

Newark, N.Y.

REV. DR. SAWYER: We have thought it might be interesting to some of your readers, to record in your valuable paper a brief history of the Universalist society in the place named above. Not that there is anything very peculiar or more worthy of note in it, perhaps, than in many others, but rather, that its history is the history, in some important features, of many sister societies in our body.

We are mainly indebted to Daniel Kenyon, Esq., who has from the first proved himself a devoted lover of the faith, for this outline of the history of the society over which he has exerted so large an influence and sacrificed so much in time and means.

A short sketch of the village of Newark may not be without interest as an additional preface to what has already been written.

This village is certainly one of the most pleasant and beautiful of the many which are scattered over Western New York. It sits in the town of Arcadia, in the county of Wayne, surrounded by rich, rolling farming lands, broken by drift ridges, running almost uniformly north and south. Within a mile of the village flows Ganargwa Creek, in an easterly course, to the village of Lyons, the capital of the county, where it unites with the Canandaigua Lake outlet, forming the Clyde River, which runs eastward to the limits of the county, and empties into the Seneca River. This creek is more commonly called by the unpoetical white natives, Mud Creek.

Newark lies in the midst of one of the richest fruit regions of the State. Wayne County has become national in its fame for producing abundantly the delicious fruits, peach, pear, and apple. Here, within the corporation of Newark village, is the famous pear orchard of our energetic and estimable brother, Wm. H. Lee, embracing forty acres of the dwarf pear of numerous varieties. Here, within the same corporation, is the thick, rich-clustered grapery of our lamented brother, Thomas Barnes, who recently passed to the still richer fields and harvests of the immortal world. He was no idler, or indifferent servant, either in the material or moral vineyard. His life was crowned with clusters of noble thoughts and noble deeds. His mind was rich with the fruits of his reading and careful observation. He was an honorable exponent of the faith that warmed his heart and shone in his daily life.

Newark lies upon the Erie Canal, and on the direct line of the New York Central Railroad. It is twenty miles from Great Sodus Bay of Lake Ontario, thirty miles east of the city of Rochester, fifty west of the city of Syracuse, and seven north of the famous sulphur springs of Clifton. It has eight churches, two flour mills, two lumber yards with planing mills, two furnaces, with a population of two thousand. The first store, from and around which this flourishing and beautiful village has grown, was owned by our brother, James P. Bartle. No more delightful village for a residence can be found, either in point of location and beauty, or the genial and friendly character of the inhabitants.

On the 7th of August, 1837, a few friends of our faith met in this place to organize a society. The following was the first act of the meeting: "We, the undersigned, realizing the importance of sustaining the preached word, and the necessity of erecting a building for the public worship of God, for these purposes associate ourselves together under the name and title of the First Universalist Society of Arcadia; and we do hereby agree to the following constitution."

Then follows the constitution, and under that instrument James P. Bartle was chosen Moderator and James D. Ford Clerk, with a board of nine trustees.

[The Society] thus duly organized, the Rev. Kneeland Townsend was called as pastor. Services were held in a school house until the fall of 1839, when a brick church was finished and dedicated. Mr. Townsend remained over the society between three and four years, and thence

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removed to Troy. Rev. Henry Roberts then supplied the desk, till 1841, when Rev. Day K. Lee was called to become its pastor. It was here that Br. Lee was ordained to the work of the ministry in Christ, in the fall of 1841. He remained till 1844, from which time to April, 1845, the society was destitute of stated preaching. In April of that year Rev. E. W. Locke was called, and left the following April of 1846. Mr. Locke, though not distinguished for pulpit efficiency, perhaps equalized the results of his year's labors in the success he met in raising funds to free the society from debt. Soon after this date, Rev. J. J. Austin was employed and remained until April, 1849. Then Rev. D. [DeWitt] C. Tomlinson was called, and here, in the fall of 1849, was duly ordained. He left early in 1852. Next Rev. Chas. A. Skinner was settled, who, however, at the earnest request of the society over which he now presides, was released from his engagement in the spring of 1853. Soon the Rev. A. [Alanson] Kelsey was employed, who remained until the spring of 1857. Then the Rev. S. L. Roripaugh was engaged and here ordained, remaining inside of two years. The Rev. A. [Asa] Saxe, then settled at Clifton Springs, supplied the desk, once a [Sunday], till the fall of 1859, when the Rev. R. [Richmond] Fiske Jr. was called. Here also Br. Fiske was ordained, in October 1861, and closed his labors with the Society in October, 1862. Soon after, the Rev. L. [Lewis] C. Browne was employed, and is now the pastor of the Society.

During the Rev. D. K. Lee's labors a Sunday School was organized and a Church established. While settled over this society, Brs. Lee, Tomlinson, and Fiske were married.

Within the last eight years the society has lost heavily from death and removals. The year 1863 has been a sad one indeed. This year has taken to the beautiful world above Br. James P. Bartle, aged seventy-one years; Br. Joseph Blackmar, aged ninety years; Br. Alvin Armstrong, aged sixty-six years; Rev. M. [Moses] B. Smith, aged seventy-three years; Br. Thomas Barnes, aged sixty-three years.

Notwithstanding these great losses, the society still supports a clergyman, though with too small a salary for him to feel much encouraged. We are pleased to learn, however, that last week the friends of the pastor donated him \$130, and manifest a determination to maintain the preaching of the word in their midst against all discouragements.

We record two of the most prominent reasons for the brief settlements of the different pastors of this society. First, insufficient support. This has not rested in necessity. The society has always been able, so far as we know and have learned, to pay more generously than it ever has. It commenced with too low an estimate of the value of a clergyman's services, and it has never developed enough in this direction.

The second reason has been so-called political preaching. The society has always been about equally divided—and is now—between the two great parties of politics.

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