

Detailed History

Al Vedder and Kathy Crowell have prepared substantial works regarding the early history of the Church and its Sunday school. They have also assembled studies of the Church's physical objects as well as significant reference material.

Kathy Crowell and Sue Goodfellow have also contributed significantly to assembling historic material pertaining to the Fayetteville-Manlius area.

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THE EARLY HISTORY OF CHRIST CHURCH, MANLIUS

Without doubt, Davenport Phelps was the first Episcopalian missionary at Manlius Village. Prior to this time, says Joshua V. H. Clark, "residents of the townships of Pompey and Manlius, and friends to the Protestant Episcopal Church used to assemble at each other's dwellings on Sundays for the purpose of worship. Their dwellings were then in most instances many miles apart. The services were conducted in the full forms of the Church, and a sermon usually read. These meetings are represented as having been attended with marked punctuality, so much so that if one of the number was absent, it was a matter of deep concern to the rest for fear the absent one might be sick, or some accident might have befallen him by the way... far from the influence of ministerial instruction, they still continued firm and steadfast in the apostles doctrine and fellowship and in prayers." These families started to meet, he avers, in 1798. Support for this date, however, is hard to find.

On December 13, 1801 Davenport Phelps was ordered Deacon in Trinity Church in New York City by Bishop Benjamin Moore. His tasks: To spread the gospel among the Native Americans in Upper Canada without offending the English politicians there; to send a journal to the bishop every quarter, and to distribute prayer books and catechisms provided by the bishop. Four days later he set out to discharge his duties as a missionary on the frontiers of the State, but contrary winds and obstructions from the ice prevented his arrival at Hudson, N. Y. until Christmas.

In January 1802 Phelps proceeded to the home of his brother, Ralph R. Phelps, in Schoharie Co. having baptized, preached and read prayers at various locations along the way. "There being at this time now snow," he later wrote the Bishop, "& it being impossible for me to convey the books committed to my care on horse-back, I thought it prudent to wait a while for sleighing, which at that season, we might daily expect: In the mean time I became unwell of a fever, followed by a cough, which, together with the extremely bad state of the roads, prevented my setting out from then 'till the 3d of February. Having been previously accommodated with a small sleigh by my brother, I was able to pack up and convey the books without exposing them to injury. Being still too unwell to make such speed in the journey as I might otherwise have done, I spent the Sunday following, February 7th in the township of Herkimer, about eight miles below Fort Schuyler (Utica), where I read prayers and preached to a mixed Assembly at Junius, about twenty six miles east of Canandaigua." Between these dates, Phelps would have passed through Manlius, but he makes no mention in his journal of a service, or to Manlius itself. In these early years, Phelps literally carried the Gospel from house to house.

On February 26, 1802 Phelps stopped at Buffalo Creek (Buffalo) to visit one of the Native American tribes in the area, but they were gone from their castle to prepare for sugar making. Phelps and his family were in Grimsby, Ontario, Canada before March 1802 and remained in Canada throughout that year.

Phelps was impressed enough with the Manlius, Pompey, Onondaga Hill and Marcellus areas, however, to write about them to Bishop Moore on December 10, 1802. In a letter to Rev. John Hobart of January 5, 1803, Phelps expressed a desire to return to these areas in spring 1803 where "churches might be

immediately organized..." In 1803, Phelps was ordained Priest by Bishop Moore in St. Peter's Church, Albany, and from that time on he became a missionary in the western part of the State of New York, later known as the Western Diocese, or the area west of Utica.

Phelps was not able to come to the Manlius area until late October 1803. On October 31, he read prayers and preached at Pompey and baptized four children. "In this place," he wrote Bishop Moore, "there is a prospect of a Church being soon organized; a conference respecting which will be held after service on Sunday next, when there will be a more general collection of ye Episcopalians in this vicinity." Among numerous other travels among early hamlets in Oneida, Madison, and Onondaga counties, Phelps baptized four children in Manlius on Thursday, November 24, 1803 but did not mention prayers and preaching. Three days later, he read prayers, and preached and attended the organization of St. John's Church in Onondaga, the first Episcopalian church in Onondaga Co. (no longer in existence.)

Phelps remained in the Manlius/Pompey Hill/Onondaga Hill area until the end of November 1803. When he was in Manlius Village, he stayed at his brother's tavern. Ralph R. Phelps moved from Schoharie Co. to Manlius Village by March 1803. His (first) tavern was located near today's Bruegger's Bagels, 112 Seneca St.

On July 5, 1803 a number of the "free holders and inhabitation of the North part of the town of Pompey & South part of the town of Manlius" met at Ebenezer Butler, Jr.'s tavern (near the intersection of Sweet Rd. and Route 173) where they formed the Union Congregational Society. This society later met at Morehouse's Flats about one mile east of Jamesville. Among the elected vestrymen were Ralph R. Phelps and Aaron Wood. Both these men later became vestrymen of Manlius Trinity Church on January 18, 1804. Had Episcopalianism been sufficiently strong in the area in the summer of 1803, most likely Ralph Phelps would not have joined the Union Congregational Society.

It was sometime after Davenport Phelps' return in October 1803 that the first Episcopalian service in Manlius Village occurred because as Lucy Ward Taylor described this service to Joshua V. H. Clark in 1842, Ralph R. Phelps was present. She, however, said the first service was in March 1802, when Ralph R. Phelps was still living in Schoharie Co. and when Davenport Phelps was in Canada.

Clark says, "The Rev. Davenport Phelps was undoubtedly the first Episcopal Clergyman who preached in the town of Manlius. This he did in the month of March 1802. This meeting was held in the school house.. the first school house erected in the village of Manlius. Mr. Ralph R. Phelps, brother of the Clergyman, a very early settler here and a resident at that time, and Alvin Marsh, were the only persons at all acquainted with the services of the Episcopal Church. Those persons held the only two prayer books at that time in this place. It is said a large congregation assembled, many of whom were attracted by curiosity to attend this first Episcopal meeting in the 'settlement.' There is one person (Mrs. Wm. Taylor,) still living in the village and a member of this communion who attended that meeting. She declares herself though then quite young, as having been much affected by the beauty, simplicity, and sublimity of the church service, and with particular feelings of regard for the officiating Clergyman. This may be considered as the planting of the Church here."

This service took place at the log cabin school house built in 1798. It was located north of a later grist mill site, at what is now 115 Fayette St. Phelps also must have been impressive. A reminiscence of Phelps has been given by Bishop Doane, who was seven years old and living in Geneva in 1806: "I can see him, a perfect gentleman of the old school, as he rode up on his white horse, putting me in mind of General Washington."

It is true that prayer books were scarce. On June 10, 1806 Phelps sent a letter that was carried from Onondaga Hill to New York by Comfort Tyler. In the letter, Phelps informed Bishop Moore that he had written Rev. John Hobart for a few dozen prayer books and an additional number of small tracts. He noted: "Those which have been heretofore furnished have manifestly their good effects; and there being a number of families who are disposed to become acquainted with our excellent Liturgy; & a number of our

own communion who are not only destitute of prayer books, but who I fear are unable to procure for themselves, I have ventured to ask for a small supply from the Society which I earnestly hope may meet ye approbation of your Reverence." Tyler brought back money, books and tracts. Phelps dispersed the books and tracts among communicants at Manlius, Onondaga Hill and Auburn.

On January 18, 1804 "Manlius Trinity Church" was organized under the Act of the N. Y. State Legislature providing for the incorporation of Religious Societies passed March 27, 1801. The inhabitants of Manlius and Pompey convened at Ralph R. Phelps's tavern to comply with this statute, and elected Richard Salmon and Azariah Blanchard as wardens. The eight vestrymen elected were Aaron Wood, David Williams, Jonathan Hard, Ralph R. Phelps, Merrit Clarke, Timothy Teal, Charles Bristol and Samuel Woodworth. This document was signed by chairman David Williams, and by Alvan Marsh and Ralph R. Phelps in the presence of Charles B. Bristol. The contract was recorded on January 25, 1804 by Jasper Wood, clerk. The vestry also resolved unanimously that annual elections of church officers would be held Wednesday of Easter Week.

After reading prayers on August 26, 1805 the members of "Manlius Trinity Church" reincorporated as "Trinity Church." Richard Salmon and Aaron Wood were elected wardens, and Jonathan Hurd, Charles B. Bristol, Michael Prindle, Ralph R. Phelps, Nathan Hawley, David Green, Alvan Marsh and John Roberts were elected wardens. Chairman Aaron Wood attested to the incorporation and it was witnessed by Alvan Marsh, Richard Salmon, and also by Davenport Phelps, the church's missionary. This incorporation was filed November 1805 by Asa Danforth.

Shortly after on November 12, 1805, thirty-five men from the area subscribed over \$500 in money, material and blacksmithing services to build a church in Manlius Village. In a February 4, 1805 letter to Bishop Moore, Davenport Phelps wrote: "Upon my arrival in this town" on January 6, 1805 "a vestry meeting was notified & a subscription set on foot for building a church, which bids fair to meet with success. The prospect to me is highly animating. Indeed Sir I cannot but anticipate churches rising in all the principal towns in this flourishing western hemisphere."

Soon after, Phelps returned to Manlius Village "where I found some demur had arisen respecting the place on which to build ye proposed Church. In order to conciliate ye difference & at their request I remained & read prs. & preached with them on Sunday ye 27th of January." On February 3, 1805 Phelps "again read prayers & preached at Manlius, which place I left two days after with the pleasing expectation of their making good progress in respect to the building." Phelps journal of February 18, 1805 says that at the vestry meeting, "they at present calculate the building to be 40 or 45 by 60 feet. I have queried with them as to the size, but they manifested a disposition not to lessen it. For a new place Manlius is already wealthy & flourishing."

The first church was to have been built across from the dwelling house of Michael Prindle, who owned property on West Seneca St. We do not believe this was Christ Church, but the contract is an excellent example of how people subscribed money, materials or labor to build the necessities in the Manlius area before the village itself was formed. The contract hangs in the narthex of Christ Church.

In the early years, the church was supplied by missionaries who were responsible for a number of churches. Phelps covered an east-west circuit of around 60 miles from Paris Hill in Oneida Co. to Canandaigua. Later his circuit was more than 100 miles east to west as the crow flies. When Phelps was away during the early years of the church, as he frequently was, lay reading was generally performed by a learned member of the community. Most likely Phelps resided at Onondaga Hill by 1806, for most of his correspondence in 1806 comes from there. By early 1807 his primary mission was at Geneva.

From 1803 to 1806 Clark notes that Phelps preached several times at Manlius Village, Eagle Village, Morehouse's Flats (one mile east of Jamesville) and at Onondaga, and that in the Journal of the Convention of the Diocese of New York for 1806, Phelps was noted as a missionary at Manlius and Onondaga. He "is represented," says Clark, "as prosecuting his mission with 'zeal and fidelity.'"

The next missionary in the Western Diocese was Amos Glover Baldwin. Baldwin was ordained deacon in Trinity Church, Utica on the day of its consecration by Bishop Hobart on September 7, 1806.

Unfortunately, Joshua V. H. Clark was reliant on secondary sources to fulfill his charge by the vestry in 1842 to reconstruct the early history of Christ Church, Manlius. There are several paragraphs in Clark's lecture to the Manlius Lyceum which we have not been able to confirm either through individual journals or through convention proceedings. For instance, Clark claims that the Rev. Ashbel Baldwin preached at Eagle Village and Manlius once or twice in 1806. He also says that Amos G. Baldwin preached and administered the Holy Communion in a barn on Pleasant Street in 1807 and baptized the daughters of David Green. Bishop Benjamin Moore also visited Manlius, Clark says, and preached one Sunday in 1807. With regard to this latter statement, most church scholars agree that the only times Bishop Moore was in the western diocese were in 1806 and 1810. In 1806, he preached at Paris Hill in Oneida Co. and in 1810 he was present at the consecration of Trinity Church in Geneva. In neither case does the Bishop mention Manlius in his journals.

In 1810 Rev. William Atwater Clark became missionary of Christ Church, and subsequently became the first resident rector of the church, even though he was responsible for other parishes as well.

On January 16, 1811 in a meeting at the Franklin School House another certificate of incorporation was adopted, at which time "Trinity Church" was renamed "Christ's Church of Manlius and Pompey." Joshua V. H. Clark alleges this reorganization occurred because the body corporate of Trinity Church failed to keep a regular set of wardens and vestrymen to fulfill its legal requirements. Oddly, there is no mention of this failure in the corporate records filed at the Onondaga County clerk's office, nor record of its dissolution. Besides the name change, the only other change that occurred was that Monday, rather than Wednesday, of Easter week would be the day officers of the church would be elected. Most likely under the Religious Incorporation Act of 1801, any changes such as the above would require refilling as a corporation.

The January 11 meeting was chaired by Rev. William A. Clark. The new wardens were Timothy Hatch and Jonathan Hurd. Vestrymen were James Sherwood, David Green, Nathan Stewart, Alvan Marsh, Hezekiah Granger, Charles Bristol, Youngs Ledyard and Benjamin Wood. The incorporation was recorded on February 5, 1811 at the Onondaga County clerk's office.

On September 5, 1811 the vestry meeting at the Franklin School resolved to raise \$2,500 to build a church. This most significant undertaking was given to James O. Wattles. Wattles was to present a plan by which the church would be built and the pews therein disposed. In December 1811 the vestry decided to raise the necessary money and materials for the building by means of subscription. On December 27, 1811 the vestry resolved to pay Rev. William A. Clark \$125 for the current year in addition to his missionary salary. They also decided to ask Presbyterians to join in erecting a church with the provision that the Presbyterians would share the privileges of the church in proportion to the amount contributed by them. Later in the fall of 1815, Nicholas Randall, Azariah Smith and James O. Wattles were appointed to settle the Presbyterian subscription claims to the church.

In September 1812, the vestry met at warden Youngs Ledyard's tavern and appointed Sylvanus Tousley and Azariah Smith as a committee to build the church, to receive and collect all building materials, and to execute all contracts necessary to proceed with the construction. It is interesting that many of the individuals involved in building the church were vital to the building of Manlius: Azariah Smith, James O. Wattles, Ralph R. Phelps, Youngs Ledyard, Sylvanus Tousley and Robert Oliphant to mention a few.

In January 1813 the vestry decided the church building was to be 48' x 32' in 20' parts with a steeple copied after Trinity Church in Geneva, N. Y. (which evidently had been copied after the mother church, Trinity Church, of New York City.) However, by February 3, 1813 they decided the church needed to be 50' x 40' with a steeple proportionate to the larger size.

By June 1813 Trinity Church of New York City notified the vestry that they would donate \$1,000 for the furnishing of the church. The church structure was completed December 1813. Deed records show that the church originally was in lot 87 on property owned previously by Ralph R. Phelps and purchased from him by John Calvin Smith in 1837. Phelps had deeded another portion of land adjacent to the church for the burial ground in March 1813. The church was north of the Phelps' cemetery section and west of the lane that leads southerly from Seneca St. to the old cemetery. At the time of the construction of the church, Seneca Turnpike was farther south than it is presently. The church fronted the turnpike, and most likely was situated at today's vault area of the Manlius Village Cemetery.

In August 1813 the vestry appointed Ralph R. Phelps, Nicholas P. Randall and Azariah Smith as a committee of three to make a draft of the burying ground and report to the vestry. Joel Huntington was appointed cemetery superintendent.

On December 14, 1813 the vestry decided to commence the sale of pews and slips. Although the original intent was to have the sale on December 24, the vestry changed its mind. On January 1814, the vestry notified the treasurer of Trinity Church New York that the church was completed and requested that the \$1,000 donation be sent. Heat for the building was provided by a stove donated by Capt. Thaddeus Pachon. Funds for a suitable stove pipe and stove installation were acquired by subscription.

On March 14, 1814 the vestry decided the cleaning and incidental expense tax for each square pew would be \$1 and each slip \$.50. The sale of the pews and slips could be conveyed by lease for 500 years subject to reversion if the tax was not paid within six months. They could also be sold for one, two or three years of credit and notes of purchasers be received with sufficient endorsers. The sufficiency of endorsers would be decided by Sylvanus Tousley and Azariah Smith. This resolution was rescinded at the next meeting of the vestry, and the pews were sold and conveyed by deed.

The sale of the pews and slips occurred at 10 a.m. March 26, 1814 with notice of the event published in the "Manlius Times." The auctioneer for the sale was William Ward, Jr. Nicholas P. Randall and Charles Moseley were appraisers and managers of the sale. Although it had been resolved that the appraisal was not to be less than \$3,650, it was afterward reduced to \$3,350. The vestry also added James O. Wattles and Hezekiah Granger to the committee to approve endorsers. On March 28, at a meeting at the law offices of James O. Wattles and Nicholas P. Randall, the vestry appointed Randall, Wattles and Samuel L. Edwards to complete the legal and financial aspects of the sale. At the same meeting Youngs Ledyard was appointed a committee to sell the lumber remaining about the church and to clear the ground around. The last committee satisfactorily disposed of the sale of pews and slips, and the church was in operation in April 1814. Joshua V. H. Clark informs us that the first baptism in the new church was Simon D. Wattles. According to church records, Simon Denison Wattles was baptized on April 8, 1814 with Nancy and James O. Wattles serving as witnesses. Five months later, on September 17, 1814, Wattles died in a War of 1812 battle at Fort Erie. He was 33 years old.

On April 18, 1814 a new vestry resolved that the church lot be enclosed on three sides with a fence similar to that of the burying ground. Vestrymen Charles Moseley and Robert Oliphant with Azariah Smith were appointed the committee to build this fence.

In October 1814 Rev. Clark reported the church ready for consecration, mentioning that "the growth of the church in this place has exceeded my utmost expectations." There were now forty communicants in the church, 24 baptisms had been performed the preceding year and numerous developments were occurring within the parish.

In a January 2, 1815 meeting at Azariah Smith's store, the vestry considered a fifty-acre glebe. A committee of Rev. William A. Clark and Azariah Smith was appointed to investigate the propriety of purchasing the land owned by John Phillips. On April 1816 another committee consisting of Joseph Farr, John Clark and Nehemiah White was chosen to contract for the real estate. Shortly after the Abidjah Yelverton, Jr. farm was purchased at \$27.50 per acre. In February 1817 the vestry was in debt and sold

Rev. Clark one acre for \$32 and made up deficiencies owed Clark by allowing him \$200 out of sales of land and by Jacob Vrooman paying him \$19.00. No further mention of the glebe occurs beyond this February 1817 reference that appears in the January 10, 1820 vestry records. Presumably the glebe was short-lived.

On January 18th, 1815, says Henry C. Van Schaack, the Auxiliary Bible and Common Prayer Book Society, in the Western District of the State of New York" was organized by Manlius Village Episcopalians. Among its officers were Rev. William A. Clark, recording secretary; Azariah Smith, treasurer, and James O. Wattles and Ralph R. Phelps, two members of a board of ten managers. He continues: "This Bible Society was organized six years previous." On January 25, 1815, the "Manlius Times" published the Constitution of this Society.

In August 1815, Bishop John Henry Hobart consecrated the church. In his annual report to the diocese, he talked about "my visitation of the congregation at Manlius. The church in that village, which is a very neat and commodious building, was consecrated by the name of Christ Church, and forty-four persons were confirmed. The congregation is increasing, and owes much to the labors of the Rev. W. A. Clark." By October 1815 there were more than sixty communicants.

In the fall of 1815 Deodatus Babcock was chosen clerk. Babcock came in 1815 as a teacher in the Franklin School and served as vestry clerk for two years, studied for the ministry and was ordained in 1819. His son Theodore was later rector of Christ's Church from 1883 to 1900, and also was headmaster at St. Johns School. In 1899, Babcock became dean of St. Andrews Divinity School in Syracuse, but he continued at Christ Church until March 1900.

The church was growing in numbers and activity without larger problems until 1817 when the bishop intimated that Clark's missionary salary might be substantially reduced. Shortly after Rev. Clark resigned the vestry decided to give Rev. Amos Pardee a call to preach at \$600 per year, on condition that the annual missionary salary of \$175 be received to aid in his support. Rev. Pardee also was employed at Smithfield the last Sabbath each month, and its society was to pay \$100 per year for this service.

The annual diocesan reports show how inconsistent the missionary support was and the problem this created in the small churches. If the salary was not available, this was usually resolved by freeing time for the minister to seek additional money by preaching elsewhere.

During the three-year tenure of Rev. Pardee the church settled into a routine largely determined by how much funding there was. In the interim the multi-talented Azariah Smith superintended the burying ground, made a road east of the church leading from the turnpike from the burying ground and leveled the ground in front of the church. To borrow a phrase, funds were low but abundant was their pluck in spite of consistent fiduciary stress.

After three years the society decided not to have Rev. Pardee continue and Azariah Smith and Jonathan Hurd were sent to the bishop, who was in Onondaga Co. at the time, to consult on hiring a new rector, among other problems.

Just before Pardee's departure, the bishop came to Christ Church. Because of the enormous growth of the diocese over the years, the Bishop could not annually oversee all of the churches, and on an average came to Christ Church once every other year for many decades.

According to the September 11, 1821 issue of the "Onondaga County Republican" published in Manlius Village by Thurlow Weed, Bishop Hobart had performed divine service in Manlius village the preceding Wednesday. The Bishop administered communion and 19 people were confirmed. After these solemnities, Phineas L. Whipple was ordained, and admitted to the office of Deacon. In the evening a discourse was delivered by Rev. Whipple.

Whipple's ordination was one of three known to be held at Christ Church. The second was on September 13, 1829 when Solomon Davis was ordained Deacon by Bishop Hobart. Davis previously had been a lay catechist at Oneida Castle. The third ordination was on August 19, 1846 when Rev. David Pise, Jr. was admitted to Priests orders by Rt. Rev. William H. DeLancey.

Following Pardee's departure, Revs. Whipple and Baldwin declined the call. After Rev. Davis and Peck had been paid for several interim services at the usual fee of \$10 per Sabbath, Rev. Palmer Dyer accepted the call to be rector in 1822.

After Rev. Dyer accepted the call the vestry agreed to pay Amos Foot, Harvey Hinman and Shubell Kellogg as choristers and in May voted to become a Tract Society. The object of this Society was to purchase and distribute tracts (sermons) relative to particular doctrine, rites and ceremonies of the Protestant Episcopal Church. The Tract Society officers consisted of a President, two vice-presidents, secretary and treasurer. Every person who subscribed \$.25 per year was a member and entitled to receive a copy of each tract purchased. At each quarterly meeting divine service was performed and each member paid the treasurer one quarter of his annual subscription. A copy of the Constitution of the Tract Society is located in the Appendix.

Rev. Dyer resigned on August 9, 1823 and by October 19, 1823 Rev. William Josephus Bulkeley answered the call to Christ's church. Rev. Bulkeley was paid \$500 per year and preached one-quarter of his time at Jamesville and at Perryville. Given the pay, travel and demands on their time, it is no wonder that individuals hearing the call to spread the word were hard to keep.

During Rev. Bulkeley's charge, the vestry decided at a March 27, 1826 meeting to move the church to a more convenient location in Manlius Village. In the spring of 1827 Bulkeley closed his labors at Christ Church. Joshua Clark says "he did not enjoy good health during his residence among us; he possessed a very feeble constitution, having been for some years afflicted with a pulmonary disease... Many fond recollections cluster around the memory of this estimable clergyman. In some degree he might be said to have been eccentric; but the dignity of the pious divine never forsook him, and the grace of the true gentleman always accompanied his walks, and characterized the man." Bulkeley died of intermittent fever at St. Croix in the Virgin Islands on November 14, 1831, age 44. He was rector of an English Episcopal congregation consisting of some 400 communicants at the time of his decease.

Soon after Bulkeley's departure, Rev. Burton Halmond Hickox was hired. Although his term began May 8, 1827, it was not until March 1828 that the vestry again pursued the church removal. On March 18, Thomas Gilbert, Joseph Farr and Dr. William Taylor were chosen to view sites, converse with the owners and discuss prices. After several inconclusive meetings on the subject, the annual Monday elections were held on April 12, 1828 and the new vestry seriously began to study the removal. Two questions were approved. One that it would be expedient to move the edifice and two, that the edifice should be moved to a lot offered by Sylvanus Tousley and Dearborn Bickford if sufficient subscription could be raised. A committee of William Taylor, Franklin May and John Grinnell were assigned the task of drafting and circulating the subscription for the new location. The probable expenses relating to the move were assigned to Thomas Gilbert, Illustrious Remington and Asa Nims.

On May 31, 1828 the previous subscription was suspended in favor of a lot the corner of Cherry Valley and Seneca Turnpikes owned by Nicholas Randall. The committee assigned to determine this subscription were Warden Nicholas Randall and vestrymen William Taylor and Robert Gilmor. No further discussion about the removal occurs until after new officers were elected on April 27, 1829.

The new vestry appointed Dr. Taylor and Nicholas Randall to attend to defraying the incidental expenses of the church. They also agreed to rehire Rev. Hickox for another year except for the last Sunday of the month. By May 20, 1829 Henry Van Schaack, secretary, recorded that since the church was in such a dilapidated condition requiring repairs and whereas the location was inconvenient for the accommodation of the society, and it was not expedient to repair the church where it was located, the vestry was

authorized to petition the chancellor for a decree or order for sale of the church building. No answer this petition has been found.

On February 24, 1830 the vestry was busy trying to get Rev. Hickox to stay and conferred with neighboring villagers about hiring another clergyman to help the beleaguered Rev. Hickox. With no apparent outside help the vestry invited Rev. Hickox to continue his services at \$425 a year plus his missionary salary and allowed him the liberty to preach in any neighboring village to augment this stipend.

Rev. Hickox continued until May 12, 1830 when he asked relief from his parochial duties and constant preaching to the neglect of his reading and health. On May 29, the vestry complied with Hickox' request to resign. During the preceding year, Hickox brought the existing parish records up to date.

In July 1830, Rev. James Selkrig accepted the call to be rector until January 1831. During his ministry a great "revival" swept over the country, says Charles Hayes, and "in the mad extravagance to which it was carried, isolated many sectarian congregations (while it filled many more), and brought hundreds to seek shelter from its wild excitement in the communion of the church.

Following Selkrig's departure, Amos Pardee supplied the pulpit during negotiations for a new minister. According to a sketch of Pardee's life, the revival was still going on. "The excitement rose higher and higher, the various places of worship were open daily and filled with overflowing congregations. The Episcopal Church had not at the time regular services even on Sunday; and many of the members with the other inhabitants of the place were agitated and alarmed, and were in great danger of being lost to the Church. At this crisis, Mr. Pardee having no particular engagement was invited to take charge of the parish, and though in feeble health, he promptly complied with the request, and immediately opened the church for frequent services, said not a word against revivals, but preached repentance towards God, and faith in the Lord Jesus Christ, in the church, and as the Church had directed; and employed the remainder of his time in going from house to house, strengthening the weak, guiding the doubting, unfolding the system of the church, answering objections, and guarding against errors. The consequence was that many adults, who had been thoughtless, were baptized; the Communion was greatly increased, and the parish strengthened.

At the conclusion of his engagement, Mr. Pardee received a communication in behalf of the whole congregation, especially the young members, expressing the warmest gratitude to him for his labors, his wise councils, and especially for having kept them in the 'good old paths' of the Church. Mr. Pardee's sermons were written with care, good taste, and great precision, and though entirely plain, yet they were always instructive, and sometimes most able. Having a fine voice, he in his younger days read the service and preached with great impressiveness."

According to Joshua Clark, this period was an unexampled revival of religion among all denominations of Christians in Manlius Village, with a large proportion embracing the doctrines of the Episcopal Church. Of Pardee he says: "The gratuitous and pious teachings of the venerable 'Father' Pardee at this time will be remembered as long as life shall last, by those who listened to his good counsels. The storm detained him not from his duty, nor did worldly pleasure, nor circumstance, divert him from his purpose. Whenever the trouble spirit needed calming, his presence and voice were ever ready and present to soothe. He ministered to the necessities of the needy soul with a devotion that would have done him honor in the most perilous times of persecution. This is a brilliant spot in the life of this good man..."

Pardee died some seven years later on December 2, 1849 and is buried in Laneborough, Massachusetts. His portrait hangs in the upper loft of Christ Church, a 1994 donation by descendent Marie Webb.

On March 25, 1831 Rev. Algernon S. Hollister answered the call to preach one-quarter time in the church for one year and also serve Fayetteville. Rev. Hollister reported 81 communicants in Manlius and 20 in Fayetteville in 1831.

In May 1832 the vestry again decided to petition the Chancellor or Vice Chancellor for the sale of the church and church lot, but by September 18, 1832 they decided to move the church. The response from the Chancellor is not included in the vestry minutes.

The site chosen was donated by the ever-assisting Azariah Smith, and located at a convenient distance from the north side of Seneca Turnpike west of Dr. Henry B. Moore's house and east of the store and house owned by William James. Thomas Gilbert, Joseph Smith and Asa Nims were to superintend the removal. This vestry meeting was held September 18, 1832. The removal in October 1832 was undertaken by [Mr. Ephraim Bowen](#) of Union Springs in Cayuga Co. who Rev. Hollister says was the [inventor of machinery which enabled him to move the heaviest buildings with ease and safety](#). We surmise that the machinery was connected to the Erie Canal/Cayuga Lake trade at Union Springs. In a letter printed in the December 29, 1832 issue of "The Gospel Messenger," Hollister credits Bowen and Azariah Smith. The move was through what would become Wallace William's orchard south of Seneca St.

Clark's 1842 version of the move was that "it was moved upon wheels, with the bell hanging and stoves standing, without racking the joints, or jarring off so much as a square foot of plastering. In Van Schaack's 1873 version of the move, he correctly notes that the organ also was included. Rev. Hollister says the whole middle tier of slips, the pulpit and the chancel also were moved about 50 rods (825 feet), and overall there was no injury worth mentioning. The building was then safely placed on a new foundation. The cost of the move plus repairs at the new site was about \$1,000.

In April 1833 a subscription was issued to build a fence in front of the church, to fit the steps, level the ground about the new church site and to finish the basement room. The vestry appointed Dr. Taylor, Robert Gilmore and Nicholas Randall to determine the cost of painting, how many slips belonged to the vestry and how to dispose of the slips to help defray costs of the move and refurbishment of the edifice. We have found some evidence of costs, including \$5.25 for painting the church, \$5.50 for cleaning, \$7.50 to Miles Cabal for one day's work as a mason, \$14.65 to Jonathan Palmer for the excavation under church, 210 cubic yards, and \$1.50 to Gershan Rice for a team and labor for moving the church and \$14.65 to Thomas Lewis for more than eight days work on church windows and frames.

Following Hollister's departure the church was served by Rev. Jesse Pound from 1835, when a boy was hired at \$6 annually to blow the organ, to 1838. He was followed by Rev. Samuel Gilman Appleton from 1838 to 1841.

In 1840 Rev. Appleton reported to the Diocese that there were 41 families in the church, 21 baptisms, 80 communicants, 4 marriages, 12 burials, 13 Sunday school teachers and 54 scholars. This year the \$50 avails of the Ladies Benevolent Association were distributed to the following funds: Domestic Missions, Diocesan and Education; Bible and Prayer Book; Protestant Episcopal Sunday School Union, Theological Seminary and the Tract Society.

Rev. Appleton was replaced by Rev. Seth Davis the first Sunday in April

1841. Following major repairs to the church, Rev. Davis left in April 1845 and until August 1845; lay readers provided the service guidance. In August 1845, Rev. David Pise, Jr. became the rector and left in October 1847 to become rector at Trinity Church, Fayetteville. Rev. John L. Gay became the rector the first Sunday after Christmas 1847 and served until 1851. In 1849 \$1,000 was paid for a parsonage, and Rev. Gay was the first to occupy it. The parsonage was located at 113 North St. It was the former residence of Joseph Smith, a former vestryman of Christ Church who had died earlier in the year. Rev. Gay was paid \$400 plus use of the parsonage and grounds.

In 1850 Rev. Gay reported 53 families, 7 baptisms, 84 communicants, 6 marriages, four burials, 15 Sunday school teachers and 80 scholars. He also said \$4.50 was appropriated to purchase and distribute prayer books, \$200 was appropriated for the parsonage and \$400 was subscribed for the purchase of a new organ.

The next pastor was Rev. John Adams Jerome, who reported the last Sunday in September 1851 and remained until 1852. Rev. Jerome did not wish to use the parsonage during the winter, so it was rented during his term. Apparently, this presented a problem and Rev. Jerome was not invited to continue. Again interim clergy served the pulpit until Osgood E. Herrick, D.D. was hired in 1853. Herrick remained until 1856 and was replaced by Edward Moyses on October 1, 1856.

When the 1860's began Rev. Moyses reported a church of 50 families with 38 baptisms, three marriages, six burials, 116 communicants, seven Sunday school teachers and 41 scholars. Shortly after, Moyses was followed by Rev. William Henry Ford in 1860 and Lewis Loren Rogers in 1863, the latter of whom reported an 1866 subscription for a close room hot air furnace. John Bayley followed Rogers in 1867. Rev. Bayley reported to the Diocese that the edifice had been enlarged by the erection of a recess chancel and a commodious vestry room in 1867. "The organ", he says, "has been placed in a pleasant position. The pews have been reconstructed and a beautiful triplet chancel window, memorial to the late Dr. William Taylor, was installed at a cost of \$300." Rev. Bayley acknowledged that the work was principally done by the young ladies. He also noted that the decay of business was causing removals from the community.

In the fall of 1869 Rev. Bayley became rector of Trinity Church in Fayetteville and Fordyce N. Hubbard, D.D. took charge of Christ Church in October 1869. Hubbard remained as rector for the entire 1870 decade. In 1870 there were 50 families, 160 parishioners, six confirmations, three marriages, three burials and 80 communicants. There were seven teachers in the Sunday school and 35 pupils.

Hubbard's rectorship coincided with the creation of St. John's School for Boys in Manlius, an Episcopalian school created in 1869 by Bishop Frederick Huntington, who also served as president of the Board of trustees. During his service at Christ Church, Manlius, Hubbard was classical master at St. John's School. By 1880, the congregation had shrunk to 30 families and 45 communicants. There were two baptisms, no marriages, seven confirmations, four burials, six Sunday school teachers, and 25 scholars.

Rev. Hubbard left in October 1881 and was followed by Rev. Thomas Benjamin Berry who held services for deaf mutes as opportunity offered. On October 19, 1882, Christ Church was the site of Berry's marriage to Ella F. Pendleton. Rt. Rev. Bishop Huntington performed the ceremony. The next rector was Theodore Babcock, D.D., who served the parish from 1883 to 1900. Babcock also was dean of St. John's School.

In May 1883 a fire caused damage to the church. Vestrymen Appleton, Nims and Hinsdale were appointed to determine repairs while Perkins, Ewers, and Hinsdale were to oversee the repairs to the rectory. The vestry received \$125 from insurance and \$250 from W. G. Hibbard of Chicago. With these funds the walls and ceiling were papered. The chancel arch was made and painted in colors, the aisles were widened, the chimney and furnace flues were repaired and the entire floor was carpeted. The rectory also was newly painted, and sane repairs were made on it. The \$65 painting bill was covered by \$25 from the Ladies Aid Society, \$30 from the church, and \$40 from an anonymous donation. The furnace, which cost \$90, was covered by an \$80 donation from the Guild plus an anonymous gift. When a new furnace was installed in the church in October 1883, \$50 was raised by subscriptions. A new furnace also was placed in the rectory.

The 1890 report to the Central New York Diocese by Rev. Babcock shows 33 families, one infant baptism, three confirmations, 41 communicants, no marriages, four burials, six Sunday school teachers and 45 scholars. In spite of the small number of communicants, Rev. Babcock reported to the Diocese in 1891 that "the old windows in the body of the church have been replaced by eight beautiful stained glass ones, six of them memorials at a cost of nearly \$2,000 to the donors. In addition to these is a highly valued pulpit the gift of Christ Church, Oswego." In 1899, a prayer desk and screen was a gift of the Women's Auxiliary.

In March 1900, George D. Ashley became rector and later that year reports to the diocese that there are 40 families and 57 communicants in the church. There were nine baptisms, one marriage and four burials.

The Sunday school has six teachers and 40 scholars. Unfortunately, there is no record to indicate that the 100th anniversary of the parish was celebrated in 1904.

In the early 1900s Walter W. Cheney, who had served on the vestry since 1884, took an ever-increasing lead in the church as he already had in Manlius Village business. On May 20, 1902 the vestry passed a resolution to accept Manlius St. John cadets to worship at Christ Church insofar as they were deprived of such a place. In August 1904 the will of Lydia Hibbard was deposited with Rev. Ashley and vestry of the church. Four hundred dollars was set aside in a permanent fund in trust for caring for and improving the Gold-Murray burying ground on Sweet Rd. in the town of Pompey. In case of discontinuance, the principal was to revert to the Diocese of Central New York. In 1905 the Nixon memorial window was placed on the west side of the church.

In 1907 Rev. Ashley was replaced by Rev. George Gustavus Perrine. Rev. Perrine reported in 1910 that the church had 45 families and 70 communicants. There was one infant baptism, five confirmations, five marriages, seven burials, four Sunday school teachers and 26 scholars. He also reported A \$13,469.79 endowment fund and a cemetery fund containing \$2,400. Rev. Perrine was very active in bringing records and deed recordings up to date.

Vestry notes during this period are, as usual, concerned with money for insurance, rector, cemetery and how to make up deficiencies. Usually they asked and were bailed out by the Ladies Benevolent Association. They also were concerned about having a sufficient amount for such care in the Onondaga County Savings Bank. After the closure of the Manlius Branch of the Rochester Loan and Saving Association in 1891, Manlius would not have another bank until 1925.

In 1910, most vestry meetings were held at Smith Hall, and in May of this year F. K. Armstrong and B. D. Smith were appointed to supervise the decoration of the interior of the church and were authorized to make a contract with B. M. Allwell of Syracuse to complete the work for \$300. On November 30, 1910 they were notified that decoration expenditures were \$586.65 and receipts were \$509.60. The permanent fund was \$3,600; the cemetery fund contained \$2,000. The Gold-Murray cemetery fund contained \$400 and there was a \$1,200 endowment fund with \$15.29 in cash. Also approved was the motion to take the proper steps to legally perfect the name "Christ Church, Manlius." On June 30, they again resolved to change the name to Christ Church, Manlius and gave the rector the authority to effect the legal name change.

In 1911 two stained glass windows were moved to the narthex, and a new stained glass window in memory of Lewis Babcock was added at the south end of the Church loft.

In June 11, 1911 it was moved and seconded that the Centennial celebration be held Thursday, October 19, 1911 with the program left to the discretion of Rev. Perrine. The 100th anniversary of the reorganization of the parish began at 8 o'clock on October 19, 1911 and was followed by a special communion service with a sermon by Bishop Charles Tyler Olmsted of Utica, and an historical address by the rector, Rev. George G. Perrine, D. D. Rev. Thomas B. Berry of Geneva, former rector, also assisted in the ceremonies.

Following music by the choir and the religious exercises, a luncheon at Smith Hall was served to the out-of-town visitors and parish members. The dessert, and Centennial finale, was a huge fruit cake. It was several stories high, lit by one hundred candles and cut by Bishop Olmsted.

MISSIONARIES AND RECTORS -- CHRIST CHURCH, MANLIUS

1803 - 1806	Rev. Davenport Phelps
1806 - 1810	Rev. Amos Glover Baldwin
1810 - 1817	Rev. William Atwater Clark, D.D.*

1818 - 1821	Rev. Amos Pardee
1822 - 1823	Rev. Palmer Dyer
1823 - 1827	Rev. William Josephus Bulkeley
1827 - 1830	Rev. Burton Hammond Hickox
1830 - 1831	Rev. James Selkrig
1831 - 1835	Rev. Algernon Sidney Hollister
1835 - 1838	Rev. Jesse Pound
1838 - 1841	Rev. Samuel Gilman Appleton
1841 - 1845	Rev. Seth Davis
1845 - 1847	Rev. David Pise, Jr., D.D.
1848 - 1851	Rev. John L. Gay
1851 - 1852	Rev. John Adams Jerome
1853 - 1856	Rev. Osgood Eaton Herrick, D.D.
1856 - 1860	Rev. Edward Moyses
1860 - 1863	Rev. William Henry Lord
1863 - 1866	Rev. Lewis Loren Rogers
1867 - 1869	Rev. John Bayley
1869 - 1881	Rev. Fordyce M. Hubbard, D.D.**
1882 - 1883	Rev. Thomas Benjamin Berry***
1883 - 1900	Rev. Theodore Babcock, D.D.
1900 - 1907	Rev. George D. Ashley
1907 - 1913	Rev. George Gustavus Perrine, D.D.
1914 - 1917	Rev. Albert E. Taylor
1917 - 1919	Rev. George Gustavus Perrine, D.D.
1919 - 1921	Rev. Charles H. L. Ford
1921 - 1924	Rev. G. Phillip Jung
1924 - 1937	Rev. Claude Soares
1937 - 1938	Rev. Arthur Parrock, D.D.****
1938 - 1942	Rev. George Dudley Barr
1942 - 1944	Rev. Chas. Dayton Neukirk
1944 - 1946	Interim clergy
1946 - 1951	Rev. E. Rugby Auer
1952 - 1957	Rev. Lisle B. Caldwell
1958 - 1968	Rev. Almon W. Babbitt
1968 - 1984	Rev. Morgan C. Silbaugh
1985 - 1986	Rev. Beverly Messenger-Harris
1986 - pres.	Rev. Michael A. Bullock

[update - see note below]

1986 - 1999	Rev. Michael A. Bullock
1999 - 2001	Rev. Frederick R. Mills
2001 - 2008	Rev. Dr. James A. Corl
2008 - 2009	Rev. Sally French
2010 - Present	Rev. Dena Cleaver-Bartholomew
[end update]	

NOTES: The lines in the table above enclosed with [Update] represent an update added from Church records and is not part of the original article.

*first resident minister

**also classical master, St. John's School for Boys

***held services for deaf mutes, as opportunity offered

****died in early 1938; served about three months

WARDENS -- FIRST CHURCH, MANLIUS

Completed through 3/3/1941; goes into 1942 if appointed in 1939 for a three-year term, or in 1940 for a two-year term.

The dates below represent election dates. Originally, elections were held Easter Monday, and were for a one-year period until 3/28/1897. For example, James Appleton, Jr. was last elected in 1883, but he would have served until Easter Monday in 1881. The use of d, er, fv, m, or r refers to the actual year in which the event occurred.

d: died during off ice

er: elected; refused to serve, or election an error refused to serve

fv: filled a vacancy

m: moved

r: resigned

*: one of the first wardens

**: also served as a vestryman

Appleton, James, Jr.: 1866-1868;1881;18?1 -1883d**

*Blanchard, Azariah: 1804

Cheney, Walter W.: 1923fv;1924-1941d**

Clark, Daniel: 1820-1822**

Clark, John: 1816**

Clark, Joshua V. H.: 1854-1859r**

Clark, Thomas: 1836**

Ewers, George: 1884-1892d**

Gilmor, Robert: 1829-1832 ;1837-1853 ;1860-1862**

Hatch, Timothy: 1/1811;4/1811

Hudson, Frank B.: 1898-1903**

Hurd, Jonathan: 1/1811;4/1811;183-1826**

Jones, Dr. E. B.: 1908-1914**

Kershaw, Thomas: 1862-1965;1869-1878**

Ledyard, Youngs: 1812;1822**

May, Elijah E.: 1857-1859;1863;1864;1865**

Nims, Dr. Horace: 1866-1868;1883fv;1884-1894d**

Nims, J. Horace: 1905-1908**

Nims, Lemuel C.: 1824;1827-1848;1854-1856**

Perrine, Rev. George G.: 1914-1923d
Randall, Nicholas P.: 1818-1819;1825-1828;1834;1835**
Remington, Illustrious: 1879-1883d**
*Salmon, Richard: 1804;1805
Smith, E. Dee: 1930fv;1931-1941**
Stanton, Elijah: 1892fv;1893-1897**
Twitchell, Curtis: 1849-1853 ; 1860-1861; 1869-1880d**
Verbeck, Gen. William: 1895-1930d**
Wattles, James O.: 1814-1815;1817**
White, Nehemiah: 1833**
Wood, Aaron: 1805**

VESTRY -- CHRIST CHURCH MANLIUS

Completed through 3/3/1941; goes into 1942 if appointed in 1939 for a three-year term, or in 1940 for a two-year term. The dates below represent election dates. Originally, elections were held Easter Monday, and were for a one year period until 3/28/1897. For example, James Appleton's was last elected in 1880, but he would have served until Easter Monday in 1881. The use of bw, d, er, fv, m, or r refers to the actual year in which the event occurred.

bw: became warden on death or resignation of another
d: died during office
er: elected; refused to serve
fv: filled a vacancy
m: mixed
r: resigned
*: member of first vestry
**: also served as warden

Appleton, James, Jr.: 1853;1854r;1870-1880
Armstrong, F. J.: 1909-1914
Avery, Egbert L., Jr.: 1881-1887
Babcock, Henry N: 1879
Ballantyne, Dr. Reginald M.: 1829fv.;1930-1937d
Bates, Oliver: 1875-1887
Beach, Walter: 1854
Beebe, James L.: 1853-1856
Bex, Milton K.: 1939-1941
Blakeman, William H.: 1918-1920
Bradley, John C. G. 1931fv;1932-1941r
*Bristol, Charles B. 1804;1805;1/1811;4/1811
Cadwell, Dempster: 1888-1890
Caswell, Nelson: 1869-1882
Cheney, John P.: 1931rv;1932-1942
Cheney, Stephen S.: 1941fv
Cheney, Walter W.: 1884-1923bw**
Cheney, Walter W., Jr. 1923fv;1924-1931d
Clapp, Carlton: 1866
Clark, Daniel: 1818-1819**
Clark, John: 1814-15;1817-1822**
Clark, Joshua V. H.: 1833-1845er;1846-1853;1856;1867**
Clark, Thomas: 1829;1832**

*Clarke, Merrit M.: 1804
Colton, Walter: 4/1811r
Curtis, Ira: 1858-1865
Dunning, James S.: 1849
Eaton, Malvern A.: 1895-1904r
Edwards, Samuel L: 1831-1833 ;1841-1845er;1846-1848;1851;1852r;1856;1861;1865;1869- 1874r
Elliott, Maj. C. W.: 1938fv
Ewers, George: 1879-1883**
Farr, Joseph: 1816-1818; 1822-1832; 1835rv; 1836-1840
Ferris, C. Robertson: 1908fv;1909-1917
Foot, Amos, Jr.: 1815-1817;1820-1821
Gilbert, Thomas J.: 1826-1835
Gilmor, Robert: 1823-1828 ;1833-1836;1855-1859;1863-1864**
Granger, Dr. Hezekiah L.: 1/1811;4/1811;1812-1814;1819;1822-1824
Green, David: 1805;1/1811
Hadley, Theodore: 1867-1874m
Hart, Charles: 1875
Hawley, Nathan: 1805
Hibbard, Isaac V. V.: 1824
Higley, Dennison: 1862-1866;1874
Hinsdell, David H.: 1862-1867;1869-1897
Hudson, Frank B.: 1897**
Hughes, Oscar P.: 1868-1869
*Hurd, Jonathan: 1804;1805**
Hurford, Morris: 1914-1928r
James, John: 1812;1813d
Jones, Dr. E. B.: 1902fv;1903-1906
Joy, Jesse: 1891-1900
Kellogg, Seth B.: 1824-1826
Kershaw, Thomas: 1866-1867**
Knapp, Ephraim: 1812-1813
Knight, A. B.: 1901, 1902r;1926-1931r
Lakin, Charles E.: 1888-1897
Lambert, John Y.: 1930-1941
Lasher, Fred: 1818
Ledyard, Youngs: 1/1811; 4/1811; 1813-1817; 1819-1822**
Losey, John C.: 1870-1873
Lull, Anson: 1834;1838-1839
Marsh, Alvan: 1805;1/1811/4/1811
Marvin, Ebenezer: 1855
May, Elijah E.: 1833-1855;1860-1862;1866**
May, Franklin: 1830
May, Franklin A.: 1866-1867
McClenthen, Alva B.: 1831
McClenthen, Daniel C.: 1880-1882
Merritt, John: 1840-1844
Moseley, Charles: 1811fv;1812-1814r
Mott, Samuel: 1820
Moulter, John W.: 1876-1878
Nims, Alfred: 1845fv; 1850-1852 ;1854rv;1856-1857 ;1860-1862
Nims, Asa: 1821-1832;1835d

Nims, Asa: 1876-1886
Nims, Dr. Dwight: 1834;1835m
Nims, G. Parker: 1897-1908r
Nims, Herbert J.: 1883fv;1884-1895
Nims, Hobert W.: 1896
Nims, Dr. Horace: 1869-1883bw**
Nims, J. Horace: 1898-1904;1909-1910**
Nims, Lemuel C.: 1816-1823;1825-1826**
Oliphant, Robert: 1812-1815
Perkins, Hartwell H.: 1883-1890
*Phelps, Ralph R.: 1804-1805;1812;1814-1816;1823**
Phillips, Charles A.: 1907fv;1908-1942
Phillips, John: 4/1811
Phillips, N. N.: 1843-1845
Prindle, Michael: 1805
Randall, Francis: 1836
Randall, Nicholas P.: 1813;1815;1817;1822-1823;1829;1833**
Ransier, Fred C.: 1904fv;1905-1910
Remington, Hiram: 1845-1850
Remington, Illustrious: 1826-1832; 1835tv;1836-1842 ;1849-1855; 1857-1878**
Remington, Lloyd: 1845fv;1846-1869
Roberts, John: 1805
Robinson, John: 1905-1906r
Sherwood, James: 1/1811
Smith, Azariah: 1814-1815;1818-1821;1823 ;1824 ;1827
Smith, E. Dee: 1903fv;1904-1930bw**
Smith, Joseph: 1821; 1824-1825; 1827-1844
Smith, Orlando: 1828
Smith, William Manlius: 1875;1883-1890
Stanton, Elijah: 1891,1892bw**
Stewart, Nathan: 1/1811
Sweet, Anson: 1837-1838
Taylor, Dr. William: 1816;1820;1825-1833;1835-1837 ;1839-1854 ;1856-1865d
*Teall, Timothy: 1804
Topp, Maurice Jae: 1892fv; 1893-1896; 1989-1903r; 1915-1925
Topp, Robert: 1887-1892d
Tousley, Sylvanus: 4/1811;1814;1817
Tuck, Harrison W.: 1928fv;1929r
Twitchell, Curtis: 1845-1848; 1855-1859; 1863-1865; 1867-1868**
Unger, M. S. H.: 1911-1916
VanSchaack, Henry C.: 1830;1834;1837-1847;1849-1861
Verbeck, Col. Guido F.: 1930fv;1931-1940d
Verbeck, Samuel Sumner: 1940fv
Verbeck, Gen. William: 1891-1894;1914-1915**
Vrooman, Jacob: 1813fv
Wattles, James O.: 4/1811;1812-1813 ;1816;1818-1819**
White, Nehemiah: 1814fv; 1815-1823 ;1825**
*Williams, David: 1804
*Wood, Arron: 1804**
Wood, Albert A.: 1868
Wood, Benjamin: 1/1811

Woodworth, John B.: 1892fv;1893-1897

*Woodworth, Samuel: 1804

THE CREATION OF A CEMETERY

The Christ Church cemetery officially began on March 4, 1813 when Eleanor Mulholland and her grandson, Thomas Derbyshire, deeded 60 rods of land in lot 98 to the wardens and vestrymen of Christ's Church for a burying ground. They stipulated that this land was to be a public burying ground for the inhabitants of the village of Manlius and its vicinity. One half of the property was to be used for the interment of strangers and poor people.

On March 12, 1813 James O. and Hannah Wattles and Ralph R. and Abigail Phelps conveyed identical lots to the wardens and vestrymen of Christ's Church. These properties were in lot 87 and lay directly north of the Mulholland/Derbyshire burial ground. Ten feet from the east portion of the Phelps' sale and an equal amount from the west side of the Wattles' property were to be used for a lane leading northerly from the south line of lot 87 to the Seneca Turnpike. The 427' lane was to be enclosed with a strong and decent fence. At the time the turnpike was farther south than it is today. Numerous alleys ranging from five to fifteen feet were created over time, and the 20' lane was extended southerly.

The lots were numbered from the northwest point to the northeast point, then south always going west to east. Lots 1-8, 17-24, 33-41, and 50-58 are in the Phelps' portion. The Wattles section contains 9-16, 25-32, 42-49 and 59-66. In the Mulholland area are lots 67-74, 75-82 and the larger public lots 83-90.

In March 1815 the vestry resolved that the sexton be allowed \$1.50 for digging an adult grave, \$1 for a grave of a child under 12, \$.25 for ringing the bell in case of a death and \$.50 for tolling at a funeral.

On September 20, 1832 the vestry purchased 66 feet on the east side of the cemetery from Eben Williams. On the same date the vestry bought 66 feet on the south side of the cemetery and a 20-foot right-of-way from Azariah Smith. The lane, which adjoined Samuel L. Edwards' property, led from the cemetery to the Cherry Valley Turnpike (Academy St.). A June 5, 1843 reconfirmation of these purchases was filed at the Onondaga County Clerk's Office on March 3, 1849.

On May 1, 1855 a 175' by 22' area just above the Wattles and Azariah Smith sections was purchased from Alonzo M. and Laura Williams. On April 12, 1856 a lot about 99' x 22' was purchased from John Calvin Smith. The Smith lot was west of the Williams' purchase. On April 21, 1864 88/100 of an acre was acquired from Alvin W. Nourse east of the Azariah Smith and Alonzo Williams purchases.

On June 9, 1909 Appleton Grannis, Frederick A. Flichtner, Stanwood E. Flichtner and Ellen A. S. Doughty conveyed land south of the Nourse purchase. Most of this land was used for the roadway that runs to Military Dr.

The last sections of cemetery property were deeded by the Verbeck Corporation to Christ Church in 1921 and 1933. These portions contain the memory garden, and have not been prepared for regular interments.

The earliest burials in the Christ Church cemetery area occurred before the church bought the property. They were Eliza Tousley, the daughter of Betsey and Sylvanus Tousley, who died on June 10, 1809, age seven months and an infant of Hannah and James O. Wattles, age seven hours who died on March 25, 1809. According to Joshua Clark, a child of Abigail and Ralph R. Phelps also was buried in the Phelps' section before 1810. This would have been Mary F. Phelps, who died on March 29, 1806, age seven months. References to William Ward being the oldest burial in the cemetery are in error. The Ward

cemetery originally was on W. Seneca St. in today's Kinloch Cemetery area. William Ward, who died in 1795, was reinterred in Christ Church cemetery sometime before 1821.

THE EARLY HISTORY OF THE LADIES' BENEVOLENT ASSOCIATION

According to Joshua V. H. Clark, on the first of December 1814, a respectable number of ladies met at the house of Mr. John Clark in Manlius Village and "resolved to form themselves into a society, having for its objects the promotion of useful knowledge, and the exciting of each other to deeds of charity and benevolence. They adopted a constitution for their government. The society was known by the name of the 'Female Reading and Charitable Society of Manlius.' Their motto was: 'It is more blessed to give than to receive.' The sum of two dollars was contributed at the first meeting. They were to meet the first Thursday in every month, and the anniversary meeting was to be held the first Thursday in September of each year. The lady at whose house they met was bound to select and read from the Bible "at least one chapter" after which the same lady might read, or cause to be read, such other literary, moral, or religious article, as she might think proper. The number of members was limited to ninety acting members. These meetings were to be held alternately at each other's houses, and no entertainments of 'cake, tea, or wine, could be allowed.' Every member was required to 'behave with the utmost order and decorum.' Each member was obliged to contribute at least four cents at the close of every meeting. The amounts of collections were from \$2 to \$10 at each meeting. No member was allowed to withdraw without giving satisfactory reasons.

It is truly gratifying," says Clark; "to look over the records of this hand of worthy females, combined and meeting expressly for the purpose of enlightening their minds on Christian morals and scripture truths, and of contributing to enable them to do deeds of charity, and dispense the blessings of benevolence to such as were most in need. Chapters from the Bible, sermons, and other religious writings, constituted the burden of their reading. It is remarked as being a source of great mental and religious improvement. "Rev. Wm. A. Clark, at the first anniversary, preached a sermon from the words, 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.'

This Society continued till its annual meeting in Sept., 1818, after which it seemed to diminish in interest, from the fact of its having been a Union Society of Presbyterian and Episcopalian ladies. As the congregation was also made up of the two denominations, different opinions seemed to clash. Several members of the Society thought it conducted with too much 'form.' After the dedication of the Presbyterian house of worship, in 1819, and the influence of Rev. W. A. Clark and wife was withdrawn from the Society, by removal from the parish, the ladies of the Presbyterian society withdrew. During the latter part of the existence of this Union, Mrs. John Clark, an aged lady of great strength of mind, and possessed of a remarkable conciliatory disposition, as well as most exemplary piety, and whose influence in the Society was considerable, was, perhaps, one very efficient instrument in keeping the Society together so long as it existed."

Mrs. Clark was Chloe Atwater, and her children were William Atwater Clark, Orin Clark and John A. Clark. All three received their Doctor of Divinity degrees, and William Clark was the church's first resident rector.

Later, the name of the Society was changed to the "Ladies' Benevolent Society of Christ Church, Manlius." According to Clark, "the records of that Society (if there were any) are not to be found; but it is said 'a chosen few' kept it in existence by regular semi-monthly meetings. During the stay of Rev. A. S. Hollister, the Society was revived under a new constitution furnished by him; and labor at articles for the comfort of the poor, and fancy articles for sale, constituted a part of the exercises. One of the main objects contemplated by this new organization was to provide for the wants of the Sunday-school; which institution in particular, and also the whole congregation, are under great obligation for their spirited efforts in replenishing the library belonging to the school."

According to Rev. Hollister, whose article about the society appeared in the December 29, 1832 issue of the "Gospel Messenger," the group met weekly, and sewed and made articles for sale. They also provided clothing for poor children in the Sunday school, and bought books and presents for the children. Any surplus funds originally went for missionary purposes. In 1832 the women from Christ Church, Manlius and from Trinity Church, Fayetteville donated a box of clothing to the Oneida tribe at Green Bay, Wisconsin. The women from Christ Church also gave clothing to two men entering the ministry, and raised money for carpeting the chancel and reading desk area, among other gifts.

According to Clark, a later fair held by this Society was held and the earnings of around \$80 were used to finish the basement room of the church for the convenience of the Sunday school. Another fair yielded money for furniture, lamps, and about \$30 for missionary purposes.

Says Clark, "during Rev. Jesse Pound's ministry here (1835-1838), the Society was again reorganized, and the constitution amended. The Society continued its regard for the Sunday-school, and many indigent though worthy persons have been relieved by their exertions. They subsequently held a Fair, at which time the sum of \$115.93 was collected, which sum was put at interest, for the purpose of assisting the vestry to purchase a parsonage, for which laudable act they received the thanks of the vestry." The fair was held in late 1839, and the parsonage at 113 North St. was purchased in 1849.

In the 1890s, a Women's Auxiliary and Junior Women's Auxiliary were formed. Although these societies were in existence in other areas in the 1870s, their late appearance at Christ Church may have been delayed because of the tremendous efforts of the Ladies Benevolent Association, which continues to this day. As the female congregation increased over the 1800s, there certainly was room for more female groups.