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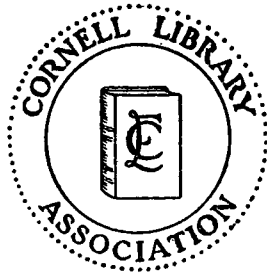
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Ninety Years of St. John's Parish

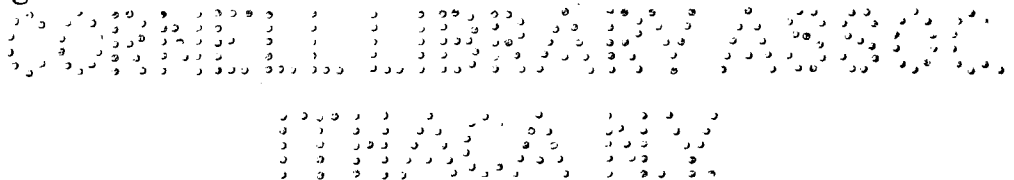
PREFATORY NOTE

Professor Catterall had intended to expand this informal address into a history of St. John's Church; but his untimely death prevented the realization of this plan. Though it is deeply to be regretted that the larger and more complete work cannot be given to the members of St. John's Parish, they will doubtless prize this brief sketch not only for its intrinsic value and interest, but also as a memorial of one to whom the welfare of this parish was ever dear.

Before the establishment of St. John's church in the village of Ithaca, then possessing a population under 1500, the Episcopal church services were carried on here by two noble minded missionaries, whose names were long remembered in this region, and well deserved to be. These were the Rev. Dr. Babcock and the popular Father Nash (who was the original of "Parson Grant" in Cooper's "Pioneers"). The results of their labors here I do not know, but undoubtedly a considerable inspiration for the establishment of the church must be due to them.

The actual foundation, however, is certainly to be ascribed to C. W. Connor above all others. He was a young man of thirty-four when the church was organized, cashier of the Ithaca branch of the Bank of Newburgh, which had been established here in 1815; and also interested in a number of enterprises in and about Ithaca, an energetic and pushing man, who was justly popular.

It is a tradition among the descendants of the Bloodgood family that a resolution to establish a church in Ithaca was taken by Connor and Francis A. Bloodgood, another prominent and popular young man of that day, on a Sunday in the year 1821, I take it. The two had gone out for a walk together, when they happened upon the Presbyterian church, and determined to go in and listen to the sermon of the Rev. Wm. Wisner, who was then pastor of that church, an efficient, active and pugnacious divine of the old hell-fire school—a



Puritan to the backbone, and a great revivalist in his day. Whether the pastor was spurred by the presence of the young men, I cannot say, but his sermon at once took the form of a rabid attack upon the works of the evil due to Prelatism, as represented by the Episcopal Church. The young men were justly indignant, and then and there resolved upon the establishment of a church in Ithaca. This resolution took shape on the 8th of April, 1822. At a meeting called for that purpose in the Methodist chapel, which was kindly loaned to them for that purpose, it was resolved to form "an Episcopal Society in the Village of Ithaca." Of this meeting C. W. E. Prescott* was chairman. He next to Connor, seems to have been the most active man in the foundation of St. John's. He was a merchant, and one of the solid men of Ithaca. He was also the owner of a brewery, and of a peppery temper as well. The meeting, presided over by him, organized the society by electing Connor and Prescott as the first wardens of the church, and A. D. W. Bruyn, Nathan Herrick, Henry Ackley, Jeremiah S. Beebe, Ebenezer Mack, Otis Eddy, Mosley Hutchinson, and E. G. Pelton vestrymen. All of these men were of standing, and ought to be noticed at some length. Bruyn was a young graduate of Princeton, who had been very successful as a lawyer. He had come to Ithaca in 1812, largely because his cousin, Simeon DeWitt, had a good deal to do with the the place. Bruyn was one of the directors of the branch bank here at its foundation. He was then twenty-four years of age. In 1818 at the age of twenty-seven, he was elected a member of the assembly of New York. In 1822 he was President of the Village of Ithaca, being the second president. In 1836 he was elected to Congress, where he sat for ten months. He had himself carried into the house during a fit of illness to break a tie vote. The effort hastened his death which took place in July, 1838.

Nathan Herrick was a merchant of repute, and actively interested in the welfare of Ithaca. He was the first supervisor of the village under the act of 1821. He was also prominent

*In the book of records Prescott's name is written over Connor's and in a blacker ink, evidently at a later date, as Connor is named as chairman of the vestry, April 8. If this is right, either Prescott was not chairman, or there were two meetings on this date, probably the latter.

in the organization of the first fire company, as were Bruyn and Connor, and he was trustee of the village of Ithaca, and of the old Ithaca Academy, in the latter capacity also joined with Bruyn.

Henry Ackley was also another of the business men of Ithaca. He owned the land on which St. John's Church stands, and was for many years a vestryman of the church. He was a hatter, and in business with his brother Julius Ackley. He was also part proprietor of the first Clinton House, together with J. S. Beebe.

Beebe was long one of the most prominent men in Ithaca. He was one of the leading merchants of the city, being head of business at what was then called the East End. Later he was in the milling business. Ezra Cornell built the famous tunnel for Beebe, and Beebe Lake on the campus bears his name, for he seems to have erected a dam at Triphammer Falls long before the university was established. He was also principal proprietor of the Clinton House, interested in a machine shop, and in the incorporation of the Bank of Ithaca. He was a devoted churchman, and gave a great deal of his time, energy and money to assist St. John's.

Ebenezer Mack has the distinction of having a grandson now a vestryman of St. John's, and I suppose this cannot be said of any other of the first vestrymen. He was editor and proprietor of the American Journal, now known as the Ithaca Journal. His daughter was married to Lafayette L. Treman, and still lives in Ithaca. I suppose that she is without a doubt the oldest communicant of this church,* and her life has been full of benefactions to it. Her father, her husband and her son have been officers of this church during almost the entire 90 years that the church has had an existence.

Otis Eddy was engaged in business. A little later he erected Eddy Dam, still a landmark on the campus, and he set up a cotton mill there. At one time twenty families lived about this mill.

Of Mosely Hutchinson I have been able to find nothing. His prominence at the first meeting of the church is attested by the

*[Professor Catterall was mistaken about this, as there were, at the time the above was read, three communicants of the parish older than Mrs. Treman; none however, who had lived in Ithaca continuously.]

fact that three out of the four resolutions taken then were made on his initiative.

Edmund C. Pelton was a prominent lawyer. In 1821 he became surrogate of Tompkins County. He was also one of the first directors of the Tompkins County Bank.

The meeting of the 8th of April, 1822, very soon settled what they were to do: they named the church, the Church of St. John. Naturally, too, they had no hesitation in declaring that C. W. Connor should officiate until a pastor could be secured. Meanwhile the bishop was to be corresponded with, in order to see if they could secure a pastor, the sum of \$400 being offered as a salary. This was not so slight a sum as it appears now. Then people lived at infinitely less cost, and ready money commanded much more considerable returns than it does at the present time.

The newly-founded society also declared that it was its intention to build a church as soon as possible. C. W. E. Prescott was appointed to solicit subscriptions in New York City for this object, and Warden Connor and all the vestrymen were appointed to solicit in Ithaca and the adjacent country.

Connor, Nathan Herrick and Bruyn were all active and prominent in connection with the old Academy, Connor and Herrick being two out of the three trustees chosen in 1821. It is not astonishing, therefore, that "St. John's Episcopal Society was given the privilege of occupying the west room of the lower floor of the academy 'for a space of four years,'" (especially as the Methodists and Presbyterians had been given similar privileges before they erected their buildings.)

Sometime in 1822 the first incumbent of St. John's was installed. This was the Rev. Samuel Phinney. His services were apparently not efficient, for at the meeting of the vestry of March 31, 1823, the wardens reported that they had been grievously disappointed in the glowing prospects which they had harbored as to the future of the church. They had looked forward with rosy hopes to its growth. They had collected \$343 for the rector's salary and had expected a great increase in the congregation; but the congregation had "considerably diminished," and "no new subscriptions" had been secured. What are the causes? In conclusion the

wardens say: We are "compelled, though with reluctance as regards our personal feelings, to state, that as far as we have been able to ascertain, these causes arise from the public administration of the present clergyman, particularly as regards his want of energy in the use of the service and delivery of his sermons." The vestry thereupon "Resolved, that we cannot enter into an engagement with the Rev'd Mr. Phinney for the ensuing year."

Mr. Phinney retired, and soon after became the first principal of the Ithaca Academy, the conviction being then as strong as it is now that if you fail at everything else, you may become a teacher, a business in which no particular "energy" is required.

At the next meeting of the vestry a few weeks later, it was resolved to take the present lot, then owned by Henry Ackley as the location for the church, and Prescott was again commissioned to solicit subscriptions in New York City. On the 20th of November it was resolved that the Rev. Ezekiel G. Gear should be invited to become minister for one year at a salary of \$300. The Rev. Mr. Gear accepted the invitation. He was an extraordinary man and was minister not only at this time, but again later.

All through 1824, the building of the new church was going on, for the Easter meeting of 1824 was held in the unfinished edifice, as though the congregation wished to make the church real to themselves by using it. On May 21 it was voted that the church should be completed, and that the pews should be sold in order to pay the debt. At last, on Christmas Eve of that year the church was used for the first time for services. A picture of the building is to be found in the Ithaca Democrat's issue of April 5, 1888. It was a little rectangular church with a wooden tower, and some three windows to a side. The body of the church was built of brick, a fact noted in the record by calling it "the new brick church," and the brickness of it was undoubtedly a source of great pride, for the first brick building in Ithaca was erected in 1820, and St. John's church was the first brick church to be built here. The Democrat quotes from a local paper of the date, which states that the church was "appropri-

ately illuminated and decorated with evergreens," that it was "a neat brick edifice in the Gothic style, and reflected great credit upon those whose public spirit, zeal and perseverance have contributed to its erection." I imagine that this is from the facile pen of Vestryman Ebenezer Mack, writing in the Ithaca Journal. Let us imagine then, the proud congregation seated in that appropriate illumination, which probably was shed by candles, with the Christmas evergreens helping to fill them with joy befitting the occasion, and listening to a good and appropriate sermon from the Rev. Mr. Gear, for that we are assured it was. We know, too, that he spoke gratefully of having the church "after so much solicitude and anxiety." He regretted that the absence of the Bishop in Europe had hindered them from having the house consecrated. It must not be too hastily concluded from this that the church was paid for. It was not. In those days consecration did not have to wait upon the discharge of the debt.

On the last of January, 1825 the auction of the pews was made, J. S. Beebe acting as auctioneer. The pews were sold at \$100 and up to thirty individuals, some of the vestrymen buying two or more. There were 38 pews in all, and those not sold at the public auction were to be disposed of to individuals, being for the most part rented at ten or twelve dollars a year.

The year 1825 had opened auspiciously, but it had its storms. On the 18th of July, Prescott having taken offense at what he considered unchristian treatment on the part of the Rev. Mr. Gear and some of the members of the church, resigned as warden and vestryman. In December of the same year Connor died, and then it was discovered that the church was in debt to him \$1,900.³⁴ He had been carrying a heavy load in his love for St. John's. He showed that affection also in another way, for he requested that he might be buried on the church lot, to the rear of the building. His body was placed there. Later, when the church was lengthened, the west end was built over his grave, and to-day his body lies somewhere beneath the chancel, or just in front of it. You may see his memorial tablet on the east wall of the church. I do not know when it was placed there, but certainly if any man ever deserved a memorial in St. John's Church, it is C. W. Connor.

St. John's was consecrated on the 11th of September, 1826, by Bishop Hobart, who at the same time confirmed 16 persons.* In 1827 there was a great revival in Ithaca, managed by the clergy of the Presbyterian and Methodist Churches. In this movement, it is unnecessary to say St. John's took no part, though it is probable that they profited by it in an increase in membership.

On the 18th of April, 1828 the Rev. Ezekiel Gear requested his "dismissal" at the same time asking that Mrs. Gear's body be transferred to the churchyard, a request which makes it pretty plain that Mrs. Gear had also been buried on the church lot.* This is the only indication, however, that any other than Connor ever rested in this soil. The body was presumably removed, and Connor was left to enjoy his solitary honor.

Exactly one week after the resignation of Mr. Gear, it was resolved to have a Sunday School. So St. John's Sunday School dates from the 18th of April, 1828, a little over six years from the founding of the church. The first superintendent was Nathaniel W. Davis, and the first treasurer, J. S. Beebe.

On July 31, 1828 the Rev. Ralph Williston was invited to be Rector of St. John's and received a salary of \$500. The report of that year to the convention stated that Ithaca, under the Rev. Ralph Williston, is growing into a prosperous parish, with missions in several neighboring villages.'* Williston was a young and energetic man, and in less than nine months after his coming, subscriptions were being taken up for the enlargement of the church (April 13th). It does not certainly appear whether or not this addition to the church was made. I think not. But in November, 1829, a bell was bought and put in the tower. In 1830, the Rev. Williston seems to have resigned, for on the 2d of January, 1831, the vestry decided to invite the Rev. James D. Carder of Geneva College, to officiate for one year, at a salary of \$400, exclusive of the missionary allowance. Carder accepted. His occupancy seems to have been quiet and not

*[Hobart's Journal in *Hayes' History of the Diocese of Western New York*, p. 60.]

*[By "churchyard" the author understands "cemetery" to be meant, which seems the only possible interpretation of the record.]

**Ibid.*

very successful. At any rate, on the 21st of April, 1834 the vestry "Resolved that the Board are necessitated to inform their Rector that they are no longer able to continue the terms upon which he took charge of the parish," because they can raise only about \$300. They concluded by asking "his determination in the premises." Mr. Carder replied rather cuttingly, saying that the facts stated should have been presented to the members of the parish, not to him. It was their business to use their exertions to fulfill their engagements. He asserts that he does not understand what they mean by "his determination in the premises," but shows that he does by resigning without more ado. He was a sick man, and must have felt that he had been badly used. He afterwards became Secretary of the Episcopal Board of Foreign Missions.

On September 26, 1834, the Rev. Ezekiel Gear became Rector for the second time. He also had a plan for enlarging and improving the church, but nothing was done. He remained until May 7, 1836, when he again resigned, having resolved to go as a missionary to Galena, Illinois. He was the stuff of which missionaries were made in the apostolic times. Galena was not enough of a frontier town. He went on to Ft. Snelling, Iowa, and later to Minnesota. When he arrived in his chosen field, he found the work hard, and wrote back saying that a horse would be a great boon. His friends at once raised a sum of money with which to buy him a horse, buggy, and harness, and forwarded this to him. He was happy and contented for a while. Then his conscience troubled him, because he rode while his poorer bretheren walked. He confided his troubles to the Bishop, sold his horse and buggy for \$365 and gave it to the Bishop to buy land for the church. That land is in the city of St. Paul and to-day is worth over \$255,000, the rents going to maintain the missionary work in Minnesota. Few people ever did better by the church than did this earnest, devoted, poor man. He died full of years and honors in 1875, aged eighty.

The successor of the Rev. Mr. Gear this time was the Rev. Francis T. Todrig. and again it was proposed to enlarge the church. There is something mysterious about his incumbency. He was invited to come on the 12th of September, 1836. He

accepted on the 19th, and was installed sometime in 1837, by Bishop Onderdonk, I believe on the 1st day of June of that year, but records do not give the date. It is also stated in the next sentence that he resigned in 1837, but again without the date. What I am sure of, is that on the 1st of October, 1837, the Rev. Bethel Judd, D. D., was employed for six months. Then on the 16th of April, 1838 he was asked to continue for the ensuing year, and on the 2d of July, 1838, was given an unanimous invitation to become Rector, which he accepted. He was an able and scholarly man. The movement for enlargement continued under him. In April, 1837, the vestry had begun this movement and had appointed a committee to solicit assistance from Trinity Church in New York. On the 24th of May, 1841, a committee was appointed to construct a gallery, and secure "the walls of said church." At a meeting of the vestry of the last of January, 1842, it was voted that the work should be continued, and that St. John's should secure another place to worship until it was completed. By September, 1842, the work was done. The enlargement made virtually a new church. The number of pews was at least a third larger than the old one. The completion of the work coincided with the resignation of Dr. Judd, on the 19th of August. The church was even now not large enough, for in March or April, 1844, it was voted to add side galleries and a Sunday School room, a work which was completed by the 25th of June, 1844.

The reason for this later growth was largely due to the new Rector, the Rev. W. S. Walker, who has remained famous in the annals of the church for his services. He was invited to the rectorship October 10, 1842, at a salary of \$400 "and as much more as we can raise." His rectorship was the longest in the church and in some ways the most successful. Another man who was especially helpful at this time was Wm. B. Douglas, cashier of the Bank of Ithaca. Douglas was an energetic, resourceful and able man, who held the positions of treasurer and clerk conjointly from 1844-49. He became treasurer in 1843. It was largely owing to Mr. Douglas's efforts that the first rectory was built, though not altogether due to his generosity, as stated in the Ithaca Democrat of 1888. The first suggestion to build a rectory was in April, 1839. A

lot was then in the possession of the church, on which the house was to be built, but the building of the rectory seemed so hopeless that the lot was sold in 1842 to help pay for the improvements on the church. Under Douglas's enthusiastic lead the project was taken up again on the 28th of October, 1845, when a committee was appointed to procure subscriptions for the building of the rectory. The chief benefactor, strangely enough, was not a communicant of St. John's. It was Alan-son Douglas, of Troy, N. Y., Cashier of the Merchant and Mechanic's Bank of that place. I take it for granted that he was a brother of W. B. Douglas, though I am unable to substantiate this conjecture. In any case, the vestry on April 13, 1846, thanked him for his "magnificent donation. . . . by reason of which we have been enabled to make the purchase" of a rectory. That donation was \$1,000. At the time W. B. Douglas gave \$200.

W. B. Douglas, also at his own expense, kept up a parish schools for girls during the years 1846-8. There were twenty-five girls in the school, and the work done there was excellent. On April 9, 1849, the congregation, at their yearly meeting, voted thanks to him for his liberality in this matter, and when Douglas left Ithaca for Geneva in January, 1850, the vestry put on the record their warm feelings of gratitude to him. In leaving he also showed his generosity by deeding to the church a lot in the cemetery here. He is one of the benefactors of this church whose memory deserves to be cherished. In 1888 he was living in Rochester.

One of the notable phenomena about the history of the church up to this time was the astonishing rapidity with which its membership changed. Communicants came and went constantly, and seemed to have in reality no abiding home. The lack of permanency in the matter of a habitation was due of course to the conditions in the United States at that time. It was during Walker's rectorship that these conditions became a trifle more settled, though of course there was still much more fluctuation than one would find in an English parish of the same size. To give an idea of the constant shifting, in 1848 there were 75 communicants of St. John's. During that year 46 persons connected with the parish moved away and 24 came in.

In 1849, the church was out of debt for almost the first time since its existence. "We have now," reported Rector Walker, "a comfortable church edifice, a school room and lecture room, and a very delightful parsonage, all free from encumbrances." This favorable condition of affairs is noted again and again. In 1853 the rectory was enlarged, and again in 1854, two bedrooms and a bath-room being added to it. Gas was also introduced into both the church and rectory in this year, and the Rector's salary was increased by one-third. The number of communicants was then 93. When Walker came in 1842 the number of communicants was 38.

The church continued to grow, and on the 10th of January, 1859, the vestry was again considering the advisability of enlarging and repairing. After consideration the following resolution was taken: "Whereas the present church edifice is in a very poor condition, the timbers and tower and roof being considerably decayed, the walls cracked and out of plumb, and that it would require a heavy outlay of money to put the building in good condition, therefore, Resolved: That we try for a new building." A committee was appointed and the Rector was authorized to solicit aid from Trinity Church. In exactly two weeks the committee reported that they had collected sufficient to justify proceeding with the plans. On February 21 they reported that about \$10,000 had been raised. There was great enthusiasm. On March 23, 1851, various persons presented plans. Mr. John E. Tolfree brought into the vestry meeting, a wooden model of the church he desired to have built; Mr. Robert Cartwright presented a drawing of a church, and Mr. Mayer presented another drawing. It was voted by the vestry that Mr. Cartwright's plan should be adopted. On the 2d of May, 1859, bids were opened, and the contract was awarded to Peter Apgar, who contracted to build the church for \$12,880. The old church was torn down, and the new one went up in its place with commendable rapidity. The cornerstone was laid by the Rev. A. B. Beach, in the absence of the Rector. On the 9th of April, 1860, the congregation met in the basement of the new church to elect the vestry, and by September the church was being used regularly. The work was not done, however, without running into debt to

the extent of \$3,040. It will be remembered that the war was coming and business was in a state of confusion which made it difficult to get money for enterprises of this sort. It was necessary to give Mr. Apgar a note and a mortgage for the balance due him. At this moment Rector Walker insisted on being generous also. "It was agreed with Rev. W. S. Walker that all demands or claims he might have against St. John's Church for arrears on salary or otherwise, were hereby cancelled." But the vestry were not to be outdone in generosity, and by the same vote raised the Rector's salary to \$850 per annum.

This time the church could not be consecrated until it was out of debt. Hence it was over five years before that desired consummation. The war had to pass, and settled conditions be once more established before this could be done. On March 28, 1863, it was resolved that the consecration should take place on the 11th of April, and a special invitation to be present was sent to Wm. B. Douglas of Geneva. On the date set Bishop Coxe consecrated the building. He preached from the text "Where two or three are gathered together in my name, there am I in the midst of them."

By this time Rector Walker had given up the rectorship, after twenty-three years of faithful and successful labor. His health had quite failed. As early as August, 1865, it had been necessary to provide him with an assistant. The Rev George S. Teller was invited, and took the position, which he held until June 1, 1865. Mr. Walker had resigned May 19 of the same year. The church was much affected by the resignation of the aged and much loved man. The vestry requested him to occupy the rectory, and pew No. 8 was reserved for his use as long as he pleased, while his salary continued to September 1, 1865.*

There followed a period of depression in the history of the church. Two clergymen were invited to take the vacant position, and declined. It was not until November 6, 1865, that the Rev. Wm. A. Hitchcock was invited and accepted. He had been a chaplain in the United States Navy. He took up his duties on December 21, 1865. Though offered the rectorship, he accepted only provisionally. There was friction some-

*[He removed to Burlington, New Jersey, where he died Oct. 25, 1882]

where. On the 16th of July, 1866, Mr. Hitchcock resigned, remarking that circumstances of a personal character had brought him to this decision, and said he did not need to recount them. He added that the good of the parish demanded a permanent rector. The vestry replied that they appreciated his services, and concluded by saying that they would "Respectfully and earnestly invite Mr. Hitchcock now to accept unreservedly the Rectorship as before tendered to him." Mr. Hitchcock took ten days to consider the matter, and on the 7th of August declined to continue, offering his resignation to take effect September 3d.

On the 4th of October the vestry invited the Rev. J. W. Payne to become rector. He accepted, and began his services November 1, 1866. His rectorship was successful, for his salary was increased in 1869. Early in 1870 Mr. Payne lost his wife, however, and this so affected him that he felt it incumbent upon him to resign, which he did on April 4. Again an invitation was given and declined, and then the Rev. J. I. Spalding was invited and accepted. He remained only sixteen months, resigning May 1, 1872.

His resignation was followed by three several attempts to secure men, each of which was unsuccessful. Something was wrong, but I cannot tell what it was. Finally on the 8th of January, 1873, the Rev. Pliny B. Morgan, of Des Moines, Iowa, was invited and accepted. This choice seems to have been a mistaken one. He resigned November 26, 1874, and the vestry received his resignation with no apparent regret.

The Rev. George P. Hibbard was the next incumbent, March 18, 1875. The difficulties of the church seemed to thicken. Something evidently went wrong with Mr. Hibbard. His salary was not promptly paid, and he declared that he could not live on it anyhow. In 1876 St. John's was a free church. Pews were not rented and pew rents were the only source from which the salary could be paid, hence the vestry replied that they could not raise his salary. On April 25th, Mr. Hibbard sent in a conditional resignation. It was agreed then that his salary, which was in arrears, should be paid providing that he would make his resignation unconditional. At least this is what happened. On the 30th of April, the unconditional res-

ignation was offered and accepted by the vestry, apparently with a sigh of relief.

The vestry seems to have been profoundly discouraged by its recent experiences, for on the 17th of May, 1877, it voted not to pay over \$1200 salary per annum and the use of the rectory and to make engagements yearly hereafter. That is, they resolved to have no permanent rector, and, to make ruin certain, to give so low a salary that the chances of getting a first-class man would be largely reduced.

From this untoward fate they were saved by the Bishop. He was apparently resolved that they should not make a mistake of this magnitude. The vestry seemed unable to resolve upon any man, and applied to the Bishop for advice. He advised them with all his energy to elect the Rev. Dr. Amos B. Beach; but they did not seem to have the courage to take this step. However, on the motion of C. L. Grant, junior, it was "Resolved That the Bishop be requested to fill the vacancy of Rector from the 1st of July next to the 1st of May next, at a salary of \$1000 per annum and rectory." This then unloaded the responsibility on the shoulders of the Bishop. Fortunately, the Bishop had the courage of his convictions, and shoulders broad enough to bear a heavier load than this. He responded at once by appointing his candidate, Dr. Beach. The Doctor was then in his early sixties, but he was a man of energy, experience, ability and scholarship. He had also a singularly sweet and lovable character. He took the parish, though he knew it was a difficult task. The finances were in a bad condition, there being a number of debts unpaid, and apparently unity in the church was lacking. Nevertheless, he soon brought order out of chaos. In April, 1880, the vestry showed its appreciation of his services by giving him three months' leave in which to visit Europe, and in May, 1883, they repeated the kindly act.

The debt, when Dr. Beach came to Ithaca, was \$7000, largely due to the purchase of the new rectory, for which \$11,000 was paid, whereas the old one, when sold, brought only \$5,750. The purchase took place in 1874. The struggles of the rector and the vestry with this debt were pathetic. But they seem to have had the proper idea in such a crisis, the idea of call-

ing upon the people for the greater sacrifices; for in a living church there is no possibility of stopping because a debt hangs over the parish. The rector did not spare himself from accepting new burdens. In October, 1878, he took under his care the Inlet Mission, and was voted an assistant to help him in his task. The church had considered taking up the mission work at the Inlet as early as 1868, but the suggestion does not seem to have borne fruit at that time. On March 28, 1875, Mr. Hibbard became rector of the mission as well as of St. John's. The Rev. Wm. G. Hawkins was in charge of the mission in 1876-1878. For this period it was run as a separate parish, known as Christ Church. The land on which the chapel stands was the gift of Mr. J. B. Hibbard, a Presbyterian, and the chapel itself was built by funds furnished by Lafayette L. Treman, Mrs. W. L. Bostwick and Mrs. Louisa Sprague. Other benefactors were Mrs. Bishop and her daughter, Mrs. C. L. Grant, Jr., White and Burdick, Mr. Wallace Barden, and Mrs. Ebenezer Mack. Though St. John's took over the duties of administering to the people of the Inlet, the property remained vested in Mrs. Sprague, Mrs. Bostwick and Mr. Treman.

In 1882 the lamented death of Mrs. Jennie McGraw Fiske took place. This devoted churchwoman left to St. John's parish \$10,000 and to the Inlet Mission a sum of \$5,000 to be held in trust. The vestry at once used part of the bequest to St. John's to discharge the debt of the parish. In March of the next year, a purchase of land was made next to the church in order to erect a parish house. In June, 1884 the church held what might be called a celebration of its prosperous condition by entertaining the Diocesan Convention at St. John's.

In the midst of this prosperity, the church had the misfortune to lose its pastor. On the 15th of January, 1885, while Dr. Beach was catechizing the children of the parish he had a stroke of apoplexy and fell. He died the following Friday. Great was the emotion of the parish at this unexpected misfortune. The Bishop was requested to come and officiate at the funeral of Dr. Beach. Memorial services were held, at which the Rev. S. H. Synnott and the Rev. Moses Coit Tyler officiated and spoke affectingly of the love of the people

for the deceased. The funeral services were attended not only by the Bishop, but by thirteen of the neighboring clergy, the Bishop conducting the services, the wardens and vestrymen acting as pall-bearers. Interment took place at Oswego.

When Dr. Beach became rector the number of communicants was 185, when he died it had become 225.

In selecting his successor the church seems to have been inspired. On February 19, 1885, it invited the Rev. S. H. Synnot, Dr. Beach's intimate friend, a man of great magnetism, an eloquent preacher, a devoted churchman, an excellent scholar, and possessed of great executive ability—a man loved and respected by all who knew him. Mr. Synnot's rectorship was without any doubt the most successful that St. John's had ever known. Under him progress was uniform and continuous. The list of communicants rose from 225 in 1885 to 460 in 1900. He was here 19 years, and this whole period was most flourishing.

The proposed Parish House was immediately undertaken. On the 25th of April, 1887, a committee was appointed to consider plans, and work was begun. By April 6, 1888, it was reported that over \$4,000 had been subscribed. The house was opened in April, 1888, with something like a jubilee celebration. The entire cost was \$7,000. No sooner was this task completed, than the perennial subject of church enlargement

*[Amos Billings Beach was born December 2d, 1814, in Arlington, Vt., of which parish his father, the Rev. Stephen Beach, was rector. He graduated at Union College, and at the General Theological Seminary in New York, and was ordained to the diaconate in 1836 by Bp. Brownell. His first parish was at Walton, N. Y., but he had previously done some missionary work in two small parishes in Connecticut. In 1838 he became rector of Zion Church, Morris, N. Y., and after a remarkably successful pastorate of twelve years, was called to the charge of Christ Church, Binghamton, N. Y. The beautiful church built for this parish under his devoted ministrations, will remain for generations as a monument to his zeal and fidelity. Thence he was called to Christ Church, Oswego, N. Y., where he ministered for thirteen years, and where his wife died. In 1878 he received the degree of Doctor of Divinity from his Alma Mater. The last eight years of his life were passed as rector of St. John's Church, Ithaca. His daughter notes that he often said that his parish work in Ithaca was "the crowning work of his life", and his years there among "the happiest years of his life." For fourteen successive years he was a member of the Standing Committee of the Diocese of Central New York; he was also a chaplain in the National Guard, a Royal Arch Mason, a Knight of the Red Cross, Knight Templar, and Knight of Malta of the Order of St. John of Jerusalem.]

Oswego

came up once more. A tract of land was bought behind the church some 60 feet wide, and on the 18th of July, 1892 it was resolved to extend the church to the west. The work was finished by January 19, 1893 at a cost of over \$3,000. That the church was prosperous need not be said. In 1892 it absorbed St. Paul's parish on the hill. In 1897 the vestry gave an unequivocal testimony of their own belief in the prosperity of the church, by requesting the rector to ask for an offering of \$500 on Easter day. In 1899, the owners of Christ Church Chapel requested the wardens and vestrymen to accept it as a gift at their hands, and this was done, the vestry voting thanks to Mr. Treman, Mrs. Sprague and Mrs. Bostwick.

Mr. Synnott's services had been adequately appreciated by the church. His salary had been raised in 1887, and he was twice given vacations, and supplied, by individual members of the church, with a fund to enjoy them adequately. On May 3, 1901, he was authorized to secure the services of an assistant, as he was beginning to fail in health. He still continued to labor assiduously, however; but the strain was too much for him, and on the 9th day of May, 1904, he resigned. In his letter of recognition he says that he is worn out; that he had hoped for some return of health and strength, but in vain. He thanks the church for innumerable kindnesses, and asks them to accept his resignation to take effect June 1. The resignation was accepted with "deep regret", Mr. Synnott was then elected rector emeritus, with a salary of \$600 and the rectory. The parish appreciated him. Such a man will always be appreciated, no matter what the circumstances of his birth, education and life. If he had been born and bred in Central Africa, he would still have been a leader, he would still have been an honorable and noble man, he would still have been loved and honored by everyone who knew him.*

*[Stephen Henry Synnott was born in St. John, New Brunswick, Canada, September 10th, 1834. His father was a merchant in that place and was descended from a distinguished officer of Irish lineage in the English army. His grandfather, Roger Viets, was a clergyman of the Church of England, rector of the church at Digby, Nova Scotia; and his great grandfather, John Viets, who was rector of St. Andrew's Church, Simsbury, Conn., at the time of the Revolutionary War, emigrated to Nova Scotia with the other loyalists.

Stephen was educated at Kings College, Frederickton, N. B., where he received a complimentary letter from the president. He came to

*In 1900 he received the degree of
D. D. from his Alma Mater*

The post he left vacant was filled by Mr. McKnight as supply for one year, when the Rev. Wm. Herbert Hutchinson was invited to become rector, and took charge in June, 1905. Under Mr. Hutchinson's rectorate the church building was improved and decorated. The rectory was also considerably improved, and a stable was built on the rectory grounds. The cost of these repairs was over \$6,000. Mr. Hutchinson resigned June 21, 1911.

Then came our present incumbent, the Rev. Henry P. Horton. I shall spare his blushes by keeping silent as to his merits, only saying that we are all convinced that we have secured a treasure in him and another no less valuable in Mrs. Horton.*

I have said something of the various men in this sketch. It would be a failure to give honor where honor is due if I omitted to say something of several others. I shall speak only of the dead. Above all, of Mr. Lafayette L. Treman. Mr. Treman was one of the ablest and one of the most devoted men ever connected with St. John's. He was for over 53 years a vestryman of the parish. For over 39 years he was a warden, and for many years he was treasurer of the church. He was a noble man, and his benefactions to St. John's cannot be counted. He died in 1900 full of years and honors. He is the sec-

“the States” in 1853, entered the General Theological Seminary in New York City, was ordained to the diaconate in 1857 by Bishop Horatio Potter, and to the priesthood in 1858. He was curate of St. Peter's Church, New York, for a short time, then entered his first parish, Cooperstown, N. Y., where he remained eight years. He was next rector of St. Paul's Church, Poughkeepsie, where he remained twenty years, and built a fine stone church. Finally, following the death of his old and valued friend, Dr. Beach, he succeeded him in St. John's Church, Ithaca, where he remained nineteen years. He died September 5th, 1905, and lies buried in Lakewood Cemetery, Cooperstown.]

*[As corrected by Professor Catterall, the manuscript does not contain the appeal for a new church with which he closed his paper at the anniversary dinner. This was really the first move toward the improvements to the church which were afterwards made. Though it was a new church, of which Professor Catterall spoke, he was heartily in sympathy with what was actually done. The project for an enlarged chancel received the approval of the vestry informally the following summer, active steps to raise money were taken the following winter, the Easter offering of 1913 was devoted to the purpose, and ground was broken in June on the lot given by Mr. E. T. Turner. The new chancel was used for the first time at the Sunday School Christmas festival, Christmas Eve, 1913, just eighty-nine years after the first service in the original church. The vested choir appeared first on Sunday, January 18, 1914.]

ond layman to whose memory a tablet has been erected in the church, the other, as you all know, being Mr. C. W. Connor.

One more devoted parishioner must be named, Mr. Hermon V. Bostwick. He was for over 37 years a vestryman of the church, treasurer for almost 30 years, the longest incumbency of that ungrateful and arduous office in the history of the parish, and for almost twenty years a warden. It is a remarkable record. He remained literally to the last day of his life the faithful servant of the vestry. In 1907 he resigned the office of treasurer to take effect upon the 1st of November, 1907, and upon the 1st of November, 1907, he died.

I ought to mention also Amos Hixon, who was 13 years a warden; E. T. Turner, who was 14 years a warden and 8 years treasurer of the church, and who did excellent service in both capacities; John King, 14 years a warden, and a staunch supporter of this church for the entire period of his residence here; Wm. L. Bostwick, for 11 years a warden; Alvah Finch, who was 9 years warden; Francis A. Bloodgood, one of the staunchest supporters of St. John's from its inception to his death, becoming a vestryman in 1823 and a warden in 1830; Samuel B. Turner, 18 years a vestryman; Jesse Stephens, who was 17 years a vestryman; Professor S. G. Williams, long a vestryman, superintendent of the Sunday School, and a lay reader in this parish.

I should add too that there is plenty of evidence on the records of the faithful and arduous services of the women of this parish. In 1831 they presented the church with a communion service, and from that day to this they have been benefactors in a hundred ways. The present kitchen of the parish house is entirely their gift, I believe. They have always been closely connected with the lighting of the church. They gave five lamps in 1831. When gas was put in the church, I believe it was on their initiative and at their expense, and similarly when electricity replaced gas they were active in helping along the change. But I must not specify individual honors to the church, or I should never have done.

But there are two women whom any historian of St. John's parish would be culpable in omitting as particular benefactors of this church. These are Mrs. Louisa B. Sprague and Mrs.

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Jennie McGraw Fiske, who not only put St. John's under constant obligations while they lived, but made the church their especial debtors when they died.



