

The following text was transcribed by Betsy Lewis, Western Presbyterian Church historian in January 2007, from a copy of the *1898 Manual of the Western Presbyterian Church of Palmyra, N.Y.*, and which is found in the church archives. The *Manual*, with the exception of the ads included in the publication, has been transcribed fully.

*The
Western Presbyterian Church,
Of Palmyra, N.Y.,
Historical Sketch*

It is difficult to trace the earliest history of the Presbyterian church in Palmyra. The first volume of records covering eleven years, cannot be found, and none of the first members are now living to tell the story.

In the year 1793 a Presbyterian church was formed at East Palmyra. Fifty-six of the members, living west, separated themselves and were organized, Feb. 26, 1817, as the Western Presbyterian Church of Palmyra.

The first church building was located on a plot of land on the old cemetery hill, donated by Gen. John Swift, the founder of the town. It was largely built by the Presbyterians, but was in reality a union church, open to all denominations. Town meetings and various gatherings of a public nature were held there. A few of the older people can remember the white, rectangular, many-windowed, meeting-house, with its tall spire surmounted by a gilded weather-vane; its ample vestibule, where on the right-hand and on the left a stairway gave access to the gallery above; its three aisles, and its high pulpit, which was of primitive fashion, and not merely a speaking platform. The centre, the broad aisle *par excellence*, ran from the vestibule to the broad space before the pulpit, where stood the communion table, and where in winter, on the right-hand side, a great stove with a wood fire gave warmth to the house. On either side of the broad aisle were rows of slips. The side aisles gave entrance to a similar row of slips on the one hand, and on the other to the large square wall pews, in each of which was conveniently placed a table. There, every Lord's day, the people listened to a long discourse, usually the discussion of some doctrinal theme, in the morning; and, after an intermission, to another equally long in the afternoon. Notwithstanding the length and the depth of the sermons, the early settlers and their children were glad when they said "Let us go into the House of the Lord," and a large congregation continued to worship there until the present edifice was built in 1832. For some time the old church was occupied by the Baptists. It was destroyed by fire in 1838.

Rev. F. Pomeroy assisted in the organization of the church. Stephen M. Wheelock, a young man not yet ordained, ministered to the new society for a few months. Rev. Jesse Townsend was the first installed pastor. His term of service extended from 1817 to 1820. Following him in succession came:

Rev. Daniel C. Hopkins, stated supply	1822-1824
Rev. Benjamin B. Stockton	1824-1828
Rev. Stephen Porter, stated supply	1828
Rev. Alfred E. Campbell	1828-1830
Rev. Samuel E. Whelpley	1831-1834
Rev. G.R.H. Shumway	1835-1841
Rev. N.W. Fisher	1842-1847
Rev. N.W. Goertner, stated supply	1848
Rev. Horace Eaton, D.D., and emeritus pastor until his death in 1883	1879-1886
Rev. Warren H. Landon	1879-1886
Rev. Herbert D. Cone	1887-1889
Rev. Stephen G. Hopkins	1890-1896
Rev. Angus H. Cameron	1897-

All the pastorates have been brief, with the exception of that of Dr. Eaton, whose term of faithful, efficient service lasted thirty years. During his labors the church was greatly strengthened and enlarged, until it became one of the most prominent and influential in Western New York. Dr. Eaton was a man of God, known and loved by everyone in Palmyra, with an extensive acquaintance and great influence throughout the Presbyterian church at large. His memory is still cherished in every home in his old parish and community. Though dead he still speaks.

In all the years of its history the church has been loyal to the faith once committed to the saints. Cases of discipline were frequent at the first. Members were suspended and excommunicated for intemperance, infidelity, gambling, profanity, neglect of church ordinances, and withholding their financial support, while committees were appointed to visit and labor with those guilty of attending the circus and dances, betting on elections, and riding for pleasure on the Sabbath day. Letters of good and regular standing were refused to those who left town with unpaid bills, until all obligations were met, or satisfactorily adjusted upon sound moral principles.

In the spread of the Gospel, the church was equally zealous. Several times great awakenings occurred when large numbers were converted. The celebrated evangelist, Charles G. Finney, conducted meetings at an early date. Day and evening the old church was filled with an interested earnest audience. It was at this time that General Thomas Rogers and Judge Hiram K. Jerome, men of great influence and power for usefulness, who had hitherto been indifferent to all religion, changed their views and course of life, and became members of the church. A few years later Father Nash, a holy man noted for his wonderful power in prayer, held protracted meetings for six months, making his home with Elder George Beckwith, where, many a time he wrestled most of the night in prayer on behalf of some wandering one; 1831, 1835, 1877 and 1884 were among the chief revival years. The largest accessions to the membership in the history of the church were in 1877, after the labors of Rev. George Mingins, when 118 were received on profession of their faith. Periods of depression as well as interest marked the growth of the church from 1828, when the membership numbered 161, to 1884, when it reached the highest point.

There were then 483 names on the roll. Like many others of the smaller towns, Palmyra suffered greatly from emigration, consequently letters were granted to large numbers of the members to churches in the west, in the cities, and to almost every State and Territory in the Union.

Through these years the church did its part in the spread of the gospel abroad. For a long period no record was kept of offerings for benevolent purposes. The first reference to such collections gives evidence of an established interest. Contributions of various amounts are recorded, growing in liberality, until the high-water mark was reached in 1871, when \$635.00 were given for Home Missions, and a total of \$1,126.00 given to outside objects.

Matters of reform have always received due attention. The first record extant, is that of the discipline of two officers "for an immoderate and intemperate use of spirituous liquors, to the great injury of their Christian character and usefulness." Long before total abstinence was recognized by the church-at-large, it was a requirement for admission to this church. A promise to abstain from the use of liquor as a beverage, became part of the church covenant in 1834. In 1850 the Session reaffirmed this requirement, and resolved that we as a church obtain the assent of those who unite with us by letter or profession, to the Christian duty of refraining from the use of, or traffic in, intoxicating drinks as a beverage.

There was also a strong anti-slavery sentiment at an early date. In 1843 a resolution was presented declaring slavery "a great sin in the sight of God," and withholding countenance and support from those guilty of this sin. The resolution was lost by one vote. But the subject was not disposed of; and three years later the church petitioned the General Assembly with regard to those aiding runaway slaves. The civil law required their return. The General Assembly had declared slavery an "unrighteous and oppressive system, opposed to the prescription of the law of God." The church petitioned to know whether or not the members of churches aiding in the escape or [of] slaves, thereby rendered themselves amendable to discipline. Though one of the stations on the underground railway was located here, and many assisted the fugitives, there is no record of a case of discipline therefore. The church building was placed at the disposal of abolitionist speakers. Such was the interest in the subject, that at a meeting called in 1847 to consider the financial state and prospects of the society, a discussion arose among the brethren on the abolition question.

From the first, the elders and deacons were intelligent, devoted and zealous men. Their memory and their works remain with us. The first records give the names of George Beckwith, Henry Jessup, George N. William, Dr. Gain Robinson, Robert McCollum, Ephraim Scovel, David White, and Joel Foster. At one time there appears to have been eleven elders in the session. Their office was far from being merely advisory or honorary. Each felt the responsibility of his position, and with the pastor took the spiritual oversight of the flock. They visited the members, labored with the erring and encouraged the weak. At times the parish was divided into districts, and each elder had charge of a district. He was held in a measure responsible for the walk and conduct of all within his jurisdiction.

The rotary system was introduced in 1876, and the number of elders limited to nine. The first board, under the new system, comprised the following: Wm. R. Johnson, Robert Johnson, L.H. Foster, Edwin E. Rogers, A.C. Sanford, W.H. Crosby, John McKeown, W.H. Kent and Peter Barr.

The society records extend back to 1838. At that time the church funds were raised by a poll tax of one dollar levied on the members, "taking account of production, property, age, general health and profession." Consent to this system was part of the church covenant. The members, however, did not object to financial assistance from those outside the church. They formally resolved "to welcome and invite the co-operation of any and all from the society who may choose to aid in supporting the gospel." Edwin T. Townsend, Newton Foster and Robert W. Smith, were the first of whom there is a record, to hold the unpopular office of assessors; with Isaac E. Beecher, collector; David Hotchkiss, treasurer, and Stephen Hyde, secretary. This system never was satisfactory nor successful. The pews were owned as real estate. Efforts were made at various times to free the house, as it was called, by purchase of the pews. This was at last completed in 1861. Meantime the tax system gave way to a subscription, supplemented by an assessment; later to pew rentals, and in 1891, to the present system of free pews and weekly offerings.

Among the earliest trustees are named David S. Aldrich, Edwin F. Townsend, R.W. Smith, H.K. Jerome, Stephen Hyde, Nahum Warner, James Jenner; and among those of more recent years who gave a long period of faithful service on this board, were A.P. Crandall, Thomas L. Root, S.B. McIntyre and C.D. Johnson.

Since the present building was erected, many repairs and improvements have been made. In 1847 the bell, which still calls us to worship, weighting 1,200 pounds, was purchased and placed in the tower. In 1866, the property in the rear of the church was purchased and sheds built by individuals, who owned them when completed. The owners, however, are not permitted to sell to any but members of the congregation, and the trustees are to be given the first opportunity to buy on the owner's removal from the church or place. The church was repaired, remodeled and the present commodious lecture room built in 1868, at a cost of \$12,500. Previous to that time the pulpit stood between the doors at the south end. The north gallery was removed, a recess built for the choir loft, the pulpit placed in front of it and the pews reversed. While the improvements were in progress, the church worshipped at the union school. An agitation for the purchase of a manse began in 1882. The present building on Canandaigua street was bought soon after.

From the beginning, music was a prominent feature of the worship. "The choral service of the old church, under the leadership of Dr. Gain Robinson, assisted by his four stalwart sons, Caius Cassius, Clark, Erasmus Darwin and Rollin, and his daughters Chloe, Helen and Margaree; sometimes also by the elder married sisters, Mrs. Alexander Tiffany and Mrs. Philip Grandin, was one to move and elevate a spirit of devotion. Possessed of wonderfully clear, strong, pure voices, this music-loving family formed a perfect and complete choir, that made an organ a secondary and superfluous instrument." Much attention was given to vocal training. "With a view to improve the style of performing sacred music," etc., a Handel's Musical Society was organized in 1825, with Dr. Gain Robinson as president, and A. McIntyre and R.W. Smith, at different times, as secretary. A subscription was taken in 1828 for the purpose of procuring an organ; and, through a second subscription a few years later, the services of Daniel Tuttle were secured as chorister, organist and teacher of sacred music. A similar arrangement was made with Alfred Lund in 1843. Mrs. Eliza (McIntyre) Lamson, followed by Mrs. Burnett, daughter of R.W. Smith, were among the first regular organists. From her early girlhood until above sixty years of age, the marvelously beautiful voice of Miss L.E. Bradish was heard in the choir every Lord's day. R.W. Smith was one of the early choristers; Anson B. Clemons was leader for many years; and within the memory of the younger people, M.B. Riggs and C.H.

Brigham, rendered efficient service in the same capacity. The present organ was purchased in 1855. Georgiana Newton, (Mrs. John Drake) was the first whose name appears as presiding at the new instrument. The Church Hymnal, now in use, was introduced in 1875.

It is interesting to note the change of sentiment that has taken place with the lapse of time. In some particulars, the present laxness may be a greater evil than the strictness and sternness of early days. In other respects, much good has been accomplished by change.

The women in the early days literally kept silence in the church. Their voice was never heard in prayer-meet excepting in song. At the church meetings they were not permitted to vote. As late as 1858 there is a record that *male* members of the church were called to consider and adopt such measures as shall be deemed advisable to promote the welfare of the church. Now the women vote and pray, and two of the most successful organizations are ladies' societies.

When Dr. Eaton came to the church his biographer says he was both surprised and gratified at the interest taken in the cause of Foreign Missions. This was due in part to the fact that one of its cherished and devoted members, Miss Martha Lovell, had recently assumed the charge of the Young Ladies' Seminary at Constantinople. On Miss Lovell's marriage to Dr. Cyrus Hamlin, she naturally looked to her native town for her successor in the school. The lot fell on Miss Maria A. West, another daughter of the church, who spent her life in self-sacrificing and successful work in the east. Still later, for some time, her sister, Miss Sarah West, was associated with her in mission work. This sister non her return to this country married Rev. Wm. Grassie, and still labors with him in his work as pastor at Cambridge Springs, Pa. Miss Cora Stone went from this church to labor for the Master in Japan.

The interest occasioned by these representatives actively engaged in mission work, and Dr. Eaton's personal interest in missions, ripened into the first missionary society of the church, which was organized September 13th, 1875, by Mrs. Barret of Milwaukee, a sister of Mrs. Wm. Tucker. The new organization was called The Ladies' Foreign Missionary Society of Palmyra Presbyterian Church, and was auxiliary to the Woman's Board of Missions of New York City. The officers chosen were Mrs. Horace Eaton, president; Mrs. Charles M. Kingman, vice-president; Mrs. Bailey Durfee, secretary, and Mrs. W.H.H. Osborne, treasurer. The society was re-organized October 14th, 1881. Its object from the first has been to awaken an interest in and raise money for both Home and Foreign Missions.

For many years the Ladies' Church Society has been a prominent organization. Its objects are the raising of funds to be used as the occasion may require; the promotion of mutual acquaintance, and the development of the social life of the church. Through suppers, sales and in a variety of ways these ends have been accomplished. The pulpit Bible now in use was presented by the ladies of this society in 1865. Three years later when the church was remodeled, they furnished cushions for the pews and a carpet for the audience room. At different times since that date repairs and improvements were made at their expense. In 1895 they decorated the interior of the church and purchased carpets at a cost exceeding \$1,200.00. On the removal of Rev. Mr. Landon they purchased the parlor carpets for the parsonage. Two years ago they renovated the parsonage, put in the large dining-room window and built a summer kitchen. Sums of money have also been donated

at various times to pay a standing indebtedness, and to make up a deficiency in current expenses.

It may be added here that the beautiful and costly communion service was presented by two of the ladies of the church, Mrs. James Walker and Mrs. Eliza McIntyre-Lamson, in the year 1868. It may be also interesting to note that the old pulpit Bible was stolen from the church but was afterwards recovered and is now owned by James H. Smith; and that the lecture room Bible was the gift of Judge H.K. Jerome.

It is probable that a Sabbath School was organized soon after the organization of the church. The earliest record is dated August 1st, 1830. Twelve male and eleven female teachers, with twenty-five male and forty-seven female scholars were present. The attendance was almost doubled by the great revival of the following year, when 253 were enrolled. These were mostly children. The presence of an adult "professor" or stranger, was the subject of comment by the secretary. Boys' classes were taught by men, but the girls by efficient teachers of either sex. The colored children formed a separate class.

Until the removal to the present building the school was not strictly Presbyterian. A town Sabbath School Union was organized in 1831, that had for its object planting and sustaining a Sabbath School in every school district. The village school for several years was under the supervision of the Union, which annually appointed its officers. The first recorded reference to it was a Presbyterian school was in 1834. All of the officers, whose names appear, belonged to our church, but many of the children were from other denominations. A library catalogue for the year 1829 gives evidence of a flourishing condition; 435 publications and books are in the list.

In the present building the Sabbath School, as well as the prayer-meetings, were at first held in the basement. The attendance did not vary much for many years, about 250. There is evidence of an increasing interest in missions. In 1876 the school, with a membership of 260, gave the liberal sum of \$325.00 to benevolent objects. Last year there were 416 names on the roll, the largest number in its history. It now contributes regularly to the causes of Home and Foreign Missions and the work among the Freedmen.

In 1873 the space under the choir gallery was finished and furnished for a primary room. For a long period of years this department has been without interruption in the care of Mrs. Horace Eaton. Large numbers of children have enjoyed the privilege of her instruction and have been influenced by her godly example. Multitudes will rise up and call her blessed.

Among those who served as superintendents at an early date are the following: Rev. Linus North, 1831; Pelatiah West, 1832; James F. Cogswell, 1833; P.W. Handy, 1838; Edward F. Townsend, 1841; R.G. Pardee, 1843. Some of the present members will readily recall the names of James Gallup, Dr. John Gallup, W.H. Bowman, A.C. Sanford, D.S. Aldrich, Chauncey Hyde, S.B. McIntyre, L.H. Foster, H.R. Durfee, C.H. Brigham and others, who have discharged the duties of this office.

In the year 1882 the New York *Evangelist* brought to the attention of Rev. Warren H. Landon, then pastor of the church, the fact of an organization for young people in a Congregational church at Portland, Me. Mr. Landon wrote to Rev. F.E.

Clark, the pastor, and received in reply a letter commending the new society in the highest terms, and enclosing a copy of the constitution and by-laws of the Y.P. S.C.E. After some consultation a meeting was called at the residence of Dr. C.M. Kingman in May 1882, when our C.E. society was organized with thirty charter members, and with Charles Kingman as president. This was the second society in the state of New York. That of Central Church, Rochester, was formed a few weeks earlier.

Since its inception it has been active in promoting the interests of the church. When the trustees bought and repaired the parsonage, the young people raised \$150.00, and, with the money, the bay-window on the north of the house was built, a monument to their enterprise. In 1891, they purchased the Chickering piano now in use, at an expense of \$360. During all these years, they have given more or less to the various missionary objects, and now contribute regularly to the support of Dr. Ira Harris, of Tripoli, Syria.

The C.E. Jr. Society had its origin in the Earnest Helpers Mission Band, organized about the year 1882, under the management of Mrs. Landon and Miss Nellie Curtis. In 1894 the organization was changed to a Junior Endeavor Society with Mrs. George S. Johnson as superintendent and Mrs. Leon Cator, assistant, and with officers and committees chosen from the members. The ages of the children range from four to fourteen years. The number has increased from 30 to 60. A meeting is held every Sunday afternoon. The interests of missions are not forgotten and offerings are regularly made to this cause.

The graves of the fathers and their memory remain with us. Many of their children are far from their mother church. They have had their share in moulding character and supporting the gospel in many places. Three towns in the west have taken their name from this, and one Presbytery, comprising 38 churches, is called Palmyra. Rev. Warner B. Riggs, son of Deacon M.B. Riggs, went, on his graduation from the seminary, as a home missionary, and is now the successful pastor of the church at Dallas, Texas. Rev. Dr. Bacon was converted through the preaching of Dr. Eaton, and first united with this church. He has held large and influential pastorates, closing his useful ministry in Corning a few years ago. One of the daughters of the church is the wife, and efficient helpmeet of Rev. W.K. Spencer, D.D., of Adrian, Mich. The story of the Captain Ira Lakey reads like a romance. Wrecked on one of the Caroline Islands, at the request of the King, he read the bible and preached every Sabbath day. On leaving, after three months, he sailed 2,000 miles out of his way to interest the Sandwich Island missionaries in behalf of these heathen longing for the light. Missionaries were sent, and when Captain Lakey visited the islands twenty years later he found the people Christians, who greeted him singing songs of praise to God. Another sailor son of the church deserves special mention. He was not a preacher of righteousness in the ordinary sense, but a messenger to execute God's justice upon a cruel and tyrannical nation, and God's agent in freeing millions of oppressed people. Admiral William T. Sampson was one of our Sunday school boys during his early years.

Many important items in our long history have necessarily been omitted in this brief sketch. The few events and names recorded may serve to indicate God's providence in guiding us from a small beginning, through seasons of refreshing, and times of discouragement, to the present, and inspire us to make us good a posterity as the fathers did. We are writing history which others will read. Shall the review stir the noble sentiment, the high resolve to promote intelligence, to extend liberty, to honor God, and to save the world? Let us thank God for the past and take courage

for the future. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever."

I am indebted for valuable assistance in the preparation of the foregoing sketch, to Mrs. Sophia A. Worthington, Mrs. Horace Eaton, S.B. McIntyre, Esq., and others.

-- A.H. Cameron, Pastor

Present Organizations and Officer

PASTOR—ANGUS H. CAMERON.

CLERK of SESSION—GEORGE S. JOHNSON.

TREASURER—DR. H.L. LEONARD

Ruling Elders.

L.H. Foster, Wm. H. Kent, Peter Barr, Marvin Hill, George S. Johnson, Addison L. Root, Robert M. Smith, F.W. Griffith, Charles R. Whitney.

Deacons.

Wm. R. Johnson, Edwin E. Rogers, L.H. Foster.

DEACONESES.—Mrs. R.F. Stoddard, Mrs. Charles M. Kingman

Trustees.

Wm. H. Kent, Marvin Hill, Dr. H.L. Leonard, Thaddeus Philip, Thomas H. Chapman and F.W. Griffith.

Officers of Sunday School.

Addison L. Root, superintendent; Robert M. Smith, 1st Assistant; Edwin Steele, 2nd Assistant; H.G. Chapman, Treasurer; Mrs. H.G. Chapman, Secretary; George S. Johnson, Chorister; Mrs. George S. Johnson, Pianist; James F. Wells, Librarian; Mrs. Horace Eaton, Superintendent of Primary Department.

Woman's Missionary Society.

Mrs. Harriet Peal, President; Mrs. Charles M. Kingman, Vice-President; Mrs. H.M. Johnson, Mrs. R.M. Smith, Mrs. H.M. Durfee, Directresses; Mrs. James H. Smith, Secretary; Mrs. R.F. Stoddard, Treasurer; Mrs. Julia Yoemans, Secretary of Literature

Ladies' Church Society.

Executive Committee, Mrs. H.G. Clark, Miss Julia Hall, Mrs. L.D. Arms, Mrs. H.R. Durfee and Mrs. R.A. Vandebogert. Secretary and Treasurer, Miss Mattie Root.

Y.P.S.C.E.

Miss Helen Chapman, President; Warren Smith, Vice-President; Miss Kate Foster, Recording Secretary; Mrs. Leon Cator, Corresponding Secretary; Lilla Shilling, Treasurer.

Y.P.S.C.E. Junior.

Mrs. George S. Johnson, Superintendent; Donald McPherson, President; Wells Walker, Vice-President; Alice Walker, Secretary; Frank Cady, Treasurer.

Choir.

Mrs. E.D. Brigham, Organist; Mrs. C.P. Lee, Leader; Mrs. C.R. Whitney, Mrs. F.W. Foster, Miss Minnie M. Griffith and Miss Helena Griffith, Sopranos; Miss Anna F. Jackson, Miss Kate Foster, Miss Grace Beal and Miss Hattie Chase, Altos; George S. Johnson, H.F. Roys and Sanford VanAlstine, Tenors; Warren Smith, Pliny W. Smith and Simon Bonte Jr., Bassos.

Benevolence.

Offerings for benevolent objects are made on the second Sunday of each month.

Foreign Missions,	January
Aid for Colleges,	February
Synodical Aid,	March
Sunday School Work,	May
Church Erection,	July
Ministerial Relief,	September
Education,	October
Home Missions,	November
Freedman,	December

Annual Meetings.

Annual meeting of church and society, last Tuesday in December. Annual Meeting of the church, first Thursday in April.

The ordinance of the Lord's Supper is administered on the first Sundays of February, April, June, August, October and December.

Membership Roll.

Addicott, George H.	Bump, Mrs. Sarah
Allen, Anna	Clark, Mrs. Sarah Barr
Aldrich, Mrs. Lilian	Cuyler, Mrs. W.H.
Aldrich, Pliny S.	Culver, Ursula
Addicott, Mrs. Fannie	Chapman, Mrs. Clarissa
Aldrich, Mrs. David S.	Chapman, Sarah Frances
Atkinson, Mrs. Mary A.	Crandall, Giles B.
Arms, S.D.	Crandall, Abby
Arms, Mrs. Ada	Cater, Mrs. Electa
Addicott, Nellie H.	Chapman, William A.
Bowman, Geo. M.	Clark, Hiram G.
Brown, Mrs. Elnora	Clark, Mrs. Fannie C.
Banks, Mrs. Mary N.	Campbell, Mrs. Gertrude S.
Banks, Carrie I.	Corning, Delia Martha
Bavis, Mrs. Jane	Crandall, Nellie
Barr, Mrs. Peter	Crandall, Catherine
Brigham, Charles H.	Clark, George L.

Brigham, Mrs. Cora
Brown, Walter F.
Barr, Peter
Bingham, Mrs. Lydia A.
Beadle, Mrs. Bessie
Beal, Mrs. Hattie C.
Bonte, Simon Jr.,
Brown, Mrs. Mary A.
Burch, Mrs. Mary N.
Bonte, Simon, Sr.
Botne, Mrs. Sarah
Brigham, Mrs. E.D.
Brigham, Bessie C.
Bowman, Mrs. C.B.
Button, Wm. W.
Button, Mrs. Minnie M.
Beal, Grace
Bowman, Mary F.
Brown, Mrs. Anna M.
Baumer, Jessie May
Beattie, Mrs. Eliza
Bowman, Mrs. Mary F.
Burbank, Mrs. Fannie Y.
Bavis, Belle
Brown, Lilian E.
Brown, Ernest W.
Beattie, Emma
Clayton, Mrs. Elizabeth
Caldwell, Mrs. J.N.
Downing, Louise J.
Davis, Mrs. Alida A.
Drake, Georgiana N.
Durfee, Mrs. Mary G.
Davenport, Edwin C.
Davenport, Melvin E.
Dunning, Mrs. Czar
Dunning, Mabel F.
Dunning, Elizabeth L.
Dunning, Grace L.
Delamater, Stephen T.
Derrick, Mrs. William
Devoist, Catherine
Devoist, John E.
Denagle, Peter
Ellsworth, Mrs. Nellie C.
Eaton, Mrs. Ann [Anna] R.
Eaton, Mary S.
Eaton, Lizzie W.
Evans, Mrs. Mary E.
Eliot, Mrs. Eliza
Ehle, Mrs. M. E.
Edgar, Mary Frances
Edgar, Anna R.
Coomber, Mrs. Esther
Corning, Edward N.
Chapman, Helen F.
Chapman, Thomas H.
Chapman, Wm. T.
Chapman, Harry G.
Chapman, Carlton F.
Cater, Mrs. Lena G.
Corning, Olive Terry
Cole, Mrs. Wm. P.
Cleveland, Mrs. Catherine S.
Corning, Mrs. Louise
Cleveland, Catherine
Chase, Harriet Baker
Chase, Herman L.
Chase, Laura Etta
Corning, Wm. B.
Corning, Merritt
Cater, Leon
Coomber, Anna
Conant, Lewis
Corning, Mrs. John
Corlett, Luella a.
Cameron, Ella M.
Chapman, Mrs. Emelia Y.
Conklin, Mary
Coomber, Grace May
Gilbert, Mrs. Amelia
Galloway, Milford
Galloway, Elizabeth
Goldsmith, Thomas A.
Griffith, F.W.
Griffith, Mrs. Mary E.
Graham, Mrs. William
Galloway, Mrs. Ida M.
Griffith, Minnie M.
Garrison, Bertha Louise
Hurlbut, Mrs. Melinda
Hale, Mrs. Mary E.
Hall, Mrs. Eliza
Hathaway, Mrs. Eliza
Hall, Sarah M.
Hill, Marvin
Hill, Mrs. Wealthy C.
Hall, Julia M.
Harrison, Mrs. James
Harrison, Mrs. Charles
Hurlbut, Edward L.
Hornsby, James W.
Hamer, John
Hamer, Anna
Hart, Mary F.
Hornsby, Fred P.

Eliot, Thomas J.
Earl, A.Y.
Earl, Mrs. A.Y.
Earl, Schuyler
Earl, Estella A.
Earl, Lelia May
Earl, Mabel Alice
Flower, Mary H.
Foster, C. Dwight
Foster, Lucius H.
Foster, Mrs. Harriet E.
Finley, Mark C.
Finley, Mrs. Helen E.
Foster, Agnes E.
French, Mrs. Helen J.
Frost, Mrs. Louisa H.
Furnyea, Mrs. Sarah H.
Foster, Jennie Augusta
Foster, Catherine M.
Frost, Chester L.
Foster, Mrs. C. Dwight
Frost, Edna
Foster, Mrs. Gertrude G.
Frost, Linus R.
Forsey, Mrs. Jennie C.
Knight, Sarah M.
Kingman, Mrs. Marcia
Kent, Wm. H.
Kent, Mrs. Helen M.
Keeler, Mrs. Mary
Lee, Mrs. Eliza
Luppold, Andrew
Luppold, Rebecca
Luppold, Christy
Lamb, Mrs. Eliza
Lamb, David J.
Luppold, Mrs. Elizabeth
Luppold, Henry S.
Leonard, Dr. H.L.
Leonard, Mrs. Florence V.
Leonard, L. Gertrude
Leonard, grace L.
Lauer, Elizabeth F.
Lebrecht, George
Lytle, Martha L.
Lebrecht, Charles
Lebrecht, Cora B.
Lusk, Mrs. Isaac
Lamson, Mrs. Lizzie May
McIntyre, Samel B.
McKeown, Elizabeth
McPherson, Donald
McPherson, Hattie E.
Hart, Susan F.
Hibbard, Elsie L.
Hurlbut, Charles
Hurlbut, Mrs. Anna L.
Hill, Durfee W.
Hill, Mrs. Mary
Johnson, Mrs. H.M.
Johnson, Mrs. George S.
Jackson, Anna F.
Jenner, Mrs. Jennette
Johnson, Charles D.
Johnson, Mrs. Mary A.
Johnson, Wm. R.
Jordan, Margaret P.
Jessup, Mary C.
Jackway, Abagail
Johnson, Henry M.
Jordan, E. Theodore
Johnson, George S.
Jackson, Mrs. Sara M.
Johnson, Charles H.
Jordan, John A.
Jordan, Mrs. E. Theodore
Jeffery, Mrs. Marietta S.
Jones, Mrs. William
Parker, Clara May
Preston, Edgar A.
Preston, Mrs. Julia A.
Preston, Minnie
Pierce, Lilian Rose
Philip, Elizabeth L.
Rogers, Edwin E.
Rogers, Emily
Robinson, mary S.
Robinson, Sophia S.
Rogers, Mrs. Rebecca
Root, Addison L.
Root, Martha E.
Riggs, Herman O.
Rogers, Albert S.
Rogers, Mrs. Martha A.
Ryckman, Fredrick
Riggs, H.S.
Riggs, Fannie F.
Riggs, Louise G.
Riggs, Grace T.
Riggs, Clara B.
Riggs, Pliny S.
Riggs, Sara M.
Reeves, Edwin C.
Reeves, Mrs. Emma
Reeves, Spencer N.
Roys, Hershel F.

McIntyre, Edith
Moore, Wm. F.
Mertz, Andrew
Mertz, Mrs. Charlotte
Morgan, Mahala A.
Milne, Miss Hattie
Milne, Alexander
Morman, Anna
Morgan, Maud
Mertz, George
Mertz, Mary
Mertz, Lucas A.
Mertz, Elizabeth
Osborne, W.H.H.
Parker, Mrs. Mary L.
Pomeroy, Mary L.
Partridge, Luella A.
Philip, Thaddeus
Philip, Mrs. Ellen
Philip, Jennie A.
Pitkin, Fred A.
Parker, John C.
Parker, Mrs. Etta
Smith, Dr. L.H.
Smith, Christian
Smith, Myra A.
Smith, Pliny W.
Smith, Warren R.
Scholl, Fred A.
Scholl, Mrs. Lucinda M.
Sutphen, Clara H.
Smith, Mrs. Dority
Shilling, Alfred R.
Seeley, Antonio R.
Seeley, Margaret E.
Stoddard, Russell F.
Stoddard, Mrs. R.F.
Stone, Emma L.
Sutphen, Minnie C.
Sutphen, Nellie e.
Sampson, Mrs. George
Stoddard, Clara
Syron, Mary
Smith, Edward W.
Shuler, John Edward
Salem, Grace Lilian
Shilling, Lilian
Tucker, Mrs. Nancy
Tabor, Mrs. Sarah M.
Trumbull, Jennie L.
Townsend, Mrs. George
Vandeboget, Mrs. R.A.
Whitney, Mrs. Charles R.
Roys, Mrs. Ella M.
Roys, Herman
Roys, Kellog S.
Rogers, George H.
Riggs, Mrs. H.L.
Riggs, Rev. Warner B.
Riggs, Martha W.
Riggs, Miles Bradley
Rifenburg, Edith C.
Runterman, Henry
Sexton, Mrs. P.T.
Sexton, Mrs. Sarah
Smith, Mrs. James H.
Smith, Robert M.
Sanford, Amos C.
Seeley, Aaron P.
Seeley, Mrs. Sophia
Sanford, Mrs. Amos C.
Sampson, Hannah C.
Smith, Mrs. Sarah
Sawyer, Mrs. Phoebe
Stell, Edwin
Stell, Mrs. Christine
Walker, Mrs. James
Worthingham, Mrs. Sophia
Walker, Adella
White, Samuel R.
White, Mrs. Samuel R.
White, Esther F.
Wallace, William
Walker, Mrs. Floretta
Walker, Hester Elizabeth
Walker, Anna May
Williamson, Maud
Williams, Grace Flower
Whitney, Charles R.
Walker, Mrs. Arabella S.
White Alice
Whitlock, Theodore G.
Whitlock, Mrs. Elizabeth
Walker, Gertrude M.
Wells, James R.
Wells, Mrs. Minnie L.
Whitney, Arthur C.
Whitney, Birdie Lenora
Walker, Jessie T.
Walker, J. Townsend
Whipple, Mrs.
Whipple, mary B.
Wallace, Sarah M.
Whipple, Amy Louise
Wilkinson, L.J.
Yakel, Mrs. Sarah

Walton, Robert
Walton, Mrs. Robert
Wisner, Mrs. Jacob

Yeomans, Mrs. Julia G.
Yakel, Mary Elizabeth
Young, Mrs. Irving

A separate roll of members is kept, containing the names of those absent from ordinances and church connections for more than two years.