and even reach the darkness far away. Truly we, "her children, arise up and call her blessed. Many daughters have done virtuously, but thou excellest them all."

MARY E. HUMPHREY.

*The Home, The Children's Home, The Inlet Mission, The Free Kindergarten, The City Hospital, The Women's Christian Temperance Union, and The Young Men's Christian Association Auxiliary.

The Organ Recital

On Friday afternoon an Organ Recital was given by Miss Jean L. Halsey, organist, Miss Bessie Cook, contralto, and Mr. Edwin C. Tichenor, celloist. The selections rendered were :

1. Organ, Funeral March.....*Chopin*
(In memory of former members of this congregation who have died.)
2. Vocal solo, "Che Faro Sinza Eurydice".....*Gluck*
3. Organ, Romance,
Allegretto.....*Schumann*
4. Organ, Cantilene Pastorale.....*Guilmant*
5. Cello solo, Andante or G minor Quartette.....*Schubert*
6. Organ, Variations on America.....*Hesse*

Mr. E. C. Tichenor also read a paper on the history of our Church music.

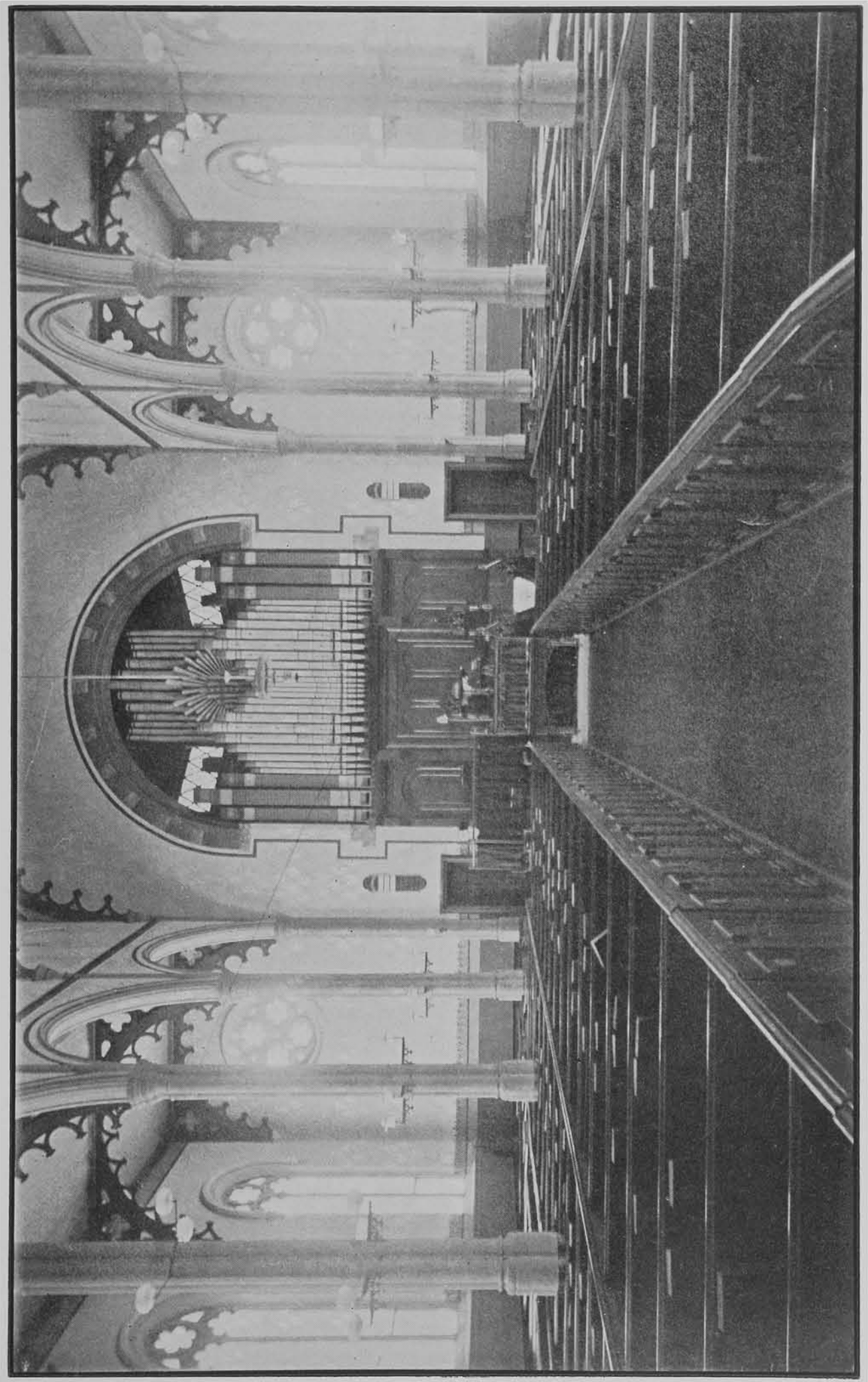


Music and Musicians of the First Presbyterian Church of Ithaca

During my effort to compile some facts concerning the Music and Musicians of the First Presbyterian Church of this city since its organization one hundred years ago, I found that the Church records give but very little information upon the subject. Nearly all the facts herein submitted have been gathered from the surviving members of former choirs. It is therefore fragmentary and subject possibly to error.

It is assumed that in the early Churches, the music was led by the minister or by a precentor. An old newspaper article, giving some reminiscences of one "Col." Ebenezer Thayer,* at that time living in Watkins, and "full of

* Col. Ebenezer Thayer, born in Williamstown, Mass., 1788, came to Ithaca in Dec. 1818, when "there were forty-two buildings there." "At the first 4th of July celebration, 1809, Col. Thayer fired the first gun, Dr. Lewis Beers of Danby being President of the Day, David Woodcock the Orator, and Rev. Gerrit Mandeville the Chaplain. Next day, the frame of the Ithaca Hotel was raised for Luther Geer." Col. Thayer states that the first marriage in Ithaca occurred Sept. 10th, 1810, when he and Miss Martha McNeal Eager were married by Rev. Gerrit Mandeville. Miss Eager was born at Goshen, N. Y., and came here with her father, Capt. John Eager, in July, 1808; he was the first silversmith in Ithaca.



INTERIOR OF SECOND EDIFICE

years," states that Col. Thayer was "the second chorister of the Presbyterian Church in Ithaca, and the first in the new Methodist Church, and later in the Baptist Church in the same place." We wish he had told who was the *first* chorister.

Dr. Wisner, who may be properly termed the father of this Church, seems to have had the same idea of music as Addison, who said :

"Music, among those who were styled the chosen people, was a religious art. The songs of Zion, which we have reason to believe were in high repute among the courts of the eastern monarch, were nothing else but psalms and pieces of poetry that adored or celebrated the Supreme Being. The greatest conqueror in this holy nation, after the manner of the old Grecian lyrics, did not only compose the words of his divine odes, but generally set them to music himself. After which, his works, 'tho' they were consecrated to the tabernacle, became the national entertainment as well as the devotion of his people."

It is said of Dr. Wisner that he was very musical and particularly enjoyed chanting. Many of the anthems and psalms which were sung in his day by the choir were in chant form. In the early days the choir-master probably gave the pitch with his tuning fork and the hymns were chanted or sung.

The earliest instrument to be used was a melodeon; it was played by Augusta Herrick, daughter of Deacon Herrick; as she died in 1836, it must have been in use several years before that date. Miss Herrick was a great favorite among her mates; her early death was much mourned by them; at her funeral the choir sang: "Sister, thou art mild and lovely, gentle as the summer breeze."

"Deacon" Rollo lead one of the early choirs, and also conducted a singing school in the village. A little later the Dix family came here; they all were famous singers. One of them, who sang soprano in our choir, afterwards went as a Missionary to Oregon. (See page 31.)

One of the records of the Church in Dr. Wisner's time contains this paragraph: "The choir leaders, Dix and Chambers, were paid certain sums for which they agreed to teach the singers outside of the Church work." It is assumed that they had what was termed a singing school to train the singers in the rudiments of music.

In the first church, built in 1816, it is learned that the following persons sang in the choir about the year 1840 during the pastorate of Dr. Wisner :

Mrs. Benjamin Halsey, Soprano.	Mr. Joshua S. Lee, Basso.
Mrs. Deacon Leonard, Alto.	Mr. John Dix (leader), Tenor.
Miss Eliza Selover (Mrs. J. S. Tichenor), Soprano.	Mr. Deacon Leonard, Basso.
	Mr. Jerome Chambers (leader later on).

About the year 1845 the following seem to have constituted the choir in the same pastorate :

Mrs. Samuel Stoddard, Soprano.
 Mrs. Sarah Robbins, Soprano.
 Mrs. Joseph S. Tichenor, Soprano.
 Miss Carrie Dix, Alto.
 Miss Susan Wells, Alto.

Mr. Samuel Stoddard, Tenor.
 Mr. Julius Ackley, Basso.
 Mr. Joseph S. Tichenor, Basso.
 Dr. Edward Dunning, Basso.

No other facts of interest have come to the notice of the writer before the occupancy of the second church edifice which was built in 1853. At that time the choir consisted of the following :

Miss Amelia Wilgus (Mrs. Edward Esty),
 Soprano.
 Mrs. H. K. Kimball, Soprano,
 Miss Harriet Williams, Soprano.
 Miss Julia Nichols, Alto.
 Mrs. Lucy Dunning, Alto.
 Mrs. Caroline Wood, Alto.

Miss Lucy Sage, Alto.
 Mr. Orson Kimball, Tenor.
 Mr. Samuel Stoddard, Tenor.
 Mr. Charles F. Blood, Basso.
 Mr. Merritt Wood, Basso.
 Dr. Edward Dunning, Basso.

Of these, Mrs. Wood and Miss Harriet Williams are still residents of Ithaca. This choir sang in the pastorate of Rev. Wm. McHarg.

Up to this time, either from lack of funds or from a natural objection to the use of instruments in connection with the music of the Church, there seems to have been no instrument other than a melodeon or a tuning fork used, so far as can be ascertained. Macaulay says of one of his characters : " He defended the use of instrumental music in public on the ground that the tones of the organ had a power to counteract the influence of devils." About the year 1862 a movement was made to secure a pipe organ and on October 15, 1862, a pipe organ costing \$1,200, purchased from Mr. Garret House, of Buffalo, N. Y., was placed in the church. The original subscription list for that organ is now on exhibition in the chapel. That organ was used for about twenty-five years when it was replaced by a larger one by the same maker, during the pastorate of the Rev. Dr. Stryker, the original organ having been sold to the Aurora Street Methodist Church of this city where it is still being used. It was noted for the exceptional sweetness and purity of its tone. Soon after the installation of the new organ, Recitals were given by Mr. George Washburn Morgan of Grace Church, N. Y. city, Mr. James Hiller of London, England, and Prof. I. V. Flagler of Auburn, N. Y.

In the early sixties the choir was largely under the direction of the Hon. Edward S. Esty, who for more than twenty years served as organist and took a great interest in the music of the Church. During most of this time Mrs. Helen S. Granger acted as soprano soloist and directress, or as organist and soprano combined. (Mrs. Granger was the daughter of Mrs. Benjamin Halsey who twenty years before had been a soprano singer in the choir.) Mrs. Granger was from twenty to twenty-five years the inspiring and direct-

ing force of the music of the Church. The choir from 1860 to 1865 seems to have been composed of the following persons :

Mrs. Helen Granger, Soprano.	Mr. Charles B. Curtis, Tenor.
Mrs. S. P. Sherwood, Soprano.	Mr. Jas. H. Tichenor, Tenor.
Mrs. Jos. Esty, jr., Alto.	Mr. Chas. F. Blood, Basso.
Mrs. Ossian G. Howard, Alto.	Hon. Edward S. Esty, Organist.

Mr. Curtis also played the French horn during some of the festival occasions.

This was during the pastorate of the Rev. Dr. Torrey. Of these Mrs. Granger, Mrs. Sherwood, Mrs. Jos. Esty, jr., and Mr. Curtis are still living.

So far as can be learned during the ten years from 1865 to 1875 the music was furnished principally by the persons above mentioned, with some others, under the direction of Hon. Edward S. Esty who acted as organist, or of Mrs. Helen S. Granger as soprano and directress of the choir.

About the year 1873, David D. Wilson, a member of the Church and a teacher of music in the village, had charge of the Sunday School singing, and during this time Palmer's Sunday School Book was used, in which will be found some very amusing hymns.

In 1873 congregational singing was adopted under Rev. Dr. White who had strongly advocated it, and on November 13, 1873, the records of the Trustees contain a resolution referring to the Hon. E. S. Esty "coming back to take charge of the organ music." He continued in charge until April 1876.

After trying congregational singing for a time a choir was organized with Mrs. Granger as organist and the following members :

Miss Sarah E. Schaeffer, Soprano.	Mr. R. H. Treman, Tenor.
Miss Belle Leonard, Soprano.	Mr. E. C. Tichenor, Tenor.
Mrs. Jos. Esty, jr., Alto.	Mr. F. M. Bush, Tenor.
	Mr. W. E. Lape, Basso.

all of whom were connected with the Church or Sunday School, Mr. Lape being a student in Cornell University.

About 1876, Dr. F. S. Howe had charge of the Sunday School music and introduced a musical service, held at 3:00 P. M. Sunday afternoon, which was very largely attended by the young people and was thoroughly enjoyed, as Dr. Howe was a competent leader and associated with him several instrumental players ; the names of some of whom are as follows :

Dr. F. S. Howe, Violin.	Miss Alice Blakeslee, Double Bass.
Mr. Wm. King, Flute.	Mr. Blakeslee, Sr., Trombone.
Mr. Wm. Blakeslee, Clarionet.	Mr. Solomon Grant, Cornet.

About the year 1877 Mr. Edwin C. Tichenor, son of James H. Tichenor, a former choir member, had charge of the Sunday School music and led the

singing in the Wednesday evening prayer-meetings. It is interesting to note that his father and his grand-mother, whose maiden name was Miss Eliza Selover, also his grand-fathers, Joshua Lee and Joseph S. Tichenor, were members of the choir in the earlier years of the Church.

The music in 1877-78 was furnished by a choir of male voices composed of the following :

Mr. E. C. Tichenor, Second Tenor.	Mr. John Wilson, First Tenor.
Mr. R. H. Treman, Second Tenor.	Dr. Andrews, Second Bass.
Mr. W. D. Halsey, First Tenor.	Mr. W. H. Storms, Second Bass.
Mr. W. F. Major, First Tenor.	Mr. Ward Hodson, First Bass.

This music was carried on for several months under the direction of Mrs. Granger as organist and proved very satisfactory, until the spring of 1878, under the pastorate of the Rev. Dr. Stryker, who favored placing the choir behind the pulpit, which led to the abandonment of the male choir and the installation of a new organ back of the pulpit, and congregational singing led by Mr. Grant's cornet. Mr. R. H. Treman acted as precentor for some months, and, although the congregational singing, under the leadership of the cornet, proved to be quite successful, it was finally abandoned. About the year 1883 the following choir was organized :

Miss Lois Hanford (Mrs. Dann), Soprano.	Mr. Robert H. Treman, Tenor.
Miss Georgia Beach (Mrs. L. C. Perry), Alto.	Mr. W. H. Storms, Basso.
	Miss Jean L. Halsey, Organist.

This choir continued for a few years with slight change during the latter part of the pastorate of Dr. Stryker and the beginning of that of Dr. Fiske.

From 1885 to 1888 the choir was composed of

Miss Lois Hanford (Mrs. Dann), Soprano.	Mr. R. H. Treman, Tenor.
Mrs. R. H. Treman, Alto.	Mr. W. H. Storms, Basso.
Miss Louise Storms, Alto.	Miss Jean L. Halsey, Organist.

In 1889 the records show the choir to be composed of

Mrs. Samuel H. Wilcox (Mrs. John L. Morris), Soprano.	Mr. Hollis E. Dann, Tenor.
Mrs. Rosamond Field (Mrs. Clarence H. Esty), Alto.	Mr. Clarence H. Esty, Basso.

This was during the pastorate of Rev. Dr. Fiske and the choir arrangements were made each year, with slight changes from time to time.

From 1890-92

Miss Lois Hanford (Mrs. Dann), Soprano.	Mr. H. E. Dann, Tenor.
Miss Phillips, Alto.	Mr. C. W. Old, Basso.

And in 1892-93

Mrs. H. E. Dann, Soprano.
Miss Florence Doyle, Alto.

Mr. H. E. Dann, Tenor.
Mr. F. H. Parkhurst, Basso.

About 1893 the choir was composed of a double quartette, sometimes increased, the following persons singing during that time :

Mrs. H. E. Dann, Soprano.
Miss Casterline, Soprano.
Miss Doyle (Mrs. Merz), Contralto.
Miss Lou Williams, Contralto.
Miss Sullivan, Contralto.

Mr. H. E. Dann, Tenor.
Dr. J. B. Howe, Tenor.
Mr. F. H. Parkhurst, Basso.
Mr. Crehore, Basso.
Mr. C. E. Treman, Basso.

Later, from 1895 to 1900, the choir changed from time to time, the following persons singing a portion of the time :

Miss Lucy I. Marsh, Soprano.
Mrs. F. A. Mangang, Soprano.
Miss Mary Bott (Mrs. C. E. Treman),
Soprano.
Miss Florence Doyle (Mrs. August Merz),
Contralto.

Mr. E. C. Tichenor, Tenor and Choir-
master.
Mr. E. B. Hoagland, Basso.
Mr. F. B. DeLano, Baritone.

During this period Mr. Tichenor played the harp and 'cello, as the occasion demanded, and Miss Lena G. Marsh the violin. Miss Halsey was organist.

While the new church was being erected services were held in the Lyceum, and, as can be appreciated, the music was conducted under many disadvantages. The choir sang in the orchestra pit on a slightly raised platform. Its music proved very satisfactory. The persons composing the choir at that time were :

Mrs. A. B. Trowbridge, Soprano.
Mrs. W. C. Baker, Soprano.
Miss Mary Bott (Mrs. C. E. Treman),
Soprano.
Miss Minnie Smith, Alto.
Miss Kate Wool, Alto.

Mr. A. B. Trowbridge, Tenor.
Mr. W. E. Mott, Tenor.
Mr. F. B. DeLano, Basso.
Mr. Edward Smith, Basso,
Mr. E. C. Tichenor, Director.

This was during the pastorate of Mr. Fitschen, this choir continuing until services were begun in the new church.

A new pipe organ was the gift of Mrs. Elias Treman, in memory of her husband. It was built by the Austin Organ Co., of Hartford, Conn. It has three manuals, thirty-seven stops, and the action is electric. It was opened by a brilliant Recital given by Mr. Edwin H. Lemare, Organist of St. Margaret's, Westminster, England, Oct. 14, 1901.

At the opening of the new church Mr. H. E. Dann was given entire

charge of the choir, and a chorus choir of about forty voices organized under his leadership has proved to be most successful in rendering the Church music. The names of a number of those forming this choir from time to time are herewith given.

ORGANISTS.

Miss Jean Halsey. Mrs. George H. Gould. Mr. Geo. Goldsmith Daland.

DIRECTOR—Mr. Hollis E. Dann.

SOPRANOS.

Miss Louise Beaman.	Miss A. Winifred Fuller.	Miss Sarah Schaeffer.
Mrs. E. D. Button.	Miss Bertha Holmes.	Miss Lulu G. Seaman.
Miss Jennie Cook.	Miss Blanche Ireland.	Mrs. Joseph Utter.
Miss Lelah V. Corbin.	Miss Susie C. Keegan.	Miss Cora Van Natten.
Mrs. H. E. Dann.	Miss Faynetta Markell.	Miss Charlotte Van Natten.
Mrs. Eric Dudley.	Miss Norma Minton.	Mrs. F. D. Whiting.
Miss Helen E. Finch.	Mrs. H. L. Norwood.	Miss Mary C. Wood.
	Miss Blanche Roe.	

ALTOS.

Miss Mabel Clare Almy.	Miss Zoe Fulton.	Miss Elizabeth Meeker.
Miss Bertha Boice.	Miss Celia Gensburg.	Miss Esther A. Mintz.
Miss Etta Conover.	Miss Anna E. Graham.	Miss Minnie B. Pace.
Miss Bessie Cook.	Miss Blanche Hardee.	Miss Kathleen Pearson.
Miss Grace Dayton.	Miss Jennie F. Illston.	Miss Margaret F. Sumner.
Mrs. G. G. Daland.	Miss E. S. Ingersoll.	Miss Katherine Wool.

TENORS.

Mr. E. D. Button.	Mr. W. D. Gray.	Mr. J. N. Smith.
Mr. Jerome B. Chase.	Mr. J. H. Middleton.	Mr. Morgan B. Smith.
Mr. E. A. Denton.	Mr. Frederic A. Mills.	Mr. J. V. Taylor.
Mr. Paul Farling.	Mr. B. E. Sanford.	Mr. W. R. Wheeler.
Mr. R. C. Fenner.	Mr. Frederick Schmerle.	Mr. D. S. Whitcomb.
Mr. W. S. Finlay.	Mr. Courtney A. Squier.	

BASSES.

Mr. E. G. Ackart.	Mr. Louis A. Fuertes.	Mr. C. W. Hyde.
Mr. N. D. Becker.	Mr. F. D. Fuller.	Mr. Leon Patrick.
Mr. Ralph B. Day.	Mr. Maurice S. Ham.	Mr. W. F. Pond.
Mr. F. B. DeLano.	Mr. C. W. Haefner.	Mr. Merle Putney.
Mr. B. C. Dennison.	Mr. Edward Holmes.	Mr. E. A. Steele.
Mr. C. W. Dowd.	Mr. Elmer Hook.	Mr. R. L. Stone.
Mr. Eric Dudley.	Mr. R. L. Hutton.	Mr. Walter Sweet.

Miss Halsey was continued as organist, but during one year her work was divided with Mrs. George H. Gould and Miss Halsey was given a vacation of three months. During the present season Mr. George G. Daland, of the Ithaca Conservatory of Music, and Miss Halsey are acting as organists for the

Church services, the Sunday School work and in connection with the Friday afternoon Musicales, which are free to everyone and are continued from about the middle of November until April. These Musicales have been very successful. Most of those participating donate their services; a large number of them are members of our own Church. The purpose is to make use of the organ for the benefit of those who enjoy music.

The chorus choir, under the direction of Mr. Dann, has rendered with great success, the sacred cantatas, Dudley Buck's *Christ the Victor*, Dr. John Stainer's *The Daughter of Jairus*, and Alfred R. Gaul's *The Holy City*. This form of Church music has given great satisfaction to large and delighted congregations.

The writer desires to state that he has been unable to secure the names of all those who have been members of the choirs, but so far as the facts gathered are concerned, they show that those who have given the longest service and have participated the most actively in the music of the church are Mr. John Dix, Hon. E. S. Esty, Mrs. Jos. Esty, jr., Mrs. Helen Granger, General C. F. Blood, Mr. Edwin C. Tichenor, Mr. R. H. Treman, Miss Jean L. Halsey, Mrs. H. E. Dann and Prof. H. E. Dann. Praise, however, should be given to all those who have donated their services, and the writer regrets that he has been obliged to leave out the names of a large number who have taken part in this work, but whose names have not been recorded.

EDWIN C. TICHENOR.

History of the Sunday School

PART ONE

THE "SABBATH SCHOOL" UNDER ITS FIRST CONSTITUTION.—FROM ORGANIZATION TO THE ELECTION OF MR. GEORGE MCCCHAIN AS SUPERINTENDENT.

1826—1855.

While the Sunday School movement originated with Robert Raikes in 1783, it was not until about 1816 that there was in the United States any extensive organization of Sunday Schools for religious instruction. The American Sunday School Union was founded in 1824.

"The Ithaca Sabbath School" was organized in April, 1826, at a meeting held for that purpose in the Presbyterian church. It was evidently the intention at the outset, to make it a union School; for the constitution makes no reference to the Presbyterian Church, and states as the object of the society, "to secure the exertions of persons of every religious denomination in the institution of Sabbath Schools."

We learn from the report of the managers, presented at the first annual meeting, that frequent attempts had theretofore been made under favorable auspices to establish Sabbath Schools in Ithaca; but that, for various causes, the Schools that had been so organized "had been suffered to dwindle and die."

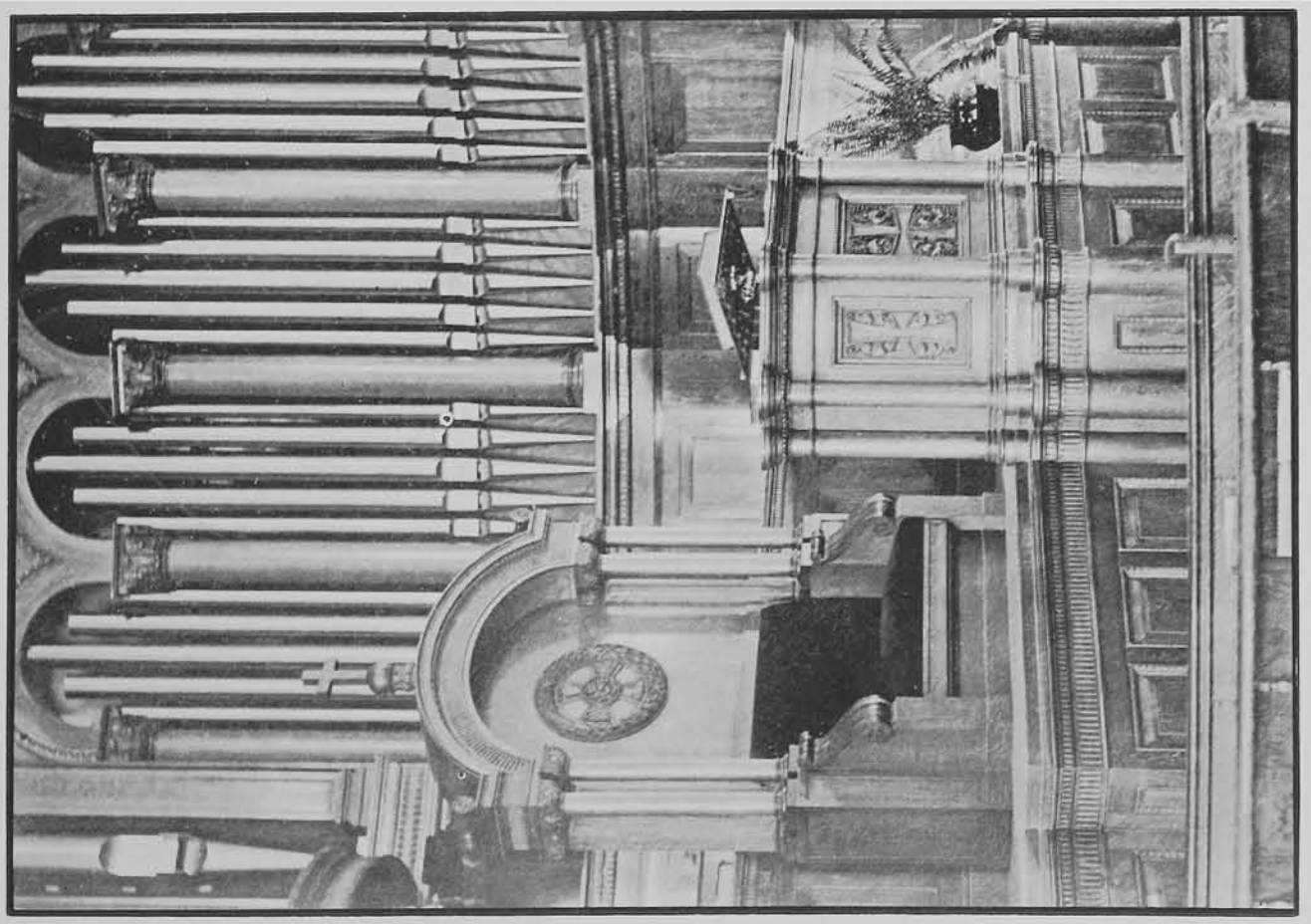
The sessions of the Sabbath School were first held at the "Academy."* The first annual meeting, November 9, 1826, was held at the court house, at which time and place there was a public examination of scholars on the first six chapters of Matthew,† followed by reading of the reports, adoption of reso-

* The place of meeting when mentioned is called the "Academy" until May 27th, 1827, under which date the record states "School Assembled at the New Lancastrian School Room;" on July 22nd, "at the Academy;" on July 29th "at the Lancastrian School Room;" on August 5th "at the Academy *alias* the Lancastrian School Room;" on August 12th "at the Lancastrian Room." The natural inference is, that there was a room in the Academy called the Lancastrian School Room, rather than that sessions were held at what was known as the Lancasterian School, which was on Mill Street at the corner of Geneva. Mr. Peter VanHouter, the only member of the School at that time, now surviving, cannot remember anything about the Sunday School, or even that he attended it. He does remember attending the Lancasterian School, and thinks that at the same time there was a building standing on the site of the old Academy now occupied by the High School.

† The records state that on the Sunday preceding, in preparation for this examination, "upwards of seventy scholars presented themselves," both morning and afternoon, for a review of their lessons.



PRESENT CHAPEL, INTERIOR, LOOKING SOUTH



IN PRESENT EDIFICE

lutions and election of officers. Thereafter the annual meeting was held at the "Academy" until and including the year 1829. On November 11, 1830, the annual meeting was held, for the first time, at the "Presbyterian Meeting House." On November 8, 1832, and thereafter, it was held at the "Session House." The records of twenty-four out of the thirty annual meetings which should have been held during the period included in the first part of this history, and in many cases the reports presented, are carefully transcribed and preserved.

At the beginning, the School held a double session each Sunday, commencing at 9 o'clock, with an adjourned session at 3 o'clock in the afternoon. After about three months' trial, the second session was discontinued.*

If not existing at the time of the organization of this School, a Methodist School was soon after established; † for under date of July 4, 1826, we find this entry :

"The children of this Sabbath School united with the Methodist School children, with whom they proceeded in procession to the Presbyterian church, at which place a sermon peculiarly adapted to the day was delivered by the Rev. William Wisner to an overflowing house. After the services the children of both Schools formed in line in the Park and were addressed by Mr. Horace Hunt, superintendent, who commended them for good conduct, and then dismissed them."

This day became historic. Such an observance of the national holiday had not before been known in Ithaca. It furnishes an apt illustration of the manner in which that heroic pioneer, Dr. Wisner, was carrying on his aggressive and winning fight for godliness in a place that had been noted for its wickedness.

In 1827, the scholars of the various Schools of the village, about four hundred in number, assembled at the Presbyterian Meeting House to attend the anniversary of the Tompkins County Sabbath School Society. ‡

* The last mention of a regular second session is found under date of July 23, 1826, as follows : "Three o'clock P. M. school assembled, and after receiving their premiums were very feelingly addressed by Ebenezer Jenkins, teacher. Closed with prayer. B. S. Halsey, Sec'y."

† There must have been a Baptist Sunday School at about the same time, for opposite the name of Sylvester Hunt in a list of the "Names of teachers who have been or are teachers in the Ithaca Sabbath School," apparently prepared in 1826, is written the words, probably added later, "Baptist School." The last mention of Mr. Hunt as a teacher in the Ithaca Sabbath School is under date of January 21st, 1827. The Baptist Church of this city was organized in October, 1826.

‡ The "Western Museum and Belles-Lettres Repository," a periodical published at Ithaca, under date of June 13, 1827, contains the following :

"According to previous notice the Tompkins County Sabbath School Society and the Tompkins County Bible Society celebrated their anniversaries at the Presbyterian Meeting-house, in this village, on Saturday last.

"The Sabbath School Society convened at 10 o'clock A.M. The scholars of the several Schools

The Sabbath School had been organized with an enrollment of fifty scholars, which increased to a total of one hundred fifty-two before the end of November. The average attendance for the first season was eighty-six. With some fluctuation it gradually increased until 1837 when the total average was one hundred eighty-three (one hundred fifty scholars, and thirty-three teachers), a maximum not reached again until 1880. It declined to one hundred six in 1851, rising again to one hundred thirty in the year preceding the election of Mr. McChain. (See Appendix "B.") About eighty new scholars on the average were admitted each year. Making due allowance for the large fluctuation in population, it is evident that the visiting committee found it less difficult to secure new pupils, than to retain them in the School in regular attendance.

Many of the teachers were not members of the Church, and were evidently regarded as "in a lost condition," for we find in a list of the teachers of 1826, opposite the names of three of them, the words "Expressed hope in Christ;" while in the annual report for that year, the managers say, "Five teachers and eight scholars attached to this School give pleasing evidence that they have passed from death unto life." In 1827, the duties of teachers as well as scholars were strictly and specifically defined. Among other things it was provided, "Teachers must consider themselves as pledged to serve for thirteen weeks in succession, and engage to be punctual in attendance at the

in the village, about 400 in number, assembled at the above place. It was a most interesting sight. Owing to the lowering appearance of the weather, the friends of the institution who reside in the country were prevented from attending. And we cannot avoid saying that only a *few*, comparatively speaking, of those who *profess* an interest and a friendship for Sabbath Schools, and who reside within a mile of the Meeting-house, were present. Considering, however, the fact that it was our first anniversary, we may safely say that the proceedings were peculiarly interesting. The following was the order of the arrangements :

1. Prayer by Rev. Mr. Wisner.
2. Singing—A select hymn by Tappan.
3. Address by the President, Joseph Speed, M.D.
4. Annual Report, read by the Secretary, Mr. J. Perkins.

The following resolutions were adopted :

"*Resolved*, That the increasing prosperity of the cause of Sabbath Schools throughout the world, and the great interest manifested at present in this county for their promotion, calls for our warmest gratitude to Almighty God.

"*Resolved*, That we contemplate with peculiar interest the number of conversions reported from our Sabbath School the past year, and that this fact alone is sufficient to demonstrate the great advantages of this institution.

"*Resolved*, That the retrospect of the past, the review of the present, and the anticipations of the future successes of Sabbath Schools, are such as to afford the greatest encouragements to all engaged in their behalf, and the patriot, not less than the Christian, must view them with the deepest interest."

hour of opening the School. They shall not leave their classes during the hours of School without giving notice to the superintendent." "No scholar will be permitted to bring any kind of fruit or nuts to eat in time of School."

Notwithstanding these stringent provisions in respect to the teachers, and others that the teachers themselves adopted in 1833, it was often difficult to secure "the attendance of an adequate number of regular and competent teachers."*

The methods of teaching differed from the modern way, in that every scholar was always expected to commit to memory a passage of scripture; while Barnes' "Questions and Notes" were, for a considerable time at least, supplied to every teacher. Under the system adopted in the first year, the number of verses to be committed was restricted to twelve, and the public examination to which we have referred shows how thoroughly the work was done. But in 1848, it is stated that Julia Walker, a member of the School, had committed in one year, five thousand fourteen verses, an average of nearly one hundred each week.†

It was the great business of the Sabbath School in those days to convert its members. The names of those converted, or uniting with the Church, were carefully reported in the secretary's record.‡ Under date of February 24, 1833, we find this entry: "On account of the peculiar state of religious feeling in the School this morning, the lesson was omitted, and the teachers directed to inquire carefully into the state of feeling of every scholar of sufficient age to understand the subject of religion."

On the following Sunday, the secretary writes "about this time, two teachers and eleven scholars," mentioning them by name, "were hopefully converted from sin unto righteousness."

Mr. Harley S. Lord was superintendent at that time, serving for nine years, three times as long as any other superintendent of the period prior to Mr. McChain. One who remembers him well, says "Every little while, a

* This fact is alluded to in the report of 1842 as the cause of diminished attendance and lessened interest. The report of 1844, after an expression of appreciation for the good attendance of several teachers, adds: "The irregular attendance of other teachers, and the difficulty of procuring at all an adequate number of teachers for the scholars in attendance, has been a source of great perplexity, and is now exerting a disastrous influence upon the prosperity of the School." In a later report attention is called to the "want of male teachers."

† In 1855, Superintendent Zenas Parker reports that from eight to fourteen verses each Sabbath have been pretty generally committed to memory. The practice of committing the lesson to memory was probably continued for about ten years after that.

‡ The record of Sunday, December 15th, 1833, states that two scholars, whose names were given, "who had been reported by their teachers as converted about this time, subsequently gave up the hope that they were converted."

day would be set apart, when the lessons would be given up so that the teachers might spend the whole time in talking with their scholars on the subject of religion. These were very solemn Sundays. Occasionally the scholars were asked to stay after Sabbath School for a little prayer meeting, and classes were asked to pray by themselves. There was a good deal of praying in those days compared with now. My teacher often made me feel, that it wasn't safe to go out of the door without being reconciled to Christ."* It was the custom of Mr. Lord, as well as of Dr. Wisner, never to lose an opportunity to speak to children individually on the subject of personal religion. Even the children of those days, did not altogether enjoy it; and many times they managed to keep out of the way of those good men, whom in very truth they loved and respected so much.

On March 1, 1835, the names of fifty-two scholars and four teachers are given, as persons who "about this time professed to embrace the Lord Jesus Christ." The list includes many names prominent in the history of the Church, one or more of whom still survive. The total number of conversions in 1835, as reported at the annual meeting, were sixty; in 1848 there were nineteen; in 1833, seventeen; in 1839, sixteen; in 1831, fifteen; in 1826, and in 1854, eight. In no other year, were there more than four; and the records for many of the years contain the significant words "No conversions."

The constitution adopted at the meeting for organization in 1826, continued in force substantially unchanged for this entire period of thirty years. It provided that the concerns of the society should be managed by a board of five, consisting of the president, secretary, treasurer, one male and one female superintendent, all of whom were to be elected by the members at each annual meeting.† Here we have the basis of our present Sunday School council. There was also a visiting committee consisting of three male and three female members, "whose duty it shall be to visit such places in the village and its vicinity as will be likely to contain scholars; to search them out, and invite them to attend School; and one of whom shall also visit the School each Sabbath morning to encourage the teachers; search out such

* Under date of December 24th, 1837, the secretary notes "Rev. William Wisner addressed the School, warning them that before the leaves put forth in the spring some of the scholars will die."

† In 1846, the superintendent made some remarks "protesting strongly against visiting the circus which was in the place yesterday. He hoped that none of the children visited that place."

† An amendment to the constitution was adopted in 1847, under which scholars over eleven years of age were permitted to vote at the election of superintendents.

scholars as are absent ; procure the names of such themselves ; look them up during the week ; and also advise and assist the superintendents in any way they can." The president chosen was always the Pastor of the Presbyterian Church. The visiting committee was evidently an important adjunct, and often included in its membership names which are prominent in the annals of the Church and of the city.

The library was, from the beginning, an important aid in the work of the School. A large portion of the receipts in the earlier years was expended for books. At the time of the third annual report, in 1829, the library already numbered two hundred eighty volumes, besides testaments and other books that were used in the teaching. In 1831, there were three hundred forty three volumes. It was frequently replenished with new books, and sometimes, as in 1839, the older books were given to neighboring Schools.*

The *Penny Gazette*, *Youths' Temperance Advocate*, *Penny Preacher* and *American Messenger* are among the papers that, at various times during this period, were furnished by the School and distributed to the scholars.

The incidental expenses, including the cost of the library, were at first paid principally from the annual membership dues of fifty cents, as fixed by the constitution. The total receipts of the first year were \$38.39, of which the sum of \$6.75 was disbursed for shoes. In 1828, and thereafter, a considerable income was derived from collections taken at the monthly concerts, which were monthly meetings of prayer maintained for many years, in aid of the Sunday School. No collections from the scholars appear to have been taken, and no moneys appropriated for outside benevolences until 1835, when the School became interested in the Pawnee Indian Mission, with which Mr. and Mrs. Allis two of its former teachers were connected, and to which during the twelve years ending in 1846, a total of \$249.67 was contributed.†

That there was a Dorcas Society in the early years, is shown by the treasurer's report of 1829, in which we find the item : "Cash advanced to Dorcas society for shoes, \$2.63."

At the annual meeting in 1851, Mr. John Rumsey, the secretary, reported that in the preceding month of April, an infant department for children had been established. It met in the church, and was under the charge of Mrs. C.

* In 1837, Mr. Ansel St. John made a donation to the School of seventy-four bound volumes and thirty-seven small unbound volumes, for which the School passed a resolution of thanks.

† For a statement of the amount of collections for benevolences each year, see statistical table of contributions of the Church, at end of volume.

B. Wood and Miss Mary Williams. In 1853, Secretary Abram Carpenter, writing of this department, says "The constant attendance, close attention and good behavior of the scholars, testify to the good management of those having the charge of them." In 1854 the secretary laments the "want of a suitable place of meeting" as the one drawback to the prosperity of this department."*

In June, 1840, Rev. Mr. Hunt, a temperance lecturer, excited an unusual interest in temperance, through public addresses to the children of the village; and in consequence, a brigade of the Cold Water Army was formed, in which the names of thirteen hundred and two children were enrolled.† The children of our own School were deeply interested and well represented. Mr. George D. Beers, who was himself a strong advocate of temperance, presented to the School with appropriate remarks, the banner until recently in our possession, bearing the motto of the Army:

" We do not think
We'll ever drink,
Whiskey or gin,
Brandy or rum,
Or anything
That'll make drunk come."

The celebration on the 4th day of July following reminds us of the observance of the annual holiday in 1826. The Sabbath Schools of the village and vicinity "assembled in the morning in their respective places of worship, and from thence proceeded in procession" to the Presbyterian church, where an oration was delivered by the Rev. William C. Wisner. "From thence the Cold Water Army marched in regular column with their appropriate banners unfurled, under the officers of the day, to a shaded eminence," where they partook of refreshments prepared by the ladies of the village. One who remembers the occasion, says "The Park seemed to be full of marching children."

Under date of August 2nd, 1846, we find the first notice of a Sunday School picnic. At that time a picnic was "held in the grove on the east

* The infant department met at that time in front of the pulpit. The boys sat on one side, the girls on the other. The workers were always more or less disturbed by people coming early to the church, to attend the service which followed the Sabbath School session. After a time the department was moved to the basement of the old session house, where it probably remained until the chapel was completed in 1864.

† Between the leaves of one of the old record books this relic in the form of a note, evidently received by officers of the society was found:

"Gentlemen, Sirs: This is to certify that I am willing you should take or admit any or all of my children as members of your temporence society. John W. Osburn."

side of the burying ground." The School went in procession from the session house. Nearly two hundred scholars, teachers and visitors attended. "Remarks were made by D. D. Spencer and M. C. Riggs." A picnic was held at the same place in the following year.*

That there was a feeling of common interest between the various Schools of the village, is shown by the union services so often held. I have mentioned the fourth days of July in 1826 and in 1840, and the anniversary in 1827, when they all met together in the church. As early as 1836 there was a Sunday School convention at the Dutch church, to which our School marched in a body. Twenty-one years later a village Sunday School Association was formed, comprising two Methodist Schools, the Dutch Reformed, the Baptist and the Presbyterian Schools. The village was districted, as we have done occasionally in later times, and a part apportioned to each Church for visitation. The association held meetings on the first Monday in each month. In the same year the five Ithaca Schools, composing the Association, held a picnic together on the three cornered lot on Cayuga street, north of Cascadilla. This was in 1857, and properly comes within the second period of this history; but is mentioned here, in order to connect it with the union exercises of the earlier years.

More or less outside work was carried on. About the year 1829, Mr. T. S. Williams started a Sabbath School at Fall Creek. For several years prior to 1850 the Bethel Sabbath School at the Inlet was carried on by teachers from the various Schools, just as in more recent times Mrs. Beebe has been aided by volunteer workers from all the Schools. Among those from our own School who taught at the Bethel, were Miss Harriet Williams and Mr. William R. Humphrey. An afternoon School for colored children was carried on for a time in the early '40's.

On the 19th of August, 1827, General Simeon DeWitt was present as a visitor. In December, 1835, and again in February, 1836, the school was addressed by Dr. Marcus Whitman and Mrs. Whitman; and in 1850 by Mr. William E. Dodge of New York.

And now for the personnel of the early workers. The first superintendent was Horace Hunt. Neither he, nor the three who next succeeded him,

* The custom of holding annual picnics does not appear to have been fully established until a much later date, for in October, 1853, the question of holding a "picnic festival" for that year was up for discussion and referred to a representative committee of six, which committee subsequently decided "that the expense in time, labor and money which would be necessary to carry out the plan proposed would be greater than the interests of the School demanded. In the place of the picnic an appropriation of \$20 was made and applied to replenish our library with books."

Jenkins, Bishop* and Carpenter, have so far as we know, any descendant now in connection with the Church or School. Then comes H. S. Walbridge, in 1830; followed by George P. Frost, Harley S. Lord, David D. Spencer, Joseph Esty, Marcus C. Riggs, Stephen Brewer, George Bartholomew and Zenas Parker; so bringing the record down to the election of George McChain in 1855. (See Appendix "A.") Mr. Ansel St. John was elected superintendent in 1834, but declined to serve.

Of all this number, Mr. Zenas Parker alone survives. He became superintendent in 1852, and continued to hold the office until his departure for Corning in 1855.

The first "female superintendent" was Mrs. Rebecca Huntington Perkins, who continued to serve for more than five years, followed by Mrs. Jerusha Parker, the sister of Harley Lord, who with the exception of one year seems to have acted in that capacity for ten successive years. Next to these Mrs. Harriet Eddy served longest. The other names in the list are Mrs. Sarah Miller (1832), Miss Cantine (1841), Mrs. Joseph Robbins (1850), Mrs. E. S. Esty (1851), and Mrs. Zenas Parker (1853). Miss Prudence Hungerford was elected in 1854, and thereupon commenced a term of service which was to continue for twelve years.

The first secretary was Ben. S. Halsey, well remembered by many, who continued to hold the office until he was succeeded by W. P. Luce in 1830. Then came F. M. Camp, in 1841; followed by B. W. Arnold, M. C. Riggs and J. S. Tourtellot. In 1851, John Rumsey was secretary; followed in 1853 by Abraham Carpenter, who continued until 1858.

In the list of treasurers and collectors, are the names of Ansel St. John, T. S. Williams, George W. Schuyler, Dr. Ingersoll and George McChain.

* Mr. Daniel L. Bishop, the third superintendent of the School, and who had been a member of the visiting committee from the beginning, lived at the southwest corner of the intersection of Geneva and Seneca streets and conducted a private bank for savings in an office on Geneva street, adjoining his residence. His daughter, Mary, married Mr. James Thompson, principal of the Ithaca Academy and brother-in-law of Judge Walbridge. Their daughter, Elizabeth, is the wife of Mr. John H. Converse of Philadelphia.

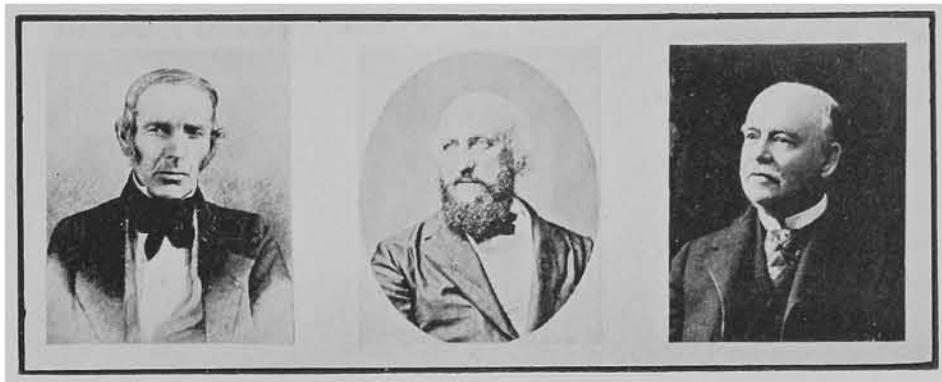
Mr. Bishop and Mr. Carpenter, his successor as superintendent of the Ithaca Sabbath School, became two of the first Elders of the Dutch Reformed Church of Ithaca in 1830.

The Half Century Book, published by the Congregational Church of Ithaca in 1879, contains the following: "Among the founders of the Church no one is remembered with more affection than Elder Bishop. Quiet and gentlemanly in manner, he won the respect and attachment of all who became acquainted with him. He wore the Christian graces with such a charm that others, who had little respect for religion, admired his consistent life. He was born in Lisbon, Conn. He came with his family to Ithaca at an early day in the history of our village and engaged in merchandise. After a few years he closed up his mercantile business and became connected with the old Cayuga and Susquehanna Railroad. He was an officer of the first Savings Bank of Ithaca, which after his death went into liquidation."



LEADERS OF THE MUSIC

Mr. John Dix Mrs. Granger Hon. E. S. Esty Mr. E. C. Tichenor Miss Halsey Mr. H. E. Dann



THE ARCHITECTS

Ira Tillotson James Renwick J. Cleveland Cady
(Meeting House) *(Second Edifice)* *(Present Edifice)*



SOME LONG TIME TEACHERS IN THE SUNDAY SCHOOL

1—Miss Jane L. Hardy 2—Mrs. Mary Walbridge Page 3—Mrs. Elias Treman (died 1901) 4—Mrs. Caroline B. Wood
 5—Miss Harriet N. Williams 6—Miss Mary E. Williams (died 1900) 7—Mrs. Laura W. Phillips
 8—Mrs. Sarah Esty Wilgus 9—Mrs. Amelia Esty Stowell 10—Mrs. Louise Beers (Summer) Finch
 11—Mrs. Ellen Boardman Williams 12—Mrs. Wm. F. Major 13—Mrs. G. W. Hoysradt (died 1900)

Mr. Joseph Esty was a member of the first visiting committee, in which capacity he continued to act until 1846, when he was elected superintendent of the School. We find him later on serving on committees, taking the place of the absent superintendent and in other ways aiding in the work of the School. While he was still active, his daughter Mrs. Wilgus became a teacher in the School, in which capacity she still serves, a source of blessing and encouragement not only to the members of her class, but to all her co-workers as well.

Mrs. C. B. Wood, Mrs. Mary Hardy Williams, Mrs. Samuel Stoddard, Miss Harriet Williams, Mr. Uri Clark, Miss Elizabeth Breakey and Miss Jane L. Hardy, though not now actively connected, are still honorary members of the School in which they bore an active part in the work of earlier years.

In the list of teachers and officers, besides those already mentioned, appear almost from the beginning the names of Sherrill, Gere, Leonard, Frost, Hayt and Woodcock.

In 1827, Ben Johnson, long active in the School, was teaching a class in which were William R. Humphrey, Augustus Whiton, James Quigg and Warren Ackley. Later on the names of James Schuyler, Charles E. Hardy, George Whiton, George D. Beers and D. C. Hazen, appear in the list of officers and committees. On the roll of scholars for 1826 and 1827, we find the familiar names of Beers, Dana, Hawkins, Phillips, Linn, Atwater, Hillick, Higgins, and Torrey.

So far as I have been able to determine the earliest scholar, now surviving, is Peter VanHouter, who entered the Sunday School May 13, 1827, and who still lives in Ithaca. The brothers Samuel Parker and Henry W. Parker, who entered together on June 10th, 1827, passed away in 1898 and 1903 respectively.

Through these names, and perhaps some others which I have failed to recall, we are still able to connect the past with the present.

PART TWO

THE "SABBATH SCHOOL," UNDER SUPERINTENDENT MCCHAIN.

1855-1876.

Mr. McChain was elected superintendent in December, 1855, to fill the vacancy caused by the resignation of Mr. Zenas Parker. In the early part of the year 1856, Mr. McChain was in Europe. Mr. Joseph Esty acted as

superintendent in his absence, from February 10th to June 15th. Mr. McChain continued to hold the office until his resignation in June, 1876. His administration is notable because of the long period of years it covers, and because of the affection in which he was held by teachers and scholars. No one can read the annual reports which he submitted, and which are transcribed at length in the secretary's permanent record, without being impressed by the interest which he constantly manifests in the members of the school as individuals, and also by his desire for their spiritual advancement. Matters of detail and general administration were to him of less importance; but there was nothing that concerned any child or teacher of the School that did not receive his sympathetic interest. It was his custom in each annual report to give some account of the members of the School who had died during the year, and particularly as to the attitude and expressions of the departed in reference to the subject of religion. When these were helpful or suggestive, he found ways of deepening the impression upon the minds of all of the scholars. For instance, a hymn found precious in the dying hours of some beloved member was made prominent in the exercises of the School. A short time before the death of Jennie Dunning, she impressively repeated the twenty-third Psalm. For twenty years, I am told, dating from this occasion, the twenty-third Psalm was chanted as a part of the closing exercises of the School.

Superintendent McChain took note of, and gave expression in his reports, to the great influences from without that were having their effect upon the Sunday School. In 1862 he says

“Amid the sound of war, and almost within hearing of the roar of battle, we are brought to another anniversary. In all of the thirty-six years of our existence as a Sabbath School, never has our country experienced such momentous times as the present.”

He adds a few words in memory of Leonard Atwater, a former member of the School, who “prompt to answer the President's first call for volunteers, with thousands of others fills a soldier's grave under the soil of Virginia.” In the same report he writes of Lieutenant A. E. Mather and Captain James Lewis, teachers in the School, and of John Barnard and Eugene M. Horton, members of the Bible class, who had gone forth in their country's service. In the report of 1863 the death of Horton, a victim to fever, while among his companions in arms, is noted. In 1864 the visit to the School of the former teachers Mather and Lewis,* both now bearing the rank and title of “Colonel”, is proudly mentioned. In the report of 1864 he says:

“We have suffered as during the previous two years from the effects of the dreadful war which is devastating a portion of our beloved land, and sending sorrow and mourning through

* See No. 18, page 64.

its length and breadth. Quite recently the male portion of our School has been almost disorganized, by the draft made upon us of teachers and scholars who have gone with our company of the New York State guard ordered to Elmira, for the purpose of guarding the 12,000 rebel prisoners there confined."

The same report mentions "the loss of four of our most promising and efficient young men, who have left us for the purpose of pursuing a college course at New Haven."

The foundation of Cornell University is alluded to in the record of 1868, and again in 1869. In the report of the latter year, the superintendent says :

"The foundation here of a great institution of learning has brought in among us a large number of young men seeking for instruction from God's Holy Word. . . . It becomes us to accept the responsibility which the providence of God has thus placed upon us, seeking with our most strenuous efforts the spiritual edification and sanctification of these sojourners in our midst. The future management of our School should be directed with strong expectation to this department of our work."

In 1870 there were three Bible classes, composed almost entirely of students from Cornell University, two of them taught by Mr. H. B. Lord and Mr. S. P. Sherwood in the Sabbath School building, and the third by Dr. White, the Pastor, in the church, comprising altogether from seventy-five to eighty young men. In the spring of 1872 the failing health of the Pastor made necessary his relinquishment of the position of teacher. The other two classes, each numbering about twenty, remained.

In the first two years of Mr. McChain's administration, the number of scholars in average attendance increased from about one hundred twenty to about one hundred forty, where it remained with little change until the close of his period of service. The average number of teachers attending, ran from fifteen to twenty-seven.

A deep spiritual interest seems to have generally prevailed. In 1857, although there was no Pastor, the superintendent reports,

"The year is one long to be remembered by those connected with the School, as one in which God's presence and blessings were peculiarly manifested." "In the month of May the hearts of the superintendents and teachers were gladdened by seeing one and another of the members of the School coming and surrendering themselves to the Saviour. Commencing in one of the classes composed of some of the older scholars, it seemed quickly and powerfully to go through the whole School, until there was not a class that did not to some extent feel its influence."

It was believed that nearly thirty had met with a change, seventeen of whom made a public confession of their faith. In the following year seventeen more were added.

A pleasing incident is noted in connection with this revival. While it was in progress, the Synod of the Reformed Dutch Church was holding its annual meeting in Ithaca. Several of its members, knowing that we were

without a Pastor, "visited the School, both on the Sabbath and during the week, and by their counsels and expressions of warm hearted sympathy, did much in encouraging and strengthening superintendents and teachers."

The teachers' Sabbath prayer meeting doubtless had something to do with this revival of spiritual interest. The time of meeting was later changed so as to follow the morning service at noon-day. It was continued for many years.* In 1861, ten of the scholars united with the Church. In 1864, there was another revival. The superintendent writes of the joy of listening one Sabbath morning to the experiences, and the expression of their determination to lead a Christian life, on the part of twelve to fifteen of the young men of the Sunday School, who had resisted the strong influences of former revivals. In 1867, there was manifest among the teachers "an increased earnestness of desire for the salvation of souls;" and sixteen members of the School united with the Church. After that time, there does not appear to have been any unusual spiritual awakening, the number of reported conversions never exceeding four in any one year.

The new constitution presented by Mr. McChain and adopted at the annual meeting in 1856, identified the School with the Presbyterian Church, as it had already become in fact by changing the name from the "Ithaca Sabbath School" to the "Sabbath School Association of the Presbyterian Church of Ithaca." It abolished the visiting committee, which was one of the most prominent features of the first constitution; abolished the office of president, theretofore held by the Pastor of the Church (to which office the Pastor was, nevertheless, from force of habit perhaps, for two years more nominally elected); and by omitting the provision which created a board of managers composed of the officers of the School, tended to centralize authority in the office of superintendent, and necessarily lessened somewhat the dignity and importance of the offices of secretary and of treasurer.

Those who were entitled to a voice in the election of officers, were "persons contributing to the funds of the Church, teachers in the Sabbath School, and scholars eleven years of age." Dues were abolished. A resolution adopted at the same time and observed for many years provided that a certificate should be awarded to scholars not absent over four times during the year, and that the names of scholars having perfect lessons should be publicly read.

* "Besides the regular Teachers' Prayer Meeting, which was commenced in the month of January, and held on Sabbath afternoon, a morning prayer meeting at six o'clock on every Tuesday and Friday was commenced in June, and continued until the close of the summer."

The sessions were held at half past nine in the morning; first in the session house, which was much too small for its purpose; and after the second Sunday in February, 1864, in the chapel that was built in its place. Great was the rejoicing when this chapel was ready for occupancy. In his next annual report, the superintendent says: "We do not use too strong language when we say that we would not have anything different about it, and it looks more and more beautiful to us every time we enter it."

Soon after Mr. McChain became superintendent, the American Board of Foreign Missions proposed to the Sabbath School children of the United States, that they should raise \$12,000 for the purpose of building a missionary ship to convey Missionaries and supplies to and from their fields of labor. One hundred twenty thousand shares of stock in the new ship were offered at ten cents a share. To this appeal, our School responded generously. Eight hundred fifty shares were taken by scholars and teachers, whose names and the number of shares subscribed for by each are set forth in the records. The ship was purchased, and named the "Morning Star". It is said that on her first voyage, all but one of her crew were converted.

In 1857 a Missionary Society was formed, of which Hervey Hazen was the first treasurer, and Elizabeth Breakey the first secretary. Thereafter, as long as Mr. McChain was superintendent, the Sunday School benevolences were collected and disbursed through this society, the secretary and treasurer being elected at the time of the annual meeting. The treasurer of the Missionary Society was a distinct office from that of Treasurer of the Sunday School. At the organization of the Missionary Society, a plan was made by which the money collected was to be divided between the American Sunday School Union and the American Board of Foreign Missions. In 1860, a new plan was adopted by vote of the School, under which at the monthly meeting of the society "one of the teachers or some other person presents an object for consideration, and the scholars designate by vote how much they will contribute to it from the missionary fund." In 1873, one hundred fifty dollars were contributed to purchase one of the horses for an outfit for Rev. S. G. Clark, a traveling Missionary in Kansas. In 1875, the School undertook the education of an Armenian, Mr. N. H. Suren, advancing to him fifteen dollars a month therefor, and continuing the payments for at least two years. The highest aggregate of benevolent contributions in any one year was \$342.91, given in 1873.

The library was well supported during all this period, considerable amounts being contributed every year for the purchase of books. In 1875, the number of volumes was five hundred sixty.

The expense of carrying on the Sunday School, and of maintaining the library, were largely defrayed from collections taken in church. Strange to relate, however, the annual picnics of 1873 and 1874 were sources of considerable income.

In 1856, the Presbyterian Sabbath School united with the Dutch Reformed School to hold a picnic in a grove at Fall Creek, to which place the Schools marched in procession from their respective rooms. In 1861, the annual picnic was held at Sheldrake. This is the first mention of a picnic excursion on the lake.

In 1855, a Temperance Society was organized and conducted by Mr. S. P. Sherwood.

In 1856, and again in 1857, Secretary Carpenter in his report speaks with interest of the infant department, then numbering about thirty scholars, well managed by Mrs. Dunning and Miss Mary Williams. In the later reports made by Mr. McChain, no mention is made of the infant department as a separate organization.

In 1856, the superintendent reports that singing in the Sabbath School had received a new impetus under Mr. Barnard, "who meets here at the close of the afternoon service as many of the teachers and scholars as choose to come." In 1874, the School was led in song by Dr. Howe, who proved an acceptable leader. During all this time, singing was made a prominent and important feature. One hundred copies of the "Golden Chain," a book with which many of the older members are still familiar, were purchased in 1861. Some of us can still remember some of the old hymns, such as "O, do not be discouraged;" and "Where, oh where are the Hebrew children;" which were very familiar in those days.

Miss Prudence Hungerford continued to hold the position of "female superintendent" until 1866; when she was followed by Mrs. L. W. Phillips. Mrs. Samuel Stoddard was elected in 1867, but did not serve. Mrs. Lucy Dunning followed in 1868. Then came Mrs. Dr. Samuel J. Parker, who continued from 1869 to 1875, when Mrs. Dr. Peck was chosen. It is noticeable that in 1877, when Mrs. G. D. Beers was elected "female superintendent" to take the place of Mrs. Peck, that the word "assistant" is written over the word "female;" and the term "female superintendent" never again appears.

Mr. Carpenter served as secretary until March, 1858, when Mr. M. L. Granger was chosen to take his place. In 1860, Mr. E. K. Johnson was elected secretary, but the report of 1861 is signed by Mr. John F. Hawkins, who continued to act as secretary until 1864, when Frederick Brooks was

elected. The latter was succeeded by Alfred Brooks in 1866, who held the position for seven years, and was followed by Mr. Fitch. Mr. F. W. Phillips was chosen secretary in 1874, and served continuously until 1882.

The treasurers were Dr. J. O. M. Ingersoll, E. C. Seymour, George Halsey, Charles B. Curtis and Uri Clark, bringing the record down to 1868, when Miss Ada Stoddard, who was the first lady treasurer, was chosen. Then followed the Misses Fannie Rankin, Abbie Brooks, Kate Humphrey, Sophy P. Fleming, Lizzie Treman and Alice Evans, and then Ada Stoddard again, at the close of Mr. McChain's administration. Mr. Ralph Christiance was the librarian of the Sunday School from 1864 to 1891.

In the annual report of 1858 we find this entry concerning one who is still rendering efficient service, and reflecting honor upon the School from which he came, "We have lately lost the services of Mr. Hervey Hazen as a teacher, a young man who has been an attendant of the School from his earliest youth. He has now gone to commence a course of study that we believe is to prepare him for the ministry of Christ."

PART THREE

FROM THE RESIGNATION OF MR. MCCHAIN TO THE PRESENT TIME.

1876-1904.

On the 18th day of June, 1876, Mr. McChain resigned the office of superintendent, and at the same time withdrew from the Church. Elder Henry S. Williams was appointed by the Session to take his place.

The most notable features of the subsequent period in the history of the Sunday School are :—

1. The assumption by the Session of the control of the Sunday School.
2. The phenomenal administration of Rev. Mr. Stryker, as acting superintendent in 1879.
3. The period of steady growth and prosperity, continuing through the subsequent administrations of Elders Charles F. Blood and George R. Williams, and their successors.
4. The changes incident to the occupancy of the new church edifice, under the administration of Mr. Robert H. Treman.

Up to the time of the resignation of Mr. McChain, the Sabbath School had been practically an independent society; working for the most part in absolute harmony with the Church, and for the same ends, but under a constitution in which the authority of the Session to control it was in no way acknowledged or recognized; and always exercising the right to elect its

own officers without the intervention of, or confirmation by, the Session of the Church.

The Session deeming such an arrangement unwise, and not for the best interests of the Church as a whole, and acting as was claimed in accordance with the action of the General Assembly, ignored the traditions of the past, and assumed entire control. It was under the pastorate of Dr. White that this change was made. Upon his resignation, and the coming of Mr. Stryker in 1878, the policy was continued and the bonds of sessional control intensified.

The teachers were no longer permitted to select, nor even to nominate, their superintendent. He was appointed by the Session, and entrusted with the entire management of the School. He was to make quarterly reports to the Session, to whom alone he was responsible. A committee of three Elders was appointed by the Session, through whom the funds provided by the Church for the support of the School must be disbursed. During this period, we no longer find any complete account of the Sunday School in its own permanent records; but are compelled to go for information to the minutes of the Session, where the record of its work in connection with the Sunday School and the results accomplished are quite fully set forth.

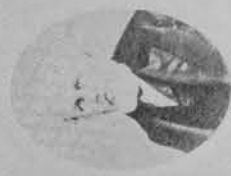
The high esteem in which the superintendent who had been appointed by the Session was personally held, the tact and ability he displayed, and the impetus given to the School by the activity of the new Pastor, allayed to a large extent the friction which might otherwise have been aroused. That there was some revolt, is manifest from the fact that on the 5th day of July, 1879, after the Session had appointed one after another, three persons in succession to fill the vacancy in the office of superintendent, all of whom declined, the following resolution was adopted by the Session :

“The Session of this Church having felt it their duty to take an authoritative supervision of the Sabbath School, as being pre-eminently a part of that work of the Church which by their very office they are bound to promote, guide and control; this step being in accordance with the recommendation of the General Assembly; but having also no wish but a pure and peaceable harmony, and desiring to bind still closer the bond of a common interest and aim about all workers and officers of the Church, ‘that they all may be one;’ and desiring further to give the sense of the teachers a full and efficient expression, hereby resolves :

“That while elected by and responsible to the Session, the Superintendent of the School of this Church shall be *nominated* by a quorum of the teachers of the School, and that the Session shall elect by original choice only in the absence of a suitable nomination.

“Second, *Resolved*, that the Superintendent shall hold office twelve months, beginning with the first Lord’s day of each October.”

At the Session meeting held October 4th, 1878, it was announced that Superintendent Henry S. Williams was about to leave for Europe to be



SUPERINTENDANTS of the SUNDAY SCHOOL
For persons living through the year 1911



LADY SUPERINTENDANTS

absent during the winter, whereupon the Pastor Rev. M. W. Stryker was asked, and consented, to take charge of the School during the superintendent's absence. Mr. Stryker had come to the Church early in May, 1878. On the 31st day of that month, the Session resolved that "on and after the first Sunday of July next the morning Church service be held at half-past ten o'clock, A.M., and the Sunday School immediately after the close of said Church service." From the time of its organization, the Sunday School had invariably convened in the morning; but since July, 1878, it has always been held at the close of morning service.

Mr. Stryker followed no beaten paths, in his plans for the conduct of the school; but in the program of exercises, and in the general management of its affairs, he pursued the course that seemed to him best adapted to accomplish the ends desired, without regard to precedent or tradition. He inaugurated a teacher's meeting, the like of which has never been known before nor since. It had an average attendance of twenty, out of the twenty-eight teachers of the School. They were drilled in the details of the lesson, in facts of scripture which they as teachers ought to know; and taught how to teach. Above all, to teachers and scholars together, he gave that enthusiasm and inspiration, which to such an unusual degree, he had the power to impart. Full of physical, mental and spiritual energy, with a rare personality and exceptional powers of leadership, he gave to the School an impetus that cannot be easily measured. It was not until the fall following the nine months during which Mr. Stryker acted as superintendent, that the writer came into the School or into the Church; but Mr. Stryker was still present as the real head of the School. The memory of what he had accomplished was vivid in the minds of all, while its results were everywhere manifest.

The "Narrative" to Presbytery in the spring of 1879, prepared by Mr. Stryker, contains a reference to the Sunday School, very characteristic of its author, as follows:

"The School is regarded not as a poor relation of the Church, but as its child. The body supplies blood to its right hand. The superintendent is appointed by the Session, makes a quarterly report of the affairs of the School in writing, and appoints his teachers and officers. These changes have been made in order to foster a vital connection, and thorough familiarity between the Session and that part of Church work which is its very battle edge. The Westminster leaflets are used, the 'Child's Paper' and the 'Sunbeam' in the infant classes. The scholars are carefully drilled in the catechism."

In March, 1879, Mr. Stryker, as acting superintendent, reported to the Session, among other things, a large increase in the amount of the collections; and the adoption of a new hymn book, "with the intention of supplementing the frivolous music and puerile words of much of the late Sabbath

School song books." The average attendance was not stated, but the total number of officers, teachers and scholars on the roll was 246, thirty-seven of whom were members of the infant class. Indicative of the sense of obligation to duty upon which he insisted, he says in his report: "That no teacher should *ever* be away without supplying his place, or notifying the superintendent long enough beforehand not to interfere with or delay the conduct of the School."

Upon his return from Europe, Mr. Williams decided not to resume the office of superintendent and presented his resignation. No one having been secured to take his place, Mr. Stryker evidently continued to act as superintendent until the first of July following; for we find in the Session record, under date of June 7th: "*Resolved*, that measures be taken to relieve the Pastor from the care of the School after the current quarter." On June 25th the motion was made and carried that Mr. A. B. Brooks be requested to act as superintendent for a few Sabbaths. Mr. Brooks filled in the gap, and presumably entered upon the duties of the office on the first Sunday in July, evidently continuing until October, when Elder Charles F. Blood, having been duly nominated by the teachers, and elected by the Session, became superintendent of the School.

Mr. Blood continued to hold the position for three years, Mr. F. M. Bush acting as assistant superintendent. Miss Ada M. Stoddard was at the same time chosen as corresponding secretary, in which position she has continued to act until the present time, with the exception of a short interval after the adoption of the constitution of 1902; in the first enactment of which the importance of this office was overlooked, and its duties unperformed, until by the amendment of 1903 the office was restored and Miss Stoddard re-appointed.

We have no record of the attendance in 1878 or 1879; but in consequence of the work done under Mr. Williams, Mr. Stryker and Mr. Blood, the average attendance for the year 1880 reached the maximum of one hundred ninety-three, the largest then known in the history of the School.

In the Narrative of 1880, the Pastor reports: "The infant room has this year been arranged as a distinct department of the School, with its own superintendent and six assistant teachers". The new superintendent of the infant department as thus re-arranged was Mrs. M. W. Stryker, who in her own inimitable way carried on the same excellent work that had been done by her predecessors in charge of the infant classes, with the increase of interest and efficiency that was made possible by the help of the additional teachers. Prior to that time there had been but two classes, one for boys and one for girls. The boys' class had been taught since its organization

in 1851 by Miss Mary E. Williams, whose faithful and efficient service was appreciated by all. The class of girls, taught first by Mrs. C. B. Wood, was successively taught by Mrs. Dunning, Miss F. Spencer (Mrs. E. K. Johnson) and others, and finally from 1871 to 1878 by Miss Kate Humphrey (Mrs. Hunt). Mrs. Stryker took Miss Humphrey's place in 1878. These classes continued to meet in the gallery of the chapel, until the department was moved to the gallery of the church at the time of the re-organization under Mrs. Stryker. In the year 1882, Mrs. Stryker resigned, and was succeeded by Mrs. A. E. Sumner.

In September, 1882, Mr. George R. Williams, who in the past had declined the appointment, was elected by the teachers superintendent of the School, and in October following, entered upon an administration of the Sunday School, which was to continue for nine years, a term of equal length to that of Harley S. Lord, and next to that of Mr. McChain, the longest term held by any superintendent. His conduct of the School was marked by conservative management, careful attention to details and excellent judgment in the selection of teachers and classification of scholars. While in his administration there was nothing startling or unusual, a high degree of excellence was maintained all the time; and of no one in my remembrance could it be said with equal truth as of him, that he left no duty relating to the School unperformed. He seemed to forget nothing, but every department of the School and its work received its due share of his thought and attention. He did all the work of superintendence without the aid of an assistant. In 1886, the average attendance rose to two hundred forty,—almost fifty in excess of the high figure that had been reached in 1880. In the same year, the contributions of the Sunday School reached the maximum of \$481.37, an amount that has probably never been surpassed.

During the same period (1882 to 1891), Mrs. Sumner, who later became Mrs. Dudley Finch, served as superintendent of the primary department. Her administration was very successful and satisfactory. The need of larger quarters than the gallery of the church afforded, became more and more manifest, and in 1885 an addition to the chapel was built on for the accommodation of the primary department which, under the inspiring supervision of Mrs. Finch, largely increased in interest and importance.

During many years of Dr. Fiske's pastorate, and while Mr. Williams was superintendent, a deep spiritual interest prevailed. It was during this period that one day at the word of the Pastor, the members of each class,

except of those in the primary department, kneeled in their places in the School and engaged in solemn prayer together.

In the winter of 1886 prayer meetings were held in the Hayt and Burt districts, and also at Forest Home, largely conducted by members of the Sunday School. Many were converted, and several brought into the Church, as a result of these meetings.

As early as in 1882, the custom was inaugurated which has been made of late years a most prominent feature, of asking the children to bring gifts for others at the annual Christmas festival.

In 1884 and in 1885 there were anniversary exercises of the Ithaca Sunday School Union. In the latter year the exercises were held in "the rink,"* to which the scholars of the various Schools, twelve hundred in number (including two hundred from our School) marched in procession through the streets. The teachers of our School decided not to take part in the parade of the following year, and the custom was soon abandoned. In 1894 all the Schools of the city assembled at the Lyceum where appropriate exercises were observed; but there was no parade.

In October, 1889, we find in the minutes of the Session that the Pastor was authorized to act in concert with the superintendent to make arrangements for holding a "tea", to be attended by the teachers and officers. This was the first that I remember of those occasional gatherings of teachers and officers around the hospitable board of the Church. Another was held March 8th, 1894, and a third on October 15th, 1896. All of them contributed much to the enthusiasm and interest of the workers.

At the annual meeting in 1891, Mr. Williams declined re-election. Appropriate resolutions in appreciation of the service he had rendered were adopted, and Mr. Brainard G. Smith was elected in his place. He continued to hold the position until June, 1893, when his departure from this city to accept a professorship in Hamilton College made the acceptance of his resignation necessary.

Since 1876, when the Session had assumed control of the School and practically annulled its old constitution, there had been no rules for its guidance except those enacted by the Session, found only in its records, and known probably to few members of the School. During the administration of Mr. Williams, no rules had been thought necessary; nor were they so, in view of his familiarity with former conditions. Neither Mr. Smith, nor his imme-

* The building on South Tioga street at the head of Green Street, erected as a rink for roller skating.

diate successor, had been brought up in the School or imbued with the traditions of the past; so each endeavored in his own way to conduct the School, as he thought it should be carried on, without attaching the same importance to the customs and ideas that had before prevailed, and often in ignorance of them.

At the instance of Superintendent Smith, rules for the guidance of the School were adopted in January, 1892. The School year, which had theretofore run from October 1st to October 1st, was made to commence on the first Sunday in each year. Officers and teachers were to meet on the first Wednesday of December for the purpose of electing officers, not for nominating merely, as the resolution of the Session had directed. But it was prescribed in the new rules, that the officers so elected were to be subject to confirmation by the Session of the Church.

Under Superintendent Smith, the International lessons were for one year set aside, and Blakeslee's lessons on the "Life of Christ" substituted. At the end of the year, the teachers were about evenly divided in regard to the wisdom of the change. Many of them still longed for the helps that accompanied the International series; other excellent teachers, fully alive to the advantages of better methods, felt that it was better to keep in touch with Sunday Schools all over the country engaged in the study of the International lessons. The International lessons were resumed the following year, and have been continued ever since—not, I think, because the School as a whole is satisfied with them; but because of the reasons stated above.

Mr. Smith discontinued the practice, that had prevailed since the time of Dr. Stryker at least, of reciting each Sunday answers to one or two catechism questions. His successor made another change deemed at the time equally radical, in supplying free to every scholar outside of the primary department, quarterlies for the study of the lesson of equal cost and fulness, instead of supplying to those children who did not pay the extra price, a grade of lesson leaves that cost only one-fourth as much.

At the teachers' tea held in March, 1904, Mr. Edwin Gillette, who since 1886 has been the secretary of the School, presented a brief but excellent history of the School from its beginning down to that time.

In the year 1894 the home department was organized by Dr. Fiske, who placed it in charge of Mrs. L. W. Phillips. She resigned in September of the same year, and Mr. J. S. Reid was appointed to take her place, a position which he has held continuously to the present time. Under his management, aided by a large corps of assistants, this department of the School work, carried on without the stimulus of weekly contact, has been well maintained. It now has a membership of one hundred sixty-three, with sixteen visitors.

At the end of December, 1895, the writer, who had succeeded Mr. Smith in June, 1893, retired; and Mr. Robert H. Treman was elected superintendent of the School. He continued in office from January, 1896, to September, 1902. It was during this period that the church and chapel were torn down to make way for the new church. So that for two or three years the sessions of the Sabbath School were held in the Lyceum. On account of the ill health through overwork of the superintendent at that time, his assistant, Mr. S. E. Banks, shared with Mr. Treman for several months the care and responsibility for the conduct of the School—no easy matter in a place so poorly adapted to the use to which it was put; and yet it may be, that the work under those discouraging circumstances was just as effective in results. Because of lack of suitable accommodations, the male teachers usually stood. It was an inspiring sight to see them scattered all over the floor of the play house, each in his own earnest way speaking to or leading his class.

Upon Mr. Treman fell chiefly the responsibility of preparing the School to enter upon its work in the new church edifice. He gave much careful thought to the various problems arising. It was his custom to submit important questions to be decided, to a considerable number of those in whom he had confidence, and after listening carefully and patiently to the several views expressed, and after giving to the opinions of all full and fair consideration, then to follow his own deliberate judgment. The Sunday School had been carefully considered by the architect in the planning of the new building; so that in addition to a large and attractive primary room, to which a small kindergarten room was attached, we were also to have quarters where an intermediate department could be separated and carried on by itself. One important question to be settled was whether there should not be a junior department, as well as an intermediate, which might be accommodated in the large room over the primary department. It was, however, finally decided to make the classifications as set forth in the constitution of 1902, in which much of Mr. Treman's thought and plan is embodied.

The principal changes effected by the new constitution, in addition to the grading of the School and the provision made for the large increase in the number of officers and assistants, include a specific plan in regard to promotions; the retention of teachers of each grade in the grade in which they are appointed, thus preventing a teacher from continuing with the same class beyond her grade; the holding of the annual meeting for the election of superintendent in June, to enable him to prepare for the commencement of his duties in September; the creation of a Sunday School council, composed of the Pastor, general superintendent and his two assistants, superintendent of each department, and one representative from each department, except the home department, to be chosen by the teachers. The jurisdiction of the

council is limited to matters of advice and suggestion, the general superintendent being vested with almost absolute power of control. Article IX provides "The Constitution and all proceedings taken pursuant to its provisions shall be subject to the approval of the Session of the Church."

In the administration of Mr. Treman there was a happy combination of the conservative and the progressive. Under his able leadership, combined with the interest which accompanied the first use of the new church, it is safe to say, that the School reached in 1902 the highest degree of prosperity it has yet attained. While the average attendance, either for the year or nine months ending September 1, 1902, was not quite so large as for the year ending September 1st, 1903, yet taking 1902 as a whole, including the months from September to December, when the attendance was the largest in the history of the School,* the average attendance reached the unprecedented figure of two hundred ninety-three.

In 1891, on the refusal of Mrs. Finch, who had served the School so well and faithfully as superintendent of the primary department, to continue longer, Mrs. W. F. Major was chosen to fill the position. A teacher of unusual capacity, she knew how to teach others to teach, and conducted the department with great wisdom and tact. It was already the pride of the School when she took charge of it. Under her management, it continued more and more prosperous. Conducted in perfect harmony with the School as a whole, and in accordance with the general plan of the superintendent of the School, the department acquired a quasi independence, which stimulated its officers and teachers to do their best. She continued to serve until 1903, when unwilling to remain longer, Mrs. Roger B. Williams, who for a long time had been prominent in the work of this department, was appointed to take her place.

Commencing with Miss Williams in 1851, who is fairly entitled to be called the superintendent during the twenty-eight years that she served, and continuing down to and including the present time, the School has been particularly fortunate in the women who have thus served it in the capacity of primary superintendent. It has for many years had its own separate library, in which since the year 1886, Mr. Roger B. Williams has faithfully served as librarian, contributing by his own personality to the character and

* The attendance during this quarter was increased somewhat by the unusual number attending the students' class, under the very efficient management of Mr. George C. Williams, who assumed charge of the class at the opening of the University year in September.

Early in the following year, the hour of Church service was changed from 10:30 A. M. to 11 A. M., thus postponing the opening of the School until 12:15. This change, though desired by a considerable majority of the teachers, as well as of the congregation, has had a tendency to lessen the number of those attending the School.

interest of its work. In 1901 when the new church was completed and the new constitution adopted, an infant or kindergarten branch, in a separate room, was provided for. The department also has its own secretary; so that while keeping in touch with the main School, by common participation in a portion of the opening services and under the general supervision of the superintendent of the School, it carries on its work along such lines of reasonable freedom and independence as to permit the superintendent of the department to work out her own plans and ideals.

The same thing is true of the intermediate department, made possible by the larger accommodations afforded in the new edifice, and established by the constitution of 1901.

The first superintendent of the intermediate department was Mrs. Brainard G. Smith, who, with the aid of Superintendent Treman, and her assistant Miss Sheffer, organized the department, and continued in charge of it until September, 1903, when Prof. Duncan C. Lee was appointed to take her place.

This department had to make its place, and the work of the first superintendent was by no means an easy task. Her duties were faithfully performed; and the department thus built up, and developed under the efficient management of its present superintendent, has proved its right to be, and is doing a work that is productive of most satisfactory results.

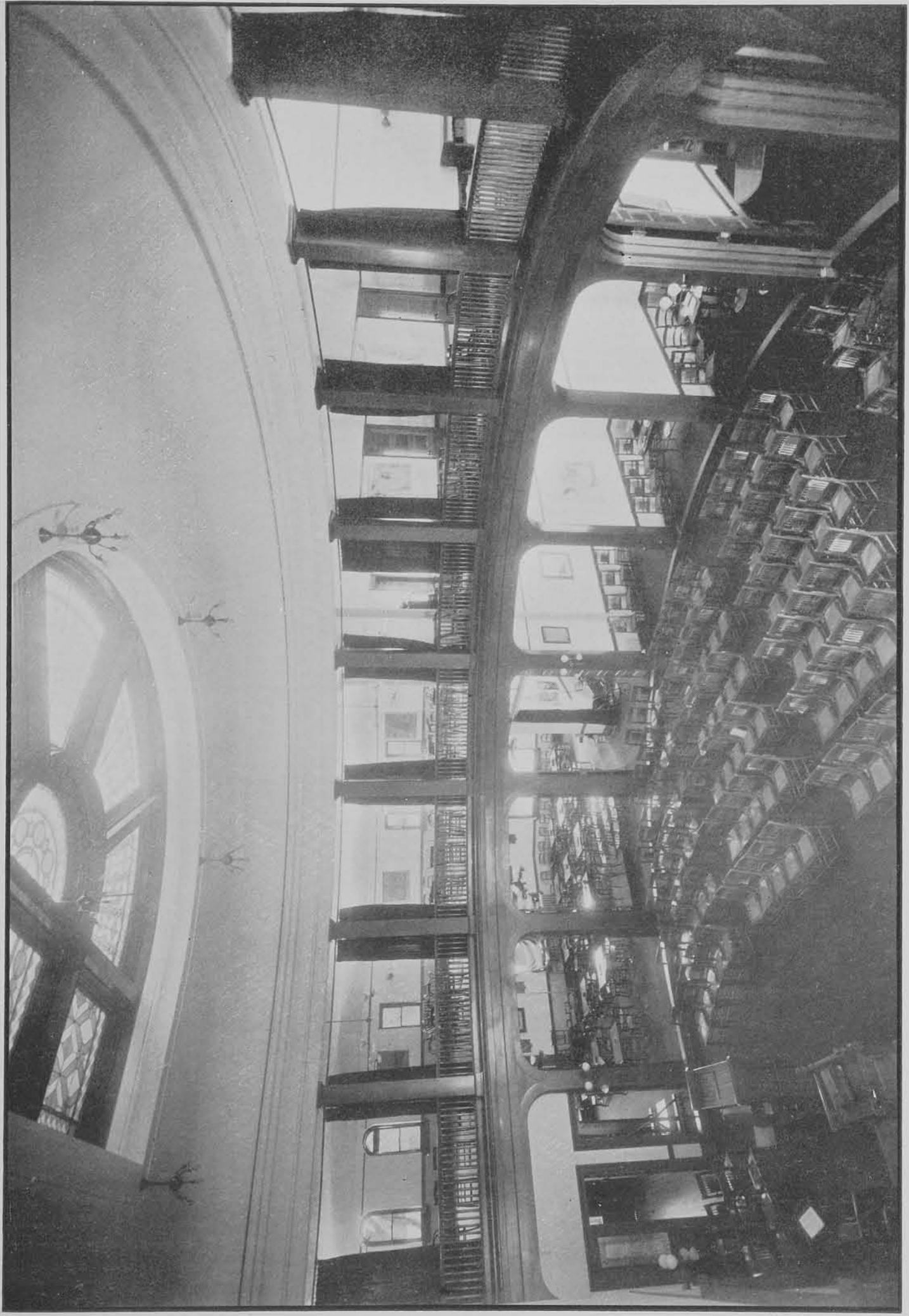
Mr. Frank H. Romer served as secretary of the School, from the retirement of Mr. Phillips in 1882, to the election of Mr. Gillette in 1886.

The persons who have held the office of treasurer since 1879 are as follows:

Mynderse Van Cleef	1879-1885 ;
R. H. Treman	1885 ;
George Humphrey	1886 ;
Frank H. Romer	1887-1891 ;
S. E. Banks	1891-1897 ;
A. B. Hillick	1897-1900 ;
W. J. Davis	1901 to date.

In 1891, Mr. Charles E. Treman was chosen librarian, to succeed Mr. Christiance. He was followed in 1892 by Mr. Thomas C. Perry, who continued in charge to the end of 1900, when Prof. John H. Tanner was appointed to take his place.

Miss Jean L. Halsey, by her long and acceptable service as organist, is more closely identified with the musical interests of the Sunday School than any other person now connected with it. Prof. H. E. Dann was for a long time a most efficient leader of the singing, and continued until his larger duties in the church and elsewhere, made it impossible for him to regularly attend.



PRESENT CHAPEL INTERIOR, LOOKING NORTH

The real strength of the School is, as it must always be, in its teachers. It used to be said by Dr. Fiske, that never in any Church with which he had been connected, was there a corps of teachers comparable in excellence to the men and women who were teaching in our School while he was Pastor.

There are four teachers now in charge of classes in the senior department, who have been in almost continuous service for more than thirty-five years; Mrs. H. L. Wilgus, Mrs. Ellen Boardman Williams, Mr. George R. Williams and Mr. A. B. Brooks. Everyone of them has been, and still is, a source of great strength. Through their long, faithful and efficient service, they have had a large part in the history of the School.

Mr. John S. Reid deserves special mention for his work in the outlying districts. For the last four years, he has successfully carried on a School at East Lawn. Prior to that time, he had helped to build up Schools at South Hill and at Burt's. In the work at East Lawn, he has been efficiently aided by Miss Harriet B. Sumner, and by others from our Church and Sabbath School.

At the present time the School, exclusive of the Home Department, has on its rolls a total membership of 522, made up as follows:

<i>General officers and assistants</i> :		16	
<i>Primary Department :</i>			
Officers (not including teachers).....	5		
Teachers and Substitutes	22		
Scholars	150	177	
<i>Intermediate Department :</i>			
Officers	3		
Teachers and Substitutes.....	12		
Scholars.....	71	86	
<i>Senior Department :</i>			
Officers	—		
Teachers and Substitutes	23		
Scholars	220	243	
			522
Total number of classes in Primary Department	18		
“ “ “ “ Intermediate Department	10		
“ “ “ “ Senior Department	19	47	

The present order of service is as follows:—At the tap of the bell at 12 : 15 P. M., or as soon thereafter as the members of the School have time to come into their places from the church, the whole School, rising, join in the doxology, followed by the Lord's Prayer; after which the doors of the primary department are closed.

General exercises, consisting of singing and responsive reading, in which the senior and intermediate departments join, are continued until 12 : 30 P.M., when the doors of the intermediate department are closed.

After the doors are closed, each department has its own exercises. In the senior department thirty minutes are given to class work, followed by announcements, an occasional brief address or other exercise by some one of the officers or teachers of the School, prayer and song, closing at 1 : 15.

The names of the present officers and teachers, and the dates from which they have served in any capacity, as nearly as can be ascertained, are set forth in Appendix "C", hereto annexed.

We talk of the decadence of the Sunday School. From the careful study which I have given to the history of the School in the preparation of this account, and from my knowledge of conditions here in the last twenty-four years, I do not believe there ever has been a time when the Sunday School commanded the service of a more devoted or efficient corps of teachers. That the teaching is far from ideal must be admitted ; that there are others in the Church, whose services we have been unable to enlist, better fitted for teaching than some of those who now are doing the work, is true now as always. Yet with very few exceptions, every class is taught by a teacher who has been selected with reference to that particular class. There is indeed, I think in every department, a waiting list and regular substitutes—some of whom are not inferior to the teachers whom they occasionally replace.

It is difficult to compare the work accomplished with that which was done in former years. The character of the work, and the conditions affecting spiritual welfare with which the scholars are surrounded, have changed in accordance with the changes in methods and conditions that the years have brought. I do not believe better work was ever done by the scholars, than when they committed to memory the list of Bible verses, as in the olden time. If only that kind of careful preparation, or its equivalent, which we seem to be unable to secure in these times, could be supplemented by our present methods of teaching, then still better results might be expected.

Following the trend of the age, the direct application of the teaching to the character and life of the scholars, has superseded to some extent the teaching of doctrines and biblical facts ; though in respect to the latter, I am glad to see evidences of a revival of interest during the present year. The superintendent no longer attempts to direct in detail the work of the School as a whole ; but is represented in the primary and intermediate departments by appointees of his own selection, better qualified than he himself would be to conduct and to deal with the questions pertaining to their respective departments.

I know it is in the thought of some of those, whose remembrance dates back to the years of Mr. McChain and his predecessors, that the conditions now are less favorable to spiritual growth and advancement ;—that we have lost in efficiency to accomplish that for which the Sunday School primarily exists. God grant, that it be not so. In the very bigness of the School and the increase of its equipment, there is danger that our energies shall be consumed and our ambition satisfied in simply running the machine. But the Sunday School is still, I believe, the nursery of the Church ; and is still the means of affording to the great majority of our children a religious training that is obtained no where else. Religious methods and conditions have changed. We do not now, as in the times when Dr. Wisner preached, attempt to impress upon the minds of the scholars the terrible condemnation that probably awaits them if they go out of the door unsaved ; and there is at the present time, it must be confessed, a tendency to regard too lightly the obligations of religion, and a failure to deeply realize for ourselves, and to impress upon the minds of the scholars, the vital importance of seeking first the kingdom of heaven ; and yet notwithstanding all the difficulties, the lack of faithfulness in our work, and the tendency of the times, there has seldom been a year so long as I can remember that there has not been at some time a deep spiritual interest ; and while I am not able to give statistics, the numbers that go up out of our Sunday School to membership in the Church, continue to compare favorably with the percentage of the earlier years. That the taking of such a stand may come to have a deeper significance, and mean for each scholar who thus presents himself the supreme decision of his life, should be now the object of our greatest endeavor.

In the preparation of this history, I have been indebted to many people ; first of all to the old secretaries, Halsey, Luce and Carpenter, whose full records, unsurpassed by those of any of their successors, have made it easy to trace the early history of the School ; then, to Mr. McChain, for the full reports which he annually made to the Sunday School and transcribed in its permanent records ; to Mr. Gillette, for the history of the Sunday School which he compiled ; to Rev. Mr. Fitschen, for calling my attention to the entries in the records of the Session, and for many helpful suggestions ; to Mrs. C. B. Wood, Miss Harriet Williams, Miss Hardy, Mr. Uri Clark, and others not now connected with the School, but whose memories antedate the period of Mr. McChain ; and finally, to the many teachers and officers still connected with the School, from whom I have derived much information as to facts, and a more correct impression of the thought and life of the workers of former times.

JARED T. NEWMAN.