

"BUT CALL TO REMEMBRANCE THE FORMER DAYS."

REMINISCENCES

OF

FIFTEEN YEARS

OF THE HISTORY OF THE

First Presbyterian Church,

UTICA, N. Y.

A DISCOURSE DELIVERED

JANUARY 7, 1866.

BY THE PASTOR,

REV. P. H. FOWLER, D. D.

.....
PUBLISHED BY REQUEST OF THE CONGREGATION.
.....

UTICA, N. Y.

PUBLISHED BY WILLIAM S. TAYLOR.

ROBERTS, BOOK AND JOB PRINTER, 60 GENESEE STREET.

1866.

REMINISCENCES

OF

FIFTEEN YEARS

OF THE HISTORY OF THE

First Presbyterian Church,

UTICA, N. Y.

A DISCOURSE DELIVERED

JANUARY 7, 1866.

BY THE PASTOR,

REV. P. H. FOWLER, D. D.

PUBLISHED BY REQUEST OF THE CONGREGATION.

UTICA, N. Y.

PUBLISHED BY WILLIAM S. TAYLOR.

ROBERTS, BOOK AND JOB PRINTER, 60 GENESEE STREET.

1866.

DISCOURSE.

HEBREWS X. 32 :

“BUT CALL TO REMEMBRANCE THE FORMER DAYS.”

Eager to add to what we have acquired and enjoyed, our eyes turn wistfully to the future, and seldom revert gratefully to the past.

Both pleasure and profit are thus largely lost. There is valuable instruction in the history of every individual and of every community, and most pleasurable memories may cluster about it, and we are the wiser and the happier for reviewing it.

Reflection, indeed, is the peculiarly characteristic exercise of a rational being. To vindicate his reason, he must cast his thoughts backward. Wisdom comes from a retrospect of what we have observed. It is gathered from old fields which we search over again, more than from new fields which we never traversed before.

And is not a remembrance of former days due to God as well as to ourselves? Is it just to Him to forget the way in which He has led us along, and with no recognition of what He has hitherto done, covet His favor for time to come?

Those saints of whom the Scriptures make honorable mention, were wont to recall the divine dealings with them, and thus got strength for the performance of duty and for the endurance of trial. The Psalmist often speaks of himself as doing this: “Thou hast been my help; leave me not, neither forsake me, O, God of my Salvation.” “Thou hast delivered my soul from death; wilt thou not deliver my feet from falling, that I may walk before God in the land of the living.” Samuel set up a stone to remind him of his experience, “calling the name of it Ebenezer, saying, Hitherto hath the Lord helped us.” And the Apostle in our

text recommends it to the Hebrew Christians to “call to remembrance the former days,” so that they might be inspired to hold fast the profession of their faith, without wavering.

We have now reached a stage in our united career where we may properly pause and glance at the ground over which we have traveled together. It is not only the first Sunday of a new year, but *the fifteenth anniversary Sunday of our connection as Pastor and People*. Judged by the fleetness with which we have crossed this space, we might pronounce it narrow indeed—but “an inch or two of time”—and yet enough is strewn over it and crowded in it to justify our stopping to look at it.

And fifteen years are no small portion of a person’s mature and vigorous life, and no small portion of the existence of even a church, and they furnish abundant room for notable incidents and scenes, and for memorable agencies and influences.

Such was the condition of the congregation when I was called to the charge of it, that its pastorship could not but have been and was regarded as a doubtful experiment. Had my own hopefulness been more chastened by years, I might not have dared to venture upon it. From having been one of the most prosperous and powerful in the land, it had been greatly disordered and weakened by various causes of long protracted operation. Its numerical, and pecuniary and social strength was impaired by large and successive secessions; it was disturbed by internal dissensions, and the community was infected with prejudices against it. Reduced, distracted, and disliked, there was but little heart among the people to help themselves, and but limited sources accessible to them from which to replenish themselves; and discord was becoming their chronic frame.

My immediate predecessor, the Rev. WM. H. SPENCER, came here at the height of the evil, and was remarkably successful in mitigating it. The revived business and quickened growth of the city from the improvement of the avenues to it, and particularly the building of plank roads,

and from the introduction of manufactories, were propitious to the Church. It caught the awakened spirit of commerce and industry, and shared in their thrift. Considerable accessions were made to it, a greatly improved aspect was put upon it, and good cheer was given to it.

And yet the crisis was by no means passed, when Mr. SPENCER left. Some materials were brought together for repairing the shattered building, but they were not wrought into the broken places, nor even prepared for it, and the question was how to give coherence to the whole, so that it should firmly stand. Or to drop figures and use language literally, there was a want of homogeneousness in the congregation, and even something of a quarrelsome disposition. The old and new members had not become assimilated in their sentiments and habits, so as freely to mingle together and efficiently to co-operate with each other, and former controversies had engendered a polemic spirit, which was evoked by slight provocations. Considerable suspiciousness prevailed; parties and partizanship existed; there were alienations among individuals, and oppositions of classes, and the difficulty was so to harmonize and combine them as to form an agreeable association and to permit vigorous action.

Serious as these and other embarrassments were, they paled and dwarfed in contrast with a new calamity that befell us. The night of my second Sunday's services, our holy and beautiful house of worship was burned up with fire, and our all seemed for a time consumed with it. The associations with the place were regarded as the great cohesive power that held the congregation together, and as the attraction to draw accessions to them. There have been few sanctuaries that were hallowed and endeared to so many hearts, and that were so sacred and amiable to the hearts that revered and loved them. It was repeatedly the scenes of the most glorious manifestations of the Spirit. Of this man and that man it was said in a long, long, list, he was born there. Christians all over the city, and all over the land, and the world, most tenderly esteemed it as the place of their spiritual nativity, or thought of it as the spot

where near kindred and friends first drew the breath of a holy life ; and hosts of souls connected with it their best and deepest religious experience. There they had been wrapt closest to heaven on the wings of sacred song. There they had come nearest to the mercy-seat in prayer. There truth had addressed them with most delightful and resistless power,—and as the word passed from one to another that *that* church was in flames, or in ashes, heads bowed down as if stricken by death, and eyes unused to weep poured forth their tears.

This dreadful event was apparently our fatal paralysis. Appalled and overwhelmed, it seemed impossible to move. But time and a favoring Providence, and God's good Spirit did their kindly work. Life and motion gradually returned, and after a season of bitter lamentation, the people arose to build.

The direction taken by the growing population of the city, called for a change of site, and our present location was chosen after careful examination and deliberation and free discussion, and without any objection. The church we occupy was erected under the strict supervision of an able Building Committee.* They watched the laying of every stone and brick, and the driving of every nail. We mourn the untimely death of Mr. JAMES G. LUND, one of their number. The others survive to enjoy with us this beautiful and substantial edifice, for which we are so largely indebted to them and to their faithful associates of the Board of Trustees.†

Its exact cost was \$51,246.67, and there have since been laid out upon it \$3,941, and no indebtedness of any kind now exists. The congregation has also raised \$59,606.28, for current expenses during the last fifteen years, and given \$48,438.11 for benevolent objects,—making a total of contributions during this period, for religious purposes, of \$163,232.06.

* SPENCER KELLOGG, THEODORE S. FAXTON, JAMES G. LUND, and JOHN CAMP.

† THOMAS WALKER, S. KELLOGG, JAMES G. LUND, WM. C. CHURCHILL, B. B. LANSING, JOHN CAMP, JAMES SAYRE, GEORGE TRACY, HIRAM HURLBURT, and THEODORE S. FAXTON.

Our benevolent donations considerably exceed the sum mentioned, inasmuch as I merely name what has been reported to Presbytery, and there is omitted from that much that unavoidably escapes even the vigilant eye of the Clerk of our Session, or for which there is no place in the form of a report he is required to prepare.

It speaks well for the congregation, and still better for the invaluable collector, who at incalculable effort and sacrifice has so admirably served us for twenty years in this and in other departments of the responsibilities of the Trustees, that of over \$60,000 pew rents due for the last fifteen years, only \$115.24 has failed to be received,—a loss of only \$9.50 per year,—and that on recent rent-rolls almost every bill has been fully settled. I venture to say, that such faithfulness in securing and meeting pecuniary obligations, cannot be surpassed by the exhibit of any association or firm in the world.

There is an obtuseness and perversity of conscience in this matter, that not only embarrasses the finances of churches, but harms all their interests. People look upon their pecuniary covenants with them as having little binding force. They feel obliged to fulfill their contracts for other privileges and accommodations,—for houses and stores,—but they think it optional whether they shall heed their stipulations for pews. The result is a perpetual moneyed friction in congregations, out of which comes irritated feeling, and often ruinous strife. Ministers, too, are humbled and distressed, and their usefulness is impaired. Harassed by temporal anxieties, and mortified and pained by the reluctance with which their compensation is rendered, and humbled or stung by being considered pensioners on charity, they cannot labor with the cheerfulness and intentness on which their success depends. You cannot know, my friends, the value of the integrity you have practiced, and the worth of the example you have set. The habit may have cost something; there could not but have been feeling and exertion in the process of forming it; but you are remunerated for the expense in the blessing it has made you and in the honor it does you, and I cannot neglect the opportunity to express my personal gratitude and sense of obligation for it. You have done me

a favor in this way which has both cheered and facilitated my work among you.

It is gratifying, not only to note the gross amount that we have contributed during the last fifteen years, but to judge of the progress we have made, by comparing statistics at the beginning and at the close of this period. We began it with the rent of ninety-three pews, and close it with the rent of one hundred and fifty pews ; and this difference does not indicate the increase of families connected with us, since all our pews on the ground floor are taken, save a small reserved portion, and most of those in the gallery, and a large number are occupied by two families. The rental has risen from \$1,352.68, for twelve months prior to November, 1851, to \$4,084.14, for the twelve months prior to November, 1865. Our benevolent contributions for 1850, were \$1,317.34, and for 1865, \$6,326.21.

Important as are the externals of the church, to which we have thus far referred, they are of subordinate account compared with its spiritual state.

It is our happiness to know that the difficulties which tried us when we commenced our united career, have been wholly relieved. To the praise of our gracious God be it said, we are a perfectly harmonious congregation, and have now lived together for years with absolutely nothing to interrupt the flow and reflux of kindness between us.

And by what wonderful methods the Lord has brought us together and mingled us with each other,—methods that we certainly would have deprecated, could they have been anticipated, and which we deplored until explained by their results. I have spoken of the burning of our sanctuary. What could have wrung out our consent to it, in advance ? and how we mourned over it after it occurred ; and yet it was sympathy in that calamity that melted our hearts into one. Separate and discordant as we were before, subdued by that, we found ourselves flowing in a single stream.

And then followed a heavy burthen we were called to take up. A new church was to be built, devolving upon us a

weighty expense, and the pressure of that fastened and welded us together.

And in magnifying God's providence towards us, let us not overlook another circumstance. The direction our increasing population is taking would have precluded the possibility of keeping up a flourishing congregation in our former church ; and yet while that stood, we could not have changed our site. The Lord settled the question of removal for us. Commissioning the flames to expel us from our old home, he drove us up town, where alone we could thrive.

Delightful as Christian fraternity is, we have been permitted to rejoice in a still more exquisite good. The Holy Spirit has tabernacled with us, seldom leaving us entirely, and on repeated occasions most signally displaying himself among us. Six hundred and nineteen additions have been made to our church membership,—three hundred and sixty of them on profession of faith ; being an average of forty-one a year, for the whole number, and of twenty-four a year on profession of faith.

The revival scenes through which we have passed are our most precious memories. We joyfully and gratefully recall those in which we were by ourselves, and those in which we were associated with sister churches,—our own services here and in the chapel, and union services, at which we met Christians of various names and denominations ; and quite as distinctly do closet exercises and incidents come up before many of us, in which anxiety, and anguish, and tears were prominent parts, or gladness of soul the principal experience.

Few churches hold a better point of observation for viewing revivals of religion. Uniform spirituality is, of course, the desirable frame, but occasional quickenings, even if they be attended by irregularities, are preferable to perpetual torpor. Our revivals have not come as we might have looked for them, nor progressed as we would have conducted them ; but God so clearly introduced and promoted them, that with all their confoundings of our judgments and violations of our tastes, and with all the marrings of the divine works with human infelicities and faults, we have

been constrained to recognize them as from on high. And besides our grateful acknowledgment of the Lord's hand in them, we have learned that we cannot prescribe modes to Him. He will have His own way in what He does. And especially have we learned that perfection is not indispensable to the agents and means He employs. It is needful for their highest effectiveness, but not essential to their actual effectiveness, and we must not be more choice than God. If he uses imperfect instrumentalities, we may be reconciled to them; and if we wait until everything is exactly to our liking, we will keep motionless while life lasts. To do good and to help in doing good, we must not be more nice than wise.

Removed now at a distance of more than two years from the most recent of our revivals, we can judge of them by the test of time, and is it not our judgment that the conversions which occurred then wear as well as those that have occurred at other seasons? False hopes were indulged; zeal has cooled down; inconsistencies and improprieties have been committed; but as large a proportion of those that were brought into our church during revivals of religion have proved true Christians as any other class of our members; and those who have demonstrated the genuineness of their conversion, are certainly as exemplary and useful as their associates. We owe no small portion of our numbers and strength to times of refreshing from the presence of the Lord. Without them we must have been a small and feeble folk.

We may speak humbly not only of restored fellowship, and of the presence and power of the Spirit, but of progress and improvement in Christian character.

We give more, according to our ability, than we did fifteen years ago. Our benevolent contributions have increased five or six fold. Not a little of this is due to the enlarged donations of a few individuals, and yet, as a whole, we have a share in it.

In personal effort we have advanced still more. We labor in four Sunday Schools instead of one, with three Mission

Chapels, and have taken a large district of the city as a parish for ourselves, where we minister to both body and soul.* Especially am I permitted to speak of the co-operation with me of my brethren of the Eldership, and of Sunday School teachers and family visitors. Without it, my labor must have been utterly vain. Nay, I sincerely feel that they have effected much the most of what has been accomplished among us. It may help you to appreciate how we have fraternized in the Session, if I say that I do not recollect a divided vote there, nor a single disagreeable word. So great is my dependence on the Sunday School teachers and family visitors, that I would regard myself as wholly incompetent for my work without their assistance. They are my main human reliance, and I am sure that if those of you who are not enlisted with them understood how important their services are, you would join them in these; or, if that be impossible, you would encourage them more by your sympathy, and furnish them all needful facilities.

We have not spent fifteen years together without experiencing great changes. We are an entirely different congregation from what we were when my pastoral relation was formed. Perhaps not more than one-half of us belonged to it then. Three hundred and fifteen communicants of the church have removed from the city; I have officiated at 306 funerals. One hundred and thirty-six of these were funerals of communicants of our church,* and five of them of ruling elders—LEWIS BAILEY, STEPHEN MATHER, JAMES DANA, JOHN BRADISH, and NOAH WHITE. Many of the dead were the excellent of the earth, and the names of some of them are the synonyms of loveliness and usefulness. They come up thronging before me, and did time permit it, and could I do justice to their memories, I would love to speak of all of them individually. Besides the office bearers whom I have mentioned, there are the aged ones, like Mrs. THOMAS, and Mrs. WELLS, and Col. and Mrs. SMITH, and others, who linked us with the far distant past; and the youthful ones, like NELLIE POTTER, and SARAH PERRY, and LIBBY HITCHCOCK, and many, many others, who

* See Appendix.

formed our hopes for the future; and the almost perfect ones, like BILDAD MERRELL, and Mrs. SEWARD, and Mrs. CLARK, and Mrs. PARSONS, and others not inferior to them, who illustrated on earth the beauties of heaven; and the benevolent ones, like Mrs. BACON, and Mrs. CATHARINE WILLIAMS, and Mrs. STALHAM WILLIAMS, and others of their class, whose hearts were made of tenderness; and the useful ones, like THERON T. POND, and THOMAS MAYNARD, and Mrs. BAGG, and Mrs. OSTROM, and other kindred spirits, who never wearied in well-doing. There is a fascination about our roll of the dead that draws my eyes to it and keeps them glancing from name to name. It brings loved ones back to me; it presents their forms to me; it exhibits their faces; I seem to see them move and hear them speak. They are with me once more. But, alas, my fancy deceives me. They have departed this life; they have left earth; and though we may hope to meet them again, we must go to them—they cannot return to us.

Enough of reminiscences. We have looked back, not merely to see the past, but to receive its suggestions.

And to what *gratitude* it prompts us: “God hath not dealt so with any people,” may well be the language of our hearts. He has stricken us, indeed; we have had our seasons of trouble and grief; but what paternal chastisements our sufferings have been, and how much more occasion we have had to smile than to weep. “Bless the Lord, O, our souls, and forget not all his benefits.”

And what reason we have for *encouragement in God*. Difficulties may embarrass us; trials may distress us; sorrows may afflict us; but patience, beloved, and confidence, too! “Why art thou cast down, O, my soul, and why art thou disquieted in me. Hope thou in God, for I shall yet praise him for the help of his countenance.” Surely after our experience,—after the deliverances that have been effected for us—after the relief of our anxieties and the disappointment of our fears, there can be no apology for unbelief. It would seem as if there could be no possibility of it. God has delivered us in six troubles; yea, in seven no evil touched us.

And yet can we avoid *humiliation*? Do not the number and the magnitude of God's favors abase us? Can we think of what he has bestowed upon us without a consciousness of unworthiness?

And what a return, too, we have made. How heedless we have been of God; how remiss in his service; how disobedient to his commands; how injurious to his interests; how trying to his feelings. Yes, yes, we have wronged him, indeed, and we may well blush and hide in the dust!

And *what shadows we are, and what shadows we pursue*. We are passing away, and everything about us is passing away. I have spoken of the changes in our congregation. It is but a section of the sea of humanity. Fluctuation is the universal law. Wave follows wave, and each rolls on, and in rapid succession they break. But one pastor remains of all whom I met when I came to the city; and if you will send your thoughts up and down our streets and let them call at the houses, you will be surprised at the transitoriness of our inhabitants. The most permanent families apparently, at the time of my settlement, have been broken up and dispersed, and not a remnant of some of the most prominent remains behind. Think of the dwellings on Genesee street, Broad street, Whitesboro street, Fayette street, or any other you may choose—at least one-half of them have changed occupants within fifteen years.

And what shall be the tale of our church and of our city fifteen years hence? Whose seats here will be filled by strangers? In which of our dwellings will new households be installed?

We note improvement and progress as we look over our history, but we cannot count ourselves to have attained or as being already perfect. Indeed, *there has been a retrocession and a deterioration in some respects*. There is a nearer approach to the world than there formerly was—a closer conformity to it—more freedom in indulging its tastes and copying its fashions; and, dear Christian friends, there is reason for alarm here, and for dissuasives and rebukes! You have let yourselves float down in the current of society until you

have been borne away an immense distance, and you are hurrying on at a fearful speed ; and while thus endangering yourselves, you are drawing others with you, and grievously harming religion. Compare the license you take with what you allowed fifteen or ten years ago, and how much larger the latitude now than then. Beware, I entreat you ! It is a perilous tide by which you are swept along. It carries you not only further and further off, but at a swifter and swifter rate, and I beg you to stop while you can and return to Christ. Henceforward come out of the world and be separate from it. Discard its sovereignty ; abjure its habits ; exorcise its spirit.

There has been *a diminution also of religious experience*. There is less depth of feeling. The heart is only superficially moved and impressed. Bible truths, eternal realities, the interests of the gospel, lay feeble hold of the soul and faintly stir it. Piety lacks intensity.

Copy the fathers and mothers among us whom you have known. Be the earnest Christians they were. Take religion home to your breasts. Admit it to your innermost selves. Let it possess your whole being ; let it move your whole nature ; let it grapple with you and work through you. *Experience,—experience* it is that you need,—the religion of the heart.

It has been a great pleasure to speak of your expanded liberality. There are those of you of whom I could hardly ask more,—but some, may I not fear, who could hardly give less. I ought to be frank enough to say that most of you ought to make much larger contributions, and to be much more systematic and deliberate in your gifts. None should excuse themselves on the plea of poverty,—mites are acceptable to the Lord from his indigent friends. Even if poor, cast what you can into his treasury. He applauds us, not for the amount of our benefactions, but for their proportion to our substance. And, beloved, let me ask those of you who are favored with a competence, and those of you who are favored with an abundance, is it right to put God off with the little change in your pockets, or to content your-

selves with bestowing upon him less than you pay for the bijouterie that merely gratifies your tastes. There is need,—oh, how much need,—of money for the relief of suffering humanity, and for the advancement of the Saviour's kingdom ; it is needed for the particular enterprises in which as a church we are engaged ; and it is still more needed for those vast schemes which comprehend our country and the world,—and let me beg you cheerfully to furnish your portion of it. A good return will come ; a good return in the satisfaction of having given ; a good return in what will be purchased for the alleviation of suffering, for the enlightenment of ignorance, for the reformation of the vicious, for the salvation of the perishing ; a good return to you hereafter, for if you make friends of the mammon of unrighteousness, they will receive you into everlasting habitations. I covet for you all the blessedness of liberality,—and oh, how I deprecate for you all, the curse of parsimony. Property is an incumbrance, an incubus, when merely *kept*. It is meant for *use*,—and when spent on ourselves, it will poison and wound us. God appoints us his stewards, and we must appropriate it for Him.

But urgent as is the appeal for money, there is a still louder call,—“Go, *work* in my vineyard.” No exemption from personal effort can be bought. It would be a wrong to us to allow it, for our welfare demands activity. It is by *doing* for others that we are most enlisted in them and most serviceable to them. Sympathy and beneficence come more from laboring than from giving ; and lift up your eyes and behold ! The harvest truly is great, but the laborers are few. Enter in, I beseech you, and reap. Neglected children implore instruction. Vacant classes in Sunday and Industrial and Evening Schools beg for teachers. Needy districts invite visitors ; and individuals everywhere, solicit friendly offices. “Here are we,” let your reply be, “take us.” Do what you can !

It is a wonderful day in which we live—wonderful in its events and wonderful in its openings. Never were such opportunities offered to Christian men and women. The race is being re-cast and started on a new career, and everything

depends on the mould into which it is poured, and on the direction in which it is turned. With a new baptism of the Holy Ghost ; with a revived interest in religion ; with a deeper experience of divine things, give according as the Lord prospers you, and work to the utmost of your ability. It may be only a short space before you ; this year some of you may die ; few of us will live together for another fifteen years ; and let each do with his might whatsoever his hands can find to do.

My heart's desire and prayer to God for you, my impenitent friends, is that you might be saved. I sincerely lament that I have not been more urgent with you. I sorely grieve that I have not been successful with you. The years we have been related to each other have flown swiftly by, and yet they have left their traces behind. You bear them legibly in your characters. You are not the persons you were when we first met. I fear that your hearts are harder, your consciences duller, your evil propensities stronger. It is worse with you now than it was then, and with time hastening so rapidly away, and its continuance so uncertain, how can you let the destructive process go on? Jesus alone can stay and reverse it. He is the healer of the soul. Trusted in and obeyed, He will be its everlasting Saviour. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

APPENDIX.

1866.

OFFICERS OF THE CHURCH AND SOCIETY.

ELDERS.

SPENCER KELLOGG, JARED E. WARNER,
NICOLL H. DERING, M. D., WILLIAM S. TAYLOR,
JONAS C. RAYMOND, M. D., ROBERT S. WILLIAMS,
ERWIN A. HAMMOND.

DEACONS.

ALEXANDER HORSBURGH, GEORGE LAWSON,
JOHN B. WELLS.

TRUSTEES.

JOHN CAMP, SPENCER KELLOGG,
JAMES SAYRE, RYNIER V. YATES,
HIRAM HURLBURT, JOHN DAGWELL,
N. CURTISS WHITE, ELLIS H. ROBERTS,
CHARLES C. KINGSLEY.

The following Members of the Church have entered the Ministry since 1851:

EDWARD D. MORRIS, D. D., OLIVER BRONSON, THEODORE S. POND, JOHN R. LEWIS.

Mr. JAMES M. CRAIG is now a theological student at Auburn Seminary.

The following Members of the Church have been commissioned by the A. B. C. F. M. as Missionary Assistants, since 1851:

MISS JANE E. JOHNSON, MISS SARAH DEAN, MISS HARRIET A. SHELDON, (NOW MRS. LATTA.)

The following Members of the Church have been recently commissioned as Teachers of the Freedmen:

MISS ELIZABETH PARSONS, MISS SOPHIA PARSONS, MISS ELIZA A. HUBBARD.

The first Sunday School in Western New York was established by five ladies of this church, Miss ALIDA VAN RENSSELAER, (afterwards Mrs. CHARLES H. CARROLL,) Miss CATHARINE W. BREESE, (afterwards Mrs. GRISWOLD,) Miss ELIZABETH BLOODGOOD, Miss SARAH MALCOLM, (afterwards Mrs. BALL,) and Miss MARY E. WALKER, (afterwards Mrs. OSTROM.) The last continued to be a teacher until her lamented death, in 1859, and never for these forty-three years did her zeal flag, nor did the interest in her instructions wane. Her classes were crowded to the last, and at least one hundred of their members were led by her to the Saviour. The four schools in which the church is now engaged contain about one thousand scholars. In one of them, (Deerfield,) the members of the Reformed Dutch Church are associated with us.

Their officers and teachers are as follows :

FIRST PRESBYTERIAN.

ROBERT S. WILLIAMS, *Superintendent.*

WILLIAM S. TAYLOR, *Assistant Superintendent.*

MRS. MARY W. BUSSEY, *Sup't of Female Department.*

MISS ELIZABETH DORCHESTER AND

MISS SARAH E. HERRICK,

Superintendents of Infant Department.

TEACHERS.

B. F. BULLOCK,

GEORGE A. CLARK,

NATHANIEL ESTES,

J. P. GILLMORE,

EDWIN HUNT,

ERWIN A. HAMMOND,

HENRY H. HURD,

JOHN B. WELLS,

MRS. G. L. CURRAN,

MRS. SUSAN HOFFMAN,

MRS. ELIZABETH LYLE,

MRS. M. J. NORTHROP,

MRS. GEORGIANA MAYNARD,

MRS. E. M. SHELDON,

MRS. J. H. WILLIAMS,

MRS. H. H. HURD,

MRS. S. W. BURTISS,

MRS. J. H. PRENTISS,

C. C. KINGSLEY,

Rev. JOHN LYLE,

ELI MARSH,

R. W. ROBERTS,

Dr. L. W. ROGERS,

THEODORE M. TIMMS,

JAMES H. WILLIAMS,

MISS SARAH RAYMOND,

MISS CORNELIA S. DOOLITTLE,

MISS MARY J. DOOLITTLE,

MISS ELIZA A. HUBBARD,

MISS ALTHEA LEDLIE,

MISS AMELIA MARSH,

MISS SOPHIA PARSONS,

MISS ELIZABETH POTTER,

MISS MARY E. BROWN,

MISS FANNY DERING,

MISS MARY E. ROBERTS.

DEERFIELD.

WILLIAM S. TAYLOR, *Superintendent.*ABRAM WEAVER, *Assistant Superintendent.*

TEACHERS.

ERWIN A. HAMMOND,

JOHN F. SEYMOUR,

MRS. E. M. SHELDON,

MISS ETTA BANGS,

MISS LOUISA BANGS,

MISS ELIZABETH DORCHESTER,

MISS MATILDA GREEN,

MISS MARY WEAVER.

GEORGE T. WEAVER,

ABRAM WEAVER,

MISS M. HARTER,

MISS E. HARTER,

MISS HATTIE HADDEN,

MISS KATE D. STEELE,

MISS FANNIE WEAVER,



WEST UTICA.

THEODORE S. SAYRE, *Superintendent.*WILLIAM B. SMITH, *Assistant Superintendent.*

MISS ELIZABETH WRIGHT,

Superintendent of Female Department.

MISS JULIANA W. SAMPSON AND

MISS MARY R. DAMUTH,

Superintendents of Infant Department.

TEACHERS.

SOLOMON BOYD,

GEORGE L. CURRAN,

NATHANIEL ESTES,

NORMAN A. WILLIAMS,

MRS. M. W. BUSSEY,

MRS. SARAH W. BOYD,

MRS. CORNELIA D. CURRAN,

MRS. ELIZABETH LYLE,

MRS. H. TAVENDER,

MISS MARY J. DOOLITTLE,

MISS MARY J. ESTES,

MISS F. E. GARDNER,

MISS ANNA GOODRICH,

MISS SUSAN GOODRICH,

ELI MARSH,

C. FRANK PALMER,

JOHN WILLIAMS,

MISS ELIZABETH POTTER,

MISS HELEN PLANT,

MISS JOSEPHINE WALCOTT,

MISS HARRIET G. RAE,

MISS ANNIE W. ROBERTS,

MISS MAGGIE L. ROBERTS,

MISS REBECCA W. TAYLOR,

MISS HARRIET TAFFNER,

MISS MAGGIE A. THOMPSON,

MISS C. WOODARD.

HOPE CHAPEL.

(COLORED.)

THEODORE M. TIMMS, *Superintendent.*

MRS. GEORGIANA MAYNARD,

*Superintendent of Infant Department.*SAMUEL DOVE, *Treasurer.*

TEACHERS.

ROBERT W. ROBERTS,

HENRY L. BAILEY,

MRS. P. H. FOWLER,

MRS. SUSAN HOFFMAN,

MRS. W. B. SMITH,

MISS FANNY DERING,

MISS HANNAH M. LANE,

ANDREW KETCHUM,

MISS ADDIE H. THORN,

MISS ALTHEA LEDLIE,

MISS ADDIE MERRELL,

MISS MARY C. MILLER,

MISS KITTIE RAY,

MISS SARAH E. SWARTWOUT.

CITY MISSIONS.

The work that had been previously performed by the City Tract Society, was distributed, in 1857, among the different churches, whose members had been co-operating under that organization, a particular section of the city being assigned to each of them, as its mission field. West Utica fell to the lot of this church, and it was divided into small districts, and visitors were appointed to call once a month on the families, and furnish them religious reading, and in other feasible ways contribute to their spiritual welfare, and relieve their temporal wants and sufferings, and promote their temporal interests. The service has been regularly fulfilled ever since. The better to prosecute it, "The Benevolent Association" was organized in 1862, and Rev. ANSON GLEASON was employed as a City Missionary. The Rev. JOHN LYLE succeeded Mr. GLEASON in 1864, and Mrs. ELECTA M. SHELDON was appointed a Female Missionary, both of whom are still filling their offices. The City Missionary acts as Superintendent of the monthly family visitation and of "Evening Schools," and as pastor of families outside of parochial charges, and holds stated and occasional services in West Utica Chapel and elsewhere. The Female Missionary addresses herself particularly to women and children, and besides calling from house to house and serving the families as best she may, she sustains an "Industrial School" and several "Bible Readings."

The officers and visitors of the Association and teachers in the Evening and Industrial Schools are as follows :

WILLIAM S. TAYLOR, *President.*

WILLIAM B. SMITH, *Vice President.*

THEODORE M. TIMMS, *Secretary and Treasurer.*

EXECUTIVE COMMITTEE.

Officers of the Association Ex-Officio.

H. H. HURD,

E. A. HAMMOND,

R. S. WILLIAMS,

GEORGE L. CURRAN,

CHARLES C. KINGSLEY,

MISS ELIZABETH POTTER,

MRS. SUSAN HOFFMAN,

“ ELLIS H. ROBERTS,

“ G. L. CURRAN.

POOR COMMITTEE.

MISS LIZZIE POTTER,

REV. JOHN LYLE.

FAMILY VISITORS.

Messrs. B. F. BULLOCK, E. A. HAMMOND, J. H. WILLIAMS.

Mrs. S. W. BURTISS,

“ H. C. BEARE,

“ A. CLARKE,

“ A. S. CHUBBUCK,

“ P. H. FOWLER,

“ S. C. GREENMAN,

“ S. HOFFMAN,

“ J. JONES,

“ A. KLINE,

“ ELIZABETH LYLE,

“ SARAH LATIMORE,

“ A. S. PALMER,

“ E. M. ROBERTS,

“ A. M. SUTTON,

“ G. S. PORTER,

“ B. RICHARDSON,

“ H. TAVENDER,

Mrs. E. M. SHELDON,

“ E. THOMSON,

“ G. WILLIS,

MISS M. E. BROWN,

“ P. R. BRONSON,

“ C. S. DOOLITTLE,

“ M. J. DOOLITTLE,

“ A. GOODRICH,

“ F. DERING,

“ M. JAMES,

“ A. LEDLIE,

“ J. E. MERRELL,

“ IDA F. PERRY,

“ S. E. SWARTWOUT,

“ MAGGIE A. THOMPSON,

“ L. WRIGHT.

“ C. WOODARD.

INDUSTRIAL SCHOOL TEACHERS.

Mrs. E. M. SHELDON, *Superintendent.*

Mrs. M. M. NORTHRUP,	Miss L. POTTER,
“ J. H. WILLIAMS,	“ C. S. DOOLITTLE,
“ A. S. CHUBBUCK,	“ J. WALCOTT,
“ S. HOFFMAN,	“ C. MEEKER,
“ M. E. WILLIAMS,	“ H. PLANT,
“ SARAH W. BOYD,	“ J. E. MERRELL,
Miss JULIA FLOYD,	“ IDA F. PERRY,
“ FLORA CONKLIN,	“ C. WOODARD,
“ C. WETMORE,	“ F. DERING,
“ F. E. BACON,	“ M. R. DAMUTH.

EVENING SCHOOL TEACHERS.

A. S. PALMER,	Miss RICHARDSON,
N. A. WILLIAMS,	“ M. A. LYLE,
L. HURLBURT,	“ A. LEDLIE,
E. HURLBURT,	“ M. TUTHILL,
JAMES LYLE,	“ M. E. JONES.
T. HOLMES,	“ M. E. ROBERTS,
T. SHIELDS,	“ ANNIE SHERMAN,
EDWARD THOMPSON,	“ ALICE REYNOLDS,
JOHN JONES,	“ ISABELLA GRIFFITH,
Mrs. S. HOFFMAN,	“ A. W. ROBERTS,
“ ELIZABETH LYLE,	“ M. PERKINS,
“ J. H. NEWLAND.	“ C. PERKINS,
Miss E. BROWN,	“ L. WRIGHT,

The following former Pastors of the Church, have deceased since 1851.

Rev. JAMES CARNAHAN, D. D., who served from January 2, 1805, to October 25, 1812, and was subsequently, for many years, President of the College of New Jersey, Princeton.

Rev. HENRY DWIGHT, who served from February, 1814, to October, 1817, and was then obliged to demit pulpit duties, by reason of the loss of his voice, and made his residence in Geneva.

Rev. WILLIAM H. SPENCER, who served from January, 1844, to September, 1850, and was afterwards pastor of churches in Mil-

waukee, Rock Island and Chicago, and the first Secretary of the General Assembly's Committee of Publication.

Dr. CARNAHAN'S health was frail during his ministry here, but he left behind him an enviable reputation for amiability, integrity and piety, and for scholarship and culture. He devised, at his death, a finely executed portrait of himself, as a legacy to the church.

Mr. DWIGHT'S instructive preaching and pastoral faithfulness, achieved pre-eminent success, and he maintained his usefulness amid the secular pursuits into which he was thrust, habitually conducting Bible classes and social services, and liberally dispensing his wealth. He was, for many years, President of the American Home Missionary Society, and one of the largest donors to its funds, as well as to those of other institutions and enterprises.

Mr. SPENCER came to the church from the Theological Seminary, and by his geniality, and fine talents, and address, and unsparing zeal, won the hearts of the people. He is still affectionately remembered, and his early death is deeply lamented.

The following former Members of the Church, who entered the ministry, have deceased since 1851.

REV. OLIVER BRONSON, REV. HENRY STEELE CLARK, D. D., REV. HARRISON GRAY OTIS DWIGHT, D. D.

Mr. BRONSON left the Bar, where, as the son of Chief Justice BRONSON, he had an hereditary right to distinction, and preached with great ability and acceptance, first as pastor of the Dutch Reformed Church, at Kinderhook, and then as pastor of the Presbyterian Church, at Janesville, Wis., where he died at an early age.

Dr. CLARK was pastor of the Presbyterian Church in Wiloughby, Ohio; of the Congregational Church, Manchester, N. H., and of the Central Presbyterian Church, Philadelphia, and died while in charge of the last. He had superior gifts for the ministry, which he diligently cultivated and exercised, and he acquired a popularity in the pulpit and an influence in the church equaled by few of his years.

Dr. DWIGHT'S name is of wide-world renown. No missionary of modern times is better known and more honored. Distinguished

as was his public work, his private virtues were more noticeable to those who personally knew him. He was truly a good man, full of the Holy Ghost and of faith.

Two clergymen, stated members of the congregation, have died since 1851 : Rev. OLIVER WETMORE and Rev. CHAUNCEY E. GOODRICH.

Mr. WETMORE was a happy example of the Puritan spirit and principles. Besides acting as a Missionary, in Vermont and Central New York, he was settled in Holland Patent, Litchfield, and Trenton ; but long before he exhausted his energy, a serious deafness disqualified him for the full work of the ministry, and he spent his last years in Utica, and died most triumphantly in the faith he had preached and illustrated.

Mr. GOODRICH held pastorates in Butternuts and Fly Creek, Otsego County, and in Winfield and Salisbury, Herkimer County, and in Holland Patent ; but his feeble constitution obliged him to content himself, for nineteen years, with the Chaplaincy of the Lunatic Asylum. He was remarkable for activity, fertility and accuracy of mind. Providentially directed to investigations of the potato disease, and pursuing them from motives of Christian benevolence, he was the means, through a long and patient process, of producing several varieties of that vegetable, and of discovering methods for its cultivation, which have been worth millions of dollars to the country.

Among former members of the church who have deceased since 1851, it is proper to mention, also, WALTER KING, with scarcely a peer among laymen for learning in the Scriptures, and unsurpassed as a Bible class teacher, and JOSHUA A. SPENCER and WILLIAM CURTIS NOYES, both of whom demonstrated the consistency of religion with legal fame.

Nine of the members of our congregation and Sunday School fell as martyrs for their country during the late war : Lieut Col. HENRY H. CURRAN, Lieut. THEODORE S. BAILEY, Lieut. NOAH WADHAMS RAE, NATHAN T. JONES, WILLIAM W. ESTES, JAMES H. DEMPSEY, HENRY B. MOORE, ROBERT JOHNSTON, ANDREW KLINE.

List of Communicants of the Church deceased since January 1,
1851.

AMELIA STORRS BATTELL,
LEWIS BAILEY,
JOHN BRADISH,
JOANNA BRADISH,
MARY E. BARTLETT,
SARAH ANN BISSELL,
ASA BROADWELL,
HARRIET K. BRACE,

SOPHIA CLARK,
ELIZABETH C. CONKLIN,
CHESTER D. CLARK,
SARAH H. CLINE,
DAN P. CADWELL,
CATHARINE CADWELL,

HENRY H. CURRAN.*

JAMES DANA,
HELEN T. DAVIES,
ABIGAIL DORCHESTER,

MARGARET EVERTSEN,

ADRIANNA FREDERICK,
JENNETTE M. FOSTER,

SARAH PARSONS GREEN,

MARY HYDE,
JANE HAZLITT,
SOPHIA HACKLEY,

JAMES INGOLLS,

ROBERT JONES,
ROBERT S. JONES,

NATHAN T. JONES.†

ZERULAH LOWRY,

BILDAD MERRELL, SR.,
LANY MERRELL,

JANE BERJON,
SOPHIA BARROWS,
ELEANOR BALLARD,
ABIGAIL BACON,
FRANKLIN BEARD,
SARAH BATES,
PHEBE BROWER,
ETTIE JONES BEVINE.

NANCY CHUBBUCK,
PAMELIA COZZENS,
ABRAHAM CULVER,
DANIEL CHURCHILL,
JERUSHA CHURCHILL,
JANE C. CHURCHILL,

ELIZA DUNNING,
JERUSHA DOOLITTLE,
MARY DEMPSTER.

MAHLON M. ELLIS.

HEMAN FERRY,
MARY FAULKNER.

MARGARET GOODRICH.

ABIGAIL HANDY,
ELIZABETH J. HITCHCOCK,
PAMELIA HALSEY.

ABIGAIL INGOLLS,

ELIZABETH JONES,
BETSY JEWETT,

SOPHIA LAWSON.

HENRIETTA J. MANCHESTER,
MARY ANN MANCHESTER,

* Lieut.-Colonel 146th N. Y. S. Vols. Killed in the battle of the Wilderness,
May 5, 1864.

† 121st N. Y. S. Vols. Killed in battle at Spottsylvania, May 10, 1864.

BILDAD MERRELL, JR.,
 JULIA MERRELL,
 ISAAC MERRELL,
 LUCINA MERRELL,
 MAGDALENE MERRELL,
 SARAH MERRELL,
 HENRY MURDOCK,

SARAH MILLER,
 SARAH M. MARSH,
 ISABELLA MCDUGALL,
 STEPHEN MATHER,
 JULIA M. MATHER,
 ROBERT J. MCLAIN,
 DAVID E. MORRIS,

JANE MYERS.

GEORGE NOYES,
 MARTHA NOYES,

HENRIETTA NEWELL,
 BETSY NOURSE.

MARY E. OSTROM.

MARY PAINE,
 ABIGAIL PARSONS,
 NANCY PRINCE,
 SARAH L. PERRY,

THERON T. POND,
 LEWIS POND,
 HELEN M. POTTER,
 EUNICE CAMP POTTER,

ERASTUS G. PERKINS.

SARAH ROPER,

IRENE RATHBUN.

CATHARINE STACY,
 SAMUEL W. STEWART,
 CATHARINE SPENCER,
 ELI SANFORD,
 WILLIAM H. SAMMONS,
 SARAH JANE SHAW,

NICHOLAS SMITH,
 HANNAH SMITH,
 MARTHA SEWARD,
 HANNAH SWERTFAGER,
 ELIZABETH SPENCER,
 EMILY SANFORD.

ANNA THOMAS,
 ANSON THOMAS,

LYDIA THOMAS,
 ANNA LOUISA THOMPSON.

TUNIS VAN SIZE,
 LAURA L. VANDERHEYDEN,

SARAH VAN VALKENBURGH,
 JANE ANN VOSBURGH.

CATHARINE WILLIAMS,
 JAMES C. WILLIAMS,
 GEORGE H. WILLIAMS,
 MARY AUGUSTA WILLIAMS,
 JANE MARIA WILLIAMS,
 DAVID W. WILLIAMS,
 MRS. WILBUR,
 CHARLOTTE WELLS,
 ABBY WELLS,
 SUSANNA WRIGHT,
 JOSIAH WRIGHT,

CHLOE B. WETMORE,
 ABBY WETMORE,
 JAY W. WRIGHT,
 ANN WILEY,
 MARY A. WOODHULL,
 MRS. WOOD,
 ABRAHAM L. WRIGHT,
 THOMAS WALKER,
 MARY WALKER,
 NOAH WHITE,
 MRS. WILCOX.

ABRAHAM P. YATES.

LIST OF COMMUNICANTS OF THE CHURCH, JANUARY, 1866.

A.

Henry G. Abbott,	Warren Arnold,	Melissa P. Adams,
Mary C. Abbott,	Oceana Arnold,	John Abercrombie,
Sophia Abbey,	Susan Arnold,	Lucy C. Abercrombie.

B.

Sarah W. Burtiss,	Laura N. Baker,	Anna Bates,
Sarah P. Burtiss Baker,	Henry C. Beare,	Elizabeth Ballou,
Benjamin F. Bullock,	Eliza A. Beare,	Anna E. Ballou,
Emma Maria Bullock,	Harriet E. Beare,	Ellen L. Bowman,
Jennie Gertrude Bullock,	Elizabeth Budlong,	Henrietta J. Bangs,
Jennette S. Butler,	Mary Horsburgh Bice,	Mary L. Bangs,
James Bidwell,	Mary E. Burch,	Julia E. Buck,
Ovia S. Bidwell,	Hudson Bidwell,	Harriet Brace,
Esther E. Bidwell,	Emeline J. Bidwell,	Pamelia R. Bronson,
Ann Billington,	David C. Butler,	Susan Brown,
Lucy Billington,	Sarah Butler,	John C. Ball,
Mary Bullock,	Sarah Wright Boyd,	Deate H. Brown,
Martha J. Bailey,	Nancy Beal,	Eliza Bullock,
Henry L. Bailey,	Mary Bullock,	Mary W. Bussey,
Elizabeth Bullock,	Elizabeth Babcock,	William G. Bussey,
Daniel Bradley,	Abby Bradley,	Mary Emma Broadbent,
Clarinda Bradley,	Elizabeth Beckwith,	Orrin S. Betts,
William Blaikie,	Helen F. Bates,	Martha Ann Betts,
Jane Horsburgh Blaikie,	Julia Bates,	Sarah E. Brooks,
Charlotte Benedict,	Marion Augusta Barber,	Harriet M. Brooks,
Julia Butler,	Cornelia A. Barnes,	Samuel Black,
Hiram Baker,	Elizabeth Barker,	Harriet Burrill.

C.

Levi Cozzens,	Nancy Ann Churchill,	Mary L. Curran,
Lavinea Corey,	Hannah L. Churchill,	Edward Curran,
John Camp,	Elizabeth P. Churchill,	Lucy D. Curran,
Abby P. Camp,	Sarah Crippen,	George L. Curran,
Harriet Anna Camp,	Sarah Ann Crippen,	Cornelia D. Curran,
Elizabeth Clark,	John Cooley,	Mary L. Curran, 2d,
Fanny A. Conklin,	Amos Cleaver,	John E. Curran,
Mary C. Curry,	Rosetta Cleaver,	John M. Conners,
Emma J. Curry,	James M. Craig,	Mary Ann Clifton,
Altana Cadwell,	Hannah Clark,	John C. Curry,
Ann Colburn,	George A. Clark,	Walter Cline,
Antoinette Colburn,	Rebecca J. Clark,	Maria J. Chittenden,
Cordelia L. Coburn,	Emily E. Culver,	George C. Carter,
Caroline L. Cadwell,	Catharine Culver,	Helen C. Chubbuck,

Charles E. Cady,
Emily S. Cady,
Sarah Crosier,

Alice Crosier,
James L. Cutter,

Amelia R. Cutter,
Lucinda A. Cutter.

D.

Harriet Dana,
Lydia Damuth,
Mary R. Damuth,
Thomas Davies,
Elizabeth Davies,
Nicoll H. Dering, M. D.,
Sarah H. Dering,
Catharine M. Dering,
Frances H. Dering,

Cornelia Dorchester,
Elizabeth B. Dorchester,
Cornelia S. Doolittle,
Mary J. Doolittle,
Isaac H. Douglass, M. D.,
Eliza Douglass,
Andrew Douglass,
Cornelia H. Douglass,

Christiana Dagwell,
Phœbe Ann Davis,
Mary L. Davis,
Susan Davis,
Mary J. D. Dempster,
Eliza Davis,
Ann A. Dempster,
Lucy Ann Doliber.

E.

Nathaniel Estes,
Sarah J. Estes,

Mary J. Estes,
Helen L. Evans,

Elizabeth Evans,
Fanny M. Evans.

F.

Samuel Farwell,
Philomela Farwell,
James G. Farwell,
Gertrude G. Farwell,
Mary A. Ferry,
Mary R. Ferry,
William H. Ferry, Jr.,
Helen Amelia Ferry,
Harriet Foster,

Irene Alverson Faxton,
Jennette H. Fowler,
Elizabeth H. Fowler,
Catharine E. Foster,
Thomas Foster,
Gilbert A. Foster,
Orpha Foster,
Catharine A. Foster,

Eliza S. Foster;
Edgerton Faulkner,
Susan Fifield,
Mary Freeborn,
Mary Fuller,
Mary Forgie,
Lucy M. Fritze,
Alice T. Jones Ferris.

G.

Anna Goodrich,
Cornelia F. Goodrich,
Susan Goodrich,
Rachel T. Goodrich,
Cornelia George,
Sally George,

Elizabeth Gird,
Frances R. Goodale,
Elizabeth M. Greenman,
Lucy C. Curry Guile,
Lucinda C. Gage,

Sarah Gardner,
Frances E. Gardner,
Matthew H. Griffith,
Harriet C. Griffiths,
James P. Gillmore.

H.

Alfred Hitchcock,
Jane F. Hitchcock,
Eliza A. Hubbard,
Aaron Hackley,
Alexander Horsburgh,
Agnes Horsburgh,
Robert Horsburgh,
Susan E. Horsburgh,
Christine Horsburgh,
John Hazlitt,
Elizabeth Hazlitt,
Grace Hazlitt,

William Heath,
Sarah E. Herrick,
Hiram Hurlburt,
M. Antoinette Hurlburt,
Mary K. Hitchcock,
Henry H. Hurd,
Margaret A. Hurd,
Erwin A. Hammond,
Elizabeth E. Hammond,
Olive Hammond,
Julia H. Hammond,
Catharine Halstead,

Elizabeth Hughes,
John Hulbert,
Marie Hulbert,
William L. Hulbert,
Marie Hulbert, 2d,
Ann Harvey,
Ellen M. Hall,
Jane S. Hankinson,
Horace H. Hill,
Harriet E. Haddon,
Harriet B. Hunter,
Catharine Hees,

Emerel P. Halsted,
Jane Howard,
Edwin Hunt,

George W. Howard,
Susan Hoffman,

Henry H. Howell,
Margaret Howell.

I.

Catharine Irwin,

Sophia B. Foster Ingalls.

J.

Sally Jewett,
Phœbe Jewett,
William T. Jones,
Maria L. Jones,
Margaret Jones,
Mary S. Jones,
Jane Jones,

Samuel N. Jones,
Harriet Jones,
Mary Jones,
Marianne Jones,
Catharine A. Jones,
Eleanor James,
Mary James,

Catharine Johnson,
Jane E. Johnson,
Elizabeth D. Johnston,
Nathan Johnston,
Elizabeth Johnston,
Catharine Johnston,
Angeline G. Judson.

K.

Spencer Kellogg,
Margaret Kellogg,
Palmer V. Kellogg,
Rachel Ann Kellogg,
Charles C. Kellogg,
Anna M. Kellogg,

Fanny M. Kellogg,
Charles C. Kingsley,
Fannie E. Kingsley,
Henry N. Kling,
Elizabeth Kling,

Elizabeth Kelly,
Lydia Jane Klinck,
Lillian G. Kline,
Sarah S. Kline,
Jane Kivlin.

L.

John Latimore,
Sarah Latimore,
Mary F. Latimore,
Thomas C. Latimore,
Eve Anna Latimore,
Charles Leo,
Anna Lines,

George Lawson,
William Lent,
Ann Lent,
Harriet S. Lent,
George W. Lent,
Althea M. F. Ledlie,
Agnes R. Ledlie,

Catharine J. Lewis,
George Laimbeer,
Susan A. Loucks,
Elizabeth Lyle,
Harriet A. Locke,
Edward L. Lawrence,
Hannah M. Lane.

M.

Harriet Camp Merrell,
Bradford S. Merrell,
Agnes M. Merrell,
Jane E. Merrell,
Ada M. Merrell,
Nancy Maine,
Hope Murdock,
Anna B. Murdock,
Electa Moore,
Electa Moore, 2d,

Martha Miller,
Eliza Miller,
Mary E. Miller,
Legrand Moore,
Amanda S. Moore,
Anna E. Miller,
Mary F. Stacy Miller,
Harriet B. Miller,
Eli Manchester,
Georgianna H. Maynard,

Eli Marsh,
Amelia Marsh,
Harriet A. Marsh,
Lydia Marsh,
Catharine McIlvaine,
John McNall,
Mary McNall,
Mary Ann McLaughlin,
Adaline McLane,
Harriet McLane.

N.

Elizabeth A. Newland,

Margaret J. Northrop.

O.

Catharine G. Olmstead,
Mary A. Owens,

Mary Edwards Owens,

Sophia H. Owens.

P.

Sally Parsons,
 Anna S. Parsons,
 Elizabeth Parsons,
 Sophia Parsons,
 Adaline Paine,
 Julia Paine,
 Mary Pall,
 Harriet Penny,
 Fanny Perry,
 Ida F. Perry,
 Eliza Petheram,

Azariah S. Palmer,
 Harriet E. Palmer,
 Cyrus F. Palmer,
 Esther A. D. Palmer,
 Philinda Park,
 Hadassa Parmelee,
 Sally Breese Platt,
 Helen C. Plant,
 Frances C. Pond,
 Mary Ann Powell,
 Jane S. Porter,

John H. Prentiss,
 Emma Farwell Prentiss,
 Elizabeth Potter,
 Mary H. Potter,
 Sarah F. Potter,
 Helen E. Potter,
 Eleanor M. Potter,
 George S. Porter,
 Charles H. Porter,
 Eleanor M. Porter,
 Alwilda H. Porter.

R.

Ellis H. Roberts,
 Elizabeth M. Roberts,
 Robert W. Roberts,
 Jane G. Roberts,
 Mary E. Roberts,
 Helen M. Roberts,
 Maggie L. Roberts,
 Annie W. Roberts,
 Henry Roberts,
 Sarah Roberts,
 Elizabeth Roberts,

James Rockwell,
 Cynthia K. Rockwell,
 Margaret K. Rockwell,
 Harriet G. Rae,
 Amelia Ray,
 Elizabeth A. Ray,
 Mary E. Richardson,
 Margaret A. Roe,
 Phoebe Rice,
 Helen Baker Rogers,

Jonas C. Raymond, M. D.
 Julia Raymond,
 Sarah Raymond,
 Josiah Rathbun, M. D.,
 Adaline Rogers,
 Jane M. Rowley,
 William Russell, M. D.,
 Margaret Russell,
 Luke W. Rogers,
 Mary C. Reed.

S.

James Sayre,
 Amelia M. Sayre,
 Theodore S. Sayre,
 Abby Sandford,
 Ambrose T. Spencer,
 Rebecca Spencer,
 Susannah Seward,
 William B. Smith,
 Sarah J. Smith,
 Chloe B. Storrs,
 Claramond Swartwout,
 Sarah E. Swartwout,

Lydia Sweezy,
 Eliza Smith,
 Sarah J. Smith,
 Mary L. Shaver,
 Louisa M. Shaw,
 Artemas H. Sheldon,
 Mary R. Sheldon,
 Electa M. Sheldon,
 Hannah Smith,
 Teressa Davison Siegrist,
 Fanny Pond Sheldon,

Juliana W. Sampson,
 Lavinia J. Shaw,
 Laura A. Sweetman,
 Emily M. Sill,
 Julia Elizabeth Stacy,
 Kate D. Steele,
 Anna Fowler Sturges,
 Robert Service,
 Mary Service,
 Rufus Smith,
 Elizabeth Smith.

T.

William S. Taylor,
 Mary L. Johnson Taylor,
 Rebecca W. Taylor,
 Matilda Taffner,
 Sarah A. Tanner,
 Mary C. Tattner,

Thomas Thomas,
 Barbara Thomas,
 Jerome B. Tyler,
 Mary E. Tyler,
 Jesse Telford,
 Nancy E. Tuthill,

Margaret A. Thompson,
 Catharine Thompson,
 Esther Thompson,
 Theodore M. Timms,
 Mary E. Timms,
 Phoebe Timms.

V.

Eunice Van Size,

Mary E. Van Size.

W.

Jared E. Warner,
 Jane Helen Warner,
 Lucy M. Warner,
 Barbara Wakely,
 George Walker,
 Anna Gird Walker,
 L. S. Ward,
 George B. Watkins,
 Caroline H. Watkins,
 James Watson,
 Rachel Watson,
 John Watson,
 Ellen Watson,
 Margaret Watson,
 Eliza Watson,
 Mary L. Walcott,
 Josephine M. Walcott,
 Ann Wiley,
 Elizabeth Wiley,

John B. Wells,
 Roxanna L. Wells,
 Mary Louisa Wells,
 Helen E. Wells,
 Louisa Wells,
 Stalham Williams,
 Robert S. Williams,
 Abby Doolittle Williams,
 James H. Williams,
 Mary Burch Williams,
 M. Elizabeth Williams,
 Catharine Williams,
 John Williams,
 Jane Williams,
 Norman A. Williams,
 Mary E. Williams,
 M. Williams,
 George Willis,
 Matilda Willis,

Sophronia White,
 Fanny White,
 Julia White,
 Fanny E. White,
 Susan A. White,
 Mary A. White,
 Delia Dana White
 Eneas Wood,
 Sarah A. Woodard,
 Amanda Woodard,
 Caroline Woodard,
 Harriet E. Wilcox,
 Lydia B. Wright,
 Caroline Wright,
 Elizabeth B. Wright,
 Elizabeth Wright,
 C. A. Wright,
 Julia M. Wilcox,
 Gertrude M. Whittelsey.

Y.

Margaret Yates,

Edward S. Young.

