

The Universalists of Albion Effect a Permanent Organization

A large and enthusiastic meeting was held yesterday at the Court House in Albion in the interests of a Universalist church at Albion and a legal organization of such a society. Joseph D. Billings and C.[Charles] A. Danolds were chosen moderators, Mr. Billings chairman and Frank E. Kittredge clerk. A committee consisting of S. S. Spencer, John A. Dibble and Justice Wright were appointed to draft a constitution and by-laws. During the interval excellent singing was rendered by a quartette composed of John A. Dibble, J. Sheldon Dibble, Mrs. Harry Lattin and Mrs. Carrie Cole, with Mrs. Merrill as organist. The committee on organization brought in the rules which were unanimously adopted. The name chosen was the Pullman Memorial Universalist Church of Albion. The following trustees were duly elected: Mrs. Joseph Hart, C. A. Danolds and John Lattin, for three years; Sheldon Warner, William Tanner, Mrs. S. S. Spencer, two years; J. D. Billings, Mrs. G. E. Kittredge and Adelbert Champman, one year. A letter of regret was read from Dr. I. M. Atwell, and also one from George M. Pullman, setting forth his wishes and ideas on the subject of building a memorial church at Albion: \$5,000 must be raised as a sinking [e.g. endowment] fund that the church may always be kept in repair, and a committee was appointed to raise this fund, comprising the following named: Justice Wright, Sheldon Warner, William Hallock, Mrs. S. S. Spencer, Mrs. Joseph Hart, Mrs. George Reed, William A. Tanner, Mrs. Cyrus Holt, Irving M. Thompson and A. M. Briggs. A solo was finely rendered by Miss Anna Myers, of West Virginia, her sister, Miss Lena, accompanying her on the organ. Services will be held the next two Sundays at the Fair Haven Church.

Democrat and Chronicle, Rochester NY, Wed. 19 Aug 1891

Transcribed on 23 Dec 2009 by Karen E. Dau of Rochester, NY



JAMES LEWIS PULLMAN
1800 - 1853



EMILY CAROLINE PULLMAN
1808 - 1893

PULLMAN MEMORIAL UNIVERSALIST CHURCH

1894 CENTENNIAL 1994

ALBION, N.Y.

SOUVENIR

Published in commemoration of the 100th Anniversary of the laying of the cornerstone for the Pullman Memorial Universalist Church. Designed by C.W. Lattin and printed at the Lake Country Pennysaver, Albion, N.Y.

BOARD OF TRUSTEES

Robert Huyck, Chrm. Dorothy Pratt C.W. Lattin
Sara Burroughs William Nutty Susan Chapman
Christine Loss, Secy. Richard Hoffman, Tres.

CENTENNIAL COMMITTEE

Jean Bistoff C.W. Lattin Sara Burroughs
Lysbeth Hoffman Dr. James Orr Robert Huyck
Richard Della Costa

CENTENNIAL DOINGS

ORGAN CONCERT - SUNDAY, APRIL 17TH

7:30 P.M. Program with Wade Gidley, Susan Thaine and Adam Wallis

CENTENNIAL - SATURDAY, MAY 21ST

1:30 P.M. COMMUNITY PARADE
Led by Renovation Lodge No. 97 F & AM
2:30 P.M. RE-DEDICATION OF THE CORNERSTONE
By the Grand Master of Masons of N.Y. State
Keynote Remarks by Rev. Richard Gilbert
TOURS - ORGAN MUSIC - RECEPTION
7:00 P.M. BANQUET (\$10.00 reservation - 589-9510)
8:00 P.M. HISTORICAL/MUSICAL PROGRAM
All Welcome

SILVER PATRONS

Jean Bistoff
The Family Hardware
Thompson's Home Furnishings
The Alliance Mutual Insurance Co.
Gates Plumbing
Compliments Of Fleet Bank
Daniel M. Marquart, Manager,
Albion Office
Jerome & Rosemary Wilson,
Archer Lumber
Heritage Pipe Organs, Inc.
Tillman's Village Inn
Hannah Thompson
Walter E. and Alberta Brown
Bloom's Flower Shop
Starrview Kennels

SARA COLE BURROUGHS

Keeler Construction Co. Inc.
Mr. & Mrs. John H. Dutcher III
and daughters, in memory of his parents,
John H. and Elizabeth J. Dutcher

GOLD PATRONS

H & A Superette - The Radzinskis
Richard and Mildred Cook
McDonald's Restaurant - Albion, N.Y.
Bells Food Center, Inc. - Albion, N.Y.
Arnold's Auto Parts Inc.
County Garden Bridal Florist
Heather Boyd
Harlan and Julie McGrath
Hill-Raymond Agencies Inc.
Keding Automotive Service
John F. Bero - Bero Associates, Architects
Francis S. Nayman
David and Margaret LeSourd
Rev. Richard Hood
Candy, Bill and Amanda Nutty

PLATINUM PATRONS

John and Rachel Herring
Kenneth A. and Ethel Lee Pullman
Moore-Nesbitt Buick -Pont-GMC-
Chev-Olds-Cadillac, Inc.
Nesbitt Chrysler-Plymouth-Dodge, Inc.
Leo and Leslie LaCroix
Avis W. Lattin
Merrill-Grinnell, Inc.
Mr. & Mrs. Richard G. Hoffman
in memory of
Mr. & Mrs. William H. Hey and
Mr. & Mrs. Ned I. Covell
Albion Agencies, Inc.
Christopher Mitchell Funeral Home, Inc.
Rene' J. Schasel
John H. Jr. and Dorothy W. Pratt
John H. III and Sharlene S. Pratt
Sarah D. and Jenna H.
James D. Pratt
Diane E. Pratt and Eliza N.
In Memory of Rance Wright by His Family
In Memory of Homer C. Brown
James G. Brown Family
by Mrs. E. Kirke Hart
Mr. & Mrs. D. Irving Conrad
Kirke and Scott Conrad
New York St
Convention of Universalists



Photo Circa 1895
This property was placed on the national register of historic places by the United States Department of The Interior - August 31, 1979. It is a unique and outstanding architectural landmark.



George Mortimer Pullman 1831 - 1897

50TH ANNIVERSARY

On Friday evening, May 19, 1944 the Pullman Memorial Church celebrated its fiftieth anniversary of the laying of the cornerstone. It began with a banquet in the dining room followed with a re-dedication ceremony of the cornerstone by Renovation Lodge No. 97 F & AM. An evening service then took place in the church. Those taking part in these festivities were: Franklin Delany, Master of the Lodge; Mayor Francis H. Blake, Rev. Fred C. Leining, Supt. N.Y.S. Universalist Convention; Rev. George A. Gay, Rev. Murray Gay, Bernard Lynch, Organist; Marjorie Moore Boire, Soprano, and Fred W. Tanner, Toastmaster.



Charles A. Danolds 1818-1899 of Eagle Harbor, N.Y. was a contractor, a pillar in the historic Cobblestone Church and a life long friend of G.M. Pullman.

A TOAST

Always given before the Dinner at the Annual Meeting
To Charles A. Danolds who conceived the idea;
To George M. Pullman who made possible the erection of this edifice;
And to all others who have labored in this Church for the cause of Universalism;
We drink this toast.



Harriet A. Cole Hart 1834 - 1917 (Mrs. Joseph Hart) was a leading founder and served on the first Board of Trustees of The Pullman Memorial Church.



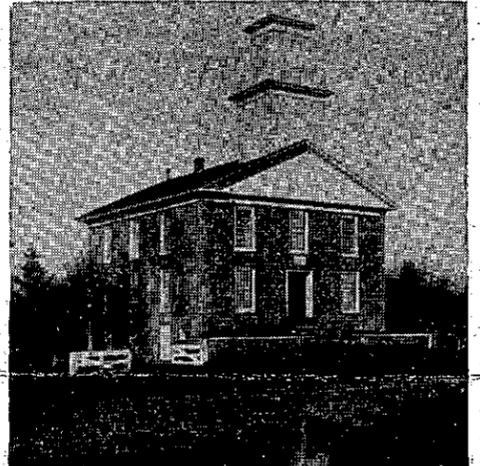
Rev. Dr. Charles Fluhrer installed as first Pastor in the Pullman Church January 31, 1895, instituted the Good Friday Service in which the congregation gathers around a table not unlike the Last Supper.

P.M.U.C. FOUNDING & INCORPORATION

A meeting was held at the Court House Aug. 18th, 1891, for the purpose of legally organizing and incorporating the society according to the laws of the State of New York. A committee consisting of S.S. Spencer, John A. Dibble and J. W. Wright was appointed to present a set of by-laws and also to report a list of officers. The committee reported that the name of the organization shall be known as the Pullman Memorial Universalist Church of Albion, N.Y., and submitted the following named persons as officers: Trustees, C.A. Danolds, John Lattin, Mrs. Joseph Hart, Sheldon Warner, Mrs. S.S. Spencer, W.A. Tanner, J.D. Billings, Adelbert Chapman, Mrs. F.E. Kittridge; Treasurer, George J. Reed; Clerk, F.E. Kittridge. The report of the committee was accepted and adopted and the above named officers duly elected.

WHAT'S IN THE CORNERSTONE?

At the Masonic corner stone laying ceremony for the Pullman Memorial Universalist Church, May 19, 1894 Acting Grand Secretary George A. Newell read the list of articles included in the copper box. They included papers relative to the building of the church and the guarantee fund, copy of the act of incorporation and constitution of the church, list of officers of the church association and membership of the Ladies' Aid Society, order of exercises of laying the corner stone, pamphlets in memorial of Mr. Pullman's parents and photographs and biographical sketch of Mr. Pullman, story of the town of Pullman, pamphlet of the unveiling of the group of the massacre of 1812, village and town officers of Albion, and members of board of Orleans county supervisors of 1893, Albion village papers, pamphlets of grand State encampment of I.O.O.F., degree Rebekah lodge, I.O.O.F., also an \$8 bill, continental money of 1778, given by Albert Achilles.



This 1890's photo shows the historic Cobblestone Society Museum. Once known as the Church of the Good Shepherd when Childs was called Fairhaven, it is the oldest Cobblestone Church in North America. The tablet over the front door states: Erected by the First Universalist Society A.D. 1834 GOD IS LOVE. In 1993 it was made a National Historic Landmark by the National Park Service through the U.S. Dept. of the Interior.

EXCERPT FROM AN HISTORICAL SKETCH BY REV. CHARLES FLUHRER, D.D.

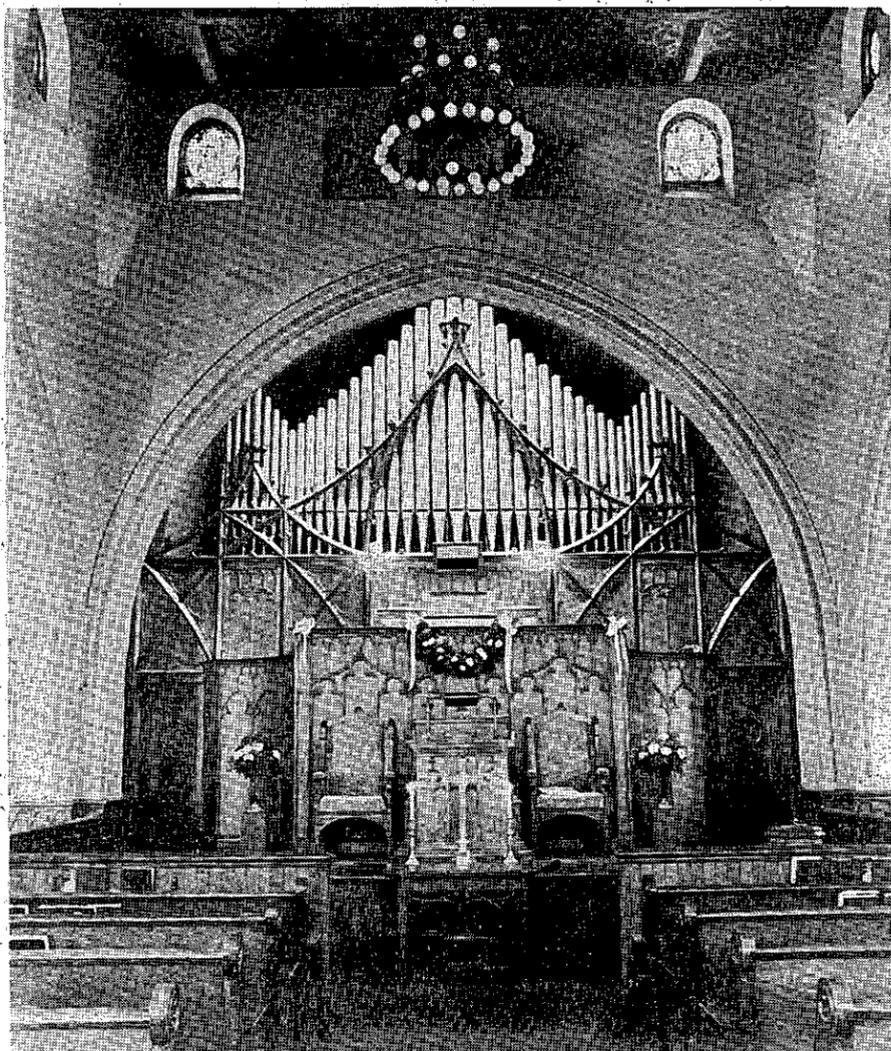
The history of Universalism in the vicinity of Albion, dates back to the time of the pioneer preachers in Western New York. As early as 1830 Rev. Hollis Samson preached at Barre, and as the Ridge Road was at that time a great highway from East to West, Fair Haven became one of the thrifty localities where the great salvation was proclaimed. A goodly number of believers having been gathered there and in that vicinity the present stone church was built and dedicated in 1834. As years passed and Newport, now Albion, grew to become the more populous centre, the pastor at Fair Haven held occasional service here. From 1845 to 1850 there were meetings in the Court House, Revs. Moses B. and I.J. Smith, Wm. B. Cook and R.H. Pullman conducting the services. It was probably through the solicitations of James Lewis Pullman, Oretus Bumpus and other devoted friends of our cause here that these services were held. I cannot learn, however, that any organization was effected at that time; if so, the record has been lost.

The Rev. A. Kelsey was a resident of Albion for fourteen years and during that time preached in Clarendon, South Barre, Barre Centre and Fair Haven. In 1860 he held services in Albion, which continued for a period of six months and with considerable promise of permanent success, until the approaching Civil War turned the popular mind in an entirely different direction. I am quite confident that another attempt was made to establish our cause in Albion about 1867-8; and either at that time or in 1860 there was a small Sunday School, but these, like other previous efforts, proved spasmodic and temporary in their nature.

A long blank followed until 1890, from which time we must date a new area of Universalism in this place and vicinity.

The Pullman Memorial Universalist Church is available for weddings, christenings (dedications) and memorial services no matter what religious principles you have. Our church is a Liberal Church, we believe your religious convictions are your own personal concern.

716-589-7181



The Victorian interior of the Pullman Memorial Church decorated for a wedding in 1994. The focal point here is the great Johnson organ opus 812 with stenciled gables by Tiffany. J. Orr Photo.

The Pullman Universalist Church
Neil Johnson Village Historian

The Albion Unitarian Universalists believe that their church began with a conversation along the following lines, held in July 1890 at Castle Rest, the summer home of Mrs. James Lewis Pullman in the Thousand Islands:

"George, when you lived in Albion it was a preaching station for the Universalists. Forty years later it still doesn't have a Universalist church. Would you be willing to contribute \$5,000 toward building a church in Albion?"

"Well, Charlie, I would be happy to contribute \$5,000 toward building a church in Albion."

The next morning at breakfast, George told Charlie, "I have decided that I will contribute all the money necessary to build a Universalist church in Albion as a memorial to my father."

This was more than Charles A. Danolds had expected. He and his wife were visiting Emily Caroline Pullman, the eighty-two year old widow of his friend Lewis Pullman, who had died thirty-six years before. Also visiting at the island was Emily's son, George M. Pullman. The four talked of old times in Albion and about Universalism.

Even though he was eighteen years younger, Charles had been thrown together with Lewis Pullman on many occasions after Lewis and Emily had come to Albion with their family in the fall of 1845. Lewis was in the house building and moving business — in fact he had invented and patented a platform on wheels that he used to move buildings quickly and safely. Charles was in the contracting business, so was intrigued by this idea. Lewis Pullman was an outspoken Universalist; Charles attended the services in the cobblesone Universalist church at Fairhaven (now Childs). Lewis was junior warden in the Masonic lodge; Charles was the treasurer. Lewis was an Albion village trustee on the Democratic ticket; Charles was an active Democrat in Eagle Harbor.



H. Boyd Photo

The house as it appears today at 228 East State St. where The Pullman Family lived during the 1840's and 1850's.

Lewis Pullman was, above all, a Universalist — he had joined the church in his former home in Brocton, in the Town of Portland, Chautauqua County, and had led the religious service when the missionary preacher was in another part of his circuit. He brought this enthusiasm to Albion. It is recounted that when the Pullmans moved to Albion one of the "leading citizens" gave Lewis friendly advice: "I am as strong a believer in Universalism as yourself, but if you want to succeed here, join one of the popular churches and say nothing about your doctrine." However, Lewis replied, "I can succeed nowhere except as an honest man; I have the courage of my convictions."

Although there were four Universalist churches in the county, none were strong and thriving. The nearest, to which Charles Danolds belonged, was at Fairhaven. The Albion preaching station was part of the Fairhaven charge, but that did not mean much. In the late 1840s the Fairhaven church was served part-time by whatever ministers were available — there were none at all from 1848 to 1852. In 1852 Rev. William B. Cook moved to Gaines — for four years he preached at Fairhaven and Clarendon until he, too, moved on. Thus Albion Universalists were in the same situation as those in Brocton — when they had a preacher they worshipped at the courthouse, otherwise Lewis led religious services in private homes. By default, Lewis served as the resident Universalist minister.

Charles Danolds knew George Pullman not only as Lewis's son, but also from those long-gone days when they were both hustling to make a living along the Erie Canal. George had become a wealthy man by Orleans County standards. But George had been astute enough to latch onto an opportunity that made him a rich man nationally. About 1857 Ben Field, the Republican state senator from Albion, had gotten the franchise to put sleeping cars on two Illinois railroads. George formed a partnership with Ben — sleeping cars were just being developed to serve passengers on the newly-formed long-distance railroad systems; here was a chance to get in on the ground floor of a new business.

George made his move to wealth and national renown when he moved to Chicago in early 1859 — he hired two mechanics and a master car builder to remodel two day coaches, Nos. 9 and 19, for the Chicago, Alton and St. Louis Railroad. The first Pullman and Field sleepers looked like other sleepers of the time — flat roofed boxes forty-four feet long, just over six feet high with cherry wood interiors divided into ten sleeping sections. The lower berths were made up of two seats. The difference in the Pullman design was in the upper bunk — Pullman had strengthened the roof with trusses and suspended the upper bunks from it. At night the bunks were let down, bedding and all, ready to use.

The sleeper business grew slowly — by 1863 Pullman and Field owned only twelve sleepers. However, George

Ben Field 1816 - 1876 of Albion was State Senator 1854 - 55 and was George Pullman's partner in the very early development of the sleeping car business.



c 1867 Photo

continued to make his sleepers larger and more luxurious, like grand hotels. By the time he constructed his thirteenth car, the Pioneer, in 1864-65, Pullman sleepers were fifty-four feet long, ten feet high. They had expensive wood-paneled interiors, exquisitely upholstered furnishings that easily converted into comfortable beds, lavish carpeting, curtains, draperies, and convenient washroom facilities. Two years later, with George working full time at publicizing their cars and contacting railroad lines, Pullman and Field owned forty-eight sleepers. At this point Ben Field sold George his interest in the partnership in order to concentrate on New York State politics. In 1867 George Pullman incorporated the Pullman Palace Car Company, which expanded to control sleeper cars throughout the United States. George was on his way to becoming a multimillionaire.

It makes sense that Charles Danolds would notice an item in the Albion Democratic newspaper in the spring of 1890. The editor printed a quote from the *New York World*. "George M. Pullman is said to give away twenty thousand dollars each year." And the editor made "A Suggestion. This is a fact that his old Albion friends will not be sorry to learn. Prosperity has smiled upon him in a lavish manner, and if he does not know how to dispose of his

COPIES

We have a department exclusively devoted to the sale of... Shrouds, etc., wherein may be found at all times a full and complete assortment of all articles in that line. Also, we are prepared to furnish a good Hearse and Carriages, at short notice, and on the most reasonable terms.

G.M.P. & Co.

This display ad for G.M. Pullman & Co. appeared in Sketches of the Village of Albion by Arad Thomas, which was a little booklet published in 1853.

income he might do worse than to remember the town of his earlier days."

It also makes sense that while the Danolds and the Pullmans were reminiscing about the old days and Lewis Pullman's enthusiasm for Universalism, that Charles would make bold to ask his millionaire friend for some help in establishing a viable Universalist church in Albion. George himself had experience in organizing a Universalist church — he had seen it from the inside. In the late 1830s, while the Pullman family was living in Chautauqua County and practicing their own version of Universalism, they had met a real Universalist — Rev. Timothy C. Eaton, who established regular monthly meetings at Brocton. His preaching put into words what Lewis Pullman had been living — God is love. God so loved the world that he gave his only begotten Son; the Son of God on Earth became the 'Light of the World.' There is hope for all, and universal salvation.

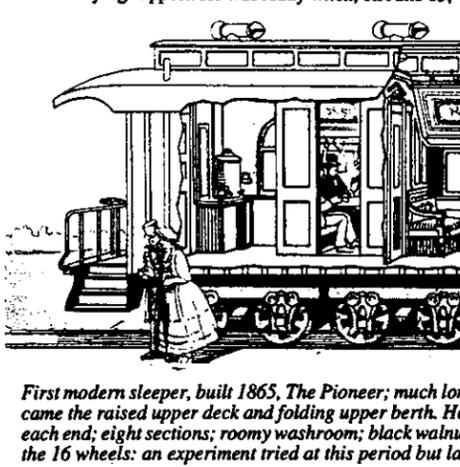
This message hit home to Lewis — he had left the Baptist church about 1826 because he could not envisage his new-born son going to hell. Now he had four boys — Royal Henry was 13, Albert 11, George 8, and James 4 — whom he had tried to bring up as Christians. Here was an organized church which offered his family security and salvation.

Rev. Eaton's preaching at Brocton met with such enthusiasm that he convened a Universalist conference meeting. Guest ministers preached and Rev. Eaton organized the First Universalist Church of Portland. On a beautiful Sunday afternoon a large number of converts received baptism by immersion.

On the evening of that eventful day in which he united with the church, Lewis gathered his family around him, read a lesson from the Scriptures, and offered prayer — a long, earnest, passionate cry for help that he might bring up his children in the "nurture and admonition of the Lord," and that the home might become a true Christian home. This first prayer, ending in a good night kiss for the children, established a tradition of nightly prayer at the family altar.

A Sunday School was soon organized and the religious education of the children began, with Lewis Pullman, Bible in hand, leading his sons to the "old red school house" where the services were held. When Rev. Eaton was away on his circuit Lewis Pullman led the Sunday religious services. Universalism had become the family's official religion — both Henry and James became Universalist ministers.

So George knew that a Universalist church must begin with enthusiasm — now he asked for proof that there was enough interest in Albion. Charles went home, placed an article in the Democratic newspaper that George Pullman was interested in building a \$30,000 Universalist church as a memorial to his father, and spent the next eleven months rallying support. He was ready when, on June 15,



The First Real Pullman Sleeping Car - 1865
 First modern sleeper, built 1865, The Pioneer; much longer, higher, wider, than predecessors; railroad bridges and platforms were changed to permit its passage. Here first came the raised upper deck and folding upper berth. Heated from hot air furnace under floor; lighted with candles, ventilated through deck windows. Two compartments at each end; eight sections; roomy washroom; black walnut woodwork, much inlay and many mirrors. Fully carpeted; French plush upholstery; good beds, ample bedding. Note the 16 wheels: an experiment tried at this period but later abandoned in favor of 12, the present standard.

1891, George stopped at Albion to test the waters. Charles and the Universalists he had gathered displayed enough enthusiasm. The next step was a conference.

The Universalist conference to form a church in Albion met at the courthouse on Wednesday-Thursday, July 15-16, 1891. Ten Universalist ministers rallied to show their support for the proposed church and to organize the new congregation. The Wednesday meeting was called to order by Charles Danolds. Frank E. Kittredge, an Albion entrepreneur who at that time ran a patent medicine business, was named secretary. Rev. Thomas Borden, of Sherman, gave the keynote address. Knowing the liberal people of this vicinity from his long pastorate at Fairhaven, he was firm in the belief that a strong Universalist church could be maintained in Albion if those friendly to the cause would put their shoulders to the wheel.

The conference then adjourned to the Presbyterian chapel, where the ladies of Fairhaven served dinner. In the afternoon they returned to the courthouse, where the ministers each gave a ten minute sermon. Rev. Alfred Ellsworth Wright, son of farmer Justus W. Wright of Rich's Corners, who was supplying the Fairhaven church, stated that some could only be Baptists, or Methodists, and others could only be Universalists. The Pullman offer seemed to be a providential one. Why not have it? Rev. George W. Powell, of Lockport, gave the closing sermon, saying the difference between the Universalists and other denominations was a little word of four letters — LOVE.

On Thursday morning the business committee presented a temporary organization of the Pullman Church Memorial Society of Albion. The society adopted their report and elected seven trustees (including Charles Danolds) and clerk Frank E. Kittredge. One hundred people joined the new society and pledged \$25 a week to fund weekly services at the courthouse. George Pullman was notified of the gratifying outcome of the conference, and the society got right to business — Rev. A.E. Wright preached the first sermon on July 26.

The church was formally organized under New York State law at a meeting at the courthouse on Tuesday, August 18. The organizational committee presented the by-laws and a list of officers. The official name of the church became the Pullman Memorial Universalist Church of Albion. The number of trustees increased to nine; Frank Kittredge remained as clerk.

Although George was giving the Albion Universalists a gift, he was still a businessman — had been a businessman since he was fourteen years old, the year he started working in his Uncle John Minton's store in Westfield. He worked there three years, then in 1848 joined his family in Albion, working as an apprentice cabinetmaker in his older brothers' shop and helping his father in the building moving business. By the time George was twenty-two he was the acting head of the family — Henry was in the ministry, Albert had moved to Grand Rapids, and Lewis had died. With the care of his mother and five younger siblings settled on him, George hustled for a living.

He sold the cabinetmaker's shop and concentrated on moving warehouses out of the way of the expanding Erie Canal, forming a partnership with Charles H. Moore, who



This empire style sofa which is located in a parlor at Merrill - Grinnell Funeral Home on Ingersoll St. was made around 1853 and is signed "G.M. Pullman & Co., Albion, N. Y."

H. Boyd Photo had served with his father on the village board. But he needed a steadier business — warehouse moving would stop when the Erie Canal expansion was completed — so he formed another partnership with Ben Field, Republican state senator from Albion, who had the franchise to put sleeping cars on two Illinois railroads.

Moving to Chicago in February 1859, George juggled building-raising and sleeper cars. In July 1860 he grabbed the chance to make money in the booming Colorado gold fields. Here he formed another partnership with James E. Lyon and Charles H. Moore. The new company bought claims, did some mining, operated a freight business, kept a general store, built rental property, and dealt in gold dust. George stayed in the mining camps for a year, setting up the business, then returned to Chicago. He returned to the gold fields for four months in 1862 and four months in 1863, then sold out and took his profits back to Chicago to build more sleeper cars and became a millionaire.

So George Pullman was no simple-minded do-gooder. He knew business and had a philosophy of philanthropy — people appreciate what they work for. Since he wanted the new church to invest some sweat and money in their building, he had informed them that his gift depended on the society raising \$5,000 as a Guarantee Fund to show that they were serious about their new church and would have the money to maintain the new building when it was built. Therefore, on the motion of Charles Danolds, the moderator of the organizational meeting appointed ten church members — men and women, lawyers, well-to-do farmers, and entrepreneurs — as a soliciting committee to raise the required money.

The Guarantee Fund committee members did the best they could — they gathered subscriptions from loyal Universalists and held some socials. However the society did not have a regular minister to provide leadership — Rev. George W. Powell, who had a church at Lockport, preached for the new society when he could until, in April 1892, he left the ministry to go into public speaking. Thus, nine months after it had begun, the fund raising was bogged down, leaderless. It was during this period that Emily Caroline Pullman died, on May 21, 1892. The family came by private car to bury her in Mount Albion Cemetery next to James Lewis Pullman. Another of the

January 2, 1893, he wrote that he be in Albion soon to look at sites. George was not building. He had been a rich man for twenty years had experience in building and he had an architect. In 1879 he had decided to improve his summer cottage in Long Branch, New Jersey, a fashionable resort on the ocean thirty-five miles south of Staten Island. The landscape architect he hired recommended an architect, Solon S. Beman. Beman, who was twenty-six years old, had been apprenticed to an architect, and had been running his own firm for two years. The Pullmans liked the work on their cottage so well that they invited the team to Chicago to add a conservatory to their four-year old Second Empire mansion on fashionable Prairie Avenue.

By January 1880 the team had a contract to design and oversee the construction of Pullman, Illinois, the new industrial and residential village the Pullman Palace Car Company was planning fourteen miles south of Chicago. The village was a self-contained working-living environment — shops for building sleeper cars; houses, stores, and other facilities for the workers. George felt that people appreciated things more if they had a financial stake in them. So workers paid rent on their houses. The Pullman Library charged a \$10 a year fee. The church was offered to any congregation who would pay the \$1500 a year rent.

Although Beman took on other clients after 1884, he still worked for the Pullman Palace Car Company designing palace cars and he probably designed Castle Rest, George's gift to his mother. And during the winter of 1892-93 he drew up plans for the new Pullman church. It seems strange that an architect would draw up plans before a site had been selected but probably the plans were to help in the site selection.

Beman envisioned a minimal church containing the bare essentials for Christian worship — a cross of red Medina sandstone in the English Gothic style with a dome over the crossing and a bell tower in one corner. The entrance was at the head of the cross — the congregation would enter at the front and proceed straight back. The pulpit was just beyond the crossing, facing the entrance, with the organ and the choir behind it. Behind the choir were the Sunday School room and the parlor, which could be opened up to provide seating for three hundred more worshippers. Now that there were actual plans to base cost estimates on, the estimated cost had risen to \$40,000.

George, his elder daughter, Florence, and S.S. Beman brought the plans to Albion on April 13, 1893, when they looked over possible church sites with the church officers. Pullman's favorite sites were the Royce Homestead at the northwest corner of Main and West Avenue (the old Bell's Plaza) and the Proctor homestead on the southwest corner of Main and West Park (now St. Joseph's rectory). The church officers liked the Sheldon Warner home at the northwest corner of Main and West Park, next to the Episcopal Church.

Pullman stated that he was ready to proceed with the church as soon as the society actually possessed the promised \$5,000. Therefore the society asked everyone to make good on his subscription by May 1 so that construction could begin. The subscribers did not meet the May 1 deadline — the last of the Guarantee Fund was taken to the Orleans County National Bank on May 28.

When the money was in the bank George bought the lot — on June 26 paying \$7,500 for a prime lot on the square that had not been previously mentioned — the home of

Pullman family connections to Albion was gone.

The Guarantee Fund languished into the fall. Then, at last, the New York Universalist Convention realized they were about to lose a great gift through lack of interest and assigned missionary Rev. Daniel Wright to the Albion church. Rev. Wright first preached at Fairhaven on September 11, then at Fairhaven and Albion on September 18. Then he really got moving, bringing in the Universalist State Superintendent of Churches to preach at Fairhaven, Albion, and the Porter School House, in the Town of Albion. These were not staid Sunday services, they were meetings to raise money and save the Pullman gift. The size of the Guarantee Fund was announced at each meeting and everyone donated.

Rev. Wright also organized the ladies of the church, on October 11 establishing a Ladies Aid with fourteen members who pledged to raise \$500 for the Guarantee Fund. Their first effort was a social at the residence of Mrs. Joseph S. Hart. Then Rev. Wright organized a two day conference at the GAR Hall on Thursday-Friday, November 17-18, and invited prominent Universalist clergymen to preach. On Friday night, after the preaching, the Ladies Aid put on a reception and sociable. By the end of that meeting the Guarantee Fund stood at \$4,500 — only \$500 more to go.

Rev. Wright kept up the meetings, raising money every Sunday — on November 27, backed up by the Fairhaven "quartette," he preached on "Holy Ground," taking in \$190. The Ladies Aid put on a pie social at the GAR Hall — good entertainment and supper for 20 cents. The ladies went all out for the first annual Universalist Holiday Fair on Tuesday and Wednesday, December 20-21 — ice cream and cake the first night, hot supper the second — to raise another \$200.

This fund-raising blitz was successful — the trustees met on Christ's birthday, December 25, 1892, to announce that the \$5,000 had been pledged. Rev. Daniel Wright had accomplished his assignment, now he was ready to move on, giving his last sermon on January 8, 1893. On February 6 Rev. John A. Copeland, a native of Clarendon who had served in the Civil War, came to Albion to give a lecture, "The Battle of Bull Run," for the benefit of the Universalist church — adults 25 cents and children 15 cents. The church enjoyed his talk and asked him to take the pastorate; he accepted.

The next step in the building saga was up to George. On

Mrs. C.R. Burrows on the southeast corner of South Main and East Park. George held the deed — he would turn it over to the society when the church was completed. The plan was to take over the property on August 1, have the building enclosed before snow flew, and have it fully complete and ready for occupancy in June 1894.

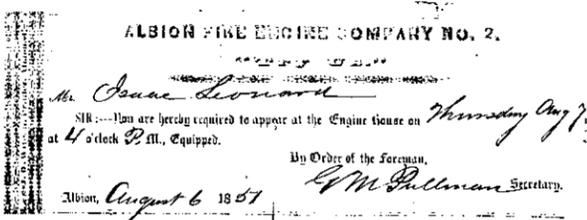
As soon as the Universalists had possession of their lot they held a social, hoping that this reunion of the liberal Christians of the community would result in a "broader Christian fellowship and a kindlier feeling toward the new church." On Thursday evening, August 3, the grounds were illuminated with Chinese lanterns, the Crescent Musical Society provided music, and there was a literary entertainment. The crowd was larger than the house could comfortably handle, but the Ladies Aid added \$40 to their funds. It must have been a rowdy affair because someone lost a pair of gold-bowed glasses.

However, the church was already behind schedule — the final plans were not drawn and approved until September 27. The new plans were adjusted to the sloping lot — the church front was changed from the head, which was on Main Street, to the side, on East Park Street. The new main entrance was on East Park, in the north cross-piece; a second entrance further east on East Park opened into the Sunday School room.

On the exterior the original cross design was obscured by the additions necessary for the social use of the building — the Sunday School classrooms, the trustees room, the dining room, and the pastor's study — turning the church into a picturesque low rambling castle. But on the interior the original cross design was still very apparent. The pulpit was now in the south cross-piece, facing the new entrance. As before, the organ and choir were behind the pulpit. The estimated cost, with furnishings, had now risen to \$60,000.

Not only were the plans late, but the stone quarries informed the society that the stone could not be ready until spring. Then the society again lost its minister — Rev. Copeland accepted a call to the LeRoy Universalist church and preached his last sermon on October 8.

Albion was feeling the effects of the Panic of 1893 — one of the requests of the church society was that there be no outside contractor to take money out of the community and that Albion's day laborers would be used for the work. But the project was bogged down — winter would soon come and the contract for the stone and foundation work had not yet been let.



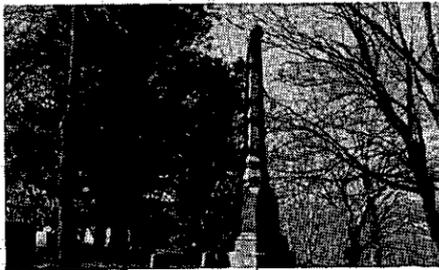
re is evidence that G.M. Pullman was an active member and officer of the local fire company. Aug. 6, 1851.



George M. Pullman, at left, explaining to a stockholder of the Chicago, Pacific Railroad Co., new features of the Pullman Palace Car, in August, 1877.

At the end of October Pullman summoned the church clerk, Frank Kittredge, and the architect, S. S. Beman, to New York City to discuss the project. As a result, on October 31 the stone and foundation work was let to DeGraff & Roberts. The DeGraff & Roberts quarry, in the bank of Sandy Creek just south of East State Street, had a reputation for producing beautiful red Medina sandstone that carved well and held up in buildings. By the end of November DeGraff & Roberts had torn down the brick Burrows house. They were well along on the excavation for the basement in December when they were stopped by winter weather. However, twelve stone cutters worked under sheds at the quarry through the winter, preparing the stone for the spring.

It seemed a long winter. The hole in the ground that would become the Pullman Memorial Universalist Church sat there through the rain, snow, and mud. But there was hope. Some of the confusion and want of enterprise in the fall of 1893 had been caused by the lack of a superintendent and a general contractor. Evidently Pullman had recognized that mistake — he hired J.H. Porter of Chicago as superintendent and Mr. Murphy of Tonawanda as



The Pullman Monument which marks the graves of James Lewis and Emily Caroline Pullman is located west of the Tower in Mt. Albion Cemetery.

general contractor. Now things began to move. Pushing his luck, contractor Murphy began work in March 1894. DeGraff & Roberts delivered the stone. The walls began to go up.

George knew the church had to have a corner stone laying ceremony. The new church was to be a memorial to his father, who sixty-eight years earlier had renounced his Baptist faith. About 1826, soon after his marriage in Auburn, New York, Lewis had attended a revival meeting in his Baptist church. Here, for the first time, he understood the implications of Calvinistic theology and was horrified by the awful descriptions of the wrath of God. Every night men, women and children shrieked in terror and cried out in wild and piteous pleadings to be saved from the burning fires of hell. Lewis turned away in disgust, with visions "of a better God, a fairer justice, a sweeter mercy, a stronger love and a brighter hope." Forsaking the Baptist church and its Calvinistic theology, he began groping toward Universalism.

The church was also dedicated to the memory of Emily Caroline Pullman, who had left her Presbyterian faith to support her husband in Universalism. This new church, born out of Lewis Pullman's revulsion to Calvinism in Auburn, his finding of Universalism in Brocton, and his missionary work in Albion, had to be physically founded on his parents' faith. So George made up memorial booklets on the faith and life of each parent to place in the corner stone to symbolically strengthen the building.

Obviously, the Masons had to hold the corner stone laying ceremony. Lewis Pullman had been a Mason and forty-one years before had been buried in Albion with Masonic ceremonies. The corner stone laying of this magnificent church, dedicated to the memory of a fellow Mason, would be a great opportunity to show the importance of Masonry. So Renovation Lodge pulled out all the stops — they invited the officials of the Grand Masonic Lodge of New York State to preside — the first time that such officials had presided at a corner stone laying in Albion.

When Saturday, May 19, 1894, arrived it was raining the second day of a five-day rainstorm that flooded the county. Many people were kept away by the rain — most of the Niagara County Masons never showed up — only four of the Grand Lodge officials — Grand Master Frederick K. Burnham, Grand Treasurer John J. Gorman, Grand Marshall Elmer A. Miller, all of New York City, and Grand Senior Warden William A. Sutherland, of Syracuse — showed up. The other Grand positions were filled by Masons from Lockport, Medina, and Albion.

The planned grand procession through the streets was canceled — the two hundred Masons from Albion, Medina, Holley, and Lockport processed along Main Street, marching directly from their hall on East Bank to the church. The village businesses closed from 2:00 to 3:30 — a liberal crowd stood in the rain to greet the Masons. A platform had been built at the level of the corner stone, high up on the northeast corner of the church — now it was covered with a canvas awning to protect the Masonic officials during the ceremony.

Also in attendance were the Pullman party — George Pullman, his son George, his sisters Helen West and Emma Fluhrer, his brother Rev. Dr. Royal H. Pullman (Rev. Dr. James Pullman could not attend because of the death of a parishioner and Charles Pullman was never asked, or at least never came, to these ceremonies), his private secretary Charles S. Sweet, his traveling secretary, his architect S. S. Beman, and his friend and advisor Rev. Dr. Charles Eaton.

With the rain drumming on the awning, Acting Grand Chaplain Rev. F.S. Dunham of Christ Episcopal Church offered a prayer. Acting Grand Secretary George A. Newell read the list of articles included in the copper box. Grand Master Burnham then instructed Acting Grand Treasurer Newell: "You will now deposit these articles beneath the corner stone, and the Great Architect of the Universe, in His wisdom grant that ages upon ages shall pass away

ere they shall again be seen by men."

The corner stone was then dropped in place and mortared by Grand Master Burnham while he uttered the following prayer: "Almighty and eternal God, by whom all things were made, grant that whatsoever shall be builded on this stone may be to the honor and glory of Thy name, to which be praise forever."

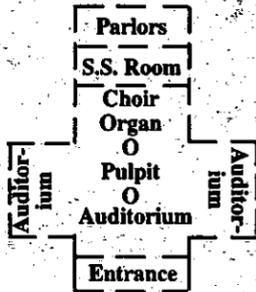
The master architect presented the working tools to Grand Master Burnham, who delivered them to Grand Marshall Miller, who gave the square to Acting Deputy Grand Master John Hodge, the level to Grand Senior Warden Sutherland, and the plumb to Acting Junior Warden Charles Ross. After an invocation the square, the level, and plumb were applied, then Grand Master Burnham came forward and struck the stone three times with a gavel and declared it "well formed, true and trusty and laid in ample form." The stone was then consecrated with corn, oil, and wine.

By the end of the ceremony the rain had become so heavy that everyone adjourned to the courthouse, where the court room was soon packed to capacity. Rev. Dr. Royal H. Pullman delivered the address of the day, choosing as his theme *Character Building*. He alluded to his father and mother, in whose memory the church was erected, and to the consecrated life lived by them in the old home in Albion. The Pullman Universalist Memorial Church was not erected by his brother George as a work of ostentation, but simply and purely as a memorial of the father and mother who believed in the doctrines of the Universalist church and who lived their religion among the people of this community many years ago.

The exercises were concluded by the benediction by Acting Grand Chaplain Rev. Dunham. A collation for the visiting Masons was served in the dining room of Masonic Hall, followed by dancing. The Masonic officials were entertained next door at the Orleans House (now Henri's).

By the summer of 1894 construction was progressing rapidly, and it seemed likely the church would be completed by the end of the year. The memorial window had been a problem — George could not make up his mind about the theme. It was not until sometime after the corner stone laying that the theme of Christ with open arms had been chosen. Everyone hoped that Tiffany could get the huge window done quickly.

The society would soon have a church, now they needed a minister. The church had been without a permanent minister since Rev. John A. Copeland had left in October, 1893. Now they turned the situation to good advantage — by inviting a wide variety of ministers to preach on summer Sundays they would get regular sermons and could look over possible permanent ministers for their new church. Reverend Thomas Borden began the



This was Beman's first floor plan of the church before the actual site was selected and conformed to by altering his original idea.

summer by preaching at the courthouse on June 17. He was followed by Rev. Dr. James M. Pullman, Rev. Miss Henrietta Moore, of Ohio ("an eloquent speaker"); Rev. Dr. Charles Fluhrer, of Grand Rapids, Michigan; Rev. J.H. Holder, of Amherst, Massachusetts; Rev. Alice K. Wright (wife of Rev. Alfred Ellsworth Wright) of Brooklyn; and, finally, on September 14, by Rev. Francis A. Gray of Nashua, New Hampshire.

The search was successful, for on October 14 the society called Rev. Dr. Charles Fluhrer to the pastorate. Rev. Fluhrer had been a classmate of Rev. James Pullman at St. Lawrence University and Canton Theological School and was well-known in the denomination as a fine scholar and able preacher as well as a sympathetic minister. He was also the brother-in-law of George's younger sister, Emma Pullman Fluhrer. Rev. Fluhrer would begin his pastorate when the church was dedicated.

With the pastoral problem solved, all the society had to worry about was getting the church completed. In August the lathing and plastering was being pushed ahead rapidly, using the newly invented steel lath wire net that held plaster thoroughly, producing a firm and durable surface. By the middle of October, when George and other members of the family stopped by on their way east to look over the new church, the masons, carpenters and painters were almost finished. George set early January as the tentative date for the dedication. A general dedication date had to be set relatively early because it would take some time to mold and cast the bronze dedication tablet — George ordered it to read "January 1895."

With the interior carpentry and plastering finished, the church was ready for the pipe organ. The organ, from the Johnson Pipe Organ Company, Westfield, Mass., arrived in early November; company workmen spent the rest of the month installing it. As soon as the organ was installed workmen from Tiffany's workshop in New York City arrived to paint the walls and ceilings with the special "Tiffany blend," which modulated from terra cotta on the walls to gold on the ceiling, and install the fifty-six colored glass windows.

By the end of December the church was almost complete, so the dedication was set for Wednesday, January 16, 1895. However, that date was too optimistic — the decorators were done by January 10, but the memorial window had not yet arrived. George visited Albion on the



The Pullmans at Castle Rest in the Thousand Islands around 1890. L-R Royal Henry, Charles Lewis, Albert Beason, George Mortimer, Emily Caroline their mother, Helen Pullman (Mrs. George West), Emma Pullman (Mrs. William Fluhrer) and James Minton. Both Royal Henry and James Minton were Universalist ministers. Royal Henry gave the dedication sermon for the Pullman Church.

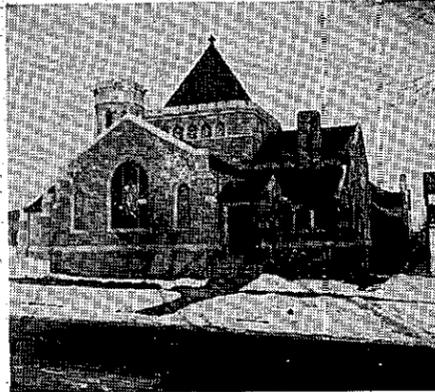
10th, refused to dedicate the church until it was complete and postponed the dedication until further notice.

Luckily, the half-ton memorial window came on Tuesday, January 15. The new dedication was set for Thursday, January 31, the last possible date on which the memorial tablet date would be correct. George ordered the souvenir programs, which contained the text of all the speeches and the order of the ceremonies, and the exact date. Now the dedication had to take place on the 31st. The workmen rushed the memorial window into place.

The doors of the Pullman Memorial Universalist Church were first opened to the public on the morning of Thursday, January 31, 1895. It was an unpleasant winter day — the half-frozen throng rushed in, pushing the ushers into the far corners, and within five minutes completely filled the church.

The Pullman family, who had arrived in three private railway cars, and their friends occupied the west wing of the transept, nearest the memorial window and the memorial tablet. The seating plan left out a pew so that the tablet on the north wall could be easily read: "Erected by a Son as a Memorial to his Father JAMES LEWIS PULLMAN in recognition of his love and work for the Universalist Church and its Faith and in Memory of his Mother EMILY CAROLINE PULLMAN one with her husband in the joys and hopes of religion. Dedicated January 1895."

The dedication ceremony began at 11:30. The choir



A view of the Church from Main St. prior to 1905

(actually a quartet) from the Third Presbyterian Church of Rochester provided appropriate sacred music. George Pullman delivered the deed, ending his short speech by saying, "I hope and firmly believe that the spirit of the prayers offered to the throne of Grace from the old red school-house, whose influence, through a period of more than fifty years, has resulted in the building of this church, will continue, and will echo and re-echo within its walls to the lasting benefit of many people."

The society clerk, Frank Kittredge, accepted the deed and the keys. Rev. Dr. R.H. Pullman preached the dedication sermon, from the text, "What mean these stones," which embraced a history of the Pullman family with a panegyric of the father and mother, in whose memory the church was erected.

In the afternoon the church doors were again opened, for the installation of Rev. Dr. Fluhrer as pastor of the new church. This time Rev. Dr. James Pullman presented the sermon, speaking the sentences of installation for his friend.

In the evening the doors were opened for the third time, for the reception for Mr. Pullman and Rev. Fluhrer and the visiting clergymen. Receiving the guests were Mr. and Mrs. Pullman, Rev. and Mrs. Fluhrer, and Mr. and Mrs. Danolds. An elaborate repast was served by the ladies of the church. The new church was truly dedicated — in one day the society had received the keys to their new church, installed their new pastor, and held their first church supper.

George Pullman's investment in Universalism paid off — the Pullman Memorial Universalist Church, the only Universalist church established in an Orleans County village, is the only one of the five Orleans County Universalist churches still functioning. It now serves a growing and vital Unitarian Universalist congregation.

Acknowledgments

I would like to thank C.W. Latin for his contributions to this study; it was Bill who suggested I write about George Pullman and his church for this publication. In his roles as Orleans County Historian and historian of the Pullman Memorial Unitarian Universalist Church Bill made available many useful historical materials. As my work was underway several illuminating discussions about

Universalism in Albion in the 1850s and the construction of the church in the 1890s helped me form the interpretation presented here.

As always, I thank my wife, Joanne, and my daughter, Sarah, for their support of my research and writing in spite of the time and attention it takes away from them; it was they who encouraged a more informal writing style. I thank my son, Thomas, a Ph.D. candidate in historical archaeology at the University of Pennsylvania, whose clear literary vision and ability to see the thread of an argument has helped me to organize my writing. I also thank Stephanie Sanger, also a Ph.D. candidate in American Civilization at the University of Pennsylvania, whose interest in my columns on Albion history has convinced me to continue writing them.

Bibliographic Note

I have here presented a short tale of the founding of the Pullman Memorial Universalist Church. Those who wish a long, comprehensive chronological history of George M. Pullman and his church, as seen from Albion, should see my columns, *Albion, Oh, Albion*, Nos. 539-547, published in the *Albion Advertiser*, January 12 - March 9, 1994. Copies of the *Albion Advertiser* are preserved at the Swan Library, 4 North Main Street, Albion, New York 14411. Typescripts of all my columns, with citations, are deposited at the Swan Library.

My research began with the biography by Liston Leyendecker, *Palace car prince; a biography of George Mortimer Pullman* (Niwot, CO: University Press of Colorado, 1992). This work, the only full-length biography of Pullman, utilizes Pullman family letters, diaries, newspapers, and various company papers. It is the basic starting point for anyone studying George Pullman; it would have been impossible to be as precise about his life without its chronological framework.

My contribution to our knowledge of George Pullman and his church is new material on the Pullmans in Chautauqua County, the Pullmans in Albion, and the construction of the church obtained from newspapers, local histories, pamphlets, deeds, censuses, obituaries, and cemetery records. For citations see the typescripts held at the Swan Library, cited above.

The PMUC wishes to extend its sincere thanks to Neil Johnson for all his research and preparation of this historical account.



CHRIST THE CONSOLER

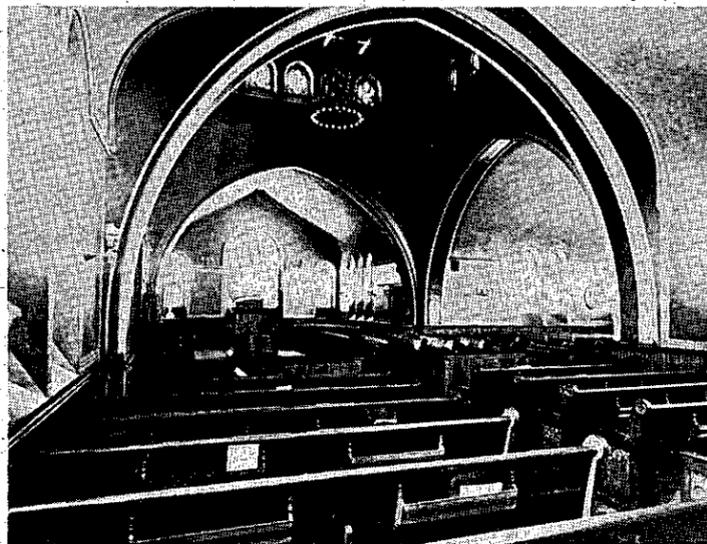
"Standing here, the minister shall have in view the latest and best thought of Jesus the Christ, as art, taking up this thought, has given to the sacred figure on this memorial window a pose that is worth a thousand volumes of commentary on his character. The grandeur of strength, of knowledge, of spiritual force and moral power is there. It is the Universalist conception.

Art for ages has been under the domination of theological absurdities, and has given in its work effeminacy and weakness to the sacred figure; but now it rises at the touch of liberal ideas and gives the conception of Jesus as a Master on all questions of human life, as competent to lead men in the 19th century as when he led the multitudes in the first." — Royal H. Pullman, D.D.

These words are taken from the "Dedication Sermon" for the Church by Rev. Dr. Royal H. Pullman, on January 31, 1895. This portion of his remarks dealt specifically with the window pictured herein. It is the only signed Tiffany glass church window in Orleans County. Etched in small letters on a little piece of glass in the lower right corner it states: "Tiffany Glass and Decorating Company - New York."

ENDOWMENTS FOR THE FUTURE MAINTENANCE OF THE PULLMAN MEMORIAL CHURCH GIVEN BY

- | | |
|--|-------------------------|
| George M. Pullman | William J. Luttenton |
| Jerome D. Gibson | Cora V. Luttenton |
| Caroline E. Gibson | Harriet A. Hart |
| Frank M. Gibson | William W. Phipps |
| Rosetta Church | Edward W. Nicholson |
| A. Jaquith Egelston | John E. Brady |
| Lewis R. Rogers | Stephen Hallock |
| Roderick O. Smith | Mary Billings |
| Flora B. Northrop given in memory of William & Emily Hallock | Helen A. Tanner |
| Sara E. Hallock | Oliver A. Paine |
| Alma E. Caswell | Clara T. Luttenton |
| Thomas J. Sweet | Rance Wright |
| Ora & Sarah Lee | Jay R. Brown |
| J. Howard | Iva Kimball |
| | Gladys & Harold Parsons |



This interior photo was taken around the time the church was dedicated in 1895, looking from the east transept through the crossing into the west transept.

A HISTORY OF MEN'S ORGANIZATIONS IN THE PULLMAN MEMORIAL UNIVERSALIST CHURCH OF ALBION
By Jean Brown Bistoff

The Universalist Register of the United States and Canada in 1882 lists women's Centenary Associations organized in 1869 to assist in raising money for the Murray Fund. This was a fund to aid in the education of theological students. By 1882 it had already raised over \$100,000.

The Register also listed Fair Haven Church, now the Cobblestone Museum and the minister was Thomas Borden. Other churches in the area were Clarendon, Kendall, Olcott, Middleport, Lockport, Rochester, Buffalo, and Ridgeway.

The Women's Centenary Association later became the Ladies Aid Society with the purposes of raising money for their churches and missionary work. In October 11, 1892 in Albion the Ladies Aid and Missionary Society was organized with 14 Charter members. These women pledged \$500 towards the Guarantee Fund of \$5,000 raised to keep the Pullman Memorial Universalist Church in repair. The ladies sometimes met for dinner and when they did the gentlemen were always invited to join them. So their meetings were not all business but quite often more social events. By 1901 this membership had grown to 53 members.

Following is a summary of the October 6, 1901 meeting. "It was decided to have a reception for the Pastor and his wife the Rev. Arthur W. Grose, D.P. Cake and milk to be provided by the ladies, the Board of Trustees to furnish the ice cream. The flower committee for the month was Mrs. Burrows and Mrs. Flintham who offered to have charge if the ladies would contribute flowers for the



Some Universalist women around 1945. Left to right: Unidentified, Ada Andrews, Addie Tanner (Mrs. Spencer Tanner) and Clara T. Luttenton (Mrs. Homer Luttenton).

church. Next, the Fair was discussed. It was decided to meet to make aprons as 25 already made had been sold. The next question was would the ladies serve their Annual Turkey Supper in connection with the Fair. The menu would be raw oysters, wafers, celery and pickles, roast turkey, cranberries, mashed potatoes, chicken salad, rolls, coffee, ice cream, and cake.

From the December 2, 1902 meeting, the recipe used for making mince meat was: 4 lbs. shoulder of beef, 10 lbs. suet, 1 barrel of apples (Spitzenburg), 20 lbs. seeded raisins, 10 lbs. currants, 5 lbs. citron, 10 lbs. sugar, 1 3/4 lbs. allspice, 1/4 lb. nutmeg, 2 oz. cloves, qt. salt, 2 gal. molasses, 1 qt. grape wine, juice from meat, sweet and sour cider, and fruit juices, all you can collect. This made 24 gallons of mince meat, sold at 40 cents a quart. This mince meat was featured at the annual Fair and Turkey supper. Members of the community looked forward to this delicacy. This tradition was carried out until the early 1930's.

In January 1902 the group decided to publish a cookbook. The committee raised \$250 in ads from local merchants enough to pay for printing one thousand books. It also was decided to take the 1st one hundred dollars raised from the sale of books to start a fund for the building of a parsonage. The parsonage was built and dedicated in 1906.

This group also paid the monthly salaries of the Sexton \$15.00, organist \$18.20, and musical director \$20.83. This responsibility was taken on for "the advancement of our beloved church." The Ladies Aid sponsored many concerts, teas, Strawberry Socials, rummage sales, baked goods and apron sales. Individual members earned money for the Society by selling bread, aprons, cottage cheese, cookies, popcorn, shirtwaists, dusting, jellies, and pancakes. One Lenten season they raised \$100 this way. They also provided flowers for the church services and funerals, and dinners for Church and Sunday School groups, a Fair & Turkey dinner, and mince meat in the month of November.

In the Annual Report of January 31, 1905, it was noted that the Juniors of the church and the Merry Maids had helped to strengthen the financial standing by contributing money and the Get-Together club had given their aid in assisting at the Fair and entertainments. It was noted to discontinue paying the salary of the Sexton. "Both financially and socially this year has proven one of the most successful years and never has there been so large a gathering at the homes of the members showing their



Rev. Lewis H. Robinson 1877-1953 is fondly remembered for saying: "Come to the Universalist Church - Cushioned seats and no Hell!"

EXTENDED MINISTRY

On Sept. 1, 1921 Rev. Lewis Robinson began his pastorate in the Pullman Memorial Universalist Church of Albion. It was here that he preached until March 1, 1941 when he resigned on account of ill health. "He was considered an outstanding figure in the community, a worker in every cause for righteousness, and with all, one of the most popular preachers Albion has ever had. The people of the church exceedingly regret that his health has failed to the point where he is forced to resign, and his resignation was accepted with deep regret."

Rev. Robinson was a member and Past Master of Renovation Lodge No. 97, Orleans Chapter R.A.M. and the IOOF Lodge. He was also a member of the Lions Club, served as chairman of the Albion Red Cross and was secretary of the Orleans County Fair Association.

Rev. Robinson actually served three Universalist Societies in Orleans County. Before coming to Albion and occasionally preaching at Childs he had served the Universalist Church in Clarendon.

loyalty to the church and Society."

Officers of the Society in 1901 were President Mi Charles Burrows, Secretary, Minnie Roberts, and Treasurer, Miss Mary Billings.

A printed invitation was sent out for a birthday party on March 26, 1908, it was in the form of a poem:

This Birthday party is given for you;
'Tis nothing novel, nor is it new
We forward you a little sack
Please either send it or bring it back.
With as many cents as you are years old;
We promise the number shall never be told
Refreshments there will be to eat
and friends will furnish a literary treat
The Ladies Aid with greetings hearty
will welcome you to your Birthday Party.

I could find no information concerning organizations of the Get-Together Club. It was first mentioned in 1905. I can only guess that it was made up of younger ladies of the church, sponsored by the Ladies Aid Society. The group was very strong during the ministry of Rev. Lewis H. Robinson who served the church from 1921 to 1944. At that time the Get-Together took over most of the activities of the Ladies Aid Society, whose members had worked long and faithfully and had witnessed the development of the church from a few members to a large congregation. The Get-Togethers had a large membership that provided most of the social life of the church. They sponsored many dinners, entertainments, family picnics at the lake (Hamlin beach, Lakeside park, Point Breeze), dances, card parties, and worked on all the activities of the church. A very active group. In 1932 officers were President, Mrs. Fred Tanner, Vice-President, Mrs. Bert Crego, Secretary and Treasurer,

Mrs. Palmer Lyon. These ladies loved to entertain in their homes and husbands and children were always included, making for a large number of people at most events. The Pullman Girls Club was mentioned in the December 27, 1908 church calendar. Officers were President, Inez Warner, Vice-President Genieve Marshall, Secretary Elsie Brown, Treasurer Velma Harding. This group was evidently made up of young girls of High School age and slightly older who remained in the club for years and were still called the Pullman Girls. They cleaned the kitchen, painted, served suppers to the Men's Club, donated to the Pension Fund, and helped serve the Annual Turkey dinner, published a book in 1952, pledged money to support the church yearly, and furnished for many years the calendars for weekly Sunday Church Services.

On May 26, 1970 the Pullman Girls merged with the Get-Togethers Club to form the Pull-Togethers with twelve members. Officers elected were President, Jean Bistoff, Secretary-Treasurer, Betsy Hoffman, and Charlene Kyle as program chairman. Plans were made to have a bake sale and then a bazaar in October.

First public dinner put on by this group was a Chili Con Carne dinner with Rance Wright furnishing the kidney beans. He not only grew the beans on his farm but brought them in already cooked. Took in \$125.00. Group was asked to take charge of the coffee hour. This group has raised money by putting on luncheons, suppers, rummage and bake sales. Money raised has been used for paint for the parlors, carpet for the Memorial Room, toward painting the Sanctuary, curtains for the dining rooms, paid one years insurance, purchased the grand piano, prepared the table for the Good Friday Service, and most recently carpet for the Social rooms and many other items for the church.

When the Pullman Girls and the Get-Together Clubs merged, the Get-Togethers kept their money that was often referred to as the "carpet fund". Whenever the church was in financial need, help would come from the "carpet fund". This went on for many years indicating that the fund was substantial, it was a well kept secret because no one ever learned the amount of money that was in the fund.

Other women's groups that are listed in the past orders-of-services are The Clover Circle, The Jolly Girls Club, the Lydian Circle, and the Clara Barton Guild.

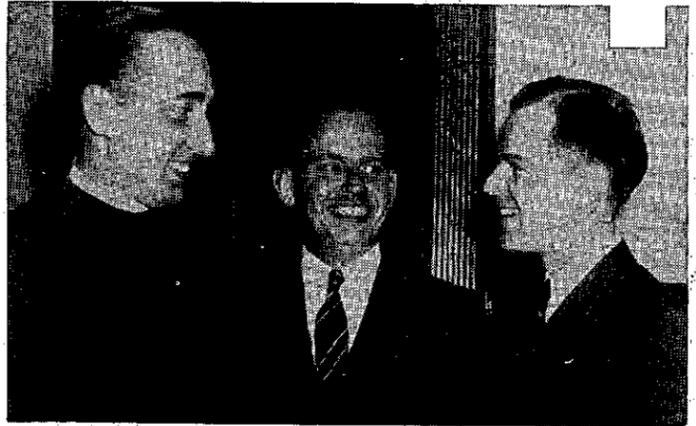
Women played a large part in the growth and maintenance of the Pullman Memorial Universalist Church over the last 100 years. Without their energy and persistence, we would not be celebrating our Centennial year.

WHAT DO UNITARIAN UNIVERSALISTS BELIEVE

1. We believe in the freedom of religious expression. All individuals should be encouraged to develop their own personal theology, and to present openly their religious opinions without fear of censure or reprisal.
2. We believe in the toleration of religious ideas. All religions, in every age and culture, possess not only an intrinsic merit, but also a potential value for those who have learned the art of listening.
3. We believe in the authority of reason and conscience. The ultimate arbiter in religion is not a church, or a document, or an official, but the personal choice and decision of the individual.
4. We believe in the never-ending search for Truth. If the mind and heart are truly free and open, the revelations which appear to the human spirit are infinitely numerous, eternally fruitful, and wondrously exciting.
5. We believe in the unity of experience. There is no fundamental conflict between faith and knowledge, religion and the world, the sacred and the secular, since they all have their source in the same reality.
6. We believe in the worth and dignity of each human being. All people on earth have an equal claim to life, liberty, and justice - and no idea, ideal, or philosophy is superior to a single human life.
7. We believe in the ethical application of religion. Good works are the natural product of a good faith, the evidence of an inner grace that finds completion in social and community involvement.
8. We believe in the motive force of love. The governing principle in human relationships is the principle of love, which always seeks the welfare of others and never seeks to hurt or destroy.
9. We believe in the necessity of the democratic process. Records are open to scrutiny, elections are open to members, and ideas are open to criticism - so that people might govern themselves.
10. We believe in the importance of a religious community. The validation of experience require the confirmation of peers, who provide a critical platform along with a network of mutual support.

-David O. Rankin

Historically Universalists took their name from the basic premise of their theology which was Universal Salvation, i.e. God is Love.



ECUMENICITY

This picture, taken by William Monacelli over 40 years ago suggests mutual cooperation, common congeniality and ecumenicity at its best. Around 1947 Albion clergymen and church members got together to present an Easter play which was held at the First Presbyterian Church. These three ministers each had a part in that production which was entitled "Thy Son Liveth". Shown discussing their roles in the play they are from the left: Rev. George F. Dutton, Rector of Christ Episcopal Church 1943-1948, the Rev. Donald Lawson, minister of the Pullman Memorial Universalist Church 1946-1951 and the Rev. Stanley Magill, minister of the First Free Methodist Church during the late 1940's.

CHRONOLOGY

- 1890 Charles A. Danolds visited George Pullman in the Thousand Islands where they conceived the idea for a Universalist Church in Albion. If the local Universalists can raise \$5,000.00, Mr. Pullman will match it with a church in memory of his parents James Lewis and Emily Caroline.
- 1891 A meeting was held on August 18 for the purpose of legally organizing and incorporating the PMUC according to the laws of the State of New York and a committee appointed to raise the \$5,000 guarantee fund.
- 1892 On December 25 the board of trustees announced that \$5,000.00 had been pledged in amounts varying from \$5 to \$600.
- 1893 George Pullman arrived in Albion to negotiate for the site at the corner of Main and East Park Streets. He pays \$7,500.00 for the lot.
- 1894 On May 19 at 2:30 p.m. Renovation Lodge F and AM with Grand Master Burnham and a host of Masonic dignitaries from all over New York laid the cornerstone with traditional Masonic ritual.
- 1895 The PMUC is dedicated on Thursday, January 31 with Rev. Dr. Royal H. Pullman, a brother of George M. Pullman and a Universalist Minister giving the dedication sermon. Rev. Dr. Charles Fluhrer is also installed as the first minister.
- 1906 The Parsonage just south of the church was ready for occupancy. Designed by S.S. Beman the same architect who did the church, it cost the congregation around \$20,000.
- 1910 A beautiful silver communion service of individual cups was first used at the Good Friday Service. It was presented by Mrs. James G. Brown in memory of her mother Mrs. Eunice C. Rice.
- 1921 It is recorded that the church was valued at \$75,000, the parsonage \$11,000 and the church had 150 families, 350 individuals and 145 members.
- 1927 The church was rewired. Original knob and tube wiring being obsolete.
- 1928 A steam table was installed to handle the large quantity of meals served during the annual turkey dinners.
- 1931 Over 500 turkey dinners were served at \$1.75 each.
- 1937 The red fluted Spanish Tile roof was removed and replaced with patent roofing.
- 1938 The sanctuary was redecored for the first time.
- 1939 New carpet laid in church parlors - \$500.00
- 1940 Ladies Aid bought a brass cross in memory of Mrs. Jerome Brace.
- 1944 The church celebrated the 50th anniversary of the laying of the cornerstone on May 19 with members of Renovation Lodge F and AM.
- 1948 Two brass vases given by Mrs. Pridmore in memory of Addie Bradley. Chimes to organ given in memory of Thomas Sweet by Wife Mae.
- 1950 Two new oil burners installed in church by Ralph Mosher. Exterior repointed and sanctuary redecored for a second time.
- 1954 Last annual meeting held on the dedication of church changed to November 1 (59 years).
- 1956 Two brass candle sticks were given by Grant and Mae Barber.
- 1959 The organ was rebuilt, electrified and moved from choir loft to the west transept at a cost of \$10,000.
- 1961 The congregation affiliated within the merger of the American Universalist Church and the American Unitarian Association in what became the Unitarian Universalist Association.
- 1965 A festival of Art was held in June which drew community interest. The church presented an original dramatic play entitled the "Masque of Indifference" which was presented at a summer Union Service.
- 1966 Rev. Warren Lovejoy presented a dramatic dialogue "The Bomb That Killed God, Or Did It" which was part of a summer Union Service. The Sanctuary was decorated in "warm ivory".
- 1971 The congregation pondered over ministerial concerns. Rev. Richard Hood, one of our present ministers, was asked to begin his pastorate.
- 1972 Bernard Lynch, church organist for 29 years retired.
- 1976 The church hosted a community event at Albion High School.
- 1984 The church sanctuary was redecored with volunteers and painted "Cedar Rust" to emulate earlier color schemes. The N.Y.S. Convention of Universalists held their 156th annual meeting in Albion.
- 1985 Through subscriptions, the congregation raised enough money to purchase new carpet for the sanctuary. The sanctuary was rededicated because of its refurbishing.
- 1987 Corrigated fiber glass roofing was placed over the dining room between the social room and east transept to correct deterioration of the light well.
- 1992 North windows in the dining room were restored using original sash after being boarded up since 1957.
- 1993 East wall and front vestibule were repointed.
- 1994 The organ console was restored to the choir loft. Side lights were restored to the walls of the sanctuary.

"What doth the Lord require of thee but to do justly, to love mercy, and walk humbly with thy God?" - Micah

THE MINISTERS OF THE CHURCH

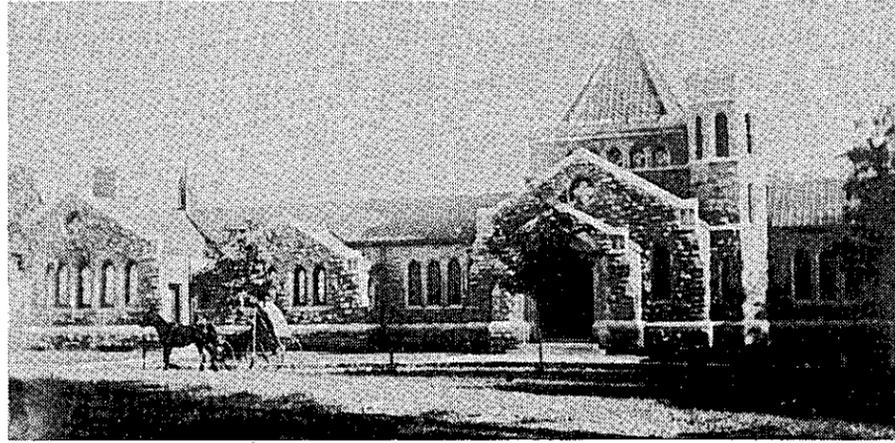
- Rev. Charles L. Fluhrer, D.D. 1895-1900
- Rev. Arthur W. Grose, D.D. 1901-1905
- Rev. Charles H. Vail, D.D. 1906-1915
- Rev. Edwin P. Wood 1915-1921
- Rev. Lewis H. Robinson 1921-1941
- Rev. Edgar Walker 1941-1942
- Rev. J. Murray Gay 1943-1946
- Rev. Donald W. Lawson 1946-1951



- Rev. Joseph Duell 1951-1952
- Rev. Joseph Sullivan Ph D. 1953-1961
- Rev. Warren B. Lovejoy 1962-1966
- Rev. Kelsey Bicknell 1967-1970
- Rev. Kenneth Mochel 1971
- Rev. Richard Hood 1971-Present
- Rev. Donald Reidell 1977-Present
- Rev. Betty Sintze 1989-Present

COME HELP US CELEBRATE

1894



1994

Cornerstone Laid According To Masonic Form - May 19, 1894 - Photo C. 1895

PULLMAN MEMORIAL UNIVERSALIST CHURCH
Albion, N.Y.

ORGAN CONCERT

Sunday, April 17th 7:30 p.m.

featuring

WADE GIDLEY at the Great Johnson Organ

with

SUSAN COLLINS THAINE, Vocal Soloist

and

ADAM WALLIS, Trumpet

**FIRST
EVENT**

**MAJOR
EVENT**

CENTENNIAL

SATURDAY, MAY 21st

1:30 P.M.

COMMUNITY PARADE

Led by Renovation Lodge No. 97 F & AM

with

Sheret Post No. 35 Legion Band - plus much more

2:30 P.M.

RE-DEDICATION OF THE CORNERSTONE

By the Grand Master of Masons of N.Y. State

KEYNOTE REMARKS By Rev. Richard Gilbert

First Unitarian Church, Rochester, NY

TOURS - ORGAN MUSIC - RECEPTION

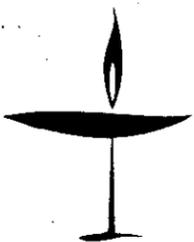
7:00 P.M.

BANQUET (\$10.00 per reserved plate by May 15th)

8:00 P.M.

HISTORICAL / MUSICAL PROGRAM

All Welcome



For Further Information or Reservations - (Contact C.W. Lattin 716-589-9510)

HISTORICAL NOTE

In the summer of 1891 Charles A. Danolds of Albion was a guest of Mrs. Emily Pullman at her summer residence on the St. Lawrence River. Her son, George M. Pullman, famed manufacturer of the railway sleeping car, was also visiting her at the time and subsequently the subject of Universalism in Orleans County became a topic of discussion. The result was an offer by Mr. Pullman to build a church in Albion, in memory of his parents, under the condition the Universalists would raise a \$5,000 fund to provide for its care and maintenance. On August 18, 1891 the Pullman Memorial Universalist Church of Albion was legally incorporated. In July 1893 a lot at the corner of Park and Main Streets was purchased by Mr. Pullman for the site at a cost of \$7,500. In March 1894 construction of the building was begun, according to plans drawn by S.S. Beman, a noted Chicago architect. In May of that year the cornerstone was laid with Masonic ceremonies, and on January 31, 1895 the church building was formally dedicated, its cost being approximately \$64,000.

The exterior is of Medina Sandstone ashlers quarried from the DeGraff Quarry which was located on East State Street in Albion. Architecturally, it is in the style of Old English Gothic with a Richardsonian flavor. Its long low horizontal lineal quality outside and its arrangement of free flowing space inside suggest what was to happen in modern architecture several decades later. The gem-like quality of this building was once enhanced by a red Spanish tile roof which originally adorned it. An imposing main entrance made up of a series of stone moldings, oak plank doors and wrought iron hinges welcomes those who enter. Inside, one often senses a chapel-like feeling, although it was designed to seat 400. Either side of the main door are two bas relief bronzes, one of Emily Caroline Pullman, the other of James Lewis Pullman. In the west transept is located the Pullman Memorial brass tablet, the exact wording of which may be found on the front cover of this programme. All of the woodwork and cabinetry is of quarter-sawed golden oak, a popular building material around the turn of the century. The church sanctuary exhibits forty-one stained glass windows created by The Tiffany Glass Company. The

three windows facing west in the west transept are of exceptional merit, being made of hand-rolled glass. The large window which depicts the prophet Jesus is signed "Tiffany Glass and Decorating Co., New York". In the crossing directly above the pulpit one sees a ceiling stenciled with blue and gold designs on canvas from which hangs an exotic 45-branch electrolier. The church houses a Johnson pipe organ made in Westfield, Mass. with stenciled gold leaf pipes. To the east, off the sanctuary, are the church social rooms, class rooms, kitchen and dining room.

In the Fall of 1984 it was first decided to spruce up the church sanctuary by touching up some paint and patching holes where plaster was missing. Before we knew it we were in a full-fledged redecorating project! Everyone agreed that because of the unique historic nature of our church edifice we should make an attempt to use a restoration color scheme. The original color which showed in a few places was very deep, dark, rosy orange. When the sanctuary was redecorated around 1937 it was painted a brownish rose color. In 1966 the interior was painted ivory. The present rusty rose color scheme was chosen to reflect and restore the mood of the original atmospheric quality of the sanctuary. The brownish lavender striping suggests the early use of stenciling in certain areas. The muddy green on the archway mouldings is almost identical to the original color used there.

With scaffolding loaned by St. Joseph's Church a small but diligent group of dedicated volunteers repainted the entire sanctuary. When the job was completed, the shabbiness of the old carpet became more obvious. A request for donations to buy new carpet was sent to members and friends of the church. As a result, over \$1,900 was raised for this purpose. Again, the choice of color was selected to be somewhat reminiscent of older carpet and to blend with the walls. The congregation of the Pullman Memorial Universalist Church is very grateful to all those who gave so freely of their labor in preparation work, painting and cleaning and to all those who have made the restoration complete with their donation toward the carpet fund.

RE-DECORATION PROJECT VOLUNTEERS

Patti Adema
Richard Hoffman
David Hood
Connie Larimer

Ruth Long
John Pratt
Janet Sanford
Robert Trolley

Jean Bistoff
Betsey Hoffman
Richard Hood
C.W. Lattin

Chris Loss
David Sanford
Lola Trolley
Grace Williams

CARPET FUND DONORS

Patricia and Mark Adema
Karen Harkenrider &
John William Herring
Richard and Lysbeth Hoffman
Constance F. Larimer
Ruth J. Long
John H., Jr. & Dorothy Pratt
David and Janet Sanford
Carolyn Stahl

Jean Bistoff
Alta Heisler
Richard and Molly Hood
William Larimer
F.L. and Signe Maine
Craig & Alta (Herring)
Porterfield
Laurel D. Trusselle

Walter E. and Alberta S. Brown
John and Rachael Herring
Florence P. James
C.W. Lattin
Ruth W. Needham
Marilyn D. Raymond
Charles & Hannah Thompson
Lola M. & Robert C. Trolley

Marcia E.B. Hart
Iva Kimball
Arthur E. Layman
J. Howard Pratt
Rev. Donald J. Reidell
Grace Ilse Williams
-Arnold Williams



ERECTED • BY • A • SON • AS • A • MEMORIAL • TO • HIS • FATHER

JAMES : LEWIS : PULLMAN

IN • RECOGNITION • OF • HIS • LOVE • AND • WORK • FOR

THE • UNIVERSALIST • CHURCH • AND • ITS • FAITH

AND • IN • MEMORY • OF • HIS • MOTHER

EMILY : CAROLINE : PULLMAN

ONE • WITH • HER • HUSBAND • IN • THE • JOYS • AND • HOPES • OF • RELIGION

DEDICATED: JANUARY, 1895.

ORDER OF SERVICE

For The
Re-Dedication Of The Newly Redecorated Sanctuary
Pullman Memorial Universalist Church

Albion, N.Y.

March 31, 1985

PRELUDE...Selve Amice by Caldara	Mr. R.O. Monaghan
FANFARE...Triumphal March from Aida by Verdi.....	Albion High School Brass Ensemble
CALL TO WORSHIP	Rev. Richard E. Hood, Pullman Memorial Church
PROCESSIONAL HYMN No. 11	"Joyful, Joyful, We Adore Thee"
WELCOME	Rev. Hood
RESPONSIVE READING.....	Rev. Janet Southcott First United Methodist Church

THIS HOUSE

This is a house for the ingathering of nature and of humankind in nature.

It is a house of friendship, a haven in trouble, an open room for the encouragement of our struggle.

It is a house of freedom, guarding the dignity and worth of each person.

It offers a platform for the free voice, for declaring, both in times of security and danger, the full and undivided conflict of opinion.

It is a house of truth-seeking, where the scientist can encourage the devotion of his quest, and the mystic can abide in the loving community of searchers.

It is a house of art, adorning its celebrations with the melodies and handiwork of generations.

It is a house of prophecy, outrunning times past and times present in visions of growth and progress.

This house is a cradle for our dreams and the workshop of our common endeavor.

adapted from KENNETH L. PATTON

BRASS MUSIC...Chorale by Bach	Albion High School and Brass Ensemble
Ecce Sacerdos by Bruckner	
GREETINGS FROM OUR DENOMINATION	Mr. James McCollum Saint Lawrence District Unitarian Universalist Association
Mr. Fred Lee N.Y. State Convention of Universalists	
SOLO "The Holy City"	Mr. Henry Pawlak Guest Soloist
GREETINGS FROM OUR COMMUNITY	Rev. Janet Southcott Albion Ministerium
Mr. Francis Nayman Supervisor Town of Albion	
Mr. Theodore Swiercznski Orleans County Legislator Dist. No. 3	
PASTORAL PRAYER	Rev. Robert Mowatt First Baptist Church
ORGAN FEATURE.....	Sonata I, Opus 65 1st Movement by Felix Menedelssohn (1804-1847) Harriet Greaser, Guest Organist
SERMON	"The Outer and Inner Sanctuary" Rev. Donald Reidell Pullman Memorial Church
RECESSIONAL HYMN No. 7	"Praise to the Lord the Almighty"
BENEDICTION	Rev. Hood
BRASS MUSIC...Mozart-Allegro	Albion High School Brass Ensemble
POSTLUDE...Dedication by Franz	Mr. R.O. Monaghan
RECEPTION	In The Social Rooms by Members of PMUC A Cordial Invitation Is Extended To All

The Flowers Placed On The Table In Front Of The Pulpit Are Given In Memory Of Jack and Elizabeth Dutcher By Their Children

No. 11 JOYFUL, JOYFUL, WE ADORE THEE

Joyful, joyful, we adore thee,
God of Glory, God of Love;
Hearts unfold like flowers before thee,
Hail thee as the sun above.
Melt the clouds of air and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Free us with the light of day.

All thy works with joy surround thee,
Earth and heaven reflect thy rays,
Stars and planets sing around thee,
Center of unbroken praise;
Field and forest, vale and mountain,
Blossoming meadow, flashing sea,
Chanting bird, and flowering fountain
Call us to rejoice in thee.

Thou art giving and forgiving,
Ever blessing, ever blest,
Well-spring of the joy of living,
Ocean-depth of happy rest.
Ever singing march we onward,
Victors in the midst of strife
Joyful music lifts us sunward
In the triumph song of life.

No. 7 PRAISE TO THE LORD, THE ALMIGHTY

Praise to the Lord, the Almighty, the King of creation!
O my soul, praise him, for his is thy health and salvation.
Join the great throng, Wake harp and psaltery and song,
Sound forth thy glad adoration.

Praise to the Lord, who o'er all things so wondrously reigneth,
Who, as on wings of an eagle uplifted, sustaineth.
Hast thou not seen How what thou needest hath been
Granted in what he ordaineth?

Praise to the Lord, who doth prosper thy work and defend thee;
Surely his goodness and mercy here daily attend thee.
Ponder anew What the Almighty can do,
Who with his love doth befriend thee.

Praise to the Lord! O let all that is in me adore him;
All that hath life and breath, come now with praises before him.
Let the Amen Sound from his people again;
Gladly for aye we adore him.



MUSIC NOTES

SONATA I, Opus 65, First Movement.....Felix Mendelssohn
(1804-1847)

Mendelssohn wrote six organ sonatas between 1844 and 1845. The above work uses the German chorale, "Was mein Gott will, das g'scheh' allzeit" set off in one line phrases interspersed with Mendelssohn's own music. The text of the chorale as translated by John S. Dwight is:

"Now may the will of God be done!
His will I would not alter.
His help is near to ev'ry one,
Let not our courage falter.
In all our need, Our Friend indeed.
How tenderly He chideth!
To Him hold fast - He builds to last -
Who still in God confideth."

Mendelssohn conducted the first revival of Bach's St. Matthew's Passion, March 11, 1829. Bach used this chorale in the Passion and other cantatas, and for him the text was not full of submission but joyous faith. Mendelssohn sets the chorale in the same frame - great joy and faith in God's goodness.

MRS. HARRIETTE GREASER-For the past fourteen years Mrs. Greaser has served as organist of Christ Episcopal Church in Albion. She graduated from the University of Michigan as a music major and currently teaches piano to thirty-five students.

MR. HENRY PAWLAK-As a tenor operatic singer, Mr. Pawlak studied privately for four and a half years under Kenneth Gill, one of the co-founders of Melody Fair. Mr. Pawlak first studied violin and has played with the Buffalo Philharmonic. He has also sung with the Buffalo Schola Cantorium, the Angelus Singers and the Buffalo Philharmonic Chorus. He has performed in many Western New York churches and has been a soloist at enumerable civic concerts. He sang for two years as a

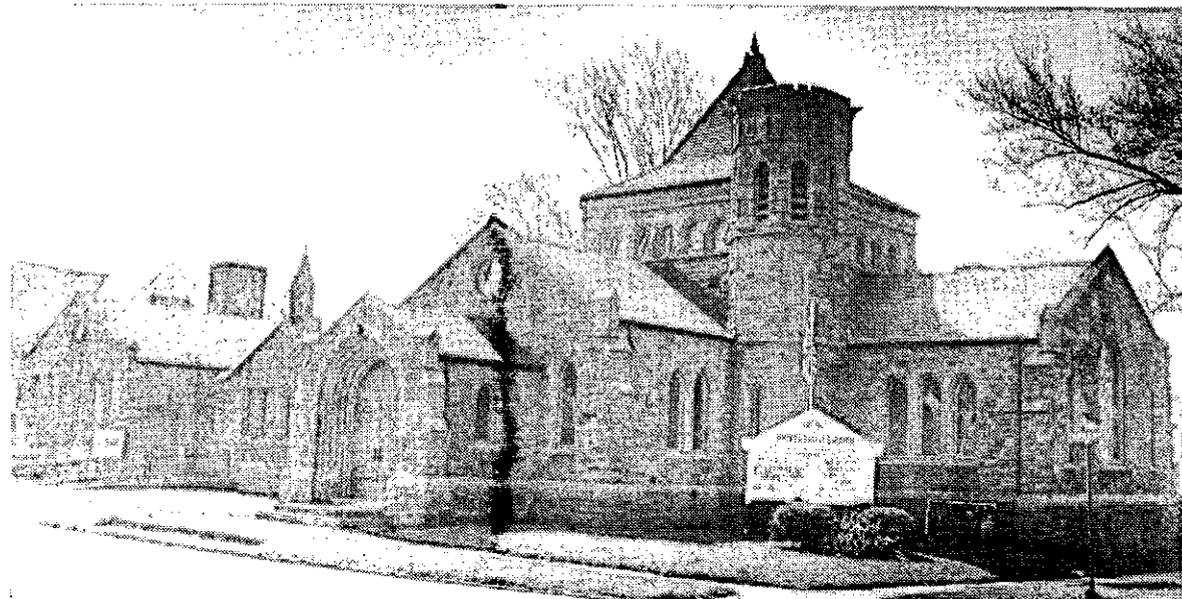
professional at St. Andrews Episcopal Church in Buffalo and has been with St. Joseph's Church Choir of Lyndonville for the past twenty-six years.

THE ALBION HIGH BRASS ENSEMBLE

This group of music students varies in numbers as required for specific occasions. These young performers were first brought together in 1983 under the leadership of their music instructor Mr. David O. Bittner. The group performing today is actually the H.S. Brass Sextet. They are: Craig Bias, trumpet; Adam Southcott, trumpet; Steve Everett, French Horn; Steve Graham, trombone; Greg Jones, Baritone; and Allen Turner, Tuba.

DAVID O. BITTNER-Since 1983 Mr. Bittner has served as Director of instrumental music at Albion High School. He is a graduate of Penn State University and the University of Iowa. Prior to coming to Albion he was an Administrative Officer in the United States Air Force and had taught instrumental music in Morrison Community High School in Illinois. He has performed in the Illinois Chamber Orchestra, Sterling Community Band, Naperville Municipal Band and has given private music instruction since 1967.

ROBERT O. MONAGHAN - Since 1976 Mr. Monaghan has been the resident organist of the Pullman Memorial Church. He received his musical training at the N.Y. State School for the Blind in Batavia, the State University at Fredonia and the Eastman School. He first taught music in public schools, then spent thirty years teaching at the N.Y. State School for the Blind in Batavia. Mr. Monaghan has also at different times, traveled and lectured widely on the topic "How the Blind See." Prior to moving to Albion, he was an organist at the Vets Hospital in Batavia, the Methodist Church in LeRoy and a church in Attica. After retirement he has resorted to teaching voice and piano in his home.



The Pullman Memorial Universalist Church

Member, Unitarian Universalist Association

Celebrating 100 years of the Free Spirit

The Church of Worship May 22, 1994 11:00 a.m.

Welcome and Chalice Lighting

Call to Worship

Hymn - *Italian Hymn* (sung at the dedication of the church Jan. 31, 1895)

- | | | |
|---|--|--|
| ① Praise ye Jehovah's name,
Praise through his courts proclaim;
Rise and adore;
High o'er the heavens above
Sound His great acts of love,
While His rich grace we prove,
Vast as His Power. | ② Now let the trumpet raise
Sounds of triumphant praise,
Wide as His fame;
There let the harps be found;
Organs, with Solemn sound,
Roll your deep notes around,
Filled with His name. | ③ While His high praise you sing,
Shake every sounding string;
Sweet the accord!
His vital breath bestows;
Let every breath that flows,
His noblest fame disclose;
Praise ye the Lord. |
|---|--|--|

Responsive Reading - *The Free Mind* #420 (Blue)

Silent and Spoken Prayer and Meditation

Interlude

Reading - *Reminiscences* Janet M. Ballou Parks

Offertory

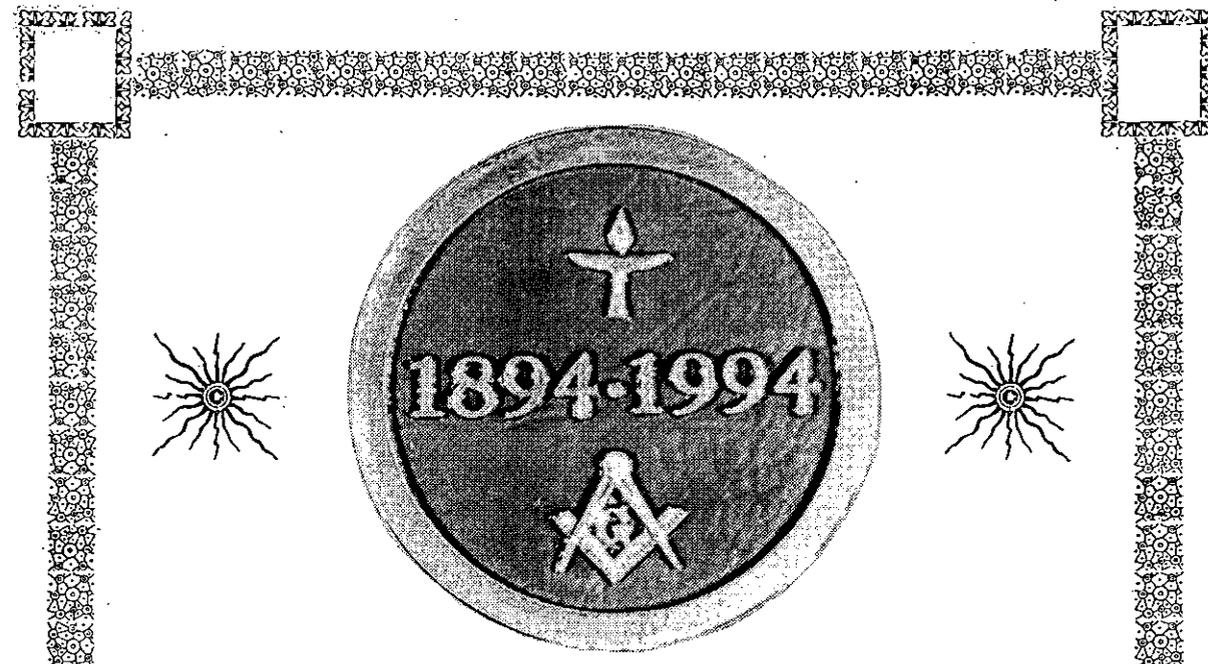
Sermon - *Something within him whispered of a better God*

Hymn - *O God Our Help in Ages Past* #51N (Green)

Closing Circle

Benediction

Coffee hour immediately following the service in the social rooms.



PULLMAN MEMORIAL UNIVERSALIST CHURCH

ALBION, N.Y.

CENTENNIAL

May 21, 1994

Parade 1:30 p.m.

Re-Dedication of Cornerstone 2:30 p.m.

Reception, Tours & Organ Music 3:30 p.m.

Banquet 7:00 p.m.

Historical/Musical Program 8:00 p.m.

May 22, 1994

Centennial Worship Service 11:00 a.m.

ORDER OF EXERCISES
 Re-Dedication of the Cornerstone
 According to Masonic Form 2:30 p.m.

M. W. Gary A. Henningsen, Grand Master
 of Masons in the State of New York
 Assisted By
 Renovation Lodge No. 97 F & AM
 William McAllister, Wor. Master

Resolution from the New York State Senate.
 Presented by Robert E. Waters on behalf of Senator John Daly
 Acceptance by C.W. Lattin, Chairman Centennial Committee Pullman Memorial Church

Resolution from the New York State Assembly.
 Presented by Robert E. Batt on behalf of Assemblyman Charles Nesbitt
 Acceptance by Christine Loss, Secretary Pullman Memorial Church Board of Trustees

Greetings from the St. Lawrence Unitarian Universalist District by District Representative Rev. Wendy L. Colby, Buffalo, N.Y.

Address "Soft Seats and No Hell" A Perspective for the 21st Century By Rev. Richard Gilbert - First Unitarian Church, Rochester, N.Y.

Unveiling the Bronze Medallion by M. W. Gary A. Henningsen, Grand Master and William Nutty, Chairman Board of Trustees, Pullman Memorial Universalist Church.

Remarks M. W. Gary A. Henningsen, Grand Master of Masons in N.Y. State.

A Reception, Tours, and Organ Music will follow this program in the church. All welcome.



Special Centennial Patron
Janet M. Ballou Parks
In Memory of Her Parents
Gordon and Nina Kettle Ballou



The Bronze Medallion to mark the Cornerstone is the gift of *Brigden Memorials*.

The cost of printing this program is through the courtesy of *Albion Jubilee Foods*.

Flowers for the Centennial are given by Olive Layman in Memory of Arthur E. Layman.

HISTORICAL/MUSICAL PROGRAM 8:00 P.M.

Prelude Wade Gidley
 "Yigdal" No. 6 Audience
 Welcome and Introductions C.W. Lattin
 Solo Joeleen Ornt
 Selections of Organ Music Wade Gidley
 A Vignette Neil Johnson
 G.M. Pullman, His Universalist Roots Albion Village Historian
 Theme and Variation - Chas. Ives Richard Della Costa
 Art and Architecture of the PMUC C.W. Lattin
 "Bless This House" Joeleen Ornt
 Remarks as the Spirit Moves Others
 "A Hymn of Peace" (Premier Performance) Kate Echaniz
 Commissioned by the Session of the First Presbyterian Church of Albion as a gesture of ecumenism for the Centennial of the PMUC - written & composed by Kate Echaniz & Jennifer Boyer, Soloist
 Also audience participation
 Acknowledgment on Behalf of the PMUC Rev. Richard Hood
 "Auld Lang Syne" Audience
 Closing Thoughts Rev. Betty Sintzenich
 Postlude Wade Gidley

<p>AULD LANG SYNE</p> <p>Should old acquaintance be forgot And never brought to mind, Should old acquaintance be forgot And days of old lang syne. For old lang syne we meet to night, For dear old lang syne. To sing the songs that were sung, In days of old lang syne.</p> <p>We've passed through many varied scenes Since youth's unclouded day, And friends, and hopes, and happy dreams, Time's hand hath swept away; And voices that once joined with ours, In days of old lang syne, Are silent now, and blend no more In songs of old lang syne.</p>	<p>Here we have met, here we may part, To meet on earth no more. And we may never sing again The cherished song of yore, The sacred songs that were sung In days of old lang syne, We may not meet to sing again Upon the shore of time.</p> <p>But when we've crossed the sea of life, And reached the heavenly shore, We'll sing the songs which are sung, Transcending those of yore; We'll meet to sing diviner strains, Than those of old lang syne. Immortal songs, of praise unknown, In days of old lang syne.</p>
---	--

A free-will offering will be accepted at the exits. Thank you.



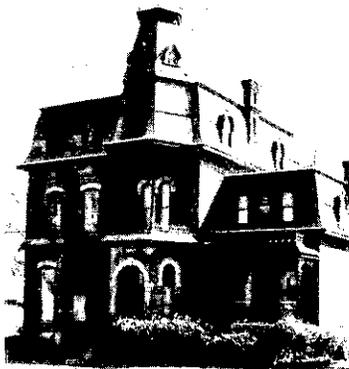
9.

THE ORLEANS COUNTY CLERK'S OFFICE was designed by Isaac G. Perry and built in 1882-83 in the Eastlake Style. He was the same architect who designed the "Million Dollar Staircase" in our Capital in Albany. The extraordinary facade is enhanced with intricate brickwork and many detailed windows. The second floor serves as the Orleans County Legislative Chambers.



10.

THIS QUEEN ANNE RESIDENCE built in 1893 for a Manse displays many of the typical architectural features associated with the style. Beautifully cared for, it is an outstanding example of its type.

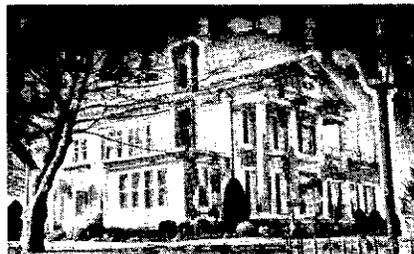


11.

THIS SECOND EMPIRE RESIDENCE was designed by Wm. V. N. Barlow a local architect, and built in 1879. It manifests an elaborate Mansard roof and a fanciful hexagonal tower. It is a superb example of this style of architecture.



12. THE SWAN LIBRARY was built for a residence in the Greek Revival style during the 1840's. In 1899 it was transformed into a library in the then popular Colonial Revival Style. It opened to the public on St. Patrick's Day 1900.



13. * THE MERRILL GRINNELL FUNERAL HOME

was once the residence of Sanford E. Church, Lt. Governor of New York and a candidate for the presidency in 1868. The Greek Revival home with Doric columns on the porch is surrounded with a noteworthy castiron fence.

SOME OTHER STRUCTURES (Not pictured)

- A. Cornell Cooperative Extension is located in a former residence dating to the 1840's.
- B. This dwelling was the family home of Rufus Bullock who became Governor of Georgia during the Reconstruction Period.
- C. Central Hall which now serves for county offices was built in 1882 for a district school.

This pamphlet only points out some of the more historical and architecturally significant buildings of thirty-four which make up this Historic District.

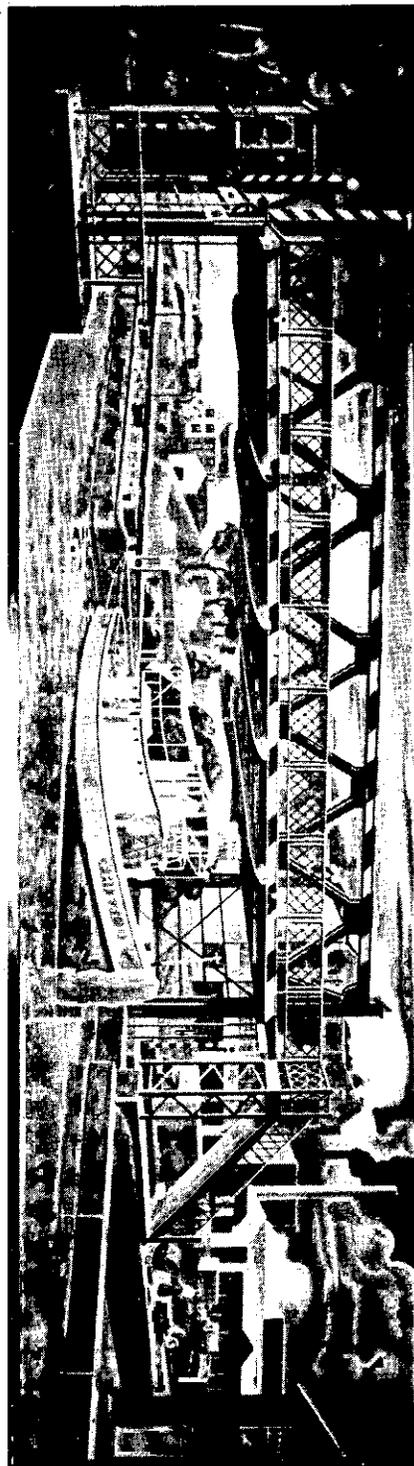
* Denotes historic marker on premises

Published by the Orleans County Department of History in conjunction with the Orleans County Council on the Arts with special support from the America the Beautiful Fund

Photos by Dr. James Orr
Poor Richard, Printer
Fancher, New York
1989

14. UNITED STATES POST OFFICE. This mural in the Albion Post Office, painted as a WPA project by Judson Smith in 1939, portrays a generalized Erie Canal village with a farm, lift bridge, stores, and factory. Albion itself arose in 1821 when a farm on the Oak Orchard Road at the projected Erie Canal was subdivided into a village to gain access to this new transportation route which made the new

village a trading, manufacturing, and political center. Later a railroad, trolley, and highways reinforced Albion's central position in the county. Quarrying of red Medina sandstone paving blocks encouraged the immigration of British, Polish, and Italian quarry workers. However, farming remained the main industry. Food processing became important after 1900.



THE HISTORIC COURT HOUSE DISTRICT ALBION, NEW YORK 14411

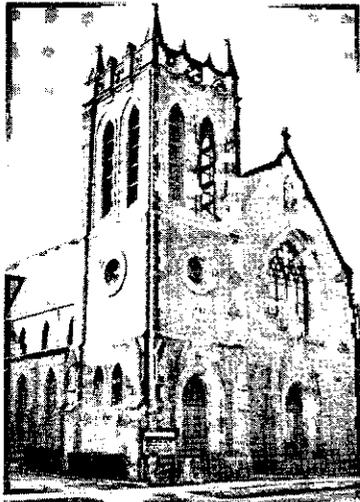
THIS PROPERTY HAS BEEN PLACED ON THE NATIONAL REGISTER OF HISTORIC PLACES BY THE UNITED STATES DEPARTMENT OF THE INTERIOR.



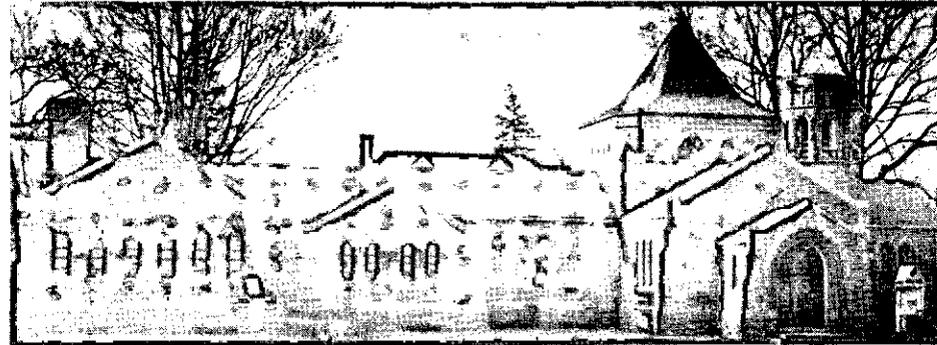
1. THE ORLEANS COUNTY COURT HOUSE was designed by Wm. V. N. Barlow and built in 1857-58 for \$20,000. It is a late example of the Greek Revival Style and serves as the central focal point of this historic district. Its large dome surmounted with a cupola serves as a landmark for miles around.

SEVEN ARCHITECTURALLY OUTSTANDING CHURCHES SURROUND THE COURT HOUSE SQUARE

2. ST. JOSEPH'S ROMAN CATHOLIC CHURCH was erected in 1896 of locally quarried Medina Sandstone in the Gothic Revival Style. A disgruntled Baptist sold his property to the Catholics with the stipulation that they build their church up close to the street so it would block the view of the neighboring Baptist Church from Main Street. The interior of the R.C. Church which was re-furbished in 1952 with Italian Marble, is richly illuminated with all its original stained glass windows.

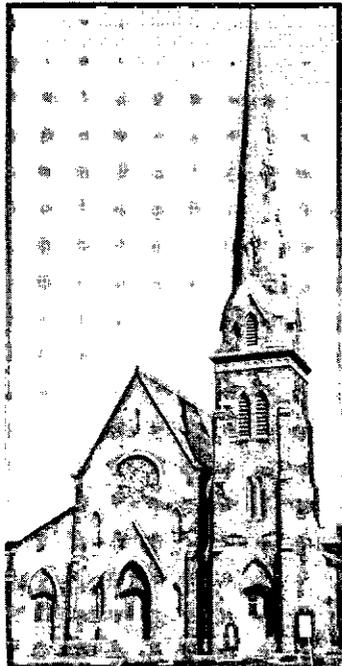


The interior of the R.C. Church which was re-furbished in 1952 with Italian Marble, is richly illuminated with all its original stained glass windows.

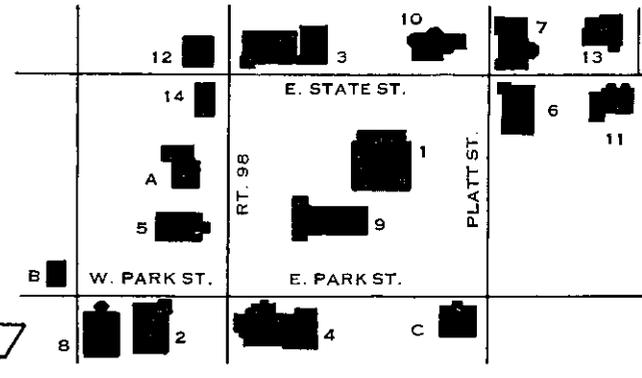
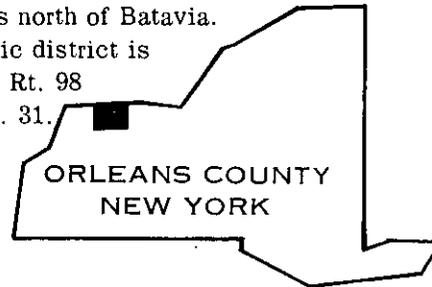


4. * THE PULLMAN MEMORIAL UNIVERSALIST CHURCH was built in 1894 by the manufacturer of railway sleeping cars, George M. Pullman (1831-1897) in memory of his parents. It was designed in "Old English Gothic" by S. S. Beman, constructed of Medina Sandstone and contains many windows created by the Tiffany Glass and Decorating Company. Pullman grew up in Albion where he built furniture and coffins before moving to Chicago, Ill., where he became a millionaire.

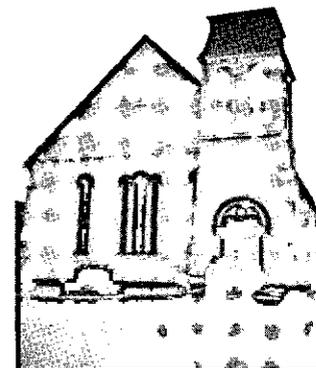
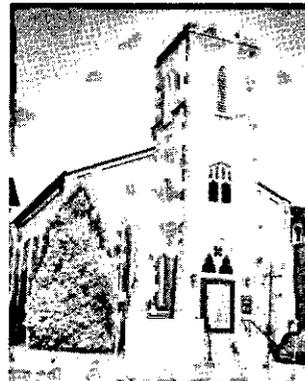
3. THE FIRST PRESBYTERIAN CHURCH was built of Medina Sandstone in 1874, largely through a bequest of Elizur Hart. It is Orleans County's tallest building which manifests a stone spire 175 feet high. Legend says that Mr. Hart wanted this steeple to be higher than the Baptist one two blocks away. The church was designed by A.J. Warner of Rochester in the Gothic Revival Style which emulates the great cathedrals of Europe. The Greek Revival building attached to the rear served as the sanctuary from 1845 until 1874.



ALBION is situated in the center of Orleans County on the Barge Canal midway between Rochester and Buffalo or 18 miles north of Batavia. The historic district is located on Rt. 98 just off Rt. 31.

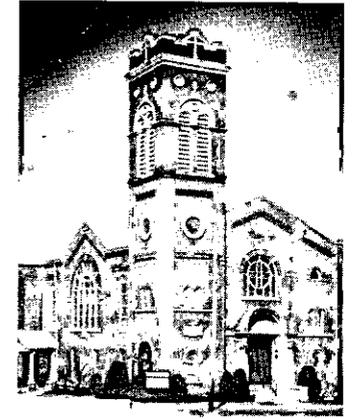


5. CHRIST EPISCOPAL CHURCH was built in 1830 by Presbyterians. In 1844 Episcopalians swapped their vacant lot and building materials with the Presbyterians for their ediface. Built of brick it is the oldest church building in Orleans County still being used for religious services. It contains an outstanding Steer and Turner tracker action pipe organ built in 1877.



6. THE FIRST FREE METHODIST CHURCH is the oldest church building in this denomination. It was erected in 1860 when the local Methodist minister, an Abolitionist, split his congregation over this issue. They established themselves as Free Methodists because they were free from the Methodist Episcopal Church. The church is built in the unusual style of Norman Revival with board and batten siding.

7. THE FIRST UNITED METHODIST CHURCH was constructed of brick in 1860, remodeled in 1877 and remodeled extensively in 1914 allowing for its present appearance. The notable feature of this edifice is the large 1914 window of the Good Shepherd in the Tiffany Style. Like many local Methodist churches, this congregation has its roots dating back to the early days of circuit riding preachers.



8. THE FIRST BAPTIST CHURCH designed by Harlo Wilcox in the Victorian Romanesque Style was dedicated in 1860. Its most unusual feature is a hexagonal tower and spire 160 feet high which abuts the building. The original clock mechanism with three dials on the tower still works. Underneath was built a community crypt or holding vault which is no longer used.



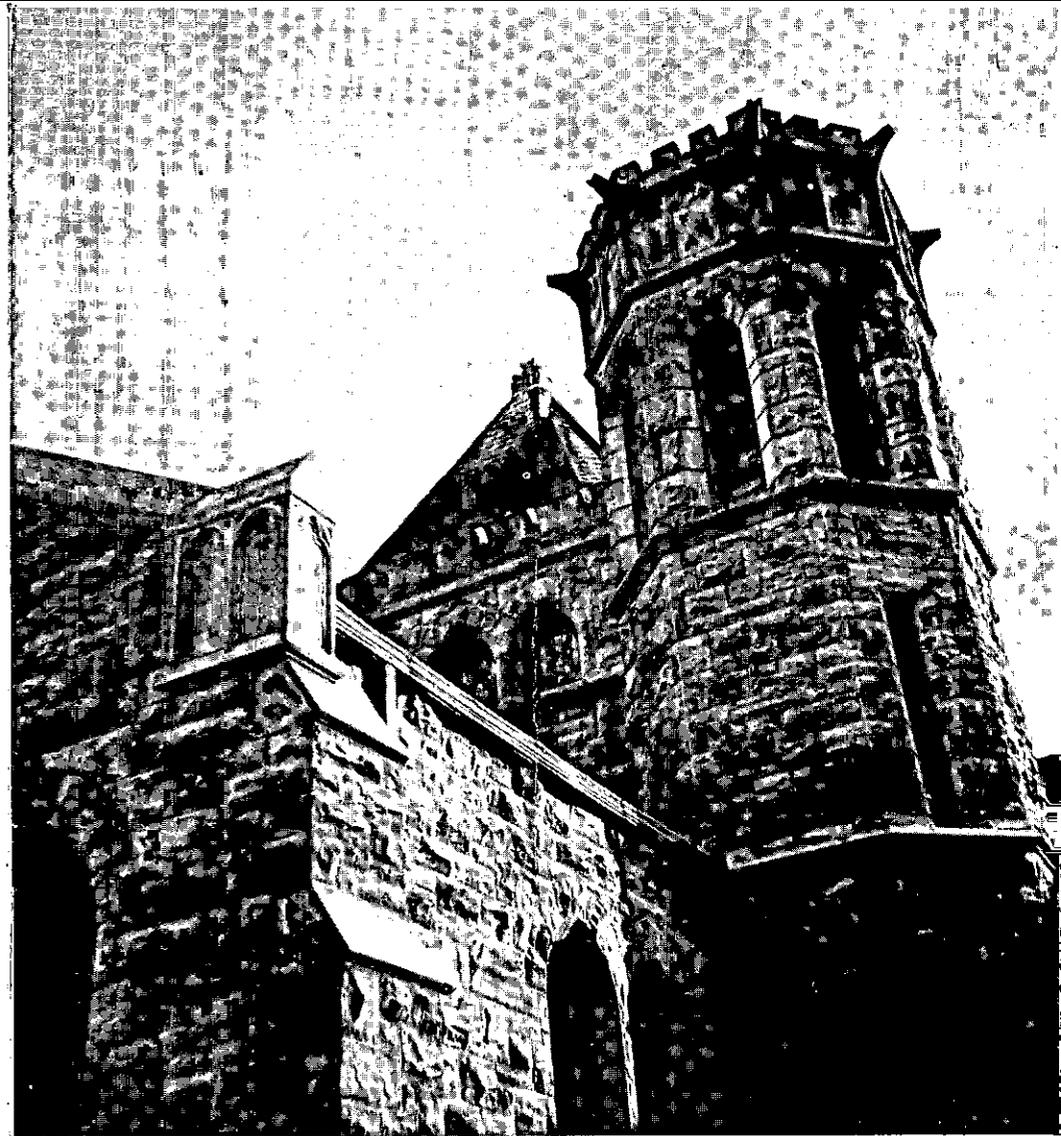
To prearrange bus or group tours contact either:

C. W. Lattin
Orleans County Historian 716-589-9510
589-4174

Neil Johnson
Village of Albion Historian 716-589-7714

In the summer of 1891 Charles A. Danolds of Albion was a guest of Mrs. Emily Pullman at her summer residence on the St. Lawrence River. Her son, George M. Pullman, famed inventor of the sleeping car, was also visiting her at the time and subsequently the subject of Universalism in Orleans County became a topic of discussion. The result was an offer by Mr. Pullman to build a church in Albion, in memory of his parents, under the condition the Universalists would raise a \$5000 fund to provide for its care and maintenance. On August 18, 1891 the Pullman Memorial Universalists Church of Albion was legally incorporated. In July 1893 a lot at the corner of Park and Main Streets was purchased for the site at a cost of \$7500. In March 1894 construction of the building was begun, according to plans drawn by S.S. Beman, noted Chicago architect of his day. In May of that year the cornerstone was laid with Masonic ceremonies, and on January 31, 1895 the church building was formally dedicated, its cost being approximately \$64,000.

The exterior is of Medina Sandstone ashlers quarried in the surrounding area and is in the style of Old English Gothic with a Richardsonian flavor. Its long low horizontal lineal quality outside and its arrangement and general layout inside suggest what was to happen in modern architecture several decades later. The gem-like quality of its architecture must have been enhanced by the red tile roof which originally adorned it. An imposing main entrance made up of a series of stone moldings, oak plank doors and wrought iron hinges welcomes those who enter. Inside, one often senses a chapel-like feeling, although it was designed to seat 400. Either side of the main door are two very well executed Victorian bas relief plaques, one of Emily Caroline Pullman, the other of James Lewis Pullman. Most of the woodwork and cabinetry are of quarter-sawed golden oak, a popular building material around the turn of the century. The church sanctuary exhibits forty-one stained glass windows created by Tiffany Glass and Decorating Company of New York. The three windows facing west in the west transept are of exceptional merit, being made of hand-rolled glass. The large window depicts the resurrection of Jesus Christ and is signed by Tiffanys. In the crossing directly above the pulpit one sees a ceiling stenciled with blue and gold designs on canvas from which hangs an exotic 45-branch electrolier. The church houses an excellent pipe organ with stenciled gold leaf pipes. To the east, off the sanctuary, are the church parlors, class rooms, kitchen and dining room. Although the church was built several generations ago, it speaks well for itself in that practically no alterations to the structure have been necessary. Its general plan and tasteful decorations still make it a truly pleasant place in which to live and worship today, as in 1895.



PULLMAN MEMORIAL
Universalist Church
SOUTH MAIN AT EAST PARK
ALBION - NEW YORK

(6/69)

*Affiliate of Unitarian Universalist Association and
of St. Lawrence Unitarian Universalist District*

ORLEANS COUNTY COUNCIL ON THE ARTS PRESENTS

Kenneth Radnofsky, Saxophone
Harriette Greaser, Piano and Organ
Robert Monaghan, Organ Prelude

Program

- Trumpet Voluntary Henry Purcell
Partita BWV 1013 J. S. Bach
 Allemande
 Corrente
 Sarabande
 Bourree Anglaise
Sonata, Opus 1, No.7 George Frederick Handel

Intermission

- Symphonie IV Charles Marie Widor
 Toccata
 Adagio
Three Songs Charles Ives
 Duty
 At the River
 Slugging a Vampire
Fantasia Carl Nielsen
 Romanze
 Humoresque
Vocalise Sergei Rachmaninov

This evening's program has been made possible through the sponsorship of the New York State Convention of Universalists.

Reception to follow in the church social rooms.

Affiliate Artist

Kenneth Radnofsky

One of the very few concert saxophonists, Kenneth Radnofsky has appeared with leading orchestras and ensembles throughout the country, made numerous recordings, and won unqualified praise for his premieres of new works, many written expressly for his talents.

Just last season, Radnofsky gave the world premiere of Gunther Schuller's Saxophone Concerto with the Pittsburgh Symphony Orchestra, the work having been dedicated to Radnofsky's former teacher, Joseph Allard. David Amram's saxophone concerto, Ode to Lord Buckley, is dedicated to Radnofsky, who premiered the work with the Portland (Maine) Symphony Orchestra in 1981. He has also performed as soloist with the Boston Pops, the Philadelphia Orchestra, the Oregon Symphony Orchestra, the Marlboro Music Festival, and the Santa Fe Opera, where he drew critical acclaim for his performances as saxophone soloist in the American premiere of the complete opera Lulu by Alban Berg.

Radnofsky has appeared numerous times with the Boston Symphony Orchestra, and recently was the saxophonist in the orchestra's recording of Berg's Violin Concerto with Itzhak Perlman on Deutsche Grammophon Records. He has also recorded for the BBC, Philips, Marlboro Recording Society, Golden Crest, Northeastern, GunMar, and Spectrum labels. His Boston Saxophone Quartet provided the soundtrack for Isaac Bashevis Singer's story, "The Cafeteria" on PBS' American Playhouse.

The saxophone player's 1984-85 season includes solo appearances with the National Orchestral Association at Carnegie Hall, the Fort Lauderdale Symphony Orchestra, and the Portland String Quartet, all in works written expressly for Mr. Radnofsky.

A native of Texas, Radnofsky became the youngest member of the faculty at the New England Conservatory of Music in 1976 at age 23, a post he still maintains along with current positions as saxophone instructor at Boston University and Hartt School of Music. For the past two summers he has been Director of Boston University's Saxophone Seminar at Tanglewood.

Radnofsky was selected to join the distinguished roster of Affiliate Artists Inc. in 1984.

NY STATE CONVENTION OF UNIVERSALISTS
25 HARTS HILL CIRCLE
WHITESBORO, N.Y. 13492-2417
JANUARY 1, 1994.

PULLMAN MEMORIAL UNIVERSALISTS CHURCH
S. MAIN AT E. PARK
ALBION, N.Y. 14411

ATTN. TREASURER
DEAR SIR OR MADAM:

TWICE PER YEAR, JAN 1ST AND JULY 1ST, NYSCU HAS ISSUED CHECKS TO YOU FROM THE INTEREST EARNED FROM A TRUST FUND. NYSCU HAS BEEN ADMINISTERING THE TRUST FOR YOU AND NINE OTHER CHURCH AFFILIATED GROUPS. THE INVESTMENT WAS IN A CERTIFICATE OF DEPOSIT WHICH PAID 8.62%.

CURRENTLY, CD'S ARE PAYING APPROXIMATELY 1/3 OF WHAT THEY WERE PAYING AT THE TIME THE TRUST WAS ESTABLISHED. THERE IS NO LONGER ANY SIGNIFICANT DIFFERENCE IN WHAT INDIVIDUALS CAN EARN WITH THEIR LOCAL BANK IN SAVINGS ACCOUNTS, MONEY MARKET OR CD'S.

IN ACCORDANCE WITH THE MOTION PASSED AT THE 1991 NYSCU BUSINESS MEETING, THE TRUST FUND IS TO BE TERMINATED AND YOUR PRINCIPAL IS TO BE RETURNED TO YOU WHEN THE CD MATURES IN JUNE 1994.

THE AMOUNT OF YOUR PRINCIPAL IS \$17031.38. (INTEREST \$734.05)

THE PRINCIPAL OF THESE FUNDS WERE INTENDED TO BE AN ENDOWMENT FOR YOUR CHURCH. THEY SHOULD BE PRESERVED AS AN ENDOWMENT WHEN THEY ARE RECEIVED BY YOU. ACCORDINGLY, WE RECOMMEND THAT IF YOUR CHURCH DOES NOT HAVE A WELL MANAGED ENDOWMENT FUND THAT YOU TAKE ADVANTAGE OF THE UUA'S ENDOWMENT FUND FOR CHURCHES.

IF YOU HAVE ANY COMMENTS OR QUESTIONS, PLEASE FEEL FREE TO COMMUNICATE WITH ME OR ANY OF THE REPRESENTATIVES OF NYSCU.

SINCERELY,

CHARLES H. ELLIS
TREASURER, NYSCU
TEL. 315-736-7217

Executive Board - January 9-10, 1966

Refer: Page 1 - F - 3
Communications

Pullman Memorial Universalist Church
Albion, New York

Board of Trustees
New York State Convention of Universalists

December 8, 1965

Dear Sirs:

Pursuant to a conversation which I had with the Rev. Harry Thor and to communications since that time, I am writing to you a very urgent letter about an important matter which exists in Orleans County and which I think would be a very good object for the Convention to investigate with an eye to financing an active program.

Orleans County is mostly a fruit and produce producing area and the local farmers have depended largely upon three kinds of migrant workers: Negroes from the South, Puerto Ricans, and white West Virginians. As the years go by, more and more of the Negroes are leaving the migrant stream and becoming permanent residents. What this is doing to all facets of life in Orleans County can not even be imagined by those who do not live right here to witness it. And many natives are not aware of what is happening, either.

Working in this area, we have a Branch of NAACP and we have the Orleans County Migrant Ministry which does work just in the summer time by means of a team headed by a Negro chaplain. This team goes to some of the camps (I'm told there are about 60 in this small county) to put on programs of recreation for the children and young people plus a program of "religious education." The Migrant Ministry Committee is most desirous of hiring at the earliest possible moment a year-round chaplain who can maintain constant contact with these unorganized, scattered people who are being neglected, discriminated against as far as housing, employment, and social contact are concerned, and generally excluded from social intercourse in this County. This letter cannot begin to describe the situation.

The Convention could do a very important piece of work if it, would study the racial problems of Orleans County, decide what is needed, and then finance some sort of program whereby the services of social workers, nurses, doctors, hygienists, and similiar workers could be made available. I am sure that the UUSC could offer some helpful advice in this matter. The Methodist and Presbyterian denominations are willing to put money into the Migrant Ministry which I consider ineffective. Why cannot we Universalists do an outstanding piece of work in line with our great historical stance in relation to human worth and dignity?

I would be glad to appear before you or meet with your representatives to further elucidate upon this matter.

Respectfully,
/s/
Warren B. Lovejoy
Minister



George M Pullman 1831-1897

HISTORIC SKETCH OF THE PULLMAN MEMORIAL UNIVERSALIST CHURCH

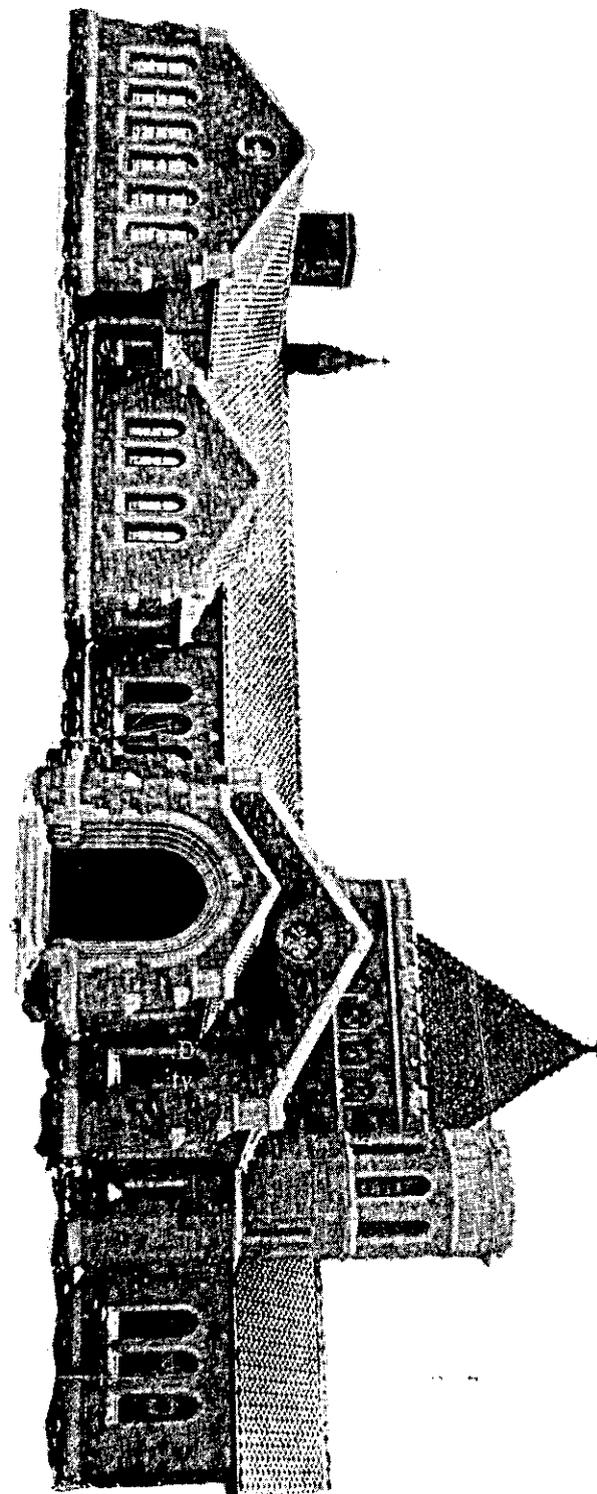
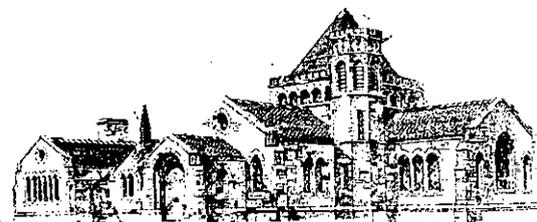
The history of our church began with the Pullman Family who moved to Albion, N.Y. from Chautauqua County, N.Y. in 1845. James Lewis Pullman and Emily Caroline Pullman had ten children of which George M Pullman 1831-1897 was the third. James Lewis Pullman was a 'cabinetmaker' or builder of fine furniture. George worked some in his father's business, but decided to go to Chicago where he gained a reputation for moving buildings. After saving his money, he bought the patent for a railroad sleeper car design and produced his first car in 1858. From this small beginning he became an industrial magnate and his name became synonymous with first class railroad travel.

Throughout the years he always maintained early friendships with people of the Albion area where he grew up. It was in 1890 that a friend of long standing, Mr. Charles A Danolds, suggested to George M Pullman that a need existed for a Universalist Church in Albion. George Pullman immediately agreed and said he would build such

an edifice in memory of his parents if the local Universalists could raise \$5,000 to show their interest. As a result, at a meeting held in the Orleans County Court House on August 18, 1891, the Pullman Memorial Universalist Church of Albion, N.Y. was legally incorporated. By December 25, 1892 it was reported that the \$5,000 guarantee fund had been raised. During the year 1893 George Pullman visited Albion and selected the site and had his own personal architect, S S Beman of Chicago, draw up plans for the church building. On May 19, 1894 the cornerstone of the P.M.U.C. was laid by the Grand Master of the Masonic Lodge of New York State. The building of the church progressed rapidly during 1894. The famed Louis C Tiffany was present for the installation of the windows made by his Tiffany Glass and Decorating Company. There are forty-one windows in the audience room. One of particular note is the figure of the prophet Jesus. On January 31, 1895 the church was formally dedicated with George M Pullman present. He delivered the deed of the property to the congregation.

Little change has taken place in the building as designed by Beman, although at one time it had a red Spanish tile roof which leaked, making it necessary to repaint the interior.

The congregation has been served by eleven full-time ministers and two part-time ministers throughout the years. In 1961 the Pullman Memorial Church affiliated itself within the merger of the Unitarian Universalist Association. CWL 1984

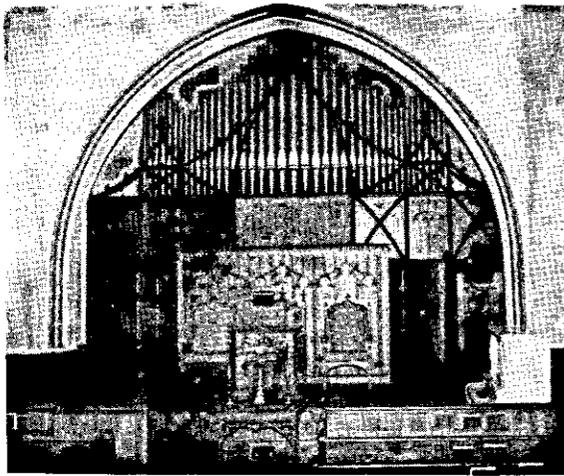


PULLMAN MEMORIAL UNIVERSALIST CHURCH

Albion, N.Y.
Affiliate of the
Unitarian Universalist Association



Parts of this window which portray a life size figure of Jesus are made of hand rolled glass. It is signed in the lower right hand corner 'Tiffany Glass and Decorating Company -New York'



Interior of the Pullman Memorial Universalist Church showing the pipe organ and pulpit.

LOCATION

The Pullman Memorial Universalist Church is located on the corner of Main Street (Route 98) and East Park Street at Albion, N.Y.. In the center of Orleans County, the P.M.U.C. is just 18 miles north of Batavia situating it as the only Unitarian Universalist Church between Rochester and Buffalo.

INTRODUCTION

What are you looking for in a church and in religious belief? Most organized religions demand that persons conform blindly to extensive codes of behavior and rigid traditions; they teach persons to ignore their inner sense of morality and to rely on religious authorities more than themselves.

Here, though, we believe in people. We believe in people believing in others and in themselves enough to have a self-directed faith, to be open-minded enough to seek out truths...to be free to consult God as the inner conscience dictates. We are a church in exploration of faith, of fellowship, and of love for God and human kind.

We have a belief that within the bounds of a personal, thoughtful quest, religion can be a strong, meaningful force in life.

And we feel that our way of faith may not be the easiest way, but that it is a way which is more human, tolerant, and loving. Perhaps you will agree.

UNIVERSALIST BEGINNINGS

Modern Universalists draw their inspiration and find evidence of their philosophy in many cultural streams. Universalism is not exclusively Christian in origin, having roots in pre-Christian religions as well as the world's religions. The basic pretext of our beginnings is the belief in universal salvation rather than the election of a few. Hence the name Universalist. From the sixth century on, however, this belief has been generally considered heresy.

American Universalism had its origins in the works of Dr. George DeBenneville, who first preached in Pennsylvania in 1741; John Murray and anti-Calvinist; and Hosea Ballou an original Universalist thinker. Murray became minister of the Independent Christian Church of Gloucester and in 1779 this became the first organized Universalist Church in America. It was Hosea Ballou who in 1805, in his book 'Treatise On Atonement' gave Universalists their first consistent philosophy.

The Winchester Profession of Faith written by Universalists at a convention in 1803, humanized Jesus, largely withdrew from trinitarian theology and re-emphasized salvation for the 'whole family of mankind.' The Bible was recognized as 'containing a revelation of the character of God.' In 1899, after wrestling with Darwinism, Universalists brought their statement up-to-date and in 1935 it was again modernized, this time with the important phrase '...our faith in the authority of truth, known or to be known.' No doctrinal statement however, has ever been put forth to be used as a credal test. In May 1961 the Universalist Church of America merged with the American Unitarian Association to become the Unitarian Universalist Association.



THEOLOGY

We share the idea that religious belief is a right and a responsibility that each caring person will grow spiritually as they grow mentally and physically.

For us, there must be room to test beliefs, to doubt, and to explore. In that way, we live by our beliefs because they are ours alone. We choose and decide because we have the right to.

We do not seek to merely tolerate differences of opinion in religious thought..we want to live in harmony with others, allowing the differences of others to enrich our beliefs and guide us in understanding.

We have a vision to affirm, defend, and promote the worth and dignity of every human person. We are dedicated to a free and meaningful faith... to express our individual beliefs, to learn from teachers and prophets of every age and tradition, and to seek truth, love and peace upheld in the free religious experience. We strive for freedom, brotherhood, and equal rights for all human kind.

COMMON ATTITUDES

•GOD is one, is love, is spirit, is for all persons, does not need to be appeased, and is known to men and women through their personal, social and religious experiences in life.

•TRUTH is found through all human experience, and must be explored throughout life.

•MEN AND WOMEN are born sinless, acquire the capacity for good or evil but are never eternally lost, and their personal salvation is a matter of growth and development.

•JESUS was a religious genius, a teacher and an example of the good life, who taught principles of eternal truth which the world still needs.

•THE KINGDOM OF GOD will be shared by all persons.

•THE CHURCH is a fellowship of moral and spiritual growth and a school of religion, and is a group of people organized for worship and for service to their fellowmen.

SPECIAL FEATURES OF THIS CHURCH

1. COFFEE HOUR EVERY SUNDAY
2. DEMOCRATIC PROCESS OF GOVERNING
3. CHURCH SCHOOL AND NURSERY
4. AFFILIATE OF UNITARIAN UNIVERSALIST ASSOCIATION
5. RAMP FOR WHEELCHAIRS
6. TRADITIONAL GOOD FRIDAY SERVICE
7. CANDLELIGHT SERVICE AT CHRISTMAS
8. ANNUAL PILGRIMAGE TO HISTORIC COBBLE-STONE CHURCH
9. NATIONAL REGISTER LANDMARK STATUS

WELCOME

If you believe in the supreme worth and dignity of every human being.

If you believe in consulting your own conscience.

If you believe in spiritual growth and enrichment.

If you believe religion is a process, a quest.

If you believe in fellowship.

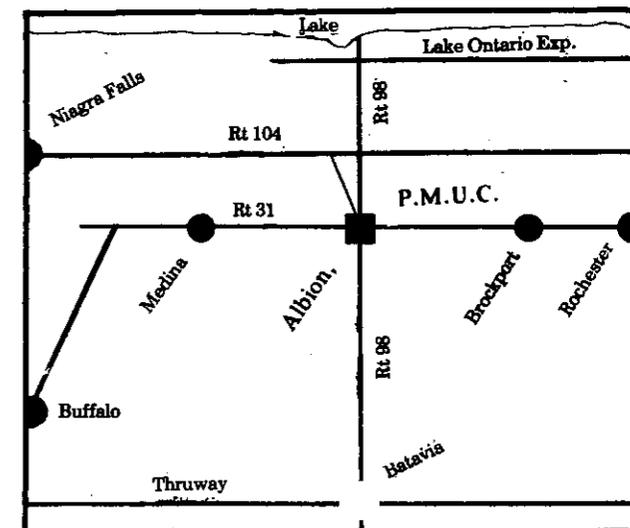
If you believe in yourself.

...YOU MAY FIND that the Unitarian Universalist Church is the place you have been looking for.

SERVICES

SUNDAYS

11:00 A.M.



Pullman Architectural Newsletter



Pullman and the Burnt-over District

Non-conformist upstate region incubates railroad magnate George M. Pullman's early entrepreneurship

What could our church's historic benefactor and Gilded Age industrial baron, George M. Pullman, have to do with "The Burnt-over District," New York's epicenter of 19th century religious furor? Turns out George Pullman called the Burnt-over District "home."



CHICAGO HISTORICAL SOCIETY
Young George M. Pullman

What exactly was the burnt-over district? Originally, much of the area was "burnt over" to clear unwanted forest growth during early pioneer times, until the 19th Century brought a second meaning. From Lake Erie in western New York to Cayuga Lake at the eastern end of the Finger Lakes, **Central New York was the site of countless 19th Century religious tent revivals.**

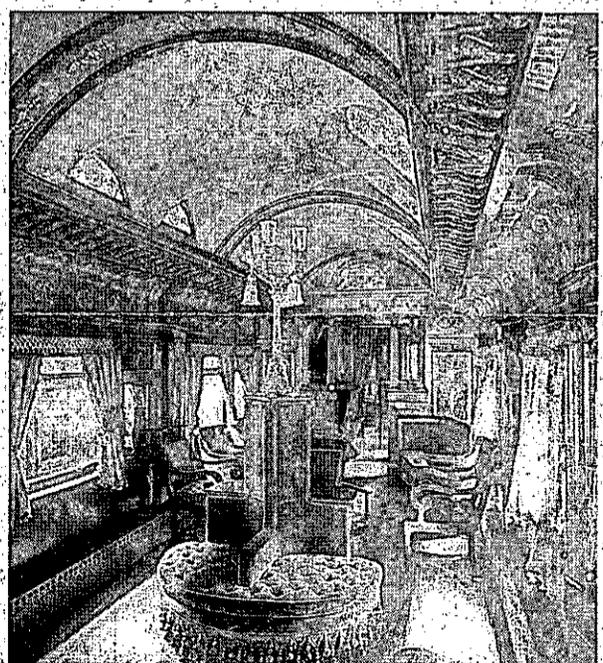
There was so much religious revival fever happening that the major evangelist of that period, Charles Grandison Finney, ran out of souls to convert or "harvest" in upstate and gave it this scorched earth "burnt-over" title. Albion, where Pullman Memorial Universalist Church is located, is nearly dead center in this ethereal region.

Originally a frontier opened by the Erie Canal, the "district" not only gave Finney's non-conformist religious devotees breathing room to try out their

ideas, but was the upstate home to many other original thinkers in the abolition, early feminist, and utopian communal movements, just to name a few.

The Burnt-over District "frontier" atmosphere was also an incubator for the innovative sensibilities of George Pullman and his family. After moving his ten children - including George - from Chautauqua County to Albion, **George's father Lewis became a lay preacher for the breakaway Christian sect of Universalism.** Universalism earned its non-conformist reputation by taking a pass on the concept of eternal damnation and coming out in favor of a loving, rather than punishing, God.

While Pullman's father Lewis preached, young George first worked in the family furniture-making business in Albion, and later he was the entrepreneurial originator of house moving technology to accommodate upstate canal expansion. With George's early work in and around Albion on wood craft, and then large moving structures, we begin to see the key elements of Pullman's greatest achievement, the luxury passenger train "palace car," coming together.

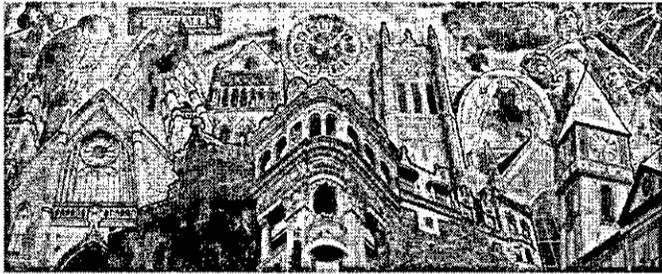


Pullman Company photograph from the Smithsonian Institution collection. Class/condition negative no. 1977. Lounge car exhibited at the Columbian Exposition, Chicago, 1893.

The Burnt-over district remains a site of interest to history buffs worldwide. In a relatively small area, you can explore the origins of Free Methodism, Spiritualism, the Social Gospel, and other innovative thought.

By George, We Got It!

Sacred Sites Grant Award



New York Landmarks Conservancy's Mural by Cliff Leigh

Pullman Memorial is pleased to announce receipt of a grant award from The New York Landmarks Conservancy's Sacred Sites program this spring.

Pullman restoration plans by central NY architects

Proceeds from the award will fund plans and specifications prepared by the Syracuse firm of Crawford and Stearns Architects and Preservation Planners to guide our building repairs and restoration.

Preserving Pullman's heritage

Many thanks to New York Landmarks Conservancy philanthropists who see the value of our unique S. S. Beman designed pink Medina sandstone building in Albion's historic district.

We couldn't have done it without your help!

Deep appreciation is also in order for the members of Pullman Memorial Universalist Church who found the time in their busy lives to expedite the grant application to the Landmarks Conservancy.

Heartfelt thank you's go to Pullman members and staff: preservation architect Andrea Rebeck, Orleans County Historian C. W. (Bill) Lattin, outgoing board chair Christine Loss, and church celebrant H. Lee Richards.

The Value of Religious Art

Untapped Local Tourism Asset

Tom Rivers, successful author and founding editor of popular online newspaper *The Orleans Hub*, was first in our area to point out the value of Albion and Orleans County's ecclesiastical (religious) art to area tourism.

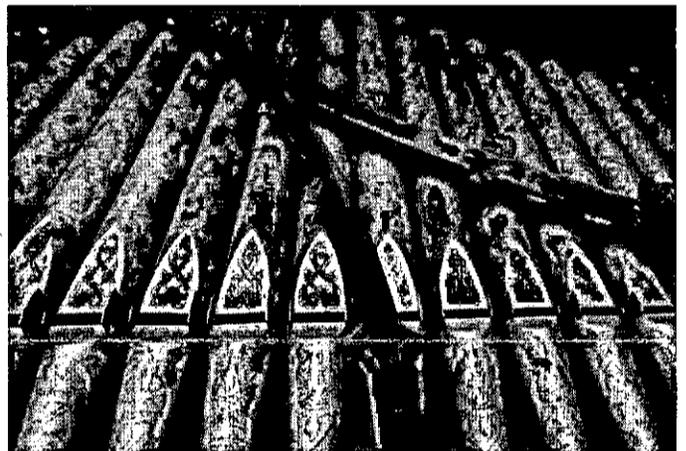
His story, "**Tourism promotion efforts should include religious art**" (*The [Batavia] Daily News Online*, February 7, 2013), cited Pullman Memorial's fine Tiffany and Company decorations and stained glass windows as examples of these underutilized tourism assets in Orleans churches.

Pullman Memorial appreciated Tom's coverage of our unique building. We wholeheartedly agree with Tom about extending public access to these beautiful

historic assets. Our church has always been available for touring by contacting us through our website at pullmanmemorial.org.

Albion is already an historical tourism destination for Erie Canal travelers, and people researching family genealogies according to our village librarians. **Ecclesiastical or religious art and architecture will now be available to tourists** during Pullman Memorial's open hours for guided tours every **Wednesday from 9:30 am to 12 noon** throughout June, July, and August of the 2013 summer season. Tours will be hosted by Orleans County Historian and Pullman Memorial member Bill Lattin. First Presbyterian Church across Albion's historic district's courthouse square will also be open for tours at the same time.

What makes something "ecclesiastical art?" According to Jacob Falke's 1876 monograph of the same title, it has no particular style, yet ecclesiastical art is distinct because of its religious subject matter, intended sacred location, and independence from the whims of "conventional" or secular art's rapidly changing styles.



Tiffany decoration of Johnson pipe organ. Pullman Memorial Universalist Church. Photo: Tom Rivers, Orleans Hub.

Falke elaborates further that ecclesiastical art tropes (think of a visual sound bite or an online picture "meme") form the alphabet of its "language."

Falke, a contemporary of Pullman Memorial's designer Solon S. Beman, maintains that some sects favor and repeatedly reproduce a particular style, such as the Roman Catholic Church favoring Baroque and Rocco embellishments at the time of Falke's writing. Other churches, said Falke, like the German Catholic church or the Church of England, tended to build in earlier and simpler Gothic styles.

Pullman Memorial Universalist, like many protestant churches of the late 19th Century, was adept at mixing popular spiritual art themes with the best of contemporary secular decoration to make a strong visual case for our particular religious viewpoint. We think Pullman's architect, S. S. Beeman, was very successful executing the latter design strategy. Come for a tour, and see if you agree!

Pullman Memorial Universalist Church
10 East Park Street
Albion, NY 14411
pullmanmemorial.org pmuc.albion@gmail.com
(585) 589-7181 or (585) 454-9450

NY STATE CONVENTION OF UNIVERSALISTS
25 HARTS HILL CIRCLE
WHITESBORO, N.Y. 13492-2417
JULY 1, 1994

PULLMAN MEMORIAL UNIVERSALIST CHURCH
S. MAIN AT EAST PARK
ALBION, N.Y. 14411

ATTN. TREASURER
DEAR SIR OR MADAM:

TWICE PER YEAR, JANUARY 1ST AND JULY 1ST, NYSCU HAS ISSUED CHECKS TO YOU FROM INTEREST EARNED FROM A TRUST FUND ESTABLISHED FOR YOU AND NINE OTHER CHURCH AFFILIATED GROUPS. THE INVESTMENT WAS IN A CERTIFICATE OF DEPOSIT WHICH MATURED IN JUNE 1994.

IN ACCORDANCE WITH A MOTION PASSED AT THE 1991 NYSCU BUSINESS MEETING, THE TRUST FUND WAS TO BE TERMINATED WHEN THE CD MATURED AND THE PRINCIPAL WAS TO BE RETURNED TO THE PARTICIPANTS AT THAT TIME.

THE PRINCIPAL OF THESE FUNDS WAS INTENDED TO BE AN ENDOWMENT FOR YOUR CHURCH. THE PRINCIPAL SHOULD BE PRESERVED AS AN ENDOWMENT AND NOT UTILIZED AS ROUTINE INCOME AND EXPENDED ON NORMAL CHURCH EXPENSES. ACCORDINGLY, WE RECOMMEND THAT THE PRINCIPAL BE PRESERVED IN AN ENDOWMENT FUND. IF YOUR CHURCH DOES NOT HAVE A WELL MANAGED ENDOWMENT FUND WE SUGGEST THAT YOU TAKE ADVANTAGE OF THE UUA'S ENDOWMENT FUND FOR CHURCHES.

YOUR CONTACT FOR THIS SERVICE IS:
DAVID GIGGIE, ENDOWMENT FUND MANAGER
UNITARIAN UNIVERSALIST ASSOCIATION
25 BEACON STREET
BOSTON, MASS. 02108

TEL. 617-742-2100 EXT. 411

~~-----A CHECK FOR THE AMOUNT OF YOUR PRINCIPAL \$17031.38 PLUS~~
INTEREST OF \$734.05 EARNED IN THE PAST SIX MONTHS IS ENCLOSED.

IF YOU HAVE ANY COMMENTS OR QUESTIONS, PLEASE FEEL FREE TO CONTACT ME OR ANY OF THE BOARD MEMBERS OF NYSCU.

SINCERELY,

CHARLES H. ELLIS

TREASURER, NYSCU
TEL. 315-736-7217