

Methodism in Ticonderoga 1811-2011

Compiled in celebration of the 200th Anniversary.

1811 – 1936 compiled by Arthur Carr, Emma Ferguson, Frank Craig, The Rev. Daniel T. Hill, Pastor

1811-1961 compiled by Mr. William E. Lord, the Rev. William A. Groshans, Mr. Arthur A. Carr, Mrs. Walter G.
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1961-1980 compiled by William E. Lord, Lay Leader, John A. Chesney, Pastor

1811-2011 Edited and compiled by Grace Trombley, Rev. Scott Tyler

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Booklet produced by Bridget Simpson



First United Methodist Church
Ticonderoga, NY
Built 1870



Remodeled 1884



Remodeled 1914



Remodeled 1948



Current church building.
First Service was on Christmas Day, 1965

The following is an exact transcript of the record from which we date our Ticonderoga Methodism. Upper Falls is now a part of Ticonderoga Village. Tuffertown is now known as South Ti., Putts Creek as Chilson, and Orebed as Ironville. Long Point is between Crown Point and the Champlain Bridge. The abbreviation Qt. stands for Quarterage, i.e. Thought to be the board and lodging of the circuit rider and his horse.

Minuits of a quarterly Meting Conference

Holden at Hague November No. 2 & 3, 1811

Contrabutions & Leaders Names

Upper falls -- J. Wood -----	\$02.25
Putnam -- Butterfield -----	01.80
Tuffertown -- J. pierce -----	00.25
Hague -----	00.95
Long Point -- S. Sherwood -----	01.70
Putts Creek-- J. Eastman -----	01.44
Orebed-- D. Pangborn -----	00.85
Public Collection-----	05.02
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	14.26
Disbursements, Wine-----	01.31
Samuel Draper -----	01.29
John Haskins expenses -----	02.70
J.Haskins, Qt. -----	08.96
	<hr/>
	14.26

Samuel Draper Presiding eld

James Barber Steward

METHODISM IN TICONDEROGA

Any organization whose span of life reaches back to the days of the pioneer must of necessity depend for its historical record upon deductions from its own meager records and those of its contemporaries. In many cases we are confronted by the necessity of saying bluntly that we do not know.

This must be said of the place and time of the appearance of Methodism in the Champlain Valley. Our knowledge hardly does cover the man under whom it came. In 1789, the Rev. Freeborn Garrettson was commissioned to take Methodism to northern New York. At that time there were only a few who called themselves Methodist north of New York City. Of this new work the Rev. Mr. Garrettson writes: "In the night season as in a dream it seemed as if the whole country up the North River as far as Lake Champlain, east and west, was open to my view." Our founder was given twelve assistants and in the three years following, they lighted the fires of Methodism in all that huge territory from New York City to the Canadian border and from Albany to Niagara. It would be a proper deduction from this that sometime in 1791 or 1792 Methodist preaching was first heard among these hills and the work in which we are still engaged was begun.

The first official record which we possess, is of a meeting held on November 2 and 3 in 1811, which occasions our celebration now in 2011, of its two hundredth anniversary. The years intervening between the first preaching and our first record must have seen many Circuit Riders in this valley and many Methodist classes formed throughout the countryside. It seems reasonable to expect that this was true. Witness the fact the first recorded meeting mentions six classes represented and they from as widely separated places as Hague and Ironville. Again this record seems to assume previous meetings. It is not a record of work initiated, but rather the routine recording of a going concern. May we not guess that previous records were either not made or have been lost. It is entirely possible that we owe our possession of this cherished first record and subsequent ones to the fact that they in that 1811 meeting elected as steward a brother but recently arrived in this region from Stillwater, N.Y. This good man, Mr. James Barber had brought with him a leather-bound journal only partially used in his Stillwater venture of selling pork, molasses, bibles and rum. Books such as that were not easily procured hereabouts in 1811, so the new steward turned his record of Mammon over and beginning in the back began his record of the work of God. For many years he both retained the office of steward and the book of record. Fortunately we have preserved for us not only this book, but almost all of the records of official meetings down to our own day.

Priceless as are these records, they do not give any adequate picture of the unique work of our founding fathers. Unique it was, differing in many ways from the established religious practices of both that day and this. This is displayed in two great ways that no longer characterize our church, the class meeting and the camp meeting.

The preaching of that day was done by preachers who were truly itinerant. On horseback and on foot, they covered the great territories assigned to them (in 1799 the Plattsburgh Circuit extended from Ticonderoga to the Canadian border.). If they preached in each section for the quarterly meetings, or in other words, four times per year, they were doing

well. In the interim between preachings the work was sustained by the class meeting. These, as most of us know, were groups centering about a local class leader. They met usually every Sunday. The class leader was expected to "conduct a public examination into the manner of life of each member of the class, to praise those who were living well, to admonish those who were falling before temptation, and to exhort all to go on in the way of holiness." The leader was also the Commission on Stewardship and Finance and brought to each quarterly conference the contributions of the class. These classes were the foundation of the work.

Far more spectacular was the camp meeting. This was a periodic two or three day get-together of Methodists from over a then wide area. They were often held in conjunction with the official quarterly conference, although no mention of this is found in our early records. They were as American as ice cream or a circus and a powerful instrument in the hands of the fervent exhorters of the time. Suppose we visit an early camp meeting held at the ruins of Fort Ticonderoga (often they were held in barns or other places of shelter). The time was midsummer- that respite between cultivation and harvest that they who till the soil know. Gathered were perhaps seven or eight hundred persons from across Lake Champlain, from the shores of Lake George, from the hills about Ironville, from the valley then called Tuffertown, and in fact from as far away a day's journey could bring them. Lone men had ridden in on horseback, women and children had come on oxcart and lumber wagon. Camp meetings provided opportunity for family reunions. It was the high spot of the year for many. Tents and shelters had been erected all about the preaching place and among them roamed the happy throng. Long separated relatives and friends enjoyed animated conversation, exchanges of wit, news and personal information. The event, however, was primarily religious rather than social. There was much hymn singing both at camp meeting and on the road to and from it, and all was awe and attention when the Presiding Elder began his preaching. We know that many souls were stirred and many lives changed in those camp meetings. We know that in them and the class meeting Methodism grew and became a power for good here as throughout the continent.

Thus came and thus wrought the circuit preacher and the class leader. As the work grew they were compelled to confine the circuit rider to progressively smaller territory until now his circuit usually includes no more than one or two communities.

The restriction of territory in our case began in 1799 when Ticonderoga was in the southern end of a long narrow circuit extending to the Canadian border. In 1810 the parish was limited to the territory from Lake George Village to Willsboro. In 1826 the work was narrowed down to a northern limit at Crown Point. Later Crown Point and Ticonderoga bounded the charge. Then Ticonderoga with Streetroad, South Ti. and Chilson in varying combinations of our appointments and finally we stood alone and our circuit rider had to find other sources for his inspirations than the horse and saddle and summer days among mountain roadsides, brooks and isolated cabins. During those years we have been part of only Two Conference, the New York Conference until 1831 and the Troy Conference until 2010 when we became part of The Upper New York Annual conference.

The growth of the church was quite rapid when we consider that membership was greatly restricted in those early days. One had to show evidence of a changed life to be

granted membership. The circuit in 1826 had a membership of over 300. After restriction of territory in 1828 the membership quickly reached as many as the previous and larger circuit had boasted. These numbers held steady until about 1850.

The period from 1850 until 1875 seems to have been the low spot in our history. This was due not only to the war between the states but to a defection of Methodists to that nearly forgotten sect, the Millerites. In the northern part of the town this sect became so numerous at the expense of Methodism that classes there were abandoned for a time. From 1860 to 1869 the work had reached the point of being unable to support a regular preacher. During this period the marrying and burying as well as the preaching was largely done by one of God's heroes of whom we shall hear in the proper place. Ticonderoga Methodism had its greatest revival of interest in 1879 to 1891 under the pastorate of Jesse Brown who will be mentioned later. Membership here since Jesse Brown held quite consistently to the three hundred mark until 1945 when the membership totaled 403. By 1948 it had grown to 504. The 600th mark was passed in 1951. At the beginning of this year (2011) the membership was reported to be 428.

There have been seventy-five pastors who since 1811 have served this charge. Our debt to England in the establishment of Methodism is strikingly brought out by the fact that for the first fifty years with one exception the preachers were all from the mother country; as well as many since. Almost without exception the ministry of Ticonderoga Methodist has been characterized by zeal and faithfulness to the task assigned. Some of them have possessed special talent and some have had high success in their calling. There are at least three men who have served here of whom we of 2011 know all too little. They are Louis N. Boudry, Hibbard Ingalls and Jesse Brown.

Louis N. Boudry was assigned to this circuit twice, once in 1856 and again in 1857. He was born on a farm near Saxe's Mill, Franklin Co. Vermont on August 1, 1833. His parents were French Canadian of good families and very devout Roman Catholics. After moving to Canada and returning to Vermont during his boyhood, he came as a member of his father's large family to Ticonderoga when about thirteen years of age. His father died when he was a youth and he lived first with a brother in New Hague, N.Y., later he went to live with another brother on Cream Hill in Shoreham, Vt. Here he found, with a neighboring farmer, the opportunity to work during the winter and attend school. He was then seventeen years old and could neither read nor write. The stuff of which he was made showed up that winter. With the aid of the daughter of the school teacher, he not only learned to read and write but by spring was studying grammar and philosophy. The next winter he attended New Academy in Shoreham. His grasp of knowledge must have been remarkable as we find him within two years alternately teaching school and attending Keeseville Academy in Keeseville, N.Y. Here his roommate was his Ticonderoga neighbor, Joseph Cook, whose influence upon his life was tremendous. Joseph Cook introduced him to Protestantism and guided his philosophy.

In 1854 while teaching school at Clintonville, N.Y. he experienced conversion under the Rev. Benjamin Pomeroy. In 1856 he joined the Conference. His pastorate here was, we may conclude, his first assigned charge. During the Civil war he served with the 5th New York Cavalry. He was taken prisoner and held in Libby Prison for three months. He was the author

of two books, "The Spiritual Struggle of a Roman Catholic" and another which set forth his experiences during the war. He later became quite a figure in religious life, doing great work among the French speaking people of Montreal, P.Q., and Worcester, Mass. Later he was in charge of a French Mission in Chicago, where he died.

Hibbard Ingalls, who held the work together during the Civil War, was without any gainsaying the most loved man ever to serve the charge. Known throughout the hills as Father Ingalls, he spent his life glorifying God by work and deed. He too was born a New Englander, having first seen the light of day in 1805 in Newhampton, N. H. As a boy he came with his parents to Crown Point and there married. In 1850 he bought a farm four miles north of Ticonderoga and settled there with his family. The Ingalls cemetery identifies the farm. The house is still standing. He was converted in his twenty-eighth year. His life, from then until his death at over eighty, was one of great piety and service. He was ordained at Plattsburgh, N.Y., in 1853 and although no record can be found of his being a member of Troy Conference, he was assigned to the work here as a local preacher and served almost without pay not only the Methodists of Ticonderoga Village but those of Streetroad and Chilson as well. How little he received in cash can be judged by the record of 1867 which records his salary for the year as \$120.00. He emulated the apostle Paul by earning his living with his hands and preaching for the Glory of God. Many stories are told of his religious fervor, his strength of body and character.

The following illustrates both the fervor Father Ingalls and of Methodism of ninety-five years ago. Public prayer in those days was a much more employed means of Grace than today. On this point Hibbard Ingalls was a power. One who attended his services as a child related that often Father Ingalls would kneel before a chair during seasons of prayer grasping the edges of the seat with his strong hands. As his fervor increased he would raise both his voice and the chair until he would be holding the chair high in the air while still on his knees. As points in his prayer needed emphasis, down would come the chair, its four legs loudly registering the emphasis upon the floor.

After the toil of the week on his farm he would walk from there to Chilson on Sunday for preaching services. It was at Chilson that he attended his greatest donation party at the age of 83 walking both ways from Streetroad to attend it.

We know very little of Jesse Brown. We honor his heroic struggles here in 1879-1881. Although then a man well along in years. He met a hard situation and conquered it. When he began his pastorate here he found the church buildings mortgaged for \$1200 with holders thereof threatening foreclosure. He at once set to work and finding things rather discouraging in Ticonderoga, went out into the District pleading for funds. His efforts were successful and the building and site were saved for us to enjoy. Although it is said that he was not an outstanding preacher, it is also said that he was a saintly character and won the love and respect of the entire community. After his superannuation, he helped to support himself by taking subscriptions for the "Ladies Home Journal." Periodically he visited Ticonderoga where his wide acquaintances and the love in which he was held meant many subscriptions for him.

The Montcalm Street Building came to us in an interesting manner. Just 176 years ago first reference is made in the quarterly meeting records of a need being felt for a house of worship. On October 27, 1835, Russell Bly, George Grant, Harvey Church, Lathrop Burge and Charles Baily were given power to purchase a site and build a meeting house when "the means would warrant" Nothing seems to have come of it for in 1869 we again have a committee appointed, this time of one (John Woodward) empowered again to that purpose. John Woodward was one of the loyal members of a class organized at the Lower Falls, as the present business section of Ticonderoga was then known, by Hibbard Ingalls in 1868. At the time of Brother Woodward's empowerment this class was holding services in the Academy building, which stood where The Central School Building was located. Brother Woodward was successful in his endeavors for in 1870 the church was built. Built indeed-but not at all as we know it now. Fenced from the street by a lot, white picket fence it stood inviting it worshippers by two doors toward the street. They opened into small vestibules from which one entered the sanctuary. Between these vestibules and extending slightly into the Sanctuary was the choir loft. Equipment for heating at that time consisted of two box stoves in the rear and two long reaches of pipe, serving both as carriers of smoke and as heating units. The windows were of plain glass. No steeple adorned the church. In fact it was so severely plain that it was dubbed "God's Barn."

There may also be another reasons for the above appellation. About ten years after its construction, a mortgage foreclosure threatened. The mortgagee publicly told of his plan to make a livery stable of it. Rev. Jesse Brown as has been related saved the building from that use and is said by some to have used that designation. The original cost is given as \$3500. Of this \$1200 was obtained by means of a mortgage. Much labor and some materials were donated. At the time of its construction, the Rev. Warren Mooney was pastor. In 1884 under the Rev. Edward J. McKernon, a room known as the Prayer Room was constructed on the rear of the building and the appearance from the street greatly improved by the building of a steeple. In this steeple was hung a bell, the funds for the purchase of which were collected in small amounts by one man, John Woodward. He also served as a janitor for many years without pay. At the same time, the wood-burning stoves were removed and a cellar dug large enough to accommodate a small furnace.

The Rev. Clarence Miller who served here in 1893-1895 was the next preacher to tackle property improvement. Several changes were made. First, he enlarged the sanctuary by including within it the Prayer Room. He then lengthened the building by adding a session room and kitchen. The plain glass windows which some years before had been covered by a paper simulating stained glass were removed and the leaded glass windows placed. These windows were given as memorials to Jane Ann Hooper, Rosamond Bradley, John and Mary Bate, Emily Jane Moses, Jessie Hooper Wear, Albert Hooper, Francis Wear Jr., Alevia Fillmore, Nancy Stark, Jacob Winter and Julia A. Woodward. Parts of these windows were moved to the church on Wicker Street when it was built. Other improvements under the Rev. Mr. Miller were a new steeple, electric lights and a new bell. Bishop McCabe came and assisted in the rededication of the edifice. It is told that his conveyance from the north failed above Streetroad and that he walked down from there.

Until the long pastorate of the greatly beloved George W. Easton, the music for worship was supplied by a small parlor organ. During his seven years here (beginning in 1898) a fine pipe organ was installed. At that time the furnace was replaced by a better one and a new carpet cushioned the sturdy boots of our grandfathers. These improvements also were the occasion of Episcopal visitations. This time, it was Bishop Hamilton who did the honors. Thus our building stood, the Methodists coming to worship to marry or to hold funerals, until 1914 when the Rev. C. E. Torrance led in another rebuilding which included raising the whole structure and constructing a basement with a kitchen, dining room, furnace etc.

The last major improvements were completed in 1948 and included an altar-centered chancel, a Hammond organ to replace the worn-out pipe organ and a new heating plant. At this time a new entrance and vestibule were added and the pews were rearranged to provide a center aisle. A new carpet was laid later and the nave lanterns which were also moved to the Wicker Street church were installed in 1955.

The first mention of a parsonage was at the August 1st meeting of the Official Board in 1874. Here we find mention of a gift of a lot by sister Sarah Holcomb and a resolution to speedily erect a parsonage thereon. Rev. J.H. Stewart (the pastor), William Hooper and Hibbard Ingalls were made a building committee with Albert Shattuck added at a later meeting. The building built on Sister Holcomb's lot on Lake George Avenue is still standing. It passed from the hands of the Church in 1912, and a house on Father Joques Place was purchased for \$5000.00 and served as a parsonage for 44 years. The home of Mr. and Mrs. Fred Flannery on Amherst Ave, which had been willed jointly to the Protestant Episcopal and Methodists Churches, became our present parsonage in 1957 when we purchased the half belonging to the Episcopalians.

The Streetroad Methodist Church discontinued services in the fall of 1948 and merged with our church. Eleven of the members united with our church on World Wide Communion Sunday of that year.

In February 1958, a committee was appointed to study the needs and possibilities to be considered in remodeling the old building or construction a new one. A decision was made in 1960 to rebuild and relocate the church for essentially two reasons. The old building was found to be too small to accommodate the growth of the Sunday School, and the old building was in many ways found to be structurally unsound. Church school classes were being held in cloak rooms, in the kitchen, and eventually rooms were rented in the local American Legion Hall. A sagging roof was being braced and reinforced for fear it would collapse under snow accumulations and storm sewers were habitually backing up into the basement social hall. Also the old property was too small to accommodate the planned larger building and still leave adequate parking facilities.

A new building committee was formed consisting of Arthur A. Carr, Raymond W. Ellor, Milford H. Gibbard, Leida Granger, Wallace P. Johnson, William E. Lord, W. Lenox Robinson, Fayette O. Spring, Willis G. Trombley and F. Allen Wickes. The first building fund campaign drive was started in June 1960 to cover a three year period in which money was to be accumulated for the start of construction. The second building fund campaign drive was

started in 1963 for a two year period, and in succeeding years building fund campaigns were held in conjunction with every member canvasses for current expenses. A corporate body of the church meeting in January 1961 authorized the purchase of the Milton Bennett and Marvin Porter properties on Wicker Street for the purpose of relocating the church.

After interviewing some seven architects, Daniel Klinger of East Greenbush, N.Y. was retained on November 7, 1961 and architectural design work began. Final architectural plans were approved in special quarterly conference and congregational meeting on May 10, 1965. The plans were let out for bid and Casabonne Brothers of Troy, N.Y., was awarded the bid as general contractor. Construction costs were determined to be \$285,000.00. With the money in the building fund, it was necessary to obtain a loan of \$209,000.00 at 5% interest for a twenty year period. A \$10,000.00 loan was also obtained from Troy Conference. New furnishings for the church raised the total rebuilding costs to approximately \$350,000.00.

A ground breaking ceremony was held on June 7, 1965 conducted by Dr. Hobart F. Goewey, District Superintendent. The service was well attended by representatives of all organizations from within the church as well as the community and local clergy. Construction began June 8, 1965. The corner stone from the old church dated 1869 – 1914 was re-laid in the new church on October 17, 1965. Additions were made to its contents to cover those years 1914 to 1965.

Construction proceeded so that it was possible to hold the first service in the new church in the social hall on Christmas Day, 1965. The service was led by Rev. William A. Groshans. Construction was completed enabling the holding of a consecrating service on March 6, 1966. Pastors in attendance were Jasper A. Steele and William A. Groshans. District Superintendent, Milton M. Lavery, offered prayers and Bishop Lloyd C. Wicke delivered the sermon. Finally, an Office for the Dedication of Memorials and Other Gifts was held on March 27, 1966.

The old church building, being on a site in the village business district, was found to have value as a business location. As a consequence, a sale of building and property was made, the proceeds being applied to new church building indebtedness. Sale was made under the conditions that the old building would be razed rather than be used for anything other than worship services. There was a tear in many an eye and a lump in many a throat as the old building was demolished. Many items such as steeple bell, sanctuary lights and stained glass windows from the old church building were used in the new church building.

During the period, 1960 – 1981, a history of Methodism in Ticonderoga was dominated by the subject of a new church building, its planning, its construction, its financing. Six pastors served the church during this period. It can also be called a period of continued growth. At the fourth quarterly conference and annual church meeting held January 20, 1980, it was noted that the church school enrollment was 191 and the total membership of the church was 767. Significant improvements in the redecoration of the parsonage were also accomplished.

The crowning event in the new church building was certainly the burning of the bank note and the dedication service on October 12, 1980.

Our church would appear to have had in its early days rather an unsteady record in its support of Sunday School work. First mention of this phase of the work is in 1841. For many years after the reports contain such phrases as "Not prepared to Report"; "No school held in the winter", "No Sabbath School"; "A school held at Ti Street but not prepared to report" In 1870 a Sunday School was organized and has function with rather gratifying effectiveness for many years. A paid education worker joined the staff in 1956, and in 1961, 250 attended the week-day program, 100 on Sundays, and 60 attended Vacation Church School.

During the past several years our Sunday School has decreased gradually as in all main line churches. Under the leadership of several superintendents, our Sunday School has been operating as a one-room school house. The students participate in worship services, make gifts for Mother's and Father's Day and present a Christmas program at the 10:30 service.

Our young people have been organized since 1890, first as the Epworth League, in 1940 the Methodist Youth Fellowship and from 1968 the United Methodist Youth. Projects of the Youth Fellowship in the past have been collecting for the United Nations International Children's Emergency Fund, which continues to this day and the initial impetus that resulted in the church's sponsorship of two refugees. The present Youth Fellowship continues to meet and support missions. Their latest project is to sponsor a Community dinner on the 1st Sunday evening of every month.

Of the ladies' societies the elder is the Ladies' Aid. We possess the record of the initial meeting of this society. This was under the date of October 23, 1868 and sets forth the purpose of organization, giving the By-Laws adopted for their rule and guide. The first officers then elected were: President, Mrs. Lorenzo Baldwin; Vice President, Miss Harriet Stark; Treasurer, Mrs. C.P. Ives; Secretary, Miss E. G. Winter, and Directors, Mrs. William Hooper and Miss Nancy Stark.

The Ladies' Aid proved a financial life line many, many times since 1868. The two Missionary societies and the Willing Workers, established much later, divided the work of our parish women into three channels, local, home and foreign. In 1941 the Woman's Society of Christian Service was organized, uniting all previously existing societies and concerted effort has been made emphasizing both the world mission and the local church aspects. With the uniting of the Methodist Church and The United Evangelical Brethren in 1968, the women's organization of the church became The United Methodist Women. The United Methodist Women continues to meet regularly and is still committed to emphasizing the world mission and the local church. Our local unit continues to support the Women's Division with pledge to mission, World Thank Offering, Call to Prayer and Self Denial and special mission recognitions.

Our men organized and received their charter as Methodist Men in January 1960, and continued until the early 1980's. Adult Fellowship, open to all adults in the church for fellowship and service, has been in existence since 1948.

Three choirs, Chancel, Youth Handbell Choir and Chancel Handbell Choir, add inspiration to our worship. Two services of worship each Sunday have been held since 1960. Our church has cooperated with the Ticonderoga Association of Churches in holding union services and working on community projects.

The move to the new building in the 1960's made it possible for us to greatly increase our outreach program in Christian service. Such programs were the thrift Shop, the Pre-School children's Learning Center and the Ticonderoga Area Adult Center, Inc. The Learning Center closed and the Ticonderoga Area Adult Center, Inc. moved to other facilities but the Thrift Shop has only continued to grow during the years. Boy Scouts, Girl Scouts, Recovery, Inc., W.I.C., Champlain Valley Chorale all use the church for their meetings. The Community food Pantry also has the church as its home.

Over the years the church has been the grateful recipient of many gifts, bequests and memorials. Among the many memorials and gifts have been the nave lanterns, crèche, carillon, chancel furnishing, library books, films and hymnals. Of late there have been two sizable estates bequeathed to the church.

This review of the past two hundred years of Methodism in Ticonderoga has revealed much trial and error and many accomplishments. Always there have been those devoted to Christ and His Church—with them we would rejoice at the achievements and ask forgiveness for the failures in the words of Thomas B. Pollack's hymn:

“Jesus, with Thy Church abide...
Judge her not for work undone,
Judge her not for fields unwon.
Bless her works in Thee begun:
We beseech Thee—hear us.”

LIST OF PASTORS SINCE 1811

1811 – John Haskins
1812 – Timothy Minor
1813 – John B. Stratton
1814 -- Jacob Beeman
1815 – J. T. Addams
1816 – Moses Amadon
1817 – Phineas Doane
1818 – Eli Barnett
1819 – Seymore Landon
1820 – James Covell
1821 – Seymore Landon
1822 – Ilbri Cannon
1823 – Orrin Pier
1824-25 – Salmom Stebbins

1826 – Asa Bushnell and Orrin Pier
1827 - Asa Bushnell, Orrin Pier and Cyrus Meeker
1828 – Cyrus Meeker
1829-30 – Samuel Eighmey
1831-32 – Amos Hazelton
1833 – W. Ryder
1834-35 – Henry R. Coleman
1836 - Alden S. Cooper, Bishop Isbell and Wm. Hickham
1837 – Alden S. Cooper
1838 - Albert Champlin
1839 – Albert Champlin and Alpheus Wade
1840 – Gilbert Y. Palmer and Edward Noble
1841 – Gilbert Y. Palmer and Ira Holmes
1842 – Adam Jones and Wm. H. Hull
1823-44 – Peter H. Smith
1845-46 – Lorenzo D. Sherwood
1847-48 – Sylvester W. Clemens
1849-50 – Gideon H. Townsend
1851 – Jebediah D. Burnham
1852-53 – Robert M. Taylor
1854-55 – To be supplied
1856-57 – Louis N. Boundry
1859 – Arthur J. Ingalls
1860-68 – To be supplied
1869-71 – Warren Mooney
1872 – James L. Slason
1873-74 – J. H. Stewart
1875 – Silas w. Edgerton
1876-77 – Peter M. Hichcock
1878 – H. C. Baskerville
1879-81 – Jesse Brown
1882-84 – Edward J. McKernon
1885-86 – Eli C. Farwell
1887-89 – Charles E. Green
1890-92 – James H. Robinson
1893-95 – Clarence Miller
1896-97 - Charles F. Noble
1898-1904 – George W. Easton
1905-10 – Loyal A. Bigelow
1911-12 – Elijah J. Guernsey
1913-15 – Curtis E. Torrance
1916-22 – Everett R. Stone
1923-27 – Ralph G. Finley
1928-33 – George C. Cornell
1934-42 – Daniel T. Hill
1943-45 – Clifford F. Fugate

1946-47 – Nelson W. Burns
1948-49 – W. Charon Denson
1950-54 – Leon R. Stapley
1955-61 – Jasper A. Steele
1961-68 – William A. Groshans
1968-70 – Gordon M. Clark
1970-73 – Gary L. McLam
1973-78 – Cass Gilbert III
1978-83 - John A. Chesney
1983-89 – Terrence M. O’Neill
1989 -2004 – Paul L. Dufford
2004-07 – Prudence D. Burtolino
2007-- Scott R. Tyler