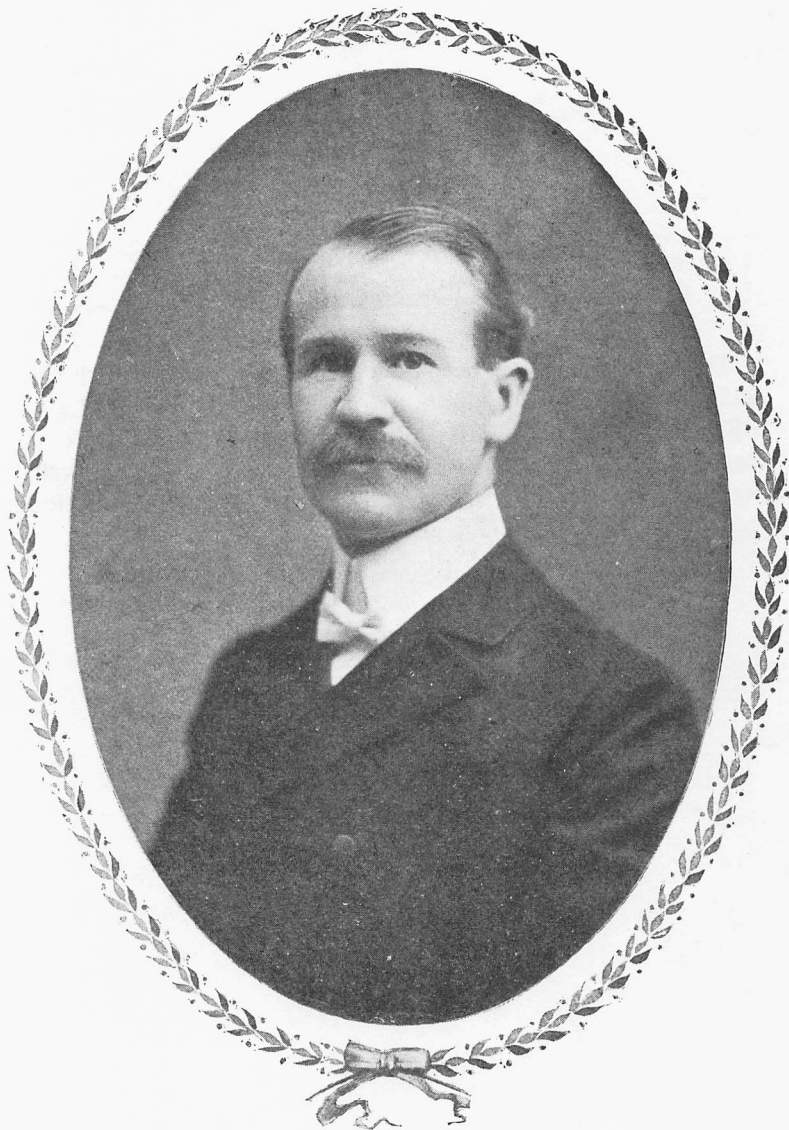


*The History of the
South Salem
Presbyterian Church.
1752-1977.*

This publication has been prepared in conjunction with the 225th anniversary celebration of THE SOUTH SALEM PRESBYTERIAN CHURCH, of South Salem, New York. It consists of a reprinting of the 1902 History of the Church, written by Joseph A. Webster, and a supplementary section which covers the last 75 years of the church's history.

Dedicated to Miss Constance Hunt

Prepared and published
by
Direction of Session
1977



REV. JAMES LILBURN JEWELL,
PRESENT PASTOR.

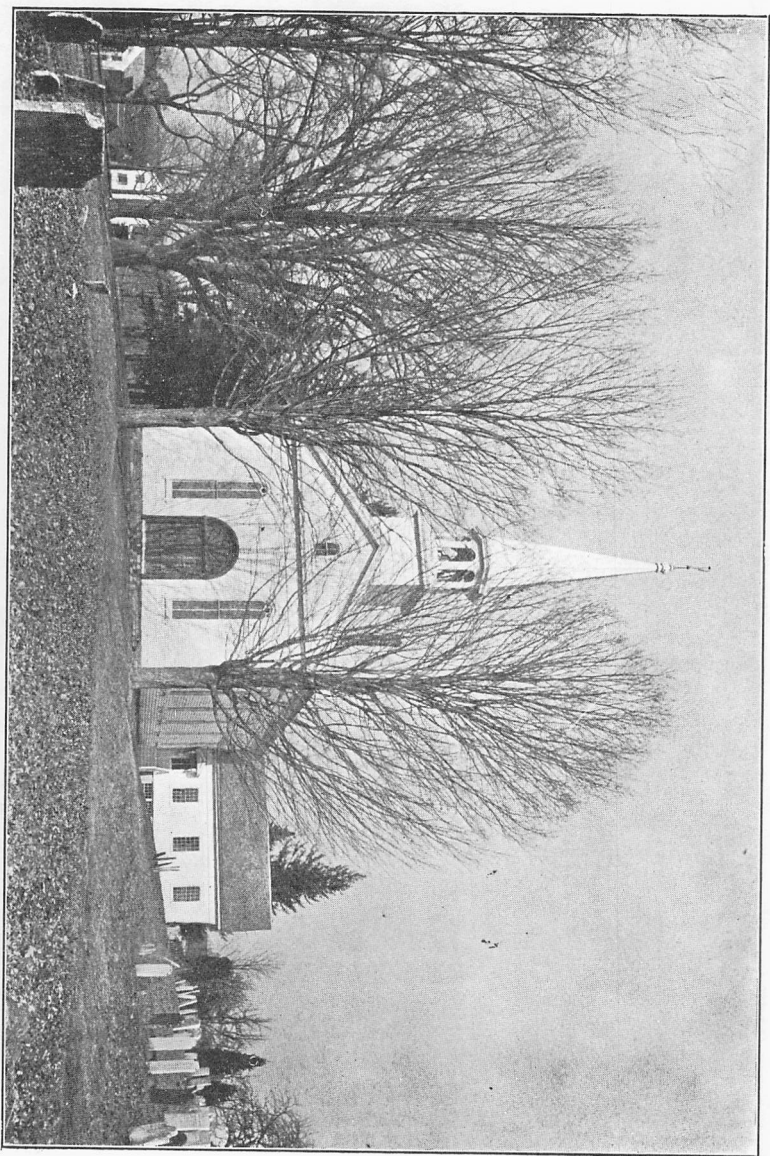
A BRIEF HISTORY
OF THE
Presbyterian Church
OF
SOUTH SALEM, NEW YORK,
1752—1902.



BY
JOSEPH A. WEBSTER.

PREPARED AND PUBLISHED
BY
DIRECTION OF SESSION,
ON THE
OCCASION OF THE 150TH ANNIVERSARY.

JOURNAL PRINTING HOUSE,
ELIZABETH, N. J.



THE PRESENT CHURCH BUILDING, WITH ADDITION OF 1902

CERTIFICATE OF INCORPORATION OF THE
PRESBYTERIAN CHURCH OF
LOWER SALEM.

JANUARY 4, 1785.

Know All Men By These Presents That we Nathan Rockwell and Gould Bowton Elders of the Presbyterian Church and Congregation of the Town of Lower Salem in the County of Westchester and State of New York *do hereby certify* that the Reverend Solomon Mead Minister of the said Church and Congregation on Sunday the 4th day of December last, after Divine Worship was ended on said day, did give publick notice to the said Church and Congregation then assembled at the Presbyterian Meeting house in the said Town that an election would be held on the Nineteenth day of the same Month at ten of the Clock in the Morning at the said Meeting house for the purpose of Choosing Trustees to take the Charge of ye Temporalities of the said Church and Congregation Agreeable to the Laws of this State which notice was likewise given on the Sabbath subsequent thereto and that on the said Nineteenth day of December a Considerable number of the Male persons who by Law were entitled to vote at the said Election did Assemble at the said Meeting house for the purpose aforesaid and by a majority of Voices did Choose and Appoint Abijah Gilbert Jacob Hait Matthew Seymore Gideon Seley Michael Halsted and Nathaniel Newman to be trustees for the said Church and Congregation for the purpose of taking into their Charge and Care and Managing all the Temporal Affairs Relative to the said Church and Congregation Agreeable to an Act of the Legislature of this State Entitled an Act to enable the Religious Denominations in this State to appoint Trustees who shall be a body corporate for the purpose of taking care of the Temporalities of their respective Congregations and for other purposes therein mentioned passed April the 6th 1784 and that the said Abijah Gilbert Jacob Hait Matthew Seymore Gideon Seley Michael Halstead and Nathaniel Newman Appointed Trustees as aforesaid and their successors for ever hereafter shall and may be known by the name stile and title of the Trustees of the Presbyterian Church and Congregation of the Town of Lower Salem and that the said Trustees have each of them since the time of their appointment as aforesaid signified their readiness to take on themselves the trust reposed in them by means of such Ap-

pointment Given under our hands and the seal of our said Corporation this fourth day of January in the Ninth Year of the Independence of the State of New York and in the year of our Lord one Thousand seven Hundred and Eighty five.

Signed and sealed:

NATHANIEL ROCKWELL

{ L.S. }

In the presence of

GOULD BOUTON

{ L.S. }

Be it Remembered that on this fourth day of January in the year one Thousand seven Hundred and Eight four Nathan Rockwell and Gould Bouton the signors to this Certificate or Instrument of writing Appeared before me Ebenezer Purdy one of the Judges of the Inferor Cort of Commonpleas for the County of Westchester and acknowledged that they signed and sealed the same and that every measure and thing therein contained were impartially Conducted Agreeable to the Law therein mentioned and I having examined the same and find no material mistake do allow it to be recorded.

EBENEZER PURDY.

A true copy of Original Certificate and of the acknowledgement endorsed this 10th of February 1785.

RICHARD HATFIELD, Clk.

State of New York,

OFFICE OF THE COUNTY CLERK OF } ss.:

WESTCHESTER COUNTY.

I have compared the preceding with the certificate recorded in the Book of Religious Corporations in this office on the 10th day of February, 1785, and do *Hereby Certify* the same to be a correct transcript therefrom and of the whole of such original.

IN TESTIMONY WHEREOF, I have hereunto subscribed my name and affixed my official seal this 5th day of February, 1902.

LESLIE SUTHERLAND,
County Clerk of Westchester County.



CHAPTER I.

HISTORY OF THE ORGANIZATION AND RELIGIOUS WORK OF THE CHURCH.

THE history of the South Salem Presbyterian Church begins when Solomon Mead, then a young man, just graduated from college, came from his home in Greenwich, Conn., to Salem, a short time previous to the organization of the church, May 20th, 1752. He was not married, and not as yet an ordained minister. His great care, in making a full and accurate record, has given us an excellent account of the organization and early life of the church. Mr. Mead's description of his own ordination, and of the organization of the church of Salem, in the quaint old-fashioned language of that day, cannot be excelled, and we quote it in full :

“ As the people belonged not to any Presbytery or Association, it was agreed by said society that the committee of said society with the candidate then on Probation viz.: Mr. Solomon Mead, jointly should send for some of the neighboring ministers to perform the work of authorizing of him, the said Mr. Mead, and invest him with the ministerial charge over them. The ministers sent for were those that follow viz.: Rev'd Messrs Abraham Todd—Elisha Kent—William Gaylord—Jonathan Ingersol—Robert Silliman and Samuel Sacket, which convocation was agreed to be called on May the 20th, 1752. Accordingly on the 19th met those that are set down, in the convention, which I transcribe from the doings of said

convention and is as followeth : At a convention of ministers at Salem on the 19th of May, Anno Domini, 1752, met upon the desire of the People of Salem and places adjacent in conjunction with Mr. Solomon Mead, a candidate for the Gospel ministry, in order to ordain the said Mr. Mead a Gospel minister among or over said people.

Present of the Rev'd Messrs sent for, Abraham Todd—Jonathan Ingersol and Samuel Sacket. Mr. Todd chosen moderator, Mr. Ingersol scribe of the meeting. Opened by prayer performed by the moderator. The Rev. Mr. James Davenport being present, was voted in as a member of the convention. Proceeded on Mr. Mead's trials; examined him in the Languages, in his experimental acquaintance with religion, his doctrinal knowledge of Divinity and his orthodoxy. Then meeting adjourned till tomorrow morning.

Met according to adjournment. Mr. Mead presented and read a Sermon to the convention and upon a deliberate consideration, unanimously agreed and voted to proceed in the ordination of Mr. Mead.

Voted that Mr. Ingersol make the first prayer and give the Right Hand of fellowship, that Mr. Todd should preach, that Mr. Sacket make the ordination prayer, that Mr. Kent give the charge and that Mr. Davenport conclude with prayer and a word of exhortation. At which time a church was gathered consisting of eighteen members, viz.: Josiah Gilbert—Solomon Close—Stephen Brush—Jonah Keeler—Noah St. John—Daniel St. John—Nathan Northrop—Andrew Bishop—Eben Scofield—John Bouton—Eben Grommon—Lot Keeler—Paul Keeler—Abraham Northrop—Benjamin Bishop and Elijah Keeler.

The ordination was performed accordingly.

[TEST.] JONATHAN INGERSOL, Scribe.

This was the first ordination in Salem and the first church gathered in said town.

SOLOMON MEAD.

The first Sabbath after the organization, viz.: May the 24th, I took a vote of the Church whether we should join with the Western Association in Fairfield County, voted in the affirmative, the whole church except Nathan Northrop. Accordingly I joined as a member of said association on the next Tuesday, viz.: the 26th of May."

This careful mention of dates above shows that the church was organized on Wednesday. It was at first a Congregational church, belonging to the Fairfield County Association. The action of the church in joining this association was no doubt due to the fact that Mr. Mead was a member of the Congregational Church, and also because this portion of the town of Salem was at that time, and for some years later, a part of the Colony of Connecticut.

About this time, twenty-nine other members united with the church on the recommendation of neighboring ministers, from whose churches they had come. Most of these were the wives of the eighteen who organized the church, thus making the total membership forty-seven. Three more were added during that year including Epenetus Howe and his wife, Mary.

On July 2nd, 1752, Solomon Close and John Bouton were elected deacons. At another meeting of the church, on September 14th, of the same year, it was voted to contribute four pence a man and three pence a woman for the year ensuing. From this it would appear that the salary of the pastor was not a great burden to the congregation. Mr. Mead, however, was the owner of a large farm, and probably depended on the products of his land for most of the necessities of life, with which the farmers of those days were usually content.

There is no further record of any church meeting until September 8th, 1757, when the following, rather odd minute, was recorded. "At a meeting of the church to hear reasons of Deacon Bouton's resigning his office, after hearing and agreeing he had power to lay down, the church proceed to a new

choice. Again make choice of ue deacon. He desires three weeks from Lord's day ensuing for consideration. Petition granted. Ue deacon accepts."

It would seem to be an impossible task, nearly one hundred and fifty years later, to seek an explanation of this singular action of "ue deacon," but the writer has been informed by a person now living that when Deacon Bouton's son married the daughter of another member of the church, this man was, for some cause, very angry at the marriage and carried the matter so far as to refuse to take the sacrament from the hands of Deacon Bouton. A reference to the record shows that this marriage took place in 1755, and without doubt this explains the cause of the deacon's resignation and the subsequent action of the meeting.

The next recorded meeting was on September 29th, 1763. It was voted to adopt the Presbyterian form of government, and five ruling elders were chosen, viz., Deacon Solomon Close, Deacon John Bouton, Josiah Gilbert, Esq., Joseph Osburn and Thaddeus Crane.

From this time until the close of Mr. Mead's long pastorate, in the year 1800, there are only four church meetings recorded, and these were held to fill vacancies in the eldership. In 1765 Joseph Benedict was chosen elder in place of Joseph Osburn, deceased; in 1778 Nathaniel Wicks was chosen in place of Solomon Close, deceased; in 1782 Nathan Rockwell and Capt. Gould Bouton were elected, and in 1786 Capt. Samuel Lawrence was chosen in the room of Col. Joseph Benedict, deceased.

Where the record is so meager we can only judge of the growth of the church by the list of members added. Two lists were kept by Mr. Mead, one, of those who were admitted to the church, and the other, of those that "renewed the covenant"—this phrase evidently referring to those persons who were baptized in infancy and in late years united with the church. Sixty names are recorded in the first list between

1753 and 1802, and the second list numbers one hundred eighty-six. It is idle to wish that Mr. Mead had given us a much fuller account of the church and people of his time, but there is one part of his record which he kept very fully and with great accuracy, as has been often proved by the many people who have searched the record of baptisms, marriages and deaths. During the forty-eight years of his pastorate he baptized nine hundred twelve persons, and performed the marriage ceremony six hundred sixty-six times. Each date is carefully entered, and also a list of the deaths in the congregation after 1767.

The troublous years of the Revolutionary War have left scarcely any trace on the church records. Among the recorded deaths are only two which were certainly the results of the war. One reads: "July 11th, Lord's day, 1779, Stephen Ambler, at Bedford, murdered." A relative of Mr. Ambler has a record of this death, and he states that he was killed in the war, no doubt by Tories in ambush. The other entry is: "October, 1779, Abijah Northrup, New York, a prisoner." Without doubt the man died on one of the British prison ships. Although the English troops in their raids entered nearly every one of the surrounding towns and burned the Presbyterian churches in Poundridge and Yorktown, it is said that no British soldier ever entered this town, except Major Andre, and he was at the time a prisoner.

Directly after the close of the war Mr. Mead adds military titles to several of the members, including Col. Solomon Close, Col. Joseph Benedict, Capt. Gould Bouton and Capt. Samuel Lawrence. These men were all commissioned officers in the American army.

Mr. Mead's long ministry closed early in September, 1800; and until late in the year 1804, when another pastor was chosen, no regular records were kept, but from some recorded baptisms it would seem that Mr. Mead continued to officiate during that time when his health permitted.

On November 27th, 1804, the Presbytery of Hudson convened at Salem to take action regarding a call of the church to Rev. John Ely. Presbytery was opened with prayer, offered by Rev. Solomon Mead, which shows that he was at that time able to take some part in public business. Mr. Ely accepted the call and was duly installed the following day. Revs. Ebenezer Grant, Israel Ward, John Minor and John Clark took part in the service.

At the time of Mr. Ely's installation the church numbered forty-nine members, and during his pastorate of nearly eight years fifty-seven names were added to the church roll, mostly by profession of faith. In 1806 Thaddeus Rockwell and David Northrop were elected elders; and again, in 1811, it became necessary to choose elders to fill vacancies caused by death. At that time Aaron Keeler and Miah Northrop were elected. All of the other minutes of session during Mr. Ely's pastorate simply record the examination of persons presenting themselves for admission to the church.

The church had no pastor for about a year after Mr. Ely's resignation, but on September 22d, 1813, Rev. Jacob Burbank was installed. Mr. Burbank's pastorate covered a period of only four years, and the records of session present no items of especial interest. At a church meeting held in March, 1814, William Townsend and Nehemiah Northrop were elected elders.

An important event in the history of the church took place on November 14th, 1815. On that day a number of the ladies of the congregation met at the parsonage and organized the first missionary society ever formed in Salem, under the title of "Female Charitable Society." The secretary of the Woman's Missionary Board in New York states that there is no record of any similar society in the Presbyterian Church as old as this which has kept a continuous record to the present time.

Rev. Charles F. Butler was installed as pastor of the

church June 14th, 1820. But the trustees' records show that he had been supplying the pulpit nearly all of the time after the retirement of Mr. Burbank. Mr. Butler's pastorate was a short one, as ill health compelled him to resign in the early part of 1823; but during his ministry the church experienced one of the greatest revivals in its history.

On September 1st, 1822, seventy-two persons united with the church by profession of faith, many of them heads of families; in fact, in reading over the list it seems as though nearly the whole congregation not already connected with the church must have joined at this time. Another remarkable thing is that this whole work was conducted during the summer months, which are always considered the busiest in the year in a farming community. At Mr. Butler's coming there were one hundred twenty members of the church, and during his short stay ninety-two were added, and only two by certificate. On August 17th, 1822, Thomas Mead and Josiah Gilbert, 2nd, were elected elders. Toward the close of this year Mr. Butler's health failed so rapidly that he found it necessary to resign his pastorate, the meeting of session held November 30th being the last at which he presided.

At a meeting of session held February 28th, 1823, Rev. Stephen Saunders presided, and signed his name as moderator, so he had evidently at that date accepted a call from the church. He was duly installed as pastor on May 1st following, and thus began a ministry which lasted just eleven years. During these eleven years one hundred thirty-four additions to the church are recorded, only thirteen of these being by certificate. A large proportion of these members joined during a revival in the years 1831 and 1832. In September, 1825, Jared Bouton and Ezra Northrop were elected ruling elders, and June 1st, 1829, Aaron Northrop was chosen to that office. Between these dates two members of the session, Thaddeus Rockwell and Ezra Northrop, had died.

The records kept by Mr. Saunders are very full, but there

is only occasionally an item of any historical interest, much space being taken up with the action of session regarding the conduct of delinquent members of the church. In February, 1833, a colored woman appeared before the session and was admitted to church membership, an action not often taken in those days.

Until about this time the historian is obliged to depend mostly on the records for accurate information, but from 1830 onward much reliable information is obtainable from some of the older members of the congregation.

It was Mr. Saunders' custom to make regular pastoral visits throughout the congregation, and during the winter months to hold Bible classes on certain week-day evenings in the different neighborhoods, usually at private houses. It was his custom also to preach occasionally in the school-houses in the vicinity, and this custom was followed also by his successor, Mr. Frame.

It is difficult to get information as to the time of first holding regular weekly prayer meetings as there is no mention of the matter in the records, and none of the older people seem to have a definite recollection of the first prayer meetings.

It was, strangely enough, the custom for a number of years to hold a monthly concert missionary meeting on Monday afternoon, but why this time was chosen we do not know.

Mr. Saunders' health was failing during the latter years of his ministry, and in the spring of 1834 he asked the congregation to join in his request that Presbytery dissolve the pastoral relation.

The pulpit was vacant only a few months, however, as a call was extended on September 9th, of the same year, to Rev. Reuben Frame, and by him accepted. The installation services took place October 9th, and thus commenced a pastorate of sixteen years. It was during these years that a great wave of temperance reform swept over the whole country, and

Mr. Frame was an active worker in this cause, as well as in all forms of religious effort.

The old custom of two preaching services in the day-time on the Sabbath was still followed, except that during the winter months only the morning service was held. On Sabbath evenings Mr. Frame usually preached in some of the neighboring school-houses.

In 1842 there was a great increase of religious interest in the whole community, still spoken of by the older people as "the great revival of 1842," at which time upwards of forty were admitted to church membership. During Mr. Frame's whole pastorate about one hundred thirty additions to the church roll are recorded, only twenty-five of these by certificate.

In December, 1840, Aaron Northrop, one of the elders, was dismissed from the church on account of his removal to Ridgefield. This left the session with only three members besides the pastor, namely: Thomas Mead, Josiah Gilbert and Jared Bouton. An election of elders was held on Monday, February 16th, 1846, at which time Edwin Bouton, John Bouton and Martin Mead, 2nd, were chosen.

Mr. Frame resigned his pastorate in the fall of 1850, having received a call to another field. For nearly two years the church was vacant, although several attempts were made to call a pastor, in fact, in April, 1851, a call was made out to Rev. John C. Rankin, but there was a strong minority in opposition, and the call was declined. Again, in February, 1852, a call was extended, this time unanimously, to Rev. W. C. McFee, but for some reason Mr. McFee declined.

Then, on June 24th, 1852, a unanimous call was extended to Rev. Aaron L. Lindsley to become pastor of the church, and was by him accepted. There is, strangely, no record of Mr. Lindsley's installation, but a note in the register of members states that he was installed November 24th, 1852. At this time the roll of church members was thoroughly revised

by the pastor, and it is possible for the first time in a good many years to get accurate statistics without searching the records name by name. The total membership of the church was one hundred ninety-six in June, 1852, and during Mr. Lindsley's pastorate there were one hundred thirty-five additions to the church.

During the hundred years of the history of the church thus far reviewed, there had been scarcely any change in the customs of the church, and perhaps almost as little in the habits of the people. But from this time onward, we notice many and frequent innovations and instances of old customs being dropped, and new ideas and methods of work taking their places.

It is not in the province of a narrative of this kind to decide as to which of these changes are improvements, or whether they all are, but it seems to be the place just here to mention some of them. Any member of another denomination, bringing a letter of recommendation, was examined as to doctrinal belief by the session until 1854; the custom of holding a monthly missionary meeting on Monday afternoon was also continued until about that time. For years there had been continual service of summons on members of the church to appear before session to answer charges of reports of "common fame," and also to give reasons for absence from communion services. Several times in the 'fifties a certain member was visited by members of session, duly appointed, to see why he failed to attend services, and further action was suggested, although his excuse was always that his health would not permit of his attending. But when this gentleman finally died before the last committee appointed could see him, the session, in a minute on record, express their regret that they had not realized this man's physical condition, and there is no further account of any attempt on the part of session to enforce the attendance of members of the church at the regular services.

In 1858 the society disposed of its hearse to Mr. Sidney R. Lockwood, and thus permanently went out of the undertaking business.

No musical instrument was regularly used in the church services until 1863, when an organ was purchased, and Miss Julia W. Lindsley appointed organist. As late as 1866 some one offered a resolution that the doors of the church should not be opened for singing concerts or any secular meeting, but the day for such resolutions had evidently passed, as no one was found to second it.

The afternoon service on the Sabbath was discontinued in 1863, and an evening service substituted, and many other changes of less importance have taken place in the years intervening between that time and the present.

Dr. Lindsley's pastorate was in every way an eminently successful one. He was an eloquent and earnest preacher, and his efforts for the salvation of souls were greatly blessed, especially in the latter years of his ministry in South Salem, when in one year, 1866, fifty-eight persons were admitted to the church on confession of faith, many of them being heads of families. He was also greatly interested in every movement for educational and moral advancement, and was the acknowledged leader in such matters in the community. Being, too, a great lover of nature, he was constantly trying to improve and beautify the parsonage grounds and the village street, and the row of stately elms in front of the church property are an enduring monument and constant reminder of his efforts in this direction.

Many changes in the eldership took place during the years of Dr. Lindsley's pastorate. On April 11th, 1857, Martin Mead died, in the sixty-ninth year of his age, and a suitable minute recording his death was adopted at the next meeting of session. On Monday, July 6th, of the same year, Jacob Webster and Leonard B. Todd were chosen elders, and duly installed on Sunday afternoon, August 30th. Twice in the

following year were members of the session removed by death, Jared Bouton, August 24th, 1858, in his seventy-sixth year, and Josiah Gilbert, October 25th, in his seventy-second year. The session recorded their appreciation of the long and faithful service of these two men, Mr. Gilbert having been an elder for thirty-six years, and Mr. Bouton for thirty-three.

On February 28th, 1868, after preparatory lecture, Webster B. Hull and Thomas Gilbert were elected to the office of eldership, and were installed on Sunday, March 15th. Thomas Mead died May 5th, 1868, in his eighty-seventh year, and as he was elected an elder at the same time as Mr. Josiah Gilbert, he had served the church in that office for forty-six years. Mr. Mead's work in the church was duly acknowledged in the minutes adopted by session, and the mourning at his death was general throughout the community, for he had been a man prominent in all local affairs, always active in every good work, and honorable and upright in all his dealings with his fellow-men. The writer well remembers the draping of the pew which Mr. Mead had occupied in church for many years, and that the elders wore crape on one arm at all public services for thirty days after his death.

Twice during Mr. Lindsley's pastorate Presbytery met in the South Salem church, once in October, 1861, and again in October, 1867. These are the only meetings of that body, not called for a special purpose, which have ever been held in this church, so far as the records show.

In May, 1860, the following entry was made in the sessional record: "Aaron Mead, baptized September 7th, 1777, by Rev. Solomon Mead, was admitted to full communion on examination." The fact that this gentleman was about eighty-three years of age at the time he united with the church makes it noteworthy.

The years of the Civil War, with their attendant anxiety and excitement, have left no mark on the church records; but some now living will remember the deep impression produced

by the eloquent patriotic sermons delivered during those years by Dr. Lindsley, especially on the national Thanksgiving days and those set apart by President Lincoln as days of fasting and prayer.

The members of the congregation were busy during those years also in providing many things for the use of the soldiers in camp and the sick and wounded in the hospitals. Some of our young men, too, saw active service in the field during the war, and a few from this congregation went forth never to return.

In the summer of 1868 Dr. Lindsley went to the Pacific coast, and at the urgent request of a church in Portland, Oregon, decided to remain there. Consequently, after a period of just sixteen years, the church was again without a pastor.

The pulpit was vacant for about six months, and then, on March 29th, 1869, a call was made to Rev. Daniel S. Gregory, of New Haven, to become the pastor, and was by him accepted. During the next two years Dr. Gregory did a great deal of hard work throughout the whole congregation, organizing Sunday-schools in several of the school-houses of outlying districts during the summer, and holding many services in the different neighborhoods in the winter, besides extra services at the church when special interest in religious matters seemed to indicate that good would thus be accomplished.

At every communion season during this time one or more persons united with the church on examination, the whole number for the two years and three months of Dr. Gregory's pastorate being twenty-four, and there were also five by certificate from other churches.

In the summer of 1871 Dr. Gregory received an appointment as President of a Western institution of learning, and tendered his resignation, which was regretfully accepted at a congregational meeting held August 7th of that year.

There was no long vacancy at this time, as a unanimous

call was made out to Rev. Thomas M. Gray, on September 18th, and he was shortly after installed as the pastor.

It was during the early part of Mr. Gray's pastorate that the church was thoroughly repaired and remodeled. Preparations for this work had been going on for some time, and the repairs were commenced in the summer of 1872 and completed in the following winter.

The minutes of session present no items of special interest, being mostly devoted to the regular routine business.

During Mr. Gray's ministry twelve names were added to the church membership roll, and an effort was made to thoroughly revise the list of members, but the work was not completed. Mr. Gray resigned in the spring of 1876, and from that time until March, 1879, the church was without a settled pastor.

On Sunday, June 4th, 1876, the Rev. A. L. Lindsley, D. D., a former pastor, preached to a large congregation and administered the sacrament of the Lord's Supper.

Rev. Henry J. Owen came to the church as a supply in the fall of 1876, and during the following winter, although in feeble health, was unceasing in his efforts for the salvation of souls. As a result of his labors nearly fifty persons united with the church at the communion, March 4th, 1877. But while engaged in this work Mr. Owen's health gave way entirely, and in the spring he went to Colorado. The rest and change however, came too late, and he died at Colorado Springs, March 31st, 1878, at the early age of thirty-two years. Resolutions passed at that time by the session express the appreciation of the church and congregation of his services here and the sense of personal bereavement felt by all.

Rev. George A. Seeley, an intimate friend of Mr. Owen, who was in this country for a vacation after several years of work as a missionary in India, assisted in the work toward the close of Mr. Owen's stay among us, and continued to supply the pulpit in a very acceptable manner for about a year



CHURCH BUILDING OF 1872

and a half afterward. While Mr. Seeley was supplying the pulpit fourteen names were added to the list of communicants.

On January 4th, 1879, Rev. George M. McCampbell signified his acceptance of a call tendered to him by the congregation, and was duly installed March 12th following. Elder Jacob Webster retired from the active duties of that office November 5th, 1879, and Elder Leonard B. Todd died quite suddenly on February 6th, 1880. The community was saddened by the death of Mrs. McCampbell in the same month. Although her residence in South Salem had been brief, Mrs. McCampbell had won the love and respect of everyone, and her loss was deeply felt by all.

It is remarkable that during all the years this was the first death which had ever occurred in the parsonage, and only once before had any member of a minister's family been removed by death while such minister was acting as pastor of the church.

Shortly after Dr. Lindsley came to South Salem his mother was fatally injured by being thrown from a carriage, and died in the home of a neighbor.

As in former cases, a suitable minute regarding Elder Todd's usefulness in the church and community was recorded in the session book shortly after his death.

Mr. McCampbell's pastorate ended July 30th, 1882. There were thirty-three additions to the membership of the church during his ministry.

Rev. John M. Buchanan supplied the pulpit for several months in 1883.

The church had no settled pastor until the spring of 1884, when Rev. Lyman D. Calkins was installed. Mr. Calkins had, however, supplied the pulpit for some time previous to his installation. Elder John Bouton died March 5th, 1885, and the minute of session adopted at that time speaks of his long service of thirty-nine years as a ruling elder.

After two years of active and earnest labor, Mr. Calkins resigned to accept a call to a church in Brooklyn, N. Y.

Twenty-five names were added to the church roll in these two years.

From June, 1886, until January, 1888, Rev. John M. Buchanan and others supplied the pulpit. Rev. Manford P. Welcher was called on January 20th, 1888, and installed June 5th of that year. On March 1st, 1889, John F. Bouton, George E. Hull, Henry L. St. John, and Joseph A. Webster were elected ruling elders and ordained to that office March 31st following.

On June 23d of the same year, at the invitation of session, Rev. Aaron L. Lindsley, D. D., preached to his former congregation, and at the regular meeting of session in August following a suitable resolution was passed regarding this service, and thanking Dr. Lindsley "for the gracious influence of his ministration here, morning and evening, for the edification of this church."

The years of 1890 and 1891 brought sorrow and a feeling of personal loss to the members of the congregation, on account of the death of four men who had at different periods exerted a great influence for good, and been prominently identified with the work of the church. Elder Webster B. Hull died August 17th, 1890. Rev. George A. Seeley was suddenly removed from his active work on earth on March 15th, 1891. After his marriage to Miss Jennie L. Pardee, Mr. Seeley and his wife returned to his missionary field in India, where they labored together for eight years. Then, on returning to this country, Mr. Seeley accepted a call to Morristown, N. Y., where after a very brief pastorate he died suddenly of pneumonia.

Rev. Reuben Frame also passed peacefully away at the home of his son-in-law, William Gilman, at Chicago, Ill., on March 31st, 1891, aged eighty-six years.

Rev. Aaron L. Lindsley, D. D., was fatally injured in a runaway accident just after conducting service in the church which he had organized near his summer residence; he was

at once removed to his Portland home, where he died, on August 12th, 1891.

The resolutions passed by the session regarding the benefits which the lives of these men had brought to the South Salem church would take up too much space in this historical sketch, otherwise they would be inserted in full.

Thirty-five members are reported as added to the church during Mr. Welcher's pastorate. It was also largely through the effort of Mr. and Mrs. Welcher that the Christian Endeavor Society was organized. An account of this society will be found in another part of this work. Mrs. Welcher also very successfully carried on a Mission Band, the result of which is seen among the young people of today. Mr. Welcher resigned in the fall of 1893.

There was only a very short vacancy at this time, as a call was made to Rev. Theodore L. Van Norden, January 2d, 1894. Mr. VanNorden supplied the pulpit during the winter and was installed as pastor in May of the same year.

In May, 1894, another vacancy in the eldership was caused, by the death of Elder Edwin Bouton, in the eighty-fourth year of his age. Mr. Bouton had served the church as a ruling elder for forty-eight years, and had been for about nine years the sole survivor of those elders who were in office when Mr. Frame resigned and Dr. Lindsley began his pastorate in South Salem.

Mr. VanNorden resigned the pastorate of the church September 22d, 1897. Twenty-six persons united with the church during his ministry.

For more than a year various supplies and candidates, including Rev. Charles T. Berry of Brooklyn, N. Y., occupied the pulpit, and on February 21st, 1899, a congregational meeting was called to elect a pastor. Rev. James L. Jewell, the present pastor, was unanimously chosen, and having accepted the call was duly installed, on May 23d of that year. During his pastorate twenty-five names have thus far been added to

the church roll. The church roll has now, for the first time in fifty years, been thoroughly revised, and it is expected that a church manual will soon be published.

During Mr. Jewell's pastorate the weekly prayer meetings have been held in the winter months in the afternoons, with satisfactory results. There has also been a Home Department organized in connection with the Sunday School.

The oldest living members of the church are Mrs. Richard Mead and Mr. Charles Fancher, who united with the church in 1831, and Mr. Samuel Adams, who was received June 2d, 1900, he being at that time ninety years of age.

Of the former pastors only Revs. Daniel S. Gregory, D.D., LL.D., George M. McCampbell, Lyman D. Calkins, D.D., Manford P. Welcher and Theodore L. VanNorden are now living. The pastorates of Revs. Solomon Mead, John Ely, Stephen Saunders, Reuben Frame, and Aaron L. Lindsley covered a little more than one hundred years.

As before mentioned, the number of members in 1852 was one hundred ninety-six. The number reported in 1901 is one hundred fifty-six, and in the intervening years there has been a considerable variation, partly owing to methods of calculation, as sometimes names of members who have not lived in the place for a long time have remained on the church roll, and, in fact, a thorough revision, although several times attempted, has just now been completed. Again, the constant removal of the young people from the place has for many years been a drain upon the strength of the church, and except for the many timely additions very few members would have been left.

Referring to times when a large number have united with the church at one time, we find of the fifty-eight who joined in 1866, forty-eight are either dead or have removed from the place; of the forty-nine received in March, 1877, only twenty remain; and even later, of the thirty-three persons who were received by letter or on profession of faith during Mr.

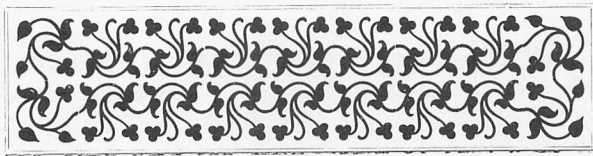
McCampbell's pastorate, only thirteen still reside in this place.

It has seemed best, in following the story of the church through the years, to record particularly the number added to the roll from time to time. This has been done, however, only as a matter of reference, and not to convey the idea that the number of persons added to the church is always a correct measure of the good it has done in the community, or that the number of dollars contributed to benevolent objects show accurately the amount of sacrifice made by such contributions.

Influence is something which never has been, and never can be, estimated by figures or by any meter devised by man, and all of the results of the labors of the pastors and their wives and of the good men and women who have been connected with the work of the South Salem Presbyterian Church during its century and a half of life, will not be known until the final great accounting.

In this connection it seems as though special mention should be made of the work of the ministers' wives, who, in addition to the arduous duties of home life, were ever ready to assist the sick or needy, act in any capacity as officers or workers in the several benevolent societies which were controlled by the ladies of the congregation, and for that matter, to answer promptly and efficiently the many calls for work, advice or help which constantly come to the wife of a country pastor. Of these devoted women the following are still living: Mrs. Lindsley, Mrs. Gregory, and we would include Mrs. Owen, though her husband was not a settled pastor of the church, Mrs. Calkins, Mrs. Welcher, Mrs. VanNorden and Mrs. Jewell; but whether they live or whether they "rest from their labors," their names are held in grateful remembrance and "their works do follow them."

The statement made on page 11 of Chapter I, that "this portion of the town of Salem was at that time, and for some years later, a part of the colony of Connecticut," is incorrect. The boundary line was changed in 1734.



CHAPTER II.

CHURCH PROPERTY, BUILDINGS AND MUSIC.

I.—The Church Property.

IT seems like going very far into the past to speak of the time when George the Second ruled over the provinces of New York and Connecticut. But we must go back that far to discover the first gift of land to the Presbyterian Church of South Salem. This deed begins as follows :

“To all Christian people to whom these presents shall come : greeting, Know ye that we the signers and sealers of this instrument for and in consideration of our love and good will for the inhabitants of Salem in the County of Westchester and province of New York and for the advancement of the Redeemer’s Kingdom amongst them.”* Then follows the usual covenants, with a description of the property deeded and the statement that, “it is to and for the use and improvement of the first Presbyterian or Independent minister that shall be settled and ordained in the said town of Salem and to his successors for ever. Dated December 23rd, 1751, and in the 25th year of the reign of our Sovereign Lord, George the Second, King.” The signers are : Jonah Keeler, Benjamin Keeler, Thaddeus Crane, Benjamin Benedict and eleven other owners.

About six months after this, Rev. Solomon Mead was ordained and installed over the First Independent Church of

* See fac simile, Page 6

Salem. He and his successors have had the use of this land, or its equivalent, ever since.

The land occupied by the church, and that part used as a burial ground, seems to have been purchased in two parcels. A deed for one acre was given by Thomas Rockwell of Norwalk, Conn., to Josiah Gilbert, in the year 1760, the consideration being three pounds, York money, or, in present currency, seven dollars and fifty cents. This was evidently merely a nominal consideration, as it is stated that this deed of land includes the meeting house and school house on the same. The land probably lay open to the highway, and having been already occupied for church and school purposes, and also as a burial ground, this deed was given to Josiah Gilbert, representing the Presbyterian Society, so that the title might be clear. On February 16th, 1784, Thomas Rockwell executed a second deed. The deed at this time was to the deacons and elders of the church in Salem, giving their names in full. The amount of land this time sold was one-quarter of an acre, and was bounded partly by the acre mentioned above. It is not easy to understand the cause of this, but it is certain that it all thereafter belonged to the Presbyterian Society, as inventories, taken at different times a few years later, mention this one and a quarter acres as part of the assets of the Society.

In the year 1801 the following change was made: Mr. Mead had always lived on his own farm, but after his resignation the trustees applied to the legislature for permission to sell about fifty acres of their unimproved lands, and a special act was passed giving them this authority. They then sold forty-eight acres and twenty-two rods, to eight different purchasers, for the sum of four hundred eighty-nine dollars and fourteen cents.

With this and other money they then purchased, for eight hundred eighty-two dollars, of George Cadwise, fifty-six acres of land formerly belonging to Thaddeus Rockwell, and

adjoining the church yard. This land was first given by trust deed to Abijah Gilbert, and he sold twenty-three acres of it to one Aaron Keeler, for twenty-three dollars and fifty cents per acre. He then deeded the balance to the Presbyterian Society, for use as a parsonage and the support of the minister. These changes were much to the advantage of both the minister and the society.

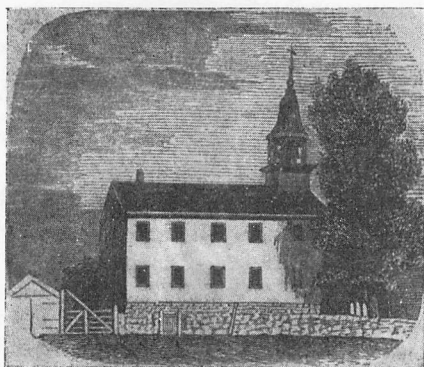
In December of this same year it was voted to purchase one hundred apple trees, and have them set out on the parsonage land. The few very old trees remaining on the land are probably part of that orchard set out just one hundred years ago.

At the time of purchase, there must have been a log house on this property, as Mr. Ely lived in a log house for a short time after coming to this church as pastor. In a few months, however, a new house was built, and, a short time later, a barn. This house, with a good many additions and changes, was the residence of the successive ministers until the present parsonage was built, in 1888. A part of the old one was taken down, but the part built in Mr. Ely's time was moved directly across the street, and is now owned by Miss Carrie A. Ely, a granddaughter of Mr. Ely. The barn was finally torn down, about 1862, and a new one built. This second one was destroyed by fire, in 1885, and was replaced by the barn and carriage house now in use.

The building used as a lecture room, and for town purposes, was erected in 1840. The funds necessary for this work were raised by subscription. In 1852, a petition was made to the County Court for permission to sell about fifteen acres of the parsonage land. The court directed that this land be sold, and the proceeds invested in bond and mortgage or other securities, and that the trustees apply the interest derived therefrom toward the support of the Gospel in said church and congregation. These fifteen acres were accordingly sold to Henry D. Keeler and Aaron Keeler.

II.—The Church Buildings.

There is some doubt as to the exact time when the first church was erected on the present site. It is certain that religious services were, for some time, held in a log building situated in a field nearly opposite the present residence of Miss Mary E. Webster, and tradition says that Mr. Mead for some time preached in this building; but an old deed, covering the present site and part of the churchyard, says: "Including the meeting-house and schoolhouse on the same"; and as this deed was executed April 14, 1760, it is evident that the old church was built prior to that date, and consequently less than eight years after the organization of the church.

The Hearse
House

THE CHURCH OF 1826

(By permission of Bolton's History)

This building, with some few alterations and repairs, was used until 1826, when the new church, built directly in the rear of the old one, was ready for use.

It is not possible to learn exactly when the first burials took place in the adjoining churchyard, as many of the oldest stones either had no dates, or else these dates have become illegible during the century and a half which has passed.

There is no item of interest which connects itself with the church building until the beginning of the Revolution. At that time a public meeting was called in the meeting-house for the purpose of organizing a militia company. The company then formed soon after saw hard service, under General Montgomery's command in both the expedition into Canada, and the attack on Quebec, when General Montgomery was killed. This information comes from one of the present elders, John F. Bouton, whose grandfather was one of that company.

There are several people now living who attended service in the old church during their childhood. Among them Messrs. Harvey Mead, Charles Fancher, Samuel Adams, Mrs. Richard Mead, and Mrs. Mary Lane; and from them has been obtained a pretty good description of the building as it appeared about the year 1820. The building, which was situated exactly in front and close to the site of the present church, was small and houselike, or, except for the windows, we might almost say barnlike, in outward appearance, as there was no chimney or steeple. The entrances were at the south, and the pulpit at the north end. The pulpit was high and small, and directly beneath it, facing the congregation, was the seat occupied by the elders, and known as the "deacons' seat." There were narrow galleries, and the pews in the body of the church were of the ancient style, with high backs and sides. A single aisle through the middle separated the rows of pews, which reached from this aisle to the sides of the building.

According to the custom of the time, no fire was allowed in the building, except such as the ladies brought from home in their foot-stoves. Sometimes, however, the cold winters seems to have had some effect, even on that hardy generation, as, for instance, at the annual meeting in December, 1805, "it was voted that some wood be given to keep fires in the school-house on Sabbath days, at noon, between meetings." This would give the worshipers a chance to "thaw out" while

eating their lunch, which they usually brought with them. It was also voted that the west door be fastened up during the winter.

The salary of the sexton in those days surely would not now be considered as excessive. In 1809 James Hoyt took charge of the meeting-house for one year for one dollar and fifty cents, but the salary was raised in 1810, when Job Rockwell received two dollars.

Some time before 1820 a chimney must have been erected in the church, as in that year it was voted to purchase a stove for the meeting-house. Whether this was actually done is not known, for shortly after this, in January, 1823, at a special meeting, it was voted to try and raise twenty-five hundred dollars by subscription to build a new meeting-house, and from that time on all efforts were with this end in view. In March of the same year it was voted "to go on and build the meeting-house with what money we have got signed," and in September following a resolution was passed "that the site of the meeting-house should not be altered, and that the trustees shall decide whether to build of brick or wood." It is difficult to arrive at the cost of the building, as very much of the work was done by members of the congregation, and a great deal of the lumber, and nearly or quite all of the timber was either given, or cut and drawn from the parsonage woodland. The cash book of the trustees, shows paid-up subscriptions of about twenty-five hundred dollars, but the value of work and timber furnished would be purely guesswork.

There are those now living who remember some things regarding the building of the church which are worth recording. One lady of the congregation, who had just married, lived at home with her father for a year, because her husband had promised a certain amount of labor and timber for the church building, and consequently delayed the building of his own house for a year. This lady is Mrs. Richard Mead, at the present time 96 years old. Mr. Charles Fancher states

that the pillars for the building, of which there were six, reaching from the floor through the gallery to the ceiling, were so long that there was no shop in the community where they could be turned, hence they were drawn to the barn, on the place now occupied by Mr. T. L. Van Norden, and placed in lathes set upon the barn floor. Here, with a man to turn each lathe, and others to use the chisels, they were fashioned by hand to the required shape.

The day when the frame was ready to raise was a general holiday, and the men from far and near came to assist. Any of the older people who have ever attended an old fashioned raising, can readily picture the scene of the small army of men, working under the command of the "boss" carpenters, James Eggleston and Stephen Pardee. About noon the ladies arrived with great quantities of provisions and hot coffee, which were spread before the hungry men on boards and timbers. The raising of the frame was completed in the afternoon, without serious accident. Building in those days was a very slow process, and although work was begun in 1824, the church was not completed until sometime in 1826, as shown by the trustees' cash book.

No changes of much importance were made in the church until the year 1872. All the older people will distinctly remember the old church's appearance: the two entrances at the south end; the two aisles, with double rows of seats through the middle, and shorter seats on the sides reaching to the walls; the galleries, with their four tiers of seats extending around three sides of the building, and the high pulpit on the south end, reached by a flight of stairs on each side.

The inside of the church was entirely changed and repaired in 1872, and some changes also made in the outside of the building, the total cost of which was between seven and eight thousand dollars. The interior was entirely refitted with new pulpit and furniture, placed at the north end, with an extension behind for the organ and choir, new pews, arranged

with a centre aisle, and one on each side next the wall, and new carpet. The galleries were removed, and the old belfry converted into a gallery, over the vestibule at the south end. The wood work was newly painted, and the walls frescoed.

The appearance of the exterior was very much improved by the removal of the small doors at the front entrance, and substitution of large double doors. The spire was remodeled, and the two rows of windows, with their square sashes and blinds, were replaced by the circular form of Gothic window, with ground glass.

The first bell for the church was bought in 1831. December 30th, 1830, it was voted that three hundred dollars be raised by subscription, to purchase a bell, and an entry in 1831, shows that Jacob Gilbert gave forty dollars to be expended in ringing it. The story of its first ringing is interesting. Mr. Gilbert, who was always very active, and also very liberal in all good undertakings, was upon his death-bed when the bell arrived; and he expressed a desire to hear it rung before he died. Accordingly, the bell was hung on a limb of the large oak tree, west of the church, and rung for some time, that his wish might be gratified. This bell was exchanged in 1846, for a new one, which remained in use for many years, until a bad flaw in the side spoiled its tone, when it, in turn, gave place to a new one, which after a short time, was spoiled in the same way, and was exchanged for the one now used.

The first organ was purchased in 1863, and was used until 1894. In that year, through the efforts of the Home Society, a new and much larger one was purchased at a cost of about eighteen hundred dollars, and before this instrument was placed in the church, the interior of the building was redecorated, and various improvements and repairs completed. The work of decoration was performed by Arthur Keeler, a son of the late Harvey Keeler, who did the work in an artistic and very satisfactory manner. On November 7th, when every-

thing was completed, an organ recital, largely attended and greatly enjoyed by the audience, was given by the firm that built the organ. The proceeds were to augment the treasury of the Home Society, and therefore to help pay for the organ.

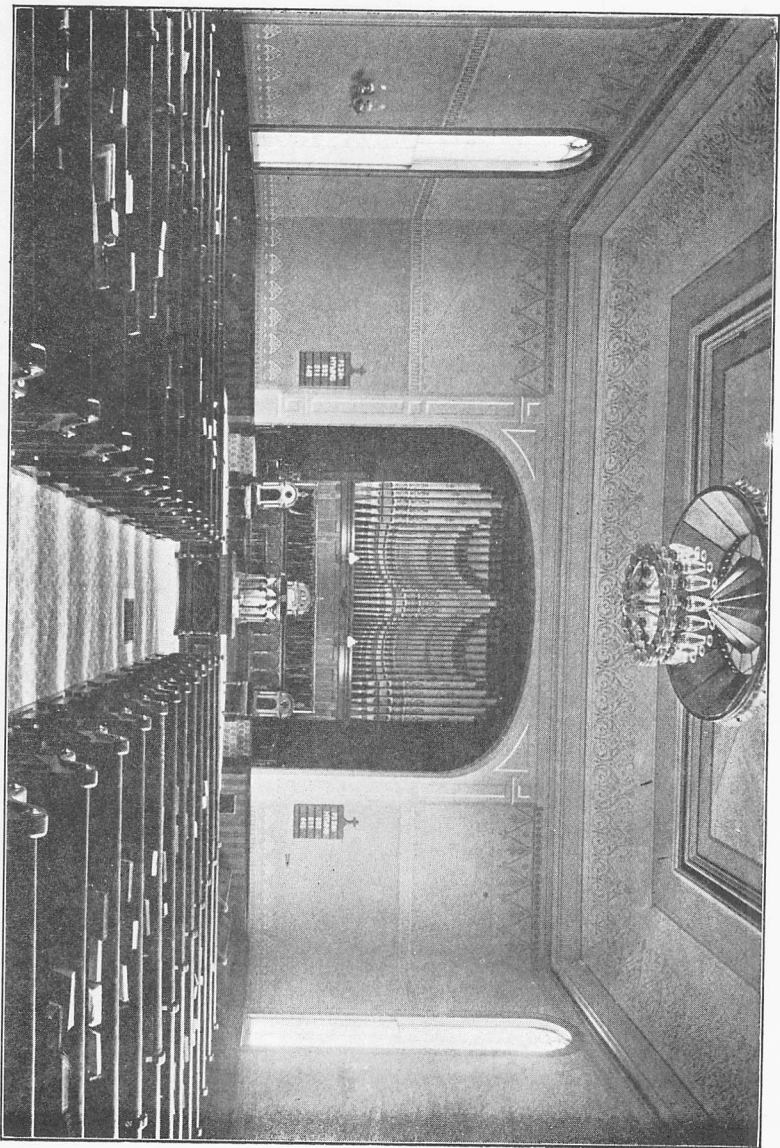
The latest improvement was the building, in the summer of 1901, of church parlors, by adding fourteen feet on the north, and extending this and the choir room forty feet east, making two rooms upstairs, a kitchen, and room for a furnace in the basement. This building is used by the Sunday-school and all prayer meetings, as well as for social gatherings, the cost being about sixteen hundred dollars. The Home Society had planned, at the time of its organization, to undertake the building of these parlors at once, but the calls for other improvements and necessary repairs on the church property, delayed the work for more than twenty years.

III.—The Music.

This history would be incomplete were we to omit the music, the excellence of which was, during what may be called the palmy days of this society, proverbial.

We are limited, however, to the briefest mention of an epoch in which was laid the foundation of the exceptionally good vocal music for which South Salem was long distinguished. Sixty years ago, or early in the 'forties, Joshua Hall, a singing teacher from Vermont, came into the place and was engaged for two or three successive winters to give instruction in the art of vocal music. He was a most thorough teacher; and as there was no lack of musical talent among his pupils, the result was a choir of such proportion and proficiency as few country churches could boast.

For more than forty years the Presbyterian Church of South Salem was distinguished for its large and well-trained choir: Squire Lawrence, Stephen Howe, and Edward Law-



INTERIOR OF PRESENT CHURCH

rence, among its efficient leaders ; Miss Huldah Keeler, Mr. and Mrs. Webster B. Hull, Mr. and Mrs. Lewis Benedict, the Misses Lavinia and Julia Keeler, Miss Maria Keeler, Frederick Smith, Rufus Hoyt, David Rudd, and many more ; a long roll of names deserving an honored place on the pages of this church's history.

Let it not be inferred for a moment that we would speak disparagingly of the present choir : far from that. The musical reputation which characterized the church in the days gone by, has ever since been maintained, to a certain extent, and in a few instances a much higher degree of culture is apparent than was shown in the old days.

The efficiency of the present organist, Mrs. Henry L. St. John, who has presided at the organ for thirty-one years, and that without any regular salary ; the faithfulness of the present choir leader, Samuel H. Lawrence, and for the other members of the choir, are well known and greatly appreciated by the church and congregation of today.

IV.—Trust Funds of the Society.

On June 18th, 1828, the trustees executed a bond to Stephen Gilbert and Thomas Mead, executors of the will of William Rockwell, binding themselves and their successors in office to comply with the conditions of the will, by which one thousand dollars was left in trust, the interest only to be used by the trustees, and in case the society should change its connection and principles of discipline, or should use the principal sum, the legacy was to be forfeited to the heirs. In 1833, a legacy of one hundred dollars was received from the estate of Jacob Gilbert, under similar conditions. Since 1884, three members of one family have given the following amounts, only the interest from which is to be used by the church : Hancey Keeler, one thousand dollars ; Sally Keeler, five hundred dollars ; and Aaron Keeler, eight hundred dollars.



CHAPTER III.

SOCIETIES AND ORGANIZATIONS CONNECTED WITH THE CHURCH.

I.—The Female Charitable Society.

The Female Charitable Society, one of the oldest, and perhaps the oldest organization, of the kind connected with the Presbyterian Church of the United States, was organized at the parsonage on Tuesday, November 14th, 1815. Molly Mead was chosen president; Electa E. Burbank, secretary; and Hannah Lawrence, treasurer; and the names of the charter members include the ancestors of many of the present members, and represent most of the old families of the place.

In the constitution, which was adopted at the time, it was stated that the object of the society was to aid the cause of missions; and, with the exception of a few dollars, given the first year toward the pastor's salary, all of the receipts have been devoted to missionary work. For several years after its organization a portion of the receipts of the society was given to the "Heathen School in America."

The membership fee has always been fifty cents, paid annually, though some members have annually given one cent per week.

For a number of years a sermon or address was delivered

by the pastor at the annual meeting, but this practice has long been discontinued. The minutes furnish nothing of particular interest, as the society has held but one meeting each year, and that for the election of officers and to appropriate its funds to some specific work.

The eightieth anniversary of the society was celebrated by special services in the church, on the evening of November 14th, 1895.

The annual receipts have varied from about fourteen to upwards of forty dollars, and the total receipts during the eighty-six years of the existence of the society have amounted to a little over two thousand dollars.

II.—The Female Benevolent Association. (Eastern.)

Under this name a missionary society was organized at the parsonage, in South Salem, on May 28th, 1834. Part of the first record book is missing, including the first list of members; but in 1839 there were sixty-two members, and their meetings were held on the Thursday afternoon before the full moon in each month.

Various kinds of work were undertaken, and the proceeds from it were usually devoted to foreign missions. No gentlemen were allowed at these afternoon meetings, but after a few years the custom changed; the meetings were continued into the evening, and the gentlemen were expected to arrive in time to partake, with the ladies, of a supper provided by the lady at whose home the meeting was held. The regular bill of fare was bread and butter, tea, one kind of cake, and apple sauce. For this each one was expected to pay ten cents. Later on the afternoon meetings were discontinued, and the meeting became a social evening gathering, and was held on the Wednesday evening before the full moon. This custom is still followed, the supper provided being not quite so plain as formerly, and furnished by contributions from the

congregation; twenty-five cents is the amount usually expected for the entertainment from each one present. There was one year, about twenty-five or thirty years ago, when the society voted to dispense with the supper, but the meetings, or, as one gentleman styled them, "the famines," were not successful, and it was voted to return to the custom of feeding the people.

On account of missing records, it is not possible to give exact figures of the sums of money contributed by the society, but the total would probably be somewhere between three and four thousand dollars. Usually the money has been voted to the Board of Foreign Missions; although there have been exceptions to this rule.

III.—The Female Benevolent Society. (Western.)

On account of the large territory included within the bounds of the South Salem congregation, it was thought best by the ladies to organize a second missionary society, in the western part of the parish, and this was done November 19th, 1839. Mrs. Margaret Frame was elected first directress; Mrs. Theodosia Reynolds, second directress; and Mrs. Lucinda Todd, secretary and treasurer. There were thirty-one charter members, but as in the case of the eastern society, some of the records are missing.

The objects and methods of the two societies were practically the same, except that the western society devoted its funds to aid the cause of domestic missions. It has been the custom of this society, from the time of its organization until the present, to meet with the different members on the first Wednesday afternoon of each month, except July and August, adjourning after supper, which is furnished by the hostess.

The funds contributed to domestic or home missions amount to between one and two thousand dollars.

IV.—The Dorcas Society.

This society was organized by a meeting of ladies held at the parsonage, in January, 1874, with a board of officers and board of managers. The officers elected at this meeting were Mrs. Thomas M. Gray, president; Mrs. Charlotte Fancher, vice-president; Lucy G. Mead, secretary and treasurer. The constitution states that "the object of this society is to provide, from time to time, supplies of clothing for the relief of indigent persons in South Salem and elsewhere."

Besides furnishing clothing and other supplies to our own needy ones, this society has each year sent away a box of clothing and bedding: for sixteen years, to the Home of the Friendless, New York City; two years, to mission schools among the Indians, and the remaining eleven years, to Park College, Missouri. The estimated value of these boxes for eighteen years is one thousand one hundred eleven dollars. There is no record of appraisal for the other nine years.

V.—The Home Society.

The Home Society was organized at a meeting of the Ladies' Benevolent Association, held at the home of Cyrus Lawrence, 2d, January 28th, 1880. A president and secretary were elected, and a committee appointed to draft a constitution and by-laws. At a subsequent meeting, on the 11th of the following February, the report of the committee was accepted and a constitution adopted. Four years later it was duly incorporated under the laws of the State of New York, so that the society might do business on its own account and have a legal manager for its funds. Of the ten incorporators only six are now living.

The object of the organization is stated thus, in the second article of its incorporation: "The society is formed for the purpose of improving and embellishing the property of the

Presbyterian Church and congregation, and for making such alterations and repairs thereon, by consent of the trustees of said society, as may from time to time seem to us to be proper." The society reached its majority last winter, being then twenty-one years of age, and it has certainly succeeded admirably thus far in accomplishing the purposes for which it was formed. During that time a new parsonage has been built, and also a new barn on the parsonage property, to replace one which was burned; a new organ has been purchased, and the inside of the church re-decorated and thoroughly repaired; and most of the money for all of these improvements has been furnished by the Home Society. It has also from time to time made many minor repairs, paid insurance on the buildings, and is at present using all of the funds it can raise to pay for the recently constructed church parlors, and for furnishing the same.

The net earnings in the different years have varied from \$172 to \$612. The most successful year, financially, was 1889, when the net proceeds of the fair, including profit on the "Old Oaken Bucket," a paper issued by the society, amounted to \$524.50, and the total gain for the year was, as stated above, \$612. There have been six years in the history of the society when the net receipts have exceeded five hundred dollars per year, and eleven years when they have exceeded four hundred dollars. The total amount received and expended to date of November, 1901, is about nine thousand dollars, exclusive of gifts of about six hundred dollars at the time the new organ was purchased. There is also a trust fund of \$200, received from the estate of the late Aaron Keeler.

VI.—Young People's Society of Christian Endeavor.

The South Salem Endeavor Society, was organized January 20th, 1892, through the efforts of Rev. M. P. Welcher, Rev. J. H. Eastman and Henry R. Barrett, of Katonah,

assisted at the organization. There were at this time sixteen active, and eight associate members. The first officers elected were, George E. Hull, president; Elmer E. Lawrence, vice-president; Miss Marietta Benedict, corresponding secretary; and Miss Celia A. Banks, treasurer.

During the ten years since its formation seventy-five persons have joined the society as active members. Of this number two have died, six have been transferred to the honorary list, and twenty-four are still on the roll. The remaining forty-three have joined other societies, resigned, or been dropped from the roll. Of the thirty-nine who have joined as associate members twenty have united with the church and become active members.

The home-work of the society has always been actively carried on. The regular weekly meeting has always been held on Sunday evenings, just before the preaching service, and on certain special occasions has taken the place of that service. The various committees have been a great help in the work of the church, by the earnest and faithful performance of the duties for which they were appointed, and the society has from time to time voted a portion of its funds to aid in paying the current expenses of the church. All of the money not thus used has been divided between the Home and Foreign Mission work.

Every Christmas the society has sent several boxes of useful articles to the New York Flower Mission.

The receipts to date amount to five hundred fifty dollars.

VII.—The Mission Study Circle.

After a county convention of the Christian Endeavor Societies of Westchester County, a company of young people returned to their home church with a resolution to study missions, the result of which was "The Mission Study Circle," organized March 14th, 1899. This class does just what its name

signifies—studies missions, meeting every two weeks. The original and present officers are, Charlotte E. Hull, president ; Abbie E. Rockwell, vice-president ; Elizabeth Lawrence, secretary and treasurer.

VIII.—Junior Christian Endeavor Society.

A Junior Endeavor Society was organized in June, 1901, through the efforts of Mrs. Jewell, with sixteen members. The Junior meetings are held every Saturday afternoon, and conducted by Mrs. Jewell, or her assistant, Miss Elizabeth Lawrence. The work of this society is very encouraging, and three of its members have already united with the church.

IX.—Sunday-school.

It is difficult to find out exactly the time when the first Sunday-school was organized, as there is no record of any kind, prior to about 1857, by which one would know that there was any school connected with the church, and that record only states that the session elected Stephen G. Howe superintendent. There was, however, a Sunday-school in existence as early as about 1820. Mrs. Mary Lane remembers, attending when she was six or eight years old Sunday-school on Sunday afternoons, in a large upper room in an old house which formerly stood between the present residences of Dr. Lane and H. L. St. John, and known as the "Sam Ambler House" and she thinks the school was just then organized. Why the church was not chosen as the meeting place is not known, but it is possible that some of the good people of that day thought that it would not be right.

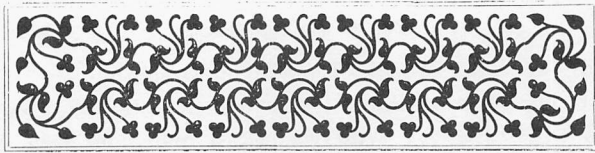
Mrs. Lane remembers the names of some of the other scholars of the class, including Clara Adams and Abby Bouton, and she says, the scholars stood in a row and read in turn, so that the teachers should know how to divide them into classes. This goes to show that she remembers the first meeting of the Sunday-school.

Mr. William Benedict remembers attending school in this same room, with William Hoyt and his brother Lewis, and that Ezra Northrop, "who was a tall man, and very pious," was teacher and superintendent. He says also that the school afterward met for a time in the "lean-to" of Gould Hawley's store. How long these buildings were used as places of meeting is not known, but several of the old people now living, remember that, a few years later the bell-room was used for that purpose. This was a room in the church, directly over the lower hall, and just back of the pulpit, a large bare place, with a rope hanging through the ceiling; for it was here that the sexton came at the proper times to ring the church bell, occasionally taking a peep into the pulpit, through a curtained window, to see if the minister was yet in his place.

In later years this room was used by the primary class of the Sunday-school, during the summer months. Messrs. Jared Bouton, Josiah Gilbert, and Moses Pardee were at different times performing the duties of superintendent, but no records of the school prior to about 1860 are in existence. The number of scholars from that time to the present has varied from one hundred to about one hundred eighty. One remarkable feature has always been the large number of adults in attendance, including some old people, who have been present at most of the sessions of the school for forty or fifty years.

The contributions of the school have been very regular, and for many years have amounted to upwards of one hundred dollars per year. Most of this money has been devoted to missionary objects, very little of it being used for the necessary expenses of the school itself.

There have been times when the sessions have been suspended for about two months during the winter, but in later years the school has convened on every Sabbath in the year, with the exception of an occasional stormy one.



CHAPTER IV.

BIOGRAPHIES OF PASTORS.

REV. SOLOMON MEAD

Solomon Mead was born December 3d, 1725, at Greenwich, Conn., and was a direct descendant of one of the original settlers of that town. He was the fifth son of Ebenezer Mead, and spent his early days at home. He was graduated from Yale College in 1748. He came to Salem when about twenty-five or twenty-six years of age, and after a short time organized a church there, and was then ordained and installed as its first pastor in 1752.

Why he chose this place for his life work is not known, but he was at an early date the owner of a large tract of land in this vicinity, and this may have been a reason for his choosing to settle here. He was married January 1st, 1755, to Hannah Strong, of Stanford, Conn., who died October 20th, 1761. He was married the second time, January 8th, 1765, to Hannah Clark, of Waterbury, Conn., who died November 13th, 1809.

Mr. Mead spent his whole life here, after 1752, and is the only one of the pastors of the church who is buried in the church-yard, close to the scene of his labor. Several of Mr. Mead's descendents still reside in or near South Salem. The following minute was recorded in the Sessional Records of the church, at the time of his death, September 5th, 1812.

“Departed this life, Rev'nd Solomon Mead, aged 86 years, 9 mos., 2 days. He officiated in the ministry 48 years, 3 mos. and 15 days.

“In his ministry, baptized children and adults, 912; and married 666.

“Here we see ended a long life of a venerable minister, who may be remembered by this church for his great zeal in the cause of religion, for his planting a church in this place, and in letting his light shine in such a manner as to be imitated safely by all.”

REV. JOHN ELY

John Ely, second pastor of the church, was born at Lyme, Conn., June 14th, 1763. He was a graduate of Yale College. He married Mary Lord, January 25th, 1791, and was settled at Bethel, Conn., in 1792. He remained there about twelve years, at the expiration of which time he received a call to the South Salem Presbyterian Church; which he accepted, and was installed as pastor on November 28th, 1804.

He remained in this place about eight years, and then removed to Guilford, Conn., where he was settled over a church for fifteen years. In 1827 he resigned his pastorate in Guilford, intending to move to Central New York and reside with his son, the late Seth Ely, but while removing his goods to a boat for shipment, his horse took fright and ran away. Mr. Ely was thrown from the wagon, and so severely injured that he died in a few hours. His death occurred November 2d, 1827.

Mr. Ely was the father of eleven children, only six of whom lived to maturity. Several of his descendants are still living in New York City and in neighboring towns, among them Miss Carrie A. Ely, from whom the data for this sketch were obtained.

REV. JACOB BURBANK

It has been impossible to find anything at all regarding

the life of Rev. Jacob Burbank, except those items already recorded, during his short stay in South Salem.

REV. CHARLES F. BUTLER, A. M.

Charles F. Butler was born in New Hartford, Conn., January 21st, 1790, where he spent his childhood and the greater part of his youth. At the age of nineteen, he gave himself to God, and began his studies preparatory to entering college. In 1813 he entered the sophomore class at Yale, and was graduated in 1816. Shortly after leaving college, and while studying theology privately, he was invited to take charge of the Bedford, N. Y., Academy. Here he remained for two years, at the same time continuing his theological studies under Rev. Ebenezer Grant. On February 10th, 1817, he was married to Miss Amanda Rundle. Shortly afterward he was licensed to preach by the Congregational Association of Fairfield County. He preached his first sermon in the Bedford Presbyterian Church. Several members of the South Salem church were present on this occasion, and were much pleased with the young preacher. The result was that he received his first call from the South Salem Church, and accepted it. He remained in this place less than three years, but during his stay more than seventy members united with the church. His health failing, he retired for a rest of several years. In 1828, he was called to the church at Greenwich, Conn., where he remained for ten years. Later, he was settled at Stockbridge, N. Y., for two years, and after that in Verona, Oneida County, where he remained ten years. Here his wife died and was buried, and many years later he was laid to rest at her side.

Always in feeble health, he never undertook another pastoral charge, but during the remaining years of his life did much evangelistic and missionary work as his strength permitted. He died at Bedford, N. Y., August 14th, 1866. Mr.

Butler was the father of eight children, only one of whom, Mrs. Sarah B. Robertson, of Manlius, N. Y., is now living.

REV. STEPHEN SAUNDERS

It has been impossible to obtain a full biography of Mr. Saunders. He is said to have come from Norwalk, Conn., to this place, but his other settlements, and the place of his birth, the writer has been unable to learn. He was the father of three children, and when he resigned the pastorate in South Salem, on account of the failure of his health, went with his wife and family to Norwalk, Ohio, near which place he owned a tract of land. He died there shortly afterward, and, about three years later, Mr. Charles Fancher visited his family at their home, and went to Mr. Saunders' grave. His daughter Harriet and her husband visited the old parsonage in South Salem a few years ago, and called on one or two friends, but none of these persons seem to have kept their address, or to remember their place of residence.

REV. REUBEN FRAME

Reuben Frame was born in Chester County, Pennsylvania, on June 18, 1804. After receiving a thorough education, graduating from Jefferson College in 1826, and from Princeton Theological Seminary, New Jersey, in 1831, he was licensed to preach by the Presbytery of New Castle, April 16, 1831.

For the next thirty-two years Mr. Frame was almost uninterruptedly engaged in ministerial and pastoral work. He was ordained at Bethel Church, Clermont County, Ohio, where he remained in charge from 1831 to 1834. Then a call to the Presbyterian Church of South Salem, New York, was accepted, resulting in a long and useful pastorate, from 1834 to 1850; at Wappinger's Falls, New York, from 1850 to 1855; in Fond-du-Lac, Wisconsin, from 1855 to 1859; then the charge of the church at Morris, Illinois, from 1859 to 1863.

During this, his last pastorate, Mr. Frame became almost totally blind, which necessitated the giving up of active ministerial work—a great trial to this indefatigable worker—but as the “walk by sight” failed the “walk by faith” grew stronger. After an operation, performed in New York City, partial sight was restored, and although not sufficient to permit a return to his charge of the Morris Church, Mr. Frame frequently preached as a supply, while residing with his daughter, Mrs. J. B. Davidson, of Morris, Illinois. In 1875, failing health caused Mr. Frame to remove to Chicago, Illinois, where he lived with his youngest daughter, Mrs. William Gilman, until his death, on March 31, 1891.

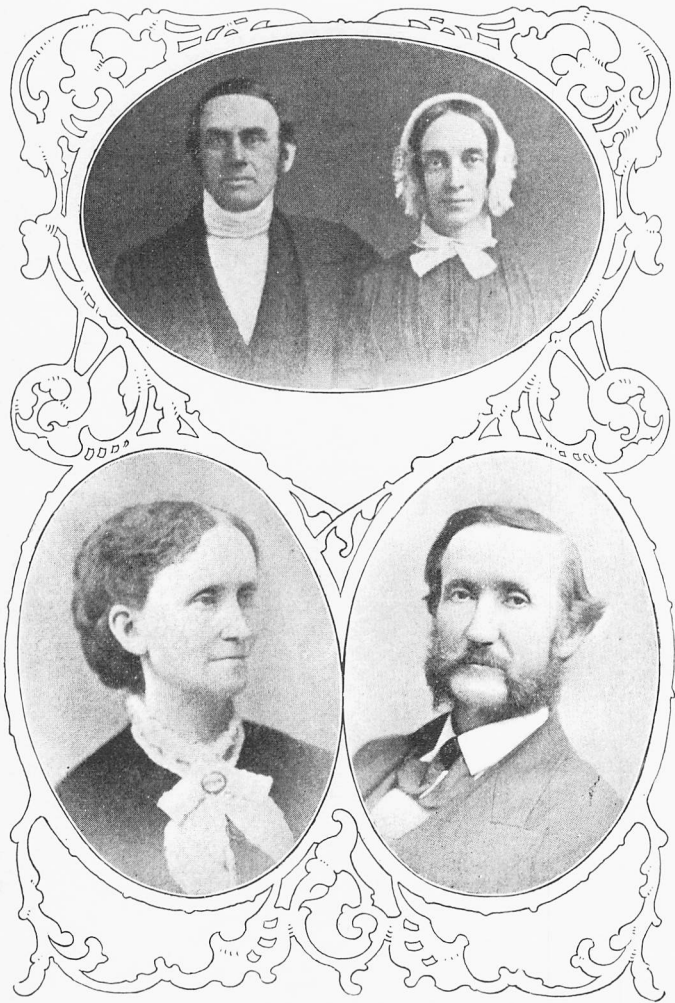
Reuben Frame married Margaret S. Selby, at Flushing, Long Island, October, 1832. Of their eight children (three sons and five daughters) all but the eldest, Sarah Selby, were born in South Salem parsonage. The eldest son, William M., died soon after leaving South Salem. The two remaining sons, John Selby and Walter Reuben, entered the ministry. Of Mr. Frame's grandsons, four are now ministers of the Gospel—one of them a missionary in India—thus helping to answer his prayers for the conversion of the world to Christ.

The last sixteen years of Mr. Frame's life were happily spent with his ever sweet and devoted wife, in the home of their youngest daughter, Mrs. William Gilman.

REV. AARON L. LINDSLEY, D. D.

Aaron Ladner Lindsley was born in the city of Troy, New York, March 4, 1817. His studies were prosecuted at the Troy Polytechnic Institute, at Marion College, Missouri, and at Union College, Schenectady, New York. For a part of his theological course he attended Union Seminary, New York, but completed it in Princeton, New Jersey.

Mr. Lindsley was converted while in Missouri, and at this time devoted himself “to God and the far West.” He was ordained to the work of the Gospel ministry May 8, 1846.



REV. AND MRS. REUBEN FRAME

REV. AND MRS. A. L. LINDSLEY

Four days later—May 12, 1846—he was united in marriage with Julia, the youngest daughter of John West, of New York City.

Although the early death of the lad's father necessitated unexpected toils, the little boy never lost sight of the goal of his ambition, which was to secure a thorough education. Books were among his best friends, and mental labor an inexhaustible delight.

Mr. Lindsley's first field of labor was in Prairieville (now Waukesha), Wisconsin, which has of later years become famous for its medical springs. To this he went in June, 1846. Here, with tireless exertions and in connection with a few like-minded servants of God, deep and enduring foundations for Presbyterianism were laid in the Territory of Wisconsin. Here also were plans made for Carroll College, and the institution was set on foot by Mr. Lindsley and a few kindred spirits. The present status of the college abundantly justifies the great labor thus expended. While in charge of the Waukesha church, as ever in later years, the midnight oil was freely burned in pulpit preparation, that there might come out of the treasury things new and old. His labors on the outward house of God at this time could not be easily computed, comprising, as they did, personal toil in burning lime for the stone edifice, and hewing black walnut in the forest for the inside finishing. The missionary work was constantly prominent, and the young clergyman spared no labor in preparing the way for the future propagators of a sound faith.

But a few years of such excessive and varied toil, added to adverse climatic influences, so greatly impaired Mr. Lindsley's health, that it became evident that the path of duty pointed to the necessity of a decided change. And so, after a winter spent in missionary work at Port Washington, on the shore of Lake Michigan, the Providence of God brought him to his Bethesda, as he loved to call it, in dear old South Salem.

This was in June, 1852. Of his life and work there, including the family school, others who knew him well, and are not in danger of being influenced by ties of kindred, may give their testimony.

During the sixteen years thus happily spent amidst pleasant surroundings and beloved friends, there were many invitations received to larger and more prominent fields. Although often very attractive, in none of them was discerned a leading of Providence until a repeated invitation from the First Church of Portland, Oregon, led Mr. Lindsley to take the long western journey and reconnoitre the ground. The result was a residence of thirty-three years upon the Pacific coast. Here, in addition to pulpit and parish labors, were the claims of the great untilled missionary field, and the mute pleadings of the long-suffering Indian.

For the Nez Percé Indians Mr. Lindsley's toil was not spared, and their appreciative affection for him was manifested by daily prayers for God's blessing upon him,—petitions in some instances continued long after people in the busy world knew that he had obtained his release.

After much preparatory examination of the field, including conversations with General Howard, who had been stationed in Alaska, and Secretary Seward, who had just visited the country, Dr. Lindsley started missions in that Territory, sending teachers and preachers to that supposedly inhospitable region. This work was prosecuted at first at his own expense, until later the Board relieved him from the burden. The records of eternity alone can reveal the labor involved, or the blessed results from this foundation work, in that now rapidly developing field.

Just before leaving South Salem, Mr. Lindsley received the degree of D. D., which was conferred by the University of New York. The title of LL. D., was bestowed in 1889, by Lafayette College.

While still pastor at Portland, an invitation to the chair

of Pastoral Theology in the San Francisco Seminary led to the resignation of his Oregon charge and removal to Oakland, California, in December, 1886. A few years were spent in the faithful discharge of the new and very responsible duties thus involved, till during his annual vacation, while visiting his children at the North, A. L. Lindsley met the accident that closed his earthly service. One word only was vouchsafed, "Victory!" and it was alike comprehensive of completed work and near reward. In Portland, Oregon, he "fell asleep" August 12, 1891. A marble tablet near the pulpit of the First Presbyterian church serves as a permanent reminder of one of South Salem's former pastors. Upon it stand inscribed these words :

In Memory

OF

AARON LADNER LINDSLEY, D. D., LL. D.,

FOR

EIGHTEEN YEARS THE

HONORED AND BELOVED PASTOR

OF THIS CHURCH,

PREACHER, EDUCATOR, PHILANTHROPIST,

ORGANIZER OF TWENTY-TWO CHURCHES

IN THE PACIFIC NORTHWEST.

Patron and Friend of Missions among Aboriginal Tribes of Idaho and Washington, Founder of Evangelical Missions in Alaska, and for the last five years of his life, Professor of Practical Theology in San Francisco Theological Seminary,

WHO WAS BORN

MARCH 4th, 1817,

AND WHO ENTERED INTO REST

AUGUST 12th, 1891,

AGED 74 YEARS.

"Thanks be to God, Who giveth us the
Victory!"

REV. DANIEL S. GREGORY, D. D.

Daniel Seelye Gregory was born at Carmel, New York, a few miles northwest of South Salem, August 21, 1832.

His ancestors, the Gregorys, were among the earliest settlers of Norwalk, Connecticut, having come over the ocean about 1650. On his mother's side, Mr. Gregory was descended from the well-known Seelye family that settled in New Canaan, Connecticut, not far from the same time that the Gregory family settled in Norwalk.

The education of Mr. Gregory was begun in the country school where he and the present Bishop Cyrus D. Foss, D. D., LL.D., sat together on the old-fashioned wooden benches to receive their early lessons. At the age of seventeen he entered the State Normal College, at Albany, New York (by special permit of the Secretary of State, as being under the required age), from which he was graduated October 3, 1850.

Nearly three years were devoted to teaching in the public schools. During this time, having made a public profession of his faith in Christ, and united with the Gilead church, at Carmel, and feeling that he was called to preach the gospel, he carried on his preparation for college, completing it at North Salem Academy in 1853. Entering Princeton College, he was graduated with honors in 1857.

Passing at once to the Theological Seminary at Princeton, he completed his theological course in the spring of 1860, and was licensed the same spring. His desire to become a foreign missionary was given up because his health was not deemed sufficiently vigorous. He then turned his attention to the Home field, and being again disappointed, accepted a call to the South Presbyterian Church, Galena, Illinois. Here he was ordained by the Presbytery of Rock Island, in February, 1861.

Mr. Gregory filled the following successive pastorates: the South Presbyterian Church, Galena, Illinois; the Second Presbyterian Church, Troy, New York; and the Third Con-

gregational Church, New Haven, Connecticut. As the work in the latter was being laid down, a unanimous call came from the church at South Salem, New York, in response to which Mr. Gregory entered upon the work there, in the spring of 1869.

In the summer of 1871, two calls to educational work came unsought, and, reluctantly, he asked to be released from his charge. He accepted the chair of Logic and Metaphysics in the University of Wooster, Ohio, and from 1878-1886 was President of Lake Forest University.

In 1885 he delivered the course of lectures on the L. P. Stone Foundation before the Princeton Theological Seminary. He was managing editor of the "Standard Dictionary," 1890-'94, and since 1895 has been editor of "The Homiletic Review."

During the years since he left South Salem, Dr. Gregory has published among other books the following important ones: "Christian Ethics," "Key to the Gospel," "Christ's Trumpet Call to the Ministry," "Practical Logic," and "The Crime of Christendom." Besides these, Dr. Gregory has been a contributor to the magazines, daily and weekly papers.

From Princeton University he received the degrees of A. B., A. M., and D. D., and from the University of Wooster, the degree of LL. D.

He married, in 1860, Jane Brown, daughter of Mr. and Mrs. Christopher C. Brown, of Croton Falls, New York, who died during his pastorate in Troy. During his New Haven pastorate, he married Miss Harriet Byram, adopted daughter of Rev. Dr. David N. and Mary De Klyn Halliday.

Dr. Gregory is now living in New York City with his wife and daughter, their only surviving child.

REV. THOMAS M. GRAY

The Rev. Thomas M. Gray was a member of the Presbytery of Westchester from its organization in 1870 until his

death, which occurred at Salem Center, New York, December 24, 1883, in the fifty-fourth year of his age.

Mr. Gray was the son of the Rev. Dr. John Gray, for many years the eminent pastor of the Presbyterian church in Easton, Pennsylvania.

Graduating from Lafayette College in 1851, and from Princeton Theological Seminary in 1855, he began his ministry in Bridgehampton, Long Island, where he was ordained and installed pastor of the Presbyterian Church in 1856. This pastorate continued for nearly ten years.

After supplying for a time the Mansfield Church in New Jersey, and the Huntingdon Valley church in Pennsylvania, he removed to Connecticut, and became the acting pastor of the Congregational Church in Derby for nearly five years.

Preferring the Presbyterian, in 1871 he accepted a call to the church in South Salem, New York, and was installed pastor there November 8. After a ministry here for more than four years the pastoral relation was dissolved March 15, 1876.

After preaching for a time in the Church of North Salem, he became pastor of the Presbyterian Church at New Lebanon, New York. It was here that his wife died, and from the shock of that bereavement he never recovered, his health becoming so enfeebled that he was obliged to give up his charge at New Lebanon. Then he returned to North Salem, where the remainder of his life was spent, preaching to the congregation there as his strength would permit.

During the last year of his life he was entirely unable to take any active service, patiently awaiting the time of his departure.

The Presbytery of Westchester bears cheerful testimony to the fidelity and value of Mr. Gray's twenty-five years of service in the ministry.

He preached the truth with the earnestness of conviction, and the seed sown in his several fields has yielded blessed fruit.

REV. GEO. M. McCAMPBELL

Mr. McCampbell was graduated from Hanover College June, 1862; and in the year 1870 that college conferred upon him the honorary degree of A. M. His theological course, of three years, was spent at Princeton Theological Seminary, New Jersey, entering Princeton just before the close of the War of the Rebellion, during part of which struggle, he was "aide-de-camp," Corps of Engineers, Seventh Division, Army of the Cumberland, under Gen. Geo. W. Morgan. Entering the Theological Seminary in September, 1863, he was graduated therefrom April 24, 1866.

He was licensed to preach the gospel by the Presbytery of New Albany, at Jeffersonville, Indiana, his native place, and in the church founded and builded by his grandfather, Dr. Samuel Meriwether, and in which, as a young man, Mr. McCampbell had been sexton, choir-master and superintendent of the Sabbath-school; preaching his first sermon, and before the Presbytery, in the same church.

Was ordained by the Presbytery of the Potomac, and installed pastor of the First Presbyterian Church, Alexandria, Virginia, fall of 1866. Received the call to said church before leaving Theological Seminary.

In July, 1868, was invited to supply the pulpit of the Fifth Avenue (Old Brick Church) Chapel, New York City. He accepted, and remained there until called to the pulpit of the First Presbyterian Church of Maysville, Kentucky, the same year.

He was called from Maysville to the pastorate of Old Spring Street Church, New York City, in October, 1872. Resigning in 1876, he became acting pastor of The Church of the Incarnation, Brooklyn, New York, from 1877 to January, 1879. Was then called to First Presbyterian Church of Peoria, Illinois, and at same time to Christ Church of same city. Declined both calls, and accepted the call to become pastor of

the Presbyterian Church of South Salem, New York, January 4, 1879, being installed March 12, same year, at 2 o'clock P. M.

Resigned from South Salem Church July, 1882, and accepted the call of the First Edgewater Presbyterian Church, Staten Island, New York, becoming Dr. J. E. Rockwell's successor for seven years. Was installed November 23, 1882, resigning, from ill health, September, 1889. After a year and five months' retirement from the pastoral office, he accepted the call of the First Presbyterian Church of Middletown, Ohio, February, 1891. He resigned November, 1895, on account of impaired health, after five years, and after the erection of the costly church edifice of that city.

After a ministry of twenty-nine years, Mr. McCampbell retired from the active ministry to engage in business in Indianapolis, Indiana, and Pittsburg, Pennsylvania, until his acceptance of the urgent call of the Presbyterian Church of Millvale, Allegheny, Pa., April 8, 1901. He was installed there, and is at this time the pastor.

REV. LYMAN D. CALKINS, D. D.

Lyman D. Calkins was born in Brooklyn, New York, January 13, 1845, and at the age of thirteen publicly confessed Christ. He attended Williams College—whose principal attractions were its beautiful and healthful location, its religious atmosphere, and its prince of teachers, Mark Hopkins—graduating here in 1867, and from Princeton Theological Seminary in 1870.

Mr. Calkins has had charge of the Presbyterian church at Muncy, Pennsylvania, from 1871-1873, where he was ordained; of the Park Street Congregational Church, West Springfield, Massachusetts, from 1873-1883; of South Salem Presbyterian Church, from 1883-1886; of Trinity (now Central) Presbyterian Church, Brooklyn, from 1886-1889; of

the Presbyterian Church at Far Rockaway, New York, from 1890-1901.

Mr. Calkins was married to Mary Hepburn Rankin, May 13, 1874. They had three children—Marion (now Mrs. John B. B. Douglas); David Osbert, who died in 1894, aged seventeen; and William Rankin, who died in 1893, aged thirteen years.

We conclude this brief sketch in Mr. Calkins' own words: "Permit me to declare anew my faith and love towards God, my acceptance of the Bible as God's word, and my conviction that Jesus Christ is the only and all-sufficient Saviour of all who come unto God through Him."

REV. MANFRED P. WELCHER

Manfred P. Welcher was born on a farm at Newark, New York, October 29, 1850. Formal education began by learning the alphabet from the raised letters of the cooking stove; then followed in due time and order the old red school-house; the "Newark Union Free School and Academy;" Cortland State Normal School; Rochester Collegiate Institute, graduating from Williams College in 1877, and from Union Theological Seminary in 1880. This course was interrupted by two seasons of teaching, which helped to supply the money needed in addition to parental generosity and sacrifice. He was called to his first pastorate in Pleasantville, New York, in 1880, thence, in 1888, to South Salem, where he served for over five years on this historic ground, afterward supplying the Reformed Church in Peekskill and the Presbyterian Church in East Palmyra, until called in 1897 to assist the Rev. R. J. Kent, D. D., in the Lewis Avenue Congregational Church, Brooklyn. While thus assisting, for nearly two years he was preaching on Sunday in the Parkville Congregational Church. This resulted in a service there of more than four years, with sixty-five members received and a house of worship furnished.

His commission from the State Missionary Society expired, and his work there ended July, 1901. Shortly after he was again called to assist Dr. Kent in the Lewis Avenue Congregational Church, and is now laboring in that field.

In 1881, Mr. Welcher married Miss Fanny F. Avery, of New York, finding a minister's wife devoted and efficient in the home and in the church. The family, including three daughters and one son, is still unbroken.

THEODORE LANGDON VAN NORDEN

Theodore Langdon Van Norden, the thirteenth pastor of the church, was born in New Orleans, Louisiana, February 26, 1869, and his winter home, during early childhood, was in the South.

His first instruction was received from governesses, but when nine years old he was sent to school in New York. He prepared for college in private schools in New York, and passed the entrance examination for Columbia University in 1885. He did not enter college, however, until 1886, and graduated with bachelor's degree in 1890.

He continued his studies in the University School of Philosophy of Columbia, then just organized under the presidency of Seth Low, for two years. During the same years, he attended lectures at Union Theological Seminary, and was licensed to preach by the New York Presbytery in the spring of 1892.

The following autumn Mr. Van Norden entered Oxford, England, as a university student. Returning to America in 1893, he preached in the South Salem Presbyterian Church, received a call to become its pastor, and was installed in May, 1894. He was married in October, 1892.

During his university life, and afterward, he was made a member of several societies interested in various fields of research. He was also a member of several social clubs and

several clubs for promoting interest in pure-bred live stock.

During his life in New York he was interested in the life of the tenement-house districts, and was president of one of the first organizations of boys, which have developed into these boys' clubs.

Mr. Van Norden has always been interested in agriculture, and since his home has been in South Salem, somewhat identified with the agricultural interests of Westchester County. At present he is President of "The School of Practical Agriculture and Horticulture," near Pleasantville, N. Y., and is connected with the following local organizations: President of the Citizens Association of the Town of Lewisboro, and of the South Salem Library Association; Vice-President of the Home Society of the South Salem Church, and Chairman of the Board of Trustees.

REV. JAMES LILBURN JEWELL

James Lilburn Jewell, the present pastor, was born at Tusculum, Tenn., September 10th, 1868, and spent the early part of his life on his father's farm.

He prepared for college in the Preparatory School connected with Greenville and Tusculum College, from which college he graduated, with bachelor's degree, in 1891.

During his senior year he was President of the college Y. M. C. A., and in the same year represented the Y. M. C. A. work among the colleges and universities of the State.

During one vacation he represented the Presbyterian Board of Publication and Sabbath-school work in the Presbytery of Holston, and during another, the American Bible Society in Eastern Tennessee and Western North Carolina.

He was commissioned by the Home Board as Principal of Jeroldstown Academy for the years '91-'92 and '92-'93.

In 1893 he entered McCormick Theological Seminary,

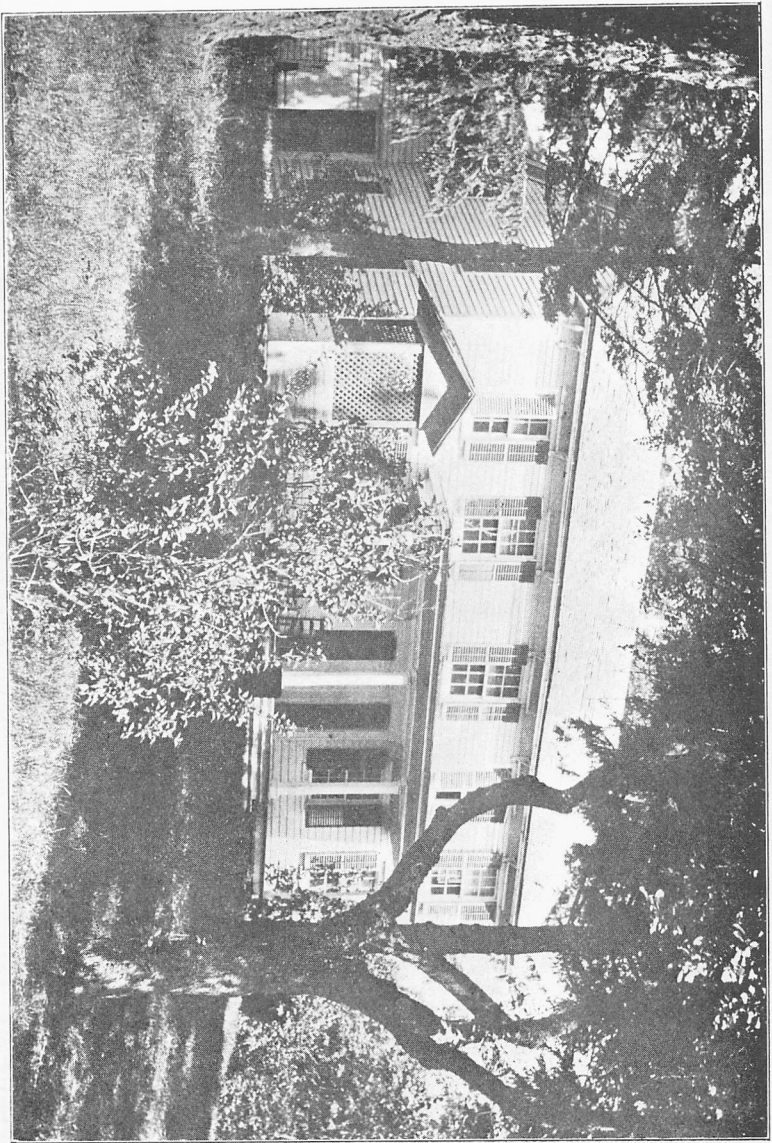
where he spent two years. During both vacations he preached in the Washington and Springplace churches, in Tennessee, which churches he supplied for a year, until he entered Auburn Theological Seminary, the fall of '96.

Before graduating, he accepted a call to the pastorate of the Presbyterian Church of Jamesville, N. Y., and served the church there until April, '99, when he became pastor of his present charge at South Salem, N. Y.

The son of an elder in the Presbyterian Church, he was brought up under strict Presbyterian influences, and united with the church when thirteen years old. Early in life he had a desire to enter the ministry, and was received under the care of the Holston Presbytery while in college.

He was licensed to preach by the same Presbytery August 23, 1895; was ordained and installed pastor over the Jamesville Presbyterian Church, by the Syracuse Presbytery, June 15, 1897, and over the present charge by the Westchester Presbytery, May 23, 1899. In September, 1900, he was married to Mary E. Ray, of Auburn, N. Y.





THE OLD PARSONAGE

received six hundred dollars, after a few years eight hundred dollars, and before he left, one thousand dollars per year.

While Dr. Gregory was here the salary was raised to fifteen hundred dollars, then lowered to thirteen hundred dollars, and a few years later to one thousand dollars, which is the amount at the present time.

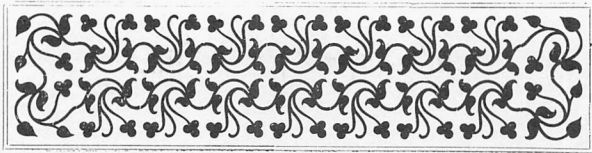
In December, 1804, it was voted to give William Townsend twenty shillings to sweep the meeting-house, put in the glass, and fix the east door.

In 1805 a resolution was passed to give some wood to the singing-school at the schoolhouse. This schoolhouse, as appears from another record, was in the churchyard at that time.

December, 1819, it was voted that no wood be sold without pay down, which would seem to indicate that some people then were no more honest than some buyers of the present day.

After the new church was built, in 1826, there seems to have been quite a heated contest on the subject of stoves. In December, 1828, a motion was made to purchase two stoves; this motion was lost; but at a special meeting in January, 1829, the same motion was carried. After the stoves were in use, the subject is not again alluded to, and the stove question was finally settled.

In Mr. Saunders' pastorate, the minister must have done considerable farming, as in a letter which Mr. Saunders sent to the Society's meeting in 1832, he asks that the cellar be fixed, so that his vegetables, of which he had more than one hundred bushels, should not freeze during the winter. He also mentions the swine he is fattening, and the corn he has raised, and wants the street fence fixed to protect his land from the neighbors' swine. The same letter, in speaking of the improvements recently made, mentions the purchase of a hearse as a great convenience. So far as we have been able to learn,



CHAPTER V.

GLEANINGS.

THERE are some items of interest recorded in the various books belonging to the Society, which it seems worth while to mention in a sketch of this kind, but which cannot well be classified.

Mr. Mead's salary was usually raised by subscription, and from 1780, when the trustees' record begins, until 1800, varied from forty-one to seventy-three pounds. The pound here mentioned is what is known as York State money, and was of the value of two dollars and fifty cents.

In 1796, it was voted that the pews should be rented, and the rentals varied from one pound ten shillings to five pounds per pew. This practice was discontinued in 1800, and with the exception of a year or two, the pastor's salary was raised by subscription, until the year 1853, when the pews were again rented; and that method of raising most of the funds needed for current expenses is still continued.

Mr. Ely's salary was two hundred and fifty dollars a year, together with the use of the parsonage, and his firewood drawn to the door. Mr. Burbank's salary was three hundred dollars, with use of parsonage.

Mr. Butler's salary was only two hundred and eighty dollars, with other privileges. Mr. Saunders received four hundred dollars, as did also Mr. Frame. Dr. Lindsley at first

the ownership of a hearse was a novel investment for a church society, even in those days.

The following description of the assembling and appearance of the congregation in church during the pastorates of Mr. Saunders and Mr. Frame is very interesting, and gives one a very accurate picture of the old-time churchgoers. It was written several years ago by the late George W. Mead for the "Old Oaken Bucket," a paper issued by the Home Society:

"It is a clear Sabbath morning, and the quiet, orderly, breakfast of (in those days) a middling-sized family of nine, has been partaken of, when from the head of the family comes in tones the sweetest, 'who goes to church to-day?' All but the sick or absolutely unprepared ones, make or are made ready, and start one-half hour (the driving time) before 'meeting time.'

"The 'early ones' are even now beginning to pass:—Out of the Cross Road jogs, old Mr. Joseph Nash, Mrs. Nash and Aunt Mary Lawrence. Deacon Martin Mead is likely to follow soon after 'from up the street.' In a few minutes more will follow, the big wagon loads of churchgoers, dropping into the procession from each house and at every road junction, till as the church is approached from the west, an almost unbroken line of carriages and persons on horseback, extending for say a mile in close proximity, is seen slowly, and with Sabbath Day orderliness, wending its way up over the 'Zarr Wood Hill.' Of this number, not less than ten or twelve 'come in at the foot of the hill' (below Mrs. Hunt's) from Cross River way. Now, and for years, I suppose, not more than two or three come, where ten and more came before.

"From north and east of the church came also throngs of people in carriages, on horseback and on foot. This was not an exceptional scene; stormy had the day to be to sensibly change it. As a rule, every family attended church every Sunday, and nearly all attended at the South Salem 'Meeting House.'

“Arrived at the church, which stood back of the same ‘noble old oak,’ (I never think of the present one, even in site, as a part of the dear old one with its belfry—to childhood—so weird) there is intentness to unload, as soon as practicable, but no unseemly haste.

“In front of the ‘Meeting House,’ and some forty feet away, drawn up in line, stand (stood) seemingly the same interested company of lookers-on that stands there yet. Except upon a closer inspection of faces, I see no change. Can it be that curiosity has kept them standing there every Sabbath for the last fifty years, and that their entering of the church slower and later is only due to their increased years?

“Passing through the ample vestibule we enter the Meeting House proper, by the left hand aisle. On our right is the (now) ‘old-fashioned’ high pulpit, supported by handsome mahogany turned columns, and enclosed by a like mahogany railing.

“Back of the pulpit, is a long window for lighting it, shaded by a venetian blind. On either side of the aisle are rows of straight, high-sided and backed pews. In these, the pewholders turn, sit and face the minister and the door. As may be imagined, this is somewhat peculiar to strangers, not to say embarrassing to such as come late. Nor is the embarrassment lessened to the latter by the fact that the aisles rise steadily to the rear, so there is a tendency to shuffle, stub or stumble.

“The first to enter the pew is the mother, in winter with her foot stove, and in summer with her turkey-feathered fan and a sprig of fennel; then the younger children in the inverse order of their ages, and then the father takes the head or entering in, of the pew. And, to my boyish retrospect, what an array of venerable men, heads of families, with their noble wives, were there, making such a grove of flourishing almond trees. All were patriots, many of them were patriot soldiers of the revolution, and all were good men and women, true to each other, the Church and the State.

“Passing as I have, and as I do now, in memory, up that left aisle, whom in successive order do I see? Benjamin Strong Mead, Esquire Thomas Mead, his only brother; Esquire Stephen Gilbert, Captain Moses Bouton, Joel Lawrence, Alfred Mead, Colonel Solomon Mead, his only brother; Benjamin Benedict, Deacon Martin Mead, Jeremiah Howe, Jonah Todd, Aaron Mead, and others. On the opposite side of the same aisle is Joseph Nash, ‘old’ Mrs. Morgan, Peter Benedict, Ebenezer Howe and others. On the other aisle I do not see them as they sit, but there is that other Martin Mead—the worthy son of Rev. Solomon Mead, who so wisely and well was pastor of that church for fifty years—whom every man, woman and child in the church knows (knew) and loves. There were also Captain Jacob Hull and ‘Jere’ Hull, his brother, Zarr Wood, Isaac Bouton, Jared Bouton, and the Messrs. Keeler, Gilbert, Fancher, Webster, Hoyt and Wood, and the brothers Richard and Rufus Mead.

“No wonder that, living after such men, the Presbyterian Church in South Salem stands firmly, nor that the town has always ranked among the first in morals from its colonial days to the present. Half the proposed reminiscences are untold, but none of the space is unfilled, and ‘The Old Oaken Bucket’ swings out again upon the well-pole and drips back into the well.”

The different ministers had varied success in their farming operations. In the communication of Mr. Saunders to the Society, already referred to, he states that he had hired sixty dollars’ worth of work done on the farm during the previous year, besides having removed more than a hundred loads of stone, and that his expenses had in all amounted to four hundred and eighty dollars, although his salary was only four hundred dollars. On the other hand, one of the old people of the community has said that Mr. Burbank, during his three years’ stay, made his entire living from the farm, and saved the whole of his salary, three hundred dollars per year.

The liquor problem, as is well known, was one with which the Church of the olden time did not feel called upon to deal. As an instance of the universal custom of those days, we find a receipt from the village merchant, in 1801, acknowledging payment by the trustees of the church for some rum "used when the parsonage land was sold." When the first efforts were made in the direction of temperance reform, they were directed solely against the use of the stronger liquors, such as rum, gin and whiskey, and it was not considered inconsistent for a good temperance man to keep and use cider freely. Mr. Saunders was active in the temperance work of his time, but it is evident that he kept a supply of cider in his cellar, and that he wanted it to "run" in the winter time, as he complains to the Society in the letter heretofore mentioned, "that the cellar was so cold that cider froze so that it would not run." It seems to have taken the good people many years to learn that cider caused as much trouble as any other intoxicating liquor.

Owing to the fact that the Society owned a large tract of woodland it was customary, when calling a minister, to agree to furnish him with a certain amount of wood drawn to the door, usually about forty loads. This work was generally accomplished by a "wood frolic." On some Sunday during the winter the pastor would announce from the pulpit that on a fixed day of the following week the congregation were invited to cut and draw wood. At the time appointed, each man who owned a team was expected to come to draw the wood, while those who had no teams brought axes and formed an army of choppers. One day's work was generally sufficient to furnish the minister with his yearly supply, and also to provide the fuel used at the church. The story is told of one great wood-frolic, when sixty loads of wood were cut and drawn in one day, and part of this sawed ready for use. On this occasion the ladies of the congregation brought baskets of provi-

sions to the parsonage, where at noon dinner was served to the whole company.

Rev. Solomon Mead married for his second wife a lady of Waterbury, Connecticut. He rode to Waterbury on horseback, was married, and returned to South Salem with his wife riding on the double-saddle behind him.

Solomon Mead, of this place, a great-grandson of Rev. Solomon Mead, has in his possession a number of relics formerly belonging to the first pastor of the church. Among them are Mr. Mead's cane, one or two of his Latin books, an old collection plate used for many years during his pastorate, and a number of his sermons in his own handwriting. One sermon, however, has been lost. It was delivered on the first Sabbath of July, 1776, from the text, Prov. 14 : 34 : "Righteousness exalteth a nation ; but sin is a reproach to any people."

Mrs. Reuben Frame, now in her ninety-fourth year,* sends this greeting to the South Salem Church : Revelation 2 : 19. "I know thy works and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first." Isaiah 64 : 4.—"For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." "My love to the dear people that remember me, and in God's time may we all be gathered in heaven, to be forever with the Lord."

Dr. Lindsley, on his last visit to South Salem, in June, 1889, delivered a memorable sermon in the church. His sudden death, only two years later, makes the sentences given below like a benediction and farewell :

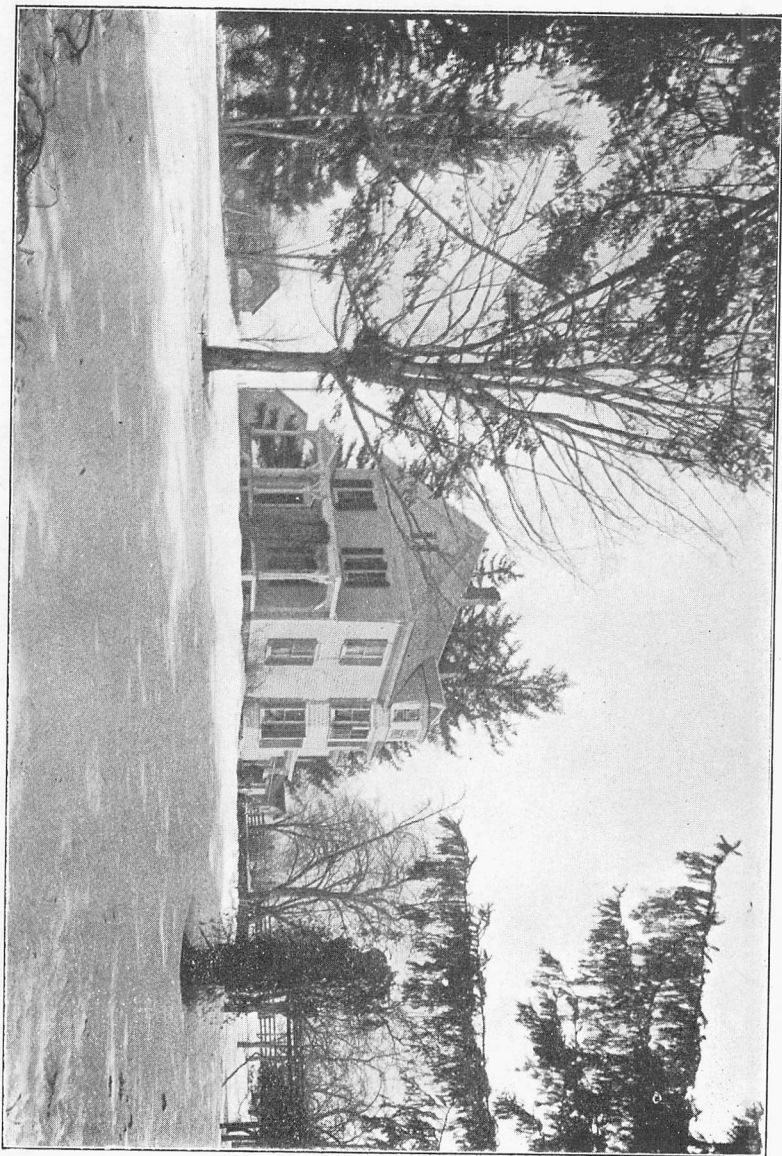
"A pilgrim, but not a stranger, appears again among you to retouch the keys of love and friendship, to recall events that should not be forgotten, and to take a glance with you at the swiftly coming future and its certainties. My pastorate here

* Mrs. Frame sent the above greeting only a few days before her death, which occurred February 6, 1902. These words are thus a farewell message.

ended twenty-one years ago. During this period my lot has been cast among people of all descriptions ; my labors as citizen and minister have been widely extended. Yet these changes have not blotted from my mind the scenery or the people of South Salem. The hills and valleys, the cascade brooks, the slumbering lakes, deep set in wavy verdure, and mirroring the sky, forming a landscape of picturesque beauty seldom surpassed, are photographed on tablets that never perish. Even the trees I know. Monarchs of the orchard and forest. They remind me of the patriarchs who planted them and guarded their growth. Every bend and bridge on your roads, every corner to be turned, were known to me as well by night as by day. The homes, the names, the faces are familiar to me still. It was not uncommon to find three generations under the same roof, or grouped around it. Sometimes the fourth appeared. The fourth has since grown to manhood ; and now the fifth generation is joining juvenile voices in household scenes and songs. I appear among you, therefore, as in some sense related to four or five generations. I knew the grandparents and parents and children of many of you, who are no longer young. You have a worthy ancestry. They belong to the order of sons and daughters of the Lord Almighty.

“ You do not boast that you derive your birth
From loins enthroned and rulers of the earth,
For higher far your proud pretensions rise,
The sons of those passed into the skies.”

“ They were noted the country through for their industry and sobriety, their honesty and hospitality, their intelligence and piety. They were economical, but they paid their debts ; not by shrinkage to grow rich on it. If they chose to live plainly, they ate their own bread and thanked God for it. If any among them lived in sloth or on other people’s money, they had to go out of this town to learn how to do it. They had no school for scamps, and no shingles to shelter whiskey



THE PRESENT MANSE

saloons. But they knew how to lay by in store, and always had something to give to the needy and to contribute to the advancement of knowledge and religion among men. They maintained homes with enlightened privileges, and the struggle among these rocks and swales made them brave and independent. The foundation of their virtues was the word of God, which enlightened their consciences, and the motives which actuated them were purified by communion with Christ through his spirit. Their lives influenced society and dictated its general course.

“I knew these men and women. I knew them in their daily life, I knew them in their joys and sorrows. It was my lot to minister to some of them in their last days on earth, and I remember with what experiences of the divine faithfulness they departed.”



Pastors.

REV. SOLOMON MEAD,	1752-1800
REV. JOHN ELY,	1804-1812
REV. JACOB BURBANK,	1813-1817
REV. CHARLES F. BUTLER,	1820-1823
REV. STEPHEN SAUNDERS,	1823-1834
REV. REUBEN FRAME,	1834-1850
REV. AARON L. LINDSLEY,	1852-1868
REV. DANIEL S. GREGORY,	1809-1871
REV. THOMAS M. GRAY,	1871-1876
REV. GEORGE M. McCAMPBELL,	1879-1882
REV. LYMAN D. CALKINS,	1884-1886
REV. MANFRED P. WELCHER,	1888-1893
REV. THEODORE L. VAN NORDEN,	1894-1897
REV. JAMES L. JEWELL,	1899-

Deacons and Elders.**Deacons.**

SOLOMON CLOSE,
JOHN BOUTON.

Elders.

SOLOMON CLOSE,
JOHN BOUTON,
JOSIAH GILBERT, ESQ.,
JOSEPH OSBURN,
THADDEUS CRANE,
JOSEPH BENEDICT,
NATHANIEL WICKS,
NATHAN ROCKWELL,
CAPT. GOULD BOUTON,
CAPT. SAMUEL LAWRENCE,
THADDEUS ROCKWELL,
DAVID NORTHPROP,
AARON KEELER,
MIAH NORTHPROP,

WILLIAM TOWNSEND,
NEHEMIAH NORTHPROP,
THOMAS MEAD,
JOSIAH GILBERT, SECOND,
JARED BOUTON,
EZRA NORTHPROP,
AARON NORTHPROP,
MARTIN MEAD, SECOND,
JOHN BOUTON,
EDWIN BOUTON.
JACOB WEBSTER,
LEONARD B. TODD,
WEBSTER B. HULL,
THOMAS GILBERT,
JOHN F. BOUTON,
GEORGE EVERETT HULL,
HENRY L. ST. JOHN,
JOSEPH A. WEBSTER.



Rev. H. Scudder Edwards, Jr.
Present Pastor

A BRIEF HISTORY
OF THE
PRESBYTERIAN CHURCH
OF
SOUTH SALEM, NEW YORK
1902 - 1977

PREPARED AND PUBLISHED
BY
DIRECTION OF SESSION,
ON THE
OCCASION OF THE 225TH ANNIVERSARY

CHAPTER I. THE WHITE CHURCH ON THE HILL FROM 1902 TO 1977

For two and a quarter centuries this church has witnessed the changes of passing years, served the people of the community and proclaimed the message of a living and loving God to all. Since the preceding chapters were written in 1902, many changes have taken place in the world around us and closer to home in our own community.

Most of the information about the early part of the era has come from recollections of members of three families whose ancestors were part of our church's history from its founding in 1752. Their names are familiar to all who live in this area and especially to everyone associated with our church, Bouton, Hunt, Keeler. We are indeed fortunate to have members still with us who have lived and worshipped here throughout all or most of these past seventy-five years, and we are greatly indebted to those who gave us their first-hand accounts of how it was during these times.

Miss Louise Bouton, our oldest living member, born in 1881; her brother, Leslie Bouton, Trustee and Church Treasurer; Miss Constance Hunt, a descendant of Solomon Mead and church officer; Elisha and Timothy Keeler, who also have served as church officers - these long-time members of the church and the community have been able to contribute information, pictures and documents that have been of invaluable assistance. This was particularly important in the preparation of this history inasmuch as all of the church records covering the 20th century were destroyed in a fire of 1973, as well as many older records.

In 1902, this whole area was still very rural. Miss Bouton recalls when the nearest High School was in White Plains. Church services were longer in the early days of the 20th century, about an hour and an half, with Sunday School following the service. Parents and others of the congregation waited outside under the trees in good weather, "visiting", until the children were dismissed from their classes. There were also services on

Sunday evening.

The old, disreputable and poorly cared-for sheds for the horses of church-goers were torn down and new ones built. These stood on the curve of the road, going toward the east entrance. Not too long after this, automobiles became common, and the new sheds were no longer needed. The wood was not wasted, however, but became part of various houses, as needed by members of the church who were making additions or renovations to their homes.

The pastor's salary was paid in those days from the proceeds of pew rentals - \$28 per year for a pew on a side aisle, \$35 per year for one on the center aisle.

After the pastorate of Rev. James L. Jewell, which ended in 1907, church membership began to decline. World War I, as earlier wars had done, called men from our church to serve in the Armed Forces. Still, church worship continued, organizations of members were active in efforts to maintain the fellowship and functioning of the church and the education of its members, children and youth.

When Rev. Ernest Glen Wood came to South Salem, in 1919, the church was at a low ebb because this had been a farm community and as the years passed farming no longer had a great lure. Young men had been leaving for other occupations and there were many empty houses in the neighborhood. In 1930, the church membership was 72. After the depression of the late 1920's and 1930's there was little money available. For many years there was not enough to heat the sanctuary in winter. Many members can remember when both Sunday School and church services had to be held in the social room. Evening services of worship were discontinued. In 1937, Mr. Wood returned to a small church in upper New York State where he had previously been the pastor.

Rev. Edwin M. Wright, who came in 1937, received a salary of \$100 a month. He preached for us on Sundays and went to New York City every week-day, where he both studied and taught. For four interesting years church members met a great variety of

people, missionaries on leave whom the Wrights often brought from the city to visit South Salem. Mr. Wright would have served as our full-time minister if the church could have afforded it. There were, however, too few members and too little money. During these years, a great deal of the church property, known as the Parsonage Woods, was sold. Part of the property was sold to Timothy Keeler, who built a home there on his return from service in World War II.

In spite of depression and decline in membership the annual Fairs and Suppers continued to be held. One can only imagine the amount of devotion and hard work that went into these efforts when one learns they sometimes cleared as much as \$1,100. These were also the years of the famous Christmas pageants, in which the whole community, not only church members, took part.

During the 1940's, Rev. George H. McClelland and Rev. Douglas Vernon both served on a part-time basis. Then World War II called men and women again to serve our country.

Rev. Harvey M. Smith came to the church in 1947 and served until 1951. In 1949, the membership was 94, with a Sunday School enrollment of 105. By 1950, the membership had grown to 123. These were years of great activity. The church was still holding mid-week services. In 1948, the church budget was \$4,-185 and the minister's salary was \$2,500. A Men's Club was organized and held its first meeting on March 15, 1948. Church School picnics were held in July. The tradition of the "White Gifts" at Christmas had been established. In December of 1948, gifts went to Alpine, Tenn. and to Ganado, in Arizona.

An event of note was the election, around 1944, of Miss Alice Teegarden as the first woman Elder of our church. In 1948, the term of Miss Constance Hunt as a Trustee expired after fifteen years of service.

In 1949, the service of communion was held quarterly. In that year Timothy Keeler was a Commissioner to General Assembly. Several attempts were made in the late 1940's and early 1950's to establish a church newsletter. There are a Vol. I, No. 1, dated

January 1, 1948, and Nov. 16, 1950. During the 1960's Chester Nash edited the newsletter called OUR CHURCH, until he retired and moved to Maine. Mr. Nash was an Elder, Clerk of Session and delegate to General Assembly. Church newsletters have been important sources of information, concerning the activities of the church, in the preparation of this history. The Newsletter is still sent to all members and friends of the church monthly, with Billye Zoa Steinnagel continuing as Editor after Mr. Nash's retirement.

Rev. Wesley Megaw came to South Salem as pastor in 1951 and served until 1959. These were years of great changes and growth. The community became increasingly popular as a place for summer residences. As many of them were converted to all-year use the population increased. The farms were nearly all gone. The railroad and the automobile made travel to the city easier and the area became suburban.

In 1952 a building program for additional facilities took place. By that time, people had to be turned away from the annual Church Supper, it was necessary to discontinue the young folks Halloween party that had become traditional. In addition, the Sunday School was bursting at the seams. Enrollment jumped from 40 in 1945 to 140 in 1952.

During the pastorate of Mr. Megaw, the church's growth is apparent in the increased church membership and Sunday School enrollment. In September, 1953, the unified Church School and Worship Program we still have was instituted. To quote Mr. Megaw, from a statement made in 1954, "For over two centuries the church has served. And today we confidently assert that God has not left us."

In 1953, the pastor's salary was \$3,750, in a total budget of \$9,285. By 1960, the church budget was \$15,500, the pastor's salary \$5,500.

In June, 1960, Rev. Paul H. Young, Jr. was installed as pastor. He served fifteen years, during a time when the population of the town grew and many social changes occurred. The War in Vietnam led to protests, civil rights groups became more active, and

these events were reflected in the life and program of the church.

When the South Salem Library was built in 1963, the old Meeting House across the road was no longer used as town library. In 1964, the building was renovated and refurbished for church use. Meetings of Session and Board of Deacons were held there, as well UPW Circle meetings. The Meeting House has an interesting history. Built in 1840, it was used for many community gatherings. Horace Greeley spoke there, as did some women suffragettes, visiting missionaries and others. For many years, the Meeting House was used as a polling place on Election Day.

An extensive addition and remodelling of the Christian Education facilities was dedicated on March 20, 1965, including a Memorial Meditation Garden outside the building. For a time, beginning in 1966, Thursday evening services were held for Church School teachers and others who could not attend service on Sunday mornings.

Children's Day was observed in June and a tradition began of having church breakfasts on Palm Sunday morning, cooked and served by the young people.

Dr. Henry Little, Jr. became Assistant Pastor in 1967 and served in that capacity for three years. In 1971, the Session voted to use the services of Rev. Ernest G. Olsen as a Christian Education advisor and to work with the church's Youth Group.

Contemporary worship services were held on Sunday evenings on a monthly basis in the early 1970's. Included were modern play readings, musical and artistic presentations in which the congregation participated, worship-in-dance productions and modern adaptations of the communion service.

On January 30, 1973, the beautiful Old White Church of 1826 burned to the ground. Almost nothing could be saved, despite the efforts of firemen from all the surrounding towns who came to assist our local fire companies in fighting the blaze. The manse was untouched by the fire.

That same evening, the Session met and voted to rebuild the church on the same site, and plans were soon underway to design and raise fund for a new building. The entire community felt the

loss of the historic landmark and offers of help poured in from members and non-members alike.

Services after the fire were at first held at Jesse Lee Memorial Methodist Church, In Ridgefield, Connecticut. Then arrangements were made to rent the facilities of Notre Dame School, then unoccupied, in Ridgefield.

Church School were held in the gymnasium. Members of the church made banners and a used electric organ was purchased, which helped to give the bare surroundings an atmosphere resembling a sanctuary. Everyone pitched in, supplies for teaching the children were donated, as were hymnals and a communion service. As far as possible, all the organizations and activities of the church carried on, while at the same time additional programs and activities to raise funds for a new church were held. On Commitment Sunday, \$131,000 was raised in pledges by a committee led by Remsen Walker and John Armstrong, as co-chairmen.

On the first Easter after the fire, April 22, 1973, a 6 a.m. Dawn Service was held at the site amid the burned-out ruins. Ground-breaking ceremonies for the new building were held on Sunday, June 30, 1974.

The last service at Notre Dame was on Sunday, July 20, 1975. Afterwards, many of the congregation stayed to help move supplies, chairs, tables, hymnals and coffee-hour equipment back to South Salem, in readiness for the opening service in our new church building.

At this time the church was without a pastor, Rev. Young having left in March, 1975, for a church in Southfield, Mich.

The first Sunday service in the new building was held on July 27, 1975. The sanctuary was completed at that time, but the rest of the building was not finished or ready for use. Elisha Keeler rang the bell. Alvin Jordan, Elder and Supervisor of Lewisboro, read the scripture. Emily Rose Patek was baptized. The Sermon, preached by guest minister, Paul Riss, was on the subject "Pillars of the Church". George Van Gelern, architect of the new building, spoke and sang a folk-hymn he had composed, accom-

panying himself on the guitar. The coffee-hour fellowship after the service was held in the bare social hall with its unfinished concrete floor. There was a spirit of great joy on the part of all the congregation at being back home at last.

The Dedication of the new church building took place on October 19, 1975. Rev. Robert Lehman was the presiding minister. Miss Constance Hunt, the great-great-great-great granddaughter of Rev. Solomon Mead, the church's first pastor, attended, as did other descendants of the earliest members and others who had moved away but returned to South Salem for this happy occasion.

Rev. Harold Hunter came to serve as Interim Minister in September, 1975, remaining until June, 1976. He will be long remembered for the service he rendered during the difficult time of getting Church School, Youth and other activities under way in the new building.

One year after the first service in the new building, Rev. Scudder Edwards, Jr. was installed, on July 18, 1976. With his wife, Patricia, and four children, Amy, Timothy, Mark and Alexander, Rev. Edwards commenced his leadership of the historic old South Salem Presbyterian Church in its new home.

At the Annual Meeting of the congregation in January, 1977, Robert Boissy was elected to the Board of Deacons, the first teen-aged officer of the Church. In May, 1977, the congregation will launch a Fund Drive to pay off the mortgage indebtedness to Presbytery still outstanding on the new church building. Membership of the church in 1977 numbers 410, Church School enrollment is 218, including teachers. A total of 50 young people belong to the two youth groups.

CHAPTER II. SPECIAL EVENTS AND MUSIC

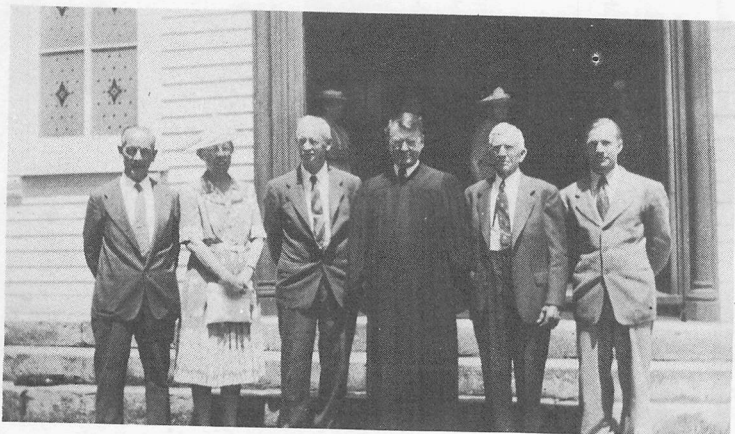
The church was the social center of the town before the coming of the Drama Group, the Volunteer Fire Department, the School League and other organizations which brought together members with like interests into smaller groups.

The Home Society, described in the 1902 History, started the tradition of the annual Fair and Supper, beginning in 1880. The first Fair was held on August 25 and 26, in a tent on the grounds of what is now the Town House. Each Fair was the big event of the year for the whole community. In the afternoon, handwork, quilts, knitted goods, aprons, stuffed toys, homebaked cakes, pies and cookies, were sold in a large tent on the lawn.

The supper was prepared and served by the ladies of the church, always assisted by many friends from other congregations and summer residents from the lakes. The food was prepared at home and brought to the church to be warmed or refrigerated.

The kitchen of the church was in the basement, under the social room - a tiny, dark, inconvenient cave, with a primitive stove and ice box. It was connected to the social room by a hand-operated dumb-waiter, the joy of the small boys who eagerly volunteered their help, and the despair of the committee. In addition to the traditional fare of baked beans, ham, brown bread, salad and homemade cakes, the piece de résistance of this supper was pressed chicken, made by Miss Carrie Hunt, from her own recipe, which she never divulged. Anyone who tasted it never forgot it, and its fame attracted diners from far outside South Salem every August.

In the 1940's, with the organization of the Ladies Auxiliary, the Fair and Supper was revived, and over the years, and with the addition to the church of an upstairs kitchen and extra seating capacity, it grew to an impressive bazaar, with occasionally a square dance following the supper. As long as she lived, Miss Carrie Hunt continued to provide her inimitable pressed chicken. Constance Hunt tells us that when "Aunt



Session - July 23, 1944

Charles A. Wheeler
Alice M. Teegarden
George L. Hunt
Lt. Col. George H. McClelland
John Lawrence
Elisha C. Keeler



UP IN SMOKE: Burning of paid up \$20,000 mortgage took place in front of South Salem Presbyterian Church Sunday morning. Mortgage was lit by Miss Constance Hunt, center, great, great, great, great granddaughter of Solomon Mead, who founded church in 1752. Others are Rev. Wesley E. Megaw,

pastor, left foreground; Henry Cochran Jr., president of the church board of trustees, holding burning mortgage; Rudolph Transue, a church elder, holding tray; Robert Carle of South Salem (white suit); and Arthur Witt, director of church choir, at door post, on right. Choir sang old

Netherlands hymn "We Praise Thee, Oh Lord" as mortgage burned. Ceremony took place in front of the 1825 structure's hand carved fan door, a favorite Americana subject for artists and photographers.

—Photo by A. L. Bunzick

Carrie" bought her first electric refrigerator, she bought the largest available model, to accommodate her many pans of chicken for that one big day of the year.

Other events sponsored by the Home Society were the annual Men's Supper, the Oyster Supper in the spring, and a Strawberry Festival in June. These continued into the 1920's.

In recent years, the UPW has sponsored an annual pre-Christmas sale and luncheon, preceded by weekly sewing meetings. In the 1960's a series of monthly suppers, followed by special programs, was held under the auspices of a Couples Club. This tradition has been revived in the new building under the title of the Supper Club.

The biggest community project connected with the church was the South Salem Drama Group's Christmas pageant: "The Adoration of the Magi and the Miracle of the Roses", first presented in 1938, with a cast of seventy-five individual roles, as well as innumerable extras, described in the program as "Cherubim: children of the community". It was written and directed by Herman M. Smith, the Drama Group's director. He was a former Hollywood director, author and gourmet cook, who operated an inn at his home, Shaker Hollow, on Spring Street. Through his connection with the New York theatrical world, the local group was able to obtain costumes, musical arrangements, guest talent and publicity which put South Salem and the South Salem Presbyterian Church on the map. Geraldine Farrar, of Metropolitan Opera fame and a personal friend of Mr. Smith's, was a general sponsor. Mary Margaret McBride, a famous radio personality, gave it national coverage on her program. The choirmaster was Ralph Dumke, of the radio comedy team of Dumke and East. His wife, Greta, was the organist and his two sons were "angels of the adoration". The pageant was presented each year through 1941, and earned South Salem the title of "New York's Oberammergau" in the press and on the air. It was so well attended that two performances were given, and food had to be prepared for all who took part after the first performance.

The church celebrated its 200th anniversary in 1952. A service was held on May 18, with the participation of former pastors McClelland and Wright, the incumbent Rev. Wesley Megaw, and a sermon preached by Rev. Joseph Lyle McCorison, a descendant of Solomon Mead. Rev. Harvey M. Smith, Mr. Megaw's predecessor, who had done a great deal of historical research and laid the groundwork for the observance, was serving with the Army and could not be present. In the evening, there was a Vesper Service and the Bicentennial Organ Recital, followed by a social reunion. On Tuesday, May 20th, there was an Anniversary Service, with the participation of Rev. Robert H. Robinson, Westchester Executive Presbyter, Rev. Wendell Wöllam, of the Presbyterian Church of Katonah, Rev. George F. Kempself, Jr. of St. Luke's Episcopal Church of Katonah, Rev. Aaron Manderbach, of St. Stephen's Episcopal Church of Ridgefield, Rev. Clarence W. Hunter, of the Methodist Church of Katonah, Rev. William Studwell, of the Methodist Community Church of Pound Ridge, Rev. Arthur Ketchum, of St. Matthew's Episcopal Church of Bedford, Rev. Hugh Shield, of the Congregational Church, of Ridgefield, Rev. John Cartmell, of the Presbyterian Church of Bedford, and Mr. Grenville S. Sewall, Moderator of Westchester Presbytery.

THE MUSIC

The 1902 History tells us that the pipe organ in use at that time was purchased in 1894. It was a beautiful instrument, and remained in use until 1951, at which time it was in need of extensive repairs. At that time, over the protests of many members of the choir and congregation, an electric organ replaced it. The first electric organ was far from satisfactory, and it was replaced by the one which was in use at the time of the fire in 1973.

The first organist was Julia Lindsley, daughter of Rev. Aaron Lindsley. She was followed in 1868 by Mrs. Henry St. John, who

was still serving in 1902. Her successor was Miss Ethel Lawrence, assisted at times by her sisters, Marietta and Frances. After her, the next organist was Mrs. Alfred Howe (Christine). During Mr. Wood's tenure as pastor, the organist was his step-daughter, Mary Catherine Haines. After Miss Haines, Timothy Keeler became the organist. He began his service on Mother's Day, 1937, at which time the Keeler family presented the church with fifty hymnals, in memory of their mother, Gertrude May Bishop Keeler (Mrs. Thaddeus). Timothy Keeler served until he joined the Navy, in 1942.

Mrs. Josephine Scofield (Josephine) replaced him and served until 1947. Mrs. Elisha Keeler (Lois) followed her and served until 1951, when Mrs. Arthur Nickel (Henrietta) took over the post. Mrs. Nickel was followed by Mrs. Alvin Jordan (Lucille) the present organist, in 1958.

The 1902 History mentions the excellence of the choir at that time. During the teens, Thaddeus Keeler, father of the present generation of South Salem Keelers, directed the choir and gave instruction in vocal music. After this, there is no record of an official choir organization until 1945, when Miss Christine Loos, a former opera singer and teacher, moved to South Salem and became very active in the church. She formed an adult choir and directed it until 1951, when Mrs. Nickel took over the choir in addition to her duties as organist. It was about this time that the Junior Choir was organized under the leadership of Mrs. Alvah Davis, of Cross River. Jean Milligan directed the large girl's choir, and Mrs. David directed the boys' choir.

Mr. Arthur Witte, who served as Choir Director several years, built up the choir and inspired it to a high standard of excellence and enthusiasm. People who came to visit the church often said they had never heard a country church with such a perfect choir. He retired in May, 1963. Mrs. Robin Head (Frances) succeeded as Choir Director. Mrs. Head was followed by Mrs. Alvin Jordan (Lucille), who also continued as organist, and at present fills both posts, as well as directing the Junior Choir. We are indeed fortunate in the present music program of the church. Mrs. Jor-

dan's rich background in church music, both vocal and organ, is reflected in the love and joy with which weekly anthems and special musical events are presented by the faithful and talented members of the choir under her leadership.

Besides the organ and the choir, the church has always had another musical voice beloved of all the town. That was the church bell. For 35 years, from 1911 until his death in 1946, the bell was rung every Sunday by the church sexton, Ezra Scofield, father of Mrs. Joseph Keeler. Mrs. Keeler recalls that she helped her father ring the bell on the day that World War I was ended by the Armistice. Others in our congregation also remember that day. Elisha Keeler, who rings the bell in the new church, rang out the news of the Armistice on the bell of the old schoolhouse (now the home of Mr. and Mrs. Si Lavatori) and Dudley Hoyt rang the bell in the old North District School, which stood on Main Street, north of the present entrance to Truesdale Lake. Elisha Keeler rang the church bell on the Sunday of our nation's Bicentennial, July 4, 1976.

Ezra Scofield is remembered for his many years of faithful service to the church. As one local paper said in his obituary, "He attended services faithfully and had always been held in high regard for his faithfulness to the community and his service to the church. He was careful to attend to all the duties with which he was entrusted." Another newspaper reported: "It is told that Ezra, one evening after service, when all those in attendance had gone home, locked the door to the Sunday School rooms and started home up the hill. After he had gone part way, he began to think that he smelled the odor of smoke from the direction of the church. He returned and found that a bed of leaves besides the wooden steps was on fire; perhaps saving the church building, since there was no Fire Department at the time."



Miss Constance Hunt

CHAPTER III. ORGANIZATIONS

I. The Female Charitable Society

This organization is more familiarly known as the "Mite Society". This year it observes its one hundred and sixty-second anniversary. It has the distinction of being the oldest women's missionary society in the Presbyterian Church of the United States of America with a continuous record, and is the first in Westchester County.

At its one and only meeting of the year, the Society welcomes all women, both adult and infant, into membership. Dues are fifty cents a year, with additional amounts frequently donated. From November 14, 1815 to date, the total amount sent to the Presbyterian missionary program has been \$5,156.54.

Our President is Miss Constance Hunt, the great-great-niece of the first President of the Society, Molly Mead.

II. The Female Benevolent Association - Eastern and Western Societies

The Eastern Society appears to have included ladies living near Mead Street and eastward. The Western group had names familiar to Cross River and the Todd Road area. By 1927, the two had become one.

According to the careful records of the "Secretary of Literature", records from 1901-48, the women kept themselves informed on missions through such periodicals as: *Women's Work for Women*, *Home Mission Monthly*, *Over Seas and Land* and, later in the forties, *The Outreach Magazine*. For their home daily devotions they subscribed to *Prayer Calendars*. These calendars were formidable thick productions of a combined group of Protestant churches. In them were listed for each day missionaries to be remembered in family scripture reading and prayers.

In the twenties, the Benevolent Association became known as *The Women's Missionary Society*. Our South Salem group is listed in the reports of the Westchester Presbytery as giving fairly

consistently to foreign and domestic missions. However, the misfortunes of the church following two world wars and the depression is apparent in the 1947 report, which showed a much reduced contribution. During those years the population shift had been toward the urban areas and away from the farms.

III. The Home Society

The Home Society, an incorporated organization, remained a bulwark for the church when it came to improvement and maintenance. The ladies, serving missionaries interests as well, knitted and cooked and planned fairs, gave parties and generally shored up the church when no other resources were available. They provided money for a new organ, refurbished the church parlors, and the like.

In 1948, this organization devoted to helping the local church had become The Ladies' Auxiliary. At this time the new group inaugurated the tradition of "the travelling basket". This involved a basket of food passed on to a neighbor along with a list of twenty names for further progression. Each recipient was to enjoy the basket, make some contribution toward the church and then pass on to some one else a culinary endeavor of her own.

IV. The United Presbyterian Women

In 1960, the women of the church voted to incorporate the now Women's (formerly Ladies') Auxiliary and the Women's Missionary Society into one body, the South Salem organization of the United Presbyterian Women. In 1961 there were 60 women participating in four Circle groups.

Its purpose: "As women sharing a common faith in our Lord and Savior, we unite through the Church . . .

to proclaim the Gospel of Jesus Christ

to demonstrate His love in all areas of life

to declare our oneness with fellow Christians everywhere

to grow in Christian faith and responsibility. We shall seek to implement this purpose by study, prayer and service, supporting

with our giving the work of the Board of National Missions, the Board of Christian Education and the Commission on Ecumenical Mission and Relations”.

At the present time, the women of this organization pledge annually to the Hudson River Presbyterial. Our church women have never failed to meet this financial obligation. In addition, it sends special support monies to UPW Missions, a “Thank Offering” in autumn and a Medical Offering in the late spring. Locally, the UPW has given to such causes as the migrant workers, the Exceptional Children’s School at Goldens Bridge, the District Nursing Associations in Ridgefield and Katonah, and the neighborhood help groups known as F I S H.

Concurrently, the UPW is continuing to work in the same interests as did the Home Society and the Ladies’ Auxiliary in recognizing the needs of the local church. In the sixteen years of its history, it has provided funds for the furnishing and decorating of the Meeting House in 1964. In 1963, it has to its credit the fencing of the play yard for the newly formed White Church Play Group. In the past year it has worked to replace the silver and china lost in the fire of 1973. A present effort is towards the developing of a Church Library. In all these efforts, the money comes from the heart and the hand - by pledging for “the second mile”, by cooking, doing crafts and planning fairs.

A recent enterprise is the inauguration of The Meeting House Thrift Shop, across the street from the church. The shop is supported by church members and community friends by their donations of merchandise and sales help. Proceeds from the Thrift Shop are devoted half to Christian education and half to local mission needs.

The United Presbyterian Women also meet in Circle groups, on a monthly basis, in the pursuit of Bible study, prayer and a closer fellowship as Christian women.

The World Service Organization was made up of a group of women dedicated to Mission Study and Service. Its special project was to continue the tie between our Church and Ganado, a Presbyterian Mission amongst the Navajo Indians in Arizona.

Over the years, gifts of layettes, clothing, cash offerings and special gifts at Christmas were sent to Ganado Mission from the World Service members. Two dedicated World Service leaders, whose service spanned many years were Ervilla Taylor (Mrs. William E.) and Charlotte Witte (Mrs. Arthur).

V. Young People's Society of Christian Endeavor

Carefully kept business meeting records of the Christian Endeavor Society from 1905-1938 offer considerable insight into the life of the South Salemites of this period. The label "Young", however, was not descriptive of the local membership since it included all ages.

Early in the century, "CE" met twice monthly on Sunday evenings and pursued diligently its Christian charge. The Mission Committee sent modest contributions towards foreign and domestic programs. Separate collections were taken for a short period for Freedmen and "India" girl, a student. Every Christmas personal presents were sent to two missionary families in Kentucky and Tennessee. The Good Cheer Committee (earlier known as Sunshine Committee) saw that flowers and fruit went to townfolk who were ill or homebound. The Lookout Committee was responsible for membership.

In addition to these worthy efforts the Society also contributed to the improvement and upkeep of the church property. In the early twenties, the group decided to forego some silent movies and put the monies into "a radio set" which would add to the enjoyment of all. A new piano and the refinishing of the church parlor floors were other CE supported projects.

Of particular interest in the CE minute book was the motion passed on August 8, 1916 "that the Temperance Banner be discontinued". Was this a sign of liberal thinking in northern Westchester?

More poignant are the words of the Recording Secretary nine months later, "Deploring the necessity which has this day, Good Friday, 1917, plunged our country into the vortex of war, the Active and Associate members of the YPSCE of the

Presbyterian Church of South Salem pledge their loyalty to their country in this time of trial . . .” Whereupon a motion was made to offer their services as an auxiliary to the local branch of the Red Cross, and also, to see to the replacement of the flag staff (presumably at Flag Pole Corners - junction of Spring and Main Streets) on which in years past “had flung a beautiful flag.”

Following most of the business meetings the Christian Endeavor group enjoyed games or some sort of entertainment and as the refrain went, “a good time was had by all”. Some meetings were held with corresponding groups from all the neighboring towns. However, by 1938 there were not enough people to carry on. This ending of a very vital church group was not atypical of this era. Many churches suffered similarly, but there are many who speak fondly of their Christian Endeavor days.

VI. Young People's Organizations

Aside from the Associate Members of the Christian Endeavor Society in the first few decades of the century there have been no records found intimating the existence of a youth group until 1949. The Annual Report of that year announced regrettably the discontinuance of the Youth Group for lack of members.

However, in 1960 there developed a very active Youth Fellowship. The focus of its program was upon the relation of religion to current living and helpfulness to other people. In this context the members of the group travelled to Appalachia, to inner city churches of Baltimore and to Harlem, where they lived and worked with young people of those areas. In some instances there was a return visit from the host church group.

Locally, the Youth Fellowship sang in a convalescent home, enjoyed parties and retreats, and held discussions on subjects such as: The Cuban Exile, Civil Rights, Advertising Ethics, and Marriage.

In 1965 a Junior High/Youth Fellowship started and held planned activities. Their Halloween party for the children of the

neighborhood is still a tradition today.

The Senior High students this year voted to call their organization Sunday Night Live, evoking the vitality and enthusiasm of their Sunday evening meetings, as well as the spontaneous spirit of a popular late night television show.

This group of some thirty members is presently planning a fund-raising event, joint retreats with other county youth organizations and activities both religious and social.

A Junior High Fellowship meets twice a month on the second Sunday afternoons and fourth Friday evenings for social and Christian activities.

VII. Community Men's Club

A Men's Club originating in the Church came into being in the spring of 1948. The Ladies Auxiliary helped put on a father-son dinner sponsored by the Community Men's Club, according to the Annual Report of that year.

The men held monthly meetings which were intended "to promote good fellowship among members and to render service to the community in fields where such service may be desired."

The response to this organization was enthusiastic. Its membership in four months grew from sixteen to forty-five. This interest coincides with a change in the population trend in the area. After World War II there was a gradual move of urbanites and suburbanites to the country. These people chose the pleasures of rural living - the relaxation, the scenery, the sports, the gardening, even though it meant the breadwinners' travelling farther to work.

The old-time residents of the club planned programs that helped to acquaint the newcomers with the background and needs of the town government, the church and the school. Conversely, the new members were asked to talk on such subjects as the new technologies or developments in their fields of work.

In recent years there has been no men's organization active in

the church. However, the aims of this original group have been expanded with the growth of the area and have been taken up by a number of local associations.

VIII. Board of Deacons

At the Annual Meeting in 1961, the congregation voted to establish a Board of Deacons. The office of Deacon "is one of sympathy and service, after the example of the Lord Jesus. The Board of Deacons shall minister to those in need, to the sick, to the friendliness, and to any who may be in distress."

The original Board consisted of twelve members who were divided into three classes which rotated on a three-year basis. At the first meeting, Feb. 21, 1961, Alvin Jordan was elected President, Donald Taylor Secretary-Treasurer. Initially the Deacons were assigned to committees which had separate and distinct concerns. These were in the areas of alcohol, family relations, youth, the sick and lonely, the significant occasions in life and church membership. For several years, annual Deacon's Dinners were held for the congregation. Later, this was changed to a family picnic held in late spring.

The Deacons, now numbering fifteen, have assumed an interest and concern for a specified group of church members and affiliates, with whom they keep in touch. This is a more general system and is called "care and support". In addition, the Deacons also assist the Pastor in preparing for communion services, Sunday services, Sunday services and related activities.

IX. Sunday School or Church School

As far as can be determined, Church School for young children has continued for the last seventy-five years without interruption. Its time and program have altered according to the needs of the congregation. In 1962 there was a Junior Worship service held at the same time as the adult service, while older children attended with their parents for part of the service and

then retired to classes. In more recent years, all the children joined their parents in the beginning of the services, with the exception of the nursery and kindergarten.

This year, the school is divided into six units: nursery, kindergarten, 1st and 2nd graders, 3rd and 4th, 5th and 6th, 7th and 8th. The ninth grade and up communicants class meets with the pastor following the Sunday service. Currently, the school is using a curriculum called "Joy". This is scheduled for three ten-week periods. Teachers often consist of family pairs: husband-wife, mother-daughter or son.

A Christmas Vesper Service is customarily presented by the Church School on a Sunday afternoon in December. At this service, "White Gifts" are collected, to be distributed to nearby and distant missions. A children's Vesper Service was also held on Palm Sunday for some years.

For several years, beginning in 1962 and continuing into the 1970's, there were Adult Education programs after worship services on Sunday morning. Groups discussed books of the Bible, social problems, church history, and other topics of interest. Adult Education continues in Bible Studies. A women's group is meeting in homes during the week and a men's group is being planned.

X. The Couples Club

In 1962, a Couples Club was formed to provide fellowship for church members and community friends alike. There were no officers, no dues, no meetings, simply a monthly dinner party, planned by revolving groups of five members, the dinner pot-luck style. The affairs were enormously imaginative and correspondingly successful. This organization clearly fulfilled a need in its time.

In 1971, the Couples Club became the Supper Club, in order to encourage "spares" as well as "pairs".

XI. South Salem Presbyterian Church Nursery School

The Nursery School was first known as the White Church Play

Group. Its name was changed in 1972, when the title of "Nursery School" seemed more descriptive of the program it offered the three and four year olds of the community.

It was organized in 1963. At that time, Miss Louise Bouton closed her nursery school and Jean Bahr was instrumental in starting the Church's school, with Ethelyn Pinchbeck as its first teacher. Then as now it was non-profit. The tuition monies go toward salaries, supplies and equipment, and to the church.

At present the management of the school is determined by a Board, whose chairman is both a mother of a child in the Nursery School and a church member. The three year olds attend two mornings a week and the four year olds three mornings. They are supervised by a Director and her assistant.

When the old white church burned, the youngsters moved across the street to the Meeting House for two and a half rather cramped years. Now they are in their own spacious new quarters in the church, adjacent to their play yard.

XII. Cook Book Committees

The women of the South Salem Presyterian Church have published at least five cookbooks. Each is illustrative of its time and all share similarities.

The first of record, *Queen of the Kitchen!* which was published by the ladies of the Home Society in 1880, is a sixteen-page compendium of breads, cakes, puddings and pies. All these delicacies were produced miraculously in the picturesque wood or coal stoves of the period.

In the 1920's there was another production, *Heirloom Recipes*. References to it are made in *Cook Book RFD*, which was a collection of recipes compiled by the Ladies Auxiliary in 1948. The frontispiece states that the recipes are from "the very Private Files of South Salem housewives and their good friends, especially designed to augment the standard cook book present in every kitchen, in order to add to the Gustatory Delight and Physical Regeneration of Husband and Friends". In this work of 144 pages can be seen the effects of World War II. The

limitations of meat rationing have brought out culinary adventure in such suggestions as tripe and lung hash. Modern technology is evident in references to the pressure cooker. International influence is manifest in the final pages which feature a Complete French Dinner.

Cookbook 1962 - "A book of Favorite Recipes compiled by the United Presbyterian Women of the South Salen Presbyterian Church" included a number of helpful guides on good household management, followed up by 59 pages of recipes. Among these was a decided increase in foreign dishes, reflecting our shrinking world. Evident also was reference to the freezer. And again, the undaunted offerings of Baked Brains and Bacon Rings and Chicken Hearts with Rice and Noodles.

The most recent publication is *Passing the Plate* - "20th Century Recipes from an 18th Century Village", which was published in 1975. This most ambitious work was dedicated to the rebuilding of the church, devastated by fire on January 30, 1973. Here 236 recipes from church members and friends far and near illustrate a number of trends. For the first time the entrees outnumber the desserts. Words like "easy", "economical", "blender", "freeze", indicate a changing life-style.

What strains run through these various and wonderful kitchen creations? For one, a very pronounced sweet tooth, although suet pudding gives way to cheese cake in 1962. Each book contains a "Keeler" recipe. Each book has strong show of adventure, be it in suet or mussels.

CHAPTER IV BIOGRAPHIES OF PASTORS

JAMES LILBURN JEWELL

1899-1907

Rev. Jewell was the pastor at the time of the Church's 150th anniversary celebration in 1902 and at the time of the writing of the Anniversary Book. He remained until 1907, at which time he received a call to the Caledonia Presbyterian Church, Rochester, New York. He later became the first Executive Secretary Treasurer of Rochester Presbytery in Central New York State. He was in charge of 52 churches; his title was later changed to General Presbyter. He passed away on January 11, 1931 at the age of 62. Mrs. Jewell lived to be 100 years old and returned to visit South Salem and the Manse in the 1950's. Their three children, Margaret (1901), Gilbert (1902), and James (1905) were born in the Manse.

WILLIAM ARTHUR THOMAS

1908-18

"Rev. and Mrs. Thomas worked very hard and kept the church going." (related by Constance Hunt). During the war years the Association of Christian Endeavor was very active under the leadership of Rev. Thomas. This group was instrumental in raising a flag pole at the corner of Spring and Main Street (Flag Pole Corner) to replace the one that had been there before.

"Mrs. Thomas was not in good health, but she helped when she could, thus most of the women's work had to be done by various women of the church." "In 1918 they went to a church in New Jersey. The next church years were not so good, and Rev. Thomas came back occasionally to preach for us during his vacation: that cheered us and him up." (related by Constance Hunt.)

Mrs. and Rev. Thomas had two sons, Arthur and Dana. Elisha Keeler remembers how Dana, who had a crippled hand, turned the crank that pumped water for the pipe organ, during Church Services.

ERNEST WOOD

1919-1937

Rev. Wood came at a time when the Church and South Salem began a period of decline. "He came at a time when the Church was at a very low ebb, because this had been a farming community and as the years passed farming no longer had a great lure." "There were many empty houses in the neighborhood." (related by Constance Hunt).

Rev. Wood served as Stated Supply at the Pound Ridge Presbyterian Church from 1930-1935. He lived to be 102 years old. He was very concerned about temperance. When he left South Salem he went to Florida and led a religious radio program. Rev. Wood was also very involved in the Christian Endeavor Association. During the years in Florida he did work in the prisons and nursing homes. He had three wives during his lifetime.

EDWIN M. WRIGHT

1937-1941

Rev. Wright was born in Tabriz, Iran of missionary parents. He graduated from Wooster College in 1918. He served briefly in the U.S. Navy. He graduated from McCormick Theological Seminary in 1921. "The next sixteen years were spent in missionary work in Mosal, Iran as well as being Principal of the American Mission High Schools in Resht and Hanadan, Iran." By this time Rev. Wright was married to Marjorie and they had two children: Jean and Wilson.

They returned to the U.S. in 1937 and he enrolled at Columbia University in the Ph.D. program in Ancient History. South Salem Church being vacant, Rev. Wright became a temporary supply preacher in 1937. He describes how,

"In November, at the end of the trial period, the church invited me to bring out the family and occupy the Manse. We moved in just before Christmas 1937."

"One of my efforts was to develop wider church relationships

with churches in the area. Others joined us and each Christmas, the church put on a very impressive community pageant which drew in people from the whole area."

Rev. Wright terminated his relationship with South Salem Church during the first week of October 1941 and moved to Washington, D.C. where he was commissioned in the U.S. Army. He spent the remainder of the war years as an intelligence officer in the Middle East, serving on the staffs of Generals Marshall and Eisenhower. In February 1946 he began his work with the Department of State, Middle East Department and retired from that post in 1966.

At age 70 he entered a new career. "I taught Middle East history at three institutions: Mills College, Wooster College and Graduate School of International Affairs at the University of South Carolina."

Since June 1970 the Wrights have lived in Wooster, Ohio. He is still lecturing and writing on issues having to do with the Middle East. Mrs. Wright passed away in 1976.

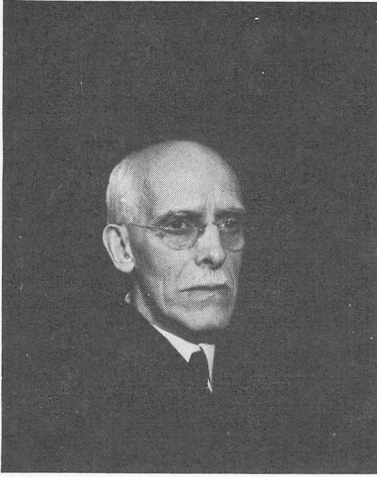
Constance Hunt related: "Almost all Presbyterian missionaries returning from Iran and other places in the Near East were met at the boats by the Wrights and brought to South Salem for a short visit, and in this way we met many very interesting people."

DOUGLAS VERNON

1941-1943

The Rev. Douglas Vernon and family returned on furlough just a week before Pearl Harbor, after four years of missionary work at Silliman University at Durnaguette in the Philippines. Since his church was overwhelmed by the Japanese he could not return when his furlough ended. He began preaching at South Salem, coming up each week from New York City.

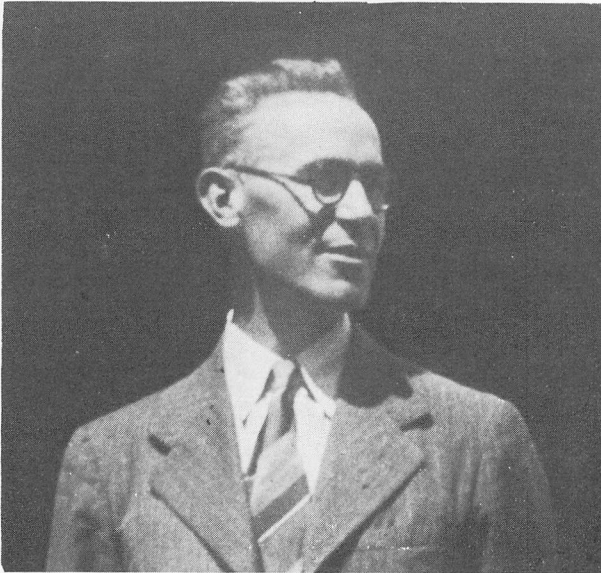
He returned to the Philippines when the Islands were liberated in order to continue his work under the auspices of the U.S. Government. The Vernons lived with Rev. and Mrs. Little became the Assistant Pastor here in South Salem in 1967.



Rev. Ernest G. Wood



Rev. Edwin M. Wright
1937-1941



Rev. Vernon Smith

G.H. McCLELLAND

1943-47

"For the next several years South Salem Church was never closed because a Presbyterian Minister, Rev. McClelland, who had been injured while serving as a Chaplain in World War I, came every Sunday, rain or shine and preached for us."

"Even though we disagreed on many occasions, we must be very grateful to him for keeping our church open and useful.

I remember one evening when he and Bertie Fellows had a disagreement out in front of the church and he said: 'Never mind what we think, when you and I both gone, the church will be there forever.' " (related by Constance Hunt).

HARVEY M. SMITH

1947-1951

Until the installation of Rev. Smith, there had not been an installed Pastor of the South Salem Church since Rev. Thomas in 1908. The General Presbyter of Westchester Presbytery believed that a resident minister was most needed by our church.

Harvey M. Smith held the distinction of being the youngest minister ever to be ordained by the Presbyterian Church, U.S.A. He served on active duty with the U.S. Army from 1943-1945. He attended Danville College in Kentucky. He also attended Western Theological Seminary University. He attended Chaplain School, Harvard University.

He served a pastorate in Pennsylvania prior to being called as pastor of the South Salem Presbyterian Church. Rev. Smith was installed as pastor here in September 1947.

During Rev. Smith's ministry the plans and committees were set up for the Church's Bicentennial Celebration in May 1952.

He received notice to report for active duty with the 11th Airborne Division of the U.S. Army, the same outfit he served with for two years during the Second World War.

Following the Easter Service of 1951, a farewell get-together was held in the Social Room for Chaplain Smith and his wife, Mary and their son, Harvey, Jr.

The Annual Report of 1949 states: at the beginning of the year there were 81 members. The membership of the church in

December 31, 1949 was 100. The average attendance at regular Sunday services was about 40, representing no gain over the previous year. The Annual Church Fair was the 70th, with the receipts totaling over \$1,000., which was pledged to the Church and Missions. The Church was on the way back in spiritual and numerical growth from 1949 on. The Church budget shows the minister's salary up to \$2500. and the total Church budget amounting to \$4,185.

Rev. and Mrs. Smith are residing in White Plains, New York; he served as a visiting Pastor to us over the years between 1951 and 1976.

WESLEY ELLISON MEGAW

1952-1960

The Rev. Wesley Megaw was installed on Sunday, January 13, 1952, with the charge to the pastor elect given by his father, Rev. Dr. Wesley Megaw of the West Park Presbyterian Church of New York City.

The "Old White Church" began its 200th anniversary celebration on Sunday, May 18, 1952. The minister, Rev. Joseph McCorison, who preached the sermon was a sixth generation descendant of Rev. Solomon Mead. The Vesper Service was conducted by the Rev. Edwin M. Wright, former pastor.

A church addition was built for the Bicentennial celebration under Rev. Megaw leadership to relieve the crowded church school condition. Classes had been all over the church including the Sanctuary and the balcony.

Rev. Megaw came from a church in the Catskills prior to coming here. He served in the Canadian Air Force during World War II. His wife, Joyce, comes from England and is an ardent gardener. The Megaws have four children, two of whom were born in the Manse. A call came in 1960 to a church in Bergenfield, N.J., and at present Rev. Megaw and his wife are living in New Hampshire where he is the Pastor of the Congregational Church of West Lebanon.

At this time the South Salem Church was growing. The members numbered 225 and the Choir had 30 members.

PAUL H. YOUNG, JR.

1960-1975

The Rev. Paul Young was born in Charleston, South Carolina in 1930. During the Korean conflict he served in the U.S. Navy. He is graduate of UCLA and McCormick Theological Seminary. He served as a student Assistant Pastor in the Los Angeles area, and later at Westminster Foundation of Northwestern University.

Rev. Young was ordained and installed on June 26, 1960 by the Presbytery of Westchester as Pastor of the South Salem Presbyterian Church. He states: "Many events in our church during the past years have helped shape our faith to live as God's joyful people looking to the future with expectancy and love." When asked about his years of service to South Salem Church, Rev. Young listed those events which he considered the most important: "The establishment of the Board of Deacons in 1961, the re-establishment of a Youth Fellowship, the First Annual Church Officers' Retreat in 1961 and the enlargement of the church school program and its facilities."

In 1966 a new addition was erected which included a large social room, a new kitchen, improved offices, expanded parking and renovation of the existing plant.

May 18, 1966, Rev. Young was awarded Master of Sacred Theology degree from Union Theological Seminary. Rev. Young was married to Joyce Clausen and their three children, Eric, Alison and Andrew, were born during their stay in South Salem.

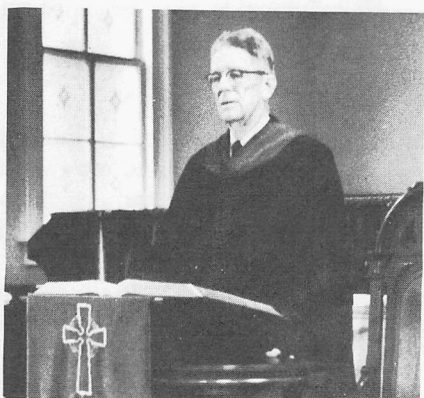
In 1967 Dr. Henry Little became the Assistant Pastor, and on May 1971 the Session voted to use the services of the Rev. Ernest Olsen as a Consultant to the Christian Education Committee. He also worked with the Youth Groups, and was with us until 1976.

On January 31, 1973 the "Old White Church" burned to the ground.

On the March 18, 1975 Rev. Young left South Salem Presbyterian Church in answer to a call from the North Congregational Church in Southfield, Michigan.



Rev. Wesley Megaw



Rev. Henry Little, Jr.



Rev. Paul Young

HENRY LITTLE, JR.

The Rev. Dr. Henry Little accepted the call of the Session to become Assistant to the Pastor in May, 1967, and served in that capacity until December, 1970. Dr. Little, prior to coming to South Salem, served as Assistant General Secretary of the Commission on Ecumenical Mission and Relations (the successor to the old Board of Foreign Missions.) He had spent many years in foreign mission work and also in ministerial work in this country.

Born in Mishacoaka, Indiana, he was graduated from Amherst College and Princeton Theological Seminary. He was ordained by the Ozark Presbytery in 1922 and served for several years in the Department of Jewish Evangelism and the Department of Young People's Work of the Board of National Missions. He then served as Pastor of the Northminster Church of New York, the First Church of Kirkwood, Missouri, and the Tyler Place Church of St. Louis. While there he was moderator of the St. Louis Presbytery and also the Missouri Synod.

Dr. and Mrs. Little moved to South Salem in 1967 and he filled the pulpit that winter while Rev. Young was doing graduate work in Switzerland on sabbatical leave.

Dr. and Mrs. Little continue a very fruitful and pleasant relationship with the Congregation and will be long remembered for their contributions while at South Salem.

HAROLD HUNTER

In the summer of 1975 Harold Hunter was called as Interim Minister. He is a graduate of Maryville College and received a Master's degree from the University of Tennessee and Princeton Theological Seminary. He served as Pastor of churches in Tennessee and New York. Prior to coming to South Salem, Mr. Hunter was Interim Minister at Scarborough Presbyterian Church. He maintained his home in Poughkeepsie while serving in South Salem.

He was Pastor at the time of the Dedication of the new church building on October 19, 1975. Harold Hunter will be long

remembered for the advice and leadership he gave to the Session and its committees as plans were being made for use of our new Sanctuary and Christian Education facilities.

In June of 1976 Rev. Hunter was called to the First Presbyterian Church of Long Branch, New Jersey.

H. SCUDDER EDWARDS, JR.

Rev. Edwards was born in New Haven, Conn. He is a descendant of Rev. Jonathan Edwards who was famous in the last century during the "Great Awakening" of religious faith in this country. He later moved to New Jersey and attended William Paterson College and Rutgers University where he received his degree in Political Science. He served as a line officer with the U.S. Navy during the Korean War. He later attended Princeton and Bloomfield Theological Seminaries, where he completed his theological training. While at seminary he served as Pastor of the Oakridge Presbyterian Church.

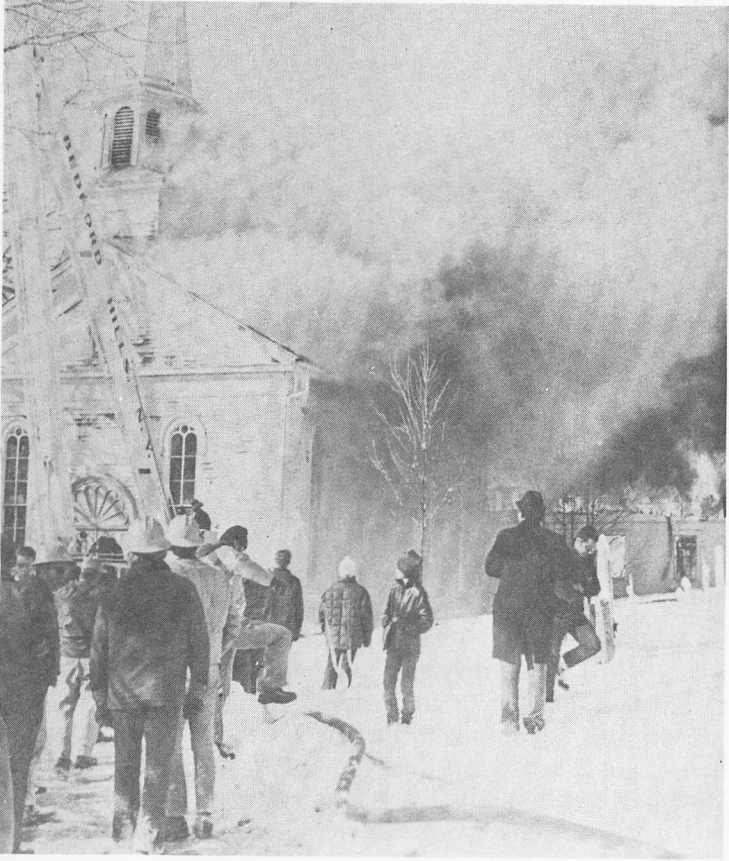
He was ordained at the Brick Presbyterian Church of New York City, where he served as Assistant Pastor from 1956-62. Mr. Edwards was recalled to active duty with the U.S. Navy during the Berlin Crisis and served as Chaplain with Destroyer Squadron 10. During this time he had the assignment of acting as staff Chaplain to the President of the United States, The Honorable John F. Kennedy. He remained on active duty during the Vietnam conflict, later serving as Staff Chaplain at the U.S. Naval Hospital, Philadelphia, Pennsylvania. He briefly served as Assistant Minister at the Grace Presbyterian Church in Jenkintown, Pennsylvania before moving to Ridgewood, New Jersey, where he served as Assistant, Associate and later and for 3 years Interim Pastor of his home parish, the First Presbyterian Church.

As a member of Palisades Presbytery he served on the General Council, and was the Secretary of the Board of Trustees. As Chairman of the Division of Christian Education he shared the leadership of the Presbytery and attended Synod annually.

Chaplain Edwards has continued his relationship with the Navy

as a reservist and is senior Chaplain, holding the rank of Captain at the U.S. Naval Air Station, Willow Grove, Pennsylvania. He is married to Patricia Ruth Van Dyke who has shared his ministry since seminary days. They have four children, Amy Lyn, Timothy, Mark and Alexander. The Edwards family moved into the Manse at the time of Mr. Edwards' installation as Pastor.

He was installed Pastor of South Salem Presbyterian Church on Sunday evening, July 18, 1976 by the Moderator of Hudson River Presbytery, Mrs. Louis L. Romberg. He now serves as Chairman of the Task Force for Youth of the Christian Education Department and as a member of the Church Support Department of Presbytery. He also instituted an innovative youth program and a Sea Scout troop at the South Salem Church.



January 30, 1973

CHAPTER V GLEANINGS THE FIRE

On Sunday, January 28, 1973 a large number of the congregation gathered for worship. It was a long service and, as it turned out, a suitable farewell to the Old White Church. Deacons and Elders were ordained and installed. During the Prayer of Concern many voiced their thankfulness for, and their feelings about, the recent ceasefire in Vietnam. After the service there was a reception in honor of the newly elected officers.

Monday the 29th was a snowy day; schools were closed. On Tuesday afternoon Rev. Young was at work in his office. He smelled smoke. The South Salem Fire Department responded to his call within minutes.

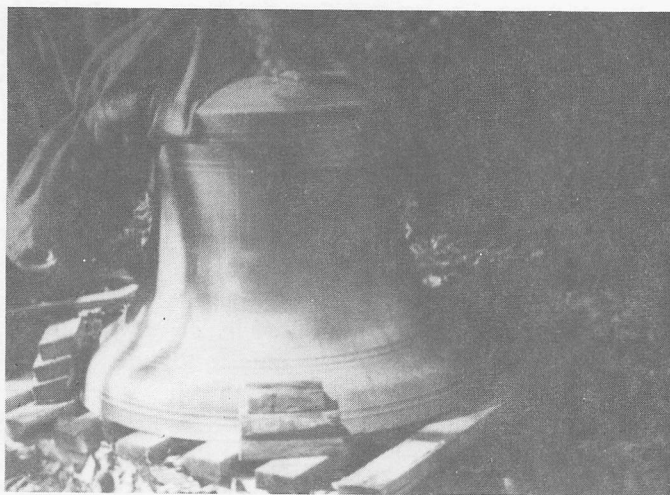
Eventually six fire departments—Golden Bridge, Vista, Katonah, Bedford Hills, Ridgefield, as well as South Salem—fought the raging fire. They could not save the Church. The *Reporter Dispatch* of Wednesday, January 31 said, "At dusk, all that remained standing of what many proudly called 'the old white church' were its front and a tall brick chimney."

The Manse was in danger of being destroyed from the fire. It was saved because the firemen constantly hosed it down.

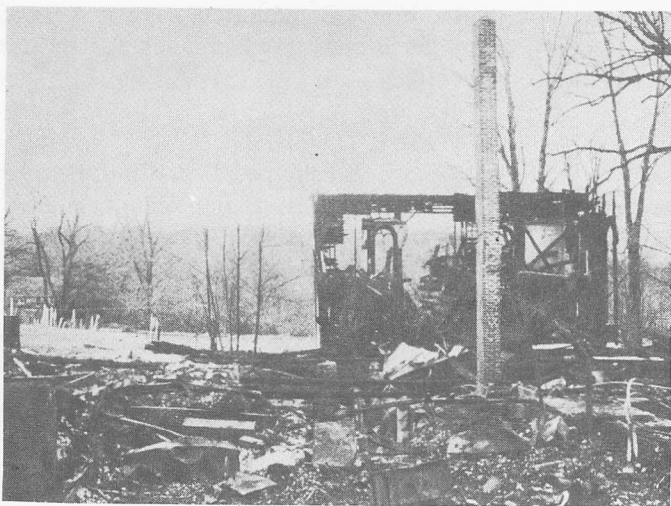
The only other items to be saved from the fire were the offering plates, the pulpit Bible, and the Christian and American flags. Shortly before the Sanctuary roof fell in, a young fireman dashed into the Church and randomly grabbed those things.

That night the Session met at the Meeting House, across the street, with Elders present including those continuing in office, those just elected, and those whose terms had recently expired. They voted unanimously to rebuild, to continue the presence of the Church in the community.

For several Sundays after the fire the congregation had an afternoon service and Church School program at Jesse Lee Memorial Methodist Church in Ridgefield, Conn. The large sanctuary of Jesse Lee was filled to capacity with members and friends. At one of the services 38 people formally joined the con-



1898 Bell in the ruins



Day after the fire

gregation. At the coffee hours in their social room, following the services, members discussed the Church's plans for the immediate future. Committees were formed and began to do their work.

THE BELL

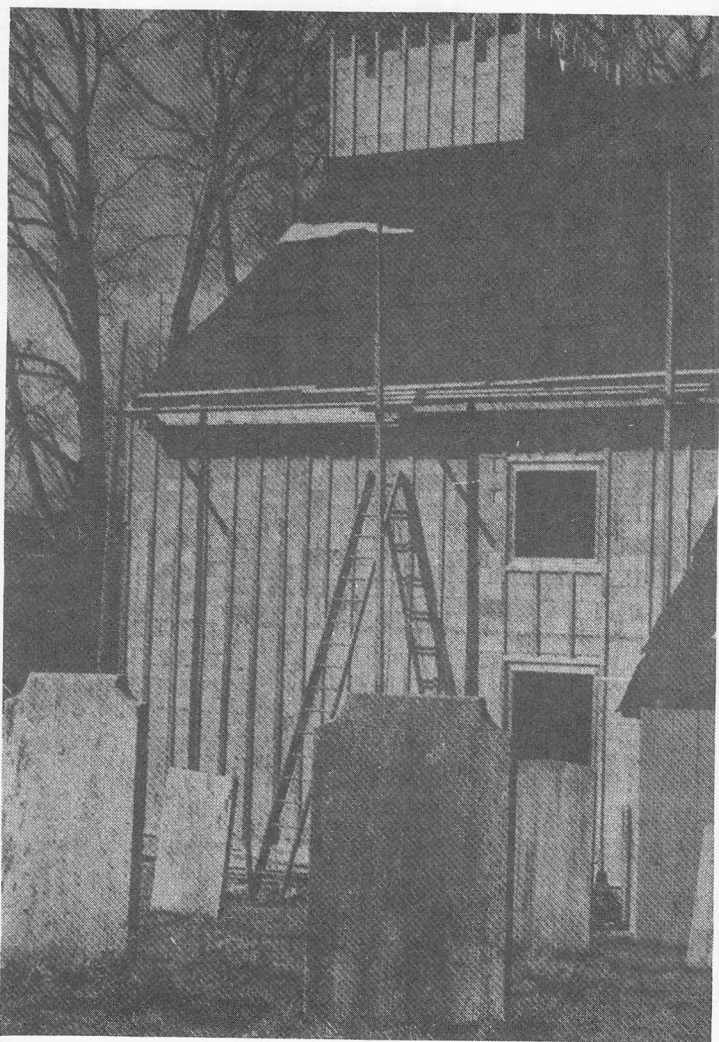
The Church's bell, which had hung in the steeple of the Church for 75 years, was found in the rubble of the ruined building. This bell was the fourth in a series of bells since the first was hung in 1831. The date reads 1898 on the side of this bell, and many hoped that it could be used in the new Church.

But it was too damaged to be rung again. Some thought the bell should be melted down and recast, but it was kept for its historical value as a link to the Church of 1826. The South Salem Fire Department used our bell as a Liberty Bell, on their float, in the Bicentennial year parades. The bell is now mounted on a stand in the Sanctuary of the new Church. Also recovered from the ashes were some hand hewn beams of the Church of 1826. These were hand crafted into a Communion Table and Lectern with quotations from the Bible carved in them for the New White Church on the Hill.

RESPONSE TO TRAGEDY

Early in January, 1973, we had shipped 28 cartons of clothing and teaching supplies to the American Indian school children of Jemez Pueblo, New Mexico. Chris Bason, daughter of Charles and Lillian Bason, was teaching there. When their school burned, she wrote asking for aid. Later, when our Church burned, the adults of the Indian community sent us a monetary contribution they had collected. A plaque was made by one of the Indian potters, colored with native dyestuff, and presented to the Church by Chris Bason. It was hung on the pulpit during services at Notre Dame's gymnasium.

Many contributions and letters expressing concern for our loss were received in the weeks and months following the fire. Support came from local Churches of all denominations and from



Raised roof of the South Salem Church

Presbyterian Churches as far away as Lancaster and Pittsburgh, Pennsylvania. Such diverse contributions as a silver communion service, sanctuary furniture for the temporary worship facility at Notre Dame's, gymnasium, and a total of about \$4,000. were received. One example of such support, from a small church in the northern part of our Presbytery is quoted from a letter below:

"Dear Mr. Young: The ladies of our Church put on a Spaghetti and Meatball Supper this past Saturday evening for the purpose of aiding the South Salem Church. About a dozen ladies of the Christian Guild worked on the dinner and the young people of the church helped to serve it. We fed something like 175 people. And all of us very much enjoyed it.

So the whole profit will go to South Salem Church to use as the Church sees fit. The enclosed check is for \$225.00.

We also continue to offer, as I wrote you before and told you at the last Presbytery meeting, twenty used choir gowns and a fair supply of Christian Faith and Life and UCC Sunday School materials. I do not yet know whether you want them or not.

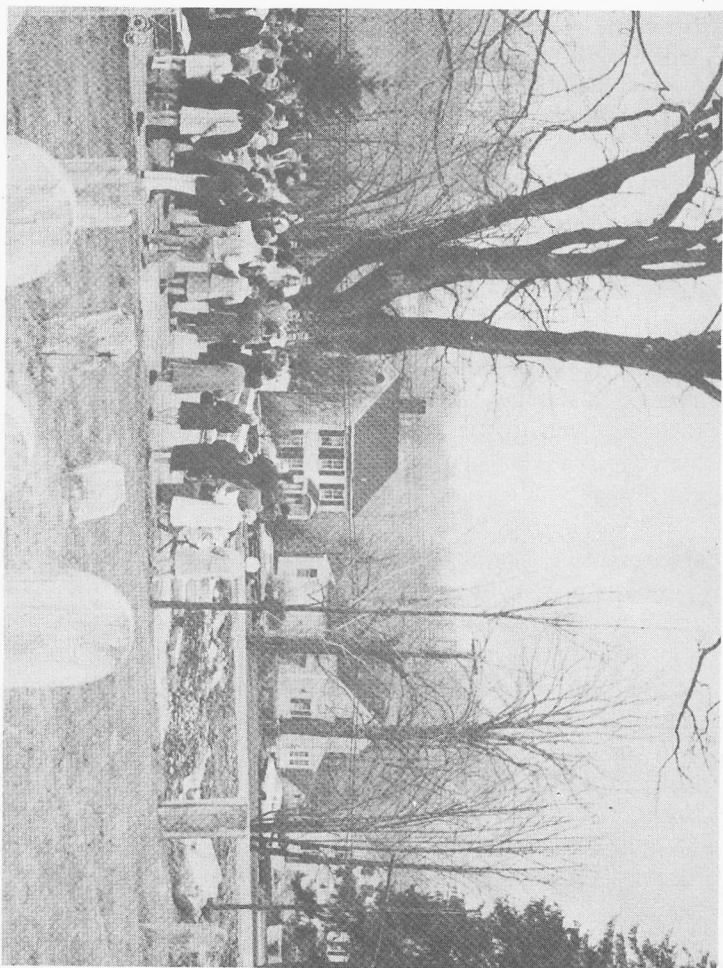
Our prayers go with you and the good people of South Salem."

Sincerely yours,

s/R.E. Blade

(Pastor, Hamptonburgh Presbyterian Church, Campbell Hall, New York.)

There was also wide support in the South Salem community. Our Church had served the community in a variety of ways before the fire. The facilities were used for meetings of Girl Scouts, Boy Scouts, Community Youth program, Narcotics Guidance Council, special musical events, library film showing,



Easter Dawn Service
April 14, 1973

before the library expanded its own facilities, AA, exercise groups, civic organizations, Senior Citizens. Patchwork Players, and the Community Theater of Katonah-Lewisboro, the Well Child Nursing Clinic. A variety of organizations and community services had been aided in the work through the use of the Church and all these people now came to the aid of the Church.

Non-church member parents of the Nursery School children contributed to the Building Fund and solicited contributions from their friends and business associates. Citizens of the community organized support for the Church through such ventures as the Raise the Roof Committee, which held a dinner-dance at the Waccabuc Country Club to raise money for the Building Fund. The Lewisboro Neighbors Club held a Luncheon and Fashion Show for the Fund. The Musica Reservata Concert Committee, with members from the church and community, held a concert directed by Margherita Hastings. The proceeds went to the Building Fund.

On April 14, 1973, the Easter Dawn Service was held at the Church site. Members of the Lewisboro Clergy participated: Clifford Osterhoudt of Cross River Baptist, Michael Shafer of St. James and St. Paul's Episcopal, Robert Wheeler of Stevens Memorial Methodist Church, and Paul Young. All of the collection at the service went to the rebuilding fund of South Salem Presbyterian Church.

The rebuilding of the Church was financed through such giving and fund-raising efforts, by insurance proceeds of over \$300,000. from the coverage on the Church of 1826, by 3-yr. pledges of members, and by a mortgage from the United Presbyterian Church in the U.S.A.

Soon after the fire, Dr. William Millen of the Board of National Missions surveyed the size and composition of our congregation and its past giving performance. This information, together with the value of our other assets, led Dr. Millen to believe we could support a \$550,000 to \$600,000. reconstruction challenge. The congregation worked under those guidelines and the reconstruction of the Church and furnishings ultimately cost about \$735,000.

A Congregational Meeting was held after worship services on June 23, 1974, to consider bids and financing the new church building. John Armstrong, Building Committee Co-Chairman, Walter T. George, Building Committee Treasurer, and Douglas Smith, Finance Committee Chairman, presented a report. The congregation voted unanimously accept the report and to go ahead with building plans. This was followed by spontaneous applause. The meeting concluded with a prayer by Rev. Young, "Lord, this is a significant event . . . We seek your guidance . . . direction . . . blessing on our work. Give us the strength and power and faith to trust you and continue to be your people as we rebuild . . . to be a Church in Salem ministering to this area . . ."

TWO RESTORATION FUNDS

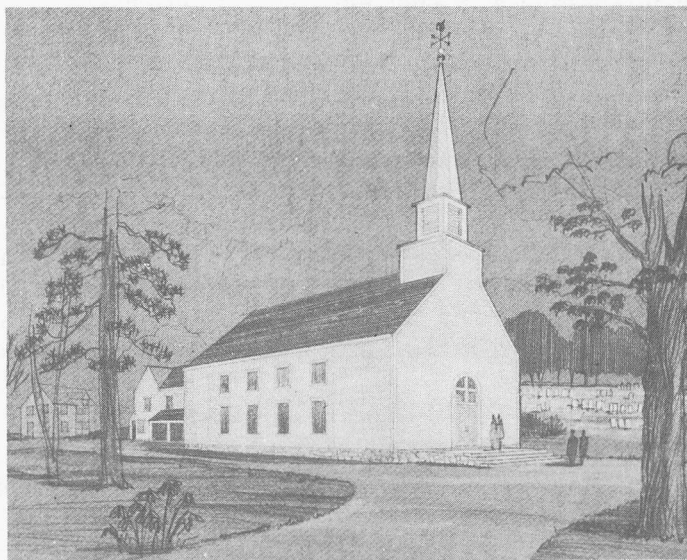
In the June, 1949, newsletter the editor wrote "For some time the Trustees have been aware that it will be necessary to make some repairs to the structural supports, especially the foundation, of the Church. In 1950 the sanctuary was redecorated and structural work was done. Harvey Smith was pastor at that time. Cost of the repairs was:

Foundation Repairs	\$948.
Carpentry	750.
Electrical	350.
Painting (walls, pews, refinishing organ chest and pipes, etc.)	1900.
Flooring (asphalt tile in all areas except aisles, pulpit platform, and choir loft)	2800.
Window Shades, Misc.	<u>200.</u>
Total	\$6948.

Another Fund for restoration was collected and disbursed in 1961. Of the total \$6,736.50, \$5,200. was spent on painting. Money was also spent for carpentry, shutters, and parking space.

ANNUAL REPORT COMPARISONS

The Annual Report for the fiscal year ending March 31, 1912,



The new White Church on the hill
1975



Communion Table and Lectern
made from the old beams

lists a disbursement of \$145.90 for "coal and other supplies." A "new furnace for the Manse" was \$200.00. The total disbursements for the year were \$1,858.82.

At the end of 1951 the church plant was the same as in 1912. The Church Treasurer reported payments of \$175.07 for electricity, \$779.59 for fuel oil, and \$50.99 for Philgas. A total of \$7,960.27 was spent for all Church expenses.

The 1964 report listed expenditures of \$2,126.97 for electricity, gas, and fuel oil in a total budget of \$25,402.27. In 1967 a comparable \$2,611.75 was spent for electricity, gas, and fuel oil. The total of Church expenses in 1967 was \$36,598.75.

In 1972, the last full year in the Old White Church with all of its additions, the budget included \$3,500. for electricity, gas, and fuel oil in a total budget of \$49,050.

The expenditures for energy in 1976, with a new church plant, was \$8,405. in a total budget of \$60,546.00

FIRSTS IN THE NEW CHURCH

The first wedding in the new Church was on Saturday, August 9, 1975, joining together Kathy Seeds, daughter of Mr. and Mrs. Daniel Seeds of Waccabuc, and Rollie White in marriage. Kathy grown up in the Church, Mrs. Seeds was a member of the choir. The Rev. Ernest Olsen conducted the ceremony, Lucille Jordan played the organ, and Braxton Hill sang.

South Salem's Confirmation Classes have, for many years, joined the congregation in the spring of each year. The 1975 Class chose to delay their formal acceptance by Session and congregation until they could be confirmed in the new Sanctuary. On September 21, 1975, they became the first class to formally join the congregation in the new "White Church on the Hill."

SPECIAL DAYS IN THE LIFE OF THE CHURCH

A special service was held on Sunday, July 4, 1976, to celebrate the nation's Bicentennial. Rev. Ernest Olsen led the service. The congregation said the Pledge of Allegiance to the American and Christian flags. Communion was served.

One of the texts for the service was Proverbs 14:34, the basis of an earlier sermon by Solomon Mead: "Righteousness exalteth a nation: but sin is a reproach to any people."

Barbara Ide (Mrs. Raymond) sang the solo, "The Lord's Prayer." The choir sang "The Battle Hymn of the Republic." Other hymns were "Guide Me, O Thou Great Jehovan", "O Beautiful for Spacious Skies", and "God of Our Fathers".

CHURCH BICENTENNIAL CELEBRATION

In 1952 the Church celebrated the 200th Anniversary of its founding. On Sunday, May 18 at the morning service, Wesley Megaw was assisted by George H. McClelland and Edwin M. Wright. The Sermon "The Changing Church and the Unchanging Gospel", was given by the Rev. Dr. Joseph Lyle McCorison. The congregation sang "Holy, Holy Holy, Lord God Almighty," "The Church's One Foundation," and "All Hail the Power of Jesus Names." The Responsive Reading was from Psalms 95 and 96, "O come let us sing unto the Lord, let us make a joyful noise . . ." At the Vesper Service that evening there was a Bicentennial organ recital. Miss Irene Jessner sang two solos, "The Lord's Prayer" and "Bless This House."

The Anniversary Service was on May 20. The congregation sang "God of our Fathers" and "Blest Be the tie that Binds." The choir sang "Praise Ye the Lord." Ministers of neighboring churches brought greetings, and the Rev. Grenville S. Sewall, Moderator of Westchester Presbytery, gave an historical address.

THE 225TH ANNIVERSARY

As this volume is being prepared for publication, the Congregation is planning a celebration for this year's 225th Anniversary for the founding of the South Salem Church. An Evening Anniversary Service is planned for Friday, May 20. Also planned: A Colonial Worship Service and a Memorial Day Fair. The Rev. Robert Lehman, Executive of Hudson River Presbytery, will preach on Memorial Day week-end. The Rev.

H. Scudder Edwards will lead the procession of the Colonial Worship Service, with John Davis as Beadle; James Ketchem as Narrator; Elisha Keeler as Scripture Reader; Braxton Hill as Presentor; and Tom George as The Elder.

NOTES ON MINISTERS OF THE CHURCH

Benjamin H. Everitt's book *The History of the Presbytery of Westchester* details the Presbytery which preceded Hudson River. In this book Mr. Everitt lists the ministers who served South Salem Presbyterian Church while the Presbytery of Westchester was in existence. One of those listed is Arland V. Briggs, a stated supply minister for part of 1943. The Rev. Briggs was a member of the Presbytery of Westchester from January 27, 1943 until June 15, 1943, when he was dismissed from the Presbytery. There is no other available information about him.

There were several times in the life of the 20th century Church when visiting ministers conducted Sunday Worship for the congregation. An assigned Presbyterian minister served as Moderator of the Session so the life of the congregation could continue. The most recent were after the ministries of Harvey Smith, Wesley Megaw, and Paul Young. In the period between the pastorages of Rev. Smith and Rev. Megaw, the Moderator of the Session was the Rev. Robert H. Robinson. Rev. Robinson was Executive Secretary of the Presbytery of Westchester. He served as Executive Secretary from September 1943 to January 1958. Moderator of the Session after the resignation of the Rev. Paul Young was the Rev. Bruce White, pastor of the First Presbyterian Church in Katonah.

During the period between Rev. Young's resignation and the coming of the Rev. Harold Hunter to serve as Interim Minister, a very interesting series of preachers led our services. Among them were Rev. Susan Claggue-Davies of the Ridgefield Congregational Church, Rev. Aries Davidian who is an ordained minister-businessman of North Carolina, Rev. Richard Pease, who is Asst. Executive Director of New York City Mission Society, and Rev. Grant Williams, the Rector of Chaplain

Services for the Council of Churches in New York City. Rev. Harvey Smith returned to the pulpit on August 31, 1975, speaking on the history and heritage of South Salem Presbyterian Church.

CHRISTIAN EDUCATION

Church statistics from 1950 indicate the importance of Christian Education in our church program and outreach to the community through the years. The Church School enrollment of that year was 123. The total membership of the Church was 102 members from 56 families. The Church School students represented 68 families.

Superintendents of the Christian Education programs have been an important part of the church leadership. Henry L. St. John was Superintendent in 1905-1906. William Pinchbeck, Jr., was Church School Superintendent in 1911-1912. Mr. William Arthur Thomas was Assistant, and Superintendent the next year.

Among the more recent Superintendents: 1948, Timothy Keeler; 1959, Henry P. Stockbridge, Leonard Scofield, Assist. Superintendent; 1962, Remsen Walker; 1964, Donald Sonberg and Henry Griffin; 1967, John Larsen; 1970, Rachel Ortmayer. In the 1970's Frank Ingraham served as Chairman of Christian Education on two separate "tours of duty," followed by Elders Brad Dewey and Herb Evans.

At the May 1972 meeting the Session of South Salem Presbyterian Church voted to allow all baptized children of the congregation to participate in the Lord's Supper. The Presbyterian Church has always invited all who believe in Jesus Christ as Lord and Savior to join in the celebration of communion and now we extend this full participation to the children of this congregation. This led up to World Communion Sunday on October 1, 1972 when the children were also invited to take Communion for the first time in the South Salem Presbyterian Church.

Wade Johnson, Elder and Church School teacher, moved away in the early 1960's. At that time he donated a parcel of land

to the Church which was later sold and the proceeds became a revolving fund, known as the Wade Johnson Fund. This Fund was used over the years in meeting expenses of the Church. Some years later, when Mr. Johnson retired from his work as an airline pilot, he and his wife, a former school teacher, gave of their time and talents in missionary service in Guatemala and Bolivia. The Johnsons returned to visit South Salem and to show slides and tell about their years in the mission field.

HISTORY

The Rev. Theodore Van Norden, a minister of the Church in the late 1800's, continued to live in this area after the resignation of his pastorate. He wrote several books about the South Salem area. A manuscript copy of *South Salem History and Tradition* is in the town Library. He is also the author of *South Salem Gravestone Inscriptions*, copyright 1926; *South Salem Soldiers and Sailors*, copyright 1927; and *Old Churchyard Inscriptions, Couth, Salem, Westchester County, New York*, copyright 1908. All of the books were sold at the "Horse and Hound" Restaurant of South Salem, which has been in continuous existence since the early 1700's.

A Thought from One Minister

Early in his Ministry, Mr. Megaw wrote these words in the bulletin for Sunday worship (November 4, 1952):

"If after Kirk ye bide a wee
There's some would like to speak to ye.
If after Kirk ye rise and flee,
We'd all seem cold and stiff to ye.
The old that's in the seat wi' ye,
Is stranger here than you, may be;
All here has got their fears and cares—
Add your soul unto our prayers;
Be you our angel unawares.

"My family and I are very happy to be living in your lovely village. It is with high hopes that our Church may continue to be

a source of inspiration and render a service to all, that I, in all humanity, begin my duties as the minister of the South Salem Presbyterian Church. Please feel free to call on me for any service that I may be able to fulfill. I want to know all of you as soon as possible, so please introduce yourself whenever we pass by, Your friend and minister..”

HISTORIC FAMILIES

Several members of our congregation are descended from those charter members who joined the church on the day of its founding. Other members have long, historical connections with area families. Constance Hunt, Dudley Hoyt and Althea Collin are descendants of Solomon Mead and have lived in the community all of their lives. Marion Britton Dees is descended, through her father's family, from Solomon and Hannah Clark Mead. She is also a descendant of John Ely, the second minister of the church. Esther Corsa and Leonard Scofield, brother and sister, are descendants of Eben Scofield of the charter members. Timothy Keeler and Elisha Keeler are descendants of Keelers in the first group of members. Leslie Bouton and Louise Bouton, brother and sister, are descendants of John Bouton of the original group of members. The Scofields, Keelers and Boutons have also lived in the South Salem area all of their lives.

John Armstrong is related to the Bouton family through an ancestor, Ann Bouton, born in 1738. Ann married a Waterbury; their daughter Hannah married a Fancher. The Fanchers are another local family with a long history in the church and community, as are the Dickens family also.

William Pinchbeck and Joseph Pinchbeck, first cousins once removed, are descendants of a family which has long lived in the South Salem area.

Nancy Wilson is a descendant of Jonathon Ingersol, the Congregational minister from Ridgefield who assisted in and was scribe at the ordination of Solomon Mead.

THE COMMITTEE

Because of the loss of church records in the fire of 1973, there is a possibility of omissions and minor error in details and dates in the 1902-1977 supplement of this volume. The Committee has worked for all possible accuracy in dates and other information. Active members of the committee in researching, writing and editing the book were:

John Armstrong

Charles Bason

Lillian Bason

Patricia Edwards

Scudder Edwards

Constance Hunt

Elisha Keeler

Lois Keeler

Vi Patek

Wanda Pinchbeck

Billye Zoa Steinnagel

Nancy Wilson



TRUSTEES — up to 1962

Constance Hunt
Leslie Bouton
Rudolph Klippel
A. Roy Bouton
Timothy J.E. Keeler
Rudolph Transue*
Henry L. Hayden
Lewis Van Akin
Elmer Howell, Jr.
J. Mason Read
Marvin C. Whatmore
Richard Kerst
William Matthes
Richard Davis
Donald Geyer
Robert Ludwig
William B. Taylor
W. Griffith Reese, Jr.
Henry Clay Gipson
Robert Eastman
A. Wendell Cox
Wilbert James
Stanley Robbins
Robert Evans
Ernest Duncan
Warren Bahr
Robert Schwantes

ELDERS —

John Lawrence*
Timothy J.E. Keeler
Elisha Keeler
Robert C. Evans
Alvin Jordan
Henry L. Hayden

Henry Stockbridge
Rudolph Transue*
Robert Boissy
George A. Miller
W. Griffith Reese, Jr.
Edwin Griswold
Robert Ludwig
Girvan Milligan
Donald Wood
Leonard Scofield
Arthur Witte*
Wade Johnson
Chester Nash
Donald Corsa
Victor Homberg
Richard Kerst
Mrs. Robert Ludwig
Mrs. Stephen Lewis
Mrs. Stanley Robbins
Mrs. Richard Durham
Mrs. Robert Evans
John Larsen
Mrs. Joseph Rodeheaver
Donald Hunt
Robert Evans
Stanley Robbin
Roger Schwantes
Warren Bahr
John Armstrong
Mrs. Donald Corsa
Stanley Anderson, Jr.
Mrs. Charles Bason
Remsen Walker
Edwin Covey, Jr.
Arthur Cerda

Christopher Fuller
Mrs. Robert Keegan
Elliott Fowler
Franklyn Lohr, Jr.
Christos Kapsalis
Carl Flemer
James Ketcham
Miss Jule Lane
Edward Popkins
Lloyd Hardy
Edward Shaw
Mrs. Robert Ortmayer
Joseph Moore
William Pinchbeck
Mrs. David Stephan
John Bradford
Henry Paiste, III
Robert Zembraski
Blaine Madsen
Kurt Meyer
Francis Ingraham
John Hughes
Mrs. George Fultz
Mrs. W. Andrew Schnitzler
Mrs. John Armstrong
Joseph Pinchbeck
Douglas Smith
Alvin Jordan
Mrs. Franklyn Lohr, Jr.
Robert Quentin
Robert Williams
Mrs. Robert Steinnagel
Mrs. Arthur Cerda
Edson Pierce
Henry West
C. B. Dewey

W. Thomas George
Edward Saunders
Warren White
Mrs. William Pinchbeck
Mrs. James Percy
Jay Lacke
John Davis
Larry Loveland
Mrs. James Scott
John Woods
Herbert Evans
Mrs. Edmond Mitchell
William Sly
Mrs. Donald Taylor
Mrs. George Van Marter
(*-deceased)

DEACONS —

Mrs. Robert Graighead*
Mrs. George Hoyt*
Donald Corsa
Mrs. Charles Hollister
Karl Neubeck
Mrs. Karl Neubeck
Mrs. Elisha Keeler
Stanley Robbins
Donald Taylor
Robert Finucane
Mrs. John Kehoe
Alvin Jordan
Edward Popkins
Stanley Anderson, Jr.
Malcolm Clark, Jr.
Angus Mac Innes
Mrs. Livingston Elder
Elliott Fowler

Stephen Lewis
Mrs. Roger Schwantes
Miss Mary Wilson
Carl Flemer
Mrs. John Blair
Mrs. H. Mitchell Vlachos
Mrs. Robert Evans
Mrs. Jerome Mattox
Joseph Pinchbeck
Robert Sawyer
Stuart Steensma
Mrs. Walter Richardson
Robert Steinnagel
Jason Gordon
Mrs. Frederic Stewart
Mrs. Robert Thattell
Robert Wingate
Mrs. Robert Boissy
Mrs. Edwin Griswold
Melvin Strauss
Mrs. Lorraine Hollenzer
Mrs. Donald Corsa
Mrs. Robert Langerhans
John Woods
Malcolm Downie
Mrs. Warren Bahr
Mrs. James Scott
Mrs. Alfred Muoio
Edmond Mitchell
Robert King
Mrs. Charles Richard Bergh
Douglas Evans
Mrs. William Sly
Donald Taylor
Warren White
Mrs. Raymond Ide

Richard Bobb
Miss Marion Strachan
Mrs. Stanely Anderson, Jr.
Richard Carroll
John Davis
Lerry Pew
Mrs. Michael Tienken
Mrs. Remsen Walker
Frederick Bauer
Robert Boissy, Jr.
Mrs. Theodore Koenig
Ronald Robin
(*-deceased)