

Cattaraugus Area
Historical Society

- LEAFLET No. 2 -



The Village of New Albion
"Horth's Corners"

BY LYNN C. BUSKIST



As Published in the
"CATTARAUGUS TIMES"
Cattaraugus, New York

1965

LOCAL HISTORY —

History Of The Village of New Albion (Horth's Corners")

By LYNN C. BUSKIST

NOTE: This article was completed by Mr. Buskist just two days before he was seized by his final illness. He passed away on December 26, 1964. He was one of the organizers of the Historical Society, and served as its first president.

The first road laid out in the County, after this date, was the Old Chautauqua Road from east to west. This road ran through Ellicottville, Little Valley, Champ lain's Corners, over the hills to Guy Corners, and over the next hill to Axeville and Conewango Valley.

Information seems to be very meager in regard to the early development of the small village of New Albion. One wonders who the first man might have been who passed through this area. One hint that we have is that a man named Matthew Dimmick is credited with building the first shanty on the southwest corner of Lot 57. This was in 1818. He is classified as a "squatter", staying only a short time and making few improvements, then moving on. It is said that the Dimmick shanty was used by other early settlers for shelter while they were building their own homes.

In that same year of 1818, James Goddard settled on Lot 9, and became the first permanent resident of the Town. He built a log house which he opened as a tavern, and kept hotel here until 1830.

The first land purchased in Cattaraugus County was in 1803, at the location of Olean, which would indicate that there must have been a road south from Batavia, as the main office of the Holland Land Company was located there.

An early tavern was erected in 1822 by Robert Guy, from Osego County, on lot 33, at the place where the Old Chautauqua Road crosses the present Farm-To-Market Road. For many years this crossroad was referred to as Guy Corners. In later years it came to be known as Vallant Corners, and later as Hickey Corners. The old building is still standing, and is the home of Alta Frenz and family.

When this first road was cut through, the whole area was dense virgin forest. Early travelers looking for a promising place to settle may have remained a day or two at the tavern to do some prospecting. They may have wandered down the valley, following the creek to the location of New Albion, and decided this was a good place to stay.

It is possible, however, that they may have reached this place by way of Champlain's Corners, as an early tavern was located there.

Among the early settlers were the Jonothan Kinnicutt family, who came from Montgomery County in 1819, and settled on Lot 18, Kenyon Hill. David Hill

also came from Montgomery County in 1819, and settled on Lot 18. A quarter of a mile below them were the Davis family. These hilltop locations afforded a fine view of the valley below. In April of 1819, Mr. and Mrs. Jonathan Kinnicutt became the parents of twin daughters, the first white children born in the Town of New Albion.

As late as 1910, an old log cabin was still standing on the farm known as the Vandewalker farm on the Old Chautauqua Road. This farm was owned by Charles Buskist from 1900 to 1930, and is now the upper Floyd Baker farm. There was also another log house on the lower Floyd Baker farm, formerly owned by Henry Beaver, who lived in the log house for several years after 1900. It is possible the first settlers in New Albion entered from this direction.

The earliest records indicate that during this pioneer period Eratus Horth, John W. Town & Solomon Wright settled in the Town. The Horth family became rather prominent in business, and the place came to be referred to as Horth's Corners. The name is still used to some extent.

John A. Kinnicutt came from Rensselaer County on January 12, 1821, and erected a temporary dwelling on Lot 18. The town was then a part of Little Valley, and Mr. Kinnicutt was a justice of the peace for that town. When the Town of New Albion was partitioned off from Little Valley on February 23, 1830, Mr. Kinnicutt was elected as the first Town Clerk, and in 1834 he built a more permanent dwelling on Lot 42, still standing and now known as the Charles Brock farm.

In the early settlement days, homes were constructed of logs, until saw mills could be put into operation. These mills were usually located near a creek where sufficient water was available for power.

SAW MILLS

The first saw mill in this territory was built by Warren Barnard in 1836, Lot 44. This location was about a mile west of New Albion four corners, on the Mosher Valley road, and on the Christ Dechow farm, presently owned by Oliver Chase.

Soon after, about 1837, William Kinnicutt erected a saw mill on the road leading to Napoli, and beyond the third bend. This mill was operated by Solomon Wright for several years. Mr. Wright built his home on an elevation on the south side of the road, around the third bend. The house was about 40 by 50 feet, with a rather fancy front and pillars around the spacious porch. It came to be known as "Solomon's Temple", and remained standing several years after 1900. It was finally purchased by Crist Ehrig, who lived in it while he was erecting a new home nearby, and later he demolished the "Temple". A few old lilac bushes still indicate the location.

In 1867, Dan Hawkins erected a third saw mill near the creek, and immediately below the Tug Hill bridge. This was purchased by George Davis in 1879, and he operated it until it burned in 1888. Soon after the fire, Mr. Davis and Edgar Waite rebuilt the mill at the same location, and later Mr. Davis acquired full interest and continued operating it until 1910, after which it was demolished.

An incident of importance concerns an accident which occurred in the mill in June, 1894. Will Dechow, father of Alvin Dechow, was operating a new planer that had been installed, and accidentally caught his trouser leg on a revolving set screw. He was thrown to the floor and suffered a broken leg, as well as several bruises. Of course there were no telephones in those days, and Fritz Techenine, who happened to be near with his team, rushed to Cattaraugus to get Dr. Latin, who amputated the leg, but Dechow died soon after.

BLACKSMITH SHOPS

In early settlement days, a blacksmith shop was of vital importance, and was one of the first utilities to be established. Horses had to be shod, farm machinery (of which there was very little) had to be repaired, and usually the blacksmith made rakes, hoes, pickaxes, etc. There were three blacksmith shops in the village, but little is known of their beginnings, perhaps as early as 1840 or before.

One was located on the Cattaraugus road, near the south side of the creek. It is believed that this was built by a Mr. Pierce. For several years this was operated by Newton Milks, until about 1910, and later for a time by Carl Burmaster. It stood idle for several years, and then Charles Rhoades, who operated a general store, rented it for a year to store fertilizer. Sometime in the 20's it was demolished.

Another blacksmith shop was on the west side of the Napoli road, the second building south of the church. This was operated in its later years by Albert Eddy. In 1889 it was rebuilt and converted into a residence, the first occupants being the Frank Day

family. It is now the residence of Stephen Watson.

In 1885 Henry Merow moved to New Albion from Plato, and erected a blacksmith shop on the south side of the Little Valley road, a bit west of the creek. After Mr. Merow retired, the shop was continued by his son William until 1906, when he purchased the Dan Carroll shop on South Street in Cattaraugus, and moved there. Carl Burmaster also carried on business in the old shop for a short time, but finally the building fell into decay and was removed.

WAGON SHOP

During the 1850's George Hunton erected a wagon shop on the northeast corner of the Little Valley road. This was a frame building about 80 feet by 30 feet. In front of it, and along the Little Valley road, were four beautiful large pine trees, and for many years the place was referred to as "The Four Pines". Some years later, this property was purchased by Jonathan (Tap) Milks, father of Horton Milks, and after his death it reverted to his sister Ruth Milks. It was later sold to Carl Burmaster, and about 1920 became the property of his son, Frank, who did some automobile repairing there. The second floor was used for living quarters, and was usually occupied.

On November 20, 1924, it was sold to Clemons & Weber, who remodeled it and installed a modern restaurant and gasoline pumps. At that time, Route 18 came through New Albion, and buses made a 15-minute stop-over there.

On July 20, 1926, the property was sold to Philip Brummed, who continued the business for about

two years and in 1928 sold out to Charles Burbank. Mr. Burbank continued the business for about a year, and on August 28, 1928 sold out to Cella and Harry Shearer. While in their possession the building burned. The fire also destroyed the four beautiful pines, thus removing a landmark of many years. The lot was later sold to Garrett Benson, who has erected a modest home on the corner.

STORES

The first store in New Albion Township was opened by Eratus Horth in this village in 1833. There seems to be no record of where this store was located, nor how long it was operated; but since there were no sawmills in this locality until 1836 it can be assumed that the building was made of logs.

A second store was erected sometime before 1840 by Horth & Whitcomb, and is believed to have been located on the northwest corner of the Cattaraugus-Mosher Valley roads, and of wood frame construction. Sometime later this was acquired by Joshua Parmlee, and later became the property of his son Burdette Parmlee. He held possession of it until it was sold to Herman Bailey in 1923, with an additional half-acre included. (This was actually purchased from the County Welfare Department.) Gerald Smith purchased this property of Mr. Bailey in December, 1924, and is the present owner.

During the years since 1940, this store has been operated by various men, some of whom were Horth & Whitcomb, Salon Spencer, Byron Graham, Lucius Hill (who used it for storage in 1879); later by Leroy Hill, H. Parker, John Davis, and Frederick Bur-

master. About 1901 Fred Dechow, Sr., used it a few years as a boot and shoe repair shop, after which it was again idle until it was purchased by Herman Bailey. Mr. Bailey renovated the entire building, built an addition on the east and north sides, equipped it for a restaurant, and put in a small stock of groceries, and gave the outside a new coat of paint. In view of the increasing automobile business, Mr. Bailey also installed gasoline pumps and carried a small stock of automobile supplies.

When Gerald Smith purchased this property in 1924, the additional land on the west included the old home formerly occupied by Fred Dechow. This building Mr. Smith moved down beside the store, on the Cattaraugus road, and used it for servicing automobiles. At this time, 1964, he does very little auto repairing here, and has also discontinued the restaurant. He is employed at the J. & V. Motor Garage in Cattaraugus, and his wife teaches school.

A third store was established by John Kinnicutt about 1850. This was on the east side of the Napoli road, next south of the Horth Tavern. Mr. Kinnicutt operated this for several years, and sold to Morris Crandall. In 1875 it was operated by Jerome Andrews, and in 1886 was sold to Leroy Hill. In 1889 James Watson purchased a half interest in the stock, and in 1904 Mr. Watson purchased the entire stock and store. In 1910 he built an addition of about 30 feet on the south side, and continued operation until he sold to Roland Buskist and Mervin Kysor about 1945. They operated the store for a short time, after which it was taken over by William Walso, and shortly after was transferred to Mabel Simon.

hands several times. Again Jonathan Jewell took over from August 22, 1881 to March 6, 1888; Willis Kysor from March 8, 1888 to April 19, 1888; Delos Rhoades from April 19, 1888 to October 1888; Jesse Sheldon from October 1888 to June 19, 1889; Lottie Kysor from June 19, 1889 to December 26, 1889; Harriet Mosher from December 26, 1889, to March 30, 1893; Frederick Burmaster from March 30, 1893 to February 20, 1895; Thomas Dowd from February 20, 1895 to November 23, 1896; Irene Simon from November 23, 1896 to June 17, 1897; Charles Rhoades from June 17, 1897 to April 3, 1926; Ruth Rich Holbrook from April 3, 1926 to December 23, 1930; Marvin Hubbard from December 23, 1930 to October 1, 1939; Addie Ingersoll from October 1, 1939 to October 12, 1942; Carl Burmaster from October 12, 1942 to January 25, 1955, when it was sold to Raymond Nagel, the present owner.

Long before 1850 it was common practice for peddlers to travel through the country selling their wares, repairing umbrellas, sharpening shears and knives. Likewise many grocery and dry-goods stores equipped light lumber wagons, known as "peddle carts", with enclosures for carrying their goods to be sold among the farmers. For many years this practice was carried on by James Watson, also by Jay Becker, Walter Bump, Stephen Watson (brother of James) and last by Frank Waite.

TAVERN AND STORE

About 1840, Eratus Horth erected a tavern on the southeast corner of the Little Valley-Napoli roads, which he operated for several years. This was a wood frame building, with one section about 75 ft. by 30 ft. extending along the Little Valley road, with two stories; and another section parallel with the Napoli road, about 50 ft. by 25 ft., one story.

After Mr. Horth retired, the tavern was continued by Thad Cornell, John Kinnicutt, Jonathan Jewell (who later ran a hotel in Cattaraugus), D. Clark, Chauncey Coe, S. Hubbell, M. F. Ross, and in 1879 by P. McCoon. After this, the property changed

In the early days, travelers and salesmen stopped here for lodging and meals, and the front lobby was equipped for serving liquor. The property remained as a tavern until it was purchased by Charles Rhoades in 1897 when it was converted into a general store, and the bar equipment was stored away. From the many operators, it would appear that the tavern business was not very profitable, which may have been due to the growth of Cattaraugus after the opening of the Erie Railroad in 1851.

During the years when the place was operated by Charles Rhoades, a few traveling shows put on plays, and for years dances were held on the second floor. The music was furnished mostly by local talent: Ola Rhoades, Frank Day, Will Day, Lyman Bushnell and Luile Ford. Square dances were most popu-

lar, with Will Spoor calling off. Mr. Rhoades peddled through the territory, as did Mr. Watson. The carrying space, mounted on a light lumber wagon, was constructed by George Hunton, and ironed by William Merow. The carrying space was about eight feet long, four feet wide and four feet high, with doors in the rear and on both sides, and fitted with numerous shelves. Mr. Rhoades peddled with horses for nineteen years.

After the store was closed, it was purchased by Ruth Holbrook in 1925. Her husband, Mac, demolished the building with the intention of erecting a gasoline station. However, due to the prospect of a possible change in Route 18, through Cattaraugus directly to Little Valley, and by-passing New Albion, now Route 363, the project was dropped. Marvin Hubbard had the same intention, but he likewise gave up the idea, and the corner is still vacant.

The fifth grocery store was once the residence of Charles Rhoades while he lived here, and is located on the southwest corner of the village. It was purchased by William Spink in 1930, and rented as a residence until 1952, when his daughter and son-in-law, Mr. & Mrs. Howard Foster, converted it into a store. Because of the falling health of Mrs. Foster, it was sold in 1962 to George Causebrook, who is still conducting the business.

CHEESE FACTORY

Every new settlement began with farming, as cows supplied milk, cheese, butter, and meat. Milk was made into butter and cheese on each individual farm until a factory was established to work up the milk at one central point.

In 1867, H. C. Robinson and O. S. Spook purchased a lot from Eliza Parker on the north side of the Little Valley road, and east of the switch road leading to Cattaraugus, since abandoned, and erected a cheese factory. The main section was 100 ft. by 40 feet, and had four stories, with a wing on the northeast corner, used as a residence. This was 25 ft. by 35 ft. two stories. About 1875, an addition of 40 x 40 ft. was erected on the north side for butter making. This section was removed by Charles Buskist about 1891.

In 1875, the factory was purchased by Rush & Company (Alonzo Rush and Everett Perkins), who sold it in 1878 to Wells Bigelow. In 1881 the property was again sold to Charles Cross, and two years later sold to James McAdams, who in turn sold it to Charles Buskist in 1889. In 1917 it was sold to the Queen City Milk Company of Buffalo, who used it for a year as a receiving station, and the following year, 1918, it was demolished.

The various men who have made cheese and butter here include H. C. Robinson, O. S. Spoor, Frank Lawrence, David Thompson, Fred Jank, Charles Gross, William Boberg, Alonzo Rush, Wells Bigelow, James McAdams, Charles Buskist, Charles Wellsham, Frank Smith, Charles Peters, Rudolph Slating, Joseph Krager, Ralph Krager, Carl Ellis, Russell Young, Hollis Slocum, Bert Hall, Orson Spink, Frank Chapman, Frank Biotner, Wm. Stankey, Darwin Waite, Curtis Hyde, Otto Lemhuis, Carl Hellman, Erwin Bruss, Lynn Buskist and Walter Buskist.

CHEESE BOX FACTORY

In 1876, Dan Hawkins erected a cheese box factory at the south

side of the village, almost directly opposite the road from the foot of Tug Hill road. The main building was 40 ft. x 88 ft. two stories, with a one-story addition 20 ft. x 45 ft. This property was later sold to Marvin and Melvin Cook, who continued operation until the building burned in 1888.

The annual production was 20,000 boxes. The factory was also equipped with a feed grinder having a capacity of 30 bushels per hour.

BUTTER TUB FACTORY

Perhaps in the late 1870's, a butter tub factory was built on the east side of the Cattaraugus road, and opposite the foot of the Snyder Hill road, and was operated by John Kinnicutt. It would appear that this industry was influenced by the fact that the cheese factory was diverted mostly to butter in 1875. In 1882 the boiler blew up and took the life of Leo Eddy, who was employed here, and brought an end to the business.

POSTOFFICE

Older records indicate that a postoffice was opened here as early as 1833, which was the year Eratus Horth opened the first store, and it is most likely that this log building housed the first postoffice. The postoffice was later moved to the store on the northeast corner of the square, now owned by Gerald Smith, and was later transferred to the old tavern on the southeast corner. The last location was in the store south of the tavern, where it remained until 1930, when mail was delivered from Cattaraugus by Rural Free Delivery. This building is now owned by Raymond Nagel.

At least some of the postmasters were: A. Horth, George War-den, Solomon Wright, John A.

Kinnicutt, John R. Westcott, Jonathan B. Jewell, Frances Allen, Jerome Andrews, George Hunton, Leroy Hill, and James Watson.

The mail was first brought here from Gowanda, and after the opening of the Erie Railroad it came from Cattaraugus. Some of those who delivered mail to New Albion in the early days were John A. Kinnicutt, three times weekly from Gowanda; then daily from Cattaraugus by Henry Merow, John Buskist, Geo. Davis, Garrett Henderson, and perhaps others.

CARPET WEAVING

As previously noted, Henry Merow moved to New Albion in 1885 and built a blacksmith shop. Soon after their arrival, his wife Louise installed a carpet loom in their home, and made many carpets and rugs.

When clothes had been worn beyond repair, they were torn into narrow strips and sewed together and rolled into a ball. They were often colored before rolling. Using variously colored carpet rags, Mrs. Merow would weave carpets and rugs with beautiful designs. She continued this until about 1925, after which the loom was moved to the home of John Tonger where her daughter Erta continued the business for several years.

PEARL ASH

When the first settlers arrived in a given area, their first duty was to build a shanty in which to live, and the next was to clear the surrounding land by removing the trees. Since there was little market for lumber, the trees were burned and the ashes placed in barrels, and water poured over them, draining out at the bottom. This formed a lye which was boiled down to a powder which was called black salt,

on pearl ash. Mr. Whitcome, who with Eratus Horth built a store here, made a business of producing pearl ash to sell to soap manufacturers. Some farmers boiled the lye to a thick liquid and mixed in animal fat to provide them with soap. There is no record of when and where this was done.

TANNERY

About 1845, a Mr. Benson operated a tannery on the ground floor, with walls built of stone. This was continued for only a few years. After the building was abandoned, an upper story was added and fitted up as a meeting place for the Good Templars & Sons of Temperance. Later it became the home of Leroy Hill, and is now the residence of Norris Marsh.

CIDER MILL

In 1887, John Fox moved a building to the east side of the Cattaraugus Road and north of the butter tub factory; this became his residence. The task was accomplished by the use of two teams of oxen. Soon afterwards, he put up a cider mill south of his residence, where he made cider until about 1927. He also included a grist mill where he ground feed for the farmers at ten cents a cwt., until H. W. True opened a mill in Cattaraugus. The old mill was demolished in 1925, and the Fox residence is now the home of Wayne Marsh.

BUILDING MOVER

Some years before and after 1900, George Shafer provided himself with heavy jacks, rollers and a winch, and made a business of moving buildings. The winch was heavily constructed with a vertical wood shaft about eight inches in diameter, to

which a heavy rope, or cable, was attached, and then attached to the building. The winch, having been securely staked to the ground, pulled the building by means of winding the rope or cable on the vertical shaft. A long pole was attached to the shaft, and the power was supplied by a horse trained to walk around and around the winch, winding the rope on the shaft.

CHURCH

In 1885, the Free Methodist Church purchased a lot from Julius Thomas & erected a church on the west side of the Napoli road. This is still standing. In 1945, the church was purchased by local interests, and has since been known as a Community Church, served by various ministers from neighboring localities. In 1956 the building was renovated and a small addition erected in the rear.

GRIST MILLS

The first grist mill in this locality was built in 1836 by Charles Sibley, just east of the sawmill on the Crist Dechow farm on the Mosher Valley road, about a mile west of the village. This was operated by Otis Pratt, and continued for about twenty years.

As already mentioned, the cheese box factory in the village, on the Napoli road, ground feed; also John Fox did this in addition to his cider mill. This accounts for three locations where grist mills operated in or near the village of New Albion.

REST HOME

About 1945, Margaret Burmaster opened a rest home in the old Burmaster residence, directly across the street from the old store, now owned by Raymond Nagel. In July 1963, this was taken over by Alice Keir, who is still maintaining it in 1964.

SCHOOLS

The first school building in the Town was a log house in this village, built in 1823 on the south side of the Mosher Valley road at the location of the present residence of Wilma Watson. The first teacher was John Allen. There is no record of how long this first school continued, as a second school was erected later, of wood frame construction, on the north side of the Little Valley road, and east of the cheese factory.

This building was constructed with a center open porch under the common roof, and on each side were cloak rooms, each about 8 ft. x 8 ft. Along each side from front to rear were benches extending the full length, with additional seats thru the center, likewise from front to back. The teacher's desk was at the front end, and there was a wood stove in the rear for heating. This building was moved to the rear of what was then the Buskist residence, and is still standing and used as a garage by Milton Phillips, the present owner.

The first school was conducted only 32 weeks, and closed during the worst winter season. Often a teacher was hired for the "fall" or "spring" term. Following is a list of teachers employed during the early years and until the newer school was opened in 1895. The list was compiled by Stephen Watson and his sister Louise.

Following the first teacher, John Allen, in the log school-house, were Nora Lawrence, daughter of Jerome Hill; Cora Greeley from Leon; Daniel Powell, who later had a law office in Cattaraugus at the corner of Main and Waverly Streets; Nellie Erant from Leon; Edward Hall of East Leon; Sanford Burger,

who later became a partner in the Oakes & Burger Co.; Alice Sweetland, who later became Mrs. Edward Davis; John Harrison from Leon; Lottie Day, a sister of Clint Day, whose father ran a lighthouse at Dunkirk during the administration of Thomas Jefferson; Verge Phillips, a brother of Clayton Phillips, at the Otto road; Orrie Burroughs, a cousin of Mark Burroughs; Edward A. Stratton; Joy Fuller of Cattaraugus, who taught four weeks for Mr. Stratton; Hardy Finch from West Salamanca; May Hall; William Easton, later a carpenter around Cattaraugus; Lottie Day a second time; Elton Nielly, who lived in a residence long since disappeared, between the railroad and the Samuckson farm; Sarah Rider, who later taught in the No. 2 Mills District; Bert Green from Fish Hill, near Ellicottville; again Verge S. Phillips; Susie Peasley from Peasley Corners; Millie Parmlee, wife of Burdette Parmley; Mrs. Fred Keath, whose husband operated a shoe store where the Cooper store is now located, and was the daughter of Mr. and Mrs. Cox who operated a restaurant in the old Scholl building; Nora Lawrence, daughter of Jerome Hill, who was the last teacher in the old school, and first to teach in the new building that opened in the fall of 1895.

The following data is taken from the minute books of the New Albion school district No. 7, dating from 1890 to 1942. These are selected portions that concern the subject of a new school and may be of interest to our readers.

At the meeting held on March 20, 1890, George Carey asked for a vote on the question of building a new school, which resulted in 18 in favor and 24 against. Another meeting was held on

March 29th, 1890, at which time a new school was the major topic of discussion, with much said pro and con, but with no decision.

Two months later, on May 29, a meeting was called to further discuss the matter of a new school, with Edgar Waite chosen as chairman. It was resolved that a vote be taken by ballot for or against erecting a new school, the chair appointing Adelbert Davis and Frank Day as tellers. On the first ballot the result was 14 in favor and 14 against. A second ballot was taken, with the result of 15 in favor and 11 against, the cost not to exceed \$800.

During the next three years, the question arose many times as to cost and location. The school to be replaced was located immediately east of the cheese factory, and some favored this location for the new building, while others preferred some other location.

While Charles Buskist owned property on both sides of the old school, and an additional five acres, a deal was finally made with Mr. Buskist to exchange the old schoolhouse and the land on which it stood for a half acre east of the Buskist residence.

Under date of August 21, 1894, in the minutes, it is noted that another vote should be taken on the new school. The result was 28 in favor and 23 against, and thus the question was finally settled. At this same meeting it was decided to provide two rooms, at a tentative figure of \$1,000. Later this was changed to \$1,500, but only with the understanding that it provided for inside equipment. This figure was finally put at \$1,200, including inside equipment. With the ma-

for matters settled, at least for the present, William H. Watson, Clarendon Day and Edgar Waite were elected as a Building Committee.

The minutes contain no further notes relative to the building program after August 24, 1894. The next regular meeting was August 8, 1895, with no mention of the building. It can therefore be assumed that the 1894-1895 school program was held in the old schoolhouse, and sessions in the new school began in the fall of 1895.

The new larger school building was similar to the old, with a center open porch under the common roof, and clothes rooms on each side. There were two rooms, the partition being constructed with door panels that could be removed. The double seats were placed crosswise, with the teacher's desk in the rear. On the roof was the bell tower with bell. A woodshed about 12x14 was provided behind the school, with toilets at each end. This school served the community until it burned in 1952.

Much time and thought has been given, with the help of Stephen Watson and Mrs. Chloe Bruss, in trying to provide an accurate list of teachers who served thru the various years. The following has been compiled with some data taken from the minutes, but it is subject to correction, and it is hoped anyone who may know of errors will notify the historian.

1895-1896	Nora Lawrence -	1920-1921	Louise Watson
	Blanche Milks,		Mary Manning,
1896-1897	Olin Wagner	1921-1924	William Bonesteel
	Albridge Hunton		Mary Manning,
1897-1898	Earl Carr	1924-1926	William Bonesteel
	Minnie Stecker,		Chloe Bruss,
1898-1899	Ada Phillips - Ralph	1926-1928	William Bonesteel
	Smith - later Mary		Edith Nichols
	Lester,	1928-1931	William Bonesteel
1899-1900	Ada Phillips		Dorothea Chamberlain
	Mary Lester Woodruff	1931-1932	William Bonesteel
1900-1901	Mary McCarthy		Neva Prince Randall
	Jennie Dake	1932-1934	Casimir Mlochowski
1901-1902	May Malony		Irene Gloff,
	Will Smale,	1934-1936	Ethel Fiebelkorn
1902-1903	Will Smale		Truman Chase
	Jennie Dake	1936-1939	Ruth Chamberlain
1903-1904	Mr. & Mrs. Ralph		Ruth Chamberlain
	Smith,	1939-1940	Miss Backster,
1904-1905	Edna Young		Ethel Fiebelkorn
	Mary McCarthy,	1940-1941	Ethel Fiebelkorn
1905-1906	Mr. & Mrs. George		Henrietta Milks,
	Davis,	1941-1942	Violet Hill
1806-1907	George Davis		Ethel Fiebelkorn,
	Grace Hubbard,	1942 1943	Ethel Fiebelkorn,
1907-1908	Millie Lake		Ethel Fiebelkorn
	Louise Watson,	1943-1944	Ethel Fiebelkorn
	Millie Lake		Verna Shafer,
1908-1909	Millie Lake	1944-1945	Irene Green
	Louise Watson,		Henrietta Milks,
1909-1910	Louise Watson	1945-1949	Irene Green
	Elsie Groh	1949-1951	Irene Green
1910-1911	Eva Plummer		Irene Smith,
	Elsie Groh	1951-1952	Irene Smith
1911-1912	Lavey Fancher		Clara Hart,
	Ava Turney	1952-	Irene Smith
1912-1913	Ava Turney		Clara Hart,
	Daisy McDonald		
1913-1914	Louise Watson		
1914-1915	Louise Watson		
	Ruth Rich		
1915-1916	Louise Watson		
	Erma TenEyck		
1916-1918	Ruth Carey		
	Bertha Hill		
1918-1919	Chloe Bruss		
	Helen Hoag		
1919-1920	Chloe Lawrence		
	Mable Walters,		
	Edith Nichols,		
	Ethel Nichols,		

Cattaraugus Area
Historical Society

LEAFLET NO. 4

A History
OF THE
CHURCHES
OF THE
Cattaraugus Area



As Published in the
"CATTARAUGUS TIMES"
Cattaraugus, New York

1968

The Story of Religion In The Cattaraugus Area

- FOREWORD -

Eleven years ago, starting in March, 1957, a series of articles sponsored by the Cattaraugus - New Albion Historical Society (now the Cattaraugus Area Historical Society) was carried by the Cattaraugus Times, outlining the history of several of the churches in the Town of New Albion and Village of Cattaraugus.

The Society has been undertaking to revise and amplify that series of articles to include religious groups not previously covered, but which have made their impress upon the total religious life of the Cattaraugus Area. The Area includes the Towns of New Albion, Otto and East Otto.

Through the courtesy of the Cattaraugus Times, these articles have been run serially in the Times and the type saved so that the material could be re-issued in booklet form and made available for wider distribution. The publication program was planned to run thru the 1968 Lenten season, and to correlate with the ecumenical panel discussion arranged by the Cattaraugus Clergy Fellowship as program for the March 18th bi-monthly meeting of the Historical Society.

Credit for compilation of material covering the several church histories is noted at the head of each article.

UNITED METHODIST CHURCH

Cattaraugus, N. Y.

Rev. W. Donald Housser, Pastor
(Compiled by Mrs. Ida M. Sager)

As a legally organized body, the Methodist Church began its existence in the Village of Cattaraugus when the Certificate of Incorporation was executed on January 8, 1857. But county histories tell us that the first religious services of any denomination in this locality were conducted by the Methodists as early as 1827.

In "The Story of Methodism", by Halford E. Luccock and Paul Hutchinson, we are told that "There were Methodist preachers in almost every wagon train of pioneers who took the trail to the wilderness. In the new communities, the Methodist circuit rider was more familiar than the doctor. Astride a horse, the Methodist itinerant rode every trail, reached every cabin, and lifted new standards in every community of that magically expanding frontier. They preached wherever opportunity offered - in taverns, in private houses, which were frequently nothing more than single-room log cabins, in taprooms, in schools, on street corners. Any family which would receive them were accounted a congregation."

Small groups of believers would be formed into a class, which often became the nucleus of a future church in the settlement. The most promising member of the group would be designated as class-leader to nurture the flock until the saddlebag parson's return trip a few weeks later. Often members of these groups themselves became itinerant preachers.

It is probable that Methodism

in its beginnings in our community followed this pattern pretty closely. We do not know the name of the first itinerant preacher who found his way to New Albion's little pioneer settlement up on Snyder Hill, but it is definitely recorded that "in 1827 a Methodist class was formed on Snyder Hill by Rev. Joseph S. Barria, a preacher on the Forestville Circuit." This class included the families of Horace Snyder, Silas Kellog, Rufus Pierce, Samuel Kendall and others, and the log cabin home of Horace Snyder became the first Methodist "meeting house." Services were held there until 1828, when Calvin Rich arrived with his family and built a larger log home. Here and in other homes, and some times in the school-house, the class convened during the next twenty years. The quarterly meetings were sometimes held in barns.

In 1832 another Methodist class was formed at Horth's Corners, or New Albion Center, including the Wrights, Davises, Barnards, Days and others. Eber Wright was a local preacher and a very active member. At one time, the foundation was laid for a meeting house, but the removal of many of the members to other localities so weakened the class that the project was abandoned.

Listed among the early preachers during this formative period were Samuel Ayers, James Gilmore, R. Filmon, David Preston, Samuel E. Babcock, N. Henry, John K. Hallock, J.H. Jackelt and B. Gregg.

What may be termed the "pioneer period" of Methodism in Cattaraugus came to a close in the early 1850's, when the opening of the Erie Railroad on May 15, 1851, brought drastic

changes in every department of community life. Population increased rapidly; stores, industries, homes, hotels, all sprang quite suddenly into existence. In 1852, the first school building, "a substantial frame structure," was erected on the park site donated by Joseph Plumb, the village founder, and the Methodist services were held there for several years.

By this time the Methodist "class" had attained such stature that the members began to feel the urge to become a legally constituted body. The result of their deliberations was that on the 5th day of January, 1857, "the male persons of full age belonging to a congregation in which divine worship is celebrated according to the rites of the Methodist Episcopal Church and not already incorporated met at the place of public worship heretofore occupied by said Church and congregation in the Town of New Albion in said County for the purpose of incorporating themselves and then and there elected by plurality of voice Arad Rich, Lucius E. Botsford, Herman Rich and Ephraim Ford, Trustees of said Church and Society and the said persons did then and there determine by the like plurality of voices that the said Trustees and their successors should forever hereafter be called and known by the name or title of the Trustees of the Cattaraugus Methodist Episcopal Society." The document was signed by Eber Davis and Salmon L. Johnson, one of the elders and one of the congregation of the society, and attested by Arad Rich, Justice of the Peace, on January 8, 1857.

Thus the Cattaraugus Methodist Episcopal Church was born 111 years ago. It was not until 1863 that it first appeared as a

postoral charge in the Minutes of the Erie Conference. The Conference met for the 28th annual session at Ashtabula, Ohio, on July 15, 1863, with Bishop Simpson presiding. In the list of appointments for that year, Cattaraugus appears on the Fredonia District, of which G. W. Maltbie was presiding elder.

Rev. E. B. Cummings was at that time appointed to this charge, serving one year, then was reappointed in 1866 and served two years, preceded by the one-year pastorate of Rev. E. A. Squier and Rev. A. A. Horton. The earliest alphabetical membership list of the Cattaraugus charge, prepared by Mr. Cummings during the first pastorate, shows 5 probationers and 71 full members, 24 of whom were members of the Rich family. The Days, Gibbs, Halls, Lawrences, Lockes, Nashes, Paynes and Sheremans are also prominent.

On May 14, 1864, Joseph Plumb deeded to the Cattaraugus Methodist Episcopal Society a plot of ground in the school park "in consideration of the sum of One Hundred Dollars," as a site for a place of worship. The trustees representing the church in this transaction were John F. Darling, Lucius D. Botsford, Nathaniel Christie, Danforth Rich and Jacob Smith. A simple frame structure was erected for the Society by E. C. Young at a cost of \$2,500.

Rev. and Mrs. Cummings occupied the original parsonage that stood on the site of the present Brooks residence on Jefferson Street. During the second Cummings pastorate, Anson Smith and his family became members of the church in 1867. Mr. Smith died March 14, 1872, leaving to his wife Caroline the

life use of his estate, including his "homestead" and "the stoves belonging to it," which, the will stipulated, were upon her death to become the property of the Methodist Episcopal Church and Society of the Village of Cattaraugus, to be held by them as a parsonage, provision being also made that in case the church should deem it expedient at any time to dispose of said property, the proceeds of sale should be used solely for the purpose of another parsonage. Mrs. Smith died April 15, 1891, at the age of 86 years, but the title search indicates that the "homestead" on Jefferson Street (now Dr. Heier's office) had been used as a parsonage for some time prior to her death. When acquired by the church, the property was valued at about \$2,000.

On Sept. 9, 1882, the former parsonage property was deeded to T. Jefferson Farrar, subject to a mortgage which was discharged Jan. 28, 1888. The original discharge document, signed by the Trustees, O. C. Rich, F. S. Oakes, D. W. Keeler, H. B. Rich and H. W. Hinman, has been preserved. The house was later moved to Lincoln Street, and is now the residence of Russell C. Cotes and family.

In 1874 the church was remodelled and made more attractive, and on March 7th of that year, at a meeting of the members of the church and congregation, with Salmon B. Johnson acting as chairman and Cyrus W. Babcock as secretary, it was voted that the corporate name of the Society be changed to "The Methodist Episcopal Society of The Village of Cattaraugus." Morris J. Hoag, William B. Hall, Charles J. Rich, Norman Higbee and Hiram Rumsey were elected trustees at that meeting. The new Certificate of Incorporation

was recorded on April 4, 1874.

Information is very meager concerning the activities of the Cattaraugus Methodist Church during the next two decades. Nine ministers (Revs. W. H. Wilson, R. F. Randolph, P. D. Barnhart, G. J. Squier, E. J. L. Baker, S. S. Burton, L. J. Bennett, Joseph Leslie and W. K. Crosby) came at two-year intervals, serving the church faithfully, and went from here to other fields, the frequent changes being due to the pastoral time limit which prevailed throughout the denomination until 1887.

The organization of the Wesleyan Methodist denomination in 1840, and of the Free Methodists in 1860, brought representatives of each of these groups to our community, with the resultant wavering back and forth from time to time of certain members of each of the three Methodist societies. In 1879, occasional Methodist services were still being held on Snyder Hill, but the chief interest was now centered in the Village.

With the coming of Rev. C. W. Miner in 1887, we have the first five-year pastorate. Late in 1889, an Epworth League chapter was organized here, with charter dated January 9, 1890. From about 1888 to 1892, Mr. Miner alternated with the Free Methodist minister in Cattaraugus in conducting Sunday afternoon services in the New Albion church.

Rev. O. B. McEntire served as pastor from 1892-1893, Rev. O. G. Lavelly 1893-1896, and Rev. H. M. Burns 1896-1898. Under the leadership of Rev. John H. Bates (1898-1903), in the summer of 1901 the church was painted on the outside, and the interior was completely redecorated at a cost of \$350. A steel ceiling with ar-

tistic design was installed, and the walls were papered in deep rose. Electric lighting was provided, and a new furnace, all at a total cost of \$1,478.56.

Both the Burns and Bates were noteworthy for the number of probationers and full members received into the church, mainly as the result of evangelistic services, or "protracted meetings," held for weeks at a time, usually during the winter and spring.

Rev. H. M. Conaway came in 1903, staying one year, and was followed by Rev. E. N. Askey, during whose pastorate the new revised Church Hymnal, published in 1905, was introduced. The Ladies' Aid Society, organized that year with Mrs. J. M. Wood as the first president, purchased a supply of the new hymnals, and provided book racks and envelope holders for the pews.

Under the pastorate of Rev. R. N. Stubbs, 1908-1913, there was another extensive renovation project. Mr. Stubbs completed the 50th year in the ministry in 1913 and retired from Cattaraugus. Before moving, he presented his entire library to the young Free Methodist minister, Rev. B. N. Miner.

The one-year pastorate of Rev. J. R. Rich was followed by that of Rev. Charles C. Merrill, who came to Cattaraugus in the fall of 1914 and stayed for nearly four years, resigning then to go into the army as Chaplain. The high point of the ministry of Col. Merrill (as he is now known) was the evangelistic campaign conducted during February of 1917 by Rev. Charles C. Drum, when services were held in the church every evening for an entire month. Following

the campaign, the pastor baptized 112 persons and received 144 into the church, many of whom became very active members. It was during this period that the Woman's Missionary Society was organized with Mrs. A. J. Riegel as its first president.

Rev. R. J. Montgomery, appointed to Cattaraugus in mid-term, moved here in the bitter wintry weather of December, 1917, and remained until the fall of 1919. On March 27, 1918, fire completely destroyed the second brick school building, and on the following day the Board of Education was given permission to use the church for school purposes for the remainder of the school year, one room being reserved for prayer meeting purposes. The church furniture was placed in storage, and services for the next year were held first in the Palace Theatre and later in the Grange Hall, over the old Oakes & Burger office building, now the Erhart store annex.

Damage to the church from the school fire was quite extensive. The school needed more land for the erection of a new and larger building, and offered to buy the church lot. The church trustees agreed to sell the lot, provided the school board would pay them an amount equivalent to the value of the Austin (now O'Brian) lot on the corner of Jefferson and South Streets, together with an amount sufficient for moving the church building over to that lot. The proposition was accepted, but in the meantime a growing sentiment was developing on the part of the church people in favor of the erection of a new church edifice, rather than moving the old building. So, on Dec. 18, 1919, the trustees were authorized to purchase the Johnson and Fuller lots on the corner of

Washington and South Streets, at a total cost of \$5,500. Work proceeded on the new school (the present elementary building), which extended over part of the church lot and brought the two buildings very close together; but services were resumed in the church and continued to be held there until the completion of the new edifice.

Meanwhile, at the Conference session in Sept. 1919, Rev. J. Brent Cook was appointed as pastor for Cattaraugus. A few highlights of the events that followed will be of interest. A Bidding Committee was appointed, consisting of the Board of Trustees (L. M. Evans, Ralph Young, Fred S. Rich, H. C. Oakes and L. A. Babcock), and one member-at-large, D. W. Keeler, with the pastor as chairman. They held their first meeting on March 25, 1920, and it was two years and five days from that time before a contract could be let which came within the stipulated limit of \$59,000, the amount which had been raised in a preliminary fund campaign. Finally the actual construction work began, and on July 2, 1922, the cornerstone was laid with appropriate ceremonies. The new edifice was dedicated on Sunday, Dec. 10, 1922, by Bishop Joseph S. Berry, who took charge of raising the remaining indebtedness on the property, amounting to a little over \$10,000. This was a great day for Cattaraugus Methodists.

On March 15, 1923, the old church was sold to Clair B. Clark for \$204, at a public auction, with Judge A. A. Bird acting as auctioneer. Mr. Clark had the building taken down, and sold parts of it to various people. The amber windows, he says were used by someone for an enclosed porch. The metal ceiling was

purchased by Frank Truby, taken down by Frank Aust, and placed in the Otto Congregational Church. One of the front door canopies now shelters the kitchen door of the Kenneth Johnson home, Ellicott and Washington Streets, then owned by Mr. Babcock.

The more recent pastorates will be covered briefly, with a simple notation of important events in each.

Rev. Albert Marriott (1924-1927), Woman's Foreign Missionary Society organized, with Mrs. Marriott as first president. A class of 82 received into church membership at Easter 1926.

Rev. W. P. Sipe (1927-1932). A five-year program of Church Training Nights for 11 weeks in winter, with average attendance of 207 and classes for all ages. A \$15,000 church debt worked off. Queen Esther Circle (subsidiary of WHMS) organized by Mrs. Ida Setter, with Mae Deimont (Beckman) as first president in 1931.

Rev. J. A. Cousins (1932-1935). Evangelistic series in April, 1935, led by Edwin L. House, D.D., culminating in Easter pageant.

Rev. B. L. Middaugh (1935-1940). Much emphasis on religious education. Sunday School curriculum changed from uniform to graded lessons, teacher-training stressed. Vacation Church School instituted. Upper Room began publication, with 80 copies circulated locally. At New Year's Eve service beginning 1937, last of mortgage bonds on new church burned. Rev. Middaugh gravely ill during summer of 1937, returning to pulpit on Sept. 16th. Uniting Conferences of Methodism brought many changes in local church pro-

gram. Epworth League became Methodist Youth Fellowship; Ladies' Aid, WFMS, and WHMS merged into Women's Society of Christian Service, with Mrs. L. A. Babcock as first president; Prof. Sidney Frost elected to new office of Church Lay Leader. Several series of evangelistic services, and many improvements in church equipment.

Rev. H. L. Knappenberger (1940-1941). Called to his home church in Warren, Pa., after one very successful year in Cattaraugus, and later became District Superintendent of Jamestown District, Erie Conference.

Rev. James O. Averill (1941-1944). Disturbed conditions of World War II. 61 names on the Church Honor Roll. Church basement used as community medical center in blackouts. Pastoral letters and Upper Rooms sent regularly to young people in national service. Visitation evangelism campaign in spring of 1943. New carpet in prayer room and new piano in sanctuary.

Rev. Delbert E. Jolley (1944-1948). In Dec. 1944, first church broadcast over WJTN with sermon by Rev. Jolley and music by choir. Unique Mothers' Day Service in May 1945, honoring mothers of service men. "Youth Caravan" from Allegany College spent first week of July 1945, working with local church youth. Church at Wesley accepted as part of Cattaraugus charge. Evangelistic visitation campaign in spring of 1946, with 59 received into church membership on Palm Sunday, bringing total membership to 400. The Grace J. Rich home purchased as new parsonage; old parsonage sold to Dr. Heier for office. Bequest of \$3,300 from Mrs. Rich for purchase of carillon bells in memory of her daughter, Emilie B.

Rich. Bells dedicated Dec. 19, 1947, on 26th anniversary of present edifice. Wrist watch presented to Mrs. Ruth Rich Holbrook for faithful service as organist since 1920. Early in 1948, school began using church basement for kindergarten rest period.

Rev. H. J. Masman (1948-1953). Released time religious education classes moved from school to church. Publication of monthly church paper, "The Chimes," started in March, 1950. Many important improvements in church property, including electrification of organ. Parsonage painted on outside and remodelled on inside. New "Commissio'n" system of church organization set up. In 1953, school was granted full-time use of church basement for kindergarten classes; extensive changes made, with expense shared by church and school. Time of annual conference changed from Sept. to June.

Rev. T. E. Spoford (1953-1956) Much activity in children's work including Junior Church, Craft Club, Junior Choir, Sunday morning nursery at the parsonage. New gas furnace installed in the church, and also in parsonage. New maroon gowns for choir, provided jointly by church and WSCS. Arrival of German refugee family, the Wittmans, sponsored by WSCS.

Rev. Philip W. Schlick (1956-1960). Kitchen, Sunday School rooms and sanctuary redecorated and sanctuary carpeted. Throughout 1957, a year-long observance of the centennial of church's incorporation on Jan. 8, 1857, with several major events such as burning of parsonage mortgage, two home coming banquets with visits and messages from former pastors and members, and a visit by Bishop

C. Wicke. Centennial plates and stationery issued, a loose-leaf "Church Album of Memories" set up, and 200 copies issued of booklet "150 Years of Methodism in the Town of New Albion and the Village of Cattaraugus." Much of the above material is condensed from that booklet.

Rev. John H. Templeton, Jr. (1960-1965). Campaign of visitation evangelism, with notable increase in membership. Accolytes first used in worship service. New pulpit furniture, communion set and offering plates. Two new pulpit Bibles in Revised Standard Version were presented; also memorial book and repository. 100 lovely upholstered chairs given as memorials, and a baby grand piano. Many improvements made in kitchen and kitchenette. Mrs. Jane Myers engaged to serve as pastor's assistant and church secretary. Resigned to take work in Sharon Pa.

Rev. W. Donald Housser (1965-

0000). As result of vote by both the Methodist and United Brethren General Conference, uniting these two denominations, name of church is changed to The United Methodist Church. In Feb. 1967, church was completely supplied with the new 1964 edition of the Methodist Hymnal, many of the hymnals being memorial gifts. Guest register and desk provided. Church cleared of debt in June, 1967. New adult study course, "Foundations in Christian Living" introduced and now in use. Extensive repairs to church, and repainting of exterior, during summer 1967. A very complete audio system for sanctuary just installed, providing facilities for voice amplification and recording; also earphones in pews for the hard-of-hearing. Installation has been done entirely by Raymond Nichols, George W. Brown and the pastor, on a voluntary basis. Consideration now being given to erection of a new parsonage.

FREE METHODIST CHURCH (Now Roberts Memorial Free Methodist Church)

Cattaraugus, N. Y.

Rev. Harold E. McNutt, Pastor
(Material through 1953 condensed from a very complete history compiled by Rev. Thayer Thayer. Later material furnished by the present Pastor.)

While the local Free Methodist Church was organized in 1878, the history of the denomination goes back to its beginnings in 1860. In the village of Lodi, later called Gowanda, there was born in July 1823, of pioneer parents, a son named Benjamin Titus Roberts. As a boy, he attended the Presbyterian Sunday School. So studious were his habits that the pastor desired to educate him for the ministry of that church, but he refused the kind offer by the admission that he was still unconverted. He began teaching school at the age of sixteen, and later went to Little Falls, N. Y., to study law. Returning home to practice law in 1844, he was soon afterward converted. He joined the Gowanda Methodist Church, where his parents were then prominent members, and began to prepare for the ministry. After studying at Lima Seminary and then graduating from Wesleyan University in Middletown, Conn., he joined the Genesee Conference of the Methodist Church in 1848. In this Conference during that period there was much controversy over such issues as slavery, lodges, instrumental music, dress etc. Many felt that wealth and popularity had brought about a departure from the simplicity & spirituality of early Methodism. Thus it came about that on August 23, 1860, fifteen ministers and eighty laymen met at Pekin, N. Y. to organize a new denom-

nation called the Free Methodist Church, to uphold the principles of original Methodism. To travel over the area and supervise the new churches, Rev. B. T. Roberts was unanimously elected as General Superintendent (the term Bishop was not used by the Free Methodists until 1907). In November of the same year, he presided at the first session of the new Genesee Conference at Rushford, N. Y. The first appointments of 1860 mention supplies at Gowanda and East Otto, on the western border of the Conference. With a membership of 26, the Free Methodist Society in 1869 erected a church building three miles north of the village of East Otto, and this is the present Brooklyn Church. Cattaraugus was first an outgrowth from East Otto.

We are indebted to Mrs. Mertie Freeborn for the story of the origin of the local Free Methodist Church. Her parents, Mr. & Mrs. Frank R. Ballard, residing at the farm on Lovers Lane Road, where their daughter, Mrs. InaWing, later lived, were members of the Cattaraugus Methodist Episcopal Church. In the summer of 1877, they heard that a new group of people called Free Methodists were holding a camp meeting at Salamanca on an island in the Allegany River. Attending out of curiosity, Mr. Ballard was awakened to the fact that he was an unconverted church member. Responding to the appeals, he was soon rejoicing in a religious experience. Meanwhile, his interests in these new friends so increased that he invited them to hold their next summer's camp meeting at Cattaraugus, and promised to be personally responsible for the arrangements. As East Otto was the nearest Free Methodist Church, Mr. and Mrs. Ballard

visited his services there during the following year.

The Genesee Conference of 1877, held at Jamestown, had stationed Rev. C. B. Essex at East Otto, with Springville as an other preaching appointment. But the interest of the Ballards turned his attention in the opposite direction toward Cattaraugus and Olean Districts for a permanent camp ground, and annual camp meetings have been held there each summer.

Frank Ballard gave of both his time and his means to make the first camp meeting a success. Not only did he haul straw, and lumber for seats, and prepare the grounds, but all of the horses of those who came to stay at the meeting were taken to the Ballard farm, where they were cared for and fed at his expense. He even hired a man to do this work so that he could attend the meetings. Through the years, the Ballard home was noted for its hospitality, especially to religious travelers.

In September, 1878, Rev. C. B. Essex reapointed for his second year at East Otto, with Cattaraugus as a new appointment, the first time that this village is mentioned in the Conference appointments. Evidently the new society was organized that fall, soon after the annual conference in 1878. It consisted of the following nine charter members: Frank and Belle Ballard, Gilbert and Julema Wood, Bert and Matilda Higbee, Ebenezer and Almira Coleman, Miss Laura Harvey.

In 1879, the report for East Otto and Cattaraugus showed 54 full members, with 92 enrolled in the two Sunday Schools; pastor's salary \$350.00. The Genesee Conference of 1879, held at Allegany,

sent Rev. Wm. G. Oakes as pastor, with William Fell, supply, as assistant, to the East Otto and Cattaraugus circuit. He was returned for another year with a new assistant, and Napoli added to the circuit.

The annual conference at Rushford in 1881 divided the circuit. Rev. L. D. Perkins was sent to East Otto, and Rev. W. G. Oakes returned to Cattaraugus and Napoli, with a new appointment appearing called Champlain. For several years, Cattaraugus services had been held in the schoolhouse south of the village, near the camp ground. During Mr. Oakes' third year, the church property on South Street near Waverly in Cattaraugus was purchased. It had been a showroom for carriages made nearby, and was a two-story building. It is supposed that religious services were first held on the second floor, but soon the building was remodeled into one large room for church purposes. It was dedicated in 1881. After that, in the winter time, the horses of church attendants were stabled during services in the blacksmith shop next door, as there was no room for church sheds.

The next pastor, in 1882, was Rev. William S. Chamberlain. He was reapointed for the second year, but spent much time preaching for the Wesleyans, so that Rev. John O'Reagan came as supply to finish out the year.

The Genesee Annual Conference held in 1884 sent Rev. Thomas S. Slocum as pastor to Cattaraugus, Champlain and Napoli Circuit. He was the first of five ministers to serve two separate pastorates at Cattaraugus. He chose to live at New Albion, about half-way between Cattaraugus and Champlain's Corners

schoolhouse, where the meetings for that section were held. He supervised the building of a new church at New Albion, which was later shared with the Methodists and the Wesleyans from Cattaraugus on alternate Sundays.

Rev. John H. Harmon was the next pastor. For two years he lived in a rented house at New Albion. He returned as pastor in 1894. In 1888 Rev. Wm. W. Manning was appointed as pastor. After he resigned, the circuit was supplied by Rev. John Robinson, who was in his second year at East Otto. The next pastor was Rev. J. J. Thompson, who served two years, from 1889 to 1891. He lived in a rented house on Lovers Lane Road, now the residence of George Waite.

Rev. George M. Allen came for his first pastorate here in 1892. An outstanding revival took place in Cattaraugus at this time, and many heads of families were converted, among them the two sons of George Phillips, Virgil and Clayton and their wives.

In February of 1893, General Supt. B. T. Roberts came to hold a quarterly meeting at Cattaraugus. After visiting his 90-year-old mother in Gowanda, he took a train there. While changing a car at Dayton, he suffered a heart attack, and was very ill when he arrived in Cattaraugus. He was taken to the home of Clayton Phillips, on Lovers Lane Road, and in a few days passed away during another heart attack. Thus died the man who had helped to spread the Free Methodist denomination throughout the United States.

The next pastor, Rev. Noah Palmer, served but one year, 1893-1894. In 1894 Rev. John H. Harmon was elected as District

Elder and continued to hold that office for the next seven years. While supervising the Allegany District, he was also stationed as pastor at Cattaraugus for three years, 1894-1897. During this time, he lived in his home at 15 Franklin Street, the home now owned by Lewis Dyer. The church membership was in the fifties at this time.

The two-year pastorate of Rev. Herman W. Rowley from 1897 to 1899 had no outstanding events, nor does the second pastorate of Rev. George M. Allen, 1899-1901, seem to be eventful. The second pastorate of Rev. Thomas B. Slocum, 1901-1903, also showed little change.

The next pastor, Rev. Wm. Warner Manning, was the son of Rev. William Manning, one of the early members of Genesee Conference. Mr. Manning lived at 209 South Main Street, next to the present Chevrolet Garage where he passed away on Feb. 11, 1905, in the middle of his second year as pastor. The son of Rev. W. W. Manning was W. W. Manning (or William the 3rd) who lived for many years as a farmer near New Albion on Snyder Hill, until his death in 1942. He was active as a layman in the local church and in the earlier years of the permanent camp ground here.

In 1905 the circuit was changed from the Allegany to the Chautauqua District of the Genesee Conference. Instead of Champlain, the appointment of Little Valley was listed with Cattaraugus and New Albion. The next pastor, Rev. Frank Perkins, served but one year. He lived near the end of North Franklin Street. After a one-year pastorate of Rev. G. D. Mark, the next pastor was Rev. L. F. Clark, who served three

years, 1907-1910. At first he lived on South Main Street, the present Homer Wilcox residence. Then a parsonage was purchased at 34 Woverly Street. A new carpet was made for the church at this time.

The 50th anniversary of the founding of Free Methodism was observed at the Genesee Annual Conference and camp meeting at Silver Lake, near Perry in 1910. At that time a young man only 21 years of age joined the Conference on trial, and came to Cattaraugus as his first appointment. He was Rev. Burdette Newton Miner, who had just married Miss Neva Phelps, a school teacher from South Dayton. During the next three years the Miners had a profitable ministry. Special meetings were held at New Albion, and a considerable number joined the church at both ends of the circuit. Statistics during this pastorate showed a total membership, including probationers, of 62, with 137 enrolled in both Sunday Schools, and a pastor's salary of over \$500. The following material improvements were made: gas installed in both church and parsonage; cement terrace built in front yard at parsonage; church sheds erected at New Albion, costing \$300. After leaving Cattaraugus, Rev. B. N. Miner served two other circuits, and at the age of 28 was elected a District Elder, serving 8 years.

The next pastor at Cattaraugus, Rev. Carl L. Howland, was also later to be greatly honored. During his one-year pastorate here, 1913-14, he was known as a scholarly minister, and there were large congregations when he held special meetings at New Albion. In 1931 he was elected as editor of The Free Methodist, the official weekly paper of the denomination. For 24 years he

served in this capacity, and under his leadership the paper grew from 7,000 to over 40,000 subscriptions.

Rev. Charles E. Pike came to Cattaraugus in 1914 and served three years. This pastor was known for his fine bass voice in singing. After his retirement in 1927, he moved back to Cattaraugus, where he was active in the local church as Sunday School teacher and in other capacities, until his death on Dec. 22, 1946, at the age of 82.

In 1917 the Conference sent Rev. William E. Freeman as pastor to Cattaraugus and New Albion. At the end of his second year the pastor's salary had increased to \$1000, and the membership to 67, including 18 probationers.

Rev. Melvin E. Ellis came for his first pastorate to Cattaraugus in 1919, and stayed three years. The next pastor, Rev. J. Fred Iulig, had a pleasing personality and was aggressive, so that there was an increase in membership and moneys raised during the years 1924-1926. This minister began selling gold stock while here, and later left the work of the ministry.

Rev. Samuel O. Smout was pastor in Cattaraugus for one year, 1926-1927. The parsonage was wired for electricity at this time. The next pastor, Rev. Elmer J. Cook, served two years, 1927-29, during which time the church was reshipped and repaired. The next year, 1929-30, the churches of Cattaraugus & New Albion were supplied by a member of the Oil City Conference, Rev. John Fenner.

Rev. Albert T. Sager came as pastor in 1930 and served one year. After retirement he continued to live in Cattaraugus un-

til his death in 1942. In 1931 Rev. M. E. Ellis came for the second pastorate and stayed for five years. The church membership ranged from 18 to 23 at this time, and the salary was very small. In 1935 the Chautauqua & Olean Districts united in a camp meeting at the Richardson Grove south of the village. It was a rainy season, and the grounds were boggy. However, it was voted to purchase these woods as a permanent camp ground. Annual camp meetings have been held there since, and the pastors at Cattaraugus have had an added responsibility with camp ground work.

Rev. Joseph Skuce was pastor for two years, 1936-38, and was followed by Rev. Nelson T. Cummings, who served for four years 1938-42. During this time, the New Albion society was discontinued, and the church sold to the community. Church membership and Sunday School average attendance remained about 20. In 1942, church improvements included new Florentine glass windows, painting and re-shingling roof,

In 1942, East Otto was placed on a circuit with Cattaraugus, and Rev. W. B. Newcomb was sent as pastor. This arrangement continued for only one year, and East Otto was joined with Collins Center. The parsonage was painted in the summer of 1943, and a new gas stove was placed in the church at a cost of \$114. This pastor served three years, 1942-45, and was appointed for a 4th year, but resigned. The District Supt. appointed Chester Wilder as pastor in the fall of 1945. He was a native of Cattaraugus, employed in Buffalo, and as a local preacher he came to Cattaraugus and preached each week end. The local church rallied to

its responsibilities, and there was a growth in both membership and Sunday School for the first time in about fifteen years. The parsonage was rented during this period, as Mr. Wilder continued to live in Buffalo with his family. A vote on instrumental music was taken in 1946, with 9 for and 5 against, which did not give the necessary two-third vote for approval.

In 1946 Rev. Robert E. Bohall came as pastor and stayed five years. Now again East Otto was placed on the circuit with Cattaraugus, and the pastor preached at both churches. During the 4th year of this pastorate, 1951-52, a remodeling program was undertaken at the church, costing nearly \$9,000. Previously a vacant lot had been purchased next to the church, with the idea of moving the building away from the garage and putting a basement under it. This was given up, and a decision made to make a basement under the church on its present location. After running into a spring of water, and quicksand, only one room was excavated under the front of the church, and this was used for a gas furnace and a Sunday School room.

The main room of the church was changed by building a balcony upstairs, providing three Sunday School rooms. Other features were a vestibule, rest rooms, new lights, tile flooring, new front doors, brick steps, etc. A rededication service was held in May, 1952, with Dr. Carl Howland as guest speaker. Instrumental music received a favorable vote, and a piano was placed in the church. Some improvements were also made in the parsonage.

In the fall of 1953, Rev. Thayer R. Thayer came as pastor.

Much repair work was needed on the parsonage, so he spent the first half of the year in manual labor. New siding was installed, and a new stairway. Later improvements in the church included a new Wurlitzer organ, carpet racks, and an iron railing on steps. A total of \$6,500 was raised.

The Rev. Harry W. Fredrick was appointed as Pastor in August 1958. Although the church property had been kept in a good state of repair not much of a gain in the size of the congregation had been noted for several years. Rev. Fredrick saw the church more than double in attendance during his four-year pastorate. He also had the vision of larger facilities, and as a result in February of 1962 a 3.687 acre lot was purchased on South Street. During his ministry the church had to rent a garage for Sunday School rooms, then later used the John Swauger residence at 40 Waverly Street, as well as the parsonage at 34 Waverly Street.

In 1962 Rev. Harold E. McNutt was sent by the Annual Conference to assume the pastoral duties. There was much talk of a new church building but we only had \$2500 & a lot on hand. With much sacrifice and diligence the congregation was able to raise this amount to \$12,000.00 by early 1965. Plans were finalized and

approved and in May of 1965 construction began on the new church edifice at 111 South St.

With so many "Methodist" churches in the village, it was thought best to ease some of the confusion by changing the name of the congregation to the "Roberts Memorial Free Methodist Church." This name was chosen in honor of the Founder and first Bishop of the Free Methodist Church, Rev. Benjamin Titus Roberts, who passed away here in Cattaraugus where he had come to hold a Quarterly Meeting.

December 12, 1965, the Roberts Memorial Church was dedicated with Bishop Paul N. Ellis as guest speaker. The church has maintained the growth begun under the pastorate of Rev. Fredrick, and although not spectacular still remains optimistic as to his mission in the community.

In October 1967 the church purchased the property located at 8 Ellicott Street for their new parsonage. And so with a new church edifice and a new parsonage the church is well equipped for future growth and community service for the Lord.

The present pastor, Rev. Harold McNutt is completing his 6th year as pastor, which in itself is a record with the longest previous ministry of any pastor being five years. ****

ST. JOHN'S UNITED CHURCH OF CHRIST

(Formerly St. John's Evangelical & Reformed Church)

Cattaraugus, N. Y.

Rev. William W. Blume, Pastor

(Condensed from a comprehensive history written by

Mrs. Ernest Rose)

The first entry in the records of St. John's Church is dated January 30, 1887, which date marks the founding of the congregation. According to this early account, there had long been a desire for a German Church and Sunday School in Cattaraugus, and there seemed "to be nothing to hinder." Three men, Henry Diedrich, Christopher Moerch and John Mierow, were appointed to ask Rev. Mr. Rommel, of Salamanca, for a trial sermon. This service was held on January 30, 1887, with a good attendance. At a meeting held at the home of Mr. Berger, the congregation voted in favor of Mr. Rommel as their first pastor, "with the understanding that he preach God's Word in the Evangelical Lutheran Church, in the mother tongue, German, with God's blessing." His salary was to be \$20 per month, with regular services every other Sunday at one o'clock in the Free Methodist Church. A Mr. E. Gottlieb was to assist in the first service by leading the hymns. Thirty-one men were enrolled, and they and their families comprised the congregation. They included Christopher Moench, Henry and William Diedrich, Henry Hart, Fritz Dryer, John Scholl and others.

The first congregational meeting was held at the home of Mr. George Schaick on Feb. 20, 1887. The church was organized un-

der the name of St. John's Evangelical Lutheran Church. A church council was elected as follows: president, Christopher Moench; vice-pres., John Scholl; secretary, William Diedrich; treasurer, George Schaick; trustees, William Dillman, Jacob Bollack, August Paschen, Ernest Knaak, John Burmaster.

Mr. Henry Buhr, "who is remembered as a very fine singer", was appointed to be song leader, and to form a choir. It was voted to purchase a pulpit Bible, a communion service and two candles. These are at present displayed in the memorial case in the vestibule of the church.

The congregation took communion together for the first time on April 3, 1887. From the church records we find: first baptism, Hedwig Knoll on Feb. 13, 1887; first wedding, Johanna Horning and Mary Vokuhl on Feb. 10, 1887; first funeral services, Mrs. Alwina Blankenfeld, died June 26, 1887. The first confirmation class numbered eight, and among them was Mr. Paul Scholl.

Plans for the building of a church immediately began, and on April 8, 1888, it was voted to accept the present site for the church. The cornerstone was laid on August 26, 1888. A Mr. Ulrich was the contractor and Mr. Fritz Bieber, assisted by Mr. Otto Blankenfeld, were the masons. It is recorded Mr. Bieber received \$2.00 per day, & Mr. Blankenfeld \$1.25. The church was dedicated on Jan. 13, 1889, the total cost of the building being \$2,832.90. It was paid in four years. The interior of the church was very similar to that of the Free Methodist Church, where the congregation had worshipped for two years. There was no altar, but either then or in la-

ter years there was beautifully inscribed in the German language an altar motto, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." This was on the wall of the chancel in the front of the church.

Mrs. Alberta Herrick recalls that a Mr. Ed. Snow was redecorating the church at one time and asked her to paint a religious symbol on the wall under the inscription. He placed a long board on two ladders for her to sit upon, and she says, "I painted a lamb on a Bible, a white pennant with a red cross, and three or four bookmarks. The next morning he called me back to do it over. He had put a thinner in the paint instead of a dryer, and the whole design had run down in streaks. This altar motto and symbol were papered over in the late 1940's, and it was not until after Rev. Dunn became pastor, some 60 years after the dedication of the church, that the congregation had an altar. It was made by Mr. Harry DeBoth, and the altar motto was further covered by the beautiful dossal curtain behind the altar.

In January 1888, a new council was elected, and there came a new member in the person of Mr. Wm. Pfeleger, who became vice-president. The following year he was elected president, which office he held until his death, Feb. 20, 1899.

With the approval of the council of the church in Gowanda, a call was issued to the pastor of that church to assume the pastorate of St. John's as well. Pastor Ulmer accepted in June 1889. In those early years the farmers brought wood for heating the church. It was lighted by oil lamps, and a chandelier

was purchased with money raised by pledges. Members living in the village were to "tend the fires, and each help clean the church each month." The pastor's salary was \$20 per month, to be paid the last Sunday of the month, "if he had preached." Wagon sheds were built. The church was papered and the contents were insured for \$250. Council meetings were held on Sunday after the worship service, and were attended by any of the congregation who wished to remain, as well as by the council members themselves. New members were received into the church at these meetings. By direction of the council, the pastor was to hold all funeral services in the church. The first mention of a Ladies' Aid was in 1892. In 1892 a regular janitor was appointed for the first time. The member serving was relieved from his church duties while serving.

The church bell was purchased in 1896 from the H. V. Shuck-Stede Co. in St. Louis, Mo. There is an inscription on the bell in German which reads, "Glory to God in the Highest." Also on the bell is the name of the church, and the year A.D. 1896. It became the custom to ring the bell every Saturday evening at six o'clock. This custom continued until the close of Rev. Bachman's ministry in 1945. It must have been about this time that the baptismal font was purchased. Apparently up until that time they had used a pewter or silver bowl, now within the beautiful marble font, upon which rests the symbolic Lamb of God, and which is still in use. Mr. Henry Beckman, of Otto was the first infant to be baptized from this font.

In 1898, evening services were held in the church by the English Federated Church. Probably the "English" was used because all services held by St. John's were in German.

The resignation of Pastor Ulmer was accepted in June 1901. He was succeeded by the Rev. Johannes Hartman of Westfield, N. Y. The house next door to the church was rented as a parsonage. The pastor's salary was \$50 per month, plus house rent. There seemed to be quite a bit of activity after Pastor Hartmann's arrival. Miss Clara Schaick was organist, and received a salary of \$10 per year, with one Sunday vacation. The janitor, H. Tietz, received \$25 per year. In 1903 it was decided to purchase the house which they were renting, rather than build a parsonage. The purchase price was \$2,000.00.

For the next several years the records show only the regular details of operating a church. The buildings were kept in repair. New members were received, and some old ones withdrew. It was becoming increasingly evident that interest was waning, and it was more difficult to raise the necessary funds. Rev. Hartmann resigned in October, 1908, and was succeeded by Rev. Heiniger, who was present at the dedication of the church in 1889. His salary was to be \$400.00 per year. A telephone was installed in the parsonage in 1909. The problem of funds was ever before them, and an entry dated August 21, 1919, indicates a special meeting when "the pastor suggested that they have a benefit concert and lecture for the church. They agreed to have a 'Fest', and planned to have it in September, on a moonlight nite so that people could see to

come." There is no record of the success or failure of this venture.

Rev. Heiger resigned in Sept. 1911, and the congregation was left without a pastor. The parsonage was rented. Mr. Henry Buhr was authorized to ask the congregation in Gowanda if they would permit their pastor to come here to preach. Apparently some arrangement was reached, as there was a worship service once a month for six months, conducted by Rev. Haas of the Gowanda church.

But on May 5, 1912, the congregation met to decide what they should do with the church. Should they close the doors, or not? They agreed to have church once more, on June 9, 1912. At this time Pastor Ernest held the service, and again on June 23rd with a Pastor Schmidt. From then until August 3, 1913, occasional services were held, with different pastors from the North American Synod conducting them. On that date, the congregation, with renewed courage, voted in the Rev. Conrad Bachman, of St. Jacobus Church in Hamburg, as pastor at a salary of \$200. On October 19, 1913, he was installed by Pastor Gottlieb, of Ebenezzer, the same E. Gottlieb who had helped establish the congregation 26 years before.

Once more a regular pastor was at the helm. He served as secretary of the council for many years as well, and for many years he played the organ and did the janitor work along with his other duties. For a time, the congregation prospered. Buildings were repaired, painted, and roofs repaired. Gas was installed for heating, and chimneys were removed from the church roof

We find the following resolution entered in the minutes of April 14, 1918, in English: "Resolved that we, as members of St. John's Church of Cattaraugus, assembled in quarterly meeting, like to stand by this our country in this time of struggle, and that we pledge ourselves to make sacrifices and perform every service which will hasten the end toward which we are, as a nation, striving." It is significant that although this congregation worshipped and kept their records in German, they recorded this resolution in the language of their adopted homeland.

From the records it appears that the first English services were held in 1922, as in January of that year twenty "Christian Hymns" were purchased for the English services. Beginning with Jan. 1, 1932, all records were kept in English.

The passing years took their toll. The congregation dwindled away. The pastor grew old among us. He was faithful in holding regular services, and if only one person were present, as happened more than once, he conducted a complete service and preached his sermon.

In 1942, the Rev. John F. Steve, of Gowanda, came to the assistance of Rev. Bachman. He restored interest among some of the older members. Attendance at services picked up and some financial strength was restored. The church, which up to this time had been lighted by oil lamps, was wired for electricity. Pastor Steve took an active interest in the Ladies' Aid, and it became known as the Women's Guild, which was the official title of the women's groups of the Evangelical and Reformed Church. All of this work on the

part of Mr. Steve was purely voluntary, and the only remuneration he received was that Pastor Bachman gave him toward expenses. The arrangement was working so well that when Rev. Steve resigned in 1945, the council in Trinity Church in Gowanda asked the congregation of St. John's if they would be willing to assume a small part of the new pastor's salary in return for pastoral services. This was agreed upon, and the Rev. Merl Schifflin became pastor. At the same time, Pastor Bachman retired and left to live with his daughter.

On several occasions down through the years, the congregation had been approached about joining the Synod. Always before, they had preferred to remain "free." Before Pastor Bachman left, they voted to join the Synod. In a joint service in October, 1945, tribute was paid Rev. Bachman on his retirement, and the congregation joined the West New York Synod of the Evangelical & Reformed Church.

Interest was high for a time. The parsonage was repaired, the church re-roofed and painted. The church steeple was removed for reasons of safety, and the present bell tower constructed. The sanctuary was redecorated. Much of this was accomplished under the leadership of the Women's Guild, which assumed much of the financial responsibility. But gradually interest waned, and when Rev. Schifflin resigned in 1950, only about 40 names remained on the membership list, many of them inactive. Once again the congregation was faced with the question, "What to do with the church?" But once again a way was found to keep the doors open.

Through the pages of the church paper it was learned that the services of a student minister could be secured for the summer months. The Department of Rural Church of the Theological Seminary at Lancaster was more than willing to give aid to struggling rural churches. Rev. Carl Zimmermann, Chaplain and Superintendent of the Dunkirk Conference Grounds conducted regular services until June 1, 1950, when the now Rev. J. Richard Glatfelter, then a senior at the Theological Seminary, came to the church as a student pastor for three months. His major service was the conducting of a religious survey of the community, and granted mission help to the struggling church on its feet. After Mr. Glatfelter left, in September, the church was again served by the Rev. Mr. Zimmermann until the arrival of Rev. H. Stanley Dunn, with his wife and infant son David, on July 1, 1951.

Rebuilding of St. John's Church presented a serious problem to the newly-ordained minister, just out of Theological Seminary, but he faced it with courage and determination. Under his leadership and guidance, the church once more became active striving to meet the spiritual needs of all members and friends of the congregation. Once there was but one organization in the church, the Women's Guild. In 1950, an Adult Bible Class was organized, and later a Youth Fellowship, a Young Adult Bible Class and a Couples' Club. Several times during the year, family nights were held to bring together the families of all the members for an evening of fellowship. There were adult and junior choirs. The pastor received 118 into the church membership, 28 of them by confirmation,

bringing the total membership to 161, with a Sunday School enrollment of 60. Much of the church's progress could be attributed to the faithful service given so willingly by the pastor's wife. The parsonage was always "open house" for all sorts of activities, many Sunday School classes being held in the family living rooms.

Extensive improvements were made in church building and equipment. In October 1952, a Baldwin electric organ, fully paid for, was dedicated as a memorial for Rev. Bachman. In 1953 the home of Mrs. Doris Devereaux was purchased for a parsonage, and the old parsonage was converted into an educational unit and parish house. Another project was the translation of the records of the council and congregational meetings from the German to English. Without this translation, it would not have been possible to write this history.

Rev. H. Stanley Dunn continued to serve as pastor until Sept. 30, 1959, at which time he left with his family to serve a church in Catsaqua, Pa. Rev. Richard Lehman, the chaplain at Gowanda State Hospital, served as pastor during the months the church was without its own minister. During these months, the original parsonage on Ellcott Street, which had been used as an educational building, was remodelled and redecorated in anticipation of a new pastor. The home in which Rev. Dunn and his family had lived was converted into an education building.

On January 29, 1960, Mr. Calvin Wolfgang, from the Theological Seminary at Lancaster, Pa., accepted a call to serve St.

John's Church. He would assume his duties following his graduation from the Seminary. He arrived with Mrs. Wolfgang early in the summer, and was installed as pastor on Oct. 23, 1960. During his pastorate, the 75th anniversary of the church was observed. The interior of the church was redecorated, and a new ceiling was installed. Later, a new floor was laid in the vestibule of the church. More recently, the parish house was redecorated. The buildings have been painted and kept in good repair.

In 1963, the merger of the Evangelical & Reformed Church with the Congregational-Christian Church, after many years of planning, was completed, and the local church became St. John's United Church of Christ, member of Western Association and the New York Conference of the United Church of Christ.

Rev. Wolfgang resigned his pastorate effective Nov. 15, 1964, and again the church was served by Rev. Richard Lehman until

July 1965, when Rev. Carey Mumford arrived. Rev. Mumford was Rev. Lehman's assistant as chaplain at Gowanda State Hospital. He lived, with his family, in the parsonage and served as part-time pastor for fourteen months.

After the departure of Rev. Mumford, arrangements were made with the Congregational Church at Little Valley to share their pastor, Rev. William W. Blume. At present, the Cattaraugus worship service is held at 11:15 on Sunday mornings. The Sunday School children joining for a brief portion of the worship service and a junior sermon. The Junior Choir often takes part in the service. There is a Women's Fellowship, an Altar Guild and a Youth Fellowship.

In 1967 the church quietly observed its 80th anniversary, with the prayer that it may continue to serve Cattaraugus and the surrounding area as it has in the past.

WESLEYAN METHODIST CHURCH

Cattaraugus, N. Y.

Rev. Milton Putnam, Pastor
Compiled by

Miss Ethel Fiebelkorn.

A brief history of the beginning of Wesleyan Methodism:

The formal beginning of Methodism as a religious denomination is described in the annals of the church: "In the latter end of the year 1739, there came to Mr. Wesley, in London, eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption. That he might have more time for his work he appointed a day when they might all come together, which from thence forward they did every week on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful to them. They always concluded their meetings with prayer suited to their several necessities. This was the rise of the Wesleyan Societies in Europe then of the Wesleyan Methodist Church of America."

On the subject of essential doctrines of Methodism, Mr. Wesley wrote, "My doctrines are simply the common fundamental principles of Christianity," and again he said, "Our main doctrines, which include all the rest, are repentance, faith and holiness. The first of these we account, as it were, the porch of religion; the next the door; the third religion itself."

In the summer of 1833, Orange Scott, a circuit rider of the Methodist Episcopal Church, learned of the existence of the Abolition Society. Learning of

the work of William Lloyd Garrison, Orange Scott subscribed to "The Liberator," bought books and studied the question of slavery. His biographer says, "He read the burning rebukes of John Wesley declaring the slave trade 'the sum of all villainies,' and expressing it as his opinion that all slave holders were exactly on a level with men stealers."

At the General Conference of the Methodist Episcopal Church he spoke out against slavery. He took the ground that slavery is morally wrong. He quoted Wesley and others and spoke of the success of England in its abolishing of slavery.

On November 8, 1842, Mr. Scott and others withdrew from the Methodist Church and published their reasons in the first number of "The True Wesleyan," a weekly paper founded by Mr. Scott and Mr. Horton.

In December following, Luther Lee and others withdrew from the Methodist Episcopal Church. These withdrawals are to be regarded as the commencement of the movement which led to the Wesleyan Organization. Plans were immediately made for the calling of the Andover Convention, which follows.

The Wesleyan Methodist Church Organized:

The first formal meeting for the purpose of organizing the church was the now famous Andover Convention, which met in Andover, Massachusetts, early in 1843. The announcement printed in "The True Wesleyan" is as follows: "A Wesleyan Anti-slavery Convention will be held in the Methodist Church in Andover, Massachusetts, on Wednesday, the first of Febru-

ary, 1843 to discuss the principles, pass resolutions, and prepare for a grand rally in the spring. All who are in favor of the ultimate formation of a Wesleyan Methodist Church, free from Episcopacy Control by bishops and slavery, are invited to attend and become members of the Convention."

The minutes reveal the names of nine ministers and forty-three laymen of the New England States attending the convention.

At this convention, twenty-one resolutions were voted, appropriate to the expression of the anti-slavery sentiment of the body, and resolving to organize a new branch of Methodism. They decided to hold another convention in Utica, New York, beginning the thirty-first of May 1843.

The Utica Convention:

The convention as announced met in Utica May 31, 1843 and continued for eight days. Reverend Orange Scott was elected president. The business of the meeting was opened by the reading of the official call, which declared the purpose of the convention - "To form a Wesleyan Methodist Church-free from Episcopacy and slavery, and embracing a system of itineracy under proper limitations and restrictions, with such disciplinary regulations as are necessary to preserve and promote experimental and practical godliness."

The Andover Convention had elected a committee to provide a form of discipline, and this report, with such changes as were made by the convention, became the basis of what is now the Discipline of the Church

whose story we are now recording.

The new discipline differed from the Methodist Episcopal discipline in the form of government and its attitude toward certain moral questions. The policy finally adopted was thought to be republican in its principles, in harmony both with American love of liberty and with the Scriptures.

The convention chose the name "The Wesleyan Methodist Connection of America." From 1891 to 1947 the denomination came to be spoken of as the Wesleyan Methodist Church. At the General Conference of 1947, it was voted to officially change the name to The Wesleyan Methodist Church of America.

It was resolved for the sake of peace, harmony, and unity among the brethren to refrain from membership with secret societies. Important as policies of form and government may have been, the question of correct Biblical doctrine and spiritually was the problem most vital to the group.

Through information furnished by members of the convention and by correspondence it was found there were about six thousand members ready to adhere to the new organization.

The founders of the Wesleyan Methodist Connection realized that the multiplication of religious sects is not desirable for its own sake, and they would not have organized another denomination had they not felt, after due consideration, that it was justified. They were men of positive convictions, who felt that to continue membership in a church which approved slavery would have done violence to their conscience. They were also

realistic enough to know that mere secession from a group was not enough to accomplish their desire - the abolition of slavery.

Luther Lee summarized the reasons for organizing the new denomination thus:

1) They were Methodist in theology, and so deeply were they impressed with their theological views, as to render it impractical to accommodate themselves to the views and teachings of any of the Calvinistic churches.

2) They could not all have agreed to go to the same church, and some would have joined one church, and some another, and would thus have been separated. Had not the seceders organized themselves into a denomination, they would have been broken and scattered, and their power for good been lost.

3) There was no church at the time free from the great sin of slavery, which they could join.

With the slavery issue being settled by national legislation and Civil War, other distinctions continued to characterize this denomination, and do so to the present day - the preaching of holiness doctrine, abstinence from alcohol, tobacco, secret societies, and modesty in dress and furnishings.

History of the Wesleyan Methodist Church, Cattaraugus:

The first records of the Wesleyan Methodist Church dated 1877 are as follows: "Inasmuch as the religious life of the surrounding country was somewhat interwoven, I shall give a brief history of a work of grace under the labors of F. M. Mosher."

This work began sometime in

the year 1877, first at East Leon, where there were about twenty converted. A church was formed of about ten or twelve members.

The same year in the autumn a revival, under F. M. Mosher, was begun on Snyder Hill. This revival continued for about nine weeks resulting in the conversion of about 80 people. A church was formed of about forty-five members.

Sometime in the following winter, a revival was begun at Rich Valley, under Reverend Mosher. (Rich Valley began where Nichol's garage is now located, ran past Snyder's corners towards Wesley. Many people by the name of Rich lived along this road.) A large revival resulted and a class of fifteen members was formed. That summer the number increased to about thirty members. The Pers-a class was organized May 18, 1878.

In the fall of 1878 Reverend Mosher first began holding meetings at Cattaraugus in private homes. The interest increased and a room in a wagon shop was rented and "fitted up" in which to hold meetings. This room was called "The Tabernacle." This building is now the Youth Center. The interest continued to grow and a church was formed July 27, 1879 by F. M. Mosher, composed of the following charter members: Geo. W. Cobb, Percis Cobb, Jacob Phillips, Harriet Phillips, Louisa Waite, Charlotte Day, Esther Day.

The following bits of interesting information were taken from the diary of Mrs. Percis Cobb dated Wednesday, January 22, 1879, "Attended the donation for Brother Mosher held at Chancy

Pickup's in the evening. Did not get home till the clock was striking two. Came home with not a very good opinion of such things. I believe it costs too much. It doesn't pay. At least it does not pay me. I had rather go to a good meeting." And the following day, "I can hardly crawl around the house. The only comfort I get is to think it is my last donation. We had a hard time to get there. Had a large load. The roads were bad. The horses crowded each other out of the road and sometimes were both down at the same time."

At that time ministers were paid a very small salary and depended on donations from their members.

The following pastors have served the church:

1878-1882 F. Marion Mosher
 1882-1883 Ruben F. Dutcher
 1883-1887 G. W. Sibley
 1887-1888 Edgar Fuller
 1888-1894 Sylvester Bedford
 1894-1897 C. H. Dow
 1897-1899 William E. Williams
 1899-1901 A. L. Schumann
 1901-1903 Levi Bird
 1903-1907 Charles Sicard
 1907-1913 F. S. Lee
 1913-1918 J. R. Babcock
 1918-1929 James A. Bain
 1929-1939 Arthur J. Taylor
 1939-1944 Noah Shaffer
 1944-1946 James R. Redstone
 1946-1947 D. W. Summers
 1947-1950 Mervyn Summers
 1950-1951 Glenn Barnett
 1951-1954 Theodore Pagett
 1954-1959 Robert Lewis
 1959-1962 David Buck
 1962-1964 Paul Larson
 1964-1967 Paul Lawrence
 1967- Milton Putnam

A Brief History of Each Pastorate:

During the pastorate of F. M.

Mosher, the Cattaraugus Society met March 8, 1880 for the purpose of incorporating a church and the election of trustees. Martin Prince, George W. Cobb, and Jacob Phillips were elected as the first trustees. The certificate of incorporation was witnessed by George Straight, Justice of the peace, and recorded April 9, 1880 by M. J. Rich, County Clerk. On October 22, 1880, the trustees purchased for the sum of \$310 the property known as the Susanna Tingue lot. The lot became the first church property.

For some time, the five classes, East Leon, Snyder Hill, Rich Valley, Persia, and Cattaraugus, met together for the quarterly business meetings. Turns would be taken, weather permitting. The amount paid the pastor the first year was \$188.42 in addition to rent. April 2, 1881 the classes met in the new Cattaraugus Church building which had been completed at this time. On June 18, 1881 F. M. Mosher was released from his other labors to stay with the Cattaraugus charge that year.

The second pastor, Ruben Dutcher, was hired for three hundred and fifty dollars. In September, the Persia class appointment was taken up.

Under the ministry of G. M. Sibley, the church immediately built a parsonage. On April 4, 1885 East Leon discontinued its affiliation with the Cattaraugus charge.

The fourth pastor, Edgar Fuller, served only one year.

Under the ministry of Sylvester Bedford, the church was clapboarded and painted. The cost was estimated at \$75. Dismissal was begun regarding the building of a barn for the pur-

sonage. In 1892 preaching services began at New Albion. These continued until 1905.

Mrs. Mertie Freeborn remembers the revival that broke out under Pastor Bedford. Mr. Bedford had two sons, Dean and Clark, who were students in the school where the revival started. Many of the students and teachers were converted. An old piano in the school hall which was used during the noon hour, was used while singing religious songs.

During the pastorate of C. H. Dow, water was put into the parsonage. Bars and locks were purchased for the horse sheds.

The annual camp meetings were held during the summer at the grove on Snyder Hill. The New Albion Church asked for admittance to the Cattaraugus Church. Request granted.

For the use of the next pastor, W. E. Williams, a carriage and harness were purchased for \$25, a blanket for \$3 and a horse for \$56.88. Mrs. Jessie Sweetland recalls having heard that the pulpit had to be cut down due to the fact that Pastor Williams was a short man. The same pulpit is still in use today.

During the pastorate of A. L. Schumann, in March 28, 1901, a petition from the Snyder Hill class was granted, asking to be released from the Cattaraugus charge that they might join with East Leon.

The next pastor was Levi Bird. On March 5, 1903, the church voted to accept the Sunday School organ for use in the general services of the church. But there was a distinct understanding that only "professors of religion" be engaged at any time as organists.

Preaching services at New Albion were discontinued by the Wesleyans during the pastorate of Charles Sicard.

During the pastorate of F. S. Lee the church prospered and grew in number. A mighty revival was carried on by Rev. George Bernard, author of the hymn, "The Old Rugged Cross."

Rev. J. R. Babcock brought about many building repairs. It was decided to use leavened bread for communion service.

James A. Bain was especially well loved by his people. They installed a bathroom in the parsonage at this time. The pastor was authorized to act with other pastors in the village to invite a prohibition speaker to speak in favor of the Eighteenth Amendment. He was also authorized to act in denouncing Sunday baseball and pavement dancing.

At a special meeting September 7, 1920 the church decided to build a belfry and Sunday School addition on the left side of the church, for the church had prospered under Reverend Bain's ministry.

During A. J. Taylor's pastorate the church worked to pay off the indebtedness incurred by building the new Sunday School rooms. The Taylors were devoted to the growth of the religious life of the church.

Noah Shaffer was much loved by members and friends of the church. The church bell had cracked some time previously and was taken down at this time. J. R. Redstone served two yrs. as the next pastor.

D. W. Summers became ill and was not able to carry on all his duties. His son, Marvyn, was el-

ected as associate pastor and once again a need for more class rooms was discussed.

Reverend Glenn Barnett pastored the church a little less than one year. An interest in missionary work was developed at this time. Discussions for the need of new Sunday School rooms continued. All too soon the Barnes left to serve as missionaries in Haiti, where they continue to labor.

Theodore Pagett served the church for three years. Under the direction of Mrs. Pagett a girls singing group of exceptional ability was developed.

The next pastor was Robert Lewis under whom new Sunday School rooms were added to the rear of the church. Through the efforts of the young adults a new organ was purchased. A work in Little Valley was begun by Mr. Lewis which culminated in the building of a new Wesleyan Methodist Church there. In 1959 a Sunday School station wagon was purchased and used

two years. Landscaping and inside repairs were accomplished and storm windows put on the parsonage. A children's church was begun.

During the pastorate of David Buck the Missionary Society and the Young People's group became very active. A communion table was presented to the church by Chloe Brock in memory of her mother, Carrie Lawrence. The church steeple was repaired. Redecorating was done on the balcony rooms and plans for redecorating the sanctuary were begun.

It was during Paul Larson's pastorate that a fund was started to purchase a furnace for the church.

During this pastorate the furnace was installed, the sanctuary floor reinforced, parsonage kitchen insulated, and a new linoleum laid.

The present pastor is Milton Putnam. Improvements are being made on the parsonage.

The NEW APOSTOLIC CHURCH

Compiled by

Mrs. Elaine Butler

The Cattaraugus congregation of the New Apostolic Church is one of many in the Buffalo District, which takes in territory from Syracuse, N. Y. to Cincinnati, Ohio.

In August, 1920, Mrs. William Nentwig, a member of this church, was buried in the cemetery on Snyder Hill. Neighbors who attended the funeral were impressed by the difference of the Apostolic doctrine and voiced their desire to learn more about it.

the purpose. There was no local rector for this congregation until about 1963. Priests from Buffalo traveled to Cattaraugus to serve the needs of the congregation. Rev. Ralph Manning is now the local rector.

The New Apostolic Church is headed by the Chief Apostle, Walter Schmidt, who has his headquarters in Frankfurt, A.M., Germany. World-wide there are District Apostles in Germany, France, Holland, Italy, The Saar, Switzerland, Australia, Indonesia, Great Britain, United States, Canada, South Africa and South America, working closely with the Apostles are Bishops.

Each Apostolic District is subdivided into Districts which are under the care of District Elders. The congregations in these districts are guided by the District Evangelists, Evangelists, Priests, Deacons and Sub-deacons. Each congregation is an essential part of the whole Church, not an individual self-governing, self-supporting unit by itself. On any New Apostolic congregation, the Bible text is the same, given by the Chief Apostle. This serves as a basis for the service, each officiant serving as the Spirit guides him. At no time is a prepared sermon or prayer used.

A Serving Brother is chosen from the ranks of the congregation. He gains experience through speaking briefly during services, and other activities such as visiting members in their homes or in hospitals, or in many other services in and around the church. As he matures and develops in faith, he will be ordained as a Sub-deacon, and subsequently as Deacon, and later Priest, assuming new responsibility and power with each office. A few Priests may later be

ordained as Evangelist, Elder, Bishop and Apostle.

The main characteristic of the New Apostolic Church is the belief in living Apostles. They are God-chosen men who alone are empowered to dispense the Holy Spirit by the laying-on of hands (Acts 8:11-17; Acts 19:1-6); and the power to forgive sins (John 20:23).

Equally important is the belief in the imminent Second Coming of Christ in the First Resurrection. In the time of Noah, also in the time of Lot, only a handful of people were saved from the destruction. In the far greater destruction to which the world is destined, there will also be only a comparative handful who escape. A constant byword of faithful New Apostles is recorded in St. Luke 21:36: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The Bible mentions that the work should spread to the uttermost parts of the world; accordingly, missions are being established in Romanca, Jamaica, Puerto Rico, Mexico, and Japan. Recently congregations were established in Dunkirk, N. Y., Ashtabula, Ohio, as well as in many other areas of the United States.

On November 8, 1959, the new church in Gail Drive was dedicated by Rev. William Pondt, a Bishop of the New Apostolic Church. New churches are constantly being built to accommodate the ever-increasing numbers of God's children. Jesus admonished the people to "occupy until I come," as the work of God will continue until the day of the First Resurrection.

ST. MARY'S ROMAN CATHOLIC CHURCH

Cattaraugus, N. Y.
(Compiled by Rev. James
E. Haran)

This history of St. Mary's Parish in Cattaraugus is by no means complete. There is an absence of data to go on especially for the early years of the parish.

Prior to 1863 Cattaraugus was part of St. Paul of the Cross Parish in Dayton. The Passionist Fathers from St. Mary's Monastery in Dunkirk took care of this parish as a mission. Since there was no parish rectory in those days, presumably the priest in charge of Dayton would travel the 30 odd miles from Dunkirk each weekend and would stay overnight at the home of a parishoner. It is known that at first Mass was celebrated in the home of a Mr. Michael McFarland in Dayton in 1857.

However, records from St. Bonaventure's University near Olean show that the Franciscan Fathers also took care of this area around Cattaraugus. Evidently priests of the Franciscan Order toured the countryside at intervals and performed religious services for the Catholic families scattered over the area. Records at St. Bonaventure's show that the first baptism in Cattaraugus was performed by a Father Sixtus, O.F.M., from St. Bonaventure's on April 3, 1856. Unfortunately we are not told the name of the child, nor in what home.

As for the parishoners in those days, the following names are taken from an early census list of the Fr.ars' mission at Cattaraugus: Michael Collins, John &

Mary Boyle and two children, John and Mary Grant and one child, John and Margaret Carroll and one son, Martin and Catherine Londrighin and two children, Richard and Alice Dolandey and four children, Stephen and Catherine O'Donnell and six children, Timothy Collins and two children, Richard Smedley, Michael and Mary Dineen and three children, Thomas and Bridget Galloven and four children, Martin and Margaret Lophthey and two children, James and Ann Quigley and two children, Patrick Lophthey, John and James Butler, Charles Winter and William Farrell. (From "The First Bonaventure Men" - pg. 206).

With the great waves of immigrants from Ireland in the mid-eighteen hundreds (over 700,000 in the decade from 1840 to 1850), some settled in Cattaraugus. By 1863 there were enough to warrant the construction of a chapel. In that year 1/2 acre of land was acquired on Mill Street west of the depot. According to Everts' "History of Cattaraugus County" the St. Mary's Church and Society (R. C.) of Cattaraugus Village was incorporated Dec. 12, 1863 according to the act of April 5, 1863. The trustees were John Timon, Bishop of Buffalo; F. N. Lester, Vicar-General, John Baudinelli, Pastor, residing at Dunkirk, and Stephen O'Donnell and John Gordon, lay members.

In the winter of 1866 the building of a small mission chapel, called St. Mary's, was completed, and dedicated by Rev. William Geoghan, C.P., who was then attending this mission. It was a plain but substantial frame building, size 60x45. The cost was \$2,800.00. On the occasion of the dedication Reverend

Philip Burke, C.P., preached the sermon and the Passionist seminarians from Dunkirk assisted. There were about 170 communicants at that time according to a hand-written account found in the archives of St. Mary's Monastery, Dunkirk (Document 16 - File No. 41).

The Passionist from Dunkirk served this mission until 1870 when the Rt. Rev. Bishop of Buffalo placed Rev. John Byron, a secular priest, in charge of it. At this time the Cattaraugus parish became a mission of St. Patrick's in Salamanca where Father Byron resided.

Judging from baptismal records at St. Patrick's, which no longer include entries from St. Mary's after May 2, 1878, some short time after that date St. Mary's once again became a mission of St. Paul of the Cross Parish in Dayton. Until 1899 it was served by the following pastors from Dayton: Fr. Daniel Walsh, Fr. John J. Nash, Fr. A. Adolph, Fr. D. J. Daly, and Fr. Thomas Harrick.

By 1899 many of the parishioners of the Dayton parish had moved away, while St. Joseph's in Gowanda had grown. Therefore early in 1899 the newly appointed pastor, Fr. John F. Tracey, changed his residence from Dayton to the growing community of Gowanda. From there he took care of both Dayton and Cattaraugus as missions. During these years the priests would come from Gowanda and Dayton by train. They would stay overnight with parishioners and have breakfast with them after Mass. Often they stayed at the home of Mr. and Mrs. Owen McCarthy, whose son Jerry served as an altar boy for many years. Fr. Patrick Enright succeeded Fr.

Tracey as pastor around July of 1900.

An interesting anecdote from those days is recalled by Mrs. Helen Mosher. One weekend Fr. Enright arrived by train from Gowanda without bringing with him the altar breads to be consecrated at Mass. He came to the home of her parents, Mr. & Mrs. John Pingleton, and immediately asked for some flour to bake the altar breads himself. While presumably not skilled in this art he did manage to have them ready for Mass on Sunday morning.

We are told too, that Father Enright held bazaars in what was called Blood's Opera House over Erhart's store.

In 1907 St. Mary's in Cattaraugus received its first resident pastor, Father William F. Krampf. At this time the Catholic parish in Little Valley, which had previously been a mission of the parish at Randolph, became a mission of St. Mary's in Cattaraugus. Also from this year until July in 1911, St. Paul of the Cross in Dayton was a mission of the Cattaraugus parish.

In 1908 Father Krampf purchased a house next to the church on Mill Street to be used as a rectory.

In March of 1912 Fr. Krampf was transferred to Bolivar and Fr. John J. Duggan was assigned to Cattaraugus. Fr. Duggan, born in Ireland, came to this country in 1906 and completed his studies for the priesthood at St. Bonaventure's in 1907. He was 32 years old when he was ordained by Bishop Colton.

Fr. Duggan remained as pastor of St. Mary's in Cattaraugus until July 1, 1939, when because of his failing health he was giv-

Cattaraugus, was designated the Mission Center for the Missionary Apostolate and the Rev. James J. Navagh was appointed pastor. The Rev. Paschal L. Acquaviva immediately took up residence in the old rectory. St. Mary's, Little Valley, a mission of Cattaraugus, received its own resident priest for the first time in the 75 years of its existence, the Rev. Robert S. Sweeney.

In the fall of 1948 arrangements were made with a religious community of teaching nuns called the Franciscan Missionary Sisters of the Divine Child, for them to establish a convent in Cattaraugus and begin catechetical work here and in six neighboring parishes. They rented a house on South Street from Mr. Arthur Briggs and on Oct. 3, 1948, Bishop O'Hara blessed their quickly improvised chapel. Sister Margaret Mary was the first superior, assisted by Sister Mary Ignatius and Sister Frances Marie. During that same October they began their classes in Cattaraugus County. Later, in Sept. of 1960, they moved to a new convent at 171 South St. Their presence, their example, their prayers and their work have been a great help to all the parishes.

In the summer of 1948 the present parish rectory was purchased and remodeled. It and the old rectory served as accommodations for the priests of the Missionary Apostolate as long as it remained the Mission Center.

Planning on the new St. Mary's Church began almost immediately, and it was dedicated by Bishop John F. O'Hara in June of 1950. The contractor for the new Church was Nicholas Smith of Dunkirk. In 1950 the cost of the new church and rectory was \$32,006.09. In 1951 further costs

in a vicar co-adjutor in the person of Fr. Norman O'Meara. In Nov. of 1939, Fr. Duggan met with a sad accident. While walking along Rt. 353 at night he was struck by a car and a few days later died on Nov. 19.

Fr. O'Meara was then formally installed as pastor. During his pastorate notable progress was made. The parish grew in numbers. Mass attendance was better and the financial condition improved. Fr. O'Meara, who had played professional baseball as a young man during his summer vacations from St. Bonaventure's University, often played on the Cattaraugus team while he was priest here, to the delight of all. He joined the local Kiwanis Club, enjoyed their regular meetings and made many friends in the community.

At this time the Summer Vacation School Program in Religion was started by Bishop Duffin. Under this program a few seminarians were assigned to each country parish to teach the catechism to the children for one month during each summer. The present pastor of St. Mary's, Father Haran, was one of the seminarians assigned to Cattaraugus during the summer of 1942. As he prepared the children for First Holy Communion, he could not foresee that he would return to Cattaraugus as pastor 18 years later.

In July, 1945, Fr. O'Meara was transferred to Our Lady of the Angels Church in Cuba, N. Y., and Fr. Richard J. Deasy was assigned as pastor of St. Mary's. During his pastorate renovations and improvements were made in the church. At this time the population of the parish was estimated at 40 families.

In June of 1948 St. Mary's,

for furnishings and equipment amounted to \$2,707.30.

In January of early February of 1952 the old church and rectory were sold to Setter Brothers, Inc., for \$6200. Of this sum \$5145.74 was applied as a payment on the debt of St. Mary's Cattaraugus and \$1054.26 as a payment on the debt of the former mission church, St. Mary's in Little Valley, according to a pre-determined plan for the devision of assets.

Resident priests during the Apostolate regime were Fathers Paschal Acquavia (1948-49); Samuel Faiola (49-50); Robert McNamara (50-51); Arnold Schneider (51-52); George O'Neill (52-53); Francis Baratto (53-54); Daniel Szostak (54-55); Robert Ochs (55-56); and Kenneth Menge (3 months in 45). It is hard to do justice to the zealous work of these young priests during their brief terms as administrators of St. Mary's. They surely did much for the glory of God and the good of souls and the growth of the parish.

In April of 1955 it was decided to remove the area around East Otto from the Cattaraugus parish and to establish a new parish there to be called St. Isidore's.

In September of 1952 the Rev. John J. Neylon, as Director of the Missionary Apostolate, was appointed pastor of St. Mary's, Cattaraugus, which title he held until Father Walker's appointment in September of 1956.

In September of 1956 St. Mary's Parish was taken off the Missionary Opostolate and Father Francis Walker was appointed pastor. He made many improvements in the church and rectory. At this time a generous bequest of approximately \$21,000 from the estate of Mrs. Mary Harvey was a real help to the parish. This money was received over the next five years.

In September of 1960 Fr. James E. Haran the present pastor was assigned to succeed Fr. Walker, who was transferred to St. Patrick's in Barker, N. Y.

This brief summary cannot do justice to all the priests and people who labored so hard during the first hundred years of St. Mary's Parish to establish and spread God's Kingdom there. Only on the day of Judgment will the merits of all be made manifest. But it is inspiring to read about the efforts that were made to bring the Catholic Faith to the people of Cattaraugus and to minister to their needs.

NEW ALBION COMMUNITY CHURCH

Rev. O. Glenn Reed, Pastor

(Compiled by Mrs. Ida M. Sager from material furnished by Mrs. Orson Spink, Mr. Stephen Watson, Miss Louise Watson, Rev. Thurber R. Thayer and Mrs. Veral Boardman.)

PART I

Over at the crossroads of New Albion, known to early settlers as "Horth's Corners," stands a little white church which is the symbol of a community's determination to maintain "the church in the midst." Through a period of 135 years, this purpose has sometimes involved real struggle and sacrifice. Denominational differences have been to a large extent brushed aside as incidental to the more important objective of providing a center of worship within the community, and the people of this little settlement feel a justifiable pride in their united achievement.

The history of this church falls into two distinct parts: first the period of about 107 years when it was under the leadership of various denominations; and second, the later years of its operation as an independent community organization.

Religious activity in New Albion Center, according to published Cattaraugus County histories, began in 1832, when "a Methodist class was formed at Horth's Corners." This was about five years after the first religious services in the Town of New Albion were held in 1827 by a group of Methodist people living on Snyder Hill. We are told that the Wrigthus, Davises, Barnards and Days were among the active members at the Cor-

ners, Eber Wright being a local preacher. At one time the foundation was laid for a meeting house, but the removal of members to other localities had so weakened the class that the project had to be abandoned.

Meanwhile, several Free Methodist families had moved into the community, the practically all of the residents were affiliated with one or the other of these two religious groups.

In June, 1884, under the leadership of W. W. Manning (Senior) and a group of Free Methodist people, tent meetings were started in an orchard on the present Will Spink farm. The sponsoring group included Wm. Tinguet, L. D. Spink, Varnum Spink, Mr. and Mrs. Morgan Whipple, Mr. and Mrs. Adelbert Sheldon, Stephen Herrick and others. Some Methodist people, also interested in the project were Lorenzo Payne and family, Mr. and Mrs. Bolivar Lamb, Mrs. L. M. Hill, Mrs. Loren Merritt, Joshua Parmlee and family and Miss Ellen Barnard.

The meetings were held every evening over a period of several years. Rev. John O'Regan and a Rev. Chesbro from Chilli, N. Y., were among the Free Methodist preachers who assisted. It was a time of deep religious fervor, and crowds of people came by horse and buggy, or walking with lanterns, from Snyder's Corners, Cattaraugus Village, Champlin's Corners and other surrounding territory.

At that time, Rev. Thomas S. Slocum, who had been appointed in 1884 by the Genesee Conference of the Free Methodist Church to serve the Cattaraugus, Champlin's Corners and Napoli Circuit, was living in New Albion, which was the point

about midway between Cattaraugus and Champlin's Corners. His home was the house now occupied by the Peterson family, near the church.

Under his leadership, and as a direct result of the tent meetings, a Free Methodist Society was organized in New Albion, consisting of eight or nine members, and Rev. Slocum became the first pastor. Bolivar R. Lamb, Lorenzo R. Payne, Stephen Herlick, Morgan Whipple and Adelbert Sheldon were elected as the first trustees, and on Jan. 14, 1885, the present church site covering a quarter acre of land was decided to them in trust for the new Society by Justus Thomas for the sum of \$100. The church building, a plain wooden structure, valued at about \$1,000 was erected during the following summer and dedicated on July 4, 1885. In the interim, services were held in homes, or in the schoolhouse.

From the very beginning, the Free Methodist pastors appointed to Cattaraugus also served New Albion. Rev. Slocum was succeeded in 1886 by Rev. J. H. Harmon, who also lived in New Albion in what is generally known as the "Tingue house." He was followed by Rev. W. W. Manning, Sr., in 1888, and by Rev. J. J. Thompson in 1889, neither of whom resided at the "Corners." It was about this time that the Methodist pastor in Cattaraugus, Rev. C. W. Miller, began alternating with the Free Methodist pastors for Sunday afternoon preaching services in New Albion.

Rev. G. Allen in 1891 was the next Free Methodist minister assigned to Cattaraugus & New Albion; and in 1892, during this pastorate, the Wesleyan Metho-

dist minister from Cattaraugus, Rev. Sylvester Bedford, started taking alternate Sundays in New Albion, in place of the Methodist minister. His successors at the Cattaraugus Wesleyan Church, Rev. Dow, Rev. Williams, Rev. Schuman and Rev. Levi Bird, continued this arrangement, but in 1905, during the pastorate of Rev. Charles Sicard, the practice was discontinued. From then on, the Cattaraugus Free Methodist ministers covered both points every Sunday, the Champlin's Corners class having merged with the New Albion Society.

Through all the years from 1884 to 1938, a Sunday school was maintained in connection with the New Albion church, always on a union basis until 1924, when under the pastorate of Rev. F. I. Iulg, it was reorganized as a Free Methodist Sunday School, using the lesson materials of that denomination.

About 1890, a new organ purchased by voluntary contributions was placed in the church, but was used only for the Union Sunday School, and not for church services, the discipline of the Free Methodist Church at that time did not permit the use of instrumental music. In 1913, while Rev. Carl L. Howland was serving as pastor, a supply of Free Methodist Hymnals was purchased for the church. In that same year, a committee consisting of Stephen Watson, Orson Spink and Mr. Manning was appointed to secure funds by popular subscription for the building of horse sheds in the church yard. These sheds were provided chiefly to accommodate people attending services on Sunday, but during the week residents of the community were permitted to use them. The

sheds were torn down in August, 1950, the lumber sold to Garrett Benson for \$15, and the money placed in the church maintenance fund.

In 1939, during the pastorate of Rev. N. T. Cummings, the membership had become so depleted through deaths and removals from the community that the Free Methodist denomination discontinued holding services and the church was closed for about two years.

PART II

In the spring of 1941, representatives of the American Sunday School Association visited New Albion, and on April 20th they organized a Sunday School that met at first in the schoolhouse, and later in the church.

Early the next fall, word was received from the Genesee Conference of the Free Methodist Church, which now held title to the New Albion property, in the absence of an active local society, that they were planning to tear down the church and use the materials for buildings on the camp grounds in Cattaraugus. This announcement presented a startling challenge for the people of New Albion, faced now with the possibility of living in a churchless community. After much discussion as to ways and means for saving the situation, a public meeting was held in April of 1943, and a committee consisting of Mr. & Mrs. Orson Spink and Mr. & Mrs. Howard Foster was appointed to confer with Rev. Wm. T. Dunston, of the Congregational Church in Little Valley, regarding steps to be taken toward purchasing the property. He suggested raising the necessary \$250 by popular subscription, and the campaign started im-

mediately. People of all faiths contributed generously, and in a short time the required amount was raised.

On July 4, 1943, an entirely new church organization was set up under the name of the New Albion Community Church, with 33 charter members, and on October 22 of that year they took title to the church building. Rev. Wm. T. Dunsian became the first pastor of the new church. The first trustees were Rev. Dunstan to serve for one year; Howard Foster for two years; Fenton Milks for three years. The constitution or Declaration of Purpose, was adopted at a public meeting held on Sunday, Nov. 28, 1943, provision being made for annual meetings to be held in May, and for the Sacrament of the Lord's Supper quarterly.

From this point on, many improvements were made in the church building and equipment. Up to this time, oil lamps had been used for lighting, and wood stoves for heating. Early in 1944, a single electric wire was run from the home of Floyd and Virginia Kilby, next to the church, and two or three bulbs provided light at a cost of \$1.00 per month. In the fall of that year, the church was wired at a cost of \$75, and indirect lighting provided for the sanctuary. In December, 1956, an oil-burning furnace was installed, later to be converted to gas when supplied to the community.

At a cost of \$125 for material and labor, a new roof was put on by Emory Moreau, who donated labor and material for the vestibule. New pulpit furniture was purchased, and a beautiful copy of Sallman's head of Christ, donated by Rev. Dun-

stan's son, was hung back of the pulpit. This young man also contributed an individual communion set and two collection plates, which were first used on April 2, 1944. The interior of the church was also redecorated at this time. In 1951 the outside of the church was painted.

In 1953 a Missionary Society was formed at the home of Mr. and Mrs. Ward Blakely, with Mrs. Vera Boardman as first president. The New Albion Church being undenominational, the missionary offerings are sent to various missionary fields, at the discretion of the Society. This Society has been, and is, very active in the maintenance of the church.

When the New Albion school-house burned in September 18, 1952, the bell was presented to the church. In April, 1956, work was started on an addition at the rear of the church, including a kitchen and furnace room in the basement, and upstairs two class rooms and a choir loft. The cost was met by voluntary contributions, and much of the work was donated. A well was driven and a pump installed in the basement, with two rest rooms provided. In 1962, new siding was put on the church, and it was given one coat of paint. Fenton Milks made a railing of iron for the front steps, which had been improved. The church voted to tithe 20 per cent of the church offerings for missions. An electric organ was

bought for the church in 1966, and a life-size picture of Christ, painted by William Flannigan of Salamanca, was hung at the front of the church.

On July 30, 1947, Mr. George Smith, of Whig Street, Salamanca, began conducting services as a candidate for pulpit supply, and continued to serve in that capacity until Dec. 28, 1949, when he resigned and was succeeded on January 2, 1950, by Rev. O. Glenn Reed (United Brethren), of Salamanca, who is still acting as pastor. In March of 1965, the people of the New Albion Community Church, also the people of the Red House Church, of which Rev. Reed is pastor, and friends, contributed to a fund which enabled Rev. and Mrs. Reed to enjoy a trip to the Holy Land. In 1967, Rev. Reed secured stained glass windows for the sanctuary and installed them. Earlier, new pews had been installed, and a new carpet for the pulpit was given by Mr. & Mrs. Corinth Benson. A carpet was also laid in the choir loft. The young people of the Youth Fellowship bought the Christian flag, and the Sunday School bought the American flag, which add much to the appearance of the church.

The New Albion Community Church was legally incorporated on August 6, 1952. Worship services are now held every Sunday at 11 a.m.

A BRIEF HISTORY OF IMMANUEL LUTHERAN CHURCH

Otto, New York

Compiled by

Rev. Harry H. Droutz

According to both secular and local historical records, Lutheran missionaries came preaching the Gospel in Otto and vicinity as early as the year 1853, eight years before the Civil War. The name Otto was unknown at that time, for the village had been given a more classical name, that was, Waverly. The first missionary in the village of Otto was Pastor Ernest from Eden Valley who conducted services in the lower village at the Ayers house, although there is no record as to how long a time the services of Pastor Ernst continued. During this tenure of Christian service, there arose discussion on account of some doctrinal question which ultimately led to the dispersion of the little group of worshippers. Efforts to heal the breach to be fruitless, yet, it seemed that God wanted the truth and purity of His Word to be proclaimed and established in Otto thru the person of Pastor Ernst.

After the lapse of some years, the Rev. P. Brandt, pastor at Farnham, was summoned to administer to the spiritual needs of the little flock which customarily gathered in various homes at an appointed hour.

About the year 1864, Pastor Lemmus from Plato was invited to be in charge of administering God's Word to the Lutheran Christians in Otto and Little Valley. Historical information indicates that at this time most of the services were held in the home of Fred Busekist who lived on the farm known as the Plum Farm. These services continued

also under the spiritual direction of Pastor Max Heyer, however, the services began to be held in the public school in Otto, especially since the number of worshippers increased.

The next eleven years gave evidence of greater spiritual growth, because the Rev. F. Boesch was called as pastor to the congregation in 1875. In fact, the congregation had begun the building of a church which was dedicated on the 12th of November, 1876.

The following year, 1877, Pastor Boesch had accepted a call extended to him from Eden so that the congregation was without a minister for about two years. This interim was filled by the Rev. H. Kanold who resided in Plato, and weather conditions being what they are in the area, it would be safe to assume that not very many services were conducted during the winter months but rather in the spring and summer.

On June 20, 1878, the congregation was incorporated under the name, "The First Lutheran Church of Otto, Cattaraugus Co., New York." The year following, March 9, 1879, The Rev. A. O. Engel was installed as pastor but after one year, he moved to Little Valley.

After Pastor Engel of Little Valley had accepted a call to the State of Maryland, then, the two congregations issued a call to Rev. A. Kraft of Wolcottsburg, New York. The date of his installation was March 20, 1881 and a month later the first constitution was adopted. A cemetery was purchased and dedicated on December 20, 1881, a beautiful location overlooking the town of Otto and surrounding territory. Mr. Fred Busekist, a pillar

of the church, was summoned into the kingdom of heaven and his body was laid to rest in the new cemetery.

The small growing congregation was in debt to the amount of one thousand dollars and in spite of this, it was necessary that an annex be built to the church so that this space could serve as a schoolroom. The new addition was dedicated in December of 1882. During the course of the same year, the property adjoining the church was purchased and the house located on this property was repaired, enlarged, and then served as a parsonage. Pastor Kraft was the first to occupy the new parsonage until January 18, 1886 when he was given a peaceful dismissal to accept a call to a congregation in Meridan.

On February 1, a call was sent to the Rev. E. J. Sander in Cohocton, New York who accepted the call and began his service in Otto, May 10 and in Little Valley, May 17, 1886. The congregation was increasing and now numbered 63 voting members in 1888. The same year the school building was moved and ten additional feet were added to the west end of the church; furthermore, the whole interior was papered, painted, and redecorated, then, on the 16th of September, pastors from Wellsville and Silver Creek were invited to preach dedicatory sermons. The speakers were the Rev. Bush and the Rev. Broecker.

A churchbell was purchased and dedicated in the month of April, 1892, and was used to assemble the worshippers and to remind others that this was the Lord's Day. The remaining debt on the parsonage was paid, for the Lord had moved the hearts of the believers to accomplish

this in accordance with His will. The parochial school was served by a certain Miss O. Seivers for a period of one year, then, she accepted a call to Wellsville and in the meantime the Rev. A. G. Grimm, the resident pastor, taught the school for two years. His successor as school master was Miss Ida Weinhauer, and after her tenure of service, in 1897, there came Miss Maria Sander who taught for eight years. A year prior, the Rev. E. J. Sander had begun a mission in Bradford and Limestone, incidently, the mission in Bradford is now an established congregation. About the same time, a mission had been started in the town of Cattaraugus, and, on Palm Sunday of the year 1898 the first service of The Lutheran Church was conducted in the home of Mr. Frank Bartlet.

Progress was being made in Otto also, for in the year 1901 another addition was built on to the east side of the church, the entrance altered, and other detailed improvements were made in preparation for the 25th anniversary of the congregation that was observed on the 12th of November. The momentous occasion was celebrated with three services but there are no details available as to whom the speakers were. A new type organ was purchased and installed two yrs. after the celebration of this 25th anniversary, the year was 1903. The person given charge of the school was Mr. Carl Michael, who was called in 1905, then, two years later was installed as teacher. Just why it took so long for the installation is not known, nevertheless, it is an interesting question. Minor improvements, necessary equipment, etc., were added during the years 1908 thru 1910, especially a steel ceiling was installed, the inside was

papered, and a partial basement was excavated.

A resolution was passed that the congregation introduce the English language into the service by holding one English service a month. The obvious reason was, of course, that some of the worshippers had difficulty understanding the German language even though some were familiar with conversational German. This resolution created a major problem for Pastor Sander whose schooling, conversation, and thinking was in the German language; consequently, to expedite, the resolution, the Rev. R. Huebsch of Allegany was requested to preach this one English sermon per month for the next four years until Pastor Sander could master the English well enough to deliver a sermon but not without an accent. The year Pastor Sander began preaching in English was 1915.

After a teaching service of six years, Mr. Carl Michael resigned in 1911 and the school was discontinued for a season possibly because men were being recruited for World War I.

The school was reopened in September with Mr. O. Schaefer who had been installed on the 3rd of that month, and remained here for five years. Teacher Schaefer's successor was Mr. A. Hufnagel who arrived in 1916.

The first, English confirmation was held in the Church in the year 1915, and, from that time on English services were ever in greater demand, and this as it should have been (but earlier!).

After more than thirty-three years of active service in Otto, and forty-two years in the ministry, the omniscient Lord summoned the soul of Pastor E. J. Sander unto Himself on the 9th day of August, 1919.

The vacancy pastor chosen to serve the Lutherans in Otto was the Rev. W. Matte of Plato. On the first day of autumn in 1919, the congregation extended a call to the Rev. A. F. Saar who accepted the call, and, was installed on the 9th day of November the same year. Two yrs. later, 1921, the parsonage was built.

The congregation at Little Valley appealed to the congregation in Otto so that they might form their own congregation. The request was granted in 1924. The parochial school in Otto was closed in June of 1924 and the services of teaching under Teacher A. Hufnagel ended in 1926. Mr. Kuhlow taught for a year, then, Miss A. Saar taught in 1928 and 1929.

The name of the congregation was changed to "The Evangelical Lutheran Immanuel Church" of Otto, New York in 1924. The steeple of the Church was removed the next year probably because of a storm or natural deterioration. A restroom was installed at one end of the vestibule.

The 50th anniversary of the Church was celebrated on August 15, 1926.

Electricity was installed in the Church in 1931 and two years after the Church basement was excavated to provide room for the Sunday School and needed restroom facilities.

The wife of the Rev. A. F. Saar was summoned into eternity on February 20, 1936.

A blower was installed on the pipe organ in 1936 and evidently the instrument had been formerly pumped by hand. The choir loft was enlarged, new stained glass was replaced in the windows, and a new design for the front of the church was added

in 1937. Six years after electricity had been installed in the Church, it was conducted into the parsonage thus the Aladan and kerosene lamps of yesterday became obsolete. The members of the congregation were grateful for the services supplied them by neighboring congregations during the illness of Pastor Saar who entered into eternity on the 8th day of July, 1941. The respected and devoted servant of God, the Rev. A. F. Saar, had served the congregation for twenty-one years.

Pastor H. W. Brege was then called and installed on October 26, 1941.

A cement walk was laid in the front of the Church in 1943. The proposal was made then followed by a resolution to erect a new Church building and the date of the occasion was July 8, 1945. To expedite and facilitate collections for the new Church, weekly and monthly envelopes were supplied the members with the suggestion that this plan be tried for a period of five years.

Mrs. Augusta Weise was honored on May 6, 1945 for having served faithfully as organist for the congregation over a period of twenty-five years. During the course of the year, the interior of the Church was re-decorated & the parish hall was repainted by the willing members of the congregation in 1947. Immanuel Lutheran Church was the official name adopted by the members of the congregation at a meeting held in 1949. That same year, the Rev. H. W. Brege received a call from Saint Peter's Lutheran Church, Macomb, Michigan and preached his farewell sermon on August 28, 1949.

The vacancy pastor selected to serve was the Rev. Bueger of Ellicottville until the congrega-

tion had received word that The Rev. Roswell E. Mennen of Youngstown, Ohio accepted the call to Otto. Pastor Mennen arrived in Otto on the 28th day of February and was installed on the 5th of March.

Mrs. Augusta Weise was again honored on the 22nd of October in 1951 for her thirty years of service in the congregation and her retirement was respected.

Preparation for the proposed new Church site was in need of an additional plot of ground which was donated by Mrs. Ruth Ellis as a memorial to her late husband and this land was adjacent to the plot of ground that had been formerly donated by Mr. & Mrs. Ernest Grube. An additional plot of land was needed at the cemetery so that a driveway could be made and this land was donated by Mr. Raymond Foster who lived on Dake Hill.

The growing congregation found it necessary to divide the parish into zones which were presided over by deacons. This division resulted in the establishment of twelve deacons, one to serve each zone.

As time progressed and enthusiasms spurred on by need, an architect was engaged and authorized to prepare drawings for the erection of a Church building. The plans and drawings of the architect were approved & accepted by the congregation at a quarterly meeting, July 12, 1951. According to the records, the membership at that time was 480 souls and 381 communicant members.

Within the seventy-five years of this congregation's history, as of July 1, 1951, 1,034 have been baptized, 804 confirmed, 318 marriages had been solemnized, and 423 funerals had been conducted.

In 1920, a group of twenty-four ladies, inspired by the Rev. Adolph F. Saar, resolved to organize a Ladies' Aid Society. The first officers were: President, Mrs. A. F. Saar; vice-president, Mrs. Minnie Krager; secretary, Mrs. Clara Meyer; treasurer, Mrs. Minnie Salisbury.

The Lutheran Women's Missionary League was organized April 26, 1950 at the parish hall in the presence of guests from Ellicottville, Little Valley, and Plato. The first officers were: President, Elsie Wehling; vice-president, Esther Mennen; secretary-treasurer, Phyllis Forster.

On March 10, 1920, a group of young people met to organize a Young People's Society at the home of Mr. & Mrs. Fred Gehrke. The Rev. Adolph Saar and Mr. Harry Kuhlow prompted their organizing. The Young People's Society joined the International Walther League on May 31, 1930.

In view of the need of an organization to promote stewardship and Christian fellowship the Men's Club was organized under the leadership of Rev. H. W. Brege, February 1, 1945. Mr. Ernest Wehling was elected to serve as temporary president & Mr. Robert Wulf as temporary secretary. A constitution was adopted on April 4, 1945, and officers for the first year were: president, Mr. Robert Wulf; vice president, Mr. Wellman H. G. Bee, secretary, Mr. Erwin Gold; and treasurer, Mr. Fred Schrader.

The Young Married Society was organized in the year 1951, although the year before, plans were already in the process of forming this organization. In January of 1951 officers were elected and a constitution was adopted by the society. The officers were as follows: president, Mr. Howard Wulf; vice presi-

dent, Mr. Edwin Prince; secretary, Mrs. Jeannette Kickbush; treasurer, Mr. Douglas Neal; service chairman, Mr. Robert Kickbush; and social chairman, Mrs. Marie Prince.

The Sunday School was organized in 1922 and four years later, it was reported that the enrollment had reached sixty-four and showing a steady growth. The staff consisted of fourteen teachers with Mr. Ver-non Byer elected to be their superintendent and Mr. Frederick Dietter as vice-superintendent, Mrs. Bernard Grube, secretary, and Mrs. Ruth Ellis was the treasurer. Mrs. Alma Saar Byer, one of the first teachers, received recognition in 1947 for twenty-five years of consecutive faithful service as a teacher. In 1932 the Released Time School for religious instruction was introduced with classes held in both Cattaraugus and Otto. Three successful Vacation Bible Schools had been conducted, 1949 thru 1951 with an enrollment of one hundred six, a teaching staff of eight, and four assistants. An Adult Bible Class was organized in the spring of 1950 by Pastor R. Mennen with an average attendance of 30.

On September 16, 1933, The Rev. Roswell E. Mennen received a call from Zion Lutheran Church, Bogalouso, Louisiana, and was inclined to accept this call so that the congregation at Otto granted him a peaceful release. He and his fine family left Otto on the 19th of October.

A call from Immanuel Lutheran Church was extended to the Rev. Roland P. Gabbert of Conover, North Carolina, with the result that the service of installation took place on January 4, 1954. The ground-breaking ceremony for the new Church took place on Sunday, April 24, 3:00

p.m. with the local pastor turning over the first shovelfull of dirt.

The cornerstone for the new Church was laid on July 24th of 1955 and in the same year Pastor Gabbert opened a mission station in Jamestown, June 12, 8:00 p.m. in the Nordic Temple with 26 persons present.

November 11, 1956 two services were held in Otto, the first service was in the old Church and the second service in the new church at which time, of course, the Church was dedicated. Late in December of that year, the Rev. Gabbert received a call from Bethlehem Lutheran Church, Johnson City, Tennessee. The pastor and his family left Otto shortly after the 19th of January.

The Rev. Wm. H. Bartels of Wolverton, Minnesota, was the next pastor to be pastor of Immanuel and the date of his installation was September 17th.

THE OLD CHURCHES OF OTTO

Compiled by Medora Ball

From the time the first settlers came down the Cattaraugus Creek into Zoar Valley, Otto has had some religious activity. Methodists, Baptists and Presbyterians-Congregationalists were most active in the first half century of the town. The Lutherans came in the 1850's and in 1875 they were formally organized, and at present they are the only denomination holding services in Otto.

One of the earliest settlers was Joseph Bartlett, who came down from Canada in 1813. Presumably he was the first to minister to the spiritual needs of the community. Shortly after getting settled, he felt impelled to

The Lutheran Service Society of Buffalo extended a call to Pastor Bartels who left the congregation at Otto on June 28th, 1961.

About the middle of November in 1961 a call was extended to the Rev. H. H. Droutz of St. John's Lutheran Church, Cove, Maryland, but the installation did not take place until February 18th of the year 1962. On September 16, 1966, the Mortgage Burning Ceremony took place with Pastors H. W. Erge, R. P. Gabbert, W. H. Bartels, and The Rev. Herman Frincke, full time president of the Eastern District, being present to participate in the service of praise & thanksgiving.

Mr. Lynn Buskist, the Church historian, passed into eternity late in the year of 1964. Mrs. Ruth Eyer was elected by the voting members of the congregation to assume the duty of Church historian.

preach the gospel, and began to conduct religious services in private homes. He was ordained in the Christian denomination; however, no Church of this denomination was organized in Otto. We find a record that in 1825 he and Peter Cook were conducting regular services every four weeks in the Benedict school. This later became the Dake school district, and as late as 1925-1928 there were Union Sunday School classes in the Dake school house.

A History of the Methodist Church written by G. E. Clayton in 1880 says that Rev. John Cope land was the first minister in this town, and that he was holding regular services in 1824 in homes in the west part of town.

(Otto and East Otto were one town until 1854 and the present North Otto was often referred to as West Otto).

The Baptists organized in 1825 in the east part of town. The next year a Baptist Preacher, Elder Pratt, was conducting services in Benjamin Austin's barn, which was near the corner of the North Otto Road and the present Forty Road. By 1831 the Second Baptist Church of Otto was formed. They held their services in school houses in the west part of town for a few years. There seems to be no record of this Church after 1839.

The Methodists organized in 1826 under the Boston Circuit, which included the southern half of Erie County and most of Cattaraugus County. Fifteen years later this circuit had been reduced to the Churches in Otto, Mansfield and Ellicottville. Rev. Hoag and Rev. Wiley were the first to be sent to this circuit. They preached regularly every two weeks on Tuesday evenings in the home of Daniel Boisford. Some of the family names appearing on the early records were Boisford, Ballard, Beckwith, Butterfield, Ingraham, Foster, Lamb, Lewis, Moore and Morris.

The first church building was erected by the Methodists in 1837 and replaced in 1870. It is now the North Otto Grange Hall. This building was used for Sunday School classes sponsored by the American Sunday School Union, and directed by Rev. B. F. Armstrong from 1933 until 1948. Union S.S. classes were also conducted in the Beverly school for a few years, and as previously mentioned, in the Dake School.

There is an interesting note in the records saying that in 1839 the snow was so deep that it

took the preacher an entire week to get from Otto to East Otto.

Garnetson Ballard moved into town in 1840. That summer there were several weeks of revival meetings, with services twice a day. Brethren came from east and west Otto. Thirty to forty persons stayed night and day with Brother Ballard because he was the only Methodist in town at that time. These meetings resulted in a large number of conversions and a class was formed as a branch of the North Otto Church. This group with others added to it soon began to consider erecting a church and this was accomplished in 1854. That building seems to have been plagued by tornadoes. The one in 1860 did extensive damage to the building and utterly demolished the horse sheds. In 1917 the entire roof was blown off, but by that time it was no longer in use and the rest of the building was soon torn down. That building stood across from the former Otto Union School.

There must have been a period of considerable prosperity in the 1870's. A new Church bell and organ were purchased and a debt of \$1,525.00 was paid off.

A summary of the three-year pastorate of Rev. Clayton, 1877-1880, gives us a picture of the work of a minister in those horse and buggy days. The Otto charge at that time included the Methodist Church at Mansfield as well as the ones in Otto and North Otto. In his three years he had traveled in the discharge of his duties 5586 miles, preached 412 sermons, and made 2488 calls and visits. He had also baptized 28 persons, held 24 funerals and married 13 couples. At the end of his ministry the two Otto Methodist Churches had a total membership of 120 with 33 still on probation. Each

Sunday School reported an average attendance of 60.

The Presbyterians organized in 1828 in the home of Silvanus Parkinson in Waverly. The founders of this Church were the Parkinsons, Plumbs, Coxes, Borden and Spauldings. Services were held in various places, some times in the Methodist Chapel and at times in the Odd Fellows Hall. An Ecclesiastical Council was held at the minister's home in September of 1858 for the purpose of ordaining Rev. W. W. Norton, who had been serving this Church for two years. Pastors and delegates came from the Congregational and Presbyterian Churches in East Otto, Ellicottville, Napoli, Little Valley and Olean, with a Free Will Baptist clergyman invited to attend. Rev. Norton was ordained as a Congregationalist, and the following year the Church voted to change from Presbyterian to Congregationalist. On October 30, 1862, an entry was made in the records: "Our new Church was this day dedicated." This is the building still standing on East Hill.

Just a hundred years ago a set of silverplated Communion "furniture", as it was then called, was purchased at a cost of \$26.00. This consisted of a Baptismal Bowl, a Flagon, two goblets and three plates.

Mr. Joseph Plumb, of the famous Plumb restrictions in Cattaraugus, joined this congregation in 1865.

During the next decade there were numerous special offerings for such groups as the American Mission for the benefit of the Freedmen, for the Bethel Society for work with the boatmen on our lakes and canals, and for the sufferers of yellow fever in the south.

From 1899 to 1911 this Church

was without the regular services of a clergyman. Mr. Albert Bird, later Judge Bird of Cattaraugus, read sermons and conducted services. During that time they began to discuss the advisability of having union services with the Methodists, and in 1912 the Otto Federated Church was formed. Services were held in the Congregational Church building. The first five ministers were sent by the M. E. Conference & later ones were Congregationalists. New members were received as members of the Federated Church, or as Methodists or Congregationalists.

1925 seems to have been an important year for this Federated Church. During that year new art windows were installed. The ceiling from the old Methodist Church in Cattaraugus was purchased by Mr. Frank Truby for \$6.00 and moved to this building. New lighting and heating equipment was installed and the front entrance was changed. Following all this, another minister was ordained. Rev. Matthew Horton, who had been sent by the Methodist Conference in 1921, was ordained as a Congregational minister. He was followed by Rev. Blalze, and then for nearly 17 years Rev. William Dusan served this congregation in addition to his duties at the Congregational Church in Little Valley.

By the 1940's, membership had again dropped and the last regular services were held in the fall of 1946. Rev. Dunn of the Cattaraugus Evangelical & Reformed Church was given permission to hold services during the summer of 1952, and Mr. Elmer Wilcox, a lay minister of the Assembly of God, conducted services for a few weeks in the summer of 1956 in the Church and in private homes.

THE CHURCHES OF East Otto, New York

(Histories of Protestant Churches compiled by Town Historians Lois M. Austin and Gladys M. Laing).

- The Methodist Church
- The Baptist Church
- The Free Methodist Church.
- The Presbyterian Church

THE METHODIST CHURCH East Otto, N. Y.

The first Methodist Church in East Otto came into being in the year 1826 in a log school house located two miles east of the present center of town. This school house stood opposite the one we called the East school house and quite near the Union cheese factory. Present at the first meeting and those who became the first members were: Mr. & Mrs. Abram Gibbs, Mr. & Mrs. Clark Holmes, Mr. & Mrs. Noah Stowell, Mr. & Mrs. Ira Hull, Mrs. E. A. Rice. Rev. Ira Bronson was the first minister.

Several years later it was decided to erect an edifice in which to hold services, and a tract of land was donated by Abram Gibbs, this being the one that the present church and parsonage stand upon. In 1842 the church was built at a cost of \$2000. It was built entirely of bricks of local manufacture, Clark Holmes going surety. However, it was thought to have put quite a burden on Mr. Holmes as he soon sold his farm to Theodore Dewey. Mr. & Mrs. Ira Hull are said to have given a cow toward the project.

In 1853 this church was torn down and a larger one built, using the brick from the first church to make the basement.

In 1867 this church was removed and repaired and the parsonage moved to make way for a new one. The old parsonage forms a part of the Harvey Phillips house near the east bridge. The new parsonage is still being used, having been built by Charles T. Mason.

The church with the brick basement burned mysteriously Jan. 22, 1880. There was no insurance and nothing left except a broken bell and a few bricks. This was the time of the church's greatest prosperity, and on the 29th of Sept., the same year of the fire, after only nine months and 7 days had elapsed, a new church costing \$5000 for building and furniture was dedicated entirely free from debt.

There had been some contention as to building the new church upon the corner site. Some towns people wanted it placed on the hill, or anywhere except on the corner, so that the site could be used for a tavern. John Perkins finally settled the matter. He said, "If the church is built upon the corner, I will give \$500. toward it. If it is built anywhere else I won't give a cent." It was built upon the corner. At this time the church membership was 168 and the Sunday School had 185 pupils. It was during the existence of this church that the Wilsons, famous evangelists, held their meetings with crowded rooms. The cottage prayer meetings which followed, were continued for many years.

In October, 1893, nearly the entire business section of the town burned, including the Methodist church. The parsonage was saved. This time the loss was covered by insurance, or at least partly so. Under the super-

vision of G. A. Matieson, a new building was erected, with \$500 left over from the insurance money. It was dedicated on Sept. 12, after 11 months had elapsed since the former church had burned. In 1914 Memorial windows were put in, and in 1916 the church was raised, making rooms in the basement for supporters and many other activities. These rooms came to be called Community Rooms, as other organizations used them also for various meetings. During the late 1930's a new furnace was installed, and running water was put into both church and parsonage about this time.

On Monday evening, January 8, 1940, the local Firemen's Auxiliary entertained other like units from neighboring towns, in the church basement and a county organization was formed. The night was cold and a good fire had been kept in the furnace all the evening, but was believed about out when the company dispersed and the building left for the night. About three o'clock Tuesday morning, January 9, Mrs. Harry Berg, whose Drug Store is next door, discovered the church building in flames. She gave the alarm but the fire had progressed so far that when a man finally made his way thru the smoke into the entry to ring the bell, the bell rope came apart in his hands. Fire companies from Otto and Cattaraugus responded, as well as our own, but could do little. The building was soon consumed with all its contents.

During the time of discussion regarding rebuilding, services were held in the town hall. When it was finally decided to build again on the same site, The Methodist Church at Farmersville was purchased and moved,

giving the project a start. Several bids were turned in but turned down as being too high. The job was finally let on a percentage basis and cost much more than the first bids due to soaring prices of material and the high price of labor. A Mechanics lien was placed upon the building and \$100 notes were issued to individuals to be tax free and paid off as convenient. Due to the generosity of many friends, the lien was finally discharged.

The new church was built, the corner stone laid September 7, 1941 and is being used at the present time, the members are hoping they have had the last church fire.

Pastors serving the Methodist Church in East Otto from 1826 to 1968 are as follows:

Ira Bronson, Lewis Coburn, George W. Proper, Gustavus Hinds, Asel Heywood, Ira Bronson, J. D. B. Hoyt, Samuel R. Cook, Sumner C. Smith, Augustus Andersen, Eventus Deud, Samuel R. Cook, John M. Bell, William Burk, Jacob O. Stryker, Schuyler Parker, John P. Kent, Thomas Eaton, John Kennard, S. Y. Hammond, J. W. Vaughn, A. L. Backus, H. Hornby, J. Hagar, J. N. Lempkins, C. B. Strong, A. B. Salsbury, J. B. Countryman, S. M. Hopkins, William Magavern, C. S. Daley, S. Milward, Enos Smith, Julius Brown, W. Gibson, W. McKenzie, William Magavern, H. L. Osborn, A. H. Johnson, S. W. Wyman, A. M. Bancroft, H. E. Bayley, T. W. Chandier, A. A. Crow, W. H. Adams, G. W. Robinson, R. E. Haines, Philip Hedrich, W. E. Nixon, Harry Titus, Frank W. Asquith, H. D. Tubbs, A. C. Dow, M. T. Horton, F. W. Smith, J. W.

Archibald, L. W. Brignall, Frank White, W. C. Edmunds, Gordon Loomis, C. H. Nash, H. L. Webb, Glenn Moore, W. B. Arnold, J. H. Beck, Thomas L. Smith, Lloyd L. Phillips, Robert Jones, David Phelps, Henry Marquis, Helena Champlin, Ernest Battin, Thomas Magner, Clark Magner, Thomas Magner.

BAPTIST CHURCH

East Otto, N. Y.

A number of brethren of the Baptist faith met at the house of Hezekiah Scovill July 2, 1825 for the purpose of uniting in church fellowship. Samuel Tull was chosen moderator, Nathan Larabee, clerk. The articles of faith were read and agreed upon and the meeting adjourned until July 30, 1825 at which time the meeting convened, and after due deliberation it was voted to call a council to organize into a church.

Letters were sent out to the following churches, Ellicottville, China, Concord, Boston, Sardis, and Warsaw, who sent representatives to a meeting to be held Thursday, Sept. 22, 1825, at the house of Hezekiah Scovill for the purpose of examining into the character and standing of a number of brethren & sisters, and extend to them the right hand of fellowship. Elder Ebenezer Vining of Ellicottville was chosen moderator and Rev. David S. Worcester, scribe.

The following letters were handed in: Samuel Tuthill and Sarah, his wife; Nathan Scoville Wm. Tuthill, Moses N. Leland, Jabez Hull and wife, Phineas Howe and wife, Nathan Hull and wife, Joseph Wheeler & wife, Thomas Whitford and wife, Nathan Larabee and wife, Minor Larabee, Louis Leland, Lucy Beach, Hezekiah Scoville & wife,

22 in all. Samuel Tuthill and Nathan Larabee were chosen deacons.

The ordinances of the church were administered for the first time on Sunday, Sept. 25, 1825 by the Rev. David S. Worcester, who remained as their pastor until 1827. He was succeeded by Rev. Osa M. Goodall, L. Loomis, Rev. H. D. Mason, J. Board Platt, B. Wilcox, J. Boardman, C. J. Scott, Rev. B. Oviatt, N. Gray, S. B. Thompson, R. Cherrymann, N. F. Langmade, G. F. Wilkin, C. C. McIntosh, M. F. Wadsworth, and F. M. Calkins, Webster Davis, Rev. Seaman, N. F. Landmade.

On December 20, 1831, at the house of Hezekiah Scovill, a religious society was instituted and was called the First Baptist Society of Otto. (We note that also in the month of Dec. the Second Baptist Church was organized in Otto with 18 members, so conclude that the church organized in 1825 was divided and the name changed because of this.)

The First Baptist Society chose as trustees, John Wilcox, Tyler M. Beach and Osa M. Goodall.

About 1833-34 a church edifice was erected on a farm later owned by Wm. Holmes, about three-quarters of a mile east of East Otto Corners. About 1850 the house was repaired and in 1854 or 1855 was removed to the Corners. In 1873 and 1874 a new house was built on the corner opposite from the Methodist Church and when completed was \$2900 in debt, but an effort was made and the amount was paid. The total cost, including bell and furniture was \$5700. It was dedicated Dec. 22, 1874; Rev. E. E. Chivers of Buffalo, delivering the dedicatory sermon.

from First Corinthians 12:27: "Now are ye the body of Christ, and members in particular."

The old church was disposed of to the town and is now used for a town hall. The last recorded number of members is 68, and of members of the Sunday School 134.

The later building was purchased by the Wm. C. Edmunds Fire Co. in 1942 for \$1500, and is now used for a fire hall.

FREE METHODIST CHURCH

East Otto, N. Y.

In the fall of 1860 the first minister, Rev. O. O. Bacon, was sent to East Otto by the Free Methodist Conference. This society was organized Jan. 6, 1861, Rev. B. T. Roberts presiding. The following were the charter members: Otis O. Bacon, Nathaniel Niles Tefft, Mary Tefft, Samuel Tefft, Elias S. Woodruff, Mahet-able Woodruff, John Slocum, Margaret Slocum, Dewey Tefft, Harriet Tefft, Martha Tefft, Marian Whitford, Cornelius Secomb, Henry Secomb, Jane Slocum.

Services were held in the school house until a church was built in 1867 on the present site, three miles north of East Otto village. This site was given the society by Wm. Hopkins and Dewey Tefft. The parsonage and ten acres were given by Dewey Tefft.

Pastors of the Free Methodist church are as follows:

Otis O. Bacon, A. G. Terry, Ichabod C. White, J. W. McAlpine, M. E. Brown, Wm. Manning, Wm. Jones, Wm. Manning,

Chas. C. Eggleston, M. E. Brown, R. S. Phillips, C. B. Essex, G. W. Oakes, A. L. Perkins, Wm. Manning, W. W. Brown, I. C. White, John Robinson, George Allen, Herbert Rowley, G. D. Mark, M. C. Best, William Manning, Daniel Steele, L. F. Clark, Clarence Silvernail, Adam Lenkerd, Levi Ecker, L. J. Leonard, Clayton Hatfield, S. O. Smout, H. H. Peel, M. H. Taylor, E. J. Cook, Charles E. Pike, E. J. Cook, W. B. Newcomb, William Holliday, W. B. Newcomb, Wm. Holliday, Robert Bohall, Charles Snyder, Wendell Fairbanks, Thursber Thayer, Harry Frederick, John Fisher, Buffalo Bible Institute, E. J. Cook.

PRESBYTERIAN CHURCH

East Otto, N. Y.

The Presbyterian Church was organized in February, 1834 by Salmen Lull and Warner Spaulding. The first meeting place was a schoolhouse about one mile east of the Corners. This building was later moved to the corners and was sometime later purchased by John Hamel and used for a harness shop. It burned in the 1880's.

The first pastor was Sylvester Cowles, and following him were M. Doolittle, Aaren Van Weimer, Royal Twitchell and W. W. Norton, who was the last resident minister.

The last three trustees were Harrison Hawkins, Harvey Armstrong, and Fred Austin, appointed by Betsy Pratt and John Dow, listed as Congregationalists, last members.

What connection the Presbyterian church had with the Congregationalists is not clear.

ST. ISIDORE'S Roman Catholic Church East Otto, N. Y.

(Compiled by Marian C. Laing)
To understand the history of St. Isidore's, one must first know the history of the Missionary Apostolate of which St. Isidore's, together with fourteen mission churches, is a part.

In 1937 the Most Rev. John A. Duffy was appointed Bishop of Buffalo. His vision extended beyond the confines of the busy city with its large population ably served by many parishes, schools and other institutions, to the large rural areas of the diocese where many miles separated one Catholic Church from another. Sensing the special needs of the rural church and the very young, Bishop Duffy conceived the plan which grew into the Missionary Apostolate. The Apostolate traces its origin to the instructions given by Bishop Duffy to Rev. James J. Navagh, pastor of Our Lady of Mt. Carmel Church, Brant, N. Y., on Sept. 6, 1939. Bishop Duffy directed Father Navagh to begin steps in the development of mission areas within the diocese. He selected the area in which he felt there was the greatest need and outlined the purpose of the program and the method to be followed. The area selected was principally Chautauqua County. One church was designated as headquarters with mission chapels in six surrounding towns. The Missionary Apostolate has since spread to five other counties, bringing resident priests into twenty-two villages which previously had no Catholic Church, and revitalizing those rural parishes already existing.

In 1940 at St. Joseph's Church in Fredonia, New York, was est-

ablished the first headquarters with Father Navagh as pastor & director of the Missionary Apostolate. Newly ordained priests were assigned as administrators of the mission chapels, responsible to the director. The new missions established followed the same pattern - Mass was first said in a private home or a rented building until a permanent chapel could be established at each location. As the Apostolate grew, the headquarters was moved to Mayville, which was more centrally located, and thence to Cattaraugus, which community, together with Little Valley, was designated to be served by the Apostolate in 1943.

The communities of Otto and East Otto were part of St. Mary's parish already existing in Cattaraugus, and thus, became part of the Missionary Apostolate. At this time the young priests assigned as administrators resided in the headquarters' rectory at Cattaraugus and commuted to their various assignments each day.

Once again, in 1950, due to further expansion of the Apostolate eastward, the headquarters was moved from Cattaraugus to the more centrally located village of Delevan, where it remains today. St. Mary's Church, Cattaraugus, with its parishioners located in the communities of Cattaraugus, Otto, and East Otto, continued as a mission church with its administrator taking up his residence among his people in Cattaraugus.

The number of Catholic families in the East Otto area was increasing as people moved from the city to the suburbs, and it was felt that service from the Apostolate should be extended more directly to that community, an that a chapel should be

located there. Therefore, in 1955, under Rev. Daniel Szostak, administrator at St. Mary's, Cattaraugus, space was rented in a vacant store. Older residents of East Otto will recall the building as owned by J. D. Laing, grocer, and later by C. H. Ford, barber, and Russell Mancuso, realtor. With the assistance of the men and women of the parish, Father Szostak began the task of turning the room into the semblance of a chapel, collecting an altar, pews, statues and numerous articles no longer needed by other churches. Thus, a Roman Catholic chapel was established in East Otto, N. Y., first founded as St. Mary's Mission under the administrator at St. Mary's, Cattaraugus, and Rev. John J. Neylon, Director of the Missionary Apostolate at Delevan. The first Mass was said in April of 1955 by Father Szostak in the presence of about twenty-five people.

From 1955-1956, under the Cattaraugus administrators, 1st, Rev. Daniel Szostak, then Rev. Robert G. Ochs, and finally Rev. Kenneth M. Menge, the work went on. In 1956 St. Mary's Church, Cattaraugus, reverted to independent parish status with its own pastor. The residents of Otto went with Cattaraugus, whereas St. Mary's Mission, East Otto, as a part of the Missionary Apostolate, now was assigned its own administrator in the person of Rev. Rupert Wright.

In 1957 the Mission became officially known as St. Isidore's Church. St. Isidore, a Spanish peasant, was most suitably chosen as patron saint of a rural church located in an area which was essentially a farming one. The work on the temporary chapel was completed under Father Wright and his successor, Rev. Robert Swick. These priests

began the work of providing living quarters for the administrator, who had been residing at St. Mary's rectory in Little Valley. An apartment over the chapel was remodeled and furnished by the parishioners, who donated household articles and furniture from their own homes. The first resident priest was Rev. Robert Conlin in 1958.

He was followed in 1959 by Rev. William A. Anstett and in 1960 by Rev. A. Joseph Bissonette. In 1961 there were not enough newly ordained priests to serve all the missions churches of the Apostolate, so from 1961-'62 East Otto was without a resident priest. Rev. Francis Weldgen and Rev. Michael R. Maras, administrators of St. John Fisher Church, South Dayton, with the assistance of the Franciscan Fathers of St. Bonaventure University, served the growing parish. In 1962 Rev. John I. Ducette was appointed resident administrator.

On Christmas Day 1962, a fire broke out in the Red & White Store and spread rapidly, consuming the post office next door, then the store building occupied by St. Isidore's. The building was gutted before the fire could be brought under control. St. Isidore's had to find new quarters. The William C. Edmunds Fire Company offered the use of the fire hall until a temporary chapel could be made ready. Once again a vacant store owned by Norman Dell was rented, and once again a semblance of a chapel had to be established for Sunday worship.

At this time it was decided that a permanent structure should be erected at a new site in town. Through the generosity of Mr. and Mrs. Wilfred Jones, a

been: Rev. Thomas Nowicki, Rev. James Kasprzyk, Rev. Joseph Shuster, and Rev. Charles Zadora.

Spiritual activity, as well as hard physical labor marks the term of each administrator assigned to St. Isidore's. The zeal and guidance of these young men has not gone unrewarded. St. Isidore's has grown from a mere handful of parishioners to about forty families. With the continued development of the East Otto township as a recreational camping area, and with the exodus of city dwellers into the rural areas, it will continue to fulfill the purpose for which it was established.

parcel of their farm was donated, upon which to build a structure which would not only be a permanent church, but contain an apartment for the resident priest as well. So, St. Isidore's Church as we know it today came into being, and on Sunday, August 18, 1963, the first Mass was said therein by Monsignor John Neylon, Director of the Missionary Apostolate. On the 17th of May 1964, the Most Rev. James A. McNulty, D.D., Bishop of Buffalo, dedicated the new church and administered the sacrament of Confirmation. At that time Rev. Leonard Biniewicz was administrator. From the dedication in 1964 to the present, the administrators have

DIGEST of

AN ECUMENICAL PANEL DISCUSSION

Presented by members of the CATTARAUGUS CLERGY FELLOWSHIP at the bi-monthly meeting of the Cattaraugus Area Historical Society, March 18, 1968, in the Elementary School Cafeteria.

Moderator - Rev. W. Donald Housser, President
Panelists - Rev. Wm. W. Blume (United Church of Christ)
Rev. James E. Haran (Roman Catholic)
Rev. Harold McNutt (3 Methodist branches)

Each panelist was allowed ten minutes for his presentation, with a half-hour question period following.

REV. BLUME - The United Church of Christ was founded on June 25, 1957, by a union of the Evangelical & Reformed Church and the Congregation - Christian Churches of the United States, to express more fully the oneness in Christ of the churches composing the union, to make a common witness to Christ, and to serve his Kingdom in the world. The United Church acknowledges as its sole head Jesus Christ, the Son of God, the Savior of men. It acknowledges as brethren in Christ all who share in this confession. It looks to the Word of God in the Scripture, and the presence and power of the Holy Spirit, to prosper His creative and redemptive work in the world. We recognize only two sacraments in our church, baptism and the Lord's Supper, or Holy Communion.

The United Church of Christ is composed of the local church on the first level, the Association, the Conferences, and the General Synod. The local church adopts its own methods of organization, its own order of worship and education. It admits members in its own way, and provides for their discipline and their dismissal. It calls and dis-

misses its own pastors; it acquires its own property and funds, and controls its own benevolences. The United Church has designed an emphasis to strengthen its 7000 local congregations so that they can revolutionize their communities, uncover injustices, show what brotherhood really means, educate and inspire the young, be a spiritual oasis for men and women of all races. Deep within is a spirit that wills that we meet, listen to and understand our brethren. The same can be said about our theological position. We do not use theological doctrines as a test of faith, but as a testimony to our faith. We are grateful for an ecumenical involvement. We are endeavoring to show that the Christian Church is indeed one body, at home and abroad. We are trying to deal realistically as a church with the problems and needs of men. Our task ahead is great, and we are trying to make our church what we feel it ought to be.

REV. HARAN - First, what is a Church? In the beginning, I think it should be stated that the Church is a mystery. It is a religious mystery; that is, a truth that we cannot fully un-

derstand, a truth that we believe because God Himself has revealed it, and we believe it on His authority, but we do not fully understand it. God is a mystery. We cannot fully comprehend Him with our finite, limited minds. And so also the Church is a mystery. What knowledge we have of the Church we draw from God's own revelation in the Bible. In his Epistle to the Ephesians, St. Paul calls the Church the "body of Christ." The members of the Church are joined to Christ in a marvelous union. Christ is the head, we are the members of this union. Our Lord spoke of this union when He said, "I am the vine, you are the branches." At the Last Supper, Christ prayed, "That they may be one, even as Thou, Father, art in me and I in Thee, that they also may be one in us." Now the Church is the fulfillment of that prayer. It is the union of men with Christ, and with the Father, through baptism. Baptism confers upon us the very life of God. It gives us a participation in the divine nature. So this is the surprising dignity that God wants to bestow upon us; wants to identify us with Himself, make us part of Himself. Now in this union with Him, called the Church, or the mystical body of Christ, Christ is the head, we are the members. The Holy Spirit is the soul of this union, the Church. Christ nourishes this divine life within us by the Eucharist, his spiritual body and blood given to us.

So this is what the Church is, a union of men with Christ; not just as an organization, but an organism. We are made one with Him, live with His own life. Now who are members of the Church? All who have received

the divine life through baptism. Grave sin can and does kill this divine life within us, but a dead member can be revitalized by having his sin forgiven, and receiving once more the divine life of grace.

REV. McNUTT — The Methodist Church, of course, has its origin deep in what you would know as the Episcopal Church, but I would know it as the Anglican Church, or the Church of England. This, of course, had its roots in the Roman Church. This is why our Methodist brethren realize that our discipline, our doctrines, do not basically differ from the doctrines that Father Haran has presented to us. The Methodist Church was formed out of, or within, the Church of England, on the basis of spiritual rebirth, first called the "Holy Club", then known as "Methodists" because of their methodical way of worshipping; not a formal way, but very methodical - prayers, devotions, a holy life. And this became known as Methodism. It spread to America, and has many branches, within our own community we have three branches of the Methodist Church. The largest body, until a few years ago, was known as the Methodist Episcopal Church. It is the parent body of both the Wesleyan Methodist Church and the Free Methodist Church. In 1834, the Wesleyan Church made its debut. It had to do a great deal with the slavery question, and also governmental policies. Likewise, the Free Methodist Church, in 1850-60, underwent a great upheaval. Several hundred members of the Methodist Episcopal Church, excluded from membership in that body but still wanting to be Methodists, formed the Free Methodist Church. The

QUESTION — What I can't understand is, since we have one Father, why do we have all of these differences? I can't understand this. We're all wishing to go to heaven, and are we all going to be separated there?

REV. HOUSBER — You had one father, didn't you? (Yes). Do you have brothers and sisters? (I have one sister). In some families they have several brothers and sisters, but they have just one father, and each child has the privilege of growing up as he or she is guided by God. And you see, though we have but one Father, we do have many churches because our Father does not take away our privilege of growing in the way He directs us. I have found a great deal of satisfaction in discovering that my sister wants many things that I won't want at all, while we do have just one mother and dad. And this is why we have different churches. I don't think we should fight each other. And that is what this ecumenical movement is doing - eliminating the fighting. I think we have a deeper dedication now because we don't have this fear and distrust, and we spend more time in discovering the will of God, rather than fighting out how we can outdo each other.

REV. BLUME — I can't help but feel that many people break away from the churches because of a lack of ability to communicate with each other. I think we can have a united church under many names. Maybe there are places where I disagree with Rev. Haran now, but if I were to dwell with him for the second mile, an listen to his language and he to mine, I think we would soon learn to become more cooperative and more loving, and more understanding. We still

reason for "Free", while having little significance today, did at that time mean "free pews." There were pew rentals then, and some said, "This is not good. You are excluding the poor." Also, there was freedom in the type of worship. There possibly will come a day when the Wesleyan and Free Methodist Churches will be the "Wesleyan Methodist Church." They are hoping to get about it and re-join.

But the Methodists basically, and I think doctrinally, have the same beliefs. There are, of course, variations of interpretations of these doctrines. I heard Father Haran, and I agree with practically every word he said, but I do know that he means one thing and I mean another when he uses some of these terms, and within the Methodist Church we have the same thing. We believe in the necessity for spiritual rebirths, and the spirit-filled life. We believe that an individual, in order to be a member of the church, ought to be a member of the body of Christ. We do not believe that baptism is the saving vehicle. Rather, it is a sign, or symbol, to the world of our discipleship with Jesus Christ. We do not believe that the taking of the Holy Communion implies specific grace; it is a means of grace; it is communion with the Lord and with our fellowman, when we are made to remember the death of our Lord for the sins of the world.

We wish it were possible to share with you all of the interesting questions that were brought up in the second half-hour, but space limitations require that we present just one of them, with the answers given by the several panelists.

have one Father, and I think we can have a united church, under many names. We can be united like we are tonight, and in other ways. We can show to the world that we are truly Christians.

REV. HOUSSEY — The word I think we ought to use, rather than Christians, is LOVE. I think that is the solution. In diversity, we can still be united in love.

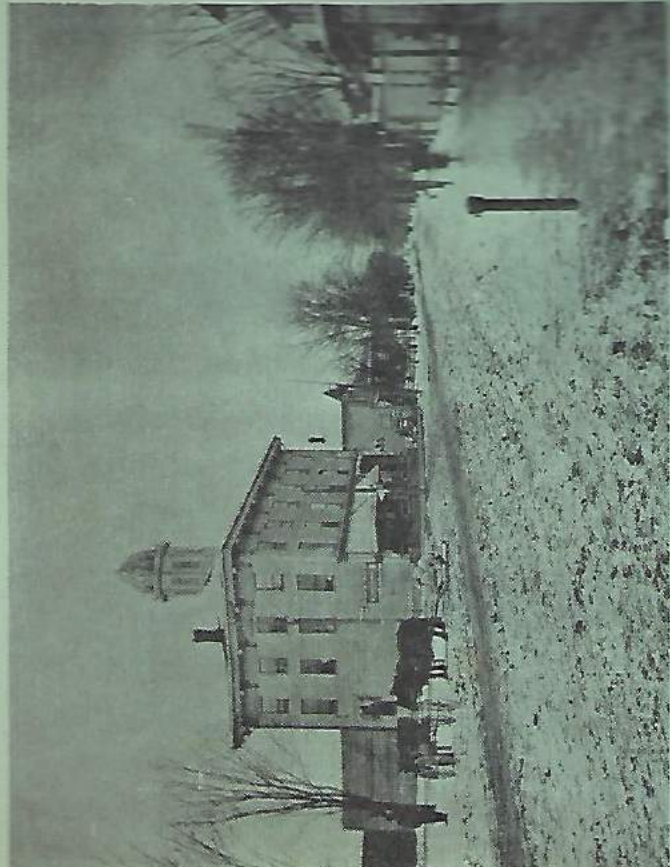
REV. McNUTT — I would like to inject this: something I've been thinking about in regard to ecumenicity. It would seem to me that when all these various churches were formed, one by one down through the years, they were formed on the basis of a deep spiritual conviction on the part of the individual. Or is there another word I'm reaching for - distinctives? I think the ecumenical movement is based largely on the lack of spiritual distinctives. A Presbyterian does not know why he is a Presbyterian, or a Methodist why he is a Methodist, and as a result we do not have the differences in our churches that we did have, and maybe ought to have.

REV. HARAN — I think in regard to the ecumenical movement, we all recognize the advantages of ultimate union. How this can ever take place, we don't know as yet. However, we know that the Holy Spirit, God, can guide us toward that end. It is obvious that all the conflicting doctrines of the different churches could not logically be true at the same time. One says it is, another says it is not. We realize that there are things in the Catholic Church that are essential doctrines, infallible statements, as we say; but there are many other non-infallible teachings that the church has never stated you must believe. Now in these areas we can change. We believe that by exploring each other's religions and faiths we will understand each other better, and that the day will come of that union we've prayed for. I think this is a desirable thing.

REV. HOUSSEY — May I say here that probably I will never be a Roman Catholic, and I am sure Rev. Haran will never be a Methodist, but we will be lovers of the same Lord, and thereby of each other.

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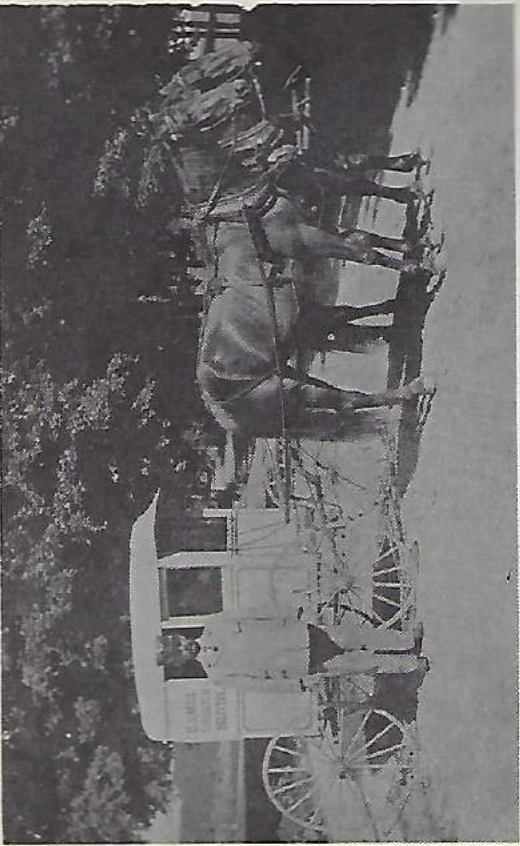
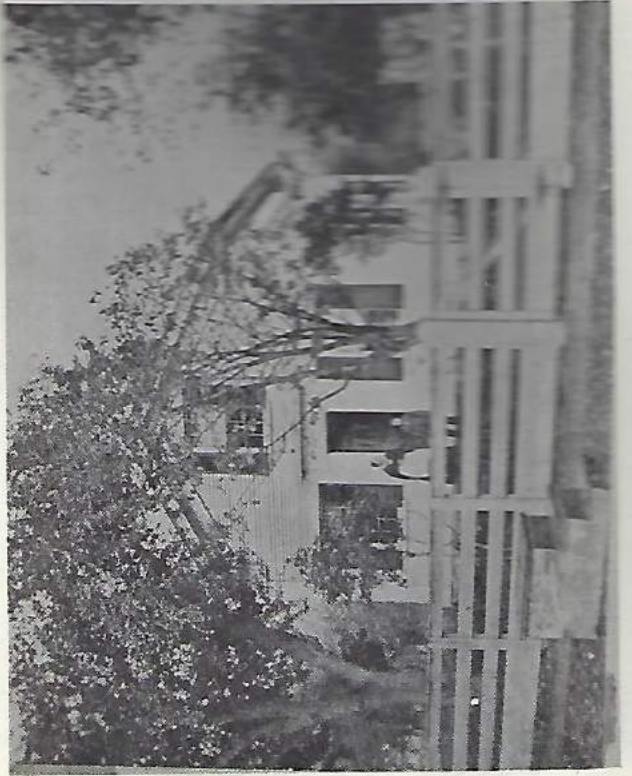
SOUVENIR PROGRAM

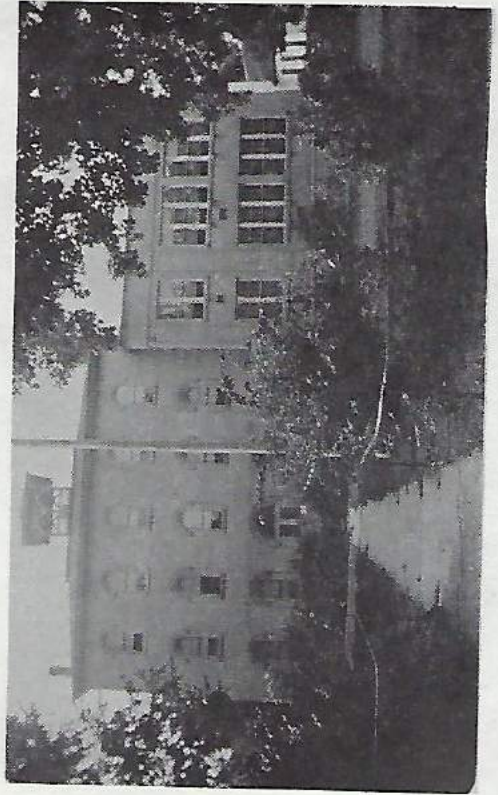


175th ANNIVERSARY OF:
 THE FOUNDING OF ALMOND
 1796 - 1971

presented by:
 THE ALMOND HISTORICAL SOCIETY

AUGUST 14, 1971





PROGRAM OF EVENTS

- 10:00 a.m. - OPENING - Visit Arts and Crafts, Flea Market, Displays, Audio Visual on old homes at Library (FREE)
- 10:30 a.m. - BUS TOUR (Starts at Library) Fare \$1.00
- 11:00 a.m. - Audio Visual on Old Homes, Library
- 11:30 a.m. - BUS TOUR, Fare \$1.00
- 11:30 to 1:00 p.m. - LUNCH served at GRANGE HALL - \$1.35 per person
- 1:00 p.m. - PARADE
- 2:30 p.m. - Audio Visual (Old Homes, Library)
- 2:30 p.m. - BUS TOUR
- 3:30 p.m. - Audio Visual (Old Homes, Library)
- 4:30 to 7:30 p.m. - CHICKEN BARBECUE at GRANGE HALL - \$1.75 adults, \$1.00 children under 12

* * * * *

SHUTTLE SERVICE FROM ST. BRENDAN'S PARKING LOT TO ALMOND HISTORICAL SOCIETY BUILDING ALL DAY LONG

* * * * *

DISPLAYS AND THINGS TO SEE

- | | |
|--------------------|------------------------|
| Almond Grange Hall | Historical Society |
| Farm Equipment | Old Gun Display |
| Arts and Crafts | Ruth Kellogg's Display |
| Antique Autos | Flea Market |
| 20th Century Club | Barbershoppers |
| | Almond Union Church |

THE SETTLEMENT OF ALMOND

Let us go back in fancy one hundred seventy-five years to a spring morning in 1796 along the Susquehanna River as it flowed through Luzerne County, Pennsylvania. Folklore suggests that on such a morning when a glow in the sky heralded the rising sun, the loading of an unknown number of boats had been completed and the time for their departure had arrived.

A small band of frontiersmen with their wives and children then boarded these small heavily laden boats and with a wave of farewell to friends and relatives on shore, headed upstream and began a journey of three weeks and nearly two hundred miles into an unsettled wilderness.

To the west, at the headwaters of this river's tributaries lay a vast area known as the Genesee Country where one Williamson, agent for the Pulteney Associates, was selling land at a reasonable figure. From scouting reports of some of their members they were advised they would find a region of hill and dale, many streams and virgin forests where they could acquire land, build homes, raise crops and families and pursue their duties in the manner of their forefathers.

The boats, propelled by poling in swift water and by rowing in quiet stretches, proceeded upstream at a pace equal to that of the livestock being driven along the trail that skirted the river's edge.

For the men who took turns in propelling the boats and in driving the livestock along the shore, it was a difficult and continuous struggle against the strong, relentless current, becoming ever more tedious each passing day as the streams grew smaller and the current swifter.

At sundown the boats were secured to the shore and preparations for the night were made. Firewood was gathered and the evening meal prepared. The boats provided sleeping quarters and shelter on rainy days as each had a canvass tarpaulin. The livestock did not wander away, but after browsing for awhile, would lie down contentedly nearby and needed to be guarded only from marauding animals.

PARADE UNITS
(Subject to Change)

COLOR GUARD
ST. ANN'S BAND
CHEMUNG VALLEY ANTIQUE AUTO CLUB
OLD FIRE APPARATUS
ISMALI SHRINER GO-CARTS
WELLSVILLE BLUE DEVILS
GRANGE FLOAT
ALMOND UNION YOUTH FLOAT
YOUNG PATRONS OF ALLEGANY FLOAT
CAMPFIRE GIRLS
RAWSON MOWER
RIDING CLUB
BAND
CLOWNS

FIRE DEPARTMENT APPARATUS

* * * * *
BUS TOUR TICKETS, PROGRAMS AND SOUVENIR
PLAQUES AVAILABLE AT INFORMATION BOOTH IN
FRONT OF LIBRARY

* * * * *
GENERAL CHAIRMAN, FRED BAYLESS

COMMITTEE MEMBERS:

William Ball
Richard Braack
Donald Burdett
Agnes Fritz
Jay Gibson
Glen Haskins
Allen Witter
Ruth Kellogg
Glen Leathersich
Linn Phelan
John Reynolds
Lee A. Ryan
Lindon White
Leon Hanks

It was a small party composed of five or six families, some of these closely related. None of them possessed great wealth but what they lacked in this respect, they made up in experience, resourcefulness and courage. Most of them were well educated for the times.

The leader of the group was the Rev. Andrew Gray, a large, powerful man and a veteran of the Revolutionary War. This party and those soon to follow had consented to the journey into the wilderness only on condition that the Rev. Gray would lead them both spiritually and physically. Among the others was a young schoolmaster who was to prove a valuable asset to the forthcoming community. There was also Major Moses Van Campen, a surveyor by profession but who had acquired fame as a fearless borderman and Indian fighter whose thrilling experiences were legend.

When they turned into the Canisteeo River at Painted Post their progress became much slower. The current was swifter, rifles more frequent. Fallen trees and driftwood obstructing the channel had to be removed before they could proceed. Where the current was very strong, it was necessary to snub ropes around trees along the shore and inch the boats slowly forward. Eventually, they emerged from between steep hills towering above the river to the seven-year old settlement at Canisteeo.

A short distance west of Canisteeo the river made a wide horseshoe bend. As navigation beyond this point was impractical, a temporary camp was made, the boats unloaded and conveyances assembled to carry their belongings the remaining distance to their destination. At Hornell's they turned up the valley of the Canacadea, meaning in the Seneca language, "Where the Earth Meets the Sky," a region few white men had penetrated.

Only an Indian trail wound along the banks of the Canacadea. A short distance north of the present site of Almond village, the travelers were turned aside by the presence of a large swamp and obliged to ascend a narrow ravine, later known as Lincoln's Notch, which took them up from the valley floor to the glacial sand-hills above and down into the valleys wherein they were to make their homes. Thus, the first settlers arrived in Almond. Later, as roads were opened, settlers came by ox team and wagon, by horseback and some on foot.

They found the land covered by a primeval forest with towering pines and hemlocks and hardwoods such as maple, basswood, oak, beech and hickory as to make the location in Almond's valleys attractive. It was a virgin wilderness populated by a large variety of animals and birds. They found passenger pigeons in such great numbers that their passage overhead darkened the sun for unbelievably long periods. It was and had been for ages, a hunter's paradise broken only by the gurgle of many brooks and the sigh of the wind in the trees.

The earliest and most authentic account of the early settlers of Almond is contained in the first volume of records of the Presbyterian Church of Almond where in the Rev. Robert Hubbard, first pastor of the church from 1812 to 1827 made the initial entry in the record book as follows:

"The first settlement in this township was commenced in the years 1796 and 1797. The first settlers and original proprietors of the township were Rev. Andrew Gray, Moses Van Campen, Henry and Matthew McHenry, Joseph A. Rathbun and perhaps one or two others. In addition to these and not far from the same time William Gray Walter, Joseph and Samuel Kerr, Silas Ferry, Stephen Major, Benjamin Van Campen, Joseph Coleman, George Lockhart and a few others established themselves here."

All of these first settlers located in either Karr or McKenry Valleys, the majority of whom chose the gentle, southward facing slope of Karr Valley. Historian Stephen Coleman stated that by 1798 the new settlement numbered 48 persons. By the year 1800 that number must have increased considerably.

The settlement of Whitney Valley was commenced in 1802 when John Putnam arrived with his family that included two sons, Peter and Jacob. Peter's marriage to Polly Waters, solemnized by the Rev. Gray, was said to have been the first marriage in this community.

Putnam was followed in 1803 by David, Hiram and Roswell Haskins and in 1806 by Eneas Howard and family and Tarbell Whitney the same year with his wife and sons Ami, William, and Rufus. Rufus is reported to have built the brick house still standing across from Alfred Almond Central School now owned and occupied by Glen Leathersich and family.

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"The first settlement in this township was commenced in the years 1796 and 1797. The first settlers and original proprietors of the township were Rev. Andrew Gray, Moses Van Campen, Henry and Matthew McHenry, Joseph A. Rathbun and perhaps one or two others. In addition to these and not far from the same time William Gray Walter, Joseph and Samuel Kerr, Silas Ferry, Stephen Major, Benjamin Van Campen, Joseph Coleman, George Lockhart and a few others established themselves here."

All of these first settlers located in either Carr or McKenry Valleys, the majority of whom chose the gentle, southward facing slope of Carr Valley. Historian Stephen Coleman stated that by 1798 the new settlement numbered 48 persons. By the year 1800 that number must have increased considerably.

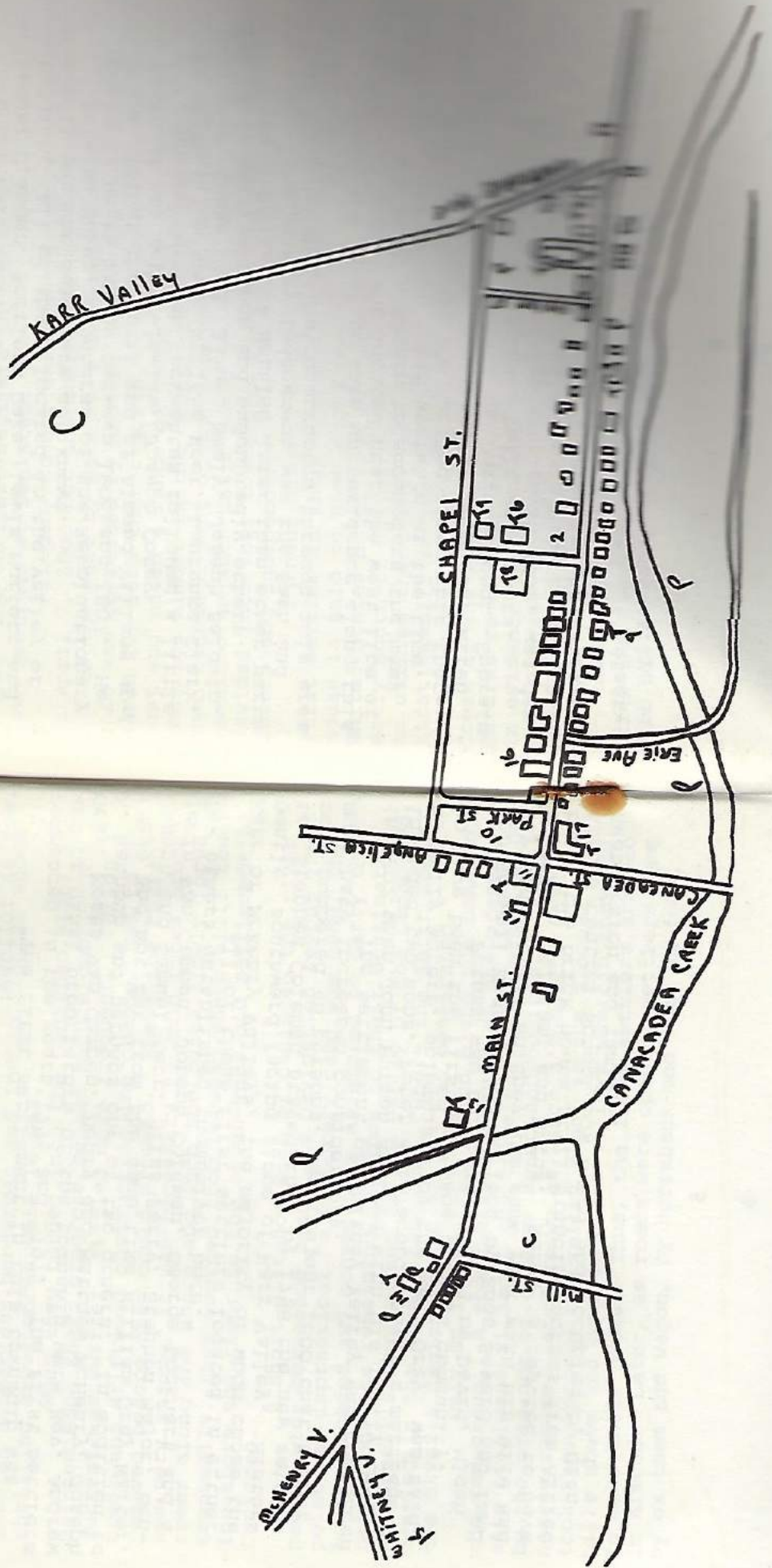
The settlement of Whitney Valley was commenced in 1802 when John Putnam arrived with his family that included two sons, Peter and Jacob. Peter's marriage to Polly Waters, solemnized by the Rev. Gray, was said to have been the first marriage in this community.

Putnam was followed in 1803 by David, Abner and Roswell Haskins and in 1806 by Eusebeus and Family and Tarbell Whitney the same year with his wife and sons Amel, William, and Rufus. Rufus is reputed to have built the brick house still standing across from Almond Central School now owned and occupied by the Leatherstock and family.

LEGEND

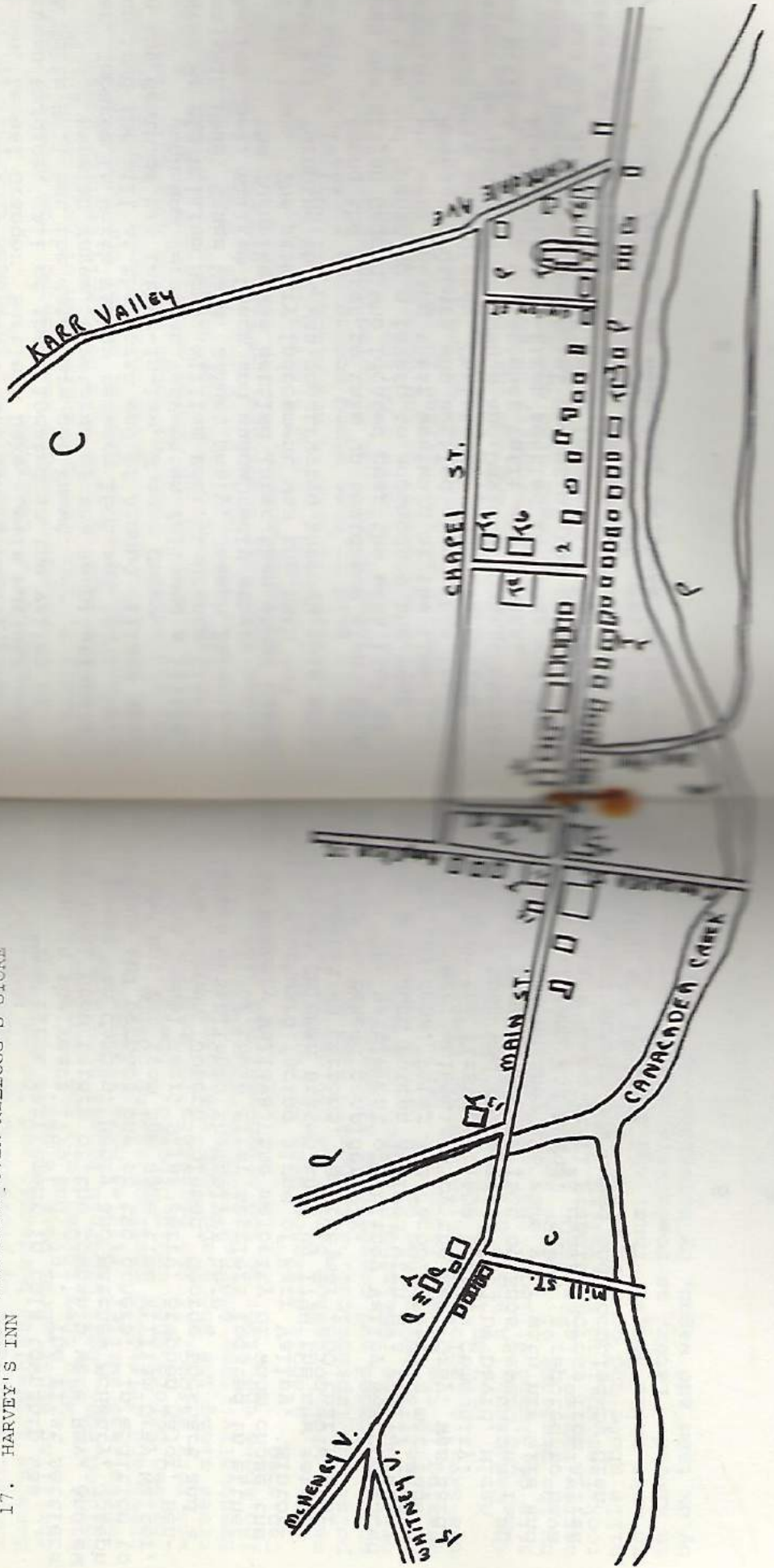
1. LIBRARY AND INFORMATION BOOTH, BARBERSHOFFERS' BOOTH
2. ARTS AND CRAFTS (PLAYGROUND)
3. ANTIQUE GUN DISPLAY (MOBIL GAS STATION)
4. ALMOND UNION CHURCH (HISTORY DISPLAY AND ANTIQUES)
5. ALMOND HISTORICAL BUILDING (FORMER KEN AND MARIE HAGADOR PROPERTY, OPEN FOR INSPECTION)
6. ALMOND GRANGE HALL (HISTORY DISPLAY)
7. VILLAGE BUILDING - ANTIQUE FARM DISPLAY
8. ALMOND CHAIR FACTORY - TOILET
9. FLEA MARKET (BEHIND LIBRARY)
10. ANTIQUE CAR DISPLAY (ALMOND PARK) LUNCH STAND
11. MCINTOSH GARAGE - TOILET
12. LUNCH COUNTER - FIREHALL
13. TEEN CENTER - Toilet
14. ST. BRENDAN'S CHURCH - TOILET
15. PARADE FORMATION (HEERS' FIELD)
16. RUTH KELLOGG'S DISPLAY OVER KELLOGG'S STORE
17. HARVEY'S INN

C - CEMETERY
 P - PARKING
 T - TOILET



LEGEND

1. LIBRARY AND INFORMATION BOOTH, BARBERSHOPPERS' BOOTH
2. ARTS AND CRAFTS (PLAYGROUND)
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17. HARVEY'S INN



Silas Stillman, a native of Rhode Island, first settled in Alfred where he resided for two years before he bought land and settled on the southernmost farm in the valley. Silas was a blacksmith by trade. He was also elected the first supervisor of the town when it was organized in 1821.

Joel White was another early settler in the valley.

The year 1804 appears to have been the year of settlement of North Valley. This is when Solomon Doud came and is reputed to have been the first to settle there. He was followed the same year by Miles and Jeremiah Oakley, Walter Hinman and Elihu Root. John McIntosh came at some time prior to 1806.

Other early settlers were John Bunnell, John Brown, Lemuel Granger, Bartlett Dake, Lewis Moffett and Truman Burdick. All of these located in the valley or on North Hill but the dates are not known.

Benejah Hayes, a veteran of the Revolutionary War, located in North Valley between 1805 and 1807. He acquired the mill at the north end of Almond Village upon the death of his father-in-law, Joseph Corey.

John and Jeremiah VanVachten followed a little later as did William Howe, William Root, Laurence Clark, Benjamin Head, Zenas Ward, Samuel Nealy, Joseph Baldwin, Charles Cook, William Upson and undoubtedly others.

The Turnpike was settled later than other parts of the town. The primary inducement was the Bath and Lake Erie Turnpike that was constructed through this area in 1810 or 1811.

Among the first to take up residence along this road was Elijah Osgood who located near the west line of the town and opened up a tavern to accommodate the many travelers who were making their westward at the time.

Among the others who settled along this thoroughfare were Luke Greene, Christopher Saunders, Allen Barber, Zebulon Wright, Joshua and David Vincent, Ephraim and William Burdick, Christopher Tafft and others.

Almond Village, first settled in 1803, was destined to become the commercial center of the town although it had the disadvantage of being located in the extreme eastern portion of the town astride the boundary with Steuben County. This disadvantage, however, was offset by two important factors so necessary in those early

days. The first was Canacadea Creek with its substantial flow of water to furnish power for the mills and the Bath and Lake Erie Turnpike Road that provided transportation and communication with outside communities.

Almond Village today lies in two counties, principally in Allegany but with its northern portion in Steuben. At the time of its first settlement the village was entirely within Steuben County. Its present location came about in this manner:

On March 8, 1796 Steuben County was formed from a part of Ontario County and the town of Canisteo, of which Almond became part, was formed. The new settlement was described as Number 4 settlement but officially it was known as Township Number 4 in the 7th Range of Townships. The earliest settlers in Almond took part in the town meetings at Canisteo.

Allegany County was created from Genesee County on April 7, 1806 but the shire town of Angelica was too far to the east to make it a desirable central location. This was corrected by another act of the Legislature on March 11, 1808 that removed three ranges of towns on the west and added a range of towns on the east that placed Angelica almost in the center of Allegany County. Almond then became a part of the huge township of Alfred and remained as such until March 16, 1821, when Alfred was divided into four townships, namely, Almond, Alfred, An-dover, and Independence.

Phineas Stevens arrived in 1803 to become the first settler in what is now Almond Village. His log house is said to have stood across the street from the United States Hotel that occupied the vacant space directly south of Gillette's Garage. Stevens was the first to utilize the waters of the Canacadea when he built the first sawmill in the village in 1806 which, according to old accounts, was "located on the west bank of Canacadea Creek at the right side of the bridge to the depot." Partial remains of the dam that served this mill are still in evidence on the property of Edward Geitner on North Main Street. Phineas also opened a tavern to accommodate the traveling public at the advantageous location he occupied.

Taking advantage of the transportation facilities the Bath & Lake Erie Turnpike provided, Stephen Webb built the first gristmill in the town along the

Canacadea and adjacent to the road a short distance north of the Stevens sawmill. Part of the dam associated with this enterprise is still in evidence also. This mill remained in operation for over fifty years.

David Crandall was the pioneer merchant in the town from 1812 to 1816. His store was located in the northern part of the village across the road from the hardware building recently dismantled. The first merchandise for the store was purchased from a firm in Utica and was hauled to Almond by five horse teams, so old accounts tell us. Crandall is thought to have built the United States Hotel in 1815 that served as a landmark for seventy years and was well known to the traveling public. Early town meetings were held in this old hotel.

A blacksmith by trade, Asa Clarke settled in the village prior to 1806. Later, about 1818, he built a gristmill in the southern part of the village that was to continue in business the longest of any other enterprise in the town under several proprietorships. It was last operated by Jacob Braack, an experienced miller. Part of a foundation wall to this old mill is still standing at the site. Clarke also built a distillery nearby and part of the grain brought to the mill was used in the manufacture of whiskey.

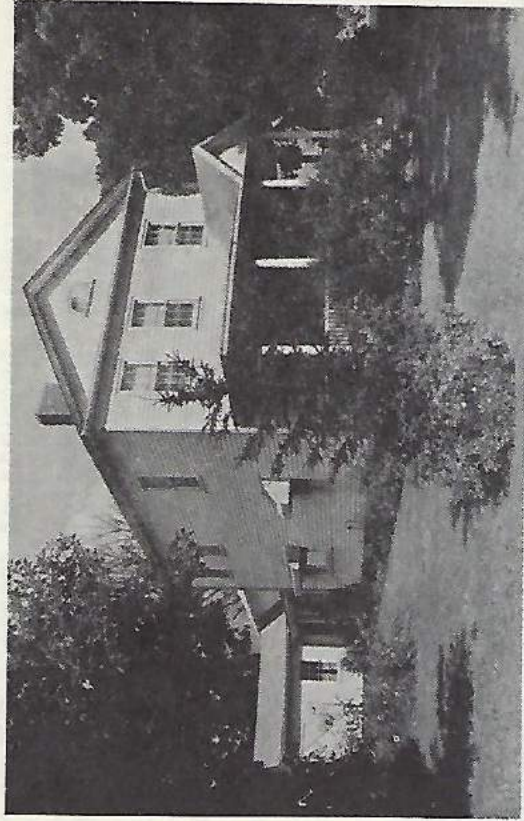
Almond continued to grow and by mid-century was a principal trading center and a thriving, prosperous community serving the needs of the agricultural area surrounding it. About this time Almond could boast a population nearly equal to that of neighboring Hornellsville and the largest population of any town in Allegany County, Angelica excepted.

Along the length of Main Street, there were about a dozen stores in the two business districts that then existed which were dubbed the "Upper Battery" and the "Lower Battery" because of the intense rivalry that was evident. There were several shops, three or four hotels and taverns, three churches, a school and at least three factories, one that manufactured boots and shoes, another mowing machines and another that produced men's clothing. There was also a tannery or two. Other industries were located south of the village in Whitney Valley. These included a sash and blind factory, a woolen mill, a carriage and wagon manufactory and a sawmill.

The coming of the railroad in the 1850's proved to be a mixed blessing for Almond. Almond had hoped to become the division headquarters for the road but Hornellsville was chosen. While the railroad provided transportation for goods and produce, it also afforded Almond's industries a strong reason for moving to a fast growing community that held greater promise.



Mr. and Mrs. KENNETH W. BERRY



The home of the late Kenneth Wetherby Hagadorn, who passed away on May 8th of this year, is one of the finest of the very early homes in the village. It has been in possession of the Hagadorn family for many years. The Almond Historical Society is very grateful to the late Mr. Hagadorn, who generously willed this lovely home to the Society.

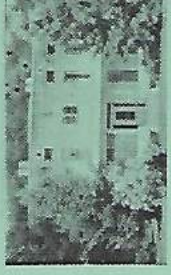
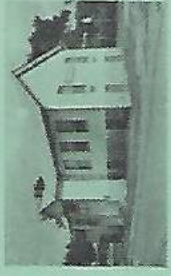
While the actual date the house was built is not known, it is presumed to have been built around 1830 by Jesse Angell, who came from Dansville in 1828. He engaged in a mercantile business with Charles Patrick who retired after two years. Angell continued the business successfully for many years and accumulated a considerable estate. He was also prominent in civic affairs.

The house contains a rare, old fireplace facing the living room which denotes the period in which the house was built. For many years the old fireplace had been hidden in a very wide partition. One day, the late Mrs. Hagadorn could restrain her curiosity no longer and she, with the help of her neighbor, removed that section of the wall and the old fireplace was revealed complete with crane, pots and pans, and a Dutch oven for baking.

The old house will provide a fitting home for the Almond Historical Society in which some of Almond's early history can be preserved.

PATRONS

First State Bank, Canistota, New York
 McHenry's Jewelry Store, Hornell, New York
 Steuben Trust Company, Hornell, New York
 Alsworth Gas Station, Almond, New York
 Towanka Camp Fire Girls, Almond, New York
 Mason's, Almond, New York
 Gunlocke Co., Inc., Wayland, New York
 Lee A. Ryan Insurance, Almond, New York
 Almond Mobil, Almond, New York
 Harvey's, Almond, New York
 Lorelei Beauty Shop, Almond, New York
 Vincent Petric Insurance, Almond, New York
 Harman Brothers, Almond, New York
 Loohns' Cleaners & Launderers, Hornell, New York
 Dewitt Inc., Almond, New York
 Elmhurst Dairy, Hornell, New York
 Drumm's Garage, Almond, New York
 McIntosh Implement, Almond, New York
 Carl Moses, AMF Dealer, Almond, New York
 Stuart's Pools, Almond, New York
 "Beauty By Joyce", Almond, New York
 Eugene Carpenter, Building Contractor, Almond
 Kellogg's Country Store, Almond, New York
 Brown's Used Cars, Almond, New York
 Patton's Septic Tank & Excavating Co., Alfred
 Station, New York
 Alfred Cable System, Alfred, New York
 Dr. Eugene Johannes, Almond, New York
 The Citizens' National Bank & Trust Company,
 Alfred, New York
 Alfred Mutual Savings & Loan Assn., Alfred,
 New York
 Leon Hanks, Almond, New York
 Gary Fraser, Almond, New York
 Dale Lorow, Almond, New York
 Richard Braack, Almond, New York
 Lee R. Ryan, Almond, New York
 Snyder Electric Service, Almond, New York



NOTES

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