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A History of the  
Parish of Trinity Church  
in the City of New York  
Part V







THE REVEREND MORGAN DIX, S.T.D., D.C.L.

Morgan Dix



A History of the  
Parish of Trinity Church  
in the City of New York

COMPILED BY ORDER OF THE CORPORATION BY  
JOHN A. DIX, SENIOR WARDEN  
AND EDITED BY  
LEICESTER C. LEWIS, PH.D., S.T.D., D.C.L.  
VICAR OF ST. LUKE'S CHAPEL

Part V

THE RECTORSHIP OF DR. MORGAN DIX



PUBLISHED FOR TRINITY CHURCH BY  
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To  
FREDERIC SYDNEY FLEMING  
TWELFTH RECTOR OF TRINITY PARISH  
FAITHFUL PRIEST  
STALWART CHURCHMAN  
WISE ADMINISTRATOR  
LOYAL FRIEND



## Foreword

THE fifth volume of the *History of the Parish of Trinity Church in the City of New York* carries it to the end of the rectorship of the Reverend Morgan Dix, D.D. It thus remains for a subsequent volume to bring it forward through the incumbencies of the Right Reverend Dr. William T. Manning, the Reverend Dr. Caleb R. Stetson, and its present rector, the Reverend Dr. Frederic S. Fleming.

With the intent of having the fifth volume appear around the time of the two hundred and fiftieth anniversary of Trinity's founding, a committee to provide for its writing and editing was appointed, consisting of John A. Dix, warden (son of Dr. Dix), and the vestrymen Charles W. Gerstenberg and John A. Gade. To this committee was later added the Reverend Dr. Leicester Crosby Lewis, vicar of Saint Luke's Chapel of Trinity Parish.

John A. Dix was entirely responsible for the first draft of the manuscript, but he was called to the larger life on October 1, 1945. After his death, his labors were carried on and most fortunately concluded by Dr. Lewis, with the assistance of the two remaining members of the committee. By the death of Charles W. Gerstenberg, on September 15, 1948, the committee was robbed of his valuable collaboration. The galley proofs of this volume lay on Dr. Lewis' desk when he too joined the many devoted servants of Trinity whose career he had traced in so scholarly a manner. Leicester Crosby Lewis gave of his best to this book, at a time when his strength was fast failing. It remains as a triumphant proof of his last mental and literary ability. We here record our

deep sense of loss occasioned by the death of this great priest of the church and by the death of John A. Dix and Charles W. Gerstenberg, without whose work this volume could not now be published.

JOHN A. GADE

*New York*  
*August 1, 1949*

## Editor's Preface

THE materials for this volume were assembled and the story was largely outlined by John A. Dix, the distinguished son of the ninth rector. In his preface Mr. Dix tells of the contributions of his several predecessors toward the collection of the data since the inception of the plan for such a volume as far back as 1906. During the autumn of 1944 he visited me in Philadelphia, and we discussed a considerable part of the work together. Upon his lamented death in October, 1945, the rector and the vestry asked me to complete the work and prepare it for publication. Consequently, the present volume must be adjudged an extremely composite one. Mr. Dix built on the foundations of his predecessors, and I have used his framework. Part of his text has been preserved exactly as he wrote it. Other parts have been enlarged or curtailed, and some entirely new sections have been added. Nevertheless, the volume is chiefly and substantially from the pen of Mr. Dix, and the credit for it must always be his.

Mr. Dix wrote his account as a loving tribute to a venerated father. It is a sacred pleasure for me to record my memory of the son, as the finest type of American gentleman and Catholic Christian.

LEICESTER C. LEWIS

*New York*  
1948

sult may be, great credit is due to the faithful and scholarly work of Doctors Lowndes, Keep, and Rogers. The editor who writes these words is responsible for the shortcomings of the work. To his predecessors belong the credit for whatever is praiseworthy in it.

JOHN A. DIX

*New York*

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A History of the  
Parish of Trinity Church  
in the City of New York



## CHAPTER I

### Morgan Dix Appointed Ninth Rector

THE first four volumes of the history of the Parish of Trinity Church, compiled by the order of the Corporation of Trinity Church and edited by Morgan Dix, ninth rector, carried the account of this most venerable and famous parish of the American Church from the background of its beginnings in that half-Dutch village on the tip of the famous island when it had only recently been changed from New Amsterdam to New York down through the 165 years of memorable events, through colonial expansion, revolution, and national development, to the storm and stress and anxieties of the Civil War. From the appointment of the first rector, the Reverend William Vesey, on February 6, 1697, to the death of Dr. William Berrian, the eighth rector, on November 7, 1862, the history of the parish was largely the history of men of strong personalities and wide influence who served long and energetically the interests of the church and its parishioners.

The present volume takes up the history of Trinity Parish with the election of Dr. Morgan Dix to the rectorship, in 1862, after the death of Dr. Berrian. It carries through the forty-six busy years until the election of Dr. William T. Manning on Dr. Dix's death in 1908. In the period covered by this volume more drastic changes took place in the life of the parish, the diocese, the city, and the nation than in all the unhurried course of Trinity's early history, even including the years when it was destroyed by fire and disrupted by the Revolution.

In 1862 the great War between the States had begun. Its early disasters and defeats for the North still lay heavily on the hearts of

New Yorkers. Three long years of alternating fears and hopes were to follow before the future of the nation could be considered safely established, and the path it was to follow could be roughly mapped out.

Up to that time no period of equal length had seen such a rapid development of large unsettled reaches of fertile and productive land as here took place. The building of the Union Pacific Railroad during the war made possible for the first time travel by rail from the east to the west coast. The consequent opening of the West to settlers was the immediate outcome of the increased safety and the quickened commerce that rail transportation afforded. Before long the movement westward became a great tide, sweeping into our eastern ports from overcrowded Europe, and then on into the newly opened prairies. The figures on immigration into this country during these fifty years are startling, revealing as they do both the wide variety in stock of the newcomers and suggesting the problems in assimilation that were long to perplex the country. Many of this army of immigrants, to be sure, went to the West directly, but enormous numbers of them remained in the settled East, in the manufacturing cities of the coast and of the nearer states, where they swelled urban populations to the bursting point and created social perplexities still far from solution. New York increased in size sixfold in the space of fifty years. Almost overnight it changed in character from a small city to a great metropolis where men of many races and backgrounds were herded together in close and uncomfortable quarters.

New York City, always strictly confined by its two rivers, had for years been stretching out northward to accommodate its increasing population. This tendency now culminated in a breathless race, resulting in inevitable changes. The river fronts, once the favored dwelling sites of the well-to-do members of the community, had long ago suffered the encroachments of commerce. Now the process became accelerated, and both the shore of the Hudson and that of the East River were lined for miles with docks, ferry houses, and coal pockets to care for the trade of the chief seaport of the country.

Cramped by all this activity, whole sections of the center of lower New York, once fashionable and pleasant, were deserted by those who could move uptown. The uptown area scarcely extended beyond Washington Square until about 1868. This region was again abandoned by home owners as the surge of immigration swept into the city and commercial activity once more made the new residential areas less desirable.

What all this movement meant to the churches on Manhattan Island can easily be imagined. It sounded at once a challenge to service in the downtown mission field, where the bulk of the new population dwelt in teeming numbers. It posed, also, the problem of how best to serve the old congregations, now moved beyond easy reach of the Mother Church and the downtown chapels.

When Morgan Dix became rector of Trinity Parish, in 1862, there were four church buildings for the four congregations that constituted the parish. They were Trinity Church, on Broadway at the head of Wall Street, St. Paul's Chapel, on Fulton Street and Broadway, St. John's Chapel, on Varick Street at the east end of St. John's Park, and Trinity Chapel, on Twenty-fifth Street between Broadway and Sixth Avenue, then far uptown.

The parish churches were architectural features of the city. Trinity Church and Trinity Chapel were Gothic, the former with a spire nearly three hundred feet in height, which for many years dominated the city and was the vantage point from which many, having climbed its stairs and ladders, viewed the surrounding areas. St. Paul's and St. John's chapels followed Sir Christopher Wren's adaptation of classic and romanesque architecture for church purposes, with tall spires.

What a contrast the scene of those days presents to the familiar one of today. The tall and slender spires dominated the city, rising above the neighboring roofs; great trees still flourished in the churchyard soil, casting welcome shade on the passer-by, and many an elm and maple still stood sentinel along the streets and avenues. Babel was not yet wrought into stone to express the confusion of a growing city. Spent gases from exhausts were not yet poisoning the

air, and the noise of our familiar thoroughfares was not yet keyed to the throb of engines and the blare of horns. The beaver hat and voluminous furbelows characterized the dress of the citizens on the sidewalks. Horses drew their rumbling vehicles over uneven cobbled roads, and inextricable traffic jams were frequent in those days before traffic regulation was dreamed of. The noise of New York was shriller then than now. The street cries of vendors were common sounds, and all day long the ring of iron tires on Belgian blocks assailed the ears. At night the approaching and receding clip clop of shod hoofs was the familiar last sound that disturbed the consciousness of drowsy residents.

Great eyesores of those "good old days" were the telegraph poles and mazes of wire that lined the streets; the poles uncertainly erect, with their laddered cross bars, had replaced many a stately sidewalk tree, substituting ugliness for the beauty that had once been there. But while we remember the less agreeable aspects of those days, we return to the memory of the churches, set in their oases of beauty and quiet, to Trinity and St. Paul's, still towering above the lovely greenery of secular trees, and to St. John's, facing its charming and now vanished park, and we wonder a little whether we have gained more than we have lost.

But inside the churches a visitor from the past would now be struck by the number of people who come to kneel awhile in prayer or sit in quiet meditation, withdrawn from the hurry of the outer world. Throughout the day the churches are open, and at any hour there may be found dozens of men and women in the pews, kneeling at their personal devotions or sitting beneath the vault of the soaring nave, rapt in thought. At the back of the church, under the organ loft, sit clergy of the staff, accessible at all hours for counsel and help to the many who bring their problems, in search of comfort and advice. A continuous ministry is carried on here. The short daily noonday services attract large congregations, especially in the Advent and Lenten seasons, when preachers of national and foreign fame fill the pulpit, bringing Christ's message to the Wall Street congregation. Organ recitals, also, are attended by many who love fine music, skillfully played. These activities of the modern down-

town church give evidence that religion is alive and stirring and that the old parish, conscious of its mission, is serving the spiritual needs of its business flock in a way that, however different from the ways of the past, is earnest, vigorous, and effective.

But if we look back again to the parish as it was in 1862, we see that it was busy then, too, with spiritual and social services that were far-reaching. A schedule of the services held in the parish churches in that year shows how extensive were Trinity's activities at that time.

The Holy Communion was celebrated in Trinity Church on every Feast for which there is a proper preface, on Epiphany, and on the first Sunday in every month; in St. Paul's Chapel, on the second Sunday in every month, and also on Christmas Day, Easter Day, Whitsunday, and Trinity Sunday; in St. John's Chapel, on the third Sunday in every month, and also on Christmas Day, Easter Day, and Whitsunday; in Trinity Chapel, on the fourth Sunday in every month, and on the same high feast days as in St. John's.

Morning Prayer and Evening Prayer were said in Trinity Church each day in the year, with sermons on Sundays, on Wednesdays and Fridays in Lent, and on every day during Holy Week. There were also lectures in St. Paul's Chapel twice on Sundays, on Holy Days, on Wednesdays and Fridays before Communion, and throughout Lent. In St. John's Chapel there were two services on Sundays, one service on Wednesdays and Fridays throughout the year, on all Holy Days, daily throughout Lent, and twice daily during Holy Week. In Trinity Chapel two services were held each Sunday, and for six months of the year three; on other days, two services, with two additional sermons each week during Lent and four services daily, with a sermon each day, during Holy Week.

Offerings at all the services, from the four congregations, were regularly given for the poor or for special objects outside the parish. In 1862 these were reported in the *Diocesan Journal* as amounting to \$12,428.55.<sup>1</sup>

<sup>1</sup> The objects for which these offerings were made were as follows: general domestic missions, foreign missions, the House of Mercy, missions of the diocese, Tract Society, General Sunday School Union and Church Book Society, Seamen's Mission, educational fund, Episcopal fund, Bible and Prayer Book Society, Orphans' Home, Aged and Infirm Clergy Fund,

The Civil War was the major interest at this time, and distress amongst the poor was very great. The free will offerings of the congregations for their relief, reported for the year 1862, amounted to \$8,439.28, to which the vestry added \$2,728.34, a total of \$11,167.62 from the parish. Toward the support of other parishes, and for missionary work in the city, the vestry contributed \$10,500.

Education had always been a major interest of the parish. The corporation continued to contribute, either directly or by the offerings of individuals and congregations, to the support of Columbia College, Trinity College, Hobart College, Nashotah House, the schools at Faribault, Minnesota, St. Stephen's College, and the General Theological Seminary. After maintaining a free public school for one hundred years, as part of the work of the parish, the corporation, in 1802, founded and endowed the Society for Promoting Religion and Learning in the State of New York.

For nearly fifty years the parish had supported no schools for secular education in connection with its congregation, but in 1855 the work was resumed, when the Parish School for Girls was opened at St. Paul's Chapel. This event coincided with the call to Morgan Dix to become an assistant minister and his assignment to St. Paul's Chapel. The school claimed much of his time, as a preparatory part of that larger system that he believed to be included in the church mission. Throughout his long rectorship the schools of the parish increased in number; day schools, night schools, industrial schools, and manual training schools not only educated many thousands of children but also led the way to that broader system of education that has become so generally a part of the public school curriculum. In addition, Morgan Dix gave freely of his time as a trustee of

---

St. Luke's Home for Aged Christian Females, The Poor Communion Alms and other Collections for the Poor, General Theological Seminary, Western Sanitary Commission (War), Christmas and Thanksgiving dinner for the poor, the Mission in Minnesota, Sunday School Offerings for Faribault, Dorcas Society, patriotic fund, Industrial School, Missions to Public Institutions, Charity School. In addition, the vestry made direct appropriations of \$10,400, for the following objects: Sunday school celebrations on Christmas and St. Barnabas days, Communion Fund for the poor, the Diocesan Fund, salary of the bishop, missions, and lay workers in the parish, of whom a large number were students in divinity schools.

Columbia College and of the General Theological Seminary, as an important part of his church work and as a generous contribution from the parish.

During the latter half of the Civil War, New York resumed business with increased activity. The harbor and the shipyards demonstrated their facilities. Foreign goods and immigrants were landed in increasing tidal waves of materials and men. In the five years that followed the war the population of the city doubled, reaching one and one half million.

The shape of the island guided the direction of its settlement. The large area between Corlears Hook and Broadway at first attracted those seeking country homes. The fact that the distance from the East River to the center of the business district was too great for convenient haulage made the East Side of New York City the favorite residential section; it has always claimed the old families of New York up to the environs of Central Park and the East River.

On the West Side the distance from the North River to Broadway was convenient for trucking; the intervening blocks provided space for the lofts and factories that commerce demanded. So boats from the Erie Canal, with their cargoes from the Great Lakes, used the West Side. The railways from the South and the West sought those same facilities for discharging and transfer.

Trinity's real estate has always been on the West Side. Though often accused of owning East Side tenements and of being responsible for their squalid condition, she has never owned such property. In the early days of the nineteenth century she purchased property on the East Side for St. George's Chapel. That soon passed from her control, and after the Civil War her equity in it was transferred to the City Mission Society, The Seamen's Institute, and St. George's Church. She then purchased land for St. Augustine's Chapel. For more than fifty years that was her only East Side property. Her interests have been on the West Side because her property and tenants were there.

Trinity's enterprises have been in part: Trinity Church and School, St. Paul's Chapel and School, the Mission House on Fulton

Street, King's College, which later developed into Columbia University, St. John's Chapel with its schools, Trinity Free Hospital, St. Luke's Chapel, St. Peter's Church, the General Theological Seminary, Trinity Chapel and School, St. Chrysostom's Chapel and School, St. Agnes' Chapel, with Trinity School for Boys and St. Agatha's for Girls, and finally, the Chapel of the Intercession.

These indicate in part, the large work that Trinity Parish has carried on throughout the years. It has been an incomparable missionary enterprise—one that challenges our admiration. Trinity, while laboring under a continual storm of criticisms and untruths, has spent itself in the general work of the church near and far, but especially in Missions and education.

"The times change and we change with them," says the old proverb, but what strikes us most from the study of our parish is the permanence and stability of Trinity's witness to the faith entrusted to her keeping. Swayed by no tides of passing unbelief and strongly anchored to the rock of Catholic doctrine, she has unswervingly felt and acted as a steward of the Mysteries of God. Loyalty has been the keynote of her progress.

To the years we are now to review belong the building of two mission chapels—St. Augustine's, on Houston Street, in 1877, and St. Chrysostom's, on Seventh Avenue, in 1879. The Chapel of St. Agnes was consecrated in 1892; that of St. Cornelius on Governors Island, was rebuilt in 1906; the Parish of the Intercession, at Broadway and 155th Street, came into the fold of the corporation in 1908. Trinity Mission House, on Fulton Street, was founded during these years. St. Luke's Chapel, on Hudson Street, was purchased from the parish of that name when it moved to upper Manhattan, in 1892, and has ever since been active as a chapel of our own parish. During the rectorship of Dr. Morgan Dix the parish grew to ten congregations, and the staff of clergy was increased to twenty-eight.

In that period one hundred and ten clergy labored as assistant ministers, vicars, and curates in the upbuilding of the parish. Successively eighty-one laymen held office as wardens and vestrymen. The roll of communicants grew to more than seven thousand.

Each congregation of the parish maintained from ten to thirty guilds, affording recreation, instruction, and relief, when needed, for young people and their elders. In 1867 Trinity had the unique record of giving three bishops to the Church in one year; Bishop Henry Adams Neely, Bishop Daniel Sylvester Tuttle, and Bishop John Freeman Young went, respectively, to Maine, to Utah, Montana, and Idaho, and to Florida.

In 1862 Trinity Parish was on the threshold of new developments and expansion of activities, which were to increase vastly its services to the growing city. The man who was to face the challenge of these new situations and opportunities and to carry on the growing labors of the ancient parish for the long span of forty-six years was the young and energetic Morgan Dix.

## CHAPTER II

### Early Life of Morgan Dix

IN THE fourth volume of the *History of Trinity Parish* is to be found an account of the death of the Reverend William Berrian, D.D., who, succeeding Bishop Hobart as rector, gave thirty-two years of conspicuous service in that position after nineteen years of earlier association with the parish as assistant minister. The full account of his administration, the estimate of his gifts as a devoted leader of his Church, of his character, and of his valuable contribution to her annals in the brief history he compiled, have been fully covered in that volume.

We may in this new volume, therefore, pass immediately to consideration of the young rector, Morgan Dix, who, three years before the death of his chief and on the latter's nomination had been appointed to the position of assistant to the rector, not without some opposition from older members of the staff, who feared his youth and had themselves many qualifications for the position. On September 28, 1859, Morgan Dix, thus selected for the burden of heavy responsibilities, lacked one month of being thirty-two years old. It was not unnatural that older heads and men longer connected with the parish should view his appointment with distaste. Among the other assistant ministers at that time were men of distinguished abilities. They included the Reverend Edward Y. Higbee, the Reverend John D. Ogilby, who was also a professor at the General Theological Seminary, the Reverend Sullivan H. Weston, the Reverend Benjamin I. Haight, the Reverend John Henry Hobart, the Reverend John F. Young, and the Reverend Francis Vinton. Dr. Vinton was a preacher of great ability and a figure of importance in

the diocese. He had been, before coming to Trinity, rector of Grace Church, Brooklyn, and had been a leading candidate for the office of Provisional Bishop of New York in the then recent election, having lost to Bishop Horatio Potter on the eighth ballot only. The opposition then, it will be seen, was considerable, but little more than three years later the vestry, on November 10, 1862, three days after Dr. Berrian's death, proceeded unanimously to elect Morgan Dix in the early days of his thirty-fifth year.

The speed which marked the selection of the young assistant for the responsible post of rector of the parish should not astonish us. Property responsibilities of the corporation always make speed in filling a vacancy in the rectorship advisable. Moreover, to have long delayed at that time would have subjected the parish to the evils of factional disturbance.

Before giving a fuller account of the election and induction of the new rector it may be well to sketch briefly the early years and background of the man who was to guide and direct the affairs of Trinity Parish for nearly half a century.

Morgan Dix was born on November 1, 1827, at No. 14 Bond Street in New York City, at the home of John I. Morgan, adoptive father of his mother. Bond Street, a continuation of East Second Street, running from Broadway to the Bowery, was at that time in the heart of the most desirable residential section of the city. Catharine Morgan, born Catharine Warne, a niece of Mr. Morgan's first wife, was herself a great niece of Colonel Marinus Willett, famous soldier of the Revolution and an early mayor of New York City. She was adopted by Mr. Morgan, who gave her his name. No blood relationship could have been closer than the tie that bound Catharine to her adopting parents. When she married Captain John A. Dix, the close affection between the generations was strengthened and passed along to their children.

Mr. Morgan was a man of prominence in the city. Born in Wales, he was destined for the Royal Navy by his loyalist family before the Revolution. With the revolt of the colonies, their prospects were changed and they adhered to the cause of the Republic. When young

Captain Dix met Catharine Morgan in 1822, Mr. Morgan was a member of Congress from the State of New York and was fulfilling his duties at Washington. Returning thence, he became a prominent merchant in New York City and took out a patent to a large tract of land in what are now Oneida and Herkimer counties in New York State, where he built a summer home. He liked to say that he was the first white man to tread his land. In later life he was a vestryman of Trinity Church, from 1845 to 1849, thus early beginning a family connection with the parish, now of more than a hundred years duration.

Morgan Dix's father, John A. Dix, was also a vestryman of the parish, from 1850 to 1879; he was also warden from 1876 to 1878. Apart from his connection with Trinity Church, to which we shall refer from time to time, he filled with distinction many important posts in New York City and New York State and served the country conspicuously in national affairs. His was the rare record of serving with commissioned rank in the army in two wars separated by a span of fifty years. An ensign in the War of 1812, at fourteen years of age, he remained in the army until 1828, resigning as captain of the Third Artillery, U.S.A., shortly after his marriage. The record of the public offices he held is a long, active, and honorable one. He was Adjutant General of New York in 1830, Secretary of State of New York in 1833, Superintendent of Common Schools in 1833, member of the state legislature in 1841, Senator from New York in 1845 for a term in Washington, Postmaster of New York in 1860, Secretary of the United States Treasury in 1861, Major General of the United States Volunteers during the War, Minister to the Court of Napoleon III in 1866, and Governor of the State of New York in 1872.

Surrounded by influences such as his high-minded grandfather, father, and mother exerted upon him, young Morgan's youth was rooted in soil fertile for growth of character. Moving to Albany after having spent the first three years of his life in Cooperstown, N.Y., he came under the eye of the Reverend Horatio Potter, then rector of St. Peter's Church, where John A. Dix served as vestry-

man and warden. Between the older man and the child warm ties grew up and matured into a life-long friendship; this was another of the influences that shaped his early years. Accounts of these boyhood days in Albany from Morgan Dix's pen gave no hint of an over-serious youth. They are full of memories of a normal boy's activities. Schooling, fencing and dancing lessons, the warmth of young attachments to boys and girls in Albany—these all are set down in sentences already mature and clear. They record a family life of unusual closeness and indicate that his father lavished on him much time for his training, teaching him a great deal at his parental knee, and strengthening early a devotion between father and son that was to endure throughout the father's lifetime.

The family moved to New York in 1842, but not long afterwards Mrs. Dix's health was threatened, and the mild climate of the Island of Madeira was recommended for its curative atmosphere. The change of climate restored his mother to health, and young Morgan, now in his impressionable teens had the advantage thus early of foreign travel and study. Following the Madeira residence, a summer in Florence and a winter in Rome further contributed to his education. The months were spent in hard and fruitful study. Music and art with tutors and the classics under his father's direction filled the day. John A. Dix was a sound Latin scholar and proficient as well in French and Italian; his enthusiasm took strong root in the son he taught.

The European interlude being over, the family returned home, confidently expecting to take up their residence in New York City. But soon after they had landed, John A. Dix was chosen, in 1845, to fill the Honorable Silas Wright's unexpired term of five years in the United States Senate, after Wright became governor of New York, and new plans had to be made. Senator Dix moved his family to Washington and enjoyed to the full the stimulating atmosphere of the Capitol's political and social life. Those were the days of Daniel Webster and Rufus Choate from New England, of Calhoun and Clay from the South, of Benton, Douglas, Chase, and Lincoln from the West, and a whole galaxy of other brilliant men. John Dix

took part in the debates over the Oregon boundary, the Mexican War, the stirring question of Secession, already raising its head, and many other important matters. But Morgan Dix remained in New York in his grandfather's house and pursued his studies. Having completed his preparations in a private school on Houston Street, just off Broadway, kept by R. Townsend Huddart, he entered Columbia College as a sophomore in the autumn of 1845. At the end of three years he was graduated at the head of his class. Those were the days when Columbia was a small college, housed in a large building not far from St. Paul's Chapel on land donated by Trinity Church. Morgan did not live in a dormitory as students do today, but came to his classes daily from Mr. Morgan's house in Bond Street and returned there at night. There was, however, plenty of fun interspersed with serious study, and students of that time enjoyed their opportunities, mildly "ragging" the professors, which, then as now, sometimes got them into trouble. Young Dix's diaries reveal that although he was prudent enough to avoid causes for discipline, yet he entered with delight into the spirit of the mischief. His work, however, nothing interfered with, and at his commencement he was assigned the Greek salutatory address, "the first honor of the day," as the newspapers reported, evidencing "an ability worthy of his descent." Not taking himself too seriously and having a native sense of humor, he made his Greek address a skit on the women's fashions of the day. The ladies, not understanding a word, applauded the popular young student's address, while he and the professor of Greek thoroughly enjoyed the joke.

After being graduated from College, he was offered an appointment to West Point, but he declined it, as at twenty-one he considered himself too old. Morgan remembered that when his father at fourteen had been offered a like appointment to the Military Academy, the commanding officer, finding that young John had already completed all the studies the school then offered, advised him to accept an immediate commission for the War of 1812, which he did.

Though Morgan Dix declined the chance of entering on a military

career, the first profession offered him, his warm interest in army matters remained with him throughout his life.

He did not feel the same sympathy with a career at the Bar which his father favored for him as a good springboard into the world of political interests. Obedient to the older man's wishes, however, Morgan Dix began to read law, acquiring a grounding the benefit of which he gratefully acknowledged in later life. But a stronger call possessed him and was not to be denied. During his years at Columbia he had seen a good deal of Wentworth Larkin Childs, a student at the General Theological Seminary. The intimacy with Childs and the latter's enthusiasm turned his thoughts, already tending that way, into a growing conviction that in Holy Orders was to be found for him the fullest life. He told his parents that he wished to abandon the law and study for the ministry. Receiving their full consent and approval, he entered the General Theological Seminary in 1849. Under the date of September 25 of that year he records in his diary "Obtained from my Rector, Reverend Dr. Berrian, a certificate of good character as required by the Seminary Statutes." This certificate read as follows:

I do hereby certify from an acquaintance with Mr. Morgan Dix for several years last past, that he is a person of high religious and moral character, of extraordinary classical and scientific attainments, of devoted attachment to the Protestant Episcopal Church, and in general of such disposition and habits as may render him apt and meet to exercise the Ministry.—William Berrian, *Rector of Trinity Church New York*.

He was assigned a room in the old east building, to which he walked daily from his home. Among his classmates were William White Montgomery, a grandson of the first Bishop of Pennsylvania, and Benjamin H. Paddock, in later life Bishop of Massachusetts; in other classes were men who also became his intimate friends and likewise rose to eminence in the Church. Of these, James de Koven, who founded Racine College, George Seymour, founder of St. Stephen's College, dean of the General Theological Seminary, and the first Bishop of Springfield, Ill., Eugene Augustus Hoffman, afterwards dean of the seminary and its great benefactor, with John

S. B. Hodges, a church musician who for many years was rector of St. Paul's Church, Baltimore, were perhaps closest to him. Dr. Hodges' music to the hymn "Bread of the World, in Mercy Broken," so familiar to many generations of churchmen, is memorial in itself to this distinguished divine and musician.

The record of Morgan Dix during those years is one of close study and warmest friendships. Among the students, Dr. Dix, writing many years later, says,

There were no disputes, no controversies, no quarrels. . . . The times were times of fermentation. The Oxford Movement, here as in England, had turned many heads and developed great disloyalty to the Church and folly in word and deed. . . . [Some] had lapsed to the Church of Rome and many others were wavering and dubious. . . . The members of my class seemed to have a tacit understanding that it was time to leave off squabbling and fooling, and to live like rational beings and steady and loyal churchmen.

But though childish things were put away, relaxation and entertainment were sought in legitimate ways. Of course, divergent views on ecclesiastical matters were held by groups of the students, and the "Patriarch of the East" as James de Koven was known to his classmates, who organized the "Council of the West," was the subject of a mock Bull of Excommunication. He was brought to "trial" by the council, and his goods confiscated in due and ancient form. With such innocent fun the hours of study were interspersed. The rest of the record is filled with accounts of services in various New York churches attended by the students, interesting to them but not important to our narrative. We give an account of one held on Monday, June 16, 1851, however, both because it is part of the history of the parish and because it gives an idea of the length of the services and, by implication, of the endurance of churchmen of that day.

There was, Morgan Dix writes:

A grand service in Trinity Church on the occasion of the 150th Anniversary of the Venerable Society for the Propagation of the Gospel. The students from the Seminary went in procession to the Church, with those of Columbia, with Trinity School, Clergy, Faculty, Vestrymen, etc. Service began at 11.00 A.M. and lasted four hours and a half. Forty clergymen in Surplices, full choir, very fine chanting, and an anthem twenty-two minutes long. The music was the

Consecration Service of Dr. Hodges', the anthems old English ones from the Ninety-Sixth Psalm. The sermon was by Dr. McVickar, one hour and a half long, and a masterly effort, one of the ablest things ever heard in this city. At the offertory a donation was made by one of the Vestrymen of \$3,000.00 in gold for the Western Missions.

Admitted as a candidate for Holy Orders by the Standing Committee of the Diocese of New York in October, 1851, he was graduated from the seminary June 17, 1852, and on September 19 of that year he was ordained deacon by the Right Reverend Carlton Chase, Bishop of New Hampshire, in St. John's Chapel, where many years previously he had been baptized and later confirmed. Bishop Chase's diocese was New Hampshire, the former cradle of the Dix family, where General Dix was the last of his tribe to be born. This association with an old background was especially pleasing to young Morgan, who often spoke of it with gratification. At the service of ordination Dr. Berrian, his future chief, preached the sermon. In the afternoon of the same day Morgan Dix preached his first sermon in Trinity Church. It is interesting to see how on this day, so momentous to the young deacon, the threads of the past and of the future were interwoven in a pattern of associations most typical of the future rector's life.

It was not long before work in the field of his choosing came to Mr. Dix. On October 5, 1852, having been called to a position as assistant to the rector of St. Mark's Church, Philadelphia, a call which, curiously enough, failed to stipulate a salary—he began his long career in the ministry. For six months he continued under this arrangement, residing in the home of the rector's brother, John R. Wilmer, who became a stanch friend and, with his charming wife, had much to do with making this period of Morgan Dix's life most happy. He often referred to the kindness and hospitality of the good people of Philadelphia, especially to the Wilmers, in whose home it was impossible for him to feel himself a stranger in a strange city.

On the fifth of April, 1853, he was elected assistant minister of the parish under Dr. Wilmer, with a salary of six hundred dollars a year. A long career at St. Mark's Church seemed about to begin;

but in reality he was destined to remain in Philadelphia only one year.

Just prior to his appointment at St. Marks, in the spring of 1853, he had been elected an assistant minister of Trinity Church, New York, with a salary of one thousand dollars a year, but had declined it both because he found himself in a congenial atmosphere in Philadelphia and because he felt himself obligated to the parish of St. Marks by an understanding with Dr. Wilmer that he was to remain in his position at least until the following spring. The rector of St. Mark's Church was suffering from a severe illness at that time, and Morgan Dix would not consider adding to his chief's anxieties the problems of a subordinate. He asked for a few weeks in which to consider the tendered appointment. Letters from his father, John A. Dix, at that time already serving on the vestry of Trinity Church, show the older man's confidence in his son's judgment; it would, he said, be pleasant to see his son oftener than if he remained where he was, and certainly, he continued, "the place offered you is a very distinguished one. But neither of these considerations should over-rule any consideration of duty or health."

On May 22, 1853, a month after his decision to remain at St. Mark's, he was ordained to the priesthood. He spent the night preceding the ordination service in solitary vigil at the church and left the following record of those solemn hours.

I spent the night before my ordination in St. Mark's Church; no one knew of my intention but my good friend and host John R. Wilmer. He gave me the key of the Sacristy, and about 10.00 P.M. I went over and locked myself in. Surely it was a wonderful experience. A single gas-light glimmered in the vast edifice; shadows, melting into black darkness, were about me; the silence was profound. I believe I prayed before the altar most of the night. God seemed to be very near, and spirits close at hand. Such was that never to be forgotten vigil.

He records his ordination in the following brief words:

May 22, Trinity Saturday, 1853. Ordained Priest by the Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania, at St. Mark's Church in the City of Philadelphia. . . . The service began at 10½ A.M. and ended at a quarter before 2 P.M. The church was crowded; an ordination had never taken place there before.

Morgan Dix had awaited the result of his final examination for the priesthood with some anxiety, knowing that the bishop held views differing from his own. He had, as a point of honor, selected three of his most extreme sermons so that the bishop might know the worst about him, but to his relief they were returned without comment; further scrutiny revealed that they had not been taken from their original covers or, evidently, examined. The bishop issued the canonical certificate of ordination and duly laid hands on Morgan Dix, who thus entered on his life as a priest in the Church. His first performance of priestly duties came on the second Sunday after Trinity, when at St. Mark's he "Consecrated the Holy Eucharist for the first time."

For about a year longer the young assistant minister carried on at St. Mark's, in Philadelphia. It was a year not without soul-searching problems. Morgan Dix was strongly influenced by the Oxford Movement. From his earliest days in the seminary and even before that time, as his Columbia diaries show, he was a convinced disciple of the Tractarians in matters of faith and practice. At St. Mark's, Dr. Wilmer, the rector, took a more conservative position. The congregation could easily have been divided into two opposing camps. To our modern way of thinking it is surprising that so simple a matter as the presentation by a parishioner of an altar cloth to the church and its refusal by Dr. Wilmer should have resulted in the resignation of the clerk and two members of the vestry. The incident, trivial as it appears, shows the strains within the parish. Morgan Dix, refusing to be a party leader in a parish division, and in opposition to his more conservative chief, decided to give up his position in the interests of harmony. On March 28, 1854, he sent the following letter to the vestry, formally presenting his resignation.

Philadelphia, March 28th, 1854.

To the Secretary of the Vestry of St. Mark's

Dear Sir:

It is my intention, God willing, to leave this country about the end of next month for the purpose of visiting my family in Europe. The time of my absence is uncertain. On many considerations I have come to the conclusion, that it

is best that the connexion between myself and this Parish should be dissolved; and the present occasion offers itself as the most suitable for the purpose. I therefore, hereby resign my position as Assistant Minister of St. Mark's. In notifying the Vestry of this action, do me the favor also, Sir, to state that it has not been adopted without much and earnest thought, and that my resolution must be considered as final.

Allow me also to express to them through you, a sense of my high respect, as well as my thanks for the kindness, courtesy, and encouragement which I have always met with from them as a body and as individuals. It would be doing injustice to them, as well as to my own feelings, to present my resignation unaccompanied by these acknowledgments.

I remain, Dear Sir,

With much regard,

Your friend, and Servant for J.Ct's. sake  
Morgan Dix.

He received a reply from the vestry in these terms.

Revd. & Dear Sir:

Your letter of resignation was, agreeably to your request, duly presented to the Board of Vestry, at a meeting holden on the 31 Ult. and was referred to a Committee consisting of Messrs. Reed, Cox, & Montgomery—to express the sentiments of the Board. At a meeting held last evening they presented the following report which by resolution subjoined thereto, I am instructed to furnish you with a copy, & which I have taken the pleasure of enclosing—

I cannot refrain from adding an expression of hearty response to the sentiments therein contained, and of an earnest prayer that the wish for your welfare, and the hope of your restoration to health may be favorably responded to by an all-merciful Providence.

I remain,

Yrs. very truly

Geo. Helmuth

April 5/54

(C O P Y)

Rev. Morgan Dix

The Vestry of St. Mark's Church, in accepting the resignation of the Rev. Morgan Dix of the Appointment of Asst. Minister of the Parish has forborne from any conference with him solely out of respect to the wish expressed in his letter of the 28th ult. that his determination may be considered as final.

It only remains, therefore, for the Vestry to express to Mr. Dix their deep

regret that this parochial relation must cease & to record their grateful sense of his services in St. Mark's as deacon and priest. The unanimous sentiment of the Vestry is, we have many reasons to believe, in harmony with that of the Congregation in regarding the Ministry of Mr. Dix as having been zealous and faithful in the fulfillment of its various duties in the Parish. It has been a Ministry in all respects acceptable, and we cannot permit it to close without acknowledgment of its many claims upon our affectionate respect, and gratitude, collectively and individually. During the period of the two years that Dr. Dix has been connected with St. Mark's as Assistant Minister, we have had occasion to appreciate his talents, to the honor of God & the edifying of the Church, his Church, his studious life & no less the active Charities of his holy office.

We part with our late Assistant Minister with a just admiration of the sound and impressive character of his pulpit instruction and of a course of life, which in devotion, & in the discharge of duty has been truly what it was enjoined by the Church to be—a wholesome and Godly example for the people to follow.

The Committee recommended the adoption of the following resolutions:—

Resolved that this report be entered on the Minutes & a copy be furnished to the Rev. Morgan Dix with the best wishes for his welfare and the hope that his contemplated travels may invigorate his health for a course of continued usefulness in the Ministry.

(signed) Chas. Reed  
Chairman.

Philadelphia, April 4, 1854.

The letter to his father, on this occasion, follows.

Philadelphia, April 1, 1854

My dear father—

A meeting of the Vestry was held last night, at which my resignation was presented by the Secretary. A Committee was appointed to ascertain whether my resolution was irrevocable, & in that case to take suitable action, & report at an adjourned meeting to be held next Tuesday evening. The Chairman of said Committee conferred with me this morning; and I informed him that my determination to resign was a final one. At the same time he assured me of the great regret of the Vestry, and stated that it was their unanimous feeling, that, if any inducement could be offered to retain me, it should not be withheld. This representation of course, had no influence in changing my decision, as it was made under the fullest sense of the confidence of the Vestry; I never doubted that I had their respect and sympathy and therefore an expression of the same could not influence my course. I mention this, however, for your satisfaction; that you may be assured that I do not leave because I am no longer wanted. . . .

You may now engage my passage when you like, provided that it be not after the last of this month. . . .

I shall write to you again after the meeting on Tuesday and meanwhile remain,

Your affectionate Son,

Morgan Dix.

When Morgan Dix lived there, Philadelphia was a city of one hundred and twenty thousand inhabitants, and the Episcopal Church had thirty-three churches within its bounds. The pastoral work and the preaching of the young minister made a lasting impression. On at least one occasion his preaching made a near sensation, when, following the theme of his college commencement oration, this time in English, he attacked the prevailing fashions in dress. Some sermons that he wrote then he continued to preach throughout his ministry.

He and his father sailed in the latter part of April, to join the other members of their family at Leghorn. The summer was spent at Bagni di Lucca. It was here that Morgan Dix baptized Francis Marion Crawford, who later wrote such interesting stories of Italian life. After the summer months, the autumn was spent in Florence. In his father's memoirs Morgan wrote: "We were happy in being all together once more, and again, after the lapse of ten years, in the City of Fra Angelico and Giotto, and near the Uffizi, the Pitti, the blooming Cascine, and the heights of San Miniato and Fiesole."

The family planned to spend the winter in Rome. But in order to be there when the new dogma of the Immaculate Conception of the Blessed Virgin was officially proclaimed, Morgan set out in advance of the family and arrived at three o'clock of the morning of November 29. On the second day after his arrival he was obliged to take to his bed with a severe attack of what was then known as "Roman fever," probably the malady now called typhoid. He was sick for many weeks, and his convalescence extended over a period of months. On May 8 they left Rome and returned to America, arriving in New York on July 25, 1855.

During their absence the Diocese of New York State had elected

the Reverend Horatio Potter, the former rector of St. Peter's Church, Albany, to be Provisional Bishop. Morgan Dix was immediately faced with a decision between two elections. The vestry of St. Peter's Church, Albany, elected him rector, and Trinity Church, New York, again elected him to be one of their assistant ministers. The letters of Morgan Dix declining election to the rectorship of St. Peter's and of Bishop Potter regretfully accepting his decision show the deep personal friendship between the two men as well as the official co-operation that for twenty-five years marked the association between the bishop and the rector of Trinity Parish.

New York, July 30, 1855

Right Reverend & Dear Sir:—

I arrived here last Wednesday in the Atlantic, and was disappointed at not being able to see you either in this City or in Albany, hearing that you are absent on a visitation which will occupy you until the middle of next month. I therefore write, not being able to meet & speak with you.

On my return I found that the Vestry of Trinity Church had elected me to a charge in that Parish. This is a call which, on many accounts, I feel unwilling to decline. A very wide and important field of duty is opened, including much work in a region rapidly going to complete spiritual destitution. A former invitation of this kind I was unable to accept being then occupied: whereas now I am at liberty. My personal and family considerations which need not be enumerated make it desirable for me to be in New York at this particular time. In the actual conditions of my health, it would, I think, be injudicious to venture single-handed, upon the arduous and responsible office of head of a large Parish like St. Peter's, even did I feel confident of my ability to undertake a work which would be in many respects one of unusual difficulty.

I have written immediately because I feel it due to yourself and to the Vestry, that no delay should take place through a want of information as to my intentions. In declining an invitation such as that which you conveyed to me, I cannot omit to repeat my previous acknowledgments of your kindness, and my very grateful sense of the confidence which you have shown in me.

With the hope that what has been said may appear to you reasonable & sufficient, and that I may not fail of receiving your approval & a continuance of your kind interest in becoming one of your clergy in the Diocese of New York, I remain with greatest respect and regard.

Yours servant & son in Chh of Ct.

Morgan Dix.

St. Peter's, Albany  
Aug. 8, 1855

My Dear Mr. Dix:

Your note, forwarded from the interior of the Diocese, reached me yesterday. I returned to town only the day before, & was waiting the arrival of some Vestrymen to take measures for further communication with you the moment you should reach our shores. In my hurried movements I had not heard of your arrival until I received your note.

I need hardly say that your determination to decline our overtures is a great disappointment to me, & scarcely less to the Parish. I had set my heart upon your taking this very important position, & felt assured that in your hands the Parish would become an efficient one in the Diocese & extensively useful to the country at large. Yet, I can easily understand the considerations which lead you and your friends to prefer the place in Trinity Church. It gives opportunity for relief & rest which is difficult to be obtained in an ordinary Parish, tho' I am sure that the people here would have been as kind & considerate toward you as they have ever been toward me; from their affectionate interest in your parents they would have been strongly predisposed to love and cherish you.

It is a satisfaction to me that at all events we shall have you in this Diocese, & I beg you to be assured that it will ever be a great satisfaction to me to do anything in my power to promote your views. Let us earnestly lend ourselves to our Master's great work. One thing which we need is young men of good education, of good families and breeding, & of high self devotion, to give themselves to the Sacred Ministry. Keep a lookout among your young friends for such, and do for them what St. Bernard did for the young men of his age and country, & may God bless and keep you.

With kind regards to your Father and Mother

I am truly & affectionately yours

H. Potter.

The Reverend Morgan Dix.

Trinity's call is recorded in the following extract of a vestry minute of June 19, 1855.

Resolved that the Vestry will proceed to the appointment by ballot of three additional Assistant Ministers at a salary of \$1500 each, to hold office during the pleasure of the Vestry as expressed in the resolution of the Vestry of the 12th of December, 1811, to be subject as to their precise duties to the directions of the Rector.

The Vestry then proceeded under the foregoing resolution to the election of three Assistant Ministers by ballot, and on counting the ballots it appeared that the Rev. Frederick Ogilby, the Rev. John F. Young, and the Rev. Mor-

gan Dix, had a majority of the votes of all the members of the Vestry, and they were thereupon unanimously declared to be elected Assistant Ministers of this Church, to hold their offices during the pleasure of the Vestry.

There is no record available of Mr. Dix's acceptance of the vestry's call, but an entry in his diary records: "On September 2nd, commenced my duties as Assistant Minister of Trinity Church, New York. I am assigned to St. Paul's Chapel. Officiated this morning at Trinity Chapel; this afternoon at St. Paul's." And, somewhat earlier, on August 9, 1855, the *Church Journal* had a brief article expressing satisfaction over the news of his acceptance.

The new member of the staff of the parish took up his residence at No. 137 Hudson Street, a house that faced on St. John's Park, then perhaps the most charming residential quarter of the city. The park was then rightly considered the handsomest breathing spot in the city. It was shaded by a great variety of trees and shrubs, carefully tended. St. John's Chapel and Trinity rectory, where the venerable Dr. Berrian lived, were situated at the east end of the park, on Varick Street.

A congenial company of church people were housed in No. 137 Hudson Street. Among them were two assistant ministers of Trinity Parish, the Reverend Dr. Ogilby, and the Reverend J. F. Young, Frank Wills, the architect, and his wife, a gentleman from Virginia by the name of Fairfax, Dr. E. M. Cameron, a distinguished New York physician, and Morgan Dix. Born and brought up in New York, no stranger to these pleasant surroundings, and placed among old friends and new ones with whom he was to form warm friendships, young Dix was happy. But it was his work that absorbed him.

The rector of the parish at this time was the Reverend William Berrian, D.D., who, as assistant minister, assistant rector, and rector had already served the parish for forty-four years and whose health was now failing. The assistant ministers were the Reverend Edward Y. Higbee, the Reverend John D. Ogilby, who was also a professor at the General Theological Seminary, the Reverend S. H. Weston, the Reverend Benjamin I. Haight, the Reverend John Henry Hobart, the Reverend Frederick Ogilby, the Reverend John

F. Young, the Reverend Francis Vinton, and the Reverend Morgan Dix.

After their nomination and election, the vestry assigned to the clergy on the staff their respective cures in contrast to the former method of assignment in rotation by the rector. The Reverend Benjamin I. Haight, D.D., and the Reverend Frederick Ogilby, D.D., were assigned to Trinity. The Reverend Francis Vinton, D.D., and the Reverend Morgan Dix were assigned to St. Paul's Chapel. The Reverend Sullivan H. Weston and the Reverend John Freeman Young were designated for St. John's Chapel, and the Reverend Edward Y. Higbee, D.D., and the Reverend John H. Hobart, D.D., were assigned to Trinity Chapel, which had just been completed at Twenty-fifth Street as a chapel of ease for those families whose homes were north of Twenty-third Street in the neighborhood of Fifth Avenue.

Besides furnishing generous support to all her chapels, Trinity Parish gave much assistance to many other churches. Two in particular made special appeals and were largely supported by Trinity Parish. They were St. Luke's, on Hudson Street, whose congregation for a large part was composed of tenants of Trinity property, and All Saints, on Henry Street, on the lower east side, which was left to minister to those in the area for which St. George's Chapel had been provided, the latter being finally abandoned.

Morgan Dix began his ministry in Trinity Parish very quietly, but that his work soon made an impression is evident from the following extract from the *Church Journal*.

#### REVIVAL IN TRINITY PARISH

St. Paul's under Dr. Vinton and Mr. Dix has seen great changes. At Dr. Vinton's first officiating in September, there were only 110 persons in the Church of whom a considerable portion had come over from Brooklyn. The Sunday School, which had run down about as low as that at Trinity, now with its 24 teachers and Superintendent crowds their present enlarged Sunday School room to the utmost, so that further expansion must wait for further increase of accommodation. A Parochial School has been started with only room for 50 but 56 crowded in, all that can be attended by our teachers and one Volunteer Assistant. Sewing and singing are included in their branches of instruction. Mr.

Dix visits this school every day, and spends two afternoons a week with the children.

He has also a Bible Class of young men on Friday evenings which is well attended. The evening Lectures on Wednesday and Friday during Lent were delivered to congregations, small at first, but steadily increasing, until toward the close, the very omnibus men found it out, and a long row of omnibuses drawn up by the sidewalk, awaited the departing crowds after Church was over. Cards have been put up in all the chief hotels and eating houses downtown, mentioning the hours of the services, and inviting strangers to attend. And these have in some cases brought forth good fruit. . . .

Special efforts have been made and with good prospects of success to interest the clerks of various large establishments downtown. The head of one of these great houses, who is himself not a Churchman . . . adding with much warmth, "If that's the sort of work that old Trinity is going about, God bless her! I'll do all I can to help her." Three lay visitors, two of them students of the General Theological Seminary, have been employed and with great results. Applications for relief are responded to by immediate personal inspection and inquiry. Blanks are prepared by which in a few moments the chief items of information concerning each case are noted down and recorded. These records are already very voluminous. At the Mission office someone is generally in attendance from 9:00 A.M. to 3:00 P.M. either one of the clergy or one of the lay visitors. Many have been provided with occupations by means of information derived through the system of inquiry and record. Forty-three persons have been confirmed at St. Paul's on two different occasions, and twenty more are now ready for presentation. The collections are steadily improving. The offertory on Easter morning (for a special purpose) amounted to nearly \$250. and was afterwards made up to over \$300. The third service at St. Paul's on Sunday night is kept up during seven months of the year.

The following excerpts from Mr. Dix's diaries are interesting. In January, 1856, he writes:

What St. Paul's wants to draw a congregation is: *seats free* throughout; pews removed and benches put in; a double choir in the chancel of about 24 children, well drilled in music; good corps of clergy; altar handsomely vested, etc.; multiplied services, with some at early hours.

Again he says:

20 years ago they used to stretch chains across Broadway in front of both St. Paul's and Trinity, on Sunday to keep carriages from driving by and making a noise at the time of Divine Service. How much things are changed now.

Judging from the entries on Easter Day, 1856, it was then the practice to suspend flowers over the altar. At Trinity Church, "over the Altar hung three baskets of flowers." At Trinity Chapel, "there are eight baskets and a crown suspended over the Altar." The extreme of ritual had been attained, however, when flowers were placed at the Font in 1847; some found a sign of popery in this decoration.

In May, 1856, Morgan Dix published his essay, *A Plea for the Use of Fine Arts in the Decoration of Churches*. It was very favorably received.

In August, 1856, the Reverend Mr. Elmendorf asked him to become head of a college of clergymen. His answer was:

Were I not occupied as I am I should have accepted it. But there is a great field downtown; and although we have done but little, still there is no reason for feeling discouragement; we shall probably be in time to carry out our plans. Until such expectations shall be proved, by opposition or coldness on the part of the Vestry, unfounded, I shall remain where I am.

## CHAPTER III

### The Churchmanship of Trinity Parish

TRINITY PARISH is so generally considered a leader in what is commonly called the High Church section of the American Church that it may be wise to pause for a brief consideration of just what the terms High Church and Low Church imply. It is of equal interest to see how her new rector, Morgan Dix, became a leader of the High Church group in our communion, since much of the subsequent history of the Church was to be the result of his teaching and leadership in these matters.

The line of demarcation of the two schools of thought, High and Low in the Anglican Church harks back to that period of the Reformation when the Church of England finally broke away from the lordship over all Catholic communions claimed by the bishop of Rome. In England the supreme authority of the pope was first resisted and finally denied. But the whole history of the English Reformation gives ample evidence of the tenacity with which the churchmen of England held on to such basically Catholic matters as the validity of Orders in their communion and the divine value of the two great sacraments. Corruptions that had crept into the practice of organized religion in the Middle Ages, largely stemming from Rome, were cut away. Indulgences, for example, and other observances unknown to the Church of primitive days, were repudiated at the same time that the English Church asserted her independence. But though she claimed authority for herself equal to any the pope might command in his own see and quite apart from his control, the English Church never for a moment relinquished her claim to the descriptive title of Catholic. This must be clearly under-

stood and remembered if we are to appreciate why the so-called High Church party of today, both in England and in America, dislikes the label given to it and prefers to be called the Catholic Party. It is true that in the years that followed the Reformation the differences that divide the Anglican Churchmen from their brothers in the Roman communion have been accentuated. More recent Roman doctrines and claims have widened the breach. Yet the term Catholic still seems to imply to many among our Low Churchmen Roman leanings that do not exist in the minds and hearts of the Catholic Party in the Church.

After the Reformation the English Church, purged of errors and independent of Rome, carried on traditional Catholic practices of the primitive church. But the reaction from Romish domination was too strong throughout the Christian world to be contained in such a moderate reform movement. The seeds of revolt from "popery" everywhere took root, finding lodgment in many soils and producing many new bodies loosely known to us as Protestant. Earnest and sincere, deeply spiritual often, nevertheless, they cannot be classed as Churchly in the Catholic sense of the word. They do not hold as important either the sacramental character of much that seems vital to Churchmen, nor do they subscribe to the historic and sacred origin of Holy Orders. Within our own communion the influence of the Puritans was largely responsible for the party often broadly referred to as Evangelicals. Almost from the beginning of the Reformation, Evangelical thought had a large following in the Church of England. It crossed the ocean to America in the early days. Differences between Catholic and Evangelical thought dates back, therefore, to the earliest days of the colonies. In the latter part of the eighteenth century Evangelicals were assured of a larger following than their Catholic brothers. This was natural in a time strongly influenced by the preaching and thought of dissenting bodies. The Evangelical preachers in the Church of England were earnest and eloquent leaders. Among the names that attest to their power and influence we find Wilberforce, Newton, Romaine, Simeon, Henry Martin, and Venn. They laid great stress on piety and prayer, on the

need for personal spiritual experience. Religion, they felt, was a highly individual experience, clouded, rather than helped, by adherence to ancient forms.

The High Churchman, or Catholic, as we shall hereafter call him, strongly inclined the other way. He believed that Our Lord very definitely commissioned the Apostles, and he therefore held fast to the tradition of His Church and to the authority of sacraments. Ceremonial interested neither of these bodies in the late days of the eighteenth century. The emphasis was on the doctrinal side of the question, as may be read in sermons now long forgotten.

Such were the attitudes in Church affairs in the colonies, when the first stirrings of the Catholic Revival we are now to consider began to make their appearance. The subject, for the purpose of this sketch, naturally divides itself into two parts, the first of which treats of the American Church's position at large and Trinity's in particular, prior to the rectorship of Dr. Dix; the second relates to its subsequent development. It is important to know how Trinity came to occupy her position of leadership in the movement in order to understand what she does and does not stand for and to assess her influence.

In general, then, we must remember that prior to the Revolutionary War the Episcopal Church in America was still an offshoot of the Church of England, under the remote and somewhat loose government of the bishop of London. Religious systems and thought followed closely along sectional boundaries in the colonies; for many years various parts of the young country were so remote from each other as to isolate them from fruitful religious contacts. Thus we see the Church of England strongly established in Virginia, following closely the lines then obtaining in the old country; whereas, in the New England colonies, surrounded by the predominant sects into which the Puritan settlers split, her part was small and her influence much circumscribed. In the middle colonies the Church of England had gained some converts from the Quakers in Pennsylvania, the Swedes in Delaware, and the Dutch in New York, but it numbered in the early days no large body in that region either.

Not until 1685 was worship according to the Church of England even permitted in New England. Proscription and persecution, however, then as always, had its fructifying effect, and so it is, perhaps, not remarkable that the first signs of new life in the Church are to be noted in Connecticut.

In that colony, as soon as toleration of religious views was admitted, the Church grew with astonishing rapidity. Converts were brought into her fold by the stirrings of conviction and by study. In Connecticut were to be found the first of our really zealous and stanch Churchmen. It was high time for a revival, for the American Church at the end of the eighteenth century was in a dangerously weak position. Generally loyal to the British Crown during the Revolution, though with notable exceptions, she was suspect to the people as a Tory holdover in a new and lusty era. Her teachings were vague, her sermons long and prosy, her observance of the sacraments almost neglected. The Evangelical bodies of the day were for the most part far more popular.

Into this background of hazy practices and loose Churchmanship stepped the great Bishop Samuel Seabury, of Connecticut; immediately the dying embers of the Church of England, which had recently become the Protestant Episcopal Church of the United States, broke into light. Bishop Seabury was a sound Churchman; he emphasized the authority of Episcopal Orders, strongly taught the half-forgotten importance of the sacraments, and even drew attention to the dignity of his traditional robes of office. He was the first Anglican bishop in this country to wear the bishop's miter. This he did in 1796. But more important than this outward sign of stewardship and strongly underlining the spiritual influence of the man was his incorporation of parts of the Scottish Canon of the Eucharist into the Prayer Book when the latter was revised.

Though the influence of Bishop Seabury on Churchmanship was important, though he trained many strong young ministers to carry his teaching into other sees, a still greater figure was soon to step into view and profoundly affect the future of the American Church. In the fourth volume of this history such a full account has been

given of the life, letters, and work of John Henry Hobart, its seventh rector and the third bishop of New York, that it is unnecessary to add much to that portrait. His influence on the Church, however, has been so enduring that it must be recalled again here, quite apart from its bearing on the Parish itself, although Trinity, as was natural, especially felt the impress of his teaching.

Before Hobart there had already been a long line of rectors of Trinity, men variously gifted, devout, faithful to their calling, and loyal to the Catholic tradition committed to their care, but Bishop Hobart's stature was that of a giant among lesser men. It may fairly be said of him that he was the greatest religious leader the American Church has produced. We think of the Oxford Movement, starting in England in 1833, as the source and fountainhead of the great renaissance that so deeply influenced the Church in the nineteenth century. Hobart's witness to the faith and traditions of the Holy Catholic Church sounded forth from the pulpit of Trinity Church a full quarter of a century earlier than the voices of the great Oxford men. So well did he preach his doctrine and gain acceptance for it, that the impact of the Oxford tracts in this country when they were published twenty-five years later, was not at first as startling in this country as it was in England. Indeed, Hobart wrote and issued in 1807 a tract on episcopacy, foreshadowing much that the Tractarians later emphasized.

The basis of Bishop Hobart's theological position was a passionate belief in the visible Catholic Church, stemming, for its doctrine and practice, from the primitive Fathers. As his tract on episcopacy evidenced, he was a strong upholder of the validity and apostolic origin of Holy Orders. He believed in prayers for the dead, at that time assailed by his opponents as savoring of popery. Equally obnoxious to them, and as strongly held by him, was his belief in an intermediate future state. He followed the rubrics with close and scholarly attention, submitting himself to their limitations, but making use of all things they permitted and enjoined. This course in itself was revolutionary at the time. Indeed, his very zeal was revolutionary. Complacency and a comfortable jog-trot pace was utterly

foreign to the man, whose convictions of faith led directly to works. To him domestic missions and the spread of Christ's Kingdom were the natural expressions of faith, and to them he gave largely of his time and powers.

Two things should be said of him that show limitations in his enthusiasm. He saw so much to be done close at hand that the foreign missionary field did not strongly stir his interest. His Catholicism did not go so far as to embrace an interest in matters of ceremonial. His was Catholicism rooted in an intellectual grasp of the early, continuing heritage of the Church, a heritage almost forgotten and for generations not stressed. His, too, was a great soul on fire and filled with a message; he was endowed with a personality fitted for spreading that message acceptably. Other rectors of the parish have made their contributions and are therefore gratefully remembered, but Bishop Hobart's name remains the most notable. To him, more than to any other man of his time the Church owes the reaffirmation of its basic Catholic principles. If these are accepted today, it is largely because of John Henry Hobart's life and teaching. He stood firmly, as his own terse phrase put it, for "Evangelical Truth and Catholic Order."

Many men whose names are written large in the history of the American Church followed the lead of John Henry Hobart. The names of two of them, though not connected with Trinity Parish, must be mentioned because they are so closely associated with the story of the Catholic movement in America. George Washington Doane was a colorful High Churchman. At Trinity Church in Boston his efforts to gain acceptance for his views met with complete failure. His zeal probably hastened the reaction which threw Massachusetts definitely into the Low Church camp. After he left New England to become Bishop of New Jersey he continued to make his influence felt. His was the first voice raised to advocate free pews in our houses of worship. Bishop Doane insisted that his clergy wear surplices; he carried about with him on his visitations a satchel of these so as to supply his presbyters with what he considered proper vestments. The gown and the bands usually worn in the pul-

pits of those days found no favor in his eyes. But the wearing of the surplice was then looked on in many quarters as a very extreme innovation. His power and teaching was strong enough to stir up violent opposition, and this resulted in his being brought to ecclesiastical trial. Fortunately, the charges were dismissed and peace was restored to his diocese. Bishop Doane was not by nature an originator, but he had great force of conviction. His Churchmanship was very similar to that of John Henry Hobart.

The other great figure of the early Catholic Movement in America was William Rollinson Whittingham, a pupil of Hobart's. His writings commanded a considerable audience in the columns of *The Churchman*, which he edited, and his teachings had wide influence in the General Theological Seminary, where he held a professorship. Most of the ideas of the early Tractarians were anticipated by Whittingham. His elevation to the bishopric of Maryland in 1840 spread the influence of a reviving Catholicism into the border states, though the movement was then well set and gaining rapidly in strength.

The early foreshadowing in America of the Oxford Movement has been thus briefly dwelt on, but it would be idle to drop the matter here, for the resurgence in England of a revived churchmanship had an influence on American ecclesiastical thought no less powerful because of its later appearance. To the Oxford Movement such great names as Keble, Newman, Pusey, and Neale gave a luster and a brilliance which was stimulating and fresh, while the storm of reactionary opposition they encountered added to their stature. Though this reaction fell short of spilling their blood as martyrs, they were truly the victims of persecution. Fortunately, persecution has ever been a powerful stimulant to a noble cause.

Behind the figures of these men there was a background of decay and dry rot in the Church of England hard for us to realize today. There was a laxity among the clergy and the bishops of the English Church at the beginning of the nineteenth century which astonishes the modern reader. The hard-riding, two-bottle parsons who held their livings by preferment of noble patrons were not in the majority,

but the type existed and brought the Church into low esteem. The bishops who held sway over them were, if anything, even more worldly-minded and conscious of the political controls to which they were subject. Purely ecclesiastical questions found their way into meetings of the Royal Privy Council and were there disposed of largely by laymen. The Church, directly controlled by the State, had found few voices brave enough to dare its displeasure. Under this vicious system everything was fast disintegrating; the strongest voices of the day were those of men like the great Dr. Arnold of Rugby and Hugh James Rose, whose leanings were at least eccentric. Dr. Arnold, for instance, earnestly advocated union of the Church of England with dissenting bodies. Survival of the Catholic tradition in the Church was menaced by such projects, but, indeed, the Church's indifference to faith and practice was even more startlingly illustrated by the oft-quoted fact that on Easter Day, 1800, six persons received the Sacrament at the Altar of St. Paul's Cathedral in London. Teaching from the pulpit on doctrinal points had almost ceased. Communions were rarely celebrated. We find recorded instances of parsons using the Communion Table as a convenient place to lay their hats and coats while they ran through the service in their ordinary clothes and unceremoniously hurried over the prescribed prayers. This conduct probably gives a one-sided picture of the condition of things at that time. There were focal points of loyalty in the country, but the evils that existed were strongly enough entrenched to arouse the crusading spirit of the Tractarians.

The opening gun was fired on July 14, 1833, in a sermon at St. Mary's Church, Oxford, when preaching before His Majesty's Judges of Assize, John Keble with a ringing voice sounded the charge. At once earnest and troubled souls rallied to his call. John Henry Newman, Edward Bouverie Pusey, and Richard Hurrell Froude came quickly to fight under his banner, and soon the tracts which were to become so famous were issuing from pens as able and souls as devoted as ever lent their support to a cause. The tracts

embodying the principles we have already seen gaining acceptance in America, at first created very little opposition, but when Newman, in Tract No. 90 explained the Thirty-Nine Articles in a Catholic sense, the storm broke in full fury. The heads of Houses at Oxford, seconded by many of the reactionary bishops, came down with the full weight of their displeasure on the Tractarians, removing them from their benefices, bringing them to trial by the Privy Council, hounding them in every conceivable way. Newman, with many lesser men attracted to the movement by his eloquence and fervor, embraced the Roman faith and were lost to the cause, thus raising to new heights an opposition that now saw in the movement only the beginning of a widespread defection to Rome. The stronger heads remained loyal and continued, some in retirement and others as best they might, under political and Episcopal displeasure, to preach a return to the primitive faith and practice of the Fathers of the Church.

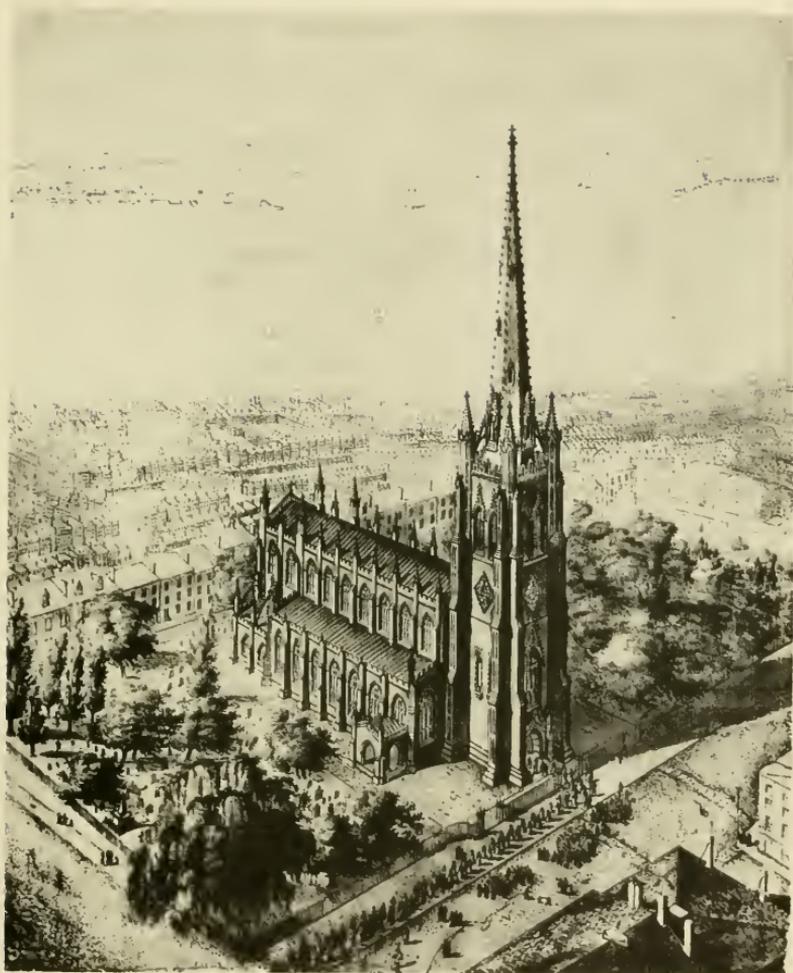
Among the manifestations of the Oxford Movement is to be especially noted the foundation of Orders of Religious Communities, which had gone out of existence when Religious Houses were abolished by Henry VIII. It was natural that, fired by the flaming spiritual teachings of those who led the revival, many devoted souls should seek a consecrated life of work in such Orders, and first among these, as is so often the case, were the inspired men and women of the Church. To name all the religious Communities that sprang up in that period would be beyond the scope of this brief narrative, but among the better-known ones are the Community of St. John the Baptist, founded at Clewer in 1852, by Harriet Monsell, under the inspiration of Canon T. T. Carter, and two Orders following three years later in the diocese of Chichester. The Community of St. Margaret, in East Grinstead, founded by John Mason Neale, and that of the Blessed Virgin Mary at Brighton, founded by the Vicar of St. Paul's, the Reverend A. D. Wagner, were among the pioneers of the movement. By 1879 there were sixteen of these Orders of Sisterhoods added to the list of the pioneers. Persecutions,

riots, and trials followed swiftly on the ministrations of these devout women, but they could not daunt their spirit of service, which was only strengthened by opposition.

Communities for men grew much more slowly, but such great Orders as the Society of St. John the Evangelist, better known as the Cowley Fathers, and the Community of the Resurrection, associated with the Town of Merfeld, in Yorkshire, although of later date, clearly derive their inspiration from the teachings of the Tractarians.

The stirring of life in the Church of England was manifested through many channels. Schools and colleges for those of limited means sprang into being. Architecture set forth in stone and glass its contribution to revived tradition. Literature and poetry reflected the trend. Many of the great hymns of the Church were written by the leaders of the movement, and we sing them today, thinking seldom of the spiritual beauty they derived from the renaissance of devotion. How often do we think of the fire that consumed their authors when we sing such beloved hymns as "New Every Morning Is the Love," "Sun of My Soul, Thou Saviour Dear," "Praise to the Holiest in the Height," "Lead Kindly Light," "Jerusalem the Golden," "Art Thou Weary, Art Thou Languid," "The King of Love My Shepherd Is," "And Now, O Father, Mindful of the Love," and indeed of many others. These hymns are full of the spirit of the Oxford Movement; they could hardly have been written in the sterile days that preceded it. Later hymns, but still written under the same inspiration, show the vitality and the continuing influence of the earlier poets. The musicians of the period, too, brought their contributions. Think of Dr. Dyke's beloved hymn tunes, "Nearer My God to Thee," "Eternal Father Strong to Save," "Saviour, Again to Thy Dear Name We Raise," "Holy, Holy, Holy," "Jesus, Lover of My Soul" and remember that we owe all this rich treasury of poetry and music to the group of men who gave the Oxford Movement its name.

Such, then, was the torch that rekindled in England the dying



BIRDSEYE VIEW OF TRINITY CHURCH IN 1847  
Courtesy of The New-York Historical Society, New York City



flame of Catholic tradition, bringing it to full blaze. What of its influence in America? We have seen that a revival in the American Church ante-dated the movement, which was thus already assured of a strong and intellectual following on this side of the ocean. Perhaps the danger in this country was that the early Catholic movement tended toward a certain intellectual self-satisfaction. The airs that blew on it from England were warm and reviving, having at once an effect of life-giving energy, and results followed swiftly. The young men studying in the seminaries took fire quickly, and some of them, as is always the case, were carried by the current to extremes which, in turn, provoked again the ire of opponents. Before the movement crystallized around loyal Churchmen, some of the students fell away and went over to Rome. So great was the alarm over this drift that in 1844 a committee of the House of Bishops was formed to investigate the teachings of the General Theological Seminary. As no heresy or treason was found by this commission, the seminary was given a clean bill of health, but opposition to High Churchmanship still found expression in the writings of the Low Church bishops. A letter presented before the House of Bishops in 1844 condemns in round terms "the blasphemous doctrine of Transubstantiation, and the abominable idolatries of the Mass." It warns the professors of seminaries to take care "that candidates for the Ministry are grounded in sound doctrine."

During this period of fever heat Low Churchman and High Churchman faced each other across a gap that threatened to widen seriously, but gradually the conflicts and the antagonisms lost their force, and the more moderate men preserved a unity within the Church which continues to bless it to this day.

Into this turmoil of the early stirrings of the American Catholic movement young Morgan Dix, at the General Theological Seminary, found himself thrown. Grounded in the Churchmanship of the great Hobart and afire with the spiritual flame of the Tractarians, he kept his head and cleared his feet from entanglement with the extremists of the movement. Here, in close study and spirit-

ual devotion, he formed his beliefs and developed the character that was to make him the leader of the American Catholic movement in its later manifestations.

The loyal Churchmanship to which he dedicated himself was that of John Hobart, enriched by the beauty and the color of a ceremonial that never had interested his great predecessor. What Hobart had done in the early part of the nineteenth century to place Trinity in the forefront of the Catholic thought in the American Church, Morgan Dix greatly fortified in the latter half of that century. He brought, also, new dignity and proper ritual into the services and further identified the parish with the tradition of leadership she had already won.

If we examine the record closely, we find that what he derived from the Oxford Movement was love of warmth and color in ceremonial worship, a strong urge to bring the Gospel to the less favored members of the community by missionary centers for their religious and physical service, and a militant interest in the establishment of Religious Communities.

The parish loyally followed his lead, but outside many were the reactionary voices raised in stiff opposition, at times, to the policy adhered to in Trinity. Undeterred by these, the old parish under her strong rector trod the path of Catholic tradition and kept the leadership of a movement with which she had so long been identified.

Before Dr. Dix became rector of Trinity something had already been done to translate into the ceremonial of the Church practices conforming to the Catholic thought of the day. The new building of the Mother Church, architecturally stemming from Gothic sources, exhibited in its English Perpendicular lines the influence of the Catholic movement. In sharp contrast, the Wren buildings of St. Paul's and St. John's chapels recalled more Evangelical backgrounds. The old three-decker pulpit of an earlier time, obscuring from the view of the congregation the simple communion table, no longer dominated the center of the church. The altar was even then in sight of all the worshippers; this brought into the forefront discussions about ecclesiastical procedures. The positions the cele-

brant should take in consecrating and administering the Sacrament became a matter of controversy. That there were strongly divergent views on this subject even as late as December 11, 1864, is evidenced in a sermon preached at the dedication of the new Church of the Incarnation by the rector, Dr. Montgomery. He said, speaking of the architectural arrangement in the new church,

The Lord's Table is so situated that the officiating Presbyter may go behind it and break the Bread of Life 'before the people,' as the rubric directs, thus uttering, even by his posture and gesticulation, a protest against the fearful doctrine of transubstantiation, which places the Priest between the people and the Altar, and teaches that the sacrifice is repeated continually by the Celebrant. This is a House of Prayer, and not a temple for sacrifice.

This was the general view of the Evangelicals.

Due and proper ceremonial deeply appealed to Dr. Dix, who lent the weight of his influence to the enrichment of the church services wherever there was sound reason and liturgical sanction for its use. Meaningless embroideries and forbidden practices he heartily disliked and would not tolerate. Curiously enough, it was Dr. William Augustus Muhlenberg, beloved rector of the Church of the Holy Communion, whose name is remembered as the founder of St. Luke's Hospital, the first man in America to encourage the founding of a Sisterhood, who blazed the trail of the ritualistic revival. Muhlenberg is not commonly classed with High Churchmen, but in these matters he led the way and showed how closely the Evangelicals and the Catholics are allied when it comes to the beauty and order of worship. But, although he was not the pioneer of the movement, Dr. Dix was certainly the outstanding figure in it, and Trinity was the Church associated with it in the public's estimation. Here the choir was vested in cottas, the altar was decorated with flowers and candles, the priests were again clad in their traditional robes, churchly music was revived, and the Order of the Holy Eucharist was reverently observed. Daily celebrations of the Holy Communion were held. In every way a deeply spiritual devotion took root. Other parishes followed this lead, and some went much further, causing uneasiness not only to the strong Evangelical section of the Church,

but quite as much so to the loyal churchmen of Catholic leanings. But Trinity has never espoused extremes, nor would her great rector have tolerated them. Nevertheless, there was plenty of criticism of her heard, as the storm of protest against the revival of ritual gained strength. Many accused the rector and the parish unjustly of tending toward Roman ways.

If the appearance of ceremonial in the parish church and its chapels stirred the comments of Low Churchmen, these were mild compared to the protests that greeted the foundation of the first sisterhood in our communion. Dr. Muhlenberg had, as we have seen, initiated the movement when he established in connection with his parish the Sisterhood of the Holy Communion. Anne Ayres, first of the order, was early joined by other devoted women who found a fruitful field in work at St. Luke's Hospital, but this order, entirely centered in the organization of the Parish of Holy Communion, took no perpetual vows and looked to no expansion of the community. It therefore stirred no feelings of alarm in Low Churchmen. In 1865, however, Harriet Starr Cannon, a former member of their sisterhood, with two others, founded, under the sanction of Bishop Horatio Potter, the Community of St. Mary, the first full fledged Religious Order in this country. The storm was not slow in breaking over their heads, and it did not spare the head of Morgan Dix, chaplain of the order. Trinity Parish backed the rector and believed in the right of women to lead a consecrated life in religious communities. But here, many felt, was sure evidence of Romanism and popery. So the outcry was loud and vigorous and died out only slowly. Secure in their traditional stand, the rector and Trinity weathered the storm, brought the full strength of their support to the new sisterhood, and in due course benefited by the devoted work the sisters did in the missionary enterprises of the parish.

We have only touched lightly on the main features of Trinity's stand in the later development of the Catholic movement in the American Church, nor is there space here to attempt more. The purpose has been to show what that stand represents and to underline the influence of Bishop Hobart, first, and Dr. Dix in leading her

into her prominent position and keeping her there. It is a stand that makes no compromise in the doctrinal matters to which she believes herself committed by Divine authority. Trinity is not extreme, nor is she given to innovations. In ceremony she adhered to order, dignity, and beauty. She is tolerant of those who differ from her in practice, but firm in the faith that what she holds to be true will in God's time prove the cement that will one day reunite the scattered fragments of Christ's Holy and Catholic Church.

One further point should be touched on, because it is often made the basis of uninformed attacks on the parish. At recurring intervals Trinity is accused of using her influence to sway the needy parishes she has helped financially into what is called the High Church camp. One such attack appeared in the columns of the *Independent Statesman*, published in Concord, N.H., on August 21, 1873. It was full of the usual strictures and, in particular, alleged that

Trinity Church wields an immense influence through the entire State of New York by lending money for building Churches; that it advances from \$1500. to \$5000. on mortgage, with the tacit understanding that ritualism is to be favored; that so long as this is done the payment of interest is waived; and that in this manner the Churches in the interior of the State have been brought over to the High Church Party.

Dr. Dix, answering this reckless and untrue accusation on September 13, 1873, in a letter published in the same newspaper, makes very clear the fact that Trinity, whatever her own stand on Churchmanship may be, has a breadth of generosity entirely at variance with the strictures so uttered. With the authority of one fully acquainted with Trinity's policy and financial history he says:

It was the old policy of Trinity Corporation to aid feeble Churches and other institutions such as Colleges and Schools with loans secured on the property. No interest was ever exacted, nor has any ever been paid that I am aware of, on any such loans. To say that they were made with a view to the propagation of "ritualism," vulgarly so called, is absurd because our policy was changed <sup>1</sup> many years before a ritualistic Church was ever seen or dreamed of; while I may add that among the many Churches formerly aided by such loans, are the leading

<sup>1</sup> Financial stringency, due to excessive generosity, compelled Trinity to cease making loans at this time.

Low Church Parishes of this City, including St. George's, of which the venerable, estimable and honored Dr. Tyng, my kind personal friend, is Rector. I shall speak hereafter of certain Churches aided by us by annual grants; but will here state in advance, that among them there is not one that was ever suspected of 'ritualism,' that the Rectors of most of them are men of very moderate views, that several are of the 'evangelical' school, and that one of them ranks among the very lowest of all the 'low church' parishes in this City. To this last we cheerfully give our annual allowance because it is in a poor and destitute part of the City, and because, as I shall explain hereafter, we deem it our first duty to maintain the worship of Almighty God among the very poor of this metropolis.

Such was Trinity's position in the 1870's, and such it remains today.

## CHAPTER IV

### Trinity during the Civil War

THE first years of Morgan Dix's rectorship occurred in a period so critical in the life of the Nation that we must pause here to consider the parish and its rector against the backdrop of the Civil War. The country, passing through such a crisis as it had not experienced since the Revolutionary struggle, was shaken to its foundations and all elements of its civilization, of course, were deeply involved in the tremendous trial of strength. The Church could not escape playing its part.

Trinity's contribution to the blood, sweat, and tears of those dark years was made for her by the men of her flock who served and died under their country's colors, by the tireless work of her women, who gave their time and utmost efforts to the relief of the wounded and the suffering and paid their tribute to the dead. We have records of days of humiliation, fasting, and prayer in the parish when darkness overshadowed the country and days of thanksgiving and solemn *Te Deum* when the sun shone through the war clouds. We have accounts of organized activities to aid the war effort; there are preserved sermons, printed by authority, preached on special occasions, but of more direct involvement in the war there is little to record. How could it be otherwise? The Church was stirred to its depths by the fears and the hopes that surged through the community. She shared them with all the citizens of a temporal world, but she carried on in the troubled days of war with her message of witness to Him whose kingdom is eternal.

The President's proclamation of war and his call for 75,000 volunteers was followed four days later by the departure of the 7th

Regiment of New York's National Guard for the front. Friday, April 19, 1861, was a stirring day for New York. Flags were flown from Trinity and St. Paul's, but, indeed, there were flags everywhere, and enormous crowds watched and cheered the marching troops as they passed down Broadway.

Such scenes were enacted again and again, as levies of volunteers in quick succession passed the historic churches of lower Manhattan on their way to the battlefields. We cannot record them here, but the emotion that followed them welled up around the old churches and stirred the souls of the parishioners. The most immediate and direct effect felt by the corporation was the appointment of John A. Dix, one of the most active and useful members of the vestry and comptroller of the parish, to the rank of Major General of New York Volunteers. During four years of active service he was absent from the councils of the Church, but he never lost interest in its affairs.

The members of the parish, meanwhile, took an immediate part in the preparations for war. The great meeting in Union Square on April 24 of the Union Defense Committee was addressed by Dr. Vinton, assistant minister of Trinity, and by the Venerable Dr. Spring of the Presbyterian Church. Among the members of the committee, which was to do so much good work, are to be found the names of two Trinity Church vestrymen, General Dix and John J. Cisco, and of Isaac Bell, a prominent citizen and parishioner. At once there sprang into being in the congregations of the parish, as, indeed, in every parish in the city, committees of ladies organizing for work and relief for the armed forces. A sermon on the national emergency was preached by the rector, Dr. Berrian, in Trinity Church on April 28, and another in St. Paul's Chapel, on the same date, by Dr. Vinton.

In general, as we have said, the participation of the parish in the war consisted of work done by its members as individuals. General Dix, after raising and equipping seventeen regiments of New York troops for its 1st Division, had the disappointment of seeing them leave for the front without him, while he was sent to Fort McHenry to command the department there and see to it that Baltimore, a city

with many Southern sympathizers, remained loyal to the Union. This delicate task he accomplished by firmness and discretion, although there were many moments of great difficulty to be faced. Had the General's strong recommendations to the Chief of Staff against premature aggressive movements in the field been heeded and had the troops had the advantage of the six months of intensive training which he urged as a preliminary to campaigning, the early reverses suffered by the Northern arms might have been avoided, but there was no holding the impatient raw levies in check, and they were plunged only half prepared into the bloody disaster of Bull Run.

Throughout the long years of shifting fortunes, we note that in the parish, in addition to the days of fasting and prayer which marked the black times and the solemn thanksgivings which were offered following each success of our arms, work went on continually for the Sanitary Commission, the forerunner of the modern Red Cross, and for every purpose that looked toward the relief of the wounded and the needy dependents of our soldiers. Nor were the prisoners forgotten. But dark times were ahead, and New York had its bitter taste of blood and sedition in the memorable days of the Draft Riots.

When the draft was to be made on July 11, 1863, the disaffected elements of New York turned the city into a nightmare shambles. Particularly they marked out the unfortunate Negroes in the city for their prey. For a week there was horror in the streets. Colored people were strung up on lamp posts by the maddened rioters. Charitable institutions, armories, and draft stations were burned. The streets were safe for no one. Nor was the parish exempt from alarms.

Back of St. John's Chapel was a garden, separated by a wall from a section inhabited by colored people. Word came to the rector that a mob intended to exterminate them and do damage to the chapel because it maintained a Sunday School for their children. A squadron of dragoons, drawn up around the chapel and the houses of these innocent unfortunates, served to prevent a bloody massacre, but the

death toll from other violence in the city ran high, though an accurate count was never made, since the rioters withdrew many of their wounded and hid their dead. The police of the city stood firm. They took no prisoners, and their blows littered the streets with dead and wounded rioters. Artillery pieces fired grape shot, houses were stormed at the point of the bayonet, and rioters were picked off by sharpshooters posted on roofs.

The government took prompt action and sent General John A. Dix to New York to relieve General Wool and enforce the draft. Before his arrival, on July 18, Acton and Kennedy of the police force, and Brigadier General Harvey Brown of the army, had succeeded in quelling the worst of the disturbance. Every New Yorker should remember these names with gratitude. The draft remained in abeyance, and the situation was of a hair-trigger tenseness. General Dix, in an extensive and rapid correspondence with Governor Seymour, tried to have the State National Guard put under his orders to deal with the emergency. He did not want to call Federal troops, from the field where they were needed, since he considered that the state arms would suffice. But Governor Seymour would not agree, so the government sent General Dix 10,000 infantry and three batteries of artillery, promising 500 cavalry in addition. With the support of these troops, order was restored and the draft was finally enforced. General Dix remained in New York throughout the War in command of the Department of the East, and no further disturbances occurred to upset the orderly conduct of the city. In January, 1863, the Emancipation Proclamation was the subject of patriotic sermons. On July 7 solemn Thanksgivings were offered at Trinity for the victories at Vicksburg and Gettysburg. On August 6, pursuant to President Lincoln's proclamation, a great *Te Deum* was sung in the parish church to commemorate those successes.

On March 13, 1864, the rector of Trinity Church preached a sermon at the Broadway Tabernacle. This was an ecclesiastical sensation of the first order. The Civil War was still at full tide and was claiming everyone's major interest. The rector's entry in his diary reads: "Passion Sunday, 7½ P.M. Preached in the Broadway

Tabernacle, rendering alone the service (printed) on leaflets. Sermon on Unity. 2000 present."

On December 28 he had been invited to preach one of the sermons in a course to be given in the 28th Street Baptist Church "to show that notwithstanding the dissensions now prevailing in the religious world, there exists among Christians a real and essential, though invisible, unity." He declined, because he did not agree to the view expressed in the invitation.

And further, I remarked [he wrote] that . . . Christian unity to be worth anything to men in this life, must be a visible unity; that there cannot be a visible unity without points of cohesion; and that the only basis of such unity are the Apostolic Succession, the Nicene Creed, and the Institutions of the Historic Church. I thought it best to come to the real questions at issue, since it is but loss of time to talk around a subject when nothing can be settled until the centre is touched; and because I shun a misunderstanding on points so momentous as these. . . . After some consideration I stated that if the invitation should be presented in writing, and signed by responsible names, it would be most respectfully received and weighed; but that for the present I could say no more upon the subject.

The written invitation, signed by five prominent Protestant ministers, was received, and after further correspondence and assurance that the "Episcopal Service" would be used, Dr. Dix agreed to deliver the sermon. Of this experience he says:

The service was that one which is commonly known in this diocese as the "Third Service"; and the permission of my bishop had previously been sought and obtained, to use it upon that occasion.

Whether any substantial good has resulted from that which I did, remains to be seen. The only objects proposed were the greater glory of God and the good of souls, through the statement of views respecting Church Unity which differ from those entertained among the Protestant denominations around us, and which might not otherwise have been fairly brought to a hearing before any considerable number of those who need them most. The signs of our times indicate a tendency toward a reunion of Christendom upon the historic basis, and upon Catholic principles; all attempts thus far having failed because that basis was ignored, and those principles were overlooked. To such a consummation multitudes are looking, as to a last hope; considering any other unity to be a fiction and a dream. I could not, therefore, decline to go and speak "the things most surely believed among us," when promised an attentive hearing; but the

result, like all results, must be humbly left to the hands of God. One thing I can never forget—the very remarkable friendliness and consideration with which I was received—and especially by the excellent Pastor of the congregation of the Broadway Tabernacle, Dr. Thompson—when approaching, with an anxiety that cannot be described, a novel and dubious work;—a friendliness and kindness so great as to leave but one regret in my mind, that there should be any variance between us in our views, respectively upon a subject so deeply interesting to us all.

New York, April 22d, 1864.

In this sermon the rector gave careful consideration to the theory of an invisible Church and its unity. He answered the arguments for such an unreality, and then, as a working hypothesis and as a field for mutual study, he proposed the Holy Scriptures with an authoritative interpretation, the Creeds, the three-fold ministry, and the rites or sacraments of the Church; these he offered as his contribution to those who “desire the recovery of Christian Unity.”

Twenty-two years later it was his privilege to preside over the House of Deputies of the General Convention, sitting in Chicago, when a communication from the National Council of the Congregational Churches, meeting at the same time and in the same place, occasioned a reply that was incorporated in the Pastoral Letter, which proposed a conference for Christian unity with those who would recognize

the unchanging basis, without which no external unity is possible, and with which, amid great diversities, unity is founded as on a rock—that is the unchangeable faith as expressed in the Creed of Nicaea, the two divine Sacraments, the open Bible, and that Apostolic Order, which is the witness and keeper of these to the end of time.

These four categories were reaffirmed two years later by the bishops of the Anglican Communion, assembled at Lambeth under the chairmanship of the Archbishop of Canterbury, and so came to be known as the Chicago-Lambeth Quadrilateral. The diary of Morgan Dix reveals a life-long interest in Church unity and parish co-operation whenever it was practical and approved by the Church.

On January 18, 1865, Dr. Dix recorded in his diary:

The Revd. Mr. Young called to see me on important business, connected with the arrival of a Russian Priest in this City, who comes out to minister to the Greek and Slavonic people here. I promised him a room for their services in one of our buildings. We had much conversation on the Russo-Greek movement which is going on favorably to all appearances here and in England.

March 2, 1865

Liturgy of the Eastern Church was sung in Trinity Chapel at 11 A.M. This never occurred before so far as I have heard in any Anglican Church.

Though that may have been true in 1865, co-operation between the Anglican and Orthodox churches became a general practice. However, on this occasion the service created much interest and opposition, and prejudices were aroused.

"Bishop Potter was to have been there, but backed out," Dr. Dix recorded. The evening *Post* printed a translation of much of the liturgy of the Greek service, and gave the following account of the event.

Trinity Chapel was crowded, and a large number of the Clergy of the Episcopal Church were present. In the Chancel were Bishop Southgate, formerly Missionary Bishop Resident at Constantinople, Rev. Dr. Dix, Rector of Trinity Parish, and Rev. Dr. Thrall (a member of the Russo-Greek Committee, appointed in the General Convention of 1862). Outside of the Chancel were other Clergy of Trinity Parish, and the Rev. Dr. McVickar, the oldest Presbyter in the Diocese of New York.

From sixty to seventy members of the Orthodox Communion (i.e., the Greek Church) occupied seats near the Chancel, and followed the service with close attention, making the sign of the cross and inclinations of the head at the proper points.

The Choir, which sang admirably, was composed of picked singers who volunteered their services, and were rehearsed under the direction of Rev. Freeman Young, who brought the music from Russia. It was arranged in four parts, and made available by translating the Slavonian words and sounds into English characters. The members of the Choir were Messrs. Thatcher, Leggett, Rockwood, Camp, Aiken, and Trost.

The *Herald* of March 3 printed the following letter from Bishop Potter.

Rev. J. Freeman Young:—

Reverend and dear Brother—In reply to your inquiry respecting the proposed public celebration of the divine liturgy of the

Holy Orthodox Church on the 2nd of March, in one of the Churches of my Diocese, I beg to say that I have great pleasure giving my hearty consent and approbation. In so doing, it adds much to my satisfaction that the proposed service is intended to do honor to the anniversary of the accession of his Imperial Majesty Alexander II, the present Emperor of Russia, who has done so much to promote the true glory and welfare of his own people, and who has so generously encouraged the friendly feeling of Russia toward our country. Such courtesies as the one now proffered between Churches which have so much in common, it has seemed to me might very well be extended without prejudicing either side in matters that may affect their relations with each other. On the occasion of the visit of the Russian fleet to the port of New York last year I took pleasure, as you know, in giving permission through you to the Rev. Chaplains to hold any service which they might find desirable anywhere within the limits of my diocese. The Rev. Chaplains of the Russian fleet did not find it necessary to avail themselves of the permission granted them, but it was very grateful to me to hear that the feelings which prompted that trifling act of Christian courtesy were duly appreciated in Russia, and that some of the most venerated of the Prelates of the Holy Orthodox Church would have been very well pleased had the offer made by me been accepted.

On the present occasion I shall be happy if this proffer of one of the Churches of my Diocese, for the proposed public service, shall be accepted here and in Russia as slight token of my fraternal regard for the Church and the nation which our beloved brother, the Priest Agapius, represents.

I am, my dear brother, most truly and affectionately yours,

Horatio Potter, Bishop of New York.

New York, Feb. 25, 1865.

The *Herald* continues:

This service, although novel, is interesting when it is remembered that it is the result of the friendly relation which exists between Russia and this country.

Sometime ago, the General Assembly of the Episcopal Church was urged by many of its prominent members to take some steps to open communication with the ecclesiastical authorities of the Russo-Greek Church. A Committee was appointed to carry out this purpose, and one of its members (a prominent citizen of New York) visited the heads of the Church at Moscow and St. Petersburg and was kindly received by those dignitaries. While these pleasant negotiations were going on, the Russian fleet appeared in New York, which tended to consummate rather than retard the result.

Father Agapius, the Priest who officiated today in the service at Trinity Chapel, has been received into the full fellowship of the Episcopal Church, and by permission of the Bishop has been afforded ample privileges for conducting

the ceremonial of his Church ; the day of the introduction of the ritual is notable as the Anniversary of the accession of Alexander II. While the number of persons of Slavonic blood or professing the faith of the Greek Church is very limited in New York, the welcome extended to Father Agapius will be no less gratifying to him than indicative of the good will which prompts it.

A similar movement was begun some time ago in the Church of England. A writer in the London magazine *Good Words* says :

The idea of a union between the Church of England and the Greek Church dates back as far as the time of Peter the Great, who is said to have proposed it through his Ambassador to this country. The proposition, however, if it ever was made, fell to the ground—possibly from a somewhat excusable objection our government had to entertain a religious question emanating from such a source. From that time to within the last three or four years the subject, with one or two ineffective exceptions, seems to have dropped, at least on the part of the Western Protestant Churches ; but now it appears to have been taken up with considerable energy. Several clergymen of the Church of England entertained the possibility of intercommunion, and the deeper they went into the question the greater appeared the possibility of accomplishing it. But it remained for that eminently practical nation, the United States of America, to take the first step towards its accomplishment.

It must not be imagined that the movement in England and America was viewed with indifference by the Greek clergy. The subject, on the contrary, was most cordially entertained by them, and two letters were sent to the chaplain of the Russian embassy in Paris, the learned Arch-Priest Wassilieff, signed by thirteen "patriarchs" (*sic*) of the Greek Church, and by him inserted in the *Union Chrétienne*, a journal published in Paris. These professed the warmest satisfaction at the idea of again uniting the Greek Church with her Western sisters, and expressed a strong hope that the movement would be encouraged in every possible manner. The Arch-Priest Wassilieff himself wrote several admirable articles in the *Union Chrétienne* on the subject. It is a just cause for congratulation that the American Church, recognizing the value of this new bond, succeeded in establishing the beginning of a Christian Union.

The New York *Times* gave many columns to a review of this service and its significance in our relations with Russia.

The Bishop of Oxford, in presenting a petition to the Upper House of Convocation from the Lower, in England, in July, 1863, on this subject said:

"If there is one matter upon earth which it would be a blessed thing to help forward, it would surely be the interchange of the visible acts of communion between our own branch of the Church at home and in America with the Orthodox branches of the Eastern Church. . . . If we can strengthen the bonds of intercourse between that Church and ourselves, it would be one of the greatest blessings that can be conceived."

The ostensible occasion of the service was no less happy, namely, the anniversary of the accession of the Emperor Alexander II, to the throne of Russia, for the celebration of which the Reverend Dr. Dix, the Pastor of Trinity Church, cordially sanctioned by the Bishop of the diocese, extended the hospitality of Trinity Chapel as a token of international, as well as religious sympathy.

As the end of the Civil War drew near, a record from Dr. Dix's diary on Monday, April 3, 1865, six days before Lee's surrender to Grant at Appomattox, gives an interesting sidelight on our national eagerness to be ahead of the news. Those who lived through the fateful days of November, 1918, remember the excited celebrations in New York on the day we have come to call the "False Armistice." The rejoicing and the release from tension on that premature announcement of a victory not yet won eclipsed, they say, in spontaneous happiness, the light heartedness of the November 11 when the armistice with Germany was finally signed.

Dr. Dix recorded in his diary a graphic account of similiar spontaneous excitement in New York a few days before fighting ended in the Civil War.

This day was one of the Fasti. We had the news of yesterday to lead us to hope much, but the events in their succession, came with a rapidity which almost stunned people at first, and then set them crazy with wonder and joy.

I went to Trinity and read prayers at 9. Then went to the office. At about 10 o'clock they brought news that Petersburg had been evacuated: I rushed out to see if it was true, and there, to my great amazement and ecstasy [*sic*] read the overwhelming news "Richmond Ours!" It seemed hard to believe the truth of this, but each telegram confirmed the intelligence. At 8.15 this morning General Weitzel entered the City.

New York went off at once into fits. There was an immense gathering in Wall Street, at which between 5,000 and 10,000 people sang the Doxology, and the bells of Trinity clattered and clanged as hard and as fast as three raw hands

cd make them go, for the bell-ringer, Aycliffe was absent from town. All business ceased and could not be resumed all day. Never was such a time known before in New York.

I went to the School, and made the children sing, or rather scream, The Star Spangled Banner. After that, didn't know what to do; was nearly wild; couldn't sit down, couldn't stand up, couldn't stay in, couldn't stay out; felt like "running, leaping, and praising God." Said a Thanksgiving by myself, rushed uptown, rushed downtown; stood in the street at every bulletin: all the world was mad together. Sixteen old gray-headed men were seen in Wall Street, walking four abreast, arm in arm, each one singing a different song. At the Astor House an excited crowd seized a wounded soldier, made up \$100.—and thrust it into his hands, and then, joining hands, danced around him in frenzy, singing "Rally round the flag." These are but mild specimens of what was done on this great day.

It was well that New York celebrated ahead of time, for the 10th of April, when the news of Appomattox was but eleven hours old, was a day of pouring rain, not propitious for out-door holiday making.

On Good Friday night President Lincoln attended a performance of "Our American Cousin" at Ford's Theatre, in Washington, D.C. The fanatical Southern sympathizer Booth, eluding the vigilance of the guards, broke into the President's box and shot him. The war was won, but Abraham Lincoln, the one man best qualified to heal the wounds of the conflict, fell by the hand of a deranged assassin. The whole world was plunged into mourning.

Trinity's vestry assembled on the call of the rector of the parish, at 3.00 P.M., on Saturday, April 15, and adopted, unanimously, the following preamble and resolution.

Whereas, on the evening of the 14th day of April, 1865, being Good Friday, by an assassin as yet unknown, the venerated and beloved President of the United States, Abraham Lincoln, was suddenly assaulted and slain; and whereas the announcement of that appalling crime has just been made to this community, filling all hearts with grief, astonishment, and indignation which cannot be described; and whereas this Vestry has been called together by the Rector, to take such action as in their judgment may seem fit and becoming; therefore,—

Resolved, That this Vestry, as sharers in the common distress and affliction, unite in the public lamentation over the untimely death of the honored Chief Magistrate of the Union, and shocked beyond measure at the intelligence which

has just been received, remain without words adequate to express their sorrow.

Resolved, That we recognize in this calamitous event one of those visitations, permitted by Almighty God, before which a nation can but bow in silence and awe, with the prayer that they may be over-ruled for the good of our country.

Resolved, That while we regard the act by which our beloved country has thus far been, through indescribable malice and fury, plunged into the deepest affliction, as one of those crimes of which no language can adequately paint the atrocity, of which the history of Europe has not for many centuries furnished a parallel, of which our own history has thus furnished no example, and than which no history furnishes a more detestable and infamous act to the view, we cannot but hold it to have been dictated by the spirit which, from the commencement of our national troubles, has sympathized with the enemies of the public peace, and aided and abetted the rebellion, now, as we trust, subdued; a spirit whose tendencies and essential character had previously been manifested in the July riots in this City, in 1863, in the attempt to destroy this City by incendiarism, in November last, and in the systematic outrages inflicted on our captured soldiers in the prisons of the South.

Resolved, That this Vestry hereby record their tribute of respect to the memory of the late President with profound sorrow for his loss, recognizing in him a singleness of purpose, and honesty of intention, an ardent patriotism, a fidelity to duty, and a growing mastery of the circumstances of his position, which enabled him, under Providence, to fulfil and bring to successful completion a work almost unprecedented for difficulty; and that in his removal, at the moment in which the labors of his last four years had culminated in the triumph of the national authority and the evident approach of the blessings of peace, we see the completion of a career which the nation will ever look back to with thankfulness, and hold in affectionate and tender remembrance.

Resolved, That the Rector be requested to take order that the Churches of this Parish be draped in mourning, in token of our sympathy with the distress and anguish which have been caused throughout the length and breadth of the land by the murder of our venerated and beloved Chief Magistrate.

Resolved, That the Rector be authorized to give such publication to the above Resolutions as he may deem expedient; also Resolved, That an attested copy of the same be sent to the family of the deceased, and to the Department of State at Washington.

On Wednesday, April 19, 1865, in compliance with the recommendation of the National Government, funeral solemnities were held at 12 o'clock noon throughout the United States in honor of the late President. On that occasion a funeral service was also preached in historic St. Paul's Chapel.

In the wake of the war followed the evils of the reconstruction period. Enmities felt in the North gave rise to repressive measures in dealing with the defeated South which for many years left their own grievous wounds on the body politic of the Nation, but the Church, in sharp contrast with the politicians, dealt wisely and generously with the Southern clergy when they sought readmittance to the councils of the Convention. The General Convention met in Philadelphia in October, 1865. During the war the Church in the Southern States had organized as a separate body and had consecrated a bishop for Alabama. There was a tense feeling in the deliberations of the convocation of 1865 when the validity of the bishop's consecration was debated. Churchmen from both the North and the South felt that the issue was one of tremendous consequence to the Church at large. Many men attended the Convention as visitors because of the importance of the decision to be taken, and among these was Trinity's rector, Dr. Dix. The Convention acted wisely and temperately; the bishop was confirmed in his appointment, and the Southern clergy were welcomed back to the councils of the Church. Dr. Dix preached a sermon in St. Paul's Chapel on the action of the Convention which was printed at the request of the vestry.

## CHAPTER V

### Parish Problems at the Close of the War

EARLY in the year 1864 the Right Reverend Horatio Potter, as Bishop of the Diocese of New York, had appointed a committee of five presbyters to inquire into the advisability of organizing sisterhoods within our communion. There were already bodies of devoted women working in the hospitals in New York City, but they were somewhat loosely governed, appointed by parish rectors, without a charter, not directly under the bishop's jurisdiction, and the arrangement did not satisfy those who felt strongly the call to the complete self-surrender to the Religious Life. Similar foundations, after a lapse of three centuries, had been established, not long before, by the Church of England. They owed their origin to the stimulating force of the Oxford Movement and the labors of men such as Dr. Pusey, Dr. Neale, Dean Butler, and Canon Carter. There, as here, the great sisterhoods were not under episcopal control, nor had they the advantage of direct episcopal sanction; their members were admitted by priests, and the management of their affairs was entirely in their own hands.

Bishop Potter and the committee of five, composed of Doctors Tuttle, Coxe, Littlejohn, Peters, and Dix, who were to study and report on the whole question, knew the controversial nature of their deliberations. That a storm of protest would be raised should they recommend the establishment of a sisterhood was perhaps recognized by them, and a majority of the committee favored a somewhat looser organization than the bishop finally authorized when he adopted the recommendations of the minority. It was largely due to the influence of Morgan Dix that the report finally acceptable to the

bishop bore the impress of Catholic tradition. It is because of Dr. Dix's warm interest, not only at the time of the founding of the Community of St. Mary, but throughout the rest of his days, that in its life and work the sisterhood became so closely associated with Trinity Parish. No formal tie, no regular donation, no corporate legal connection could have made a bond as strong as the spiritual sympathy that linked the young and struggling community to the Mother Church of the diocese. The Sisterhood of St. Mary was founded in 1865, and on February 2 of that year, being the Feast of the Purification, the first five sisters of the order were professed in St. Michael's Church; at this ceremony Dr. Dix and eight other priests were present.

A year later, in the spring of 1866, against strong opposition, which he overruled, Bishop Potter appointed Dr. Dix chaplain of the community. The sisters had urgently requested the appointment, and it was not long before their new chaplain assumed his duties, beginning his connection of many years—years of happy and useful association with the noble women who entered the order. He was their devoted spiritual counsellor. Shortly after he took up his new duties, a sister was professed and Mother Harriet was elected in St. Luke's Church on Hudson Street, whereupon from subdued mutterings, the stir in ecclesiastic circles became loudly vocal. The newspapers of the day, as might be expected, carried sensational articles, full of calumny and prejudice, and their full weight fell on the heads of the rector and the devoted women who had taken up the habit of the sisterhood. Years have passed; old antagonisms have lost their sharp edges. We refer to it here only to record the opposition which existed at the time toward those who felt the call to a Religious Life in such orders. To this day there are some who still are swayed by these persisting antagonisms. We can only hope that they will take the trouble to con over the story of the unselfish and consecrated work the sisterhood and other similiar communities have performed during the long history of the Church. Nothing we can say could be more convincing.

Shortly after he became chaplain Dr. Dix wrote and compiled a

"Rule of Life" for the community, of which a full account is given in a publication entitled *Instructions on the Religious Life Given to the Sisters of St. Mary*.<sup>2</sup> This rule, amended from time to time to meet the growing needs of the community, remains, in its instruction, practically unchanged since the time it was written. We can do no better than quote from the editor's preface of that work, written by one of the sisters, some excerpts to illustrate the close connection that existed between the sisterhood, their chaplain, and the parish of which he was rector.

In those early days, when St. Mary's School was the Mother House of the Community, Dr. Dix made his regular visitations once a month, when he would generally come in time to say Vespers with the Sisters, and would afterwards give them instruction. And it was his custom to come, once in every week, to offer the Holy Sacrifice in the Oratory.

After the opening of St. Gabriel's School, in which he had so great a share, he also made regular visitations there. Many are the anecdotes of those times; they tell of happy gatherings in the newly-opened school for girls, of delightful hours spent in listening to the Chaplain's stories on the days when he could be with them at their recreation. . . .

In 1873, Dr. Dix asked the Mother to give him Sisters to carry on work in his own Parish of Trinity Church, New York, and this request was at once granted. Three Sisters were sent to take charge of a house at 50 Varick Street, until then the Rectory, which was thenceforth known as Trinity Infirmary or Trinity Hospital. Here the Sisters worked until 1901, when they were withdrawn for reasons entirely unconnected with the Parish, and against the Rector's kind and urgent protest. In a letter, written to the Sister Superior of Trinity Hospital at that time, he says:—

"I have only to add one thing; that I should not think of continuing the Hospital in the Parish, unless it is a centre of strong religious influence; and I do not believe it can be without such work as you have done there for twenty years past. If you withdraw, I shall not attempt to carry on the work; I do not propose to spend the money of the Church in healing bodies while neglecting souls."

"Parish work in connection with Trinity Church was undertaken by the Sisters in 1880, and the Mission House in State Street, which was replaced in 1888 by the larger one in Fulton Street still under our care, became the work especially dear to the Rector's heart, and he was able to give it his personal care and interest to the end. In this house, for five and twenty happy years it was the

<sup>2</sup> First published in 1909.

privilege of the Sisters to feel, amidst the stress and anxieties of the Mission work, the support of his fatherly love and care; to look forward to his frequent visits; and to be sure of his knowledge of every part of the work, even to the smallest detail, and of his unfailing interest in it all. Among the Guilds he had one called his own,—a Guild for little girls, with St. Agnes for their patron; whose members, for over twenty years, he never failed to receive at their yearly reception. Nothing seemed to reveal more strikingly, both the diversity of his gifts and the simplicity of his mind than to see and hear him as he gave the address, at this service year by year, first in the Chapel of the old Mission House in State Street, and later in the more spacious St. Christopher's Chapel which he loved so well. And in these later years as one saw him stand before the Altar, a beautiful and venerable figure, looking at the upturned faces of the children as they sat listening to his words, one felt that they must meet in his eyes the light of a child-like faith, very like their own, as he told them of the childhood and the martyrdom, for the Son of God's sake, of their Child, Saint Agnes. The Chapels of the Mission House were the places chosen by him for spiritual ministrations; and he never failed, except in illness, to keep his regular day there every month, and every Saturday in Advent and Lent, to hear confessions."

In the various phases of the Community life, he was always the friend and adviser to whom we turned. In every revision of the Rule he has been consulted; and his counsel often sought and taken in other matters as occasion arose. The verse which speaks to us from the Cross in the centre of the Convent Cemetery was chosen by him for its place on this memorial of our Mother Foundress; and the ring worn by her and her successors in office is one made and designed under his own personal supervision, and a gift from him to the Community.

It will be noticed in the letters appended to the instructions that a special privilege was allowed the Sisters in regard to seeking spiritual counsel at the hands of Dr. Dix, after his pastoral relation to the Community had ceased. This privilege was granted more especially in the case of those who had been under his direction, and it was felt by our Mother Foundress that his position as Chaplain, and in a way co-founder with her of the Community differed and must always be altogether different, from that of any other Priest or Chaplain. Hence the unusual, and as he himself calls it, remarkable relation in spiritual things.

He paid several visits to St. Gabriel's in recent years since the old days of his Chaplaincy. In 1888 he came to take part in the Service at the Profession of a Sister whom he had prepared for the novitiate; and eight years later he was present in St. Mary's Chapel at the burial of our Mother Foundress, whose Memoir he has written with such tender and loving appreciation. At one of the commencements at St. Gabriel's School he made the address, and in 1903, preached the sermon at the dedication of our new Convent. Six months later on

St. Mark's Day, 1904, he made his last visit to us, on the occasion of the clothing of a Novice, himself taking the service, and with his own hands giving the habit to one who had been to him (to use his own words,) for many years a beloved daughter in Christ.

The matter of the sale of St. John's Park, which had been under consideration since October, 1866, now came up for the final action of the vestry. On December 29, 1866, it was noted in the records that

Mr. Ogden from the Standing Committee reported the state of the negotiations for the sale of Hudson Square: "That an agreement for the sale of the same to Cornelius Vanderbilt for one million of dollars had been made," upon certain specified conditions.

The final action in the matter is thus recorded:

On February 11, 1867, "On the report and recommendation of the Standing Committee Resolved: that the Standing Committee have power in their discretion to complete upon such terms as they may deem expedient, as to requiring the consent and agreements of owners of adjacent lots, the sale or conveyance of St. John's Park on Hudson Square to Cornelius Vanderbilt which had been negotiated for under the resolutions of the Vestry passed on the eighth day of October one thousand eight hundred and sixty-six, and to authorize the execution on the part of this Corporation under its Corporate Seal of any deeds or instruments necessary or proper to complete such sale, and transfer the title to the square.

The sale was consummated on March 2, 1867, and was ratified and confirmed by the Corporation of Trinity Church on March 11. The record of that date reads:

The Standing Committee having reported that the sale of Hudson Square was completed on the second day of March instant by the execution and delivery to the Hudson River Railroad Company, substituted as purchasers by Mr. Vanderbilt, of a deed for the property and by the payment by him to the Comptroller of one million of dollars, thereupon such deed, a copy thereof being submitted to the Vestry, was ratified and confirmed.

Behind that simple record of a property sale lies a story full of interest for all who are concerned with the history of Trinity Parish. St. John's Park was for so many years associated with the affairs and the personalities of the parish that its passing, necessary though

it was because of the inevitable growth of the city, could not but arouse regret in many of the older parishioners. A brief recapitulation of its story seems not out of place here.

On September 13, 1802, when the vestry first considered the advisability of providing for a congregation which resulted five years later in the opening of St. John's Chapel for worship, many were the voices raised in protest against the selection of the new chapel's site. Lisenard meadows seemed to the majority of early New Yorkers both remote and unsuitable. Already the trustees of the Lutheran Church had refused a gift of six acres in that section, on the ground that it was worthless and would not even repay the cost of fencing it in. There were good reasons in favor of that opinion, but the vestry was composed of far-sighted men, who saw and anticipated the young city's growth northward and were daring and wise enough to place themselves in the van of progress.

Before the city had stretched out to reach this section, Lisenard meadows was an unpromising, marshy place; underbrush and bulrushes rimmed ponds where woodcock might be found in the autumn and enclosed the skaters who frequented the spot in winter. The whole region drained through a succession of sluggish waterways into the canal, now remembered only because of the street that bears its name, and eventually into the Hudson River. The only visible sign that remains to indicate today the swampy condition of the region is the bridge on the West Side highway which spans Canal Street, a bridge made necessary by the mucky land, which affords no proper footing for supports.

On this ground of questionable value the vestry, with courage and foresight, made the first attempts to build. Several sites for the new chapel were tried and abandoned as impractical. At last, one was selected on the east side of Hudson Square, and on it St. John's Chapel was finally built. Here the ground was a little higher than the surroundings, and good solid foundations supported the handsome Georgian building with its tall steeple. In front of the wide portico ran a lane, as yet without a name, which afforded a short cut to the big country estates in Greenwich Village. But the chapel

stood, one might almost say, in a vacuum, and the problem that faced the vestry was how to build up the neighborhood and attract the residents who were already being crowded out by the growing demands of commerce farther downtown. For this problem they found a solution that converted the old Lispenard meadows into one of the choice sections of the city, which it remained for half a century. City planning had not in 1800 been given any attention worth mentioning. New York was in a hurry, and considerations of beauty or the value of breathing spaces in a congested town received scant consideration.

The vestry, far ahead of the times, led the way. They decided to set aside the ground that is now bounded by Hudson Street on the west, Varick Street, as it was soon to be called, on the east, and Laight and Beach streets on the north and the south for a park or "ornamental square without any buildings therein," and to sell lots facing on it for residential purposes to people who would be attracted to the neighborhood by its many advantages. In this plan they were eminently successful, and soon St. John's Park, or Hudson Square as it was also called, became the focal point of a delightful community. Sales were made on the ground lease principle for ninety-nine years, and the purchasers of lots bound themselves to build in conformity with restrictions established by the vestry. The houses were to be of fine brick; the water-table levels were specified, the roofs were to be slate, the trimmings of a good stone, the height of the structures was limited, and no building was to be less than thirty feet high. What we would call "zoning" conditions were laid down. "No Smith's Shops, Tallow Chandler's or Starch Maker's Works to be erected at any time, nor the above occupations carried on, under a penalty of £500 on each lot, to be inserted in the Deeds." It seems a simple list of prohibited occupations, but it covered the needs of its day.

Coupled with these restrictions were the privileges offered to the buyers. Each owner of a lot and his family had right of access to the park, a principle followed years later when Gramercy Park was established. The park was therefore private and could be and was kept in good order. Each property owner was under obligation to

pay his share toward the care of this their private garden, and for years a negro by the name of Cisco had charge of its upkeep. It is told of him that not only did he do his job well, but that he knew all the residents by name. The corporation reserved the right of ceding the square to the city for a public square "if the proprietors do not maintain its upkeep properly." The threat was evidently effective.

The park itself was beautiful. Fine and rare trees and flowering shrubs grew there; orderly graveled paths patterned trim grass plots, and there must have been flower beds, though there is no mention of them. A fine iron railing surrounded it, and at each corner there was a well and a pump, considered the height of progressive improvement in that day. Within its leafy confines and on the streets that faced it walked the people of the community, enjoying the fresh air and the songs of many birds. One may imagine, too, the horses drawing smart equipages and the self-important negro coachmen who brought their visitors to call at the stately houses. In them dwelt many whose names are in New York annals. Here lived Elizabeth Schuyler, widow of Alexander Hamilton, Mortons, Delafields, Aymars, Troups, Stewarts, Murrays, Van Rensselaers, Lorillards, Henriques, Ludlows, and many others. A list of the proprietors, dated January 7, 1808, shows who then owned the lots surrounding the Park.

<i>Lots</i>		<i>Lots</i>	
1, 2, 3,	7 Michael Frice	26	Isaac Bell
	4 Thomas Taylor	27	John McVickar
	5 Ezra Weeks	29	John G. Leake
6, 23	Cornelius Kay	30	Matthias Luff
	8 Gould Hoyt	39, 40, 41	Lemuel Wells
	9 John R. Livingston	42	William Paulding, Jr.
	10 Simon Van Antwerp	44	Peter Hattrick
	11 Peter Dob	43	John B. Lawrence
12, 13, 14,	15 Rufus King	49, 50, 51	Len'd Lisenard
	16 John C. West	52	Dr. William Moore
	17 Robert Bayard	53, 56	John R. Murray
	18 Jacob Le Roy	54	Charles Wilks
	19 Treadwell & Thorn	55	Andrew Ogden
	20 John Jacob Astor	57, 58	John B. Church
21, 22	James Scott	24, 25	George M. Woolsey

Colonel Varick and his wife, who was Maria Roosevelt, a daughter of Isaac Roosevelt, ancestor of the late President Franklin D. Roosevelt, were frequent visitors in and around the park. Colonel Varick, with his long record of service to his country and his city, was much beloved and highly respected in New York, so when the road that formed the eastern boundary of the park, and on which the chapel fronted was finally opened by the city fathers, it was named after him.

This idyllic scene around St. John's Park was destined to have all too brief a day. Planned in wisdom and flowering for a time in beauty, and having an elegant dignity of its own, the speed of the city's growth and the insistence of the claims of commerce allowed it to exist scarcely more than the life span of a generation. Already in Dr. Berrian's later years the changing times made many of the owners anxious to sell their holdings for business purposes. Dr. Berrian, the aging rector stanchly withheld his consent, without which no transfers might be made. While he lived, this charming park and its dignified dwellings lived on, already pressed upon on all sides by the rising tides of commerce. But the writing was on the wall, and the days of the park, like those of the old rector were numbered. When he died, the curtain was rung down.

Perhaps it might well be asked "Why was the park not turned over to the city for a public square as the original resolution of the vestry contemplated?" We need breathing spaces in the city, and here was one already provided and in fine condition. Had it been possible to take such a course, and if the city could have been trusted to maintain it, how fine a monument to Trinity's civic generosity would such a gift have been. Weighty considerations, however, moved the vestry to sell the park. Two arguments swayed the members of the corporation. By reason of its long record of giving far beyond its means to churches and institutions of learning, Trinity found itself heavily in debt, and when Cornelius Vanderbilt, on behalf of the Hudson River Railroad Company made an offer of one million dollars for the site of the park, the offer had a compelling attraction to the vestry. It promised not only a material improvement

in the church's balance sheet, but it was large enough to cover the equities of the surrounding property-owners and to reimburse them for the loss in value of their holdings which frontage on an open space represented. For this intangible asset of the owners Trinity rightly considered itself responsible. Those who had built facing the park had done so in confidence that it would remain without buildings; if it should be built upon, their holdings would lose sharply in value. Their claims for injury would have been justified, and Trinity felt itself responsible to its neighbors on moral as well as legal grounds.

Accordingly, when Mr. Vanderbilt's offer of one million dollars was accepted by the vestry on March 2, 1867, \$400,000 only remained the share of the parish in the transaction, and the larger sum of \$600,000 went to reimburse the fronting owners for their loss in equity. Trinity had not only greatly lightened her own burden of debt, but she had dealt justly and generously by her neighbors.

There had been, some years prior to the consummation of this deal, an abortive effort, immediately following Dr. Berrian's death, spurred on by the eagerness of the owners abutting on St. John's Park, to sell the land to the United States Government for Government buildings only, but this earlier deal, to which two thirds of the owners then assented, fell through. By contrast, the railroad company moved speedily. Its needs were urgent for terminal freight facilities in the neighborhood of downtown docks. The ink was hardly dry on the deed of sale before men with axes invaded the park, and its beauty was turned into desolation.

The passing of the park, one of the most beautiful in lower Manhattan, with its fine old trees, its carefully tended lawns and walks, will ever be to New Yorkers a source of regret. The desire of the vestry to retain it, natural as that was, ran counter, however, to their obligation as administrators of a trust, and so the park had to go. Moreover, it is doubtful if this open space could have been kept for many years longer. The march of commerce into that section had been continuous throughout the years. The population that formerly surrounded and was served by it had long since left the neighbor-

hood. Of the subsequent history, suffice it to say here that Varick Street was finally widened in 1917 by the city because of the great need of a new north and south artery to carry its cramped traffic. In that process St. John's Chapel followed its park into the limbo of the irretrievable past. The work of the chapel was at that time transferred a few blocks north to St. Luke's, on Hudson Street, where the old traditions have been carried on.

We have spoken of the consecration of Bishop Neely as bishop of Maine on January 25, 1867, at Trinity Chapel, on Twenty-sixth Street. On the first of May in the same year and in the same chapel Daniel Sylvester Tuttle was consecrated bishop of the missionary district of Montana, Idaho, and Utah. Bishop Tuttle had been connected with the parish since his boyhood; graduated from Columbia College and the General Theological Seminary, he became a deacon in 1862 and a priest in July, 1863; subsequently he worked in St. Paul's Chapel as superintendent of Sunday schools. The warmest ties existed between him and the rector and were continued throughout their long careers. Bishop Tuttle was only twenty-nine years of age when he was elected to serve his remote diocese, and so the consecration which confirmed him in his office had to be postponed until after his thirtieth birthday when he reached the full canonical age. Dr. Tuttle had a long life of service in the episcopate. After nine years in his mission field he became Bishop of Missouri, in 1876, where he remained until his death on April 17, 1923. He was presiding bishop of the Church by virtue of seniority for the last twenty years of his life. He was, indeed, a beloved and venerable figure. A simple manner and an imposing mien, to which his silvery beard added a patriarchal touch, gave him in his later years the appearance of an Apostle, but at his consecration, he was the youngest bishop of the American Church. The service of consecration was enriched by the joint choirs of the chapel and the Mother Church. Among the consecrating bishops at the ceremony were Bishop Horatio Potter, of New York, Bishop Odenheimer, of New Jersey, and Bishop Neely, of Maine. He was the second of three presbyters

connected with the parish to be elevated to the episcopate within one year.

We have spoken of the rising stars of two new bishops. We must now speak of the death of another. The Right Reverend Thomas Fielding Scott, Bishop of Oregon, died on July 14 in this same year, 1867, at the old Breevoort House while on a visit to New York. He was the first missionary bishop sent to the northern Pacific coast and had spent thirteen years in his distant see. After the funeral services in the parish church the vestry, by resolution, set apart plot 272.a in the western division of Trinity Church cemetery for his burial, and gave to the rector the right to use that plot in the future for the burial therein of the remains of any bishops or clergy who might at the time of their death be temporarily in the City of New York.

At this time All Saints' Church on Henry and Scammel streets applied to the vestry for further aid, and the annual allowance of \$500 for the year 1867-68 was increased to \$1,500 for the same period, while an additional donation of \$500 was added. Since All Saints was located in a district wholly inhabited by the poorer classes and could not maintain its services and schools without help, the vestry responded willingly to its appeal. There has been a long history of financial assistance given by Trinity to this ancient foundation, interesting not only for its struggle to serve a dwindling congregation of Episcopalians, but also as a monument to by-gone social conditions. The slave gallery of All Saints, unique in New York City, justly claims the interest of antiquarians. In 1867 there still was a fruitful field for church work in that section.

From the pen of the rector came in this year a number of publications. One, printed in the *Galaxy*, on ritualism dealt with a subject much in the public mind of that period. Dr. Dix's position has been stated elsewhere, and it is not necessary to enlarge on it here. More important was his *Manual of Instruction for Confirmation Classes*, to which was added "A Catechism on Confirmation," by Dr. De-Koven. The confirmation classes in the parish were composed of

people differing very much in age and in attainments, and this manual offered detailed methods of instruction suited to the varying conditions. It contained class lectures and offices of devotion for Sunday and weekday use; the lectures were in outline form only; the teacher was supposed to enlarge at his discretion.

The third presbyter connected with Trinity Parish to become a bishop, in 1867, was Dr. John Freeman Young.

With the Reverend Sullivan H. Weston, Dr. Young had been associated in the work carried on in St. John's Chapel. Dr. Berrian had assigned him to that post, and he lived in the same house, fronting on St. John's Park, where Morgan Dix made his first headquarters on coming to the parish. John Freeman Young was born October 30, 1820, in Pittston, Kennebec County, Me. He was graduated from the Virginia Theological Seminary in Alexandria, Va., in 1845, was ordained deacon in St. Michael's Church, Bristol, R.I., by Bishop Henshaw in the same year, and on January 11, 1846, was priested in St. John's Church, Tallahassee, Fla., by Bishop Elliot. Available accounts of the early years of his ministry are confined to general statements; we know that until 1860, when he was called to be assistant minister in Trinity Parish, N.Y., his work lay in southern settings. Mississippi, Louisiana, and Florida are mentioned as states where he carried on his work. The names of parishes do not appear, nor is it recorded that he was employed in the mission field. That he was well known and trusted in the South, however, is attested by his election, in 1867, to the bishopric of Florida, where he succeeded Bishop Rutledge, the first diocesan of that see.

During the seven years of his connection with Trinity Parish, John Freeman Young had made a valuable contribution to the work of the Church at large. In this period he visited Russia to aid the movement for a restoration of intercommunion with the Western Church. His deep interest in this phase of Christian unity resulted in his appointment as secretary to the Russo-Greek committee charged with furthering the plans that sought to bring about reunion. Columbia College, recognizing the value of his work, conferred on him the degree of S.T.D. in 1865. The records in the church papers

of that day are not very illuminating. We do not find in them reference to his gifts as a preacher, or personal allusions that would paint for us a picture of the man's characteristics. The parish records, unfortunately, are equally scanty. We know that his consecration as bishop was duly solemnized in Trinity Church on July 25, 1867, and that bishops Hopkins, Payne, Gregg, Odenheimer, Wilmer, and Cummins joined in the laying on of hands. We know that for eighteen years thereafter he carried on a continuous ministry as Bishop of Florida, that two hymn books, one in the Spanish language with twenty-five tunes, came from his pen, and that he died while on a visit to New York in 1885, stricken in his sixty-fifth year by a sudden attack of pneumonia. With this brief mention of Bishop Young's career we close these memorable annals of the Parish which had the unusual record of contributing in one year three bishops to three widely separated dioceses of the Episcopal Church.

## CHAPTER VI

### Mission Work among the Foreign Born

THE years 1868 and 1869 were notable in the history of Trinity Church, because they saw the beginnings of three new missionary chapels and because of continued and expanding aid to churches outside the parish.

As we have already seen in many instances, Trinity's generosity in extending aid and church-sponsored welfare and educational agencies outside the parish had long been an established policy. We have seen that in spite of her supposed wealth and large income, she had frequently made commitments beyond her means and had actually gone heavily in debt to extend aid in the Church's cause outside her immediate obligations to her own chapels and people.

A clearer idea of what the corporation was doing constantly in this regard may be obtained, perhaps, from a listing of its benefactions in 1868. Grants to other churches in that year included the following:

Church of The Nativity, New York	\$3,500.00
St. Luke's Church, New York	3,000.00
All Saints' Church, "	1,500.00
St. Ambrose Church, "	1,000.00
Protestant Episcopal Seamen's Mission Society, New York	800.00
St. Philip's Church, New York	620.00
St. John The Evangelist Church, New York	500.00
Church of The Holy Martyrs, New York	400.00
St. Ann's Church for Deaf Mutes, New York	300.00
St. Clement's Church, New York	300.00
St. Paul's Church, Williamsburg	200.00
Church of The Advent, New York	200.00
St. Timothy's Church, New York	200.00
All Angels' Church, New York	200.00

St. Mary's Church, Manhattanville	200.00
St. Andrew's Church, Harlem	200.00
Church of The Epiphany, New York	200.00
Church of St. John Baptist, New York	200.00
Total	<u>\$13,520.00</u>

In addition to these gifts, amounting to \$13,520, the vestry further obligated the corporation to pay \$5,000 toward an Episcopal Fund of \$40,000, which was being raised in the Diocese of New York for use of the Diocese of Northern New York (Albany), then in process of formation into a separate see.

The total endowment sought for the new diocese was \$80,000, and Trinity's gift was contingent on the raising of the entire sum, but eight years later, when the Diocese of Northern New York, because of depressed conditions in the business world arising out of the panic of 1873, found its fund incomplete, Trinity withdrew its condition and made a further gift of \$10,000.

In addition to its donation of \$5,000 to the Episcopal Fund in 1868, the vestry appropriated another \$1,000 for missions in the Diocese of New York. Other large benefactions were made from the proceeds of the sale of St. George's Free Chapel on Beekman Street, the first daughter chapel of the parish.

To keep the record straight in his mind, the reader must remember that the latter land and the structure on it has at different periods gone by three different names. In its earliest days (it was built in 1752, the first of the parish chapels under the wing of Trinity) it was known as St. George's Chapel and belonged in the parish family. In 1811 the congregation sought separation from Trinity and an independent life of its own, which was granted it. It then became St. George's Church, and was so known on the old site until 1847-48, when the present St. George's Church was built on Stuyvesant Square. After St. George's Church had moved to its new location, the old building was again taken over by Trinity and became known as St. George's Free Chapel. In 1811 Trinity had been very generous to St. George's Church. To set it up as an independent parish, gifts of lots of land, communion plate, and other contributions amounted

to a total value of \$175,000. Further help was extended a few years later, when a disastrous fire had made considerable rebuilding necessary, brought the total of Trinity's gifts to St. George's Church up to about \$220,000.

The original building, then known as St. George's Free Chapel, had become obsolete at the time of which we are writing.

St. Paul's and St. John's had absorbed the congregation that had continued to use it after St. George's Church moved to Stuyvesant Square. The chapel was accordingly sold in 1868, and the proceeds, instead of finding their way back into the parish treasury, were distributed for charitable purposes. Accordingly, the New York Protestant Episcopal Church Mission Society received \$45,928, being three eighths of the proceeds of the sale, The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York benefited by a similar three-eighths bequest, and the balance, a sum of somewhat more than \$30,000, went to St. George's Church.

From a study of the figures found in the foregoing paragraphs it will be seen that the parish was continuing its traditional policy of free-hand giving. It cannot be accused of hoarding for its own use the endowment committed to its care, but a retrospect over these years of lavish donations gives rise to the reflection that if the parish is cramped in its opportunities for generosity today, it is but the natural result of giving in times past with no thought of its own future needs.

These benefactions to the church at large, however, did not prevent Trinity from going ahead with missionary work within the parish, and even expanding its activities where it saw the need. Thus, the three chapels established during these years were but the beginning of a greatly widening sphere of influence and service, both in the neighborhood of the Mother Church and farther uptown.

Trinity Parish had from its beginning been keenly interested in establishing mission centers in sections of the city where they could serve populations not cared for by other parishes of our church. She had also taken under her wing the work abandoned by congregations

migrating northwards and had carried it on as long as conditions made such continuance possible. Notable examples of this latter type were the old structure, formerly the home of St. George's Church on Beekman Street, which became the Free Chapel of St. George's, and existed for many years, and St. Luke's on Hudson Street, which remains to this day an active chapel of the parish, long after its original congregation transferred to a site in Harlem. These fields of work owed their inception as parish enterprises directly to the action of the vestry. Two of the largest centers of parish missionary work, it is interesting to note, had their beginnings as independent units at this time, as extensions of the work carried on in parish chapels already established. Thus, St. Chrysostom's Chapel was first fostered by the congregation of Trinity Chapel, and St. Augustine's owed its start as an independent free chapel to the work on the East Side of Manhattan, in which the West Side Chapel of St. John's was interested.

The most picturesque, and in many ways the most interesting, of the chapels in the family of Trinity came into the fold rather suddenly in 1868, when, by order of the War Department, Governors Island was dropped from the list of army posts for which chaplains were commissioned, and Trinity Parish jumped into the breach and offered to maintain a clergyman at its own expense in the Chapel of St. Cornelius the Centurion, which had been built on the island in 1847.

The history of St. Cornelius properly begins in 1844, when the Reverend John McVickar, S.T.D., accepted appointment to the chaplaincy of Fort Columbus <sup>1</sup> on Governors Island. From this point on we shall let Morgan Dix tell the story.

Dr. McVickar was a resident of the City of New York, a man of culture and distinction in literary and church circles, and at that time professor of moral and intellectual philosophy, belles-lettres, political economy, and the evidences of natural and revealed religion in Columbia College, a position which he filled with dignity and success. As he had already reached the age of fifty-five, his friends were fearful of the consequences of adding to his other duties those of an army chaplain; nay strenuous efforts were made to persuade him to decline

<sup>1</sup> The name was changed to Fort Jay in 1904.

the offer. But remonstrance was in vain; Dr. McVickar was a devoted Churchman and deeply interested in mission work, and had felt for a long time a warm and special interest in soldiers and all their concerns. He therefore promptly accepted the proffer of the Government, and, as the call came during vacation at the college, he entered on his duties without the loss of a day. For eighteen years (1844-62) he held that position, serving not merely with efficiency, but with what might be called an enthusiastic devotion to the work. It is recorded of him by his biographer that he declared that he would resign his professorship in Columbia, rather than the Chaplaincy with its hard work among the soldiers and its salary of \$700. a year.<sup>2</sup>

Fort Columbus was at that time the great recruiting depot of the United States Army. The Chaplain came in contact with large numbers of men on their entrance into the regular service, and helped them in many ways, supplying them with books of value, including the Bible and prayer book, and showing himself their faithful and devoted friend. Of the interesting episode of what was called the California Regiment of Colonel Stevenson, still remembered on the island, an account is given in the biography to which I have referred. It was a semi-military colony, under Government patronage, which went out to take practical possession of the newly acquired territory of California. With this movement Dr. McVickar was closely and efficiently concerned.

On entering upon his duties, the Chaplain found no place set apart for public worship; divine service was held in a large room used on week-days as the business office of the post, and sometimes on Sundays business requirements compelled him to occupy some other inconvenient place.

To remedy this defect, Dr. McVickar determined to make an effort to erect a suitable Chapel—a scheme surrounded by great difficulties. The Government was not accustomed to build Chapels, nor was it willing to make an appropriation for the purpose, or to allow others, even if prepared, to build on Government ground. To the aid and influence of that distinguished officer, Major-General Winfield Scott, then Commander-in-Chief of the Army, Dr. McVickar was chiefly indebted for the permission to proceed with his design, and within the year a Church edifice was built, after his own plans, and from funds collected from churchmen in New York or contributed by himself. The Chapel, a frame structure, but in correct ecclesiastical style and of attractive aspect, was completed early in 1847. It was appropriately named after St. Cornelius the Centurion, the Roman officer mentioned in the tenth chapter of the Acts of the Apostles as the host of St. Peter, and one of the earliest converts to Christianity.

<sup>2</sup> For a full account of the work of this eminent man, see *The Life of the Reverend John McVickar, S.T.D.*, by his son, William A. McVickar, D.D., New York, Hurd & Houghton, 1872.

The cost of the building was about \$2,500. It was consecrated by the Right Reverend William H. DeLancey, Bishop of Western New York, April 19, 1847.

In 1850, the removal of the recruiting depot from Governors to Bedloe's Island added greatly to the Chaplain's duties and proved embarrassing to him, as he was obliged to visit and minister at both these posts. There was no communication by steam with the City; transit was effected by open barges. In all seasons of the year, in stormy or fair weather, on Sundays and when required on week-days, the venerable Chaplain might be seen making his journeys from the Battery to the two islands, visiting the permanent garrison at Governors Island and the recruits at Bedloe's; and in the most bitter winter's cold, sitting in the stern sheets, wrapped in his military cloak, as the oarsmen pushed their way through drift-ice in the bay and against the strong tides off the Battery. His heart was always with the little Chapel which he had built and with the interests that had gathered around it on Governors Island.

During the war with Mexico his work was largely increased; and in 1849, when the cholera was raging on the Island, he went in and out among the sick ministering the consolations and helps of religion.

Thus did our good servant of Jesus Christ fulfil his mission until the year 1862. On the 10th of September of that year, a communication was received from the commanding officer of the post informing him of the new regulations of the War Department, requiring of the Chaplain residence on the Island. "It was," says his son in the biography, "one of the necessary changes in point of strictness required by war times, but to my father it came as a sort of death-blow." He could not live out of the City, considering his numerous duties there in the diocese, the college, and the home circle, nor could it be expected that a man in his seventy-fourth year should make such a change. After strong resistance and unavailing efforts to obtain in his case an exception to the rule, he resigned, and thus the last settled ministerial work of his life was brought to a close.

Of the three sedilia in the sanctuary of the beautiful Chapel which is consecrated today, the central one is a memorial of the founder of St. Cornelius'.

Dr. McVickar was succeeded in the Chaplaincy by the Reverend Mr. Scudder, of the Dutch Reformed Church who held that office from 1862 until 1865.

Upon his retirement the Reverend James Armour Moore La Tourette was appointed in his place. He was a clergyman of the Episcopal Church, and the last of the Army Chaplains as will presently appear. He served acceptably from 1865 until 1868, in which year Governors Island ceased to be a chaplaincy post.

It was announced as the reason for the War Department's action that as the Island is within the limits of the City of New York, the religious denominations of that City ought to feel interest enough in the spiritual welfare of the

men on the Island to supply them with the ministrations of religion. Trinity Church being in the First Ward, in full view from the Island and close at hand, the Rector and Vestry responded without delay to the suggestion of the Government, and immediately made a proposal to the War Department to maintain a clergyman at the post at their own expense, who should perform the accustomed duties of a commissioned Chaplain on the sole condition that the Chapel of St. Cornelius should be placed at their disposal for their exclusive use. The proposal was accepted, August 1868.

The Clergyman was to be allowed quarters and fuel by the Government and to have facilities usually furnished to Chaplains.

On the completion of these negotiations, the Corporation of Trinity Church appointed the Reverend J. B. C. Beaubien to the Chaplaincy at Fort Columbus, as the following extract from the Vestry minutes shows :

“Oct. 12, 1868. The Special Committee composed of the Rector and the members of the Standing Committee reported that, on application made by the Rector on behalf of the Vestry with the concurrence of the Committee, the Government had agreed that this Corporation might provide and pay a Clergyman to officiate regularly on Governors Island, to teach the schools and perform all the duties imposed on Chaplains by the Army regulations, the use of the Chapel on the Island being allowed for that purpose, and the Government giving to such clergymen quarters, fuel, and the facilities usually furnished to officers, and that under the power given by the Vestry the Committee had appointed the Reverend J. B. C. Beaubien as Missionary at Governors Island under the foregoing arrangement during the pleasure of the Vestry at a salary at the rate of \$2,000 per annum, to be paid to him monthly from the time he should enter upon his duties, subject to future reduction or modification by the Vestry if thought expedient.”

Later documents show the kind and cordial manner in which the first Trinity Chaplain was received on the Island.

The Rector made a verbal report on the subject of the Mission work on Governors Island and stated that he had visited the Island and had made an inspection of the Chapel of St. Cornelius, and had also conversed with General Wallen and the Reverend Mr. Beaubien; that Mr. Beaubien has entered upon his work as Chaplain with great zeal, and is discharging his duties with discretion and success; that he has already commenced a Sunday School and formed a Bible Class for soldiers, and is preparing some of the men for confirmation; that a Sunday night service has been begun in the Chapel with a very large attendance, and that the ladies at the Post are making preparations for a Christmas Tree celebration. The Rector further stated that the commanding officer had expressed the highest satisfaction at the progress of the work under the Reverend Mr. Beaubien, commending him for his wise conduct and acceptable

fulfilment of his duties, and that he had issued a general order to the command, a copy of which the Rector laid before the Vestry, and which was as follows :

“GENERAL ORDERS NO. 104

H'dq'rs Principal Depot, G.R.S.

Ft. Columbus, N.Y. Harbor,

December 3, 1868

“The Commanding Officer has the pleasure of announcing to the Command that through the generosity and Christian sympathy extended by Trinity Church, New York City, the services of the Reverend J. B. C. Beaubien have been secured as resident Chaplain of the Depot ; and that certain necessary improvements are about to be made in the Chapel of St. Cornelius for the comfort and convenience of the officers and soldiers here stationed.

“Under this beneficent arrangement Protestant worship is permanently resumed at the Depot ; with Sunday morning and evening services : a Sabbath School and Bible Class.

“Although ‘it is earnestly recommended to all Officers and soldiers diligently to attend divine service,’ and notwithstanding all are cordially invited to attend, yet this invitation is in no sense compulsory and must not be so considered or construed by the officers or non-commissioned officers of the Depot. All must be left free to worship God after their own forms and in accordance with the dictates of their own consciences.

“By order of Bvt. Brig. Gen. H. D. Wallen.

I. E. Putnam,

1st Lieut. 12th Inf'y. & Bvt. Capt. U.S.A. Post Adjutant.”

Toward the end of the year 1869, the Reverend Mr. Beaubien was transferred to mission work recently undertaken in the Bowery.

A new appointment was made early in the year 1870, as the minutes of the Vestry show :

“The Rector nominated the Reverend Alexander Davidson as Chaplain on Governors Island. Thereupon Mr. Davidson was appointed such Chaplain to hold his office during the pleasure of the Vestry and the appointment to take effect from the first day of January instant.”

The name of this devoted young Priest shines brightly in the annals of our venerable Parish ; he attained an honor which many have coveted but few secured—the death of those who give their lives for their fellowmen. His career was brief, but glorious. Cordially welcomed to the Island by Bvt. Brig. Gen. Thomas H. Neill, commanding the depot, and furnished by that officer with instructions for his information and guidance, he began his work with the opening of the year, and speedily gave proof of ability and devotion. But unfortunately, his health was not strong, and after a few months it was deemed advisable that he should take such time as might be necessary for a complete recovery. While

he was away on leave of absence, the yellow fever broke out on the Island late in the summer, attacking officers and men. On receiving the news Davidson at once returned to his post of duty, in spite of the remonstrances of his friends, and after laboring strenuously among the sick contracted the fatal disease and died. His name has been borne upon our rolls thenceforth as one who fell in the service of Christ and of the brethren.

The third of the three sedilia already mentioned is a memorial to this devoted young man. The inscription is the same as that on the tablet in Trinity Church, ending with the words, "Gave his life for his Brethren." Thus the sedilia appropriately and beautifully commemorate three faithful servants of our Lord and lovers of the soldiers:

"Dr. McVickar, founder of the Chapel  
La Tourette, the last of the commissioned Chaplains  
Davidson, the second of the Trinity Chaplains, and  
the victim of the yellow fever of 1870."

Upon the death of Mr. Davidson, the Reverend Edward Hackley Carmichael Goodwin was appointed his successor.

Mr. Goodwin was appointed Chaplain January 17, 1871, and held that office for thirty-three years, until September 30, 1904.

The movement that brought into being the Free Chapel of St. Chrysostom occurred in 1868, the same year that saw the addition of St. Cornelius the Centurion to the family of Trinity Parish.

While Dr. Neely was in charge of the parochial work at Trinity Chapel in West Twenty-fifth Street, the need for extending the church's ministrations into the fast-growing section of the city less than a mile farther north had enlisted his warm interest. He had been instrumental in starting a small mission in temporary quarters among the poor on Thirty-second Street. It was moved later to Thirty-fourth Street, and was finally housed on Seventh Avenue and Thirty-ninth Street, where, under the name of St. Chrysostom's, it played an active part in the parish work for many years.

The mission was begun in the first place as an enterprise of the congregation of Trinity Chapel, rather than as a child of the corporation's begetting, but so promising was its inception that very shortly the vestry decided to take over the work and enlarge its scope. An early mention of the vestry's interest is to be found in a resolution adopted November 11, 1866, wherein \$775 was appropriated "to aid

in support of the Mission among the poor lately established in Thirty-second Street, now proposed to be removed to Thirty-fourth Street—for the year beginning on the first day of December next, and to be paid to the Reverend Dr. Neely, Two Hundred Dollars thereof at once, and the residue thereof in equal quarter-yearly payments.” This donation was followed by one of \$500, voted May 13, 1867, for the purchase of furniture for the Thirty-fourth Street quarters. These quarters were in a hall hired for the mission on the northwest corner of Sixth Avenue and Thirty-fourth Street; this building soon housed a congregation of considerable size. Dr. Dix paid a visit to the new mission and thus recorded the promising start made there:

Advent Sunday, December 1, 1867. At night went to the Trinity Chapel Mission, and preached from Hebrews 9.27. Messrs. Peck, Flagg and Reed assisted the Rector or Missionary, Mr. Sill. There was a surpliced choir, and the whole service was choral. The Mission room is fitted up very neatly indeed. There is a good Altar, with a cross and flowers in vases. I was very much pleased. The Hall was crowded.

The vestry was immediately convinced of the need for permanent housing for the new congregation and was fully able to provide it because of a statute of New York State authorizing “the erection of Free Churches or Chapels in certain cases,” an act passed as recently as April 23, 1867. Moreover, the policy of the vestry looked toward just such extensions in the parish work, and here was a good opening for putting policy into practice. Accordingly, the first steps were taken by the vestry in a resolution passed on April 6, 1868, authorizing its Committee on Supplies and Repairs to procure plans, specifications, and estimates for the construction of buildings on four lots, purchased at the northwest corner of Seventh Avenue and Thirty-ninth Street, approximately 100 feet square, which were to house the new free chapel. By the following June, the sum of \$66,000 was appropriated to put the project into effect, the name of the chapel was determined, and the plans for St. Chrysostom’s Chapel and School House, as submitted by Richard M. Upjohn, were approved.

A story concerning the name of the chapel is worth recording. Mr. Sill urged Dr. Dix to call the new mission "The Chapel of the Holy Cross," but Dr. Dix would not agree. There was, he said, already a congregation of the Roman Catholic Communion in a nearby location bearing that name. The inevitable result would be that one would be known as the "Catholic Church of the Holy Cross," and our chapel would be called "The Protestant Church of the Holy Cross." He objected strongly to such a qualifying title, and consequently St. Chrysostom was the name selected.

It seems fitting here to say that the Reverend Thomas H. Sill, who had taken charge of the mission work in what thus became St. Chrysostom's Chapel (of whom we shall say more hereafter), was the father of a son even more widely known to a great body of Churchmen and educators. The Reverend Father Frederick H. Sill, O.H.C., founder of Kent School, grew up in St. Chrysostom's Chapel, and under the influence of his father he set out on the career that has made his name beloved and revered by the great body of boys and men who came under his influence.

On Wednesday, October 28, 1868, it being the Feast of Saint Simon and Saint Jude, the cornerstone of the new chapel, which was to be known as St. Chrysostom's Chapel, was laid by the bishop of the diocese, the Right Reverend Horatio Potter, S.T.D.

The following contemporary account of the ceremony gives a succinct history of the movement for the erection of this free Chapel.

LAYING OF THE CORNER-STONE OF THE  
FREE CHAPEL OF ST. CHRYSOSTOM

Yesterday the Corner-Stone of the Free Chapel of St. Chrysostom was laid on the site chosen, at the Northwest corner of Seventh Avenue and Thirty-ninth Street. At 4:00 P.M. a procession was formed in Thirty-ninth Street and proceeded to the Chapel in the following order: the Sextons; members of the Workmen's Guild; the Sunday School under the charge of the Sisterhood; the architects and the builders; the Wardens and Vestrymen of Trinity Church; Choristers; invited Clergy; the Rector and Clergy of Trinity Parish; invited Bishops; the Right Reverend Bishop of New York.

The services were performed by Bishop Potter in the presence of a large audience. Beneath the stone was deposited a leaden box, containing coins, a copy

of the Church Journal, historical memoranda of the Missions of Trinity Chapel, and copies of the *Times* and *World*.

Right Reverend Bishop Potter then made a short address. He was glad, he said, to learn that this was but one of a series of similar establishments to be erected by the Corporation of Trinity Church. Moreover, they were all to be free, so that any and every person who desired to worship God might come there, and do so without fear of being turned away.

The Chapel, of which the foundation walls only are erected, will, with the school and mission rooms, cover a space of 100 by 100 feet. The Chapel will have two galleries and will accommodate 800 persons. It will be of the Gothic style of architecture, the material being brownstone with Cleveland stone trimmings. The windows will be of stained glass and the interior of the building will be decorated in polychrome. It will probably cost \$60,000 and will be finished next summer. The architect is Mr. R. M. Upjohn, the mason-work will be by Mr. Davis, the carpentry by Mr. Marshall and the stonework by Mr. Brown.

The work of construction went on apace, so that by November 7, 1869, although the chapel could not yet be consecrated, it was opened for worship and three services were held on that day. Dr. Dix preached at the morning service, Dr. Haight at half-past three in the afternoon, and Dr. C. E. Swope, the new vicar of Trinity Chapel, at 7:30 in the evening. The offerings of all three services were devoted to domestic and foreign missions of the Church. Dr. Dix speaks in his diary of the service, noting that the congregation numbered so many that the chapel could not seat them all and that benches had to be brought in from the schoolroom to take care of as many as they could accommodate. Of the vestry there were present Messrs. Dunscomb, Ogden, Cisco, Skidmore, Curtiss, Palmer, Swift, Nash, Campbell, Arnold, and Dix, besides many persons from other chapels in the parish.

The mission work at St. Chrysostom's continued to prosper and grew into large proportions under the faithful and active guidance of the Reverend Mr. Sill, its vicar, although ten years were to pass after it was opened for worship before the building was completed and consecrated.

The first reference we find in the records of the vestry to St. Augustine's Chapel is in resolutions of June 14, 1869. The existence of work then being carried on at No. 299 Bowery had convinced

the vestry that it was "expedient to establish a Mission on the East Side as soon as the funds of the Corporation allow," and the rector was requested to look for a clergyman qualified to take charge of the work. This first step was quickly followed up, and on October 11 of the same year, \$250 was appropriated for the rent of the hall then in use. On December 13 a further appropriation of \$3,600 was voted to rent and equip larger quarters in the Gessner Building, Nos. 262-64 Bowery, to accommodate the rapidly growing work, and the official title The Free Mission Chapel of St. Augustine was selected for it. The Reverend Mr. J. B. C. Beaubien, who had been chaplain on Governors Island, was put in charge of the new mission, with students of the General Theological Seminary to help him, and on the 20th of December, Dr. Dix preached at the opening services in the mission rooms.

These were the beginnings of the ministry inaugurated by Trinity Parish approximately seventy-five years ago in a field that has had a history of changing conditions because of New York's traditionally shifting population. The Bowery, originally a charming street lined with attractive farms and rural dwellings, succumbed early to the flood of immigration that funneled through that thoroughfare and spread easterly through the entire region. Here, as the first owners moved northward, less prosperous citizens came to establish a temporary foothold, and it was among them that the first missionary efforts of St. Augustine's were carried on. First the Irish, then the Germans, with Italians close on their heels, and finally Jewish people came to our shore in seemingly unending streams, and before long the poorer English-speaking population that followed the original landlords were themselves crowded out by the influx of newcomers. It is against this kaleidoscopic background of shifts and changes that the history of St. Augustine's Chapel is set, a history of service faithfully rendered by men who never knew what the morrow might have in store. When the mission was started, the Bowery had already lost all the old physical characteristics that accounted for its early charm. No farms or trees remained to testify to the character that gave it its name. Tenements to house the immigrants had arisen in

close ranks. Small lofts, mean shops, and cheap playhouses served a population that soon was shockingly crowded and badly housed. The wonder is that in such congested regions so many good citizens should have been bred, for conditions on the "East Side" have from the early days of the last century been typical of all the evils we associate with the unsavory term "slums."

In the year 1870 there was great uneasiness in New York owing to the fear of outbreaks between the Irish Roman Catholics and the Orangemen. The excitement and danger was greatest in the neighborhood of St. Augustine's, of which Dr. Dix wrote in his diary:

Shortly after 3 P.M. Mr. Beaubien came to tell me of the threatening look of things in the Bowery and that St. Augustine's was to be attacked. Sent a letter to Governor Hoffman by him. About 4 P.M. my maids came in; they saw with their own eyes the bloody scene on 8th Avenue, cor. of 24th Street, and the streets strewn with dead and wounded. I then went over to St. Augustine's and stayed about an hour, but there seemed no danger.

Returned to dinner; and at 8 P.M., as there were rumors that more trouble would begin at dark, I went across to the Bowery and the Mission Chapel; but finding no sign of disturbance, returned to the Rectory at 9 P.M.

The work of the mission, having escaped interruption at the time of these disturbances, carried on quietly under the direction of Mr. Beaubien. Its later history is reserved for another chapter.

In the year 1868 the work at St. John's Chapel had outgrown the facilities provided for it. The school building was inadequate, the choir uncomfortable for the choristers, and the organ in bad condition and not well placed for effective rendering of the music. The vestry, accordingly, on January 13, appropriated \$18,800 to make the necessary improvements. The choir was enlarged, the organ, with new action, was moved to the east end of the building, and substantial additions to the schoolhouse were provided. The chapel was closed from June 14 to September 14, while the work was being done.

The Corporation, while mindful of its own chapels' needs, also came to the assistance of two parishes in Manhattan during that year with special measures of aid. St. James' Church was relieved of restrictions placed by Trinity on an earlier gift of lots intended as an endowment. The Church of the Holy Light, on Seventh Avenue,

serving blind persons, received a modest grant of aid which enabled it to continue its work for awhile, although the experiment of a special ministry to the blind eventually proved a failure, and the Church of the Holy Light was torn down. A year later, in 1869, St. Thomas' Church, which had moved to its present site on Fifth Avenue and Fifty-third Street and erected the first church at the location where now stands the present building, applied for relief from the mortgage of \$20,000 Trinity held on its former property at the corner of Broadway and Houston Street. This mortgage was canceled by the corporation, and a new one of like amount, but subject to a prior mortgage of \$150,000, not held by Trinity, was substituted. Years later, the debt of St. Thomas', on which Trinity never collected or intended to collect interest, was canceled.

Another gift to an outside parish was recorded in the vestry minutes of February 21, 1870. William H. Harison, a former member of the vestry, had been interested in erecting a church near Morley in St. Lawrence County, N.Y., but died before he could put his plan into execution. His sons then proposed to go on with their father's project. In grateful memory of Mr. Harison's services to Trinity, the vestry granted \$1,600 to help defray the cost of the building and directed that the sum should be paid upon certification that the church had been completed.

These are further instances of Trinity's continuing interest in struggling parishes outside her fold. They were expressed in modest sums, because, as we have pointed out, Trinity was in no financial position to give with a lavish hand, having contributed so generously and beyond her means to other projects in the preceding years. But the vestry, generous at times, could also be cautious. An example of such restraint is found in its dealings with Miss Caroline Talman, a devoted parishioner. Miss Talman, in 1869, wrote to the vestry proposing to erect at her own expense within about two years "a Church, provided lots for the purpose should be purchased by the Corporation, and to contribute one thousand dollars per annum for the salary of the Assistant Minister, to be in charge thereof." The

vestry considered the offer and declined it by a resolution adopted February 8, 1869, in the following terms:

The Vestry having received with much gratification the liberal proposition made to it by Miss Caroline Talman of the City of New York to devote a large sum from her private means to the erection of a Church or Chapel to be under the charge of this Corporation on land situate on or near Eleventh or Tenth Avenue and Sixty-Eighth Street, and to contribute toward the maintenance of any minister who might be placed in charge of such Church or Chapel, provided such land be purchased and held by this Corporation. And it appearing that it is out of the power of the Vestry to make such purchase without incurring indebtedness to a large amount, that it is not at present requisite for the accommodation of members of this Corporation to erect a Church or Chapel at or near the proposed site, and that said neighborhood is likely to be occupied chiefly by residences belonging to the wealthier classes; and whereas the policy of this Corporation is to establish free Churches or Chapels, to the extent of its means, in districts the residents of which are generally unable to provide Church accommodations, and whereas doubts are suggested as to the legal capacity of this Corporation to acquire and hold the lands aforesaid; therefore

Resolved, that the Vestry, fully appreciating the liberality of Miss Talman's proposition and the zeal for the interests and extension of the Church by which it was prompted, is reluctantly compelled to decline complying with the same.

Resolved, that the Clerk communicate to Miss Talman a copy of this Preamble and Resolutions.

Miss Talman, however, went ahead independently with her plans. She gave up the idea of building a church near Eleventh Avenue and Sixty-eighth Street, and built instead, at her own cost, near Madison Avenue on Eighty-ninth Street, the Church of the Beloved Disciple as a memorial to her parents. Again, she came to the vestry of Trinity Church, proposing to give the building to the corporation as a chapel of the parish, but making the gift subject to certain conditions. The vestry, on June 9, 1873, felt obliged to refuse acceptance of her generous offer. The parish was already committed to the spending of large sums on the free chapels of St. Chrysostom and St. Augustine. To embark on other ventures at the period we are considering was, the vestry thought, unwise and financially impossible. Miss Talman was thanked for her liberal proposal in suitable

resolutions, and an opportunity for service by Trinity on the upper East Side of Manhattan passed beyond recall.

A historic event of great interest at this time was the completion of the Union Pacific Railroad, linking for the first time by rail the Atlantic and the Pacific coasts of America. To commemorate this event a solemn *Te Deum* was sung in Trinity Church at noon on May 10, 1869.

A field in which Trinity Parish has always had an important position is that which is devoted to church music. Two innovations in musical practice occurred in the years 1869 and 1870. The first of these had its origin in the labors of a commission appointed to prepare a pointed psalter for the use of the choirs of the parish. For many years the parish followed the prevailing custom of using versions of what were referred to as metrical Psalms. These were paraphrases of Psalms, in rhymed verse, some of them interesting, but many of them taking considerable liberties with the beautiful prose of the original models. There was a strong desire to return to the wording of the Psalms as found in the King James and Prayer Book Versions, but a model was lacking as a guide for the proper spacing and emphasis in rendering them. To this work the commission appointed by the rector addressed itself with the hearty support of George T. Strong, the comptroller, who was always warmly interested in the music of the church. The commission appointed a subcommittee consisting of the four organists of the parish, with the Reverend Mr. Cooke as chairman, to do the actual work. The historian of Trinity's choir and music says:

The Committee met twice a week for over a year; every available Psalter was examined and every system discussed: each verse was argued over, where there was any possibility of opinions differing, and the vote of the majority settled each point. With regard to the tunes, certain portions of the Psalter were allotted to each organist, who selected tunes, the general character having been first thoroughly agreed upon; these tunes were criticized and voted upon in their turn. . . . It is quite certain that no pains were spared in its preparation, and it is my opinion that, for simplicity and intelligibility, no better book exists.

On the second Sunday after Easter the new Trinity Parish Psalter was taken into use. Dr. Cutler's book, known as the "Trinity Psalter" had done good serv-

ice for six years, but the supply of tunes in that book was limited, new ideas were spreading, and there was a demand for a fresh book.<sup>3</sup>

Important though the introduction of the *Trinity Parish Psalter* was in the musical annals of the parish, a bolder innovation was made in 1870. The introduction of an orchestra for accompaniment at the Ascension Day service started a practice that has continued on that Feast to the present day. The ground was prepared in 1869, when a harp was first used with the choir, but the inclusion of an orchestra of twenty-eight pieces was a daring experiment, and the approval of the rector and the vestry was anxiously awaited. It was promptly forthcoming, with an order that an orchestra should be employed in future at each of the five principal festivals of the Church year. This order remained in force until 1877, when the use of an orchestra was limited to Ascension Day, the day on which Trinity celebrates the anniversary of the present church building with dignity and circumstance. The music lover will be interested to know that Gounod's "Messe solennelle," with the exception of the "Agnus Dei" and the "Gloria," was sung at this first great musical service of the parish. Ascension Day, 1870, also saw the first regular service consisting of Holy Communion alone, Morning Prayer having been said earlier without music. There was no procession, as yet, around the church as has now become traditional practice.

The origin of the written *History of Trinity Parish* dates from the meeting of the vestry on May 10, 1869. Twenty-five hundred dollars was at that time "appropriated and paid to the Rector, Dr. Dix, to be applied by him in his discretion for the collection of materials for preparing and publishing a full history of this Parish from the time of its foundation to the present day." The first four volumes of this history were not quickly forthcoming. It took many years to complete them, and further sums to defray the heavy expenses of scholarly research and final publication.

Here brief mention must be made of the very great services rendered Trinity in 1857 by Major General Daniel E. Sickles, while

<sup>3</sup> A. H. Messiter, *A History of the Choir and Music of Trinity Church*, New York, E. S. Gorham, 1906.

state senator for New York in Albany. General Sickles, a famous soldier of the Civil War, came to the defense of Trinity Corporation in the halls of the state legislature, when a bill was offered which would have made all the members of the Episcopal Church in New York incorporators of the parish. The effect of the passage of this bill would have taken away from Trinity the control of its vested property rights and endangered its future. General Sickles argued for the corporation with great ability and disinterestedness, moved solely by his sense of public duty to uphold the established rights of ownership.

The New York *World* stated in its issue of June 30, 1869, that Trinity had paid General Sickles the sum of \$10,000 for coming to the defense of the parish, thus implying that his signal services had been bought and paid for. There was no shadow of truth in the allegation, discreditable alike to the corporation and to a legislator who was above being swayed by venal considerations. The vestry appointed a committee of its members familiar with its financial affairs to make a statement refuting the charges and to express to General Sickles the thanks of the corporation for his disinterested services. The legislature killed the bill, and Trinity remained secure in its property rights as an independent parish.

## CHAPTER VII

### Parish Schools and "Free and Open Churches"

THE year 1870 saw two new portraits of the rectors of the parish added to Trinity's gallery. Both were painted by Daniel Huntington. The first of these was the likeness of the Right Reverend Benjamin Moore, sixth rector, and was, of course, based upon older surviving likenesses. This portrait was purchased by the vestry for \$850 on January 10, 1870. Bishop Moore's portrait was considered so excellent that three months later Mr. Huntington was selected to paint the portrait of Dr. Dix. Sittings began in the latter days of May, and the likeness was completed in the fall of 1870, when the portrait was exhibited at the Academy of Design.

Gulian C. Verplank, one of the oldest members of the parish, born in New York only three years after the British had evacuated it, died on March 18, 1870. He was one of Trinity's wardens at the time of his death, and was a man of rare and varied attainments, having left a record distinguished in the annals of New York. At his funeral, which took place on March 21 at Trinity Church, Dr. Dix said in part:

His life ran parallel with that of this City almost from the time when it became entirely independent of the crown and rule of Great Britain. He was born in the year of Our Lord 1786, only three years after the evacuation of the City, and two years before the present constitution of the United States was accepted by the Convention of the State of New York. He was a link between us and the days when George Washington was President: he was familiar with our local history from that time to this, as an eye-witness; and as one who took no inactive part in the events of the swiftly-passing years. Up to some twenty-three years ago, his labors were chiefly in the field of letters and politics; since that time, his attention has turned more towards practical charities and labors for the temporal

and spiritual welfare of others. He was President of the Board of Commissioners of Emigration since its organization in 1846, and for nearly fifteen years prepared the annual reports of that body, giving to the public very important and valuable statistics respecting sanitary and charitable administration. He served also as one of the Governors of the New York Hospital. He was at one time Professor of the Evidences of Christianity in the General Theological Seminary in this City; and at the time of his death he was a member of the Standing Committee of this Diocese, and held the position of a Warden in the Vestry of Trinity Church. . . . The lawyer, the artist, the man of letters, and the student of theology, the people of this State, and the poor, friendless emigrant just landed on our shores, the sick and diseased in the wards of the hospital, the members of this Parish, the clergy, the Bishop when desiring counsel and advice of his Board of Presbyters and Laymen appointed for that purpose, the philanthropist, the Christian believer, all these in turn have been in some way connected with, or helped by, or interested in, our dear old friend.

Evidence of the vitality of the Parish in spiritual matters in the early seventies may be seen in the number of baptisms and confirmations in the several chapels during that period. The Children's Easter Festival at St. John's Chapel on April 9, 1870, was remarkable for the great number of baptisms. On this service Dr. Dix comments in his diary as follows:

It was a grand sight. There were some sixty or seventy baptisms also, and Dr. Weston and Mr. Cooke baptized simultaneously, each beginning at one end of the great crowd and baptizing as fast as they could. The procession, banners, singing and choral service were splendid.

What a picture is evoked by this brief account! It is matched by a further record of confirmations at Trinity Chapel on the following Sunday, April 16.

In the evening, at 7½ o'clock, I went to Trinity Chapel. The Church was as full as it could hold, and the whole effect was splendid. The Bishop confirmed 58 persons. The young girls all wore white veils and looked charming. Dr. Price and Mr. Ryder were present, and assisted in the service, with myself and the Trinity Chapel clergy. This makes 279 confirmations in our Parish today.

The church was growing fast in membership. But as new members were swelling its rolls, older men, long ministers in the parish, were coming to the end of their days.

On December 10, 1871, Dr. Edward Young Higbee died, in the

sixty-second year of his age. He was the senior assistant minister of the parish and had for many years been assigned to the work at Trinity Chapel. He was found dead in his bed in his house at No. 32 West 32d Street, in the afternoon of December 10, about three o'clock, alone and unattended. The funeral services were held in Trinity Chapel on Wednesday, December 13, when a very large attendance evidenced the respect and affection in which Dr. Higbee was held. A committee of the clergy prepared a suitable minute to record the great loss the parish suffered by his death, but we shall not include it here, as the *Evening Post* published a letter giving an account of his life somewhat fuller than is found in the committee's minute. A portion of this letter follows.

Edward Young Higbee, the subject of this notice, was born in the year 1810, so that at the time of his death, he was in the sixty-second year of his age. His father was the Reverend Daniel Higbee, a Church clergyman of the old school in Delaware, and his mother, before her marriage, a Miss Hollinshead, of Quaker family, of Moorestown, New Jersey. Educated in the City of Philadelphia, young Higbee spent much of his early life in Delaware, and was preparing himself to enter the Military Academy at West Point when influenced by his father to turn his attentions to the Ministry of the Episcopal Church. In 1827, he entered the General Theological Seminary in New York, and was graduated in the year 1829. His first Parish was near Havre de Grace, Maryland, where, however, he remained but a short time, removing thence to Trinity Church, Washington City, and it was while here that at the suggestion of the Honorable Daniel Webster, though without any solicitation on his own part, he was appointed Chaplain to the United States Senate, which office he filled during the session of 1835-6. From this position he was called to New York as an assistant minister in Trinity Church and remained connected with the Parish until the time of his death.

In 1837 he married a daughter of Commodore Henly, of the United States Navy, by whom he had several children, all of whom have survived him except a favorite son, who died while a member of the Naval Academy at Newport.

From an early period of his ministry Dr. Higbee was a Trustee of the General Theological Seminary of the Protestant Episcopal Church, a constantly re-elected member of the Standing Committee, and for some years the faithful Secretary of its Board of Trustees. He was also, for many successive terms, elected a deputy from the Diocese of New York to the General Convention of the Church, and in times of great excitement, and when many difficult questions

were debated, exercised by his intense earnestness and his effective eloquence a powerful influence.

Dr. Higbee was naturally a thinker, and had he not been so constantly occupied with the duties of his sacred calling, might have taken a high place among the philosophic minds of the day. As it was, his sermons were marked by an originality of thought, a freshness in the mode of presenting truth, and a lucid, chaste style, that gave him a most enviable kind of popularity, which he retained to the last.

As the death of the Reverend Dr. Higbee left his widow without adequate provision for her support, the vestry, fully appreciating the value of his thirty-five years of faithful service to the parish, made an allowance to Mrs. Higbee in testimony of their gratitude and respect. Dr. Higbee's death left the charge of Trinity Chapel open, but the Reverend Cornelius E. Swope, D.D., who had been his assistant there since March, 1867, took over the work of his late senior and until he died, on March 28, 1890, carried it on with devotion and efficiency.

More far-reaching results in the parish history occurred when Dr. Francis Vinton died on Sunday, September 29, 1872. We have already given some space to the important position Dr. Vinton occupied in the parish organization. During the first ten years of Dr. Dix's rectorship Dr. Vinton was the regular preacher at the parish church, while the rector remained at St. Paul's Chapel. Dr. Vinton's seniority in years partly explains why he was left undisturbed at Trinity, but there was more to it than that.

He was, judged by the standards of the day, a forceful and able preacher; his congregation was loyal and devoted. It was both good policy and a fine example of Christian tact not to disturb the parish by changing his assignment. Moreover, Dr. Dix was happy at St. Paul's, where he was doing excellent work. Because of the conspicuous position Dr. Vinton held in the parish organization, his death was more than an ordinary event in the history of the church. In addition to his work in parochial affairs, Dr. Vinton had filled for a little more than three years before his death the chair of the Ludlow Professorship of Ecclesiastical Polity and Law in the General Theological Seminary.

Dr. Dix records in his diary that the funeral of Dr. Vinton was held at three o'clock in the afternoon of October 2.

The Church was crammed with people; crowded long before the hour. The Bishop of the Diocese was present, and all the Clergy of the Parish with two or three exceptions. The choir was very full and the music fine. The coffin was placed in the Chancel between the stalls of the singers, and the head towards the Altar; by his own request he was laid out in his cassock, alb, stole and chausable, the Eucharistic vestments in which he always used to celebrate.

On October 14 the vestry recorded its sympathy with Dr. Vinton's family and friends and authorized the comptroller to pay the expenses of the funeral and to continue Dr. Vinton's salary to his widow until the first of January of the following year and then to pay her an annuity of one thousand dollars.

By appointment of Bishop Horatio Potter, Dr. Dix preached the memorial sermon in Trinity Church, Friday, November 29. In this discourse, which the vestry ordered printed, the rector emphasized Dr. Vinton's faithfulness in both theory and practice in his long service in his office.

It may be said of the sacramental system of the Church, that it has at once, a theoretic or dogmatic side and a practical and applied side; dogmatically, it rests on an intellectual and rational basis; practically, it appeals to the heart. In the writings of such great divines as John Keble, of blessed memory, and the devout and saintly scholar of Oxford, whose old age is even now glorious in our eyes, the system is presented as a dogma. In the multiplication of communions, in the solemnity of celebration of the divine mysteries, and even in the vestments and position of the Priest, that same system is shown to us in practical applications. Now it was memorable in Dr. Vinton that he carried out the sacramental ideas, in fullness; for it was at his request that I appointed that the Holy Communion should be duly celebrated and administered in this Church, not only every Lord's Day but also on every Saint's Day, and Holy Day, and on all those days connected with the greater feasts, for which a collect, epistle and gospel and a proper preface have been provided. All these services he diligently attended, unless prevented; while, in his mode of celebration, he adopted the position and wore the garb whose meaning and significance are well understood.

The death of Dr. Vinton rendered imperative a rearrangement of the duties of the clergy of the parish, and a special committee of the vestry was appointed to take the whole matter into consideration.

They directed that the rector should take his proper place at Trinity Church, that the Reverend Dr. Frederick Ogilby should assist him there, that another junior assistant minister should be appointed at the time of the rector's nomination, and that the subject of a re-arrangement of duties at St. Paul's Chapel should receive early attention.

Dr. Dix, recognizing the propriety of the vestry's action, nevertheless showed in his personal diary that he acceded to it with regret over having to leave the chapel where he had been so happy. He wrote: "In the evening the Vestry Meeting was held as usual, and arrangements were made and recommendations adopted whereby my connection with Saint Paul's Chapel which has existed for seventeen years, was at length terminated, and it was decided I should go to Trinity. Dear old Saint Paul's!"

Dr. Dix communicated the action of the vestry to Dr. Ogilby, who immediately responded in this warm-hearted letter:

Trinity Parish, New York:  
Clergy Rooms, Trinity Church.  
Nov. 12th, 1872.

My dear Dr.

I recd. your very kind letter, and the accompanying scheme of arrangements for Trinity Church, with great pleasure. It was my most earnest wish that you should take your place as Rector in the Parish Church not only because it was right and proper, but because I felt how happily and heartily I could work under your direction. The relations I have held with you personally and officially I have always regarded as the happiest remembrance of my life in this Parish. And I am quite sure that the future under this new arrangement offers to me a still brighter prospect. Indeed, I think with you that we ought to be able, with the means so liberally afforded, "to do a great deal of good hearty work to God's Glory." I well know how faithfully and truly the labor, so incessant, of your life is devoted to this end, and I earnestly pray that I may have the grace and strength to follow your example.

I feel also very grateful for the addition to my salary, and beg you will convey to the Vestry my thanks, and accept for yourself my gratitude for your kind words, and thoughts, and acts towards me.

Very truly yours,

Fredk. Ogilby.

On December 9 the vestry decided that an assistant minister should be appointed and assigned to duty at St. Paul's Chapel and to the charge of the schools, mission district, and parochial work connected with it. No nomination was made at the time, but a minute of the meeting resolved:

That in consideration of the long services rendered by the Reverend Dr. Haight in this Parish, and the great value and importance of his labours to the Church at large, his connection with St. Paul's Chapel be continued, without diminution of salary, together with the right of precedence as Senior Assistant Minister of this Parish, and also with the right to occupy the pulpit alternately at his discretion.

A year later, on December 8, 1873, the vacancy at St. Paul's Chapel was finally filled by the appointment of the Reverend James Mulchahey, D.D., to the position of assistant minister of the parish and his assignment to duty at the old chapel.

Schools, as the reader of these pages will already have remarked, were among the most vital concerns of the parish. Day schools, as well as Sunday schools were provided wherever the field warranted them, for the vestry felt that education in a Christian setting was a special responsibility laid upon the church. In all of the chapels, notably at Trinity Chapel, day schools were functioning and suitably equipped. At Trinity Church, however, school activities were hampered by an inadequate plant. To remedy this condition, the vestry bought lots directly back of the church, on the corner of Thames and Church streets, for the sum of \$67,490.00 and erected on them a fine building. The school thus built in 1871 was a great addition to the work of the parish and continued to serve the youth of the neighborhood for many years. Unfortunately, the parish records, so full in other respects, are without reference to school activities, which would have been interesting in this connection. There is no available list of pupils, teachers, or curriculum. We must therefore confine our account of the work carried on at No. 90 Church Street (now 90 Trinity Place) to the baldest generalities. As long as Trinity carried on its policy of providing secular education, work went on there efficiently and without advertisement; the

building served also in other capacities. In it the choir of Trinity Church held its rehearsals and provided instruction in music, and the American Guild of Organists had headquarters there.

It may be well to record its later activities here. During the late months of the first World War the War Camp Community Service occupied the structure, then left empty by the closing of the school, with useful activities to be recorded later in this history. On May 21, 1918, the comptroller was authorized to sell the land and the building for \$140,000, but the sale fell through. Not until September 5, 1919, did negotiations take shape that terminated Trinity's ownership of the plant; the price, in the meantime, was raised to \$175,000; the purchaser was Mr. Kilpatrick, and the deed was delivered on November 10, 1919. The old building still serves in the educational field. It is now occupied by New York University and provides quarters for downtown classes in business administration.

To return to the period under consideration in this chapter, in 1872, at its meeting on January 8, the vestry elected General John A. Dix comptroller of the parish. General Dix, father of the rector, had two years earlier served as acting comptroller, during the temporary leave of absence of George Templeton Strong; he was well equipped for the position, being a fine executive, and because of long service on the vestry he was familiar with Trinity's financial problems. On December 9, 1872, General Dix resigned, and Mr. Strong was again elected to the comptrollership.

Trinity rectory had long been situated in the house at No. 50 Varick Street. Bishop Hobart had lived there; Dr. Berrian was quartered in it during all the years of his rectorship; Dr. Dix's attachment to the old building is noted often in his writings about his early life in the parish. But Varick Street was no longer a convenient or central point for visitors to the rectory, and the vestry felt that the time had come for a change. Reluctantly, Dr. Dix consented to move the rectory to No. 27 West Twenty-fifth Street, to a building situated on a lot adjoining Trinity Chapel. On June 29, 1872, he entered the new quarters which he was to occupy until his death, in 1908, but he did so on one condition; No. 50 Varick Street

was to be converted into a hospital for the poor of the parish. The work done there for the less favored members of the community reconciled him to the change, but his affectionate regard for the old rectory continued to the end of his days.

The city papers of December 30, 1872, record a burglary at Trinity Church which was rather unsuccessful, since the thieves did not succeed in getting much plunder. One of the contemporary accounts of the incident follows.

Last night a party of burglars succeeded in forcing an entrance into Trinity Church, being doubtless in search of the Church plate. Owing to the fact that this property is safely stored by the Corporation in the vaults of the bank where their deposits are kept, the thieves were foiled, but succeeded in securing the contents of the contribution boxes, which, Dr. Ogilby says, probably contained fifty or sixty dollars.

On the south side of the Chancel are two vestry rooms, each having a large window opening into the Church yard. Beneath the window opening into the rear of these rooms stood a large box used to hold the loose earth when the vaults are opened for interments, and standing upon this box it was an easy matter to force the window open.

The inside of the vestry rooms presented the greatest confusion this morning. Desks were turned upsidown, with their drawers forced open and doors broken off, while their contents, consisting of books and papers, were lying scattered over the floor. Among this rubbish was a dagger with a blade eight inches in length, and a very large pocket knife, open and ready for use should occasion demand.

The sexton who generally sleeps in this room, happened to be absent from the Church last night. Tracks in the snow show that the thieves entered the Churchyard from the Rector Street side.

The United States Government, concerned over deplorable conditions of the Indians in the West, took measures at this time to protect their interests by a more humane and Christian policy. Gathering the various tribes together in specified reservations, the Government took care to provide for their spiritual welfare; it assigned one of these reservations, containing a large number of Indians to the Protestant Episcopal Church. The General Convention of the Church had, as it happened, established a new Missionary jurisdiction, known as the Episcopate of Niobrara, and the Right

Reverend William H. Hare had been consecrated missionary bishop of the region on January 9, 1873. The field of his labors lay west of the Missouri River and north of Nebraska, extending as far as Wyoming on the west, and on the north to the forty-sixth degree of latitude. Trinity felt a special interest in Bishop Hare, who was a grandson of her famous former rector, John Henry Hobart, Bishop of New York.

At the vestry meeting of March 10, 1873, application for help in supporting Bishop Hare in his new duties was presented, and, after a long preamble the following action was taken.

Whereas this application, being for a National object, and in other respects exceptional in its character, justifies a departure from the settled policy of this Corporation and cannot constitute a precedent for compliance with any future applications for aid to objects or institutions without the limits of the Parish:

Resolved, that the Vestry hereby appropriate the sum of one thousand dollars per annum toward the support of the Episcopate of Niobrara, for three years from the first day of January last, payable quarterly; such payments to be made to the Treasurer of the Indian Commission.

Owing to the death of Bishop Eastburn, in the autumn of 1872, the see of Massachusetts now became vacant. Many friends of Dr. Dix were eager for his nomination to the bishopric, but he persisted in refusing to accede. During the session of the Convention in May, the entries in his diary frequently refer to this movement among Boston friends and to his determination not to allow his name to be presented. The final entry is on May 15.

The evening papers indicate the election of the Reverend Benjamin Paddock as Bishop of Massachusetts and take a great load off my mind, as I did not know what my unwise friends might do if driven to extremes. All is happily over at length.

In May, 1857, Morgan Dix had been approached by Dr. Haight, one of the trustees of Columbia College, to ascertain if he would accept the Professorship of Ethics and Moral Philosophy. General Dix was inclined to urge his son to accept, but the young priest was very loathe to take any position that would militate against the exercise of his priestly office. His diary reveals his mind: "Why should I

leave a profession in which I am successful and happy? To say nothing of the danger of losing the exercise of priestly work, and thus destroying my soul?"

At this time he had likewise been asked to become the head of the Madison Street Mission. He was also called to the parish at Norwich, Conn., to Mt. Calvary, Baltimore, and to Milwaukee. It almost seemed that whenever there was a vacancy anywhere, Dix was the person immediately asked to fill it.

For years he continued his work at St. Paul's Chapel; four as assistant minister, three as assistant to the rector, and for ten as rector. One of his major interests was the new parish school for girls. This he visited daily, generally spending two afternoons each week there. One afternoon was given to music, in which he took the keenest interest, planning the work carefully. The children were prepared to sing the festival services. He often conducted the singing himself and not infrequently accompanied it on the small organ. He was a good musician, and his ideals for the church musical services conformed to the best standards of Anglicanism. The ground was being prepared for the Trinity Psalter, which later fulfilled a very important place in American Church services. The children were also taught the German chorals, and songs for their parties and games. On the afternoons devoted to needlework, while the children sewed, Dr. Dix read or told stories, gave instructions, or catechised them. His reading selections covered a broad field. *Alice in Wonderland* was seized upon as soon as it appeared. Those were happy afternoons. The school began with fifty pupils, but grew to more than one hundred. During these school years a treasury of delightful associations developed that lasted to the close of his long ministry. When those little girls grew up they became a valuable group of parish workers in Trinity and many other parishes.

A school for boys was started at Trinity Chapel (not to be confused with Trinity School, mentioned previously); of its record we shall speak later. For fifty years it continued to be one of the best schools in the city. At St. Paul's Chapel the younger boys were grouped and organized into clubs.

As a result of his experience during these years of pastoral work, he became convinced that the spoken word needed to be reinforced by the printed word, easily accessible for instruction and devotional purposes. His first published work seems to have been *A Guide to the Christian Life*. It was largely a reprint of an English work known as *Heygate's Manual*. The little book, adapted for American use and enriched by additional prayers, passed through many editions, beginning in 1856.

On Sunday, September 28, 1856, he preached a sermon in Trinity Chapel on the text: "Jesus answered, My Kingdom is not of this world." St. John 18:36. These were the days when religion and politics were being very much confused in discussions, from many pulpits, of slavery, states' rights, and secession. The principles of the relation of Church and State and the duty of the Church with regard to political problems are so clearly stated as to give the sermon permanent value. This was the first of a long series of Morgan Dix's sermons that continued to issue from the press, singly and in volumes, during the succeeding years.

The next autumn he published *A Manual for Young Children of the Church, with Prayers and Hymns Designated for Those Who Have Not Yet Been Confirmed*. Its dedication reads as follows: "To my own dear Children in the Sunday and Parish Schools of St. Paul's Chapel, N.Y., for whom it was written, this little manual is dedicated with their Pastor's Blessing and Love."

A sermon on the Holy Communion made a deep impression, and continued to be reissued for forty years. As an aid in his pastoral work, he next published *A Guide for the Instruction of Adult Candidates for Holy Baptism*, "intended to accompany the personal direction of the Parish Priest."

The increased attendance at St. Paul's created a demand for more prayer books, and the vestry ordered five hundred for that chapel. On March 15, 1858, the vestry passed the following resolution: "that the Committee on Parochial Schools be authorized to procure plans, specifications, and estimates for a building which will accommodate five hundred scholars with their teachers, at an ex-

pense, when fully completed and thoroughly furnished for the purpose, that shall not exceed ten thousand dollars, and to report the same to the Vestry."

When Morgan Dix took up his new duties as assistant to the rector on the first of November, 1859, two of the assistant ministers of the parish exchanged posts under the direction of the rector. Dr. Francis Vinton, assigned to St. Paul's Chapel in 1855, where he had been working with Mr. Dix under him, was now given principal charge of the Mother Church, subject to the directions of the rector. Dr. Benjamin I. Haight, formerly of Trinity, came, by the same orders, to St. Paul's Chapel, where he and the young assistant rector were associated for many subsequent years. Mr. Dix's salary was fixed at this time at thirty-five hundred dollars per annum, with an allowance of twelve hundred dollars a year for house rent, payable under the same circumstances as those under which it was paid to the principal assistant ministers.

Earlier volumes of this history record the financial straits of the parish at this period. Its debt already amounted to more than half a million dollars, largely the result of making large donations to other churches and of the cost of building Trinity Chapel, which ran to a sum greatly in excess of the estimated figure. At a meeting of the vestry November 14, 1859, it was resolved that the debt of the parish had to be increased still more to meet outstanding obligations, and the comptroller was authorized to borrow a sum not exceeding \$90,000.

With such a considerable financial burden to carry, the vestry felt obliged to turn a deaf ear when the General Theological Seminary made application for substantial assistance. Such help, the records of the parish state, "could only be given by adding to the present indebtedness of Trinity Corporation, and exposing those interests to disaster equal to or greater than that with which the Seminary is threatened." St. Thomas' Church, New York, appealing for an increase of five thousand dollars in the grant made to it by Trinity, was more fortunate. The vestry refused the application at first, but on reconsideration, granted it, probably because the sum was not very large, though this is a matter of conjecture. The seminary benefited

from collections made in each of the churches of the parish by direction of the rector, Dr. Berrian. But the rector was now critically ill, and all parochial matters were thereafter left in the hands of the assistant to the rector.

The progress of the parish during the previous eight years is indicated in part by some of the parochial statistics. These are taken from the annual reports to the Diocesan Convention. In 1854 the combined reports from Trinity, St. Paul's Chapel, and St. John's Chapel were: baptisms, 174; confirmations, 61; communicants, 700. With the new staff at work, the reports for 1856 showed an immediate increase: baptisms, 433; confirmations, 176; communicants, 1,100. And the children are now: Sunday schools, 1,001; parish schools, 67; industrial schools, 200. Each year increases were reported, especially in the number of pupils in the schools and of communicants. In 1859 the records were: baptisms, 374; confirmations, 266; communicants, 1,194; Sunday schools, 1,586; parish schools, 138; industrial schools, 675.

In his Convention address of 1859, Bishop Horatio Potter said:

In Trinity Parish there is a very large amount of work done among the poor, and not to enter into prolix details, it is rapidly becoming more and more evident that the new condition of things presented to the Church in this city by the vast influx of poor, she is learning to comprehend, as well how to accept it and how to adapt herself to it.

In 1861 the Sunday school children numbered 1,730. The thoroughness of the Sunday school work is indicated by the following entries: "St. Paul's S.S. The Roll of the School drawn with great care and mathematical precision by our excellent superintendent, Mr. Tuttle,<sup>1</sup> was read aloud and the exact standing of each Scholar announced."

The fondness of Morgan Dix for the children of the parish school is indicated by his notation made the day after the school closed for the summer vacation:

Had much the feeling of a widower today, and went about as one bereaved of his children; for although I ought not to miss them on Saturday yet I looked

<sup>1</sup> Daniel Sylvester Tuttle, later presiding bishop of the Church.

forward to the vacuity of two months and the feeling of emptiness begins today. . . . Read Philosophy this morning.

On the Fourth of July he made the following entry:

Played and sang for about an hour and a half, sometimes piano, and sometimes organ; otherwise kept up my spirits and developed sentiments not discreditable to humanity. . . . Filling my pockets with packs of powder crackers to bestow upon destitute children, who thankfully and with surprise accepted them, blessing my name.

Some of his vacation entries indicate his manner of relaxation:

The weather was exceedingly warm. I took my prayer book and went off, and spent almost all day out of doors, in pleasant and shady places, beside the creek, and in the woods. . . . I spent the morning down by the dear old creek; there is a shady nook there which I have especially appropriated, and where I lay and read for hours.<sup>2</sup>

At Saratoga, on the eighth of September, 1863, he records in his diary an event which, because of its date, may be surprising to some of our readers:

The great excitement occurred in the evening when a horseless buggy, propelled by steam, scurried up and down the main street, amid mingled applause and jeers.

It went like fury (*could* go a mile a minute,) and made little noise and hardly any smoke. One man, regarding it contemptuously, said that you would never catch him a-setting there stuck up in front of that blamed old tea-kettle! This remark, appearing to exhaust the subject, no more was said.

The early years of Morgan Dix's ministry in Trinity Parish were busy and full. Besides fulfilling the regular and exacting parish duties, he found time for considerable writing. A long commentary on the Epistle to the Romans came from his pen. *Six Lenten Lectures on the Book of Job*, written at this time, were later published in book form. He began to collect material for the biography of his father, General John A. Dix, a two-volume undertaking which was not concluded until fifteen years later, when death ended the distinguished career of the general. In addition to the literary work with which he filled the scant free time at his disposal, he conducted the Greek ex-

<sup>2</sup> Brookfield, Oneida Co., N.Y., where John I. Morgan, his grandfather, had a farm and extensive buildings. The creek is known as the Unadilla River.

aminations at the General Theological Seminary. At about this period he inaugurated the corporate communion service for the alumni of the seminary at St. Paul's Chapel, which was continued for many years. Calls for more work came to him. The 71st Regiment, N.Y.-N.G., invited him to become its chaplain, but Mr. Dix declined, having, he said, already as much as he could manage on his hands. St. Mark's Church, Philadelphia, asked if he would consider a call to its pulpit, but Morgan Dix, by this time fully committed to Trinity Parish and interested in his work, declined the offer.

While popular preachers were drawing large audiences by discussing politics and many were being aroused by revival sermons, while Henry Ward Beecher held forth to throngs that crowded to Brooklyn Heights, Morgan Dix emphasized the Church Year and carried through a regular program of instruction by sermons and lecture courses that drew the devout and the serious-minded in increasing numbers. He laid foundations on which the parish was built up consistently into congregations of well-informed church members who continued loyal and true.

Sermons preached and Lenten lectures given at about this time illustrate the life-long insistence of his teaching on the supreme importance of the two great sacraments, baptism and Holy Communion, as the means of grace, left to His people by our Blessed Lord. Clear and lucid words, uncompromising teachings, of the doctrines of the Church, were to flow from his lips and pen throughout all the years of his ministry. In these early sermons he spoke on the "Sacramental System of our Church"; the Prayer Book, "as new today as it was three hundred years ago," which he held up to the people as a rule and a guide for their faith and practice; the ministry, in its ancient and historic character, its Divine origin, its duty to lead the people and not follow the passing fashions in thought. Long years of recorded sermons show no departure from the teachings of these days. They conformed, indeed, to all that Trinity has ever stood for, but gave their testimony to the faith of the fathers with an earnestness there was no mistaking and with a

clarity and beauty of language that made him a master of pure English expression.

With these words we bring to a close the story of the backgrounds and the life of Morgan Dix as they were known at that time to the members of the Trinity vestry, when they called him to the rectorship of the parish on the death of Dr. Berrian. In spite of the comparative youth of their candidate, they felt confidence in his character and gifts, and did not hesitate to place in his hands the great responsibilities of the office. Accordingly, with the minimum of delay and with no dissenting voice, on November 10, 1862, the vestry elected Morgan Dix rector of the parish at a salary of four thousand dollars a year, with the use of the rectory. But as the late rector, after a life of most generous giving, had left no property for his family, his daughters were allowed the free use of the rectory until the following spring.

The day following his election, Morgan Dix was inducted into office, and the keys of the parish church, with those of the three chapels, were placed in his hands. In accordance with ancient custom, this was done at the front entrance of the church in the presence of the vestry and of the four vergers, each with his staff of office. His own account of the election as found in the Marriage Records volume of the parish archives is as follows:

On Friday, November the 7th, in the year of our Lord, 1862, at 20 minutes before 8 o'clock P.M., departed in Christ the Revd. William Berrian, D.D., having been Rector of Trinity Parish since Oct. 11th, 1830.

On Monday, November the 10th, I was elected Rector of Trinity Church, and on the following day was duly installed in the Parish Church, in the presence of divers witnesses.

Morgan Dix.

The vestry accepted the new rector's suggestion that he be allowed to continue in charge at St. Paul's Chapel. Dr. Vinton was fifty-three years old and had been in charge at Trinity Church for three years. When he first came to Trinity Parish from Brooklyn he was given charge of St. Paul's, and Dix became his assistant, an arrange-

ment that had continued for four years. Dr. Vinton kept his Brooklyn residence, while Morgan Dix took a room on Hudson Street opposite St. John's Park.

During the thirteen years of his incumbency, Dr. Vinton fulfilled an important work at Trinity Church. His preparation for it was unusual and interesting. Born at Providence, R.I., in 1809, he was graduated from West Point in 1830, served for six years in the army, and took part in the Indian conflicts in Georgia and Alabama. While stationed in Boston Harbor he studied Law and was admitted to the Bar. He was also engaged as a civil engineer in the construction of New England railroads. While serving on his first and only campaign, fighting the Indians on the border, he recorded that he was constantly repeating, from the fifty-first Psalm, "Deliver me from blood-guiltiness, O God." He resigned his commission shortly afterwards and entered the General Theological Seminary in 1837. Ordained deacon in St. John's Church, Providence, in September, 1838, by Bishop Griswold, priested in March, 1839, his first parish was at Wakefield, R.I., where he built the church. His second cure was St. Stephen's Church, near the campus of Brown University. Then, for four years he was rector of Trinity Church, Newport, R.I., whence he was called to Emmanuel Church, Brooklyn. He soon built Grace Church, on Brooklyn Heights.

Henry Ward Beecher was becoming the most popular pulpit orator in America, and putting a strong emphasis on the political and national issues of the day. But near by, "In Grace Church we saw the Daily Morning and Evening Service duly performed, and the Holy Eucharist elevated to its position as the central glory of the system."<sup>3</sup>

Francis Vinton began a parish school and started the Church Charity Foundation of Brooklyn. He also inaugurated the custom of Christmas tree festivals in his own house in Court Street on Epiphany evening, when James De Koven, later the founder of Racine College, "read verses of his own composition to the company of little folks, and each child received a seed-cake in the shape of a star."

<sup>3</sup> Memorial address by Morgan Dix.

He built up a strong parish in the face of prejudice and opposition. Calls to All Saints Church, New York, Trinity Church, New Haven, Trinity Church, San Francisco, and to the bishopric of Indiana were declined. In 1852 and again in 1854 he was the leading candidate for Provisional Bishop of New York throughout many ballots. In 1855 he was the first of three to be chosen assistant ministers in Trinity Parish. The others were John Freeman Young, who became Bishop of Florida, and Morgan Dix. After four years of successful work at St. Paul's, with Dix as his assistant, Vinton was assigned to Trinity Church. In 1859 he had formally protested to the vestry that his assistant should not be elected assistant to the rector. His objection was based on Dix's youth and short experience in parish work. But the vestry disregarded his protest, as well as the appeal of a number of the other clergy that the election should be delayed.

At Trinity Church Dr. Vinton started a parish school, an industrial school, and one for the choir. He was an eager parish worker and an eloquent and popular preacher. It was the part of wisdom for the new rector not to disturb this work. So it is recorded that

The Reverend Rector presented and read the following communication to the Wardens and Vestrymen of Trinity Church:  
Gentlemen:

Reluctant to occupy your time by matters in which I am personally interested, I feel nevertheless the importance of taking immediate action in regard to the late field of my pastoral work, and would therefore make some suggestions with reference to St. Paul's Chapel.

For the present, I think that it would be judicious to change existing conditions so far as concerns the assignment of the Assistant Ministers of Trinity Parish to the respective Churches, and I trust that you will concur with me in this view.

At the same time, I desire to be pastorally connected with one of the four Churches, and the strong attachment of years suggests of course St. Paul's Chapel as that Church.

It is my earnest desire to remain, for the present at least, in my old field of duty. But as it will be impossible for me to do all, or even a considerable part, of the work there, while Rector; and as the Assistant Minister now assigned to it could not be left alone there, I would suggest to the Vestry the following ar-

rangement : that St. Paul's Chapel remain in charge of myself and the Reverend Dr. Haight ; and the Rector be authorized to engage the services of a Deacon to assist at St. Paul's Chapel for a term not to exceed six months and at a salary not to exceed the rate of one thousand dollars per annum ; the said Deacon to be subject, in all his ministrations, to the Rector, and to perform such duty only as shall be assigned him by the Rector.

Under such an arrangement the work might go on quietly and efficiently without interruption, while opportunity will be afforded for deliberation as to permanent arrangements.

Respectfully and truly,

Morgan Dix.

Thereupon it was resolved that the rector be authorized to engage the services of a deacon for the term and considerations suggested by the rector.

Jan. 12, 1863.

At the request of the Vestry the Rector submitted the following statement and account of his institution :

The services at the Institution of the Reverend Morgan Dix as Rector of Trinity Church, New York, were held by the Right Reverend the Bishop of the Diocese <sup>4</sup> assisted by the Clergymen appointed and assigned by him for that purpose in Trinity Church on Saturday the 9th day of November, 1862.

The Clergy and Vestry of the Parish met the Bishop in the Robing Room at a quarter past 10 o'clock A.M. Beside the Clergy of the Parish the following Clergymen had received special invitations, viz: The Rector of St. George's Church, the Rector of Grace Church, and the President and Secretary of the Standing Committee ; of these the Reverend Dr. Taylor and the Reverend Drs. McVickar and Eigenbrodt were present.

At 11 o'clock the Bishop, the Rector and Church-wardens, the Clergy of the Parish, and the Clergy specially invited, entered the Church in procession preceded by the Vestrymen of Trinity Church, the men and boys of the Choir, and the Sextons of the Parish Church and the three Chapels. But as Mr. Hyslop, the Junior Warden, was prevented by illness from being present, Mr. Youngs, of the Vestry, upon request acted in his stead. The Bishop having entered within the Chancel rail, the officiating Clergy took their places in the stalls without the rails, according to the direction of the rubric ; while the Rector occupied a chair, placed for that purpose in the midst of the outer Chancel, with the Senior Warden holding the keys, on his right hand, and the representative of the Junior Warden on his left. Below the Chancel steps at the head of the

<sup>4</sup> Rt. Rev. Horatio Potter, D.D.

nave were seated as many of the Clergy of the City and neighborhood as had found it convenient to be present.

The order of Morning Prayer was commenced by the Reverend I. F. Young. The first lesson was read by the Reverend Dr. Ogilby and the second by the Reverend Dr. Haight. The Nicene Creed and Prayers were said by the Reverend Dr. Hobart. This portion of the service of the day was choral. After the singing of Psalm 106: 1, 2, 3, in metre, the Bishop of the Diocese, acting as Institutor, proceeded with the office prescribed in the Prayer Book.

The Office of Institution having been completed and the Rector having taken his seat within the rails at the right hand of the Altar, the Bishop meanwhile occupying an Episcopal chair elevated above the floor of the Chancel upon a temporary platform, at the right hand of the Rector's seat, the Reverend Dr. Higbee, Senior Assistant Minister of the Parish, ascended the Pulpit and delivered an appropriate and impressive sermon from St. Mark IV: 26, 27.

At the close of the Sermon an Anthem was sung, being part of a composition by Hodges, Mus. Doc. on the words of Ps. 134 of the Psalter. After which the Rector proceeded with the Ante Communion office. The Epistle was read by Dr. Higbee.

The alms of the Congregation having been collected by members of the Vestry were subsequently given to the Bishop for the Missions of the Diocese. The Rector was assisted in the Communion Office by the Clergy of the Parish, and the Right Reverend Horatio Southgate, D.D., was also present within the Chancel Rail.

After the administration of the consecrated elements to a large congregation, the Post Communion was said and the Rector concluded by pronouncing the benediction. The Clergy, Wardens, and Vestry then saluted and welcomed the Rector, bidding him God speed, and the congregation in general, coming forward, united in these salutations.

The services commencing at 11 o'clock A.M. lasted until a quarter before 3 P.M. They were marked throughout by perfect regularity, order, and exactness and were unusually solemn and impressive.

After their conclusion the Bishop and Clergy by invitation of the Vestry proceeded to the Sunday School Rooms in Rector Street, where they partook of a collation abundant and excellent, which the Vestry had kindly caused to be provided; with this the proceedings of the day terminated.

All which is respectfully submitted.

Morgan Dix

From the time that Morgan Dix began his work at St. Paul's he had a clearly defined policy: to carry the Gospel message and the church's ministrations to all alike; to rich and poor, to young and

old, and to persons of whatever race, language, or complexion might foregather in lower Manhattan. To innocent children and to adult penitents he sought, with earnest zeal, to minister in the cure of souls.

The first obstacle was ignorance. So in Sunday schools, day schools, night schools, and Bible classes and by services in French, German, and Spanish, he tried to overcome that obstacle for those who were willing and desirous to learn. During more than fifty years his perseverance and faith continued along that line. The schools increased in number, variety, and efficiency. The drain on Trinity's resources became a heavy burden, but the boys and the girls trained by that system in religion and learning have constituted an important part of the groups of intelligent and loyal Churchmen in New York and elsewhere.

But another and difficult obstacle was found in the fact that most of the church seatings were reserved for pew owners and for those who were able to rent pews. This was an almost universal custom in America at that time. It may have been inherited from the chapels and the churches on private estates in England; at any rate, it became general and notorious after the Reformation. It was a great hindrance to normal church growth and the rights of the poorer laity. The seats assigned or selected for dignitaries were elevated and inclosed, and they were often an obstruction to congregational worship. During the colonial and Victorian periods, attending church services was largely a social performance, as it is still in country districts, especially in the South.

The selling, auctioning, and renting of pews was an easy way to provide for the expense of building the church and maintaining the services. Many New York churches were built by that means during the nineteenth century. The result was to exclude or to discourage many from attending church. Revival preachers often changed this for brief periods, but regular churchgoers continued to claim their private pews. In many places the reservation of pews had been continued long after renting had ceased. In either case the privileges of public worship were claimed as the special right of those who could contribute to the church treasury. But a growing protest was

in evidence. Free and open churches became the subject of challenging exhortations by many of the clergy.

The Reverend Eugene A. Hoffman, who later became the dean of the General Theological Seminary, established a free church in Elizabeth, N. J. Morgan Dix was determined to forward this reform. He thought that all pews should be removed from St. Paul's, and that simple benches, free for all, should be put in their place. Historians and antiquarians now congratulate themselves that this suggestion was not carried out. It was impossible then, as most of the pews were owned in fee. Owners were encouraged, however, to surrender or to sell their titles to the corporation, and the vestry, in turn, gradually discontinued the renting of pews. The members of Trinity and St. Agnes' chapels were the last to forego the privileges of rented pews. The movement was concluded during the first World War, when titles to pews in Trinity Church were surrendered as memorials. But the spirit of the free movement had long pervaded the parish. It was the rector's teaching and hope and largely the practice in Trinity Church and throughout the parish that all class and social distinctions should be forgotten before God. In 1887, when Trinity had its usual crowded services, and aisle seats were occupied, William Waldorf Astor, a vestryman, was seen standing at the rear of the church and sharing his hymnal with a colored man who stood beside him.

The free-and-open-church reform, in which Trinity took a leading part, gradually swept the entire country, until most of the Episcopal churches were able to announce that they were free and open to all; many even were kept open during the week. It would be difficult to exaggerate the importance of this in the larger program and mission of the Church. Thus, education and free pews were matters of paramount importance in the eyes of Morgan Dix and concerned him largely in his early years as rector.

## CHAPTER VIII

### New Parish Arrangements, Spiritual and Material

THE year 1874 brought a great change in the personal life of the rector of Trinity Parish. In the previous two years changes had come into his way of life that altered it materially. After the death of Dr. Vinton, Dr. Dix had left St. Paul's Chapel and had taken his proper place as rector at Trinity. He had, moreover, moved from the old rectory at 50 Varick Street, full of old and cherished associations, to the new quarters at No. 27 West Twenty-fifth Street, next door to Trinity Chapel. He missed the contacts he had had with the people in the neighborhood of St. John's Chapel, and the new rectory, far more spacious than the old one, seemed to him enormous and lonely. But now a more complete change came to separate his former way of life from that of the years which were to follow.

Dr. Dix was now forty-seven years old. In early diaries he had frequently said that he hoped one day to marry, but because he had preached often on the beauty of the celibate life in religious communities, the general public thought of him as a celibate by conviction. There was no foundation for this view, but when he announced his engagement to be married, much interested comment and discussion resulted. On June 3, 1874, Dr. Dix was married to Emily Woolsey Soutter, at the residence of her mother, Mrs. James T. Soutter, No. 22 East Seventeenth Street, by Bishop Horatio Potter, in the presence of about one hundred persons. The rector's father, General John A. Dix, was at that time governor of the State of New York. A public wedding in Trinity, it was thought, both because of the governor's official position and the rector's prominence, would involve a

display and a spectacle distasteful alike to Dr. Dix and to his bride. So this turning point in the rector's life was marked by the simplest ceremonies and witnessed only by close friends.

The vestry, as might be supposed, was interested and generous. They granted him a six-month leave for a honeymoon trip in Europe, and a handsome gift of \$5,000 marked their high appreciation of his long and faithful service in the parish.

During their absence in Europe, Dr. and Mrs. Dix visited many countries, including Norway, Sweden, Denmark, Germany, Switzerland, France, and England. In the journal he kept to record their wanderings Dr. Dix made particular mention of the Evangelical churches of Scandinavia. There he found, unexpectedly, that altars furnished with crosses, candles, frontals, and pictures of the Blessed Virgin were still commonly in use, and he commented on the wisdom shown by the continental Evangelicals in retaining them, contrasting their practice with the frenzied iconoclasm that had banished such features from the churches of both England and America under the Puritan influence.

The pleasant interlude of travels ended with the return of the couple to New York by the Cunard liner "Russia" on November 11, 1874.

Two financial matters furnish the first items in the church's annuals for 1875. The French Protestant Church du Saint Esprit was in debt to the City for arrears of taxes and assessments, and to its rector as well, who had advanced to it sums from his own pocket. It turned to Trinity for help, because Trinity had for many years granted it assistance as a parish of its own communion which conducted services in the French language and had no wealthy people in its congregation to support it. The vestry responded to the appeal with a loan of \$10,000 at 6 percent, to run for ten years, and with funds raised on a mortgage on the property at No. 69 Murray Street. The interest on the loan, it was stipulated, should be used to secure the payment of past taxes and the debt to the rector of the French Church; future taxes and the annual expenses of the church were to be met by the mortgage money interest. The loan, as the reader

will see from this account, was virtually in the nature of a gift. There was little expectation that the principal would ever be repaid; the intent of the corporation seems to have been to insure the continuance of the Church du Saint Esprit as a parish in our communion.

The Diocese of New York itself had got into money difficulties, from which Trinity helped to extricate it at this time. A meeting of the General Convention in New York called for the raising of special funds to finance expenses. Trinity had already subscribed more than \$10,000 for this purpose, but other parishes had responded feebly, and several of the presbyters of the diocese, one of Trinity's assistant ministers among them, had incautiously advanced large sums. The diocese now found itself in no position to repay. The vestry reluctantly, though not morally bound to do so, tided over the situation. In making the contribution, they expressly stated that the action taken must not establish a precedent and clearly made it understood that they did not deem such expenses a proper charge against the funds of the corporation. It will be seen that the established habit of resorting to Trinity on all occasions was still in full operation.

During the year three churches sought admission to Trinity's family as chapels. All these applications were denied, for these chapels were suffering from the financial stringency caused by the panic of 1873; all would have involved Trinity in heavy expenses. Moreover, Trinity at this time was setting up mission chapels of her own, devoting to them already large sums that had to be financed by borrowing. So the Church of Saint Ambrose, Christ Church, and the Church of the Heavenly Rest remained outside the parish fold and weathered their difficulties as independent congregations. The vestry, looking toward its own future needs, established a policy at this time of setting aside at least fifty thousand dollars per annum to be kept invested, the interest accumulations of which were to be reserved as a building fund.

Among the more interesting records of the year 1875 are those touching the church music, which had always been a major concern

of Morgan Dix. On January 18, 1875, he wrote to Dr. Seymour, dean of the General Theological Seminary:

In consequence of the inconveniences felt by us at Trinity Church for the want of deacons of musical knowledge and able to sing the choral service, I apply to you thus early, for the names of any students in the next graduating class, who would be eligible in that particular: I wish to be beforehand in this matter. With very sincere regards, I am,

Yours truly and faithfully,

Morgan Dix.

An ordinance of the vestry on music passed in the spring of 1875 is interesting enough for inclusion here.

1. The title of the Organist shall be "Organist of Trinity Church and Musical Director"; that of the person appointed to play on the Nave Organ shall be "Associate Organist." No title beyond or in addition to these is authorized.

2. The duties of the Organist and Musical Director shall be as already assigned in the ordinance of the Vestry relative to Organists, their appointment and duties.

3. Both organs are under the care and control of the Organist; and all communications to the Vestry concerning the condition of the said instruments, their tuning, repairs, proposed alterations and improvements, etc. must be made by the Organist and all bills for current or extraordinary expenses in connexion with them must be certified by him, before presentation for payment.

4. The music to be performed at all services will be selected by the Organist, subject to the approval of the Rector, with the exception of the Voluntaries which may be selected by the Associate Organist; and the Associate Organist shall be provided with copies of those pieces in which he is to take part.

5. The Associate Organist is required to attend as follows: On Sundays, twice; on Christmas Day, Ascension Day and Thanksgiving Day, once; on any occasion for which a special service shall have been ordered by the Rector, and at all orchestral rehearsals.

On June 14 leave of absence was granted to Mr. Strong, the comptroller, and General Dix was appointed acting comptroller until October 15. Mr. Strong, however, did not recover his health, but died the following week, July 21, 1875.

Mr. Strong was a stalwart member of the vestry. His services as comptroller had been of a high order; his personal qualities and friendly courtesy made friends everywhere; his gifts and attain-

ments covered a wide range. Perhaps there has never been a vestryman of our parish more profoundly interested in the music of the church, unless we take into account our recent warden, John Erskine, who is in a class by himself. Of Mr. Strong, Dr. Dix wrote:

Very seldom, perhaps scarcely ever, is there found in a Vestry a person profoundly interested in music as a science, passionately devoted to it as an art, untiring in efforts to improve the taste of an age, and withal of such winning manners, so kindly a heart and so solid and mature a judgment as to be able to command the confidence and gain the affection of others with whom, as patron, critic, counsellor or fellow worker in the musical department, he has to do.

Mr. Strong's funeral took place in Trinity Church on the 24th of July. It was attended by a great gathering. The choir, remembering with affection its patron, sang Croft's service with notable excellence. The body was buried in the churchyard, close to the southeast porch.

Action was taken in September, 1875, to provide a permanent site and adequate quarters for St. Augustine's Chapel, which had, as we have seen, been established in temporary quarters in 1868. It had contained a steady, rather than a spectacular, development throughout the two years of Dr. Beaubien's incumbency, and for two subsequent years under the Reverend Arthur C. Kimber, who had replaced him on December 9, 1872, as priest in charge, but it was then evident that it had outgrown its quarters. Accordingly, on April 13, 1874, the vestry appointed a special committee to look for a site whereon a permanent structure might be erected.

The committee, having found a suitable location, put their findings in the hands of the standing committee, who had been given power to act in the matter; the latter made their report to the vestry at a meeting held September 27, 1875, in the following terms:

The Standing Committee had, in pursuance of power granted by the Vestry purchased for a permanent site for the Chapel of St. Augustine, the land formerly used by the Society of Friends as a burying ground,<sup>1</sup> being on the southside of East Houston Street, between the Bowery and Chrystie Street, for the price of \$80,000.00, and that the purchase had been completed by the delivery of the deed and payment of the purchase money.

<sup>1</sup> The bodies had, long prior to this date, been removed.

To effect this payment, recourse was had to the United States Trust Company, from which the sum of \$50,000 with interest at 4 percent, was borrowed, a sum to be fully repaid by May, 1877. The balance of the purchase money was paid from funds of the corporation already available. At the same meeting the lease of the quarters at No. 262 The Bowery was renewed for the period of two years, during which time the new chapel would be under construction.

On February 17, 1876, plans by Messrs. Potter & Robertson were exhibited to the vestry and approved by them, and \$120,000 was appropriated for the purpose of erecting and furnishing the buildings. The committee responsible for selecting and purchasing the site was continued to direct and supervise the work of construction. On the second of September the cornerstone was laid by the rector, Dr. Dix, who acted at the request of the bishop of the diocese, the Right Reverend Horatio Potter, D.D., who was unable to attend the ceremony. It was an impressive outdoor service, with three parish choirs and a large attendance singing in the open air, as the account tells, with particularly good effect.

On St. Andrew's Day, November 30, 1877, was held the consecration of the chapel by the bishop of the diocese. All the clergy of the parish were present except Dr. Swope and Mr. Burns, and there were present about fifty visiting clergy, in surplices. An account of the new building follows.

The uses of the building are twofold: the one purely religious; the other, pertaining rather to the temporal wants of the neighborhood. Hence there is required a twofold architectural expression. Again it was necessary, from the form of the ground and the nature of the adjacent buildings, that the Mission House should be placed upon the street, and the Chapel in the rear. The form of the ground and the position of the two buildings are shown on the ground plan. The Mission House being connected with the Chapel by the vestibule. This rendered it necessary that the front should show the existence of the Chapel by inference. The tower and spire do this, running up on the eastern side of the building, far above the roof-lines of the Mission House, and boldly over-topping the neighborhood. The treatment of the tower is purely ecclesiastical, and with the spire crowned with the gilded cross, gleaming in the sun, or glowing with light at night, tells, as clearly as tower and spire can tell, that within, men meet for the worship of God. Further to indicate the Chapel at the

rear great prominence is given to the central entrance by means of a broad archway, which can be closed by light iron gates opening into a wide brick-lined passage with tessellated pavement and timbered ceiling. This entrance is flanked on both sides by large piers, with elaborately carved caps, from which springs the gable surmounting it. Though he is unable to see it, no passer-by can fail to appreciate the fact that a Church building forms part of the scheme, while he as clearly sees, by the division in the windows at the different floors, that the building he is beholding is used for purposes that require separate stories. The expression of this is ecclesiastic only so far as the Gothic character of the front necessarily requires. Throughout the first story the front wall is unbroken, but in the upper stories it is recessed by weatherings to different planes, which are carried up and finished as distinct features. The tower is carried up flush from the water-table to the coping, a height of 132 feet, while at the western side the wall is set back, and treated as a separate and subordinate feature. The result of this treatment is that the uniformity of the front has been broken up without sacrifice to the interior arrangements, and without loss of room.

The work carried on in St. Augustine's Chapel under the untiring and able leadership of Dr. Kimber was steady and exacting rather than spectacular. The twenty-five years that elapsed between 1874, when the permanent site of the building was selected, and 1902, when the passing of a quarter of a century was duly celebrated, saw, as the chapel's chief problem, rapid changes in the Bowery's population. At first German-speaking immigrants flowed in and surrounded the mission center, and the work done there had to be adapted to their needs. The staff of the chapel caught its breath, dug in its toes, and did good work with the newcomers. The Germans, however, did not stay long in the neighborhood of the Bowery. Their native thrift and ambition soon led them to move into new sections of the city, where living conditions were more favorable; into the vacuum created by their departure now moved newly arrived Italian people and the first waves of the tide of Jewish immigrants, destined in time to take virtual possession of the entire section. Again Dr. Kimber and his faithful staff made every effort to meet the bewildering changes, and the work continued with unabated zeal.

The year 1876 being the National Centennial year, July 4 was especially observed in Trinity Church at the eleven o'clock morning

service. The church was densely crowded. The Bishop of New York was present and pronounced the benediction, and the rector preached. Music of high order was performed under the direction of Mr. Messiter, organist of Trinity Church. It is interesting to note that his successor as organist, Victor Baier, then a young choir boy, sang one of the solos, with fine effect.

After the rector's address, a solemn *Te Deum* was sung. The music selected was that written by Sir Arthur Sullivan, being the same which was first performed in St. Paul's Cathedral in London on the occasion of the public Thanksgiving for the recovery of the Prince of Wales. The performance of this *Te Deum* by full choir, soloists, organ, and orchestra was all that could have been wished. It began about ten minutes before noon and was finished about thirty minutes after noon. The effect was suddenly enhanced and rendered inexpressibly grand by the sound of the noonday salute from the forts and the men-of-war in the harbor, the roar of the heavy artillery beginning as the choir reached the words "Heaven and Earth are full of the Majesty of Thy Glory" and continuing in an accompaniment like muffled thunder far along the course of the all-but-inspired words of that grandest of all hymns of the Church.

In April, 1876, shortly after his father's death, in November of the previous year, John J. Astor, approached the vestry with a proposal to erect a new reredos in Trinity Church at his own expense, in memory of his father, William B. Astor, and as a free will offering to the glory of Almighty God. William W. Astor, after the vestry had cordially accepted this very generous offer, joined his brother as a donor of the memorial. John J. Astor had been a vestryman of Trinity since 1865, and his brother was to follow him as vestryman and warden in 1887.

The plan for the new altar and reredos, prepared by Frederick C. Withers, architect, was submitted to the vestry and approved. As the projected reredos occupied a space formerly used as a passageway between the northwest and southwest wings of the building, which would be blocked off by it, the vestry decided to add to the west end of the church adequate choir and robing rooms beyond the

external wall, thus supplying a much-needed improvement. Mr. Withers was put in charge of this work as well, and \$40,000 were appropriated to carry it to completion. The Messrs. Astor bore the expense of the construction of the altar and the reredos. The great weight of these necessitated the laying of massive foundations within the body of the chancel. Redecorating and relighting the chancel made the erection of scaffolding from floor to ceiling from end to end of the edifice imperative. It had been hoped that services might be continued in the church during the process of construction, but this proved impossible, and Trinity remained closed until June 29, 1877. On that day it was solemnly reopened for public worship, when the Right Reverend Horatio Potter, Bishop of New York, dedicated the altar and reredos, and the rector preached the sermon.

The reredos of Trinity Church is the focal point of the edifice to which all eyes turn. It is remarkable as one of the first of its kind in this country built on such a large scale. Enrichment of the sanctuary by such traditional structure would probably have met with much opposition in earlier times before the Oxford Movement turned Churchmen's minds toward the value of beauty in the fabric of churches. However that may be, the design of the reredos fits perfectly into the general scheme of Trinity's architecture; its rich carvings glow in the quiet setting of the church, which without it might well seem a little somber.

A full description of the memorial follows.

The memorial to the late William B. Astor, which has been erected by his two sons in Trinity Church, is in the form of an altar and reredos, the latter occupying nearly the whole width (35 feet) of the chancel, and carried up as high as the sill of the large seven-light window, which is about twenty feet from the floor.

The Altar is eleven feet long, and is constructed of pure white statuary marble supporting capitals carved in natural foliage dividing the front and side into panels. In the centre panel, which is carved with passion flowers, is a Maltese cross in mosaic, set with cameos, a head of Our Lord being in the centre, and the symbols of the Evangelists at the extremities of the four arms; this panel is flanked by two kneeling angels, the one in adoration and the other in prayer. The other panels in front, which are carved with ears of wheat, are also in

mosaic, and contain the "Pelican" and the "Agnus Dei," and those at the side, the Sacred Monograms. The white marble slab is set on a cornice composed of grapevines, and is inlaid with five crosses of red marble. The super-altar is of red Lisbon marble, with the words, "Holy, Holy, Holy," inlaid in mosaics on its face, and its shelf is continued on each side the whole length of the reredos for the reception of flowers at festivals.

The design of the reredos is in the perpendicular style of Gothic, so as to be in keeping with that of the Church. It is constructed of Caen stone, elaborately carved, a great deal of the carving being after natural foliage. In the lower portion on each side of the Altar, are three square panels filled with colored mosaics in geometrical patterns. Above the line of the super-altar are seven panels of white marble, sculptured in alto-relievo, representing incidents in the life of our Blessed Lord immediately preceding and subsequent to the Last Supper; this is modelled after the celebrated picture by Leonardo da Vinci, and fills the centre panel over the Altar; underneath this appears in raised letters the words, "Having loved his own which were in the world, He loved them unto the end." On the left of this panel, under a canopied niche, stands a white marble statuette of St. Raphael with a flaming sword in his hand, and on the right St. Gabriel holding a bunch of lilies and a scroll. On the extreme left of the reredos, in the other panels, are: I. St. Mary Magdalene pouring ointment on the feet of our Lord, inscribed underneath with the words, "She hath done what she could"; II. The Triumphal Entry into Jerusalem, with the words, "Hosanna to the Son of David"; III. Our Lord washing the disciples' feet, with "I am among you as He that serveth." On the right, in continuation, is: V. The Agony in the Garden, with the words, "On Him was laid the iniquity of us all"; VI. The Betrayal, inscribed with, "This is your hour and the power of darkness"; and VII. Our Lord before Pilate, who is in the act of saying, "I find no fault in this man."

The reredos is divided into three bays by buttresses, which contain under canopies on their face four Doctors of the Church; from the left: I. St. Gregory in the act of writing his Homilies; II. St. Augustine, in Bishop's robes, in the act of giving the benediction; III. St. Ambrose, also in Bishop's robes, in the attitude of delivering a discourse, with the beehive, his characteristic emblem, on his left; IV. St. Jerome, represented in the act of translating the Bible, accompanied by the lion, endeavoring to shew his gratitude to St. Jerome for taking the thorn out of his foot.

In the center bay, under a large multifoiled arch, forming a Baldachino, is represented the Crucifixion in high relief. On the left of the cross stand Saints John and Mary, the Mother of our Lord; St. Mary Magdalene kneeling, embraces the feet which brought such mercy to her; and on the right are the

other Mary and the Centurion. This subject is supported on an elaborately carved cornice composed of passion flowers, and underneath are the words, "BEHOLD THE LAMB OF GOD." Ranged on either side in the two other bays are statuettes of the twelve Apostles, thirty inches high, each with his characteristic attribute; from the left, they are:

- I. St. Jude carrying a book and a club, the weapon with which he was killed.
- II. St. Bartholomew carrying a large knife, the instrument of his martyrdom.
- III. St. Thomas with a builder's rule.
- IV. St. Matthew who was a tax-gatherer, with a money box in his left hand, indicative of his calling.
- V. St. James Minor, first Bishop of Jerusalem, with pen and book and the fuller's club, the instrument with which he was beaten to death.
- VI. St. John holding a chalice with a serpent issuing from it.
- VII. St. Peter with the keys in his right hand and a book in his left.
- VIII. St. Andrew with a transverse cross, similar in shape to that on which he was crucified.
- IX. St. Simon with a saw, the instrument with which he was sawn asunder.
- X. St. Matthias with a book, and an axe, as he was beheaded for his preaching.
- XI. St. Philip holding a tall staff with a Latin cross at the top.
- XII. St. James Major bearing a pilgrim's staff to which a wallet is suspended, and with a scallop shell on his flapped hat.

These statuettes are placed in niches with traceried heads, carried by polished Bay of Fundy red granite shafts, with the background carved in diaper and gilded. On the extreme ends of this line, facing North and South, are the figures of Saints Michael and George, under canopies similar to those over the Doctors.

In the center bay, above the Crucifixion, are sculptured in panels set in diaper work, the Resurrection and the Ascension. In the gable which surmounts it, and enclosed in a *Vesica Piscis*, is represented our Lord in His Majesty, holding the Globe in His Left Hand, and blessing with His right; and on either side, and filling the spandrels, are sculptured angels kneeling in adoration. Underneath the main cornice of the main bays, and forming part of it, is inscribed in raised letters, "TO THE GLORY OF GOD, IN MEMORY OF WILLIAM B. ASTOR THIS REDEDOS IS ERRECTED, A.D. 1877."

Angels with uplifted wings, playing on musical instruments (viz., the tambourine, the pandore, the lyre, and the cymbals,) emblematic of the Church Triumphant, crown the four buttresses.

In Dr. Dix's diary an entry for Easter Day, April 1, 1877, speaks of the first German service ever held in Trinity Church. Mission work among the German people living in lower Manhattan began



ALTAR AND REREDOS OF TRINITY CHURCH  
From a photograph by Cleveland & Mailer, Jersey City, N. J.



about this time, the Reverend Mr. Martin Albert having been employed by the parish to minister to them. The service in Trinity Church was the second celebration of the Holy Communion at half-past eight in the morning, and was conducted in the German language. About one hundred persons made their communions, and there was a large, attentive, and most interested congregation, all Germans. The music was sung in German according to the "Liturgie" of Siegmund. It was altogether successful. In later years there were often similar services, but this first one was most memorable.

When the work among the German population had been going on for three years, the *Year Book* gave this account of it.

The German Mission is under the auspices of the "Church German Society" to which the Vestry of Trinity Church make an annual donation of \$1200. There are living on Manhattan about 200,000 Germans, more than in any single city of Germany itself—with one or two exceptions. Fifty places of worship in their own language have been provided for these people by the various Protestant bodies around us. The Episcopal Church has not wholly neglected this vast element of our population; but for years her efforts were almost confined to German children, taught in English, to the number of 4,000 in our various industrial and Sunday Schools. But such work made little progress getting small hold on the children, and in most cases, none at all upon their parents. Few grown people, or families were reached because they could not be approached, save in their native tongue; it being a well known fact that many who can converse intelligently in English on ordinary topics, are unable to worship or to be edified by sermons in other than their own language. So too, the hold obtained on the children was small; for, as our Church did not reach their families, the young people themselves, frequently left us either before or immediately after confirmation. The "Church German Society" founded about four years ago, aims to meet this want: not building up separate parochial organizations, but supplementing the regular English work of our Parishes by German ministrations to such as require them, and under the authority of the Rector. To this end suitable German clergymen are procured, and made acquainted by practical experience with the peculiar conditions of the work.

The Mission in Trinity Parish is now three years old, and is in charge of the Reverend Martin Albert, one of the Society's missionaries. Already several hundred Germans have been gathered into our Church's fold, most of whom had not been connected with any Church for many years. About 130 adults have

been confirmed, and a number will be ready for confirmation next Spring. Regular services in German are held every week at half-past seven o'clock in the evening of Sunday and Wednesday. A service preparatory to the Holy Communion is also held once a month, on Friday evening. All the singing of these services is done, not by the choir but by the whole congregation, and the interest is increasing. Until last summer these services were held in the large Sunday School Room at the top of the Church House; but this autumn a room on the first floor of a building was fitted up by the Vestry as a Chapel for the special use of this mission.

Work among the Germans is also done in connection with St. John's Chapel by the Reverend Mr. Albert. Here there are two weekly services—one at a quarter to eleven o'clock on Sunday morning, the other on Thursday evening at half-past seven o'clock. Twenty-six were confirmed last Spring, and the people are much interested in the work. The German Missionary also superintends the German departments of the Sunday School and he visits and administers the Holy Communion to such patients in the Infirmary as wish to see a German Clergyman.

Two of the older members of the clerical staff of Trinity Parish had so failed in health that they could no longer perform their appointed duties and were retired in 1877. At the February meeting of the vestry, the Reverend Dr. Benjamin I. Haight, D.D., who had reached his sixty-eighth year, was retired from active ministry with a salary of seven thousand dollars a year, while the Reverend Dr. Frederick Ogilby, D.D., aged sixty-four, was relieved from the duty of preaching, but carried on as superintendent of the Trinity Church day school. Each of these devoted priests had long records of service in the parish, and neither of them long survived in retirement. Dr. Ogilby was the first to go. After twenty-three years as assistant minister, he died on March 25, 1878, succumbing to a long illness. His health had been failing since 1874, when Major Ogilby, his son, to whom he was devotedly attached, died as a result of an accident. Dr. Ogilby organized the Sunday school in Trinity Church in 1855, and four years later started the industrial school in the south robing room of the Mother Church, which rapidly grew from small beginnings to an important work. The day school was from its inception under his charge. Special services for the children and the overseeing of the charitable work among the poor were his

particular care. It will be remembered that Dr. Ogilby had come to work at the parish church when Dr. Dix went there, in 1872, after Dr. Vinton's death. The most cordial relations had long bound the rector and his assistant minister with close ties; his death was felt deeply by the rector.

Dr. Haight survived his retirement by the space of two years. He died on February 21, 1879. A man remarkable for industry, business capacity, and clearness of head, he overtaxed his strength trying to do the work of half a dozen men. The diocese knew his ability and called on him for much hard work outside the parish. He was secretary of the Convention of the Diocese of New York for twenty years, and wielded great influence in the General Convention of the Church in 1868, 1871, and 1874, where he was a master of debate and showed himself a brilliant and persuasive speaker. His death removed one of the most useful and beloved of Trinity's staff.

The Reverend Dr. George Franklin Seymour, dean of the General Theological Seminary was, on Whitsun-Tuesday, June 11, 1878, consecrated Bishop of Springfield, Ill., in Trinity Church. Although never officially connected with the parish, Bishop Seymour had been in the most cordial relations with it, and the important dates of his life found him embarking on new beginnings within the walls of the parish church. Thus, his consecration, the most impressive up to that time, was held there; there he was married on July 23, 1889; from that church, when his earthly labors ended and the fuller life began, he was buried December 13, 1906.

The vestry and the rector, faced with the problem of replacing Dr. Ogilby and Dr. Haight, called to the post of assistant minister of the parish the Reverend Dr. James De Koven, warden of Racine College, Racine, Wis. Dr. De Koven, the reader may remember, had been a student in the seminary while Morgan Dix was there. A strong personal affection and similar views on churchmanship bound the two men closely together. Had Dr. De Koven's loyalty to Racine College not forced him to decline the call to Trinity, the parish would indeed have been fortunate to secure his services, but this was not to be. A very long correspondence between the rector and Dr. De

Koven, too voluminous for inclusion in these pages, set forth the reasons for his remaining in Wisconsin. The call to New York tempted him greatly. Old friends and family connections in our city and the need of a change of work and freedom from many cares connected with the college all moved him strongly. At Trinity, he felt, he would be in an ecclesiastical atmosphere congenial to him, but more insistently he felt himself bound to a field where sound churchmanship needed his vigorous support. He did not think he had a right to leave it. The cause of Christian education in the northwest he would not desert. After many months of soul searching and with deep regret, he felt constrained to decline the call.

Dr. De Koven was one of the outstanding presbyters of the time. Gentle and lovable personally, his very strong Catholic Churchmanship, backed by a vigorous character, had resulted in what almost amounted to his persecution. Nominated for the bishopric of Illinois, he failed of election to the post. He then threw in his lot with the Christian education of young men. At Racine, surrounded by the loyalty and affection of his students, he rounded out his life in quiet service. Only after his death did the church at large realize the full stature of the man, whose gifts had never earned for him in life the full recognition he merited.

It may not be out of place here to speak of the work of the Sisters of St. Mary in the great and terrible plague of cholera that visited the delta region of the Mississippi River and was especially virulent in Memphis, Tenn. There, in 1878, were re-enacted many of the tragic and terrifying scenes so familiar to readers of the accounts of the Great Plague in London. Death struck with remorseless speed. There was scarcely time to bury the victims, and the roads were blocked as before an invading army with panicked citizens fleeing the stricken community. Into this city of suffering, terror, and death in its most loathsome form, facing gladly the horrors that others were fleeing, came some of the noble women of the New Community of Saint Mary and a number of no less devoted clergy, to minister to the sick and close the eyes of the dying. There are brief records in the *Memoir of Mother Harriet* which give a vivid picture of the

consecrated service of the sisters, many of whom laid down their lives for their fellowmen. It is with reverence that we read in these accounts of all that these saintly souls did in those days to bring the comfort of religion to countless sufferers, and very truly may we say of them that they were martyrs in the service of our Blessed Lord.

After such evidence of their devoted labors and their holy deaths, the waves of criticism of the sisterhood were stilled. Few men, indeed, dared any longer to impute other motives than Christian ardor to the order which had written so bright a page in the history of service to mankind for our Lord's sake.

Three of the Sisters of St. Mary died—Sister Constance (Caroline Louise Darling), Sister Thecla (Mary McMahan), and Sister Ruth (Helen George); the sisters Frances, Constance, and Thecla were the first to go to Memphis from New York on learning that the fever had broken out and was raging there. They left New York on August 17. Sister Constance died on September 9, and Sister Thecla on September 13. Sister Ruth left New York August 31, and died on September 18. The Reverend Louis S. Schuyler was at Peekskill on September 4, where he celebrated the Holy Communion for the Sisters of St. Mary. He then heard that Mr. Parsons had died and that they had no priest in Memphis. He left for the South the following day, arriving just in time to bury Sister Constance. He took up his work and maintained a daily celebration of the Holy Communion till September 13, when he was stricken; he died four days later, on September 17.

On September 28 a memorial service for Mr. Schuyler was held at the House of Prayer, Newark, where he had been in charge for three months during the absence of the rector, the Reverend H. Goodwin, who was in Europe. At this service Mr. Goodwin was celebrant and Bishop Seymour delivered the address, which moved almost all present to tears. Bishop Seymour said that the congregation had gathered under peculiarly solemn and blessed circumstances to reproduce some features of the same service which 1,600 years ago was celebrated in a distant quarter of the world by a people who

now would be scarcely recognized save by a common faith and a common recognition of the Catholic Church of which all were alike members. In those days people gathered together to celebrate the holy mysteries, and by their so doing they kept in remembrance those who by their death had witnessed to the death of Christ, who on the previous day had poured out their blood for Christ in the arena, or who, when a pestilence swept over North Africa, kept themselves in readiness to minister to the sick, to close the eyes of the dying, and to give Christian burial to those who had given up their lives. Those who died in the performance of such duties received from the Church the seal of martyrdom. Bishop Seymour spoke of the terrible effects of the yellow fever in Memphis, where Mr. Schuyler met his death, described the ministrations of the Sisters of St. Mary, who watched by the side of the dying until they, too, were stricken by the disease, and spoke of the funeral of one member of the sisterhood which was attended only by a few persons—Mr. Schuyler and several of the sisters all of whom have since succumbed.

We now come to an account of the death of one of Trinity's outstanding laymen. The rector's father, General John A. Dix, after a long life of conspicuous service to the city, the state, the Nation, and the Church, departed this life on Monday, April 21, 1879. Born at Boscawen, N.H., in 1798, while George Washington was still alive, his career had been set in stirring times; his early years were spent in the regular army of the United States. He fought as a commissioned officer in the War of 1812, when he was little more than fourteen years old, and he was again an officer in his country's service fifty years later during the Civil War. To bear commissioned rank in two wars so widely separated is an unusual record. The intervening years spent at the bar, in the legislative halls of the state and Nation, in President Buchanan's Cabinet as Secretary of the Treasury, in the councils of the Church, as vestryman and comptroller of Trinity Parish, were full and honorable ones. After the Civil War new responsibilities were laid upon him. As United States Minister to the Court of Louis Napoleon and later as governor of

New York State, he demonstrated that age had not impaired his capacity for giving valuable service, nor did he spare himself by seeking a leisure he had amply earned. He died in harness nine days after a broken collar-bone began his short and fatal illness.

To the rector, his father's death was a heavy blow. The strongest bonds of love and respect had always existed between the older man and the son, already distinguished in his own field. Apart from their personal relations, the parish had claimed their loyalty and bound them together as fellow workers. General Dix's wisdom and judgment as comptroller had been a tower of strength to the rector in many difficult financial decisions that faced the vestry. A strong and loyal Churchman, the General had also an important influence on the spiritual concerns of the parish. The breaking of such ties was a hard trial for the rector, who had to officiate in the final rites pronounced over a beloved father's grave.

Officials of the army, the city, the state, and the Nation pressed on the family the propriety of a public funeral to do honor to his memory. But, as Morgan Dix wrote in his memoirs of General Dix, "The old soldier, true to himself in death as in life, simple in his habits and averse to show, had given his last Orders before he left us, and gently forestalled the anticipated wishes of his countrymen,—knowing what would be in their minds, he modestly directed that it should not be so."

The simplest ceremonies were prescribed and carried out in accordance with the General's wishes. No military escort figured in the rites. His country's flag, covering the coffin, was the only mark to testify to his long life of service. Nevertheless, the funeral service was not without some memorable aspects, justifying the inclusion here of an account of it extracted from Morgan Dix's memoirs of his father:

The funeral took place on Thursday, April 24th, at one o'clock in the afternoon. According to an ancient custom in our family, to which the General referred in his final directions, the body was removed from the house during the previous night and taken to Trinity Church, to rest there, within the consecrated walls, until the hour appointed for the service. All day Thursday the

flags were at half mast on the public buildings, on many private residences, and on many ships in the port. Minute-guns were fired from the battery on Governors Island, and on all the fortifications of the harbor the national ensign was displayed. The crowd at the Church was so great as to fill it to its utmost capacity; yet so carefully had the arrangements been made, and so closely had everything been studied, that there was not the slightest confusion. The assemblage was one of the most remarkable ever seen in this city. It included the representatives of the Senate and Assembly of the State of New York; members of the City Government; the Postmaster of the City, with his staff; the Police, Fire, and Park Commissioners; Assistant Treasurer, General Hillhouse; the staff of Major-General Hancock; Major General Shaler and his staff; the Veterans of the War of 1812; ex-officers of the United States Volunteer forces of the War of 1861-1865; General John C. Robinson, Commander of the Society of the Army of the Potomac; representatives of the Chamber of Commerce and the Board of Trade; the Port Wardens; the prominent clergy of the City, of all denominations; delegations from the Army and Navy Club, the Grand Army of the Republic, and many other organizations. As for eminent citizens, well known in our State and national annals, in the professions of medicine and law, and in the literary world—such for example, as ex-Governors Hoffman and Tilden, ex-Collector Chester A. Arthur, Samuel B. Ruggles, Robert C. Winthrop, Frederick de Peyster, Henry Bergh, and President Barnard—their names, if fully recorded, would fill page after page of this work.

The Governor's staff of 1873-'74, headed by General John F. Rathbone, came to follow their old chief to his grave, and went in procession with the gentlemen of the Vestry of Trinity Church. The pall-bearers were Messrs. John Jay, Edwards Pierrepont, Thurlow Weed, Edward Cooper, John J. Cisco, A. A. Low, General Cullum, E. D. Morgan, Cyrus W. Field, Charles O'Connor, Judge Daly, and Rufus Gilbert. The Clergy of the Parish met the body at the lower end of the Church, and assisted the Right Reverend the Bishop of New York in the office for the dead. All was conducted simply, reverently, impressively. The hymn which he loved was sung; the rich melody of the music filled the air with joyful sounds; the full sunshine of high noon blazing through the windows cast the colors of the rainbow over the Altar and its Reredos, and lit up the ensign which covered the coffin. The aged Bishop, with a voice full of emotion committed the body of his lifelong friend to the keeping of our holy and most merciful Saviour. For a time all the congregation stood hushed to silence, and many in tears, while from the organ pealed the awful cadence of the Dead March in "Saul," through which at intervals the boom of the distant guns was heard reverberating from the Bay. When all was fully finished in the Church the body was reverently borne to the vault on the southside, just in line with the Priests' door at the western end of the edifice, and there laid to rest.

The General's body lay in the John J. Morgan vault in Trinity churchyard until June 28, 1879. It was then taken thence at sunrise, following directions, to a plot in Trinity cemetery at Broadway and One hundred and fifty-third Street, and there laid to final rest. For many years the Post of the Grand Army of the Republic which bore his name came to his grave on Memorial Days to leave their tribute of wreaths and speak of the commander whose memory they kept green.

On October 30, 1879, the Chapel of St. Chrysostom's at Thirty-ninth Street, being finally completed, decorated, provided with a new reredos and put in thorough order, Bishop Neely, who had had so large a hand in its founding, came down from his Diocese in the State of Maine to preach the sermon at its consecration. The Right Reverend Horatio Potter, D.D., Bishop of New York, consecrated the mission Chapel of St. Chrysostom in person, and received from the vestry of Trinity Church the instrument of donation, which set it apart from "all unhallowed, worldly and common uses" and solemnly dedicated it to all holy purposes.

Changes come to New York with startling speed. For forty years work among the poor who comprised the chapel's congregation was carried on without the advertisement of blowing trumpets or beating drums; it was fruitful work, but difficult, for Thirty-ninth Street and Seventh Avenue was in the very center of the city's most rapidly changing section. Across Seventh Avenue from St. Chrysostom's the Metropolitan Opera House covered an entire city block, and Broadway was fast filling up with theaters, giving the neighborhood a character quite different from what it originally was. Eating houses of all kinds, from pretentious to lowly, elbowed the places of amusements. The notorious Haymarket dance hall was an unsavory focal point on Sixth Avenue, not more than six blocks south of the chapel. Warehouses began to invade the district; below Thirty-fourth Street, on Broadway, were several large hotels. Daly's famous theater and the little playhouse made famous by the beloved comedians Weber and Fields, instead of being the most northerly of the theaters, now were left behind in the march northward, which be-

gan to crystallize in the Forty-second Street neighborhood. New Yorkers will remember that the sections of the city whereon St. Chrysostom's Chapel carried on its ministry were commonly referred to as "The Tenderloin" and "Hell's Kitchen." Yet, on the third and sixth of December, 1905, when the parish celebrated the fortieth anniversary of the founding of St. Chrysostom's Chapel and of the ministry therein of the Reverend Thomas H. Sill, M.A., the statistics covering this span of years showed that there had been in the chapel 5,996 baptisms, 2,112 confirmations, 5,664 marriages, and 4,875 burials, while the offerings in that period amounted to \$191,029.84—a large sum, indeed, for a mission chapel to contribute. In no small degree do these figures attest to the good work done in a most difficult neighborhood by the chapel's devoted vicar. The labor among the poor begun there in 1879 bore ample fruit.

## CHAPTER IX

### The New Mission House and Various Anniversaries

ON November 22, 1879, a commemorative service was held in Trinity Church to mark the twenty-fifth anniversary of the consecration of the Right Reverend Horatio Potter, D.D., as bishop of the Diocese of New York. The bishop was much beloved; he had counted on and received full support from Trinity Parish in his work as diocesan; close ties of friendship and understanding bound the rector and the bishop together. Therefore, the ceremony was by no means perfunctory. Dignity and simplicity marked the service. Many bishops attended; the clergy of the diocese were present in great numbers. The congregation overflowed the church.

At the reception which followed the service, held in the Academy of Music, the music was furnished by the choirs of Trinity, Grace, and St. Thomas' churches. Addresses to the bishop were made by representatives of Union College, Schenectady, St. Peter's Parish, Albany, the Standing Committee of the Diocese of Albany, and by the Honorable William M. Evarts, a United States Senator, also John Jay, who was a warden of Trinity Church.

Late in 1879 elaborate ordinances, which remained in force for many years, were passed by the vestry, detailing the duties of the rector of the parish and of the assistant ministers. The ordering of other matters was also defined under the several heads of Bonds and Mortgages, Clerk of the Vestry, Committees of the Vestry, Comptroller and His Office, Conditions in Deeds, Legal Counsel, Debt, Elections, Expenditures, Interments, Lay Visitors, Loans, Monu-

ments, Musical Libraries, Organist and Choirs, Party Walls, Pews and Pew Rents, Poor Boxes, Registry of Baptisms, Schools and School Buildings, Sextons, Removal of Snow and Trinity Cemetery. Routine matters these, but comprehensive of a wide variety of functions, and indicative of the complexity of parish activities.

Early in January, 1880, the vestry elected as comptroller of the parish Colonel Stephen Van Rensselaer Cruger to take the position left vacant by the death of General Dix. For eighteen years Colonel Cruger carried on with faithfulness and devotion the duties of his exacting office.

The Trinity Church Association was initiated on February 12, 1880. The prime mover in this project was the Reverend George William Douglas, D.D., then and until October, 1886, an assistant minister attached to Trinity Chapel, and many years later one of the canons of the Cathedral of St. John the Divine. This organization derived its support from the offerings of the parish congregations. The general funds of Trinity's endowment had no part in financing its needs. It was felt that the worshipers in Trinity and her chapels should be responsible for mission work entirely independent of the corporation's grants. The work thus founded still endures under the title Trinity Church Association. In its foundation Dr. Douglas was heartily supported by Dr. Dix, who not only spoke and used all his influence in its behalf but also was a liberal contributor to its treasury.

During seven years not far from \$200,000 was raised by voluntary contributions from members and friends of the parish interested in the cause. The *Annual Report* of the association still gives, under separate headings, the various departments of the work, most of which have continued without interruption from that day to this. The general idea of the association anticipated what has come to be known as "settlement work," in which line the Trinity Mission House was in some respects a pioneer. A house facing Battery Park was rented, and there the work was at first carried on.

The community, the parish, and the rector were shocked in the year 1880 by the strange persecution of Dr. Dix by a criminal known

in the police records of New York City as "Gentlemen Joe." Although the parish was not directly involved in the cruel and curious activities of this crook, Dr. Dix and his family were subjected to a series of persecutions, comic at times, but always alarming, which enlisted the interest of New Yorkers already stirred by the famous and still unsolved case of the kidnaping of little Charlie Ross in Germantown, Philadelphia.

"Gentlemen Joe" confined himself to annoying and grotesque persecutions, but the kidnaping threat was always present, and the rector's first child, an infant daughter, was for months guarded by police detectives. Persons of all classes, summoned by forged letters, besieged the rectory on Twenty-fifth Street. Men who dealt in old clothes came from lower east side rookeries wanting to buy Mrs. Dix's discarded garments; poor farm women arrived from the country to sell to the rector vegetables they believed he had ordered; divorce lawyers called on him to arrange for his divorce; undertakers came to measure him for his coffin; outraged husbands proposed to thrash him for letters they believed him to have written.

No day for a long period of months passed without some new and annoying manifestation of "Gentleman Joe's" perverted imagination. He was clever about it all. The police thought to trap him through the mails, but the letters were posted in widely separated mail boxes throughout the city and even from outlying communities, so that it was a long time before his tracks were uncovered. The strain on the rector and Mrs. Dix, who was at the time expecting a second baby, was very great. Widespread sympathy for the harassed family extended throughout the parish and the city. "Gentleman Joe" became a *cause célèbre* in the annals of New York criminology. The final apprehension of the rascal in the early autumn of 1880 closed the incidents, and few today recall the affair. Gentleman Joe, when hands were at last laid on him, turned out to have been a former employee of the parish dismissed for immorality many years before, but as his record on arrest showed similiar persecutions carried on in other cities against people of prominence, the grudge motive did not seem to explain his activities. His notorious career

ended with his death in Sing Sing while serving a sentence for his crimes.

Dr. Dix's Lent lectures in 1880 were on the "Proposed Readjustment of Christianity to the Social and Moral Conditions of Our Time." They reaffirmed in strong words the rector's ecclesiastical position and reached a wide audience through the columns of the *Church Eclectic*, where they were printed in full.

In October, 1880, the Reverend Dr. Lobdell, rector of St. Andrew's Church in Harlem, offered to turn over the property of his parish to Trinity as a chapel. The rector and the vestry, however, did not feel that they could take up this proposal.

In the fall of 1880 *The Trinity Catechism* was issued. It was compiled and edited by the Reverend George William Douglas, and was based upon an English catechism published in 1873. It was from the start a great success, and nearly 90,000 copies have been issued. To the first edition Dr. Dix contributed an "Introductory Note," the "Preface" being by Dr. Douglas, from which we take these remarks:

In the case of pupils like those who come to Trinity Church, who have little time or inclination for private study, and receive at home no help whatever in this direction, books of extended instruction based on the Church Year, or on the Old and New Testament, or on the Collects, will answer. Something in this line can be better accomplished by our faithful and competent Bible Class Teachers. What they cannot do cannot be done at all. On the other hand, experience proves that the Leaflets, now so popular, do not supply the real want. In the first place the children crumble, soil and lose them. Besides this, the teaching of the Leaflets is too fragmentary and varied to make a strong and lasting impression on the minds of children. The Leaflets are too much in keeping with the spirit so manifest in the Sunday School work of our day,—the effect simply to catch and *amuse* the young, rather than to *instruct* them in such sound and wholesome Church doctrine as may stand them in good stead all their lives long.

There was lacking then, a brief, exact and simple statement of Christian Dogma: a Catechism of the facts of the Church's life and history, which can be gone over and over again until it is mastered. Some of the answers may be beyond the understanding of children. But all through life we are obliged to learn truths which at the time we could not understand. The main thing is to fix these things in the memory. Afterward they shall bear fruit.

In 1882 the twentieth thousand of this little book was published in a revised edition. The sixteenth edition was issued in 1898.

In September, 1880, Bishop Herzog of the Old Catholic Church in Switzerland, visited New York. It will be recalled that the Old Catholic Church was formed by former Roman Catholics who refused to accept the definition of the infallibility of the pope by the Vatican Council in 1870. Of this visit Dr. Dix wrote:

Sunday, September 19th. In the forenoon went to Trinity: preached from Romans 5:3, 4, 5, and celebrated. Bishop Herzog came down with Dr. Nevin, and a German deacon, and was present at our service and received the Holy Communion at my hands. He wore a cassock and short surplice trimmed with broad lace, and a handsome embroidered white stole, with a gold chain and pectoral cross around his neck.

Sunday, October 10th. This was a great Historical day for the Church: Bishop Herzog was celebrant at Trinity: the first time he has celebrated anywhere out of his own communion. He was assisted by the Bishop of Albany and Dr. Nevin. The only parts of the service which he took were the absolution, the Canon and the Benediction. He wore a silk chasuble, white, with a cross handsomely orphreyed, albe and cope with deep lace, pectoral cross and chain, amice, crossed stole. His manner was intensively reverent. Immense congregation present, among whom were the Bishops of Virginia and Florida and a great many clergy. Morning Prayer was said by Messrs. Douglas, Hitchings and Frisby. It was a great epoch in our History.

The eighth annual Festival of the Choirs of Trinity Parish was held November 18, 1880, in Trinity Chapel. The rector valued this progress in church music, as his words show.

The annual meetings of the Choirs of Trinity Parish have now reached their eighth year; united services have been first held at Trinity Chapel in 1873, at St. John's Chapel in 1874, at St. Paul's Chapel in 1875, at Trinity Chapel in 1876, at St. John's Chapel in 1877, at Trinity Chapel in 1878, at St. John's Chapel in 1879, and at Trinity Chapel in 1880. On these occasions a short evening service has been sung, and an address given on the subject of Church Music, followed by a selection of five or six standard anthems, representing different epochs of Church Music, arranged in chronological order. At each festival the organist of the Church in which it is held may, at his discretion, give a musical composition of his own, such composition to be written for that occasion, then to be produced for the first time, and in no case to exceed ten minutes in length. The organist of the Church in which the service is held has

the entire selection and direction of the musical arrangements, the musical "use" of such Church being always followed in the service proper. . . .

These meetings were instituted for the purpose of promoting unity of feeling amongst the several choirs, as well as to furnish an opportunity of hearing standard compositions, written for the Church rendered by a large choir. The very able and interesting address delivered at the last festival by the Reverend Dr. Swope, has been printed in pamphlet form. The views presented will strike many readers as novel, since a "duty of the Congregation toward the Choir" is enforced, while the preacher also files his protest against a popular cry for "Congregational singing exclusively" which appears to be uttered in some quarters with unreasonable vehemence.

In April, 1881, Dr. Dix published a volume of lectures on the *First Prayer Book of King Edward VI*. In his last lecture the writer makes a plea for "Liturgical Enrichment."

Therefore, in thinking about liturgical enrichment, we naturally think first of what we have lost. It is with the Church of Christ as with the man in the parable; she has fallen among thieves, who have stripped her of her raiment, leaving her half dead. We can count up old treasures, which have been clean taken out of our house, as a robber carries off the family plate and jewels. Let us have these back, to begin with. There, for example, are the Evangelical hymns, "Magnificat" and "Nunc Dimittis." There is the Athanasian Creed, so great a bulwark against heresy that it is likely that New England Unitarianism would never have been the power that it once was if those magnificent statements of doctrine had been heard in our Churches year after year, purifying the air around us. There is the old order for the Celebration of Holy Communion at Funerals, set forth in Queen Elizabeth's time, with Collect, Epistle, and Gospel; a similar order for the Holy Communion at Marriages—a use which would no doubt have tended to maintain the sanctity of Holy Matrimony in the face of an evil and adulterous generation panting for divorces on any or no pretext. Such things as these, we have lost outright; to recover them would be a real enrichment of the Book. And then, there are many other things that may be regarded as desirable; the restoration of some of the minor days of the old Kalendar; the revival of the use of antiphons; a large addition to the number of collects; more selections of Psalms proper for divers Feasts; shortened daily services for morning and evening, and a third, a Compline, to be said when the two former had been gone through; special offices for such occasions as the laying of corner-stone; the consecration of a cemetery; the benediction of dwellings, hospitals, schoolhouses; the dedication of altars, fonts, and gifts to God's House; the setting apart of choristers, and members of guilds, brotherhoods, and sister-

hoods. I mention, hurriedly, things that have been in my own thoughts as very desirable, by way of enrichment; things which might be added without touching dogma or doctrine; things which, however, must be drawn from the old treasury of the Christian Church.

The year 1881 is memorable in the annals of the parish in that for the first time, on Good Friday, April 15, the Three-Hour Service was held in Trinity Church. We are so accustomed to it today that it is hard to think of a time when it was an innovation. No day in the Church calendar compares with it for solemn impressiveness. From noon to three o'clock in the afternoon Trinity is packed with people who overflow the pews and stand in reverent attention at the back of the church. Some stay throughout the service, but many come and go as they can spare time from work for devotions. People came from afar to attend this wonderful commemoration of Our Lord's Passion. Its influence on the community of downtown New York would be hard to overestimate.

On July 2, 1881, the nation was startled to hear of the assassination of President Garfield, who, however, lingered until September 19, when he passed to his rest.

For these two and one-half months the country was in constant suspense, and every now and then premature announcements of his death were circulated. Dr. Dix notes one of these occurrences.

11th Sunday after Trinity, August 8th, 1881. At the Chapel this morning a very dramatic scene occurred. We had a full congregation; Mr. Carter assisted in the service, and I preached from Wisdom. Toward the end, made allusions to the President, which overcame the people and myself, so that I could scarcely speak. Then, supposing that he was no longer alive, or merely breathing perhaps, I read the prayer in the visitation of the sick, for a person when there is small hope of recovery and that beginning, "O God whose days are without end." The people were deeply affected, sobbing and weeping audibly. I then gave the benediction and left the desk. Just then Mr. Spencer pushed through the crowd and thrust into my hand a despatch that moment received, to the effect that a change had taken place and that there was again a hope. Greatly agitated, I called to the congregation to come back, and read to them what I had in my hand: a sort of convulsive gasp went through the building, and loud cries of joy "thank God," "God bless him," etc., burst from all lips.

The governor of New York appointed September 8 as a day of special intercession for the President. Dr. Dix was then staying at Long Beach and did not hear of the governor's proclamation until the afternoon of September 7. He immediately made arrangements for services to be held on the morrow at Trinity Church, St. Paul's Chapel, and the Chapel of St. Augustine. At Long Beach he held a special service in the hotel parlor.

Concerning the death of President Garfield Dr. Dix records in his diary:

The first intimation of it to the public down in town was given by the sudden sound of the bells of St. Paul's Chapel and Trinity Church: we had watchers in the tower ready to toll the moment the news came by wire and the bells immediately began, to the horror of passerby and all within hearing.

September 20.

The dismal sound of Trinity Chapel bell, which began to toll at 7 A.M. announced to us, before we had risen, that the President was no more. Went down to the office after breakfast to make arrangements for draping the Churches of the Parish in mourning, and for a Special Vestry meeting to be held tomorrow afternoon.

Two further references to the President's death occur in the diary.

15th Sunday after Trinity, September 25, 1881. Trinity Church was crowded to excess this morning. I preached a sermon on the President's death, from Ezek. 24:19 and celebrated. The sermon was published in full in the *Herald* of the following day.

Monday, September 26th, 1881. This was the day of the funeral services in all the churches throughout the land, on the occasion of the burial of the President. The hour was 2 P.M. Trinity was crowded fuller, almost, than ever before in its history. The service was that appointed by the Bishop of the Diocese, and I delivered a brief address. The weather was very hot, and I was still suffering from my trouble: felt hardly able to stand, but strength came, and I got along very well. We spent a very quiet day, and it was marked by entire suspension of business.

At the meeting of the vestry, November 14th, the following letter was read.

Department of State

Washington, October 11, 1881.

The Reverend Morgan Dix,  
Rector of Trinity Church, New York.

Dear Sir:

Now that a partial cessation of the onerous cares attending the death and funeral of President Garfield permits me to make some response to the many kind and touching messages of condolence which have come forth to the bereaved family and to the national government from every part of the Country in this hour of brotherhood in sorrow, I take an especial although mournful pleasure in making acknowledgment of your letter of the 1st instant, with its accompanying copy of the eloquent resolutions adopted by the corporation of Trinity Church on the 20th ultimo. In her overwhelming grief, the widow of our beloved Chief Magistrate has been comforted by the loving Christian solace tendered to her by all true hearts, and in her name I beg to return heartfelt thanks to you and your associates.

I am, Sir,

Your obedient servant,

James G. Blaine.

The senior warden of the parish, John Jay Cisco, died on March 24, 1884. In the appendix to the Year Book for 1885 the rector gave a sketch of his life. Since Mr. Cisco played an unusual role in historic events, part of that sketch may have some general interest.

In 1852 President Pierce appointed him Assistant United States Treasurer and placed him in charge of the Sub Treasury in this city. He was retained in office by President Buchanan and, at a most critical era in the history of our country, towards the close of that administration, did his full share in devising and promoting the measures necessary to maintain the credit of the National Government, and thus ensure the final triumph of the national arms. It will be long remembered, as among the most characteristic of his acts at that time of extreme danger, that when directed by his chief, the Secretary of the Treasury for the time being, to deliver up the funds in his charge,—the design being, as he knew, to transfer them to a port in the South where they would have fallen into the hands of the Confederates,—he boldly refused to obey, and appealed to the President, who sustained him and reversed the order.

When Mr. Lincoln was elected President, Mr. Cisco tendered his resignation as Assistant Treasurer, but at the earnest request of the President he consented to continue in the office for a time. The Government was then seriously in need

of money to prosecute the war against the seceding States, and the first loan was placed on the market. Hesitation was displayed about taking the bonds, and the large banks of this city held back from investing in them. Mr. Cisco called a meeting of the officers of the leading banks, and by his arguments succeeded in inducing them to take the loan. After the first issue the confidence in the Government became so great that but little trouble was experienced in future negotiations. President Lincoln held so high an opinion of Mr. Cisco's financial ability and integrity that when the Union Pacific Railroad bill was passed in 1862, he insisted, before signing it, that Mr. Cisco should be made Treasurer of the organization, and he assumed that position under the late General John A. Dix as President.

In 1864 Mr. Cisco resigned his office as Assistant Treasurer, organized a private banking firm, and conducted its affairs until the close of his life, enjoying the highest esteem and regard of all who had transactions with his house. It may be said, as regards the misfortunes of that house, which overtook it subsequently to the death of its eminent head, that they left the personal honour and integrity of the firm unsullied by any blot on their names.

Mr. Cisco was elected a vestryman of Trinity Church in 1858, and warden on April 15, 1879.

In May, 1884, Henry Erben, builder of the organ of Trinity Church, died. Of the funeral, Dr. Dix records :

Friday, May 9, 1884. At 2 P.M. funeral of Henry Erben at Trinity Church. It was rather a remarkable scene. I had been requested to make all arrangements for the clergy and service: I accordingly requested Messrs. Ayres and Hill to assist me, and Canon Knowles came in, and requested to go with us in the procession. A delegation of Organ builders was in the Church, and the coffin was carried by some of Henry Erben's old workmen. We had sweet music, and the grand organ pealed forth a requiem for its old builder who never made another so fine an instrument.<sup>1</sup>

On June 4, 1884, Dr. and Mrs. Dix, with their two children, Catharine Morgan and John Adams, sailed for Europe on the Cunard steamship "Aurania." The rector found it difficult to get the relaxation he needed in this country. He was always being called back to New York from his vacation leisure, so, in 1884, 1886, and again in 1890 he put the ocean between him and the calls that interrupted a much-needed rest.

<sup>1</sup> A letter from Henry Erben's father, Peter Erben, to Bishop Hobart, may be found on p. 124 of Vol. III of this history.

Lectures on the training of a Christian woman, given by the rector of Trinity in 1883, had attracted wide attention abroad as well as at home, especially in England. Largely because of this Dr. Dix came into close contact with Canon Liddon of St. Paul's Cathedral, London. There had been correspondence between the two men on a memorial that was being raised to the memory of Dr. Pusey, famous among the leaders of the Oxford Movement. This gave occasion for the following letter, which we include because of the interesting attitude on the "higher education" of women held by Canon Liddon, and, we fear, shared by Dr. Dix. Today such views sound altogether outmoded.

Kilgornan, Oranmore,  
Co. Galway, Ireland.  
21 July, 1884.

My dear Dr. Dix,

I am very sorry indeed to have missed you when you were so good as to call at my house. Please God, I shall be in London on August 1st, and throughout the month. And I shall hope that you will not have then brought your visit to a close, and that I may have the great pleasure of seeing you.

Indeed I do not think that we have any reason to complain of the results of your generous help on behalf of the Memorial to Dr. Pusey. You have great demands on your resources in America; and what we most care for is the proof of your sympathy with us on all that Dr. Pusey's name represents.

The question of women's "Higher Education" is a very serious and a very large one,—too large for a letter. By a recent statute at Oxford (which I deeply regret) women are admitted to be examined in three Schools and in the same papers, though not in the same room, as young men. They do attend some public lectures with young men. They are not, as yet (and I fear I must so put it) admitted to the B.A. degree. At Oxford and Cambridge they live in "Halls" presided over by ladies; but the lectures they attend are given almost entirely by tutors and professors in the University.

The whole movement is, as I think, deplorable, for the sake alike of all that is best in a woman's character, and of the University. But to justify this opinion would take a great deal of space, and I could do it better in conversation. We shall, I trust, meet during August. Believe me

Yours very truly

H. P. Liddon.

My address will be here until Saturday next.

Dr. and Mrs. Dix dined with Canon Liddon, Monday, August 11, 1884, as appears from this passage in his diary.

In the evening Emily and I dined with Dr. Liddon, at his house in Amen Court. We were entirely alone. We went at 7:30 and came away at 9:30. We enjoyed it thoroughly: nothing could have been more characteristic or more delightful. He was simplicity itself, a very shy, quiet, lovely man, with no vestige, in look, word or manner, of what the noisy age admires or likes. The house was filled with beautiful engravings, china, old furniture, etc.

Shortly after his return to New York Dr. Dix received the following letter from Canon Liddon.

CHRIST CHURCH  
OXFORD  
10 NOV. 1884.

My dear Dr. Dix,

I have to thank you and, through you, the venerable Bishop of New York, and our other kind friends in America, for your very generous contribution to the Pusey Memorial Fund. Your draft for £111.0.10 has safely reached me, and will be acknowledged by the Secretary, Mr. Riddell. You will be interested in learning that the Pusey House, which was opened by the Bishop of Oxford on Oct. 9th., is already doing a great deal of good. The books are not yet in their places; but the lectures of Mr. Gore, the Principal Librarian, are very attractive to the undergraduates, and the general influence of the Institution upon Oxford promises to be very good indeed. The Bishop of Albany visited it some days ago; and, at the close of one of the services, gave his views to the Librarians to their great delight.

On Friday, as you probably know, Bishop Seabury's Consecration will be commemorated in St. Paul's (Cathedral). The Archbishop of Canterbury will preach; the Bishop of London will celebrate; and Dr. Seabury, as the lineal descendant of the first American Bishop, will read the Gospel. But of this you will hear more from other sources.

It was a great pleasure—and very much more than a pleasure—to entertain you and Mrs. Dix, I trust, if it please God, not for the last time. The probabilities of my ever crossing the Atlantic are, I fear, small; but such letters as yours make me wish very much indeed that I were a better sailor, and had fewer things on my hands.

Pray remember me most kindly to Mrs. Dix, and believe me

Ever most truly yours

H. P. Liddon

While the Seabury Centennial Commemoration was being held in St. Paul's Cathedral in London, a similar service in Trinity Church on November 14 marked the one hundredth anniversary of Bishop Samuel Seabury's consecration as Bishop of Connecticut. The reader of these pages is reminded of the outstanding position Bishop Seabury took in the early days of the Catholic Revival of the Church in America. Trinity's own long record of leadership in the movement made this memorial service particularly appropriate. The service was notable, attended by a great congregation, and about 200 clergy, in vestments, overflowed the chancel and were accommodated in the pews of the nave.

Close contact with the Church of England was maintained by the rector whenever opportunity offered. The joint Seabury Commemorations, just mentioned, are an example of the community of interest existing between the mother and the daughter establishments. The visits to this country of distinguished British clergy afforded other opportunities for a closer bond between the two countries. In 1885 Canon F. W. Farrar, of Westminster Abbey, one of the outstanding preachers and doctors of the Church of England, planned to visit the United States. Dr. Dix at once invited him to preach in Trinity Church. Canon Farrar came to New York and preached in Trinity Church in October, 1885.

While the ties with the Church overseas were thus being drawn closer, American contacts were not neglected. The Diocese of Long Island had just completed building its cathedral at Garden City. Much interest was shown by the community at large in this early and beautiful venture of cathedral building in this country. The lofty spire rising above Long Island's flat landscape was visible for miles in its slender elegance. The setting reminded travelers of Salisbury. So striking was the similarity that years later a nearby golf course was named The Salisbury Club. The cathedral is not large. Its beauty and its significance as an expression of religious aspiration are, of course, the chief reasons for the hold it has on the hearts of men.

The picturesque story of the cathedral and its construction, its beauty and the interest felt in its chief benefactor, all contributed to focus attention on the ceremonies of its consecration. A week was devoted to the functions; Dr. Dix, as rector of Trinity was one of the special preachers in the new cathedral during the week of celebration. Thus, antedating by a few years the foundation of New York's great Cathedral of St. John the Divine, the Diocese of Long Island stirred the aspirations of New Yorkers, who were, not long after, to lay plans for their own diocesan shrine. Some account of Trinity's part in that great enterprise will find its place in later pages of these annals.

The University of the South, at Sewanee, Tenn., in August, 1885, conferred on Dr. Dix the honorary degree of Doctor of Civil Law. At the time of the commencement Dr. Dix preached the baccalaureate sermon, in which he stressed the good augury for the Church implied in the subtitle of the institution, "A University of the Church." "A nursing mother it is," he said "of pure, high-toned and thoughtful sons. A School where the doors of Science, Art, Philosophy and Letters are thrown wide open to eager youth; where they learn the wonder and the glory of the Visible; where they also learn to reverence the Invisible." The essential interdependence of Science and Religion was a subject Dr. Dix loved to stress. At Sewanee the intellectual approach to such a harmonizing of positions, formerly antagonistic, was peculiarly congenial to him. In after years he frequently spoke of the University of the South with affectionate appreciation, and he valued the tie that placed him on the rolls of its honorary sons.

Shortly after his return from the South, in the fourth week of August, 1885, Dr. Dix recorded in his diary:

In the evening of the 22nd, we had a call from Dr. Mallory, who brought me the astounding intelligence, 1st, that he had the promise of \$5,000,000 for a cathedral in New York, on condition that a site could be procured; and 2ndly, that Col. Cruger had told him that the Vestry would be willing to give Trinity Cemetery for such a site. I encouraged him to proceed.

This was the first reference to Trinity's part in the building of St. John the Divine. Its connection with the project extended throughout many years.

The idea of a cathedral in New York was not new. In 1828 Philip Hone, the famous "Diarist" and one time mayor of New York, had discussed the matter with Bishop Hobart and suggested Washington Square, then on the northerly outskirts of the city, as a proper site. But nothing came of it. Many churchmen of the day disliked the very idea of a cathedral, so, lest dissension should arise, the tentative suggestion was dropped. In 1872 Stephen P. Nash, clerk of Trinity's vestry, on behalf of a committee of laymen, revived the project and proposed to Bishop Horatio Potter that it be actively considered. On December 30, 1872, the bishop called together a committee of fifteen, consisting of presbyters and laymen, the most distinguished citizens of the day, to take measures for obtaining a charter whereby the work might be initiated. The charter was granted April 16, 1873, by the State of New York; Governor Dix, formerly comptroller of Trinity Parish, signed the charter. First among the trustees of the cathedral came the name of Morgan Dix, rector of Trinity. It will be seen from this recital that from the outset representatives of New York's first Episcopal Church were among the sponsors of its new cathedral.

It is not proposed to go into detail in recording the history of the cathedral. In 1916 The Cathedral League published a brochure which tells much of the story. We are concerned only with such incidents as tie in its annals with those of our own parish.

The selection of a site for the structure was one in which Dr. Dix played a considerable part. Bishop Horatio Potter, in his last years of his life, very wisely had deferred making a selection from a number of locations suggested, none of which would have been as fine as the one finally chosen. After his death on January 2, 1887, under the aegis of his nephew and successor, Bishop Henry C. Potter, the question came to a head. Two sites were considered, each of them available. One was the grounds of the old Bloomingdale Asylum on

Morningside Park, between One hundred and seventeenth and One hundred and nineteenth streets, and the other the present site of the cathedral on the former property of the Leake & Watts Orphan Asylum, then extending from One hundred and tenth to One hundred and thirteenth streets, between Amsterdam Avenue and Morningside Park. Dr. Dix's diary for Saturday, April 16, 1887, tells of a visit to the two locations.

At 3½ P.M. met the Committee on the selection of a site for the Cathedral, at the Bishop's rooms, 160 West 59th Street. We took carriages and drove up to 110th and 120th to look at property which can be had. The afternoon was raw and chilly with a cold west wind. It seemed to me that the finest site is one on The Morningside Park between 117th and 119th streets, but the Leake and Watts property, which is very much more extensive, can be had more reasonably; we estimate it at about \$750,000.

Dr. Dix evidently liked the more commanding elevation of the ground at One hundred and seventeenth Street, but that he changed his opinion and was influential in the final selection of the One hundred and tenth Street site will be seen from the entries in his diary in October when the purchase was consummated.

Friday, October 21, 1887. At 3½ P.M., a meeting of the Trustees of the property of the Diocese accepted the transfer of the house in which we met, which is to be held by our Board. At 4 P.M. the Trustees of the Cathedral met, and agreed to make an offer of \$800,000 to the Leake and Watts Orphan House for their property at 110th St. Mr. Saml. D. Babcock opposed the proposition as long as he dared, but the Bishop sat down on him, and he had to submit.

Tuesday, October 25th, 1887. The most important thing today was the special meeting of the Leake and Watts Board at my house at 8 in the evening, to consider the offer of \$800,000 for our property.<sup>2</sup> We had a full board, for the first time in my remembrance, every member being present. We sat till after 10. They declined to accept, the Recorder, Mr. Campbell and Mr. Harland, taking sides against it. Mr. Nash, the Mayor, and Dr. Vermilye were in favor of accepting. We agreed to a new reference for arbitration, between the limits of \$800,000, the price offered by the Cathedral Trustees, and \$970,000 the highest and fantastic valuation by some persons consulted by us.

Monday, October 31, 1887, at 10½ o'clock., there was a meeting of the Trustees of the Cathedral at 96 4th Avenue. By an extraordinary Providential interposition, I saw Recorder Smyth, for two minutes, and in consequence of what then

<sup>2</sup> Dr. Dix was a member of the Leake and Watts Board.

passed between us, I was able to shape matters at the meeting, so that the Trustees agreed to make a final offer of \$850,000 for the property. If I had not happened to be there, or if I had not happened to meet the Recorder on the way, as I did, the opportunity would have been lost, and negotiations would have opened with the Trustees of the Bloomingdale Asylum for a site on their grounds.

Wednesday, November 2nd, 1887. In the evening the Leake and Watts Board met at my house. Again we had a full Board, every member being present, though Mr. Harlan did not arrive till 9:15. We agreed unanimously, to sell the property to the Cathedral Trustees for \$850,000, \$300,000 to be paid in cash, the rest in two years, without interest, the Orphan House to continue in occupancy meanwhile, so as to have time to find and fit up a new site.

Five years later, in 1892, at its February meeting, the vestry appropriated the sum of one hundred thousand dollars as a gift by Trinity Corporation to the Cathedral of St. John the Divine. Half of this amount was to be used toward paying for the real estate on which the cathedral stands, and half was to be applied to the construction of the edifice already well under way. With the record of this gift we bring to a close the account of Trinity's connection with the beginnings of the great structure that now crowns Morningside Heights. Trinity's interest has been a continuing one, but later manifestations of it have no place in our narrative at this period.

Diocesan construction was, as we have seen, occupying Dr. Dix's attention in 1887, but Trinity's parochial needs had two years earlier engaged his thought. It was decided by the Vestry that a new building should be erected at the westerly end of the graveyard of St. Paul's Chapel. Adequate accommodations for the work of the chapel, the rector's and comptroller's offices, and quarters for the clergy of the parish whose work lay in the lower part of the city were urgently needed. The old building on the site was obsolete. A large part of it, moreover, at the northern end of the structure, housed under lease a unit of New York's Fire Department, originally known as Columbian Engine Co. No. 14, which curtailed the space that might be used for parochial purposes. Arrangements were entered into whereby the fire apparatus was transferred into a building of its own on Vesey Street, and thus the last obstacle to the contemplated improvement was removed.

According to the *Year Book* for 1926, page 5, under the heading "One of Our Parish Buildings to Be Torn Down," the city must have decided that year to widen Church Street. However, the building was not torn down until about 1928, since Miss Hand<sup>3</sup> has in her file a letter awarding the contract for demolition of the building in 1928. From the wording it would appear that the decision of the city and the demolition of the building occurred in the same year.

Charles Haight, an architect of distinction, designed the new vestry office and clergy house, costing \$150,000, which continued to stand on that site for many years, until the city, in 1926, decided to widen Church Street, when the building was torn down. Here, for more than a third of a century, the unmarried clergy of Trinity and St. Paul's Chapel resided in close proximity to the people in their charge. Here were the guild rooms of St. Paul's Chapel; here the officers of the corporation carried on their administrative duties. The building fronted on the churchyard, so the working offices and dwelling rooms had a pleasant outlook on trees, lawns, and venerable memorials, while the porch of the chapel, with its lofty tower, closed in the immediate scene. The rear of the building had no such advantages. Church Street was narrow. The Sixth Avenue Elevated Railway filled it almost from one side of the street to the other. In the confined quarters the noise of the passing trains was not only deafening but also almost constant. Smoke from the steam engines sifted in at the rear. In summer, when the windows had to be open, the dirt and the fumes were hard to cope with. Fortunately, Mr. Haight considered these drawbacks and skillfully used the Church Street side of the structure for passages only, but it can be seen from the above account that the site was not ideal.

There was no possibility of retaining the structure when the elevated railroad was torn down and the new subway of the B.M.T. took its place. Almost the entire space occupied by the building was condemned when the street was widened, and new arrangements had to be made to house the ousted tenants. The clergy occupants

<sup>3</sup> Miss Ida Hand, Secretary to the Clerk of the Vestry, who for thirty-nine years rendered notable service to Trinity Parish.

moved to quarters in Brooklyn; administration was housed in the new building of The Seamen's Bank for Savings, on the corner of Wall and Pearl streets; St. Paul's parish activities, much curtailed by the shifting of population away from that neighborhood, were cared for at Trinity Mission House, in Fulton Street. Later the corporation acquired the building at 74 Trinity Place, directly in the rear of the Mother Church, where all its administrative work is now quartered.

While it lasted, the vestry office back of St. Paul's churchyard, with all its activities, filled an important place in the parish life. In it the rector's pleasant office overlooking the old churchyard had a situation such as few sites in New York could equal. Alongside, in a dignified setting the vestry met in its own office. Much of moment to the parish came from the deliberations carried on there. On the floor above, the comptroller's office was a hive of activity. The clergy's rooms, high up in the building, looked out on greenery reminiscent of Old World backgrounds. So, in spite of the noise and the dirt that detracted from an ideal location, the new building had a charm, as well as a usefulness, which members of the parish, now grown old, remember with affection.

Before we close this chapter we shall bring to light an incident in the history of the parish a century earlier, showing how Trinity had been connected with the Roman Catholic Parish of St. Peter's, located on Church and Barclay streets. The Reverend Dr. John Gilmary Shea, a Roman Catholic historian, engaged in compiling the annals of St. Peter's, came across records which were not clear to him and wrote Dr. Dix for information about them. In the minutes of the vestry the following records relative to the transaction occur.

On August 17, 1785. A Petition was presented from the Trustees of the Roman Catholic Congregation in this City praying that they might be permitted to purchase the reversion of certain lots of the Church farm the leases of which they had purchased from the former tenants. [Minutes, I, 477]

On May 14, 1792,—A Petition from the Trustees of the Roman Catholic Church of St. Peter's in this City praying the Board to relinquish a Part of the Arrears now due, and an Abatement of their Rent in future, was presented and read—

(it was) thereupon *resolved* that the Consideration of this Petition be deferred until the next Meeting of the Board. [*Ibid.*, II, 11]

On March 11, 1793. The Committee of Leases presented their Report relative to the claim for rent due from the Roman Catholic Church which was confirmed, and is, to relinquish £150. of the back rent, upon this condition that the residue of rent due on the 25th March Instant be immediately discharged; and the payments which may become due hereafter on said account be punctually complied with. [*Ibid.*, p. 18]

On June 8, 1795. *Resolved*, That this Board will dispose of to the Trustees of Saint Peter's Church in fee simple all those lots under lease to them for the sum of one thousand pounds to be paid in two months and will remit and discharge them from all Back Rents due to this Corporation if such sale takes effect. [*Ibid.*, p. 42]

On March 14, 1796. *Ordered* that unless the Corporation of St. Peter's Church shall pay for their Ground and take their Deed in thirty Days upon the Terms heretofore offered by this Board that a suit be commenced and the most effectual Means taken by the Clerk as the Attorney of this Corporation to procure satisfaction of Rents due from them. [*Ibid.*, p. 52]

This recital of old transactions seems to have resolved Dr. Shea's difficulties, for, acknowledging the receipt of the information, he wrote an appreciative letter.

Elizabeth, Dec. 24, 1885.

Rev. Dear Sir:

I am under very great obligations to you for your kind note and its enclosure. The extracts more than justify the idea I had formed already of the kindness of Trinity Church to the struggling congregation of Roman Catholics. The new leasees were not very profitable tenants, careless, remiss, and poor payers, I fear, and if Trinity Church was at last compelled to be somewhat peremptory, it merely proves that the Trustee system did not work well with us. The Trustees of St. Peter's merely needed a little stirring up, for they paid the money and got the deed in fourteen days, not half the thirty given them. They had evidently been trifling with the matter for nearly a year.

Certainly no tradition of any unkindness in the matter ever obtained. The deed was the bond between them. The entries explain what I did not know, that St. Peter's Church was for more than ten years a tenant, and I regret and tender a centennial apology for the shortcomings of the body.

With renewed expressions of esteem and thanks, I am,

(Signed) John Gilmary Shea

We have cited this episode to show the catholicity of Trinity's interest in all church work carried on in lower Manhattan. Churches not in our communion have been helped by the old parish from time to time when their needs were great. That St. Peter's was a neighbor in a field abandoned by others gave it a strong claim on the generosity of the more prosperous nearby parish.

## CHAPTER X

### Increased Influence of Parish and Rector

AT THE General Convention of the Church held in Chicago in the year 1886, Dr. Dix was elected for the first time president of the House of Deputies, a position to which he was reappointed in four subsequent conventions. By the year 1901, however, Dr. Dix began to feel the burden of his advancing age and declined renomination to the position. During the terms of his presidency he earned the esteem of a wide body of Churchmen, and the parish gained much in prestige from the record of its rector as a presiding officer.

The reputation of Trinity outside the parish grew also in other ways during these years. It had many times aided other parishes in New York, but in 1886 it came to the relief of a distant diocese. Charleston, South Carolina, had suffered from a severe earthquake shock which did great damage to the ancient churches of St. Michael's and St. Peter's. The Bishop of South Carolina appealed for help in the work of restoration. It was Trinity's general policy, the reader will remember, not to extend help outside the diocese of New York, but here was a case that seemed to the vestry exceptional. The citizens of Charleston, impoverished by the Civil War and now faced by a major calamity, were unable to handle repairs on a large scale without outside assistance. Moreover, the two churches had long and honorable histories in the life and work of the Church; each of them, also, was a monument of more than passing historic interest. The vestry answered the bishop's appeal, therefore, by contributing \$5,000 to be used for the repair and reconstruction of the edifices. Funds for the same purpose from other sources throughout the country were generously given. Trinity's part in

the undertaking was much appreciated, and brought forth what Dr. Dix described as "the warmest expressions of gratitude from the Southern Bishops and Clergy."

The rector's diary contains this interesting record for the second Sunday in Advent, December 5, 1886.

This morning at Trinity Church we had the full "Benedictus" sung for the first time. It had not been sung since the time before the Revolution when the English Prayer Book was used. It was very grandly chanted to an old Gregorian Tune harmonized; really it was a sound to hear as the verses rang forth, "And Thou, Child, shall be called the Prophet of the Most High."

On December 19 Dr. Dix delivered an address in memory of the Reverend Joseph Bloomfield Wetherill, who had been an assistant minister at St. Paul's Chapel. It was an address of singular felicity and interest. Parts of it are here given.

During his connection with the Seminary as a student Mr. Wetherill was one of our lay visitors in the mission field of St. Paul's Chapel. On his ordination to the Diaconate, we took him into our staff of Clergy, and assigned him to that Chapel. I was at that time living in the ancient Rectory of the Parish, No. 50 Varick Street, and on my own invitation, he became, on the thirtieth day of September, 1869, an intimate of my household. For nearly two years he lived under my roof, my constant companion and fellow-worker. St. Paul's Chapel was then under my immediate charge, the Reverend Dr. Haight being also assigned to it, as one of the Senior Assistant Ministers of the Parish. It was then, during that long term of close intimacy, that I learned to appreciate and love him; and you must consider what varied knowledge and abilities he brought to the work in order to understand his value and his merits. A man of greater versatility I never knew. He had, first, his thoroughly good education in the old-fashioned schools. Next, he had his medical education, which enabled him to minister to the bodies as well as the souls of the poor for whom he frequently prescribed on his rounds, giving them simple remedies, as occasion required, and advice and counsel as to the means of recovering or preserving good health. After that came his business knowledge, which often stood us in good stead, and gave him facilities for reaching many of the fraternity of commerce and trade, whose ways and habits he knew so well. Then, moreover, he had that special ease and aptitude which come of army life: He knew a hundred things, as only a soldier knows them: he was handy and quick, helpful and bright, and never thrown off his guard. I recollect an occasion when a crazy man discharged a pistol in the gallery of St. Paul's Chapel. Mr. Wetherill was in the

reading desk (which then stood in the Church), and in the act of announcing a hymn. "Let us sing," he said, when the pistol shot rang out, "the one hundred and seventy-third hymn," he continued, without change of voice or motion of muscle, as if nothing unusual had occurred.

This was the rare and accomplished gentleman, who, now in Holy Orders, came to me, and for nearly two years dwelt under my roof. All that time he was a hard worker, intensely interested in whatever he had to do, and doing it in a kind of impetuous way which was characteristic of him. And moreover, he was full of cheerfulness and fun, never depressed, never unhappy, as one who weaves bright and shining threads into his work. To say that he was active gives but a faint idea of his methods and manners. Before two days had passed, he had been all over the great house, six stories high, and from three to four rooms deep on each floor; he had investigated everything in our bachelor establishment; he had rebacked and reframed an old picture of a hermit which hung in his sitting room; and he had laid out a plan for flower beds and frames on the roof of our little Oratory which projected from the second story into the garden. And it is just at that point, as I look back to that pleasant life of ours together, in a house which was the centre of bustling life all day long, and had its night-bell to call us up at any hour to go to the sick and dying—it is there that the pictures arise, and the phantoms move about, and innumerable incidents are recalled, which it would be out of order to mention in a church, although they harmonize perfectly with each memory of the ministerial life. . . .

It seems to me that it would have been a pity that such a man, thus suddenly removed, should be allowed to pass away without any word spoken over his coffin, and without an effort to draw attention to his patient work: that we should be as careless towards him as we are in general towards the dead, who are practically forgotten as soon as out of sight, whom no prayer enfolds in its tender petition for their rest and eternal peace, whom no memorial brings to mind on the monthly or annual date of their departure. So has it not been with our brother. We remember him now: we shall recall him hereafter at the altar, with all God's servants departed this life in His faith and fear; in the years to come we shall think of him: hereafter may we see his face again in the land of the living and in the light of the Lord.

On Sunday morning, January 3, 1887, the Bishop of New York, the Right Reverend Horatio Potter, died. His son, William B. Potter, immediately wrote to Dr. Dix:

38 East 22nd St.  
Sunday Morning.

My dear Dr. Dix,

My father passed away quietly this morning at twenty minutes

past six o'clock. He had been rapidly growing weaker during the last week or ten days and on Friday pneumonia set in and hastened the end. It was very quiet and peaceful at the last.

Sincerely yours,

William B. Potter.

Dr. Dix records:

Friday, January 7th, 1887. The funeral of the Bishop took place today. The weather was clear, bright and cold. Emily and I went over to the house at 9 o'clock, where the members of the family were assembled and Dr. Swope and I read a few verses, collects and prayers beside the coffin.

The venerable bishop, who was within scarcely more than a month of his eighty-fifth birthday, had held his high office for thirty-two years. Not only did Dr. Dix feel his loss as an outstanding diocesan and wise counselor, but more particularly as a friend, for the connection between the two men dated back to the rector's early life in Albany. A close understanding and sympathy knit them together: they held the same views and labored in the same causes. It was, therefore, to the rector the close of a chapter, and he often alluded to it as such in after years. Happily, however, a cordial relationship with the new bishop, the Right Reverend Henry C. Potter, nephew of the deceased prelate, who had been his coadjutor, carried on the old ties. The latter was absent in Europe when his predecessor died, so that the burden of carrying on diocesan affairs until his return fell largely on the shoulders of Dr. Dix as head of the Standing Committee of the diocese.

There is an entry in the Dix diary for Sunday, February 13, 1887, which supplies the evidence otherwise lacking that Dr. Dix's confirmation took place in St. John's Chapel. Alluding to the presence of his little son in the chapel on that morning, he writes:

It was a most touching thing to me to see John sitting there, almost exactly in the same place where our old pew was, where his father, his grandfather and his great-grandfather all had sat in former years. I was confirmed and ordained to the Diaconate in St. John's, and the place was full of associations for me.

In February, 1887, the vestry passed an ordinance governing the retirement of clergymen who had served the parish for thirty-five

years continuously or had attained the age of seventy years after fifteen years of such continuous service. Such cases needed a definition of the corporation's policy, which had been lacking, both for the sake of the individual men affected and for that of the corporation itself. It was clearly stated in the ordinance that they should be entitled to retire from active work or might be so retired by action of the vestry. The ordinance contained the following provisions.

The clergyman so retiring shall be entitled to an annual stipend for life equal to one half the salary of which he was in receipt at the time of his retirement. He shall retain the title of "Emeritus," and shall be entitled in all services in the Parish, at which he may be present, to the same order of precedence which he had at the time of such retirement.

Many questions were settled by this straightforward definition of parish policy.

The Trinity Church Association, mentioned earlier as having been founded in 1880, erected the Mission House at 209 and 211 Fulton Street in 1887, which from the time of its opening has been the center of constant and active work for the people who live in this neglected part of the city. For very many years the work of the Mission House was under the direction of the Sisters of Saint Mary, who gave it their devoted care and left a memory which still lives in the hearts of the people. In June, 1919, owing to the demands of the work for which they are primarily responsible, the Sisters of Saint Mary were compelled to withdraw. Providentially the help of the Sisters of Saint Margaret was secured, and under their wise and loving ministrations the work has continued with increasing power.

The *Year Book* for 1888 gives this description of the new Mission House.

The new building to be used as a Mission House, and erected by the Trinity Church Association for their work in Trinity Parish, is built on the lot bought by them from the Corporation, No. 209 Fulton Street, between Greenwich and Church streets, in the immediate vicinity of the offices, school and clergy house in the rear (i.e., to the west) of St. Paul's Chapel.

The building presents a front of quarry-faced Belleville stone; the main en-

trance door is arched and elaborately molded, the tympanum being traceried and containing in the centre panel a cross in relief, with lettering, giving the name of the association and its purpose.

The various uses of the interior front rooms are expressed by the exterior view; the guild rooms being ample lighted by large windows; the Oratory, known by its exterior triplet, the elevation finishing with cornice and gable, surmounted by the Cross. As the Mission House is to be in charge of the Sisters of St. Mary, in planning it they were frequently consulted, and its multifarious needs received due consideration. In the basement is the Dispensary and room for the Outdoor Relief Bureau with a separate entrance. This department can be shut off, at pleasure, from the rest of the house, and is fitted with all necessary appliances. The children of the various guilds have their own entrances into the basement hall. This leads directly to the staircase hall, and communicates with the boys' guild room at the rear, which is supplied with toilet room and lavatory, with library room adjoining. Large storerooms are provided for household use; and tradespeople by this basement entrance find access to the lift which communicates with the kitchen at the top of the building, and with each intermediate floor.

The staircase is of iron, with stone treads; inclosed within brick walls and fireproof, from cellar to the bulwark on roof; well lighted, with stone platforms on each floor, and intermediate landings. The large mission room is on the main floor, with access by the principal street entrance; this latter is but two steps above the sidewalk level. The tiled vestibule and hall lead by easy interior steps to the main floor level; a wainscot of glazed tiles lines the walls of the entrance hall and staircase hall, up to the third floor, and down to the basement.

The large mission room extends the entire depth of the building, taking the whole of the lot. The rear portion is narrower, and has side windows; and an extension, with domed roof of iron and glass, will be used for religious services and instruction of the different guilds. It is separated by sliding doors, which, with other intermediate folding doors, can be used to divide the large room into three when required.

The second floor contains the office, or reception room of the Sisters in Charge, a large room for a kindergarten, and a class room for instruction in cookery, work-rooms of various sizes, toilet and store rooms.

The third floor contains the Sisters' Community room and Oratory, with its Sacristy and vestry.

The fourth floor contains four bedrooms, storeroom, bathroom, workroom and Sisters' dining room, with pantry and dumb waiter to kitchen overhead.

On the fifth floor there is a large dormitory for the children, servants' bedroom, etc.

Dr. Dix, from the day the Mission House was opened until he died, took the closest personal interest in the work carried on there. He was almost daily present in the building, knowing intimately all its activities, consulting the sisters, receiving both the poor and the rich parishioners who came to him there for counsel, meeting the guilds of young people and their elders, attending the entertainments and officiating in the services of the little chapel. No phase of the parish work in the later days of his rectorship was closer to his heart, and this was natural as it carried on in a new setting much of the ministry among the poor to which his early years as rector had been given.

The rector was not alone in his devotion to the Mission House. Many of the parishioners worked hard and faithfully to supplement the ministry of the sisters. Dr. Richard Derby, a distinguished physician who was one of the vestry, took the keenest interest in the free dispensary, as did Dr. William Polk, the well-known gynecologist. George M. Coit, of the congregation of Trinity, was perhaps more conversant with the Mission House problems than any other person; the Sisters came to him for every problem, large and small; he was a tower of strength to them. We have mentioned only a few of the many who found in this enterprise a field for most useful and unselfish service.

Trinity, as we have related at length, had established during the quarter of a century just past several mission chapels to serve the needs of the downtown people who were unable to provide for themselves. St. Chrysostom's, St. Augustine's, St. Cornelius' on Governors Island, and St. Luke's were already active centers of work. For many years, however, nothing had been done to provide new "chapels of ease" for the members of the congregation forced northward on the island by Manhattan's growth. To care for them now became an active concern of the vestry. During the next twenty years two such chapels of ease were erected: St. Agnes', on Ninety-second Street and Columbus Avenue, and the Chapel of the Intercession, at One hundred and fifty-fifth Street and Broadway. We speak of St. Agnes' here because on March 14, 1887, the committee charged

with plans for developing the parish first brought before the vestry its recommendation that work should be undertaken on the west side of the city, north of Fifty-ninth Street.

At a meeting of the vestry on March 14, 1887, the resignation from that body of John J. Astor, senior warden of the parish, was accepted with reluctance and deep regret. Mr. Astor had served the church with great fidelity and wisdom for twenty-two years. Only his inability longer to discharge his duties prompted his retirement, which the vestry memorialized in an appreciative minute acknowledging the debt owed to him for his loyalty to the church's best interests, for his good judgment in all questions affecting its policy and actions, and for his unfailing courtesy to his associates.

Trinity was assessed by the trustees of the Episcopal Fund of the Diocese of New York \$2,000 for the support of the episcopate in the year 1886. Twelve months earlier, while the late Bishop Horatio Potter was alive, the corporation had appropriated \$2,500 for that purpose, but no payments had been made on the account, nor had assessments been levied for it. Accordingly the vestry renewed its earlier pledge and paid it, adding the amount of \$2,000 at that time called for. Trinity has always been generous in its response to the demands of the diocese, although in later years there have frequently been times when it has been necessary to negotiate in order to reach an agreement as to an equitable assessment.

The parish records for the year 1887 mention two services in Trinity Church, each connected with a queen. Queen Liliuokalani, on a visit to the United States from her distant realm in the Sandwich Islands, attended Trinity Church on May 22d, 1887. She occupied the same pew in which the Prince of Wales, afterward King Edward VII, sat on the occasion of his visit to New York. A brief mention only is made of the queen's visit in the parish annals, and it appears that no unusual ceremonies attended her participation in the services. Under the old monarchy, before the American flag had been raised over the Hawaiian Islands, Christianity had come to the natives through the influence of English and American Missionaries. It was therefore natural that the queen, herself a good

Churchwoman, should attend divine services in a church of her own communion, but the incident had an exotic interest to New Yorkers and is recorded here for that reason.

Elaborate notice was taken of Queen Victoria's Golden Jubilee, on June 9, 1887. The account of the service given in the *Year Book* of 1888 is in part as follows.

On Sunday, June 19, 1887, services were held in Trinity Church in commemoration of the fiftieth anniversary of the accession of Her Majesty Victoria, Queen of Great Britain and Ireland, and Empress of India. This celebration was first proposed at a meeting of a general Committee, of which Mr. Erastus Wieman was Chairman, held at the Brunswick Hotel in March, 1887. On May 19th the said committee met again at the rooms of the Canadian Club, in this city, when the Rev. D. Parker Morgan, Rector of the Church of the Heavenly Rest, was deputed to wait on the Rector of Trinity Church and ask his permission to hold appropriate services in Trinity Church; the Rev. Mr. Morgan was also charged with the duty of securing a preacher for the occasion. Permission to hold the services was cordially granted, and the General Committee were assured of the cooperation of the Rector, Church Wardens and Vestrymen of Trinity Church in carrying out the laudible design.

The Executive Committee having charge of the arrangements, consisted of Mr. H. W. O. Edye, President of St. George's Society, as Chairman; the Rev. D. Parker Morgan, Mr. T. B. Bowring, Dr. John A. Irwin, Messrs. G. M. Fairchild, Jr., John Sinclair, George Lund and John Reid.

The Rev. Mr. Morgan, in pursuance of his instructions, invited several eminent prelates and divines, in turn, including the Bishop of Nova Scotia and the Rt. Rev. F. Courtney, D.D., to preach on the occasion, but without success, as each person so invited was prevented from accepting and compelled to make excuse, so that, at length, on the earnest request of the Committee and other friends, he consented, though reluctantly, to perform the duty himself.

Dr. Morgan's sermon dealt with the life and the character of the woman rather than with the political record of the queen. It sketched the simple life and excellent training of the young princess, under which it could not be wondered that she developed into the dutiful daughter, the loving wife, the devoted mother, the pattern sovereign, and the exemplary Christian whose life had been so pure and good that even in "the fierce light that beats upon a throne" the tongue of calumny had never dared to whisper aught that was wrong. He concluded by saying that "these fifty years, now crowned with her

jubilee, will ever be recognized as a period most memorable not only in the history of the British nation, but in the history of the world."

The church was full to capacity. Outside immense crowds filled Broadway with a throng so dense that it became necessary to send for extra police to open a way for the passage of the city's street cars. It was estimated that enough persons craved admittance to the church to have filled Trinity five times over. The crowd was orderly and deeply interested in the occasion which celebrated the great queen's jubilee.

The Rev. Dr. Sullivan H. Weston, senior assistant minister in Trinity Parish, died on October 14, 1887. All but one of the clergy staff on duty in 1862, when Dr. Dix assumed the rectorship, were now dead; only Dr. Hobart, who had resigned from Trinity Parish twenty-four years earlier and was in 1887 rector of the church in Fishkill, N.Y., was still living. Dr. Weston's death, therefore, brought back to the rector a flood of memories of the past, which he recorded in the *Year Book* for 1888. The account recites Dr. Weston's birth in Bremen, Me., in 1816, his education at Wesleyan University, and his entry into Holy Orders as deacon in 1847 and as priest in 1852. All of his ministry was passed in Trinity Parish. As deacon he served in the Mother Church. From 1855 until the end of his life he was identified with St. John's Chapel, where he was placed in charge. He was, Dr. Dix said,

in every way a remarkable man. Tall of stature and robust of frame, vigorous, active and fond of outdoor life and exercise; genial in manners, fluent in conversation, easily aroused and excited and intensely interested in passing events he was of those who secure and retain popularity and make warm friends. He was a man of very strong feelings, nor yet without equally strong prejudices; tenacious of his opinions, but kindly of heart and considerate of the views of other men. His reading was extensive, though diffuse; he had a natural love of whatever is curious, occult and out of the common line; and a quick wit and aptness in illustration which rendered his sermons interesting and often surprising or even astonishing to hearers unaccustomed to his peculiar and very forcible way of putting things before a congregation.

The account dwells on Dr. Weston's dramatic way of reading the lessons, so that no one listening to them might complain of dullness or monotony. It speaks of his untiring work, especially among

the young people, who loved him for his sociable manners and cordial address. It speaks of the soundness of his Churchmanship, unshaken by the interest he nevertheless took in the speculations of the Society for Psychological Research. In conclusion, the rector spoke of the unusual circumstances surrounding his death, almost alone, without one friend or relative beside him, for the reason that he absolutely and peremptorily refused to let anyone be notified of his illness or called to his sick bed. In the hospital he declined to answer inquiries or to give references to friends, a course in accordance with much that was strange and uncommon in him. And so he died alone and unattended, as was his wish.

Though he ended his days alone, his funeral on October 17, 1887, drew 2,000 people to St. John's, brought there by the loyalty and affection of a flock to which he had ministered for many years with singular devotion.

The first Sunday in November, 1887, marked an occasion in the parish history. Dr. Dix completed, on November 10, twenty-five years as rector of Trinity, but the nearest Sunday was chosen for the celebration. In his address on that day Dr. Dix gave an outline of his experiences of a quarter of a century.

The clergy at the time I was made Rector, in the first week in November, 1862, consisted of Drs. Higbee, Haight, Hobart, Weston, Vinton, Ogilby and Young. Of these all are dead except Dr. Hobart. Of the Vestry of 1862 not one is left, the last survivor having died some years ago. Three new churches have been built in the 25 years, St. Cornelius' in 1868, St. Chrysostom's in 1869 and St. Augustine's in 1877.

Dr. Dix then gave some striking statistics to emphasize the changes he had witnessed.

In 1862 there were in the Parish nine clergy; in 1887 eighteen. In 1862 there were 371 baptisms; in 1887 1,158. In 1862 there were 206 confirmations; in 1862 the communicants numbered 1,227; and in 1887 there were 5,535. In 1862 there were 99 marriages; in 1887, 268. The burials in 1862 were 128; and in 1887, 100. In 1862 the children in the schools numbered 2,770, in 1887 there were 7,071. In 1862 the contributions of the Parish were \$22,000; in 1887 \$91,000. The contributions of Trinity Church alone were \$2,189 in 1862, and \$47,000 in 1887.

An ancient and curious grant to Trinity Corporation, made in 1696 by his Excellency Governor Fletcher, unrecorded in the parish records at the time, came to light in 1888. The original commission was found in that year, and the lacking information was accordingly filled in. The commission granted to this corporation certain rights with respect to "Wrecks and Drift Whales" that might come ashore in New York waters. The proceeds from the sale of whales, according to the grant, were to be used for the building of the first church and, until that was done, for no other purpose. Although the church was built without benefit of whales, the grant was never repealed. Trinity, as far as can be ascertained, never took advantage of these strange rights granted her by the Crown's representative, but from time to time, when whales do come ashore on Long Island beaches, they are noted by the press as the occasion for considerable merriment. The privilege granted Trinity was, nevertheless, a valuable one when it was made. Sperm oil, made from the blubber of whales, furnished the best illuminating fluid of the period and was much in demand. Kerosene was uncommon and gas and electricity did not come in to use for many years. Why Trinity never availed itself of the occasional beached whale is nowhere stated.

Wrecks, in which Trinity also had a chartered interest, bring to mind old and salty tales not previously recorded in our parish history. With wrecks themselves we have no concern. Trinity benefited no more from them than from the whales, but the sea and high adventure on it had a strong lure for many of the old parishioners. Indeed, privateering, in the years 1756 and 1760, engaged the attention of "the best people" in New York. There was no stigma attached to the pursuit. Apparently eleven of the vestrymen of Trinity owned privateers. Some authorities assert that a fleet of about forty vessels belonged to them and that apart from one or two charges of casual smuggling brought against one of the owners, no scandal smirched the names of the privateers.

It was the rector's custom to preach a series of sermons in Trinity Chapel on Friday evenings of the Lenten season. The topics chosen were subdivisions of some subject running through the whole course.

They commanded wide attention and drew large congregations. In 1888 the "seven deadly sins" were separately considered in successive lectures. The fifth lecture of this series, on "Lust," provoked much comment through the press of the city. Dr. Dix was always fearlessly outspoken in condemnation of the evils he saw around him. The subject of the fifth lecture afforded him a wide-open opportunity for speaking against the evils of divorce. No cleric of the day took a stronger stand against the remarriage of divorced persons than did the rector of Trinity. He looked on the vows assumed in holy matrimony as sacred obligations entered into in the presence of Almighty God, bonds that the church warned in solemn words no man should sunder. The lecture was framed in uncompromising terms; it stirred up immediate and violent comment by the writers of newspaper columns. On March 18, 1888, Dr. Dix wrote in his diary:

Singularly enough all the city press have opened on me, many with most bitter denunciation, for my lecture last Friday evening, exactly as they did when the lectures on Women and Co-education were preached. It is a strange and sad thing that the influence of the press, as far as it goes, is thus thrown against righteousness, purity, and social reform. Per contra, I receive letters daily from individuals applauding what I said and confirming it with a thousand reiterations. The state of things in New York may be inferred from this, that today's *Morning Journal* contains a two column article about the "Beautiful Young Divorced Women of New York," with their portraits and sketches of their lives, and their troubles and infelicities.

Recurring allusions to the serious menace of the divorce evil will be found in many of Dr. Dix's sermons for the last twenty years of his life. In the growing laxity of the public conscience about the sanctity of the marriage vows he saw a deadly threat to the home on which a Christian society rests. He gave utterance to his views whenever occasion offered; no unfavorable comment softened his denunciation; he was not for compromise.

Not only society but also the fabric of Trinity Church seemed to be cracking about this time. Uneasiness was felt for the stability of the structure of the edifice which had stood at the head of Wall Street since 1846. Large cracks appeared in the walls. It was feared

that settling, which obviously was the cause, would continue and would seriously endanger the fabric. Plaster was dislodged, and keen apprehension was felt for the safety of worshipers as well as for the building itself. Charles C. Haight, the corporation's architect, aided by competent engineers, made a painstaking examination of the condition disclosed and fortunately was able to report that there was no ground for serious concern. Such settling as had occurred was owing to insufficient concrete footing upon which the foundations rested, but the movement had finally come to rest, and no further subsidence was to be feared. Scaffolding was erected, the cracks were patched, the plaster was repaired, and confidence was restored.

The 100th anniversary of the Organization of the Constitutional Government of the United States and of the inauguration of General Washington as first President was duly observed throughout the country in 1889, and in this great historic celebration Trinity Parish had an important part.

From the report on that celebration prepared by the rector at the request of the vestry we take these extracts.

The first step appears to have been taken by the New York Historical Society, who, at a meeting held in this city on the 4th March, 1884, adopted resolutions in favor of celebrating the Centennial and referred it to their executive Committee to take such action as might be necessary and expedient to report a plan to carry out the purpose of the Society in a manner suitable to the occasion. The Chamber of Commerce followed on the 4th of February 1886, and took measures towards securing a proper celebration of the day.

It appears to have been the intention of those Societies, to make arrangements for the celebration of the grand events referred to by acts and exercises to be conducted under their own direction. But the movement, once begun, grew rapidly, assuming the aspects and proportions of a National Commemoration; and, therefore the original idea of separate celebrations was abandoned, and the first promoters of the plan united with the representatives of the people and the State and National Government in carrying out the project on the magnificent scale which it ultimately attained.

On the 10th October, 1887, a call was issued for a meeting of the citizens of New York, which resulted in the appointment of a committee, with instructions to cooperate with the New York Historical Society and Chamber of Commerce

in carrying into effect a desire which now had become general throughout the community, and, to a considerable extent, throughout the country.

This General Committee, enlarged from time to time, consisted ultimately of some two hundred citizens and was distributed into sub-committees for the better accomplishment of its work. From some of these sub-committees communications were received by the Rector, Church Wardens and Vestry of Trinity Church, requesting their cooperation and particularly asking that services might be held in St. Paul's Chapel on the 30th day of April, in order to repeat what took place in that Chapel on the occasion of the inauguration of General Washington. It is a matter of history and well known that on that memorable day, in the year 1789, immediately after the exercises at the City Hall in Wall Street, the President and Vice-President of the United States and the heads of the departments, with other Officials, proceeded to St. Paul's (Trinity Church at that time being in ruins) and there united in a service conducted by Bishop Provoost, who was at that time Rector of Trinity Church and had been recently elected Chaplain of the Senate of the United States. This example it was proposed to follow, and application for the use of the Chapel for that purpose was accordingly made and readily granted by the Vestry. At a meeting held November 12th, 1888, on nomination of the Rector, a select Committee was appointed, consisting of Messrs. R. T. Auchmuty, S. V. R. Cruger, William Jay, Alexander Hamilton and Frederick Clarkson who were charged with the duty of making arrangements for the service. The selection of these gentlemen was in part due to the long connection of the families which they represented with Trinity Parish: two of them were direct descendants of former members of the Vestry, Mr. Matthew M. Clarkson having been a vestryman from 1788 to 1792, and Mr. John Jay, Warden from 1788 to 1791, while Mr. Auchmuty was Rector of the Parish from 1764 to 1777.

Further requests were received from time to time by the Rector from sub-committees of the General Committee of Citizens to all of which prompt attention was cordially given.

The Select Committee, consisting of the Rector as Chairman, Messrs. Auchmuty, Cruger, Jay, Hamilton and Clarkson, having thus been charged with the duty of making arrangements for the religious services, held meetings from time to time, and the subjects requiring attention were distributed among the several members as follows:

The Order of Divine Service in St. Paul's Chapel was referred to the Rector; the decoration of the Chapel to Mr. Auchmuty; the admission of the public to the Chapel or churchyard and of police regulations, to Mr. Cruger; the reception of the President and the Vice-President and other invited official guests of the State and Church, to Messrs. Jay and Clarkson. Mr. Hamilton, at his own request, was excused from special duty.

As to the Order of Divine Service to be used in St. Paul's on the Centennial Day, the general desire was to reproduce, if possible, the very service held in the Chapel one hundred years before. Unfortunately it was found impossible to do this for the lack of information, as no draft of that service could anywhere be found. The newspapers of the period, the archives of the Parish, the minutes of the vestry, were all searched, but without success, nor does it appear that there is anywhere in existence a full account of the services then held, though something of the kind may possibly be found in the files of private letters of the period. The aid of Mr. William Kelby was sought by the Rector, who received from him the following interesting letter :

New York Historical Society,  
170 Second Avenue,  
New York, Nov. 1, 1888.

Rev. Morgan Dix, D.D.

*Dear Sir:—*

We have no account of the form of service at St. Paul's Church on April 30, 1789. The following is from an official programme of the joint Committee of Congress who had charge of the affair :

"Both Houses having resolved to accompany the President after he shall have taken the Oath, to St. Paul's Chapel, to hear divine service, to be performed by the Chaplain of Congress ; that the following order of procession be observed, viz : The doorkeeper and messenger of the House of Representatives, The Clerk of the House, The Representatives, The Speaker, The President, with the Vice-President at his right hand, The Senators, The Secretary of the Senate, The Doorkeeper, and Messenger of the Senate.

"That a pew be reserved for the President, Vice-President, Speaker of the House of Representatives, and the Committees ; and that pews be also reserved sufficient for the Reception of the Senators and Representatives.

"That after divine service shall be performed, the President be received at the door of the Church, by the Committees, and by them attended in carriages to his residence."

The Senate appointed, April 25th, 1789, The Right Reverend Samuel Provoost to be Chaplain. He accepted the office April 27.

At 9 o'clock in the morning of April 30, 1789, Divine service was held in all the churches in this city ; the following paragraph is from the newspapers of the day :

"At 9 o'clock A.M. the people assembled in the several churches with the clergy of the respective denominations, to implore the blessings of Heaven upon the new government, its favor and protection to the President, and success and acceptance to his administration."

At noon the procession moved from the President's House in Cherry Street to the Federal Hall in Wall Street. Soon after his arrival he was sworn in, and after the delivery of his speech to Congress was conducted to St. Paul's. The service was probably about two o'clock in the afternoon.

Fisher Ames was one of the Committee of Congress and sat in the pew with Washington. You will find a letter giving his sensations in the *Works of Fisher Ames*, Vol. I, Boston, 1854, page 34.

Respectfully yours,

William Kelby

It being found impossible to ascertain what service was performed in St. Paul's Chapel on the 30th of April, 1789, the Rector proceeded to confer with the Bishop of the Diocese as to the preparation of a form to be used on the occasion. A form was accordingly drawn up, and set forth for use, under the following title:

A F O R M  
of  
P r a y e r a n d T h a n k s g i v i n g  
to  
A L M I G H T Y G O D  
for the inestimable blessings of Civil and Religious  
L I B E R T Y  
Set forth by  
the Bishop of the Diocese of New York  
to be used in  
St. Paul's Chapel,  
on  
Tuesday, the Thirtieth day of April,  
M D C C C L X X X I X  
The one hundredth anniversary of the  
inauguration of  
G E O R G E W A S H I N G T O N ,  
First President of the United States of America.

A copy of this Order of Service is appended to this Report.

In preparation for the commemorative day, the Parish Church, the Chapels, the School-houses of the Parish and the Rectory were handsomely decorated with the national ensign and with bunting, and from the steeple of Trinity Church was displayed the same flag which floated from it in the year 1861 at the breaking out of the war. The work of decoration throughout the Parish was

completed by Saturday, the 27th, and everything made ready for the proceedings of the following days.

It was the wish of the General Committee that the Vestry would take charge of and distribute the tickets of admission to St. Paul's Chapel. This, for obvious reasons, they declined to do. The demand for tickets was so great that a number considerably in excess of the capacity of the building was issued. It would have been difficult, or impossible, for the Rector and Vestry to have distributed them without infinite trouble, and much dissatisfaction on the part of disappointed applicants. The General Committee were respectfully informed, that St. Paul's Chapel had been placed at their disposal for the day, subject to the order and canonical regulations of the Church, and that they must be responsible for the admission of persons to its sacred precincts.

Some weeks before the date of the Centennial, a communication was received through Mr. James M. Varnum, for the Society of the Cincinnati, requesting permission to attend the service at St. Paul's Chapel on Sunday morning, April 28th, and further asking that the Bishop of Iowa might be preacher on that occasion. The cordial consent of the Rector was granted, as well as that of the Rev. Dr. Mulchahey, who was the preacher appointed in course for that day, and preparations for the commemorative services were made accordingly.

On Sunday, April 28th, the Services were under the auspices of the Society of the Cincinnati. The Services were conducted by Dr. William Stevens Perry, Bishop of Iowa, and Dr. Charles Cotesworth Pinckney of Charleston, S.C., Chaplains General of the Order, assisted by the Clergy of the Chapel, the Bishop preaching the Sermon. The Bishop of Iowa had set forth an Order of Service for use in his own Diocese and several prayers and collects from that Order of Service were read in the Service at St. Paul's Chapel.

On Monday, General Harrison, President of the United States, arrived in New York, landing at the foot of Wall Street, and was presented with an address of welcome by Mr. Hamilton Fish, President of the Centennial Committee. A Procession was then formed to the Equitable Building. The Bells of Trinity Church played a selection of National Airs during this procession. On the arrival of the President at the Equitable Building, he was led into the Arcade on the ground floor, at the Eastern end of which stood two of the Choirs of Trinity Parish, those of Trinity Church and St. Chrysostom's Chapel, vested in their cassocks and cottas, and directed by their respective choirmasters, Messrs. A. H. Messiter and W. A. Raboch. The President advancing to the centre of the Arcade, while a battalion of the Fifth Artillery presented arms, the choirs sang Hymn 307, "Before the Lord we bow." This was followed by the Doxology, "Praise God from whom all blessings flow," accompanied by the bugles of the Artillery. The Rector was also present with the choirs on this occasion. On the

fifth floor of the building a reception was held, the President being surrounded by the members of his cabinet, Governors of States, Senators, and distinguished officials. The twenty-nine Governors of the States then in the Union were in the order of the admission of their respective States into the Union. Following the custom in General Washington's time, there was no handshaking. At twenty minutes to three a luncheon was served. The menu was very elaborate, consisting of six pages. On the first was a portrait of Washington with the shields of all the States, the second page represented Washington being rowed ashore from New Jersey to the foot of Wall Street, April 23rd, 1789, and the ode "Hail, thou auspicious day!" sung a hundred years ago. The next page showed St. Paul's Chapel in 1789 with portraits of Bishop Provoost and Chancellor Livingston. On the fourth page was a view of the Federal Hall, on the fifth, portraits of President Harrison, General Clinton, Governor Hill, Mayor Duane and Mayor Grant. On the last page was a view of Washington's Home, 3 Cherry Street, in 1789, and the Equitable Building, Grace was said by Dr. Dix. In the evening there was a ball at the Metropolitan Opera House.

On Tuesday, at 9 A.M. service was held in the Churches throughout the city.

The Order set forth by the Bishop of New York was used in the Chapels of Trinity Parish. This order was also adopted and set forth by the Bishops of Pennsylvania, Massachusetts, Springfield, Newark and Pittsburgh. In reference to it this letter from the Bishop of New York can now be given:

"Diocesan House,  
29 Lafayette Place.

My dear Dr. Dix:—

With this I send you the Office for April 30th. It was found, upon examination, that it would be impossible, advantageously, to use the office provided for the Fourth of July. in the 'Proposed Book.' The language of the prayers in that office is especially adapted to a commemoration of the Declaration of Independence, and the Anthem provided as a substitute for the *Venite* is liturgically too crude to be tolerated. Enough however has been taken from the service in question to make it proper to say that, in a general way, this Form is modelled upon that.

For example: The Title, which has a fine old Eighteenth Century sound, and looks well in 'Colonial' type, is adapted to our present need. Also the opening sentences, one of the New Testament Lessons and certain phrases from the prayers. In choosing for a Processional Hymn the metrical version of the One Hundredth Psalm, it was thought that probably both words and music would at once put the congregation, which I suppose will be of a mixed character, *en rapport* with the occasion and with one another. The psalms for the Psalter have been chosen as illustrative of the course of our history. The First and Second Lessons explain their own significance. It is of course open to question whether

they ought to be printed in full as is here done, or simply referred to by chapter and verse. The selection of a Canticle to follow the Second Lesson is of course open to criticism. The condensed form of the *Benedicite* is substituted for the *Jubilate* partly because of the great appropriateness of the words to the occasion, partly because the Processional Hymn is itself the *Jubilate* in a metrical form. The Versicles following the Creed were in the Morning Prayer as it was said in the time of Washington's Inauguration,—two of them, however, being here modified. The prayers have a logical sequence which will appear upon examination. The first of them defines Freedom, the other three have reference to the great institutes of Human Society, the Family, the State, and the Church. The closing Hymn, which is to be sung as a retrocessional, embodies the idea of the Commonwealth as a great theistic movement towards the realization of the kingdom of God.

If the Canticles and *Te Deum* are sung to some simple setting the services can be said in sixteen minutes, otherwise in twenty-five. In any event, the music ought to be of the School of Purcell, Dr. Arne, etc. and neither Gregorian nor *Wagnerian*, as is much of the Modern English Church Music,

Very faithfully Yours,

H. C. Potter.

In his account of the service in the *Year Book* Dr. Dix says:

The Rector, Wardens and Vestrymen of Trinity Church, the Bishop of New York, other Bishops and Clergy, and four of the Archdeacons of the Diocese, met at 8.30 o'clock A.M. in the Parish Building at the end of St. Paul's Churchyard, and thence proceeded to the Chapel. At ten minutes to nine, the President and Vice-President arrived at the Vesey Street gate, where they were met by the Select Committee, consisting of Messrs. Hamilton, Auchmuty, Clarkson and Jay, and conducted to the North porch at the West end. There the distinguished personages were received by the Rector and Vestry, and escorted to the Washington Pew in the north aisle, Mr. Stephen P. Nash, Senior Warden, giving his arm to the President, and the Vice-President following on the arm of Mr. Allen Campbell, the Junior Warden. The members of the Cabinet were seated near the President. The Governor of New York was seated in the Governor's Pew in the South aisle, exactly opposite the Washington pew; the Mayor of the City and other officials had their assigned places in that part of the Chapel. The entire floor of the Chapel had been reserved for invited guests. The Galleries were occupied by persons not of official character, holding tickets received from the General Committee.

Among the prominent persons present were ex-Presidents Hayes and Cleveland, ex-Secretary Bayard, Senators Evarts, Sherman and Ingalls, General Sherman, Major General Howard, Messrs. Justices Blatchford and Field of the Supreme Court of the United States, Mr. Romero, the Mexican Minister, the

Governors of several States, including Gov. Fitz Hugh Lee of Virginia and Beaver of Pennsylvania, Officers of the Army and Navy in full uniform, the Hon. Hamilton Fish, Messrs. Chauncey M. Depew, Cyrus W. Field, J. W. Husted, John A. King, John Austin Stevens, Father Lavelle of St. Patrick's Cathedral, Father Osborne, S.S.J.E., Rev. J. L. Townsend, ex-Chaplain of the U.S. Senate, Messrs. Eldridge T. Gerry and Clarence W. Bowen, Chairman and Secretary of the General Committee, Hon. Robert C. Winthrop, Dr. Drisler, Acting President of Columbia College, Genl. A. S. Webb, President of the College of the City of New York, Gen. Jas. Grant Wilson, together with many members of the Senate and Assembly Centennial Committees, the Committee on States, the Society of the Cincinnati, and the Loyal Legion. Among the ladies present in the galleries were Mrs. Harrison, Mrs. Morton, Mrs. Windom, Mrs. Rusk and Mrs. Grover Cleveland.

The decorations of the Chapel, made under the direction of Mr. Richard T. Auchmuty, were singularly beautiful. From the highest windows of the spire, two large flags were hung. On the Broadway front, the gateways were spanned by arches of evergreens. The tomb of General Montgomery was surrounded by laurel, and the triple window and doors were draped with flags. The west porch, where the President was received, had been converted into a pavilion with striped canvass; a covered passageway extended to the Vesey Street gate. The interior of the Chapel was ornamented with flags and with tropical plants. On both sides of the Chancel arch were masses of ferns and flowers with clusters of flags rising above them. On each column of the Church was an eagle in gilt copper, holding a shield and supporting coupled flags of 1789 and of the present time. On the front of the organ gallery were displayed two large flags crossed, one being the royal standard of France and the other the American flag, both of the date of 1789. The French Flag was made of white silk with the gold fleur-de-lis and the royal arms emblazoned upon it. The Chancel walls were banked with flowers in pots. The altar was covered with cut roses. The windows throughout the Church were filled with palms, azaleas and hydrangeas while the chandeliers were hung with smilax and roses, the large one in the chancel being lighted.

The service was begun by the rector. Bishop Littlejohn, of Long Island, read the first lesson, and Bishop Quintard, of Tennessee, the second. Dr. Mulchahey read the concluding prayers.

Bishop Potter delivered an address and gave the benediction. The book used by the bishop of New York was one formerly belonging to General Washington and used by him in Christ Church, Philadelphia.

## CHAPTER XI

### Relations with Other Communion and Adoption of St. Luke's Church as a Parish Chapel

LINKED together by ties of long standing as three of the oldest religious foundations of New York City, the Collegiate Church, Trinity, and the First Presbyterian Church have habitually taken part in the anniversaries that from time to time each of them celebrates. One such anniversary occurred in 1889. At that time Dr. Vermilye, senior minister of the Collegiate Reformed Protestant Dutch Church, had completed fifty years of service in his parish.

The Collegiate Church of St. Nicholas, now at 16 West Forty-eighth Street, dates from the earliest settlement on Manhattan Island. Fully organized in 1619, the Church of Holland, from which the Collegiate Church later stemmed, sent out to the colony of New Amsterdam, Dominie Jonas Michaelius in 1628, who in the summer of that year organized a church now known as the Collegiate Church of New York. The first building erected by this congregation to house their worship was a frame colonial edifice, without spire or belfry, standing on what is now Numbers 33 and 35 Pearl Street, just east of Whitehall, facing the East River. Dominie Everardus Bogardus, the second minister, was responsible for its erection in the year 1633.

The First Presbyterian Church, erected in New York in 1719, stood near Broadway on Wall Street. Attempts to secure a charter in 1720 from the council were voted down, it must be stated with regret, because of opposition from the vestry of Trinity Church, so the fee of the church and the ground was vested in the General As-

ssembly of the Church of Scotland, where it remained until after the Revolution.

Happily, the illiberality and intolerance of the past have been forgotten, and a warm mutual regard now obtains between Trinity and the venerable Presbyterian establishment, as cordial as that existing between Trinity and the old Dutch Church.

On the occasion of the anniversary in the Collegiate Church, Dr. Dix wrote a letter, on October 29, 1889, emphasizing the friendly feeling then existing among the three religious organizations of New York.

Dr. Vermilye and I have been for nearly thirty years co-workers in the Board of Trustees of the Leake and Watts Orphan House. It is one of those Boards, which is composed of ex-officio members, and it has the happy effect of bringing together clergymen who otherwise might not have had an opportunity of working side by side. As a member of these Boards, I have had the advantage of knowing many eminent men: Dr. Phillips, of the First Presbyterian Church, Dr. Paxton, his successor, and my young friend and brother, Mr. Harlan. Thus also I became intimately acquainted with that most excellent man, the Reverend Dr. DeWitt, whom to know was to love; and thus were Dr. Vermilye and I brought together.

I have observed him attentively for many years, and have come to respect, to honour, to admire, and to hold him in affectionate regard. He seems to me to fill the measure of a good man; a simple-hearted and sincere Christian, always deeply interested in his work; ever courteous and refined; bright, cheerful, cordial, scholarly, able in speech, adoring his conspicuous position. His interest in the little orphan children has been constant and touching, as became a faithful guardian of their interests.

It gives me pleasure to think how often he has expressed his admiration for that branch of the Church to which I belong. Again and again have I seen him in my parish church on Ascension Day; indeed we used to look for him there as a matter of course. You may, perhaps, remember what the good Doctor said at the Quarterly-Millennial Anniversary in 1878. He praised us highly; but went on to add, with a certain quiet humour, that, in his opinion, the reason why the Episcopal Church is so flourishing and prosperous, is this: that it has absorbed so many of the Dutch Reformed communion. Let me retort on my friend and add that, if we had known each other earlier, and if he had been then in his present favorable disposition toward us, I should have endeavored to persuade him to follow a good example and to reinforce and aid us still further in his own person.

But I do not regard you this ornament of your body; on the contrary, I

congratulate you on the lustre which he has cast on you, and on the honour which has come to you from that admirable character, that spotless name, and the record of half a century of true, and laudable service now happily complete.

Undoubtedly one of the greatest preachers that the Church in America has produced was the Reverend Dr. Phillips Brooks, rector of Trinity Church, Boston, and subsequently Bishop of Massachusetts. Beloved by all, Dr. Brooks was the outstanding leader of what is called the Low Church Party in our communion. All the highest qualities of the true Evangelical Churchman were gathered together in him. A giant in stature, he was large and broad in his love of his fellowmen. Men, especially, claimed his interest, and men responded to the sincerity and vitality of his message. His influence has stamped itself on the Churchmanship of Massachusetts indelibly, remaining almost as strong today, long after his death, as it was while he was still living.

It would be hard to imagine a more difficult assignment for Phillips Brooks than that which faced him when Dr. Dix asked him to come and preach at Trinity Church, New York. Catholic Churchmanship was foreign to Dr. Brooks' way of thinking, and Trinity Church was the stronghold of Catholic thought. His visit, therefore, must be regarded both as an event of great interest to the parish and as proof of the cordial sympathy which underlies the differences separating the two great schools of thought in the Episcopal Church.

The response of Dr. Brooks to the invitation can best be conveyed in the following notes.

233 Clarendon Street,  
Boston.

December 23, 1889.

My dear Dr. Dix—

As to the Congregation, I would far rather have it entirely of men. Only if they will not fill the Church I have no objection to the women occupying the seats which the men do not want. If you think that the announcement that the service is entirely for men would gather a Church full of Masculinity, then, I should say, let the invitation by all means be so given. So that you see, I must leave this also largely to your judgment.

Faithfully yours

Phillips Brooks.

233 Clarendon Street,  
Boston.

March 6, 1890.

Dear Dr. Dix—

Among the many pleasant things about the whole experience I value very highly your kind invitation and most cordial welcome. The services at least helped the Preacher and he is very grateful to you and will always value the recollection of them. Pray believe him always

Faithfully yours,

Phillips Brooks.

Two valued lay members of the parish died near the close of 1889, and one of our venerable vicars.

Alexander Hamilton, grandson of the famous patriot, soldier, statesman, and first Secretary of the Treasury of the United States, died in his 74th year, December 30, 1889. He had been a vestryman for four years only at the time of his death, but many years of connection with the parish had endeared him to all its members. Mr. Hamilton's career had been distinguished. Educated for the army at West Point, he had subsequently gone into the legal profession and earned a high position at the Bar of New York, where he was held in uncommon esteem. He was Secretary of Legation under Washington Irving in Spain, and he served during the Civil War as a member of the staff of General Wool. He was a founder of the Knickerbocker Club in New York, whose president he was at the time of his death. He was also secretary of the Society of the Cincinnati, in which connection he is remembered as a marvelous mine of information regarding every point of Revolutionary history and biography. In the *New York Evening Post* of December 31, 1889, appeared an appreciative notice, one sentence of which sketches his portrait admirably.

He was above all things, however, a gentleman, and a gentleman of the old school,—polished, cultivated, punctilious, hospitable, and kind hearted, too fastidious by far, and too full of the reminiscences of an earlier age, to feel thoroughly at home in the strife and turmoil of modern politics, but keenly interested in every movement for the public good for which younger men found heart and hope.

Deeply affected by the death of his life-long friend Mr. Hamilton, John J. Astor survived him only by a few weeks. Mr. Astor had been senior warden of the parish from April, 1884, to March, 1887, when ill health caused his retirement from the vestry on which he had served since April, 1865. The beautiful reredos of Trinity Church given in memory of his father, would be in itself a sufficient reminder of Mr. Astor's great benefactions. The bronze doors of Trinity given by his son in memory of him would even more personally call him to mind. The man himself is remembered in the parish for his great human qualities. Of him the rector spoke during the sermon preached on February 23, 1890, two days after his death, in the following words.

One who was with us here last Sunday has passed away. My heart is full when I think of him. A noble life ended, so far as this world is concerned; a great heart beats no more. What we have lost, what the poor have lost, what the children have lost, I dare not stop to think. Who can fill his place I dare not ask.

To you is left the record of a great name, honorably borne, of a strong Christian character, an example of spotless honor, integrity, lofty aims and faithful stewardship for God.

Another loss to the parish in 1890 was that of the Reverend Cornelius E. Swope, D.D., assistant minister assigned to Trinity Chapel in 1867, when Dr. Neely, his predecessor, was elected to the bishopric of Maine. Dr. Swope died on March 28, 1890, in the sixty-fourth year of his age. In the twenty-three years of his connection with the chapel he had earned the confidence, high esteem, and affection of the rector, of the vestry, and of the members of the parish at large. Outside his immediate duties at the chapel, Dr. Swope had occupied a conspicuous place in the diocese of New York. He had been repeatedly elected to serve as a deputy to the General Convention, he was a trustee of the General Theological Seminary, and he was closely associated with the Domestic and Foreign Missionary Society. A polished gentleman, a devoted and well-educated Churchman, a man of exquisite refinement and fine taste, he commanded a loyal and devoted following. Counsels urging him to take a rest that might have lengthened his life fell unheeded on his ears. He struggled

to the last against weakness of body; the Easter sermon he had hoped to preach lay unfinished on his desk.

Dr. Swope was one of a line of very able men to serve as vicar of Trinity Chapel. As in the case of his predecessor, Dr. Neely, his successor, Dr. Vibbert, left a mark on the parish no less conspicuous and lasting.

On All Saints Day, 1892, a beautiful reredos, erected to the memory of Dr. Swope in Trinity Chapel, was dedicated by the Reverend Dr. Dix.

The story of St. Luke's as a chapel of Trinity Parish logically belongs at this point, for, although Trinity had for some years a paternal interest in St. Luke's Church, it was not until 1891 that the congregation of that church moved uptown and built a new edifice, and the old site became another chapel of Trinity Parish.

Early in January, 1886, a serious fire damaged St. Luke's Church on Hudson Street. Trinity was at once appealed to for help in rebuilding it. Trinity had already donated the ground for the church and the churchyard. It had given its bond to secure a large loan in 1822 for the building of the church, which is the third oldest church building on the Island of Manhattan, antedated only by St. Paul's Chapel and St. Mark's in the Bouwerie. St. Luke's was an independent parish, but helped to pay the stipends of its rectors until 1891, when the congregation of St. Luke's *Church* moved to its new building on Convent Avenue at One hundred and forty-first Street. When that move was made, the property on the old site on Hudson Street was bought back by Trinity Church, and the history of St. Luke's as a chapel of the parish was begun.

The fire, which antedated by five years the entry of St. Luke's into the parish family, doubtless contributed to the decision of the congregation, taken in 1888, to move uptown. It wrecked the sanctuary, which had been largely built by Trinity's help in 1875, and damages by smoke and water to the rest of the structure necessitated heavy expenses for restoration. Trinity Corporation generously came to the aid of St. Luke's; by June 27, 1886, the building was

restored and reconsecrated, but the need for new and expanded quarters was increasingly felt by the congregation.

It is appropriate here to give some account of St. Luke's Church in its earlier years, in view of the part it played later in Trinity's annals.

Situated in Greenwich Village, on Hudson Street at Grove Street, it served in 1822 a thinly populated area several miles north of the city proper. Popularly known as St. Luke's in the Fields, it had much the character of a village church. Its rectors, before it became a chapel of Trinity, had been in succession the Reverend George Upfold, the Reverend Levi Silliman Ives, the Reverend William Rollinson Whittingham, the Reverend John Murray Forbes, and the Reverend Isaac Henry Tuttle, all men of distinction.

Upfold became Bishop of Indiana in 1829; Ives, Bishop of North Carolina in 1831; Whittingham, Bishop of Maryland in 1840. Four of its assistant ministers were also called to preside over Episcopal sees; the Reverend George Washington Doane in New Jersey, the Reverend Cortland Whitehead in Pittsburgh, and later in the Trinity regime the Reverend Edward Robert Atwill in West Missouri and the Reverend Robert Erskine Campbell in Liberia.

In the days when St. Luke's Parish was still functioning in Greenwich Village, it had taken a notable part in establishing Religious Orders in our communion. It was in the sacristy of the church that the first chapter meeting of the Community of St. Mary's was held. The third member of that sisterhood was professed in St. Luke's by Bishop Horatio Potter in 1866. The first members of the Society of the Holy Cross <sup>1</sup> made their professions at St. Luke's in 1847 before Bishop Ives. Father William Glenny French, who later became the first Superior of the Valley Crucis Mission in North Carolina, took his vows in St. Luke's. The order ran into difficulties and was short-lived, but a layman, Oliver Sherman Prescott, who at the same time took annual vows only, was later one of three men responsible for the founding of the American Branch of the "Cowley Fathers," the others being Father Grafton and Father Benson. St. Luke's, it will

<sup>1</sup> Not to be confused with the Order of the Holy Cross.

be seen, was active in the Catholic Revival of which we have spoken in earlier pages.

When St. Luke's congregation decided to move uptown, Trinity extended financial help by a loan of sixty thousand dollars, secured by the lots purchased for the new site. This amount was needed for two purposes and was advanced with the stipulation that no interest should be charged against the borrowers. In the first place, St. Luke's needed help to complete the sum required for the purchase of the new site; in the second place, it provided for the cost of removing the remains then interred in the graveyard surrounding the old structure. Among the bodies removed at that time was that of Clement C. Moore, first warden of St. Luke's, who is best remembered as the author of the children's beloved rhyme " 'Twas the Night before Christmas." Mr. Moore's grave is now to be found in Trinity Cemetery, where many a pilgrim goes to do his memory honor.

In 1892 St. Luke's applied for further aid toward finishing the new church, so on March 14 of that year the vestry resolved:

That in view of the terms of the favorable purchase by this Corporation of the old property of St. Luke's, an appropriation of twenty thousand dollars be made toward finishing the new Church of St. Luke, to be charged against the funds recently received in payment of church mortgages, and to be secured by the usual church mortgage upon the new Church property, and that it be referred to the Standing Committee with power to arrange the details of the transaction.

For a short time the Trinity vestry considered building on the site of St. John's burying ground a new chapel that would consolidate the work of the two chapels of St. John's and St. Luke's, but the plan could not be put through. St. Luke's, therefore, carried on its ministry in its old location and became officially a chapel administered by the staff of St. John's Chapel on Varick Street, ten blocks farther downtown. By this time many of the people of the neighborhood were tenants of Trinity's dwelling houses, and the center of population had already begun to shift from the district south of Canal Street to more northerly points. Among the assistant priests at St. John's Chapel who ministered at St. Luke's between 1891 and 1909 were the Reverend J. O. Drum, the Reverend George Hebbard, the

Reverend John H. Logie, the Reverend F. T. Keach, and the Reverend William S. Bishop. Many students of the General Theological Seminary habitually worked in association with the staff of the chapel, where a large work speedily developed.

Some of the most noteworthy memorials and monuments of the parish were erected in this period and they deserve special attention here. On December 7, 1889, a handsome tablet was placed in St. Paul's Chapel to mark the occasion of the centennial celebration held on April 30 of that year, which has been already described in the preceding chapter. The tablet is of bronze and measures  $15\frac{3}{4}$  by  $19\frac{3}{4}$  inches. It is placed in the wall on the north side of the church, near the old Washington pew. At the top are the arms of the United States and those of the Washington family, surmounted by a spread eagle and draped on each side by flags and branches of olive and oak. The tablet bears the inscription:

IN COMMEMORATION  
of  
THE CENTENNIAL OF THE INAUGURATION  
of  
GEORGE WASHINGTON  
the  
FIRST PRESIDENT OF THE UNITED STATES  
April thirtieth MDCCCLXXXIX  
erected by  
THE AISLE COMMITTEE AT THE SERVICES  
HELD IN ST. PAUL'S CHAPEL, N.Y.  
ST. PAUL'S CHAPEL COMMITTEE

Rev. Dr. Morgan Dix  
Richard Auchmuty  
S. Van Rensselaer Cruger

William Jay  
Alexander Hamilton  
Frederick Clarkson

On this occasion the Reverend Dr. Mulchahey, assistant minister in charge of St. Paul's, delivered an address in the course of which he said:

Although permission for any addition to the structure or furniture of any church of this Parish must come legally from the Vestry, rather than from one whose only responsibility or prerogative here is that of a Pastor, I take pleasure in saying that a tablet on the walls of this church in commemoration of a service,

which for its meaning and purpose looked back to the very foundation of our Republic, seems to be entirely fitting. And I am the more ready to say this, as it accords with a thought which I have often had, that the time must come when this venerable chapel, the only Colonial Church building now standing in this City, will be recognized as sustaining a relation to the Church and Commonwealth somewhat similar to that of Westminster Abbey to London and the English Nation; when the descendants of the fathers of the City and State, or at least of the founders of this Church, will count it a privilege to fill all these windows with memorials of their ancestors. Indeed, I would not object to seeing these walls covered with memorials of persons and events conspicuous in the history of the Church and the State.

We have referred once before to the bronze doors which are so notable a feature of the parish church. Their history and description may appropriately be given here. When John Jacob Astor, vestryman since April 24, 1865, and senior warden from 1884 to 1886, died in February, 1890, his son, William Waldorf Astor, sent this letter to Dr. Dix:

No. 21 West 26th Street  
March 1, 1890.

My dear Dr. Dix:

I desire to place some memorial at Trinity Church in remembrance of my late father's attendance upon its services and of his connection with the Corporation.

Following a suggestion he once made me I desire to place at the main and two side entrances, all these fronting on Broadway, a set of bronze doors, to be of the finest design and execution at a cost of from fifty to one hundred thousand dollars.

I request you to submit this proposal to the Vestry. Should it meet with your approval, I shall write Mr. R. M. Hunt to take the order and in due course designs and specifications will be submitted for examination.

I remain faithfully yours

William Waldorf Astor.

This letter was presented at the vestry meeting of March 10, and Mr. Astor's generous offer was gratefully accepted. Four years later, in the early part of 1894, the work was completed, and the doors were placed in the east portals of the church. The architect, Richard M. Hunt, under whose direction the design for doors and their set-

ting was carried out, is well remembered as one of the foremost men of the time in his profession. The city of his day owed much to the richness of designs that came from his draughting board. Public buildings and private residences built by him adorned a city that was just emerging from the brownstone period of uniform ugliness. Few of his buildings now remain. Newer fashions in architecture replace them. Perhaps these express the times better than such structures as Hunt reared; certainly it may be said that there is little enthusiasm felt today for models deriving inspiration from the classic. But in Trinity's fabric a perfect setting was found for Mr. Hunt's designs, and he was fortunate in the sculptors selected by him to carry out the plans for the doors themselves. No modernistic modeling would have been suitable. Karl Bitter designed the doors in the main portal; J. Massey Rhind, the north door; Charles B. Niehaus, the south door. The doors are of rich design and skillful workmanship. Each panel is a work of high art. The whole scheme will well repay the visitor's close attention. They may be seen to the best advantage when the doors are closed, so that the scheme of the design may be studied as a harmonious whole. But since Trinity's doors are always open to welcome the stranger, the visitor must study the design as best he may.

Scenes from the Bible are depicted on the main portals and the north door. On the south door are shown events in the history of Manhattan Island and Trinity Parish.

The door of the main portal consists of two leaves surmounted by a tympanum. Each leaf has three panels, and these constitute pairs.

To follow the sequence of events depicted here, in their proper order, one must begin with the bottom panels, as the scenes portrayed on the panels present, in an ascending scale, the gradual development of the scheme of Salvation culminating in the final assurance to mankind: "Thou didst open the Kingdom of Heaven to all believers." When the doors are open, and one faces the altar, panels Nos. I, III and V will be found on the left leaf of the door, and panels Nos. II, IV and VI on the right.

Panels I and II at the bottom depict the period preceding the Coming of Christ. On panel No. I is seen the Expulsion from Paradise, showing the

calamity of the human race and the fall of man ; while on panel No. II the dream of Jacob is presented as he beholds the angels ascending and descending the ladder which leads toward heaven, indicating the final restoration of mankind to their forfeited and lost glory.

Panels III and IV depict the time when our Lord was on earth. Here we see the Annunciation on the one side, and on the other the Empty Sepulchre, symbol of the victory of Life over Death.

Panels V and VI present the subsequent period. Here appear two visions taken from the Apocalypse, the first being that of the worship of the Church in Glory, the elders casting their crowns before the Throne ; while the other presents a fearful picture of the triumph of Divine Justice over an ungodly and rebellious world ; angels of judgment driving the foes of God before them ; the kings of the earth being cast down from their proud strongholds.

Above these six panels appear the figures of the Twelve Apostles seated on their thrones (St. Matt. 19:28), as if watching from the heavenly heights the events taking place at the End of Time. The tympanum contains the figure of the Lord, standing, with attendants, stretching forth His arms in welcome to the faithful who shall be deemed worthy of their place in His Glorious Kingdom.

Supplementary to these large scenes, many smaller sculptures appear, set in the wide, deep frame which encloses the panels of each leaf. Each of these sculptures presents a special era and all are illustrative of and in harmony with the general intention of the work. At the base, below the panels, are four recumbent figures : Below panel I, Mortality and Sin ; below panel II, Time and Tradition. Above panel V is a recumbent figure representing Eternity, and above panel VI one representing Divine Justice. The latter surmounts the scene of the End of the World ; the former, that of the Church in worship before the Throne of God.

Twelve small statues flank the several panels : Abraham and Moses are on either side of panel I ; Aaron and Joshua on the sides of panel II ; St. John the Evangelist, holding a chalice in his left hand, and St. Mark support the panel of the Resurrection, No. III ; St. Luke and St. Paul, the panel of the Annunciation, No. IV ; St. Jerome and St. Athanasius are on the left at the top facing toward the door ; St. Ignatius of Antioch and St. Basil, on the right, complete the series.

The sculptures of the north door are by J. Massey Rhind. These panels, as well as those of the south door, are arranged in the same sequence as those of the main portals. The scenes on the north door are representative of the experiences of men who, in different ages of the world, have been delivered from tribulation and brought into places of security and rest. The subjects of the panels, beginning below as one faces the door, are as follows :

Panel I—The Passover, in Egypt (Exodus 12:23).

Panel II—Flight for safety to one of the Cities of Refuge (Deut. 16:1-3).

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Panel III—Deliverance of Paul and Silas from prison (Acts 16:27).

Panel IV—Healing of the lame man by St. Peter at the gate of the temple (Acts 3:7).

The remaining two panels represent symbolical subjects.

Panel V presents the story referred to by the words engraved thereon, "Domine, quo vadis?" (Lord, whither goest thou?). The original occasion which gave rise to the use of these words—words so significant in their deeper meaning for every Christian soul—is recorded in St. John 13:33-36.

Panel VI represents the faithful, of divers ages, passing into the Rest of Paradise; an angel, bearing a crown, hovers in the air, and St. Peter stands at the door, bearing the keys of the Kingdom.

In the tympanum of this door is seen our Lord in His character as the Great Shepherd of the Sheep. He holds the crook, and gathers the sheep and lambs about Him, while angels kneel on either hand, unfolding a scroll on which are the words, "I am the Door of the sheep" (St. John 10:7).

The south door, with designs executed by C. B. Niehaus, shows the history of Manhattan Island and of Trinity Parish.

Panel I—Arrival of Hendrick Hudson off Manhattan Island, in the year 1609.

Panel II—The Reverend Henry Barclay, D.D., missionary to the Mohawks and other Indian tribes around Albany before becoming the second rector of Trinity Church.

Panel III—Inauguration of George Washington as first President of the United States.

Panel IV—Consecration of four Bishops, John Henry Hopkins, Benjamin Bosworth Smith, Charles Pettit McIlvaine and George Washington Doane, whose dioceses were respectively Vermont, Kentucky, Ohio and New Jersey. This unique event took place in St. Paul's Chapel, October 31, 1832.

Panel V—Scene from the consecration of the third Trinity Church, 1846.

Panel VI—Dedication of the High Altar and Reredos of Trinity Church, 1877, by Bishop Horatio Potter.

In the tympanum of this door is a seated angel holding a scroll inscribed "To the Glory of Almighty God." The seals of the Venerable Society for the Propagation of the Gospel and of the Corporation of Trinity Church complete the design.

The Seal of the Corporation of Trinity Church bears the reference to Rev. 10:1-6, the passage which describes an angel with a rainbow around his head, with a face like the sun and having in his hand a little book, standing with his right foot upon the sea and his left foot on the earth and crying "that there should be time no longer." The inscription around the Seal reads: "Deo Juvante Sigill. Eccl. Paroch. Trin. Nov. Eboraci in America. A.D. MDCXCVII." At the feet of the angel are palms and passion flowers.

On the stone lintel of the door is engraved: "To the Glory of God, in Memory of John Jacob Astor, ob. A.D. MDCCCXC."

One of the most conspicuous of the monuments in Trinity churchyard is that erected to the memory of John Watts, the last Royal Recorder of the City of New York. General John Watts de Peyster, his descendant, caused the statue to be made in 1892 and presented it to the corporation. It records in imperishable bronze a figure notable in the days of transition when New York ceased to be a colony of the Royal Crown and became a sovereign state in the newly formed Union. The sculptor, George E. Bissell, went to great pains to make a good likeness of this distinguished citizen; his concern over the accuracy of the costume and the wig of the Royal Recorder was also the cause of most careful research. The statue, fifteen feet in height, has great dignity. The inscription on the base runs as follows:

Vir Aequanimitatis

John Watts

Born in the City of New York, August 27, 1749 (O.S.) and died there,  
September 3, 1836, (N.S.)

Last Royal Recorder of the City of New York, 1774-1777—no Records during  
the Revolution; Speaker of the Assembly of the State of New York,  
January 5, 1791; to January 7, 1794; Member of Congress,  
1793-1795; First Judge of Westchester Co. 1806.

Founder and Endower of the Leake and Watts Orphan House in the  
City of New York; one of the Founders and  
afterwards President of the New York Dis-  
pensary, 1821-1836 . . .

His remains lie in the adjacent family vault in this (Trinity) Churchyard.

Mary Justina Watts (de Peyster)

John Watts de Peyster

A very full account of the ancestry and personal history of John Watts appears in the parish *Year Book* for 1893. A loyal member of the parish and a good citizen of the community under two flags, Mr. Watts was a man generous in good works and of great modesty. The Orphan House commemorated in the inscription we have quoted was founded and endowed solely by John Watts; the inclusion of

Mr. Leake's name and its position as the first of the two names in the name of the orphanage was due to the generous nature and friendship of Mr. Watts. Robert Leake, dying without immediate relations, had left his fortune to John Watts' son, Robert, on condition that the latter should assume the name Leake, which he did.

The reader will remember that when the Diocese of Albany was set off from the Diocese of New York as an independent see, Trinity agreed to contribute \$5,000 toward an Episcopal fund of \$40,000, and in 1873 made a further gift of \$10,000 for the purpose. In 1885 the sum of \$7,172.90, Trinity's part of a total of \$25,000 levied against the Diocese of New York for the benefit of the young Diocese of Albany, appeared as an obligation of Trinity Corporation. It was now called for, paid, and on November 12, 1890, the Diocese of Albany acknowledged its receipt

in full satisfaction for all claims "moral, equitable or otherwise" on the part of the Diocese of Albany in respect to its Episcopal Fund, against the Diocese of New York or against any person who may have, under the authority of the Diocese of New York, collected funds for the said purpose, and every claim of the Diocese of Albany against Trinity Church, New York.

So, after many years of negotiation ended a story begun in a spirit of generosity and vexed by financial complications beyond Trinity's control. The year 1891 was a memorable one because of a considerable personal loss to the rector. While at Cooperstown, during the summer of that year, Dr. Dix lost nearly all he had there by fire.

On Saturday, August 8th, at four o'clock A.M. [he records in his diary] the Cooper House took fire and by ten o'clock nothing was left of it. Nearly everything we had was lost; and only our lives were saved. Among the valuable things which can never be replaced was my diary for 1891, written up to date, and amply illustrated with inserted pictures, letters, newspaper cuttings, etc. This series of Quarto Diaries began in 1856, and this is the first break in it, thirty-five years being complete.

The Reverend Philip A. H. Brown, vicar of St. John's Chapel, and his family had a charming property known as "Holt Averell" on the shore of Otsego Lake, hard by. They took in the Dix family with all the warmth of old friends and did their best to clothe them for the

journey to New York, where a complete reoutfitting would be imperative. This clothing of the virtually naked was fairly simple for everyone except Dr. Dix. Mr. Brown rigged him out in his own clericals, but since Mr. Brown was a man of big frame and well rounded, whereas Dr. Dix was spare and almost ascetic, the effect of these garments, generously loaned and generously cut, on the latter was ludicrous in the extreme.

The vestry was very generous in coming to the help of Dr. Dix at this time. As a token of its regard it appropriated the sum of five thousand dollars to replace what had been consumed.

As evidence that the Anneke Jans delusion crops up periodically, even though it does not always result in suits, an entry in the diary of December 11, 1891, may be cited: "In the afternoon had a visit from six most respectable Canadians who had come down from New Brunswick, understanding that Trinity Church desires to settle with the Anneke Jans claimants." The rector enlightened these unfortunate dupes by a recital of the old story and the findings of the high courts which had finally disposed of such unfounded claims.<sup>2</sup>

The following day we find it recorded that Stephen P. Nash called upon the rector and told him that the bishop of the Diocese, the Right Reverend Henry C. Potter, wished him to accept the position of Dean of the Cathedral of St. John the Divine. Dr. Dix was too closely tied in with the interests of Trinity Parish, however, to consider a position that would take him elsewhere, and the offer was declined.

It was also in the closing days of 1891 that the first resolutions were taken which resulted in Trinity's gift to the cathedral of \$100,000. At the same December meeting there was reported to the vestry the action of the Supreme Court of New York State, approving the acquisition of St. John's burying ground for a public park by the city. These matters, developed more fully in the Appendix, are referred to here so that the chronological record may be kept straight.

<sup>2</sup> For a fuller account of the ancient Anneke Jans claims against Trinity Parish see Vol. I of this history.

Early in January, 1892, there was a fire in the Mission House, fortunately without serious consequences. The following account of it is from a contemporary newspaper.

There was an exciting fire in the Trinity Mission House at No. 211 Fulton Street, soon after 9 A.M. yesterday. A number of women and children escaped from the house after it was filled with smoke, some of them taking refuge on the roof of an adjoining building until they could find a way to the street. The mission house is six stories high, and has fireproof floors and stairway. A dispensary and an office for the charitable business of the Trinity Association are in the basement, and above are the schoolrooms and dormitory of the mission, under the control of the Sisters of St. Mary. About twenty little girls were in the schoolrooms, with Sisters Catherine, Dorothy and Lucy, when the fire started in the cellar. In the dormitory, on the top floor, were six little girls who sleep there every night, and with them was Mrs. McCree, an inmate of the house. The house is heated by a furnace in the cellar, and soon after the flames started there the smoke poured out of the hot-air registers in each upper story. Some of the little girls who were in the schoolrooms ran to the front windows and screamed for help. The sisters kept their presence of mind in the emergency, and collecting the children in groups they urged them down the stairs towards the front door with as much haste as possible, doing their utmost to prevent a panic.

An alarm had been given promptly and the firemen from the engine house at No. 193 Fulton Street ran upstairs to help the women and children. In a few minutes the sisters and the little girls were conducted down the stairways from the schoolrooms, some of the smaller children being carried down through the smoke. Mrs. McCree and the six children on the top floor fled to the roof of the New York Ice and Cold Storage Company's building, No. 209, and they were let down through a hatchway by the firemen. Later, the women and children were taken to the building No. 210 Fulton Street, where they remained until the fire was put out. The firemen broke two skylights in the roof and several windows in the front of the mission house to let out the smoke, and they rescued two pet dogs and a number of singing birds which belonged to the Sisters.

At the vestry meeting of March 14, 1892, the following resolution was offered and passed unanimously.

Resolved That in view of the long and faithful service of the present Rector of the Parish, of the large increase during his incumbency of the work administered by the Corporation through its Chapels, of which he has the oversight, and of the onerous duties with which as Rector he is charged in corporate charities not

connected with the Parish, a sum of five thousand dollars a year be added to his present salary <sup>3</sup> from and after the opening of St. Agnes' Chapel or from Easter Day 1892.

It is true that the stipend of fifteen thousand dollars was a large one when the prevailing salaries of the clergy are used for comparison, but such executive gifts as are looked for in the rector of Trinity Parish would command much higher compensation in the world of affairs. The rewards of a minister's calling are not to be sought in pecuniary calculations, and it should be remembered that the demands upon his charity seldom leave him many coins to jingle in his pocket. The rector was deeply grateful to the vestry, especially for the confidence in him that its action evidenced.

<sup>3</sup> Ten thousand dollars per annum.

## CHAPTER XII

# Establishment of St. Agnes' Chapel and the Bicentennial of Trinity

ON Whitsunday, June 5, 1892, at eleven o'clock in the morning, St. Agnes' Chapel, the newest and grandest of Trinity's chapels of ease, was formally opened in the great Romanesque structure completed at 92d Street and Amsterdam Avenue.

Four years earlier, on March 15, 1888, the Standing Committee was authorized to enter into contracts for a purchase of lots for a chapel on the west side, "as near as may be to 92d Street and Ninth Avenue at a cost not exceeding one hundred and fifty thousand dollars for at least fourteen lots lying together." A further resolution of the vestry on the same date authorized building on the site an uptown chapel at a cost not to exceed \$350,000, exclusive of the cost of the land.

In a statement of the parish *Year Book* for 1889 appear these words from the rector, which explain the reasons which then seemed cogent for the building of the chapel.

It has long been recognized as desirable and necessary to have another Chapel in the upper part of the city. Large numbers of our own people have been gradually removing to places of residence far beyond Trinity Chapel, and it is the earnest and constantly expressed desire of these persons to retain their connection with our ancient parish. Other reasons of constraining force make it of the utmost importance that this natural wish should be complied with, and that the Church should not lose her old constituency.

The mission chapels had no vote in the election of wardens and vestrymen charged with responsibility for the corporation's affairs. Chapels of ease, on the contrary, enjoyed that franchise. It was

therefore important to retain corporators from whose number able men might be selected to serve as vestrymen. At the time of which we write, only from Trinity Church and St. Paul's, St. John's, and Trinity chapels could such corporators and candidates come. The congregation at St. Paul's was then of limited use as a reservoir of men able to deal with Trinity's large affairs. St. John's was nearing the end of its period as a similar available source.

The need for a new chapel, it will be seen, was urgent, and high hopes were entertained that it would supply the solution to a problem that was already pressing.

The region near 92d Street and Ninth Avenue appeared a promising one in the latter part of the nineteenth century. Many of New York's most "solid" citizens were moving into it. The east side of the city above 59th Street gave little evidence at that period that it would outstrip the west side in the favor of New Yorkers. With Central Park east of the section and Riverside Drive west, this region seemed destined to become the most desirable residential quarter of Manhattan Island. Accordingly, the vestry felt justified in choosing this site for the new chapel's location. It did not take into consideration its past experiences. It forgot that St. John's Chapel had been the garden spot of its day. It was blind to the fact that Trinity Chapel, formerly in the heart of a favored section, was itself in the process of being left behind. It counted on permanence for the neighborhood in which the new chapel was to be built, and permanence is something which no student of New York's migrations can safely assume. It embarked on the enterprise of construction with an initial outlay of half a million dollars.

When the policy of building was finally determined on, competitive plans were called for from six architectural firms. Messrs. Charles C. Haight, Henry M. Congdon, Frederick C. Withers, Richard M. Hunt, William H. Wood, and McKim, Mead & White were those invited to submit drawings, which were to include ground plans and elevations of the contemplated church, parish house, and vicarage. In addition to these firms, four gentlemen asked leave to enter the competition, and to one of the latter, William A. Potter, the award

was made, at a meeting of the vestry held March 11, 1888, after very long and careful consideration.

The site selected was ample for a group of buildings dignified and massive. There was plenty of space to insure light and air around the structures, and adjoining the lots purchased by Trinity was a strip of land to the east belonging to the Croton Aqueduct Department, unbuilt on, and likely to remain so for many years, if not permanently. This added to the apparent spaciousness of the site and permitted, without crowding, the erection of an impressive edifice.

Mr. Potter, a brother of the Bishop of New York and an architect of ability, steeped in ecclesiastical traditions, took full advantage of his opportunity. The vestry had called for something monumental. He was charged with designing a chapel that would seat a congregation of 1,200 people on the ground floor level, 250 in the gallery or galleries, and 150 additional worshipers in a small chapel for daily prayer, which could be thrown open and made part of the church in case of great crowds. The adjoining vicar's residence and the building for the accommodation of Sunday school, parish school, guilds, societies, and rooms for the junior clergy and sexton were to be unusually large and of fireproof construction. The architect determined on a structure of Romanesque style as the type best suited to meet all these requirements.

On the nineteenth of May, 1890, with due ceremony the cornerstone of the chapel was laid by the Right Reverend Henry C. Potter, D.D., Bishop of the Diocese of New York. Dr. Dix was absent in Europe, so on his invitation Dr. Mulchahey, as senior assistant minister of the parish, acted as the rector's representative, reading a historical note at the ceremony. Bishop Potter laid the stone in place and made a brief congratulatory address. He then introduced the Right Reverend H. M. Thompson, D.D., bishop of Mississippi, who spoke of Trinity's great work in the past years, its extension with the growth of the city, the appropriateness of the locality, and the name of the new chapel. The Methodist Home on Tenth Avenue, between Ninety-second and Ninety-third streets, kindly placed its chapel and

other rooms at the disposal of the parish authorities; assembly and the robing of visiting clergy took place on those premises. Rain, which had threatened to spoil the outdoor ceremony, let up in time to allow an impressive procession to proceed thence to the site of the chapel. More than one hundred invited clergy and a large assembly, with the vestry and choir of the parish church, led the procession to the tune of "The Church's One Foundation." So ended the first service of St. Agnes' Chapel.

Two years later, when the chapel was formally opened, Dr. Dix preached and celebrated; before the litany he used a benediction from the office of the consecration of a church and briefly addressed the new vicar, Dr. Bradley, from the choir steps. Dr. Bradley then sang the litany. Of this first formal service in the chapel Dr. Dix said that it went very smoothly, the music was excellent, and the organ and bells delightful. The chapel was densely crowded, and nearly all the vestrymen were present.

On September 27, 1892, a Tuesday, St. Agnes' was consecrated. Bishop Potter was the consecrator, and Bishop Neely, of the Diocese of Maine, preached the sermon. Bishop Johnston, of West Texas, and Bishop Seymour, of Springfield, Ill., and a very large gathering of the clergy of New York were also present at the ceremony, as were many of the laity and the wardens and the vestrymen of the parish. No long account of the service need here be given, but an unusual feature may be mentioned. After the rites in the chapel were concluded, the residence of Dr. Bradley was also formally blessed, with due ceremony. St. Agnes' Chapel was thus solemnly dedicated, and a half century of useful work was inaugurated.

Architecturally, the chapel combined with the simple dignity of nave and transepts a chancel rich and impressive. Marbles and mosaics gave it warmth and character. The eye went naturally to the sanctuary, raised high above the body of the church; no distracting features confused the picture.

Above the crossing of the nave and transepts the great tower posed a problem in acoustics which long was a source of concern. In its hollow area sound reverberated and was repeated again and

again, to the distress of both preacher and congregation. Much thought and experiment were brought to bear on this problem before a solution was found. Eventually, everything worked out well, and it may be said that music sounded particularly well in St. Agnes' after these initial troubles were ironed out.

The bells of the chapel deserve mention. They were made by the Clinton H. Meneely Company, of New York City, and they provided what is known as the "Westminster Peal," consisting of four bells, thus described in the *Year Book* for 1893:

First Bell: this bell weighs 6,750 pounds; the weight of the bell and its mountings is 10,000 pounds. The tone is B flat, and it bears the inscription:

"Thou, O God, art praised in Sion, and unto Thee  
shall the vow be performed in Jerusalem."

Second Bell: the weight of this is 3,000 pounds; the weight of the mountings being in addition 1,500 pounds. The tone is E flat. The inscription is:

"Come to Thy God in time,  
Youth, Manhood, old age past,  
Come to Thy God at last."

Third Bell: this bell weighs 2,000 pounds; with the mountings added, 3,000 pounds. The tone is F. The inscription is:

"Ring out the darkness of the world,  
Ring out the false, ring in the true."

Fourth Bell: this bell weighs 1,150 pounds, with the castings 2,300 pounds. The tone is G. The inscription is:

"The Master is come, and calleth for thee."

In addition to these particular inscriptions, each bell has engraved on it the following:

"ST. AGNES' CHAPEL,  
TRINITY CORPORATION—1892"

The tones are the 3d, 2d, 1st, and 4th below, of the musical scale. The bells are played from a ringing case by means of levers, in the same manner as full chimes; but each bell has full swinging mountings, and they are so arranged that they can be swung separately like regular church bells. Wooden (*lingnum vitae*) clappers and tolling hammers are used, which produce sounds not so loud as when bells are struck by iron, but much softer and fuller.

As with the other chapels of ease, the early days of St. Agnes' Chapel justified the hopes of the vestry. Men of distinguished abilities have come from its congregation to serve on the vestry. Their names will be familiar to many: Walter H. Lewis, John T. Lockman, Henry B. Laidlaw, Francis S. Bangs, J. Howard Van Amringe, Francis B. Swayne, Vernon M. Davis, John Erskine, Arthur W. Watson, Frederick H. Moore, C. Aubrey Nicklas, Woolsey A. Shepard, Thomas H. Willard, W. Sanders Davies, and Allan Davies. It would be invidious to single out from this list names that have been especially notable in serving the corporation. All have made valuable contributions. Among them were men wise in financial affairs, lawyers, judges, doctors, and educators, all loyal parishioners; to each one Trinity owes much.

If for no other reason than that these able men were retained to serve the corporation by building a chapel for the members of the congregation who had moved northward, the establishment of St. Agnes' would have been amply justified. Other factors no less important enter into its history. Its vicars have been men of high gifts. Dr. Bradley, Dr. Olmsted, Dr. Manning, and Dr. Bellinger have left their mark on the parish of Trinity and the diocese of New York. The parochial work of the chapel has been fruitful; its Sunday school became a model for the church at large.

The Reverend E. A. Bradley, D.D., who first had charge of the chapel, served as its vicar and the short period of six years before death abruptly ended his life. Under his wise and vigorous guidance the work which was to grow to large proportions started with small beginnings. The Sunday school, for instance, which became so vital a part of the chapel's work, began with sixty pupils. By September, 1893, nearly three hundred children were enrolled and the staff of teachers and officers numbered forty-two, including sixteen men. By the time of Dr. Bradley's death, five years later, there were sixty-seven teachers and six hundred and thirty-two pupils, a remarkable growth in such a brief period. Already the system of instruction followed the most modern lines, while the interest of the children was shown by the report of the Board of Missions that there were in the

whole United States only two Sunday schools that gave more for Missions at Easter, 1898, than St. Agnes'. The choir, too, sprang quickly into prominence. George Edward Stubbs, choirmaster of the chapel, later given a doctorate in music, took absolutely green material and created out of it one of the most efficient choirs of the land. Within a year the best compositions of the English cathedral musicians were being sung at St. Agnes' so well that both choir and choirmaster were spoken of in musical circles in the highest terms. All the other normal activities of parochial enterprise were similarly alive and rapidly growing.

On Easter Day, 1893, the magnificent processional cross, presented by Miss Adele Kneeland in memory of her mother, was used for the first time in Trinity Church. This cross, familiar to the worshipers in the Mother Church, has been in constant use there for more than forty years and is a notable work of art. The figure of our Lord in solid silver is represented as crowned in glory and reigning from the Tree. The cross is set with topazes, amethysts, and rubies, heirlooms of the Kneeland family, cherished possessions of loved ones gone before. There are many such valuable gifts in use throughout the parish; chalices of gold, encrusted with jewels, and other handsome communion vessels, earlier processional crosses as richly ornamented with treasured gems, and beautiful vestments of fine needlework enrich the services of church and chapels. It is hoped that at some future time the parish may build a muniment room for the proper display of all these treasures.

Another memorial gift, the Audubon Cross which stands in Trinity cemetery, was unveiled on April 26 by the New York Academy of Sciences, which had caused it to be erected. The following address of acceptance was made on this occasion by Dr. Dix.

PROFESSOR EGGLESTON :

In the name of the Venerable Corporation of Trinity Church I accept at your hands, as Chairman of the Audubon Monument Committee and representing as such Chairman, the Academy of Sciences, the gift of this stately and noble monument erected to the memory of one who has been described by a high authority, as the greatest of American ornithologists; and in doing so I promise you, in the

name of the present members of the Corporation and of their successors, that we will do all in our power to preserve it intact, and keep it uninjured on its present site. Among the most precious and honourable of the trusts of Trinity Corporation is that of guarding the remains of the dead and the monuments erected to their memory by grateful and admiring friends. No one knows this better than yourself, an active member of the Cemetery Committee. The ancient churchyard of Trinity, which has been in our keeping for at least a hundred and fifty years, contains many notable memorials: There may be seen the monument upon the grave of the illustrious Alexander Hamilton; the monument under which rests the bones of the not less illustrious James Lawrence, who died fighting his ship against a foe superior in force; the tomb of Albert Gallatin, statesman and diplomatist; the headstone of William Bradford, who introduced the Art of Printing into the Middle Colonies of British America and that lofty and appropriate structure erected by the Vestry of Trinity Church to commemorate the martyrs who died in the British prison ships during the Revolutionary War; with other stones of which I have not time to speak particularly. In the almost equally ancient churchyard of St. Paul's Chapel may be seen the shafts sacred to the memory of Robert Emmett and Dr. McNeven; the monument of the gallant Montgomery who fell at Quebec; the monument of the *Sieur de Roche Fontaine*, a distinguished officer of the French Fleet under Count Rochambeau which aided us in the establishment of our independence; and that of the eminent actor George Frederick Cooke, erected by the elder Kean, and recently restored by our distinguished townsman, Edwin Booth.

This cemetery in which we are now assembled contains many treasures of this class, to which others are added year by year; and I wish I could say that they shall always remain in our care unmolested and undisturbed; but unfortunately we are reminded by recent occurrences that men are powerless against the aggressive force of injurious statutes and unfriendly influences. The old Clarkson Street Burial Ground has been recently taken from us by the City Authorities though not till we had resisted to the last point in our power the act of spoilation. Let me express the earnest hope that as this is the first, so it will be the last, instance in which we may be defeated in our honest wish and endeavor to do our duty as custodians of the remains of the dead and of those monuments of whatever kind which keep their names alive from generation.

The duty of representing your Committee and the Academy of Sciences on this occasion belonged of right to you, for without your interest in this matter and your unwearrying efforts, I am inclined to think that the result which we see would not have been accomplished; and so this moment must be to you one of deep satisfaction, your conscience bearing witness to the sincerity of your intention, and your zeal in a worthy cause.

As for the monument now before us, none could have been selected more ap-

propriate to one who united in himself the devotion of an enthusiastic student of Nature, the skill of the draughtsman and painter, and the reverence of the Christian. In your remarks, which anticipate the fuller discourse to be delivered by the learned and distinguished gentleman who is to address us this evening, you have touched on the points in Audubon's life and character most deserving of consideration. I listened with special interest to what you said relating to his deeply religious character. Scientific pursuits are among the highest that can occupy the attention of men. To the students of Nature in her several kingdoms, the human race owes a debt of which the imagination can hardly estimate the value. But when our teacher leads us, as we follow his direction, from the consideration of the works of Nature to a reverent and loving appreciation of the glorious God of Nature, Possessor of Heaven and Earth, the life of the student seems to assume an almost ideal character. Of such was the man whom we commemorate today.

Again, sir, I thank you, and through you the Audubon Monument Committee, the Academy of Sciences, and all who have had a part in raising this beautiful and sacred monolith, for making us its custodians; and I assure you that no efforts shall be spared on our part to preserve it from harm, and to keep it where it stands, an object to cheer the eyes of all beholders, in this place where "the sacred calm that breathes around bids every fierce tumultuous passion cease."

The following extracts are from the vestry minutes of May 8, 1893.

In reference to the Church of the Holy Martyrs, omitted from the list of allowances, the Comptroller reported that the Reverend James Miller, Rector of the Church of the Holy Martyrs in Forsyth Street, called upon him last week, stating that he had received a notice from the Department of Buildings to protect the Church walls which were in danger, owing to an excavation on the adjoining lot for the purpose of erecting a new building. Mr. Miller stated that the Church had no funds to do this work, and appealed to Trinity Church to protect the building.

The matter was submitted to the Vestry for its consideration, and the standing committee was authorized to expend not exceeding the sum of one thousand five hundred dollars in underpinning and rendering safe the Church of the Holy Martyrs and to determine whether or not the allowance of \$1300. a year heretofore made, shall be continued from May 1st instant, and, if so, upon what terms and to report to the Vestry.

From a newspaper of May 8, 1893, we take this picturesque account of a Syrian marriage in Trinity Church, Sunday, May 7th.

No such ceremony has ever been performed in an American Episcopal Church. The couple were Syrians—Syrians from far Beyrout, and the priest who officiated a Syrian Archimandrite. The rites were of the Orthodox Greek Church, and spoken and sung in Arabic. The bridegroom is twenty-four years old, and a silk importer at 20 Rector Street. He lives at 72 West Street, and the place has been put in holiday attire to receive the bride. She is petite and exceptionally pretty, and one does not wonder that the charm of her large dark eyes held true her sweetheart, even across the gulf of the seas. She arrived here two weeks ago.

That the service might be held in the Church a special dispensation was issued by Bishop Potter. Yesterday afternoon the Church was crowded with Syrians and many curious spectators. It all looked strange, very strange for New York. The Archimandrite Christophorus Jaborah is from Damascus, and has that quiet dignity and impressiveness that is pictured on sacred canvasses. He arrived here a short time ago with 600 Syrians, many of whom are going to the World's Fair. All of them were in old Trinity yesterday. The Priest's voice has in it the music of a hymn, and they tell that while in St. Petersburg, the Czar was so pleased with his officiating that he frequently had him celebrate mass before the royal family.

There was a bridal altar improvised inside the chancel rail of old Trinity. On it were six lighted candles, three on a side.

The couple were late in arriving. They drove hurriedly up in a carriage, with the bridesmaid and the best man—A. J. Arbeely, editor of the *Kawkab America*, an Arabic newspaper of this city, and his wife. In the Vestry the legal requirement of a registration was soon dispatched.

The priest wore the robe and mitre of his rank. The service was chanted by him and the responses made by a choir of men and boy chanters. Nearly everyone in the Church was given a long candle. These were kept burning and held in the right hand all through the ceremony. After the prayer of benediction, the priest delivered a lecture to the bride and bridegroom as to how they should live hereafter. They were then confirmed and blessed in the name of the Trinity.

Having made the required promises of fealty, a pot of burning incense was set upon the altar; and a wreath of white flowers, symbolizing the crown of an honest life was placed upon the head of the bridegroom. A similar wreath symbolizing the highest perfection of life in women—a true wife—was placed upon the bride's head.

The Choir chanted the Gospel lesson, and the priest made the responses, the congregation standing meanwhile. A cup of wine, typifying the cup of life, and also the wine furnished by Christ at the marriage in Cana of Galilee, was blessed, and the couple drank of it. The party, headed by the Priest chanting a

blessing, then marched several times around the altar. The ceremony finally concluded with the priest's final command to the bride."

Richard Tilden Auchmuty, an honored vestryman of the parish, died July 8, 1893. In the *Year Book* for 1894 the rector wrote a notice of his life, from which some passages are here quoted.

His family came to this country from Scotland early in the eighteenth century. Robert Auchmuty was Judge of the Admiralty in Boston in 1703. His son Samuel, the great grandfather of Colonel Auchmuty, was born in Boston, and graduated from Harvard University in 1742. He was elected an Assistant Minister of Trinity Church, New York, 1747, and, upon the death of the Reverend Dr. Barclay in 1764, became Rector of that parish. On his mother's side, Colonel Auchmuty was descended from Philip Livingston. Born in the city of New York July 15, 1831, he received his education at Columbia College, though he did not graduate, but went abroad during his senior year. . . .

After the battle of Gettysburg he was promoted on the recommendation of General Crawford, as follows :

"I have the honor to recommend that the brevet of lieutenant colonel be conferred on Major Richard Tylden Auchmuty for conspicuous gallantry during the battle of Gettysburg, and highly meritorious conduct during the campaign" . . .

Since the close of the war his life was spent in New York and in Lenox; in both places he was constantly occupied in the service of God and the State. He was elected a Vestryman of Trinity Church in 1876, and did good work in the Committees of that body, especially in the School Committee, which has charge of the daily schools connected with the parish church and its several chapels. He was also a trustee of the Cathedral of St. John the Divine, and as secretary of the Building Committee, rendered important service in the selection of a design, and the consideration of the details of the work as it proceeded . . . An object of his special interest was the "New York Protestant Episcopal Public School" in this city, commonly known as "Trinity School," of which he was a trustee.

But the work for which Colonel Auchmuty will be most affectionately and admiringly remembered, in this city, was that of founding the "New York Trade Schools." As a patriotic American, a sound thinker on social science, and a loving friend of youth, the soul of Colonel Auchmuty was stirred to just indignation at the course of the tyrannical and selfish Labor Unions, in practically shutting out American boys from the chance of learning trades, by reducing to the lowest point the opportunities of study as apprentices. Seeing no other way to meet this outrageous assault on personal liberty, this wrong inflicted on innocent and aspiring lads, he determined to found and maintain if necessary, at his own

expense, schools of instruction in which the youth of our city could learn their trades without interference and with the best advantages. The plan, in the face of bitter opposition from the Trades' Unions, was carried out to complete success. The Schools now cover a space of 200 feet front by nearly half the block in First Avenue between 67th and 68th streets. In establishing them, Colonel Auchmuty and his wife, who was his devoted and intelligent partner in the design, laid out about \$50,000 for land and buildings, in 1881. At the end of the first year 30 pupils were graduated; the schools now send out annually some 600 young men, all well instructed and each master of a trade. The institution has been incorporated; in addition to previous gifts, the generous founders gave it \$160,000., and Mr. J. Pierpont Morgan endowed it, April 7, 1892 with the sum of \$500,000 . . .

At a meeting of the vestry held on November 12, 1894, a change in the nomenclature of the several categories of the clergy of the parish was made and has remained in force ever since. From the earliest days the clerical head of the parish had been designated as "rector." All other clergy of the parish had been loosely called "assistant ministers" with the exception of the assistant to the rector, who was so styled when it was deemed expedient to have such an officer for carrying out the parish work. The new titles "vicar" and "curate" date from this meeting. A vicar is the priest in charge of one of the chapels of the parish. He is subordinate to the rector only and is assisted by junior clergy, who bear the title "curate." As the rector often makes visitations of the chapels, the parish church as well had, under this ordinance, a vicar assigned to it. The new arrangement did away with a good deal of confusion, although it did not alter the rules of seniority and precedence that had long been established. It made it easier to designate with precision the status of the various assistants in the parish and was a great improvement over the old nomenclature. The standing, duties, and privileges of vicars emeritus were also clarified at this time, and rules for retirement of the clergy were formulated. On this important question the rector wrote as follows:

No sight is more scandalous to the Church and none should be more painful to men of right feeling, than that of a priest who, for many years has served God and the congregation to the best of his ability in the sacred offices of the ministry, turned adrift in old age, to suffer unnoticed and forgotten, in neglect and con-

tempt, and to go through pain and the want of the comforts of life, to his grave. That such cases should occur is a disgrace to our common Christianity, and it is the duty of the Vestries to prevent the occurrence of such scandals by holding the aged pastors of the flock of Christ in honor and making due provision for their safety and maintenance during the dim twilight of the evening of life. The Vestry of Trinity Church, mindful of that solemn duty, have passed an ordinance which furnishes an example worthy of imitation. It stands upon the Book of Ordinances and Regulations of the Corporation as follows :

"Any clergyman ministering in the Parish on due appointment of the Vestry, who shall have served in the Parish for thirty-five years continuously, or who shall have attained the age of seventy years, after fifteen years of such continuous service, shall be entitled to retire from active work, or may be so retired by action of the Vestry. The clergyman so retiring shall be entitled to an annual stipend for life equal to one-half of the salary of which he was in receipt at the time of his retirement. He shall retain the title of 'Emeritus,' and shall be entitled, in all services in the Parish at which he may be present, to the same order of precedence which he had at the time of retirement."

Questions having been raised as to the meaning of the words in the Ordinance, giving a Vicar Emeritus "*The same order of precedence which he had at the time of his retirement*" the Rector was requested by a Committee of the Vestry to give his views upon the construction of the phrase. This he did in a communication of which the leading part is as follows :

As to the words in the Ordinance, '*he shall be entitled in all services in the Parish at which he may be present to the same order of precedence which he had at the time of such retirement,*' the following considerations are submitted :

This 'precedence' cannot refer to the performance of active work, for the retirement is from any and all such work. Therefore, the phrase cannot imply that whenever an Assistant Minister Emeritus may be present at a service in the Parish, he shall have the right of precedence over any one present as a preacher, or celebrant, or as entitled to close the service; for such construction on the words would throw all things into confusion. An Assistant Minister in charge of a Chapel of the Parish has precedence of everyone except the Rector, or the Bishop, should he be present; and of course, also of an Emeritus Assistant Minister if he should happen to be there; otherwise the intention of the Vestry in his appointment to the charge of the said Chapel would be defeated. Nor can it be imagined that the Emeritus Assistant should have the right to take charge of and preside at a service in a Chapel from which he has retired.

Hence another interpretation must be put on the term. Precedence can have no reference to any active duty of the ministerial office; but if not, then it can only refer to ecclesiastical etiquette. Questions of this class have arisen heretofore; they have given rise to discussion, and sometimes to ill feeling; and the Rector

has been obliged to settle them in order to remove the occasion of disagreeable misunderstandings. The question of etiquette in the Chancel, and in proceeding to and from it, is a legitimate and important one; it arises in the same way as in the military and naval service, and in entertainment in private circles.

The rule in processions of the Clergy, expressed in the general phrase "*Juniores priores*," is that the least distinguished shall go first, and the most distinguished last. Under this rule, the Assistant in charge of a Chapel has the right to the last place but one in the procession, preceding the Rector. When a service is held in the Parish Church at which several Assistant Ministers assist, they are always arranged in order, according to date of appointment. This seems to be the only occasion on which the question of precedence could arise, and as a practical way of dealing with it, I suggest the following interpretation of the 'privilege' as carried in the terms of the ordinance.

(a) An Assistant Minister Emeritus when present at a service anywhere in the Parish, shall be entitled to his seat in the choir or sanctuary among the senior Clergy.

(b) If present in the Parish Church at any service under the direction of the Rector, his place in the procession shall be determined, as prior to his retirement, by the date of his first appointment in the Parish.

(c) If present in any Chapel under the charge of an Assistant Minister his place shall be last in the procession, with the exception of the Assistant Minister in charge, who, of course, ranks all but the Rector.

(d) But such precedence does not carry the right to take any active part in Divine service, when the Assistant in charge is present, or any Clergyman assigned to a Chapel, except upon the request of such Assistant, or Clergyman then on duty.

Finally, considering that an Assistant Emeritus may be occasionally called on to perform a baptism, to solemnize a marriage, or to conduct a burial service, in consequence of a special desire that he should perform such offices, it seems proper that for the said performance of such occasional services, he should always have a right to the use of the Chapel formerly under his charge, provided there be no interference with other ministrations in the said Chapel.

These suggestions were approved by the Committee, and by the retiring Assistant Minister of St. Paul's Chapel, and they may be considered as for the present a part of the unwritten law of the Parish. It will be observed that the reference and report were made prior to the change in the titles of the Clergy, so that the old nomenclature appears. It is further to be observed that the regulations apply to the Vicars only, and not to the Curates; if questions of precedence arise among them, they are to be decided on another principle. In the Official List of the Clergy, and on ceremonial occasions, the Curates are to be enumerated and arranged in the order of the Churches with which they are connected, begin-

ning with the Parish Church, and ending with the Chapel last brought into our system. The Curates at any particular church of the parish take rank according to date of appointment to such church or chapel.

The Reverend Dr. Mulchahey was the first to avail himself of the provisions of this ordinance. He became vicar emeritus on February 1, 1894, and was succeeded as vicar of St. Paul's Chapel by the Reverend William M. Geer.

The new assistant minister, Dr. Geer, was, perhaps, the best known and certainly one of the most beloved of the clergy on the parish staff during the thirty years of his ministry at St. Paul's Chapel. He was a man of striking presence, tall and erect, and in later years his abundant gray hair and full beard were conspicuous at every parish function. He had a fine voice and excellent diction. It was not for these physical attributes, however, that he is chiefly remembered. He was above all a kindly man, full of the Holy Spirit, knowing his flock and known by them as a friend and a father. William Montague Geer was born at Ballston Spa, N.Y., in 1848. The son of a clergyman of the church, the Reverend George Jarvis Geer. He was graduated from Columbia College, and thereafter, in 1875, was admitted to the New York Bar. He was led to the ministry of the Church, and was graduated from the General Theological Seminary in 1878. Ordered deacon in 1878 and ordained priest in 1879, he was first stationed at Wappinger's Falls, N.Y., assistant to Dr. Satterlee, who later became bishop of Washington; coming to St. Paul's Chapel in 1888, he became vicar in 1894 and so served until his retirement in 1918.

It was Dr. Geer who inaugurated at the chapel the noonday services, as well as midnight services for night workers. He started the Business Woman's Club, of which we shall speak later, which was such a boon to women who at that time were entering the business field in increasing numbers and for whom no other such facilities then existed. His work was carried on without ostentation, but it reached the hearts of all who knew him. The vestry had close contact with him, for he was always called upon to fill the post of assistant to the rector when absence prevented Dr. Manning and, later,

Dr. Stetson from presiding over parish affairs. His judgment, courtesy, and loyalty earned him a warm place in that body's esteem. Succeeding Dr. Mulchahey, Dr. Geer carried on the chapel's fine tradition of service and made contributions of his own for which the corporation remains to this day his debtor.

The chimes of Trinity for many years had rung to usher in the New Year. It was one of the traditions of New York, looked forward to by many citizens. It had been a stirring sight to see the crowds gather around the tower in the dark winter night to hear the deep tones of the bells ring for an hour as the old year passed and the new came in. But the corporation felt that much of the solemnity and impressiveness that had given the custom value had been spoiled and cheapened by the rowdiness that had recently characterized the behavior of the crowds. Tin horns and noisemaking gadgets had recently drowned out the pealing of the bells and the fine old hymn tunes in that serious hour. So, in 1894, the rector felt compelled to order that the bells be not rung to usher in the coming year. There was a great deal to do about the silence of the chimes. The citizens protested vigorously; the newspapers made much of it; but the lesson had its effect. When the chimes again rang in the New Year, twelve months later, the press had this to say:

Old Trinity was itself again last night. Its chimes rang in the New Year as in days gone by, and New York began the year right. Clear and beautiful on the crisp night air was the melody, and intermingled with it was the fresh buoyant spirit of 1895. Gone was 1894, with its discouragements, heartaches, poverty, disappointments, wafted away to eternity with the music of midnight bells. Right royally was the New Year greeted by thousands of joyous people.

Dr. Morgan Dix, Trinity's Rector, had no reason to find fault with the audience of 20,000 people that thronged lower Broadway last night.

The silent bell tower of January 1, 1894, was a lasting lesson to the throng that has delighted in seeing the year in within Trinity's shadow. It was a decorous throng last night in lower Broadway from 11.30 to 12.30 o'clock, the time covered by the musical programme.

At eleven o'clock Acting Captain Hogan, of the Old Slip Station, at the head of 200 policemen, marched into Broadway, and "deployed" up and down in front of the Church. On the face of every policeman was a look of business.

Their orders were to arrest everyone blowing a horn between 11.30 and 12.30 o'clock.

On May 22, 1895, the fortieth anniversary of Dr. Dix's connection with Trinity Parish was very quietly commemorated. On that evening the wardens and vestrymen called on the rector, and after a letter of congratulation had been read to him by the senior warden, Stephen P. Nash, he was presented with a very beautiful pair of silver candelabra. A few days later the "Women of Trinity Parish" gave him a fine chiming clock and a silver inkstand.

We have spoken in connection with the building of the vestry office on Church Street, of the fact that the elevated railroad occupied almost the entire width of Church Street and of the consequent noise, smoke, and general nuisance entailed thereby. A number of other lots owned by the corporation suffered from the same close proximity of the Metropolitan Railroad Company's structures, which were a positive detriment to Trinity's property. Suits for damages against the railroad had been filed by Trinity and were of long standing. On July 1, 1895, a settlement was accepted from the Metropolitan Railroad Company for \$210,000 for damages done to the property of the corporation, although it was generally felt that the sum agreed upon was inadequate. So ended a controversy that had been for years the subject of negotiation.

By this time the work at the Mission House on Fulton Street had grown to such proportions that the building was entirely inadequate. In the cramped quarters then existing the Sisters of St. Mary found it impossible to do justice to the needs of the community they served. Fortunately, there was available an adjoining lot which the trustees of the Mission House purchased; on it was erected an addition which doubled the size of the original quarters. The new plant was formally opened after a service of benediction on March 24, 1896. It has been in constant and increasing use ever since.

Shortly after the enlarged Mission House was thrown open, Mother Harriet, superior and saintly foundress of the Community of St. Mary, her noble service here in the Church on earth ended,

was laid to rest on the ninth day of April in the little graveyard at the back of St. Gabriel's School, Peekskill, N.Y. We have touched in an earlier chapter on the founding of the sisterhood by Mother Harriet and on the close connection in its early days, maintained by the rector of Trinity. Soon after her death Dr. Dix wrote and published a most interesting monograph under the title *Memoir of Mother Harriet*. Much of the early days of the Community will be found in brief outline between its covers. The noble record of the sisters during the yellow fever epidemic in Memphis is fully covered. The character and ability of the foundress shines forth in full relief from the pages of the book. It is a moving tribute to a great woman from the pen of an old and true friend.

An act of vandalism is recorded in Dr. Dix's diary under the date of October 9, 1896. He says of it:

A most extraordinary event occurred during the night. My office at 29 Vesey Street was broken into and the clock stolen. But worse, a tomb in the Churchyard was broken open, the heavy slab being removed and left in that condition. My office was found this morning in utter confusion, the desk thrown over, and all my papers strewn about the floor. No clue to the perpetrators of the outrage, and no reasonable theory as to their motive.

One thinks of the famous case of the stealing of A. T. Stewart's remains from St. Mark's in the Bouwerie and is thankful that the vandals at St. Paul's Chapel stopped short of such a crime.

The date for the two hundredth anniversary of the founding of Trinity Parish was approaching, and the vestry devoted much time to preparing for a fitting celebration of the event. Although the anniversary was to be commemorated in 1897, steps were afoot as early as October, 1893, to make plans for the ceremonies. By October 12, 1896, a full report was made by the committee entrusted with the preparations.

The celebration of the two hundredth anniversary of Trinity was in itself a notable event. Every effort was expended to give dignity and meaning to the role Trinity had played in two centuries of the city's history. Distinguished preachers filled the pulpits of the Mother Church, and the chapels. The scheme of decorations was the

result of much research and attention to details; music was featured prominently. Civic and educational institutions shared in acknowledging their debt to the ancient parish. In *The Trinity Church Bicentennial Celebration, May 5, 1897*, is described all that was done in the week of festivities in its 262 pages in so much detail that we refer the reader to it instead of repeating here the whole program and story.

## CHAPTER XIII

### Morgan Dix in England

THE year 1898 was remarkable for the number of deaths among the distinguished men of our parish. A vicar, the comptroller, and the clerk and counsel of the corporation passed away within a few months and in startling succession.

The first of these, Dr. E. A. Bradley, vicar of St. Agnes' Chapel died very suddenly of heart disease, on August 20, 1898, the day on which our warships were officially received and welcomed on their return from Cuba at the close of the Spanish American War. Although ill at the time, he was not to be dissuaded from seeing the wonderful marine pageant of the battleships, and he stood cheering and waving a flag on Riverside Drive near Ninety-second Street as the ironclads passed up the river, fired their salutes at Grant's Tomb, and turned downstream again. Suddenly he fell backward, and was dead before medical aid could be given him.

Born in Troy, N.Y., in 1841, Dr. Bradley came to Brooklyn early in life, was educated at the College of the City of New York, and was graduated from the General Theological Seminary in 1864. His early ministry led him into widely separated fields, from Maine to Minneapolis and finally to St. Luke's Church in Brooklyn, where his success led to the call that made him the first vicar of St. Agnes' Chapel. His record of six years of ministry there testifies to his fine gifts and qualities. He was a man careful of details, which he was constitutionally unable to delegate to others, and he gave unstintingly of his time to many causes outside the immediate scope of the chapel field. His end was undoubtedly hastened by the pressure of work he took upon himself to administer. He was an able preacher, remarka-

ble for zeal, earnestness, and force, and he became distinguished for the missions he conducted when time could be spared for that purpose in many parishes throughout the country.

Chiefly will he be remembered for his winning and kindly way, which at once attracted strangers and won for him loyal friends. His end was strikingly characteristic of his enthusiasm, interest in affairs, and devotion to his country. After the death of Dr. Bradley, the Reverend Charles T. Olmsted, D.D., was elected to succeed him.

Another heavy blow to the parish came somewhat earlier in the year, when, on June 4, 1898, Stephen P. Nash, senior warden and clerk of the vestry and president of the Bar Association of New York, dying at Bernardsville, N.J., ended his long and distinguished service to the parish, the bar, and the city. It is not our purpose to tell at length of his long and useful professional life. Such details may be found in a more permanent shape in a sketch, published in the *New York Tribune* of Sunday, June 5, 1898, reprinted in brief review in the parish *Year Book* for that year. In the parish of Trinity Church Mr. Nash was a power for good. Wise in the law, strong, and yet temperate, in judgment, learned in the canons of the Church, a sound theologian, remarkable for an inner piety and beauty of life, Mr. Nash was one to whom rector and vestry naturally turned for counsel, and never turned in vain. His death seemed an irreparable loss. It was said of him that "his was the judicial mind which is not swayed by passing impulses, not shut up within narrow metes and bounds. He had, moreover, that power over others which induced confidence in his conclusions and readiness to follow his lead, assured that the path was straight and the way clear. This hold on others was strengthened by his charm of manner and buoyancy of spirit, which made pleasant and attractive all intercourse with him.

"He was always bright, hopeful, encouraging, a foe to depression and alarm; nowhere more delightful than in the social circle, of which he was ever a welcome guest. . . . He was at once strongly conservative and cheerfully progressive."

Shortly after the death of Mr. Nash, Stephen Van Rensselaer

Cruger, the comptroller of Trinity Church, departed this life. He died June 23 at his country residence, Bayville, L.I., somewhat suddenly, although it had been known for a long time that he was in very uncertain health. Mr. Cruger received a leave of absence May 9 and intended to go abroad for several months, but his health failed rapidly, and he was unable to avail himself of the privilege granted by the corporation. He continued to attend to his business, although with increasing difficulty and in much suffering and distress, until the 22d of June. On that day he attended several committee meetings at the vestry office, the Park Bank, and elsewhere, although so ill that he could hardly stand or walk; and then he left town and went home to die.

Mr. Cruger, born on May 9, 1844, had a distinguished war record. Starting as a first lieutenant in the 150th Regiment, New York Volunteers, he took part in many of the great battles of the war, and during the engagement known as the Battle of Resaca, was so severely wounded that he was ordered home with an honorable discharge. Restored to health, he re-entered the service, and for valorous action from that period to the end of the conflict he was advanced, first to a captaincy, and then by brevet to the successive ranks of major and lieutenant colonel. At the close of the war Colonel Cruger entered business, and he soon gave evidence of remarkable executive ability.

As chief financial officer of Trinity Parish, he administered its affairs with great ability and good judgment and was recognized as one of the best comptrollers that the parish has had during the two centuries of its existence. For a long time he remained deeply interested in the New York National Guard, and was eventually made colonel of the Twelfth Regiment, which he brought to a high standard of efficiency. Other interests, political and social, as well as his absorbing labors in the comptroller's office, compelled him to relinquish his command of the regiment, although he never lost touch with the state's military affairs. Colonel Cruger's strong hold on the loyalty and devotion of his friends was attested by the immense

crowd, consisting almost entirely of men, that filled Trinity Church at his funeral service on Tuesday, June 28.

On the fourteenth of December, 1899, at St. Paul's Chapel, the one hundredth anniversary of the death of George Washington was commemorated by a service at high noon under the auspices of the Society of the Cincinnati and the Society of the Sons of the Revolution. A full account of the order of the service will be found in the *Year Book* of the parish published in 1899. The service was conducted by Dr. Dix as chaplain of the Society of the Sons of the Revolution, the oration was made by the Reverend Dr. Mancius Holmes Hutton, D.D., chaplain general of the Society of the Cincinnati, and many of the clergy were present in vestments and ministerial dress. The members of the two societies, together with a delegation from the Military Society of the War of 1812 and many other distinguished guests, accompanied by fully uniformed details from the 7th Regiment, N.Y.S.N.G., Troop A, N.Y.S.N.G., and the Veteran Artillery Corps of New York, filled the entire ground floor of the chapel and a great part of the galleries, leaving but scant room for the general public. The church was beautifully decorated within and without and presented an unusually brilliant appearance. A large choir, of some forty voices, under the direction of Leo Kofler, organist of the chapel, sang the responses and the noble old hymns of the Church. It was altogether fitting that St. Paul's Chapel should be the setting for this service in commemoration of our first President, who in the early days of our national life had worshiped there so regularly.

On December 31, in the same year, the members of the Masonic Fraternity held another service in St. Paul's in further remembrance of their great deceased brother, George Washington, on the one hundredth anniversary of services they had held there at the time of his death. The lodges of the sixth and seventh Masonic districts, sponsoring the services, and an immense number of the fraternity in full regalia filled the venerable edifice to overflowing. So, with fitting piety and dignity, was marked both the centennial of the passing of

the Father of His Country and the cherished memory of his connection with our ancient parish.

On December 31, 1899, and on January 3, 1900, was celebrated the 25th anniversary of the Reverend Philip A. H. Brown's work in Trinity Parish, first as assistant minister of the parish and subsequently, as vicar of St. John's Chapel. A more loyal and devoted record of service to the parish it would be hard, indeed, to find, as it would also be difficult to speak adequately of the loving affection in which he was held by his congregation and by the many to whom he had so long ministered. With a modesty natural to the man, Mr. Brown had not expected that any special notice would be taken of the anniversary, and his surprise and pleasure enhanced everything that was done to mark the occasion. The following description of the ceremonies we take from the *Year Book*.

In the year 1871, Mr. Brown received an employment as Deacon at St. Paul's Chapel. In 1872 he accepted a call to the Rectorship of Christ Church, Coopers-town. In 1875 he was recalled to this Parish by an election as one of our Assistant Ministers, and having accepted the office, entered upon his duties in December of that year. The twenty-fifth anniversary of his connection with St. John's Chapel was duly commemorated, December 31, 1899. Preparations for the celebration of the event began many months before, and, as the Vicar was not taken into the confidence of his friends, the intended observance of the day came to him, shortly before its arrival, as a decided though pleasant surprise.

On the morning of the Sunday, the old Chapel presented an unusually beautiful appearance, decorated with its Christmas green, and resplendent with many lights which set off the Altar and Chancel to advantage. An early celebration of the Holy Communion occurred at 7:30 A.M.; at 10:00 A.M. Morning Prayer was said, plain; and at 10:30 A.M. there followed the high celebration, at which the Vicar consecrated the Holy Eucharist, and administered the Sacrament to those of the people who desired to commune at that time. There was a fine musical program; the offertory anthem, composed specially for the occasion by the organist, Mr. Le Jeune, was written on the words of the first verse of the twenty-seventh Psalm, "The Lord is my Light and my Salvation; whom then shall I fear; of whom then shall I be afraid?"

The sermon was preached by the Rector of Trinity Church, from the words of Isaiah 63:7. . . . There were present vested, in the choir, the Right Reverend Leighton Coleman, D.D., Bishop of Delaware, a kinsman of the Vicar; the Reverend Dr. Theodore M. Riley, of the General Theological Seminary, and

the Reverends F. S. Keech and W. S. Bishop, the Curates of St. John's. Many other clergy were in the congregation, as also a large number of the vestry of Trinity Church.

On that day, the friends of the Reverend Mr. Brown presented to him an exquisitely embroidered stole of white silk, and to the Church, a silver alms dish of great size and beauty, with an inscription showing the occasion and motive of this noble gift.

In the evening of the same day a Festal Service was held, and the Vicar delivered an address, reviewing his pastorate at St. John's Chapel. Very large congregations attended at the two leading services of the day. . . .

The religious exercises being thus completed, a reception was given on the evening of January 3, 1900, at which the Vicar met a very great number of his friends. On that occasion a loving cup was presented to him, a selection of music performed, and a repast served. The presentation of the cup took place in the Chapel, the school rooms being much too small to accommodate the deeply interested crowds who assembled to witness the proceedings, and by their presence, to attest their sympathy and affectionate attachment. Members of the Vestry, clergy from every church of the Parish and from some others of the City, former members of St. John's Chapel, united with the congregations of St. John's and St. Luke's to celebrate the occasion. The cup was presented by the Rector. . . . The Reverend John W. Brown, D.D., Rector of St. Thomas' Church, the brother of the Vicar, was present, as also were the wife and children of the Reverend Mr. Brown. After the presentation, the reception was held in the upper School Room of the adjacent building, whence the guests passed on to another room, where refreshments had been prepared.

On Monday, January 15, 1900, Professor Thomas Egleston, junior warden of Trinity Church, after two or three years of failing health, succumbed to a final illness of some six weeks' duration. In his death the parish lost one of its most valuable and indefatigable workers, a man of marked ability, full of honors and tireless in the attention he gave to the mission work of the parish, particularly that connected with our parish schools. He had been for forty years a constant attendant at Trinity Church, becoming in due course first a vestrymen and then a warden of the parish. Professor Egleston came from New England stock. His ancestors were among the first settlers of Dorchester, Mass., in 1635; among them and their descendants were many who served the country with distinction in the early days, and Thomas Egleston carried on the fine tradition.

Born in New York City, December 9, 1832, and being graduated in 1854 from Yale, he spent the next six years of his life in close study at the *École des Mines*, Paris, taking the highest honors in his class, a feat never before achieved by a foreigner. Shortly after returning to this country, he began to interest the Board of Trustees of Columbia University in the founding of the School of Mines; he was made professor in the new department, whose steady growth from small beginnings has had a wide influence in all parts of the country. The record of his varied services, his publications, and the honors that came to him in his brilliant professional career will be found detailed at length in the *Year Book* of the parish published in 1899.

All activities of the parish engaged his loyal attention, but most particularly the parish schools, and of these the Manual Training School (maintained by St. John's Chapel at a location on Hudson Street and after his death transferred to No. 35 Washington Square, West, where for thirty years he had lived) was the center of his parochial attention and the beneficiary of his generous gifts. His devotion to his wife, who died five years earlier, has been touchingly commemorated by the gift of a chalice of extraordinary beauty studded with 180 gems which he had given her from time to time and which she had worn as ornaments. Twin tablets, erected to the memory of this devoted and faithful couple, may be seen in one of the sacristies of the parish church, and their mortal remains rest in a crypt vault nearly underneath the great altar.

On Saturday, June 2, 1900, Dr. Dix, accompanied by his daughter Catharine, sailed on the "S.S. Lucania" for England. Some account of two of the ceremonies they attended during their brief stay there may be of general interest. Oxford University had notified Dr. Dix that the degree of Doctor of Divinity would be conferred upon him on June 28, a signal honor which had thrice before been bestowed on rectors of Trinity Parish. In 1760 the Reverend Henry Barclay had received it; six years later it was conferred upon the Reverend Samuel Auchmuty, and in 1778 the Reverend Charles Inglis received a similar honor from the same university.

It must be admitted that the rector looked forward to the trip with mixed feelings. Mrs. Dix was ill at the time and was forbidden by her physician to accompany her husband. Dr. Dix left her most reluctantly and was only induced to do so by her determination that he should not forego receiving this crowning honor for reasons having to do with her health. So he was finally persuaded, and with his young daughter as a companion, he undertook the trip.

The crossing was made in calm weather and was enlivened by a number of intimate friends among the ship's company. Of these, mention might well be made of Fitzhugh Whitehouse, one of the long-standing members of Trinity's congregation, an old and valued friend, and of a young clergyman, Philip Rhineland, who in later years became Bishop of Pennsylvania.

After a short visit with relatives in Cheshire, the little party arrived in London, where invitations to preach, to dine, to attend garden parties, to live, in short, the superactive life of the London season of those spacious days, piled in upon them. Sight-seeing and visiting of galleries would have been far more to the rector's taste, as he confesses in his journal, but these, in fourteen crowded days, had to be sacrificed to obligations of a social nature. Bishop Doane of Albany was at that time stopping at Lambeth Palace with Archbishop Temple, accompanied by a granddaughter, referred to in the journal as the "incomparable" Mary Gardiner. He writes, "There were letters from Bishop Doane about the Bicentenary of The Society for the Propagation of the Gospel on Saturday the 16th instant; an invitation to a Reception at Lambeth for the same day, and an invitation for me to the Lord Mayor's dinner at the Mansion House on the Fourth of July next."

It seems fitting to give some account of the Bicentenary of the Society for the Propagation of the Gospel because of the close connection that had always existed between the "Venerable Society" and Trinity Parish, especially in early days.

The bicentennial year, 1901, was anticipated, the first great service being held in St. Paul's Cathedral on Saturday, June 16, 1900. Of this service Dr. Dix writes:

The function was the grandest and most impressive that I have ever witnessed in the Anglican Church. . . . By a quarter to eleven all was bustle in the Consistory Court, where the Bishops and Clergy were robing for the service. Bishop Doane, having invited me to be his Chaplain, I walked immediately behind him in the procession, and had a seat in the Sanctuary, very near the altar, with other clergy also attending as Chaplains, and each following his Bishop. This was for me a most fortunate arrangement as I saw and heard everything with perfect distinctness, and was able to observe many peculiar and striking things about the procession which would not have been noted had I been far away in the choir or nave.

The procession entered the Cathedral at eleven o'clock, with the punctuality characteristic of St. Paul's and all other well regulated Churches; notably, my own Parish Church. It was the most imposing that I ever saw. There were at least 200 vested clergy; there followed some twenty Bishops, all (except the American) in their full Convocation robes of bright scarlet. The Lord Bishop of London then came attended by his Chaplains, and with his pastoral staff carried before him, and last came the Primate of all England, with his Chaplains, and a fine crozier in front of him. The clergy were seated partly in the choir stalls and partly in the nave at the entrance to the choir. The Archbishop went to his place in the Throne on the Gospel side of the Sanctuary; the Bishop of London went to the Altar as Celebrant, with two Bishops as Epistoler and Gospeller, each of whom had a comfortable prie-dieu, facing the Altar; and the rest of the Bishops were arranged in the Sanctuary on either side, with their Chaplains in low chairs behind them. . . . The service was almost exactly the same as ours at Trinity Church, New York.

Two things are noted in some detail by Dr. Dix. The better to hear the sermon, which was delivered from the pulpit well out in the nave, the bishops and their chaplains who were in the sanctuary were escorted in solemn procession by vergers to reserved seats near the pulpit, and duly returned to their places after the discourse. The offertory, moreover, was an impressive ceremony. Each bishop, kneeling before the altar, presented his personal contribution and withdrew. Afterward, at the foot of the sanctuary steps, forty or more of the clergy, who had taken up the collection from the vast congregation, deposited their bags of alms in an immense gold salver, which was finally carried up to the altar and there offered upon it.

Bishop Doane preached the sermon, dwelling at length on the record of the Venerable Society, America's debt to it, and its own

debt to the fruits from its planting; during the sermon he alluded by name to his chaplain, Dr. Dix, as "the foremost presbyter of the American Church, the President of the House of Deputies of General Convention, and the Rector of that great Parish which owed so very much to the Venerable Society." Of the music throughout the day no more need be said than it amply justified Gounod's statement that "for purity and effect there is no ecclesiastical music anywhere to surpass it." So ended the first service of the bicentenary of the Venerable Society, a service memorable for itself and marking, for our parish and the American Church in general, the closing of two hundred years of close association, gratefully remembered.

After solemnities, refreshments were served. The garden party at Lambeth in the afternoon, under fair skies, with pleasant people, a military band, the inevitable tea, and all the "fixings," young chaplains to divert the young ladies, and serious escorts to accompany their elders, ended a long and interesting day. But of an intimate dinner two days later at Lambeth Palace the rector speaks in amusing terms. The table was vast and the company limited to eight persons, so that it was hard to talk across it without effort. Fortunately for the rector, he was placed between Bishop Doane and the sprightly Mary Gardiner, each of whom gave him support, as will appear. He says:

I made an awful blunder. A servant offered sherry, which I accepted. Suddenly, on looking up, I saw that not a single person but myself took wine! I subsequently learned that the Archbishop is a total abstainer, and I did not know it, but all the rest did, and none ventured to take wine. Not disconcerted, however, I partook of my sherry with relish, thankful that I was not as other men. Subsequently a strange thing occurred: at the end of the dinner and before the dessert, a servant brought in a decanter of port and a carafe of claret and placed them before the Archbishop, who seizing them, passed them to Mrs. Doane; she handed them to the Chaplains, nobody having taken of either. The last Chaplain, with much difficulty shoved them over to Mary Gardiner, and she, with an air of virtuous abstinence, passed them on to me. I was about to follow suit, though deeply grieved to see all this good wine treated so cavalierly, when I heard a sepulchral voice on my left whispering: "Dear Dix, won't you take a glass of port?" I muttered in reply; "I will with pleasure, Bishop Doane, if you will!" and so the Bishop and I each took port in a shamefaced way, just for

form's sake, as it were, and found it very good, and felt all the better for it: and so would the rest of the company if they had done likewise.

The archbishop, abstaining himself, with his household, nevertheless served wine to his guests. His predecessor, however, it is traditionally recorded, proceeded on different lines. He would have none of it in his house for himself or his guests; but being a kindly man and knowing that there were those who were accustomed to wine at dinner, he endeavored to make them feel at home at his table by serving water, artificially colored, red, white, or yellow to simulate vintages of the forbidden fruit. This practice had only a feeble success, one fears, and was abandoned when it finally resulted in a general digestive upset among the guests.

An invitation on short notice to preach in Westminster Abbey had to be declined, as the trip to Oxford interfered. To Oxford, then, father and daughter repaired on June 26, where they put up at the famous "Mitre," which has been an inn ever since the century before the discovery of America. The Reverend Dr. William Ince, D.D., regius professor of theology of Christ Church College, was the guide, counselor, and friend appointed to take charge of Dr. Dix during his stay, and a delightful and considerate host he proved to be. The journal speaks of two happy days spent in Oxford before the appointed time for the conferring of degrees. In this atmosphere, so full of reminders of the men who started the Oxford Movement, Dr. Dix found his surroundings very congenial. Moreover, keenly moved, as always, by beauty, he found that the old city, with its venerable and stately colleges, its quiet quadrangles, and close-clipt greens, delighted his eye as the spirits of departed saintly men spoke to his soul. The gaieties of Commemoration Week, usual at this season, were lacking this year, for men's hearts were saddened by the many dead and dying in both the Boer War and the Boxer Rebellion, and the end of neither was in sight. This quiet perfectly suited the rector.

On Thursday, June 28, duly attired in the very heavy and cumbersome robes of the Oxford doctorate, Dr. Dix was shepherded by Dr. Ince to the Sheldonian Theatre, where, thrust into an open court

outside the main entrance, he and the two other candidates for honorary degrees waited while their names were proposed and voted on inside the building. It is an old formality, as is the voting of our own Electoral College, but one wonders just what would happen should precedents ever be broken and adverse votes be recorded. At all events, the "ordealistic pause" afforded the candidates an opportunity to become acquainted with each other. Professor Charles Eliot Norton, of Harvard University, who followed Dr. Dix and on whom was conferred the degree of Doctor of Civil Laws, and Professor Baldwin, of Princeton, who received the degree of Doctor of Science, shared the minutes of waiting and wilted under the physical weight of their academic robes. Dr. Dix and Dr. Norton were clothed in the appropriate regalia, but Dr. Baldwin, for the reason that the garb of an Oxford Doctor of Science was so much disliked and that a decision to change it was pending, wore into the Sheldonian the colors of old Nassau, black and orange, probably the first occasion when an Oxford degree was awarded to one not in Oxford robes. Miss Dix, watching from her place in the gallery, records that the rector, while going through the ceremonies, appeared flustered, Professor Norton, less flustered, and Professor Baldwin, not in the least so. No "ragging" of the candidates, traditional at these ceremonies occurred, perhaps because undergraduates did not fill the galleries; the only ordeal the recipients had to undergo was to listen to the highly eulogistic and fulsome Latin addresses by their presentors. To judge from what was said in these orations and from accounts in the press, few, if any, more remarkable or eminent Americans have ever appeared before a British audience. Thus ended an occasion honorable to the rector and to the old parish he represented.

The closing days of the sojourn in England passed quickly and quietly. Dr. Dix frequented the galleries, preached in St. Peter's Church, Eaton Square, and avoided formal functions as much as possible. At this time he saw in the National Gallery a very fine portrait of the Reverend Charles Inglis, D.D., fourth rector of Trinity, and arranged to have a good copy of it made for the collec-

tion owned by the parish. The then-existing portrait of Dr. Inglis in the sacristy at Trinity Chapel was so poor that the rector felt that the vestry would gladly pay for a worthy portrait to replace it, and so it was eventually ordered. The home-coming of the rector was made cheerful by the great improvement he found in the health of his wife.

Close ties of tradition, strengthened by gratitude, have from its beginnings bound the parish of Trinity Church to the British Crown. We refer the reader to accounts, already enlarged on in earlier volumes of this history, of the granting of the charter, of the gift of the King's Farm, and many benefactions which derived from the generosity and interest shown by members of the royal family in the first parish of the Church of England set up in the colony of New York. It was natural, then, that on the death of Queen Victoria, January 22, 1901, the wave of sympathy felt throughout the Anglo-Saxon world should find expression in a great memorial service held in Trinity Church. A turning point in world history, it now seems clear, came when the illustrious Queen of England finished her course and other hands took up the work of coping with world responsibilities.

Memorial services were held throughout the United States. Of these, the most important was that held at Washington, and next in importance may be considered the service held in Trinity Church, New York, of which the following brief account appears in the parish *Year Book*.

The Corporation of Trinity Church placed the Parish Church at the disposal of Sir Percy Sanderson, the Consul General of Her Britannic Majesty, for the accommodation of such official persons and British residents of this City as he might invite to be present, and assumed all the expenses which should be incurred. The order of service was arranged by the Rector of the Parish. Admission was by ticket. The hour of service was fixed for 3.00 P.M. The bells were tolled before and after that hour. There were no decorations inside or outside of the Church, except the British flag, draped in mourning, and displayed on the pulpit. The pews opening from the middle aisle were reserved for official persons. There was no sermon or address.

Long before the hour appointed, the Church was filled to its utmost capacity,

the distinguished guests having promptly occupied the places assigned to them. Sir Percy Sanderson, with his staff, all wearing the uniform of the British consular service, occupied the first pews on the right of the central aisle. Next came the German Consul General, attended by an aide in the uniform of an Infantry Regiment of the German Army. Some fifty foreign Consuls, all in official dress, were present. The Army and Navy of the United States were represented by Major General Brooke, commanding the Department of the East, and Rear Admiral Barker, both officers attended by their staffs, and all in full dress. The foreign societies, St. George's, St. Andrew's, and St. David's, were represented by deputations in the nave and by their Chaplains in the Chancel, and in addition appeared delegations from the British Schools and Universities Club, the Canadian Society and McGill College. Among the distinguished persons present were Mr. Whitelaw Reid, formerly Minister to France and lately special Ambassador to the English Court at the time of the Queen's Jubilee, Dr. Low, President of Columbia University, Dr. Cuthbert C. Hall, President of the Union Theological Seminary, the Very Reverend Dr. E. A. Hoffman, Dean of the General Theological Seminary, and Mr. Morris K. Jessup, President of the Chamber of Commerce.

The opening sentences were intoned by the Vicar of Trinity. The Lesson was read by the Reverend D. Parker Morgan, D.D., one of the Chaplains of St. George's Society, the Creed and Prayers were sung by the Reverend E. Walpole Warren, D.D., a Chaplain of the same society. The closing prayers were said by the Rector of Trinity Church. . . . The Benediction was given from the Altar steps by the Archbishop of Ontario.

The Anthem sung after the Lesson was one number only of a composition by the late Frederick E. Lucy-Barnes, who in the year 1880 was Associate Organist of Trinity Church. That most accomplished musician, whose early and distressing death caused deep grief both here and in Montreal, where he was well known, composed while he was with us, an Anthem set to the words of the Twenty-third Psalm, and presented it to the musical library. It has never been published and can only be heard in Trinity Church, where it is sung once a year. The number selected for this service is, perhaps, the most impressive of all; there is somewhat of terrible and awful in the measured cadence of the deep bass, sounding a march of death down into and through the valley, and followed in joyful triumph strains as the light beyond flows in. In dignity and solemn grandeur no music could have been more appropriate to the occasion.

At St. Paul's and St. Agnes' chapels there were, at the same hour, memorial services arranged upon the general line of the order of service at the Mother Church. The vicars conducted the services, which were attended by very large congregations.

On September 6, 1901, President William McKinley was shot, while attending the fair at Buffalo, by a half-crazed revolutionist, and his death plunged the country into deepest mourning. In horror at this dastardly act and in grief over the loss of a President highly esteemed and much beloved, the vestry of Trinity Church, on September 17 ordered that the Mother Church and the chapels of the parish be draped in mourning for the space of thirty days and that special services be held in the churches of the parish on the day of the burial. In the minutes of this meeting appear the following words, expressive of the feelings stirred by this shocking murder.

In common with the American people and their friends throughout the world, whose sympathy is very dear to us, we mourn beside the bier on which the body of the dead President now lies on the way to its last resting place. We deplore the loss sustained by our country in the sudden disappearance of our Chief Magistrate from the place which he so ably filled. We deem this awful transit one of the most affecting events in the history of this or any other land. We have no words adequate to express our indignation, shame and horror at the dastardly act of the vile creature who aimed the fatal blow at that invaluable life. We are filled with anxiety when reflecting that the murder of the President was the direct result of systematic agitation against law and government of any kind, Divine or human, and teachings which lead and prompt to an assault on authority under whatever form it may exist. We feel for the family whose happiness has been thus shattered ruthlessly, senselessly, cruelly, without pity or mercy. We tremble to think of the consequences which must ensue if the means cannot be found to rid our land of an enemy now protected by our laws, yet aiming at the destruction of our political institutions, the safety of our citizens and the security of our homes.

The service held in Trinity Church on September 19, at 3:00 P.M., was dignified and solemn. The church was crowded to its full capacity; crowds of people stood outside, in the churchyard and on the sidewalks, listening to whatever could be heard from within the building. Rarely has such a scene been witnessed in that part of the town; certainly not since the days of the Civil War.

Three other great services were held in the parish in 1901. One of these, on October 27, commemorated the millenary of Alfred the Great. It was held in Trinity Church and was coincident with many similar ceremonies in England. Sir Percy Sanderson, British consul

general, and many prominent English residents of our city were specially interested in this occasion marking as it did the close of one thousand years of our common Anglo-Saxon history.

Three days later there was held in St. Paul's Chapel a service to unveil and dedicate a memorial tablet to the Reverend James Mulchahey, S.T.D., who died July 11, 1897, after having been for twenty years in pastoral charge of the chapel and afterwards vicar emeritus. The tablet was placed on the north wall of the chapel, under the gallery and near the entrance door at the east end of the aisle.

The churchyard of Trinity has in its quiet keeping the mortal remains of many whose names are forever associated with great contributions to their country. One of these, long ago laid to rest in the Livingston vault, had after 1815 no monument to recall the eminence of his career or tell the stranger within our gates that here slept a man who had profoundly influenced the history of science and commerce. The name of Robert Fulton, the foremost mechanical engineer of his day, was, on December 5, 1901, fittingly remembered by a fine memorial service in Trinity Church, on which occasion a handsome monument and tablet, the gift of the American Society of Mechanical Engineers, was erected on the south side of the churchyard, near the line of Rector Street and next to the monument of Alexander Hamilton.

The services on the afternoon of that day were impressive, and the lesson, taken from the first ten verses of the thirty-ninth chapter of Ecclesiasticus, seemed exceptionally appropriate to the genius of the great inventor. The Reverend Robert Fulton Crary, D.D., a grandson of Robert Fulton, made the address, to a very large assemblage of people, who then proceeded from the church to the site of the monument, which was unveiled with simple ceremonies.

Although the present structure of Trinity Church was completed in 1846, the four niches, on the north and south sides of the tower, intended for statues, had remained unfilled for fifty-six years. With the consent of the vestry, the very generous gift by William Fitzhugh Whitehouse of statues of the Four Evangelists to fill these

vacant niches was accepted, and the great figures were put into the places they have since adorned. The statues were carved at the establishment of Messrs. Farmer & Brintley, Westminster Road, London; they are of Dumfries sandstone, weighing about two tons each and being about ten feet in height. Their installation, requiring ingenious mechanical devices and careful nicety, demanded mild and calm weather, which luckily favored the contractors, and the busy street was filled with interested and curious spectators breathlessly watching the proceedings. No accident marred the successful placing of the statues of the evangelists, who now look down on the noonday thrones; St. Matthew and St. Mark on the south side of the tower, St. Luke and St. John on the north. These fine works of art have added greatly to the effect of the noble tower and are in themselves a memorial to two faithful parishioners, Mr. and Mrs. Whitehouse, who will long be remembered in Trinity Parish.

Two portraits of former rectors of Trinity Parish were seen and admired by Dr. Dix on his trip to England, and with the consent of the vestry, copies were made of them by John L. Reilly, an artist and copyist well known at the National Gallery in London, to replace the inferior portraits then owned by the corporation. These were the portraits of the Right Reverend Henry Compton, Lord Bishop of London, named in the Charter as First Rector of the Parish, the original painted by Sir Godfrey Kneller and hanging in Fulham Palace, London, and the portrait, already mentioned, of Bishop Charles Inglis, fourth Rector of Trinity, hanging in the National Portrait Gallery.

Delusions die hard. There are always unprincipled men to foster them and simple-minded people to fall into the trap set for their credulity. So it is not to be wondered at that feeble revivals of the claims of the self-styled "Heirs of Anneke Jans" should crop up from time to time to annoy and trouble the Corporation of Trinity Church. Such a revival of these hopeless claims was forced on the attention of Colonel Jay, as counsel for Trinity, in the year 1901, and once again the courts handed down decisions which ended the current

litigation. At this time the suit was summarily dismissed; the legal aspects of the whole controversy had been determined as long ago as June, 1847, in a decision upholding all previous rulings in favor of Trinity and against the Bogardus claimants, a ruling so sweeping that no suit has been seriously litigated since that time. The suit of 1901, however, was not a usual one. The plaintiffs, John Webber and Allan Weaver, were represented by Samuel G. Mason, attorney upon the record. The allegations of the complaint were mainly false, and the prayer for judgment was preposterous. It transpired that Mason was not an attorney at all, but a layman practicing a fraud upon the court; that he had been indicted in Pennsylvania for obtaining money under false pretenses from various persons supposed to be the heirs of Anneke Jans, to whom he represented that a decision had been rendered in court favorable to the heirs and that a distribution of a large fund would shortly be made among them. When these utter fabrications were presented to the court and the nature of Mason's record was disclosed, there was, of course, but one end to the proceedings. The case was dismissed, and the fraudulent "attorney" was convicted and thrown into jail.

In the spring of 1902 Dr. Dix's son received the degree of A.B. from Harvard College, and the university invited Dr. Dix to be present on that occasion. Nothing could be more typical of the modesty of the rector than that he attached no personal significance to this invitation, supposing that he was to be no more than a witness at his son's graduation. His surprise, therefore, when President Eliot read out his name as the recipient of the degree of Doctor of Divinity, "honoris causa," was as complete as it was genuine.

Toward the end of 1902 St. Augustine's Chapel reached its twenty-fifth birthday, and the occasion was duly celebrated. The commemoration of the chapel's first quarter of a century coincided with Dr. Kimber's thirtieth anniversary in the parish, so the two occasions were linked together and remembered in two services, one on Thanksgiving Day, November 27, 1902, the other on Advent Sunday, three days later. The rector was unfortunately prevented

by a severe attack of illness from being present on this interesting occasion and taking part, as he intended to do, in the services. The following account is taken from the parish records.

After the evening service on Thanksgiving Day, a reception was held by the Clergy in St. Augustine's Hall, where an address from the congregation, together with one thousand dollars in gold was presented to Dr. Kimber. The next evening at a festival of the Sunday School, the scholars gave him a handsome silver loving cup.

On Advent Sunday evening the Vicar delivered an address, in which he reviewed the past work of the Chapel, and stated his views in regard to its future. He emphasized the fact that St. Augustine's was established to be a Mission Church and that it had been such, was evident from the fact that of the 2,568 communicants whose names are in the records, all but 362 were confirmed here. He said also that the influence of the Chapel had not been confined to its own Congregation. The plan of its buildings marked a new era in church architecture, while many of its methods of work such as service papers, and the grading of the Sunday School had been adopted by a large number of other churches.

Great changes in environment had taken place during the past twenty-five years, materially affecting the character of the congregation. The influx of the Jews with whom little could be done, had been largely felt, though they were now being presented by the Italians. In conclusion, Dr. Kimber stated his belief that with the Italians very much could be done, and that in a few years the Chapel congregation would be largely composed of intelligent and influential Italian-American Churchmen.

In the address presented by the congregation to Dr. Kimber are some paragraphs worthy of quotation.

To the majority of the members this edifice is the only "Chapel of St. Augustine" within their recollection ; but there are present here this evening many who remember that the history of St. Augustine's, and of your esteemed Pastorate, does not begin twenty-five years ago, but goes back to a period more remote.

They remember the early days of the Chapel's existence, when, in the loft of a building at No. 262 Bowery, after the fashion of the first disciples, who worshipped in "an upper room," they and others who have since gone to their reward, continued steadfastly in the Apostle's Doctrine and Fellowship, and in the Breaking of Bread and in Prayers.

They remember how upon your coming among them on the ninth of December, 1872, now within a few days of a completed thirty years there were but fourteen persons to partake of the Sacrament of the Altar.

They remember the satisfaction with which they witnessed under the blessing

of God and of your ministration that gradual but steady growth in numbers, which after a few years justified the Corporation of Trinity Parish in erecting upon this site this noble Chapel and this beautiful building, an undertaking justly described at the time as the "Pioneer" in this particular neighborhood of a *new* movement in Church Work and Christian Philanthropy.

These all remember that the works undertaken were neither insignificant nor their benefits confined to a few; that tens of thousands have received here the only spiritual instruction they ever received, and which, but for St. Augustine's, they might never have received at all; that during your Pastorate, 10,294 have been made here the Children of God by Baptism, and that 2,221 have ratified and confirmed here their Baptismal vows.

Some of them remember with feelings of regret that the tide of progress which affects all great cities caused them to remove out of its territorial influence, but the influence of St. Augustine's followed them whithersoever they went, and those who were able to come are here tonight to bear witness that they have "not forgotten."

The death on December 5, 1902, of Dr. Henry Stephen Cutler, who was, for some time prior to his retirement, organist of Trinity Church, brought to an end a notable career in church music. He had exerted a very great influence in his days of active service on the modeling and development of fine church music in the parish and, indeed, throughout the country.

Springing from New England stock and reared in Boston, he went for his musical education to Frankfort, Germany, where he studied organ playing, composition, and orchestration. Although trained in Germany, he manifested a fondness for the English cathedral school of music, which afterwards had much to do with shaping his career.

His first appointment in this country was at the Church of the Advent, in Boston, where he remained until 1859, when he was appointed successor to Dr. Edward Hodges, at Trinity Church, New York.

G. Edward Stubbs, organist of St. Agnes' Chapel, wrote of him:

To form a just estimate of Dr. Cutler's choral work and influence, the general condition of Church music prior to 1860 should be taken into consideration. Compared with the present, everything connected with the Church doctrine, discipline and worship was then in a low condition, and music suffered seriously

in consequence. Something more than a mere organist was needed to supply the place of Dr. Hodges. The time was ripe for reforms and improvements, and a man of ability and character was in demand.

Dr. Cutler had already distinguished himself as a vigorous and successful advocate of the English Cathedral school of music. When he found himself in a position to exert a wider and more lasting influence for the good of Church music, he rose to the occasion.

The modeling of the service after the English Cathedral pattern, the introduction of a vested male choir, the use of organ music of a dignified and churchly style, and the popularizing of the great choral masterpieces of Handel, Bach, and Mendelssohn,—all this may seem commonplace enough now, but it was then a work of vast importance, and it is not too much to say that he who carried it out deserves the title of Pioneer of Musical Reform in the American Church.

The degree of Doctor of Music was conferred upon him by Columbia University, "honoris causa."

Dr. Cutler's private life was marked by his devotion to the Church he served so well. He was a devout churchman, and strict in his religious duties. Shortly after his death, the Rector of Swampscott, in a letter to the writer, spoke in a touching way of his illness and last moments, saying that in all his experience he had never been called upon to administer to the wants of a more deeply religious man. He has gone to his last account, but his work will survive for all time.

For the short space of three and a half years the Reverend Charles T. Olmsted, D.D., ably carried on the work of his predecessor, Dr. Bradley, as vicar of St. Agnes' Chapel, giving special attention to the work of the Sunday school. Before he was fairly started on his labors as vicar, however, he was elected Bishop Coadjutor of the Diocese of Central New York, on June 11, 1902, under Bishop Huntington, and resigned his position in Trinity Parish on the first day of October to go to his new post.

Thus, in the space of ten years from its founding St. Agnes' saw a third new vicar in charge. The vestry on December 22, 1902, called to the chapel the Reverend William T. Manning, D.D., rector of Christ Church, Nashville, Tenn., who entered on his duties Sunday, March 22, 1903.

Dr. Manning's incumbency of the chapel pulpit was also of brief duration. Barely eighteen months elapsed after his installation be-

fore he was elected assistant to the rector of Trinity Parish. In this position Dr. Manning had many calls on his time outside the regular chapel routine. The rector, in his last years, leaned heavily on the vicar of St. Agnes'; meanwhile, the congregation and the work thrived under Dr. Manning's hands. No one can read the statistics of the chapel published in various issues of the *Year Book* of that period without being impressed by the vitality of the work carried on, its manifold nature, and the way in which the congregation entered into all its activities. Dr. Manning earned a warm and secure place in the hearts of his chapel flock, though he drove his people hard as a man of his overflowing energies was bound to do. He got results, and with them a loyalty that followed him throughout his career as rector of Trinity and, subsequently, as bishop of New York. Indeed, the coming of Dr. Manning to St. Agnes' Chapel presaged a new chapter in Trinity's history.

## CHAPTER XIV

### Changes in Parish Personnel

**I**N his later years Morgan Dix saw many of his faithful fellow workers pass from the scene. In fact, these early years of the century seemed to be marked by an unusual number of death and memorials, which must be recorded as an important part of the parish history.

Hicks Arnold, a member of the vestry, died on the 28th of January, 1903, as a result of a sudden and severe attack of pneumonia. Born in England some sixty-six years earlier, he came to this country and, succeeding his uncle Richard Arnold, not only became one of the great merchants of this city, as head of the well-known firm of Arnold, Constable & Company, but found time for many other duties outside that connection. He was a member of the Aldine and the American yacht clubs, a director in the Bank of the Metropolis, and a trustee of the Bowery Savings Bank. A constant attendant and communicant at Trinity Chapel, he was elected a member of the vestry April 7, 1896, in which position he served faithfully on many committees and gave of himself unstintingly to the parish. He was remarkable for kindness of heart, liberality, and consideration for others; it is said that he never allowed a faithful employee to be discharged, and he pensioned those who because of advanced age were no longer able to be useful in the establishment. His death occasioned much sorrow among his co-workers on the vestry and in the city at large, in which he had lived so large a part of a useful life. It is interesting to record that his widow, a daughter of his partner, James M. Constable, shared the interest her husband had taken in the old parish, and on her death, many years later, she left a legacy

of more than two million dollars to the church they both loved.

In the autumn of 1903 the parish and the diocese, together with representatives of the many boards on which he had served, marked with due ceremonies and with deep affection three anniversaries in the life of their rector. The first of November was Dr. Dix's seventy-fifth birthday; he had been fifty years in holy orders, and during forty of these, rector of Trinity Parish. Preparations extended over a period of many months for the fit marking of these interesting milestones in his career, and, as was the case with the Reverend Philip A. H. Brown's anniversaries, every effort was made to keep the plans secret as a surprise to the rector, but without success. Dr. Dix, who was by nature among the most modest of men, wished to avoid, as far as possible, the publicity inherent in celebrations of this nature, but the tide had set in strongly and was not to be denied.

The plan, as was most suitable, appears to have originated among the people at St. Paul's Chapel, where, it will be recalled, the early days of Dr. Dix's ministry in the parish were so happily spent. To his last day this connection with St. Paul's remained dear and undimmed in his memory. It was a period cherished for recollections of pastoral work less interrupted by administrative cares than the years that followed; years of teaching the children, and of visiting the sick and the dying; years of close contact with the poor and humble people of the lower part of Manhattan Island. Many were the incidents, serious and gay, connected with the old days at St. Paul's Chapel to which he returned in affectionate thought and words as the lengthening years caused them to recede into the background. The kind and faithful people of the chapel formed the idea of celebrating the rector's birthday by some appropriate service in old St. Paul's, and to this the rector gave his consent, with the understanding that it should be more like a family gathering than a public demonstration. Such a simple ceremony would have been entirely to his taste, but once started, the matter grew, and at the annual convention of the diocese, a resolution presented by the Reverend Dr. Van Kleeck and furthered by the bishop's interest, put the marking of the anniversaries on a far larger basis.

Thus, not only the chapel but also the diocese, the Church Club and the Trinity Church Association, the many parishes of the city, and, of course, the Mother Church participated in celebrating these three anniversaries, brought presents of great beauty, and in memorial addresses and felicitous words testified to the affection and the regard universally felt for the venerable rector of Trinity Parish. From the members of the chapel a very large and beautiful silver loving cup with three handles, inscriptions, and engraved portraits, both of St. Paul's and of the rector, was presented to mark the occasion. Not less appreciated, the pennies of the guild members of St. Paul's had rolled into a total represented by a much cherished gold-headed malacca walking stick. The occasion brought from many sources testimonials to the affection and the esteem in which Dr. Dix was held in wide circles; this gave him much happiness.

Another great loss to the music of the parish came on the 11th of April, 1904, when death claimed one of the greatest organists and choirmasters of the parish only fifteen months after the passing of Dr. Cutler, as recorded in the last chapter. After twenty-eight years of service at St. John's Chapel, George F. LeJeune died untimely, in the sixty-second year of his age. Born in London, England, of a family of French extraction, celebrated for their musical talent, he came with his family to Canada, where he first devoted himself to the study of the organ under George Carter, organist and choirmaster of Christ Church Cathedral, in Montreal. It was not long before his work at St. George's Church in that city earned him a reputation as a brilliant solo player and successful trainer of choirs. Successively seated at the consoles of Plymouth Church, Brooklyn, the Church of the Incarnation, Hartford, St. Luke's Church, Philadelphia, and the Anthon Memorial Church, New York, he was finally appointed, in 1876, to St. John's Chapel, the position he filled until his death. Under his direction the chapel choir was admitted by professional critics to rank first among the great male choirs in this country. Not only was a very high grade of music sung, including the standard oratorios by the great masters, but also the quality of the boys' voices attracted wide attention. At this time the culture of the



CENOTAPH OF THE REVEREND DR. MORGAN DIX  
From a photograph by Cleveland & Mailer, Jersey City, N. J.



boy voice was but little understood, and Mr. LeJeune's influence as an educator in this highly important department of church music cannot be overestimated. Mr. LeJeune gave much attention to composition. MacFarren and Barnby were among his preceptors, and he has left, in addition to a large number of miscellaneous works, a well-known publication entitled *Twenty-four Hymn Tunes*. Many of them were familiar favorites in hymn books now supplanted by the 1940 Hymnal, but the very beautiful "Love Divine, All Love Excelling" is still included in the present selection. It is a matter for regret, however, that two of his glorious compositions, "Jerusalem the Golden" and "Brightest and Best of the Sons of the Morning," are not now available to the choirs that will use the contemporary publication. The hymns are, however, included in musical settings by other masters.

It is interesting in this connection to note that the new Hymnal contains four very notable tunes written by four of our parish organists: "The Son of God Goes Forth to War," by Henry S. Cutler; "Love Divine, All Love Excelling," by George F. LeJeune; "Rejoice Ye Pure in Heart," by Arthur H. Messiter; "Pleasant Are Thy Courts Above," by Walter B. Gilbert.

As an organist, Mr. LeJeune was particularly famous as an accompanist, and his service playing was a revelation to the average musician. At his death Trinity Parish lost one of the most talented men ever connected with her musical history, and St. John's Chapel a choirmaster whose skill was known from one end of the country to the other.

Having glanced at the development of music in the parish churches, it seems appropriate, at this point to give some account of other outstanding musicians who have made their contributions to the beauty and dignity of services in the Mother Church and its chapels. First among these stands the name of Edward Hodges, whose good fortune it was to begin his career at Trinity in 1839, when the Oxford Movement was making its influence felt in this country. The return of the Church to ancient and neglected order in her liturgical and devotional life could not but be reflected in the

field of musical practice, and Dr. Hodges gave freely of his great powers to bring to pass a resumption of the fine old ways that had so long been in eclipse. His early days at Cambridge, England, where he was subsequently honored by the degree of Doctor of Music, at a time when that distinction was rare, his long education in musical ways in Bristol, where both the cathedral, and the churches of St. James and St. Nicholas had cradled his taste, had a flowering that had begun early and continued throughout his long career. A memoir written and published by his daughter, Faustina H. Hodges, herself an accomplished musician, gives a fascinating picture of her distinguished father's character which well repays a careful reader's attention. The *Living Church*, in an account of the book, furnishes a brief sketch of the man, part of which is here included :

Dr. Hodges is still well remembered as the organist and director of music in Trinity Parish, New York, but the number of those who have heard his powers as an organist diminishes year by year. Ask one of them, "What was his power?" and the answer will come invariably, "He played like one inspired." "He always had the Attic salt in his touch," said one, and that told much, for it revealed that chaste, restrained spirit which pervaded his whole work. His music was like antique sculpture, perfect in form, reposeful in motive, and ever conveying the idea of force reserved and controlled. Dr. Hodges, philosopher as well as artist, was too wise to suppose that the astonishing and the surprising can ever have permanent value in true art. When one adds to this the reverent spirit of the man, one can understand the spiritual dignity which underlies his music. The man was a consecrated artist, to whom his Bible and Prayer Book were as revered and as well understood as "The well-tempered clavicord" of Sebastian Bach, or the words of Handel or Beethoven. He thus writes in his diary in his twenty-fifth year :

"Music is, must be, and shall be my forte. Here will I dwell, for I have desired it; and even in Eternity it shall accompany my joys and heighten my celestial bliss. I have dedicated it to the service of God, and trust He will add His blessings upon my endeavors."

From his early boyhood, through his business connections in Bristol, England, we are carried on until the scenes open in New York, and we find him at his work in Trinity Parish. It was not all plain sailing there, of course, but the Doctor stood his ground and won his way. His little son writes as follows to his sister in England :

"One Sunday evening I was warming myself by the fire before commencement of the service. Papa was in the vestry, or else had not come in, I forgot which. I was suddenly accosted after this manner by a thick-set, ugly looking, what had once been a red-haired man, a non-official, but very officious member of the Church: 'Mr. Hodges, we have heard that your father is going back to England; we're in hopes that you are going too, for we don't like your music at all.'"

A lively discussion ensued between young Hodges and the ecclesiastical hanger-on, which only the Church bell stopped. It seems too, that an attempt was made to handicap Dr. Hodges' organ performances by restricting him to the use of two stops on each manual during divine service! Imagine Dr. Hodges thus hampered and thus obedient, accustomed in former days to scenes like this. His daughter is writing of his work in St. James', Bristol:

"It was customary at St. James' to sing the hymn, 'From All that Dwell Below the Skies,' before the service, without its being 'given out.' So it fell to my father's lot to announce the entry of the clergy, and to bring the whole mass of the great congregation to their feet; and this he did magnificently, at the same time raising by his magic power the immense volume of singing from below, which was like the surging of the sea. I gazed down on the great crowd, the many lights seeming only to render the old Norman building more sombre as they revealed the crowded galleries and recesses behind the round arches and heavy columns, and the great dim painting of the Transfiguration covering the eastern wall of the Church. Both the sight and the sound were overpowering to me. I felt that my father was not playing; it was a wonderful spiritual giving out of himself into his music—or I should say, into the grand words his music carried to every heart. It absolutely controlled the hundreds below, drew out their voices at his will, and sent an electric thrill through all. 'Eternal are Thy Mercies, Lord!' Mercy reaching to endless ages was the 'eternal truth' he made us feel.

'His praise shall sound from shore to shore,  
Till suns shall rise and set no more.'

This was the climax which he, with illuminated countenance and magnetic force, made us feel. He did not merely play; he forced on us great religious truths. He played on spirits, not on keys only; and through the stops of the organ he unstopped our ears to voices not of this world."

With this quotation we must end, revealing as it does the daughter's enthusiasm and the father's power; merely adding that all those who have at heart a love for true Church music in America, and its reverent rendering by godly Christian men and not by mere professionals, ought to read and study this inspiring life of Edward Hodges, well mentioned as *clarum et venerabile nomen*.

Dr. Hodges and Dr. Cutler are rightly credited with starting Trinity's fine tradition of church music. Great as were their gifts, however, they should be thought of as men who only laid firm and true foundations on which others reared the structure with which we are now familiar, for they worked under great handicaps. Prejudice always fetters new departures. Dislike of change within the Church hampered them in the full expression of their artistic gifts. The organ was not in their day the fine instrument it became in later years; the choir, paid less at Trinity than it deserved, was constantly losing fine voices and trained musicians to other churches, where, if the music was less interesting, the rewards were higher. The library was small, admitting of a somewhat limited repertory. All the problems of these early days are most interestingly set down in *The History of the Choir and Music of Trinity Church*, by Dr. Arthur H. Messiter, who followed Dr. Cutler in 1866 as organist and choirmaster at the parish church, where he remained until his retirement July 1, 1897. Under Dr. Messiter, the promise, foreshadowed by the work of Dr. Hodges and Dr. Cutler, came into full flowering. His was a great talent, a wide and varied appreciation of ecclesiastical music, and an enthusiasm for his work that brought it to a high degree of perfection.

It was not always easy. His recorded comments are full of admissions of unsatisfactory performances. This resulted to a great extent from the fact that the singers were placed in the choir, where they rightly belonged, while the great organ accompanying them was situated at the other end of the church. To co-ordinate the time of the two elements called for a technique most trying to a musician. Dr. Messiter says that to make the singers and the accompaniment blend perfectly in the exact middle of the nave, the organ had to play a full beat ahead of the choir. It is, therefore, small wonder that before an organ was installed in the chancel and this difficulty overcome, Dr. Messiter was often troubled by imperfect performances; but, in spite of these handicaps, great music was achieved, the library was much enlarged; orchestral help was added in 1870 as a permanent feature on great festal days, tremendously enriching

the effect of the noble masses, scored by their composers for choir, organ, and orchestra. People came from near and far to enjoy church music second to none in this country.

Dr. Messiter, with his fine grizzled head and beard, was a sight to hold a boy's wandering attention. And if he imposed on a small member of the congregation a commanding presence, how much more effective it must have been on the young singers in the choir. For his was not an abstracted gaze. When anything went not quite as the choirmaster wished it, with flashing eyes and direct gestures he made his displeasure evident to all. Perhaps a natural hope that something would go not quite to Dr. Messiter's liking overwhelmed my appreciation of the master's gifts. The years, however, have not dimmed a memory of superb playing and of an outstanding choir. Services were longer in those days than the modern congregation's patience sanctions. The full morning prayer, with chanted psalms, often the singing of the litany, and the communion service, which once a month was likely to include one of the great musical masses, educated the congregation in church music, so that many stayed to the end of the service. The power, dignity, and beauty of traditional church music under Dr. Messiter's direction gave a quality to worship that the writer can never forget.

It would be easy to fill a volume with recollections of the choirmasters of the parish, but though space forbids such an agreeable digression and limits us at this time to a slight sketch of only the outstanding parish musicians of the period we are considering, it would be unpardonable not to speak of two others whose names live in the great tradition. Victor Baier, trained by Dr. Messiter, succeeded him in the parish church and nobly carried on where his old chief left off. Dr. Gilbert, at Trinity Chapel, was well known throughout the country for his contribution to ecclesiastical music. Painted on the blackboard of the choir room was his favorite maxim, "Shouting is *not* singing." This will explain why tone, rather than volume, distinguished the chapel choir. Emphasis on beauty of tone is accepted as axiomatic today, so that we sometimes forget how little attention was paid to it in days now happily forgotten. All our

choirmasters have striven to that end, and greatly has the beauty of singing been enhanced by their efforts.

On October 25, 1903, George M. Coit, vestryman, died. He had been devoted. In the work carried on by the Trinity Church Association, supported, not by the funds of the corporation, but by the personal contributions of the congregations, is to be found the focal point of ministrations, spiritual and physical, to the poor in the southernmost ward of our great city. As treasurer of the association, with his remarkable ability in affairs, Mr. Coit was a tower of strength. But he did not limit his interest in the Mission House in Fulton Street to general matters, for, indeed, to him the Sister Superior turned for counsel, advice, and encouragement in the smallest details and found him ever ready with cheerfulness and energy to minister to the poor and the needy.

In his daily business, Mr. Coit rose to positions of high responsibility. Always active in the field of fire insurance, he became president of the Board of New York Fire Underwriters in 1888, an office which he held for several years. At the time of his death he was assistant manager of the Royal Insurance Company of Liverpool. During the Civil War he served in the 1st and the 10th Connecticut Volunteers and was a captain in the latter command. His business career was marked by probity and ability, and he thoroughly earned and commanded the high respect of the entire business community. In tribute to his memory, Trinity Church, at his funeral on October 27, presented an extraordinary and most impressive sight. "It was filled from end to end with an assemblage composed almost entirely of men who had been associated with him in several departments of his work, and knew by report the worth and character of the man."

Always keenly interested in the music of the parish church, Mr. Coit was himself a well-trained singer, with a true ear and a fine bass voice. He believed in hearty congregational singing and used his voice, which was well worthy of a place among the basses of the choir, in clear and round tones.

In the *Year Book* of 1904 Dr. Dix speaks of the revival of interest

throughout the parish in the work of the Trinity Hospital, carried on next door to St. John's Chapel in the old rectory.

The hospital, during its short-lived history, had filled a useful place in its environment. Its medical staff was one of the best and ablest in the city; its patients, the sick poor of the parish and occasional sufferers sent by two or three other churches on Manhattan Island; its superintendent, a woman thoroughly trained in hospital science; the Sisters of St. Mary, devoted and assiduous in their ministry to its sick in body and soul. Although not a large hospital, two hundred and eighty-two persons were treated there in the year 1903, and the total number of days of hospital care for that period was 6,741. The records show a wide variety of ailments, both medical and surgical, treated in the hospital and a high percentage of cured and improved patients.

On the twelfth of December, 1904, on the nomination of Dr. Dix, the Reverend William Thomas Manning, D.D., was unanimously elected by the vestry to be preacher and assistant to the rector.

Dr. Manning's letter of acceptance read as follows:

115 West 91st Street, New York  
December 16, 1904.

William Jay, Esq.  
Clerk of the Vestry  
Trinity Parish, New York

Dear Sir:

Your letter of December 13th is before me, informing me of the very great honor done me by the Rector, Churchwardens and Vestrymen in electing me to the office of Assistant to the Rector of Trinity Parish.

I feel very deeply the responsibility of the office, but, after full consideration, I have decided that it is my duty to accept it, and, with God's help, I shall endeavor to the best of my ability, to discharge its duties faithfully and to deserve the confidence shown in me by this election.

Faithfully yours,  
William T. Manning.

Dr. Manning's appointment to the position of assistant to the rector was the culmination of plans long under consideration,

whereby Dr. Dix was to be given help in his advancing years for the performance of increasing duties. Not that the rector was infirm, for that was far from being the case. But throughout his life asthmatic and bronchitic tendencies had beset him. These attacks a superb constitution enabled him in earlier years to throw off in short order. Now, however, as his years drew to a close, he felt that the issue, when such attacks recurred, was more doubtful and that the corporation might at some time find itself embarrassed if indisposition incapacitated the rector. Under such conditions the presence of an assistant to the rector assured continuity, under the charter, in the transaction of the corporation's business and the carrying on of pastoral duties. It was therefore a great relief to both rector and vestry that an able and vigorous young presbyter should be added to the official staff of the corporation. The rector wisely delegated as much as he could to the new assistant, while carrying on with vigor himself as much as his strength allowed. It was an association of closest harmony and sympathy between the two men, of gracious consideration, each for the other, and of similar views on doctrinal matters and mutual concern for all that affected the parish and the church at large which knitted them in firm bonds of liking and respect. Dr. Manning continued at the same time his vicarship of St. Agnes' Chapel, to which he had been elected in 1902.

During the years of his incumbency at St. Agnes' a series of mystery plays were written and performed by junior members of the chapel congregation. Mrs. Henry L. Hobart, their talented authoress, produced seven of these plays in a period of thirteen years. The first six have been published under the general title of *The St. Agnes' Mystery Plays*, and the seventh in separate book form. They included the following: "Lady Catechism and the Child," 1904; "The Little Pilgrims and the Book Beloved," 1905; "The Vision of St. Agnes' Eve," 1906; "Athanasius," 1909; "The Sunset Hour," 1911; "The Great Trail," 1913; *Conquering and to Conquer*, 1916.

Mrs. Hobart's intention in writing these plays was to impress the meaning of much of the religious teaching in the Sunday school on

the minds of young people through words and imagery they could easily grasp. But though designed for the youthful, there was a beauty and power in her work that reached their elders as well.

*Conquering and to Conquer* was given several representations in this city and in Philadelphia. The synod hall on the cathedral close was twice filled to capacity by an interested audience. Too much praise cannot be given to those who patiently and expertly trained the performers. There were forty-nine of these, with attendants, in the prologue and the episodes. Each had a part in the dialogue which consisted mainly of direct and indirect quotations from Holy Writ and the Book of Common Prayer, skillfully woven together. At intervals a small choir sang hymns, and appropriate organ music was played. The setting was reminiscent of Trinity churchyard, with its great cross as a feature in the background.

A revival in modern times of dramatic representation of the church's teaching such as had been common in medieval times was a most interesting experiment. Music, painting, and sculpture still are in accepted use as adjuncts to worship; the drama has been neglected in its ancient role. Even dancing, if one goes back far enough, once had a place in religious festivals, but dancing is more difficult to adapt to modern spectacles of a religious nature. It was tried out at St. Mark's in the Bouwerie when the Reverend Dr. Guthrie was rector there, but Trinity never gave it a trial. In the St. Agnes' Mystery Plays, however, the parish harked back to ancient times, and with much success.

An event of no small importance in the history of the parish occurred in the autumn of 1904. The following account of it is taken from the parish *Year Book*.

Early in that year it was rumored that the Most Reverend Archbishop Davidson, Primate of all England, might cross the Atlantic during the course of the summer, that he would probably visit Canada and the United States, and that he might be present at the opening of the General Convention in Boston on the first Wednesday in October. Upon hearing these reports, the Rector wrote immediately to the Archbishop, expressing the hope that the plan would be carried out, and inviting him to come to Trinity Church in case of his spending a Sunday in New York. The following letter was received in reply:

LAMBETH PALACE, S. E.,  
1st July, 1904.

"Dear Dr. Morgan Dix:

"I am ashamed to find that an important letter of yours of May 30th has not been answered. It is, as you will now know, settled, that, if all be well, we go to America, and we ought to reach New York in the last week of August or possibly the first week in September. This depends upon public exigencies which I cannot know for certain until a few weeks more have passed. The arrangements are being made by some of the American Bishops, together with Mr. Pierpont Morgan, who has called here, and has seen me and discussed matters. Mr. Morgan has undertaken to arrange the details of our American stay as regards dates and particular engagements, etc. Certainly I should like greatly to pay a visit to Trinity Church in accordance with your kind request.

I am, Yours very truly,  
Randall Cantuar."

On Saturday, Aug. 27th, the Archbishop arrived at New York, by the White Star Steamer "Celtic." His party consisted of himself, Mrs. Davidson, and two Chaplains, the Rev. John H. Ellison, Vicar of Windsor, and Chaplain in Ordinary to the King, and the Rev. Hyla Holden. He was received at the landing stage at the foot of West 11th Street by a committee consisting of the Right Rev. Bishop Potter, the Rector of Trinity Church, and Mr. J. Pierpont Morgan. The steamer had an exceptionally fine and short passage. Immediately after landing, the party took a train for Quebec, where the Archbishop was expected to preach on the morning of the following day. It was late in September when he returned to New York. By that time all the arrangements for his reception at Trinity Church had been completed.

On Sunday, Oct. 2d, being the 18th after Trinity, we had the pleasure of welcoming the distinguished Prelate at the church. He arrived at 10 o'clock, A.M., attended by his Chaplains. All the Vicars of the Parish were present at the service, and seated in the Chancel. The Wardens and Vestrymen occupied several pews at the head of the middle aisle on the south side of the Church. The procession entered from the Sacristy, arranged in three divisions:

I.

Crucifer.

The Choir.

The Vicars in order of rank.

II.

Crucifer.

Acolytes.

Epistoler and Gospeller.  
Celebrant.

## III.

Crucifer.  
Acolytes.

The Rector of Trinity.  
Chaplain bearing the Crozier.  
The Archbishop of Canterbury  
in scarlet Convocation robes, his train supported  
by 2 acolytes.  
Chaplain.

The Archiepiscopal Cross was borne by the Rev. Hyla Holden, Chaplain.

The Rev. John H. Ellison, Chaplain, followed the Archbishop.

The Celebrant was the Rev. Dr. Steele, Vicar of Trinity, the Epistoler, the Rev. Philip A. H. Brown, Vicar of St. Lukes; the Gospeller, the Rev. W. H. Vibbert, D.D., Vicar of Trinity Chapel.

The service was that appointed for the Sunday on the Service List, without change or addition, as follows:

PROCESSIONAL, Hymn 489, "Pleasant are Thy Courts Above, . . . *Gilbert.*

INTROIT, St. Luke xv., verses 18, 19, . . . . . *Elliott.*

"I will arise, and go to my Father and will say unto Him, Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son."

Kyrie, Credo, Sanctus, Agnus Dei, Gloria in Excelsis, in C., . . . . . *Silas.*

HYMN 412, "The King of Love my Shepherd is," . . . . . *Dykes.*

OFFERTORY, from Te Deum, . . . . . *Sullivan.*

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let Thy mercy lighten upon us, as our trust is in Thee.

O Lord, in Thee have I trusted: let me never be confounded.

RECESSIONAL, Hymn 394, "O Paradise," . . . . . *Smart.*

As soon as the Nicene Creed had been sung, after the Gospel, the Wardens and Vestrymen left their places, and ascending the steps, arranged themselves in the Chancel between the choir stalls, the Rector advancing to the gate of the Sacarium to meet them. Then all facing the Archbishop, who was seated in his chair on the Gospel side of the inner sanctuary, the Rector thus briefly addressed the Archbishop.

"My Lord Archbishop: It would be difficult for me to find words adequate to express the deep interest, the profound respect, and the affectionate regard with which you are welcomed to-day, by the Rector of the Parish, the Vicars of our

several churches, the gentlemen of the Corporation, and the members of our congregation and of the congregations of the Parish, so far as they have been able to obtain admission to the church this morning. We have watched your progress since you arrived on our shores: a triumphal progress, as I venture to call it, in which you have conquered the minds and the hearts of all who have met you. And now you have come to the place of beginnings; for here, on this very spot on which we stand, was the little seed sown which has brought forth an abundant harvest, north, south, east, and west, from Canada to the Gulf of Mexico, and from the Atlantic to the Pacific. Trinity, as you know, is the Mother of Churches; from her have sprung the great parishes of this city, and many churches and institutions of learning, throughout this State of New York, which now contains five dioceses, and is practically a province. The Corporation, consisting of the Rector, two Wardens, and twenty Vestrymen, as appointed by Royal Charter to be the custodians of their sacred trust, come to meet and greet you this morning. With your permission, they will make you a brief address, expressing what is in their minds on this occasion. This address, which you will not deem unsuited to its place in the midst of this divine service, will now be read by Colonel William Jay, Junior Warden, Clerk of the Vestry, and Counsel to the Corporation."

Colonel Jay, wearing the academic costume of a Master of Arts of Columbia University, then advanced and read the address which emphasized the close ties that bound the English and American churches. A portion of that address here follows:

"In the year 1697 his Majesty King William III granted a charter to Trinity Church and since that time this Parish has continued in active operation, and the services commenced in a building erected upon the site where we now stand, have been continued practically without interruption until the present time. We are still enjoying the rights and franchises conferred upon us by this Royal Charter and saving certain modifications, which were necessarily introduced by legislative enactment after the separation of the Colony of New York from the British Crown at the time of the Revolution, our Charter remains in full force. We are also at the present time in the possession and enjoyment of a considerable landed estate, the gift of her Majesty Queen Anne. This has enabled us to carry on the work of the church in the City of New York on somewhat broad lines and to build and maintain numerous chapels of no mean proportions and to do the work of the church among rich and poor conferring the benefit of its services and ministrations upon many thousands of inhabitants of the City. In the year 1754 when New York was still a Colony of Great Britain we founded Kings College and endowed it with part of our estate. This institution now known as Columbia University has expanded to very large proportions, but by

the terms of its original charter still in force, its head must be a member of the Anglican Church.

The first Rector of this Parish was Henry Compton, Doctor in Divinity, Lord Bishop of London, and he was followed by a series of eminent clergy of the Church of England who, down to the time of the Revolution, were of course in full communion with the Mother Church. After peace had been declared and the independence of the United States had been acknowledged by Great Britain, the relations with the Mother Church were necessarily severed. Upon the organization of the Protestant Episcopal Church in the United States, Trinity Parish came naturally under the jurisdiction of the Bishop of New York, where it has ever since remained.

Bearing in mind the early history of the Parish as thus briefly sketched, your Grace will readily understand the warm and reverend affection which we feel for the Mother Church and will readily apprehend how proud and happy we are to have you, the highest dignitary and prelate of our Mother Church, present in our church and pulpit to-day.

This is not the first time that we have had the occasion and opportunity to give expression to our feeling of affection and good will to the Mother Church and the Mother Country. We are glad to remember that on the occasion of the visit to this city of his Majesty King Edward VII, then Prince of Wales, in the year 1860, he attended service in this church.

It was also our privilege on the death of her late Majesty Queen Victoria to hold a special memorial service in this church, which was attended by many official personages and officers of the Army and Navy and Diplomatic Corps, and it evidently appeared from the special prayers that were said and from the words spoken on that occasion that the sincere sorrow at her death felt by us New Yorkers was second only to that felt for her by her own subjects. . . .

Every service so held lends new interest to this edifice, and the service now being held on the occasion of your Grace's visit will be another most interesting landmark in our history. How can it be otherwise when we remember your exalted office, Primate of all England; when we remember that you sit in the Chair of St. Augustine, first Archbishop of Canterbury and that the succession has continued unbroken for thirteen centuries, down to yourself, the ninety-fourth Archbishop? We may well say we esteem it a high honor and privilege to have you present here to-day.

We want to tell your Grace, and in the brief time at our disposal, this is not an easy task, how near we feel as churchmen to the Church of England, and how near we feel as Americans to our brethren of the Mother Country across the sea. Saving that we are not within the jurisdiction of the Mother Church we like to think that we are members of your communion. This is natural because as

Americans we have with you Englishmen the same language, the same literature, similar laws and the same civilization. . . .

It is pleasant to us to think that the friendship between the two nations is rapidly becoming firmer. The bitterness which long survived the War of the Revolution and the subsequent War of 1812, has almost entirely vanished, and has been replaced of late years as we venture to hope, by a large measure of affection and good will. . . . England and America combined and working in harmony with the British Colonies represent an irresistible force. God grant that they may work together for peace and for the spread of the Gospel and Christian civilization throughout all lands." . . .

Upon the conclusion of the address, the Archbishop spoke as follows in response:—

The Archbishop in response said: "Mr. Rector and Members of the Corporation of Trinity Church: I thank you most cordially for your kind and weighty words. Rich as my visit to your shores has been in ample associations with a storied past, in bright encouragements for the busy and eager present, and in immeasurable hope for the future, a foremost place in my recollections will be given to the fact that I was privileged to take part in the most solemn of all services, here in Trinity Church—a church associated so closely and so long with educational and religious interests on both sides of the sea. May the blessing of God rest abundantly upon this great historic Corporation, and upon all its varied activities for good; its manifold work for our Lord and Master. Thankful shall I be if the visit which I am paying to your country may, in the providence of God, contribute something toward cementing yet closer the links which bind us, as two great peoples, into one, and, still more, to deepening and setting forward the holy communion of fellowship which unites us in the fellowship and service of our Lord and Saviour Jesus Christ."

The sermon was preached by the Archbishop, from the text, "The Son of Man is come to seek and to save that which was lost." St. Luke xix, 10. Upon the conclusion of the service, the Vicars of the Parish, and the gentlemen of the Vestry were presented to the Archbishop and his Chaplains in the Sacristy by the Rector.

As the years we have been considering pass in review, we note from time to time the passing from the scene of their labors of those who have been closely connected with the parish. One such died on April 19, 1905. William Augustus Duncan, at the ripe age of eighty-five, having served Trinity for upwards of forty-seven years as chief clerk to the comptroller, departed this life, leaving a gap that could not easily be filled. A most earnest and devoted churchman,

bringing to his office a devotion in something of the same spirit with which a priest regards his call to serve at the altar, Mr. Duncan was invaluable to the corporation. A man of fine lineage and traditions, a great reader and genuine lover of books, his outstanding quality was his fabulous memory, comprehensive in scope and accurate in detail. Dr. Dix, writing of him, says:

His mind was stored with so many facts connected with the business and other interests of the Corporation, and his memory was so remarkably retentive that he was looked upon at the office and by the management as a complete encyclopedia of knowledge in all that related to the history of the Parish. No steward was ever more faithful than he to things committed to his trust.

His funeral was held at St. Agnes' Chapel on Easter Even at 2:00 P.M., the officiants being the Right Reverend George Worthington, D.D., Bishop of Nebraska, the Rev. Dr. Manning, vicar of St. Agnes', and the Reverend Dr. Vibbert, vicar of Trinity Chapel. The clergy and the vestry were largely represented; the rector was prevented by illness from being present.

On the third and the sixth of December, 1905, the parish celebrated the fortieth anniversary of the founding of St. Chrysostom's Chapel and of the ministry therein of the Reverend Thomas H. Sill, M.A. In this span of years statistics show that there had been 5,996 baptisms, 2,112 confirmations, 5,664 marriages, and 4,875 burials in the chapel and that the offerings in the period had amounted to \$191,029.84, a large sum, indeed, for a mission chapel to contribute. In no small degree do these figures attest to the good work done in a most difficult neighborhood by its saintly vicar.

In such unsavory surroundings, with residential blocks giving way to the inroads of business buildings, warehouses, and the night life of a theatrical center, Mr. Sill carried on in loyalty and in faith a work of consecrated beauty for which the parish and the city must ever remain his debtor. The beautiful simplicity, earnest devotion, and humility of Mr. Sill will ever be remembered in the parish and by the diocese as his truest memorial, for the simple anniversary celebrations of the time were in no sense truly adequate tributes. When, on that occasion, more than five hundred people assembled

to do him honor, it was characteristic of the vicar that the gift selected to commemorate his forty years of pastoral work was a full communion service in solid silver, which, by his wish was presented, not to himself, but to St. Andrew's Church, New London, N.H., from himself and his congregation. Similarly, a purse of gold pieces was used to provide an altar and other chancel furniture for St. Andrew's Church, Sunapee, N.H. Something of the consecrated vows of poverty, which lift monastic orders above the devotion of ordinary men, may be discerned in Mr. Sill's modest wish that others, rather than he, should benefit from his forty years of ministry.

Not only in his faithful congregation but also in his quiet and beautiful home life did he bring forth good fruit. Mr. Sill's family was not large, but his children were outstanding. His youngest son, in particular, the Reverend Father Fred H. Sill, O.H.C., who founded Kent School, establishing there a church school along new lines of service and idealism, will long be remembered by a body of graduates who owe much, though they may not know it, to their headmaster's early background and training.

The record of another faithful servant of the church was marked by the placing of a tablet in the Sunday school room of Trinity Church to the memory of Miss Elizabeth Hyatt. This was unveiled on Sunday morning, January 21, 1906, by the vicar of Trinity, the Reverend Dr. Nevitt Steele; a brief service was part of the ceremony. Miss Hyatt had served as a teacher in the Sunday school of the parish church for more than fifty years, and it is traditional that in all that time she had never missed being present when school was in session.

The *Year Book* for 1906 gives a brief summary of the work that had been carried on by the School at Trinity Chapel since 1862. Started at that time as a day school for boys upon the discontinuance then of what had at first been a day school for girls, and successively engaging the interests of the ministers and vicars of the chapel, the more than forty years of its existence grew in numbers and in proficiency. While at first there were but two departments, grammar and primary, the growth of educational requirements made itself

felt here as well as in purely secular foundations, and its students benefited early from the addition of a high school curriculum. Able men headed the teaching staff, and the influence of the chapel services left an indelible mark on the pupils.

Of the 2,300 graduates of this parish school scattered throughout the states, there are records only of those who, remembering their promises, have written to tell of their careers. Some indication of the soundness of their grounding may be gained by these figures:

[There are among them] four clergymen, fourteen physicians, eight dentists, eighteen lawyers, eight architects, five naval architects, twenty civil engineers, four mining engineers, eight electrical engineers, four well known actors, five artists, six organists, five teachers, ten bankers and brokers, eight bank clerks, two college professors, three editors, six reporters, and fifteen merchants; but what is more to the honor and credit of the school than any position in life that its pupils may hold is the fact that, so far as is known, nearly all remain faithful and loyal to the Church whose doctrines were so carefully instilled into their young minds.

A colorful ceremony took place at Fort Jay on what is now known as Governors Island, in New York Harbor, in October, 1906, when the newly constructed Chapel of St. Cornelius the Centurion was consecrated.

On the retirement of the Reverend Edward H. C. Goodwin as chaplain at the Army Post on the island, in 1904, the Reverend Edmund Banks Smith, A.M., was elected vicar of St. Cornelius. It was during his incumbency that the old structure was abandoned, and a fine new building to serve the post was planned, erected, dedicated, and enriched with trophies of great historical and military interest. Not a few of these important enterprises owed their success to the Reverend Mr. Banks Smith's consuming zeal.

A year after the laying of the cornerstone, the completed structure was consecrated. On October 19, 1906, at 10:30 A.M., the procession, led by the regimental band, marched to the entrance of the chapel, where Bishop Greer was received by the churchwardens and vestrymen of the parish, accompanied by officers of the Division of the Atlantic, the Department of the East, and Fort Jay, all in full uni-

form. The procession was formed much as on the day a year earlier when the cornerstone was laid. The band, accompanying the choirs, played "Onward Christian Soldiers" on its march to the chapel, with fine effect. The service followed the rubric in the form set forth for the consecration of a church or chapel, with minor modifications suggested by the occasion. Several hundreds of persons were present, including clergy, members of the parish, officers and soldiers with interested friends, completely filling the chapel. In the absence of Bishop Potter, who had suffered a loss in his family, Bishop Greer, the coadjutor of the diocese, consecrated the building. Dr. Dix, prevented by illness from being present, had prepared an address, which was read by the Reverend Dr. Manning, assistant to the rector. We quote from it here at some length because it so clearly reflects Morgan Dix's lifelong feeling that the church and the army had much in common.

The day which sees so large a number of Bishops and Priests, laymen and Ecclesiastics, soldiers and civilians assembled in this place, must long be held in memory for the striking contrasts of the view. Here, within the precincts of a great army post, we dedicate a Church to the Prince of Peace. At first sight there might appear to be somewhat of contradiction and incongruity in the function of the day; but such an impression will be removed by reflection on facts worth more than the fancies of the emotional sentimentalists of our times.

The art of war is as old as the human race. It will continue in practice until the world ends; unless in the meantime there should come in mankind, a deep, inward, universal change. When men cease to envy and mistrust one another; when nation no longer fears nation; when class strife shall have ceased; when the rich shall no longer look on the poor with arrogance, nor the poor think bitterly and angrily of the rich; when demagogues, political, social, ecclesiastical are dead, and inciters to sedition, riot, rebellion and bloody revolution find no followers; when all love as brethren, and set the good of their neighbors before their own, war will end. But until that millennial day dawns on this troubled and uneasy earth, war must go on and will go on; and the military profession will bear its part in keeping the world quiet and at rest. Even social reformers who frame their schemes for an early and speedy time of profound and universal peace, rail against what they call uncouthly militarism, and would disband the army and break up the navy for old iron; if they could make their experiment today, they would have to fall back tomorrow on the old habit of force and arms to save their work from failure. War began when the world began; it will go

on while the world lasts, though ever leading on the whole, toward better things, when the need of it shall end. The terminology of Religion is derived from that ancient art. Almighty God is the Lord of Hosts; Christ, the Captain of our Salvation; the Church is called Christ's Church Militant; its members are His soldiers; the formative elements of Christian character are enumerated as armour; the helmet of salvation, the breastplate of righteousness, the shield of faith; the sword of the Spirit. The sacraments of the Gospel took that name from the military oath of the Roman officers and soldiers. St. Paul, as death is nigh, comforts himself with the reflection, "I have fought the good fight." The idea is as deeply embedded in our religion as in the order and progress of civilization. There will be no change until the nature of man, spirit soul and heart undergoes what we look forward to, a thorough, radical, universal change.

Wherefore the dedication of a Christian Church in a place such as this, presents no rude contrast to any reasonable mind. Nay, it is inevitable that the scene should bring another side of a great subject into view. The world is growing better; men are softening in temper and disposition towards each other; holy influences are at work to bring another and a better spirit into life; no war is justified unless it be necessary and clearly in the interests of civilization. The drift of time is on, towards peace, deep, unbroken, universal peace. Of God it was said of old, "He maketh peace in His high places." Of Messiah it was predicted "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." When Christ was born at Bethlehem, the angels sang "Glory to God in the Highest, and in Earth, Peace." The apostolic blessing comes from "The God of Peace, who brought again from the dead Our Lord Jesus Christ." This is the other side of the picture on which our eyes are fixed today and here. The facts about Peace are as true as those about War. The two blend together; they harmonize, as needing each the other. Each must be as time proceeds; but the Spirit of Peace gains slowly, and at last it shall have full domination, and war shall end.

So this is our justification; if such be needed, for the action and performance of the day; for setting up this beautiful House of the Lord, the Prince of Peace here, where long lines of fortifications follow the contour of the land, and the black throats of cannon are open towards the sea; where the martial music sounds, and the flag flies in fair weather and in storm, and men come and go, from time to time, engaged in a profession justly described as one of the most wearing, exacting, self-denying and perilous in which they could be employed. Men thus occupied ought to live their lives, their brave and sacrificial lives, very near to God; they demand of us whatever can be done to enable them to fulfill their office to the glory of the Lord as well as to the honor of the State. The soldier may not have thought about it, he may not realize it, but he is very near to the Almighty Father. In time of conflict, peril besets him on every hand and at

every instant ; his preparation for that condition is best made in time of peace. We offer this sacred edifice to the Lord of Hosts ; and we present it, as their Garrison Chapel, to those here on guard for the dignity of the nation, the order of the Government, and the peace and quiet of the land . . .

The Chapel of St. Cornelius the Centurion having been completed and dedicated, the Reverend Mr. Banks Smith, vicar of the chapel and chaplain at the post on Governors Island, now busied himself in beautifying and enriching it with military trophies and other fine memorials. A beginning was made on September 29, 1907, with the installation in the chapel of the National and Regimental Colors of the 12th U.S. Infantry, at that time stationed at Fort Jay. The ceremony was an interesting one, and the order of procedure was carefully drawn up from English examples, like that, for instance, of the installation of the colors of an old regiment of the line in one of the chapels of Canterbury Cathedral. Those who are interested in the blending of ecclesiastical and military ritual will find here the model, followed on this occasion, the first of the kind to be observed in our parish.

The Colors to be escorted by the 2nd Battalion of the 12th Infantry, Major John S. Mallory, Commanding, under arms to the Parade. Arriving at the Chapel, the Battalion to form line, the Color Guard to march to the front, turn about and halt. The Command to be brought to the "Present Arms," the band playing "The Star Spangled Banner." At the conclusion of the salute the Command to be brought to the "Order Arms," the Color Guard to turn about and march into the Chapel, under arms, taking seats in the front row, the National Color on the right, the regimental Color on the left, the other members of the Guard on their right and left as stationed according to drill regulations. As soon as the Color Guard has started into the Chapel the Battalion to stack arms and follow, taking seats reserved for them.

When seated, the Color Guard to remove their caps, the Colors to be held upright and unfurled during the service. This all to occur just before the entrance of the Chaplain and Choir, when all will rise and remain standing.

When the time for the sermon arrives the Chaplain to advance to the front of the Chancel, this being the signal for the Color Guard to put on their caps, resume their arms and fall in proper order in front of the seats and facing the Altar.

At the conclusion of the sermon on signal from the Chaplain each Color Sergeant to carry his own color up the ladder and place the staff in the socket,

returning to his place in the Color Guard after doing so, the Color Guard standing at "Present Arms" while the Regimental Trumpeters sound "To the Color."

The staff of each color respectively to have on a strip of parchment the following:

Put in place on September 29th, 1907 by  
National Staff, Color Sergeant Ole H. Dahl,  
12th Infantry U.S.A.  
Regimental Staff, Color Sergeant Charles Hunter,  
12th Infantry U.S.A.

At the conclusion of the service, the Choir and Clergy leave the Chapel first, then the Battalion, then the congregation.

This order was exactly carried out with fine effect.

At the service the U.S. 12th Infantry Band took part in the playing of the hymns, which were "Onward Christian Soldiers," "The Son of God Goes Forth to War," "Our Fathers' God to Thee," and "Holy, Holy, Holy." They also played Pleyel's hymn for the offertory. Chaplain John E. Dallam of the Regiment made a brief address; Chaplain E. Banks Smith, an appropriate reply. Bishop Potter preached on the text "Thou hast given a banner to them that fear Thee." Besides the bishop and the two chaplains, the rector of Trinity, Dr. Dix, the Reverend Joseph H. Smith, and Dr. J. Nevett Steele were present in the chancel. A distinguished congregation crowded the chapel. Major General F. D. Grant and his staff, Colonel Leven C. Allen and his staff, and the officers of the battalion were present in full uniform.

On November 17 further colors were installed. Old battle flags of the Mexican War took their places on the chapel walls, where others were eventually to join them as we shall see in later accounts. The colors installed on that date were carried in the Mexican campaigns by the 1st Regiment of New York Volunteers and consisted of national and regimental colors and battle flag of that regiment and two regimental guidons, one of the 3d Regiment, U.S. Infantry, and the other of the 1st Regiment, U.S. Artillery. All these colors saw hotly contested action, at Chapultepec, Vera Cruz, Cerro Gordo Pass, the taking of Pueblo, and the taking of the City of Mexico. These flags were presented to the chapel by the City of New York through

the kind offices of Colonel Asa Bird Gardiner and are among our cherished possessions.

A very large and distinguished gathering attended the ceremonies of installation, which were similar to those on the earlier occasion and will not be described here. A full account of the proceedings, written by Chaplain Banks Smith, appeared in the *Army and Navy Journal* of November 21, 1907.

We have spoken much of the organists of the parish. On February 8, 1907, the thirty-fifth anniversary of Victor Baier, organist and choirmaster in the parish church, was celebrated by a dinner given in his honor. Mr. Baier had been in full charge of the choir since the retirement ten years earlier of Dr. Messiter, but his connection with music at Trinity dated back twenty-five years beyond that date. He had been one of the outstanding boy soloists trained by Dr. Messiter, who was his only teacher. Under the guidance of the old master he early became an organist of high quality and was appointed to play the great organ as assistant organist when that position became vacant in 1884. His selection to succeed Dr. Messiter was a wise one, for he ably carried on the great tradition and left a mark of his own on the position he filled. As boy soloist and as junior and then senior organist he was always the right man in the right place, a worthy figure in an illustrious line.

Before closing this chapter, we must record some of the changes in the clergy of the parish during the year 1907. The vicar of Trinity Church, the Reverend Dr. J. Nevett Steele, resigned his position on the first of July, having ministered there since 1890. Those who remember Dr. Steele at that time will recall his commanding and handsome presence, his unflinching kindness and courtesy, and the beauty of his voice as he celebrated the Holy Mysteries at the great altar. Dr. Steele was an accomplished musician; it was a delight to hear his reverent singing of the service. When he left the Mother Church, there were many who missed him sadly for his endearing human qualities. Not a great preacher, he was a most faithful and beloved priest, and he filled a difficult position with dignity and outstanding loyalty.

To succeed him the vestry, on September 27, 1907, called the Reverend Caleb R. Stetson, who served for a time as vicar of Trinity Church, an early apprenticeship in the parish where he was many years later to become rector.

In November, 1907, the Reverend Philip A. H. Brown, vicar of St. John's Chapel, was given leave of absence for approximately two years, and the Reverend Charles H. Gomph, his curate, was placed in charge of the work at the chapel, but without the title of vicar. Mr. Brown was in failing health and unable to carry on his duties, and it was hoped that, relieved of them, he might recover his strength.

Turning from the clergy to the laity, we must record the death on July 4, 1907, of Dr. Richard H. Derby, a most honored and devoted member of the vestry. To enlarge on the many distinguished positions Dr. Derby filled as one of the outstanding ophthalmologists and surgeons of his time is no part of this account. They are remembered in the many fields of professional service wherein he practiced throughout the city. In the parish his work centered chiefly in the Trinity Hospital on Varick Street, to which he gave devoted and skillful attention, but his charm and courtesy, warmth, sympathy, and kindness of heart and his attainments in science and in culture left a deep impression on all his friends and associates, and his passing was widely lamented.

Trinity Hospital, mentioned earlier in this chapter as having done such a useful work for many years in the old rectory next to St. John's Chapel was closed for imperative reasons on the first of August, 1907. The building was very old; floors, plumbing, and drainage were in such a condition that very large sums would have been required for repairs and improvements; the building adjoining the hospital on the north side of Varick Street was used for the manufacture of a substance which in the case of fire would have emitted such fumes that it would have been difficult if not impossible to rescue the patients from death by suffocation. The superintendent who replaced Sister Eleanor, Miss Annie E. Kirchoff, a woman of great ability, was forced at this time to withdraw in consequence of ill health. The sum of all these factors resulted in the closing of the

hospital and the discontinuance of the work, not without hope that at a later date and under different conditions similar curative work might be undertaken among the poor of the parish residing in the lower part of the city.

The Sisters of St. Mary, who had long carried on their charitable work at the hospital, had felt obliged to withdraw in 1901 because of the demands upon them from their own community, and Dr. Dix believed that the work, if secularized, should be sponsored by agencies other than the church. He said to the sisters at the time of their leaving:

I have only to add one thing: that I should not think of continuing the hospital in the Parish, unless it is a centre of strong religious influence; and I do not believe it can be such without just such work as you have done there for twenty years past. If you withdraw, I shall not attempt to carry on the work: I do not propose to spend the money of the Church in healing bodies while neglecting souls.

The hospital did carry on, however, for six more years before it finally was closed, for the reasons given in the preceding paragraph.

## CHAPTER XV

### The Death of Morgan Dix

ON Wednesday, April 29, 1908, Dr. Morgan Dix, for forty-six years rector of Trinity Parish, died in his rectory, at the age of eighty-one. He had preached on Easter, ten days earlier, at the parish church. There was no indication then that the end of his long career was so close at hand. Age had not bent the soldierly carriage of his spare frame or taken anything from the power and melody of a voice that gave great richness to his preaching. None who heard him for the last time in the old pulpit could have guessed that the sands had so nearly run out. Vigor of mind to the end of his days and such resilience as fourscore years allowed blessed him to the last line of the chapter. He had wished to die in harness, and his wish was granted.

Throughout his life Morgan Dix had fought one bodily weakness, and it speaks volumes for the toughness of his fiber that for so long he had prevailed against it. In his early diaries one comes across records of recurring asthmatic attacks; in his final years they continued, accompanied by sharp and frequent attacks of bronchitis. The cold of our northern winters he always dreaded, yet in his early ministry, one found him sick or well, going about his rounds of visits to the poor and dying, through sleet and snowy gales, undeterred by his own frailty. He carried on and gave thanks at the end of the day for the strength granted him for his uninterrupted labors.

His final illness did not at first appear alarming. There had been many bronchial attacks in the previous four years that seemed heavier at the outset than this one. No undue apprehensions were felt by the family until the final day, when weakness came upon him

and the signs rapidly multiplied showing that the end was near. The Reverend Charles H. Wells, curate at the Mother Church, came at the dying rector's urgent bidding and administered to him, surrounded by his family, the Blessed Sacrament of the Church. This was in the late afternoon. After that he slept quietly, rousing once or twice for a few words to his wife and children and sleeping again in profoundest quiet, until at nine o'clock the end came without a struggle. So, in holy peace, his long and fruitful ministry ended. Simple at heart as a child all his life, he was at last enfolded by the beauty of simplicity, and he went, gladly as a child, into the arms of Him who loves his children.

On Thursday night his body was taken, as he had wished, to Trinity Church, where until the funeral on Saturday morning, May 2 it lay in the vestibule beneath the tower, facing the altar where he had served so many years. Constant vigil was kept throughout this time by the clergy of the parish and the sisters from the Mission House.

The burial service was at 10:30 Saturday morning. A very large congregation filled the church, and the chancel was crowded to capacity by choir, clergy of the parish and of the diocese, visiting bishops, and other ecclesiastical dignitaries. The vestrymen acted as pallbearers. The service was beautiful, simple, dignified, and, as the late rector had wished, it included the communion office. The hymns of his choosing were "Praise to the Holiest in the Height" and "Rise My Soul and Stretch Thy Wings," in the original wording and to the setting from Beethoven.

The interment was at Trinity cemetery; the assistant rector read the sentences over the grave, where the body was laid to rest beside the remains of his parents, General and Mrs. John A. Dix.

At the time of the funeral the bells of all the chapels of the parish were tolled for thirty minutes, and, by order of the vestry, all pulpits in the parish and the rector's stall in Trinity Church were draped in mourning for a period of six weeks.

Many memorial minutes were entered on the records of organizations on whose boards Morgan Dix had served. Some of them tell in great detail of his varied interests. The minute prepared under

the appointment of the bishop gives in brief a lifelike picture of the late rector of Trinity. The writers of this were five of the closest among his brethren of the clergy, Dr. William T. Manning, Dr. William R. Huntington, venerable rector of Grace Church, Dr. J. Lewis Parks, rector of Calvary, Dr. George William Douglas, in earlier years a brilliant assistant minister at Trinity, and Dr. William M. Grosvenor, dean of the Cathedral of St. John the Divine.

Morgan Dix was one in whom intellectual maturity and a noble character developed early. The passing years only ripened and enriched the fine qualities which were his already when at twenty-eight he was called to the parish as assistant minister. The Church was prompt to recognize them, and from the earliest days calls to other pulpits and important posts came to him. When he was thirty-seven years old, in 1864, he first became a member of the Standing Committee of the diocese and four years later its president, a position he held continuously until his death.

From 1877 he represented the diocese at eight General Conventions. For five of these eight he sat as presiding officer of the House of Deputies. It was in these years that his abilities became widely known throughout the Episcopal Church, as they had already been recognized in the Diocese of New York. Among the presiding officers of the House of Deputies have been many men of outstanding qualities; none served in that office with greater distinction than Morgan Dix. It is said that "he who ruleth over men must be just," and the phrase was often quoted in connection with Dr. Dix. But justice, in itself, is not so rare a quality as the cynical like to think. When to justice is added other great attributes, it gains immeasurably and harmonizes differing opinions, leaving no bitterness to linger and create discord. Morgan Dix ruled his House of Deputies with absolute fairness and with the precision of a trained parliamentarian. All points of view had a chance to be heard on the floor, but strict order prevailed. He presided with courtesy and dignity and with complete detachment. He never resorted to wire pulling or in-directions to further the causes he had at heart. When he left the chair to address the body of delegates from the floor, his intellec-

tual poise commanded instant attention. His statements of his own position were models of brevity and clear thinking. Scorning to temporize and stanch in supporting his point, he enforced his convictions by convincing arguments, yet left no sting to embitter opponents. Certainly Trinity benefited in these years from the wisdom and the fairness of the president of the House of Deputies and his prestige and influence throughout the Church at large.

To many interests outside Trinity Parish, Morgan Dix gave of his time and his talents. The General Theological Seminary, Columbia College, and the trustees of the cathedral all numbered him on their boards, and all received the advantages of his close attention and clear executive mind. On the boards of the Sailor's Snug Harbor and the Leake and Watts Orphan Home and many others, ex-officio, he was attentive and interested in all their varied affairs. At their meetings he was both punctual and regular, as befitted a man brought up in the army traditions of duty and service. All men of ability in active affairs have this in common: they seem to have reservoirs of time to draw upon, not at the disposal of lesser men. "If you want to get something done pick a busy man to do it." Morgan Dix was an outstanding example. On his shoulders, unbowed by responsibilities that were very heavy, many private burdens were laid which he carried gladly and with seeming ease. It is proof of the orderly mind and the serenity of character of the man that men of all conditions turned to him for help and counsel and never turned in vain.

Honors, of course, came to him in his long career; honorary degrees were conferred upon him by five universities: Columbia College made him an S.T.D. in 1863; the University of the South a D.C.L. in 1885; Princeton, in 1896, Oxford, in 1900, and Harvard, in 1902, each conferred upon him the degree of Doctor of Divinity.

The parish to which he came as a young man is the truest monument to his life as a great priest of the Church. When he came to

Trinity Parish, it was, by comparison with our times, "the day of small things." Whereas there were at that time in the parish only St. Paul's, St. John's, and Trinity chapels, besides the Mother Church, when he died, six other congregations had been added to the original four. In a concrete way, therefore, he may be thought of as a builder, but not a builder in stone and mortar only. For the fabrics woven during his rectorship were but the outward and visible signs of vigorous spiritual growth. Four great structures were devoted to work in the missionary field, for the poor and neglected always had first place in the rector's heart. Having lived among them throughout the early days of his connection with the parish, he had become strongly attached to the simple and defenseless people of his cure. Their need of spiritual ministry claimed his heart's and mind's best efforts, and his hold on them and their love for him continued unbroken to the end. He gave them the best that was in him to give, speaking to those who lacked advantages in the same clear and simple words he used with the better educated. His whole body was afire with the flame of his convictions; his voice, nevertheless, expressed with melody and tenderness a deep sympathy with all who came to him for help. No wonder his people loved him.

The bulk of Morgan Dix's sermons and of other religious writings from his pen is concerned with the unchanging doctrines handed down by the Church Fathers. This was the contribution he brought to the Church of his time; this, and a soldier's loyal obedience to General Orders. For him the rubrics and laws of the Church were absolute, and to them he gladly submitted himself. A reasonable and permitted ritual he favored and developed. Beauty and dignity in ceremonial he espoused with delight as fit service to the Almighty, but he fought constantly against exaggerations in unlicensed form, and in his own service at the altar he was ever a model of quiet and unostentatious reverence.

Morgan Dix will long be remembered as a preacher of rare gifts. Although he distrusted his memory so thoroughly that he always read his sermons from manuscript carried with him into the pulpit, the congregation was hardly aware that he was reading, and, indeed,

it is to be doubted that his notes were more than a support to be referred to occasionally. It is probable that the labor at his desk, selecting and amending passages, for he was a master of the English tongue, so graved on his mind the message he was to give that a glance at his manuscript sufficed. His writing style was so good and his diction was so clear that hearers were held in rapt attention. Severe and restrained at times, resonant in denunciation when reprobation was called for, he could tune his voice to melody and appealing tenderness. It was a voice like that of a trained actor, such as is seldom heard today, when clear diction and a rich tone are rare.

The obituaries appearing in the press on Morgan Dix's death for the most part testified strongly to the respect felt for him by the community, but not all these death notices were without critical comment both of him and of the parish. Some, indeed, were outspokenly unflattering, though no one else dipped a pen in vitriol with such spiteful glee as did a writer in *Town Topics*. Perhaps Morgan Dix's fearless sermons and his attitude on the sins of society and his immovable stand on the divorce and remarriage question of the time had stirred the bile of an editor whose sheet was notorious for scurrility and for ferreting out scandal in high life. Finding nothing that could be assailed in the private life of the late rector, this jaundiced writer used his powers in slurring Morgan Dix for enjoying a personal income which was exaggerated by the writer to fantastic figures and coupled his abuse with strictures on the parish, its wealth, and "the little done with it." Adverse criticisms from such a source scarcely deserve notice, but other comments, however ill-informed and strongly stated, had the merit, at least, of deserving a careful hearing.

The tenor of these criticisms in general followed two lines. Both concerned Trinity's income and property holdings, which were known to be large, but which were variously quoted, most of the estimates being exaggerated guesses. Its policy of withholding accountings from the general public and of maintaining strict silence under badgering inquiries was in most of the critical editorial comments sharply challenged as a proper policy for a great corporation

of a fiduciary nature to follow. Undeniably there was merit in these criticisms, and the blame for adhering to a policy outworn in modern days must be shared both by the late rector and his vestry.

Dr. Dix had a strong conviction that it was not the public's business to pry into the affairs of an institution which, however fiduciary its work might be, did not come under the category of a public service corporation. To modern thinking, this is a mistaken viewpoint. We have come to believe that it is both a protection and the part of wisdom to spread on records where all may study them full figures on the source of income of all institutions, whether money-making or charitable, and the detailed account of its spending. Dr. Dix and his vestry did not originate this policy of silence; it was inherited and traditional throughout many years of practice; but the time was ripe for a changed point of view, and it was left to their successors to embrace it.

The reader who has followed us through the account given of the rector's life will, of course, be aware that fundamental in his churchmanship was the influence of the Tractarian Movement, the great revival in the Church of England associated with the Oxford of Pusey. Today some confuse the stirring renaissance that took place under the Tractarians in the early part of the last century, the Oxford Movement, with a recent group in the Church which, unfortunately, has usurped the name of an earlier movement with which it has nothing in common. Of that Oxford Movement to which Morgan Dix so stanchly adhered, the foundation stones were a reaffirmation of the Church of England's right to be called Catholic and to continue in the faith and practice of Catholic ways handed down from the earliest days. The validity of Orders, the sanctity and necessity of the sacraments, the proper dignity of old traditions established and proved by time, these were priceless heritages rescued from an oblivion wherein they had nearly disappeared. The Church of Rome, claiming temporal and spiritual lordship over all the churches of Christendom, had fallen into distortions and abuses of ancient truth. The Reformation, therefore, was necessary, and the protest which gave us the name Protestant was valid. So much

the Tractarians admitted. Just as strongly did they maintain that the old and pure ways which they reemphasized after Roman dominion was cast off gave them the right to the name Catholic, hallowed by early usage. Before the Reformation they had been, in England, the keepers of Catholic tradition; after the Reformation their status, according to ancient ways, remained the same. The doctrines of the early Fathers of the Church were theirs, as they had always been; so were the orders of their priesthood; so was much of their venerable liturgies. To these things the men of the Oxford Movement gave all the support of brilliant leadership. To the American Church, a daughter of the Church of England, Morgan Dix, as a leader in this country of the movement started in England, gave a force and conviction of a deeply spiritual and able disciple. He fought, in season and out, for the heritage that rightfully belonged to the Holy Catholic and Apostolic Church.

Thus, the story of the rectorate of Dr. Dix is more than merely the account of the ninth rector of Trinity Parish. It is rather the portrait of an epoch. From the years prior to the Civil War to the years prior to the first World War is an impressive span. The evolution of Western civilization and the history of our American people both evinced far-reaching changes during these fateful years. It is, however, the progress of Catholic belief and practice within the Episcopal Church which the life of Dr. Dix so triumphantly displays. By his life, teaching, and administration the Mother Church of the Diocese of New York took her stand firmly and squarely in the best traditions of historic Christianity. The proud memorial of the architect of St. Paul's Cathedral in London bids us, if we seek Wren's monument, "look around." Just as truly may it be said to anyone who inquires for the monument of Morgan Dix, "go into Trinity Church at any time of day, and look around at those who pray." The intensity of that ceaseless life of prayer is the abiding legacy of the ninth rector.



ALL SAINTS CHAPEL, BUILT IN MEMORY OF  
THE REVEREND DR. MORGAN DIX

From a photograph by Cleveland & Mailer, Jersey City, N. J.



## APPENDIX A

# The Development of Church Music during the Rectorate of Dr. Dix

THE story of the music in Trinity Church during the years when Morgan Dix served in the parish is more than a history of music performed and the organists and singers who performed it. It is the tale of a progress in the beauty of worship under a rector whose spirit was moved not only by the theological implications of the Oxford Movement but also by the poetry which was inherent in that rebirth of warmth and light in religion. To find the background and the beginnings of this progress we must go to the very practical, though spirited, *History of the Choir and Music of Trinity Church*, by Arthur H. Messiter, organist and choirmaster from 1866 until 1897. At the mid-century there stood the new church, coming certainly within the German philosopher's characterization of architecture as "frozen music." Within there was music, likewise frozen, if we consider it in the light of liturgical history before and since.

One aspect of our services which gives them wholeness and warmth is the musical participation not only of the choir but of the clergy as well. It was in the rectorship of Morgan Dix that the singing of versicles and prayers by the clergy became a normal part of the service. Therefore it seems fitting to begin our exploration of the past with a reference to the date when Dr. Dix appears for the first time in Dr. Messiter's book, the day, appropriately, on which the responses were sung for the first time; the reference, appropriately: "the Rev. Dr. Dix intoned."

The musical enhancement of the words of the Service was not adopted without a struggle. In many minds, for obvious historical

reasons, there persisted the fear that the service might be taken away from the congregation by the return to formal and ancient ritual, and from this point of view music was considered to have ample play in the "metrical psalms" and occasional effective, but not necessarily suitable, anthems performed by the soloists and the chorus. From its foundation Trinity's music had followed a fluctuating course until it found in Edward Hodges, organist and choirmaster, 1839-59, a musician who could lay the groundwork for a choral establishment such as was called for by the demands of the Church. The large new gallery organ was installed in his time. For the consecration of the present building in 1846 he capably composed some of the music and prepared a program based on the good English tradition in which he had been schooled. The consecration service included, with some anthems, the chanting of the Venite and the Proper Psalms. However, owing to objections which may be imagined, these practices were not continued, and the psalms were not regularly chanted on Sundays until 1859. Owing to what was called the "severity" of English cathedral music, composed "services" found little favor with some of those in authority, and even the anthem was dropped for two years. Dr. Hodges wrote a "Service in D" in much lighter style, with "solos, symphonies, trills, and such things." It was called the "New York Service" and appears to have pleased the congregation.

Dr. Hodges' successor was Henry Stephen Cutler, born in Boston in 1825, organist and choirmaster 1858-65. He had studied in Europe and traveled in England, where he had become familiar with the English choral service. Having been successful with a choir of boys and men at the Church of the Advent, in Boston, he came to Trinity when Dr. Dix was an assistant minister, in November, 1858. As always, the choir sang in the gallery. It was composed of two women, a group of boys who had been pupils of Dr. Hodges, and seven men. The boys' voices were very limited in range, and, it is told, sometimes cracked on the high notes. At Dr. Cutler's first service he included a *Te Deum* by William Boyce, a worthy Londoner of the eighteenth century, one of whose anthems had been used by Dr.

Hodges at the consecration in 1846. The *Venite* and the *Gloria* were chanted; the responses to the Commandments, the *Gloria* before the Gospel, the *Sanctus*, and the *Gloria in Excelsis* were sung in settings by Dr. Hodges. There was a hymn and a metrical psalm. The service was not choral in the treatment of responses and prayers, although by the second Sunday in Advent, 1859, the service is described as "full choral," the Rev. Dr. Vinton, who had lately come to Trinity from St. Paul's Chapel, requesting the congregation to respond "in full unison with organ and choir."

In October, 1859, when Dr. Dix became assistant rector, his strong influence began to be felt. By this time there were no longer any women in the choir. By tentative stages with various cautious experiments, the choir had been moved into the chancel, the men and the boys wearing their street clothes. The psalms were chanted now, many new anthems had been added, and choral settings of the morning canticles and the communion service were in use. Whatever may have been the various opinions about these changes, Dr. Messiter records that "the assistant clergy at Trinity, Rev. Drs. Ogilby, Dix, and Camp, seem to have been heartily in accord with the organist."

There was considerable difference of opinion also as to whether the choir should wear vestments or not. The decision was precipitated by the visit of the Prince of Wales in 1860. It was thought that the occasion called for vestments such as the Prince was used to. The choir, ten trebles, three altos, three tenors, and three basses, was robed in long surplices. Cassocks were not used until later.

It must be remembered that the rector, Dr. Berrian, was in poor health and that Dr. Dix, as assistant rector, must have borne the responsibility for many of these innovations. Is it too much to assume that we may hear his voice in the following? On Whitsunday, 1860, the tenor soloist sang the famous "Comfort Ye" from *The Messiah*, a piece strikingly appropriate for Advent. On Whitsunday, 1861, "Veni Creator," the "Come, Holy Ghost," of ancient usage for this festival, was sung by the choir. Certainly one notices a growing suitability in the choice of the music as these years pass.

At this point there were fifteen boys in the choir, one of whom,

not surprisingly, ran off to be a drummer boy in the Civil War. He was persuaded to return, but there were other problems. The choir, singing in the chancel, was having a serious tendency to sing flat, since the accompaniment was played on the organ at the opposite end of the church. A reed organ was placed in the chancel, remaining there until the chancel organ was installed some time later.

In November, 1862, occurred the death and burial of Dr. Berrian, eighth rector. At the service Dr. Cutler, who, like Dr. Hodges, was a composer, used his own setting of "Man That Is Born" and "I Heard a Voice." He was a competent composer, with a sense of the style of the period, and his music continued in use at the church for some years, as did that of Dr. Hodges. He did much to encourage choral singing by choir festivals, featuring particularly the music of Handel, who at the time was the special genius of English music, somewhat to the detriment of native talent. When Dr. Dix was instituted as rector, the choir, under Dr. Cutler, boasted twenty-seven singers, the largest group yet to be heard in the chancel. By 1864 he had compiled the *Trinity Psalter* which contained an introduction by Dr. Dix. In the same year the chancel organ for which Dr. Cutler had been pleading was inaugurated by a choral festival, including the music of Handel, Haydn, and Mendelssohn, with an organ piece by Bach. On Easter Day, 1865, the choir numbered twenty-nine boys and twelve men, the largest choir for a Sunday service until then and for many years thereafter. At this point Dr. Cutler unwisely took his two best boy singers and members of his choir and went off on a concert tour, leaving the music of the church to Mr. Diller, the assistant organist. Since no permission had been given for this junket, the rector and vestry disapproved, and Dr. Cutler was replaced by Mr. Diller, who served only one year, 1865-66.

Arthur Henry Messiter, organist and choirmaster 1866-97, was born in Somersetshire, England. Before he came to Trinity he had been for some time an organist and teacher in this country, mainly in Philadelphia. For thirty-one years he served at Trinity, with no other rector than Dr. Dix, and, from what was accomplished in that

time we must conclude that the relationship was a happy one between two strong personalities. Dr. Messiter was a man of great force, humor, ability, and irascibility. It is legendary that when he was displeased with the choir's performance his temper resulted in torn books and slamming doors. He was respected and loved by those who worked for many long years under him. His honest, uncompromising approach to his work is illustrated by his own notes describing his first Sunday service, in June, 1866: "Psalms poor, *Te Deum* bad, Litany bad, Kyrie bad, with no anthem."

He took over a choir of twelve trebles, four altos, two tenors, and three basses. There was no choir library, since up to this time the music had been supplied by the organists and taken away by them. There were no hymnbooks, the tunes in use being in manuscript. After five weeks Dr. Messiter was more optimistic about his choir. By Easter week, of 1867, the first service of the united choirs of Trinity Parish was ready, and there was a sermon by the rector on "Ritual Progress." On the same evening the choirs were part of a three-hundred-voice chorus which sang *The Messiah*, with orchestra, in St. John's Chapel. At the end of his first year he records "a total of forty-eight anthems, at least half of them new; no Communion or evening Services as yet." The choir was at last robed in cassocks and cottas. By 1869 the metrical psalms had been given up, "Hymns Ancient and Modern" taking their place. In the same year the *Trinity Parish Psalter* was brought out, under a commission of the rector and the vestry, by the four organists of the parish under the chairmanship of the Rev. Mr. Cooke, himself a singer. Thus proceeds the "new era," which Dr. Messiter attributes to the new rector.

On Ascension Day, 1870, there was inaugurated the bold experiment of having orchestral accompaniment for the church service. How bold this experiment was cannot be realized until it is made clear that the choir was in the chancel and the orchestra in the gallery at the other end of the church. By strenuous rehearsing, signals were agreed on and arrangements made for the conductor at one end to watch the conductor at the other. The *St. Cecelia Mass*, by *Gounod*, written fifteen years earlier, was performed in part, with one move-

ment of the mass sung to plainsong, and another to the music of Calkin. Dr. Messiter himself deploras the lack of homogeneity, but he gives strong practical reasons for it. Until 1877 orchestral accompaniment was used not only on Ascension Day but also on Christmas Day, Easter Day, Whitsunday, and Trinity Sunday. After that it became the practice to use the orchestra only on Ascension Day, as is customary at present. Masses by Haydn, Mozart, Beethoven, Schubert, and many others were added. Important choral works with orchestra by Mendelssohn, Handel, and nineteenth-century English composers were performed. Among the gallery conductors appear the names of some of the distinguished assistant organists of Trinity Church, and one notable guest, Walter Damrosch. Some time later the orchestra was seated in the crossing with improved results.

The music at the regular services covered a wide range of taste. Plainsong appears, usually somewhat apologetically, since many nineteenth-century organists considered it no music, but rather an antiquarian whim of the clergy. The great school of English contrapuntal masters of the Elizabethan era is hardly noticeable, which is not surprising, since England herself had not yet rediscovered them. The preference at the time ran to accompanied music. "Like as the Hart," by Palestrina, appears in an edition made by Dr. Messiter. It should not surprise us that this was a favorite of the rector's, who, two years before his death, requested that it be sung at his funeral service. There are some compositions by Purcell, a few by Bach, many by the then more popular Germans, and many by the English Victorian organists such as Stainer, Barnby, Sullivan, and Martin, with only the straightforward, compressed style of some of Charles Villiers Stanford's music to suggest the quickened pace of later days. Of the American composers listed, only Horatio Parker's name stands out today.

We pass now to May, 1897, the bicentennial of the parish. It was celebrated throughout a week of services with orchestral masses and fanfares of trumpets. Complete programs are listed in Dr. Messiter's book, a volume well worth reading, to which this writer

must again express his indebtedness. Among other works, Sullivan's *Festival Te Deum* was performed, with the choir of St. John's Chapel to augment that of Trinity. Following a brilliant Ascension Day a little later, and a special service in honor of the sixtieth Anniversary of the Accession of Queen Victoria, Dr. Messiter retired. His memory is still among the older Trinity choir alumni. His hymn-tune for "Rejoice, Ye Pure in Heart" stands as a constant reminder of his sturdy musicianship.

He was succeeded by Victor Baier, first associated with Trinity as a choirboy in 1872, later assistant organist, from 1885. He was a disciple of Dr. Messiter and worked along the same lines. The *New Hymnal*, of 1893, edited by Dr. Messiter, was in use. The musical sections of the communion service and the afternoon canticles were used, as the rector desired, and the choral service was established as a model for that period.

On May 2, 1908, at the funeral of Dr. Dix, the choir sang the old combined setting of "Man That Is Born of a Woman" by the two seventeenth-century English musical giants, Croft and Purcell; "I Heard a Voice" was done in Dr. Cutler's setting; the hymns were "Rise, My Soul," to a tune adapted from Beethoven, and "Praise to the Holiest," like an echo from the poet of the Oxford Movement. Of course, Palestrina's "Like as the Hart," which the rector had requested, was included. The list of music in Dr. Baier's writing notes: "Service very impressive, singing good. Palestrina anthem unsteady at beginning, but otherwise very good."

The influence of Dr. Dix upon the music of Trinity Church covered a period of nearly fifty years. For a good portion of that period he was associated with Dr. Messiter, a musician who had an understanding of the liturgical reforms of the rector and the ability to make to some extent the same progress in the music of the Church. Much has happened in music, both sacred and secular, since 1908, but the fundamental aspirations of Dr. Dix are still in force: the integration of music as a part of the service rather than its presentation as a performance to titillate the congregation; the improvement in the standards of rendering the music; the elevation of taste in

church music by carefully examining its beginnings and judging by a criterion more exacting than that of secular music. These were ancient principles before Trinity Parish was founded, but, like the theological principles which they parallel, they needed to be restated and revived. As they had been given new life in England through the Oxford Movement, so were they in the New World by the rector of Trinity and the musicians who helped him. It truly was a "new era" and a good one.

## APPENDIX B

### The Bicentennial of Trinity Church, May, 1897

**B**EGINNING May 3, 1897, the Parish of Trinity Church in the City of New York commenced the celebration of the two-hundredth anniversary of its foundation. Several commemorative brochures were published, chief among them were the *Narrative of Events Connected with the Bicentennial Celebration* (James Pott & Co.), which contained the full text of sermons preached in Trinity Church and in the several chapels of the parish, together with a description of services and the decorations of the church and the chapels, and the elaborate *Trinity Church Bicentennial Celebration, May 5, 1897* (published "By authority," by Tiffany & Co.), containing the *Order of Service* for the chief celebration in Trinity Church, May 5, 1897, together with the rector's Pastoral Letter, lists of rectors and chapels of the parish, a memorandum of the history of the parish, and a set of engraved plates of the rectors and the churches and chapels of Trinity Parish.

The following excerpts are from the *Narrative of Events*.

#### THE DECORATION OF TRINITY CHURCH

The decorations of the chapels were mainly floral, the altar in each case being a blaze of flowers. It is only of the decorations of the Parish Church that any detailed account need be given. Great care and thought were bestowed in the elaboration of a scheme of decoration which was both artistic and essentially symbolical of the parish in her two-fold historical relations—first, as a branch of the Catholic Church, and secondly, as indebted to the Church of England for her planting in this continent.

The design and execution of the scheme of decoration for Trinity Church were entrusted to Mr. Frederick Wilson, who was assisted in the heraldic work

by Mr. Wilfred Buckland. High on either side of the chancel arch, were enlarged seals of Trinity Corporation and the Society for the Propagation of the Gospel, which served as centres of great trophies of American flags. On a line with these, hanging on the clustered piers ran a line of shields blazoned with the arms of the See of Canterbury, the metropolitan See of the Anglican Communion; of the See of London, of the first Rector of Trinity Church, being Dr. Compton, Bishop of London; of Samuel Seabury, the first American Bishop; of King William III., under whose reign the charter of Trinity was granted in 1697; of the Netherlands, to whom New York, then known as New Amsterdam, belonged; of the New England Colonies; of Washington; of the first United States; and of the United States as now constituted.

The walls of the aisles were decked with shields bearing symbols of the Twelve Apostles.

Above all the pier-arches, on each side of the nave, were trophies of banners hanging from illuminated beams, to each of which were affixed three shields, bearing emblems of the Passion of our Lord, and other sacred devices. The beams from which the banners depended supported a line of electric lights on each side of the nave, the lights screened by translucent white fleur-de-lys. The texts on the beams were extracts from the Gospels proper to the Feasts symbolized by the banners beneath them. The continuous line of these beams, in high color, produced a glowing effect. Between the banners, and on the clustered piers, were angelic figures of human size and exquisite moulding, holding lights in form of water-lilies. And about the tops of the piers were disposed other electric lights within brazen lanterns of antique form. A point worthy of notice is that the decorations were so suspended or fixed as not to break the wall surface at any point.

On the aisle walls, over the west doors were, on the south, a large shield of the Royal arms of England, 1696, and small shields of the first Colonial and first American flags, and those of the United States, the Netherlands, and England. On the north, were a large shield of the original Stars and Stripes, and small shields of the New England Colonial as carried at Bunker Hill and the Pine Tree Colonial arms. In the corners of the church by the west doors stood the American flag and the Union Jack. The organ gallery was draped with crescent garlands of bay. On either side of the organ against the east wall hung two banners, each twelve feet long, commemorating St. Michael and All Angels and the Conversion of Constantine. The main entrance was decorated within with shields and garlands, and the porches without were draped with American flags. The pavements of the church were strewn with bay and hemlock. The sills of all the windows, and also the chancel rail, were solidly embanked with flowers, chiefly azaleas, lilies, and tulips. The decorations of the chancel were wholly floral.

SERVICES DURING THE BICENTENNIAL CELEBRATION  
MAY, 1897

The rain which fell on the opening days of the bicentennial celebration intensified, by the outside gloom, the brilliancy of Trinity Church within. . . . The first note of the festival on Sunday, May the second, being the second Sunday after Easter, was the *Marche Triomphale* of Deshayes. Following the choir, augmented for the occasion, came the clergy, the Rev. Joseph W. Hill, the Rev. Alfred W. Griffin, and the Rev. Albert C. Monk, curates; the Rev. J. Nevett Steele, Mus. Doc., vicar; the Rev. William S. Langford, D.D., General Secretary of the Domestic and Foreign Missionary Society, and the Rector of the Parish. The Rev. Alfred W. Griffin and the vicar read the Epistle and the Gospel. The music of the Service is given elsewhere under "The Musical Order of the Services." After the hymn the Rector delivered his Historical Address.

The Rector was celebrant, assisted by the vicar and curates, in the distribution of the Sacred Elements to a great number of communicants.

After the procession the "Hallelujah Chorus" from Beethoven's "*Engedi*" was played.

The church was crowded again for Evening Prayer at half-past three, when the vicar preached from Deut. xxxii., 7.

The organ voluntary at this service was Barnett's *Offertoire* in G, and the postlude, Guilmant's Fifth Sonata.

The special festival service of the Guilds of Trinity at eight P.M., attended by an overflowing congregation, was of the utmost interest and animation. Many observers may have supposed that they were looking upon a gathering of all the Guilds of the parish, yet these were only the societies attached to the mother church.

The nave was left vacant for the Guilds, all other parts of the church being densely crowded at an early hour, even the organ-loft being invaded and completely filled. The many handsome banners of the Guilds were ranged along both sides of the broad aisle with admirable effect. It was a sight of unusual beauty as the various companies entered the brilliant church by the west door and filed in order into their assigned seats. The Guilds of women and girls, some in white caps, some in white veils, some in veils of pale blue, produced a quaint and picturesque effect. Their entry and slow movement, and the gradual filling up of the nave in *parterres* of different colors, presented the appearance of a set scene to observers from the organ-loft. The Guilds present included the following: For young men and boys—St. Ambrose, the Holy Cross, St. John the Evangelist, and St. Stephen. For women and girls—the Guilds of the Good Shepherd, St. Agnes, St. Ursula, St. Mary, and St. Monica, the latter

in its two branches, English and German. These companies nearly filled the nave.

The gallery organ gave out the *Grand Chœur* in B flat of Dubois, and the procession entered, in which were the Rector and the full staff of the Trinity clergy. The service consisted of Our Father, versicles and responses, Psalm xcvi., the Lesson, Isaiah lxi., *Magnificat*, Creed, versicles, and Collects. After the hymn, the Rev. Alfred W. Griffin preached from the text "Walk about Zion."

After the sermon, all the Guilds, with the clergy and choir, made a solemn procession through the church to the hymn, "Onward, Christian Soldiers." The procession, seemingly interminable in its long files, streamed smoothly in and out, with the many Guild banners borne aloft. The procession moved part of the time to the music of Schubert's *Marche Militaire* from the gallery organ, and then again took up the hymn. After the Guilds had resumed their places, Collects and the Benediction concluded the service. The gallery organ gave West's *Sonata* in D, for postlude, and the most impressive function that even Old Trinity had witnessed thus passed into history.

On this day was read in all the chapels the Rector's pastoral letter.

On Monday, May the third, the address at the noon service was by the Rev. Eliphalet Nott Potter, D.D.

On Tuesday, May the fourth, the Rev. William S. Rainsford, D.D., Rector of St. George's Church, gave the noon address.

On Wednesday, May the fifth, a special service was held at eleven o'clock, when admission to the church was restricted to those who had been specially invited, all the seats being marked and reserved for their particular occupants. Simple tickets of admission were also issued. Among those present were the principal state and municipal officers, members of the bench, the bar, the clergy, the various learned professions, and representatives of the public and private institutions connected with the life of the city. Every seat in the church was occupied, there being not even standing-room. The applications for tickets of admission outnumbered the places available by twenty to one. It may safely be said that rarely, if ever, has a company of such distinction been gathered in this country within the four walls of any building.

The two organs were supplemented by an orchestra and military band, and to the augmented Trinity choir was added the fine choir of St. John's Chapel. Dr. Messiter was in charge of the music, conducting in the chancel. Mr. W. G. Dietrich conducted in the gallery, Mr. Victor Baier being at the gallery organ and Mr. W. R. Hedden at the chancel organ. The organ voluntary was the *Grand Chœur* in C, by Grison, which was followed by a prelude for organ and brass from Gounod's "Joan of Arc." The order of the procession was as follows:

## CHOIRS.

## CURATES.

The Rev. William Duhamel, the Rev. G. A. McK. Dyess, the Rev. Clarence H. Beers, the Rev. Samuel S. Mitchell, the Rev. John Harris Knowles, the Rev. Charles A. Hamilton, the Rev. Edward Bradley, the Rev. William S. Bishop, the Rev. Frederick J. Keech, the Rev. John Henry Logie, the Rev. George W. Sargent, the Rev. Alfred W. Griffin, the Rev. Albert C. Monk, the Rev. Joseph W. Hill, the Rev. Alban Richey, and the Rev. Robert Morris Kemp.

## THE CHAPLAIN TO THE BISHOP OF NEW YORK.

The Rev. Ralph H. Baldwin.

## VICARS.

The Rev. Edward H. C. Goodwin, the Rev. Thomas Henry Sill, the Rev. William Montague Geer, the Rev. Philip A. H. Brown, the Rev. Arthur Clifford Kimber, S.T.D., the Rev. Edward Bradley, D.D., the Rev. William H. Vibbert, S.T.D., the Rev. J. Nevett Steele, Mus. Doc., and the Rev. James Mulcahey, D.D.

## INVITED GUESTS

The Rev. Howard Duffield, D.D., minister of the First Presbyterian Church, New York; the Rev. Edward B. Coe, D.D., minister of the Collegiate Church, New York; the Rev. George Clarke Houghton, D.D., the Rev. Eliphalet Nott Potter, D.D., and the Very Rev. Eugene Augustus Hoffman, D.D.

## THE RECTOR.

## THE BISHOP OF DELAWARE.

## THE BISHOP OF NEW YORK.

The special order of service consisted of the Invocation of the Blessed Trinity, and sentences following, the Call to Prayer, Our Father, versicles and responses, Psalms xciii., c., cxxv., the Lesson, Isaiah lxi., the Apostles' Creed, versicles and responses and Collects, including a Thanksgiving specially prepared for the occasion, and the Grace. Then was sung the hymn "All people that on earth do dwell," in the old version, to the tune of "The Old Hundredth," after which the Bishop of New York gave his address.

At the conclusion of the address was sung a solemn *Te Deum*, after which the Bishop gave the benediction, and the procession retired to the hymn "Ten thousand times ten thousand." The orchestral postlude was Beethoven's overture "Consecration of the House."

Certainly no service of praise so magnificent, so majestic, and so beautiful

was ever before offered in this country. Not a break or fault marred the least part of it. The fine *Te Deum* of Sir Arthur Sullivan produced an overpowering effect, especially toward its close, when the chorale "St. Ann's," first given vocally, was afterwards employed by the orchestra in accompaniment. "The Old Hundredth" was sung with great spirit, to the accompaniment of both organs and the orchestras. The third verse and the Doxology, the latter being preceded by a fanfare of trumpets, were sung in unison, all the instruments playing the harmony, and the whole congregation joining in. The effect of this was supreme, and will not lightly be forgotten by those who were present.

As the congregation left the church, the chimes were played, and the doors being thrown wide open, a vast concourse of people poured in and spent hours in viewing the sacred building.

To the evening service admission was by ticket only, and the building was again filled to overflowing. Dr. Messiter conducted the music, with Mr. Hedden at the chancel organ, the large choir of the Church of the Incarnation being added to the Trinity choir. Tombelle's *Marche Pontificale* from the gallery organ was the opening note of the service. The clergy in procession were those of the whole parish, almost precisely as in the morning. The service was sung as far as the Anthem by the Rev. Alfred W. Griffin, and the remainder by the Rev. Joseph W. Hill, both curates of Trinity Church. The vicar, the Rev. Dr. Steele, read the Lessons. The service was full Evening Prayer, with the Lessons of the day and the Twentieth Selection from the Psalter. The Rector delivered the address.

The service was followed by Weber's Jubilee Overture from the gallery organ.

At the noon service on Thursday, May the sixth, the Rev. William R. Huntington, D.D., Rector of Grace Church, delivered the address.

On Friday, May the seventh, the address at noon was by the Very Reverend the Dean of the General Theological Seminary.

On Saturday there was no special service in Trinity Church. It is well to record that during the week the invariable daily services were held as usual in the church, namely: the daily early celebration at 7.30 A.M., and the daily Morning and Evening Prayer at 9 A.M. and 3 P.M. On Saturday, as on all days of the Octave, the church was frequented by streams of visitors. The rains in the early part of the week had at last given place to brilliant weather.

The last day of the Octave of Celebration was propitious, and Trinity Church was again crowded to the utmost. On Sunday, May the ninth, the regular congregation had to enter through the west door. The pavements were fresh-strewn with odorous sprays of evergreen, and every particular of the church decoration was as bright as on the first day of the feast. The organ voluntary was Mendelssohn's *Sonata* in A. In the procession were all the Trinity clergy, with the Rev. Thomas Gallaudet, D.D., and the Bishop of Albany, the special

preacher. The Rev. Alfred W. Griffin read the Epistle and the vicar the Gospel.

The Rector was celebrant, and great numbers received the Holy Communion. After the recessional hymn, Kühmstedt's *Fantasia Eroica*, was given for postlude.

Evening Prayer was said at half-past three o'clock. The organ music before and after service was Merkel's Prelude in D, and the *Toccata* in E of Tom-belle. The vicar was the preacher.

The recessional hymn was No. 121, and thus, very fittingly, the last utterance of this week of thanks and praise was the word, Alleluia!

[Special services were likewise held during the week in the several Chapels of the Parish.]

## HISTORICAL ADDRESS AND PASTORAL LETTER

FROM THE RECTOR.

THE HISTORICAL ADDRESS.

DELIVERED IN TRINITY CHURCH, MAY THE SECOND, 1897

*In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

It would be impossible for any man to occupy the position held by me to-day, without unusual emotion, and great searching of heart. To few, in their lives, is such opportunity given, when the flight of time and the lapse of the years have scored a deep mark on the road of life, and when the tongue should utter whatever is uppermost in thought. A Pastoral Letter, I hope not inappropriate to the occasion, has been addressed to the clergy and people of the parish, and will be read in our churches to-day. Meantime, to you, my own congregation, it is proposed to speak, on the same line, but more fully and at greater length, of the event commemorated in the services and ceremonies of the week which now begins. Glory to God, in Whom we live and move and have our being; for He is gracious, and His mercy endureth forever.

We have reached the end of a term of two hundred years. That would not be considered long in Europe; but here, it is, for us, a long time. Manhattan Island was seen by Hendrick Hudson in 1609; it was settled by the Dutch in 1614; it was taken from them by the English in 1664. So then it is but 283 years since this city was founded; and 233 years since it became an English town, and for 200 of these years our parish church has stood where it now stands, and still longer, for 223 years have the services of our religion been celebrated on this place. For us, this constitutes a worthy age, and we do well to keep our 200th birthday; we belong to the place, and the soil, and our history runs nearly as far back as that of the city. Think of that distant day. Two hundred years ago, the wall by which the little town was defended ran along the line where now the great business street of this continent opens to the view. Near the

city wall the first Trinity Church was built, on the extreme northerly edge of the town. At that time there were enemies and adversaries in abundance, ready and desirous to frustrate the work; violent opponents of Episcopacy, fanatical seceders from the Anglican communion, jealous members of other religious bodies. The founding of a church and parish of the English type in New York was due to a little group of staunch and intelligent men who styled themselves "the Managers of the Church of England," and to the firmness of the Governor, Benjamin Fletcher, in resisting and defeating a scheme to settle a dissenting minister over the inhabitants of the place. The story is one of great interest and not without dramatic effects; and so well were the affairs of the Church "managed" by her loyal sons that the year 1698 saw a modest but sufficient edifice erected on this very spot, and a charter duly signed by which the parish came into legal existence. The Bishop of London was named in that charter as our first rector; but at once, and with his consent, the office devolved upon William Vesey, who for forty-nine years ruled us prudently with all his power. Mr. Vesey was not, as has been supposed by some, a dissenter, but of an old family of Church of England people and Jacobites; a graduate of Harvard and a lay reader at King's Chapel in Boston, at the time of his appointment as rector. He crossed the sea for Holy Orders, and, having been ordained deacon and priest, returned to New York more fortunate than many in that day in escaping shipwreck and death. Of rectors of the parish there have been nine, not counting the Bishop of London. Their administrations have varied in length and importance; the names of Vesey, Auchmuty, Inglis, and Hobart may perhaps be regarded as standing with especial prominence in the succession. Vesey laid the foundation; he had many things against him, and many enemies; but he prevailed, and, as a trophy of the most conspicuous victory of his life, he received the honor and influence attached to the office of Commissary of the Bishop of London. Auchmuty, gentle, devout, sensitive, bore the brunt of the heavy storm of the Revolution and died of the hardships encountered, while hostile armies were moving from side to side, in and out, on Manhattan Island. Inglis was rector during the seven years of the Revolutionary War; at the end of which, sorely bereaved by heavy domestic afflictions and under attainder, he left the country and took refuge in Halifax, retaining however, the testimony of a conscience which could no more disregard the oath of allegiance to the Crown any more than the priest's pledge to Jesus Christ. Hobart, the great, as he might justly be called, appears upon the scene just when such a man was wanted; when the foes of Episcopacy were confidently predicting the near dissolution of that system, and when the fires of life seemed all but extinct. Then he arose, a power and a prince in our Israel, and blew the trumpet, and sounded the alarm, and revived the spirits of men, and gave to the Church an impulse which drove her onward and upward, and of

which the results are all through the land to-day. These men were more famous than the rest, though of them all it may be said, "*Bene meruerunt.*" We, later in time, have had comparatively easy work; to build on the foundation which they laid; to carry on their work; of them it may be said that they sowed in tears, of us that we have entered into their labors.

And now that two centuries have elapsed, and that we are at a point whence there is a long and open prospect through the past, I think I can do no better with my time than to ask and answer this question: For what has the old parish stood all this while? Of what is it the exponent? What comes out most clearly as we read the records? Certainly the name, the legal, corporate title, carries a distinct meaning, and is associated in the public mind with certain principles, facts and ideas. There is a great difference of opinion about "the Parish of Trinity Church in the City of New York." There are those who praise it and those who defame; those who recognize an obligation to it, and those who detract from its services to the Church at large; those who are jealous of its honor, and those who rejoice when they think they have ground for charges against it. There is a class of misguided persons who think that they have a title to the property of the corporation, which, as they believe, is fraudulently withheld from them; and there is a class who think that because we are not forever boasting, we have nothing to be proud of; and those who are envious, and jealous, and are convinced that no good thing can come out of the parish, as erst people thought that no good thing could come out of Nazareth. A system so variously appreciated and so differently esteemed, must have much in it to draw and hold attention; strong characters, only, receive the compliment of intense dislike and hatred. I say that the old parish stands for some things, and does not stand for some other things; that what it stands for to-day is what it has in substance stood for since its foundation; and that its attractive pole and its repellent pole may be easily seen by a little attention to the story told here from the year 1697 down to this current year of grace. To this let me turn your thoughts.

First, then, it has stood and now stands for the system which may be historically described as Anglo-Catholic Christianity. The island of Britain—Thule of the North—received the Gospel of Jesus Christ in the Apostolic age and from apostles or companions of the apostles. The doctrine, discipline, and worship of the Holy Catholic Church of historic record, the faith as contained in the Creed, the regimen and discipline of Episcopacy, the liturgical and sacramental system, have been transmitted from that primitive age to our day and are now preserved in England in her National Church. These have been modified, filled out, interpreted, by special customs, uses and traditions peculiar to the English branch of the Great Church of Christ; and this system, Catholic in general, Anglican in particular, was brought over to this place when New

Amsterdam became New York. That was the system established here, as on a fresh foundation, two centuries ago. That is the system still represented by our parish; for it was well and truly said, when the break between the mother and the daughter came, that our Church had no intention of departing from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances required. So, then, that is the position of the parish, the same that it was from the beginning; not to pose as inventor, or innovator, or setter forth of a new gospel, or as council hall of a philosophy, but as a simple, honest witness to the gospel which was delivered to man by Christ, promulgated by His apostles, and stamped with the seal of that which brooks no alteration, change or substitution by any art or skill of men. As such, the parish represented two things emphasized by our great Hobart: Evangelical Truth and Apostolic Order. Under the former terms we understand the great mysteries of the Holy Trinity, the Incarnation of the Eternal Son of God, the Atonement in His Blood; the doctrines of grace, so called, including a conviction of the universal power of sin and its deadly results; the office of faith made alive by love; the certainty that no man can help himself or be helped except by the aid of God; the freedom of the will; the vocation to holiness; the eternal awards to the righteous and the sinner; the resurrection of the dead, and the life of the world to come. These things we mean when we speak of Evangelical Truth. By Apostolic Order we intend, the government of the Church by the Bishops; their derivation in succession from the Apostles' time; the settlement of divers orders in the Church, by our Lord; the duty of submission of each separate branch of the Church to the voice of the whole collective Church carefully expressed, and the recognition of the fact that authority in controversies of faith and the right to decree canons, rules, laws, and ceremonies, belongs not to the individual, whether lay or cleric, but to the Church founded by Christ, and governed after His command. Evangelical Truth and Apostolic Order; these are our inheritance; these were transmitted to this Church from the Church across the sea; and for these, so far, the parish has stood, firm as a rock, and unshaken by the winds of change, experiment, revolt, revolution. Perhaps it is this attitude which awakens the hostility of those who think of religion as a product of evolution, of the gospel as a variable stream of tendency, and of Christianity as changing from generation to generation, with every change in thoughts of men on the subject of religion. I do not wonder that to such persons a conservative position is irritating and offensive; but I thank God with all my soul that we have the honor implied in their criticism and disapproval.

But the parish stands for another thing. In English Church history there have been eras, periods of progress, of retardation, of advance, of decline, of warmth, of coldness. The great revival of the past two hundred years, desig-

nated by the title of the Oxford Movement, was the new-making, the uplifting of the Church. That movement was felt here, of course; and we of this parish have gathered of its best fruit, while happily avoiding what marred its force and impaired its value. The closer study of the incarnation; the fuller appreciation of the Sacramental System; the restoration of ritual dignity and the glory of the worship of Almighty God; the revival of religious orders of men and women; the return to the devout practice of confession; the expansion of ministries of mercies to all needy and suffering people; a somewhat clearer insight into the world beyond this visible scene; such are some of the fruits which came through the sowing at Oxford seventy years ago, and by which we have been helped, refreshed, strengthened in this place.

And so I sum it up; that the parish has stood for two things:

1st. A staunch loyalty to Church Principles as received from those who went before us:

2d. A sympathetic appropriation of the best that has come through recent revival and awakening in the fold of Christ.

And so, for two hundred years, this has been a great hearthstone, from which the warmth and light of the Gospel of our Lord Jesus Christ have been shed abroad through all the land; a Christian foundation, for which every one who believes in Jesus Christ should be grateful; which has exerted a prodigious influence for truth and righteousness, the pillars of Christian states; which has been on the side of God and the Faith of the Gospel; which has illustrated the power of that faith in works of love and mercy, whereof the record is about us on every hand. For these, and all His mercies, blessed be His Name from whom all these blessings flow, from age to age, from land to land!

Be it then remembered that this has been, and that it is so to-day, and that this testimony was borne here in this pulpit by the man who held the office of rector in 1897. What may come hereafter, no one can foretell. We trust that the pure Gospel of Jesus Christ may be preached here till the end of the world, if these walls shall stand so long, and that no corruptions, diminutions, emasculations of that venerable and glorious revelation may ever find toleration here; but the future is in the sight of God and not in our view. Baleful influences may spread through our communion; false construction may be put on the terms of the Creed; an impure liberalism, a veiled rationalism, may corrupt men here and there and reach at last the highest seats in the Church; but we shall be in our quiet graves before that day arrives; and be it remembered, that for the first two centuries of her existence the parish was loyal and true, and, as such, represented and distinctly stood for Supernatural Religion, Catholic Order, Church Authority, the Sacramental System, the Infallibility of the Word of God, and the All-Sufficiency of the Redeeming Blood of Christ shed for our Salvation on the bitter Cross.

Let me take up another branch of a very wide subject. We do not claim, we do not pretend to, anything unusual or beyond the common line of human nature, in the way in which the work has been done. The sign of imperfection is on every human act; and it is mere affectation to pretend to superior sanctity and high vantage above our fellows. There have been, in our history, the usual alternations between good and less good, better and worse; there have been errors, faults, mistakes, offences, scandals; of which the weakness of man is the sufficient explanation and apology. Of these have been bred occasional discords, troubles, controversies, such as vex every institution carried on in the world. To such trials must be added that of conspicuous station; if anything goes wrong in Trinity, a crowd at once raises a howl of joy, and spreads the news to every wind; what would be overlooked elsewhere, is magnified to gigantic proportions and distributed with photographic calcium-light effect through the length and breadth of the land. In addition to such trials incident to our position, we have had to do battle, not once or twice, but often, with those who aimed to do us mischief; battle for life, for rights, for property, for our church-yards and our land. In the days before the Revolution, there were Colonial Assemblies, in which dissenting influence was strong; and Royal Governors who detested the parish and the rector alike. There were attempts to prevent the settlement of a clergyman in regular Orders as Minister in the city. There were attempts to prevent the Church from receiving the modest benefit of a small rent from land then in possession of the Royal Governor. There was a refusal on the part of the city government to pay to the rector the salary to which he was entitled under the Act of the Assembly settling a ministry for the city. There was an attempt to vacate the grants made to the Church in 1699 by Governor Fletcher; and after Queen Anne's grant in 1705, there was an attempt to recover the land so granted and vest it again in the Crown. Then, sixty-five years after the death of Mrs. Anneke Jans Bogardus, and the sale of an old farm of hers, under the provisions of her will, and after every one of her children of the first generation was dead, there were attempts to rob the Church of the property, which in the lapse of time had come into its possession, and had been out of the possession of Mrs. Bogardus and her heirs a quarter of a century before Trinity Church came into existence. In later days we have seen the Albany St. contest, in which the Church resisted successfully a move to open a street through the church-yard, a street not needed, and which, if opened would have been all but useless. In the Legislature, within my own recollection, a terrible attack was made upon the parish, which, if successful, would have practically destroyed it as to any distinctive place among our churches in the metropolis, and resulted in leaving the management of its affairs in the hands of a body elected in a mass-meeting of our church people in New York. In addition to these formal attacks, resisted by the Corporation

with the aid of counsel, and invariably defeated in the courts of law, there have been personal controversies, involving clergy and members of the parish, over which, in charity, the veil may be drawn. Reviewing this side of the history, I find nothing against the honor or credit of the Church. Occasion to the assaults of her enemies has been given by the breadth and extent of her work, the largeness of the interests involved, and the hope of spoliation by the covetous. This is not a private household; it is not a sequestered home of pious quietism, like Nicholas Farrar's Little Gidding; it has something of the largeness of the world; it is in the world, and at a very busy and noisy point in the world, and affected by the ebb and the flow in the tide-ways of the vast city. On the whole, we have come out triumphant in every battle we have had to fight; we expect the same results in others which may hereafter evoke our power and summon us to defence. We ask, what we think has been granted thus far, the indulgence of God the Righteous Judge, to whom and to whose cause, even in our faults, shortcomings, and sins, we have endeavored to be true.

As to the lines on which the work of the parish has been carried on, I shall not speak particularly because we expect eminent clergymen, our friends and brothers in Christ, to be with us, day by day, at noon during the week, and to make the several branches of that work the theme of some remarks. What they may say shall not be anticipated, except by a very brief summary. We may consider the influence of the parish under the heads of its missionary activity, its zeal in the cause of Christian education, and its interest in the ritual and liturgical progress of our Church throughout the land. As for missionary work there is, probably, nothing equal to it in this country; it has been a work of Home Missions, of Domestic Missions, and none the less valuable on that account. Trinity was the mother of churches in this region. One or two ambitious parishes have already celebrated what they styled their bi-centennials; but in fact there was at the date which they claimed as their origin, only an Act of the Colonial Assembly making possible their existence at a future day. Trinity was the first to organize under the provisions of that act, while elsewhere could be found neither people nor priests, nor edifice, nor prayer book, nor any sign of a parish; and their ministers, when chosen, were instituted, in one marked instance at least, by the rector of Trinity, who had then held his office for six or seven years. From our parish sprang those of Grace, St. George's, and St. Marks-in-the-Bowery; while the list of the parishes throughout the State of New York, which were either born with the help of the old mother or grew by the aid which she gave in their early feebleness, fills no less than twelve to fourteen pages of a large octavo volume; the aggregate of gifts, loans, and endowments exceeding \$2,000,000, reckoning the land so given away at its value half-a-century ago. Side by side with this work of the founding, endowing, or helping other churches, went that of promoting Christian

education. A charity school for boys and girls was opened in the tower of the church as soon as it had a tower; that school has grown to the magnificent establishment in Ninety-first Street, where between 300 and 400 boys are now instructed. The University, the pride of New York, whose walls are rising on Columbia Heights, was once King's College, the protégé of Trinity, and received the first endowment from our Corporation. Trinity College, or Washington College as it was originally called, in Hartford, and Hobart College at Geneva, named from the greatest of the bishops of New York, were both aided and are aided to this day, by grants from us for their work. And of late, beginning in the year 1855, a system of daily parish schools has been slowly and steadily growing up, till now we have, in our day and night schools, our kindergartens, house schools, and schools for manual training, drawing, cooking and laundry work, appliances for the instruction of 2,358 scholars. From our schools men have gone into the church, the army and navy, the universities, and the various professions, bearing witness to the care bestowed on them in the days of their youth, when they were taught to remember their Creator, and to know that the fear of the Lord is the beginning of wisdom. Of the liturgical and ritual progress in the parish, it is less needful to speak, as its evidences are all through our borders. This has been a cradle of ecclesiastical art, music, choral song; already our treasures require constant care and strong safes for their preservation; and from those aumbries and vestries are drawn, whenever needed, the objects and instruments apt for use in God's service according to His mind and will so far as we seem to know what are that mind and will. And these externals lead the thoughts on to the charities of the parish; to the blessed ministration to the poor and needy, the young and old, and all sorts and conditions of men; to the Parish Hospital, crowded with patients, and turning many from its doors for lack of room, patients whose souls are as great a care to the clergy and sisters as their bodies to the medical staff; the Mission House, the Old Women's Home, the Dispensary, the Guilds, the Women's Auxiliaries, Girls' Friendlies, Cadets, and all but innumerable associations, which find their mission in the wide field of this vast city of ours. Steadily, like the grain of mustard, has the parish grown from the spot on which we are standing to-day; till now its proportions are those, rather of a diocese than of a parish, and the care and oversight thereof involve an anxiety, a thoughtfulness, a fear, a sense of responsibility, which no one can know who has not felt, and in which the weary head and often heavy heart need all the help which can be given by intelligent assistants, indulgent sympathizers, and warm Christian souls.

What memories does that last word evoke! The remembrance of kind and helpful people whose record, as good and faithful servants, is amply written here and read by the eyes of the angels and of God. There are churches—there

is one cathedral in particular, in a northern city—in which the names of all benefactors are inscribed in gold letters on the Ambulatory wall. Imagine how these walls would flash and flame into light, could the names appear upon them of all those who, during the past few centuries have stood here in their lot and done true and faithful service to God! What an army they would make, and with what a glory of Christ's grace around them would they come! These aisles seem almost to rustle with their forms, this air to be agitated, in invisible currents, by the magic of their silent presence. Men, women, children, rich and poor, high and lowly, the bishop and the priest, the solitary and the wedded, Royal Governor, Chief Justice, counsellor, artisan, toiler of land and sea; how near they seem to us! What refreshment in that spiritual presence of the spirits of the just made perfect, predecessors of ours, in these consecrated scenes! Surely the living are the better for thought of and communion with the holy dead; and to these let our concluding reflections be dedicated as we keep our household feast.

In our day of thanksgiving one psalm let us offer,  
 For the Saints who before us have found their reward;  
 When the cords of our love broke asunder, we sorrowed,  
 But now we rejoice that they rest in the Lord.

In the morning of life, and at noon, and at even,  
 He called them away from our worship below;  
 But not till His love, at the font and the altar,  
 Had girt them with grace for the way they should go.

These stones that have echoed their praises are holy,  
 And dear is the ground where their feet have once trod;  
 Yet here they confessed they were strangers and pilgrims,  
 And still were they seeking the City of God.

Sing praise then, for all who here sought and here found Him,  
 Whose journey is ended, whose perils are past;  
 They believed in the Light; and its glory is round them,  
 When the clouds of earth's sorrow are lifted at last.

Thus retracing the past, remembering those who have preceded us, and those on whom we rest to-day, recalling the fight of the years, the gifts they have brought, the trials and temptations which they have presented for proof of the men and women of God, the deliverances from evil, the joy of this inspiring day: let us bow the head and worship Him whose truth endureth from generation to generation upon them that fear Him, Whose word cannot be broken. "O give thanks unto the Lord for He is gracious; because His mercy endureth for ever. Yea, let them now that fear the Lord confess that His mercy endureth for ever." And so, through this week of praise let us keep the feast; and pray for the peace of this Home and House, and live in love and godly fear, whatever the future may have in reserve; and ask for the grace to keep the faith, to live

soberly, righteously, and godly; to be found with lights burning as men that wait for their Lord; yea, go your way, till the end be: for ye also shall rest, and stand in your lot at the end of the days.

THE PASTORAL LETTER.

READ IN ALL THE CHAPELS ON MAY THE SECOND, 1897

*To the Reverend, the Clergy and the faithful laity of the Parish of Trinity Church in the city of New York.*

*Grace, mercy, and peace be multiplied unto you.*

The years in their passage have brought this two hundredth anniversary of the founding of our Parish; and, through the kindness of God, our fathers' God, it is appointed unto us, now standing in our lot to-day, to do what is becoming in the celebration of that event. It is, therefore, meet, that your rector should address you in words of congratulation; and that you should join in giving praise for what has been done in this place for the greater glory of Almighty God, the edification of the Church, and the salvation of men. How great are His signs! and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

Two centuries ago, May 6, 1696, the charter was signed which gave to this parish its legal existence. New York was then a small town; the edifice erected on this spot in 1696 stood at the northern limit of the place, on the line of the city wall; the people of our faith were late comers, and formed only a portion of the inhabitants; the organization of our Church in the colonies was incomplete, no bishop having ever visited these shores; jealous and watchful adversaries swarmed on every hand; strong prejudices, traditional hostility, armed many against us. Yet, under God's blessing, the seed then planted struck deep roots into the ground, and a tree arose and grew, and spreading, sheltered more and more from year to year. Of the citizens of New York, some of the foremost served first as "Managers of the Church of England," and later as wardens and vestrymen of this parish. An able and well-learned priest, devout, intelligent, and resolute, took and held for forty-nine years, the reins of government. And so the earlier days passed by. Their record has its lights and shadows, but the shadows faded, and the lights grew brighter, until the Church had become a power in the community, recognized and respected throughout the province.

Through the storm of the Revolution the ship of the Church passed safely. As that grand political movement was not an outburst of mob fury, nor a wild assault on social order, but a sober and thoughtful action, under law, for the defence of individual liberty and the freedom of the citizen, the Church, protected by the liberal and generous spirit of the time, came forth from the tempest, secure in her rights, and in peaceful possession of her estate and property. Then

began the second period in our history; a record of steady progress, enlarged opportunity, and successful administration of a sacred trust. Within her own lines our Church has grown to proportions larger than those of some of our dioceses; outside those lines may be found many a living witness to the munificence which shared with others the good things received in former days. Not without opposition has her work been accomplished; on this day of rejoicing, however, we prefer to pass over in silence the details of hostility, interference, annoyance, being minded the rather to renew our thanks to Him who has delivered us out of the hands of our enemies, and scattered, from time to time, the people that delighted in war upon our liberties and life.

And so are we brought to this great commemorative day. What hath God wrought! The old parish renews her youth. Eight chapels are required to accommodate her people. Of the churches of the parish, every one stands to-day on its original foundation; not one has been removed. The lower part of Manhattan Island is cheerfully and gladly regarded as the proper field of our missionary work. You, my reverend brethren, vicars and curates, are working ably and with success in your respective districts; you, dear people, are helping us by gifts, prayers, and example. Strife and dissension are unknown in our household; the spirit of kindness, brotherly love, and charity binds this large fold in one. The gospel is preached to the rich and poor, after the rule of the Bible and the Book of Common Prayer; modern and popular devices, more apt to distract than to edify, find no favor among us; from the plague of rationalistic conceit, exalting individual notions above the settled doctrine of the Church, we have graciously been delivered. To the authorities of the diocese we are, as we have ever been, loyal; to all we try to be helpful, only ceasing to give when a regard to the duties of trusteeship enforces economy in outside benefaction. It is particularly gratifying to feel that we enjoy the respect and esteem of the good people of this community; that we count no enemies among them; that we find among them sympathetic friends. And so we trust that it may be with those Powers who watch with sleepless eyes upon the world and the affairs of men; we hope that we may also find favor with the Lord, and that His innumerable gifts, heretofore bestowed and still continued, may be taken as a sign and guarantee of His acceptance of our imperfect efforts and unworthy service.

On the vicars of the parish devolves the duty of speaking to the people more fully of the history and state of the parish. But, brethren, let this day be to us, one and all, the beginning of a new era of faithful and honest labor for God, the Church, and our fellow-men. Let our offering be that of faith, hope, and love; of gold, frankincense, and myrrh; the gold of charity, the incense of devotion, the myrrh of spiritual and bodily discipline. The younger among you expect to see many years, and take part in other anniversaries and commemorations;

we elders, nearing the verge of mortal life, shall ere long recite our *Nunc Dimittis*, and move on and away. But happy are all they who have had any part, large or small, in the present commemoration; to them it shall be a pleasant recollection to the end of their days. Let us rejoice together before the Lord. Let us remember those who preceded us, and have finished their labors, whose care is with the Most High. Let us pray for those who shall come after, that they may advance the influence of the venerable parish, uphold her reputation, and be jealous of her honor. And now, to you, and to all our good friends, of whatever name, who here or elsewhere rejoice with us to-day, be peace and benediction, in God the Father, and in the sprinkling of the Blood of Jesus Christ, and the sanctification of the Holy Ghost, to whom, One Blessed and Undivided Trinity, be honor and glory, dominion and power, henceforth, world without end. Amen

## ORDER OF MUSIC

OF THE SERVICES IN THE PARISH CHURCH DURING THE OCTAVE OF THE BI-CENTENNIAL.

## TRINITY CHURCH

Organist: . . . A. H. Messiter, Mus. Doc.

SECOND SUNDAY AFTER EASTER, MAY THE SECOND, 1897

HIGH CELEBRATION, HALF-PAST TEN O'CLOCK.

Processional Hymn 520—Rejoice, ye pure in heart!

Introit—Psalm cxxv. 1—They that trust in the Lord, shall be as Mount Sion:  
HillerCommunion Service in B flat, . . . . . Schubert  
Hymn 294—Christ is our corner-stone.

Offertory—Psalm lxxxiv—How lovely are Thy dwellings fair, . . . Spohr

Recessional Hymn 124—Sing, with all the sons of glory.

EVENING PRAYER, HALF-PAST THREE O'CLOCK.

Processional Hymn 123—Alleluia! Alleluia!

Psalms—Twelfth Selection—

lxxxiv.—O how amiable are Thy dwellings:

cxxii.—I was glad when they said unto me:

cxxxiv.—Behold now, praise the Lord:

*Magnificat* and *Nunc Dimittis* in D, . . . . . Tours

Anthem—The Lord hath done great things for us, . . . . . Smart

Hymn 114—Christ the Lord is risen again;

Recessional Hymn 412—The King of love my Shepherd is.

## SPECIAL SERVICE, EIGHT O'CLOCK.

*Guilds of Trinity Church.*

Processional Hymn 491—The Church's one foundation.

Psalm xcvi.—O sing unto the Lord a new song!

*Magnificat*, . . . . . Gregorian

Hymn 489—Pleasant are Thy courts above.

Solemn Procession—Hymn 516—Onward, Christian soldiers.

Recessional Hymn 124—Sing, with all the sons of glory,

## WEDNESDAY, MAY THE FIFTH.

## SPECIAL SERVICE OF THANKSGIVING.

Processional Hymn 194—God of our fathers, Whose almighty hand.

Psalms xciii.—The Lord is King, and hath put on glorious apparel :

c.—O be joyful in the Lord, all ye lands :

cxxv.—They that put their trust in the Lord shall be even as the mount  
Sion :

Hymn 470—All people that on earth do dwell.

*Te Deum*, . . . . . Sullivan

Recessional Hymn 396—Ten thousand times ten thousand.

## SPECIAL SERVICE, EIGHT O'CLOCK.

Processional Hymn 491—The Church's one foundation.

Psalms cxlviii.—O praise the Lord of heaven :

cxlix.—O sing unto the Lord a new song :

cl.—O praise God in his holiness :

xcviii.—O sing unto the Lord a new song :

lxvii.—God be merciful unto us, and bless us :

Anthem—Psalm ci.—My song shall be of mercy and

judgment : . . . . . Randegger

(Soprano Solo and Chorus.)

Hymn 469—With one consent let all the earth.

Recessional Hymn 418—O God, our help in ages past.

## THIRD SUNDAY AFTER EASTER, MAY THE NINTH.

## HIGH CELEBRATION, HALF-PAST TEN O'CLOCK.

Processional Hymn 123—Alleluia! Hearts and voices heaven-ward raise.

Introit—Psalm cxxxii. 8, 9—Arise, O Lord, into Thy resting place, . . . Cobb

Communion Service in B flat, . . . . . Haydn

Hymn 471—Oh, praise ye the Lord! Prepare your glad voice

Offertory—Strike your timbrels, Hebrew maidens, . . . . . Schubert

Recessional Hymn 466—Now thank we all our God.

EVENING PRAYER, HALF-PAST THREE O'CLOCK.

Processional Hymn 124—Sing, with all the sons of glory:

Psalms—Ninth Day.

*Magnificat* and *Nunc Dimittis* in E flat, . . . . . Garrett

Anthem—Psalm cl.—O praise God in His holiness: . . . . . Randegger

Hymn 122—Jesus lives! thy terrors now

Recessional Hymn 121—The strife is o'er, the battle done.

[Special music was offered at all the Commemorative Services in the Chapels of the Parish.]

During the week of the Bicentennial Celebration many bishops and other clergy of the church preached in the Mother Church and the chapels of Trinity Parish. From the volume entitled *Narrative of Events Connected with the Bicentennial Celebration* (New York, James Pott & Co., 1897) is taken the following list.

## TRINITY CHURCH

- Monday, May 3, 1897: *The Rev. Eliphalet Nott Potter, D.D.*, Hon. Advocate Regent of the Church University Board ("Trinity Parish and the State and Nation")
- Tuesday, May 4, 1897: *The Rev. William S. Rainsford, D.D.*, Rector of St. George's Church, New York ("The Value of Endowments")
- Wednesday, May 5, 1897: *The Right Rev. Henry Codman Potter, D.D.*, Bishop of New York ("The Witness of Trinity Church")
- Thursday, May 6, 1897: *The Rev. William Reed Huntington, D.D.*, Rector of Grace Church, New York ("Strong Centres of Church Growth")
- Friday, May 7, 1897: *The Very Rev. Eugene A. Hoffman, D.D.* (*Oxon.*), Dean of the General Theological Seminary, New York ("Historical Reminiscences")
- Sunday, May 9, 1897: *The Right Rev. William Croswell Doane, D.D.*, Bishop of Albany ("The Promise of the Future")
- . . . . .

## SAINT PAUL'S CHAPEL

Sunday, May 9, 1897: *The Right Rev. Abram Newkirk Littlejohn, D.D.*,  
Bishop of Long Island ("The Guardianship of  
Trinity Parish")

## TRINITY CHAPEL

Sunday, May 9, 1897: *The Right Rev. Henry Adams Neely, D.D.*,  
Bishop of Maine ("The Stability of Trinity  
Parish")

## SAINT JOHN'S CHAPEL

Sunday, May 9, 1897: *The Right Rev. Leighton Coleman, D.D.*, Bishop  
of Delaware ("Church and Nation")

## SAINT AGNES' CHAPEL

Sunday, May 9, 1897: *The Right Rev. William D. Walker, D.D.*, Bishop  
of Western New York ("Trinity Parish and Ho-  
bart College")



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