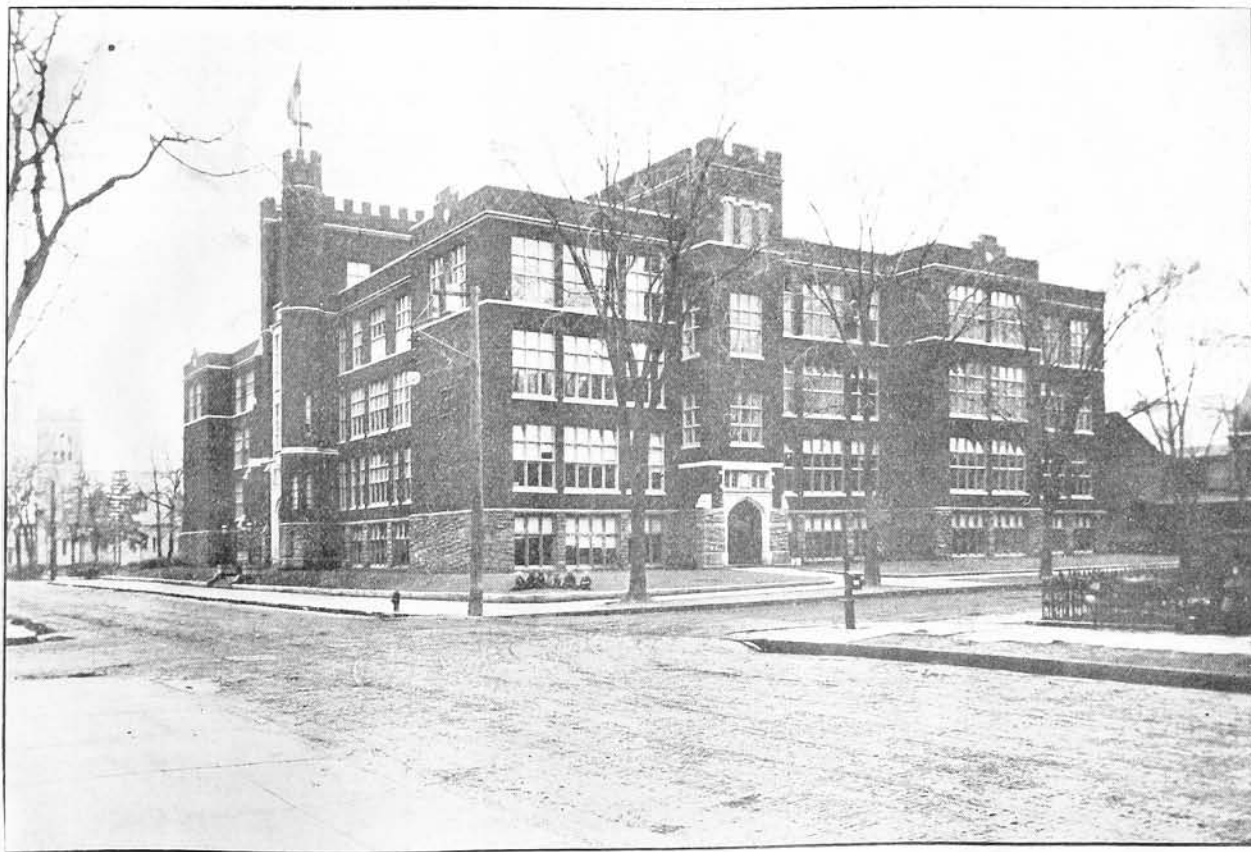
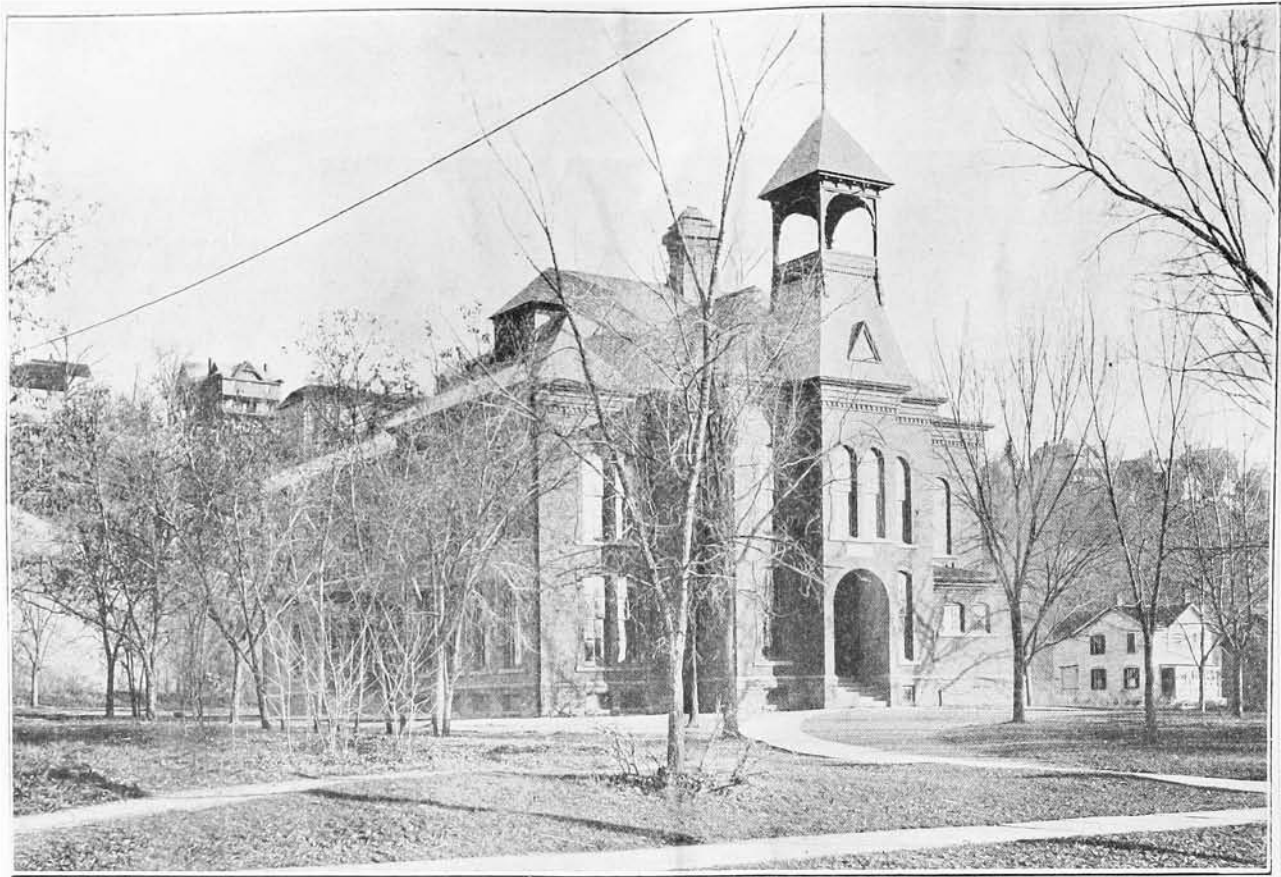


OLD HIGH SCHOOL, CAYUGA AND SENECA STREETS, ERECTED 1884—BURNED FEB. 14, 1912.



NEW ITHACA HIGH SCHOOL—ERECTED 1912-1914.



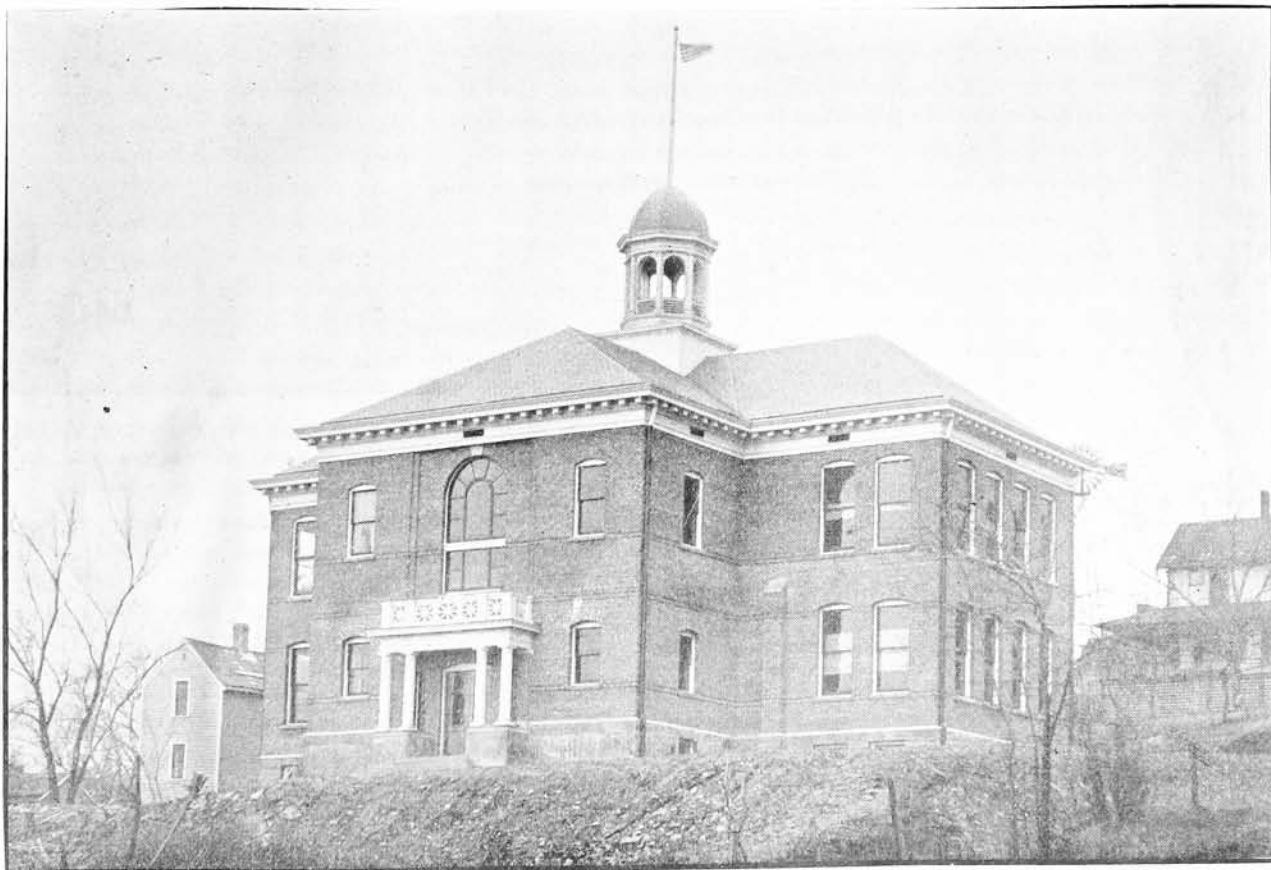
FALL CREEK SCHOOL—MAIN BUILDING ERECTED 1879.



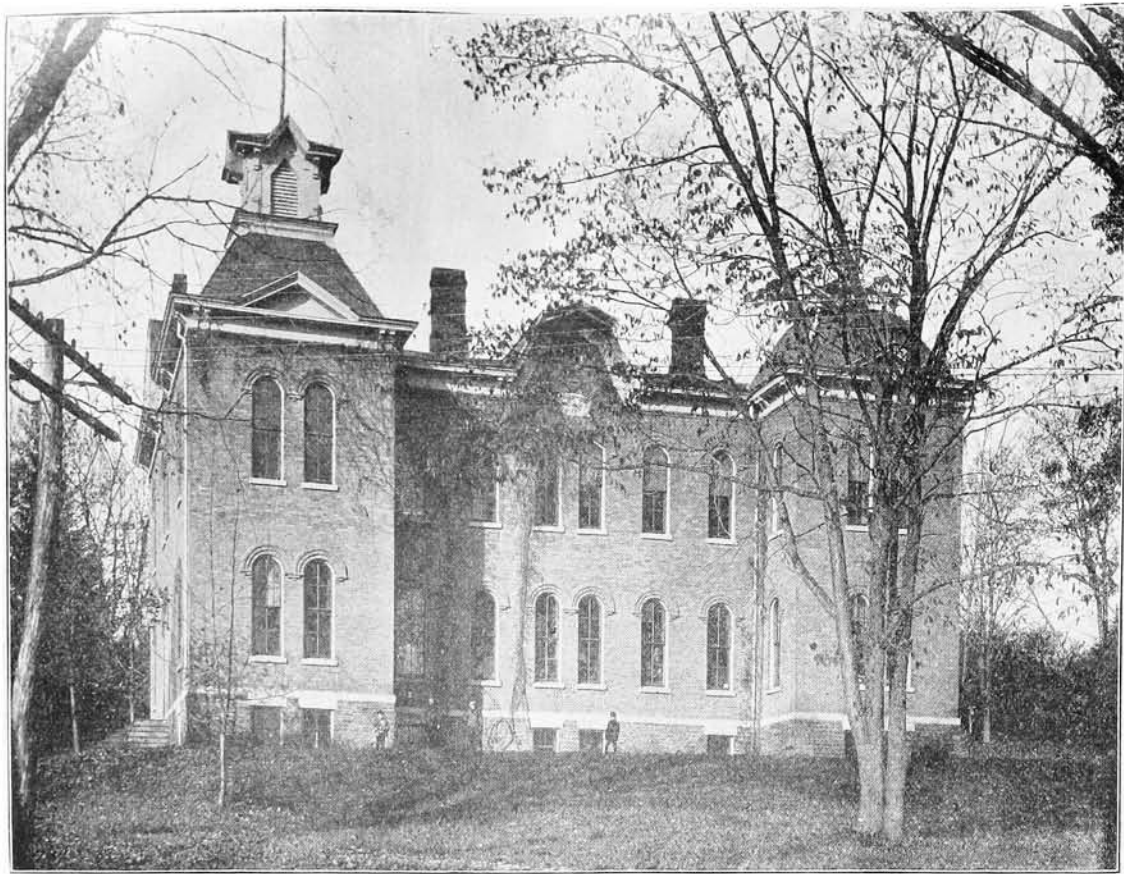
EAST HILL SCHOOL—MAIN BUILDING ERECTED 1880.



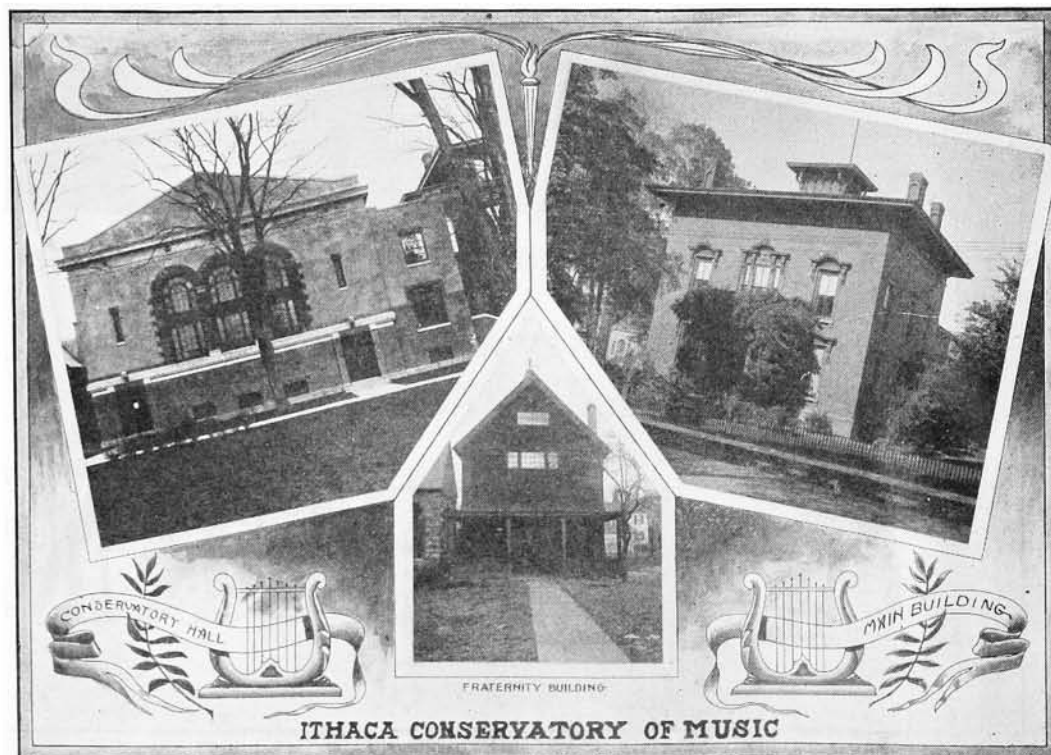
OLD CENTRAL SCHOOL, NORTH ALBANY AND MILL STREETS
Remodeled 1880. Burned April, 1912



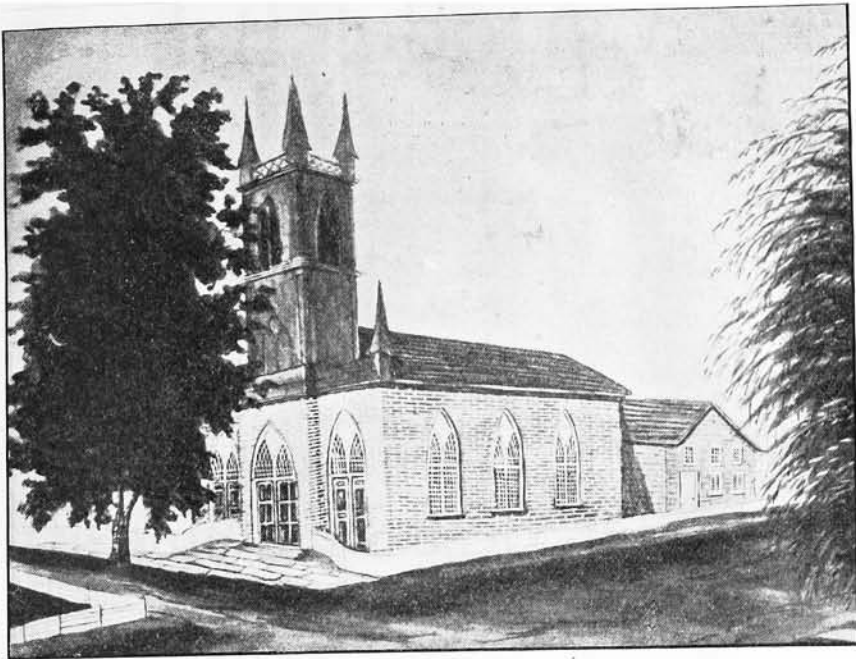
SOUTH HILL SCHOOL—ERECTED 1907.



WEST HILL SCHOOL—ERECTED 1874.



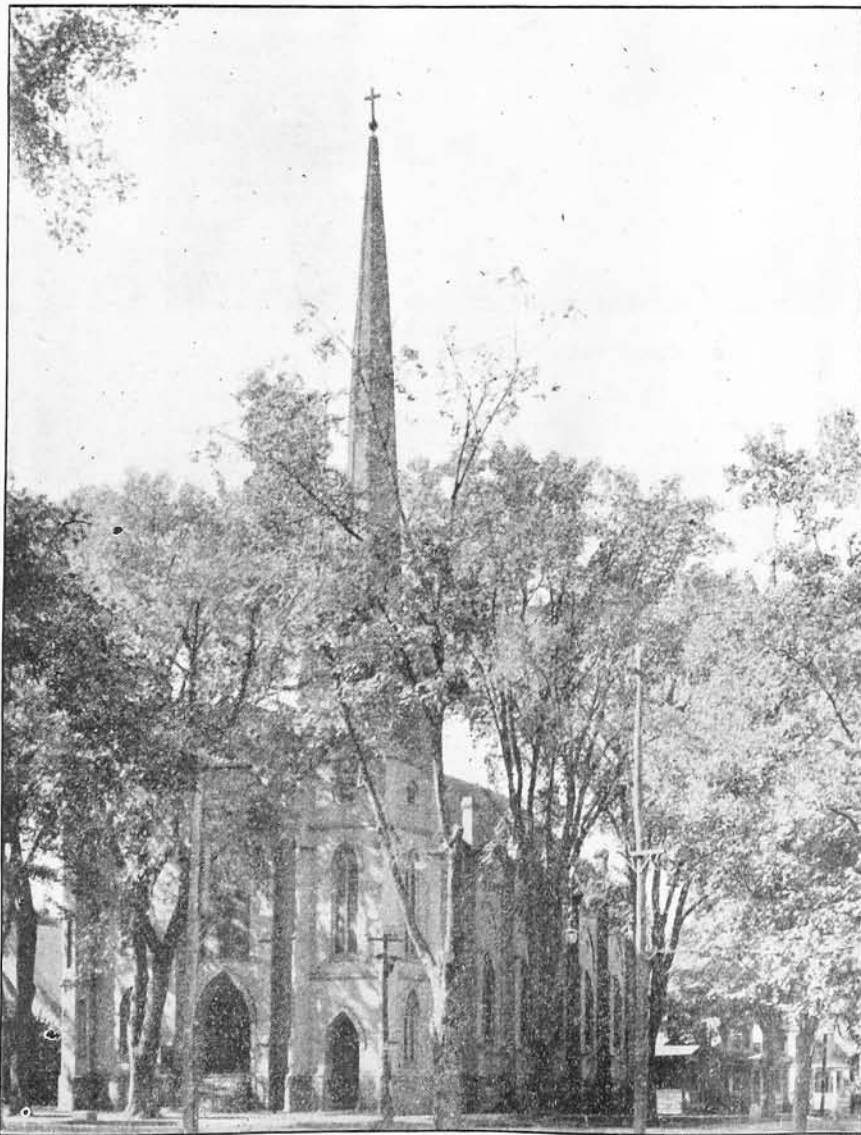
Organized in 1892; Incorporated 1897; in 1910 registered with the New York State Board of Regents. Registration for the past year 521; non-resident students 202; graduates number 274.



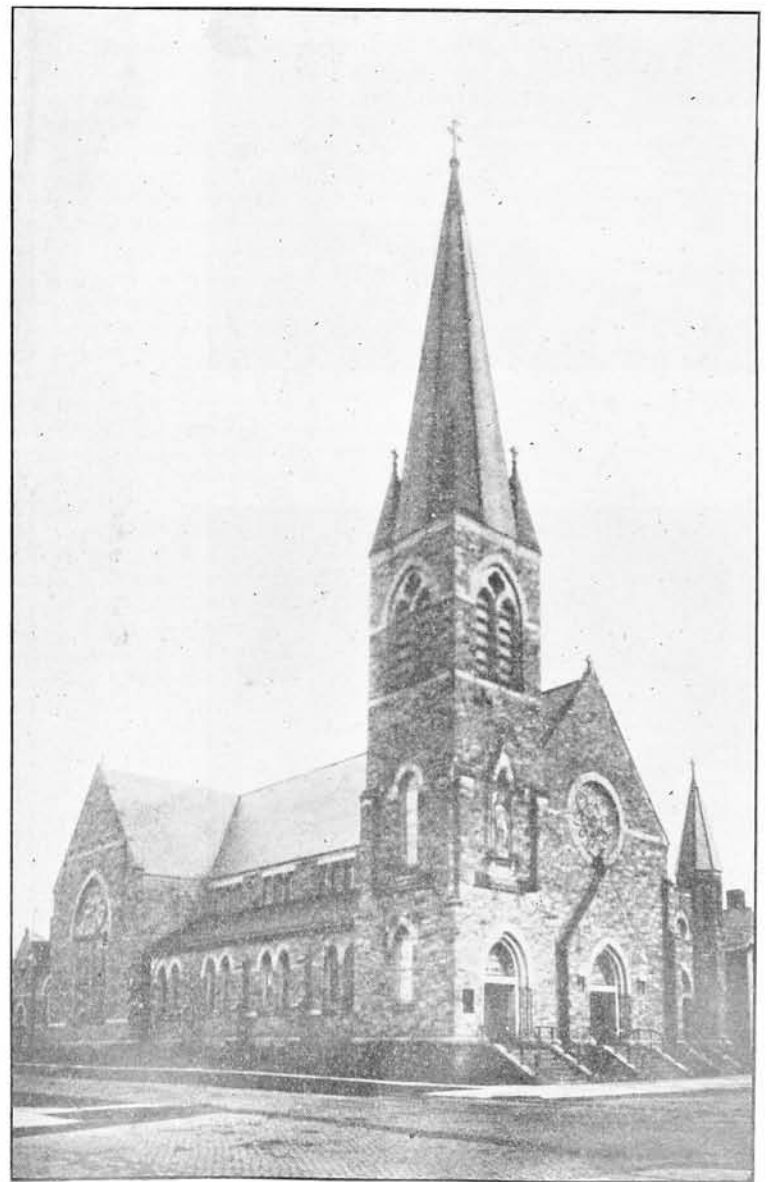
ST. JOHN'S EPISCOPAL CHURCH, BUILT 1824.



OLD CATHOLIC CHURCH, BUILT 1851



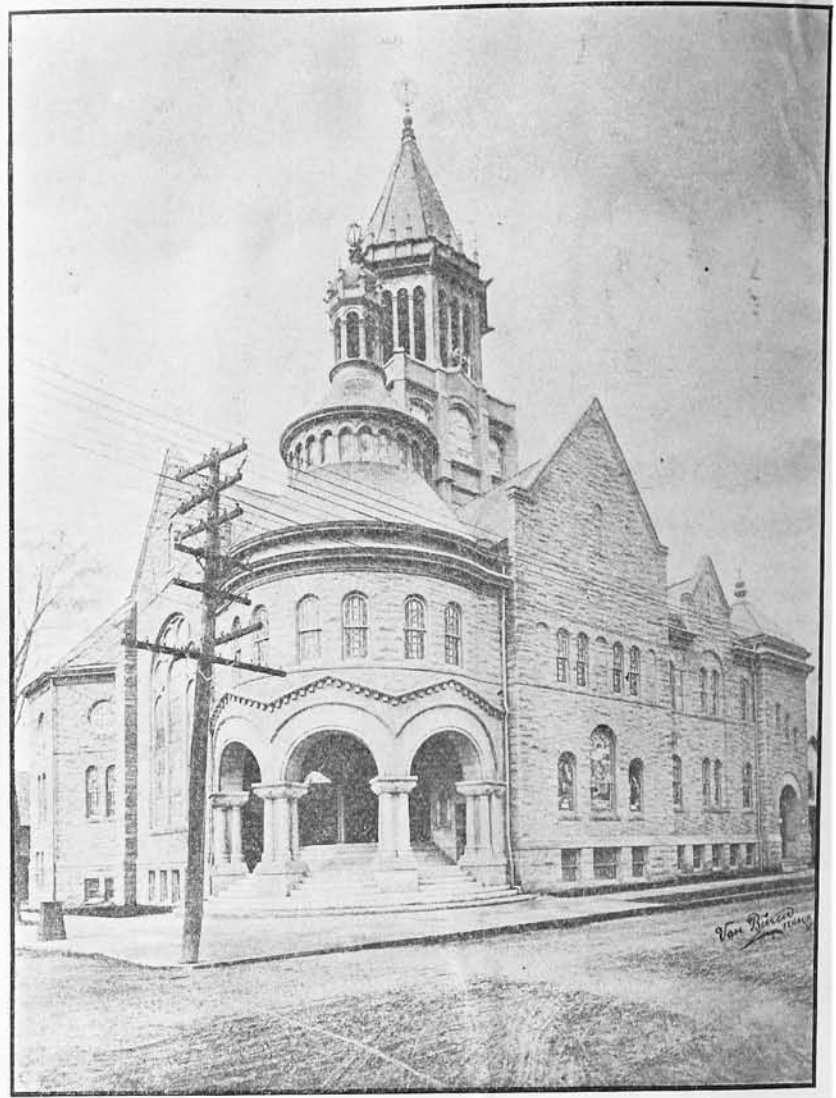
ST. JOHN'S EPISCOPAL CHURCH



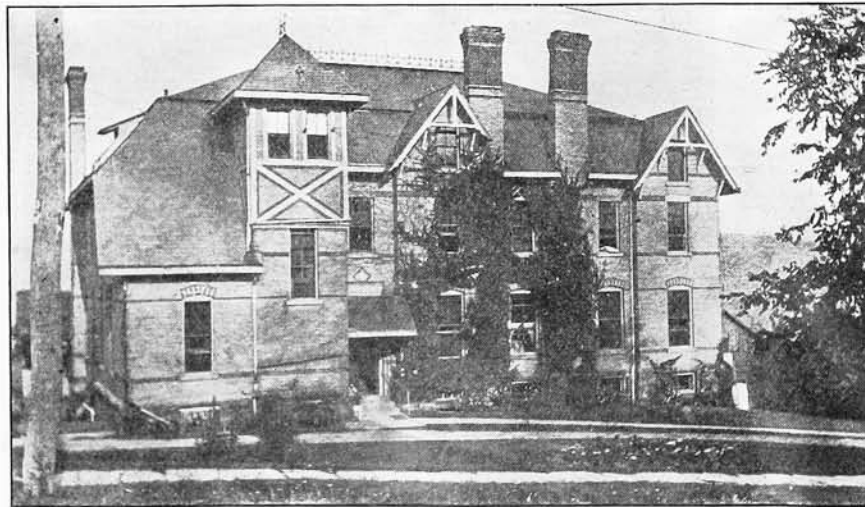
THE CHURCH OF IMMACULATE CONCEPTION



ZION METHODIST EPISCOPAL CHURCH (COLORED).



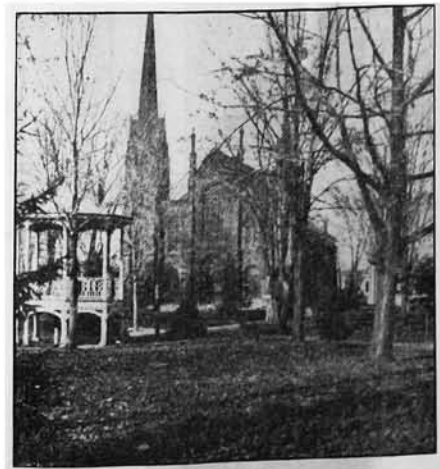
FIRST METHODIST EPISCOPAL CHURCH



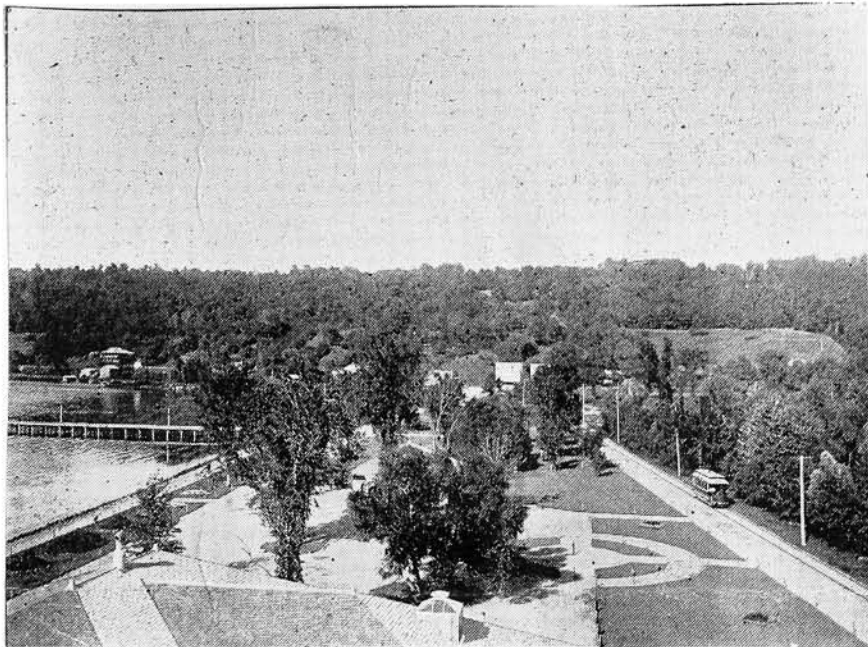
THE OLD LADIES' HOME, BUILT IN 1876



THE OLD BAPTIST CHURCH

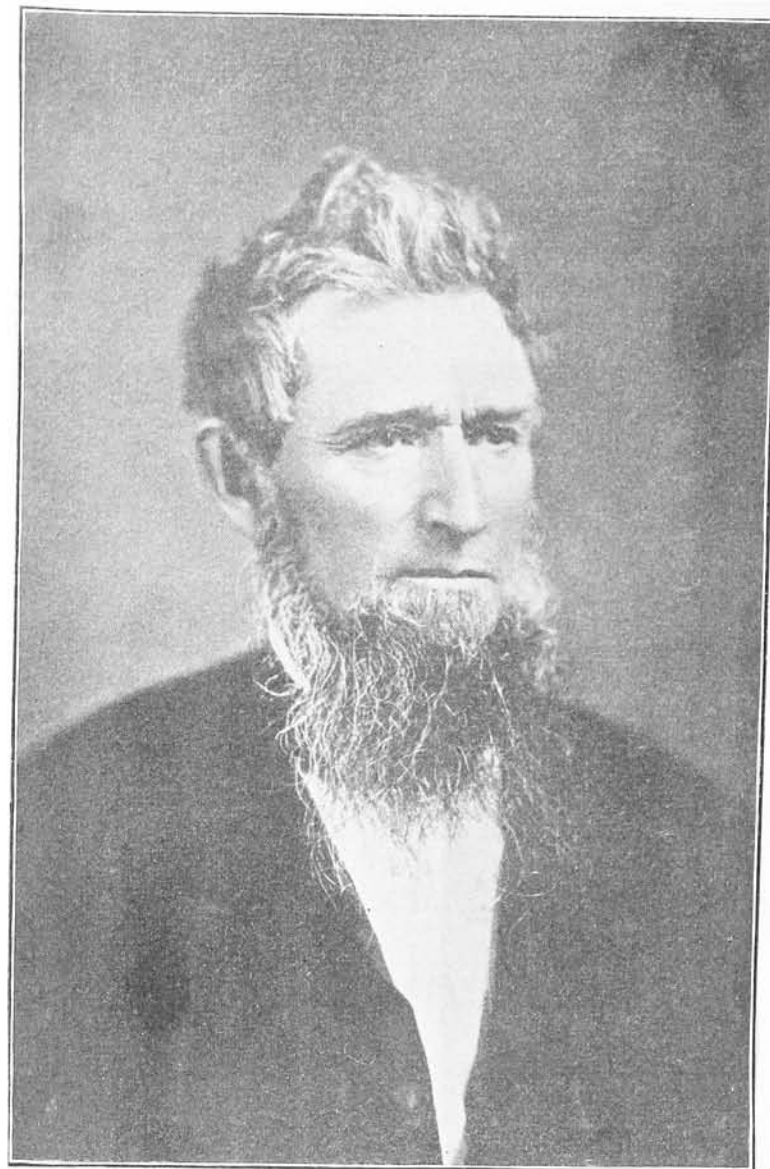


A CORNER OF DEWITT PARK

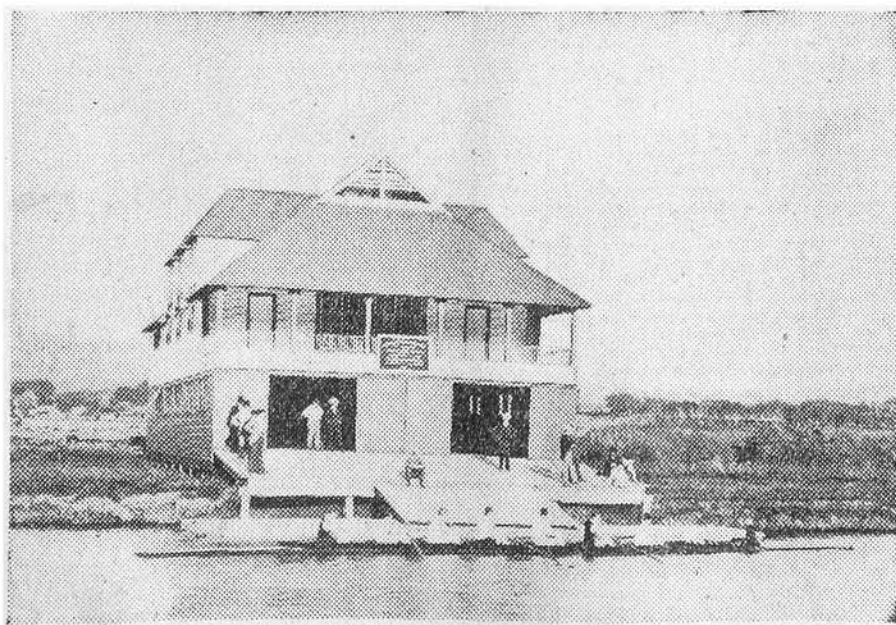


BREAKING GROUND FOR CORNELL UNIVERSITY

History of Cornell University says date of first ground breaking is not accurately fixed, but the year was 1866 and the month was probably August.



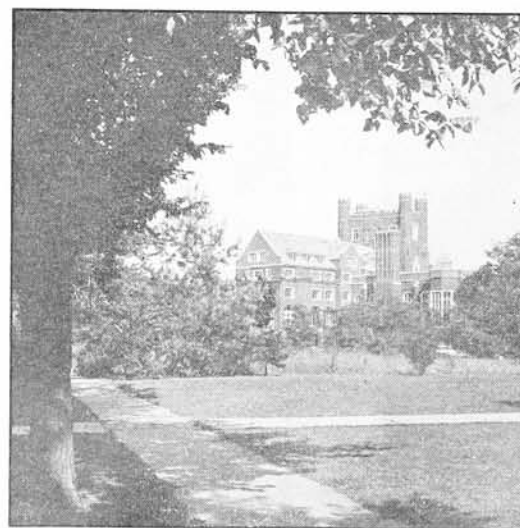
EZRA CORNELL
Founder of Cornell University



Cornell University Boat House in 1896

The plaque above the doors reads:

"IN HONOR OF THE CLASS OF '90 THROUGH WHOSE GENEROUS CLASS MEMORIAL ITS ERECTION WAS MADE POSSIBLE—1890." The present larger boat house stands on the same site on the east side of the Inlet.



Courtesy Alumni News

Photo by Troy

PRUDENCE RISLEY HALL AND GROUNDS



Original College Avenue Bridge

This was the first wagon bridge across Cascadilla Gorge and was completed about 1871 when this photo was taken. Before the bridge was built wheeled traffic had to cross down at the foot of the gorge. The spire on the horizon is that of Sage Chapel. (Courtesy C.V.P. "Tar" Young.)



Courtesy Alumni News

Photo by Troy

BARNES HALL, C. U. C. A. BUILDING



BEAUTIFUL CAYUGA LAKE AS VIEWED FROM SAGE COLLEGE AND CAMPUS



THE ANDREW D. WHITE STATUE

The statue of Andrew D. White, located on the quadrangle in front of Goldwin Smith Hall, was unveiled last Commencement day. It is the first statue of the great men identified with the founding and development of the University to be placed on the Campus. A movement is now on foot to erect a statue of Ezra Cornell and in future years it is hoped that statues of other men prominent in the history of the University and the City may be erected in Ithaca.



Courtesy Alumni News Photo by Troy
GOLDWIN SMITH HALL AT NIGHT



Courtesy Alumni News Photo by Troy
THE QUADRANGLE FROM BOARDMAN HALL

CHURCH EDIFICES

THE FIRST CHURCH ORGANIZATION STARTED IN 1794.

ITHACA and the hills and tablelands above it that constitute the county were settled, the forests cleared and the fields and farms lined out and enclosed with pine stump fences by the pioneers who became missionaries of Christianity while doing their work as farmers, tradesmen and merchants, lawyers, editors and doctors. The fruits of their labor for God and man survive them, and many of their names and memories are familiar to us now. Three of them first came here in 1789, the year in which Washington

first qualified as president, in New York, eighteen months after the adoption of a National Constitution, when Indian trails by river and through forest were their only highways; when the horse and the ox was their only motor power for transportation of working tools, wives and children.

Inspired by their recent success as revolutionists and continentals, they dared to do, and they brought the spirit that built the little log school and fol-

lowed it closely with the mission meeting and Christian prayer and sermon from a printed book, read by a layman to the little gathering. Those pioneers planted their schools and churches upon such rich and virgin soil that they stand today as monuments of grandeur to their founders, for the pre-eminence of our schools and churches today is only the expansion of the schools and the churches inherited by the City and the County from those pioneers and their immediate successors.

The townships kept pace with this village until they began their decline in

number of inhabitants. The gain of this village and city has been almost exactly the loss of the townships. The County has neither lost or gained since the thirties. The village doubled and tripled into a city whose scholastic and church organizations and buildings are famous.

A Banner Church City

Compared with any city of its size in America Ithaca must be awarded the credit of being the banner church city in materials, dimensions, and architecture of the churches and in attendance, as well as in the loyalty and activities of the members to their pastors and churches. The Presbyterians, Aurora Street Methodists, Park Baptists and Catholics are worshipping God in their third church

buildings upon the original church sites. The Catholics claim that their church is the finest and one of the largest in their diocese, the Bishop's Cathedral in Rochester not excepted. The Aurora Street Methodists are equally proud, and the Presbyterians likewise. The A. M. E. Zion church members have made such claim and it has not been challenged for years. Ithaca has great reason for her pride in her churches.

The Presbyterians, according to local historians, organized in Ithaca in 1804 and erected their first church in 1817-18; the Methodists organized in 1794 and built

their first church and rang the first bell in 1820; the Baptists organized in 1821 and built in 1830-31; the Episcopalians organized in 1822 and first built in 1824; the Dutch Reformed, now Congregational, in 1830-31; the Colored Zion Methodists organized about 1835 and built their little church in 1845; the Catholics held services in the early thirties in their houses and first built in 1850; the Unitarians organized in 1865 and erected a church in 1872-73. Cornell University organized in 1865, opened its doors to students in 1868 and Sage Chapel was erected on the Campus in 1874. Although

non-sectarian it is a powerful Christian influence in this city.

The Presbyterians now have one church, the Episcopalians two, the Catholics one, the Methodists three for white people and one for colored people, the Baptists two for whites and one for colored people, the Unitarians one, Christian Science one. The Jews hold service for their children every Sunday in the West building. Other small religious societies exist in this city.

High Standards

The intellectual and educational standard of the clergy in our city churches is exceptionally high, demanded in part by the influence of our local University, twelve hundred and more of whose professors and students attend their own denominational churches in this city every Sunday, and through the week, and join the church societies as active and devout members. Every pastor and congregation in the city devotes special and effective attention to them and to their personal and spiritual interests.

When THE ITHACA JOURNAL was founded, and for fifty years afterward, sectarian spirit was intolerant and bitter among the Protestant orthodox sects, and long before the Catholics or Unitarians came to town. Liberty of conscience and tolerance now prevail and the

city is the better for it. Ithaca can claim no special credit for it because the change is State wide, world wide in fact.

It is difficult to realize, when we look upon the stately church of the Presbyterians today, that a hundred years ago, in this vale, they worshipped in the hayloft of the old Tompkins House stables; but they did. And it is true that the Methodists worshipped in the hayloft of a stable owned by Levi Leonard and in other such places where the Presbyterians had worshipped. It seems strange that those strict, earnest, orthodox Yankee freemen chose vacant lofts in stables for

religious services. The Protestant landlord of the Clinton House permitted the Catholics to celebrate mass in the largest and best room in that then wonderful edifice, in the forties, while Protestant churchmen looked on in curiosity, but with respect. The Catholics did not choose nor were they driven to a stable loft for religious services, for intolerance was fading away. And, too, the early Presbyterians and Methodists of Ithaca may have chosen those primitive stables to teach and practice sincerity and humility in their divine worship.

We are told by theologians that we cannot worship God in a temple too grand or too costly. Pastors agree with the theologians; they have had their way about it, as we can see when we look upon the churches in this city in 1915.

The pastors and their flocks in Ithaca have been very active for years in church work. The increase in the number of worshippers has shown this as much as the erection of the new churches. The number and strength of the church societies prove it, for they are celebrated as church auxiliaries far and wide.

Property Investment

The Presbyterians, Episcopalians, Methodists and Catholics own the fine rectories in which their pastors reside. The total actual value of properties owned by our city congregations is about \$700,000; really a striking record for a city of only 16,000 souls, young and old, rich and poor, native and alien. It represents an investment of approximately \$450 for every one of the 16,000, and \$1,000 for every one over 21 and \$2,000 for every man over 21. It is a mathematical demonstration of extraordinary loyalty and financial skill by the pastors and their flocks. And it also proves that while the city increases in people very slowly the congregations increase rapidly in numbers and power.

The harmony in such conditions is self-evident—the balance is there. The churches in the city are well furnished with superior choir music and some with grand organs. Consistency runs through our whole city church system, if we view it from a non-sectarian standpoint. To crown it all, every clergyman in the city is a friend of every other clergyman, personally, if not in the sectarian sense, and regards him as one devoted to the welfare of the city, regardless of particular doctrinal beliefs. Clergymen in Ithaca are social "mixers," and that in-

spires social and personal respect and friendship. There is room for us all, and work for us all, and for all we should contribute the best that is in us.

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This receives emphasis when it is recalled that every church that now stands in Ithaca received contributions for its erection from members of every sect in Ithaca. It is delightful to reside in a city where the religious air is charged with such a tonic. It is a source of pleasure and a powerful aid to cleric or layman. It is true Christian brotherhood, pure Americanism and cosmopolitanism. The Christian church is cosmopolitan. God is over all and Father to us all.

Presbyterians Organized Here in 1804

When General Sullivan's raid cleared the country to considerable extent of hostile Indians, there was a rapid influx of settlers which was intensified after 1789 by allotments of land to Revolutionary soldiers in recognition of their services.

As early as 1793 religious meetings were held in the cabins of certain of these early settlers by missionaries sent out by the Presbyterian, Congregational, and other denominations.

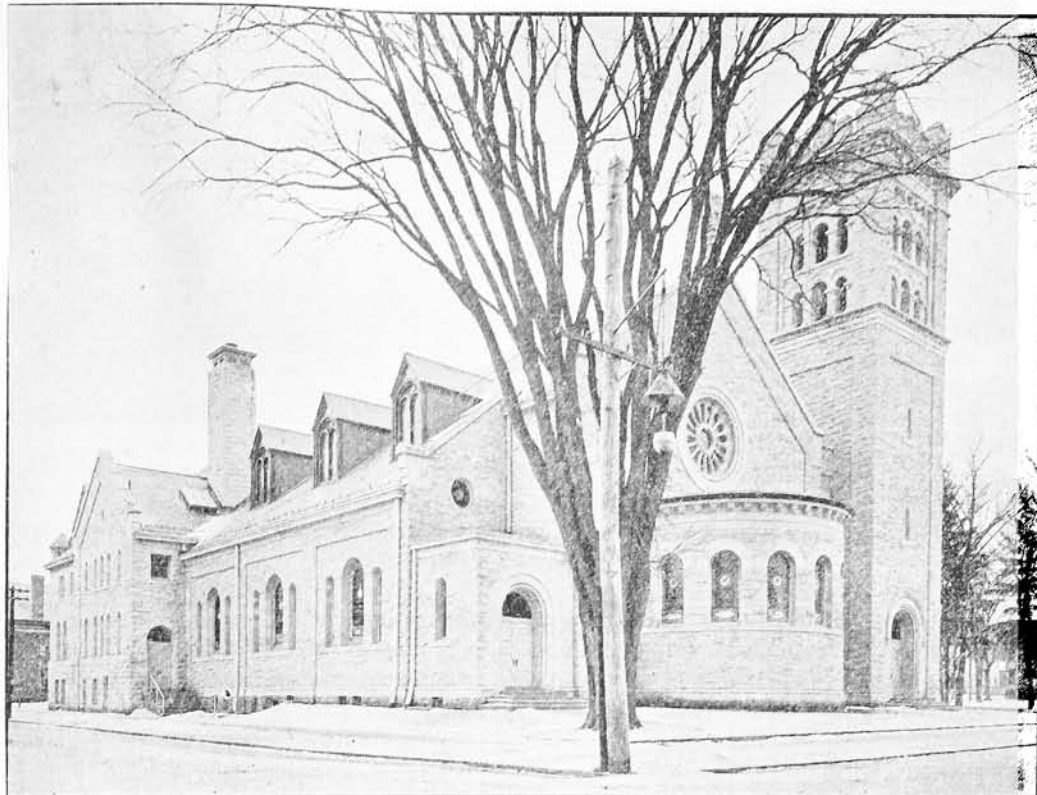
Among those sent out by the Presbyterian General Assembly was the Rev. Jedediah Chapman who, assisted by the Rev. Seth Williston, organized the First Presbyterian Church of Ithaca in 1804, which was then called the South, or Second Church of Ulysses. The Trumansburg Church, having been organized a year earlier, is still officially "The First Church of Ulysses." The Rev. Mr. Chapman later founded Hobart College at Geneva.

The Rev. Gerrit Mandeville, a cousin by marriage of Simeon DeWitt, was the first pastor serving the two Presbyterian churches on alternate Sundays until he resigned in 1815. The Rev. Mr. Mandeville has relatives and descendants still living in Ithaca and attached to the church which he served. The famous preacher, Theodore Cuyler, said of Mr. Mandeville: "an excellent and devout preacher of the old school type; and in his manners he was one of the most refined, courteous, and loveable men I have ever known."

War of 1812 a Milestone

The War of 1812 was a milestone in Ithaca's history since the blockade of shipping opened up the salt and plaster industry and sent hundreds of express wagons laden with these products from the lake to Owego. This business brought an undesirable element into the locality, with the result that the town was known as "Sodom" or "The Flats."

Into this picture came the vigorous Dr. William Wisner in 1816. He vehemently and fearlessly denounced the evils of the locality. A mob burned down the school building in which the meetings of the Presbyterians were held and the congregation worshipped for a time in the loft of a stable.



FIRST PRESBYTERIAN CHURCH

Undaunted, Doctor Wisner and his congregation erected the first structure on the site of the present building in 1816. It was a white wooden colonial church of attractive lines. So rapidly did the membership grow that in 10 years an addition had to be built.

In 1832, Doctor Wisner asked to be released from his strenuous duties, the membership of the church having increased from a mere handful to 800. Seven years later he was again called to the pastorate and served for 10 years more, giving a total of 26 years of service to the community. His fearless energy and strenuous labors were one of the chief factors in redeeming the good name of the community and driving out the evil influences which at first gave the community an unfortunate reputation.

The tract now known as DeWitt Park was conveyed by deed to the trustees of the Presbyterian church by Simeon Dewitt, in which deed it was directed that, after making proper provision for the needs of the church, the rest of the plot be kept open at all times "as a public walk and a promenade." This far sighted provision insured the churches bordering the park of a beautiful site. The deed is still held by the Presbyterian Church, and the park is maintained and used by the City of Ithaca.

It is a matter of great historic interest that the famous Oregon train begins at this church. In 1834 the church became originator and sponsor of the famous Oregon Mission and a little later sent the Rev. Theodore Parker and his associate, Marcus Whitman (the first man to cross the American continent in a covered wagon), to preach the gospel to the Nez Perce Indians, the tale of whose historic visit a few years previous to St. Louis in search of the "white man's book," had met its first response in the Ithaca church.

States Saved for Union

It is believed by many that this mission coupled with Doctor Whitman's strenuous labors of colonization was the determining factor in saving the states of Washington and Oregon for the union, after the acrimonious dispute between Great Britain and the U. S.

over the boundaries of the Northwest territories. Doctor Whitman was later with his congregation massacred by Indians, and the church they founded, though no longer existing, is still listed in the minutes of the Presbyterian General Assembly.

A monument commemorating the departure of Parker and Whitman and marking the beginning of the Oregon Trail stands to the south of the church, and a tablet in the church at the south entrance also honors the heroism of these early missionary pioneers.

The pastors who served the church between the terms of Dr. Wisner were the Rev. Alfred Campbell and Rev. J. W. McCulloch.

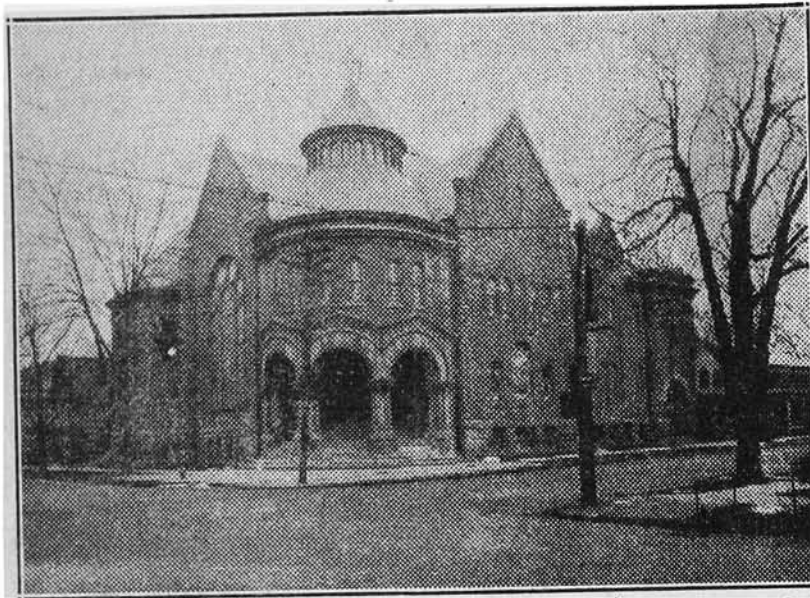
After Doctor Wisner's second ministry came the Rev. Neil McHarg who erected the second church, an attractive brick structure with slender spires and a chapel annex. This building faced the park instead of Cayuga Street. The Rev. Mr. McHarg lived to congratulate the church on its centennial, celebrated in the present structure in 1914. The same bell which tolled in the old steeple still summons the congregation to worship on Sunday mornings.

It is perhaps not generally known that the Presbyterian Church bells

throughout the land have a uniform tone, a striking note that can be readily recognized by those familiar with its sound. The present bell, purchased in 1858, weighs 1500 pounds.

In its 132-year history the church had been served by 13 pastors when the present minister was called in May, 1936, an average of a little more than 10 years for each pastor. They were in addition to those mentioned, Timothy Dwight Hunt, David Toney, and Theodore F. White, the Rev. M. W. Stryker, who went from Ithaca to the Fourth Presbyterian church of Chicago and was called from there to the presidency of Hamilton College. Then the Rev. Asa S. Fiske, succeeded by the Rev. John Frederick Fitch Jr., now of Albany.

During Doctor Fitch's able ministry the present structure was built and completed in 1901. He was succeeded in turn by the Rev. John A. MacIntosh who left the city in 1919 to accept the chair of homiletics in McCormick Seminary in Chicago. After Doctor MacIntosh came the Rev. Martin D. Hardin, whose pastorate after 16 years of splendid service was terminated by his death in December, 1935. In July of last year the Rev. Paul Calvin Payne came from Bartlesville, Okla., and began his ministry in Ithaca.



TABERNACLE BAPTIST CHURCH

Methodists Trace History In Ithaca to 1817

At a "love feast" held in connection with the dedication of a church in Maine an enthusiastic brother gave as his "testimony:"
 "The World, the devil, and Tom Paine
 Against the work have fought in vain,
 The reason why they failed in this—
 The Lord takes cares of Methodists."

The First Methodist Church at Ithaca has a similar message to bring. Its members feel that during the years of its eventful history they have been providentially protected and guided.

It was in 1818, that Ithaca first appeared in the list of pastoral appointments for Methodist itinerants. Doubtless before this these sons of thunder visited this city among the hills, but from this time on it became a permanent "charge."
Brought by Layman

The reason for this was that the previous year a layman by the name of David Ayres came from New York City and brought with him his enthusiasm for Methodism. The first Sunday after he arrived he attended preaching elsewhere, but on the second Sunday he secured the use of the schoolhouse for an afternoon meeting. The house was crowded and Mr. Ayres read to the Wesley's sermon on "The Great Assize." From that time on regular services were held and the following year the Rev. George Harmon was appointed as regular pastor.

The first church building on the corner of Mill and Aurora streets was erected in 1820. The timber was furnished by 20 different persons, and the stone for the foundation was drawn from the neighboring Cascadilla Creek.

Society in Difficulty

During the early years the membership fluctuated from 81 to over 300. This was the outward symptom of serious internal difficulties in which the church choir bore a prominent part.

In 1824, the annual conference which was held in Lansing sent a special committee to examine the difficulties of the Ithaca Society.

Peace seems to have been restored, and in 1826 when the Rev. Benjamin Sabin was pastor, occurred the great revival which made Ithaca a new place. For the first time the Presbyterians, the Baptists, and the Methodists united in union meetings. The Presbyterian Church gained most largely but the Methodist membership increased from 96 to 349. Other revivals occurred—one in 1844 under the leadership of the Rev. J. N. Maffit, the handsome and eloquent Irish evangelist, and another in 1850 when Mrs. Phoebe Palmer assisted the pastor.

The late Dr. Samuel J. Parker in his unpublished recollections gives the following interesting description of the services of this church:

"There was also the Methodist Church on Aurora Street. It was the days of loud preaching that was often so stentorian that it could be heard quite a distance off even with the doors and windows shut, and in summer the then popular preacher could be heard a quarter of a mile. The prayers about the railed-in altar were often so loud that the real high-toned Methodist brethren could be heard, as I have heard them, up Aurora Street as far as State Street. No one 'seeking religion' then thought of creeping into the experience of religion by staying away from the altar."

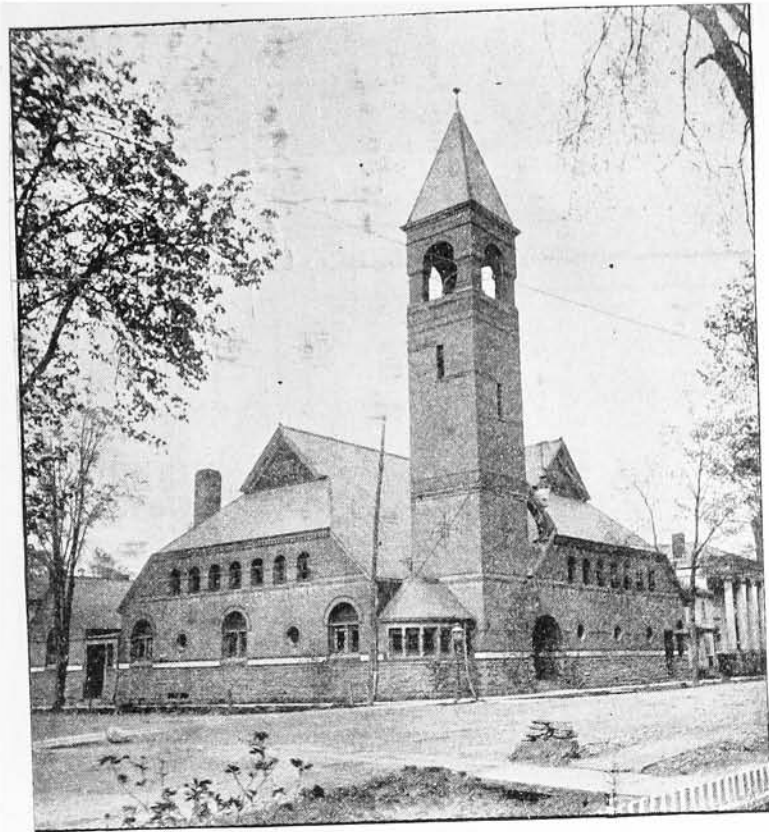
In 1864 William Searles became pastor for three years. In spite of some adverse criticism Doctor Searles habitually prayed in public for the President, the soldiers, and the overthrow of the rebellion. Some left the services, but more came and the old wooden church facing Mill Street became too small for the congregation and a new building on the same lot was erected and dedicated Jan. 24, 1867.

This continued to be the house of worship until, during the pastorate of Dr. Wallace E. Brown in 1908, the present beautiful church was built. Doctor Brown's 10-year pastorate was the golden era of the history of the First Church. His later career is well known. He is now a bishop of the Methodist Episcopal Church, honored and beloved.

Two other recent pastors are now filling places of great influence. Dr. William H. Powers, for seven years in Ithaca, is now dean of religion in Syracuse University, and the Rev. Alfred P. Coman, his successor, is superintendent of the Syracuse East District of the Central New York Conference.

First Church has always been a students' home and for the last 15 years the Rev. G. Eugene Durham has been the University pastor.

The present membership is 1,600. The present pastor is the Rev. Raymond H. Huse, DD, who came from Geneva in 1935.



CONGREGATIONAL CHURCH

Church Begun In 1830 After Split

This article is based largely upon a sketch done in March, 1930, by Mrs. C. L. Walker.

The First Congregational Church began Apr. 2, 1830. On that day, the Rev. John F. Schermerhorn received 32 persons as charter members of a Reformed Dutch Church.

The events which led to this beginning carry us back into the history of the First Presbyterian Church, from which 31 of the 32 came. In an Ithaca which not long before had been called Sodom or the Pit, churches were springing up into rapid growth. The first Presbyterian building was raised in 1816. In 1830 there were about 800 members. Yet by 1818 many Presbyterians were restive under the rigid Calvinistic rule of their minister, Domine Wisner. Thus it was to seek more liberal preaching that the 31 secured their letters in 1830. Domine Wisner reported to his congregation that they had "gone Dutch."

Daniel L. Bishop and Isaac Carpenter, former superintendents of the Presbyterian Sunday School, were ordained elders of the new Reformed Dutch Church. Augustus Sherrill was also an elder. The deacons were Levi Kirkham and Augustus Pratt. Simeon DeWitt was member of the Reformed Dutch denomination. He presented the new church with a plot of land on North Tioga Street running back to Sears Lane. With his consent the lot was sold and the proceeds applied toward purchase of the present site.

Building Begun

Almost immediately the erection of a building was begun. According to custom, Ira Tillotson, the builder, was reimbursed by the sale of pews which became the property of the buyer and "his heirs and assigns forever." Some of these deeds signed by the first minister, deacons and elders are still preserved.

This first church was a wooden structure entered from Seneca Street by a flight of steps leading to a portico with four Ionic columns. At first the interior had galleries along the two sides and the north end. In 1860 these were removed and the interior remodeled. From the beginning the pews were entered by doors, but after 1855 these doors were no longer symbols of ownership by the occupying family, all pews having passed into possession of the Society.

In the early days discipline was strict. Certain kinds of wrongdoing meant suspension from membership. To be received again in "good and regular standing" the offending member was required to make public confession from the pulpit.

On Dec. 23, 1872 resolutions were drawn proposing that the church become Congregational. There was no loss of respect for the Reformed Dutch Church, but there was a liking for the Congregational form of government. Still more important, many Congregationalists had come to Cornell University, and there were few Reformed Dutch Churches in the vicinity. Thus Dr. Charles M. Tyler was called as pastor of the Reformed Dutch Church with the understanding that it would change its affiliation to the Congregational Churches. On Nov. 18, 1874 he was officially installed pastor of the First Congregational Church. Newspaper notices had called it Congregational from Jan. 11, 1873.

Church Has Had 14 Pastors

There have been eight pastors of the Reformed Dutch Church, and six of the Congregational Church: Alexander M. Mann, 1830-1837; John C. F. Hoes, 1837-1845; James V. Henry, 1846-1850; Charles H. A. Bulkley, 1851-1853; Joachim Elmen-dorf, 1853-1855; John W. Schenck, 1855-1863; Francis S. Zabriskie, 1863-1866; Thomas C. Strong, 1866-1871—then the Congregationalists: Charles M. Tyler, 1874-1891; William F. Blackman, 1891-1893; William E. Griffis, 1893-1903; Edward A. George, 1904-1918; Henry J. Condit, 1919-1926; William F. Hastings, 1926 to the present. Since 1919 the church has also had the services of a University Pastor, the Rev. James A. G. Moore.

During the pastorate of Doctor Tyler the wooden building began to be inadequate. In 1884 it was replaced by the present brick structure designed by Architect William H. Miller. The style suggests the Italian, and the form of the building is a cross. Since old inhabitants remembered when the waters of Lake Cayuga came up to the site, the foundation of the tower was laid in cement 11 feet below the surface.

A most interesting account of this present building and its memorials is found in "Sunny Memories of Three Pastorates" by Dr. William E. Griffis. The triple orient windows over the pulpit were given by the wife of Capt. T. D. Wilcox in memory and her husband and children. The design, a cross with angels in the side windows, was drawn by Louis H. Tiffany. He also designed the Treman Memorial Window of Christ at the rear. Noteworthy also are the Quigg Memorial Window showing the Parable of the Talents, and the King's Daughter's Window.

Changes Made in 1921

Nineteen twenty-one saw extensive changes in the building. The pipe organ and choir were moved from a gallery at the north side to the main floor in the south transept; electric lights were installed; the organ was rebuilt by the Rev. W. S. Stevens of St. Matthew's Church, Moravia. Again in preparation for the One Hundredth Anniversary in 1930, extensive repairs were made; new oil-heating apparatus was installed; and a new pastor's study

and two other rooms were added upstairs.

The church which numbered 32 in 1830 admitted a total of 752 in the first 50 years. During the second 50 years 989 were admitted. Two hundred and fifty-five have united in the last ten years, 167 of them since the 100th anniversary in 1930. That totals 1908 members to date. The present actual membership is 390.

Congregationalism requires of its members no assent to a creed, but the affirmation of a purpose to follow Christ. There is a Statement of Faith which represents "what is most commonly believed," but it binds no member. Christ is to be Center of faith and practice. The early Congregational Churches of New England were called simply Churches of Christ. Together with the Baptist, the Unitarian-Universalist, and the Wesleyan Methodist Churches, the present-day Congregational-Christian Churches are governed by members of the local church. They also own the property. To quote from the "Half Century Book" of the local church issued in 1879, "such a church is known among us as a Congregational Church, because it vests all ecclesiastical power—under Christ—in the congregation. . . . It is . . . a democracy—pure and simple."



FIRST BAPTIST CHURCH

Baptists Came To Ithaca From Danby

The Baptists were the third denomination to organize a church in Ithaca. That was in 1826. They had prior to that time been located in Danby where they had been formally recognized in 1821. The time was propitious for a new organization for it was a period of strong religious interest when many persons were professing conversion and seeking church membership.

In May, 1827, trustees of the young body acquired title to a parcel of land which, with a later acquisition, make up the present site of the Baptist edifice. It was not until four years after the purchase that the first building was erected.

In contrast to the harmonious relationships now existing between the sister churches, the coming of the Baptists seems to have been resented. So much so, indeed, that the minister of the Presbyterian Church visited a business meeting of the younger body when they were discussing the new meeting house, protested against their intent, and told them that they should instead come to the Presbyterian services. Indeed, there seems to have been numerous occasions when the pastors of these two flocks engaged in public controversy with the usual discrediting of religion in the community. The subject of immersion, of course, was a frequent subject of dispute and it would appear that the ministers were sometimes preaching less to their congregations than at each other.

Separate Church Formed

Together with other Protestant congregations the Baptists disturbed over the battle concerning

Masonry and one minister seems to have been forced to resign on account of his membership in that fraternity. A few years later, in 1848, a serious disaffection took place when Odd Fellowship was the issue. This also resulted in the resignation of a pastor. But the larger significance was in the actual withdrawal of a number of members to form the Berean Baptist Church which maintained a separate existence for several years.

The Millerite Movement had its local impact and at least two members were excluded from membership because of their interest in that expectation.

In January, 1854, the original edifice was destroyed by fire. The second building was completed the autumn of the following year.

In 1865 the Rev. J. N. Farwell became the pastor. He seems to have been a man of unusual ability inasmuch as he was later made one

of the denominational secretaries. Nevertheless, he did not suit all of the members and it was during his administration that the withdrawal took place which led to the organization of the present Tabernacle Baptist Church.

Tolstoy Once an Issue

The Rev. H. F. Titus came to lead the people in 1876. He was a brilliant personality who gave to the parish a strong and resourceful leadership. His idealism was lofty and he seems to have taken the Gospel seriously, more seriously perhaps than most church members are prepared to do. Officially the issue between him and a section of his people was over his adherence to the teachings of Tolstoy. Fugitive records indicate, however, that he gave an address in New York City in which he commented unfavorably upon the morals of the students in the University. This comment appears to have widely advertised with the result that the popularity of the clergyman suffered in Ithaca.

Not the least of his contributions to his church and to the community was in the recommendation of his successor. That successor was a former classmate at Colgate University, the Rev. Robert T. Jones.

In the following 35 years the church reached a high degree of effectiveness and influence. Doctor Jones was appreciative of the strategic position of a church located in an educational center, he was sympathetic with the scholar's point of view, and he had even to the end of his days a contagious enthusiasm. He succeeded in joining to himself in the church enterprise many community leaders, among them President Schurman of the University. This prophetic leadership, together with the access to Baptists of means in other places, resulted in the erection of the present building in 1890.

Open Membership Created

Indicative of the far seeing qualities of this minister is the fact that the First Baptist Church of Ithaca together with the Fifth Avenue Church of New York were pioneers in adopting open membership by which members of other evangelical bodies could be admitted to full membership by letter. When it is recalled that in those days there were numerous Baptist congregations which could not even admit such persons to the communion service, one can appreciate how far in advance of his times this man trod. True to the essentials of the faith, Doctor Jones has left to his people a tradition of tolerance to which they are still proud to adhere. In keeping with that spirit, the church now co-operates with County Council of Churches, the Council of Weekday Religious Education, besides uniting in the regular Baptist organizations, the Seneca Baptist Association, the Baptist State Convention and the Northern Baptist Convention.

There have been three ministers since Doctor Jones, Dr. George R. Baker, now associate secretary of the Baptist Board of Education; the Rev. J. H. Gagnier, now of Kalamazoo, Mich., and the Rev. A. H. Boutwell. Doctor Baker's interest in student work is attested in the fact that it was he who was instrumental in bringing the Rev. J. D. W. Fetter to be the University pastor. Mr. Gagnier left lasting impressions as a Christian gentleman and citizen.

The eight years of the present ministry have witnessed a decided change in the average age of the congregation, many of the older members having been lost through death or removal, and a great number of young people having come into the activities of the church. Youth is given a prominent place in the official family and with happy results.