

KING'S  
HANDBOOK



Notable  
**E**piscopal  
Churches

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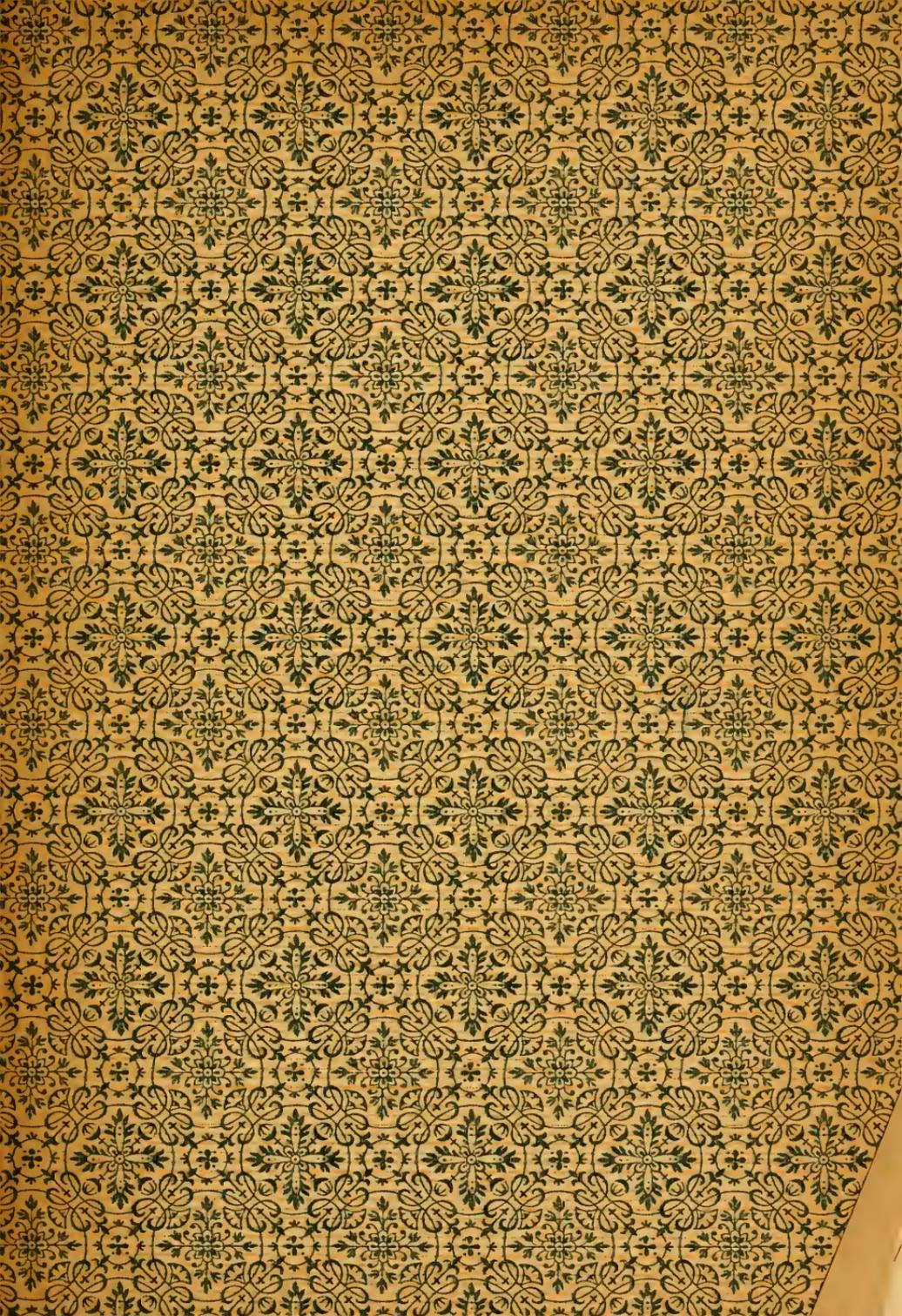


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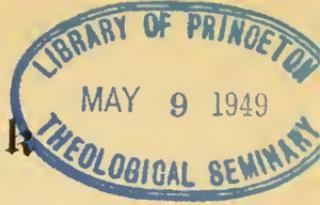
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King's Handbook

of

Notable

# Episcopal Churches

In the United States

By the

Rev. George Wolfe Shinn, D.D.

Rector of Grace Church, Newton, Mass.



Boston, Mass.

Moses King Corporation

1889

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## Preface.

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THERE are four classes of Churches represented in this book:—

*First*, Old Colonial buildings erected before the American Revolution.

*Second*, Buildings illustrating the period of recuperation and growth, in the early part of this century.

*Third*, Parish Churches in cities and towns, in many cases with Chapels and Parish Buildings attached, designed to meet the new conditions of American life, and to bring the Church into more direct contact with the people.

*Fourth*, The Cathedrals, illustrating the efforts to provide, in some of the see cities, Churches presided over by bishops, with congregations ministered to by clergymen under the immediate direction of the bishops; and to adapt, as far as possible, to the life of this new country, that mode of organized Christian labor usually known as "The Cathedral System."

In making this classification, two facts are, of course, obvious:—

One fact is, that a book of this size can contain only a small number of illustrations of a class.

If, for example, an effort had been made to bring together pictures of all the interesting Colonial buildings, there would have been but little space for any thing else. Not many of those old structures were graceful in architecture or elaborate in their fittings and adornments; but in them resounded the voice of prayer and praise, in them His Gospel was preached, and in them the Sacraments of Christ's appointment were duly administered. The illustrations of Colonial buildings which this book contains, although limited in number, will be sufficient to bring before the mind of the reader visions of a past which was the sowing-time of the harvest now growing.

The other fact that becomes obvious, as one looks over this book, is, that there are buildings left out of each class, which are quite as worthy to be brought in as those which are represented. It is no disparagement to a parish, that its building is not given here. In some cases it was impossible for the editor to secure the needed materials, and in others a choice had to be made of such as would represent a different style of architecture, or a different locality. It would have been easy, for instance, to fill the book with accounts of the large Churches in our great cities, but it was thought better to extend the view so as to take in representative buildings from many sections.

## PREFACE.

Besides all this, we have entered upon a building era in which many of the present structures, erected twenty or forty years ago, are likely to be superseded by elaborate buildings, which will be more worthy of notice than those now standing. In many cases, Churches which were built to meet the needs of congregations in their formative periods are found to be inadequate for present purposes. The growing earnestness, and the increasing numbers and resources in these congregations, will ere long make it possible to call to their aid the greater taste and skill of the architects of our day, and thus to substitute more commodious and more beautiful houses of worship. It is not an uncommon thing to find a very large and flourishing congregation occupying a building far inferior to that which has been more recently secured by another parish that is by no means so strong or so influential.

The explanations now given may meet some of the criticisms which this book will call forth. Perhaps one more statement may meet other objections. It is this: that the limit put upon the size of the book to make it uniform with the series of "King's Handbooks," of which it is a part, has led necessarily to the omission, in this first volume, of what may constitute a second volume at some future day, and has led also to the shortening of histories and descriptions which were worthy of larger space.

This Handbook will be useful in various ways. First, to illustrate the progress which has been made by the Episcopal Church in this country during the past century. No one can look through these pages, and examine these pictures, without seeing that a wonderful advance has been made. It is a history of the Episcopal Church in a new form.

Then too the book may revive pleasant associations for people who have been, or are now, connected with parishes here mentioned. The children baptized in the old parish Church, in one of our Atlantic cities, may to-day be actively connected with some new parish in the West. The young couple married before the altar of a Church in one section, may have found a home in some far-distant city. And so with all of these parishes there are hallowed associations, which may thus be revived and cherished.

Another use of the book is for tourists, who, in going from city to city in the United States, wish to see the Church buildings. It will be a convenience to know which possess features of interest, and to have in hand a guide that will set forth such features.

And, finally, this Handbook may furnish many a suggestion to the parishes and individuals who contemplate building houses of worship for the glory of God. It is often a help to those who are about to build a Church or Chapel or Parish House, to know what other people have done. It is no unusual thing for committees to make long journeys to view buildings which they have heard would answer needs similar to their own, or which have features they wish their architects to introduce.

It will be very gratifying to all who have had any thing to do with the preparation of this book, if, in any or in all of these ways, it shall prove to be useful.

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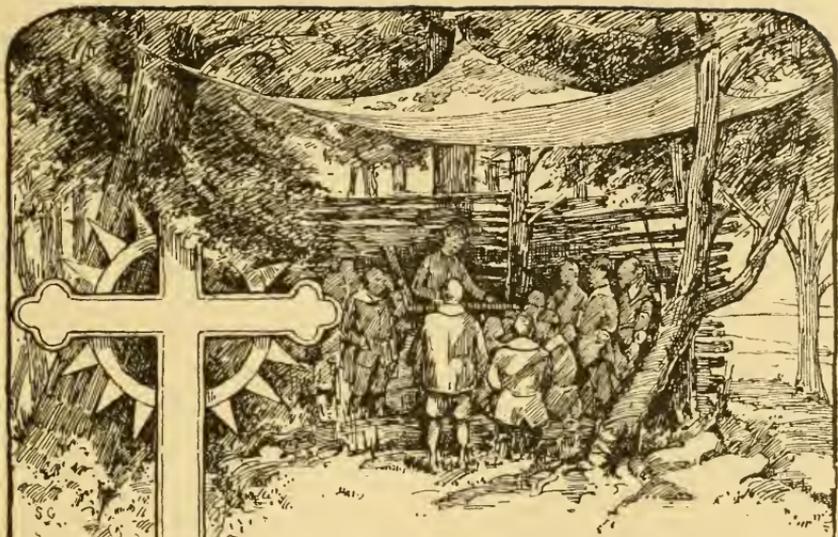
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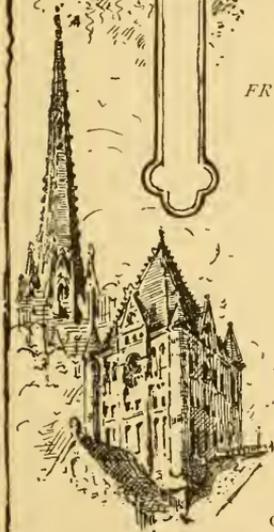
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## The Colonial Churches.

*FROM THE FIRST CHURCH OF THE JAMESTOWN  
SETTLERS TO THE REVOLUTION.*



THE organization known now as "The Protestant Episcopal Church in the United States" owes its origin to the Church of England. Church and State went hand in hand in efforts at discovery and settlement in this new continent. John Cabot, an English explorer, was accompanied in his ship "Matthew" by a chaplain of the English Church. Later exploring expeditions, led by others, included among their numbers the ministers of religion. One provision in the earliest charters and grants was that efforts should be made for the conversion of the Indians, and for the establishment of the Christian Faith in the New World, after the manner of the English Church. The earliest buildings for the religious uses of English Churchmen, of which we have any record, were the one erected on Roanoke Island in Virginia, and the other at Sagadahoc at the mouth of the Kennebec River in Maine. The date of Raleigh's settlement on Roanoke Island was 1585. The colonists erected a fort and a village; but these crumbled to decay many years ago, and nothing remains now but the traces of the old intrenchments.

The Popham colonists on the coast of Maine in 1607, we are told, "erected five houses, a *Church*, and a storehouse;" but the colony did not become permanent.

The first permanent settlement made by English colonists on these shores was at Jamestown, fifty miles above the mouth of the James River, Virginia, in 1607. The settlers brought out with them the Rev. Robert Hunt, who had been the rector of Reculver in the county of Kent, England. He was spoken of by Capt. John Smith as "an honest, religious, and courageous divine, during whose life our factions were oft qualified, our wants and greatest extremities so comforted, that they seemed easy in comparison of what we endured after his memorable death."

**THE FIRST CHURCH STRUCTURE** of the Jamestown Colonists is thus described by an old document of the time: "When I first went to



Ruin at Jamestown, Va.

Virginia," says the chronicler, "I well remember we did hang an awning, an old sail, to three or four trees to shadow us from the sun; our walls were rails of wood, our seats unhewed planks until we cut planks, our pulpit a bar of wood nailed to two neighboring trees. This was our Church till we built a homely thing like a barn, set upon crotchets, covered with rafts, sedges and earth, so were also the walls. Yet we had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our Minister died. But our Prayers daily, with an Homily on Sundays, we continued two or three years

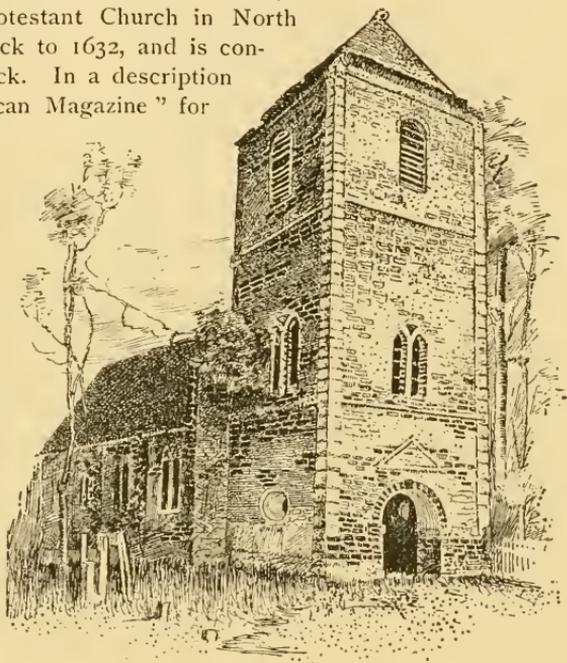
after till more Preachers came." The view above given is of the ruins of a later brick structure, which was built on or near the site of the first Church. The picture is, taken from a recent photograph, and shows the condition of the ruins at this time.

The Rev. Dr. Philip Slaughter, the historiographer of the Diocese of Virginia, remarks, "The picturesque ruin at Jamestown marks the site of the first fort, the first town, the first Church, and the scene of the first Legislature, the first baptism, the first Holy Communion, and the first marriage in the first colony permanently planted by the Englishmen on the continent of America."

This brick Church, on or near the site of the one in which Robert Hunt officiated, was begun in 1640, and was the first brick Church in Virginia. "To-day," as one says, "the river is nearing the ruin, and soon the metropolis of the ancient Colony and Dominion of Virginia will live only in story and song."

**ST. LUKE'S CHURCH, Smithfield, Va.,** is, with one exception, the oldest religious edifice on this continent. There is an old adobe Roman-Catholic Cathedral at Santa Fé which is older, but here is the oldest Protestant Church in North America. It dates back to 1632, and is constructed chiefly of brick. In a description given in "The American Magazine" for

February, 1888, Mary Gay Humphreys says, "The Church stands in the centre of a romantic grove of oaks, walnuts, and sycamores, like a faithful guardian over the silent population sleeping at its feet. The tower is disproportioned to the nave in its massiveness and strength, except in the rear, where the peaked roof climbs up half its height, taking off somewhat from the size of the tower. Its dimensions are fifty feet high and nineteen feet square, the walls being two and one-half feet thick at the base, losing as they ascend. It is entered by a round-arched opening. Two round port-holes on either side add to its fortified aspect. Above was the old vestry-room lighted by double lancet windows. Still above were lookouts of similar form and crowned by a weather-vane."



St. Luke's Church, Smithfield, Va.

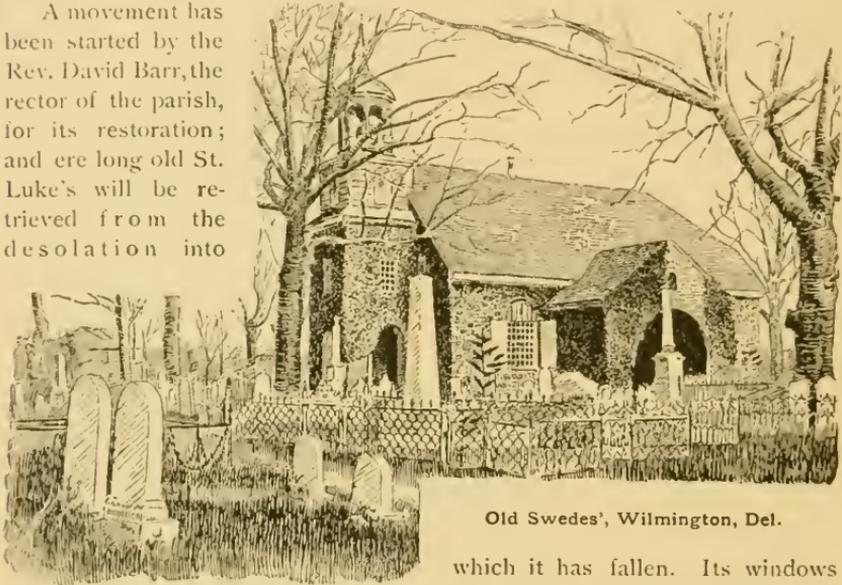
Two round port-holes on either side add to its fortified aspect. Above was the old vestry-room lighted by double lancet windows. Still above were lookouts of similar form and crowned by a weather-vane.

"The nave is buttressed between the double windows, and the buttresses retire in two divisions marked by steps. The glory of the Church is its great east window, twelve by eighteen feet, crowned by a semicircular arch

and subdivided by brick moulding into two sections. The window was originally filled with stained glass representing scriptural subjects, but at a later period was all bricked with the exception of two lights. But this cannot hide its beauty of proportion, nor prevent us from imagining what it must have been to the Church."

"Notwithstanding the assaults of man and of time, the old Church still stands with its sturdy tower an enduring monument of the stout-hearted men who reared it."

A movement has been started by the Rev. David Barr, the rector of the parish, for its restoration; and ere long old St. Luke's will be retrieved from the desolation into



Old Swedes', Wilmington, Del.

which it has fallen. Its windows will receive memorials of the departed worthies of the faith, and tablets will recite the chapters of its long history. Order and beauty will be brought back out of long neglect; and not only to Episcopalians, but to all Protestant Christians, this the oldest monument of their religion will become an object of interest.

**OLD SWEDES' (TRINITY) CHURCH, Wilmington, Del.**—Two old Churches erected originally by Swedish congregations became, after the Swedish language was disused in later years, identified with the Episcopal Church, and are now used by congregations in communion with this faith.

The first of these is in Wilmington, Del. Its corner-stone was laid on the 28th of May, 1698, and it was formally set apart for its sacred uses on Trinity Sunday, 1699.

However prominent the Swedes were in Wilmington at one time, nothing of the Swedish life remains now but this old Church. The building which cost £91 to build, and one year to complete, has lasted for nearly two hundred years in almost as perfect condition as when first erected. Some of the Swedes who were too poor to contribute ready money assisted in the erection of the Church, and tradition speaks of the women carrying mortar in their aprons to help the men. Some additions were made to the building in 1762, but it stands now essentially the original Church.

In old times the Church stood outside the borders of the town of Wilmington, in an open meadow that sloped gently to the Christiana River. Now it is on a little rise of ground, the surrounding territory having been lowered, and looks down upon the railroad that runs around the foot of the graveyard. It seems, as it were, to draw itself together from contact with the surrounding houses that crowd up to the very edge of the churchyard. Around it are many ancient graves, some of them antedating the building of the Church. It is here, too, that Peter Minuit, the Swedish governor, lies buried.

**GLORIA DEI, Philadelphia.** — Another old Swedish Church, now an Episcopal Church, was originally known as the "Church at Wicaco." Before the construction of this brick building, services had been held for fourteen years by the Rev. John Fabritius, a Swedish minister, in a log building. For nine of these years the minister was totally blind. After his return home, three other Swedish ministers to the Swedish colonists on the Delaware were sent out; and on the first Sunday after Trinity, 1700, this new Church was dedicated to the service of God.

"The old Church stood upon a green bank of the quiet river," says R. H. Davis; "and on Sunday mornings the men came tramping on foot beside the women's horses from Kingsessing, Passajungh, and even far-away Matzough, hanging their muddied outer leggings or skirts of wolf skin on the branches of the trees before they went in."

"Now and then a pirogue brought a chance worshipper up the lonely river, or a solitary Indian stood in the doorway, half believing and wholly afraid.

"Now the little Church is crowded out of sight on the wharves of one of the world's great harbors, and its feeble *Te Deum* is often silenced by the cannon of incoming steamers.

"The Church itself was built in a fervor of pious zeal; carpenters and masons giving their work, and the good pastor selling or pawning the best articles out of his house when money did not come in fast enough, and carrying the hod every day himself."

The main body of the building is unaltered to the present day. The tablets in the chancel record the sacrifices and sufferings of the early

missionaries who sleep below, and the gilt cherubs in the choir sent out from Sweden still sustain the open Bible, with the significant inscription: "The people who sat in darkness have seen a great light."

Wilson, the ornithologist, worshipped here, and is buried in its little cemetery. He begged to be buried here because it was a silent, shady place, where the birds would be apt to come and sing over his grave. Here also lie

buried the remains of Hannah, wife of the Rev. Nicholas Collin, the last of the Swedish mission-

aries, whose epitaph written by her husband, runs: "In memory of her

piety, neatness, and economy, and

of the gentleness of the affection with which she sustained

him through many trying years, and of his grief

for her which shall not cease until he shall

meet her in the

land of the living." The great

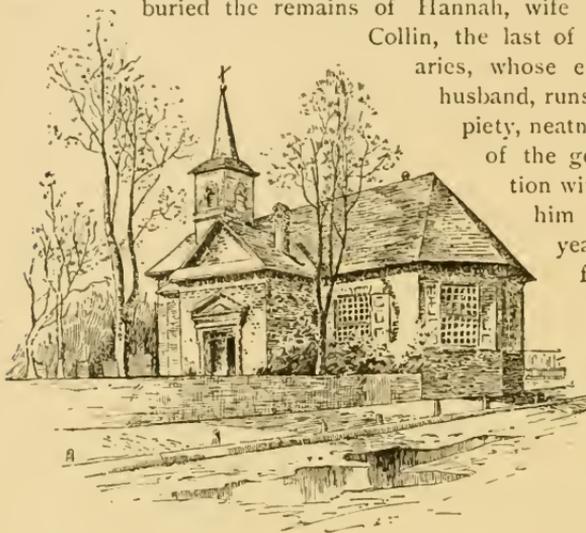
beech-wood trees which once surrounded the Church

have disappeared, and the Church is

surrounded now with the graves of

those who worshipped within its walls. The parish is actively useful

among the descendants of the Swedes and the neighborhood people, under the leadership of its present rector, the Rev. Snyder B. Simes.



Gloria Dei, or Old Swedes', Philadelphia.

**ST. PETER'S CHURCH, White House, Va.**, is spoken of in American history as the Church in which Washington was married. About forty miles from Richmond, on the Pamunky River, is an estate of many acres still known as "the Washington estate," from the facts that Washington came into possession of it by his marriage with Mrs. Martha Custis, and that he lived there at the "White House" for a short time after his marriage, before he removed to Mount Vernon.

The name, the "White House," was given to the region around, the building being a landmark. During the civil war of 1861-65, the "White House" district was the scene of important military movements.

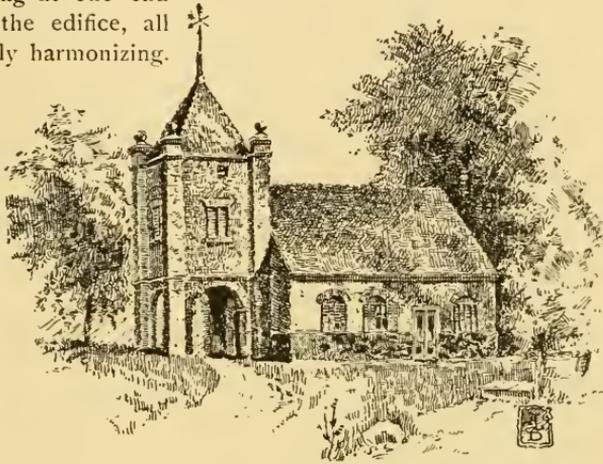
St. Peter's Church is three miles distant from the old White House.

Before the altar of this Church, Washington plighted his troth to the young widow Custis. Says Mr. F. S. Daniel, —

“The Church was built in 1703, at a cost of 146,000 weight of tobacco, then the currency of the locality. Its steeple was put up twelve years afterward.

“Both on account of its record, and its simple, pleasing Old English architecture, it is the most attractive colonial church still standing in Virginia. It is built in the form of a parallelogram, with tower and surmounting steeple connecting at one end with the body of the edifice, all the proportions finely harmonizing.

The walls of red bricks are three feet thick; the windows are small with rounded tops; the tower is quite large with four rising projections, capped with spheres, and is surmounted with a low steeple, holding on its extremity the cross-keys of St. Peter as a weather-vane.”



St. Peter's Church, White House, Va.

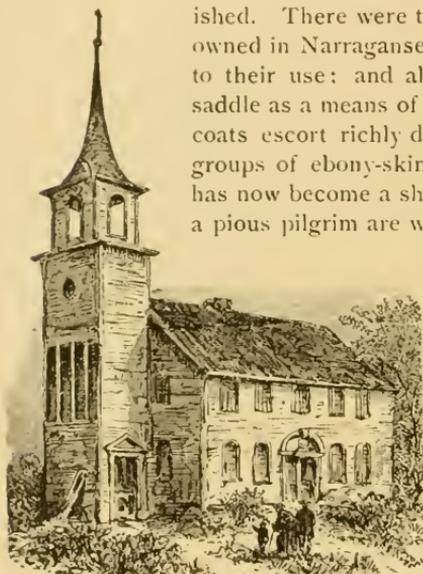
Following is the traditional account of Washington's wedding: Washington and Mrs. Custis rode to the Church in a gorgeous chariot, and the invited persons followed them in vehicles of various shapes. When they stood up before the minister to be married, Washington towered beside his betrothed, who looked unusually small and low in stature; and the difference was remarked by all who were present. Washington was in uniform, and Mrs. Custis was arrayed in a fine white-silk dress. As they came out of the Church, the newly united couple had a joyful appearance, Washington himself smiling upon and chatting with several of the attendants.

All the servants on the White House estate were given a holiday, and all in holiday attire joined in the general merry-making that followed.

**ST. PAUL'S CHURCH**, near Wickford, R.I., also known as “The Old Narragansett Church,” is an old building still standing, although not in regular use. Occasional services are held in it, and it is carefully kept from decay.

It was erected on a site five miles from where it now stands, and was moved to the present spot in 1800. The date of its erection was 1707. The chancel, which was originally eastward, was removed at a later time to the north side, where the pulpit and reading-desk stood. There was originally a gallery around three sides of the interior, and the seats were clumsy and uncomfortable.

Says the Rev. D. Goodwin: "On a bright Sunday 150 years ago this quaint Church must have been the centre of a scene most pleasant to behold, and of a character of which the memory has almost vanished. There were then no carriages of any consequence owned in Narragansett, the narrow roads being little fitted to their use; and almost every one depended upon the saddle as a means of conveyance. Gay cavaliers in scarlet coats escort richly dressed dames, and in the gallery are groups of ebony-skinned servants. . . . The old Church has now become a shrine, whither the eager feet of many a pious pilgrim are wont to hasten. It bids fair to stand



St. Paul's Church, Wickford, R.I.

for half a century, or even a century, longer, as a witness of the zeal of the fathers for the worship of the living God." Bishop Clarke says, "Several distinguished clergymen officiated there from time to time. Among them may be mentioned Dr. McSparren, author of a book on the Colonies entitled 'America Dissected'; the Rev. Mr. Fayerweather, who died in 1781; and the Rev. William Smith, from whose pen we have

the Office in the Book of Common Prayer for the Institution of Ministers into Parishes and Churches, and who perhaps did more than any one else to introduce chanting into the services."

**ST. MICHAEL'S CHURCH, Marblehead, Mass.** — "The sacred memories of one hundred and seventy-four years cluster around this ancient house of prayer."

All the materials used in the original fabric came from England. The records contain no information as to the organization of the parish; but occasional, if not regular, services were held in Marblehead several years before the erection of this building. On the 2d of September, 1714, the framework of this structure was put in place; and from the 20th of July,

1715, onward to the present, with the exception of periods of public excitement attending the Revolution, the doors of the old Church have been opened for religious services on every Lord's Day.

"The bell in the steeple has called the loyal sons of old Marblehead to prayer in each decade in the tide of years, and the building has become endeared to them all as the revered sanctuary of their fathers."

The original architecture of the Church was simple and pleasing, but some of the later attempts at improving it were not very successful. The



St. Michael's Church, Marblehead, Mass.

last effort, just completed, has made the interior so attractive that there are few old Churches in the land that are so beautiful within, while being so quaint without.

On the afternoon of April 18, 1888, a very large gathering, including representatives of old families and members of the Legislature of the State, assembled to take part in "the exercises commemorating its restoration." The rector, the Rev. John L. Egbert, presided, and made an address in which he said, "Thousands have visited this old fane from time to time,

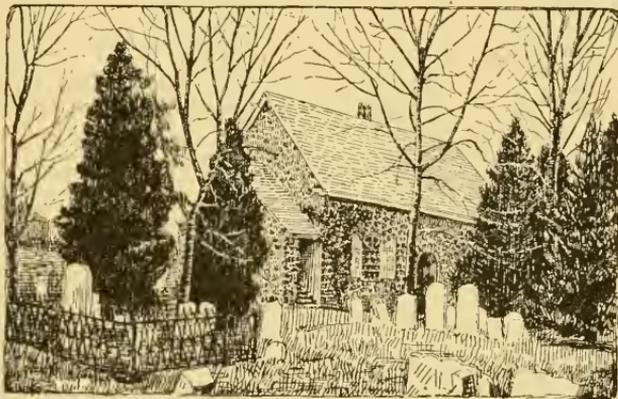
curious to learn something of its history, or simply to stand within these time-honored walls, where prayer and praise have ascended from earnest and loving hearts to the Father of all for nearly a century and three-quarters. To-day we make another most interesting epoch in its history by assembling here to commemorate its handsome restoration and preservation. In this great work more than three hundred persons, living here in Marblehead and in various parts of the country, have given liberally and cheerfully towards its accomplishment. It will add greatly to its history in years to come, that the members of the Senate of Massachusetts of 1888 came to-day to present a stained-glass window to the parish, thus honoring this parish as no other was ever honored before in this country." After the rector's address, the Hon. H. J. Boardman, President of the Massachusetts Senate, made an address, formally presenting the beautiful window called "The Senate Window," representing Moses giving the Law on Sinai. In his address he said, "It is remarkable that to-day Massachusetts senators, largely descendants of the Puritans, have assembled to pay their homage and tribute to the identical temple their forefathers denounced and opposed. We can do little more than repeat that the times have changed, and we have changed with them. The spirit of toleration has kept pace with the development of civilization and progress."

The historical address was delivered by the Hon. Samuel Roads, jun., in which the origin and progress of the parish were minutely recounted in a most interesting manner. The petition for a minister sent in 1714 recited that "the town of Marblehead, next to Boston, is the greatest place of trade and commerce within this province, daily adding to its numbers persons chiefly of the Church of England; and by the blessing of God we have a certain prospect that the Church here will be every day increased, and flourish more and more." In response to this petition, the Rev. William Shaw was sent here as the first rector, and began his duties July 20, 1715. At the time of the Revolution the rector was the Rev. J. W. Weeks, who, being a decided loyalist, advised his people to have nothing to do with the "rebellion." Despite the remonstrances of many of his congregation, he continued to declare his sentiments publicly; and as a result the hostility to the Church grew strong and bitter, for the people of Marblehead were patriotic, and were willing to sacrifice life and property in the great struggle for independence. Finally the Church was closed. When the news of the Declaration of Independence was received, a body of men entered St. Michael's, tore down the royal coat-of-arms from the walls, and rang the bell until it cracked. The rector, after holding services in private houses for a time, went to Nova Scotia. During this trying period, many of the parishioners became noted for their devotion to the Church. One of them, fearing that eventually all the Prayer Books would be destroyed, copied the entire volume with his own

hand. The Church was not re-opened until 1785, when Mr. Woodward Abraham read service and prayers. This he continued for six years. Among the rectors were the Rev. Dr. William Harris and his grandson the Rev. William R. Harris. The former served for eleven years from 1791, and then became president of Columbia College, New York. His grandson was rector from 1878 to 1886. Bishop Smith was rector for a year, and Bishop Henshaw for four years. The Rev. Julius H. Ward, well known as a writer and editor, served the parish for three years.

The interior of the new, handsomely decorated and refitted Church has a number of objects of interest. Among them is the chandelier, about two hundred years old, and some memorial and gift windows. One window of Venetian and antique glass is in memory of Mrs. Thomas Appleton. It represents Dorcas giving garments to the poor. Another, the Ascension window, is in memory of William Haskell and wife. The Senate window has been before described. The

Parish window represents St. Michael casting out Satan. It is a memorial of Thomas Evans, a former warden. The Good-Shepherd window is the gift of the Sunday school. The recent changes and renewals cost about \$5,000, and the building to-day has not only its antiquity but its comeliness to make it attractive to its own people and to strangers.



St. David's, Radnor, Penn.

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**ST. DAVID'S CHURCH, Radnor, Penn.**, has been made known far beyond its own neighborhood by the poet Longfellow in his poem "Old St. David's at Radnor." Relating the story of the poem, he says, "One day I drove over to Radnor. Old St. David's Church, with its charming and picturesque surroundings, attracted my attention. Its diminutive size, peculiar architecture, the little rectory in the grove, the quaint churchyard where Mad Anthony Wayne is buried, the great tree which stands at the gateway, and the pile of gray stones which makes the old church, and is almost hidden by the climbing ivy, all combine to make it a gem for a fancy picture."

## OLD ST. DAVID'S AT RADNOR.

What an image of peace and rest  
 Is this little church among its graves !  
 All is so quiet ; the troubled breast,  
 The wounded spirit, the heart oppressed,  
 Here may find the repose it craves.

See how the ivy climbs and expands  
 Over this humble hermitage,  
 And seems to caress with its little hands  
 The rough gray stones, as a child that stands  
 Caressing the wrinkled cheeks of age.

You cross the threshold, and dim and small  
 Is the space that serves for the Shepherd's fold ;  
 The narrow aisle, the bare white wall,  
 The pews, and the pulpit quaint and tall,  
 Whisper and say, " Alas ! we are old."

.....  
 It is not the wall of stone without  
 That makes the building small or great,  
 But the soul's light shining round about,  
 And the faith that overcometh doubt,  
 And the love that is stronger than hate.

.....  
 Here would I stay, and let the world  
 With its distant thunder roar and roll !  
 Storms do not rend the sail that is furled,  
 Nor like a dead leaf, tossed and whirled  
 In an eddy of wind, is the anchored soul.

St. David's Church, commonly called " Old Radnor," is situated fourteen miles from Philadelphia, about two miles south of Wayne.

The Church, built of native stone, and, where not concealed by ivy, looking as if built but yesterday, stands facing the south, on a long, gently sloping hillside, in its quiet graveyard, surrounded and embowered by trees. Although there are in the graveyard interments of an older date, the oldest monument is a slab of soap-stone brought from Wales, and bearing date of 1716. Scattered here and there are stones bearing quaint and curious epitaphs. Here also is the monument erected by the Society of the Cincinnati to the memory of Gen. Anthony Wayne, sometime commander-in-chief of the army of the United States, whose body was brought from Erie, and placed beneath the stone in 1809. The exact date when the Church was

organized is not known : but it is certain that a congregation was established here as early, at least, as 1700.

A local historian tells us that the corner-stone of the present Church was laid on the 9th of May, 1715, and, describing the ceremony, says, " First, a service with preaching was held in a private house; then they went to the place where the Church was to be built. There a prayer was made, after which each one of the clergymen present laid a stone according to the direction of the master-mason."

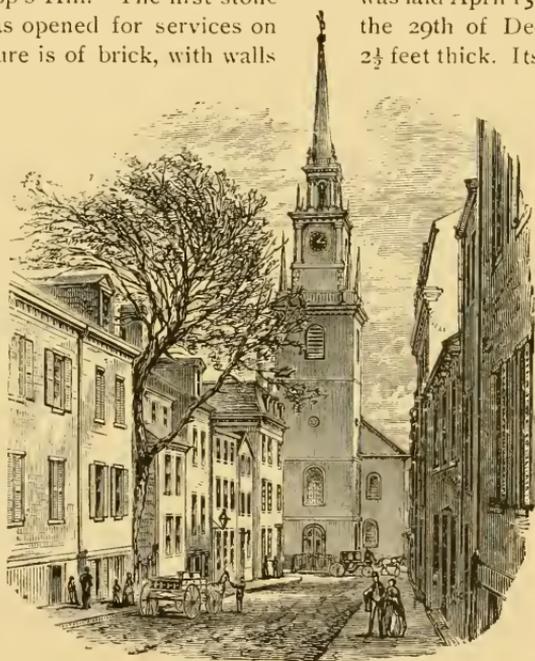
The rector of the parish in 1888 is the Rev. George A. Keller.

**CHRIST CHURCH, Boston, Mass.,** is the oldest existing place of worship of any kind in Boston. It is situated on Salem Street, at the North End, in the vicinity of Copp's Hill. The first stone was laid April 15, 1723; and the building was opened for services on December, 1723. The structure is of brick, with walls

dimensions are, 70 feet long, 50 feet wide, 35 feet high, with a tower 24 feet square, and terminating in a steeple whose top is 175 feet from the ground. The architect is not known, but the plan was after the well-known Churches erected by Sir Christopher Wren in England. The present pulpit, desk, and pews are of more recent date, but the general appearance of the Church inside and out is about as it was originally. The tower contains a chime of eight bells. "The first ring cast for the British empire in North America.

1744," is the inscription upon one of them. The chime is still remarkable for its purity of tone, sweetness, and harmony. The first organ was brought from Newport in 1736, and the second was built in 1759. The one now in use is believed to contain portions of these old ones.

The parish possesses some extremely old gifts, such as silverware for



Christ Church, Boston, Mass.

the altar, Bibles and Prayer Books, contributed by George II. of England, and by others. The figures of the cherubim in front of the organ, and the chandeliers, were taken from a French vessel by an English privateer, and given to this Church in 1746; all being considered then fair in war-time.

The first rector of the parish was the Rev. Dr. Timothy Cutler, who as a Congregationalist had been the rector of Yale College. Dr. Cutler and others had become converts to the Episcopal Church; and the builders of Christ Church, hearing of it, wrote to him offering to provide for the expenses of the voyage of himself and his two friends, Johnson and Brown, to England, where they were to seek orders. They also petitioned the Bishop of London to appoint Dr. Cutler to the charge of the new Christ Church.

His ordination took place in London, March, 1723; and he began his work here in the parish with the opening of the new Church, Dec. 29, and continued in faithful charge for forty-two years. Rev. Dr. Mather Byles succeeded him, and stayed until 1775, when, his sympathies being with the mother country in the strife then begun, he resigned. Among the rectors since then have been Dr. Eaton, Dr. Croswell, and Dr. Burroughs.

This church building is curiously identified with the outbreak of the Revolution. Dr. Henry Burroughs tells the story thus:—

“The signal lanterns of Paul Revere from the church-steeple announced the beginning of those hostilities which ended in the establishment of the independence of the United States. It was suspected that Gen. Gage was preparing an expedition to Concord to capture the stores and ammunition collected there by the Americans; and Dr. Joseph Warren remained in Boston, while the Provincial Congress was in session at Concord, to watch the movements of the British, and communicate them to Hancock and Adams, who were attending the Congress, and were staying at the house of the Rev. Jonas Clark in Lexington. On the 15th of April, there were discovered signs of an early movement of the troops; and Paul Revere by Dr. Warren's request rode to Lexington, and gave notice to the patriots. On his return it occurred to him that when it should become necessary to send word that the British were actually on the march, it might be impossible for a messenger to leave Boston; and so he agreed with Col. Conant and other friends whom he saw in Charlestown, that,—in his own words,—‘if the British went out by water we would show two lanterns in the North Church steeple, and if by land one, as a signal.’ When it was found on the evening of the 18th that the troops were preparing to cross from Boston in boats, Revere went to the North End, made his preparations, and was rowed with muffled oars under the guns of a British vessel to the Charlestown shore.” They had seen his signals, for the spire was lofty. Then began Paul Revere's Ride, which the poet has sung in well-known lines:—

" Meanwhile, impatient to mount and ride,  
 Booted and spurred, with a heavy stride  
 On the opposite shore walked Paul Revere.  
 Now he patted his horse's side,  
 Now gazed at the landscape far and near,  
 Then, impetuous, stamped the earth,  
 And turned and tightened his saddle-girth :  
 But mostly he watched with eager search  
 The belfry tower of the Old North Church,  
 As it rose above the graves on the hill,  
 Lonely and spectral, and sombre and still.  
 And lo ! as he looks, on the belfry's height  
 A glimmer, and then a gleam of light !  
 He springs to the saddle, the bridle he turns,  
 But lingers and gazes, till full on his sight  
 A second lamp in the belfry burns !  
 A hurry of hoofs in a village street,  
 A shape in the moonlight, a bulk in the dark,  
 And beneath, from the pebbles, in passing, a spark  
 Struck out by a steed flying fearless and fleet :  
 That was all ! And yet through the gloom and the light,  
 The fate of a nation was riding that night ;  
 And the spark struck out by that steed, in his flight,  
 Kindled the land into flame with its heat."

This incident was commemorated on the evening of April 18, 1875, by services and addresses in the church, and by the display of lanterns from the old steeple by S. H. Newman, a grandson of the old sexton, Paulding, whom Revere engaged to make the signals a century before.

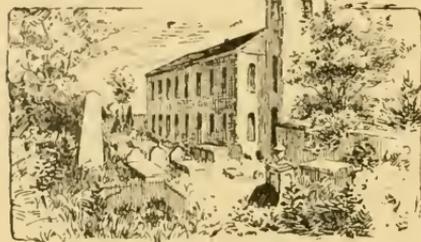
A tablet was put on the front of the church in 1878, bearing this inscription : —

<p style="text-align:center">           THE SIGNAL LANTERNS OF  <b>PAUL REVERE</b>            DISPLAYED IN THE STEEPLE OF THIS CHURCH            APRIL 18 1775            WARNED THE COUNTRY OF THE MARCH            OF THE BRITISH TROOPS TO  <b>LEXINGTON AND CONCORD.</b> </p>
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The present rector of the parish is the Rev. William H. Monroe.

**TRINITY CHURCH, Newport, R.I.** — The first settlement of Newport was made in 1639. In later years it became a highly prosperous commercial centre and port of entry. It had eleven thousand people when the Revolution began : over two hundred ships were employed in its foreign trade.

and its domestic trade called for four hundred coasters. At many times goods could not be stored in the warehouses, so great was the prosperity of old Newport. To-day all is changed. It is no longer the busy commercial centre, but the most popular summer-resort upon the Western Continent. Its beautiful residences, large hotels, fine views of the sea and of the bay, and its delightful climate make it a popular resort for many hundreds during the summer. There is a great contrast between the quaint old houses and narrow streets of old Newport, and the magnificence of houses, walks, drives, and grounds of almost distinct New-



Trinity Church, Newport, R. I.

and the new city of the residents are Church which has been most It is a vigorous parish congregations are back to 1698, when the newer part. There are in fact two ports. — the old city of all the year around, summer time. Many of the temporary folk, and for many years past the Church popular among them has been old Trinity, at all times, but in summer its Sunday greatly increased. This old parish dates the Rev. Mr. Lockyear, a clergyman of the English Church, gathered a congregation. A building was erected before 1702, but growing too small was removed and given to the people of Warwick. A new building was erected on the site of the old one, under the rectorship of the Rev. Mr. Honeyman. It cost about £2,000. Its dimensions are, 70 feet long by 46 feet wide. It has two tiers of windows, and has galleries on three sides. This building, still standing, was completed in 1726. The architect was Peter Harrison of Newport. He was the recognized head of his profession in that time; and, as a writer said of him, "he did what he could to drag architecture out of the mire of Puritan ugliness and neglect."

Notwithstanding the frequent changes that have been made in the old Church since the day the first service was held within its walls, it still retains many of the features with which those who built it were familiar. Upon its spire is fixed the crown which typified the sovereignty of Great Britain. Below the crown the clock which Jahleel Brenton gave holds an honored place.

Within the Church the organ Bishop Berkeley presented, and the pulpit from which the famous philosopher preached, still greet the eye.

The old organ has of course been repaired and added to, but it is still the Berkeley organ. A crown surmounts it, supported by a mitre on either

side. A huge old-fashioned sounding-board over the pulpit, and square high-backed pews with their seats facing in four directions, quickly remind the visitor that this is not a Church of modern construction.

In the time of the Revolution all the other places of worship were converted into riding-schools or hospitals when the English troops held possession of the town. They did not desecrate this old Church, and its congregation continued to occupy it during all the Sundays the British stayed in Newport. The greater portion of the Church-of-England people, being royalists, followed the troops to New York; and then the hot-headed young patriots hastened to despoil the edifice that had been cherished by their hated foes. They were unable to reach the emblems of royalty upon the spire and over the organ: but the carved coat-of-arms back of the altar was easily reached, and that they tore from its place, and trampled under their feet. It consisted of a representation of the lion and the unicorn. The building was then closed, and not re-opened for services for several years.

One of the most prominent persons connected with Trinity was Mr. Nathaniel Kay, who was collector of customs. He was a liberal contributor to the funds of the parish, and left money by will to construct a schoolhouse, and to support a school for ten poor boys. The school was kept up except at intervals for many years, and finally, upon the opening of the public schools, was abandoned.

The remains of the fund were used at length in constructing the brick chapel, called "The Kay Chapel," in a street near the Church. It is used for Sunday school and other purposes, and in effect, although not in precise form, under changed conditions, carries out the purposes of the Kay bequest.

Among the persons who have served as rectors of Trinity are the following:—

The Rev. James Honeyman served fifty years, and died in 1750, at an advanced age, having lived to see the parish large and flourishing. The Rev. Theodore Dehon, afterwards Bishop of South Carolina, served from 1797 to 1810; the Rev. Salmon Wheaton, from 1810 to 1840; the Rev. Dr. Francis Vinton, from 1840 to 1844; the Rev. R. B. Hall, from 1844 to 1846; the Rev. D. R. Brewer, from 1846 to 1855; the Rev. Dr. A. G. Mercer, from 1855 to 1860; the Rev. O. H. Prescott, from 1861 to 1863; the Rev. J. H. Black, from 1863 to 1866; the Rev. Dr. J. P. White, from 1866 to 1875.

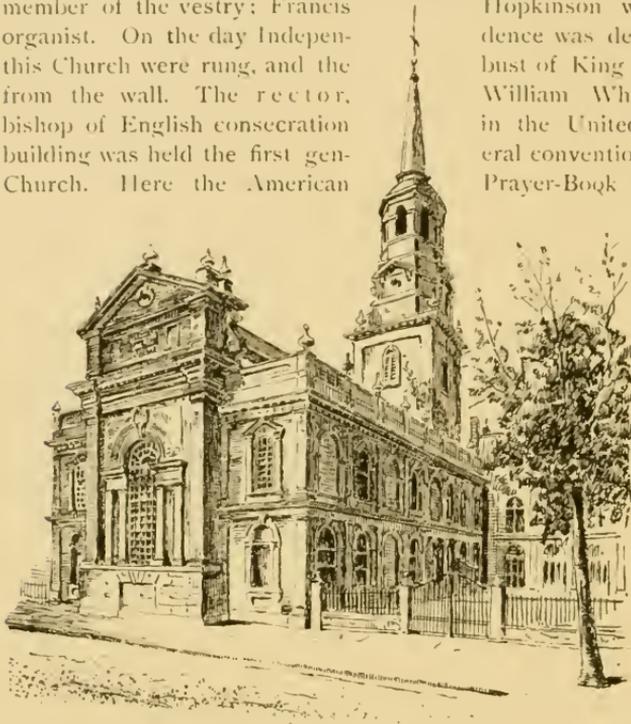
Canon White died in office,—a man greatly beloved.

The present rector, the Rev. G. J. Magill, began his duties in 1876.

**CHRIST CHURCH, Philadelphia, Penn.** — "Among all the buildings in this country," says Dr. Foggo, "around which sacred and national associations cluster, and connected with events on which the mind of the thought-

ful American desires to dwell, there is none, perhaps, more interesting than old Christ Church."

The Rev. Mr. Duché, its rector, made the first prayer in Congress; Bishop White was the first chaplain; Washington and many of his generals and statesmen worshipped within these walls; Benjamin Franklin was a member of the vestry; Francis organist. On the day Independence was declared, the bells of this Church were rung, and the bust of King George was taken from the wall. The rector, William White, was the first bishop of English consecration in the United States. The general convention of the American Church was held in this building; here the American Prayer-Book was adopted. Its



Christ Church, Philadelphia, Penn.

Hopkinson was the volunteer dence was declared. The bells of this Church were rung, and the bust of King George was taken from the wall. William White, was the first in the United States. In this general convention of the American Prayer-Book was adopted. Its bells have pealed for many hundreds of weddings, and tolled for many more funerals. "The babe who was baptized in its font has been carried back in old age and laid before its altar, and then taken to rest in its churchyard. There are few old families in the city who have not some link with this old

parish; and families not so old, and many living elsewhere, have felt the benefit of this pious foundation."

The first building was erected in 1695 of bricks and wood; but it became too small for the needs of the congregation, many of whom were converts from Quakerism. The progress of the parish under the Rev. Mr. Clayton and Dr. Evan Evans was so considerable, that the older members of the Society of Friends grew alarmed, and forbade their young people to enter the building. The young people obeyed the letter of the law, but not its spirit; for they stood around the windows, and heard the service and the preacher. "The country Friends coming into the market," says Louise

Stockton, "had their own curiosity about this new vanity, and were moved to go and see what it was like: and behold! it was nothing new. What they heard was simply the old service familiar to so many of them, and they liked it. It brought back memories of their childhood, of England, and of the fathers who had died content in the old faith: and as they listened to the prayers and chants they knew so well, but in which they now dared not join, old affections fought with new doctrines, and many went home disturbed and discontented, to return again and again to the little brick church, and at last to come for baptism. This went on until new members were numbered by the hundreds, and Dr. Evans's zeal grew stronger and stronger."

In 1727 the present edifice was built: and during the nine years that the work was in progress, the congregation worshipped in the old structure around which the new one rose. Copied after the old English type of church architecture, built of bricks from the Old Country, it rose a monument to the skill which designed it, and an ornament to the city in which it then stood as a centre of attraction. As we look now upon its graceful outline and beautiful proportions, we cannot fail to see, that, for the time in which it was built, it is remarkable. In 1754 the tower and steeple were built, and a chime of eight bells was ordered in London. A portion of the money to defray the expenses was secured by a lottery of which Benjamin Franklin was one of the managers. Lotteries were not then considered inconsistent with religious work. The chime of bells was brought from England by Capt. Buddon in the ship "Myrtilla." He would accept no payment for bringing them, and so the bells were rung ever after when the "Myrtilla" was sighted down the river. The bells soon became a source of great pleasure to the people. "Every one wanted to hear the chimes, and it was ordered that they should be rung on market-days as well as Sundays. The people would walk over the meadows and through the woods from Germantown and other villages, until they could hear the sweet music of the bells.

"Their rich tones have extended into the rapidly growing city, and reminded men in the midst of their daily avocations, and in the quiet of their homes, of the service of Him who made them and will judge them."

The visitor who enters the Church to-day finds it, in all essential particulars, as it was a century and more ago. There seems to be no limit to the many interesting objects which attract the attention. Monuments, tablets, inscriptions, books, manuscripts, pictures, furniture, silver vessels, stained glass, — all have their story to tell. The liberality of past members has provided for the needy, and that of recent members has made provision by endowment funds for the continuance of religious ministrations. Dr. John Kearsley is the founder, by will, of Christ-Church Hospital. He left his property to the Church for the benefit of ten poor and distressed

women of the communion of the Church of England. In 1789 Joseph Dobbins gave something to the same charity; and so great has been the increase in the value of these bequests, that the managers were able to buy a large plat of ground, and build buildings to shelter fifty aged members of the Episcopal Church. The Rev. William White was the rector from 1779 to 1836. The Rev. Dr. Benjamin Dorr served from 1837 to 1869. The present rector, the Rev. Dr. Edward A. Foggo, has been in charge since 1869.

**ST. PAUL'S CHURCH, Elizabeth River Parish, Norfolk, Va.**— Among the old Church homes which have known many vicissitudes, but which still live on to do Christ's work, is the venerable Church which is pictured here.

“ On it, Time his mark has hung ;  
 On it, hostile balls have rung ;  
 On it, green old moss has clung ;  
 On it, winds their dirge have sung ;  
 Let us still adore thy walls,  
 Sacred temple, old St. Paul's ! ”

The borough of Norfolk was incorporated in 1736, but as early as 1680 the town was established by Act of Assembly on fifty acres of land purchased for the purpose. No trace of the original Church remains, save in the record of the vestry granting the bricks and timbers of the old Church to James Pasteur to build a house.

The present Church was erected, as the date in raised bricks on the south wall testifies, in 1739. The building, which has many facsimiles in Virginia, is cruciform in shape, with arched windows and doors. The walls are of unusual thickness, and ornamented with glazed bricks placed at regular intervals. They are almost entirely concealed by the luxuriant ivy which also covers the walls surrounding the churchyard.

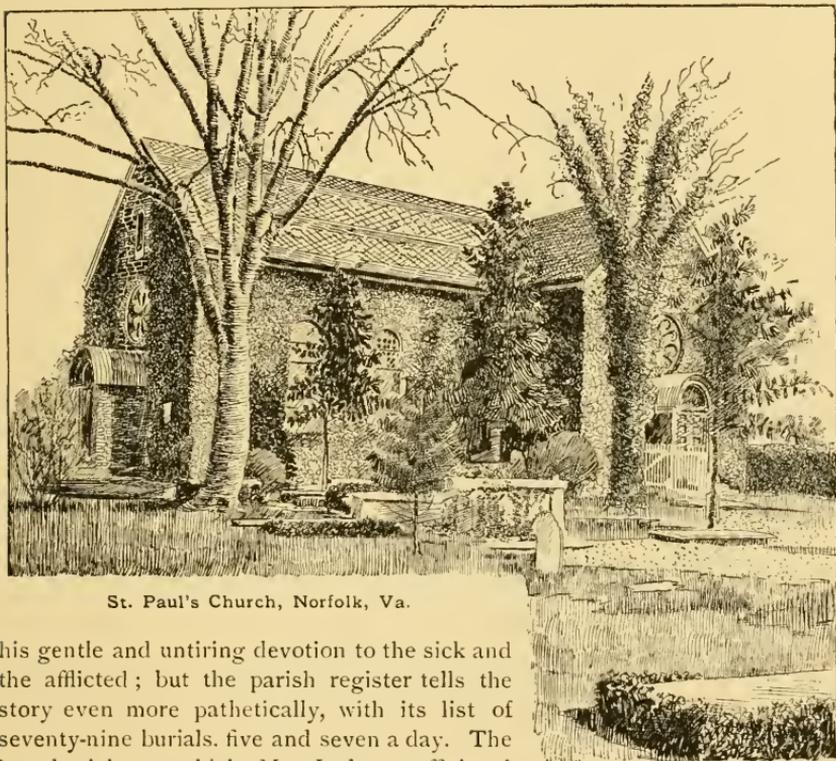
In the year 1761 the parish of Elizabeth River was divided into three.— Portsmouth, St. Bride's, and Elizabeth River.

In 1766 the Rev. Thomas Davis was rector. He was an ardent patriot, and chairman of the town-meeting which in March, 1766, denounced the Stamp Act.

The Church, as well as the borough, had now to encounter the brunt of war. On New Year's Day, 1776, Lord Dunmore, enraged at the signal defeat of his forces at Great Bridge, opened a heavy cannonade upon the town. The town was entirely destroyed by the fire, the walls of St. Paul's alone remaining standing, though all the interior was destroyed in the flames. The cannon-ball, which has been cemented in the place where it struck the southern wall, still remains to tell the story of the bombardment. The communion-plate was carried by the enemy to Scotland.

Passing over much interesting history, we reach the year 1855, when the yellow-fever devastated the city.

The rectorship was filled then by the Rev. William Jackson, for whom God had reserved a work which only a faithful servant of Christ could do. In this year the yellow-fever raged in Norfolk; and Mr. Jackson, with other Christian ministers, stood by his people. Men and women still speak of



St. Paul's Church, Norfolk, Va.

his gentle and untiring devotion to the sick and the afflicted; but the parish register tells the story even more pathetically, with its list of seventy-nine burials, five and seven a day. The last burials at which Mr. Jackson officiated were three on Sept. 4; and he himself was laid to rest by his faithful brethren, the Rev. Aristides Smith and the Rev. Lewis Walke. His is the last interment from yellow-fever. It would seem that the Master spared him until his work was ended, and then said, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

It was no easy task to take charge of the decimated and impoverished congregation, and to make the Church once more a power for good in the community. But a man of God was sent, whose consecrated faith was only equalled by the unflinching courage which he brought to the task, and with

which he met the still greater trials which the near future had in charge for old St. Paul's, — Nicholas Albertson Okeson, a man of strong individuality, unsparing in his judgment of sin, but full of womanly sympathy and tenderness for the poor and sinful. As a preacher, he was strong, original, incisive, blunt at times, like Latimer. He took such hold of the people, not only of his own congregation, but of the community, that it will not soon lose the impress of his character. Blessed with such a minister, the Church was beginning to revive and flourish, when war once more thundered in Norfolk harbor, and the flock was again scattered.

When the war was over, the minister and congregation bent their energies to the work of restoration and repair. Money had to be raised to make the church habitable, and money in such a community was scarce; but love for the old Church, and devotion to the Lord, accomplished much, and a few years saw the parish prosperous as it had never been before. Dr. Okeson resolved to make the churchyard, which comprises nearly two acres, equal to the fairest he had seen in the mother country. The grand old elms and willows were there already; but it is to his skill and labor that we owe the wealth of evergreen, the preservation of the monuments, whose scars he taught the kindly ivy to hide, and the flowers and shrubbery which make St. Paul's Churchyard so fair and restful a place. There, when his work was finished, he was laid to rest, by special consent of the city authorities, among the dead whose graves he had saved from desecration, and under the shadow of the wall which echoed to his faithful preaching of the gospel of Christ.

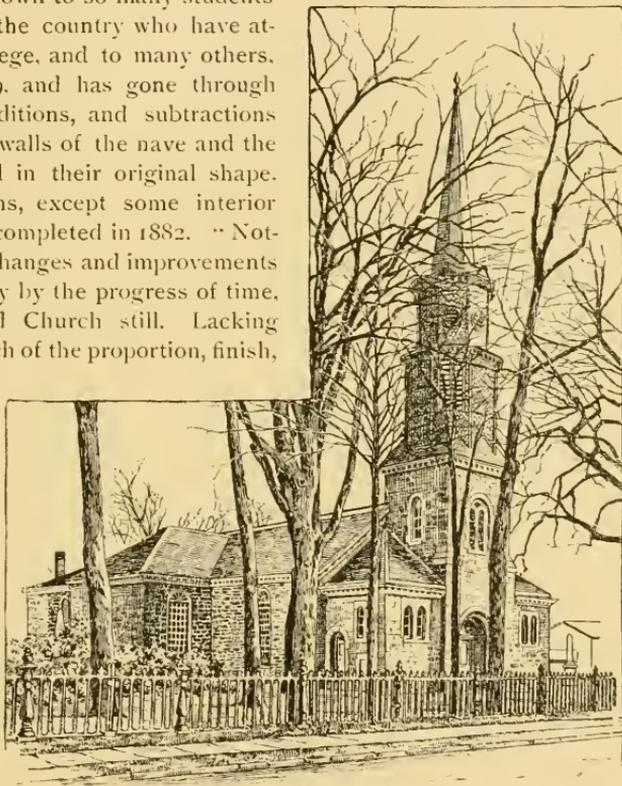
This old parish has been safely brought through all the changes and chances of time. War and division, fire and pestilence, have failed to close her gates. To-day, under the rectorship of the Rev. Beverly Tucker, she numbers nearly four hundred communicants, and ministers to as many as her time-honored walls will contain. She sees ten daughter Churches carrying on the work and spreading the blessed gospel. But she is not only the Church of her own loyal congregation: she is the old parish Church, the borough Church, witnessing to the time when there were no divisions among Christ's flock in the old Colony, dear to all who dwell in Norfolk town, to all whose fathers sleep in her quiet shade.

As the crowd hurries along the busy street where the old Church, built before there was a street, stands surrounded by her sentinel eims, many an eye rests for a moment upon the sacred spot, and many a heart is refreshed by the glimpse of peace and quiet which the open gates afford. It is a restful contrast to the hurrying world without. — the green grass, the wide-arching trees, the water splashing in the fountain, the fragrance of magnolia and hawthorn, the scarlet masses of the crape myrtle, the many-hued flowers, the quaint old tombs, the ivy-covered house of God, where

so many generations have worshipped and heard the benediction of peace, where so many weary souls have found the blessed Lord and laid their burdens at His feet. Many a passer-by has stopped to look, and breathe a silent "God bless old St. Paul's!"

**ST. GEORGE'S CHURCH, Schenectady, N. Y.**, is not the oldest parish in Northern New York, but it has the oldest Church building. The building so well known to so many students from all parts of the country who have attended Union College, and to many others, was begun in 1759, and has gone through many changes, additions, and subtractions since. The stone walls of the nave and the roof are preserved in their original shape. The last alterations, except some interior decorations, were completed in 1882. "Notwithstanding the changes and improvements rendered necessary by the progress of time, it is the same old Church still. Lacking though it does, much of the proportion, finish, and elegant furnis-

ings of an expensively built modern structure, it yet is rich in the time-worn gifts of affection, beautiful with the moss of age, and ivied all over with the holiest memories and associations. . . . In tracing out the history of the building, we must



St. George's Church, Schenectady, N.Y.

go back nearly to the beginning of the preceding century. The memories of the Old French War, in which the inhabitants of this town suffered severely, had hardly begun to fade away, and there was not the first thought of that Revolution which, seventy years afterwards, resulted in our independence of the mother country. The smoke of the Indian wigwam still arose all along this Mohawk Valley, and the cry of the wolf and the panther could be

heard on its hillsides and in the forests. Though fears of another savage invasion had mostly subsided, yet the old fort, near by the spot where we are now assembled, was still standing stocked with arms, and surrounded by the pickets or palisades within which the earlier settlers had been accustomed to find refuge in case of alarm. At this early period, the Rev. Thomas Barclay, missionary of the English Church at Albany, visited Schenectady, and was the first Episcopal minister who held services in the place."

In 1748 there came to Schenectady a layman, John W. Brown, whose memory is now preserved on a tablet on the wall. He was only twenty-one years old when he reached here, and for sixty-six years he was the friend and unwavering supporter of this parish. It is probable that the name St. George was given the Church through him. Another of its early friends was Sir William Johnson, a major-general in the British service, and superintendent of Indian affairs in North America. He contributed generously to the erection of this building, and induced his friends to do so. The building was begun in 1759. The first resident minister was the Rev. William Andrews, who stayed three years.

The Rev. John Doty was in charge when the sounds of war echoed throughout the land. Mr. Doty, being a Loyalist, was arrested, and imprisoned for a while, but upon being released went to Canada. The services were then suspended in the Church for the rest of the period of the war. When the independence of the States was acknowledged, and peace had been declared in 1782, the Church edifice was found to be in a dilapidated condition: the windows were broken, and desolation reigned without and within.

As soon as the little remnant of the Church people came together, and had received some courage and strength, they restored the building to its former condition, and re-established services. For a while they could not have a settled minister, but depended upon the clergy of Albany and surrounding towns. In 1798 the Rev. Robert Whetmore took charge, and from that day onward its affairs moved on in uninterrupted order and with increasing success. The building then was about half its present length, measuring fifty-six by thirty-six feet, with three windows on each side, and in front a small wooden steeple surmounted by a cross. The pulpit with a long flight of stairs was against the east wall in the centre, with a reading-desk in front, and a clerk's pew in front of that. The altar with railing before it was on the north side.

For a year or two about 1825, in the absence of a rector, the services were kept up, with much acceptance to the congregation, by Alonzo Potter, then tutor in Union College, and in later years the great-hearted Bishop of Pennsylvania. A tablet in his memory has been placed by the trustees of the College on the wall of the Church. During the ministry of Rev. Albert

Smedes, the question was debated whether to pull down the old building or to enlarge it. Happily the latter course was adopted, and so in 1838 two transepts were added to the old nave. "But alas!" says Dr. Payne, "the former chancel arrangement was discarded, and in lieu of it arose a huge three-decker, — a pulpit large enough for several, and a desk of corresponding size, with a communion-table in front. Under the pulpit was a hole where the clergyman could go and change his surplice for a black gown between the service and the sermon." Since those days a proper chancel has been added to the east end, and various other improvements have been made.

St. George's Parish was the first cure of John Williams, who is now the presiding bishop; and here the Rev. Dr. William Payne has served for forty years with singular fidelity, commencing his rectorship in 1848. The present rector is the Rev. J. P. B. Pendleton, Dr. Payne retaining his connection with the parish as rector emeritus.

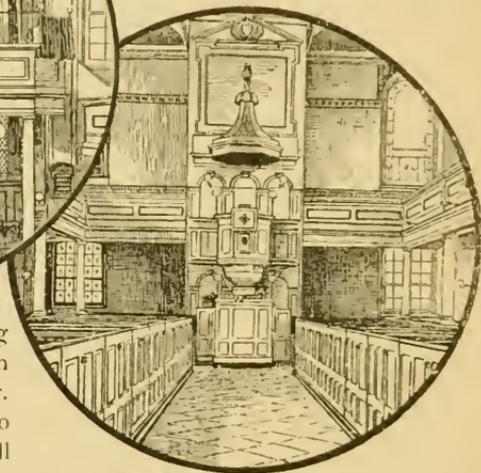
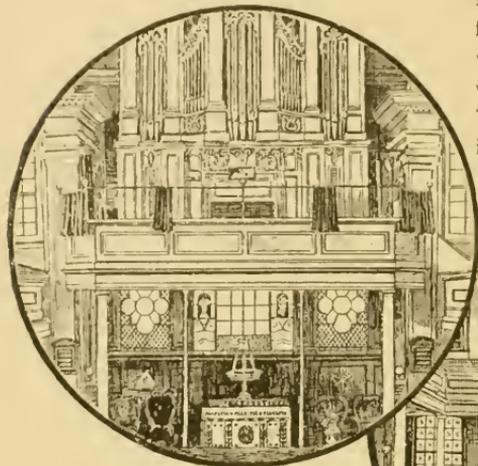
**ST. PETER'S CHURCH, Philadelphia.** — The needs of the Church folk in Philadelphia were met by Christ Church until about 1754, when the project of building a second Church was rigorously pressed by those living in what was then known as "the southern part of the city." The vestry of Christ Church were warmly interested in the scheme: and the proprietors of the Colony, the sons of William Penn, gave a lot of ground between Third and Fourth Streets, and extending from Lombard to Pine Street.

Although William Penn was so active a Quaker, he and his two wives were the only Quakers in the family: his sons had become Churchmen. On the land thus given, the building known as St. Peter's Church was begun in 1758, and completed in 1761.

"On the 4th of September, 1761," says Louise Stockton, in a chapter in "A Sylvan City," "the people met at Christ Church, and went in procession down to St. Peter's; clerk and sexton at the head, then the quest-men, and then the vestry two by two: the governor and the wardens, the officiating clergymen, the governor's council and attendants, and, finally, the attending clergymen. The youngest minister, the Rev. Jacob Duché, a deacon, read all the service except the absolution; there was a baptism at the font; and Dr. Smith, provost of what is now the University of Pennsylvania, preached the sermon. It is not difficult even now to picture this service. The old dignitaries with queues and ruffles all are gone; but the high pews, the stone aisles, the pulpit with its sounding-board, the green and grassy churchyard, still remain, and St. Peter's is, in effect, to-day, what it was over a hundred years ago, when Gov. Penn had his pew in the south gallery, and Benjamin Franklin came with other worshippers from the North Church."

For a long time Christ Church and St. Peter's and then St. James were united under one vestry, and were served by the same clergy. At first when there were but two parishes, Dr. Peters and Mr. Duché served the two, but in 1772 Messrs. White and Coombe became assistants.

"When 1776 came, the political excitement was general, and the Churches were full of it. Dr. Peters had grown old and weak. Mr. Duché had succeeded him, with Messrs. Coombe and White as assistants. When Congress set aside May 17 as a day of fasting and prayer, there was service in both Churches, and fervent sermons were preached. Then came the 4th of July, and it was then that the vestry met,



St. Peter's Church, Philadelphia, Penn.  
(EAST AND WEST INTERIORS.)

and struck the name of the King from the liturgy, and took down his portrait from the wall. Mr. Duché had acted as chaplain to Congress, and his people were full of patriotism. But as the war went on, and reverses came, he lost heart, and wrote a famous letter

to Washington advising him to come to terms with the English Government while yet there was time. He possibly had more influence over Mr. Coombe than over Washington, for the former soon followed him to England. Thus Mr. White was left the only patriot of the three Philadelphians. That he still loved his old associates, is proved by his making the condition when elected rector in 1779, that, if Mr. Duché returned, he should be allowed to resign. But although Mr. Duché came back after the war was over, he never had any official connection with the parish again, but lived in the house his father had built for him; and in 1798 he died, and was buried at the east end of St. Peter's."

Dr. White lived in a house on Front and Lombard Streets, where St. Peter's House now stands; and here all the preliminary steps towards organizing the American Church and preparing the Prayer Book were taken.

"Christ Church and St. Peter's clung together until 1832, when there was a formal and legal separation and division of property, and all in a spirit of harmony and perfect good-will, and with the express condition that Bishop White should remain rector of the three parishes as long as he lived." He departed this life in 1836. St. Peter's has had its long period of steady prosperity. It has been under the care of men eminent in their profession. Bishop De Lancey was rector until 1839. Then came the ministry of Bishop Odenheimer from 1839 to 1859. After this Dr. Leeds served for eight years; and then came Dr. Thomas F. Davis, Feb. 22, 1868, whose rectorship still continues. During Dr. Odenheimer's period, the daily service of Morning and Evening Prayer, and the celebration of the Communion every Sunday and holy day, were established.

The only architectural changes in the building have been the erection of the tower and spire, and placing an organ-gallery over the chancel. "St. Peter's is the only building of the last century in Philadelphia that retains its original features. The square pews with their high straight backs, the aisles paved with stone and marble, the lofty pulpit with the sounding-board above, and the reading-desk beneath,—all endeared to the congregation by unnumbered and most hallowed memories, remain as they were in the beginning. The prosperity of the parish has suffered little abatement from the lapse of time; and its future maintenance is secured by an endowment fund, the plan of which was prepared by the Hon. Horace Binney, in April, 1872."

**CHRIST CHURCH, Cambridge, Mass.**—The original subscription-list is dated April 25, 1759. The architect was Peter Harrison, then residing in Newport. He was also the architect of King's Chapel, Boston. Christ Church cost, not including the land, £1,300, and was long regarded as an edifice of superior elegance. The building was opened for public services Oct. 15, 1761. A traveller who wrote an account of it about that date said, "A Church has lately been erected at Cambridge within sight of the college. The building is elegant, and the minister of it, the Rev. Mr. Apthorpe, is a very amiable young man of shining parts, great learning, and pure and engaging manners." The minister himself, addressing the congregation on the opening day, said, "Much has been done already by your munificence towards completing a structure, the least merit of which is the honor it does our country by adding to the few specimens we have of excellence in the fine arts."

However it may have been outdone by the beautiful stone edifices which have grown up around it, it must have been a vast improvement upon the ordinary meeting-houses of that day. Later enlargements and changes in the interior have not destroyed its quaint simplicity and attractiveness. Under the wise direction of the rector, the Rev. Dr. Spaulding, and the assistance of the architect and decorators, there are few old Churches whose interior arrangements, coloring, and appointments are so harmonious and pleasing. Being near Harvard University, it becomes one of the familiar features of the neighborhood to the thousand or more of students who throng



Christ Church, Cambridge, Mass.

that great institution. The mission was established and the Church built, as expressly stated, to provide for the spiritual needs of the members of the Church of England resident in Cambridge, as also for such students of Harvard College as are of that Church. Special provision, there-

fore, has always been made for the Harvard students. The ministrations of its rectors have been freely offered, and the doors of the Church have always been opened to the young men of the university.

“The history of Christ Church is an interesting and eventful one. Prior to the Revolutionary war it was the spiritual home of many of the leading families then resident in Cambridge; but when the war broke out, rector and congregation being loyal to England were scattered before the popular fury of the times. A large body of the tumultuous and unorganized Provincial forces which crowded into the environs of Boston took possession of the Church, the colleges, and private houses in Cambridge. At the time of the battle of Bunker Hill, a Connecticut company of militia was quartered in the building.”

When Gen. Washington took command of the army in Cambridge, he removed the troops from the Church, and had it cleansed. On Sunday,

Dec. 31, 1775, it was re-opened for services, Col. Palfrey of the general's staff reading portions of the Morning Prayer. Mrs. Washington, Mrs. Gates, Mrs. Curtis, and a number of the officers and others were present. There is a tradition that Washington on other occasions worshipped in this building, and a pew used to be indicated as the one occupied by him.

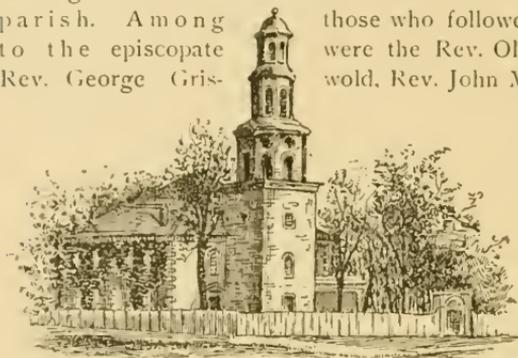
For fifteen years after this the Church was neglected and disgraced. The doors were shattered, the windows were broken, and it was almost a ruin. No effort seems to have been made for repairing it, and for renewing services, until 1790, when clergymen from Boston and elsewhere began to officiate in it. It was fifty years, however, before the parish had a settled rector of its own. Twice it was closed, and the services suspended; and for part of the time its small congregations were content with lay-reading by students from the college. It was supervised, when it had any clerical oversight, by some one of the Boston clergy.

In 1825 the building, which had fallen into decay, was put in good order, and regular services were resumed under the charge of the Rev. George Otis, then a tutor in the college. His successors in the rectorship have been many, and some have achieved great distinction. Among them are named Bishop Southgate, Bishop Vail, and Bishop Williams, Drs. Coit, Leeds, Hoppin, and Langdon, and others. The ministry of Dr. Hoppin extended from 1839 to 1874, thirty-five years. The present rector, the Rev. Dr. James F. Spaulding, entered upon his duties in 1880. Among the important events in his ministry have been the improvements to the interior of the Church, and the formation of the vested choir of men and boys.

The chime of bells, thirteen in number, was the gift of alumni of the college upon the completion of the first hundred years of the Church, 1861. Some of the silver altar-vessels were given by William and Mary to King's Chapel, Boston, but were afterwards transferred to Christ Church by Gov. Hutchinson.

**CHRIST CHURCH, Alexandria, Va.**, celebrated its centennial anniversary on the 20th of November, 1873. The parish itself was organized out of the parish of Truro, Feb. 1, 1765, and was called Fairfax. March 28, 1765, a vestry was chosen, consisting of twelve gentlemen, one of whom was Col. George Washington. There were two Churches then in the parish, one at the Falls of the Potomac, and the other in Alexandria. The plans for the new Church in Alexandria were prepared in 1767 by James Wren, but the building was not completed until Feb. 27, 1773. On that day, ten of the pews being offered for sale, Washington bought pew No. 5. The first minister of the Church was the Rev. Townsend Dade; his salary was 17,280 pounds of tobacco. After the Revolution, the Episcopal Church in this country was greatly

depressed. One of the first persons to set an example of liberality for the support of this parish was George Washington. A formal document appears upon the vestry-book in which he and seven other gentlemen agree that the pews owned by them shall be charged with an annual rental of five pounds sterling. In 1811 the parish. Among to the episcopate Rev. George Gris-



Christ Church, Alexandria, Va.

Rev. William Meade became rector of those who followed him after his consecration were the Rev. Oliver Morris, Dr. Reul Keith, wold, Rev. John McGuire, Rev. Charles Mann, Rev. Dr. Dana, Rev. Dr. Walker, Rev. Dr. Randolph, Rev. Dr. McKim, Rev. William M. Dame, and the present rector. Rev. Henderson Suter. Mr. Suter has been in charge since Sept. 15, 1878. The building is one of a pattern quite common in Colonial times. It is built of bricks,

the walls being very thick. It has galleries in the interior; but these, however, are of later construction. The steeple was finished in 1818. Various additions and alterations have been made; but even as it is to-day, we get some idea of how it appeared to the eyes of George Washington when he worshipped within these walls. In 1870 twin tablets were erected in the eastern wall of the Church to the memory of George Washington and Robert Edward Lee. Besides the Church building, the parish owns a brick lecture-room and a rectory.

**THESE AND OTHER OLD-TIME CHURCHES.**—“Very few communities built substantial Churches at the outset; but as soon as the pioneer struggle was over, better places for worship were provided,” says Edward Eggleston in his article on “Church and Meeting-House before the Revolution,” published in “The Century Magazine,” April, 1887. “In Virginia the first Churches were rudely built; but when the primitive building of mud-daubed logs and sedge-thatched roof fell into disuse, they surrounded it with a ditch to protect the ruins from profanation by the beasts of the field. This was an act of pure sentiment, for no Colonial buildings ever received consecration from a bishop.

“The Anglican body in America had its roots in England; and wherever there was wealth enough, efforts were made [later on] to follow the prevailing fashion in English ecclesiastical architecture. Some of the early Churches succeeded in attaining considerable beauty of an imitative sort.” Usually,

however, the building was very simple,—a rectangle with gabled or hipped roof.

Gothic architecture was not in vogue, nor was it in favor, in Colonial days, nor for many years after in this country. The Colonial architects were often the civil engineer, the retired military and naval officer, who, having seen more of the world than their neighbors, were thought to be better able to say how the new Church should be built.

Mr. Eggleston says of the interior of these old buildings, "Within, the Churches of the Establishment often had upon the walls tablets containing the Creed, the Lord's Prayer, and the Ten Commandments, usually in gilt letters on a sky-blue ground. There was also erected, according to law, a table of [forbidden degrees of] marriage to keep the [unmarried] parishioners in continual remembrance of whom they might not marry. Stone baptismal fonts were erected in some of the Virginia parishes. Church-bells were few in the early days of the Colonies, and the custom was in vogue of calling the congregations to service by beat of drum."

The Southern parish Churches were probably not warmed at all, and but scanty provision was made for heating the buildings in the North. Foot-stoves were used in the pews, and a large stove in the vestry-room; but in very many buildings the temperature in winter-time was low enough to discourage and scatter any modern congregation accustomed to steam-heat and the other luxurious appliances of the buildings of to-day.

The musical abilities of the Colonists do not appear to have been equal to much ornamentation of the services. In many parishes, nothing was attempted beyond a few hymn-tunes. In some there was chanting, and a few had some instrumental accompaniments. In 1700 there were probably not more than six organs in Maryland and Virginia, and there were Churches in which there was no singing at all.

The use of the black Genevan gown and bands was common to all the Episcopal ministers while preaching, and some went thus attired through the streets on official occasions. The white surplice and black stole, however, were not then worn by all in conducting services, there being curious prejudices against such a usage, especially in Virginia.

In some of the Colonial Churches, there was a great deal of stately ceremony. Speaking of King's Chapel in Boston, the Rev. Henry W. Foote says, "A fragment of the Old World in the New, and taking their tone from the echoes of English society in the numerous body of king's officials who worshipped there, they constituted a unique feature of life in the Province of Massachusetts Bay, gathering, as it were, into a focus all the influences from the English Church and Crown."

On an occasion of public worship, one could see in that Church the rich costumes and striking groupings of that picturesque age.

“Chariots with liveried black footmen brought thither titled gentlemen and fine ladies, and the square pews were gay with modes of dress which must have brightened the sober New-England life, as the ruffled sleeves and powdered wigs and swords, the judges whose robes were thought to give dignity and reverence to their high office as they sat upon the bench. the scarlet uniforms of British officers in army and navy, — all mingling with the beauty and fashion which still look down from old family portraits, the special flavor of an age very different from our own.”

## NOTES.

1. King's Chapel here spoken of was erected in 1749 to take the place of a building which had been long used and often enlarged and repaired.



King's Chapel.

The organization dates back to 1689. It continued in communion with the Church of England until 1785, when the proprietors, at the suggestion of their minister, Mr. Freeman, voted to alter the Prayer Book by striking out such portions as involved the doctrine of the Trinity. Ordination being refused to Mr. Freeman, King's Chapel became a Unitarian society, and ceased to be an Episcopal Church, although using parts of the old Liturgy.

2. The number of the Colonial Episcopal Churches is a surprise to any one who has not paid especial attention to the subject. Some of them, too, were of great size. One in Virginia, which has somehow gone into the possession of a different religious body, seated over twelve hundred people. There are others which were ornamented with artistic carvings and statuary, erected in memory of departed ones by families of means and culture. Many of these old churches have crumbled into ruins, some have been modernized, and a few have been renewed in the exact style in which they were built.

3. Persons who desire further information respecting the Colonial Church can consult such volumes as the Ven. Dr. Hill's "History of St. Mary's, Burlington, N.J.;" Bishop Meade's "Old Churches and Old Families in Virginia;" Batchelor's "History of the Eastern Diocese;" Perry's "History of the American Church;" and the local histories of the counties in the different States, found in most public libraries.

## The Second Period.

*SOME OF THE CHURCHES BUILT MORE THAN HALF A CENTURY AGO.*



Burd Monument, St. Stephen's,  
Philadelphia.

THE War of the Revolution was almost a death-blow to many parishes and missions of the Church of England in this country. Only a few of them came through that long period of trial as prosperous as they were at the beginning. The great majority suffered loss of property, membership, and reputation, and some of them were well-nigh swept out of existence. So great was the disaster to the Church in one of the Colonies, that when a question was asked of a leading government official at the end of the war, he replied, "I do not know if any remnant of Episcopacy is still alive in this Colony. My opinion is that it was all destroyed by the fires of the Revolution."

The missionaries of the English Society for the Propagation of the Gospel were in nearly every case loyal to the Crown. Many of the lay people were opposed to war because they hoped the oppressive measures of the home government would be relieved by a change of policy on the part of the King and his ministers, and because they dreaded the principles of many of those who were most vehement in their advocacy of strife. Not all, however, of the clerical and lay elements in the Church here sided with the King. In fact, the success of the Revolution is largely due to the patriotism of American Churchmen. Of the Virginia clergy, Madison, afterwards bishop, and some others, were decided partisans of the American cause. The majority of the South-Carolina clergymen, fifteen out of twenty, clung to their parishes. Dr. William White, the first chaplain of the American Congress, and afterwards Bishop of Pennsylvania, was faithful from beginning to the end. Dr. Croes, afterwards Bishop of New Jersey, was an officer in the war. Parker, Provoost, and Bass, three of the later bishops, were on the side of the Colonies.

Other clergymen and many laymen of the Church, who at the first took no active part with the Colonists, afterwards finding that every means of conciliation had failed, and every hope of redress had been disappointed, threw themselves in with the fortunes of the patriots. But the general results of the struggle were at first disastrous to the Church; and, as has been before remarked, only a few parishes held their own during the war. But, as Bishop Perry remarks, "The issue of the war brought independence to the Church. The Episcopate, so stoutly opposed before, so bitterly assailed, and so persistently denied, was among the first-fruits of the happy peace."

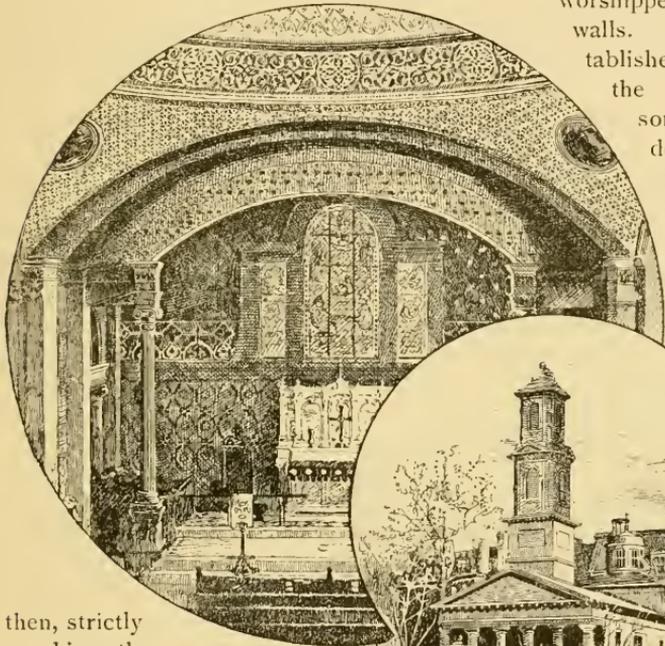
In 1784 the first American bishop, Dr. Samuel Seabury of Connecticut, was consecrated at Aberdeen in Scotland, by the non-juring bishops. In 1787 Dr. William White and Dr. Samuel Provoost were consecrated at Lambeth by the English bishops, the former for Pennsylvania and the latter for New York. In 1789 the "*Constitution of the Protestant Episcopal Church in the United States of America*" was adopted by representatives of the different portions of the Church: and in 1790 "The Book of Common Prayer," substantially as we now have it, and taken almost entirely from the English Prayer Book, came into use. Thus "when in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included: but," continues the Preface to the Prayer Book, "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require."

Thus newly organized, and adapted to the changed political conditions of the country, the Episcopal Church here took up its work. It made but slow progress for many years: it was weak in numbers and in resources; it was confronted by obstacles of every kind; it had to overcome prejudices of the most bitter character. For a long while all it could hope for was simply to live. We must not look for much Church-building or for much missionary work from the end of the Revolution to 1832, for that interval was the period of recuperation. By degrees, however, new strength came: and we see efforts made to re-open some of the abandoned Churches, and to build new ones, to take hold of new opportunities, and to use old ones. As population increased, as emigrants arrived, and as new settlements were opened, the Church slowly grew in vigor, and sought to adapt itself more and more to the needs of the day.

The following are a few of the Churches built in the early part of this century, and may serve as illustrations of styles of architecture once in favor.

**ST. JOHN'S CHURCH, Washington, D.C.** — Said a gentleman well known as an eminent lawyer, and an ardent member of the Unitarian body, "I am surprised as I notice the large number of men, distinguished in

public life, who are in some way identified with the Episcopal Church." It would certainly excite still more surprise in one not acquainted with the facts, were he to study for the first time the history of old St. John's Church, Washington. It may well be said "that most of the noted men occupying place and power in civic life, during the past half-century, have usually

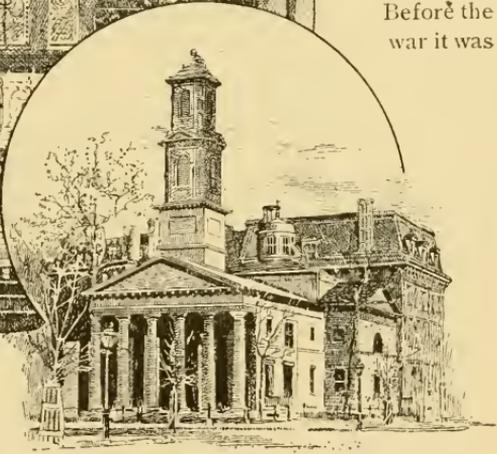


then, strictly speaking, the President's Church." The wardens of the parish have usually been the superior officers of the army and navy, and the stained-glass windows perpetuate the memory of many an officer distinguished in the service of the Government.

Other persons prominent in the management of the parish have occupied high social and civic positions; so that old St. John's has been quite intimately associated with the best portions of the life of the capital, and so has had an influence radiating to all parts of the country.

The parish dates back to 1815. The corner-stone of the Church was laid February, 1816. The architect was Mr. B. H. Latrobe. Subsequently the building was somewhat altered, and the tower and porch erected. The most important changes were made in 1883, when a sanctuary was added,

worshipped within its walls. It was an established usage from the days of Madison to the Presidency of Lincoln, that the executive magistrate should stately attend service there. Before the war it was



St. John's Church, Washington, D.C.

the interior remodelled, and many fine additions put in place. The eye cannot glance in any direction without seeing some memorial. Over the altar is a brass cross commemorating President Arthur. The chancel window is in memory of Mrs. Arthur. The altar and reredos commemorate Mr. and Mrs. James S. Thayer. In the west wall is a window in memory of Presidents Madison, Monroe, and Van Buren. In the east wall another commemorates Tyler, Harrison, and Taylor. Over the south gallery is one to Gen. Winfield Scott, and in the north transept is another to Bishop Pinkney. A number of other windows commemorate persons whose names are well known to large circles.

The Year Book gives some idea of the great activity of the parish. The buildings included in the parish are St. John's Church, St. John's Chapel, St. Mary's Chapel, the Church Orphanage, Workingmen's Club, and the Parish Hall. In 1887 there were over nine hundred communicants, and the offerings for all purposes came to \$50,416. The rector, the Rev. W. A. Leonard, D.D., is assisted by the Rev. J. M. E. McKee, the Rev. C. M. Pyne, and the Rev. William Holden. The following is taken from the report for 1887: "Fidelity in every department of our busy parish is gratefully noted, and affectionate lay co-operation during the year has encouraged and sustained the clergy in their endeavors. Very liberal gifts have been made by individuals to several branches of the work, and valuable real estate has been accumulated. The Parish Hall was completed last Lent, and its cost of \$10,500 paid from the offerings of the congregation and Sunday school. In it we hold our various meetings of guild, auxiliary, Sunday school, choir rehearsals, and Bible lectures. Here, too, entertainments of a suitable character are permitted. It is, in a word, our parish workshop. St. Mary's Church and schoolhouse, for our colored people, were finished, and dedicated to God by the Bishop last winter. They are monuments of liberality and zeal. Most munificent gifts have been made to this effort by nameless friends, and the vestry and congregation of the parish have supplemented the same very willingly. A beautiful Church, with full appointments, now stands to do the work of grace as Christ hath appointed; and we are humbly thankful for this noble and attractive house of worship. Through the subscriptions of the brotherhood, we have enlarged our Workingmen's Club, and have, at present, attractive rooms where much good is being accomplished. Valuable land adjoining the Church Orphanage was presented to us, as a gift memorial of Capt. Gustavus V. Fox, U.S.N., by his widow; and on it a commodious building has been erected at a cost of \$8,000, of which sum \$6,000 was donated by the Government. For the maintenance of the orphans, \$1,500 is also granted annually by Congress. A thoughtful and loving presentation of a country home for the orphans, situated in Virginia, near Arlington, was made to the institution last spring. Here is a good house, with ten acres

of land, and in a healthy location: and here the children enjoy a summer freedom from the city heats. Thus have we been blessed; and for it all, with the sum of statistics hereafter appended, we render hearty thanks to our adorable God."

St. John's Church is open all day for private devotions. Daily public prayers are said at 4 P.M. The Holy Communion is celebrated every Sunday, and on festival days in the week. On Sunday afternoons the Evening Prayer is chorally rendered, the music being led by the vested choir of the parish.

**ST. GEORGE'S CHURCH, Newburgh, N.Y.**, is one of the oldest church organizations in the Diocese of New York. The earliest notice of it is an application made to the Propagation Society in England for help towards the support of a missionary in 1728. In 1753 there is the record of the grant of five hundred acres of land for a glebe; and at various other dates reports were made by the missionaries sent here, of their services and successes. The Revolution was a period of great adversity for the Church throughout the country, and this parish suffered severely. In 1805 the parish was re-incorporated.

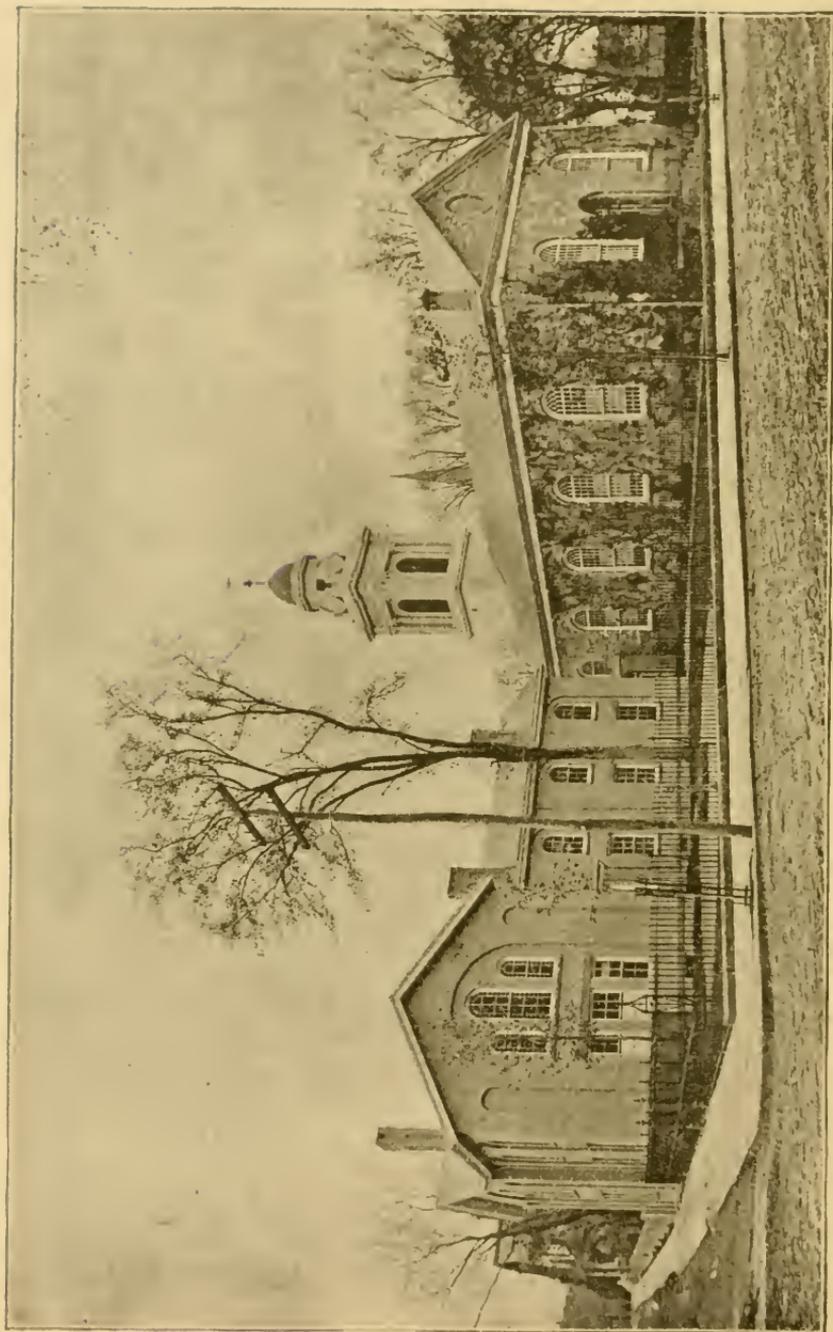
In the year 1815 the Rev. John Brown, then but in deacon's orders, commenced his ministerial labors at Fishkill. For many successive Sundays he held a third service in Newburgh, and later removed there at the solicitation of Bishop Hobart, as affording him a larger field of usefulness. Deeply imbued with the true missionary spirit, possessed of untiring energy and an enduring constitution, he then entered upon "a vigorous, successful, and almost unprecedented ministry of sixty-two years."

Speaking of the time when he began his work in this parish, he said, "I stood alone, the only clergyman of the Church between Yonkers and Poughkeepsie upon the eastern side of the Hudson, and between the city of New York and the town of Catskill on the western."

The labors of Dr. Brown were not confined to St. George's Parish. He was most helpful in organizing new parishes in the neighborhood, and in keeping weak parishes alive.

The services of St. George's Church were first held in the edifice known as "The Old Glebe Schoolhouse." It is not known when it ceased to be used for this purpose, but probably at the time of the Revolutionary War.

When the Rev. Dr. Brown came to the parish, a building was temporarily fitted up as a chapel. In the following year the increase of the congregation made it expedient to provide for their accommodation by the erection of a Church edifice. This work proceeded slowly, but steadily, until it was finally completed, and solemnly consecrated by the bishop of the diocese, Nov. 10, 1819. In 1826 its capacity was increased by the addition of a



gallery, and an organ was procured. In 1834 it was again enlarged, and the tower was erected, in which a bell was hung. Again, in 1853, it was further enlarged and beautified, and a commodious Sunday-school building and vestry-room were added. The Church, as originally built, was a substantial stone structure, rectangular in form, according to the usage of that early period; but at this time a recessed chancel was added, giving it a more churchly appearance, and in this year, also, the old organ was replaced by a new one. The Rev. Dr. Brown resigned Feb. 16, 1878, but was made rector emeritus for life. He died Aug. 15, 1884, after a residence of sixty-nine years in the parish.

Feb. 26, 1878, the Rev. Octavius Applegate, who since Nov. 8, 1868, had been assistant minister, with full pastoral charge, became rector of the parish.

In 1874 the ladies of St. George's Church projected a home and hospital, which was incorporated by the ladies of Newburgh and New Windsor. The former being a manufacturing town and a railroad centre, it was a much-needed institution, there being no provision on the part of the city for the sick and injured. In 1880 the old-fashioned, narrow pews in the Church were replaced by more modern and comfortable ones, the chancel was decorated in a chaste and suitable manner, and a beautiful chancel window was erected. In 1884 a convenient rectory, in a good location, was purchased, and a new organ for the Church, of fine tone and quality, replaced the one hitherto in use. In 1886 the Sunday-school building was again enlarged, and other rooms were added, supplying long-felt needs. Dr. Applegate, after nearly two decades of untiring and zealous service, still continues as the rector of this parish. Part of his successful work has been the planting of a mission in the manufacturing part of the town, and the construction of a chapel.

**ST. PAUL'S CHURCH, Boston**, was built in 1820 at a cost of \$83,000. One of the building committee was Daniel Webster. It stands in one of the most busy parts of the city, opposite the Common.

It is in the Grecian style of architecture, a style quite popular in this country fifty years or so ago, and was thought to be a stately edifice in its early days. The walls are of gray granite, and the portico and columns are of Potomac sandstone. The interior is furnished with high-backed pews, not so high as in some of the older Churches, but short people when seated almost vanish out of sight in them. The ceiling is a cylindrical vault with panels which span the width. It is a great flattened arch, peculiarly well fitted for fine acoustic effects. Across the entrance end of the Church is a gallery, in which is placed a large organ and the choir.

The chancel is partly a semi-circular extension for the altar, and a plat-

form protruding into the nave. The chancel window is of rich stained glass, representing St. Paul preaching at Athens. To the right and left are paintings representing the Four Evangelists. The pulpit and lectern are of brass. In the rear of the building is the chapel, containing two stories; the lower rooms being used for meetings of the parish societies, and the upper room being the assembly-room for the Sunday school, etc.

The situation of St. Paul's makes it a convenient place for special services, so that it is often open for missionary and diocesan gatherings. Under the rectorship of Dr. Courtney, its doors were thrown open daily for private prayer and meditation, and many services were held on week-days as well as on Sundays. Great interest has always been associated with the Bible classes held here by Dr. Nicholson, Dr. Courtney, and others. They were week-day gatherings, one each week, in the Church, open to all for

the study of the Scriptures, and were largely attended, not only by the people of the parish, but by strangers.

Another feature of Dr. Courtney's ministry was the daily Lent and Advent lectures delivered by different clergymen in turn at noon. The time occupied by each service and lecture was about half an hour, so that business men and others could easily come. Very often



St. Paul's Church, Boston.

the building, especially on the week-days in Lent, would be crowded.

Dr. Courtney's ministry was singularly successful, and ended here to the great regret of his friends. He was consecrated Bishop of Nova Scotia, April 24, 1888. His predecessors were the Rev. W. W. Newton, the Rev. Treadwell Walden, Drs. Nicholson, Vinton, and Stone, Potter and Jarvis. Few names are so well known in the Church at large as the rectors of St. Paul's. Dr. Jarvis was the Church's great scholar and historian; Dr. Potter became the grand Bishop of Pennsylvania; Dr. Stone was at the head of the Episcopal Theological Seminary in Cambridge; Dr. Vinton was a man of mighty intellect, and a superior preacher; and Mr. Newton has become widely known as a writer, and as an enthusiastic advocate of Church unity.

Writing of Dr. Vinton's ministry at St. Paul's, the Rev. Dr. Phillips

Brooks says: "Dr. Vinton's work may be considered as having done more than that of any other man who ever preached in Boston, to bring the Episcopal Church into the understanding, the sympathy, and the respect of the people. His vigorous mind, great acquirements, commanding character, and earnest eloquence made him an influential power in the city and in the Church."

**ST. STEPHEN'S CHURCH, Philadelphia.** — In a letter to the Vestry, dated Jan. 17, 1825, the Rev. James Montgomery recites the origin of St. Stephen's in the following words:—

"In the fall of 1821, having been providentially visited with a lingering indisposition, I found considerable satisfaction in employing my thoughts in the consideration of the best manner of turning my feeble talents to advantage in the promotion of the interests of the Redeemer's kingdom. After some time the idea occurred, that the meeting-house formerly occupied by the Methodist congregation, and standing on the site of St. Stephen's, and then vacant, might be procured; in which case I was resolved, as soon as my health would enable me, to occupy it on the evening of the Lord's Day.

"By the kind instrumentality of my friend Mr. Bancker, the house was obtained from the worthy owners, the Messrs. Kelly, who generously offered me the exclusive use of it. My first service in it was celebrated on the evening of Jan. 20, 1822. A considerable interest seemed to be excited on the subject, which was unequivocally evinced by the numerous and respectable attendance with which I was favored. I did not calculate confidently upon the results which have been realized; but I could not but flatter and encourage myself with the belief, that there was a possibility, at least, that the establishment of another Episcopal Church might be the consequence."

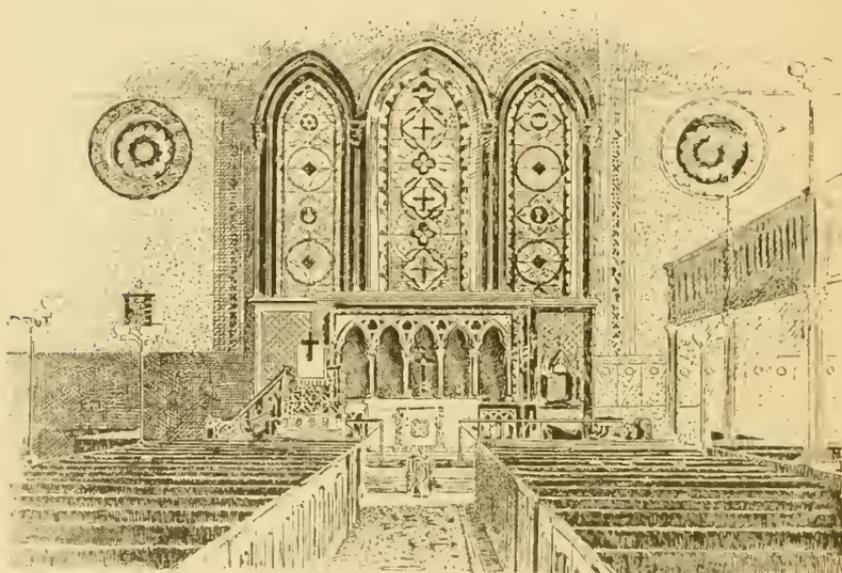
The movement thus begun resulted in the purchase of the meeting-house and the land. William Strickland was engaged as the architect of the improvements needed. A corner-stone was laid by Bishop White on the 30th of May, 1822; and what was substantially a new building then arose, only a portion of the old building in the rear having been retained. The consecration by Bishop White took place Feb. 27, 1823. The cost of the building was considerably more than was at first contemplated, but part of the debt was removed by selling off lots in the surrounding grounds for burial purposes.

The parish immediately became a prominent one in the city. Its growth was steady all through Dr. Montgomery's rectorship of eleven years. It was regarded from the very first as a Church in the city where things were done in admirable order. The debt was gradually reduced. A new organ was built. The walls and windows were decorated. The congregation was steady and devout; and Dr. Montgomery lived to see the mission,

to which he first ministered in the Methodist meeting-house, one of the foremost parishes in that city.

During Dr. Montgomery's rectorship, there were baptized 450 persons. He was succeeded by the Rev. Dr. Henry W. Ducachet of Norfolk, Va., whose work began in October, 1834.

For some years the prosperity of the parish continued; but the removals to other parishes, and many other drawbacks, made it hard to meet the expenses. After a little while, however, the generosity of Mr. and Mrs. Edward Shippen Burd, especially of the latter, lifted the parish out of its financial difficulties, and helped it forward to its later career of usefulness



St. Stephen's Church, Philadelphia, Penn.

and success. In 1848, upon the death of Mr. Burd, the provision of his will for the erection of a monument in St. Stephen's, to his children, was carried out. A small memorial chapel was built off the north wall of the Church, between the first and second windows, upon ground presented by Dr. Ducachet. In this chapel was placed Steinhauser's group, "The Angel of the Resurrection," probably the most exquisite piece of memorial art which has yet appeared in America. (See the initial letter on p. 41.)

From this time forward for some years the history of the parish includes a number of munificent deeds and gifts by Mrs. Eliza Howard Burd. In 1849 she placed in the Church a mural monument in the shape of a recum-

bent effigy of her late husband. In the same year she gave some silver altar-vessels. In 1850 she paid in full all the debts then resting upon the Church. In 1853 she gave the full chime of bells, and the bells were rung for the first time on Christmas Day. In 1859 she gave the font, sculptured in Italy by Steinhäuser, representing three angels bearing the emblem of our Lord's Passion, and supporting by their wings a large marble bowl. The cover is of bronze, surmounted by a statuette of St. John the Baptist.

When Mrs. Burd died in 1860, it was found in her will that the orphanage she had started in her lifetime was to be enlarged and carried forward by the parish, with resources amounting to about \$700,000. In 1862 the noble buildings of the Burd Asylum in West Philadelphia were opened, and the institution began then its noble work of sheltering orphan girls. Up to 1888 it had received one hundred and seventy-one, and has now sixty in its care. Her interest in orphan children was no doubt intensified by the loss of her own children; and as God had called her own to Himself, she would be a mother now to those who had no one on earth to protect and care for them with a mother's care.

The Burd Asylum with its beautiful grounds, noble buildings, charming Chapel, under the management of the warden, the Rev. G. J. Burton, who has been in charge since 1872, is an object of special interest among the many noble institutions that are found in Philadelphia.

The work done by Mrs. Burd for St. Stephen's Parish was unique; for not only did she rescue it from great financial embarrassment, but she placed it upon a firm foundation, and intrusted it with the means of incalculable usefulness in the future.

But the success of the parish was also due to the ability of the clergy and the devotion of the lay people. During Dr. Ducachet's ministry of twenty-one years he baptized twelve hundred people, married four hundred couples, and buried seven hundred persons. His assistant for a time, and then his successor, was the Rev. Dr. William Rudder of Albany. Dr. Rudder was rector from 1865 to 1880. With the administration of Dr. Rudder, the parish entered upon a period of prosperity of a different kind. His marked ability as a preacher soon attracted an attendance at the services such as had not been seen before, so that the question of enlarging the Church building in some way became very pressing. In 1878 the much-needed enlargement of the Church was effected by breaking through the north wall, and building the transept and gallery as it now stands. At the same time the whole Church was decorated by Mr. Frank Furness, architect, of Philadelphia. In this transept was placed the beautiful memorial window to Mr. James Magee, for many years a vestryman and warden, by his family. The prosperity of the parish continued uninterrupted under Dr. Rudder's rectorship, until the time when on Sunday, the 27th of January, 1880, he

officiated for the last time, and on Tuesday the 29th he died. During his rectorship there were baptized five hundred persons; confirmed, four hundred and fifty; marriages, two hundred and twenty-five; burials, two hundred and twenty. After the death of Dr. Rudder, the Parish remained for two years without a rector.

In May, 1881, the Rev. Dr. S. D. McConnell of Middletown, Conn., began his work here, and at this date not only maintains the reputation of the parish, but makes St. Stephen's even more efficient in many ways.

The parochial report to the Pennsylvania Convention of 1888 contains the following items: Money received from all sources, \$51,052; present number of communicants, nine hundred; baptized during the year, sixty-four; confirmed, fifty-five.

The energies of the Parish now are being directed towards the construction of a new Parish House, which will cost about fifteen thousand dollars when finished.

One of the notable features of the Parish of late years has been the elaborate music rendered under the direction of Mr. Wood, the blind organist, whose superb playing and fine taste have made the music very attractive and pleasing to all who enjoy an ornate rendering of the Church services.

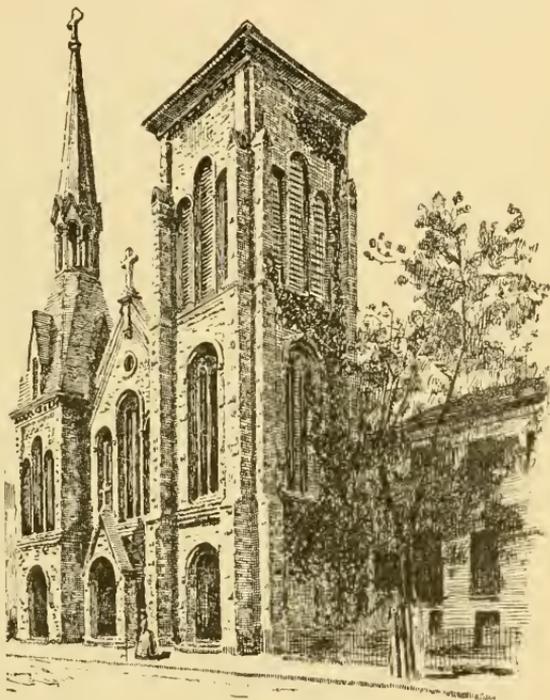
**CHRIST CHURCH, Louisville, Ky.**—The side walls of this building, as they stand, were constructed in 1824, but the front and rear walls have several times been removed to enlarge the seating capacity and to beautify the architectural features.

The building accommodates about nine hundred persons, and, although no longer in the residence portion of the city, continues to be crowded with one of the most devoted and active of the congregations in the diocese.

The parish dates back to 1823, when some leading laymen united to form an organization and to build a Church. They carried their work on without the presence of a clergyman, and without public services, until the building was ready for use. After some years of struggling the parish gained great prosperity, especially under the ministry of the Rev. Dr. David C. Page, and the Rev. William Jackson. During the rectorship of the latter a new parish, St. Paul's, was organized to meet the needs of the Church folk in Louisville; but the new movement depleted the old parish so considerably that for some years Christ Church was again quite feeble. In 1840 the Rev. Dr. Thomas C. Pitkin became the rector, and the tide of prosperity again returned. In 1844 there began the remarkable ministry of the Rev. Dr. James Craik, which continued for thirty-eight years, ending with his entering into rest June 9, 1882. The progress and influence of the parish under the leadership of this saintly man have been almost unprecedented in this country.

His great ability, his laborious life, and his personal example brought about results of the most gratifying character.

He taught his congregation to do good to others in the name of the Lord; and the visible results to-day are new parishes in other places, the Orphanage of the Good Shepherd, the Home of the Innocents, and the Church Home and Infirmary. He grew to be a man of commanding influence in the diocese, and five times held the office of president of the House of Clerical and Lay Deputies of the General Convention, the highest office that can be held by a priest in the American Church. His influence was still further spread by his published works, which have not only edified the Christian world, but have very materially moulded Christian opinion. In 1870 the Rev. Dr. John N. Norton became the associate of Dr. Craik in the work of Christ Church, and proved himself to be a most noble helper. He



Christ Church, Louisville, Ky.

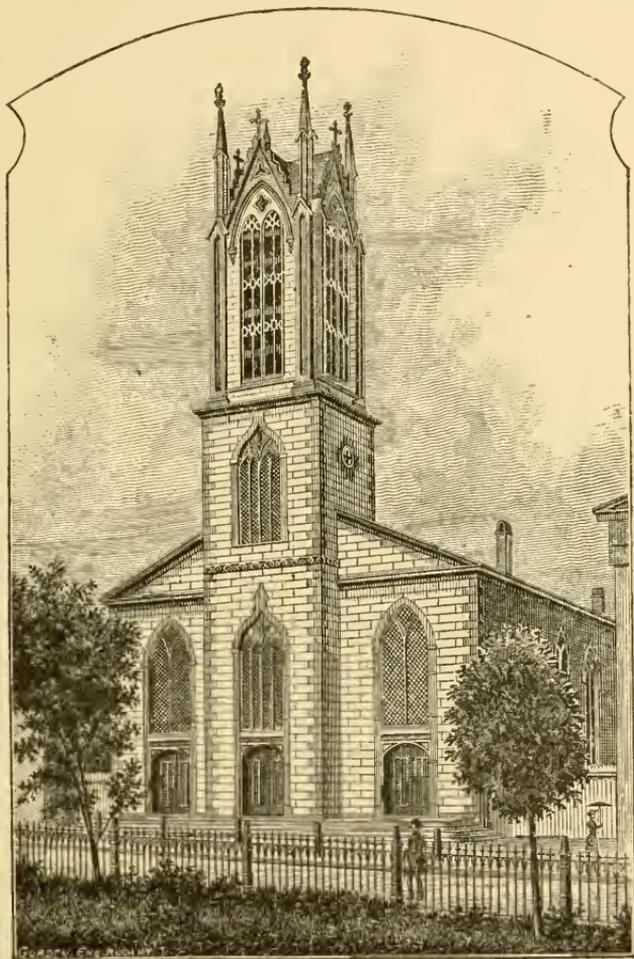
was an interesting preacher, an indefatigable worker, and a friend of the poor. As an author his name is known everywhere. He served for eleven years, passing into life eternal on the 18th of January, 1881. Dr. Craik survived his fellow-worker only eighteen months. His last assistant was his own son, the Rev. Charles Ewell Craik, who succeeded to the rectorship in 1882, and now continues most creditably the good work of the men who preceded him. In grateful memory of Dr. Craik a member of the parish has given a splendid four-story fire-proof building, costing one hundred thousand dollars, as a Church Home and Infirmary. Dr. Norton's memory is kept alive by a building which he erected at his own expense for the use of the colored people. It is known as the Church of Our Merciful Saviour.

**ST. LUKE'S CHURCH**, Rochester, N. Y., is the mother parish of Rochester. There are now nine other Churches, all but two of which are largely indebted to St. Luke's for their inception and establishment. This parish was organized by the Rev. Henry U. Onderdonk, "rector of St. John's Church, Canandaigua, and missionary in parts adjacent," on the fourteenth day of July, 1817. Stated services were held by the Rev. George H. Norton and the Rev. A. W. Welton. Bishop Hobart confirmed four persons on his first visitation to the infant parish in September, 1818. In 1820 the first Church edifice was erected, being a wooden building, 38 by 46 feet, with a bell-tower; and the Rev. Francis H. Cuming became the first rector. The little Church was first occupied on Christmas Day, and was consecrated by Bishop Hobart on the 20th of February ensuing. The prosperity of the parish, however, soon induced the vestry to resolve upon building a new Church; and, accordingly, the corner-stone of another structure was laid May 11, 1824, and the old frame Church was moved to the rear of the lot, and devoted to Sunday-school uses. The new building, whose general exterior features have in the main been preserved through every enlargement and improvement, cost \$10,400, and contained an organ built by Hall & Erben of New York at an additional expense of \$1,300; the instrumental music in the old Church having been furnished by a violin, flute, clarionet, and bass-viol. The edifice was opened for public worship Sept. 4, 1825. The following contemporary description is taken from the first Rochester Directory, published in 1827:—

"The style of the building is Gothic, which has been rigidly observed in every particular. The main part of the front is of hewn gray stone from Auburn. The two corners of the tower and the corners of the body of the house are of red freestone, as are also the water-table, the caps, sills and jambs of the windows and doors. The two windows in the tower are strikingly beautiful, containing a proper number of spandrels and branching mullions, and ornamented with rich and delicate tracery. The tower is sixteen feet square, projecting five feet beyond the body of the Church, and rising to the height of ninety feet. In the arrangement of the interior will be seen convenience, elegance, and a strict economy of room. The ceiling is finished with intersecting vaulted or groined arches, ornamented with stucco-work. In the Church is placed a large and remarkably fine-toned organ."

The Church was consecrated by Bishop Hobart, Sept. 30, 1826, the ceremony having been thus long delayed owing to the bishop's absence in Europe. In 1828 an enlargement of the building by an addition of two arches at the chancel end was deemed expedient, which improvement increased its length by thirty feet. In 1832 a Sunday-school building was erected in the rear of the Church, displacing the old wooden structure which up to this date had served for Sunday-school purposes. In 1850 a new organ

was procured of Appleton & Warren, and a chime of bells placed in the tower at a cost of \$3,600. In 1855 handsome stained glass was inserted in



St. Luke's Church, Rochester, N.Y.

the windows, the interior frescoed, and the tower remodelled as it is shown in the cut. The expense of these improvements amounted to over \$5,000.

In 1866 a new and commodious Sunday-school building was completed at a cost of \$6,000, which has afforded ample facilities for the numerous parochial organizations which have since developed the Christian activity of

the parish. In this same year the present rector, having just entered upon his duties, urged the advisability of thoroughly remodelling and refitting the interior of the Church, and placing the whole edifice in the best possible condition. The congregation promptly responded with \$26,000, part of which, however, was applied in liquidation of an existing indebtedness. Before this remodelling of the edifice, there was no middle alley and no entrance through the tower, the pews had doors as high as the backs of the seats; there were square pews in the gallery, and the building was heated with stoves. Steam-heating apparatus was now introduced throughout the Church and Sunday-school building; and the organ was renovated, and its power increased by several stops. Since that time various permanent improvements have been effected (including lighting by electricity) at an aggregate cost of \$14,800.

The Christian activities of St. Luke's Parish, which had been gradually developing, were consolidated into one organization at Easter, 1882, under the title of St. Luke's Guild. This general organization embraces twelve chapters, including the brotherhood, each actively at work in its special department, under the personal supervision of the rector, and governed by the Guild Council, which is constituted of the general officers and the chapter representatives.

St. Luke's has had but seven rectors in the seventy-one years of its existence: The Rev. F. H. Cuming; the Right Rev. Henry J. Whitehouse, D.D., late Bishop of Illinois; the Rev. Dr. T. C. Pitkin; the Right Rev. Henry W. Lee, D.D., late Bishop of Iowa; the Rev. Dr. Benjamin Watson; the Rev. Dr. R. Bethell Claxton; and the Rev. Dr. Henry Anstice, who is still rector after an incumbency of twenty-two and a half years.

There are at present in the parish 320 families and 650 communicants. The working force consists of the rector, an assistant minister, a deaconess, and about two hundred active members of the Guild. The harmony and prosperity which characterize the parish leave nothing in these respects to be desired.

## The Third Period.

### PARISH CHURCHES AND PARISH BUILDINGS.



Font in St. Luke's, Lebanon.

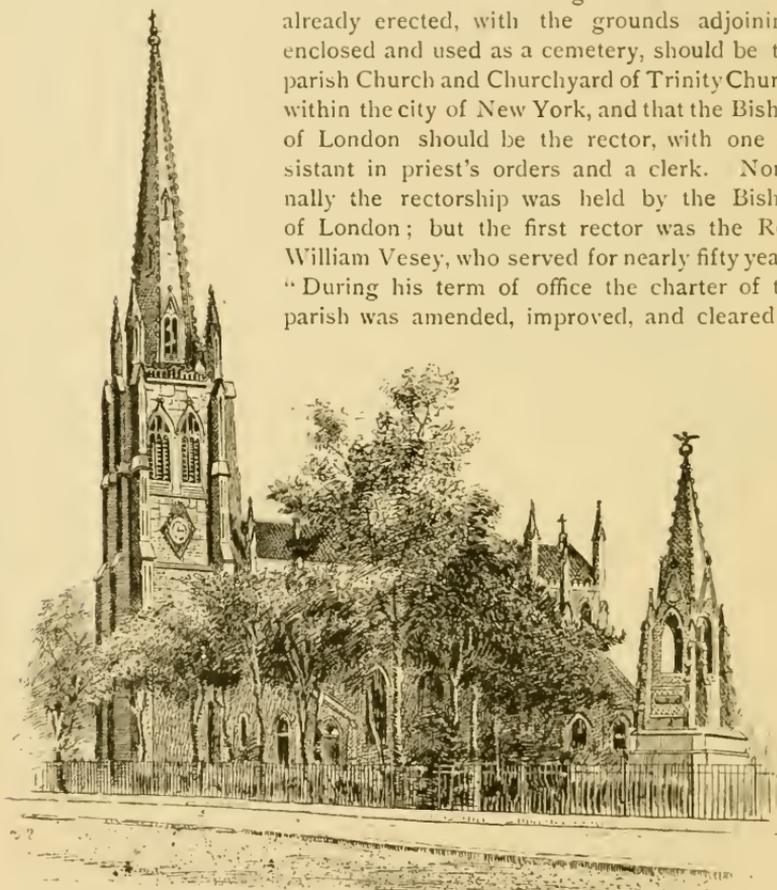
IN the past fifty years, especially in the latter half of that period, there has been great activity in the construction of Church buildings. The advance made in architectural skill, and the growth of financial ability on the part of many parishes, have made it possible to construct better buildings than were those of an earlier period. Of late years the enlarged opportunities for usefulness which have opened out in many directions have called for something beside places for Sunday worship; and so there have come into existence Guild Houses, Parish Buildings, Halls, and a variety of like structures. A parish to-day, in an active community, finds itself in need of a place of meeting for its Sunday-school and Bible classes, for its sewing societies and young men's clubs, and for other branches of its parochial organization. In the effort to meet the demand for such accommodations, considerable ingenuity has been exhibited by the architects, and large sums of money have been spent by vestries and individuals.

Most of the Churches included in this chapter have their Guild Houses or Halls or Parish Buildings, although in some instances it has not been possible to represent them in the pictures.

**TRINITY CHURCH, New-York City.**— Whatever may be the prominence of other parishes, a leading place must be accorded "Old Trinity." Its beginning was coincident with the English control of New York: its great revenues have been wisely expended for the strengthening of the Church at large, and its earnestness has made it a power for good in the life of the greatest city in the New World.

The first services of the English Church in New York date back to 1674, when the province of New Amsterdam was ceded by the Dutch to the English. These services were held for twenty-three years in the little chapel

near the Battery; but on Sunday, March 13, 1697, a new building was opened. It was small, nearly square in shape, very plain, and had a gallery for the use of the Governor and his family. In that same year a royal charter was secured, establishing "The Parish of Trinity Church." Among its provisions were the following: That the Church already erected, with the grounds adjoining, enclosed and used as a cemetery, should be the parish Church and Churchyard of Trinity Church within the city of New York, and that the Bishop of London should be the rector, with one assistant in priest's orders and a clerk. Nominally the rectorship was held by the Bishop of London; but the first rector was the Rev. William Vesey, who served for nearly fifty years. "During his term of office the charter of the parish was amended, improved, and cleared of



Trinity Church, New-York City.

all defects. Valuable endowments were secured, the benefits of which are still enjoyed after the lapse of nearly 200 years. The Church was enlarged and beautified, and great numbers of people in the city and vicinity were brought from dissent into the communion of the Church."

The amended charter of 1704 perfected the title of the building and the

cemetery, and in 1705 the Crown made a grant of what was known first as the "Dominie's Bowery," then as the "Duke's Farm," the "King's Farm," and the "Queen's Farm," to have and to hold forever. This tract of land extended from Vesey Street to Christopher, along the North River. Mr. William H. Rideing, in an article in "Scribner's Magazine" in 1879, says, "One has only to look at the map to see the enormous value this gift has acquired in the development of the city; perhaps no other real estate of the same extent in the world is worth the same price; but the rents that could be collected from it 174 years ago were not great, and Trinity Parish at that time stood in need of money. The revenues of the parish are now grossly exaggerated in the popular imagination. If the parish had held to itself all the land included in Queen Anne's grant, its financial receipts to-day would be immense; but for nearly a century Trinity continued to give away portions of its land to most of the institutions and Churches that asked for it, not limiting its beneficence to the city or to religious purposes, and, in the case of St. George's alone, contributing over a quarter of a million of dollars in money and lands.

"As a matter of fact, very little of the original grant remains in possession of the Church; so that some twenty-five years ago, when the parish had become involved in financial embarrassment through its generosity, a change was necessary in the policy hitherto pursued, — a change which took effect in restricting gifts to the limits of the parish, excepting cases in which poor Churches had become dependent on the corporation, and could not exist without continued assistance.

"A large part of the present income of the parish is expended in keeping up the estate. About one-tenth is given to poor Churches outside of the parish, and not one dollar is hoarded up. A very large sum is paid to the city each year in taxes and assessments. The balance is used in supporting the parish Church and its chapels and schools and numerous institutions of charity and benevolence."

At frequent intervals, suits at law have been instituted by alleged heirs for the purpose of taking the property out of the possession of the parish. The claims of these persons to the property have been, however, examined by the highest legal authority in the land; and the titles of the parish have been declared again and again to be valid and entirely incontestable.

As the influence and wealth of the parish were improving, during the ministry of Dr. Auchmuty, the Revolution was brewing; and soon it became an offence to pray for the King and the royal family. The troubles increased, so that the Church had to be closed until the return of the British army, when it was again opened; but within a few days it was burned down, together with the rector's house and charity school. Dr. Auchmuty died in 1777, and was succeeded by the Rev. Dr. Charles Inglis, who, however, was

banished by the Colonial Government, and his estates were confiscated. The Rev. Dr. Samuel Provoost was his successor; and during his incumbency the ritual was revised by omitting the prayers for the King, and the Church was rebuilt in 1778 on the former site. This edifice continued in use until in 1839 it was found to be unsafe. The present structure is the third on the same site. It was completed in 1846 from designs of Richard Upjohn, the architect.

Says Mr. Rideing, "There are few persons, believers or infidels, who do not possess an affectionate interest in 'Old Trinity.' It exists for one purpose; and that is expressed, when, above the noise of the traffic that plies around it, its chimes ring out their melodious proclamations. In this vicinity Broadway is crowded to excess. From early morning until late at night, busy or careworn business men hasten past the Church, or pause to talk in its shadow; and the fine Gothic pile of brown sandstone commemorating the generations associated with it can hardly fail to awaken thoughts of more enduring things than the commerce which impels these eager merchants, brokers, and bankers. The doors are ever open in the daytime; and from the feverish traffic of the street, one may transfer himself to the calm of the interior, where the light is softened here, or enriched there, by filtration through the stained-glass windows. The oaken pews have flowers and scrolls carved upon them; and the groined roof is supported by colonnades of sandstone, which in the mellow atmosphere lose all the obduracy of their material. The altar and reredos are wrought out of white and red marble, which, combined with Caen-stone, mosaics, and cameos, gives the effect of folds over folds of lace."

It is one of the most satisfactory interiors for all those who feel that a Church edifice should itself suggest and teach religious truths, and no one can enter its portals without realizing that this indeed is a house of God.

But, however beautiful the building and its appointments, nothing in this country can exceed the grandeur of the services held within these walls, especially on the great Church festivals.

Very simple are the daily services, often without music; but on Sundays and great festal days, they are enriched until they surpass description. The fame of these services, especially those of Ascension Day, brings together great crowds of people, so that the late comer finds not even standing-room.

The parish has done much for the improvement of Church music in this country, especially through the development of her vested choirs of men and boys. It was the cradle of choral culture in New York, although it had no surpliced choir until 1860, and it was not the first to introduce one in this country; but boys had been used in its choir a full century before they wore cottas, and sat in the chancel.

In 1859, when Dr. Henry S. Cutler became the organist of Trinity, he

moved his choir from the gallery of the Church to the seats at the head of the nave, all the members of the choir being then boys and men. As this space was soon needed, the singers, not yet vested, were next seated in the chancel: and finally, in 1860, they were vested. The experiment, begun twenty-nine years ago, seems to have become a permanent feature of the Church and its chapels. Of these chapels, St. George's has become independent. The others founded by Trinity are St. Paul's, 1766; St. John's, 1807; Trinity Chapel, 1855; St. Cornelius, 1868; St. Chrysostom's, 1869; St. Augustine's, 1877.

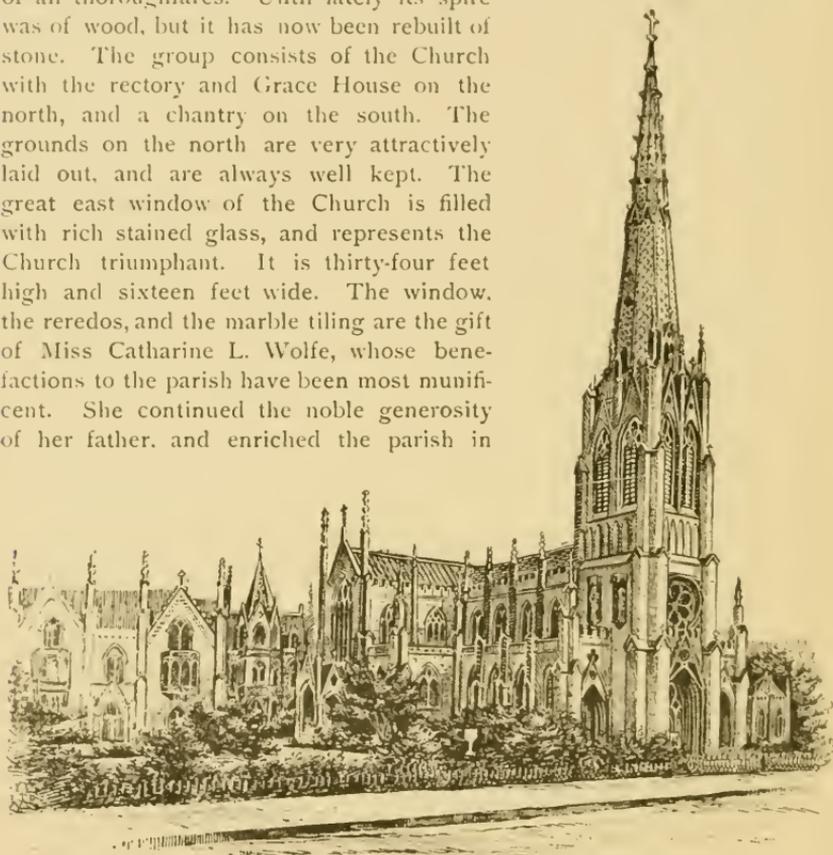
"Trinity Churchyard, lying like a closed volume alongside the noisiest and busiest thoroughfare in America, is in itself an impressive and endearing history." It is little noticed by the hurrying multitudes who pass it daily in the rush of business; but it is an interesting spot, whether we consider it simply as a resting-place for the dead in the shadow of an old Church in the heart of a great city, or whether we regard it as connecting the prosperous present of this great city with her precarious beginnings. "To spend a few minutes in this sacred enclosure is like paying a visit to a former city. Genius, beauty, worth, and patriotism,—behold! their reminders are on every side. Distinguished scions of Europe's nobility, names known to fame, leaders in thought and action, our own brave ones, and the ancestors of the leaders of to-day have found a resting-place here. The governor, the poet, and the soldier share equally in this consecrated spot. You may find traces of almost every great period in the history of our country, as you study the names carved on these stones."

There have been nine rectors of Trinity Parish. The present rector is the Rev. Dr. Morgan Dix. The average period of services of his predecessors was twenty-five years. He succeeded the Rev. Dr. William Berrian in 1862, and thus has been over a quarter of a century in this important position.

Dr. Dix is a scholar, a vigorous speaker, a man of upright life, and has the qualities that make a great leader. He is aided by a corps of efficient assistants, both clerical and lay; and the extensive and complicated affairs of this great parish, with its chapels, schools, and institutions, are admirably managed.

**GRACE CHURCH, New-York City.**—Two of the landmarks on Broadway are "Old Trinity," at the lower end, and Grace Church, near Union Square. When the latter parish was organized in 1808, its edifice was at the corner of Broadway and Rector Street, quite near Trinity. That neighborhood was then the residence portion of the city. In 1844 the present location, at the corner of Tenth Street, was selected. It was thought to be very far up town, and but few persons ever expected to see the city spreading out as it now does miles beyond.

The graceful building which has become the centre of so much religious interest was first used for services March 7, 1846. It belongs to the "Decorated" or "Middle Pointed" style of architecture, and, with its rectory and other buildings, makes a very conspicuous group on one of the most travelled of all thoroughfares. Until lately its spire was of wood, but it has now been rebuilt of stone. The group consists of the Church with the rectory and Grace House on the north, and a chantry on the south. The grounds on the north are very attractively laid out, and are always well kept. The great east window of the Church is filled with rich stained glass, and represents the Church triumphant. It is thirty-four feet high and sixteen feet wide. The window, the reredos, and the marble tiling are the gift of Miss Catharine L. Wolfe, whose benefactions to the parish have been most munificent. She continued the noble generosity of her father, and enriched the parish in



Grace Church, New-York City.

various ways. In addition to the gift of Grace House (a building having quarters for the assistant, and containing guild-rooms, etc.) and other gifts, she bequeathed a fund of \$350,000, the income of which is to be devoted to the support of public services, and for repairs to the buildings.

The parish has had many generous helpers in time past. One of the most interesting of the recent benefactions has been the deaconess fund of

\$10,000, set apart in May, 1877, by two sisters, in memory of their deceased brother, to be known as "The Henry P. Campbell Deaconess Fund." Its income is for the support of a form of woman's work of which there is great need in a large city, and provides ministrations for the poor and suffering, and careful personal oversight.

The parish is in earnest in carrying forward plans of usefulness. First of all, it has an open Church. Every day its doors are open for all who wish to come in, and rest awhile or pray. A record kept by the custodian shows that for a period of six months there were 27,000 week-day visitors, or an average of over 150 every day. Then there is a daily service. In addition to the services held on holy days in the Church, there is a Litany service on Wednesdays, and daily evening prayers in the chantry. This chantry, on the south of the main building, is a complete little Church in itself; and the number of those who find their way there to unite in the services is steadily increasing. The Eucharist is celebrated every Lord's Day, and on all the holy days throughout the year.

The organizations in the parish are numerous. There are the Sunday-school, the Benevolent Society, St. Luke's Association for the care of the sick, and the Women's Missionary Society. Grace House, the privileges of which are open to all persons connected with Grace Church and Chapel, has its library and reading-room. An Industrial School and a day nursery and clothing depositories are maintained. The most important adjunct to Grace Church is its Chapel on Fourteenth Street, a fine large building, with a pastor, a vested choir, a Sunday-school, a guild, and a company of the Knights of Temperance. At Advent, 1887, the parish, including the chapel, numbered 1,200 communicants, 1,200 members of its Sunday-schools, and 500 members of the Industrial School. The contributions, exclusive of the expense account, for a year reached the sum of \$45,300, of which \$2,900 went to domestic missions, \$2,291 to city missions, and \$1,500 to hospitals.

The parish is now under the charge of the Rev. Dr. William R. Huntington, who entered upon his duties in September, 1884. The rector is well known throughout the country, because of his active membership in the Church Congress and in the Church Temperance Society, and his prominence in the work of the General Convention. He is an author of some widely read books, and a preacher of distinguished ability.

The first rector was the Rev. Dr. Nathaniel Bowen, who served from 1808 to 1818. The Rev. James Montgomery, the Rev. Dr. J. M. Wainwright, and the Rev. Dr. Thomas H. Taylor were successively rectors. The latter continued in charge from 1834 to 1868, when he was followed by the Rev. Dr. Henry C. Potter. Dr. Potter's rectorship ended with his consecration as assistant bishop of New York in 1883.

**THE CHURCH OF THE EPIPHANY, Washington, D.C.** — The engraving gives but a partial view of the Church of the Epiphany; the transepts, the large recessed chancel, and the guild and Sunday-school building being hidden from view. The structure is of brick, with stone trimmings, and its history is summed up in the brown-stone tablet set in the wall over the main entrance.

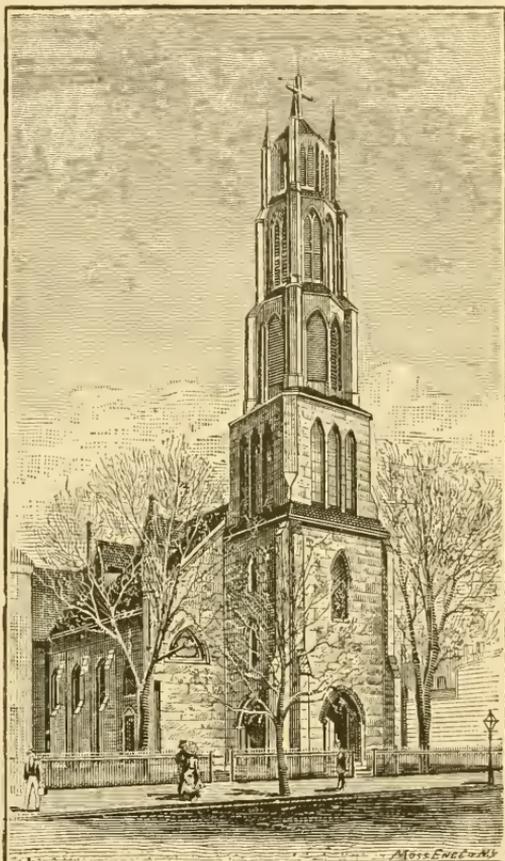
#### CHURCH OF THE EPIPHANY.

ERECTED A.D. 1844; ENLARGED, A.D. 1857; REMODELLED, A.D. 1874.

Whilst the exterior of the Church is not prepossessing, the interior is pleasing and harmonious. The auditorium, including the transepts and their galleries, will hold fifteen hundred people, whilst the communicants of the parish numbered, in 1888, over fifteen hundred souls. The chancel is deep and broad, and contains a memorial window which treats in a very interesting manner the Scripture event whence the Church takes its name. Beneath this window stands a beautiful marble altar. The walls of the Church are tinted a buff color, the woodwork is of walnut finish, plain but handsome, and the windows of stained glass. The choir gallery extends across the front of the Church; and, in the midst of it, set partly into the tower-recess, stands a large organ of conventional form. A very large sum of money has been spent in the building and improving the Church. The same amount in hand would now build a spacious and far more beautiful structure; but there is a "home-likeness" about Epiphany that is very attractive, and the vast congregation that has grown up in it are deeply attached to the old Church.

The parish began as a missionary enterprise, under the care of the Rev. Jonathan W. French. The generosity of some of the first parishioners nourished the enterprise: ground was given for the Church at its present location, and the first building was erected in 1844, and became the nucleus of the structure as it now stands. During the rectorship of the Rev. Charles H. Hall, D.D., the Church was enlarged by the addition of the transepts, and could scarcely then contain the throngs that attended his preaching and his able ministrations. Many interesting episodes could be told of the war times, of Epiphany's being used as a hospital, of the occupation by Edwin M. Stanton of the pew vacated by Jefferson Davis. Under the Rev. Dr. Starkey (now bishop) and the Rev. W. F. Watkins, D.D., the parish continued to flourish. When the Rev. William Paret, D.D., came to this parish, he saw that there were grand possibilities in Epiphany; and these, he, by his energy, perseverance, and executive ability during the course of his rectorship, made a fact. When he was raised to the Episcopate as bishop of Maryland, it was a fitting recognition of his work at Epiphany. Under the rectorship of the Rev. Samuel H. Giesy, D.D., the Church

maintained her pre-eminence among the Churches of Maryland, and her high position among those of the whole country. Struck down in December, 1887, by a fatal but lingering illness, Dr. Giesy entered into rest in May, 1888, after a brief rectorship of about four years, beloved and mourned by all. The Church was more prosperous under his ministrations than at any previous period. During the last few years of her existence, the Church of the Epiphany has vastly increased in numbers, influence, and power. Though not a rich parish, there is, perhaps, none stronger in ways and works to do good. All branches of Church life and enterprise are represented: chapel, men's meeting, and mothers' meeting, guilds, sewing-schools, Aid Society, and the like. Epiphany Old Ladies' Home is a beautiful charity, excellently conducted and maintained. The Lenthall Home for Widows is also a most excellent enterprise connected with the parish. The vestrymen are men

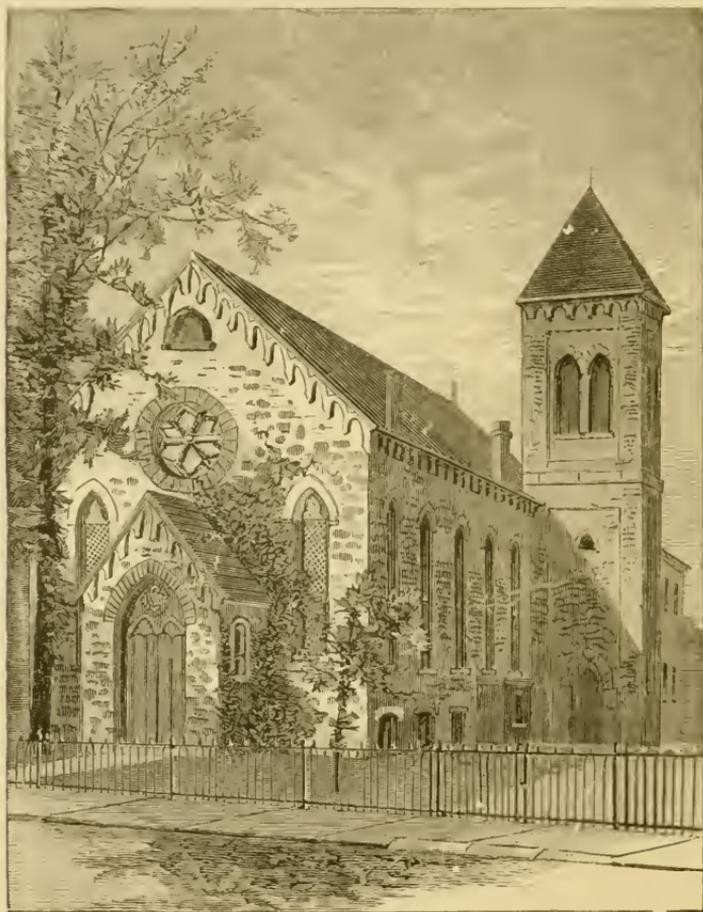


The Church of the Epiphany, Washington, D.C.

“known and approved,” faithful and sincere. The parish is united. There is, perhaps, no Church in the country where the personal power, spiritual and intellectual, of a rector, is capable of producing wider and greater results.

**ST. MARK'S CHURCH, Frankford, Philadelphia.** — Very few parishes have become so well known throughout the country as St. Mark's. The interest which has in late years been awakened in parochial organizations and in other measures for reaching the people has directed especial attention

to the noble work done in this parish among the laboring classes. The parish is in the midst of mills and factories, and has proven, not only that the Episcopal Church can reach all sorts and conditions of men, but that it is emphatically the workingman's Church.



St. Mark's Church, Frankford, Philadelphia, Penn.

Services were held in Frankford as far back as 1754 by the rectors of the neighboring Oxford parish, but no attempt was made to establish a permanent mission. Meanwhile the village increased in numbers, and many English families settled there, seeking employment in the manufactories which had been established.

In 1832 the cholera, then raging in Philadelphia, sent many families to reside in the rural districts, a number going to Frankford. Among these was a zealous member of the Church, Mrs. Mary Glen, a communicant of St. Peter's, Philadelphia, who, guided by the Holy Spirit, determined in conjunction with others resident in the town to establish a Sunday school. They hired a room; and in the autumn of that year, 1832, calling in as many of the children as they could reach, with some of the parents also, they held their first service with Prayer-Book in hand, and laid the foundation of the present St. Mark's. The regular service was soon introduced; and the little gathering was ministered to by the Rev. George Sheets of Trinity Church, Oxford, who, as rector of the parish, gave the most faithful attendance upon this growing mission. At the end of three years the congregation had so increased, that it became necessary to find a larger place for services; and a building which had been used as an academy was secured. In 1835 a lot of ground was purchased, and a small chapel erected thereon. This was enlarged two years later, in 1837.

In 1837 a piece of land on the main street of the town, the "King's Highway" of the previous century, was deeded in trust to Trinity Church, Oxford, "for the purpose, only and forever, of an Episcopal Church in Frankford, to be erected there." This is the lot upon which the present St. Mark's Church stands. It is upon the main street in an important part of the town.

The parish was organized under the name of St. Mark's, July, 1845. The present building was consecrated in 1846. The first rector was the Rev. Henry S. Spackman. He was succeeded April 10, 1853, by the Rev. Dr. Daniel S. Miller, who remained rector until May, 1881.

During his eventful ministry many successful experiments were made for improving the condition of the poor, for interesting working-people in the Church, and for utilizing the activities of lay-people. From the first, Dr. Miller had the co-operation and help of William Welsh, who became the head of the Sunday school, and a leader in other directions. He was predominant in every activity possible to a layman. His family was as enthusiastic as he; and their enthusiasm spread to others, so that St. Mark's became a model parish in the number, variety, and success of its parochial activities. The growth of the congregation has made it necessary to enlarge the Church again and again, and the parish has planted missions in different neighborhoods to reach those outside.

The mothers' meeting, now so well known in many parishes, was started here in 1860 by Mrs. William Welsh. The clothing-clubs, saving-clubs, sewing-clubs, and the like, and the many visits made to the homes of the people, resulted in the wonderful success of the mothers' meeting. The Bible-class for men, also established by Mrs. Welsh, became very efficient

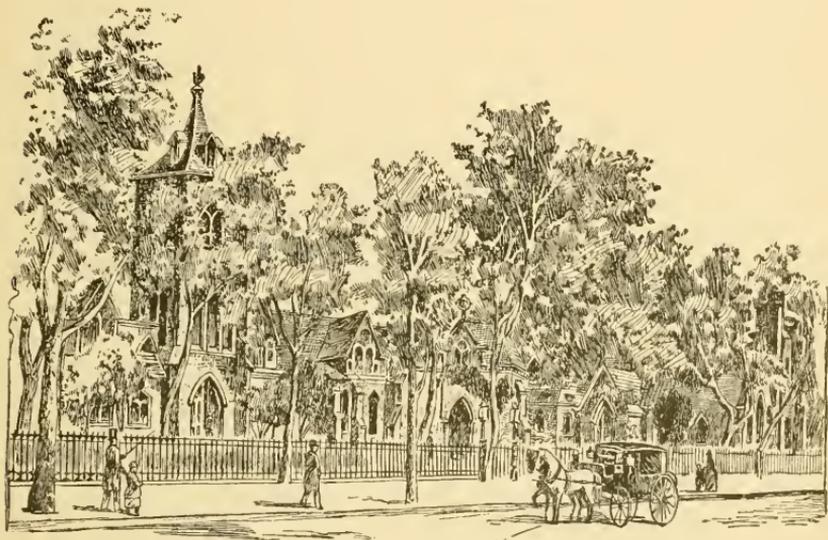
and popular. The plans for reaching and benefiting the condition of the operatives in the mills, the efforts for bringing together the congregation in friendly relationship, the schemes for promoting a genuine brotherhood, have resulted in developing such strength and numbers as are rarely seen in a parish of the Episcopal Church. The present number of communicants is 1,266; the Sunday school numbers many hundreds, and the parochial clubs and societies have a very large membership.

The Rev. Dr. Miller, upon his resignation in 1881, was succeeded by the Rev. Robert C. Booth, under whose ministry the prosperity of the parish has continued. The Church building has been of late entirely repaired and decorated, and a choir of men and boys has been formed.

**THE CHURCH OF THE TRANSFIGURATION, New-York City** ("The Little Church around the Corner").—Some years ago a request was made of the minister of a certain congregation in New-York City, to perform the funeral services over the remains of an actor. The request was refused. The minister was unwilling to have his place of worship used, because the deceased person was an actor. "But," said he to the persons making the application, "there is a little church around the corner. The clergy there may be willing to conduct the service." They were willing; and this little incident in the history of the Church of the Transfiguration—the bringing the body of the actor there for burial after the last rites of the Christian Church had been refused elsewhere—drew out towards the Church of the Transfiguration the most kindly and tender feelings, and caused it to become known far and wide, at home and abroad, as "The Little Church around the Corner." It was a very simple thing to give Christian burial to a baptized man who had not laid violent hands on himself, and who had not died excommunicate. The same thing had been done again and again in the case of actors, and of all sorts and conditions of men. The clergy of the Transfiguration felt themselves bound to administer the consolations of religion to the families and friends of the members of the dramatic calling, as well as to members of other callings, and knew no reason for refusing to do it in this instance. But the circumstances of this particular case became known, and awakened great interest as the matter was discussed. The churlish act of the minister whose views were so narrow formed the dark background against which the kindly but unpretentious act of the rector of the Transfiguration stood out brightly. The members of the dramatic and musical circles were particularly interested: and kindly hearts among them stretched forth their open hands with generous gifts, which as speedily as received were applied by the rector of the Church for the relief of the needy, and in works of beneficence. "The Little Church around the Corner" became popular among the members of this calling, many of whom

began to attend its services, and to ask in various ways for the ministrations of its clergy.

But its popularity was not confined to any one class. Previously well known for its activity as a parish, it now only became still better known. Entirely apart from this incident of the actor's funeral, and the subsequent increase thereby of friendly feelings and deeds on the part of so many towards this parish, it is really a noteworthy parish, and has an interesting history.



The Church of the Transfiguration, New-York City.

It has had but one rector from the time the first service was held down to the present day. The Rev. George H. Houghton served for six months as the assistant at the Church of the Holy Communion, New York, and then began his work of establishing and conducting a parish. He is still its earnest head. Rooms for services were fitted up in a house on 24th Street, and Mr. Houghton officiated for the first time for the new congregation on the first Sunday in October, 1848. For forty years he has gone on with this work thus begun. After sixteen months spent in these rooms on 24th Street, land for a new building was bought on the north side of 29th Street, between Fifth and Madison Avenues; and a small building was built. The new Church was opened March 10, 1850. The peculiarity of this structure is, that it represents stages of the growth of the parish; part being added

to part as it was needed, and could be paid for. The portion first built was only one-fifth the size of the structure as it stands to-day.

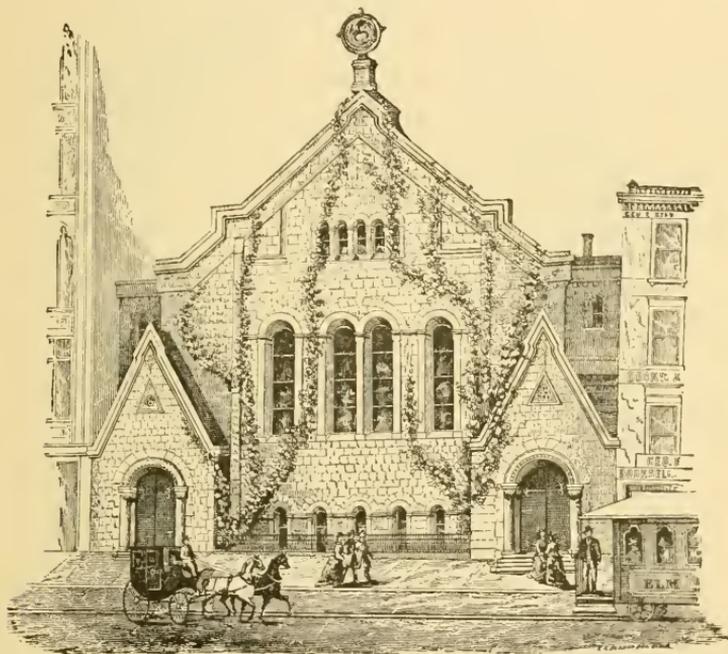
There is a great contrast between the humble rooms in which the first services were held, and the present condition of things; for now through the gateway of the iron fence enclosing a well-kept yard planted with trees and flowers, and having its fountain, the worshipper passes into a long, low building, that is unlike any other he has ever visited, but which invites him to devotion. The walls are covered with paintings, the windows blaze with color, the altar is of marble; and everywhere the eye turns, it sees a reminder that this is a house of God. The Church, the little Chapel, and the Rectory are embowered with vines. The aim has been to make it a place "where all should be reverence: a place where there should be nothing to offend proper taste and religious sensibility, but much to foster them, and much through them to lift the soul heavenward."

The doors of this building are open every day in the year from early morning until the evening shadows fall. "The rich in his goodly apparel, and the beggar in his rags, may pass without let or hinderance, from morning until evening, all the year long, here to kneel for private prayer." "In the Chapel at the west end of the Church, at 9 A.M. and 4 P.M., the daily prayers of the Church are said, be it winter or summer, be there sunshine or storm." "On the altar of the Church there is never a day, alike in July as in January, when, at seven o'clock in the morning, the one great Sacrifice of Calvary is not commemorated. To these services and sacraments all are welcome. No day or night — there is a night-bell and speaking-tube at the rectory door — throughout the year but a priest is present to heed the call to the sick and dying, and of the sorrowful and the penitent." An open Church, daily Eucharists, daily prayers, and clergymen ever ready to minister to the needs of others, — these are some of the features of the parish. But beside these, there are societies and committees for various purposes of charity and benevolence, so that this Church is not only a house of worship, but a house of mercy. A well-trained vested choir renders the music of the Sunday services, and Dr. Houghton is usually assisted by one or more clergymen. To perpetuate the work of the parish, an endowment has been started. It reaches now over thirty thousand dollars. In addition to the work of the parish Church, there is a mission Chapel on Ninth Avenue under the charge of the Rev. E. C. Houghton, the rector's nephew.

The aims the rector of the Transfiguration has had before him for these forty years past were well expressed by him in an anniversary sermon a few years ago. Said he, "I would see a congregation of high-minded, unselfish, honorable, honest, faithful men and women, so observant of their every duty to God and to their fellows and to themselves that the very fact of their membership here were everywhere a guaranty that they were worthy

of confidence. I would that theirs would be ever the helping hand, the kindly word, the tender, sympathizing heart. — never the falsehood, the trick, the thing mean or cruel or contemptible; that, when it is said that he or she was trained at the Transfiguration, it were the same as to say he or she is high-minded, tender-hearted, and open-handed."

**ST. PAUL'S CHURCH, Cincinnati, O.** — The situation and local surroundings of the city have had a peculiar effect upon the three old parishes



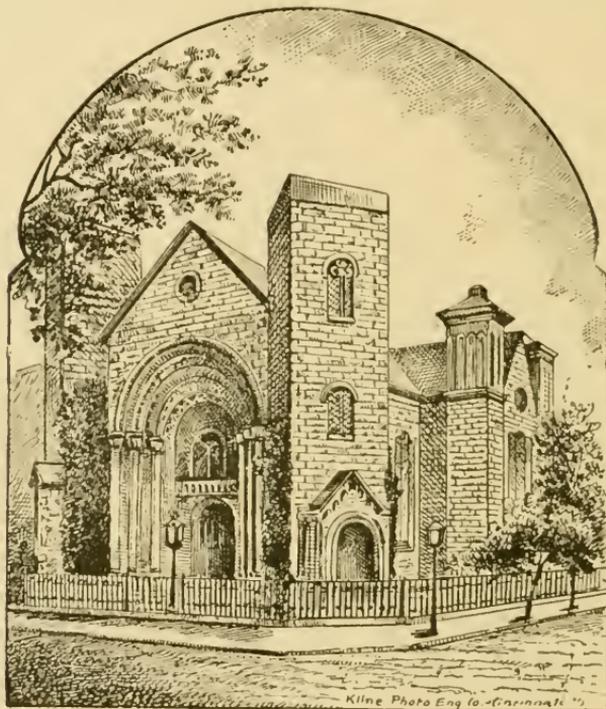
Old St. Paul's Church, Cincinnati, O.

which were established in its centre. The area of the older part of the city has been occupied, or is being occupied, for commercial, railroad, and manufacturing purposes.

The hills to which so many of the people have removed for residence, enclose the old city in a semicircle, and are separated from it by their steep faces three hundred feet high. On these hills and in some distant suburbs, new parishes spring up and grow strong. The material for them has been largely drawn from the three old down-town parishes in the past thirty years.

For some years it was seen that it was only a question of time, when one of the three old parishes in the centre must decline and cease to exist, unless endowed, or some special means were used to keep it alive.

A plan which has been attended with great success has been the union of two of these old parishes, St. John's and St. Paul's. This was accomplished in 1883. The old parish Church of St. Paul's and its valuable lot,



New St. Paul's Church, Cincinnati, O.

occupied for fifty years, were sold; and the congregation removed to St. John's, corner Seventh and Plum Streets.

The proceeds of the sale of the St. Paul's property permitted the refitting of the St. John's building, and the putting aside of a partial endowment which secures the continuance of services in a good locality for many years to come.

In a sermon delivered on Sunday morning, Dec. 31, 1882, the last of the existence of St. John's Parish, Bishop Jaggard said, —

"The merging of this parish into St. Paul's is a marriage, not a burial. It simply changes its name; and the two, weak apart, become one strong endowed Church. I have long felt that such a consummation was the only solution of the perplexing problem which the peculiar conditions of our Church life in this city pressed upon my mind. The movement towards the hill suburbs, of families upon whom our down-town Churches depend for support, has rendered it inevitable that we must either lose those Churches altogether, or they must provide for their consolidation and endowment. It may be said that we lose St. John's. It is true that its corporate existence terminates, but the Church in this city is not really the weaker. It must also be remembered that the apparent loss of St. John's is the saving and establishing of St. Paul's as a permanent and important mission centre for the future. The history of St. John's closes with the conveyance of its property to St. Paul's, and the dissolution of its parish organization. This action does honor to the hearts of the rector and vestry of St. John's, and should be appreciated in its full meaning by the recipients of the benefit and the whole diocese."

St. Paul's parish was organized Aug. 15, 1828, when Cincinnati had only twenty-five thousand inhabitants. Its first rector was the Rev. Samuel Johnson. Among his successors have been the Rev. Benjamin I. Haight; the Rev. H. V. D. Johns; the Rev. Dr. N. H. Cobb, afterwards Bishop of Alabama; the Rev. Dr. G. H. Gillespie, Bishop of Western Michigan; Rev. J. W. Clark, Rev. Samuel Cox, Rev. William A. Fiske, and the Rev. Orlando Witherspoon. Dec. 16, 1877, the Rev. Dr. Samuel Benedict was instituted rector of St. Paul's. The Office of Institution was then used, and this was said to be only the second occasion of its use in Ohio up to that date.

The old building was erected in 1835. "It is much admired for its simplicity, symmetry, chasteness, and beauty," said the parochial report of the next year, "and is justly esteemed one of the chief ornaments of our city." The edifice so esteemed in its day was a rectangle, with square windows, white walls, and white flat ceiling. Its front then was a Grecian portico with no windows. The seating capacity was for 500, and the cost was \$35,000. In 1860 it was enlarged and much improved, as will be seen by the picture.

St. John's Church, now in its improved condition known as St. Paul's, was built in 1852, the parish of St. John's having been organized in 1849. Even at that early day there were remonstrances against the location of a new Church so near one already existing.

The building was two years or more in process of erection, and the cost exceeded the estimates. It was first occupied in 1852, and was consecrated in 1854. The rectors of St. John's have been the Rev. Dr. William R. Nicholson, Rev. George A. Heather, Rev. James A. Homans, Rev. Dr.

John H. Elliott, Rev. C. B. Davidson, Rev. P. B. Morgan; Rev. Dr. Thomas A. Jaggard, afterward Bishop of Southern Ohio; Rev. G. H. Kinsolving, and the Rev. Joseph S. Jenckes. Dr. Jenckes was the rector at the time of the consolidation with St. Paul's.

After the consolidation of the parishes, the building underwent many changes and improvements, until its interior became one of the most beautiful in the country. The exterior is not much changed, and its towers still remain unfinished. Twenty-five thousand dollars were spent upon it.

The basement was used for services during the year until Christmas Eve, 1883, when the splendid auditorium was opened by the Bishop. The music on that memorable occasion was rendered by the vested choir, then first introduced, and now an important feature in the parish.

With its attractive worship, its faithful rector, Rev. Dr. Benedict, and its energetic vestry, St. Paul's has started forth on a new career of usefulness that cannot be measured.

**TRINITY CHURCH, New Orleans, La.,** was the first Episcopal Church erected in the then city of Lafayette, a suburb of New Orleans, subsequently incorporated with said city, and now called the "Garden District," because it is the most desirable residence section, and because most of the residences have large flower-gardens or lawns around them.

Trinity is located in the central portion of the district, upon Jackson Avenue. The commodious rectory is situated upon Chestnut Street; and its large lawn connects with that of the Church, forming an L.

The Church grounds and those of the rectory cover an acre. The Church edifice is of brick. Its extreme length from the tower-window to the east window is a hundred and forty-nine feet. The Gothic chancel is twenty-five feet deep.

The nave measures 100 feet by 60 feet. The recently erected choir-chamber on the north side of the chancel measures 30 feet by 25 feet, with a high ceiling; and is seen from the chancel and the nave through high arches.

The large organ, recently built by the Messrs. J. H. & C. S. Odell of New York City, is a superb instrument. The "key-box" is well advanced, and is so arranged that the organist faces the singers, who stand between him and the front of the organ.

The baptistery, on the south of the chancel, is entered from the nave through a high arch; it is also entered through the south entrance of the Church, and from the chancel and the vestry.

The ceiling of the Church is of walnut and Louisiana cypress, dressed, polished, and oil-finished, and terminates in Gothic coves over the side windows.

There are no pillars in the nave to intercept sound, and no gallery except at the west end.

The acoustic properties are perfect. A person reading in an ordinary tone of voice, either at the altar or at the lectern, is distinctly heard throughout the Church, and the same is true regarding even the softest notes of the organ.

The east window, a memorial of Bishop Leonidas Polk, is considered one of the finest specimens of stained-glass work in the United States. It contains forty-one figures, all of which appear to be of "life-size" when viewed from the nave.

It represents the Last Supper, the Crucifixion, and the Ascension.



Trinity Church, New Orleans, La.

It was made in London, under the immediate supervision of the late Bishop Samuel S. Harris, then rector of the parish.

The committee-rooms and the Sunday-school chapel, infant-room, and class-rooms are located in the commodious basement.

The Church lawn, on the south and east sides, is from seventy to a hundred and thirty-five feet wide, and two hundred feet deep.

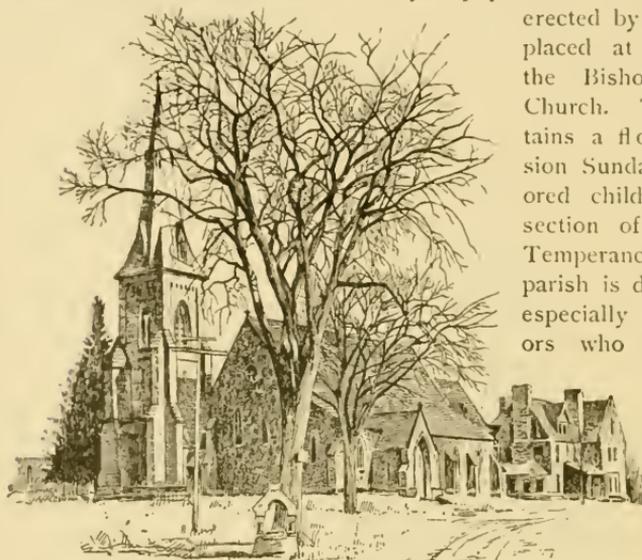
The edifice was built in 1852 and 1853, during the administration of the first rector, the Rev. Alexander F. Dobb, and was enlarged and altered in 1867, 1873, and 1887. Trinity Parish was chartered July 8, 1847.

Among its former rectors may be mentioned: the Right Rev. Leonidas Polk, S.T.D., first Bishop of Louisiana; the Right Rev. Joseph P. B. Wilmer, D.D., second Bishop of Louisiana; the Right Rev. John N-

Galleher, S.T.D., present Bishop of Louisiana; the Right Rev. Henry N. Pierce, D.D., LL.D., Bishop of Arkansas; the Right Rev. John W. Beckwith, D.D., Bishop of Georgia; the Right Rev. Samuel S. Harris, D.D., LL.D., late Bishop of Michigan; and the Right Rev. Hugh Miller Thompson, S.T.D., LL.D., Bishop of Mississippi.

Its Sunday school has given to the Church several ministers, and its present superintendent was formerly a pupil in it. Trinity Chapel was erected by this parish, and placed at the disposal of the Bishop as a mission Church. The parish maintains a flourishing mission Sunday school for colored children in a distant section of the city. The Temperance Guild of the parish is doing active work, especially among the sailors who visit the port.

The interior of the Church has been much beautified during the administration of the present rector, the Rev. Randolph H.



St. Paul's Church, Brookline, Mass.

McKim, D.D.; and further improvements are contemplated in the near future.

**ST. PAUL'S CHURCH, Brookline, Mass.**—Brookline is a town adjoining Boston. It is a beautiful place, with finely shaded highways, well-kept lawns, and many superb residences.

The Church was built in 1852, and consecrated by the Right Rev. M. Eastburn, D.D., then bishop of the diocese, Dec. 23 of the same year. Services had been held in the town-hall for a year or two previous, having been begun by the present Bishop of Rhode Island, Right Rev. T. M. Clark, D.D., then assistant minister of Trinity Church, Boston, on the Greene Foundation. The architect of the building was the late Mr. Richard Upjohn of New York. He was given *carte blanche* to build as he pleased; and it is said that so satisfied was he with his success, that he would come to Brookline in after-years, and look long at it with admiration.

It is a pure Gothic building, and built at a time when there were comparatively few buildings of that nature in the country. It was justly admired. As it always has been, it is still considered one of the finest and prettiest Churches in the country. It is built of the Roxbury pudding-stone, trimmed with Nova Scotia sandstone, and was the first instance in which the Roxbury pudding-stone was used to any great extent. Its lines outside and in are perfect, and its situation at the junction of two streets shows it off to the best possible advantage. Its spire, most graceful in its proportions, is considered to be one of the finest extant.

Its interior in the chancel is finished with a black-walnut wainscoting seven feet in height, panelled with Gothic arches corresponding to the arches in the nave of the building. Several memorial tablets are on the walls; and there are, as well, some beautiful memorial windows.

In the year 1886 a beautiful rectory was built east of the Church, a memorial by his children to their father, Mr. Henry S. Chase. It, too, is built of Roxbury pudding-stone and sandstone, and corresponds in its general effect to the architecture of the Church. The Rev. Leonard K. Storrs is the present rector of the parish.

**ST. MARY'S CHURCH, Burlington, N.J.**<sup>1</sup>—The first English settlement of Burlington was made in 1677, by Quakers. When the Governor's business called him to Burlington, the Rev. Mr. Edward Portlock of Perth Amboy accompanied him, and held the service of the Church of England, and preached in the public town-house. The Rev. Mr. Clayton and the Rev. Evan Evans of Christ Church, Philadelphia, frequently came over and preached and baptized.

On the 13th of July, 1695, "several persons in and about Burlington, together with John Tatham, Edward Hunloke, and Nathaniel Westland," bought a piece of land on Wood Street, near Broad, opposite the Friends' ground, for a "Christian burying-ground." On the 16th of September, 1702, this ground was enlarged, and the whole fenced in. On the 29th of October the missionaries, Keith and Talbot, sent by the newly-organized Society for Propagating the Gospel, reached Burlington.

On the 6th of March the land adjoining the "Christian burying-ground" on the south, being the lot on the corner of Wood and Broad Streets, was bought by Nathaniel Westland, Robert Wheeler, and Hugh Huddy, as "ffeeffees in trust, for the erecting of a Church and other buildings," for the sum of twenty pounds. Mr. Talbot writes May 3:—

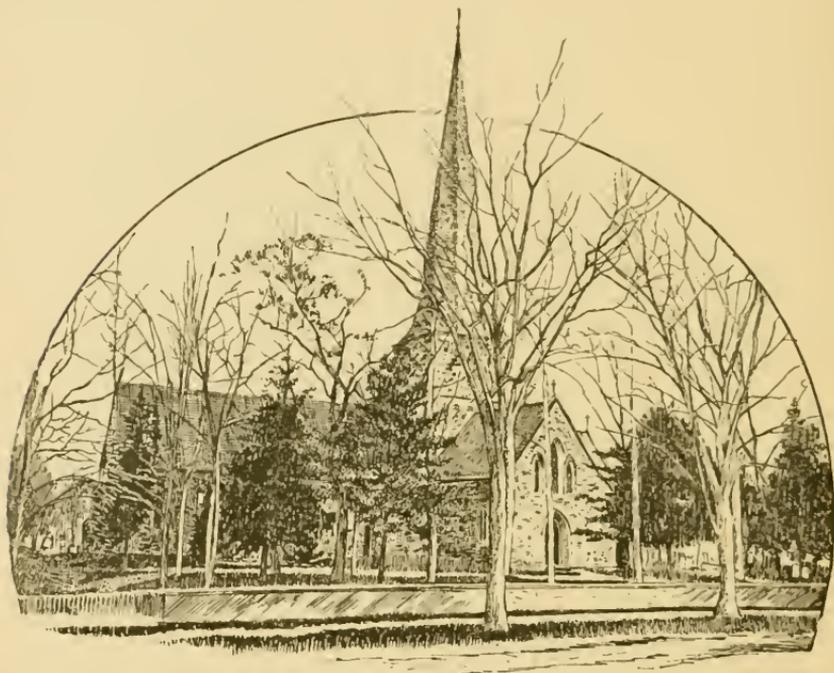
"I was at Burlington last Lady-day [March 25], and after prayers we went to the Ground where they were going to build a Church, and I laid the

<sup>1</sup> Extracts from the historical sketch, by the Ven. George Morgan Hills, D.D., rector of the parish, and archdeacon of Burlington.

first stone, which I hope will be none other than the House of God and Gate of Heaven to the People. God bless this Church and let them prosper that love it. We called this Church St. Mary's, it being upon her day."

Keith says, —

"August 22, Sunday, 1703. I preached at the New Church at Burlington, on II. Samuel 23. 3-4. It was the first Sermon that was Preached in that Church."



St. Mary's Church, Burlington, N. J.

On April 2, 1704, Nathaniel Westland, Hugh Huddy, Robert Wheeler, William Budd, and thirteen other men, sent a petition to England, in which they say, —

"The Rev. Mr. John Talbot, whom next to Mr. Keith we have a very great esteem for, we beseech your Lordship may receive orders to settle with us."

On Nov. 2, 1705, fifteen of the clergy, including several of the Church of Sweden, met in Burlington, when an address was drawn up, signed, and sent, under cover to the Bishop of London, to the S. P. G., in which occur these words: —

"The presence and assistance of a Suffragan Bishop is most needful to ordain such persons as are fit to be called to serve in the sacred Ministry of the Church. We have been deprived of the advantages that might have been received of some Presbyterian & Independent Ministers that formerly were, and of others that are still willing to conform & receive the Holy Character for want of a Bishop to give. The Baptized want to be confirmed."

This address, with a letter commendatory of Mr. Talbot, was sent by his hand to England. He returned to America in 1707-8, and "acquainted us that he had presented our humble Address to Her Majesty, and the other Letters that we sent: and that Her Majesty had been graciously pleased to give us Lead, and Glass, and Pulpit Cloth, and Altar Cloth, and a Silver Chalice, and Salver for the Communion Table and a Brocade Altar Cloth, which we received by the hands of the Hon. Col. Robert Quarry. He also brought us an Embossed Silver Chalice and Patten, the gift of Madam Catharine Bovey, of Flaxley."

Jan. 25, 1709, a charter was granted to "the Minister, Church Wardens, and Vestrymen of the Church of *St. Mary* in Burlington."

Oct. 29, 1712, Gov. Hunter, in behalf of the S. P. G., "consummated the purchase for £600 sterling money of England," of "the mansion house and lands," for a bishop's seat. A bill was ordered to be draughted to be offered in Parliament for establishing bishoprics in America; but, before its introduction, its great patroness, Queen Anne, died. Mr. Talbot, who for twenty years had been incessant in toils, and importunate in appeals, for what he deemed the chief need of the provinces, sailed for England in 1720, leaving the parish with ex-Gov. Bass as lay reader. Mr. Talbot was absent two years and a half; and at some time previous to the month of October, 1722, he was clandestinely consecrated to the office of a bishop by Dr. Ralph Taylor, a non-juring bishop, who had been chaplain to the Protestants of the Court of James II., in France. Returning to America the same year, Talbot, on the 13th of July, 1724, made over for the use of his successors, the rectors of *St. Mary's* Church forever, more than two hundred acres of land, which he had purchased with a legacy of a hundred pounds, left by Dr. Frampton, the deprived non-juring Bishop of Gloucester.

Sept. 7, 1724, Talbot writes:—

"I preach once on Sunday morn and Catechise or Homilize in the afternoon. I read the prayers of the Church, in the Church, decently, according to the order of Morning and Evening Prayer, daily through the year, and that is more than is done in any Church that I know, *apud Americanos.*"

In 1725 Talbot, for refusing to take the oaths recently required, was discharged from the service of the S. P. G., and ordered by the governor of the Province to "surcease officiating." He died in Burlington, Nov. 29, 1727, universally beloved and lamented.

Passing over much interesting history which will be found fully detailed in Dr. Hill's valuable histories, we reach the rectorship of Bishop Doane.

The Rev. Dr. Wharton died in 1833, in the eighty-sixth year of his age and the thirty-sixth of his rectorship ; being at the time the senior presbyter in America.

He was succeeded in the rectorship by the Right Rev. George W. Doane, the newly consecrated Bishop of New Jersey, who had already taken up his residence in Burlington (tradition says because Talbot, the first bishop in America, had resided here).

In 1837 St. Mary's Hall, for girls — the first institution of its kind in this country, probably in the world — was founded.

In 1846 Burlington College was incorporated, and in the same year the corner-stone of the new Church fabric of stone was laid.

On the 10th of August, 1854, eight years after its corner-stone was laid, the new stone Church, with a spire a hundred and seventy-two feet high, was finished and consecrated, and the daily Morning and Evening Prayer and weekly and Holy-Day Eucharist established. These have never been interrupted to this day, a period of thirty-four years.

In August, 1870, the Rev. George Morgan Hills was elected rector, and instituted by Bishop Odenheimer, Dec. 4.

The parish now numbers about 372 families (not including the pupils of the college and hall), of whom 425 individuals are communicants. The Sunday school has 319 pupils, under 28 teachers. The Parish school has 49 pupils ; the Choral Society, 38 members, including the admirable vested choir ; the guild, 129 members.

It is difficult to find a more beautiful spot than St. Mary's, with its quiet churchyard. It suggests thoughts of peace and rest ; and the beautiful services held in the graceful building inspire devotion, and teach of heavenly things.

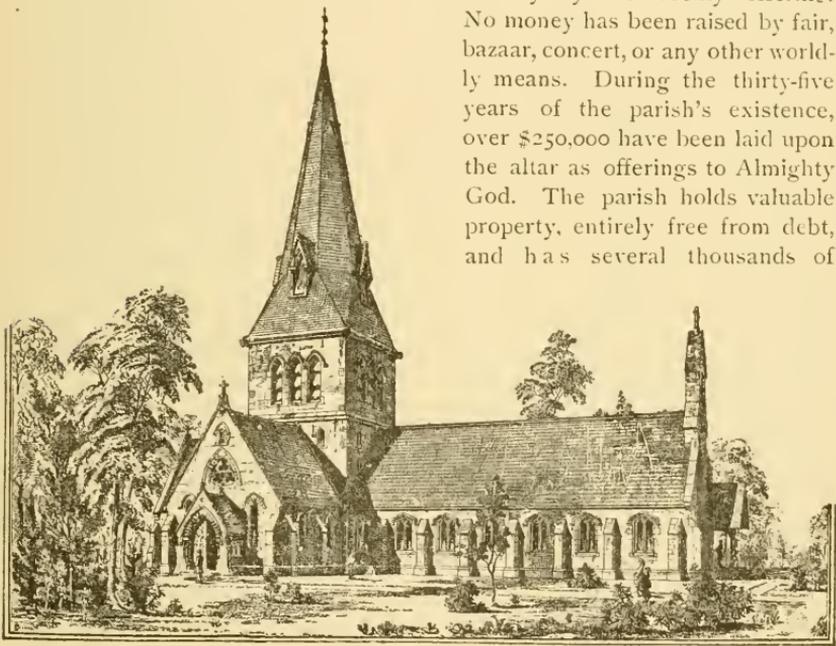
**CHRIST CHURCH, Elizabeth, N.J.** — The edifice of St. John's Church being found too small for the congregation, though already twice enlarged, several members met in the Sunday-school room on the evening of Easter Day (27th of March), 1853, in pursuance of notice given by the rector, the Rev. Richard Channing Moore, and organized under the name of Christ Church.

A few days after, the Rev. Eugene Augustus Hoffman was elected rector, and on the 23d of April the parish was incorporated. The corner-stone of the Church was laid on the 23d of August, in the same year, by the Bishop of New Jersey, Right Rev. George W. Doane, D.D. A parish school was opened on the first day of the following September.

Richard Upjohn was engaged as architect, and his plans were adopted

for a Church, Chapel, and Rectory. The proposed Church has never been built. At the consecration of the chapel, July 13, 1854, the daily service was instituted; and since that date no day has passed without the public recitation of the offices. In 1857 the weekly celebration of the Holy Eucharist was made the rule of the parish, — a rule which has never been broken.

The Church is notable as a successful exponent of the free system. From the date of the foundation of the parish, it has been supported entirely by the weekly offering. No money has been raised by fair, bazaar, concert, or any other worldly means. During the thirty-five years of the parish's existence, over \$250,000 have been laid upon the altar as offerings to Almighty God. The parish holds valuable property, entirely free from debt, and has several thousands of



Christ Church, Elizabeth, N.J.

dollars invested. The Church is open from morning till night every day, and the seats are free to all.

The parish has had but three rectors. The Rev. Dr. Hoffman (now Dean of the General Theological Seminary) resigned June 1, 1863. The Rev. Stevens Parker became rector in October, 1863, and resigned May 1, 1879. The Rev. Henry H. Oberly, M.A., succeeded Dr. Parker on the first day of the following June.

The Chapel and Rectory were built in 1853-54. In 1870, the congregation having outgrown the chapel, the building was enlarged by the addition of

central tower, transepts, and choir, and made the permanent Church. It was opened on Easter Day, 1871, and was consecrated in Easter Week, 1878.

The Church and Rectory are built of brown-stone, Gothic, of the transitional period between Early English and Decorated. The spire and part of the south transept are still wanting. The extreme length of the Church is a hundred and twenty-five feet, and the width across the transepts is eighty feet. Its seating capacity is seven hundred and fifty, exclusive of the choir, which contains stalls for clergy and seats for twenty boys and ten men. The interior is decorated in polychrome; the woodwork is oak; the choir and sanctuary are paved with Minton tiles; the gas-fixtures are brass; the corona in the choir, the standard lights on the altar-steps, and the hooded corona over the pulpit, are of artistic design and excellent workmanship.

The altar, with its retable and wings, is of Caen-stone, is ten feet long, and stands upon three steps. The mensa rests upon a massive block of stone, surrounded by a carved arcading. The retable bears on the front the lamb and a passion-vine in *alto rilievo*, and is furnished with brass cross, candlesticks, and vases. The credence is of carved Caen-stone; the font of Nova-Scotia stone, with oak canopied cover. Some of the stained-glass windows are of fine foreign work. The Church is provided with hangings and vestments of the ecclesiastical colors, all richly embroidered, and many of them jewelled. It has eucharistic vessels of gold and silver.

To meet the growing needs of the parish, a mission was established in March, 1881, and a chapel, named in honor of St. Paul, the patron of the guild of men who worked the mission, was built in 1885.

The parish contains about 400 families, and 619 communicants. It has two Sunday schools, and several guilds and societies. The baptisms average 100 a year; celebrations of the Eucharist, four per week.

**CHRIST CHURCH, Raleigh, N. C.** — The friends and members of the Protestant Episcopal Church organized themselves into a congregation by the name of "Christ Church, Raleigh," Aug. 1, 1821. The parish was formally admitted into union with the Convention of the Diocese in 1822. At this time the parish had no rector and only occasional services, being dependent upon the ministrations of such clergymen as could be secured from time to time.

In 1823 the Rev. William Mercer Green, afterwards Bishop of Mississippi, officiated monthly.

After the election of the Rev. John Stark Ravenscroft, D. D., to the Episcopate of North Carolina, he took charge of Christ Church as its rector on the 20th of December, 1823. The parish remained in his charge until 1828, when he removed from Raleigh to Williamsborough.

When the Bishop first entered upon the charge of the parish, the services were held in the room of a house formerly used as a museum, which the people had secured and fitted up.

The first Church edifice was completed in 1829, when it was consecrated by the Bishop. It was a wooden structure, and stood a short distance north of the present stone Church. It was used, with occasional additions and repairs, until 1853, when it was given to the colored Methodists and removed to another site.

The erection of this building was aided by a legacy from the estate of Mrs. Mary S. Blount, who died in 1822. The parish is greatly indebted to the legacy of its benefactress for its first material foundation and structure in Raleigh.

The present building was constructed from designs of Upjohn, the famous architect. It is of granite, and cost, with the exception of the tower, about eighteen thousand dollars. The tower was not completed until 1861. The total expense of the structure, including improvements to the interior, has been about thirty thousand dollars. It is one of the most handsome and thoroughly satisfactory buildings in the Diocese of North Carolina. Only to know that it is one of Upjohn's churches is to be assured of its being graceful and convenient. In addition to the stone Church, the parish now owns a Rectory worth \$10,000, and a Chapel worth \$2,500, making a property valuation of \$42,500. The Chapel was built in 1867, but in 1875 was removed and enlarged. It serves for the use of the Sunday school, for Lenten and other services, and for the week-day charity school of the parish.

The rectors of the parish have been the Rev. C. P. Elliott; the Rev. G. W. Freeman, afterwards Bishop of Arkansas; the Rev. Dr. R. S. Mason, who served for thirty-three years; and the Rev. Dr. M. M. Marshall, the present rector, who began his ministry in 1874. The parish has one hundred and five families and about two hundred communicants, and is in a most flourishing condition.



Christ Church, Raleigh, N.C.

**CHRIST CHURCH, Oswego, N. Y.**, is one of the most impressive edifices in the State of New York. It is beautifully situated on a park in a city which commands the admiration of all who have ever seen it, the city standing as it does on the shores of Lake Ontario, and being divided by the river of the same name.

The parish was organized Feb. 26, 1822. The Rev. Amos Pardee, a missionary of the Church, presided at the meeting, and two wardens and eight vestrymen were elected.



Christ Church, Oswego, N. Y.

Occasional services were held in the schoolhouse, where the Church was organized by the Rev. Mr. Pardee, in connection with his work at other missionary stations in the neighborhood.

At the end of a year Mr. Pardee was transferred to another field of labor, and he was not succeeded by any regular missionary for the station until 1826. Meanwhile services were sometimes maintained by lay-reading.

In November, 1826, the Rev. John McCarty entered upon his duties as rector. There were at this time eleven communicants of the Church in Oswego, and services were regularly held in the court-house up to January, 1829. In the mean time a stone Church was being erected on the west public square, the corner-stone of which was laid on the ninth day of May, 1828.

In August, 1854, ground was broken, and the foundation of the present (the second) edifice laid. Its corner-stone was put in place with appropriate ceremonies on the 12th of October, 1854. The Church was opened for divine service on Sunday, the 4th of January, 1857. The lot and buildings cost the congregation \$31,000, about one-third of which remained unpaid and in mortgages on the property.

Under the rectorship of the Rev. Amos B. Beach, D.D., an effort was made to raise the indebtedness and secure the consecration of the Church; and so successful was it, that the consecration took place on the twenty-ninth day of April, 1865, the Right Rev. A. C. Coxe, D.D., bishop of the diocese, officiating.

The present rector, the Rev. W. L. Parker, assumed charge of the parish on the twenty-fourth day of June, 1877; and under his administration some improvements have been made in the Church interior, while a beautiful Chapel, adapted for Sunday-school and other parochial purposes, as well as for worship, has been built at a cost (including a strip of land) of \$12,500.

**ST. PAUL'S CHURCH, Baltimore, Md.**, is the oldest of the numerous parishes now in Baltimore. It traces its history as an organization back to 1692, and as a congregation still farther back to 1682, when the Rev. John Yeo officiated for the Church folk in Baltimore County.

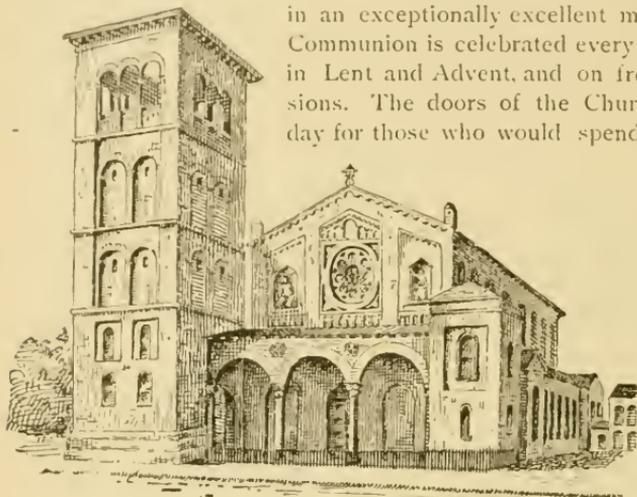
The first rector after the parish was organized was the Rev. William Tibbs. His successors have been Rev. Jos. Hooper, Rev. Benedict Bourdillon, Rev. Thomas Chase, Rev. Dr. William West, Rev. Dr. J. G. J. Bend, the Right Rev. Dr. James Kemp, Rev. Dr. William E. Wyatt, Rev. Dr. Milo Mahan, and since December, 1870, the Rev. Dr. J. S. B. Hodges. Dr. West was the first rector elected by the Vestry, his predecessors having been appointed by the governor of the Maryland Province. Mr. Hooper and Mr. Bourdillon were buried in the Church. Every subsequent deceased rector has been buried in the present Parish Cemetery.



St. Paul's House, Baltimore, Md.

The parish has had five buildings. The first was built on Patapsco Neck in 1693, six miles from the present limits of the city. The second was in the city's limits, and was erected in 1739. It was pulled down during the Revolution, or just at its close, except the belfry, which stood until 1817. The third was opened in 1784. The fourth, erected in 1817, was destroyed by fire April 29, 1854. The fifth, the present building, was consecrated by

Bishop Whittingham, Jan. 10, 1856. The present building is situated almost in the heart of the busiest portion of the city. It is one of the largest Churches in the city, and the interior is one of the most attractive. A very fine vested choir renders the music of the services in an exceptionally excellent manner. The Holy Communion is celebrated every Sunday, every day in Lent and Advent, and on frequent other occasions. The doors of the Church are open every day for those who would spend a few minutes in



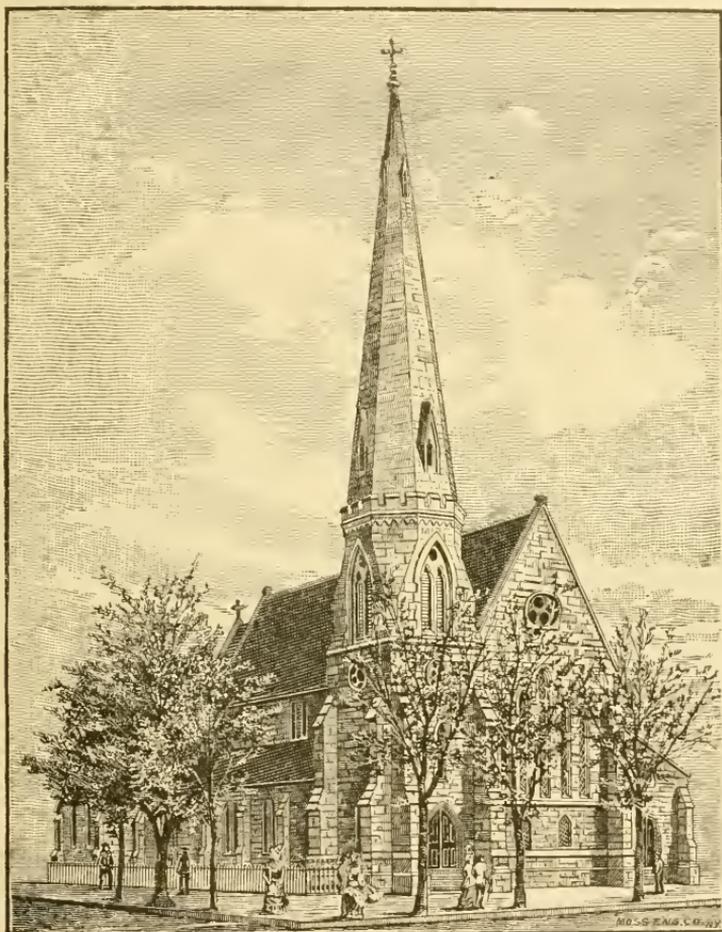
St. Paul's Church, Baltimore, Md.

prayer or quiet meditation. St. Paul's also has a Rectory and a St. Paul's House. In the former the House of Bishops met in 1808. The latter was built from plans by Mr. T. Buckler Ghequier, architect, in 1886. It is a four-story

building of red bricks laid in black mortar, and ornamented with terra-cotta moulding. Upon its different floors are rooms for accommodating the many branches of the parish organizations.

**ST. JOHN'S CHURCH, Troy, N.Y.**, is one of seven parishes in Troy. The mother parish is old St. Paul's. The parish most widely known is probably Holy Cross, partly because its rector, the Rev. Dr. Tucker, is the editor of a musical edition of the Hymnal, known all over the country as Tucker's Hymnal. The Episcopal Church in Troy has been singularly prosperous; and St. John's, one of its most successful parishes, was organized May 20, 1831. The present Church building was consecrated May 31, 1855. It stands at the corner of First and Liberty Streets, in a pleasant part of the city, upon a lot 100 x 130 feet, the chapel being in the rear. A recent purchase of another lot for Rectory and Parish House has been made. This new land adds 130 x 125 feet. The Church building is a brown-stone Gothic structure. The tower terminates in a stone spire, and receives a chime of very sweet-toned bells. The interior of the building has always been attractive, but successive adornments have made it exquisite. The

strength of the parish may be judged by the facts that there are four hundred and fifty communicants, a flourishing Sunday school, many parish agencies, and that contributions of about three hundred and fifty thousand dollars



St. John's Church, Troy, N.Y.

have been made in the past twenty-eight years. The present rector, the Rev. Thaddeus A. Snively, has been in charge since May 1, 1881. Among his predecessors were the Rev. Dr. F. L. Norton, Rev. Dr. George H. Walsh, and the Rev. Dr. Henry C. Potter, the present bishop of New York.

The first rector was the Rev. John A. Hicks, who was succeeded by the Rev. Dr. Herman Hooker.

In addition to supporting the work of their own parish, many of the members have been very active and liberal in various Christian and philanthropic enterprises in the city of Troy and elsewhere.

**ST. PAUL'S CHURCH, St. Paul, Minn.** — The corner-stone of this Church was laid July 14, 1857, by the Right Rev. Jackson Kemper, then known as the Missionary Bishop of the North-West. The building was first occupied on Christmas Day, 1857. The structure is of stone, and Gothic in architecture. It is cruciform in shape, and is greatly admired for its symmetry and completeness. Five years ago it was enlarged, and has now a seating capacity for five hundred persons. The interior is Churchly and impressive. Six of the windows are memorials to departed friends. The massive altar cross of brass is in memory of the first rector. The reredos, the credence table, and the lectern are of carved oak, and are all memorials. The first rector of St. Paul's Church was the Rev. Andrew B. Paterson, D.D., who was elected in 1856. After a long and faithful service he died, March 19, 1876.

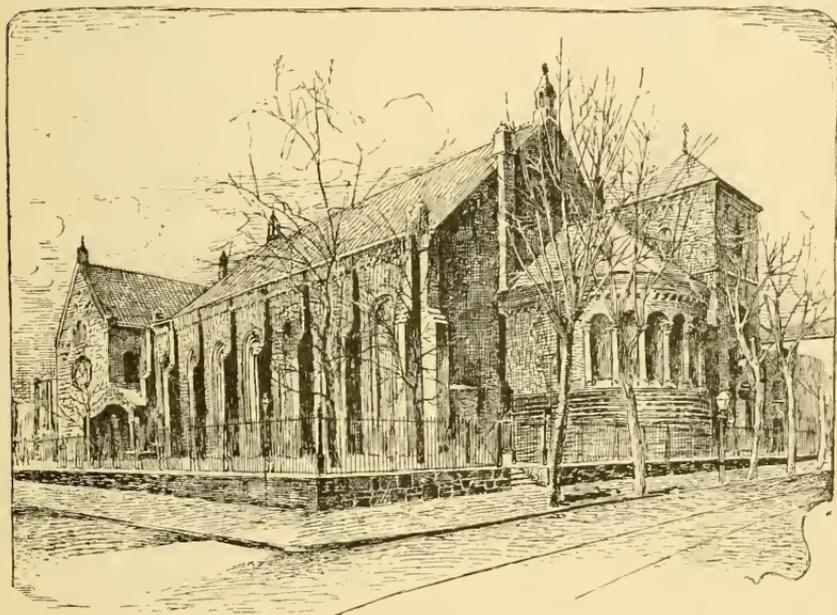


St. Paul's Church, St. Paul, Minn.

In the summer of the same year the Rev. Elisha T. Thomas, D.D., was called to the rectorship, and remained in the position until May, 1887, when he was elected assistant bishop of Kansas. The present incumbent, the Rev. John Wright, entered upon his duties as rector on the first Sunday in August, 1887. The first annual council of the Diocese of Minnesota was held in St. Paul's Church, when the constitution and canons were drawn up and adopted. In the same place, a year later, June 29, 1859, the first bishop of the diocese was elected, the Right Rev. Henry B. Whipple, D.D., LL.D.

**ST. CLEMENT'S CHURCH, Philadelphia, Penn.** — The corner-stone of this Church was laid May 12, 1856, but the building was not completed for several years. It was opened for services Jan. 1, 1859. The consecration took place April 12, 1864.

The first rector was the Rev. Henry S. Spackman. After a number of changes in the administration of the parish, it came under the charge of the community known as the Order of St. John the Evangelist (the Cowley Fathers), Feb. 13, 1876. The present members of the Order in service are : the Rev. B. W. Maturin, rector ; the Rev. C. N. Field, the Rev. D. Convers, and the Rev. W. H. Longridge, assistants.



St. Clement's Church, Philadelphia, Penn.

From the report made to the Convention of the Diocese in 1888, the following statistics are taken : —

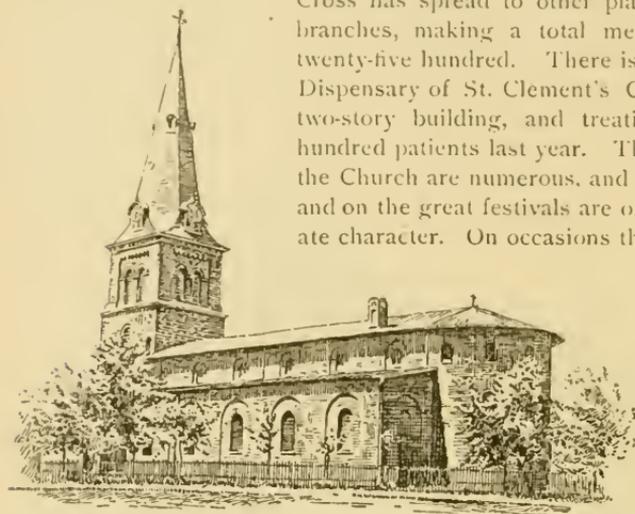
Present number of communicants, 1,037 ; average attendance on Sundays, 1,500 ; members of various Bible classes, 290 ; Sunday-school scholars, 325 ; total expenditures for the year, \$24,511. The entire funded debt of the parish, amounting to over \$35,000, has been subscribed, so that, with previous contributions for the same purpose, in the ten years the Order has been in charge, about \$89,000 have been spent in removing the building indebtedness.

The parish is thoroughly organized, and has numerous guilds and societies. Among the most important of these is "The Guild of the Iron Cross," founded in this parish in 1883. It has 260 names on the list of members, "all

pledged to temperance, reverence, and chastity, on the basis of Catholic doctrine, and bound to do their utmost to rescue the body of Christ from degradation by the sins of intemperance, profanity, and impurity." The Iron

Cross has spread to other places, and has fifty branches, making a total membership of over twenty-five hundred. There is a "Hospital and Dispensary of St. Clement's Church," owning a two-story building, and treating over forty-five hundred patients last year. The services held in the Church are numerous, and those on Sundays and on the great festivals are of the most elaborate character. On occasions the fine vested choir

is aided by instrumental performers. The Church building is of dark sandstone, and of the Romanesque order of architecture, without columns. The



St. Anne's Church, Annapolis, Md.

chancel is semi-circular, with a large organ so built that half is on each side. A low wooden screen divides the chancel from the nave. The walls are richly decorated in colors, the adornments of the chancel being particularly rich and tasteful.

**ST. ANNE'S CHURCH, Annapolis, Md.** — In 1692 Maryland was divided into thirty parishes, or territorial divisions, with metes and bounds. One of these included the present site of Annapolis, and subsequently received the name of St. Anne's Parish.

The first Church building was erected of bricks, in 1700. The second was finished in 1792, eighteen years after it was begun. It was 110 feet long and 90 feet wide, with a tower. It had 122 pews, two of which were assigned to the bachelors of the parish. This building was in use for 66 years, and was accidentally destroyed by fire Feb. 14, 1858, to the great regret of all the people of the city.

The present building, after plans of Mr. C. H. Condit, architect, was built on the foundations of the former building, with the addition of a large semi-circular chancel. It cost in cheap times over \$21,500, and subsequently \$8,000 were added to complete the tower and spire.

The building, although inferior to some erected in later years, is remarkable for its quiet dignity, and its capability for making reverent impressions upon all.

The parish has two chapels and a rectory. The statistics for 1887 show that it has 366 communicants, and that there had been 50 baptisms and 67 confirmations.

The present rector is the Rev. William S. Southgate, who has been in charge since October, 1887. From the time of the first rector, the Rev. Peregrine Covey, in 1696, down to Mr. Southgate's period, there were forty rectors in one hundred and ninety-two years.

**ST. PETER'S CHURCH, Albany, N.Y.** — St. Peter's, as a parish, dates back to 1708, but services were held in Albany by the Rev. Thoroughgood Moore as early as 1704. In 1714 a plat of ground on State Street below Fort Frederick was granted by the Crown for an English Church and a cemetery. In 1716 an edifice of blue-stone, 58 feet by 42, was built.

Services were held regularly by different clergymen until the time of the Revolution, when the Church was closed except for occasional services. When the war was over, the Rev. Thomas Ellison became the rector, May 1, 1787. He laid the foundations for much of the future prosperity of the parish. He died in 1802, just after a contract had been made for a new Church on the same site as that occupied by the present building, which is the original site of Fort Frederick. The new building was consecrated Oct. 4, 1803, the Rev. Frederick Beasley being the rector. This building stood until it was succeeded by the present structure, consecrated Oct. 4, 1860.

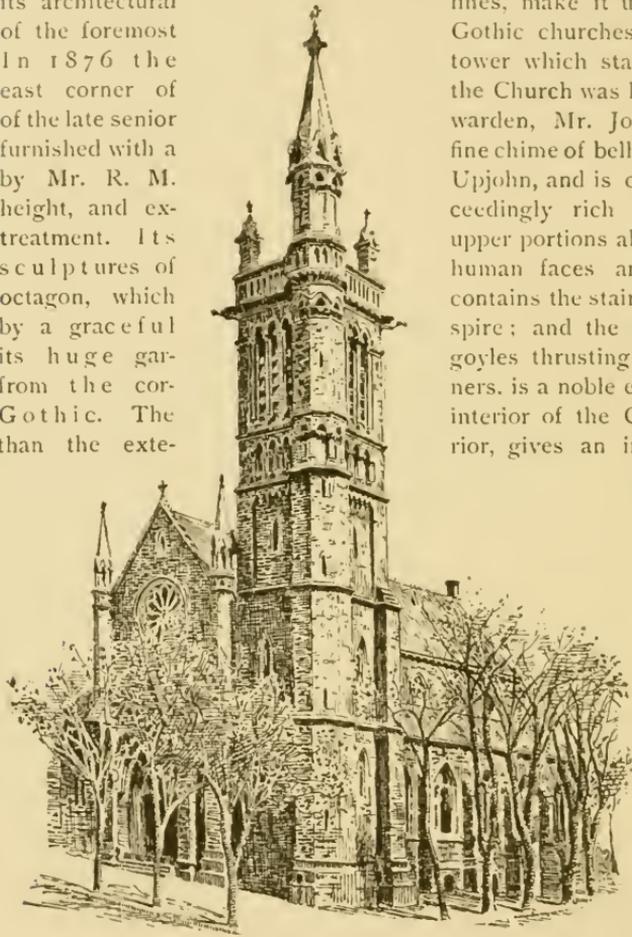
The architects were Upjohn & Co., the designs and superintendence being by Mr. R. M. Upjohn.

Among the rectors of the parish were Bishop Horatio Potter, who served from 1833 to 1854, and Bishop William C. Doane, who served from 1867 to 1869.

The present rector is the Rev. Dr. Walton W. Battershall, who has been in his position since Sept. 29, 1874. Under him the parish has put forth all its energies, and has shown great zeal and resource in the organization of Christian work, and the improvement of the Church edifice.

Very much of the old history of the parish is both interesting and important, and an account of the older memorials and possessions of the Church would be interesting; but these are passed over to make room for a description of the present splendid Church building. It has its front on State Street, the broadest avenue of the city, leading up to the Capitol, and its apsidal chancel on Maiden Lane. Its exterior dimensions are 145 by 86

feet. It is built of stone from the quarries of Schenectady, and consists of nave and aisles terminated by a polygonal apse. Its size, height, massiveness of construction, symmetry of proportion, and the dignity and purity of its architectural lines, make it unquestionably one of the foremost Gothic churches in the country. In 1876 the east corner of the late senior furnished with a tower which stands on the south-ward by Mr. R. M. height, and ex- treatment. Its sculptures of octagon, which by a graceful its huge gar- from the cor- Gothic. The than the exte-



St. Peter's Church, Albany, N.Y.

lines, make it unquestionably one of the foremost Gothic churches in the country. tower which stands on the south- the Church was built as a memorial warden, Mr. John Tweddle, and fine chime of bells. It was designed Upjohn, and is of great mass and ceedingly rich in its decorative upper portions abound in grotesque human faces and animals. The contains the stairway, is terminated spire; and the whole tower, with goyles thrusting their griffin-forms ners. is a noble example of French interior of the Church, even more rior, gives an impression of size and dignity, and the treatment throughout is characterized by deep religious feeling. The large columns which support the clere-story are of gray New-Jersey freestone, with richly carved capitals, and the great chancel arch rises from similar columns. The aisles are lighted by twelve large windows, with tracery of Decorated Gothic. These windows within the last fifteen years have been used as memorials, and now stand embellished with glass designed by the best English artists. The whole series, while showing a variety in style of treatment, are splendid examples of religious art, and give great beauty to the interior.

In 1886 the interior of the Church was decorated, and underwent extensive additions and alterations. Great care was taken that the decoration should be Gothic in spirit and detail, and that it should preserve and strengthen the religious feeling which the architect has given to the edifice. The result has been most happy. The decoration not only gives warmth and relief to the walls, but is also thoroughly Churchly in character, and in sympathy with the architectural lines of the building. It has, above all, the grace of quietness and temperance and unsensuousness, which is the crowning virtue of ecclesiastical decoration.

Before the decoration, the chancel was entirely re-arranged with reference to the introduction of a vested choir. A large organ was placed in a room built for it at the end of the west aisle, and opening to aisle and chancel by lofty arches. A choir-room was added, opening into the west aisle by large double doors, enclosed in an arched doorway of red Corsehill stone. A memorial pulpit of the same material exquisitely carved was at the same time placed in the Church. The floor of the choir and sanctuary were laid in Roman mosaic of harmonious color and Churchly design. The mosaic before the steps of the altar presents five figures, the middle one of which shows the I. H. S. within interlaced triangles, and the others the traditional symbols of the Four Evangelists, — the angel, lion, ox, and eagle. A memorial altar and reredos and memorial credence table were also erected of Caen stone very richly carved. The front of the altar consists of three deeply recessed arches rising from columns of tinted marble. Within each of the arches, on a carved background of grapes and wheat, is a symbol of Christ. The principal feature of the reredos is the large panel above the altar, upon which is carved a lofty cross, and on either side the figure of a kneeling angel. These figures symbolize the cherubim over the mercy-seat of the Ark of the Covenant, and are of life-size in high relief. They are the work of Mr. Louis St. Gaudens, and are a noble piece of sculpture, of great beauty, and showing in every line tender and devout feeling. Above the line of the reredos, the six sides of the apse, exclusive of the organ front, are pierced with lancet windows, twenty-four feet in height. The three middle windows have been filled with decorated glass. In the upper portion each window shows two angels, standing, life size, with musical instruments, the series forming an angelic choir encircling the chancel. Underneath the angels, and separated from them by arabesque work, are scenes from the life of St. Peter.

The decoration of the Church and the pulpit, brass altar-rail, and mosaic floor were designed by Mr. R. W. Gibson of Albany. The credence, altar, and reredos, with the exception of the sculptured angels, were designed by Mr. Richard M. Upjohn.

In 1876 the Parish House was built on Lodge Street, opposite the Church.

It is a fine structure of stone, designed for the use of the Sunday school, and the charitable and social enterprises of the parish. In connection with and supported by the parish, is the St. Peter's Orphans' Home.

**GRACE CHURCH, Utica, N.Y.** — The first Church building belonging to this parish was erected in 1839. It was a very unpretentious wooden structure with a steeple. There were sixty pews, and a gallery and organ-loft.

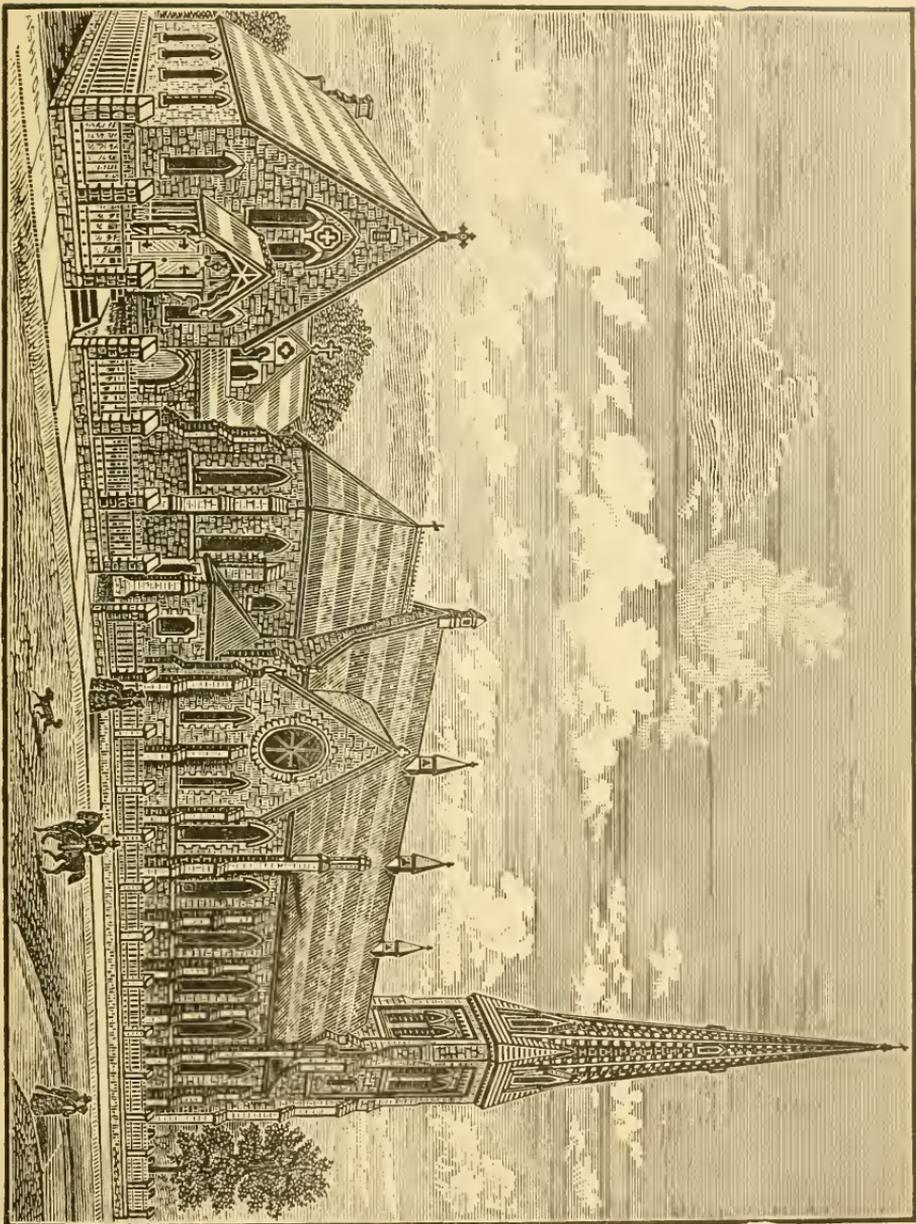
Work upon the present Church, after plans by Upjohn, was begun in 1856. Services were held in it for the first time May 20, 1860, and it was consecrated in 1864. The tower, which was left unfinished, was built by the parish in 1870. In 1875 the spire was added by Mrs. James Watson William as a memorial of her father and husband, at a cost of \$13,000.

Mrs. William, not content with thus adding to the beauty of the exterior of the building, has done many other things for the parish. In 1884 she caused the Church floor to be tiled, and a steam furnace to be put in. In 1885 she erected a portion of the Parish Building, containing vestry-room, study, society and guild room; and is now in 1888 completing the choir-room, the cloister, and other parts of this beautiful Parish Building, making the appointments remarkably complete.

The Church is rich in memorials of the departed. The most important is the spire, which has been already mentioned. Each of the ten bells in the chime is dedicated to the memory of a different person or persons, and has its own appropriate inscription. There are fifteen memorial windows of various sizes, and some of them of exquisite foreign glass; two stone monuments, the pulpit, the lectern, the altar-desk, and the altar-book are all memorials. The font was the gift of Mrs. Samuel Beardsley and her friends, but not a memorial; the silver communion-service was given by the ladies of the parish in 1848. The large Bible, and books for use in the chancel, were from the young men of the congregation in 1860. Altogether the property of the Church will probably not be overestimated at a money value of \$110,000.

The jubilee of 1888 is commemorated in a "Semi-Centennial Year Book" containing the services, the sermons, addresses, and other features of the two-days' rejoicings.

From 1839 to 1884, when the present incumbent, the Rev. Charles T. Olmstead, assumed the office, Grace Church had but four rectors: the Rev. Albert C. Patterson, the Rev. George Leeds, the Rev. John J. Brandegge, and the Rev. Edwin M. Van Deusen. All of them were men of strong characteristics, and each of them possessed peculiar gifts of his own, distinguishing him from all the others, and fitting him most admirably for the special work which the Providence of God called him to do in the parish.



Grace Church, Utica, N. Y.

Of no one, however, can it be more confidently said that he was fitted for the place, than the present rector, the Rev. Mr. Olmstead. However ably the parish has been served in the years past, it enjoys to-day the benefit of thorough devotedness, great ability, and wise guidance; and it prospers accordingly.

The parish is well organized for worship, for instruction, and for work. Beside the vestry and its committees, there is a Parish Guild which affiliates all the various organizations once existing in the parish, and gives opportunity for work to all who wish to work for Christ and His Church.

This guild includes fifteen branches: such as, the Altar Society, the vested choir of men and boys, the ladies' volunteer choir, the Choristers' Guild, the St. Andrew's Brotherhood, the Sunday School, etc.

Beside the work thus done, the parish has a Mission Chapel in another part of the city.

In glancing over the good labors of so many lay people, men and women, who have been identified with this parish, the splendid gifts of money by Mrs. William show what opportunities there are for persons of means elsewhere, not only to beautify the temple of the Lord, but to make it more and more truly the house of mercy. What this lady has done, has not checked the work or the zeal of others, but has rendered even more work possible in the future.

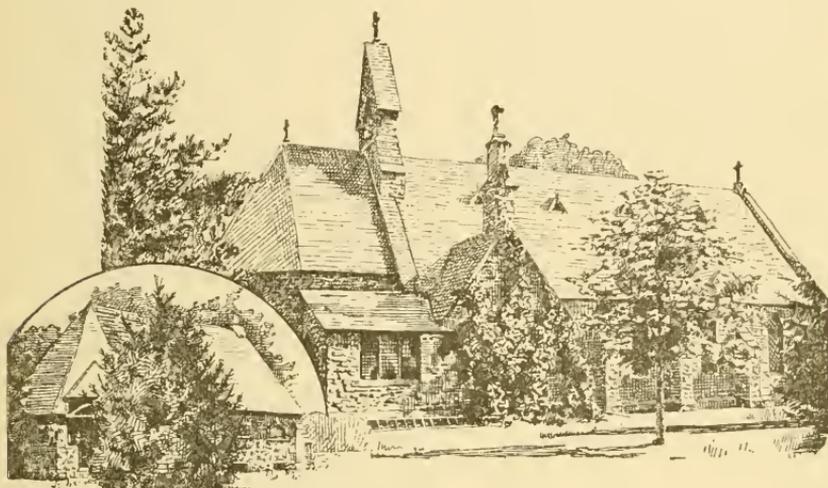
**MEMORIAL CHURCH OF ST. LUKE THE BELOVED PHYSICIAN, Bustleton, Penn.** — There can scarcely be a better way of commemorating the departed than by erecting a House of God. Far better than a sculptured monument or an elaborate mausoleum in a cemetery, is a building within whose walls the gospel of Christ shall be preached and the sacraments of His appointment administered.

This beautiful Church at Bustleton was erected by Mrs. Pauline E. Henry as a memorial of her husband, Bernard Henry, M.D., who died April 15, 1860. It was built here on account of some associations with the neighborhood on the part of Mrs. Henry, and was presented to the parish free of debt.

The first services held in Bustleton were by the Rev. George Sheets. Afterwards the Rev. Dr. F. W. Beasley of Lower Dublin officiated, being occasionally assisted by other clergymen. These services were held in private houses and in Union Hall. In July, 1860, during the rectorship of the Rev. Dr. Leighton Coleman, now Bishop of Delaware, ground was bought for a new Church, and Mrs. Henry's gift was made. The corner-stone was laid Sept. 20, 1860, and the consecration took place Aug. 29, 1861.

The architects were R. Upjohn & Son of New York. The building is of blue stone trimmed with brown stone and brick; the roof is slated. The

chancel is apsidal, and is surmounted by a bell gable. The Church is regarded as one of the most beautiful small structures in the country. Besides the Church, Mrs. Henry has given the Rectory, and has aided in the construction of the Chapel and Sunday-school building, beside enriching the chancel window with beautiful glass.



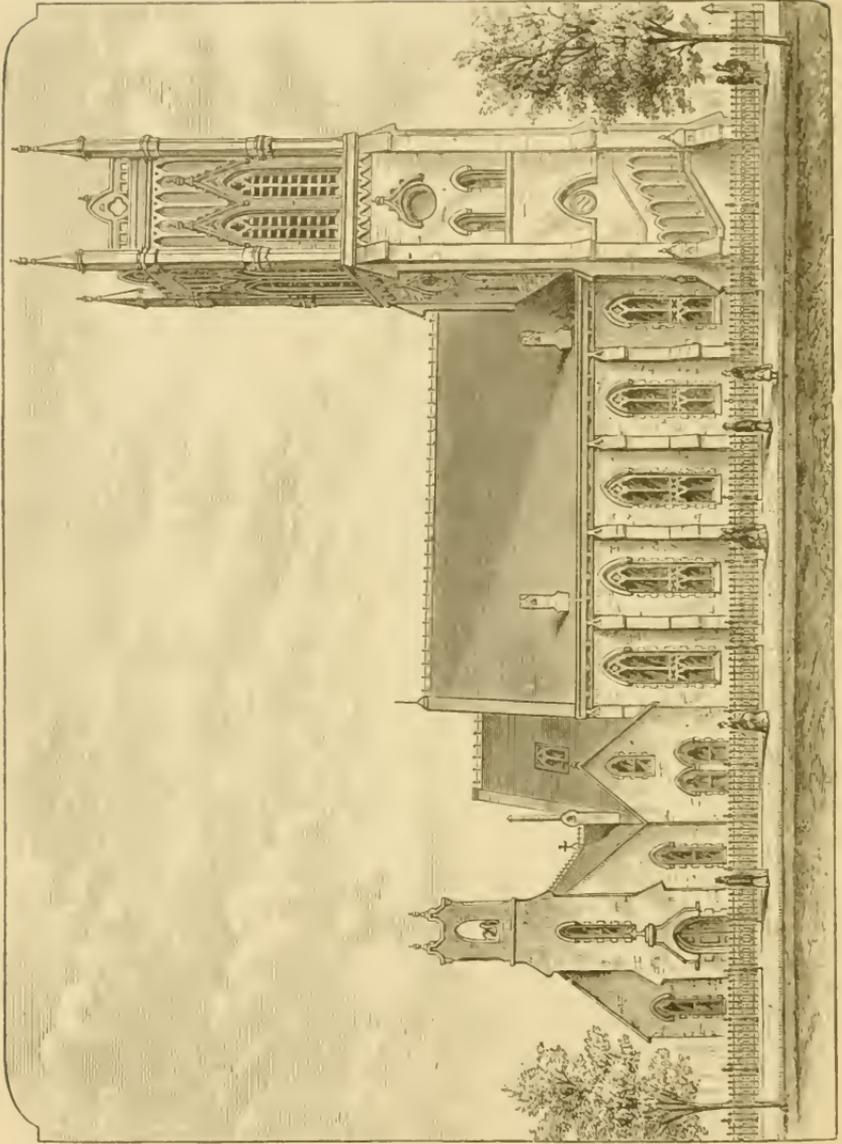
Memorial Church of St. Luke the Beloved Physician, Bustleton, Penn.

**ST. JOHN'S CHURCH, Detroit, Mich.** — On Dec. 6, 1858, twenty-two persons met at the residence of H. P. Baldwin, Esq., to consider the formation of a parish and building a chapel. The host of the evening promised that if seventy-five hundred dollars were raised, he would give the lot on Woodward Avenue and High Street, and rebuild the house then standing on part of it as a rectory. The subscription was made, and these offers were redeemed. The parish was organized Dec. 13, 1858. On April 19, 1859, the corner-stone of the chapel was laid, and its consecration took place Nov. 19 of the same year.

The first rector was the Rev. William E. Armitage, who afterwards became assistant bishop of Wisconsin.

It was soon seen that the chapel was too small for the needs of the growing congregation, and Mr. Baldwin offered \$17,000 if a large Church costing as much more was built.

Jordan & Anderson were engaged as architects; and June 6, 1860, the corner-stone of the present large edifice was laid. It was consecrated Dec. 19, 1861; so that in three years from the date of the first meeting, the parish found itself in possession of land worth \$10,000, a chapel and furnishings



St. John's Church, Detroit, Mich.

worth \$10,576, a rectory worth \$7,200, and a church and furnishings worth \$48,500, making a total of about \$70,300, more than half of which amount had been given by the benefactor of the parish, H. P. Baldwin, Esq.

The rectors of the parish have been the Rev. W. E. Armitage, from 1859 to 1866; Rev. J. J. McCook, from 1867 to 1868; and the Rev. George Worthington, D.D., from 1868 to 1885, when he became bishop of Nebraska. The present rector is the Rev. Joseph N. Blanchard, who has two assistants.

The young parish soon became noted for its earnestness and liberality. During the twenty-nine years of its existence, it has expended \$402,000 for parochial purposes, and \$183,000 for missionary and charitable work, making \$585,000, or an average of over \$20,000 for each year.

The number of communicants connected with the parent Church and the two missions attached to it is 1,127. In 1887 a movement was made for the erection of a Parish House. A lot was secured adjoining the Church property, and the plans of Mr. A. B. Cram of Detroit were adopted. The building was begun April, 1888, and has cost about \$27,000, exclusive of the lot which cost \$10,000, and of the furniture. It contains in the basement a dining-room, kitchen, cloak-room, store-rooms, and furnace-room. On the first floor, the main assembly-room, 51 by 62, seating six hundred, and the library and officers' rooms.

On the second floor, infant-class room, five Bible-class rooms; the latter to be used during the week for reading-rooms, sewing-rooms, and young men's club-rooms, and other societies of the parish.

In the rear of the building are the sexton's quarters. The entire structure measures 110 by 54 feet. The total value of the property at this date is \$175,000.

The parish has numerous organizations. Among them are the Altar Society, the Church Aid Society, the children's sewing-school, the women's sewing-school, the Church Union, the Brotherhood, and the Young Women's Guild.

The Eucharist is celebrated every Lord's Day and on all holy days. Prayers are said daily in Lent and Advent, and there is a service on Wednesday night and Friday morning throughout the year.

The influence of the parish upon the city and vicinity of Detroit, and upon the whole diocese, has been very great, so that it stands out in great prominence, and gives promise of a bright future.

**ST. STEPHEN'S CHURCH, Providence, R.I.**—This church is situated on George Street, in the choicest part of Providence. On the north side lies the beautiful campus of Brown University. Covered on three sides with a luxuriant growth of English ivy, shaded by overhanging trees, and in an atmosphere of peace and rest wherein almost the only sound is

the twittering of the many sparrows which have found them a house in the Church's vine-clad walls, St. Stephen's seems indeed a dwelling of the Lord of hosts, and speaks only of *heavenly* things.

The parish owes its origin to the Rev. Francis Vinton, D.D. In 1837 he opened a Sunday school in the south part of Providence, under the direction of his brother, the Rev. Alexander H. Vinton, D.D., then rector of Grace Church, Providence.

In 1838 a parish was organized, and at the suggestion of the venerable Dr. Crocker of St. John's, who presided at the preliminary meeting, was named St. Stephen's. In 1839 the Rev. Francis Vinton was called to be the first rector of the new parish, which, on June 11 of that year, was admitted into union with the Convention, and in October of the same year was incorporated by the Legislature. The first Church building in which St. Stephen's congregation worshipped was the little house in which the Sunday school began. In 1838 this was purchased by subscription, removed to Thayer Street between John Street and Arnold Street, and converted into a chapel.

Land on the corner of Benefit and Transit Streets was soon after bought; "and here," says Dr. Vinton, "the first stone of the new Church (marked by me) was laid on the 15th of April, 1840." On the 26th of November, 1840, the Church was consecrated by the Right Rev. Dr. Griswold, bishop of the Eastern Diocese.

In January, 1840, Mr. Vinton resigned, and was succeeded by the Rev. George Leeds, afterwards the well-known and beloved Dr. Leeds of Baltimore. Mr. Leeds resigned May 10, 1841; and after an interval of several months, when the parish was in charge of the Rev. John H. Rouse, on Sept. 6 the Rev. Henry Waterman was called to the rectorship. Mr. Waterman resigned in November, 1845, and was followed by the Rev. James H. Eames, subsequently an honored doctor of the Church, and long the rector of St. Paul's Church, Concord, N.H.

Mr. Eames resigned in 1849, and the Rev. Mr. Waterman was recalled to the rectorship. His pastorate of twenty-four years has made St. Stephen's parish historical in the parochial life of the American Church. Mr. Waterman's learning, recognized by Columbia College in the bestowal of the honorary Doctorate in Theology, his sanctity and his fearless Catholic Churchmanship gave his parish wide reputation, and have inscribed his name in a high place of lasting remembrance in the bede-roll of those illustrious priests and doctors whose memories the American Church must ever delight to honor.

What Dr. Waterman was, and what he did, are best summed up in the inscription which the Vestry, in 1883, placed upon the altar and reredos erected that year in the Parish Church to his memory:—

Part of the inscription upon the altar and reredos of St. Stephen's Church, Providence:—

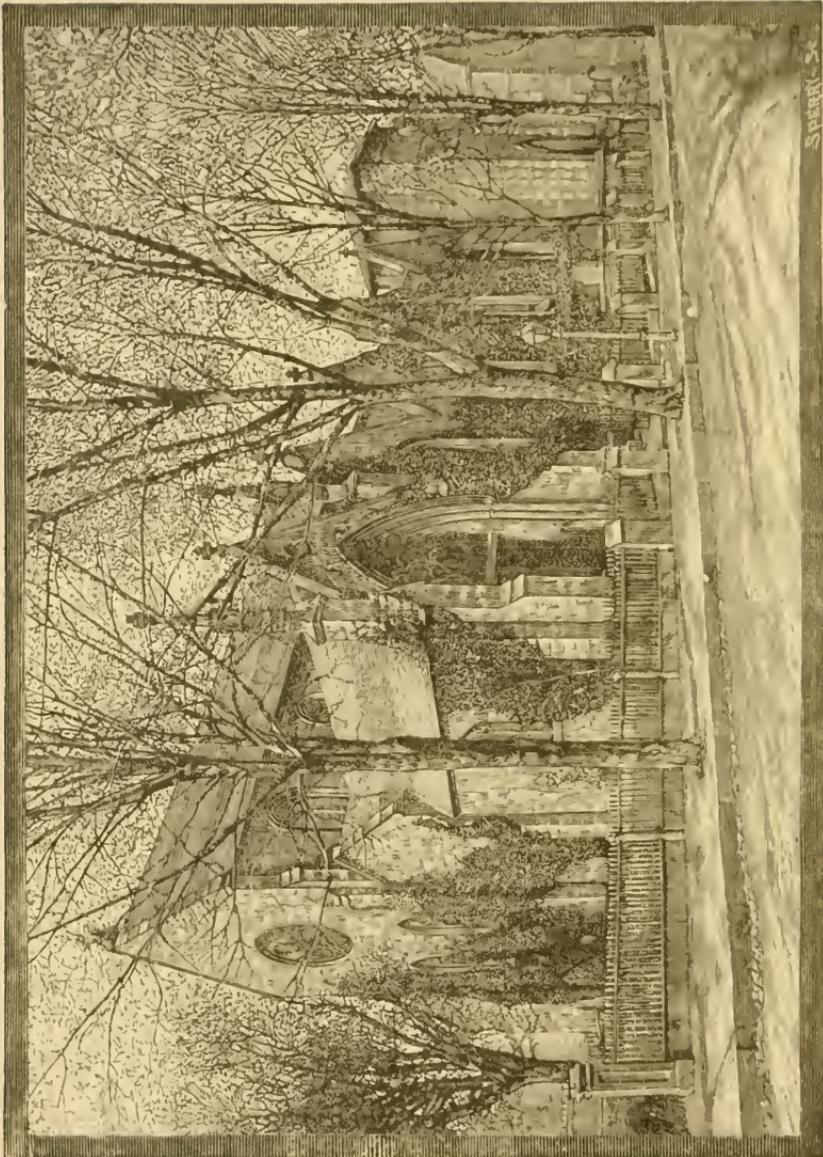
THIS ALTAR AND REREDOS  
ARE CONSECRATED TO THE GREATER GLORY OF  
GOD  
IN GRATEFUL REMEMBRANCE OF  
HENRY WATERMAN,  
Priest and Doctor,  
WHO, BY THE GRACE GIVEN HIM,  
RESTORED TO THE CHURCH IN PROVIDENCE SOME FORFEITED  
TREASURES OF PRIMITIVE PIETY,  
NOTABLY,  
THE DAILY SERVICE IN THE SEASON OF LENT,  
AND  
THE WEEKLY CELEBRATION OF THE  
HOLY EUCHARIST.

Dr. Waterman resigned the rectorship in 1873, and entered into his rest on St. Luke's Day, 1876. The next rector, from 1875 to 1877, was the Rev. Charles William Ward. In April, 1878, the Rev. James Winsor Colwell was elected rector, who, after nearly seven years of faithful services which greatly endeared him to his people, was followed by the Rev. George McClellan Fiske, elected Oct. 20, 1884. On June 6, 1888, Mr. Fiske was chosen Bishop of Fond du Lac.

The present Church edifice of St. Stephen's Parish—a grand monument of Dr. Waterman's zeal and of God's blessing on his fidelity and labors—was erected after the plans of Richard Upjohn of New York. The cornerstone was laid on St. Matthew's Day, 1860, by the Right Rev. Dr. Clark, Bishop of Rhode Island; and the completed building was consecrated by the same prelate on Feb. 27, 1862.

The original plans included nave, north and south aisles, chancel, Lady-Chapel, tower, and spire, and an adjoining parsonage. The two latter have not yet been built.

It is justly held to be one of the most beautiful of American parish Churches, as it certainly is one of the best works of the distinguished architect who reared it. Its material is a beautiful Rhode-Island graystone. The style is Middle Pointed Gothic. Its dimensions are, length, 120 feet; width, 80 feet; height, 68 feet from the floor to the roof of the clere-story. Massive stone pillars separate the nave from the aisles, and a glass screen divides the south aisle from the Lady-Chapel. The proportions of the edifice are good, and the lines extremely pleasing. The acoustic properties of the Church are well-nigh perfect,—a rare feature in Church buildings,



St. Stephen's Church, Providence, R.I.

and a circumstance which much enhances the triumph achieved by the architect of St. Stephen's. The chancel is apsidal, and in 1883 was so re-arranged and re-fitted that it is now of conspicuous artistic merit, and of unusual ecclesiological correctness.

In 1885 a Guild House was built on the lot at the east end of the Church. It was opened by the rector with an Office of Benediction on July 2 of that year. It is hoped to replace this temporary frame building by a permanent building of stone, in keeping with the architecture of the Church.

Morning and evening prayers are said daily, and the Eucharist has been celebrated every day since Christmas, 1886.

The organizations of the parish are numerous and varied. A chief distinction of St. Stephen's for many years has been the excellence of its music. One of the first parishes in the United States to introduce a vested choir, it has always kept up to a high standard of musical proficiency. Its choral celebrations to-day are stately and melodious.

Providence has now twelve parishes. Of these Grace Church reports nearly one thousand communicants, and St. John's about four hundred. It is a strong centre of Church life. The residence of the Bishop is here; and there are the two Church institutions, St. Elizabeth's Home, and St. Mary's Orphanage.

The Berkeley School for Boys located here is, however, to be removed to Newport in the same Diocese.

**TRINITY CHURCH, Toledo, O.** — Toledo to-day has a population of about sixty-eight thousand people. When Trinity Church was first organized there in 1842, there were only about twenty-five hundred people. While to-day it is a place of great prosperity, with thriving business establishments, and easy communication with other parts of the world, in 1842 it was a muddy, unimproved, unwholesome place, with no wealth, and its business greatly embarrassed.

In the midst of one of the least cheerful stages of the history of Toledo, the following paper was handed to Bishop McIlvaine when he visited the town in 1842:—

“We whose names are hereunto affixed, deeply impressed with the importance of the Christian religion, and earnestly wishing to promote its holy influence in the hearts and lives of ourselves, our families and neighbors, do hereby associate ourselves together under the name and style of the Parish of Trinity Church, in the township of Toledo, county of Lucas, and state of Ohio, and by so doing, do adopt the constitution and canons of the Protestant Episcopal Church, in the diocese of Ohio, and in communion with the same in the United States.”

The first Church building was completed in 1844 at the cost of about \$4,000. It was consecrated and used until the present handsome structure was completed in 1866.

The cost of the present stone Church, C. C. Miller, architect, was about \$47,000. It was begun in 1863, and completed in three years. In 1870 a grand organ was put in place at a cost of \$6,300.

In 1875 the parish buildings and Chapel were erected, and furnished with ample accommodations for Sunday school, parish school, and parlors for society and Church work; and steam-heating was applied to the Church,



Trinity Church, Toledo, O.

—the whole costing about \$25,700. In 1879 the interior of the Church was re-decorated and improved at a cost of \$3,500.

The treasurer of the parish, Mr. R. F. Russell, made a careful estimate of the amounts of money raised and expended for building purposes, charities, and current expenses, by Trinity Parish, from 1844 up to May, 1886. In his report he says, —

“We have the grand total of over three hundred and sixteen thousand dollars, which has been contributed and expended by Trinity Parish, since the highly esteemed and venerable Dr. Wallbridge first commenced his arduous labors in this then uninviting locality; the good work accomplished

here by him and his worthy successors is manifest and far-reaching; and we thank the Great Head of the Church, that the members of this parish have been so fully impressed in the past, with their duty to contribute liberally of their means, and will recognize the great responsibility resting on them to increase and multiply their good deeds, remembering that to whom much is given, large returns are expected.

"We have no records of the amount contributed by all the ladies' benevolent societies of the parish, and regret we cannot add a summary of the amount expended by the Ladies' Dorcas and Relief Society, who have contributed many thousand dollars in the past twenty years, in aid of its charities and missions, and in furnishing and decorating the Church and Chapel."

From the date of the organization of the vestry in 1842, up to 1848, the time that the Rev. H. B. Walbridge was called to the rectorship, thirteen clergymen had been elected to this position.

Some utterly refused to come, and others who came stayed but a short time. Dr. Walbridge, however, changed all this record, for he stayed twenty years. In his reminiscences he says, —

"It was in March, 1848, one month after having received my first degree in Holy Orders from Bishop DeLancey, whilst engaged in missionary pioneering among the Alleghany hills of Western New York, that a call to the rectorship of Trinity, Toledo, reached me by the mail. If the letter of declination which was written the same day had been sent — is one of those *ifs* which open to the mind that vast field of mystery over which the irreverent and unbelieving say blind chance, but the reverent and believing more wisely and comfortingly confess, the hand of a wise and loving Providence bears rule. It was not sent; not because of any wavering inclination or hesitation of judgment on the part of the writer: the very slight obstacle of inconvenience only prevented its being mailed. That feather's-weight of hinderance was the turning force which led me, against my judgment and inclination, in the direction wherein (as was afterwards clearly revealed and unmistakably confirmed by very plain providential indications) it was God's will I should go."

The results of twenty years of work showed that Providence had indeed directed this faithful man to the field.

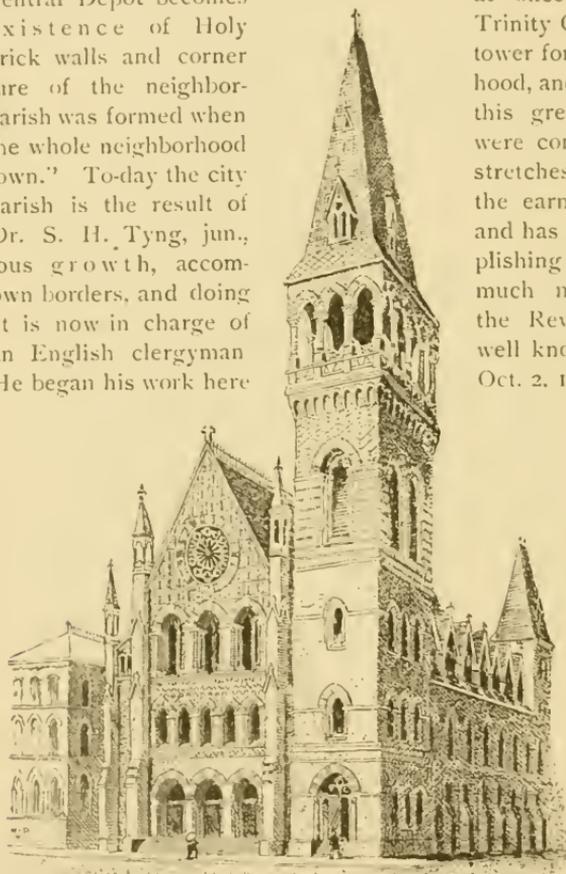
In 1869 Rev. Dr. James Mulchahey succeeded him, and carried on the work with great devotion, vigor, and success. One of the outgrowths of his labors was Calvary Mission, and another was the bringing of Grace Church under his supervision. In 1874 he left Toledo, to join the staff of clergy of Trinity Church, New York.

On the 4th of March, 1874, the Rev. Dr. L. Coleman, the present Bishop of Delaware, became rector. He stayed until 1879, doing much noble work

for the parish. In five years he had baptized 353 persons, and had added 346 communicants. The offerings in that period had amounted to over \$85,000.

Dr. Coleman was succeeded by the Rev. Edward R. Atwill, D.D., the present rector : and the parish is to-day in a growing and prosperous condition.

**CHURCH OF THE HOLY TRINITY, New York, N.Y.** — Any one who reaches New York City by one of the railroads centering at the Grand Central Depot becomes at once acquainted with the Trinity Church. Its variegated brick walls and corner tower form quite a striking fea- hood, and arrest attention. The existence of Holy brick walls and corner ture of the neighbor- parish was formed when the whole neighborhood town." To-day the city parish is the result of Dr. S. H. Tyng, jun., lous growth, accom- own borders, and doing It is now in charge of an English clergyman He began his work here



Church of the Holy Trinity, New York, N.Y.

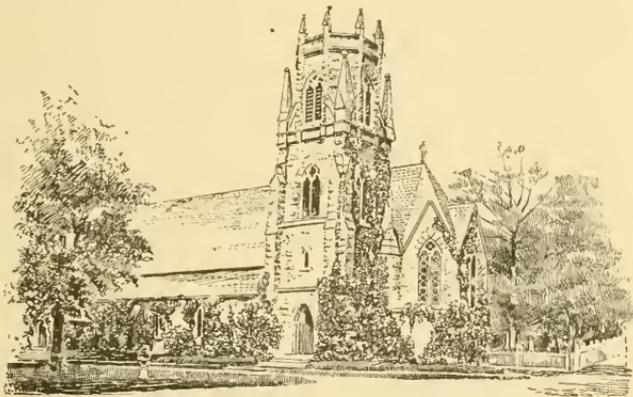
and has had an almost marvel- plying great results within its much mission-work beyond. the Rev. E. Walpole Warren, well known as a "Missioner." Oct. 2, 1888. His coming has

been attended by very favorable changes. There has been a renewal and growth of an interest which for a time seemed declining, and the starting of new agencies for work. While Holy Trinity Parish has been noted for its general earnestness, it has become prominent in three special direc- tions : First, for the active co-operation offered by its lay mem- bers. It has had a band

of faithful workers, who were always ready to assist in any labors that would advance the Church's interests. Second, for the pointed, practical character

of its pulpit ministrations. The efforts of its clergy have been to bring the principles of the Gospel to bear upon the settlement of all questions that affect individual duty, and social, business, and national life. The pulpit in the parish has accordingly been a source of great power. Third, for the decided stand it has taken upon the "evangelical" side in the ecclesiastical controversies of the past. It has represented a type of Churchmanship which has numbered many noble adherents, and which has done much to keep before the mind of the Church, in general, a high standard of earnest devotion. It has brought out, in great clearness, each man's relationship towards a personal Saviour.

**IMMANUEL CHURCH, Bellows Falls, Vt.**—In the year 1798 Samuel Cutler, M.D., who had been educated a Churchman, formed the idea of organizing a parish of the Protestant Episcopal Church in the township of Rockingham.



Immanuel Church, Bellows Falls, Vt.

Articles of association were drawn by Dr. Cutler, and signed by seventeen persons. The parish thus formed held services under the direction of transient clergymen and lay-readers, it still being too weak to support a resident clergyman. In 1799, measures were taken for securing the income of the glebe lands; there having been, in the original charter of the town, a lot of land reserved as a glebe for the Church of England. The parish thus obtained an annual income of about seventy dollars, which was used in payment of such occasional services as could be procured.

For a period of eighteen years all services were held at Rockingham village, the centre of the township. It seemed evident, however, to those interested, that the parish could not increase in numbers and strength in its

present locality; and hence it was resolved to remove the centre of the parish to the village of Bellows Falls.

In the year 1817 the Rev. George T. Chapman became rector of the parish; and during that year means were provided, and a building was erected and consecrated and named Immanuel Church.

In the autumn of 1819 the Rev. Carlton Chase became minister of the Church, and in 1823 was elected rector, and continued so until the year 1844, when he was elected and consecrated Bishop of New Hampshire.

In 1863 it was decided to erect a new Church building. Plans and specifications for a new Gothic Church of stone, capable of seating about five hundred persons, were obtained of R. Upjohn & Son, architects. The Church was completed in 1867; and on Christmas Day in that year the congregation assembled for the first time in the new building, rejoicing in the possession of a House of God, beautiful, durable, and convenient.

The building of the present Church was commenced under the Rev. Andrew Oliver, and completed under the rectorate of the Rev. Charles S. Hale, who became connected with the Church in 1867.

In 1882 the present incumbent, the Rev. Warren H. Roberts, was elected rector. The Church is built of gray granite, and has been adorned and enriched by each rector and vestry, until now it is one of the most beautiful and attractive Churches in New England. It consists of nave and aisles, chancel, tower, two porches, organ transept, and robing-room. It measures 50 by 80 feet. The walls are of New-Hampshire granite, rock-faced, irregular rubble work, with slated roof. The interior is finished with chestnut. It is lighted with gas. The windows are of stained glass, rich and very beautiful, and many of them memorials; and the interior of the Church is handsomely decorated.

On the north side of the Church lies the parish cemetery, giving one an idea of many of the rural English Churches. The grounds are very beautiful.

Much effort has been made to make every thing connected with the Church beautiful and attractive, showing that those who have had the care of the Church have tried to make it what the House of God should ever be.

**ST. PETER'S CHURCH, Baltimore.** — Baltimore was a city of only twenty thousand people when, in 1802, St. Peter's Church was organized. The first building was finished in March, 1804, and was consecrated by Bishop Claggett, May 27, 1804. This was the third edifice erected by members of the Episcopal Church in Baltimore. The first rector was the Rev. George Dashiell. He was followed in 1817 by Dr. Henshaw, who subsequently became bishop of Rhode Island, being consecrated Aug. 11, 1843.

The third rector also became a bishop. The Rev. Dr. Thomas Atkinson, after serving this parish from 1843 to 1852, became the rector of Grace Church, and soon after was elected the bishop of North Carolina. The Rev. James H. Morrison served from 1853 to 1858, when the Rev. Dr. George D. Cummins succeeded him. Dr. Cummins became the assistant bishop of Kentucky in the spring of 1866, being then the rector of Trinity Church, Chicago.



St. Peter's Church, Baltimore.

The present rector, the Rev. Julius E. Grammer, the sixth in succession, entered upon his duties Oct. 1, 1864.

The old Church was sold in 1868; and on the 16th of September of that year, ground was broken for the present building.

In an address made by Dr. Grammer at the corner-stone laying, April 29, 1869, it was stated, that in the sixty-four years of the old Church there had

gone out from it 3 bishops, 40 presbyters, 30,000 Sunday-school scholars. There had been 750 marriages, 7,000 baptisms, 1,131 burials, 1,500 confirmed, and the contributions had been \$150,000.

The new Church was completed and occupied in October, 1870. The general style of the structure is that of the Norman period of English Gothic, freely treated. The general features are massive, the openings heavy, semi-circular heads, with deeply recessed jambs, buttresses broad and flat. The material is white marble, rock-faced, squared stones, except ornamental and mould work, which is all finely worked with the tooth chisel. The parish has now about 600 communicants, and over 400 teachers and scholars in its Sunday school. It contributes very liberally to missionary and benevolent work: the offerings for these purposes amounting to about \$10,000 per year. The parish is well organized for Christian work, having two Sunday schools, a brotherhood, and various missionary societies. It supports an asylum for female children, and has a day school dating from 1805.

The corner-stone contained, among other things, a declaration, of which the following is an extract: "If ever it should be the will of God that these walls should be removed, this foundation overturned, and this deposit brought to light, let it then be known that on this day this Church is firmly attached to the doctrine, discipline, and worship of the Protestant Episcopal Church in these United States, as contained in its Articles, Liturgy, Constitution, and Canons; that it adheres with increasing attachment to its Apostolic order, under the pure teachings of its Creed and Articles: to its spiritual and scriptural doctrines of the Protestant Reformation in England, and counts the sixth and the eleventh Articles of the Church as containing the very rule of our faith, and the reason of our Christian hope: and that, with devout gratitude to Almighty God for His favor and blessing upon this Church in time past, we unite in praise to His Holy Name, and in fervent humble prayer that this Church and Chapel, with its walls and arches, its tower and spire, may be to worshipping thousands, none other than 'the House of God and the gate of Heaven.' Amen and Amen."

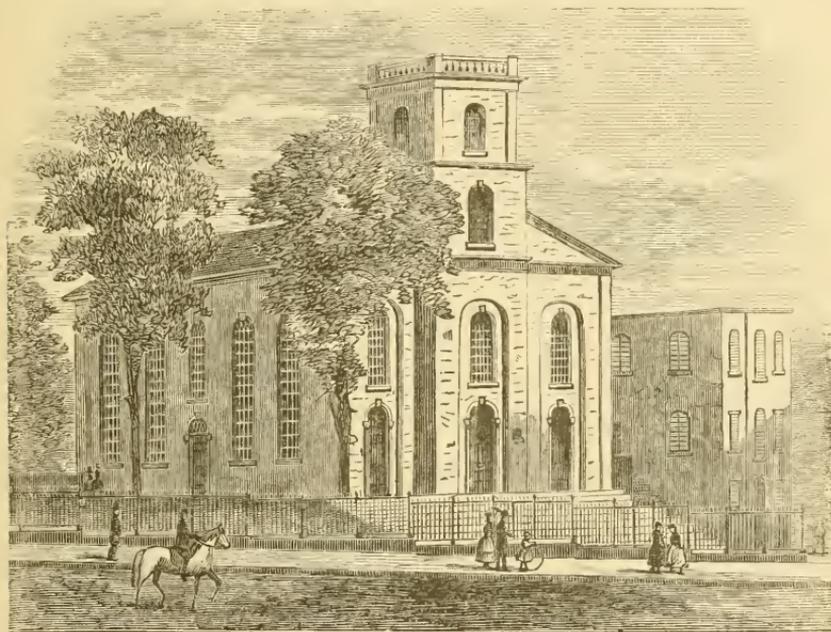
**ST. ANN'S CHURCH, Brooklyn.** — On the 23d of April, 1887, this parish celebrated the hundredth anniversary of its incorporation. Tradition says that in 1766 there were Episcopal services in Brooklyn, but no parish was organized until April 23, 1787. Services were held in 1784 by the Rev. George Wright; and a Church building was secured on Fulton Street, opposite Clark Street. The old name of the parish was "the Episcopal Church at Brooklyn." This was changed in 1795 to St. Ann's Church.

Under the rectorship of the Rev. John Ireland, in 1804, the second building was constructed. It was of stone, 40 by 60 feet, and was consecrated

by Bishop Moore, May 30, 1905. It stood on Sands Street, about where the bridge entrance now stands.

This building was damaged by the explosion of a powder-house in its vicinity in 1808, and a new and larger Church of brick was built on Washington Street. It was 66 by 99 feet. Bishop Croes of New Jersey consecrated it July 30, 1825.

The fourth building is the present one, the corner-stone being laid June 5, 1867. The Church was opened Oct. 20, 1869. In building this magnificent structure upon this new site in a new neighborhood, the parish incurred



Old St. Ann's Church, Brooklyn, N.Y.

a great debt; and as years passed on, the financial problem became more and more difficult, until it was thought the parish would be crushed. When others had done what they could, Mr. R. Fulton Cutting, a member of the vestry, came forward with a proposition to increase his subscription from \$10,000 to \$70,000 upon two conditions: first, that the whole amount of the debt be paid, and second, that the Church be made free. The balance of \$15,000 was soon raised, and May 7, 1880, the Church was consecrated.

Speaking of the different buildings which have sheltered the parish, the present rector, Dr. Alsop, said, "She began in Mr. Rappelye's rooms; she

passed into the larger, it ruder, space found in John Middagh's barn; she went then to the barracks left by the British; then to the frame Union Chapel, which became the first Church: then to the stone building on Sands Street; then to the larger brick Church on Washington Street; at last to her present stately home." When "the Episcopal Church in Brooklyn"



New St. Ann's Church, Brooklyn, N.Y.

began, it was in a village of two thousand people. Now it is one of many parishes in a city of eight hundred thousand people. With doors wide open, with seats free, she stands a Church of and for the people. High and low, rich and poor, are equally welcome to her beautiful courts. From 1784 to the present, there have been fourteen rectors. Three of these have been elevated to the episcopate, — the Rev. Dr. Henshaw, the Rev. Dr. H. U. Onderdonk, and the Rev. Dr. Charles P. McIlvaine. The longest period of service was that of the Rev. Dr. Benjamin C. Cutler, which extended from 1833 to 1863. The Rev. Dr. N. H. Schenck, under whose rectorship the new Church was built, entered upon his duties in 1867, and died in 1885. The present rector, the Rev. Dr. Reese F. Alsop, began his ministry

here May, 1886, and was instituted Nov. 7, 1886. The parish has had in its membership a number of distinguished laymen, whose names have become well known in social, business, and political circles. There are about 850 communicants, a Sunday school of 450, and the annual receipts for all purposes are about \$32,000.

The organizations of the parish include the Sunday schools, the Brotherhood, parish guild, sewing school, Girls' Friendly, and others.

The parish supports a day-nursery and boarding home for young girls, and assists various charities.

It also owns a burial lot in Greenwood Cemetery, and another in Evergreen Cemetery. The vested choir of the Church numbers thirty-five members, and is very efficient.

**ST. LUKE'S CHURCH, San Francisco, Cal.** — Col. Homer B. Sprague, now President of the University of North Dakota, from whose sketch the points in this article are taken, says, "The history of St. Luke's, which now has a larger membership than any Episcopal parish on the Pacific Coast, is full of instruction and encouragement to those who, in laying foundations, are in danger of impatience or despondency."

The movement for the formation of the new parish began in a conference at the house of Mr. J. G. Clark. The first service was held in a school-house, March 4, 1866, the Rev. Giles A. Easton officiating. A Sunday school was formed the same day under the superintendency of Mr. J. Wigmore. The congregation numbered about sixty, and the school began with twenty persons.

The name first adopted for the organization was "St. Andrews." This was changed later on to "The Episcopal Mission of Spring Valley," then to "The Church of the Nativity," and finally the parish was incorporated as "St. Luke's Church, San Francisco, Cal."

The clergymen in charge from 1866 to 1886 were the Rev. D. J. Lee, the Rev. F. A. Barstow, the Rev. J. B. Gray, Rev. E. S. Peake, the Rev. S. G. Lines, the Rev. A. D. Miller, and the Rev. F. L. Randolph.

They who came early to the field found a small congregation in a hall, and a meagre support. Thirty-four dollars per month was at one time the maximum paid the missionary. There were 23 communicants on Christmas Day, 1866. At the Easter communion, 1887, 520 received, out of 650 now belonging to the parish.

Steps were taken in 1868 to erect a free Church, the first of the kind in San Francisco; and services were held in the completed building on St. Luke's Day, Oct. 18, 1868.

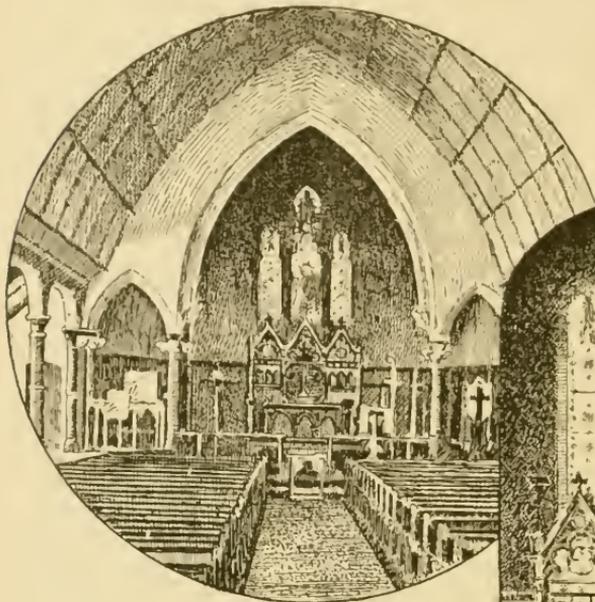
The building and grounds cost originally about \$7,000. In consequence of the debt upon the property, the consecration was deferred until April 13, 1873, when Bishop Kip solemnly set it apart for its sacred uses.

After the building had been twice enlarged, it was removed to its present location on Van Ness Avenue and Clay Street, and for the third time enlarged. On that last occasion, 1884, two hundred sittings were added.

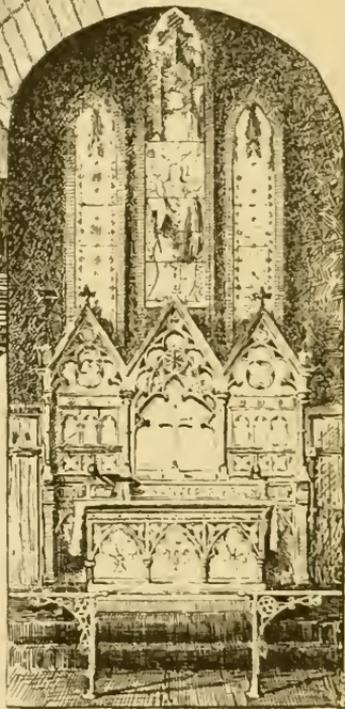
From time to time the interior has been improved, but especially since the incumbency of the present rector, the Rev. W. W. Davis. Among these improvements may be noted the memorial altar and reredos, gifts of Mrs.

W. L. Merry and Miss M. C. Hill; a credence table, given by Miss Kate Laidley; a brass eagle lectern, by Mrs. Frank Pixley; a brass pulpit, by the Sunday school; two light standards, by friends, in memory of Mary Wetzlor; a fine organ costing \$3,000; enlarged chancel and new transept.

Last year the parish raised and expended about \$15,000: quite a contrast with the day of small things, when the maximum



St. Luke's Church, San Francisco, Cal.

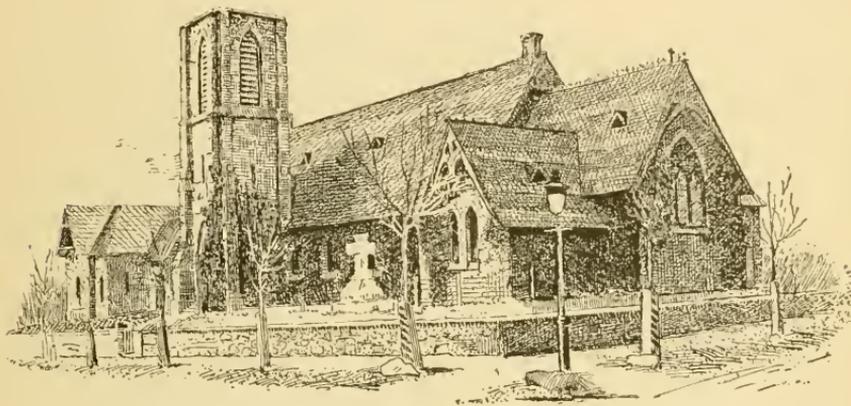


Memorial Altar and Reredos.

was less than \$50 per month. The Rev. William W. Davis, the present rector, has been in charge since Feb. 28, 1886, and his ministry has been singularly successful. The Sunday school, numbering three hundred pupils, has its regular choral service preceding the session of the classes. The Holy Communion is administered every Lord's Day, and the roll of communicants has already reached 650. The parish is thoroughly organized for work, there being guilds, sewing classes, visiting committees, mothers' meetings, Girls' Friendly Society, Altar Society, Workingmen's Club, etc. In May, 1887, a free reading-room, open daily, except Sunday, was started, and has been continued under the auspices of the Workingmen's Club. A vigorous parish paper, known as "St. Luke's Parish Leaflet,"

is issued every month. The Church is free, with about seven hundred sittings. The only debt is now being steadily reduced, and will all be met this year. Once removed, there must be a fifth enlargement of the present building, or the construction of a new one, to meet the demand for seats.

**CHURCH OF THE REDEEMER, Astoria, N.Y.** — The stone cross in the picture marks the resting-place of the remains of the late Cornelius R. Trafford, who was a benefactor of this parish.



Church of the Redeemer, Astoria, N.Y.

His gift built the tower, and placed in it a chime of ten sweet-toned bells. The following lines beautifully commemorate his benefactions:—

“ His earth day work is over ; he takes his evening rest ;  
 Light lie the turf that covereth his true and kindly breast.  
 His memory cannot perish ; it must pass to future times ;  
 And who can tell what souls in heaven may bless the Trafford chimes ? ”

About \$60,000 have been spent by the parish in the erection of the Church and Sunday-school house, although the congregation is not a very wealthy one. The corner-stone of this Church was laid June 27, 1867, and the first service was held in the building, Sexagesima, 1868. The debt being very large, the consecration did not take place until Dec. 4. 1879.

The building will seat about five hundred persons, and the seats are all free. The length is 106 feet, and the nave 80 by 35 feet; the chancel 26 by 20 feet, arranged for the vested choir of the parish. A number of the

adornments of the building are memorial gifts, including the tiling of the chancel and the steps to the altar.

The schoolhouse cost about \$10,000, and is built of dark granite as is the Church. It measures 60 by 30 feet, and was finished in 1876, as a memorial to Mr. Robert S. Fanning.

The parish of the Redeemer began Aug. 19, 1866; and on the 2d of December, 1866, the Rev. Dr. Edmund D. Cooper became its rector. He found there only seventeen communicants: there are now three hundred and fifty. He has baptized four hundred persons, and presented as many for confirmation.

The success of the parish is largely due to the courage and perseverance of the rector. There have been many difficulties to overcome; but the record of twenty-two years' work must be most gratifying, not only to the leader in the work, but to the active lay people who have helped.

**ALL SAINTS' CHURCH, Providence, R.I.: Henshaw Memorial.**— On St. Peter's Day, June 29, 1869, Bishop Clark laid the corner-stone of this beautiful edifice erected in memory of the Right Rev. John Prentiss Hewley Henshaw, D.D., first bishop of Rhode Island after the dissolution of the Eastern diocese.

On the day of its consecration, All Saints', Nov. 1, 1875. Bishop Lyman delivered the sermon, in which he said, "There is a peculiar interest associated with this house. Not only is the beautiful edifice dedicated to the worship of Almighty God, but it stands also as a loving and expressive memorial of one who so faithfully discharged the duties of his apostolic office.

"Few are there who lived with such a single eye to God's glory, or animated by a holier zeal to declare all the counsel of God. It was impossible for any one to come into close fellowship with him without realizing how the love of Christ and a devotion to the interests of the Church of Christ filled up his thoughts and his heart.

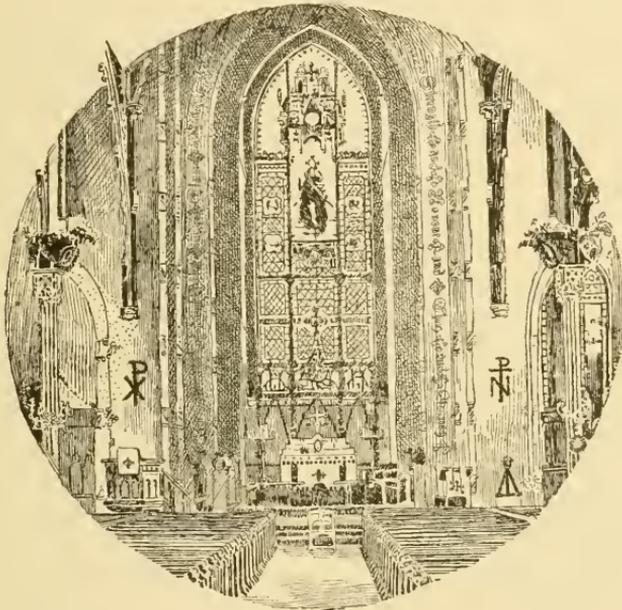
"Never seeking to spare himself, he finally fell a victim to his untiring zeal. He fell with his armor on, going bravely forward in the discharge of duties the most laborious and exhausting. Oh! well does it become us to keep in sweet remembrance a life so noble and instructive, and a death so peaceful and triumphant. This holy house is just such a memorial as befits our departed father. It is a memorial which not only speaks of him, but it is one through which he, being dead, may yet speak in the continual agencies here employed for enlarging the kingdom of Christ."

The present parish of All Saints' is the successor of St. Andrew's, and a Church by that name was consecrated by Bishop Henshaw in 1846, the Rev. Sanford J. Horton being the rector; but the parish did not prosper, and in 1853 the Church was closed.

In 1854 the building was removed to another location, and the Rev. Daniel Henshaw, son of the Bishop, was called to the rectorship.

There were hard struggles for success, but in 1856 it was necessary to enlarge the building.

In 1863, a movement for a new edifice began, and after many difficulties resulted in 1869 in the securing of land, the adoption of plans drawn by Mr. E. T. Potter, architect, and the erecting of this building. It took some time to build it, for it was not used for services until Easter, 1872. One of



All Saints Church, Providence, R.I.: Henshaw Memorial.

the features of the parish since 1858 has been its choir of male voices. At the time of its formation there were very few of such choirs in this country. The choir of All Saints' has been remarkable for its excellence, and has added greatly to the dignity and beauty of the services.

One who began a choir-boy here continued in the choir long enough to have his own son sing with him as a chorister. Some have been led by their connection with this choir into the sacred ministry.

The Church is adorned with a number of beautiful memorial gifts, among them a fine organ, an eagle lectern, a font of Carrara marble, and a richly carved reredos.

On the walls is a tablet in memory of Mrs. Henshaw, the widow of the Bishop and mother of the rector, who survived her husband thirty years, and who blessed this memorial Church with her benefactions and labors and prayers.

**ST. MARK'S CHURCH, Mauch Chunk, Penn. (Diocese of Central Pennsylvania).** — The first Church service held in Mauch Chuuk was by a layman, Mr. William H. Sayre, in the year 1829. Lay services only, were held for about five years, when in the year 1834 the Rev. James May, of Wilkesbarre, held the first clerical service. The parish was organized in 1835, but for several years continued under the charge of the lay reader, receiving monthly clerical visits from the rectors of neighboring parishes.

The first rector was chosen in 1839, — the Rev. R. F. Burnham, who served but a few months. Since 1840 the following have served in the rectorship: the Rev. Peter Russell, from June 2, 1844, to 1855; the Rev. Hurley Baldy, from Oct. 1, 1860, to July, 1866; the Rev. Leighton Coleman, S.T.D., from Dec. 2, 1866, to April, 1874; and the Rev. Marcus Alden Tolman, the present incumbent, from Aug. 1, 1874.

The first Church edifice was of stone, in Gothic style, completed in 1845, and consecrated July 13, 1852. In 1867 this building was taken down, and work on the present beautiful structure was commenced. The plans were furnished by the elder Mr. Upjohn, who studied the scenery of this so-called "Switzerland of America" in order to adapt the designs to the peculiar surroundings. The corner-stone was laid by Bishop Stevens, Sept. 21, 1867; and the consecration was held by the same Bishop, Nov. 25, 1869. The structure is of a gray sandstone, with brown-stone trimmings, and stands on a rock-terrace cut in the side of the mountain. The main entrance is reached by forty-three stone steps, in three flights, covered by an ornamental Gothic porch. The woodwork is of black walnut, the floors of Minton tiles, and the windows are of richly ornamented stained glass, nearly all memorials. The ground plan is the Latin cross. Length, 96 feet; width across transepts, 75 feet; height of nave-roof, 57 feet; height of spire, 135 feet. In a recess on the south of the chancel there is a very fine organ built by Jardine & Sons, of New York. It has twenty-eight stops, two manuals, with reverse action, and is arranged for a chancel choir.

The interior decorations in polychrome were designed by E. J. N. Stent, of New York, and are exceedingly rich and beautiful. The richest decoration is in the chancel, where crimson, blue, and gold are employed, and an elaborate symbolism is made to teach important Christian doctrine.

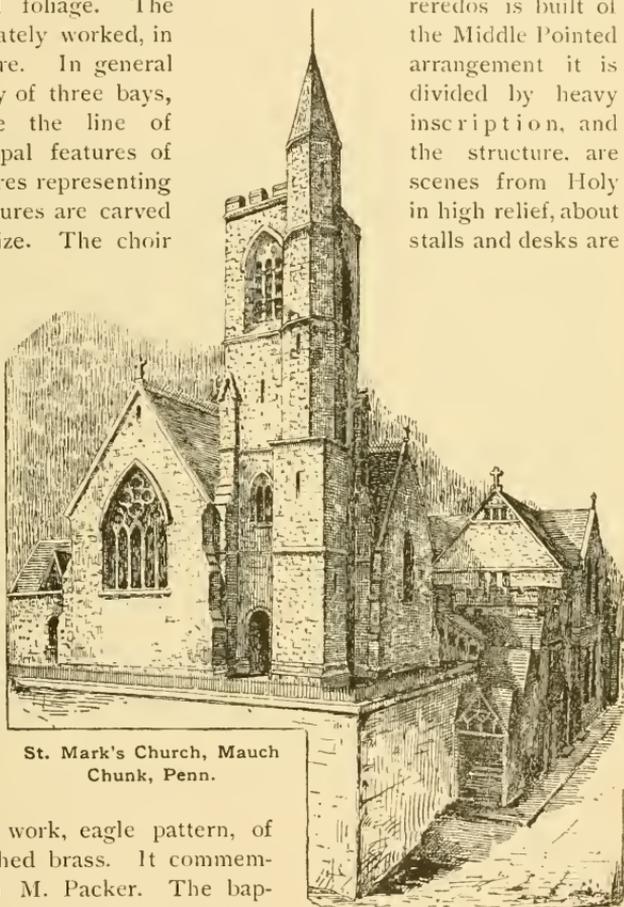
All of the furniture of the Church is memorial, elaborate in design, rich and costly. The chief of all is the Packer memorial altar and reredos, erected in 1880. The altar is of highly polished statuary marble, resting on

steps of veined marble. The top is of one slab with inlaid Maltese crosses of dark Sienna marble in the centre and corners, and surrounded with a rich heavy moulding. It is supported by four columns in front, the shafts of which are of dark Sienna marble, with bases and caps of statuary marble carved in natural foliage. The Caen stone, elaborately worked, in style of architecture. In general composed vertically of three bays, buttresses. Above the line of forming the principal features of three groups of figures representing Scripture. The figures are carved three-fourths life size. The choir of polished brass

and butternut-wood, and are in memory of Harry Eldred Packer. The pulpit is octagonal in shape, and made of polished brass and gray Champlain marble. It stands on the floor of the nave, and is entered from the choir by a brass staircase. It is in memory of Robert Asa Packer.

The lectern is a massive piece of work, eagle pattern, of richly chased polished brass. It commemorates Mrs. Sarah M. Packer. The baptistery erected in 1887, at the west end of the Church, is separated from the nave by three arches supported by monolith columns of conglomerate sandstone. Under the central window a dove-colored marble platform, with two steps, is erected, forming a half-hexagon, ten feet wide, and seven feet deep. The font is of the purest white marble, and consists of three parts. The cover is of oak and brass in rich foliated patterns, about five feet high, surmounted by the figure of an angel with

eredos is built of the Middle Pointed arrangement it is divided by heavy inscription, and the structure are scenes from Holy in high relief, about stalls and desks are

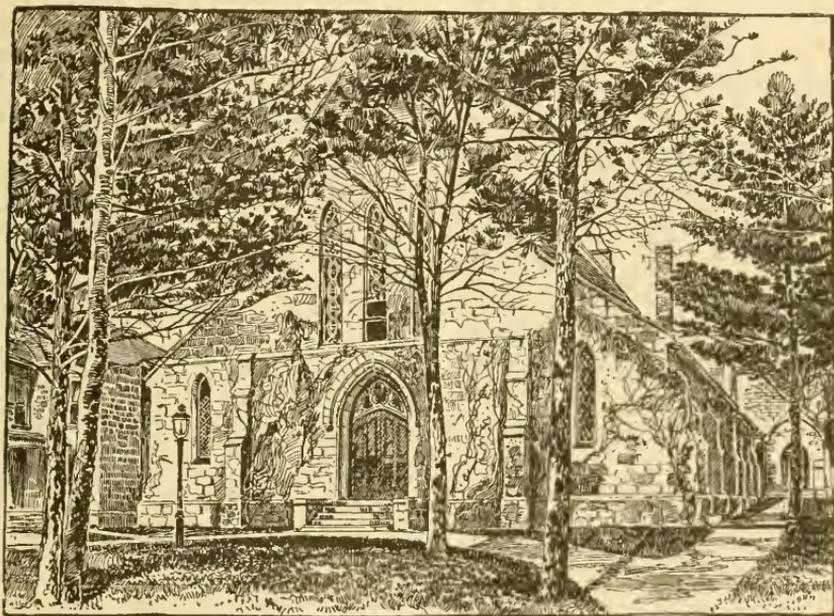


St. Mark's Church, Mauch Chunk, Penn.

uplifted wings, bearing a scroll upon which is the word "Renatur." Around the top of the cover is a brass band four inches wide, bearing the inscription, "Blessed are the dead who die in the Lord." A heavy brass ball is suspended from the ceiling and attached to the cover for a counterweight. Surrounding and enclosing the font is a rail of butternut-wood, supported by six standards of twisted brass, between which there are elaborate panels of tracery-work. On two of these panels are angels in kneeling posture, bearing scrolls on which are the words "In memoriam:" and on the gates, in connection with the interlacing scroll-work of the design, is engraved the memorial inscription (the baptistery being in memory of Mrs. Fannie Packer Butler): "This Baptistery is erected by Charles O. and Marion P. Skeer, to the glory of God, and in loving memory of their daughter Fannie Packer, wife of William R. Butler." At the corners of the rail rise two brass candelabra, eight feet high, each with seven branches, and each branch bearing a triple light, forming a very ornamental feature of the structure. Back of the font is a series of panel-work of carved butternut, continuing from the marble steps up to the base of the window. The walls and ceiling of the baptistery are richly decorated to complete the artistic treatment of the whole. In the tower there is a chime of eight bells, and a clock.

The Parish Building adjoins the Church, and is very complete in every particular. It was built in 1882, as a memorial to the late Hon. Asa Packer, by his widow, Mrs. Sarah M. Packer, and named the "Sarah M. Packer Memorial Parish Building of St. Mark's Church." In material, and general style of architecture, it corresponds with the Church, except the interior finish, which is of white and yellow pine, and in what is known as the "Queen Anne" style of architecture. It is about one hundred feet in length, forty feet in breadth, and three stories in height. On the first floor there is a chantry for week-day and holy-day services, fitted up completely as a miniature church, with altar, reredos, chancel furniture, organ, and chairs upholstered in crimson plush velvet with hat-rack, book-rack, and kneeling benches attached. The walls are richly decorated in polychrome. The ceilings are finished in carved oak, and the floor set with Minton's tiles. On the second floor there is a room for storage, a choir-room, and a robing-room. On the third floor, on the level with the entrance to the Church, there is a Sunday-school room, divided by glass partitions into four rooms which can be thrown into one; furnished with maps, blackboards, organ, and with the most approved style of seats made of ash and cherry. A gallery runs across the east end of the room, and a convenient room for the library opens out of the main vestibule. — Thus splendidly equipped for work, the parish, under the leadership of its active rector, the Rev. M. A. Tolman, is doing a noble work, and making itself felt as a power for good.

**ST. ANDREW'S CHURCH, Ann Arbor, Mich.**—The early history of St. Andrew's Parish is closely connected with the planting of the Church in Michigan. The first clergyman of the American Church to settle within the limits of this State was Rev. Alonson W. Welton, who came to Detroit in 1821. Mr. Welton's labors were confined almost entirely to Detroit, and were but of few months' duration before he was removed by death. Yet, like many saintly lives, he blessed men in his death as in his living: for soon afterwards the Domestic and Foreign Missionary Society directed its



St. Andrew's Church, Ann Arbor, Mich.

attention to the scene of his labors, and in 1824 appointed Rev. Richard F. Cadle as missionary to Michigan.

Mr. Cadle began his work in the summer of this year, and served the Church faithfully and well for five years. During this time he was the only Episcopal clergyman in the entire peninsula of Michigan. He first planted the Church in Detroit (organizing St. Paul's Church there in 1824), and then like St. Paul he went forth to preach the gospel in new regions.

It was during these missionary journeys that St. Andrew's Parish, Ann Arbor, was organized. Mr. Cadle first visited this vicinity probably in 1825 or 1826, and found here many scattered members of our communion. It is

due to his fostering care that St. Andrew's Parish was organized in 1827. From this time regular services were held by Mr. Merchant Huxford, a lay reader and a candidate for orders; Rev. Mr. Cadle coming to the parish as often as possible to administer the Sacraments of the Church.

In 1829 Rev. Mr. Cadle resigned his position as missionary to Michigan; and in the following year two clergymen were appointed to take up his work, one of whom, Rev. Silas W. Freeman, was stationed at Ann Arbor. He was the first rector of St. Andrew's Parish, and was in charge of the Church in this region for about three years. The rectors of the parish since that time have been as follows: Rev. Silas W. Freeman, Rev. John P. Bausman, Rev. Samuel Marks, Rev. Francis H. Cumjng, D.D., Rev. Charles C. Taylor, Rev. Prof. George P. Williams (officiating), Rev. Charles C. Taylor, Rev. David F. Lumsden, Rev. George D. Gillespie, D.D., Rev. Wyllys Hall, D.D., Rev. Samuel Earp, Ph.D. The Church in Ann Arbor has had three consecrated houses of worship. The first services were held in the houses of Church-members and in the court-house. When Rev. Mr. Marks began his labors, the first service was held in the basement of a Church that had been begun in the fall of 1835. To use his own words, "The basement was filled with shavings and boards



Hobart Hall, Ann Arbor, Mich.

and stones and brickbats; these were cleared away, and a floor laid, and you would have smiled at the primitiveness of my pulpit." The Church edifice thus referred to was completed in 1836, and was consecrated by Right Rev. Samuel A. McCroskey, Bishop of Michigan, Nov. 18, 1838. This Church was enlarged in 1856, and consecrated May 18 of that year. It was again enlarged in 1863 on account of the growth of the congregation. Here the congregation worshipped until Nov. 10, 1869, when the present Church edifice was consecrated by the bishop of the diocese, the bishop of Illinois preaching the sermon. This House of God is in every way tasty and churchly. Several memorial windows and other memorials of those who have died in the faith add to its sanctity. In 1881 a beautiful stone Chapel was erected, and in the following spring a Rectory was built adjoining the Church. The parish now has all needed buildings. Back of the Church is a home for the sexton. North of the Rectory is a valuable corner lot for some future use. This lot has just come into the possession of the parish (August, 1888). Hobart Hall, though a diocesan institution, is the Guild Hall of the parish. Here are held the parish socials and other gatherings,

the design of this Hall being to bring a Churchly influence to bear upon the students of the State University. The work of the Hall is under the direction of the rector of St. Andrew's Church, the curator of the Hall being his assistant in this branch of the parish work.

From its location at the seat of the University of Michigan, St. Andrew's Parish necessarily exerts an influence that is far-reaching. The present rector, Rev. Samuel Earp, Ph.D., fully realizes the responsibility of the parish, and endeavors in every way to make his ministrations helpful and profitable to his widely gathered congregations.

The members of St. Andrew's Parish look back with admissible pride to her past history. They see the Church of Ann Arbor the honored mother of three neighboring parishes,—St. Luke's, Ypsilanti, St. James', Dexter, and St. Stephen's, Hamburg. At present she is nursing with fostering care two missions near by this city.

**ST. JOHN'S CHURCH, Wilmington, Del.**—Rev. T. Gardiner Littell, D.D., rector. The parish was organized through the zealous exertions of Mr. Alexis Irenée DuPont, on the 7th of August, 1855. The corner-stone was laid June 4, 1857. The building was consecrated Nov. 3, 1858. There have been four rectors,—the Rev. Charles Breck, D.D., until the day of the consecration of the Church; the Rev. Stevens Parker, D.D., for seven years; the Rev. Leighton Coleman, D.D., recently consecrated bishop of the diocese of Delaware, for nearly three years; and the Rev. Thomas Gardiner Littell, D.D., from 1866 to the present time. The building is of blue granite, and is from designs by Notman, and is Gothic. It will seat between 700 and 800 persons. It has a fine organ in a recently erected organ-chamber, and has a vested choir. The furniture is of oak. On the 15th of August, 1885, the corner-stone of a parish building was laid. It was occupied Nov. 3 of the same year. It contains clergy-room, reading-room, and rooms for choir, guild, and Bible classes. A Sunday-school building was also completed on the 28th of the following December. The designs for these two buildings were furnished by Mr. Emlen T. Littell of New York. They are also of granite, and cost about \$11,500.

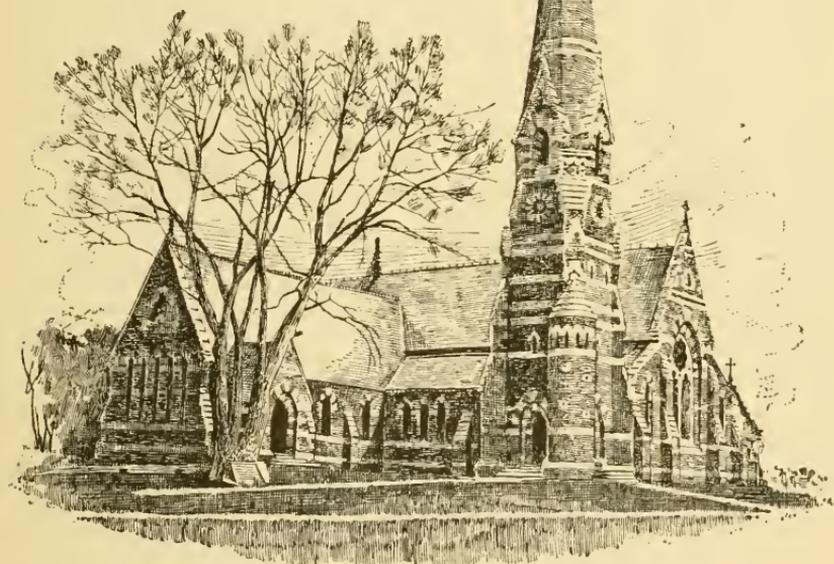
**CHURCH OF THE GOOD SHEPHERD, Hartford, Conn.**—This Church, erected by Mrs. Samuel Colt as a memorial to her deceased husband and children, was consecrated to the worship of God Almighty on the twenty-eighth day of January, 1869. The building is Gothic in style, and is built of Portland brown-stone, with trimmings of white Ohio-stone. The Church proper is 114 feet in length by 47 in width on the ground, and is divided by columns into nave and side aisles, the nave having a height of some 65 feet. The chancel is recessed from the Church in form of an



St. John's Church, Wilmington, Del

ellipse, opening through an arch the width of the nave. A chapel or Sunday-school room is attached, and opens into the Church. At the north-west corner of the Church stands a semi-detached tower, which is in form a plain square, with bastions pierced with quatrefoils. The tower is surmounted by a spire rising 150 feet above the ground. Fronting the north is the Sunday-school room, forming a transept to the main building, and entered through a porch north-west corner. This porch is of stone, with mounted by a plain cross. On the west and formed by the intersection of the chancel end is built out a small square room, which is used as an organ-chamber. The roof of the chan-

cel is crowned with



Church of the Good Shepherd, Hartford, Conn.

a gilded cross, gilt rays springing from its sides. The chancel is lighted by thirteen windows, separated from each other by columns of highly polished Scotch granite in alternate colors of red and gray. Each of the capitals of these columns bears the emblem of one of the Apostles entwined in foliage. The entrance to the baptistery is on the south side of the chancel, near its junction with the nave. It is quaintly designed in such a manner that the arch, which is of alternate Portland and Ohio stones, forms the roof of the entrance. At the south-west corner is the principal entrance to the Church.

It is a stone porch with pointed roof, and is crowned with a heavily carved stone cross, the stone bearing on its front the Alpha and Omega. The clerestory has a series of richly-stained glass windows, which is carried around the chancel roof also. The roof itself is covered with red and blue slates, arranged in patterns, and is crowned with a crest of lance-work in blue and gilt, culminating at the chancel and in the heavily gilded cross before mentioned. Any description of the exterior of the building proves itself unsatisfactory to those who have seen it. The completeness of the work and the beauty of finish everywhere demand personal observation to be justly appreciated.

Within the Church one is immediately struck with the perfect harmony of the whole, and with the conformity that exists between the inner and outer decorations of the building. There are a centre and two side alleys, with cross aisles at either end. The ceiling of the nave is painted a rich blue, and studded thickly with golden stars. The rafters are of chestnut, lined with a brilliant carmine. Braces of chestnut and oak support these: and the spandrels are filled with massive carvings in the form of oak, ivy, and maple leaves. The walls are wainscoted in chestnut to the height of three and a half feet from the floor, above which they are painted a delicate French gray. Three series of windows on the south and two on the north side, in clusters of three, furnish light for the body of the Church. The windows are of stained glass, the jambs being decorated with patterns in color, and each window is surrounded with a heavy gilt moulding. The nave is separated from the side-aisles by arches, supported by light iron columns, which are bronzed, and finished in blue, silver, and gilt. The vestibule, the aisles, and the chancel are paved with tiles of different colors and of varied patterns, the designs increasing in richness as they approach the altar. The seats are of chestnut, carved and oiled. At the west end is the Memorial Window. The frame of this window is of stone, the central division being so massive as to form in reality almost two distinct windows. At the foot of the window is the dedication, —

IN MEMORY OF MY HUSBAND,  
 SAMUEL COLT.  
 BORN 19th OF JULY, 1814,  
 DIED 10th OF JANUARY, 1862.

The other section contains a figure of the Good Shepherd, with the little ones of the flock at His feet; and underneath is the inscription, —

*"He shall gather the Lambs into His Arms."*  
 IN MEMORY OF OUR INFANT CHILDREN,  
 SAMUEL JAMES COLT,  
 ELIZABETH JARVIS COLT,  
 HENRIETTA SELDEN COLT.

The transept opens out from the north aisle, and is separated from the Church by a beautiful carved wooden screen filled with heavy plate-glass.

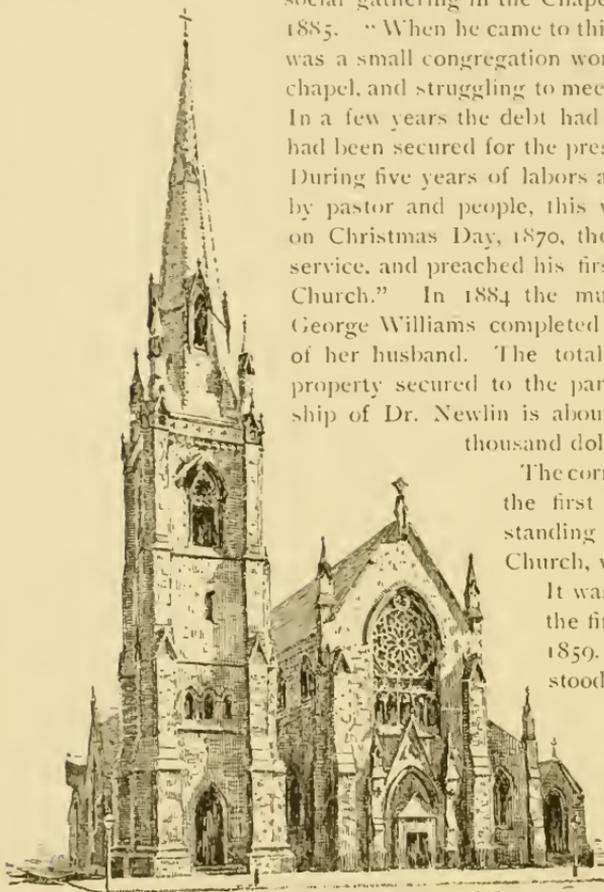
The chancel is recessed from the nave, being about 45 feet deep by 22 in width. On the south side two arches open into the baptistery, supported in the centre by a massive pillar of polished red granite, its capital being of Ohio-stone, finely cut to represent marigolds and water-lilies with their broad leaves. A like pillar supports, on the other side, two arches which open into the organ-chamber; the spaces beneath these arches are filled with the pipes of the organ, which are decorated in color and gilt.

The baptistery is on a level with the floor of the main building, but is paved like the chancel. It has six small windows of stained glass. The design of the font consists of three children holding a shell, the whole being cut from a solid block of pure white marble. The brass eagle lectern stands on the south side of the chancel arch. In the standards are a circle of carbuncles, which gleam brilliantly as the light strikes upon them. On the north side stands the pulpit, made of chestnut, octagonal in form, and fittingly carved. The choir is reached from the nave by means of four steps of the Ohio-stone. The sacarium is lifted one step above this; and the altar stands one step higher yet. The chancel-rail is light and graceful, of brass ornamented with carbuncles. The altar stands out slightly from the end wall. It is panelled in eight sections. The Bishop's chair is beautifully carved, and is surmounted by a full-sized mitre and encircled with ivy-leaves. There are seats for the clergy on the right of the altar.

The first rector of the parish was the Rev. Henry W. Nelson, under whose charge the mission was started and the Church built. He held the office till 1876. The present rector, the Rev. J. Henry Watson, has been in charge since May, 1877.

**CHURCH OF THE INCARNATION, Philadelphia.** — When, in 1854, the movement for a new parish in the north-western part of Philadelphia began, the region was very different from what it is now. "Vacant lots and fields extended along Broad Street, north of Coates, while on the streets east and west the long picket lines of bricks and mortar were rarely pushed beyond Poplar Street, even by the most adventurous and speculative builders." It was evident, however, that in time this region must be occupied; and with admirable forethought some devout Church-people resolved that a Church should be built to meet the needs of the new population. The first organization, in 1855, was known as "The Church of the Holy Apostles," but the name was changed in 1859 to "The Church of the Incarnation." The Rev. Benjamin Franklin was elected the first rector, and began his duties Jan. 20, 1856, but resigned in September. The Rev. C. M. Parkman and the Rev. C. Purviance were his successors.

The present rector, the Rev. Dr. Joseph D. Newlin, entered upon his labors Trinity Sunday, June 3, 1860. The twenty-fifth anniversary of his rectorship was duly celebrated by a service in the Church, and by a social gathering in the Chapel, May 31 and June 1, 1885. "When he came to this charge in 1860, there was a small congregation worshipping in a modest chapel, and struggling to meet pressing obligations. In a few years the debt had been paid, and plans had been secured for the present Church building. During five years of labors and trials, shared alike by pastor and people, this work progressed; and on Christmas Day, 1870, the rector held the first service, and preached his first sermon in the new Church." In 1884 the munificent gift of Mrs. George Williams completed the spire, in memory of her husband. The total money value of the property secured to the parish during the rectorship of Dr. Newlin is about a hundred and fifty thousand dollars.



Church of the Incarnation, Philadelphia.

The corner-stone of the chapel, the first building erected, now standing in the rear of the Church, was laid Dec. 15, 1858.

It was used for services for the first time in September, 1859. For a long while it stood in its loneliness at the end of the deep lot. The corner-stone of the Church was not laid until June 28, 1866, and it was four years before the building was ready for use. The total expense exclusive of the

ground, which cost over \$12,800, was about \$99,500, the tower being unfinished when the report of the building committee was made in 1871. The land was paid for in 1876, and the building debt was greatly reduced in 1880. The completion of the tower, in 1885, cost over \$25,000. June 9, 1875, the new organ was placed in the Church; and June 6, 1882, a vested choir of

men and boys was substituted for the quartet previously employed. The introduction of the vested choir led to the removal of the organ to the chancel. At the same time over seven thousand dollars were spent in improvements to the Church and Chapel. The Church is a Gothic structure, consisting of nave, north and south aisles and transepts, tower, three porches, robing-room, and chancel. The walls and spire are of cut Leipersville stone, with brown-stone trimmings. The seating capacity is about eight hundred, leaving very broad passage-ways. The interior decorations, the woodwork, the stained glass, the chancel fittings, and the organ are all in good taste, and give a pleasing impression. The eagle lectern is a memorial of the rector's twenty-five years of service. A bronze tablet in the tower recites the fact that the spire is in memory of the benefactor of the parish, Mr. George Williams.

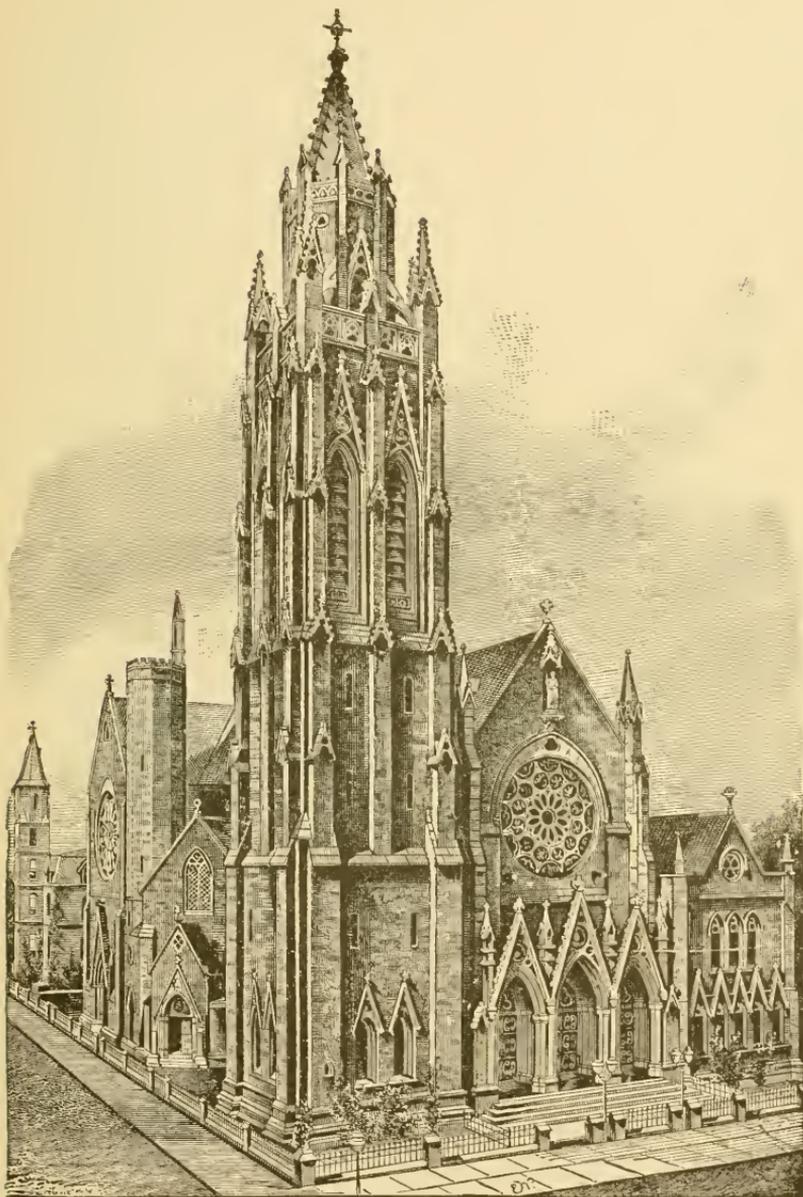
Bishop Stevens, in his letter to the parish under date of May 29, 1885, congratulates the people "that during these twenty-five years you have outgrown the little chapel with its lowly roof and modest appointments, and now fill the noble edifice with its elegant adornments, and enjoy its richer and more effective service of prayer and praise." . . . "It is rarely that a parish is privileged to celebrate with such true affection and perfect unity of feeling, such a long continuance of the pastoral relation, — a relation so peculiarly honorable to both parties. God grant that this harmony may long be preserved, and that this bond of union may long exist with ever-increasing blessings, both temporal and spiritual, to every member of the parish!"

**ST. THOMAS' CHURCH, New York, N.Y.** — When St. Thomas' Church was organized, in 1823, the region of Broadway and Houston Street was a rural suburb. Large open fields stretched off to the south-west. Old country-seats still held their place. Brooks and running streams diversified the landscape, and groves of patriarchal trees were within sight. People wondered why a building was erected so far away from the population. But the city soon grew, and speedily overspread all the old landmarks. Street pressed upon street, block upon block; and before the Church had passed its infancy, it was in the midst of an advancing population. The structure itself was imposing for those days, and the adjacent Rectory was beautiful and comfortable. "The people dwelt around the Church, the pastor dwelt among the people, and the integrity and beauty of every parochial relation was sustained." During the memorable rectorship of Rev. Dr. Hawks, the parish, in its old location, gained its noontide of temporal prosperity. About 1843, however, the district began to change, and the changes came rapidly. The whole section around the Church was seized for the uses of traffic, amusement, and shameful vice. While the transformation

was in progress, the old Church was destroyed by fire. Shortly after the consecration of the restored Church upon the same site, its rector, the Rev. Dr. Whitehouse, was made the bishop of Illinois. He was succeeded by the Rev. Dr. Neville, who served about four years. In 1857 the Rev. Dr. Morgan was made the rector of the parish. Speaking to his congregation in March, 1865, he said, "Whatever may be our seeming welfare, we are greatly inferior to many Churches in respect to location. On two sides we are bounded by busy and turbulent thoroughfares, and helplessly exposed to noise and interruption. We are in the centre of the worst neighborhood in the city, the most degraded, and the most completely surrendered to the purposes of crime. If the denizens of this immediate vicinity were to resolve upon a better observance of Sunday, and enter this Church, you would forsake it at once, and in a body." On the 29th of April, 1866, the Doctor was able to deliver a closing discourse in the old Church, for it had been decided to remove to the present location. A temporary chapel was erected on the new site in 1867, and used until the Church was finished.

The corner-stone of the present magnificent structure was laid by Bishop Horatio Potter, Oct. 14, 1868. The building was opened for services Oct. 6, 1870. The architect was Mr. Richard Upjohn. In his sermon at the opening of the Church, Dr. Morgan thus alluded to the architect: "As if premonished that it might be the last great work of his advanced and venerable years, he has given to it the ripest and best-considered studies of his life. He has surrendered himself to this structure: his genius, his supervision, his careful direction, both of the massive and the minute, of the solid and the decorative, have been thoroughly concentrated here, and have brought out a result which utters his praises and confirms his eminent reputation a thousand-fold louder than the preacher's voice." The beautiful Church, so prominently placed in the midst of fine residences, became one of the most attractive in the city, not only because of its fine architecture and adornments, but because of the exquisite music, rendered under the direction of Mr. George William Warren, and the pulpit ability of its rector, who continued his successful labors until 1888, when he entered into rest. The chime of bells in the tower cost six thousand dollars, and are remarkable for their sweetness of tone. The decoration of the chancel walls was done by La Farge and St. Gaudens. The organ is one of the largest and most complete in the world. The builder was Roosevelt. It contains 3,612 pipes, 55 sounding stops, 10 couplers, and every modern appliance for mechanical effects.

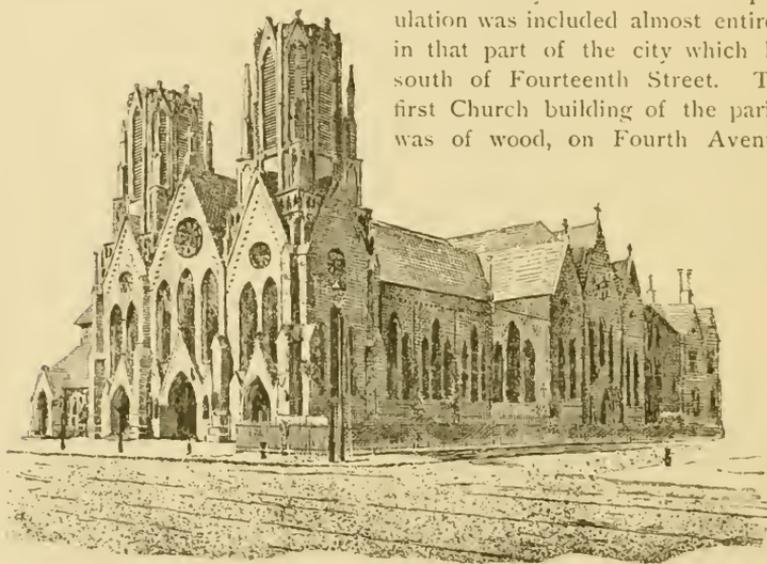
St. Thomas' Church, although attended by many of the wealthy class, is not neglectful of the poor: for, in addition to numerous benevolent societies, it has a Free Chapel, and St. Thomas' House in the rear of the Chapel. This House was erected in 1882, from plans drawn by Mr. C. C. Haight,



St. Thomas' Church, New York, N.Y.

architect. It is a memorial of Henry Keep Flower, whose parents, the Hon. and Mrs. Roswell P. Flower, gave forty thousand dollars for this purpose. The rectors of St. Thomas' Church have been: the Rev. Dr. Cornelius R. Duiffee, 1823 to 1827; the Rev. Dr. George Upfold, from 1828 to 1831, when he became bishop of Indiana; the Rev. Dr. Francis L. Hawks, from 1831 to 1843; the Rev. Dr. Henry J. Whitehouse, from 1843 to 1851, when he became bishop of Illinois; the Rev. Dr. Edmund Neville, from 1852 to 1856; the Rev. Dr. William F. Morgan, from 1857 to 1888. The present rector is the Rev. Dr. John W. Brown.

**CALVARY CHURCH, New York, N.Y.** — The population of New York City in 1835, when Calvary Parish was formed, was about two hundred and fifty thousand. This population was included almost entirely in that part of the city which lay south of Fourteenth Street. The first Church building of the parish was of wood, on Fourth Avenue.



Calvary Church, New York, N.Y.

north of Thirtieth Street. The population around the Church being scattered, and the parish feeble, there was a hard struggle for its life. The Church building was removed in 1841 to the north-east corner of Fourth Avenue and Twenty-second Street. In 1844 land at the corner of Fourth Avenue and Twenty-first Street, the present location, was secured.

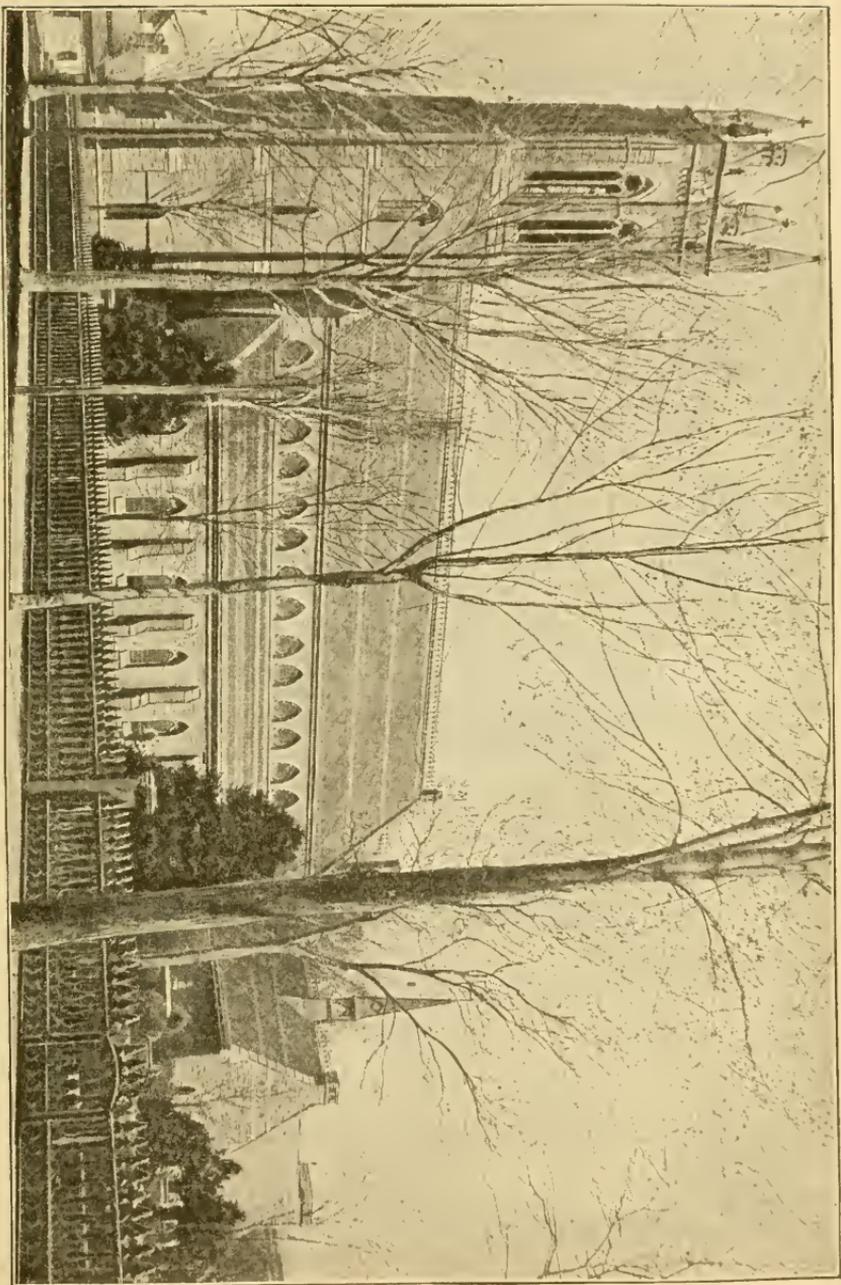
The present building is a handsome brown-stone structure, in Old English style of architecture, and will seat about sixteen hundred people. The rectors of Calvary have been men of great influence. Among them

were the Rev. Francis H. Cuming, the Rev. Charles Jones, Rev. Smith Pyne, the Rev. Dr. Francis Hawks, the Rev. Dr. A. Cleveland Coxe (who afterwards became bishop of Western New York), the Rev. Dr. Edward A. Washburn. Dr. Washburn served from 1865 to 1881. In March, 1882, the Rev. Dr. Henry Y. Satterlee became the rector. Out of the work of Calvary Parish has sprung Calvary Chapel, a most prosperous organization, and Galilee Mission. Some idea of the extent of the work of Calvary Church may be gathered from the following summary: It has 926 families, 1,295 communicants, 922 teachers and scholars in the Sunday-schools, and a Sunday-school among the Chinese. The contributions for one year amounted to \$75,550. Fourteen boxes, valued at \$1,686, were sent away to missionaries. Beside all this, there are free reading-rooms, and summer homes for the poor. During the rectorship of Dr. Satterlee the scope of the parish work has so increased, and become so highly important, that he felt called upon to resign an election to the episcopate which was tendered him. With the agencies now adopted, and with the plans in prospect, there is no predicting the magnificent future of Calvary Church.

**ST. JOHN'S CHURCH, Ogdensburg, N.Y.**—The organization of St. John's Church was effected May 23, 1820. The corner-stone of a Church was laid by the Rev. Lawson Carter, Aug. 10, 1821, on a lot given by David and George Parish. In this building Divine service was held for the first time Oct. 13, 1822. The clergy in charge of the parish have been the Rev. A. G. Baldwin, the Rev. Lawson Carter, Rev. Addison Searle, Rev. Charles I. Todd, the Rev. Mathew Huse, Rev. Richard Bury, Rev. Francis Tremayne, Rev. William Barlow, Rev. H. R. Peters, and Rev. H. W. Beers. In 1875 the Rev. James D. Morrison became the rector, and still holds the position. In 1844 the Church building was enlarged by an extension in length of thirty feet, at the expense of the Hon. Henry Van Rensselaer, and in 1857 another addition was made on the side: but the Church was too small for the congregation, and in 1869 they concluded to build a new one on the site of the old.

The new Church was completed in 1871, and consecrated by Bishop Doane July 27. This beautiful new Church, the finest and costliest in this diocese north of Albany, was designed by Mr. Emlen T. Littell of New York. It is of Early Decorated Gothic, and the general feeling is that of the English development of that style. The plan comprises chancel, nave, aisles, tower, organ-chamber, sacristy, and porch, the extreme dimensions upon the ground being about seventy-five feet by one hundred and fifty feet. The main entrance is through the tower, which rises one hundred and ten feet, and is crowned by angle and intermediate pinnacles, forming a striking feature in every view of the city, from every quarter: the entrance door is

canopied, the canopy surmounted by a cross, and flanked by triple columns; the belfry stage contains two traceried windows on each face, which are left entirely open; the crowning pinnacles are connected by an open stone parapet; the nave is thirty-five feet six inches in width, and each aisle is fifteen feet eleven inches in width; there are eight bays, of eleven feet four inches, separated by buttresses, and each lighted by a lancet with traceried head. The clere-story has two traceried windows to each bay, and the clere-story arches are carried by coupled wrought-iron columns, with capitals of cast metal, from the foliage of which the gas-jets project. The lighting of the nave by gas is very successful. The chancel is twenty-five feet in width by thirty feet in depth, with an apsidal termination of the form of a semi-decagon. On the south of the chancel is the organ-chamber, fourteen feet by eighteen feet; and on the north the sacristy, fourteen feet by eleven feet six inches. Adjoining the sacristy, in the easternmost bay, is a side porch. The roof is partly "open," forming a semi-decagon in the nave, having arched ribs and moulded panels in the ceiling, the panels being painted ultramarine blue, and the chamfers and bolt-heads vermilion. From the junction of the arched ribs in the chancel a corona depends. The walls are plastered, tinted a warm buff, and blocked off in rectangular diaper, with Venetian-red lines. The hood moulds, etc., are tinted of a greenish gray. The iron columns are painted Indian red, with dark green lines, the rivet-heads being gilded, and the caps finished in blue, red, white, black, and gold. The Church is wainscoted with black ash, with black-walnut mouldings, the wainscoting in the apse being deeply panelled, with trefoiled heads to the panels. The nave seats are also of black ash, with black-walnut rails. The chancel furniture is of black walnut. The carpets in nave and chancel are of subdued pattern, crimson and black ground. The windows are filled with stained glass, with bright border. The windows in the apse are filled with Grisaille pattern glass, containing medallions charged with emblems, except the central window, which contains figures of St. John the Baptist and St. John the Evangelist. Upon the north side is an aisle window, filled with handsome subject glass, in memory of a late member of the parish. Other memorial windows are also to be inserted. The Church is built of the dark blue-gray Ogdensburg silicious limestone, and the string-courses, arches, and the trimmings generally, are of the light buff Ohio freestone, forming a very striking and brilliant contrast. The roofs are slated with purple and red Vermont slate, in equal proportions, with a small amount of green slate, all laid in harmonious patterns. The ridges are surmounted by iron crests, and the gables crowned with iron crosses, all finished in ultramarine blue and gold. The general effect of the whole edifice is that of solid and seemingly stateliness, as if those who built it had a consciousness that before long it might become the cathedral church of a bishop of Ogdensburg. In acoustic properties, also, it is a perfect success.



St. John's Church, Ogdensburg, N.Y.

A few years afterwards, during the rectorship of Dr. Beers, a Chapel and Sunday-school room was added to the Church at the south-easterly corner (which appears in the engraving) at an expense of \$12,000; and in 1886 a rectory was purchased, situated a few blocks from the Church, at a cost of about \$10,000.

**ST. JOHN'S CHURCH, Cohoes, N. Y.** — The city of Cohoes, according to the census of 1880, had a population of nearly twenty thousand. It is a great cotton-goods manufacturing place, near the junction of the Hudson and Mohawk Rivers, and employs in its great mills many hundreds of working-people. Standing upon one of the hills in the neighborhood,



St. John's Church, Cohoes, N. Y.

Cohoes, Lansingburgh, Green Island, Troy, West Troy, Greenbush, and Albany all seem as one great city bound together by street-cars and railways, and numbering in all a vast population. Services of the Church were begun about the middle of April, 1831, by the Rev. Orange Clark of Waterford. On Monday, May 2, a parish was organized, David Wilkinson and Hugh White being chosen wardens. Eight vestrymen were elected, and the name of the parish was called St. John's Church.

The first Church building was erected on the south side of Oneida Street, between Remsen and Mohawk Streets. April 4, 1864, the Rev. J. H. H. Brown being rector, a committee was appointed to consider the plan of erecting a new Church. Except procuring a design and raising funds, nothing was done in this matter until September, 1869, when the lots at the junction of Mohawk and Canvass Streets were purchased from the Cohoes Company. The corner-stone was laid on June 9, 1870. The new Church was opened for Divine service June 18, 1871. The Church and

lot were estimated to be worth \$50,000, and the Rectory and lot \$12,500. The Rev. J. H. H. Brown was consecrated bishop of Fond du Lac, Dec. 15, 1875, and the consecration service was held in this Church.

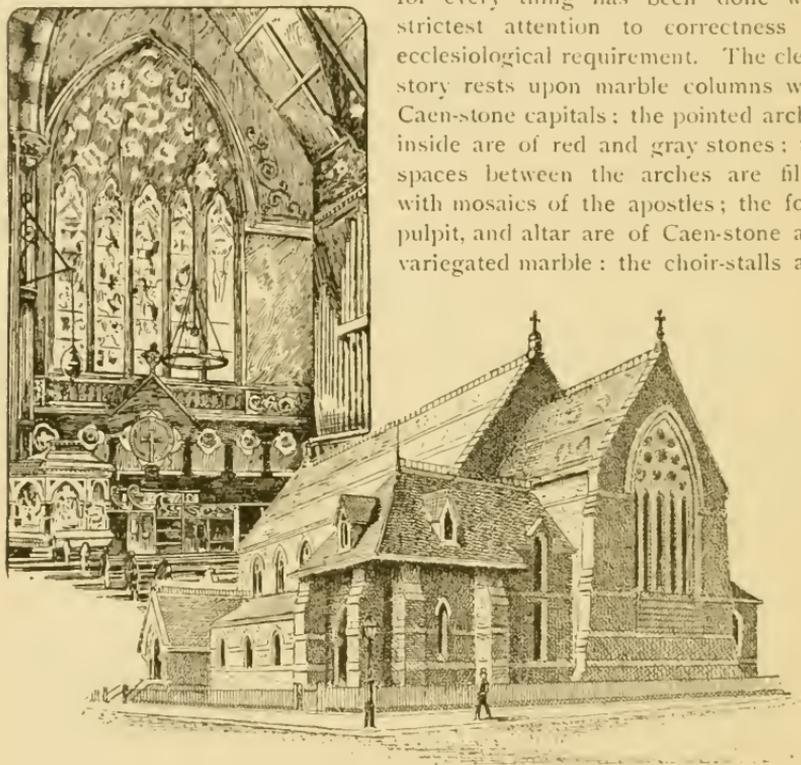
The architect of the present group of buildings is Mr. R. M. Upjohn, and he has done most excellent work at comparatively small expense. The Church, Chapel, and Rectory are built of Schenectady blue-stone, with brick trimmings. The grounds about the triangular enclosed space are adorned with thorn hedges, trees, lawns, and flower-beds. The Rectory is covered on two sides with wisteria-vines, and on a third by grape-vines. It is a four-story house, including a basement-kitchen, and is heated by steam, and has all modern conveniences throughout. The Church is without a tower, and is unfinished within; the walls and woodwork await decoration; the stained-glass windows are very handsome, and are all memorials: the chancel is well and handsomely furnished; the chorus choirs on the decani and cantoris sides are supported by a large organ on the north side of the chancel; the reredos of five oak tablets, with panels of slate for the four evangelists and a dosel hanging for the centre, is a very handsome and effective feature of the east end.

The present rector of the parish is the Rev. Frederick S. Sill, M.A. There are various organizations for work under his direction, such as St. Agnes' Guild, the Mothers' Meeting, the Try Society, the Church Work Society, and the Young Men's Association.

**ST. JAMES' CHURCH, Philadelphia.** — From 1810 to 1870, a period of sixty years, this parish occupied a building on Seventh Street just above Market; but in course of time the encroachments of business made it desirable to seek another neighborhood, and finally the present handsome structure was erected at Twenty-second and Walnut Streets. Old St. James' Church was originally one of the three united parishes, — Christ Church, St. Peter's, and St. James', of which Bishop White was the rector. In 1829 St. James' became independent; and the next year the Rev. Henry J. Morton was made a deacon, and subsequently rector, a position which he has held for fifty years. Dr. Morton is now known as the rector emeritus, the rector being the Rev. Dr. William F. Nichols. The parish is one in which there is great activity and enthusiasm. The seating capacity of the Church is fully used every Sunday morning and afternoon at the regular services. Then every Sunday there is a celebration of the Lord's Supper; and during much of the year there is a fourth service at night for the floating population. Prayers are said daily at nine and five o'clock, and the Church is open all day. The choir of the parish is vested, and includes eight men and twenty-six boys, among whom are some notably fine voices. The building is constructed of a greenish-tinted stone; the plan includes

nave, aisles, chancel, tower, and porches: the style is Gothic, and the whole effect is singularly pleasing both inside and out: the tower is not yet finished, but all the other parts of the building are completed. Upon entering it the eye is delighted with the happy combination of rich colors and brass-work. When the details are examined there is no disappointment,

for every thing has been done with strictest attention to correctness of ecclesiological requirement. The clerestory rests upon marble columns with Caen-stone capitals: the pointed arches inside are of red and gray stones: the spaces between the arches are filled with mosaics of the apostles; the font, pulpit, and altar are of Caen-stone and variegated marble: the choir-stalls and

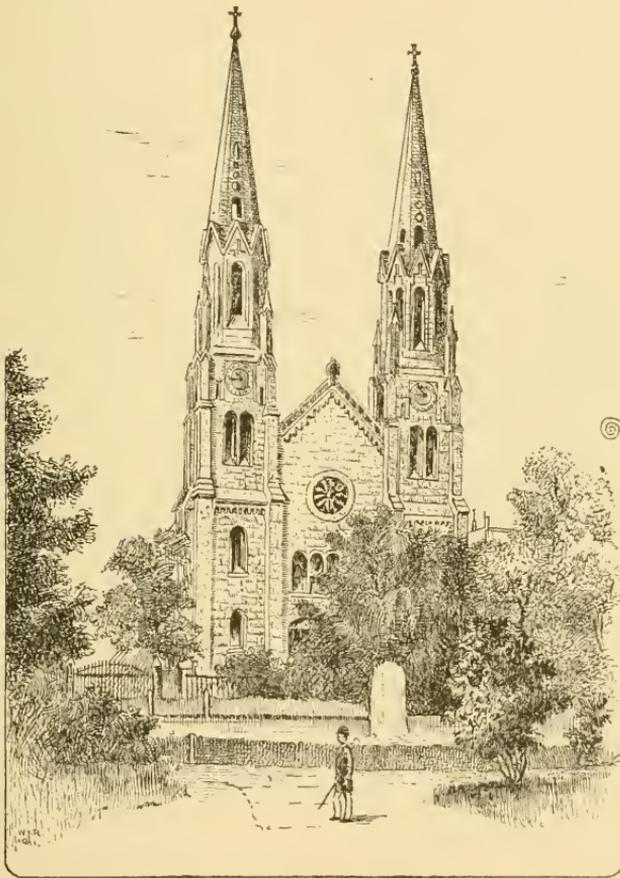


St. James' Church, Philadelphia.

other furniture are of black walnut. Some of the windows are filled with rich glass. The Church is connected with a Parish Building in which a day school is kept, but the needs of the parish already call for larger quarters for its numerous organizations. The financial statement for 1887 shows that about twenty-nine thousand dollars had been contributed, of which one-fourth was devoted to charitable and missionary purposes.

**ST. GEORGE'S CHURCH, New York, N.Y.** — The open spires of this Church are a landmark in the eastern part of the city. When the

building was erected in its present location, it was considered far enough up town to be in advance of the population; but now the tide of building enterprises sweeps on for miles beyond it. In Dr. Berrian's "History of Trinity Parish," it is noted, that, in 1748, the vestry of Trinity appointed a



St. George's Church, New York, N.Y.

committee to consider the building of a Chapel of ease (St. George's), and that they thought Nassau Street was about the right distance off! There was a great deal said then about swamp-land and other difficulties. These records seem strange indeed as we look at the New York of to-day. The first building was ninety-two feet long, not including the chancel, and was

seventy-two feet wide, with a tower and steeple one hundred and seventy-five feet high. The walls of the Church were of hewn stone. Says Dr. Berrian, "The Chapel was situated in a new, crowded, and ill-built part of the city, and in its spaciousness, solidity, and beauty was only one of the evidences of the thoughtful forecast of the vestry of Trinity Church in anticipating and preparing for the future growth and improvement of the city." It was opened for Divine service July 1, 1752, on which occasion there was a procession from City Hall to the Chapel, consisting of the rector and other clergy, the Church wardens, the city officials, many gentlemen of distinction, and the children of the charity school. The benefactions of Trinity to St. George's were very liberal, aggregating in value many thousands of dollars. The after-history of the parish — it became independent in 1812 — is full of interest, for it includes the remarkable ministry of Dr. Milnor, and the still more remarkable ministry of the elder Dr. Tyng. The latter had the reputation of being one of the most clear and forcible extemporaneous speakers in his generation, and was a man of great influence. The present building was erected during his ministry, and is one memorial of a useful life. It is a large brown-stone structure, with a rectangular nave and a semicircular chancel. There are galleries on three sides. The organ and choir were originally provided for in the gallery at the entrance front, but of late years the chancel has been altered to receive a vested choir.

Passing by the noble record of the past, it is gratifying to know that the parish has more than renewed its youth in these later years, under the ministry of the Rev. Dr. William S. Rainsford and his efficient helpers, clerical and lay. Dr. Rainsford began his rectorship in 1883. The great Church is thronged, and its services are numerous. Its agencies for Christian work are well planned, and some of them are almost unique. The recent completion of the St. George's Memorial House furnishes facilities for doing the parish work more effectively, and for introducing still other agencies. It is simply wonderful, the contrast between the condition of St. George's to-day and what it was only six years ago. "From a condition bordering on religious apathy, the district over which St. George's has spiritual care sprang into one of zealous Church work. At the present time the building is packed with earnest worshippers, and the agencies for work can be counted by the score."

St. George's Memorial House was built from plans of Mr. Leopold Eidlitz, architect, and occupies the site of the old chapel. It is eighty-six feet front, and one hundred and fifteen feet deep. From ground-line to eaves it is seventy-two feet, and to the top of the tower one hundred and forty-six feet. It is built of red sandstone, like the Church, and is thoroughly fire-proof, with iron floors and glazed brick walls. In it are accommodations for fifteen hundred Sunday-school children, and a great number of clubs, socie-

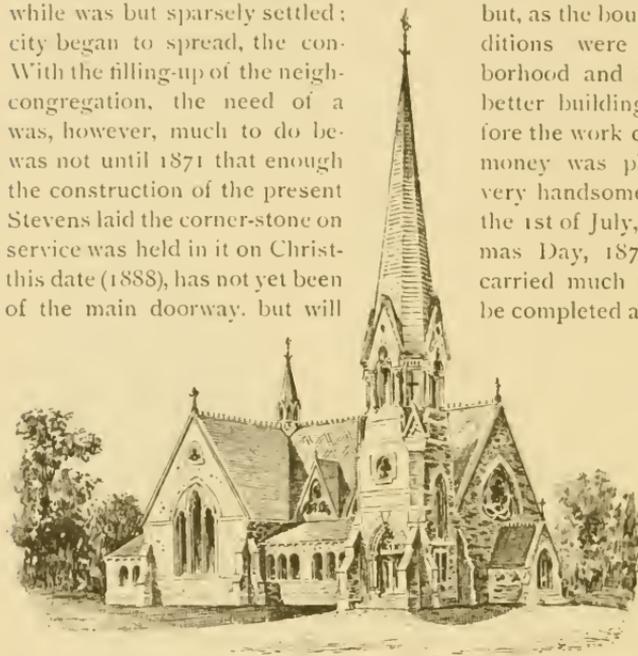
ties, and committees. There are classes in cooking, dressmaking, drawing, housekeeping, printing, wood-carving, short-hand, etc. In the third story is a large gymnasium, with reading-room attached. Above this are the clergy-rooms and a large room for local gatherings, and where any of the congregation can confer with the clergy. It will be seen from this description of the purposes of this building, what the character of the work of the parish is. St. George's embraces a wide range of social positions among its members, and has a large surrounding population of persons of moderate means. The region of Stuyvesant Square, although beautiful, has become eclipsed as a residence quarter by other neighborhoods farther beyond. The remarkable success of St. George's shows, that, with proper efforts, empty seats in a Church can be filled. Dr. Rainsford's efforts have been richly rewarded. One of the most useful adjuncts introduced by him is the large choir of men and boys, their singing being a marked feature of the services. As it has been said, "the work at St. George's is an example of what organization will do when inspired by life within. The influence of the parish in the future must be increased by this Memorial House, erected in memory of Charles Tracy and his wife. The new development of Christian work, in which St. George's free Church and its rector have been largely leaders, began as a mission to the rich and educated. Uniting these in a nearer and deeper consecration to Christ, in the persons of his poor and needy, it has gone on its way, carrying a message of love and sympathy into nearly every department of human suffering or necessity. Under these principles its Church organizations have grown so rapidly as to justify the words of the present rector, 'that a Church lives and develops not so much by what it absorbs, as by what it gives; not by service accepted, but by service rendered.'"



St. George's Memorial House.

**ST. MARY'S CHURCH, West Philadelphia.** — The earliest services of the Episcopal Church in what is now known as the Twenty-seventh Ward of Philadelphia, and formerly Hamilton Village, were held somewhat later than the year 1800, but probably never before that date. They were held in the old stone schoolhouse which, stood on Chestnut Street, between Thirty-ninth and Fortieth Streets. The two earliest friends of the Church were Mr. Chandler Price and William Hamilton, Esq. The latter bequeathed four lots, upon condition that a building be erected before 1828. In 1820 the Rev. William Richmond was employed to take charge of the mission

then formed. He had also in charge missions in other neighborhoods. His connection with St. Mary's was very brief. It was not until 1824 that the corner-stone of a building for St. Mary's was laid. Bishop White officiated. The building was consecrated by the same bishop in 1827, the venerable man being then eighty-one years old. An enlargement of the building was made in 1846. The neighborhood was but sparsely settled; city began to spread, the con- With the filling-up of the neigh- congregation, the need of a was, however, much to do be- was not until 1871 that enough the construction of the present Stevens laid the corner-stone on service was held in it on Christ- this date (1888), has not yet been of the main doorway, but will



St. Mary's Church, West Philadelphia.

hood of the Church for a long but, as the boundaries of the great ditions were greatly changed. borhood and the growth of the better building was felt. There fore the work could be begun. It money was pledged to warrant very handsome Church. Bishop the 1st of July, 1872; and the first mas Day, 1873. The tower, at carried much beyond the height be completed at some future time.

The length of the Church is one hundred and one feet in the nave, and eighty-six feet wide across transepts. The north aisle is used as a baptistery. The font is a memorial of Mr.

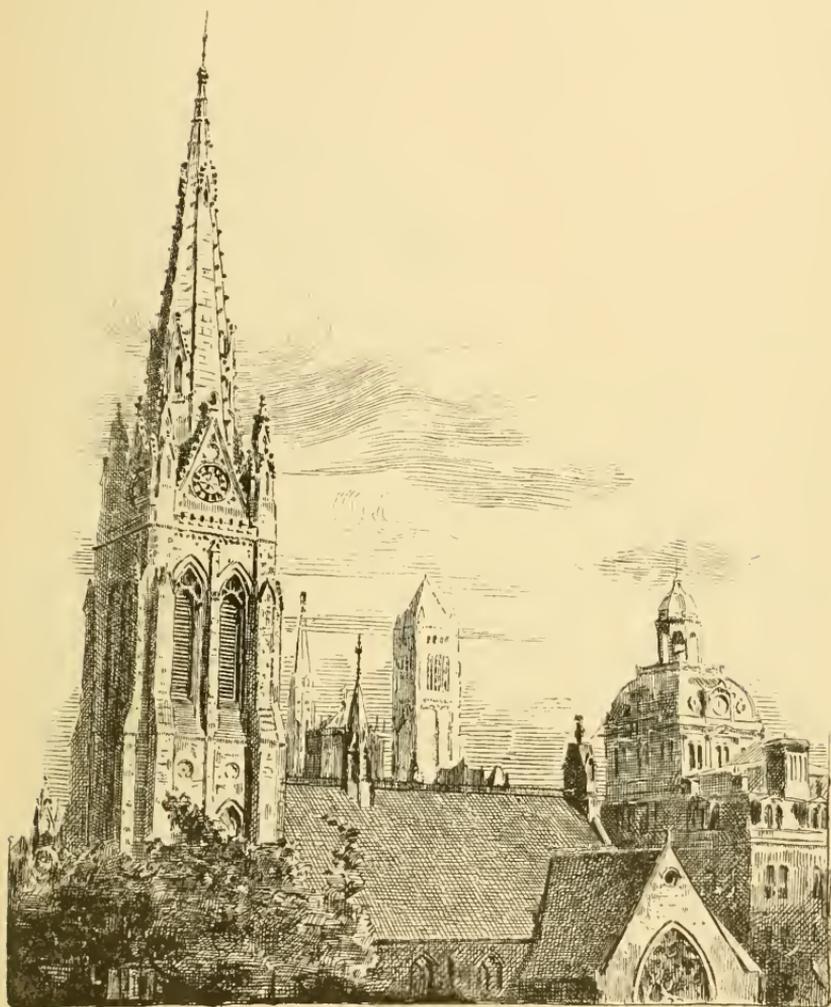
Russel West. The windows in the baptistery are memorials of the Rev. Dr. Weller, the Rev. G. W. Natt, the Rev. Dr. P. Van Pelt, and the Rev. R. D. Hall, former rectors. There are other memorial windows in other parts of the building. The seating capacity is for eight hundred persons. The architect of this structure was Prof. T. W. Richards of Philadelphia. In addition to the Church, the parish has a Sunday-school building and a Rectory.

The present rector, the Rev. Dr. Thomas C. Yarnall, has been in charge since April, 1844. He was made a Deacon in 1843, and after serving Christ Church, Williamsport, Penn., for a short time, came to this parish, where he has been for over forty-four years. The parish rejoices in having had a vested choir of thirty-six men and boys since Advent Sunday, 1884.

**TRINITY CHURCH, Pittsburgh, Penn.** — The first record of any kind relating to its history is the deed of gift of two and a half lots of ground, on which the present Church edifice stands, and the adjoining burial-ground on the west and south. The deed is dated Sept. 24, 1787, and executed by "John Penn, jun., and John Penn of the city of Philadelphia, late proprietors of Pennsylvania, to the Hon. John Gibson, John Ormsby, Devereux Smith, and Dr. Nathaniel Bedford, all of the town of Pittsburgh, in the county of Westmoreland, trustees of the congregation of Episcopalian Protestant Church, commonly called the Church of England, in trust forever, as a site for a house of religious worship, and a burial-place for the use of said religious society and their successors, and for no other use, intent, or purpose whatsoever." The opinion is very general that Church services had been held here occasionally prior to this date, although no proofs can be furnished to confirm such an opinion. The few Church-members living in Pittsburgh during the latter part of the last century manifested in many ways their love, loyalty, and self-denial for their dear spiritual mother the Church. At last it was granted them to reap the fruits of the graces they exercised so heroically under so many existing difficulties. In 1797, exactly ten years after the grant of land by the Penns, the little band of churchmen invited the Rev. John Taylor (familiarily and affectionately known as "Father Taylor") to become their minister. Services were held at first in the Court House and in public halls and private dwellings, as necessity and convenience demanded. On Sept. 3, 1805, a charter was granted by the Supreme Court, by virtue of which the minister, wardens, and vestrymen were constituted a corporation and body politic, in law and in fact, to have continuance forever, by the name, style, and title of "the minister, wardens, and vestrymen of Trinity Church in Pittsburgh." About this time a triangular piece of land at the intersection of Sixth Avenue with Wood and Liberty Streets, was purchased in consideration of the sum of four hundred dollars. A brick building, commonly known as "The Round Church," was built on this property. After the resignation of the first rector of the parish in 1818, the vacancy was not filled until 1821, when the Rev. William Thompson entered upon his duties for a period not embracing two years. It was during Mr. Thompson's rectorship that it was determined to erect a new Church where the present edifice now stands. While the parish was without a rector, John Henry Hopkins — a young lawyer, a communicant of the Church, and one of the vestry — volunteered to act as lay reader, and obtained his license from Bishop White. Abandoning his growing legal practice for the work of the ministry, he was admitted deacon in 1824, and at once entered upon pastoral duty in Trinity Church. From the time he began his labors, the parish was infused with new life, and entered upon its career of prosperity. He drew the plan of

the new Church building, and the evidences of his ability as an architect and painter were seen in every part of the structure. On the 12th of June, 1825, a beautiful Church, built under his supervision, was consecrated by Bishop White. On July 17, 1831, Mr. Hopkins surrendered "the high and holy trust" committed to him for nearly eight years, in obedience to the call of duty which summoned him to another sphere, and subsequently to the episcopate. The Rev. George Upfold, D.D., became rector July 27, 1831; and for a period of eighteen years, until his elevation to the bishopric of Indiana, ministered faithfully in the parish. In 1850 the Rev. Theodore B. Lyman, now bishop of North Carolina, became rector. His successor, in 1862, was the Rev. Cornelius E. Swope, who resigned in 1867. The Rev. John Scarborough was the next rector, from Oct. 1, 1867, until Dec. 8, 1874, when he tendered his resignation, on acceptance of his election to the office of bishop of the diocese of New Jersey. During his rectorship, the present Church and Chapel were erected. On Jan. 19, 1875, the Rev. William A. Hitchcock accepted the rectorship of the parish, and resigned Feb. 8, 1882. The present rector is the Rev. Samuel Maxwell, who entered upon his duties April 1, 1883.

Trinity Church will always be called the Mother Parish in Pittsburgh, and her right to the title is undisputed. The parishes existing to-day throughout the city are her daughters, and feel a deep filial regard for their ecclesiastical mother. The remainder of this article must be devoted to a brief account of the present Church edifice, consecrated Jan. 25, 1872, by the Right Rev. John B. Kerfoot, D.D., the first bishop of the diocese of Pittsburgh. The style of architecture is Gothic. Trinity is the pride of the city, and not only the Church ornament of the West, but one of the most magnificent Church edifices of the whole land. The length of nave and chancel is 154 feet: width, 66 feet; across transepts, 88 feet; the chancel, 40 by 32 feet. There is a chime of ten bells. The white marble altar and reredos are most chaste and beautiful. The rich windows in the chancel are memorials to bishops departed. The windows on either side of the building are memorials to the loved ones who have gone before, some young in years, some in the midst of promise, some feeble with age, — all are sweetly expressive of the sentiments of Christian remembrance and affection. A passage-way connects the Church with a commodious Chapel for Sunday-school and week-day services. A tower and spire two hundred and sixteen feet from the ground crowns the imposing group of buildings, — "poems in stone!" The praises of the sanctuary are led by a vested choir of forty voices. A parish building, for which contributions have been already made, is to be erected for the accommodation of Church societies.

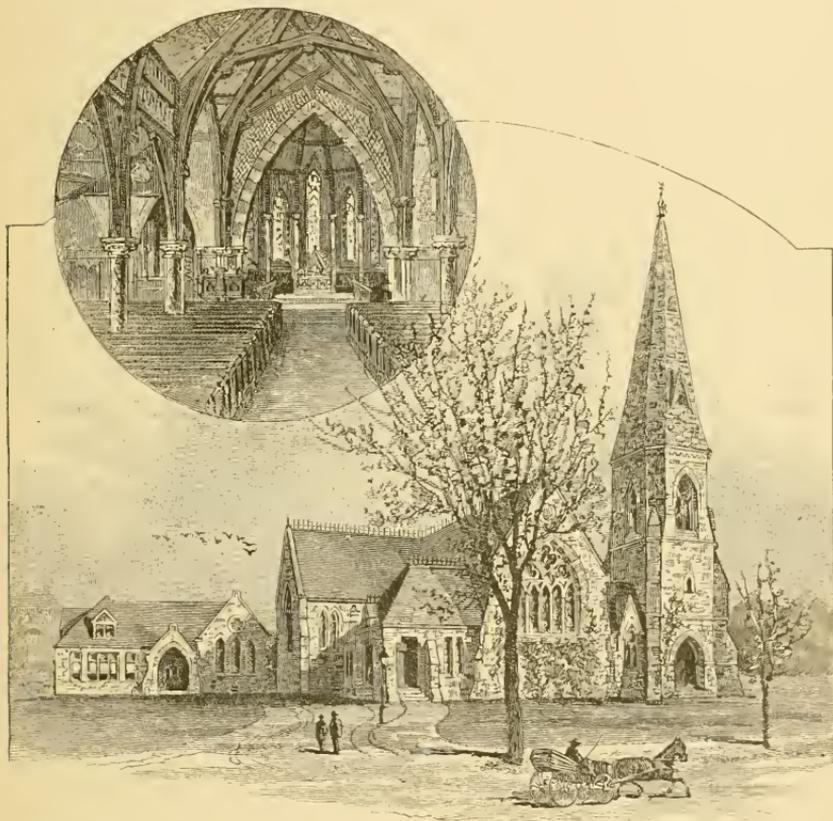


Trinity Church, Pittsburg, Penn.

**GRACE CHURCH, Newton, Mass.** — Newton is a city of twenty thousand people, adjoining Boston. It is a place of residences rather than of business, and has a wide reputation for the beauty of its situation and the intelligence of its population. The handsome residences and grounds, the well-kept streets, the shaded sidewalks, and the numerous wooded fields and hills, give it the appearance of a great park. In few places is so much attention paid to popular education, the schools and library being sustained at a large outlay of money. For a long time the population of Newton constituted a distinctively Puritan community, the dominant form of faith being the Congregational. It was not until 1812 that the Episcopal Church gained a foothold. In that year old St. Mary's, Newton Lower Falls, was organized.

Grace Church Parish, Newton, did not come into existence until 1855. The first services were held that year in the house of the parents of the present Bishop of Iowa, Dr. Perry. The officiating clergyman was the Rev. T. F. Fales of Waltham, who continued in charge until the Rev. J. S. Copley Greene was made the rector. The first building erected was a wooden chapel, which was used from 1858 to 1873. When it was necessary, on account of the growth of the congregation, to construct a new building, the old chapel, the rectory, and the grounds which had long been held for a large church, were sold, and a better location, on Eldredge and Church Streets, was bought. The plans for the present structure were drawn by the late A. R. Esty. The corner-stone was laid by the Rev. T. F. Fales, Sept. 4, 1872, assisted by the then rector, the Rev. Joseph S. Jenckes, jun. The building was first occupied for services on St. Andrew's Day, Nov. 30, 1873. It was not consecrated until St. Andrew's Day, Nov. 30, 1887, fourteen years after it was first occupied, a heavy debt having delayed that important event. In 1884 the Parish erected a Chapel and Parish House on the north side of the Church, from plans of Mr. W. P. Wentworth, architect, Boston. This addition was paid for as soon as completed. Since the consecration of the Church the interior has been improved, and additions have been made to its adornments. The rectors of the parish have been the Rev. J. S. C. Greene, the Rev. Dr. P. H. Steenstra, the Rev. H. C. Mayer, the Rev. Dr. J. S. Jenckes, and since January, 1875, the Rev. Dr. G. W. Shinn. The three buildings, Church, Chapel, and Parish House, are connected. The Church consists of chancel, nave, aisles, transepts, vestry-room, organ-room, tower, and porch. The outside length is one hundred and twenty-two feet, the width across the transepts is seventy-two feet. The ceiling is open to the roof, and is divided into panels by the open timbering. The clere-story is supported by columns of polished Belgium marble, with sandstone bases and capitals. The shafts supporting the stone arch of the chancel are of Lisbon marble. The columns in the transepts and chancel are of

dove-colored Vermont marble. The outer walls are of Roxbury conglomerate stones, laid in rubble-work, with trimmings of sandstone. The tower is massive, and terminates in a graceful stone spire. The height from the ground to the top of the gilt cross is one hundred and thirty-six feet. The height of the west gable is fifty-two feet. All the windows are filled with



Grace Church, Newton, Mass.

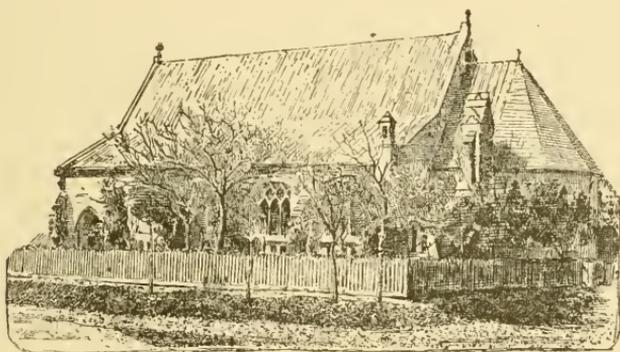
rich, warm tints of stained glass. A number of them are memorials, the great west window commemorating Mr. George Linder, one of the first wardens, the window in the middle of the apse over the altar being in memory of the Rev. Mr. Greene, the first rector. Just after the consecration of the Church a memorial to Mr. H. H. Linder was placed in the north wall. It was through Mr. Linder's legacy that the impulse was given

to the movement which culminated in the consecration of the Church. The wood-work of the interior — the pews, wainscoting, etc. — is of heavy black walnut. The altar and font are of Nova-Scotia stone, the latter having columns of marble for the support of the bowl. A brass eagle lectern of beautiful pattern and fine finish commemorates the Hon. William S. Gardner, a former warden. The seating capacity of the building is about seven hundred, but owing to the broad spaces in the passage-ways, etc., a hundred or so more can be accommodated on occasions. The Chapel is as interesting as the Church. It is a proper chapel, fitted up with Caen-stone altar and reredos, brass chancel railing and lectern, stained-glass windows, and all the needed appliances for reverent worship. It has been purposely finished with light cypress wood and oak seats, to contrast with the darker finish of the Church. It is in frequent use for celebrations of the eucharist, for Lenten and other services, and for the opening and closing services of the Sunday school. The Parish House north of the Chapel consists of a two-story building, having on the first floor two parlors and a reading-room, on the second floor a refectory, two dressing-rooms, and a kitchen, beside closets, and other conveniences. It is used for Sunday-school purposes, and for the various chapters of the Parish Guild. The Guild now numbers thirteen chapters, of which four are for aiding missionary work, one is a branch of the Girls' Friendly, and the others are for general and special Church work. A chime of bells calls to prayer.

The prosperity of Grace Church has been unusual, not only in the acquisition of such beautiful buildings, but in the numerous enterprises in which it has engaged.

**ST. MARK'S CHURCH, San Antonio, Tex.**, was chosen and designated by Dr. Elliott, the first bishop of Western Texas, as his cathedral. The rector, wardens, and vestry assented, and the congregation, by a unanimous vote, ratified the arrangement. It was thus used as a cathedral during the life of Bishop Elliott, but with the coming of the present bishop the former agreement has, by mutual consent, been rescinded, and St. Mark's has resumed its original position as a Parish Church only. The first organization was effected by the Rev. J. F. Fish, chaplain U.S.A., July, 1850, under the title of Trinity Church. He was succeeded by the Rev. Charles F. Rottenstein, 1853-54, with whom was associated, as a missionary among the Germans, his father, the Rev. George H. Rottenstein. A Church building was begun, and considerable progress made towards its completion, when a vacancy in the rectorship, and mismanagement in some way, resulted in an entire loss of the property, and the extinction of the parochial organization. A new parish was organized on Easter Monday, 1858, under the title of St. Mark's Church, by the Rev. Lucius H. Jones. The corner-stone of the

present building was laid December, 1859, and the work had progressed until the walls were about half-way up, when the war put a stop to it. Mr. Jones's successors in the rectorship, or in temporary charge, were, in the order named, the Rev. H. G. Batterson, Rev. W. T. Dickinson Dalzell, Rev. R. H. Murphy, Rev. Joseph J. Nicholson, Rt. Rev. Alexander Gregg, Rev. E. A. Wagner, the Rev. Melville D. Keith, and the present incumbent, the Rev. W. R. Richardson, who assumed the rectorship of the parish June 1, A.D. 1868. The congregation was then worshipping in a rented schoolroom, on rough school benches, with unplastered walls, the upper floor not even laid, and with a canvas screen for vestry-room. The first step taken in advance was to purchase the building on very favorable terms, under a builder's lien, and to finish and furnish it neatly, using the upper



St. Mark's Church, San Antonio, Tex.

portion as a chapel, and renting the lower portion for school purposes. Meantime the unfinished walls of the Church, begun so long ago, had stood until they had grown quite gray under the influences of the climate, and were not unfrequently mistaken by the tourist and stranger for the ruins of some one of the old Spanish missions that dot the beautiful valley of the San Antonio. The narrow walls of the chapel soon began to cramp the growing congregation; and in July, 1873, work was resumed on the Church, and the opening services were held on Easter Day, 1875. It was not until six years afterwards that the Church, having been entirely finished and suitably furnished, and a debt of eight thousand dollars fully paid, was consecrated on St. Mark's Day, April 25, 1881. The congregation having thus taken possession of their larger quarters, the vestry deeded back to the bishop, for one-third what it had originally cost them, the school building, St. Mary's Hall, for its original purpose as a Diocesan Church school for girls. It may be well to add here that this building had been mainly built

with funds contributed by the late Mr. Wolfe, whose princely gifts for the cause of Christian education, together with those of his worthy daughter, the late Miss Catherine Wolfe, are so well known.

The Church stands on historic, and, in a sense, almost consecrated ground, it having once belonged to the Mission of San Antonio de Valero, now known as the "Alamo," and having been granted by the Spanish Crown, upon the secularization of the Church property, to two of the converted Indians, who had been dependents of the said mission. The deed or patent is dated Oct. 28, 1793. The Church is built of a cream-colored limestone, after plans by the elder Upjohn, and in general style is Gothic, modified to meet the needs of a semi-tropical climate. The windows are very low and broad, with mullions and floriated heads. An entirely original and unique arrangement is found in the louvre openings under the window proper, and extending to the floor. The architectural effect outwardly is that of a deeply recessed panelling under the windows, while the practical benefit within is a direct and perfect ventilation, giving full play to the summer breezes, so necessary to comfort in this climate. The grounds have been laid off and beautified, so that now the Church is fairly embowered in trees and shrubbery, grapes and pomegranates, and the buttresses draped with bignonia, honeysuckle, and ivy, so that it is no wonder if, under the influence of the perfume and the droning of the humming-bird and bee, the more staid members of the Church, having full confidence in the orthodoxy of their rector, sometimes fall asleep. The dimensions of the Church are, length, 100 feet; breadth, 56 feet; seating capacity, 600. The roof is open-timbered, and done in polychrome.

St. Mark's is peculiarly rich in memorials and thank-offerings; the windows, the font, the altar, with its vases and desk and festal hangings, — memorials that tell of a "sorrow not without hope," and of "a hope that is full of immortality," and whisper of the "communion of saints." One window, especially, is a memorial of the Rev. Mr. Jones, the first rector and founder, and was given by the late Alonzo P. Jones of Boston, and other members of the family. It was made in Boston, where it was on exhibition several weeks, and is of the highest artistic merit and beauty. Most of the other windows are thank-offerings for great and wonderful mercies and deliverances. Thus each has its story, and each and all have been planned and designed with reference to the circumstances under and because of which they were given. An exceedingly interesting historical relic is found in the bell, which hangs in the small bell-gable over the vestry-room door. This was cast from a cannon of nearly pure copper, found buried near the outer wall of the historic "Alamo," "the Thermopylae of Texas." The present number of communicants is 350: the value of Church property, \$50,000. This includes, besides the Church building itself, a beautiful and

commodious parish building, now nearly completed, for rectory, Sunday-school, and other Church purposes, to cost about \$15,000. During the rectorship of Mr. Richardson two mission stations, organized under the auspices of St. Mark's, have become independent parishes, and still a fourth parish has been organized in the city, all, of course, drawing somewhat from the membership of the mother parish, and also sharing in the natural growth of the city. As illustrative of the fluctuating character of the population in the past, the loss in communicants by removal only has been 555, and by death during the twenty years only 45; total loss of 600. The city during the same period has grown from 9,000 to 45,000 inhabitants.

**TRINITY CHURCH, Chicago, Ill.** — In the winter of 1841-42 the parish was organized. Nineteen persons signed the following: "We, whose names are hereunto affixed, deeply impressed with the truth of the Christian religion, and sincerely desirous to promote its holy influences in the hearts and lives of ourselves and families, neighbors and friends, do hereby associate and wish to be organized together under the name, style, and title of The Parish of Trinity Church, in the city of Chicago, in communion with the Protestant Episcopal Church in the Diocese of Illinois and of the United States, whose mode of worship, constitution, and canons we hereby adopt and promise to obey." At a later meeting the organization was perfected by suitable resolutions, the election of vestry and wardens, who were also made trustees, and the adoption of the following: "*Resolved*, That the parish now organized be known under the name and style of Trinity Church." The parish consisted of about twenty-five families. From this time until August, 1843, Rev. Isaac Hallam seems to have officiated as minister, when Rev. W. F. Walker accepted the rectorship of Trinity Church in conjunction with that of St. James; and March 7, 1844, he became exclusively the rector of Trinity Church. The following clergymen have been rectors of the parish: the Rev. William Barlow, the Rev. Cornelius E. Swope, the Rev. Henry J. Whitehouse, D.D., the Rev. William A. Smallwood, the Rev. Noah Hunt Schenck, the Rev. James Pratt, the Rev. George David Cummings, the Rev. R. J. Keeling, the Rev. Dr. Edward Sullivan, the Rev. Dr. R. A. Holland. In October, 1883, the Rev. Louis Shreve Osborne of Grace Church, Sandusky, O., was elected, being the twelfth in succession, and accepting entered upon his duties, Epiphany, Jan. 6, 1884. He is still in charge.

On June 5, 1844, the corner-stone of the first Church edifice was laid by the Right Rev. Philander Chase, D.D., bishop of the diocese, the location being on the north side of Madison Street, about eighty feet west of Clark Street. The building was a neat frame, and was first occupied on the

twelfth Sunday after Trinity, Aug. 25, 1844. A new site was obtained in June, 1860, on the south side of Jackson Street, between Wabash and Michigan Avenues, and a stone edifice, with two towers, erected there. It was first occupied for the annual parish meeting on Easter Monday, April 1, 1861. The Jackson-street Church was destroyed Monday, Oct. 10, 1871, at about ten o'clock A.M., by "the great fire of October, 1871." This conflagration swept away nearly all the buildings in the business portion of the city, lying north of Harrison Street, and all the buildings on the north side of the



Trinity Church, Chicago, Ill.

Chicago River as far as Lincoln Park, and even beyond, and covering about twenty-six hundred acres.

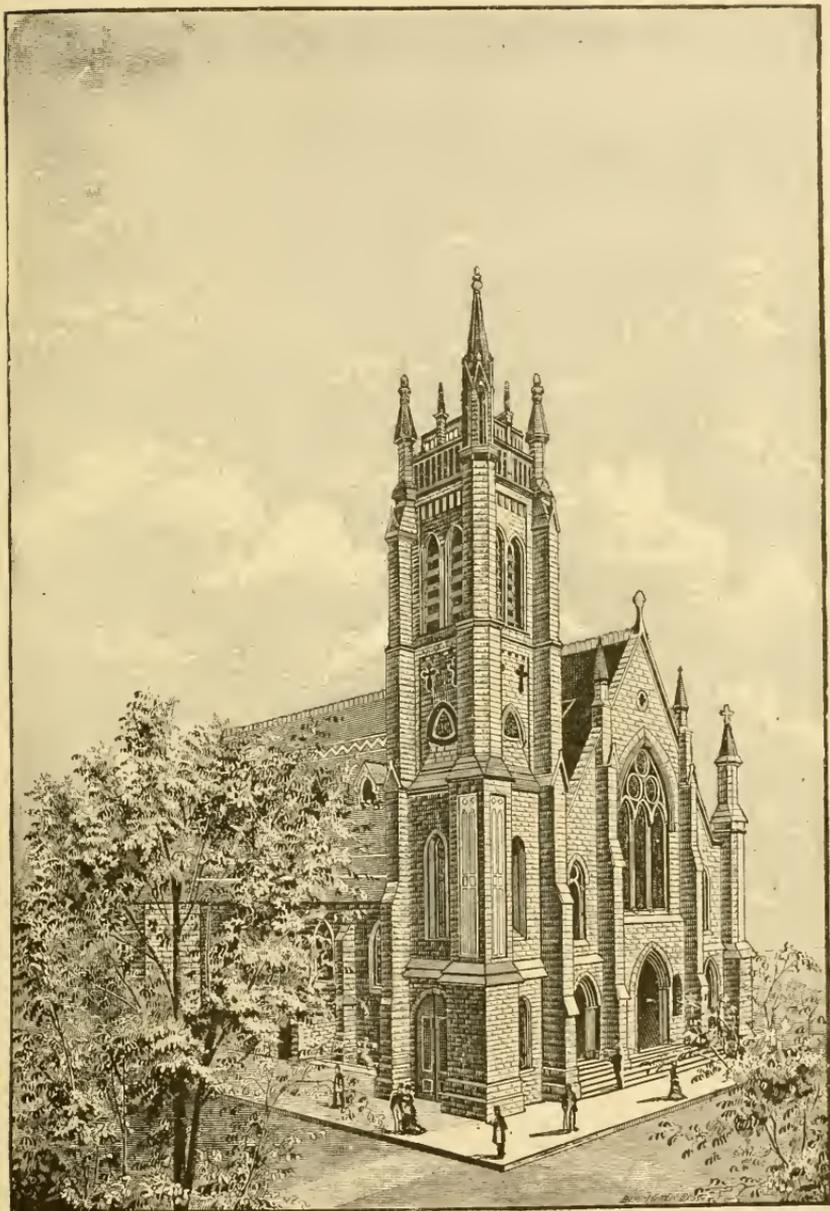
The parish soon rallied from this blow. The old site, where the armory of the First Regiment Infantry, Illinois National Guard, now stands, was sold, a new one purchased, and on July 16, 1873, its corner-stone was laid by the Right Rev. Henry J. Whitehouse, D.D., Bishop of Illinois, at the south-east corner of Michigan Avenue and Twenty-sixth Street. A new and handsome stone Church was erected, and occupied for the first service on Sunday, Nov. 22, 1874. On Easter Day, 1882, the Church debt of about fifty thousand dollars was paid off. In June, 1884, the property on the corner of Indiana Avenue and Twenty-sixth Street, 100 feet front on Indiana Avenue and 189

feet on Twenty-sixth Street, with the buildings thereon, and adjoining the Church property, was purchased for forty thousand dollars, and occupied by the rector in October of the same year. In December, 1884, the Workingmen's Club of Trinity Church was organized, with the rector as president, and a free reading-room and library opened on Dearborn Street near Thirty-first Street. The care of this institution was assumed by the young men of the parish. About the same time in the winter of 1884-85, the Young Ladies' Missionary Society was organized, with Mrs. L. S. Osborne as president, to foster an interest in the domestic and foreign missionary work of the Church. The old society, known as the Hospital and Aid Society, was re-organized on a new basis, to care for the needs of the poor of the parish, and to undertake the support of a bed and the endowment of a room in St. Luke's Hospital. A branch of the Woman's Auxiliary to the Board of Missions was organized in November, 1885, with Mrs. C. L. Raymond as president. A permanent home for these numerous societies being a necessity, in the summer of 1885, an unoccupied building upon the Church property, fronting on Twenty-sixth Street, between the Chapel and the Rectory, was remodelled and furnished at an expense of over a thousand dollars. Thus three desirable rooms were provided, the lower for the primary department of the Sunday school, the two upper for the Bible-classes on Sunday, and for the various guilds and societies during the week. This building was named "Trinity House." In June, 1886, Trinity Chapter No. 24, Brotherhood of St. Andrew, was established in the parish for the promotion of spiritual life among its members, and for the ingathering of young men into the Church. Henry Barrett Chamberlin was chosen director, and Frank M. S. Read secretary. In July and August, 1886, the Church, Chapel, Rectory, and Trinity House were subjected to an entire renovation within and without, during which months the Church was necessarily closed. On the first Sunday in September it was re-opened for Divine service.

**ST. JAMES' CHURCH, Chicago, Ill.** — The first service in what subsequently became the Parish of St. James was held by the Rev. Palmer Dyer, Oct. 12, 1834, in the Presbyterian house of worship. The following Sunday, the Rev. Isaac W. Hallam, a missionary of the Domestic Board, held a service in the Baptist house of worship. On the 26th of October, a parish was organized in an unfinished frame building on North Water Street. After worshipping there for some time, an auction store on the South Side was secured. Says Mr. Hallam, "The walls were covered with plats of towns that were to be; and we used to go early in the morning, and turn them to the wall, so that the attention of the people might not be directed to worldly business. There were very few chairs; and most of the congregation used to sit on barrels, boxes, and baskets, while I preached from the auctioneer's

desk, where during the week town-lots were sold for five dollars apiece. Indians often came in during the services, and others looked in, but more passed the door." The first Church edifice was begun in 1835. The basement was used for a while until the upper part was made ready. The first bell brought to Chicago was rung for the Christmas service of 1836. The building was consecrated by Bishop Chase, June 25, 1837. One feature of the old Church was a large mahogany pulpit, with screens on each side, before which stood the reading-desk, and still in front of the desk was the Holy Table. When Dr. Hallam resigned, in 1843, there were eighty-nine communicants. Dr. Hallam was succeeded by the Rev. W. F. Walker, and then by the Rev. S. B. Kellogg. The Rev. Robert H. Clarkson, afterwards bishop of Nebraska, became rector while in deacon's orders in 1849, and under his vigorous administration the parish flourished abundantly, and grew rapidly in numbers and in influence. When he came to Chicago the city numbered only twenty-three thousand people; but he entered upon his work in the parish just as the wonderful tide of enterprise and business-life was setting towards this metropolis of the West. It soon became necessary to enlarge the Church, and so some seven thousand dollars were spent for this purpose. Later on galleries were put in, and still the old building was too small.

In 1856 a lot was bought at the corner of Cass and Huron Streets, and the corner-stone was laid June 21, 1856, of the building which was afterwards swept away by the dreadful fire of Oct. 9, 1871. This second edifice was a large and handsome stone Church, 72 by 148 feet, and presented much the same appearance that the present Church does, except that it was without transepts, vestibule, or tower. The first service was held in it Dec. 27, 1857. There was a heavy debt upon it, which for some time was so burdensome as to threaten the continuance of the parish; but, after most vigorous efforts, the debt was all paid, and the building was consecrated May 19, 1864. During Dr. Clarkson's ministry a Rectory was built on Cass Street. It was afterwards removed to the rear of the Church. The fire of 1871 swept that away also. A hospital was another of Dr. Clarkson's good works. It was maintained from 1854 to 1858, when St. Luke's Hospital superseded it. Dr. Clarkson's rectorship, extending over a period of seventeen years, was a prosperous one, and was marked by great interest in the mission-work of the Church at large. The number of communicants grew from 116 to 324. The result of his labors was shown in a noble Church, surpassing then all others in the city in its beauty, in a large congregation gathered from all conditions of men, and in many charities set on foot and made useful to the bodies and souls of others. After Dr. Clarkson's elevation to the episcopate, the rectorship was filled by the Rev. Dr. J. H. Rylance, under whom large sums of money were spent in improving the property; \$100,000 were



St. James' Church, Chicago, Ill.

thus spent, making the cost altogether about \$200,000. The Rev. Dr. Hugh Miller Thompson became rector in the summer of 1871, and had hardly begun his work when the awful conflagration of October swept Church and Rectory away. The members of the congregation, houseless and homeless, were scattered far and wide. Services, however, were held the following Sunday morning, in the open air, under the blackened and crumbling walls of the late grand edifice, and the rector made an address. With courageous spirit, the little band of about fifty persons there assembled resolved that St. James' Church, around which so many holy associations clustered, should, in the providence of God, arise again from its ashes. Dr. Thompson, after encouraging the greatly afflicted parish, and securing considerable pecuniary aid for rebuilding the Church, resigned; and the Rev. Arthur Brooks took up the work April 28, 1872. A temporary place of worship was made by fitting up part of the front of the ruins. About 250 of the members attended the first service in this place, some of them coming from distances as great as twenty miles. Morning services were held in this temporary chapel until Nov. 2, 1873, when the basement was ready for occupation. The movement for re-erecting the upper part was in progress; but an old debt of \$40,000 remained yet unpaid, and the financial crisis of 1873 checked all operations.

It was not until 1875 that the Church was finished. When we consider the struggles of the people to rebuild their own homes and to recover from the effects of the great fire, we can measure in some degree their self-denial and generosity for the cause of Christ. The parish rapidly recuperated under the ministry of Mr. Brooks, so that when he resigned, in 1875, the number of actual communicants on the register was 325, nearly as large as in the former days of prosperity. Various parochial agencies were actively at work during the time of rebuilding; and the gifts to charitable and missionary work were large, considering how earnestly the people labored to re-erect their destroyed place of worship. The Rev. Dr. Samuel S. Harris, later on the bishop of Michigan, became rector Oct. 1, 1875, and on the 9th of that month a memorial thanksgiving service was held in the nave of the building, the first since the October of 1871. Once more the people assembled within the walls of their noble Church, now larger and more commodious than the former, and more beautifully adorned. The cost of the restoration was about \$100,000: but it represented much self-denial and devotion. On Christmas Day, 1876, the tuneful chimes, given in memory of Mr. James Carter, were rung for the first time. Dr. Harris continued in the rectorship until Aug. 11, 1879, when the Rev. Dr. Frederick Courtney succeeded him. The ministry of the latter was signalized by the removal of the debt: \$35,000 was placed on the altar on Easter morning, 1884; and on May 31 the building was consecrated by Bishop McLaren. Dr. Courtney

remained two years, when the present rector, the Rev. Dr. William H. Vibbert, entered upon the work. The parish is now in the full tide of prosperity. The semi-centennial anniversary of its organization was celebrated Oct. 26, 1884, on which occasion Dr. Vibbert delivered a historical discourse, recounting in detail the story of the trials and triumphs of the parish. It looms up to-day as a centre of noble Christian work and of consecrated energy.

**CHURCH OF THE ASCENSION, Washington, D.C.** — “In the autumn of 1843,” said the first rector of the Parish of the Ascension in his farewell sermon, “the idea of establishing a fifth Protestant Episcopal Church as equidistant as practicable between St. John’s and Trinity Churches suggested itself to the mind of a gentleman, a communicant of the Church, living within the bounds just mentioned. The subject was brought by him to the attention of the neighboring clergy, the Rev. Drs. Hawley, Stringfellow, and French, who not only encouraged the enterprise, but by their urgent request prevailed upon the Rev. Lewis J. Gilliss to enter upon the ‘heroic work’ of founding a new parish.” He began on March 4, 1844, in a small house on H Street, N.W., with afternoon services, and with but three families. The first meeting for organization was held May 7. By vote of the vestry, Mr. Gilliss became rector (1844-1854). It was determined to build a Church as soon as possible on a lot on H Street, between Ninth and Tenth, given by William Van Ness; and in December, 1845, the building, though not completed, “admitted of Divine worship,” and was entered by the congregation. The Rev. Henry Stanley became the next rector (1854-1857), and was succeeded by the Rev. William Pinkney, D.D. (1857-1869). Under his able, energetic, and loving ministry, the parish grew rapidly in numbers and all the elements of strength. The Church building was improved by the addition of a chancel and changes in the interior, and the number of communicants increased to three hundred. In 1869 Dr. Pinkney was elected assistant bishop of Maryland, and the parish, which he at once resigned, was for about two years under the rectorship of the learned and godly Rev. Orlando Hutton, D.D. (1869-1872). In the autumn of 1872, Bishop Pinkney (1872-1883) was recalled to the rectorship, and accepted it on condition that he should have an associate; and in January, 1873, the Rev. John H. Elliott, S.T.D., entered on the duties of associate rector.

For several years the feeling had grown, that the Parish Church was out of harmony with modern Washington, and was “lying waste,” while many of the worshippers lived “in ceiled houses.” On Easter Day, 1873, the offerings amounted to fifty thousand dollars. Other offerings followed. A beautiful site was purchased at the corner of Massachusetts Avenue and

Twelfth Street, N.W.; and on the second Sunday in Advent, 1875, just twenty months after the first spadeful of earth had been lifted, the congregation entered the completed Church. On Easter Day, 1885, the indebtedness still remaining after several reductions was all provided for. The total cost in principal and interest, of lot, church, and furniture, was \$205,000. Of this amount \$12,000 came from the sale of the old lot, and Mr. W. W. Corcoran gave nearly \$100,000. The gift of the remainder by a congregation not wealthy cost them great sacrifice.

The dimensions of the Church are 86 feet 4 inches front on Massachusetts Avenue, with a depth on Twelfth Street of 135 feet 6 inches. The height to the spring of the curbing is 31 feet, and the entire height 74 feet. The architecture is mixed Gothic. The walls are of Maryland white marble in the rough, trimmed with light pink Ohio-stone. The tints of the two stones harmonize with beautiful effect. A tower of the same material as the Church rises at the south-east corner to the height of 95 feet, which is surmounted by a slated spire 97 feet in height, surmounted by a cross gilt. The tower and the turret at the south-west corner are octagonal in form. The main entrance is a double Gothic doorway on the avenue front. The principal arch is of pink Missalon-stone, supported by three columns of gray stone, finely carved and graced with corbels. Over the entrance is a finely chiselled cross, subscribed with the monogram I. H. S. Above is a mullioned window with quatrefoil and trefoil ornaments, and glazed with stained glass. The entrance is approached by a flight of five granite steps from the terrace, which is reached by three steps from the sidewalk. On each side of the edifice are six twin mullioned windows, and the same number of small Gothic windows in the roof. On the Twelfth-street side is a porch of masonry for the entrance of the clergy, and affording an entrance to the basement. Over and back of this portion is a pinnacle supported by columns, and containing a rose-window. There is a similar porch under the turret on the west side. In the rear of the edifice is a turret of masonry, and a window similar in some respects to that over the main entrance, but of more elaborate design. The ridge of the slated roof is adorned with a railing. Carved corbels, graceful scroll-work, and many beautiful little designs add a pleasing effect to the whole.

To whatever degree one may be impressed with the imposing external appearance of the Church, he cannot help uttering an exclamation of surprise and pleasure upon viewing the interior. An arch of pink and gray stone, springing to the height of forty-eight feet, spans the chancel; and within is an arch of raised plaster-work, finished in imitation of the outer one. The elegantly proportioned window in the rear of the building—fourteen feet in width and twenty feet in height—sheds a softened light, mingled with a myriad of colors from the stained glass, over the chancel. The rail



Church of the Ascension, Washington, D.C.

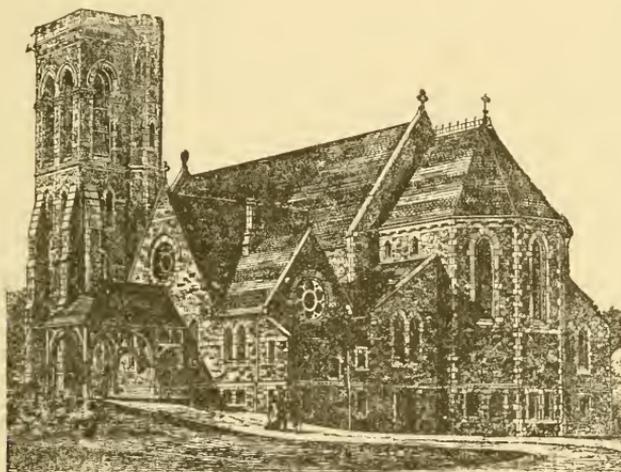
and all the furniture of the chancel are of walnut, carved in antique Gothic. Arches of stone spring up on either side of the chancel east and west of the space. At the sides of the chancel are the vestry and robing-rooms, each eighteen feet square. The interior walls of the Church are plastered, but the roof is of open woodwork, under which are Gothic arches of Florida pine, supported by slight iron columns, ornamented with fine scroll-work. The columns and their adornments are painted a dark brown, but the caps are tinged with gold. The panels in the ceilings and the timbers of the roof are frescoed with arabesque work on blue ground, bordered with gray and brown, and the sides of the edifice are frescoed in panels. The south end or front of the building is filled with a capacious organ-loft of hard wood, and Gothic in style, in harmony with its surroundings. The auditorium contains one hundred and sixty-one pews, each nine feet in length, of hard wood finished with walnut, and upholstered with crimson rep. The auditorium will seat about one thousand persons. The gas-jets, which are lighted by electricity, are situated principally at the head of the columns. The basement is divided in four apartments, for the accommodation of the Sunday school, library, and furnaces. The architects were Dixon & Carson of Baltimore. The only change in the rectorship since 1873 is, that on the death of Bishop Pinkney in 1883, his associate, the Rev. John H. Elliott, S.T.D., became rector. The growth of the parish is gratifying. The number of communicants has grown from 280 to 760.

**ST. LUKE'S CHURCH, Germantown, Penn.** — Germantown is one of the oldest towns in Pennsylvania, having been settled in 1683, one year later than Philadelphia itself. The original settlers were Germans, and were mainly Lutheran in religious belief. Very few services of the English Church were held in the town until families from the city began to make this beautiful place their summer residence. A congregation of Episcopalians was gathered in 1811, and services were held by different clergymen whose terms of engagement covered periods from a few months to a few years. There were five of these clergymen from 1812 to 1825, — the Rev. Messrs. Warren, Ward, Clay, Dupuy, and Lippitt.

Properly speaking, the first rector was the Rev. John Rodney, for the parish was not duly incorporated until he assumed charge. The Rev. John Rodney became the rector Sept. 25, 1825, and thus began a pastorate which continued for sixty-one years. It is a most remarkable record, and well-nigh without parallel in the annals of the ministry in this country. Mr. Rodney's period of active service ran from 1825 to 1867, when he was made rector *emeritus*. He continued to hold this latter title, and to render occasional help until Sept. 28, 1886, when he passed away to his reward. The rectors of the parish have been men of distinguished ability: Rev.

B. W. Morris from 1867 to 1869, now bishop of Oregon; Rev. A. Wadleigh from 1869 to 1873; Rev. Dr. W. H. Vibbert from 1873 to 1882; and the Rev. Dr. S. Upjohn, the present rector, from 1883.

The parish has had three Church buildings. The first was erected in 1818; the second was an enlargement of the first, and was completed in 1852. The corner-stone of the present noble building was laid June 26, 1875. The consecration took place June 8, 1876. The Church stands back from the main street, and is partly hidden by the buildings in front. After passing up a long avenue, the graceful Church, the convenient Parish Building, and the quiet cemetery are before you. The Church is one of the best of Mr. H. M. Congdon's efforts. It is built of gray stone, with slated



St. Luke's Church, Germantown, Penn.

roof, and has cost thus far about \$84,000. The tower, twenty feet square, is not yet completed, and the north transept is to be enlarged; so that \$16,000 will be required to finish the work. The whole length of the structure is 117 feet; the chancel is 25 feet deep; the nave is 35 feet wide, and the aisles 10 feet; the south transept is 30 feet deep. An organ-chamber is north, and a robing-room is south, of the chancel. The clere-story is supported by an arcade with moulded bases and caps; the columns are rounded and massive. The windows are filled with richly stained glass. Under the chancel end, in a basement above ground, are rooms for Bible-classes, the choir, and for other purposes.

While the outside of the building is unfinished, the interior is as complete as it can be made, and presents a general effect that is a delight and

satisfaction. The decorator was Mr. E. J. N. Stent of New York. The wall and ceiling colors, although strong, are well blended; the chancel, of course, being the culmination of the artist's best efforts. Without entering into a detailed description of Mr. Stent's work, it will suffice to say that he has made a most charming interior, and has helped, not marred, the architect's efforts. Two very noticeable memorials in the interior are the brass tablet to the Rev. John Rodney, and the brass lamp over the pulpit in memory of Mrs. Vibbert, the wife of the rector under whose ministry the Church was built. The statistics of the parish, in 1887, were as follows: communicants, 611; public services, 410; Sunday school, 490; parish day school, 105; industrial school, 79; contributions to missions, the poor, etc., \$6,412. This is exclusive of the parish expenses. The guild has many branches, including St. Andrew's Brotherhood, a temperance society, mothers' meeting, clothing club, etc. The choir of the parish consists of men and boys, and is one of the oldest, as well as one of the best, of the vested choirs in the vicinity. A very convenient stone building for parish purposes was erected in the churchyard in 1866, as "a thank-offering to God for the blessings of peace." A new Rectory has recently been purchased, and occupied October, 1888.

**ST. PAUL'S CHURCH, Cleveland, O.** — The present building stands on a site two miles away from the location of the former St. Paul's. The parish was organized Oct. 26, 1846, at which time forty-six persons signed the Articles of Association. The first rector was the Rev. Dr. Gideon B. Perry, and services were held for a while in a room fitted up for the purposes of worship. In March, 1848, a lot was purchased on Euclid Avenue, a little east of the Public Square, and soon after the parish began the erection of a building, to cost five thousand dollars. As this building was approaching completion, in the summer of 1849, it was entirely destroyed by fire. To the young and struggling parish this was a sad blow, but a blow which was bravely borne, as the following resolution passed by the vestry almost immediately after the fire clearly indicates: "*Resolved*: That the parish of St. Paul's Church of Cleveland, O., proceed forthwith to build upon the church-lot on Euclid Avenue, a stone or brick edifice for the use of said parish, to be worth when completed eight thousand dollars, and to be finished in one year from this time." This resolution was so vigorously acted upon, that, before the end of the year 1850, the people of St. Paul's were worshipping in their new Church edifice. Dr. Perry was succeeded in 1853 by the Rev. Dr. R. Bethel Claxton, who served until 1859. In 1860 Rev. Dr. W. F. Paddock became rector, holding the position until 1863. The Rev. Dr. J. H. Rylance was rector until 1867, when he was succeeded by the Rev. Frederick Brooks. Mr. Brooks took charge of the parish in



St. Paul's Church, Cleveland, O.

November, 1867, and remained in charge till his death, Sept. 15, 1874. During the rectorship of Mr. Brooks, decisive steps were taken toward securing a more eligible situation for a Church and parish buildings. The "down town" lot was sold in March, 1874, and in the following November a lot was purchased on the corner of Euclid and Case streets, nearly two miles eastward from the old site, and on this lot the present St. Paul's Church was erected. Mr. Brooks was not permitted to see in the flesh the completion of that parish removal for which he had so zealously labored; but many who wrought with him have been spared to see an equipment for work, and an enlargement of parish influence, far exceeding their most sanguine expectations. The Rev. C. M. Wines followed Mr. Brooks in the rectorship of St. Paul's, and remained in charge of the parish till May 1, 1876. After the resignation of Mr. Wines, the Rev. Nelson S. Rulison was elected rector, taking charge of the parish Nov. 7, 1876.

The present Church-building was first occupied for worship, Sunday, Dec. 24, 1876, and was consecrated Feb. 1, 1877. The new parish position and equipment gave to Dr. Rulison an excellent opportunity for the exercise of his rare gifts: and, assisted by the zealous co-operation of many faithful lay-helpers, he greatly increased the strength and influence of St. Paul's. Having been elected assistant bishop of Central Pennsylvania, Dr. Rulison resigned the rectorship of St. Paul's, Nov. 7, 1884; and in December, 1884, the Rev. Cyrus S. Bates, D.D., was called to the parish, and has been in charge of it since Feb. 1, 1885. The plans for St. Paul's Church, Chapel, and Rectory were furnished by Mr. Lloyd, architect, of Detroit. The cost of the entire property has been about \$170,000. The Church and Chapel have seating capacity for about 1,400 persons. The proportions of the Church interior, with its wide transepts, open Gothic ceiling, and large double-arched chancel, combine, in happy degree, architectural nobleness and good acoustic properties. Three memorial tablets have been placed in the Church,—one for Rev. Dr. Claxton; one for the Rev. Frederick Brooks; and one for Mr. J. H. Devereux, who was for seventeen years a warden of the parish, and for several sessions a delegate from the diocese of Ohio to the General Convention.

**ALL SAINTS', Worcester, Mass.**—The city of Worcester, Mass., has a population of about seventy thousand. It is a manufacturing and railway centre, and is one of the most prosperous and energetic cities in the State. Within a short distance from the suburbs is Lake Quinsigamond, which is bordered by a public park. On one side of the city are the grounds and buildings of the new Clark University. Northward are the great iron wire works, employing many hundreds of workmen.

The Episcopal Church has now four parishes in Worcester. The main

parish is All Saints', the buildings for which are situated on Irving and Pleasant Streets. The first efforts at organizing a parish here were made in 1835, by the Rev. Thomas H. Vail, now bishop of Kansas. In 1837 they were continued by the Rev. Thomas H. Clark, now bishop of Rhode Island. It was not, however, until 1843 that the parish was fully organized, under the ministry of the Rev. Henry Blackaller. After a number of changes of ministers the Rev. William R. Huntington was called in 1862, and continued as rector until he became the rector of Grace Church, New York. The old All Saints' Church stood on Pearl Street. It was built in 1846, from designs made by the elder Upjohn. It was a small wooden structure of graceful proportions. After various enlargements, it was accidentally destroyed by fire in 1874.

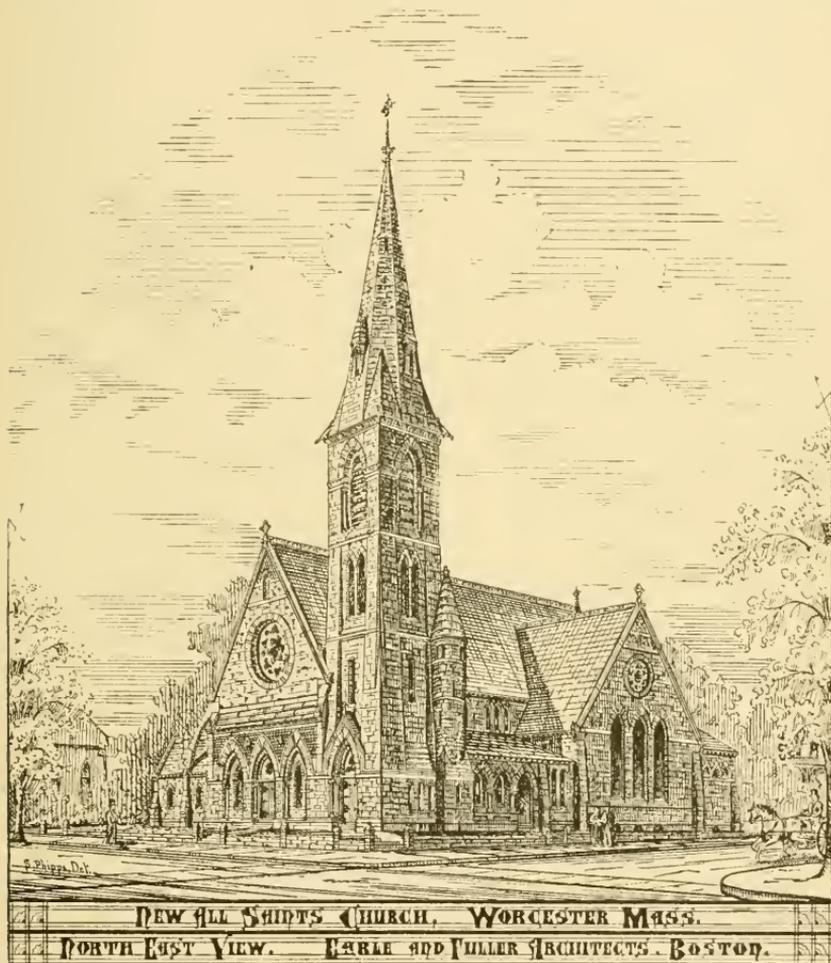
After purchasing a new site the present building was begun in 1875. The architects were Earle & Fuller of Worcester. The corner-stone was laid by Bishop Huntington on the 25th of July. The building was finished in September, 1876, and was consecrated by Bishop Paddock, Jan. 24, 1877. The lot on which the building stands has a frontage of one hundred and forty feet on Irving Street and one hundred and fifty on Pleasant Street. The structure consists of Church, Chapel, and Parish Building, which are built connectedly. In the angle between the buildings is an open space about forty feet square; elsewhere there is a margin of from eight to ten feet of ground around the buildings, and all available space not needed for walks has been grassed. The foundations of the buildings are of granite from Millstone Hill, while all the exterior, from the ground to the capstone of the spire, is of brown-stone from East Longmeadow, Mass. This is mostly used in the rough, with the natural split faces, laid up in square mixed work, with joints of red mortar. Cut stone is sparingly used, but some bits of stone carving are not only very decorative in the general effect, but are in themselves objects of beauty, particularly the two roundels on the front, symbolizing All Saints by the representative heads of Anna and Simeon. At the most conspicuous corner of the Church, where the two streets meet, rise the tower and spire. The corner-stone, which is placed here, is marked on one side by the ancient monogram of the title of Christ, and on the other side by the cross and circle. Broad at the bottom, the first story of the tower makes a commodious porch, above which is a finished room, reached by a stone stairway in a corner turret. The stone spire rises to the height of one hundred and sixty-two feet from the sidewalk, and over all the cross, twelve feet more. This is of black iron, with parts of gilded brass. The Church is cruciform in plan, and the north transept gable forms one of its most prominent features on Pleasant Street. A porch and cloister are on one side of this, and the organ-chamber on the other, the latter occupying the angle between the transept and the Church.

The Parish Building, which is in the rear of the Church and Chapel, and occupies the angle between them, is only observed from the street in its more prominent parts, the dormer windows and the bay-window gable. The Church has five entrances, three at the front and one at each transept. In the tower porch, built into the south wall, are two stones from Worcester Cathedral, and in connection with these has been placed, in compliance with a suggestion of the Dean of Worcester, a brass plate, bearing an inscription from his pen.<sup>1</sup> The interior of the Church comprises a nave forty-four feet wide, with aisles and clere-story; transepts forty-four feet wide, with a total distance of eighty-two feet between transept end-walls; and an apsidal chancel forty-four feet broad by thirty deep. The total length of the building is one hundred and thirty-three feet. The nave and transepts are arranged for about nine hundred sittings, leaving the aisles clear, to be hereafter appropriated to sittings when required. The clere-story is supported by arcades, with Nova-Scotia olive stone columns, having carved capitals of conventional foliage. The chancel arch is also of Nova-Scotia stone. The inside walls, which are of brick, separated by an air space from the outer walls, are plastered, and tinted in distemper, with simple decorations of bands and stripes of color. The chancel is finished with a panelled and gabled wainscot of black walnut, the customary illuminated tablets forming the background. The organ presents one front of large pipes to the chancel, and another one in the north transept, all of them being "speaking pipes." The pulpit and font are the same that did service in the old Church. The bronze eagle lectern, which stands at the centre of the chancel steps, was put in its place to signalize the success of the effort to pay the debt on the Church. Adjoining the chancel on the south is the vestry, a well-lighted room, with its chimney-corner and open fireplace of Caen-stone and tiles, also connecting closets, and a fire-proof safe for the preservation of Church records. An object of interest in the vestry is a charred wooden cross, which ornamented the south gable of the old Church throughout its whole history. It narrowly escaped destruction, as the blackened edges show. It stands on what was the credence-table of the

<sup>1</sup> These relics of architectural ornament once adorned the Lady Chapel of the Cathedral Church of Worcester, England, and are presented to the Church of All Saints, Worcester, Massachusetts, By the Dean and Chapter of the above Cathedral as a token of brotherly regard and Christian Unity.

Built into the walls of the new All Saints', "these stones shall be for a memorial," not only of the friendly feeling that has long existed between the two cities, which in the Old England and the New bear a name in common, but also of the more sacred bond which unites both the givers and the receivers, in the fellowship of the Mother Church of our Anglo-Saxon race. \*

enlarged chancel of 1871. All the wood finish of the Church is of black walnut, and in this material a prominent feature is the glazed screen work which forms a vestibule at the east end. The floors generally are covered



with carpets, but those of the porches and cloisters are laid with English tiles of rich patterns. Most of the windows are of cathedral glass, more or less decorated, though some of them are quite plain. These will probably be replaced by richer ones in the future. The other parts of the building communicate with the Church, first by the porch of the south transept,

which connects with the main entrance to the chapel, and also by means of an archway in the south wall of the chancel, opening into a corridor which gives direct access to the vestry, parish library, chapel, and Sunday-school library. The chapel is thirty-four by forty-nine feet, with a recess at the west end seven by twenty-two feet. At the other end, separated by a rolling wooden curtain, is the infant-class-room, with a seating capacity of about seventy-five. The wood finish of the chapel is of cherry. The walls and ceilings are decorated in water-color. The chapel presents an unusual feature in the arrangement of the organ, which is placed in the middle of the north side, bracketed out from the wall. Both the large Church organ and the small one are blown by water-motors. The Chapel is furnished with reversible settees, and will seat about two hundred and fifty persons. The part designated as the Parish Building is of two stories. In the first story is the parish library, a room which, in addition to its purposes as implied by the name, is used for business and social meetings of the parish and vestry, and as a general headquarters for the people of the Church. In the second story, over the parish library, are the rooms for the women's work, sunny, light, and airy, with ample accompanying closets and conveniences. The present rector is the Rev. A. H. Vinton.

**ST. THOMAS' CHURCH, Hanover, N.H.**— In the year 1830, the Rev. Dr. Hale, then professor of chemistry in Dartmouth College, began to hold evening services in his own parlor; he continued them until 1835, when, his course in this matter being obnoxious to the college fathers, they, having no power to remove him legally, abolished his professorship. Occasional services were held until 1850, when the Rev. Dr. Bourns of Norwich University was invited to officiate at Hanover, and soon after the congregation that was gathered purchased the disused Methodist meeting-house; he continued to minister faithfully and at much personal sacrifice until 1867. Soon after that time the Rev. James Haughton became rector: he was succeeded by the Rev. W. C. Dawson, who was succeeded in 1882 by the Rev. R. M. Berkeley, the present rector.

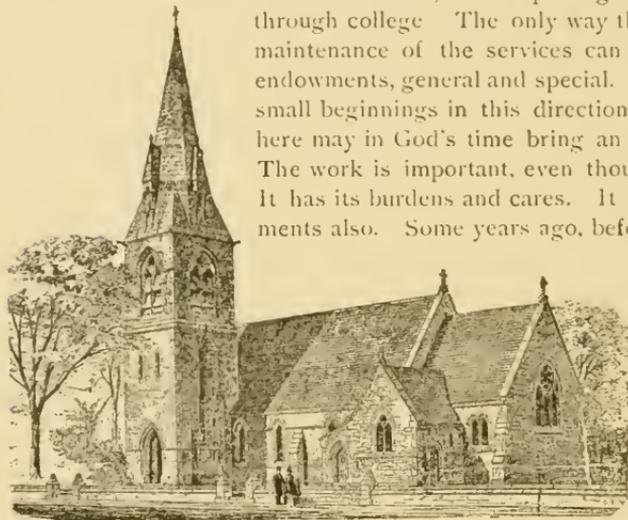
Hanover is the home of Dartmouth College, where year by year are gathered some four hundred young men for instruction and training, which "to a great extent determines the character and abiding impressions of those whose voices are likely to be listened to on the great subjects of religion and morality." It was very important that the Church should be strongly and permanently planted here, not only to minister to her own sons, but to many young men who are drawn hither without any settled religious convictions. The necessity of having a substantial and dignified Church edifice forced itself upon those to whom the care and welfare of the Church in New Hampshire is committed; and it was only after a struggle and labor,

of which we cannot now tell, that the work was carried forward to its present condition.

The Church was not built all at one time : first the foundation was laid, and after waiting a year, the nave was added, the funds for this purpose being raised in Boston, Providence, New York, and elsewhere. "The principal donors desired a house worthy of the place," the largest giver stipulating that the building should cost not less than twenty thousand dollars. In 1876 the Church was completed, *with the exception of the tower*, the foundation of which, eleven feet deep of solid masonry, is ready and waiting. The Church is of stone, and was designed by Mr. Frederick C. Withers of New York ; it is ninety-nine feet long and thirty-six feet wide, and has seats for about three hundred persons. Its crowning beauty is the chancel, built about a year after the nave, at a cost of ten thousand dollars. It is large and seemly, twenty-six feet deep and twenty-four feet wide, with a noble arch of stone at its entrance. The east window is of very beautiful design, filled with stained glass, and tells the story of the Nativity, Crucifixion, Resurrection, and Ascension ; and directly under it is a stone belt, upon which is carved the following inscription : "To the glory of God, in memory of Jennie Tracy Harris, this chancel is erected A.D. MDCCCLXXVI." The chancel was the gift of one lady, a memorial of a loved daughter, who had, during the summers spent at Lebanon, worshipped with her mother at the old Church in Hanover, and, having a great veneration and reverence for the house of God, she deplored its forlorn condition ; the dilapidated and weather-stained door attracted her notice, and she asked her mother if she might paint it with the first money she had. It was this touching reminiscence that prompted the mother, when learning of the Church at Hanover without a chancel, to erect it in memory of her loved child. During the month of September of the present year, great additions were made to the chancel by a gentleman of New York, who placed there a chaste and beautiful altar and reredos in memory of his wife, the mother of the child of whom the chancel is a memorial. The altar and reredos, designed by Mr. Withers, architect of the Church, are of Caen-stone, with mensa and super-altar of white statuary marble, the mensa having the five crosses inlaid with red Tennessee marble. At the south end of the base of the altar is the inscription, "To the glory of God, and in loving memory of Caroline A. McConnell." Thus the memories of a loved child, and loving and beloved mother and wife, are linked together in the sanctuary and at the Table of the Lord. The altar was consecrated Oct. 2, 1887, by the Bishop of New Hampshire. The chancel was further improved by the gentleman who erected the altar and reredos, by laying an oak floor in the sanctuary and oak steps to the altar, and by placing a low rood screen across the chancel arch, and furnishing an oak pulpit of exquisite design and workmanship, sedilia for the

sanctuary, and additional choir-stalls of oak; the chancel was also decorated with warm colors in oil, and is now complete and every thing that could be wished for in taste and beauty.

The Church itself is an inspiration to devotion and worship; and the congregation appreciate all that has been done, and are grateful to their generous benefactors. The students of Dartmouth College, attending upon the services and making a very important part of the congregation, are of moderate means, and require great economy to go through college. The only way that the permanent maintenance of the services can be assured is by endowments, general and special. There are already small beginnings in this direction. The seed sown here may in God's time bring an abundant harvest. The work is important, even though it seem small. It has its burdens and cares. It has its encouragements also. Some years ago, before the parish was

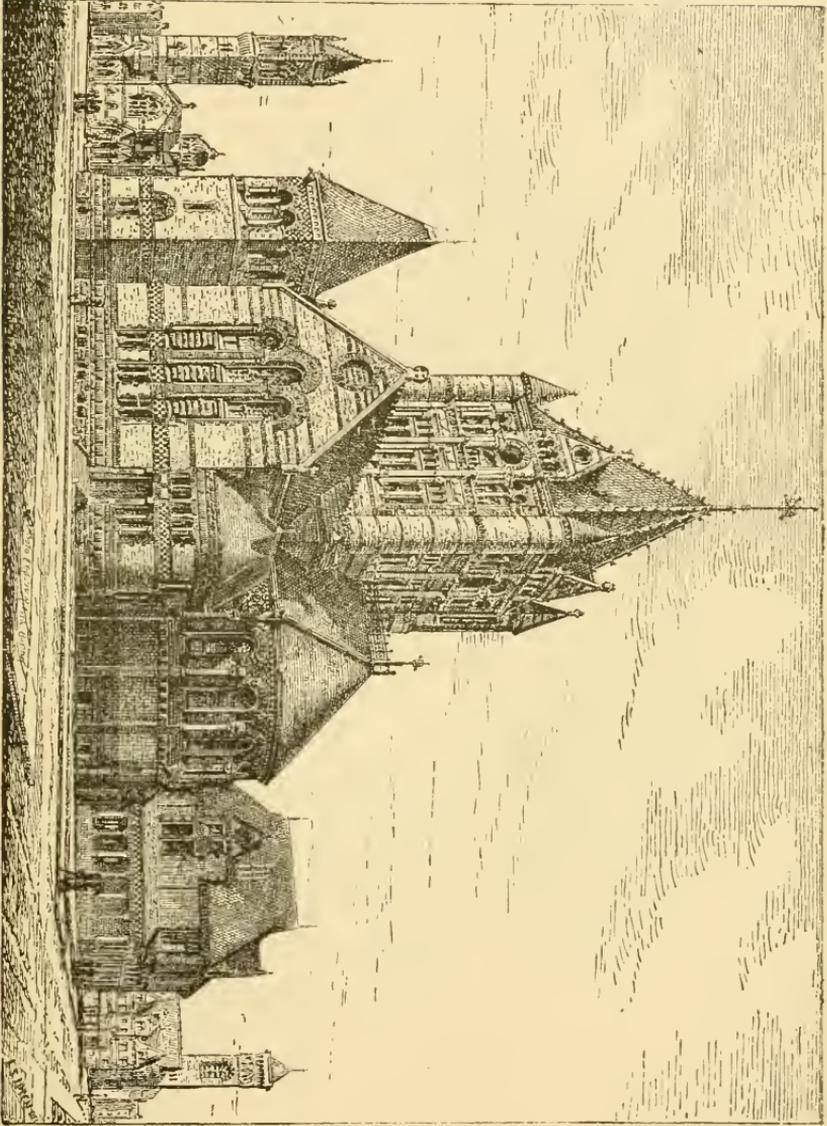


St. Thomas' Church, Hanover, N.H.

blessed with its present beautiful Church, and while yet worshipping in the "old meeting-house," three young men, then under-graduates in Dartmouth College, had risen very early,

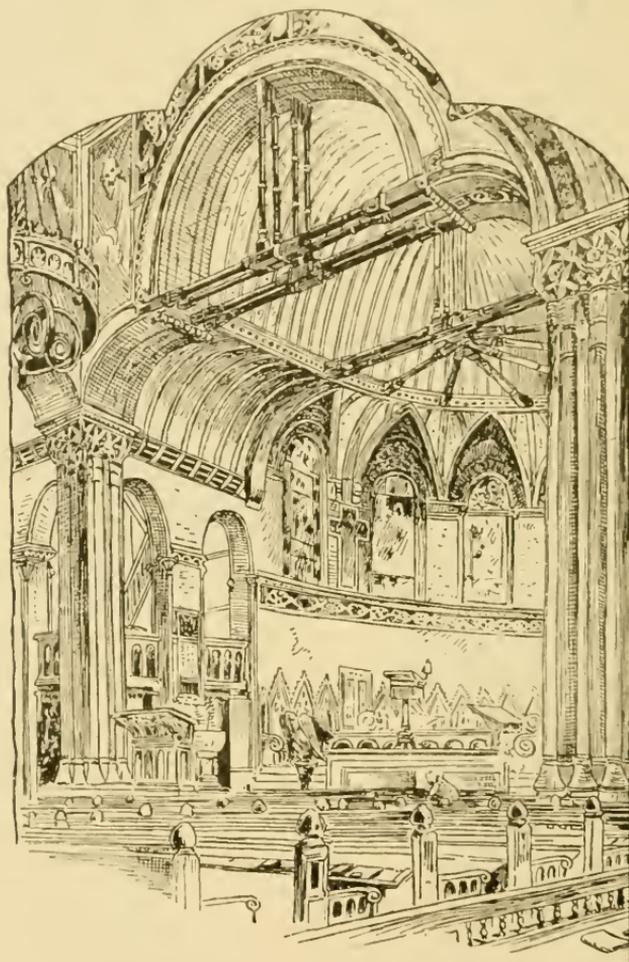
and gone to prepare the Church for that day's services, and to try to coax some heat out of the well-nigh worn-out furnace. While waiting in the cellar for the fire to burn, they talked together regarding their future, and considered whether it would not, after all, be well to give up their former plans, and after graduation study for the holy ministry. These three men have all since been elected to the episcopate.

**TRINITY CHURCH, Boston, Mass.**—The first Episcopal Church built in Boston was King's Chapel, but in 1787 the congregation ceased to be in communion with the Episcopal body, having adopted Unitarian views. Trinity Parish was organized in 1728, and its first Church was built in 1735. This was a plain wooden building at the corner of Summer and Hawley Streets. The first rector was the Rev. Addington Davenport. In this wooden building the parish worshipped until 1828, when it was succeeded



Trinity Church, Boston, Mass.

by the solid Gothic structure on Summer Street, which was used until 1872, when the great fire destroyed it. The movement for the construction of a new Church really began the winter before the old one was destroyed, but the fire hastened their decision.



Interior of Trinity Church, Boston, Mass

The new Church, situated at the intersection of Huntington Avenue, Boylston, and Clarendon Streets, is one of the grandest buildings in the United States, and will long be a noble monument to its famous architect.

Henry H. Richardson. The style of the building and many of its details were at the time of its construction quite new in the architecture of this country. The Church resembles in some respects the cathedrals in the South of France and in Spain, and illustrates the architect's attempts to adapt this form of Romanesque architecture to this country. The finest view of the building is of the rear, taking in the semi-circular chancel and the great square central tower. The front is not yet finished according to the wishes of the architect, as he intended that there should be a very large and high porch at the west end. This and some better finish of the blunt tower ends may be accomplished at a future day. The interior is not yet entirely finished, some of the windows not having received their permanent glass, and some of the wall-spaces being destined for further color-decoration and figure-paintings. The figure-paintings by Lafarge are a most interesting feature of the interior, and attract the attention of visitors, not so much by their drawing as by their wonderful coloring. The general effect of the interior is charming, owing to the happy combination of rich decoration and beautiful woodwork. The chancel is 57 by 52 feet; the extreme width of the Church across the transepts is 121 feet, and the length is 160 feet; the great central tower or lantern is 46 feet square inside, and is, of course, a prominent feature, whether beheld from the inside or looked at from without. Two handsome pillared cloisters connect the Chapel with the Church. In the east one of these cloisters is part of the stone tracery of a window from the ancient Church of St. Botolph's, Old Boston, Eng. The chapel has two stories, the lower floor being devoted to various rooms for parish societies, etc., and the upper one to Sunday-school and other purposes. The cost of the whole structure was \$750,000, not counting some additions made after the building was opened. The consecration took place Feb. 9, 1877. The present rector is the Rev. Dr. Phillips Brooks, under whose ministry the new Church was finished. Some of his predecessors in the ministry of the parish have been men of great distinction. Among them were Bishop Eastburn, Bishop Doane of New Jersey, Bishop Clarke of Rhode Island, Bishop Hopkins of Vermont, and Bishop Wainwright of New York.

The present rector has a reputation as a preacher that is world-wide; but the parish itself, as will be seen by the record of work given further on, is an exceedingly active one, given to good works. Much has been written concerning the great popularity of the rector, but the following by a recent writer sums up very happily the elements of his success:—

“It is from the threefold point of view of its effect upon the parish, the community, and the general progress of the day, that the work of Phillips Brooks must be estimated. His parish cannot be bounded by the local limits of Trinity.

The ministry of the great preacher cannot be exclusively claimed by the Episcopal Church. His work is in those deeper regions of life and thought where differing opinions find a common basis, and where, because they rest on the universal, they show a true catholicity. This catholicity of Dr. Brooks is a positive force, deeply felt in his own parish, and one which is impressing itself upon the age. . . .

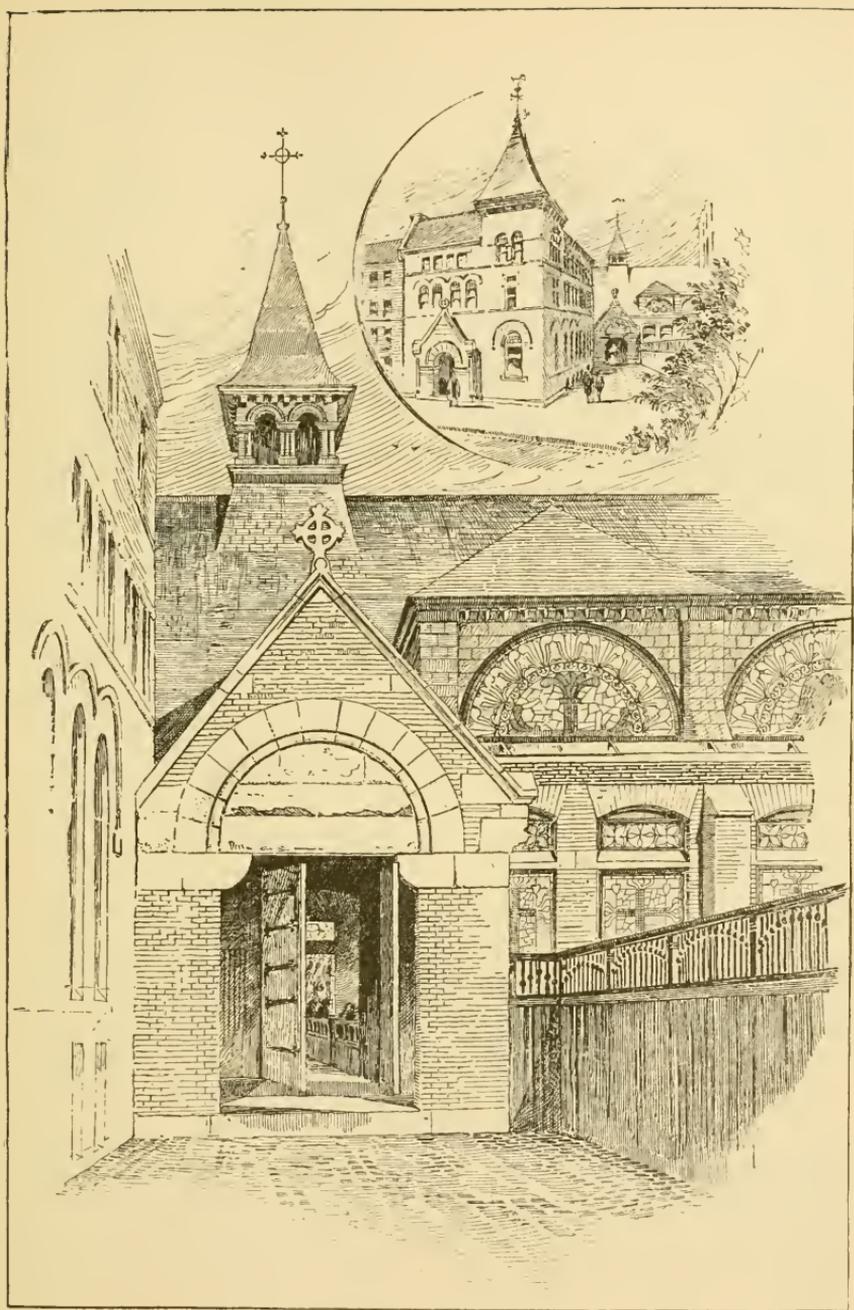
"A great work is now being done by the rector of Trinity Church, — one which is making itself so widely felt as a factor in human progress that men are asking afar and anear, what is the secret of this activity?"

"The only secret is the simple, practical fulfilment of that gospel given eighteen centuries ago. Dr. Brooks's method is to put the eternal truths of the gospel into modern circulation. His special gift, we may perhaps say, is to translate typical gospel history into the circumstances of our own lives and time, and apply them to our daily difficulties.

"Religion, he teaches, only finds its completeness when the aspiration of the sanctuary has vitalized itself in acts. He preaches, in short, the gospel of character, as finding its only source and its only completion in God."

Trinity has a Sunday school containing about five hundred pupils, connected with the parish. It meets every Sunday morning in the Chapel. Members of Trinity Church will be found working actively in most of the benevolent associations of the city, but in the parish itself are several organizations which accomplish much good. The Employment Society furnishes sewing to many poor women. The Ladies' Missionary Society and the Thursday evening class are interested in missionary work outside the parish. Trinity Club is an association of the young men of the parish, the object of which is to bring the young men of the Church together for mutual improvement and friendly intercourse. Trinity House, situated on Burroughs Place off Hollis Street, was opened a few years ago, to help the poor of that region in various ways. Here is a day-nursery where women may leave their young children while they go out to work. A laundry furnishes employment to women who can wash, and an employment society gives out sewing. Sewing, cooking, and housekeeping are taught, and classes of children; and a temperance society holds out a helping hand to men. The most important of these agencies is St. Andrew's Church, a mission of Trinity, under the charge of the Rev. Reuben Kidner, with property recently acquired at a cost of fifty thousand dollars, and with every needed equipment for successful work.

There are two buildings. Facing the street is the Parish House, with basement and three floors containing numerous rooms, a hall, and all conveniences for work in the many channels of benevolence. Here are gath-



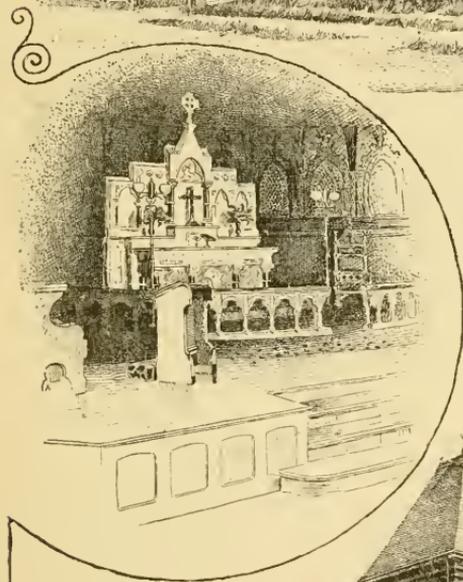
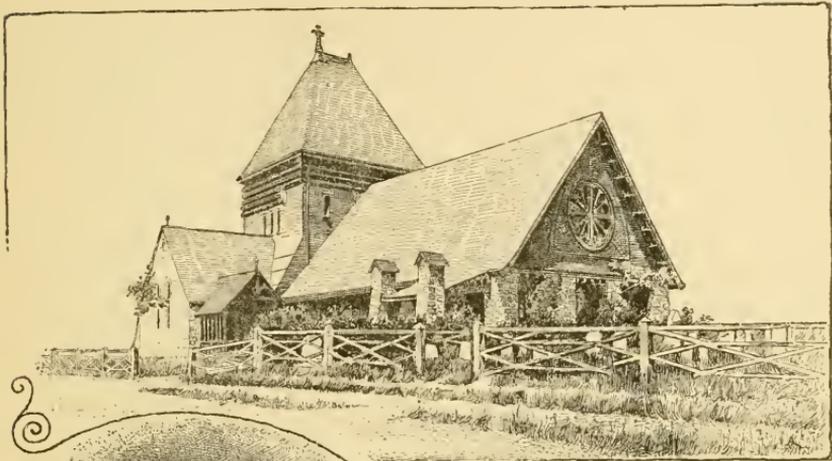
St. Andrew's Church, Boston, Mass.

ered classes for instruction in such branches as will enable them to earn a livelihood. Here are others for special training in religious knowledge, and occasionally there are large gatherings for recreation. This Parish House is the scene of much activity day by day.

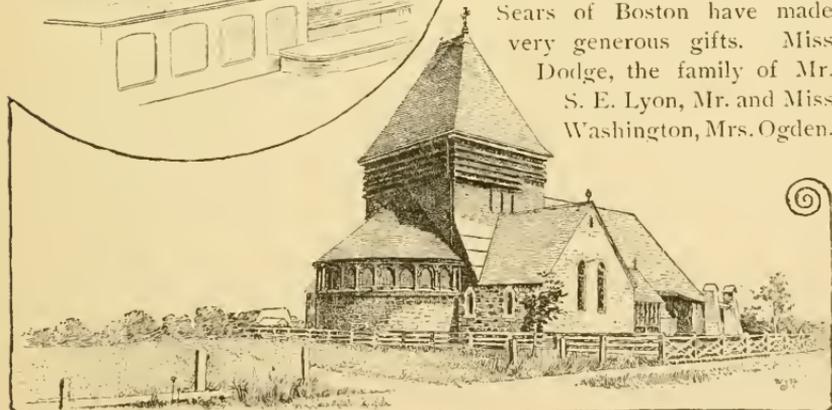
The other building is a beautiful Church situated in the rear and approached through the Parish House, and also by a side passage-way, as shown in the picture. The two structures offer facilities for reaching and helping large numbers of people.

**ST. SAVIOUR'S, Bar Harbor, Me.**— Few Church buildings in the country have won the loving interest of its worshippers as has St. Saviour's, in its rough walls and rafters. "Its original quick uprising from the spontaneous efforts of prominent Church people from our great cities, its crowded attendance from the first, the marked pulpit talent evinced in summer visitations, then the sudden demand for a larger Church, and the funds immediately given for its construction, and the singularly unique character of the final building,—these all, with the notable reverence of the large congregations, the orderly conduct of its services, and very full responses, have made St. Saviour's Church very dear to the hearts of thousands from all sections of the land." Every Sunday during the season, from eighteen hundred to two thousand crowd in at one or another of its services, of which there are five. During the season there is a celebration of the Eucharist every Sunday morning at 7.30 o'clock. Morning Prayer follows at 9.30. At 10.45 the third service begins, when often every seat is occupied, and hundreds of people are turned away. At five o'clock there is Evening Prayer, and a night service at eight. To these services in the Church are added the work of two Sunday schools and a mission.

The Rev. Christopher S. Leffingwell is in charge of the parish. The Church was originally built for summer use; but the present rector, when he took up his abode at Bar Harbor in 1879, instituted regular weekly services, and has kept them up ever since. Beginning with a handful, the number of resident communicants has grown to sixty. But the main work of the parish is in the summer season. The building originally accommodated only 325, but has been enlarged so that now 800 can be crowded in. The walls are of red, untrimmed island granite, and are finished in the rough, both outside and inside. The roof and all the wood-work is stained a rich brown, that forms a pleasing contrast with the light tint of the stone-work. The handsome Italian-marble altar is in memory of Mr. Gouverneur Morris Ogden, a vestryman of old Trinity, New York, and treasurer of the committee in charge of St. Saviour's. Mr. Ogden's remains are buried in the centre of the nave of St. Saviour's. The altar is the gift of Mrs. Ogden



and her children. There are also numerous other memorial or other gifts from summer guests, among them a brass tablet given by Mr. Gardiner Sherman, brass candelabra from Mr. John DeKoven, a beautiful stained-glass window from Dr. W. T. Helmuth. Mr. and Mrs. Montgomery Sears of Boston have made very generous gifts. Miss Dodge, the family of Mr. S. E. Lyon, Mr. and Miss Washington, Mrs. Ogden.



St. Saviour's Church, Bar Harbor, Me.

and others have helped adorn the building by beautiful gifts. Mrs. W. H. Vanderbilt, Mr. James Woodward, Mrs. J. L. Sheldon, and many others have aided in various ways. The deep interest felt in the parish by both resident and temporary parishioners, the stirring services, the quaint building, the hallowed associations quickly formed by so many, make St. Saviour's unique among the many places of worship in our land.

**ST. LUKE'S CHURCH, Washington, D.C.** — St. Luke's Church, Washington, D.C., is a congregation of colored people. Up to 1879 it was known as St. Mary's, and was a flock worshipping in a Chapel of St. John's Church in that city. This Church came into existence in 1866 under the



St. Luke's Church, Washington, D.C.

fostering care of Rev. C. H. Hall, D.D., then rector of the Church of the Epiphany, Washington. Several colored people were then members of his Church: and at the close of the war, when crowds of freedmen filled the capital, their numbers were increased. In order to meet the spiritual needs of these people, Dr. Hall established "cottage meetings" in different sections of the city, where he preached and prayed with different companies gathered in private rooms. After a while the work so enlarged that the desire was expressed for the organization of a Church of their own. At this time Dr. Hall was joined in his efforts by the Rev. J. Vaughan Lewis, then the rector of St. John's Church, Washington. The oldest documents relating to this organization are dated 1866, at which time a meeting of the colored members of the Church of the Epiphany was held in the vestry-room of said Church, to take steps for the purchase of a lot upon which to erect a Church building for said people.

An organization of colored Churchmen was made: and soon afterwards a lot on Twenty-third Street, between G and H, was donated by Mrs.

Parsons, a parishioner of St. John's Church, and a frame building was given by Secretary Stanton. Several clergymen officiated from 1867 to 1873. The Rev. Dr. Alex. Crummell took charge of the congregation on June 15, 1873. In 1874, at the instance of Rev. J. V. Lewis, a regular canonical organization was effected, and a vestry elected, and the Church was admitted to the Diocesan Convention.

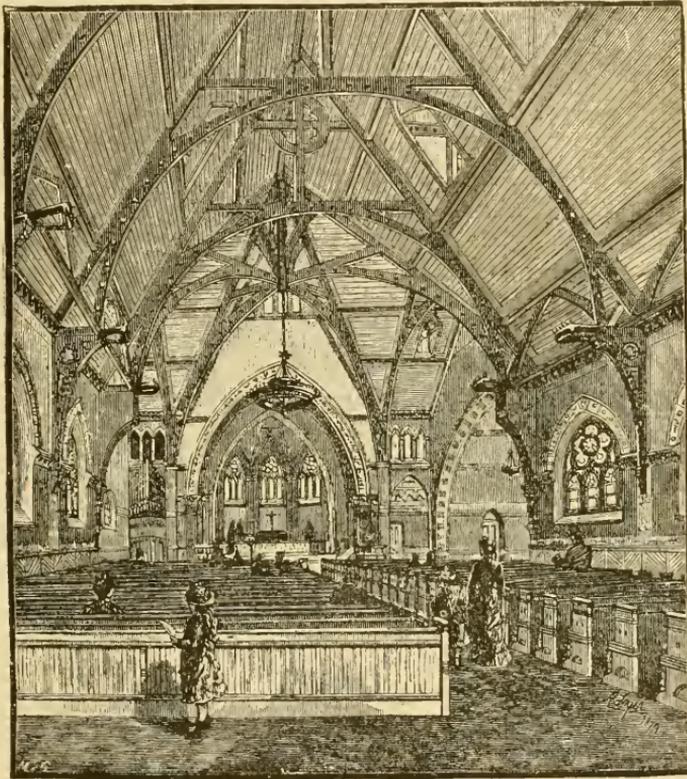
St. Luke's Church, partially finished, was opened in November, 1879, for Divine service: and a migration of the people of St. Mary's took place to the new Church edifice. During the rectorship of the present incumbent, St. Luke's Church has acquired most valuable property in the best quarter of the capital, on Fifteenth Street, near P, N.W. The site is a block of land, with an alley on one side, and Madison Street on the other, facing Fifteenth Street, comprising eighty-six feet front and one hundred feet in depth. The Church building is on the north side of the lot, and is sixty feet front and one hundred feet in depth. The remaining portion of the lot (some twenty-six feet front) is held in reserve for a Chapel. The whole value of the property is estimated at forty-five thousand dollars; but it has a lien upon it of seven thousand dollars, which the rector and people are endeavoring to pay off during the current year. The parish has nearly three hundred communicants, and about one hundred and thirty persons in its Sunday school.

**ST. AUGUSTINE'S CHAPEL, New York, N.Y.** — Whether we consider the structure itself, or the work for which it was designed, St. Augustine's commands attention. It stands on Houston Street, between Second Avenue and the Bowery, in the midst of a neighborhood given up almost entirely to the poor, and abounding in the criminal classes. Those to whose ears the sound of its bell is most familiar are the laborer and his family, living in the high tenement-house, the sewing-girls in dismal garrets, the people who swarm the crowded Bowery by day and by night, and the vicious, who find this neighborhood a congenial resort. It is not a pleasant field for those who seek to labor among cultured and gentle folk, but Trinity Parish, of which this is part, regards itself as having a mission to all sorts and conditions of men. In building this grand structure the Parish determined that nothing should be left undone to attract the poor and the lowly, if they could be drawn at all. The building consists of two parts. The ground upon which it stands is eighty-six feet in front, and then widens towards the rear to one hundred and fifty feet. It is two hundred and eighty feet deep. The frontage of the building fills all the space on that street, coming close to the houses on each side; but there are open spaces all around the rear, which are beautifully laid out with grass and flower-beds. The front portion is the Mission House, while the Chapel is in the rear.



St. Augustine's Chapel, New York, N. Y.

The tower and spire in front run up to a height of two hundred and seven feet, and terminate in a cross, which at night is lighted by electricity. You pass into the Chapel through a broad arched way, that runs through the middle of the first story of the Mission House. This arched way is beautifully paved, lined with bricks and tiles, and heavily timbered overhead. It



Interior St. Augustine's Chapel, New York, N.Y.

is an inviting entrance to an interior even more attractive, for the Chapel is a blaze of rich colors, and abounds in graceful outlines. It must be almost heavenly to those whose days are passed in the squalor of tenement-houses, or in the grime and dust of the workshops. When lighted up and warmed, we can well fancy how the weary ones outside would be drawn by its radiancy and comfort. The architect of the building has certainly succeeded in designing an interior that is church-like, convenient, light, and

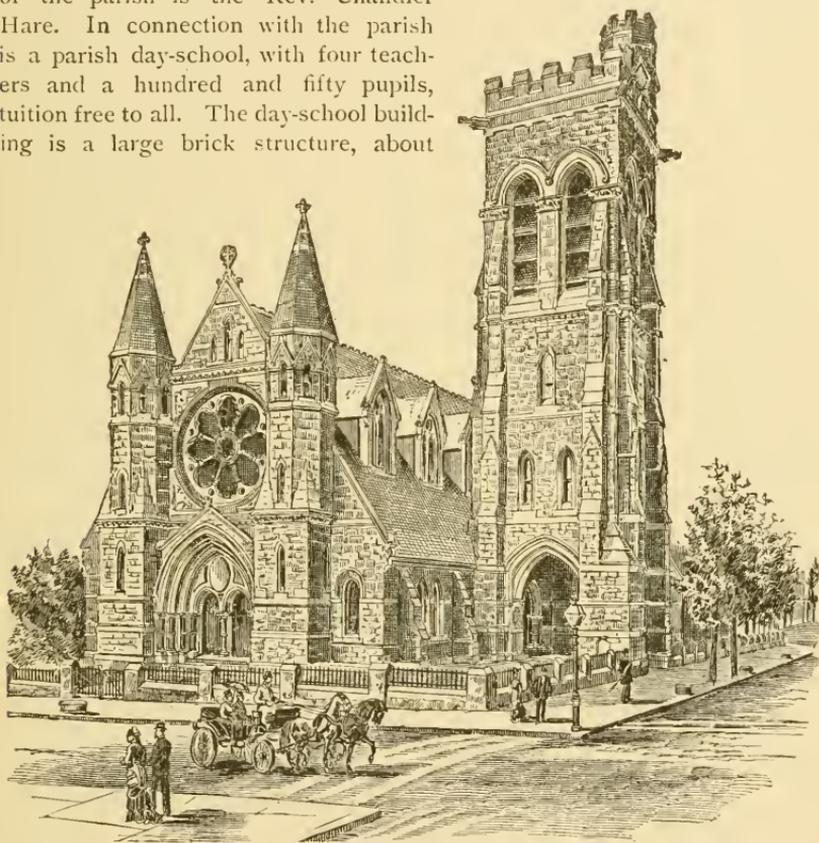
beautiful, and by putting in that indescribable something which makes it satisfying to the eye. In fact, it would be hard to excel it for comfort, convenience, and cheerfulness, and these were the three things the architect seems to have sought. "All the massive roof-timbers are visible, and are of a mahogany color, picked out with black. Above the wainscot a wide space of dark red, somewhat low in tone, is carried up about eight feet, and thence a greenish stone color reaches to the ceiling, wide bands of elaborate design separating the two body colors, and bringing them into stronger relief. The color of the choir and sanctuary is a buff, with stencilled patterns in gold and yellow. The wainscoting, pews, and chancel furniture are of butternut. The carpets, hassocks, and cushions are red, and the gas-fixtures are polished brass."

The Chapel, however, is only a part of the building. There are rooms and rooms, halls and halls, in an almost bewildering number and variety, for the Mission House has five floors. On the first floor is a parish room and various offices, beside the archway. On the second is a great hall, seventy-nine by fifty-six feet, with an ash ceiling twenty feet high. This hall is used for entertainments, for school and other purposes. On the next floor are the guild-rooms, and class-rooms for the day school. On the fourth are schoolrooms, and rooms for the clergy. At the top are quarters for the janitor. Electric bells and speaking-tubes and steam-pipes are found everywhere, so that, however tall the building, its work goes smoothly on. In the tower a great tank, holding four thousand gallons of water, provides against loss by fire, for pipes run from it to all the floors.

One would infer that such conveniences would encourage the multiplication of experiments, and it is so. It is a busy place, and almost bewilders a stranger who would keep the run of the many things going on from Sunday morning to Saturday night. In addition to its regular Sunday services, greatly aided by its vested choir, and its regular Sunday-school and Bible classes, the mission has a free parish day-school, a free industrial school, clothing societies for the poor, and other societies for the welfare of the young people. The clergyman in charge, the Rev. Dr. Arthur C. Kimber, seems peculiarly well fitted for his work, which is of a very arduous and delicate character.

**ST. LUKE'S CHURCH, Lebanon, Penn.**—Lebanon is a city of fifteen thousand inhabitants, about eighty miles north-west of Philadelphia and a hundred and twenty west of New-York City. The parish dates thirty years back, and the congregation originally worshipped in a small brick Chapel, now used as a Sunday-school room. The present building cost about \$120,000. The corner-stone of the new Church was laid by the Right Rev. Dr. Howe, assisted by a number of neighboring clergy, Oct. 18,

A.D. 1879, being the Feast of St. Luke the Evangelist; and the consecration was performed a year later by the same prelate, Oct. 18, 1880, assisted by three other bishops, twenty-four clergy, and a large congregation. The architect of the building was Mr. H. M. Congdon of New York. The rector of the parish is the Rev. Chandler Hare. In connection with the parish is a parish day-school, with four teachers and a hundred and fifty pupils, tuition free to all. The day-school building is a large brick structure, about



St. Luke's Church, Lebanon, Penn.

a block from the Church. There is also a public reading-room open every evening, with a library attached to it. The Church Home, erected and chiefly supported by this Parish, under the care of Rev. A. M. Abel, is situated seven miles from town, and has twenty orphans in its charge. The day-school has been in existence eighteen years, the reading-room since A.D. 1881, and the Church Home was opened in December, 1881. The new Church is, mainly built of native blue-stone, with buttresses,

jamb, and coping of red sandstone and white Ohio free-stone for trimmings. The Church is built in form of a Latin cross. The length of the building on the outside is 116 feet, and breadth across the arms 75 feet. In the interior, the western or main portion of the cross is occupied by the congregation, being stocked with four rows of pews, sixty in number, and seating about three hundred persons; the north arm or transept is filled with benches for the young people; the south arm or transept is fitted up as a baptistery, with a font raised on a stone platform, and surrounded by benches on three sides; and the east end is reserved for the chancel for the ministry. The chancel is very large, projecting about sixteen feet into the main Church, and extending twenty-two feet in the eastern recess, where is the sanctuary with the altar. The west front has a very fine central double doorway, deeply recessed, and surmounted by a set of concentric arches supported by nine polished granite columns. The main entrance is flanked by two substantial octagonal turrets, rising to the height of sixty-five feet from the pavement. Above the portal gable, and occupying almost the whole space between these flanking turrets, is a large rose or wheel window, eighteen feet in diameter, divided by seven mullions or stone spokes into eight compartments. On the south, on the Chestnut-street side, the tower, twenty-two feet square, is situated, being placed in the angle between the main building and south transept. The height of the tower is eighty-five feet from the pavement, and at its east side, against the transept, has a tower-turret rising a hundred and two feet, in which is situated the tower staircase, and from which there is an entrance at each stage into the tower. Both turret and tower terminate in a pierced battlement of massive red sandstone. The vestry or robing-room for the clergy is set in the angle between the south transept and chancel, and the library in the angle between the chancel and the north transept. A low ambulatory or cloister, extending around the rear of the chancel, connects by a passage these two rooms together. The vestry and library are each large rooms, nineteen by eleven feet, and the cloister is a polygonal passageway about eight feet broad by sixty feet in length. The ridge of the roof is fifty-six feet from the pavement, and forty-eight feet above the water-table, and rests on low side walls. The roof extends in one line to these walls, being broken by large dormer or clerestory windows. The heavy stone-work of these dormers, together with a large part of the weight of the roof, rests on stone arches, springing from large granite columns in the Church, which rows of columns, about eight feet inside from the walls, divide the Church into nave and side-aisles. The roof is covered with peach-blossom blue slate, very little red slate being used. Underneath the slating is laid double asphalt felting, and beneath this is pine-roofing with a space of two inches between the latter and the oak ceiling of the Church. The

tower being placed so near the middle line of the building, and the roofs of nave and transepts all coming together near this point, the effect is very good as of a building well grouped about a centre. On the south side of the tower, a fountain with a very massive bowl of Ohio-stone is erected in the wall, typical of the waters of the holy gospel; and inside the tower, in the open vestibule on the wall, about eight feet from the floor, is set a large memorial tablet to St. Luke the Evangelist, in commemoration of whose virtues and services to the Church of God the Church is named. This tablet is of Ohio-stone, with Champlain-marble pillars each side, and surmounted by a miniature gable with a cross above it. On the stone slab the inscription reads:—

TO THE GLORY OF  
GOD  
AND IN MEMORY OF  
HIS SERVANT,  
ST. LUKE EVANGELIST  
"The brother whose praise is in the gospel  
throughout the Churches"

The masonry and all the other work of this edifice are of the most massive and enduring character. Wood is very little used, and that of the hardest and most substantial kind. The floors are tiled, and laid in mortar. Every thing that can attract or feed fire is avoided. Every protection against decay from the blasts of the elements, of wind and weather, has been enlisted.

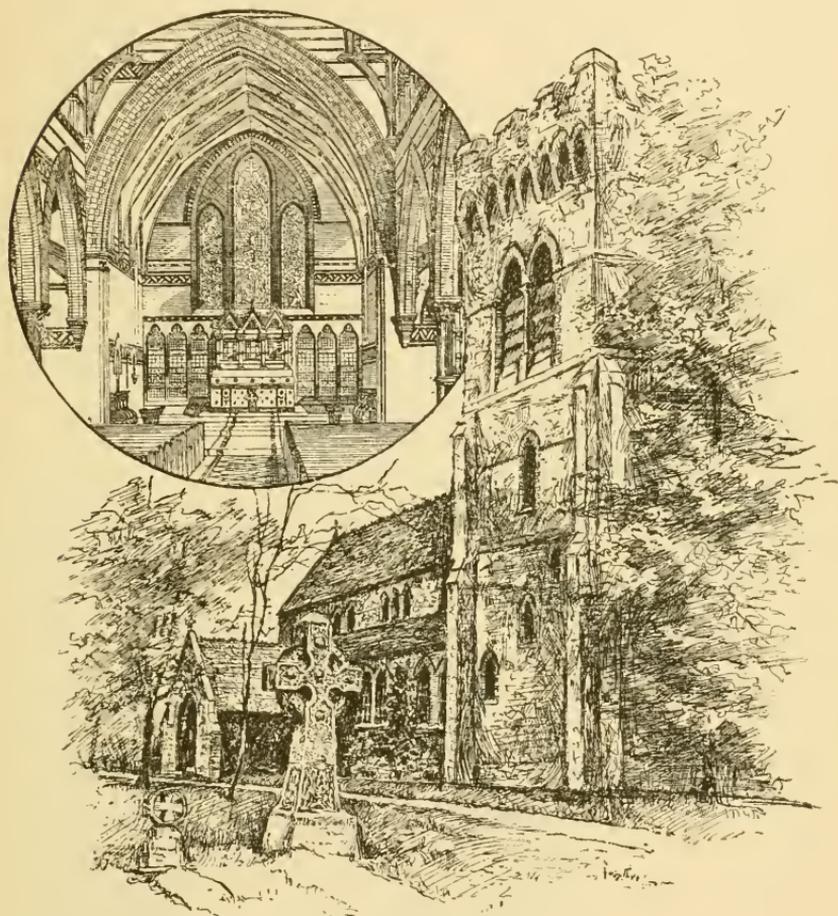
Entering the Church, the observer is struck with the same substantial reality and completeness of detail gotten from an outside view. No paint, no plaster, and no superficial ornament or tinsel are to be found overlaying any thing, but on every side hard wood and brick and stone, and where ornament is developed, which is very largely, it is always, whether in coloring or shape, developed in the substance of the material. The stone and wood are carved deeply, and the patterns and colors of the brick and tiles belong to each piece. The altar is not set against the east wall, but stands out on the chord of the apse, so as to be thrown forward in full view of the people. The rise to this is by two steps and a pace, and back of the altar is a handsome oaken screen or reredos in three divisions corresponding in inclination with the apsidal shape of the chancel wall behind. The three chancel windows have double lights with stone mullions in the middle. The roof is an open oak roofing, all exposed to view, and showing a very fine finish, the eight principal rafters of the nave resting partly on the nave wall and granite columns and partly on the side or aisle walls. These are set on carved Ohio-stone corbels projecting from the nave and aisle walls. The walls are finished off all around in a broad oaken cornice about eighteen inches wide, and notched along its upper length. The interior walls are separated by a

two-inch air-space from the stone walls, to which they are bonded by occasional bricks or irons. This air-space protects from all dampness in winter, and makes the building cool in summer. The walls are built of Peerless brick, a brick manufactured especially for interior and ornamental uses. These brick, about one hundred thousand of which are used in the edifice, are in three colors — red, chocolate, and buff. There is a course of interior Ohio-stone along the base of the wall, at the line of the windows, and at other lines of the wall. The chocolate brick is used mostly in the lower part of the wall, and the lighter colors higher up, the buff being employed altogether in the upper portions of the wall. All the window sills and jambs are of the Ohio-stone, dove-worked, and with a broad splay in toward the Church, so as to diffuse the light. The window frames and mullions are also of stone, into which the glass and lead of the windows are let. St. Luke's Church has several points of interest in tiling, carving, and furniture, peculiar in this part of the country, which are worthy of attention. All the pavements of the three alleys of the new Church, also the whole of the two transepts and the chancel, together with the tower external vestibule, are laid in colored tiles from Valencia in Spain.

The eagle lectern is made of polished bronze, and stands about six feet high. It rests on a heavy stone cross as its foot, of bluish marble, laid horizontally on the pavement. The altar is of carved oak, three feet and a quarter high, the front being in three panels of diapered work. The altar-top, or *mensa*, is a large slab of bluish marble, eight and one-half feet by two and one-quarter feet, with Italian-marble crosses sunk in near the four corners and in the centre. The altar-screen, set immediately back of the altar, and about four feet from the east wall, consists of five panels, two on each side of a central one.

**CHURCH OF THE REDEEMER, Bryn Mawr.** — Bryn Mawr, a few miles out from Philadelphia, has grown to be one of the most beautiful of the suburbs. A great many fine residences have been built, and the place has become very attractive to people of refinement. The Church has prospered with this increase of population; and one result has been the construction of a handsome stone edifice, after plans prepared by Mr. Charles M. Burns, jun., architect, Philadelphia. The building is situated on the highest point of land in the neighborhood, and so becomes a prominent object in all directions. The walls are of gray Fairmount stone, with trimmings of white and black bricks. There are a nave, aisles, chancel, and tower, the latter being very massive, but with pleasant outlines. The interior walls are not plastered, but are lined with bricks of buff, red, white, and black colors. The clere-story arches are of bricks, and rest upon granite and brick columns, the bands and capitals of marble. The clergy-stalls and

pulpit are of oak. The altar and reredos are panelled with tiles, and are a memorial of the Rev. Edward S. Lycett, rector from 1856-78. The rood-screen is thought to be one of the finest pieces of metal-work ever done in



Church of the Redeemer, Bryn Mawr.

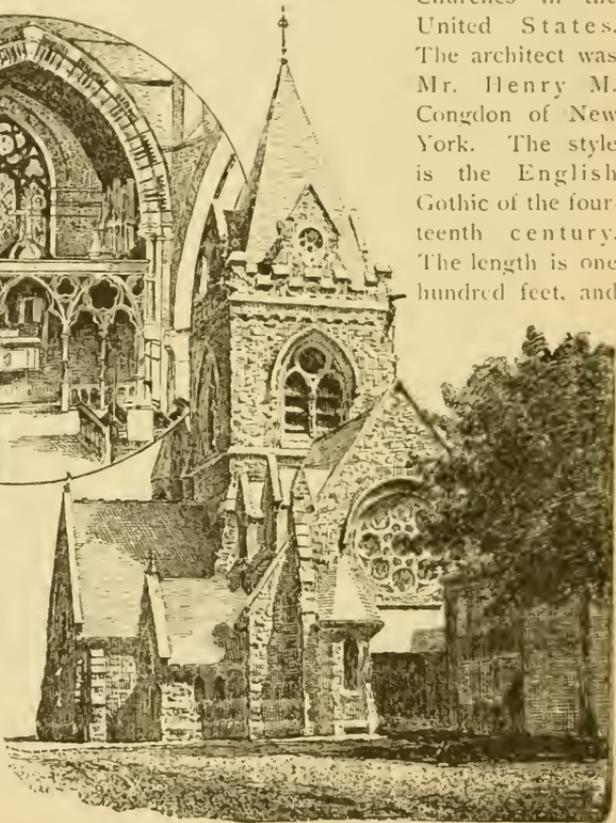
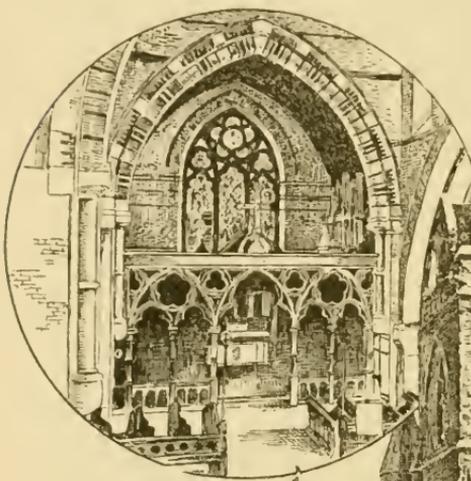
this country. The Church will seat about five hundred persons, the seats being comfortably arranged with plenty of space for kneeling.

The churchyard was consecrated by Bishop Stevens at the same time the Church was consecrated, Oct. 6, 1881. In this churchyard is a fine Ionic cross, in memory of Mr. Charles Wheeler, once a vestryman of this

parish. It is a monolith of Indiana oölite, and stands twelve feet above the ground. In addition to the Church and cemetery, the parish has a Rectory, a school building, and a house for the sexton. All the buildings are of the same material, and are so constructed as to present a very harmonious effect. The present rector of the parish is the Rev. James Haughton.

**CHRIST CHURCH, Danville, Penn., Memorial of Mr. and Mrs. Peter Baldy.**— This has been pronounced one of the most satisfactory parish

Churches in the United States. The architect was Mr. Henry M. Congdon of New York. The style is the English Gothic of the fourteenth century. The length is one hundred feet, and



Christ Church, Danville, Penn.

the width across the transepts is eighty feet. The nave and aisles together are forty-four feet, and the transepts thirty feet. The tower is twenty-six feet square inside. It has heavy battlements surmounted by a pyramidal roof, having clock faces on its four sides, and is surmounted by an iron cross. The extreme height is one hundred and fifty feet. Supporting buttress-like the north-east corner of the tower, is an ornamental octagonal

turret up to the bell-deck, and containing a spiral staircase. The choristers' room is at the north of the chancel, and has over it a space opening by an archway into the chancel. This space is intended for an orchestra on great festal occasions. The organ is built in a corresponding space on the south side, with some of the pipes towards the nave, and others on a heavy bracket towards the chancel. The tower, supporting the lantern, rests upon four massive piers, each five feet square, and rising up into four great arches. The stone used for the building is from the Shickshinny quarries, resembling the Westerly granite; and the dressed work is from the Farlandville quarries. All the windows are of rich tracery, cut in Ohio-stone, the glass being leaded into the stone without wood-work. The walls inside are of buff bricks, relieved by a few bands of red. No plaster is used. The tower piers are also of red and buff bricks, banded with slabs of Wyoming blue-stone. The arches are of bricks, with vousoirs and keys of Ohio-stone. The sacarium occupies the head of the cross. The choir is on a platform extending under the lantern. A heavy timbered rood-screen divides the choir from the sacarium. The reredos has four gables upon as many pillars of wood, with brass rods for dosel hangings. The windows are filled with beautiful rich glass. On the north side of the west entrance is the baptistery, containing a richly carved font of Caen-stone. On the opposite side is a marble tablet, supported between two pillars of pink marble, inscribed as follows: "To the glory and worship of Almighty God, and in honor of his only Son, Christ the Lord, this Church is built by the pious bequest of His servant, Peter Baldy, for nearly fifty years Senior Warden of this parish, and as a memorial of him and Sarah Hurley, his wife." The entire cost, except the gift of the altar-cross, was defrayed within the Baldy family, being not far from one hundred thousand dollars. The aisles contain no seats, being left as ambulatories. The seating capacity in the nave and transepts is for five hundred: all the seats have a full view of the altar. The acoustic properties of the building are perfect, and particular attention was given to the requirements for the musical services which have been so prominent a feature in this parish for many years. The vested choir is the oldest in the State, and of marked efficiency. When in festal occasions, its forty voices were supported by the large organ and the parish orchestra, the effects were magnificent.

The corner-stone was laid on St. John Baptist's Day, June 24, 1881; and the Church was consecrated at Easter-tide, 1883, by Bishop Howe. The rector of the parish at the time of the construction of the building was the Rev. J. Milton Peck, whose active interest and wise counsels had so much to do with its success. The present rector is the Rev. James L. Maxwell.

**ST. STEPHEN'S CHURCH**, Lynn, Mass. — Lynn, a few miles from Boston, is a busy manufacturing place, employing many workers in its boot and shoe factories.

When the first parish was organized in Lynn, in 1819, it was known as St. John's Church. In 1834 there was a re-organization under the name of Christ Church, and finally, in 1844, it became St. Stephen's. In this year it was incorporated, some of the incorporators being prominent Church people of Boston and elsewhere, who spent their summers here. For twenty years the number of resident Churchmen was small, and but few of them in a condition to do any thing in a pecuniary way beyond what the most common necessities required, and so the parish had to rely largely upon the assistance received from friendly non-resident Churchmen.

As Lynn increased in population after the war, the prospects of the parish began to brighten, but it remained for Mr. Enoch R. Mudge to lift it up to a condition of highest prominence and of greatly enlarged usefulness. It is not doing injustice to the valuable efforts of others, to speak thus of what this generous Christian gentleman did for St. Stephen's.

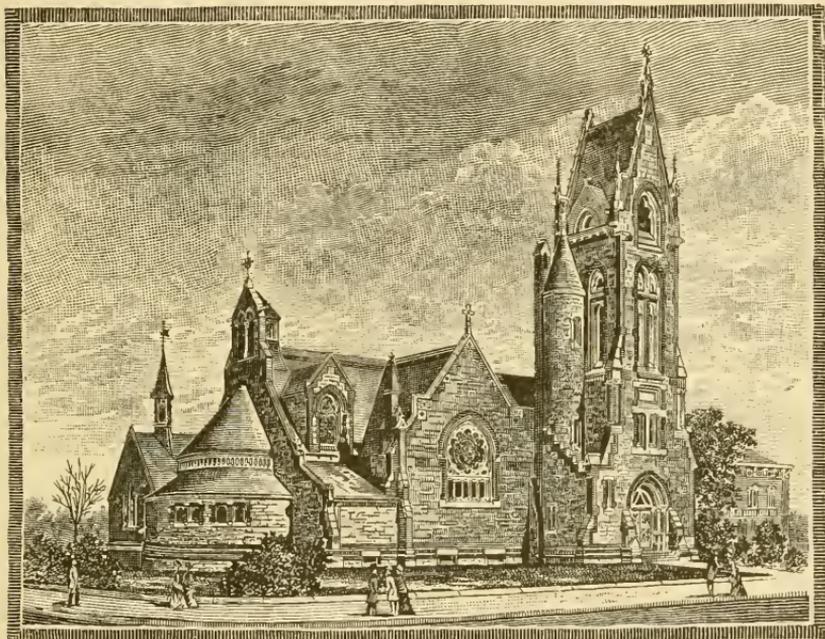
The parish, for a long time, occupied an old frame building which had grown rather dilapidated. Mr. Mudge at first offered to put it in repair, but finally proposed to build a new Church at his own expense, provided the parish would secure a suitable lot. His original intention was to construct a neat, comfortable parish Church, to cost, perhaps, \$40,000. The outcome was the present noble structure, which, with its adornments, has cost about \$250,000.

The corner-stone was laid by Bishop Paddock, May 19, 1881, and the consecration took place Nov. 2, 1881. It was expected that this consecration service would be the first held in the new building, but on the 5th of October it was opened for the burial of its noble donor. That which he had builded as a memorial for others, thus became his own monument. His remains, with those of his wife and their two children Charles Redington and Fanny Olive, now repose in the garth between the Church and the Chapel. The son, partly in whose memory Mr. Mudge intended this structure, was Lieut.-Col. C. R. Mudge of the Second Massachusetts Infantry, who died at Gettysburg July 3, 1863. The rector of the parish, at the time of the building of the Church, was the Rev. Louis DeCormis. He was succeeded by the Rev. Dr. F. L. Norton, the present rector.

The architects of the building were Ware & Van Brunt of Boston. The materials used are red granite, with facings and angles of red brick, with weatherings and carvings of Nova-Scotia free-stone.

The plan of the Church proper is in the form of a Latin cross, the apse facing the east; but the spaces in the angles of this cross are covered by aisle roofs, so that the whole area is included in the body of the building,

thus presenting a rectangular auditorium sixty-eight feet from north to south, and ninety feet from the west wall to the arch of the apse. The nave and transepts are severally forty feet wide, and the latter are twelve and a half feet deep, the angles of the central crossing being marked by four clustered stone piers, from the capitals of which spring open timber trusses of Georgia pine, across nave and transepts and diagonally supporting the roof, which is visible in its structure to the apex. The two aisle spaces on the west are



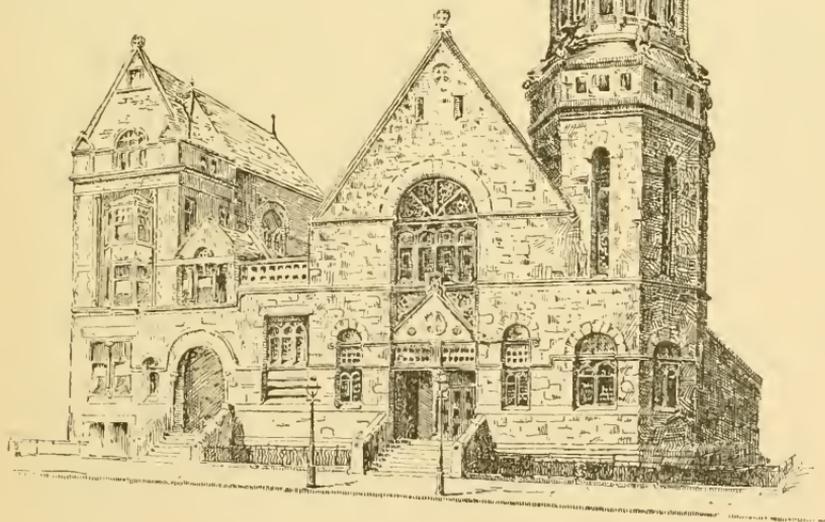
St. Stephen's Church, Lynn, Mass.

occupied, the one as a baptistery and the other as a memorial to the children of Mr. Mudge; in the corresponding spaces on the east are the organ and the sacristy. The tower, which is twenty-two feet square and one hundred and thirty feet high, without a spire, stands on the north-west corner, the lower story serving as the principal porch of the Church, the second as a chamber, furnished as a study for the rector, and the upper two-thirds as a belfry with open windows. These chambers are accessible by stairs, winding in a circular turret attached to the east side of the tower. The tower is finished with steep gables on the north and south sides, enriched with pinnacles and crockets, and surmounted on the north gable by a cross.

From the tower porch the main approach to the interior is by an arch opening into an ambulatory running along the west wall and separated from the Church proper by an ash panelled screen eight feet high, glazed with white glass and jewels, and pierced by three doorways opening into the central and the two side aisles. This ambulatory is paved with tiles. The floors are finished with polished parquetry, and the pews are of simple design with carved heads. They will accommodate six hundred worshippers, all having full view of the service at the altar. The choir occupies the space in the east arm of the cross: it is forty-four feet wide and twenty feet deep, and is raised eighteen inches above the floor of the nave, from which it is separated by a low rood-wall of stone, pierced in the centre, and by the great stone arch of the choir: this latter is flanked on either side by half-arches covering the organ screen on one side and the sacristy screen on the other, the whole visible east wall of the Church being thus occupied by a great trefoil arch the entire width of the building. A wrought-iron rood-screen has lately been erected on the top of the rood-wall. The furniture of the choir is composed of canopied clergy-stalls, and choir-stalls, with accommodations for thirty-six choristers. These stalls, together with the buffet of the organ in two faces, the sacristy screens, and the pulpit, are of dark oak, richly carved. The lectern is of wrought brass. The apse is semi-circular, is separated from the choir by a stone arch, and is surrounded by an aisle, which is divided from the sanctuary by a screen of seven stone arches, supported by polished New-Brunswick red granite columns. This aisle is paved with slabs of free-stone, and the sanctuary with tiles and a Roman mosaic pavement in front of the altar. The altar rests upon a broad stone foot-pace approached by three stone steps, and is of Caen-stone enriched with the Agnus Dei and adoring seraphim in the three front panels, and with other sculptured emblems. In front is a kneeling-rail of wrought brass. The dome of the sanctuary is of gilded wood; the roof-frame throughout is of Georgia pine, and visible; it is sheathed with stained and decorated pine, and covered with an embroidery of heavily cusped and moulded ribs. The trusses are hammer-beam trusses coupled, the timber-heads being carved as angels, and from each hangs a lamp of antique brass. In the choir are two massive coronas of the same material. The extreme height of the nave within is forty-nine feet. On the south side of the Church, and approached from it by two cloisters, enclosing an open garth or area, is the Chapel building, one hundred and two feet by thirty-four feet, with infant-school and library, and the other usual appointments. There is a large parish parlor over the infant-school, and in the basement a series of furnished apartments, mainly for the charitable offices of the Society, with a separate entrance from the rear. The windows of the main Church are filled with a double glazing of a very brilliant opalescent and jewelled glass, forming pictures of

transparent mosaic without the touch of the painter's brush. The south window is decorated with "The Annunciation," and the north with "The Ascension" — the beginning and close of the life of Christ. The west window is emblazoned with the story of St. Stephen: the other windows are occupied with conventional decorative forms of the same material. The interior facing of the Church walls is of dressed free-stone from Nova-Scotia quarries.

**CHURCH OF THE HOLY SPIRIT, New York, N. Y.** — The visitor to New-York City, as he passes along the upper section, will be attracted by several buildings having very marked characteristics, and bearing evidence of being the work of the same architect. This architect is Mr. R. H. Robinson of New York, and the Church of the Holy Spirit is one of these very striking edifices. Whatever any one's preferences for some other style of architecture for ecclesiastical uses may be, he must admit that Mr. Robinson



Church of the Holy Spirit, New York, N. Y.

has succeeded in erecting a building that is decidedly religious in its general tone and in all its features. Beside this it is most admirably fitted for its sacred uses. The best possible use has been made of the avail-

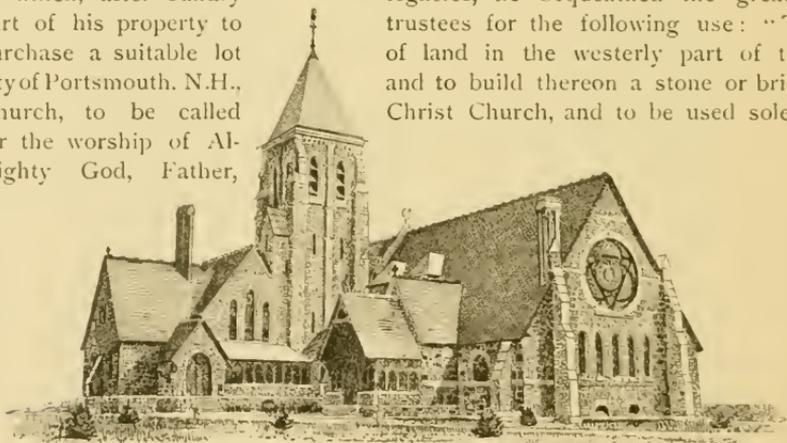
able land, for there are, beside the large Church, seating nearly a thousand, a chantry and a rectory. The stone walls are of a brownish tint, relieved by horizontal courses of stones of a lighter hue. The interior is most agreeable because of the harmonious coloring and the combination of graceful outlines. But this parish is not remarkable simply for having a group of such effective buildings. Much more remarkable is the fact that ten years ago there were no buildings, no parish, and no congregation.

The Church of the Holy Spirit was not organized until 1878. The rector, the Rev. Edmund Guilbert, gathered the nucleus of a congregation in that year, and effected a parish organization. To-day the parish has one of the best locations in all the city, a group of fine buildings, a large congregation, and some very effective parochial societies.

The statistics for 1886 show 450 communicants, 442 Sunday-school teachers and scholars, and offerings amounting to nearly \$17,000, devoted to numerous objects, and a pew-rental of over \$14,000. There are five services on Sunday, one of which is a beautiful choral service in the afternoon, at which some most elaborate music is rendered, under the direction of Le Jeune the well-known musician.

**CHRIST CHURCH, Portsmouth, N.H.**—On Sept. 3, 1868, Mr. George Massey Marsh of Portsmouth executed his last will and testament, in which, after sundry legacies, he bequeathed the greater part of his property to purchase a suitable lot in the westerly part of the city of Portsmouth, N.H., and to build thereon a stone or brick Church, to be called Christ Church, and to be used solely for the worship of Almighty God, Father,

and Holy Ghost, according to the doctrines and discipline of the Protestant Episcopal Church in the United States of America, and for no other purpose whatever."



Christ Church, Portsmouth, N.H.

Son, and Holy Ghost, according to the doctrines and discipline of the Protestant Episcopal Church in the United States of America, and for no other purpose whatever."

On Nov. 19, 1878, Mr. Marsh departed this life; and shortly afterwards the trustees appointed by the will, with their successors, began the fulfilment of the sacred duties intrusted to them. Mr. Henry M. Congdon of New York was appointed architect of the building, and, upon the acceptance of his plans by the trustees, proposals for the work were invited by advertisement, and the contract awarded to Messrs. Jeans and Taylor of New York. The work was done with care and thoroughness, and the Church completed in the autumn of 1882. It is in the Early English Pointed style, with a massive tower containing a chime of nine bells. The interior is light, roomy, and cheerful. The choir is ample in size, and the chancel well elevated, with an excellent reredos. The Parish Building annexed has abundant conveniences in sacristy, choir-room, guild-room, and Sunday-school room.

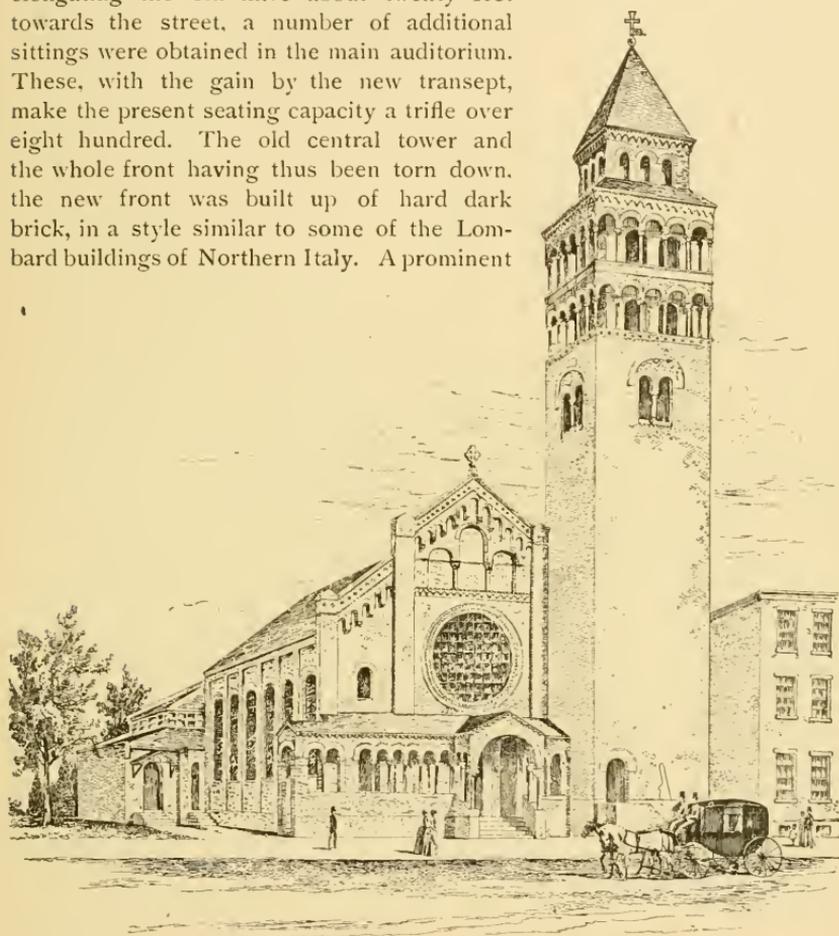
The parish was organized according to the laws of the State of New Hampshire, on March 25, 1883; and on April 10 of the same year, Rev. Henry E. Hovey, rector of St. John's Church, Portsmouth, was also elected rector of Christ Church, the two congregations being virtually the same. On St. John Baptist's Day, 1883, falling on a Sunday, the choir of men and boys, with the unanimous approval of the congregation, appeared in surplices, being the first surpliced choir in the Diocese. And on July 3 of the same year, by the Right Rev. William Woodruff Niles, D.D., Bishop of the Diocese, the Church was consecrated to the worship of Almighty God, in the presence of a large number of clergy and laity from all parts of the land; the day being chosen because it was the day preceding the decennial gathering of the Sons of Portsmouth in the city of their birth.

**ST. STEPHEN'S CHURCH, Wilkes-Barre, Penn., Diocese of Central Pennsylvania.**—The city of Wilkes-Barre is situated in the far-famed Wyoming Valley, with a population of forty thousand. It is, however, the centre of a population of one hundred thousand souls, there being within a radius of three miles from the Wilkes-Barre court-house eight incorporated boroughs, with a population ranging from two thousand to ten thousand each. In this valley, twenty miles long by five wide, there are ten Episcopal Churches and mission stations, of which six are under the fostering care of St. Stephen's Church. St. Stephen's Church has had an organized existence of seventy-one years. The Rev. Bernard Page, of the Church of England, ordained by the Lord Bishop of London for "Wyoming Parish, Pennsylvania," Aug. 24, 1772, was the first Protestant Episcopal minister to officiate in this section. Owing to the great political disturbances of that date, Mr. Page did not long remain in the valley, but retired to Virginia, where he ministered as assistant to Rev. Bryan, Lord Fairfax. No other minister of the Church is known to have visited these parts until

1814, when that "Apostle of the North-West," Right Rev. Jackson Kemper, D. D., then chairman of the Committee on Missions in the Diocese of Pennsylvania, and assistant to Bishop White, held Divine service in the old Wilkes-Barre Academy, and stirred up the Church people of the village of Wilkes-Barre. The first baptism recorded was performed by him Dec. 8, 1814. No definite steps were taken to organize a parish until Sept. 19, 1817, when the Church people met together, and elected the first vestry of St. Stephen's Church, applied for a charter, which was granted Oct. 7, 1817, and engaged the services of the Rev. Richard Sharpe Mason, D. D., then in deacon's orders. Among the subsequent rectors of the parish were the Rev. Samuel Bowman, who became the assistant bishop of Pennsylvania, the Rev. Dr. James May, so well known in later years as a professor in the Virginia Seminary, and the Rev. George D. Miles. In 1874 the Rev. Henry L. Jones became the rector, and during the fourteen years of his rectorate the Church has kept pace with the town, which has quadrupled its population in that period. During the past four years the contributions have averaged twenty thousand dollars a year. To carry on its extensive mission work in the vicinity, the rector has three assistants, and the parish aids in supporting six mission churches and Sunday schools within the limits of the Wyoming Valley. Five years ago the increased attendance at St. Stephen's Church was such as again to necessitate the enlargement of the building consecrated in 1855. With the vestry, to resolve was to act, and the work was immediately begun under Charles M. Burns, architect, Philadelphia, and M. B. Houpt, builder, Wilkes-Barre. The old Parish Church of St. Stephen's was what has been flippantly termed a "double-decker,"—a high basement below, used for Sunday-school purposes, and approached by a flight of outside and inside steps, through a central tower, and an upper story forming what is popularly termed the auditorium.

The change which, in the last four years, has been effected in this arrangement, is so great that a stranger might be pardoned for not recognizing the remodelled structure. The basement was abandoned, and the floor of the auditorium dropped six feet. On the vacant lot in the rear of the Church was built a commodious and convenient parish building, containing all that is needful for the varied demands of Sunday-school and parochial work. This building, in a great measure, surrounds the new apsidal chancel, which, with its massive arch, is all finished and lined with party-colored brick-work, serving as a sort of culmination to the high dado of brick-work in the nave walls, the arrangement of color in which suggests a wall arcade, although only a flat surface. The side windows, which at first appear very high up, being at the top of this dado, are from time to time being occupied by handsome memorials in stained glass. The old plaster ceiling of the nave has been reconstructed, and now shows an entire

timber and boarded finish. A large transept has been added on the north side, within which has been placed a fine Hook & Hastings organ. By elongating the old nave about twenty feet towards the street, a number of additional sittings were obtained in the main auditorium. These, with the gain by the new transept, make the present seating capacity a trifle over eight hundred. The old central tower and the whole front having thus been torn down, the new front was built up of hard dark brick, in a style similar to some of the Lombard buildings of Northern Italy. A prominent



St. Stephen's Church, Wilkes-Barre, Penn.

feature of the façade is a very large circular window, formed in elaborate mouldings of brick-work. Below this is an arcaded porch, or narthex, which extends all the way across the front. This is paved with tiles, and the arches are closed in with cathedral glass. At the north end of this porch,

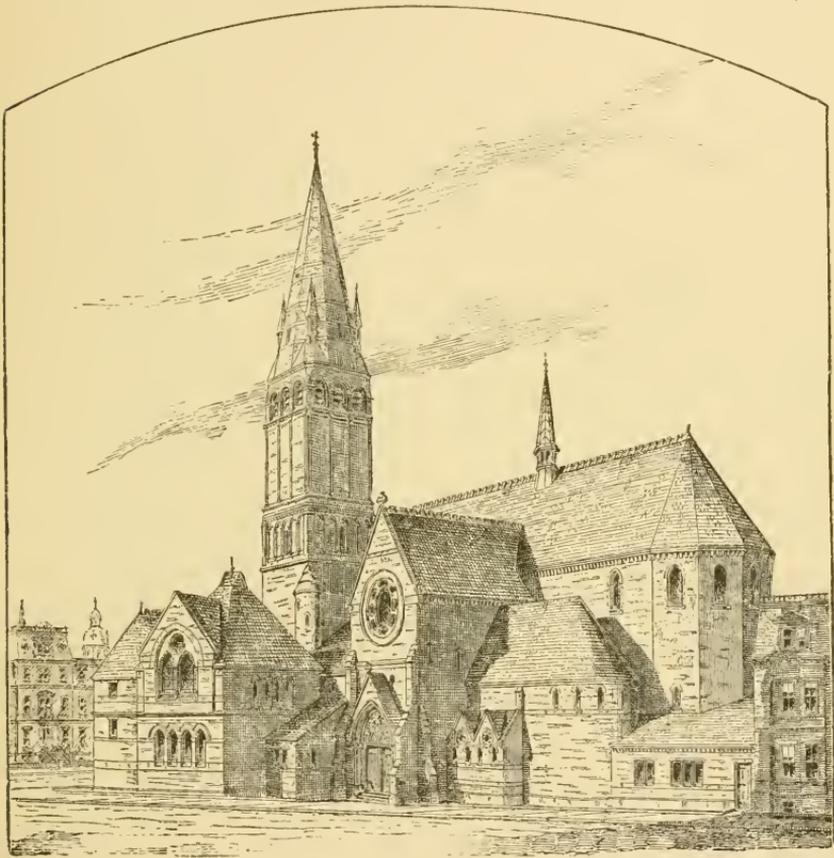
and directly at the corner of the Church, stands the new "campanile," the lowest stage forming a sort of vestibule entrance to the Church. From a base, of which seventy feet is severely plain brick-work, there rises above the surrounding buildings an ornamental structure, which, with its double succession of columns and arcades, cornices and mouldings, recalls that great yellow tower of the "Podesta," in the old town of Pistoja, which John the Pisan adapted to become the campanile of the Cathedral of St. James. The acoustic properties of the new Church are perfect. During the present summer (1888) the interior walls of the Church edifice have been handsomely decorated by Messrs. Edward J. N. Stent & Co. of New York City.

The Church will be further enriched by a massive bishop's-chair of antique oak and bronze, given in memory of Right Rev. William Bacon Stevens, D.D., etc., and an antique oak communion-table to correspond, both from the manufactory of J. & R. Lamb of New York City. The old pulpit will give place to an antique brass pulpit, from the same firm, in memory of the Hon. George W. Woodward, for years a vestryman of St. Stephen's Church. A brass memorial tablet to commemorate the Hon. John N. Conyngham, LL.D. (formerly half a century a vestryman and warden of the parish), and his wife, will be placed on the wall above the font, from the hands of Edward J. N. Stent & Co., who have also manufactured several of the beautiful memorial windows now in the Church. There is also a remarkably fine memorial window, made by Charles Booth of London, Eng., representing Christ among the doctors in the temple, after Hoffman's celebrated picture. Other windows (from the La Farge Decorating Co. and Belcher & Co., New York, also Groves & Steil of Philadelphia) add to the attractiveness of the interior.

The following clergymen of the Church have gone out from St. Stephen's,—the Right Rev. Samuel Bowman, D.D., Revs. George C. Drake and Henry M. Denison, all of whom are now dead: Revs. Alexander Shiras, D.D., of Washington, De Witt C. Loop of Hammondton, N.J., James L. Maxwell of Danville, Penn., and the Rev. James Caird of Troy, N.Y. Among the lay readers of the parish were Judges Scott, Woodward, Conyngham, and Dana. The officers of St. Stephen's Parish are: Rev. Henry L. Jones, rector: assistants to rector (in charge of mission work), Rev. Horace Edwin Hayden, Rev. Charles M. Carr, Rev. Thomas B. Angell. The branches of the Parish Guild are, Ladies' Dorcas, Woman's Auxiliary, Young People's Auxiliary, Church Temperance Society, and Knights of Temperance.

**CHURCH OF THE ADVENT, Boston, Mass.**—In "A Century of Church Growth in Boston," in Bishop Perry's "History of the American Church," the following words occur: "This great movement—this Catholic

revival, as its earnest disciples love to call it—was most natural. It was the protest and self-assertion of a partly neglected side of religious life; it was a re-action against some of the dominant forms of religious thought which had become narrow and exclusive; it was the effort of the Church



Church of the Advent, Boston, Mass.

to complete the whole sphere of her life; it was the expression of certain perpetual and ineradicable tendencies of the human soul. No wonder, therefore, that it was powerful. It made most enthusiastic devotees; it organized new forms of life; it created a new literature; it found its way into the halls of legislation; it changed the aspect of whole regions of education. No wonder, also, that in a place so free-minded and devout as

Boston, each one of the permanent tendencies of religious thought and expression should sooner or later seek for admission. Partly in echo, therefore, of what was going on in England, and partly as the simultaneous result of the same causes which had produced the movement there, it was not many years before the same school arose in the Episcopal Church in America; and it showed itself first in the organization of the Church of the Advent. . . . The feature made most prominent by its founders was that the Church was free. This, combined with its more frequent services, its daily public recitation of Morning and Evening Prayer, an increased attention to the details of worship, the lights on its stone altar, and its use of altar-cloths, were the visible signs which distinguished it from the other parishes in the town. The peculiarities of faith and worship of this parish have always made it a prominent and interesting object in the Church-life of Boston."

When this parish was founded in 1844, there was no free Church in New England, and but very few in other parts of this country. There were in some Churches free seats in the galleries, and in others a few here and there on the main floor. The movement had not become popular then. In 1844, some laymen in Boston, who had grown interested in Church extension, resolved to establish a new parish, one feature of which should be free seats for all who would come. The new organization was not regarded with much favor by the great body of Churchmen; for in addition to the free-seat feature, it incorporated others, which, however common they are now in other places, were not well known and were not approved in Boston and vicinity. Whatever other views were held, the Parish of the Advent stood for free seats, an open Church, into which any one could come for prayer and meditation at any time of the day, a daily service, a weekly communion, and a due observance of all the festivals and fasts of the Church. At that time these features were regarded by some as antagonistic to the spirit of the Episcopal Church, and as likely to alienate the sympathy of the outside public.

The services of the Advent were held at first in halls and upper rooms, until an old meeting-house on Green Street was secured. From there they were removed to the stone building on Bowdoin Street, which was occupied until the present fine brick structure at the corner of Brimmer and Mount Vernon Streets was built. The first rector of the parish was Dr. William Crosswell, a man of fine ability, saintly character, and great earnestness of spirit. His successor was Bishop H. Southgate, who in turn was followed by the Rev. Dr. James A. Bolles. Among the interesting features which were introduced by Dr. Bolles was the choral service and the vested choir. The Advent maintains now, under the charge of Mr. S. B. Whitney, a noted organist and musician, one of the best choirs in the United States.

The music at this Church is always interesting and often grand. At the festival services it is sometimes impossible to secure seats, so great is the desire to listen to the wonderful performances of a choir trained to the rendering of the most difficult compositions. On great occasions the instrumental accompaniment of a full orchestra is added to the resources of the large organ. Dr. Bolles was succeeded by the Rev. O. S. Prescott as acting rector.

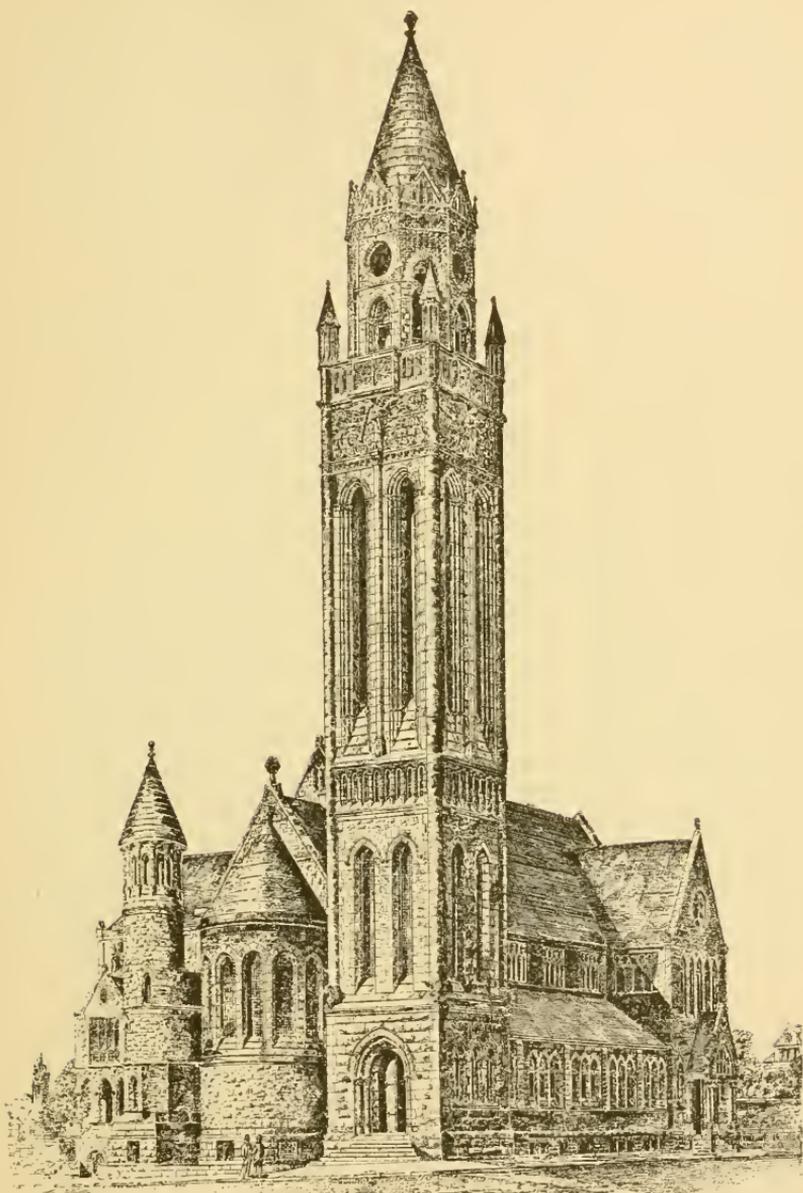
The Rev. Charles C. Grafton, a member of the Order of St. John the Evangelist, became the rector in 1872. For reasons which need not be recounted here, Mr. Grafton withdrew from the Order after a time. He retained his rectorship of the parish, and, when the new Church was ready for occupancy, removed with a portion of the congregation to the new building. Nearly three hundred communicants, however, remained in the old Church, which came under the control of the Mission Priests of the Order of St. John the Evangelist, and is now used by them. It was thought at first that this controversy, and the loss of so many communicants, would seriously cripple the parish, especially as there was considerable debt left upon the new building. The result has been, however, that the old Church has its large congregation to-day, and the new Church has a congregation that often tests its seating capacity. The number of communicants of the Advent has grown from two hundred and fifty to six hundred in the past five years.

The Church edifice is built of brick, with brown-stone trimmings. It is not yet entirely completed; but when the tower and other additions are made, it will be one of the most beautiful structures in the country. The architect was the late Mr. John H. Sturgis, a member of the parish, who, with the rector, devoted much study to the perfecting of the design, and succeeded in producing a superb specimen of Norman Gothic. Upon entering the building two things attract the attention of the visitor: the first is the great height of the nave, some ninety feet, and the great size of the chancel. The latter is thirty feet wide and forty-eight feet deep, divided into choir and sanctuary, and is separated from the nave by a rood-screen of gilded iron-work. All the interior walls are of brick, with occasional spaces of brown-stone, some of which are elaborately carved, while others await their final decoration. There are some good specimens of stained glass already in position, but other windows will be filled later on with bright colors. The use of brick-work for the interior shows what wonderful solidity and beauty are possible by the judicious use of a material not yet well appreciated in this country. A Chapel for daily services is at the head of the south aisle. It is by the side of the choir, and on the opposite side of the choir is an organ, to which there are few superior. It was built especially for the musical needs of this parish, under Mr. Whitney's direction.

by the firm of Hutchins & Plaisted of Boston. The altar is of marble, with a Caen-stone reredos. The altar-steps are of polished dark marble. On the super-altar is a wilderness of branching candelabra, and to the right and left are great tall ornamental posts of brass-work filled with lights. Seven brass lamps, shaded by colored glass, hang by ornamental chains from the chancel ceiling. Adjoining the Church on the north is a Parish Building, containing various rooms for the societies and organizations and the choir. Farther along Brimmer Street was the Sisters' House, belonging to the "Sisterhood of the Holy Nativity," the members of which did most efficient work in the parish. The Rev. Mr. Grafton, after serving the parish from 1872, resigned in 1888, and since this sketch has been put into type he has been chosen Bishop of Fond-du-Lac. The present rector is the Rev. Wm. B. Frisby.

**ST. JAMES' CHURCH, New York City (Madison Avenue at the Corner of Seventy-first Street).**—St. James Parish was founded in 1810, and occupies to-day the same hill upon which it was established. But all its surroundings have been changed. At first, there was a little old-fashioned frame Church, with its quaint belfry and horse-shed, five miles from the city. Now the great population of the metropolis has reached it, encompassed it, and passed five miles beyond. It is difficult for one who stands in the loggia of the present Parish Building and sees, in Madison Avenue, a leading thoroughfare of one of the great cities of the world, to realize the quietness of the neighborhood on Thursday morning, May 17, 1810, when Bishop Benjamin Moore, after an hour's rural drive, entered the recently erected Church and consecrated it, to bear the name of St. James. Should he now return to earth with the Rev. Mr. Harris, who read the morning prayer, and the Rev. Cave Jones (afterwards President of Columbia College), who preached the sermon, and should that triumvirate repeat the little journey of that day, what a transformation would meet their eyes in the drive from Trinity Church to Lenox Hill!

In the early part of the present century, the neighborhood of Central Park became a favorite place for the modest country-seats of prominent New-Yorkers. Hitherto they had been satisfied to spend their summers in town, but the yellow-fever appearing for several years in succession, induced one wealthy family after another to build a house in the country, where they might be safe during the hot months. Some of them chose the shores of the East River, opposite Blackwell's Island, and some the banks of the Hudson. By a fortunate coincidence, the City Corporation in 1807 decided to improve the "common lands," which then extended over the tract, two miles long, now very nearly included



St. James' Church. New York City.

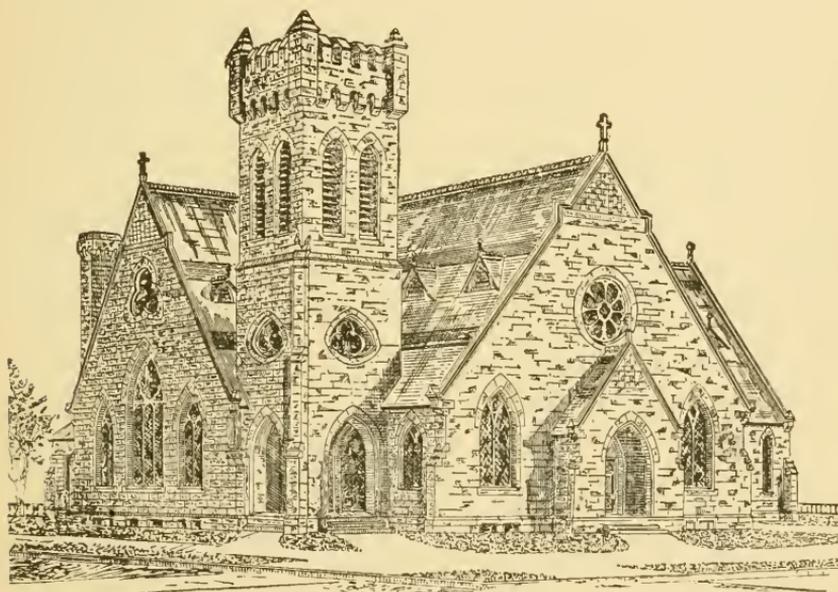
between Forty-fifth and Eighty-fifth Streets. In order to encourage the building of a village upon the site of the present Lenox Hill, they caused a map to be made, on which a public square was drawn, and on the very crest of the hill, close to an avenue marked as Hamilton Avenue, there was set apart a plot on which was printed, "A piece intended for a Church or Academy." The founders of St. James Parish made application for this land and received it, fulfilling their part of the contract by building a Church, which remained until 1870. It became a landmark which, from its high position, was seen for a great distance, till it was gradually hidden by the long blocks of city houses.

Although the parish was founded by men of wealth, its work has always been largely done among people of moderate means. Instead of being a mere "chapel-of-ease," it has sought to be the mother Church of its neighborhood; and the affections of several generations have testified to the good work which, being well begun, is now continued upon a larger scale. The seven rectors of the parish have been the Rev. Samuel Farmar Jarvis, D.D., Rev. William Richmond, Rev. James Cook Richmond, Rev. John Dowdney, Rev. Edwin Harwood, D.D., Rev. Peter Schermerhorn Chauncey, D.D., and the present rector, Rev. Cornelius B. Smith, D.D., who began his work in 1867.

In 1869 a new Church of stone and brick was erected on Seventy-second Street, very near the old site, and was occupied for fifteen years. The present Church was built in 1884 at the corner of Madison Avenue and Seventy-first Street. The unique arrangement of the building, by which the chancel is placed at the side of the tower at the west end, secures the following advantages: the sun *behind* the eyes instead of before them, at the morning services; a very large and thoroughly warmed ambulatory or vestibule hall, avoiding draughts near the entrances and furnishing easy communication with an ample waiting-room, very useful at weddings and baptisms; chancel light, unobscured by buildings; direct access from the avenue to the vestry-room; front exits for people who have occasion to go out during the service, and for funeral processions which leave the Church, without facing the congregation; a tower-room opening directly upon the chancel from above, and reached by its own beautiful and retired stairway; a large gallery opposite the chancel; and a very beautiful outside effect, combining in one view two gables, two towers, an apse and loggia, with bold projections and indentations, rich in light and shadow. The plan of the building further includes an interior finish in oak; solid masonry partitions, plastered to avoid echoes, from which the edifice is singularly free; a deep chancel with two arches and an apsidal sanctuary; two side exits for communicants; ample stalls for vested choir; the organist's key-board adjoining

the rector's seat, and behind the latter a special passageway to the vestry, which also gives ready and unnoticed access to the rector by the sexton, when summoned by the electric signal. There are two choir-rooms, a very large parish-room, a library, a guild-room, and a kitchen; and a generous provision of closets and cases. The tower vestibule contains three large brasses in repoussé work, having representations in relief of the two former Church buildings of the parish, and inscribed with the names of old citizens of New York who were members of St. James' congregation.

**THE CHURCH OF GETHSEMANE, Minneapolis, Minn.**—The corner-stone of the first Church was laid August 5, 1856, and the



Gethsemane Church, Minneapolis, Minn.

first service held December 7 of the same year. It was consecrated a few days later by Bishop Kemper. Mr. D. B. Knickerbocker, then a deacon, became its first rector, and remained twenty-seven years until elected bishop of Indiana, 1883. He was succeeded immediately by the present rector, Rev. Anson R. Graves, who had been assistant in the parish in 1873-74. From the first the parish grew rapidly with the growth of the town, and soon began starting missions in other parts of

the city. About 1862, a number of the parishioners colonized in St. Mark's Free Church, which up to that time had been a mission of Gethsemane, but is now a strong parish. In 1857 a mission was started in the north part of the city, which was organized as St. Andrew's Church in 1874. What is now All Saints' Church was started as a mission in 1872; Grace Church in 1874; St. Luke's in 1885. Besides starting these Churches within the city, Gethsemane has a Chapel at Oak Grove, six miles out, another at Minnetonka Mills, twelve miles away, and another at Howard Lake, forty-five miles away. It has maintained services and helped to build Chapels at other points, and has supplied the county jail with a weekly service for the last seventeen years. Much of the above work was accomplished through the Brotherhood of Gethsemane, organized in 1869. This Brotherhood founded St. Barnabas Hospital and maintained it for twelve years, and then turned it over to a board of trustees with property valued at \$30,000. Since entering the new Church in December, 1884, the parish has doubled in the number of its parishioners and communicants. In June, 1888, it reported 350 families and 756 communicants.

In its history of thirty-two years there have been baptized, 1,767; confirmed, 979; married, 598 couples; buried, 942. Ten from the parish have gone into the ministry. The Church since its first year has been maintained as a free Church, and to-day sittings are neither rented nor assigned. A surpliced choir was introduced in 1881. The average amount of money raised for the last five years has been \$10,550 yearly. In the thirty-two years there have been raised for all purposes \$220,403.

The building represented by the above cut was finished in the autumn of 1884, and the first service held December 7, 1884, just twenty-eight years after the first service was held in the old parish Church. It is located at the corner of Ninth Street and Fourth Avenue, south, near the centre of the city. It is built of cream-colored sandstone. The seating capacity is 650 in the body of the Church, with room for 250 sittings in the Chapel, which becomes a part of the Church by the opening of folding doors. The chancel is 30 by 28 feet. The altar and reredos are of carved oak. The organ-room is north of the chancel and contains a large Hook & Hastings organ. The font is very large and heavy, of a gray stone, and stands on a raised platform separate from the chancel, on the north side in front of the organ-room. The eagle lecturn is of brass, and serves also as a pulpit. South of the chancel are first, a robing-room for the clergy; second, a robing-room for the choir; and third, a guild-room or large parlor. The Church is furnished and finished throughout in polished white oak. The entire cost of land,

building, and furnishings was \$63,000. Its acoustic properties are perfect, and it is easily heated.

**ST. PAUL'S CHURCH, Milwaukee, Wis.**—This is the pioneer Church in Wisconsin, and it has filled an important place in the history of the city and the State. The parish was organized April, 1838, the Rev. Mr. Noble officiating. The first rector was the Rev. Lemuel B. Hull. The other rectors have been the Rev. Benjamin Akerley, the Rev. Wm. W. Arnett, the Rev. Jas. C. Richmond, the Rev. Dr. Wm. B. Ashley, and the Rev. Dr. John Fulton. The present rector is the Rev. Charles Stanley Lester, who entered upon his duties in September, 1880.

The first building erected by the parish was a small wooden structure, finished in February, 1845. It was frequently enlarged, and finally was taken down in 1884, after the erection of the new Church. The present building was constructed after plans of E. J. Mix & Co., of Milwaukee. The general style of the building is Norman, and the material Lake Superior red sandstone, rock-faced. The Church and Chapel fill three lots, 180 feet in depth, and, with the completed Rectory, will nearly fill a width of 127 feet. A high clerestory carries up the roof 67 feet, giving to the exterior a grand and imposing effect, which is relieved from heaviness by the graceful lines of the great transept windows and the rose-window in front, with their mullions of yellow sandstone. The deep recesses of the doorways, with their clustered columns of red granite, the rich carving abundantly bestowed, and the grand wrought-iron gate of the tower, produce an effect of solidity and reality not often seen in American Churches. Through the entrances in the tower one passes into the broad vestibule, which crosses the front of the Church. The tower, seventeen feet square in the interior, has a wainscoting of brown stone, seven feet high, above which the wall is carried up in red-face brick to a fine panelled ceiling in antique oak, from which hangs a graceful wrought-iron lantern opposite a beautiful mullioned window deeply recessed in the brown stone. The vestibule is plain and rich, with its woodwork of oak and pavement of square red tiles, bordered with Connecticut brown stone. Three doors lead into the interior, the whole effect of which is one of richness and dignity. The beauty of the lines of the building, the quiet harmony of its colors, the reality and fitness of everything, give one a feeling of satisfaction, which disarms criticism. The woodwork is of black birch, finished in dark red; the walls, a dark russet, relieved by a rich border of dead blue and green. Two rows of red-granite columns, their bases and elaborately carved capitals of yellow sandstone, support the high clerestory, on which rests the massive open-timbered roof, which, with its ceiling of

wood, is finished in red. Looking up the main aisle, one sees across the front of the choir a screen of yellow sandstone, massive and beautifully carved. It stands four feet above the Church floor, and is one of the finest decorations of the interior. In front of it, at the extreme left, is the stone pulpit, a hexagon of yellow sandstone, standing on a base of brown stone. The sides are cut into deep panels, filled with elaborate carving. With red-granite columns at the angles, with carved capitals and mouldings, the pulpit has a dignity and beauty which nothing could replace.

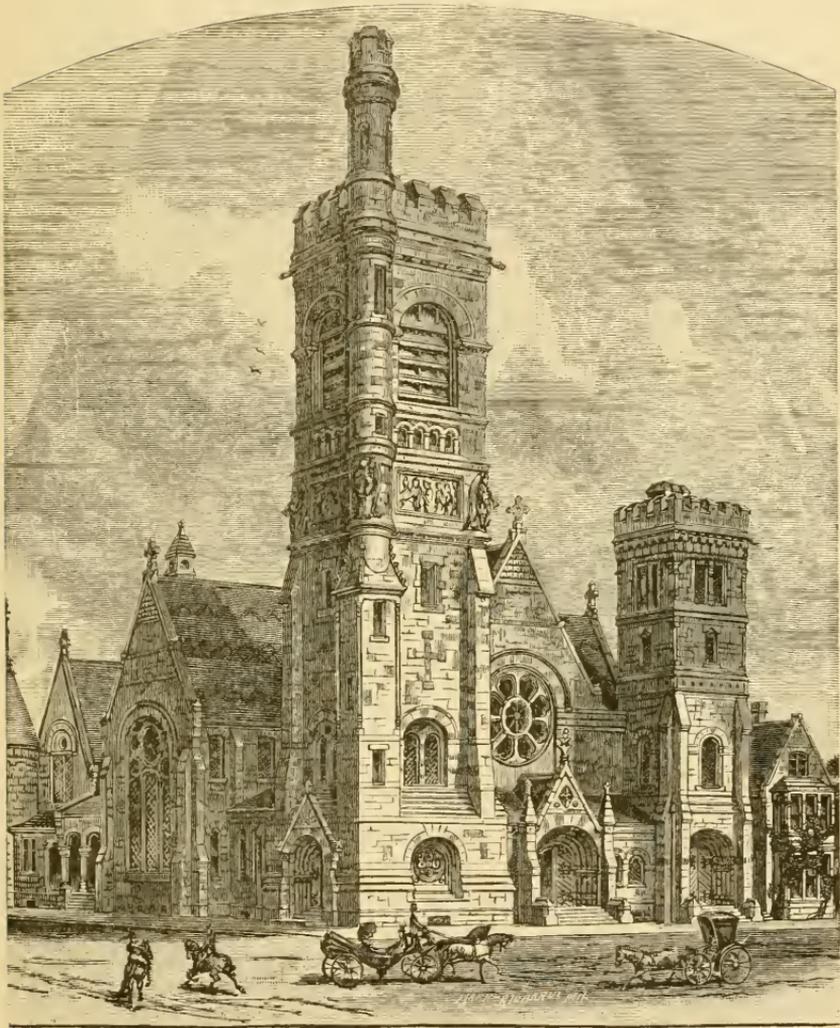
At the right of the centre of the choir-screen is the splendid brass eagle, a former gift to the Church. Four stone steps at the centre of the screen lead to the pavement of the choir, three more to the base of the altar. Upon the broad pavement of the choir stand, on either hand, the stalls for choir and clergy. Two broad steps lead from the rail to the beautiful altar of pure white marble, its columns of dark-red marble, its delicately carved panels enriched by a background of gold.

Behind the altar, against the diaper work of the wall, stands the fine reredos, rising to a height of eighteen feet and extending beyond the altar on either side. The reredos is especially effective, its centre panels of dark red leather, diapered in gold, forming a fine background to the rich brass cross and vases of the Eldred memorial. On either side of the centre are three panels of gilded leather, with well-executed paintings representing the Evangelists, with St Peter and St. Paul. At the left of the altar stands the bishop's chair, very richly carved, and quite imposing with its high canopy after the ancient style. The chancel arch, forty-five feet high, is grand and imposing, and discloses, above the reredos, upon the amber background of the wall, three figures of angels (in *chiaro-oscuro*, twenty-five feet in height, bearing a scroll with the message, "Behold, I bring you glad tidings of great joy"). The golden light, which streams into the chancel from side windows of gold glass, produces at all times a beautiful and happy effect.

The Church is rich in magnificent windows. The grand rose-window in the façade is sixteen feet in diameter. Mullions of yellow sandstone divide it into a centre of five feet, with eight surrounding sections. The latter are filled with bluish-green rondels, around and through which runs a ribbon of deeper blue, the whole surface being sprinkled with broken jewels of amber. The centre is a very rich design, illustrating the two familiar lines:

"And with the morn those angel faces smile,  
Which I have loved long since and lost awhile."

The lower part is occupied by four figures in the clouds. Above



St. Paul's Church, Milwaukee, Wis.

them, in the breaking light, is a radiant crown of stars, from which the light descends in rays upon the figures. Above the crown is a halo of stars. The whole composition is marvellous in color and shading, and wonderful in its execution. It is the work of Tiffany, and a gift to the Church from Mrs. E. H. Brodhead. The transepts contain each a grand window eighteen feet by twenty-five feet, divided by heavy stone mullions into elaborate tracery above, and three panels eighteen feet high. The east window was erected as a memorial to Bishop Kemper, and is one of the great windows of the world. The upper part shows a beautiful harmony of color, in which dark blue and amber are the prevailing tones, while the whole of the lower part is occupied by a copy of Doré's painting of "Christ leaving the Prætorium." It is executed in a thoroughly artistic manner, each one of the two hundred faces being a real work of art, and the gorgeous coloring of the mosaic glass in the drapery producing most brilliant effects against the noble background of palace and temple. It was made by Tiffany, and is a marvellous result of patience, devotion, and true art. The centre panel of the west transept window is a splendid work by Messrs. Heaton, Butler & Bayne of London. The subject is "Easter Morn.," and represents the meeting of the two Marys and the angel at the sepulchre. It is a true work of art, faultless in drawing, very rich in color, and showing a wonderful elaborateness of detail. Another very fine window is in the west side-aisle, also by Tiffany, a copy of Murillo's "Annunciation," showing a perfection in execution rarely equalled in glass. At the left of the chancel is a large and beautiful organ, built by Messrs. Hook & Hastings of Boston, and specially valued for the purity and smoothness of its tones. At the right of the chancel is the baptistery, with three small windows, exquisite in design and color; while over the font hangs a fine old lamp, brought from a Church in Northern Italy.

The Church and Chapel have cost, up to the present time, \$190,000 the tower and Rectory being yet unfinished. When all is finished it will present one of the finest groups of Church buildings in the country. The Church seats a thousand people, and is well filled, the recent introduction of a well-trained choir of forty-three men and boys having added greatly to the beauty and reality of the service.

**BETHESDA CHURCH, Saratoga Springs, N. Y.**—One peculiarity of this parish is that while it is important at all times, there are some months in the year when its work reaches a very large number of people from all parts of the country. As a summer resort Saratoga keeps up its old-time popularity. Under the vigorous ministry of the Rev. Dr. Joseph Carey, the parish of Bethesda Church aims to meet not only the

needs of the large resident population, but of the crowds of people who flock here in the summer-time.

Recently the old Church, built in 1841, has been very greatly improved. In 1886 Mrs. Rockwell Putman offered to give the funds for the erection of a new tower in memory of her husband. Other generous contributions were made by other persons for the improvement fund, and many gifts were offered for the furnishing, so that when the building was reopened July 3, 1887, it was virtually new. The front has a central entrance-way through a Norman arch. This front is of rough ashlar with dressed stone for trimmings. The tower is blunt, and is surmounted by an iron cross. The stone-work of the tower and of the front is ended off with battlements. A fine clock with hands moved by electricity marks the golden hours on the tower face, and four sweet bells form the Westminster peal. The interior of the building is very pleasing. The shape is rectangular, with a deep chancel; on the right is the organ, with a choir vestry back of it. On



Bethesda Church, Saratoga Springs, N. Y.

the left is a small Chapel, with the clergy-room back of that. The choir is seated for thirty-six singers, and on the occasion of the re-opening in 1887 a vested choir was introduced. The exquisite altar is of polished French marble and mosaics. The reredos is of richly carved antique oak. The floors of the alley-ways are laid in tiles. The walls are tinted Pompeian red. There is a beautiful brass eagle lectern, and a brass pulpit. The six standards for the chancel railing are of hammered antique brass, each with a bronze panel bearing a lily.

The architect of the recent improvements is Mr. A. Page Brown, of New York. Among the persons contributing memorial and other gifts

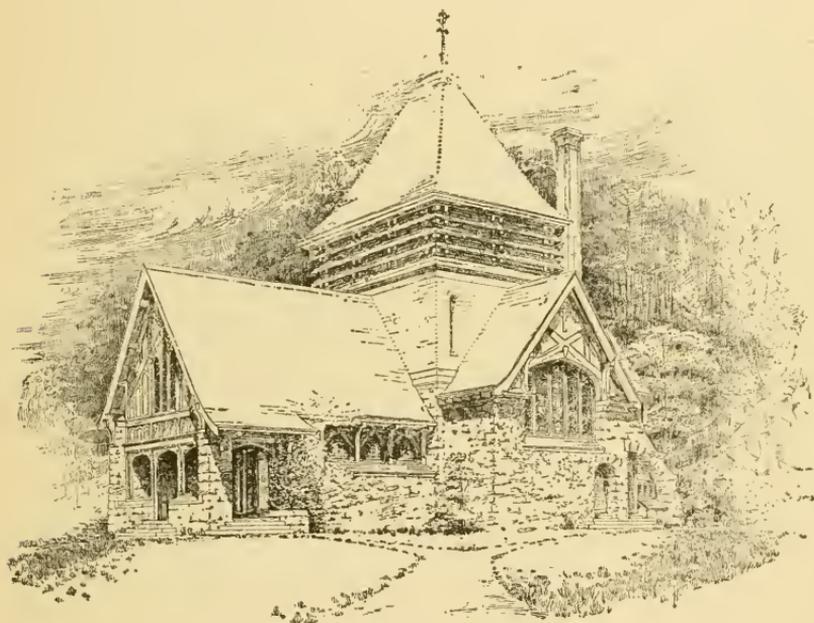
are Mrs. Charles D. Slocum, Mrs. Joseph Cooke, Mrs. Katharine Y. Ehringer, Mrs. Wm. A. Sackett, Mrs. J. L. Perry, the family of Rev. Dr. Shackelford, and Mrs. Rockwell Putman.

A writer says: "It is a restful change to step from the hurry and the heat, the glare and gayety of the street into the cool and seclusion of this Church, to see the form of angels on the painted glass, and to walk with reverent tread down the long alley towards the altar and the shining cross. All the decorations are rich and tasteful, but no discord of colors jars on the æsthetic sense. The chancel ornaments and furnishings are specially fine, nearly all being memorial gifts from members of the parish. The chancel window is unique in design, and worthy of notice. The central figure, erect, the rays from whose body light the whole picture, is Christ the Divine Healer. At His feet, half-recumbent, is the cripple with uplifted hand. In the right panel is the figure of a young man kneeling for a blessing, while at the left an anxious mother brings her sick child to the Great Physician. In the tracery are glimpses of the firmament with stars, and in the foreground appears the pool of Bethesda, so well pictured that one can almost see the movement of the waters." Dr. Carey has been in charge since 1873, and during eleven of the fifteen years has been also the Archdeacon of Troy. The parish has six hundred communicants, a parish day-school, a hospital, a House of the Good Shepherd, and a reading-room and library.

**CHURCH OF THE HOLY SPIRIT, Mattapan, Mass.**—This unique building was erected by Miss Annie Lawrence Rotch in memory of her father, the late Benjamin Smith Rotch. The plans were drawn by the firm of Rotch & Tilden, architects, Boston. The Church, in the form of a cross, with apsidal chancel, is built of moss-covered stones irregularly laid. The tower in the centre is supported by four massive stone pillars. The ceiling is finished with wood stained a cherry color. The pews and chancel furniture are of oak. The font is of oak with terra-cotta panels. The windows are filled with stained glass, those in the chancel representing the angel choir. The communion-vessels, the organ, the font, the bell, and other articles are memorials.

The Church stands upon high ground, several rods back from the street, overlooking, through the vista of lofty trees, the placid waters of the Neponset, while a spacious lawn extends on all sides to the boundaries of the grounds. The seating accomodation is for two hundred persons, and all the seats are free. The gallery over the porch is shut in by means of glass partitions so that it can be used for week-day services, meetings for work, and for Sunday-school. The new parish is in charge of the Rev. John T. Magrath, and is in a prosperous condition.

**CHRIST CHURCH, Poughkeepsie, N. Y.**—In the year 1756 the Rev. Samuel Seabury, father of him who afterwards became the first bishop of Connecticut, and who was then a missionary in charge of the Churches at Hempstead, Oyster Bay, and Huntington, “paid a visit to Dutchess County, eighty miles distant, at the request of the inhabitants, and held one or more services.” During the ensuing decade services were occasionally held here and there in the county, but there is no record of date earlier than April 2, 1766, when a subscription-paper was passed around “for the purchase of a glebe in some convenient place in Poughkeepsie, Rombout, the Great Nine Partners, or Beekman.” This



Church of the Holy Spirit, Mattapan, Mass.

paper states that there is “not any settled Church of England in the said county, by which means public worship according to the liturgy of said Church, is altogether neglected.” On the twenty-third day of October, 1766, a meeting of the members of the Church of England in Dutchess County was held, and the Rev. John Beardsley of Groton, Conn., was duly invited to become their resident pastor.

The first service was held in the house of William Humphrey, on the twenty-first day of December, 1766, Mr. Beardsley taking for his text

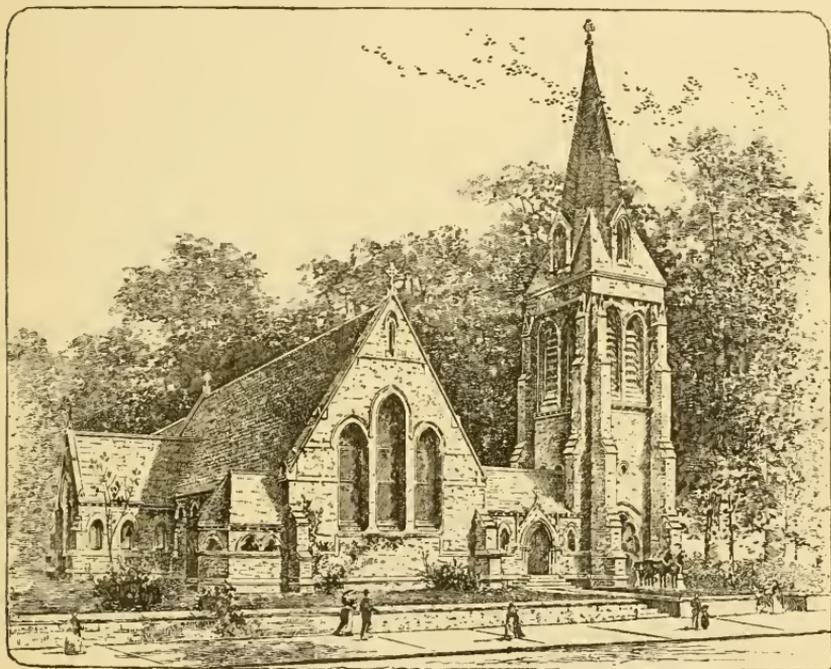
St. Luke ii. 32. On the ninth day of March, 1773, a Royal Charter was granted to "the Rector and inhabitants of Poughkeepsie, in Dutchess County, in communion with the Church of England," which title of incorporation was changed by the Legislature of New York during the session of 1791-92 to "the Rector and inhabitants of Poughkeepsie in communion with the Protestant Episcopal Church in the State of New York." The original charter granted by "George III., by the grace of God of Great Britain, France, and Ireland King, Defender of the Faith, and so forth," is still preserved in the archives of Christ Church. The total quantity of land conveyed to the two parishes of Poughkeepsie and Rombout (Fishkill) was two hundred and eighty-seven acres. Up to the year 1774 all services were held in private houses.

In the year 1773 the erection of a Church was begun, but it was not under roof until late in the autumn of 1774. It was placed on a knoll at what is now known as the northeast corner of Market and Church Streets. It was built of stone, with a tower and spire at the west end on Market Street. The number of pews was forty-two, and the seating capacity about two hundred. Then came the troublous days of the Revolution. After the Revolution the rectors were the Rev. Henry Vandyck, the Rev. George H. Spieren, Rev. John J. Sayrs, Rev. Philander Chase, subsequently bishop of Ohio, Rev. Barzillai Bulkley, Rev. Dr. John Reed. During Dr. Reed's rectorship the first building was taken down, and a large brick edifice was built in its stead, and consecrated June 5, 1834. Dr. Reed was succeeded by Rev. Homer Wheaton. Then came the Rev. Dr. Samuel Bueland, followed in 1866 by the Rev. Dr. Philander K. Cady.

The present rector is the Venerable Archdeacon, the Rev. Henry L. Zeigenfuss, who has been in charge since 1874.

During the past fourteen years the parish has constantly grown in numbers as well as in beneficent activity. When it was deemed inexpedient to renovate the old building erected in 1833, or to rebuild on the same site, the vestry decided to erect a new structure on "the old English burying-ground," which embraces an entire block in the most desirable part of the city. The plans presented by Mr. William A. Potter of New York City were at once accepted. Ground was broken July 19, 1887, and the building was consecrated by Bishop Henry C. Potter on Tuesday, May 15, 1888. The style of the Church is pointed Gothic. It is built of Long Meadow brown stone, a sandstone of pinkish hue that has the merit of hardening by exposure. The Church is cruciform, the nave running east and west. The total length of the building is 148 feet. The nave is 112 feet in length and 51 feet in width. The depth of the chancel is 35 feet. The height of the side walls is 20 feet; to the top of the gables, 55 feet. The width in the transepts is

110 feet. To the south of the nave is an aisle separated from the former by an arcade of five arches. From both the lectern and the pulpit every seat in the edifice is plainly visible. The organ-chamber is to the north of the chancel, whilst south of it are the robing-room, 8 by 13 feet, and the rector's study, 16 by 27 feet. Underneath these two rooms is a choir-vestry, 20 by 34 feet. In the front, at the north-west corner of the Church, is a baptistery 12 by 12 feet. The main entrance on the west side is through a narthex, 10 by 24 feet, which connects



Christ Church, Poughkeepsie, N. Y.

the Church and the tower. The latter, which is erected at the sole expense of Mr. Albert Tower, President of the Fallkill Iron Co., is 20 by 20 feet at the base, and culminates in a spire at the height of 120 feet. This also is built of Longmeadow stone. Through the tower is an archway from which opens another door into the narthex. Two porches offer additional access to the transepts. On the north of the robing-room is a door for the rector's use. An appropriate scheme for stained-glass windows has been prepared by Messrs. Clayton & Bell of London. The chancel window is a memorial to Bishops Alonzo and Horatio Potter,

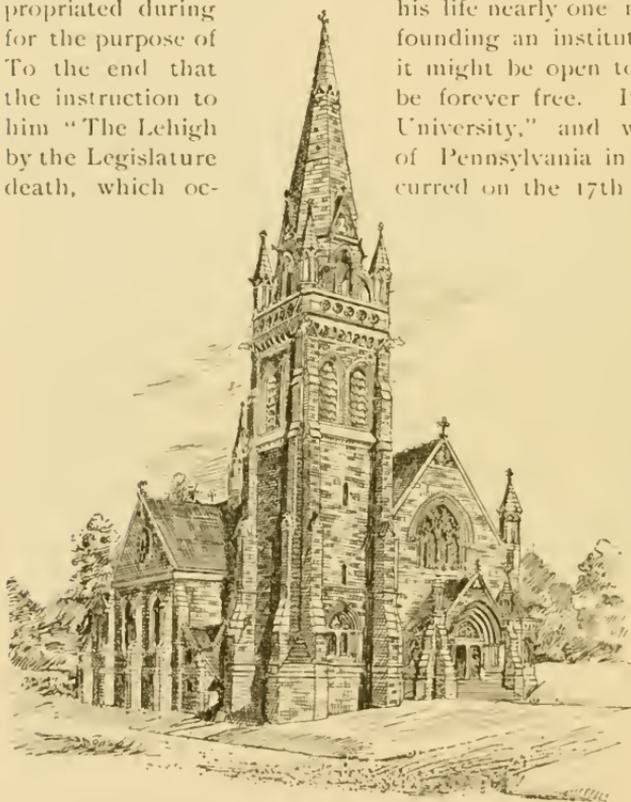
who in early days, had close affiliations with this parish. In the organ-chamber is a superb three-manual instrument from the factory of Messrs. J. H. & C. S. Odell. The woodwork of the Church is antique oak.

In the course of time it is purposed to add a Parish House and a Rectory, connecting these with each other and with the Church by means of covered passages. The total cost of the structure, including the furnishing of it, has so far been about \$120,000. The builders are Messrs. George Mertz & Sons of Portchester, N. Y.

**THE PACKER MEMORIAL CHURCH (Lehigh University),** South Bethlehem, Penn.—The Hon. Asa Packer of Mauch Chunk appropriated during the purpose of To the end that the instruction to him "The Lehigh by the Legislature death, which oc-

his life nearly one million of dollars founding an institution of learning. it might be open to all, he declared be forever free. It was named by University," and was incorporated of Pennsylvania in 1866. After his curred on the 17th of May, 1879, it

was found that he had bequeathed to it by his will the sum of two millions of dollars. Of this most generous bequest, a million and a half were to be applied to the general endowment of the University; and half a million to establish and maintain a Library, the beautiful edifice for which he had caused to be



Packer Memorial Church, South Bethlehem, Pa.

erected during his life, and had dedicated as a memorial to his daughter, Mrs. Lucy Packer Linderman. On the 9th of October,

1879, and every year since then, Founder's Day has been celebrated in memory of the munificence of Mr. Packer. Unusual interest was given to Founder's Day, 1885, by the impressive ceremony of laying the corner-stone of a new Church in memory of Asa Packer. The architect is Mr. Addison Hutton. On that occasion the Masonic body, the students, clergy, and citizens, formed a procession, and marched to the site of the new building, where, after the usage of the Masons, the traditional builders of sacred edifices, and by the solemn ritual of the Church, the corner-stone was laid. In his address, Bishop Rulison said: "This Church will be the glory of this University, for by its teaching men will be influenced towards goodness and made strong. When I look around me, and see signs of the wisdom and beneficence of Asa Packer in these splendid buildings and spacious gardens, I thank God for this good example; and when I think of the meaning and far-reaching influence of this day's service and ceremony, I am profoundly grateful to her who, while she is living, is crowning her father's work and her mother's prayers in memory of them and to the glory of God."

Founder's Day, 1887, was a day of great joy, for on that occasion Bishop Howe consecrated the completed building in the presence of a great gathering of people. The sermon was preached by Bishop Potter, who at its conclusion said: "That which lends an especial charm to the gift which is this day made to God, and to this University, is that it is a gift for the highest good of young men from a woman, and that even as a woman was honored and ennobled in giving to the race the Saviour whom we worship here, so a daughter of our Israel opens to her young brothers within these courts a place of access to His presence." The Church edifice cost \$250,000. It is one of the largest, as it is certainly one of the most elaborately finished, Churches in the Diocese of Central Pennsylvania.

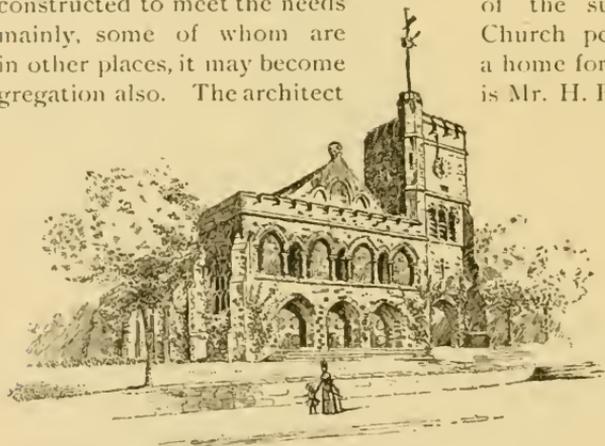
**ST. PETER'S CHURCH, Portchester, N. Y.**—Portchester is in Westchester County, near the Connecticut State line, on Long Island Sound. It is a beautiful place, and fast becoming a favorite summer resort. Some years ago the parish of St. Peter's met what seemed to be a great misfortune, viz., the loss of their Church building by fire; but the energy and liberality of the people, combined with the skill of the architect, Mr. A. P. Brown of New York, have secured a building so unique in its appearance, so commodious in its seating space, and so well suited for its sacred uses, that the loss of the former building is not to be regretted. The new Church, a rectangle with no lateral projections, is 126 by 60 feet, not including the tower. The tower is massive, and is intended to carry a chime of bells and a clock. It is arched on the first section,

so as to form a carriage-way to the door. There are three other main doorways in the front, leading into a vestibule, over which is a gallery. The walls outside are of blue stone and gray limestone; inside they are finished with roughened plaster. There is a main alley-way and two side alleys. At the eastern end are three arches. On the south is the organ, and back of it the choir-vestry. On the north is a small Chapel, and back of that the rector's vestry. The sanctuary is between the two vestry-rooms, and in front of it is the space for the choir. There are no columns in the building, the roof being supported by heavy trusses. The ceiling is finished in wood, laid in panels. The seating space on the floor is for five hundred, and the gallery will seat perhaps one hundred more.

The probable cost of the building when finished will be about \$60,000. The present rector is the Rev. S. W. Young. The parish is very energetic, and has a Sunday-school of three hundred members, and a list of communicants exceeding three hundred.

**ST. ANN'S CHURCH, Kennebunk, Me.**—This building, at one of the most pleasant summer resorts on the coast of Maine, has been constructed to meet the needs mainly, some of whom are in other places, it may become a home for a permanent congregation also. The architect

of the summer population Church people, although, as a home for a permanent congregation also. The architect is Mr. H. P. Clark of Boston.



St. Peter's Church, Portchester, N. Y.

It is built of shore rocks, taken from the shore directly where the Church building is located. They are very large rocks, and of various colors and shapes. The walls are about three feet

thick, and they show just the same on the inside as on the outside, except in the chancel, which is lined up with fire-bricks. The altar and re-table are built upon their foundations of brick, with slate-stone slabs on top. The windows for the chancel are of heavy lead and stained glass. The doors are of oak plank, bolted and hung with wrought-iron hinges. The roof is framed with hard pine. The trusses are semicircular arches

on knees and hammer-beams. The chancel arch is finished with stained shingles. The ceiling in the chancel is plastered, and will eventually be decorated in color. The stone font will stand in the tower vestibule. The corner-stone of the building was laid August 22, 1887, by Bishop



St. Ann's Church, Kennebunk, Me.

Neely. The Church stands east and west upon the solid rock of the coast.

**THE CHURCH OF THE GOOD SHEPHERD, Buffalo, N. Y. (The Ingersoll Memorial).**—The lot and the building are the gifts of Mr. Elam R. Jewett, and are in memory of the Rev. Dr. Edward Ingersoll, who for many years was the rector of Trinity Church, Buffalo. The Memorial is a Gothic building, 85 feet long and 52 feet across the transepts. It is built of blue-stone, and has a red-tiled roof. The chancel is eastward. The floor of the vestibule is of red and chocolate-brown tiles. The interior of the Chapel is especially worthy of close attention. Here are already memorials to many departed friends, while the entire decorative scheme has been subordinated to the memorial character of the place. In general, the interior woodwork, the pews, and wainscotings, chancel furniture, etc., are of oak. The ceiling is carried to the roof timbers, which are finished in their natural color, as are the rounded timber arches which span the nave. The side walls are finished in rough plaster, which is carried up between the bents of

the roof. On this plaster ground-work has been wrought out an effective color scheme in oil, the tints passing from deep red on the side walls to olive and russet greens and quiet yellows overhead. The general tone of the chancel decorations is deeper than in the nave. A broad frieze, embracing in its designs various appropriate emblems, is carried around the walls, being broken wherever roof-timbers are encountered. The windows are bordered by decorative bands in harmony with the frieze. The principal window is a triplet in the chancel,

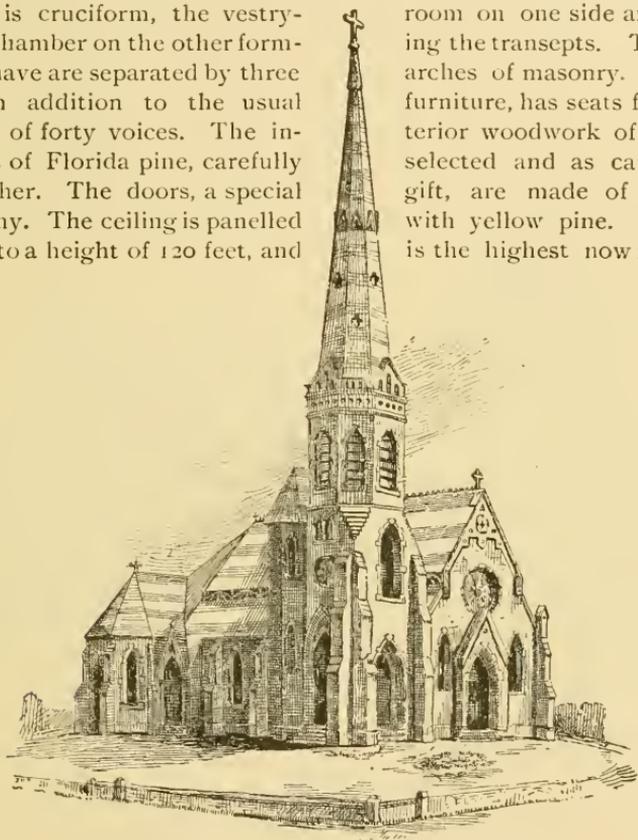


Church of the Good Shepherd, Buffalo, N. Y.

erected in memory of Mr. Elam R. Jewett. It is exceedingly beautiful in design and color. The middle portion represents the Good Shepherd. There are other memorial windows, and memorials of other kinds. The building is completely furnished, including a very sweet-toned organ. One of the most interesting features in the furnishing of the building is the presence of some articles used in old Trinity when Dr. Ingersoll was its rector. These are the font and the pulpit and the Bible. The building was consecrated May 21, 1888, by Bishop Coxe. The Church has a seating capacity of three hundred. The new parish is in charge of the Rev. Thomas B. Berry.

**ST. ANDREW'S CHURCH, Jacksonville, Florida** (A Memorial of Bishop Young).—This new Church, after designs of Mr. R. L. Schuyler, architect, of Fernandina, Fla., is regarded as one of the most satisfactory pieces of architecture in the South. It is built of pressed brick laid in black mortar, the trimmings being of stone. The ground plan is cruciform, the vestry-chamber on one side and the organ-chamber on the other form- and nave are separated by three cel, in addition to the usual choir of forty voices. The in- ing is of Florida pine, carefully together. The doors, a special hogany. The ceiling is panelled rises to a height of 120 feet, and

room on one side and the or- ing the transepts. The chancel arches of masonry. The chan- furniture, has seats for a vested terior woodwork of the build- selected and as carefully put gift, are made of solid ma- with yellow pine. The tower is the highest now in the city.



St. Andrew's Church, Jacksonville, Fla.

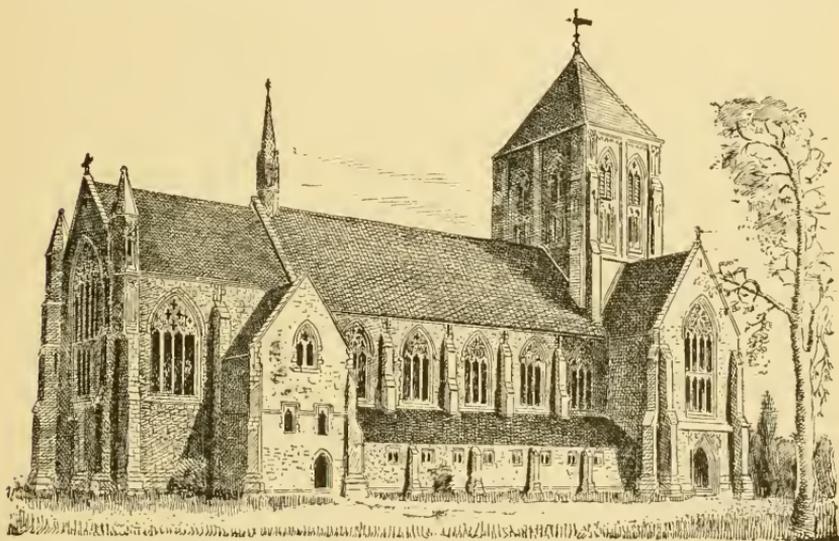
The baptistery opposite the tower entrance is a pleasant feature of the building. The whole interior is very attractive. The seating capacity is for three hundred, but two hundred more can be crowded in. The building is a memorial of the late bishop of the diocese, who took a great interest in the work of the parish, which had sprung out of a mission of St. John's. This mission became independent in 1886 and

is now in a prosperous condition. It has over one hundred communicants. The new Church was opened for the first time, Easter, 1888.

**THE CHAPEL OF ST. PETER AND ST. PAUL, at St. Paul's School, Concord, N. H.**—The old Chapel of St. Paul's School was a low brick building which answered the needs of the School in the early days of the enterprise, but which, as the School grew, became entirely too small. The interior was very attractive, but its overcrowded condition compelled the erection of a new building. The Alumni of the School became very active in securing funds. Beginning in 1882, they reported in 1884 that they had raised by gifts and subscriptions \$51,000, about half the needed amount. This fund grew slowly until 1886. Upon the thirtieth anniversary of Dr. Coit's mastership of the School in that year the committee reported that the sum proposed to be raised was now all pledged.

The plans of Mr. Henry Vaughan, architect, of Boston, were adopted, and in July, 1886, ground was broken in the field between the School-house and the Lower School, Woodbury & Leighton of Boston being the contractors for the building, and Evans & Tombs for the woodwork. The corner-stone was laid by the bishop of the diocese and the honored founder, Dr. Geo. C. Shattuck, on St. Matthew's Day, September 21, 1886. The style of architecture is late decorated Gothic. The general arrangement is like that of the great school and college Chapels of England. The plan consists of a chancel, choir, ante-chapel, organ-chamber, and vestries. The entire length inside measures 150 feet. The exterior is built of Eastern pressed brick and Springfield sandstone in about equal proportions. The window mullions and tracery are of stone. The tower at present is only carried up clear of the roof and temporarily covered in. When completed it will rise above the ridge 60 feet. The principal entrance is at the west end, and has a richly panelled interior oak porch which opens into the ante-chapel vestibule. This Chapel is separated from the choir by a richly carved open oak screen and gates. Over the screen is a gallery capable of accommodating fifty persons. At the west end of the Chapel stands the font, which is of pink Knoxville marble, octagonal in form; the sides of bowl and pedestal are enriched with sunk traceried panels. The font stands upon a North River blue-stone platform, and has a carved oak pyramidal-shaped cover six feet in height. The cover is to be suspended from an ornamental wrought-iron crane. The choir is 78 feet 9 inches long by 31 feet 6 inches wide, and 48 feet in height. The roof is boarded on the under side of the timbers, which are so arranged as to make the sides and angles of the polygonal soffit equal. The roof is of oak, and is divided

into five bays by arched trusses springing from slender stone shafts ; these bays are again divided into square panels by moulded ribs with carved bosses at the intersection. The seats are arranged in the usual choir fashion, facing north and south, those at the back being raised higher than those in front. The stalls occupy the entire length of the walls and return against the west screen. The screen at the back of the stalls has a carved hood, and is like the west screen ; in fact, the design is carried around the three sides of the choir, the only difference being that the screen is open work and the back of the stalls is panelled. The chancel is 35 feet long by 25 feet 6 inches, and is 49 feet high from



Chapel of St. Peter and St. Paul, St. Paul's School, Concord, N. H.

the choir floor. It has a groined oak roof, the ribs of which spring from stone shafts. At the intersection of these ribs are large carved bosses. The altar is of pink Knoxville marble, and consists of a slab 9 feet by 2 feet 10 inches, which projects from the base on three sides, the overhang being supported by six short octagonal columns with foliated caps. The lower part of the altar is decorated on the front and sides with square panelled compartments richly foliated, and each containing a shield upon which emblems of the Passion are carved. The re-table, and what will be the base of the future reredos, are of red English Carlisle stone. The altar is raised three feet six inches above the choir floor on seven steps, the first being at the entrance of the chancel,

and the second at that of the sanctuary. The foot-pace and two top-most steps are returned so as to form a base for the altar to stand upon. The steps are of North River blue-stone. The floor of the chancel, the centre passage of the choir, and the whole of the ante-chapel and vestibule, are laid with red tiles. The windows, with the exception of the Paine memorial window, are filled with delicately tinted cathedral glass in diamond quarries. Over the altar hangs a dossal of deep olive plush, which is very effective. The altar cross, 39 inches in height, is of brass gilt, with medallions of the Agnus Dei in the centre, and the symbols of the Evangelists in the four corners. The candlesticks and altar desk are of the same material, and very beautiful in design. The bishop's chair is a Glastonbury chair of oak, richly carved, having a mitre in the centre. The credence and clergy bench are of oak, of simple but effective design. The lecturn, of oak, consists of a revolving double shelf upon a pedestal, with hexagonal base, all richly carved. A beautiful stained-glass window has been placed in the chancel opposite the organ by John and Ogle Tayloe Paine, as a memorial to their mother. It was made by Clayton & Bell of London, and its subject is the Noble Army of Martyrs. It contains figures of Joseph, Abel, Zacharius, Daniel, St. Sebastian, St. Stephen, St. James the Less, and St. Laurence. On the wall near by is a brass plate containing the words, "To the glory of God, and in memory of our mother, Julia Dickenson Paine. Entered into life February 25, 1872." The organ, which consists of great choir and swell organs, with forty speaking stops, built by Hutchings of Boston, is a memorial to Mr. Augustus Muhlenberg Swift, an "old boy," and for many years one of the masters. The erection of the memorial is mainly due to the efforts of his life-long friend, Mr. James C. Knox, the organist and choir-master of the School. The case is of oak, and has been carefully designed to harmonize with its surroundings. It consists of a central rectangular tower, and two side square towers, beautifully carved, and, with the silvered pipes, it forms one of the most striking features of the interior. The instrument itself is, as those who have heard it can testify, superb, and all that one could desire for the building in which it stands. Under the organ-chamber is the choir-vestry, where there are ample closets for the surplices of the choristers, and next it is the clergy-vestry. The gas-fixtures consist of simple long pendants with clusters of five lights, suspended from wrought-iron brackets, which spring from the stone shafts. The building is heated by steam, radiators being placed under the floor, and the steam being supplied from the boiler-house in the rear of the School-house. The special gifts, in addition to the stalls, the organ, and memorial window, are the altar, altar cross, altar desk, candlesticks,

font, and bishop's chair. The V Form of 1887-88 are to put in a memorial window to three of their classmates, and the V Form of 1886-87 are to give the pulpit, while the V Form of 1884-86 have given the stalls for the rector and vice-rector.

**TRINITY PARISH, Portland, Oregon.**—This is the oldest of the many parishes in the Northwest, having been organized on Sunday, May 18, 1851, and from its size, wealth, and influence is the most important within the diocese of Oregon. The first consecration within the diocese, and, it is believed, the first on the Pacific Coast, was made in this parish on Sunday, September 24, 1854. As these facts are usually of more than passing interest to the churchman, a brief reference to its early history can hardly be deemed out of place. The most reliable information upon this subject is contained in a monograph prepared by Hon. Matthew P. Deady, United States District Judge, who has been for many years a vestryman of the parish. "Trinity Parish was organized by the election of wardens and vestrymen after the Morning Prayer on Sunday, May 18, 1851, at the Methodist House of Worship, at a meeting held for that purpose, and presided over by the Rev. William Richmond, it being the first parish organized in the diocese of Oregon and Washington. The first Church erected in Trinity Parish, situated on the northwest corner of Third and Oak Streets, was on Sunday, September 24, 1854, consecrated by the Right Rev. Thomas Fielding Scott, D.D., missionary bishop of the diocese, who administered the rite of confirmation therein to three persons. These were the first persons confirmed in the parish, and this was the first Church consecrated in the diocese, and, so far as understood, on the Pacific Coast. In January, 1853, the congregation comprised twenty-five persons, four of whom were communicants. The following are the names of the clergymen who have officiated in the parish from time to time since its organization to the present day: in 1851 to 1853, Rev. William Richmond and Rev. St. Michael Facken; 1853, Rev. John McCarty, D.D.; 1854, Rev. John McCarty and the Right Rev. Thomas Fielding Scott, D.D., first missionary bishop of the diocese of Oregon and Washington; 1855, the Bishop and Rev. Johnston McCormac; 1856, the Bishop, Rev. James L. Daly, and Rev. John Sellwood, B.D.; 1857 to 1860, Rev. John Selwood, B.D.; 1860, Rev. Carlton P. Maples and Rev. Peter E. Hyland; 1861 to 1865, Rev. Peter E. Hyland; 1866 to 1871, Rev. William Stoy, B.D.; 1871 to the present time, Rev. George Burton. As appears from the annual journal of the convocation of the diocese held in September, 1871, the congregation averaged two hundred persons, of whom eighty were communicants. In 1867, the growth of the Church



Trinity Church, Portland, Oregon.

requiring more spacious quarters, the wardens and vestry of the parish purchased the south half of Block 69 in the city of Portland, 200 by 100 feet, situated on Oak Street between Fifth and Sixth Streets, two blocks west of the location of the old Church, for the sum of \$3,000. Upon this ground the building of the present Church was commenced early in the year 1872, and the first service was held therein on July 1, 1873. The Church is built of Oregon fir and cedar, is about 110 feet long, about 50 feet wide, and to the top of the steeple is about 160 feet high. It contained originally eighty-seven pews with a seating capacity of some five hundred persons; since then, however, some of the pews have, for convenience, been removed and the seating capacity reduced to some four hundred and fifty. The original cost of the Church, including the sum paid for the building site, amounted to \$31,717.30. Since that time there have been various sums, aggregating a large amount, expended in repairs and improvements. In 1874 a memorial window to Bishop Scott was put in the east end of the Church over the chancel at a cost of some \$1,220. Likewise in 1874 a Rectory was erected upon the ground at a cost of \$5,000. In 1873 Col. Benjamin Stark of New London, Conn., formerly a resident and one of the original proprietors of the site of Portland and a member of the vestry, presented to the Church a fine bell made from a Spanish cannon manufactured in Seville in 1746. This bell came from the well-known establishment of Messrs. E. A. & G. R. Meneely at West Troy, N. Y. The pew-rents, which for the year ending June 30, 1874, amounted to \$3,984.98, for the year ending March 31, 1888, amounted to \$4,548.10. There are two hundred and four families within the parish, and the number of communicants enrolled upon the register is about three hundred and fifty. The parish is out of debt, and generally the prospect for the future is bright. Since March 5, 1873, the parish has been incorporated under the title of "The Rector, Wardens, and Vestrymen of Trinity Parish, Portland." The following have been the rectors of the parish since 1872: Rev. George Burton, Rev. Dr. Nevins, Rev. George Burton, Rev. George F. Plummer, 1875 to 1884; Rev. George W. Foote, 1884 to the present time.

**THE CHURCH OF THE PRINCE OF PEACE, Gettysburg, Penn.**—Among the Churches which have a national interest is the one now in course of construction at Gettysburg, Penn. The corner-stone was laid July 2, 1888, the anniversary of the battle of Gettysburg. It is to be a memento of those who fought or fell on both sides in the late war, and as a nation's thank-offering for Peace and Union. The site selected is on the corner of Baltimore and High Streets, on the road to Culp's Hill and the National Cemetery. The walls of the building will



Prince of Peace Church, Gettysburg, Pa.

be constructed of granite bowlders taken from Round Top and Devil's Den, the scene of part of the battle. The exterior walls will bear the names of the most prominent generals of the war; the interior walls will be lined with tiles and stones bearing the names of soldiers who were in the three-days' battle, and of others who took any part in the great struggle.

The whole building will be a thank-offering for the return of peace, that "no more the sword bereaveth," and as a token that this nation "shall not learn war any more." The memorial tiles, tablets, furniture, windows, etc., will not be confined to soldiers of the Union side, but the names of soldiers of the Confederate army are to be admitted, for it has been well said, that upon the loving unity of the Episcopal Church the civil war made no mark, and hence such a building may embrace the memorials of both sides in rearing a lasting temple to the Prince of Peace.

There is no predicting the noble mission of such a building in cementing the bonds of peace between the now reunited sections of our country, as well as directing the thoughts of all men from earthly strife to the joy which shall come when His will is done on earth as it is in heaven.

**ST. PETER'S CHURCH, Morristown, N. J.**—Morristown is, in the minds of most readers of American history, associated with Washington, being the place where he established his headquarters when some of the most stirring events of the war of the Revolution were in progress in 1781. It was here that the famous mutiny of his troops took place, because of their sufferings from lack of food and clothing. Of late years the beauty of the situation has attracted many newcomers, so that this venerable town has grown to be a place of much wealth and earnestness. The old parish dates back to 1827, and the first Church was erected in 1828. The present rector is the Rev. Dr. R. N. Merritt, who has been the rector since September 28, 1853.

The corner-stone of the present building was laid November 1, 1887, and the work is in progress in sections; the first, containing the Chapel, transepts, and chancel, will be finished first, and the others are to follow when the means are provided. The architects are McKim, Mead & White of New York. The completed plans include a nave, aisles, tower, transepts, and chancel. The south transept is to form a Chapel, and the north transept will include two vestry rooms—one for the choir and the other for the clergy. The tower in the middle of the west front occupies a considerable part of the space, and rises up in noble proportions, terminating in battlements, and with an octagonal turret

running up the south side and overtopping the battlements. The walls are of great blocks of square cut stones, and the whole effect of the building will be singularly massive and dignified.

There are as yet but few of such Churches in this country, but many resembling this are to be seen in England, and from there the architects doubtless have received their suggestions. The portion now in course of erection will cost about \$60,000, but the completed building will require a total outlay of over \$110,000. This work is interesting, not

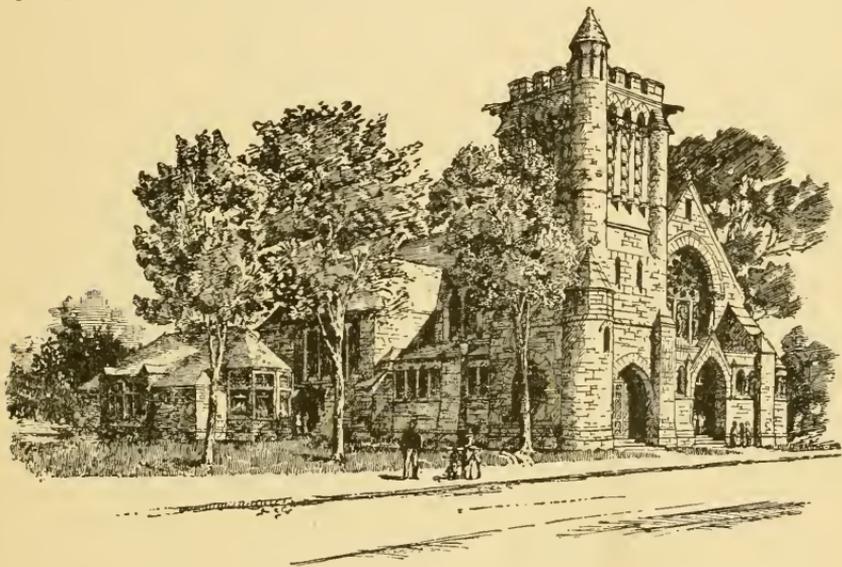


**St. Peter's Church, Morristown, N. J.**

only because of the character of the building, but because it illustrates how a parish can build by sections, and finish when the means are provided. In this way a far nobler building can sometimes be secured than if all were attempted at once.

**ST. STEPHEN'S CHURCH, Olean, N. Y.**—The first historical record of any Church work in Olean was made upon the 17th of February, 1829, by the Rev. W. W. Bostwick, of Bath, who received into the Church by Baptism five persons. The first organized effort to establish a Church took place February 22, 1830. The Rev. J. W.

Ashton commenced his duties as rector on April 1, 1883. The commencement of his pastoral duties marked a new era in the history of the parish, which at that time was laboring under the discouragement of a heavy debt; but in a few months, owing to the generous liberality of the members of the Church (especially Mr. G. V. Forman and wife, who cancelled notes and mortgages against the Church amounting to \$1,355) and the energy of the rector, it was paid off. From that time the Church began to give evidence of new life. During the spring of 1884 the old building was renovated and beautified. For



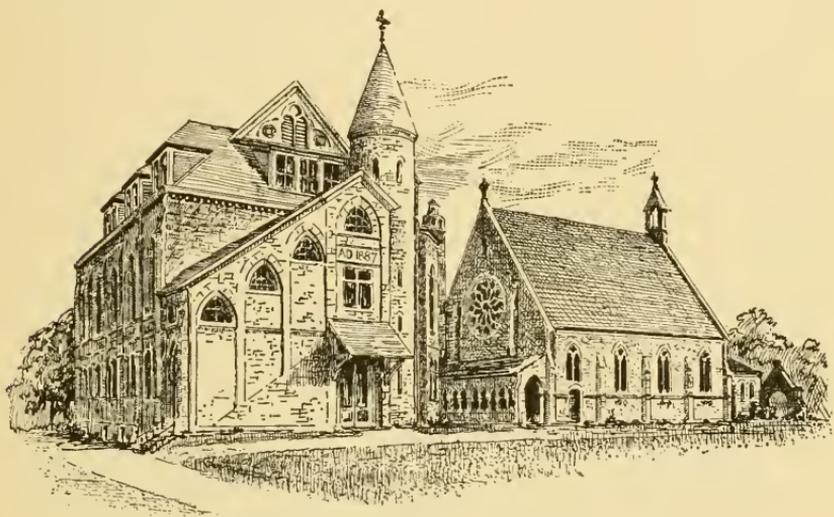
St. Stephen's Church, Olean, N. Y.

the last five years the growth has been remarkable. Church work, directed by the rector, has been carried on, through the agencies of the various guilds, with unceasing energy. In May, 1884, a lot was purchased by the ladies of the Pastor's Guild, and upon which the old Church now stands, while the congregation wait for the completion of the new edifice. The Rectory has been improved under their auspices by the addition of many modern conveniences. At a meeting of the vestry held July 11, 1887, it was voted unanimously that the vestry proceed to the erection of a new Church. The committee selected Mr. R. W. Gibson, of New York City, as the architect. The corner-stone was laid on August 6, 1888, by the rector, Rev. Jas. W. Ashton, in the absence of the bishop.

This building is erected upon an advantageous site. The west front is toward a large open square, well adorned with trees. The style adopted is Gothic, adapted to modern Church requirements. The ground plan of the Church consists of chancel, nave, and side aisles, with shallow transepts. The side-aisles are reduced to a width of about four feet, so as to serve for passage-ways only, none of the congregation being seated behind pillars or other obstructions. This enables the pillars to be erected of a substantial design and size, giving the interior a dignified effect. The transepts are here introduced to give variety and picturesqueness to the design, as well as to enlarge the seating capacity near to the pulpit. The mason work of the interior is finished in plaster, ornamented with mouldings and carved capitals. The windows at the west end in the transepts and chancel are large tracery windows, while those in the nave aisles are comparatively small and simple. A clere-story gives a double window at each bay or division of the nave. The roof has open timber work of pointed arch form, all finished in wood, and stained. The roof work rests direct upon the pillars of the nave, which have no arches. This arrangement enables a clere-story to be used in a height which would not permit of it otherwise, with much more effect than is usually obtained at a moderate cost. Other features of the internal arrangements are the narthex, running completely across the west front and communicating with the two side aisles afore mentioned, with a large vestibule in the tower at the northwest corner. The vestries, rector's study, and choir rooms, with separate entrances, are at the sides of the chancel; and on the north side a large Chapel or Sunday school-room, so arranged as to be available for a Parish House or Public Hall, is added with convenient access. Externally the building has walls of Medina stone, of a rich brown color, with bold pointed arches and water tables, and other trimmings of cut stone of finest quality. A handsome square tower with open belfry stands at the northwest corner. It is finished with a battlemented coping and a pinnacle on one corner, but without a spire. The roofs are of dark slate, and with gables and dormers form a very picturesque group as seen from either side. The extreme length of the Church externally is about ninety-eight feet; internally the nave is about fifty-five feet, and the chancel and sanctuary about thirty feet. The width of the nave to the centres of the pillars is about thirty-three feet, and the width inside across transepts fifty-one feet. The tower is about sixty feet from the ground to the top of the pinnacle, and the west gable forty-five feet. The Church will accommodate 423 persons, allowing liberally for seating space; with seats arranged so closely as is sometimes done, the building will hold 520.

The chancel is a noble one, of a size sufficient to receive seats for a full choir, in case they should be needed.

**THE GEORGE W. SOUTH MEMORIAL CHURCH OF THE ADVOCATE, Philadelphia, Penn.**—Having recently begun its life in purely missionary ground, the history of this Church is necessarily brief. The Diamond Street Mission, as it was first called, was established by the Northwest Convocation of Philadelphia. The Rev W. W. Silvester entered upon the rectorship May 22, 1887. The site of



Church of the Advocate, Philadelphia, Pa.

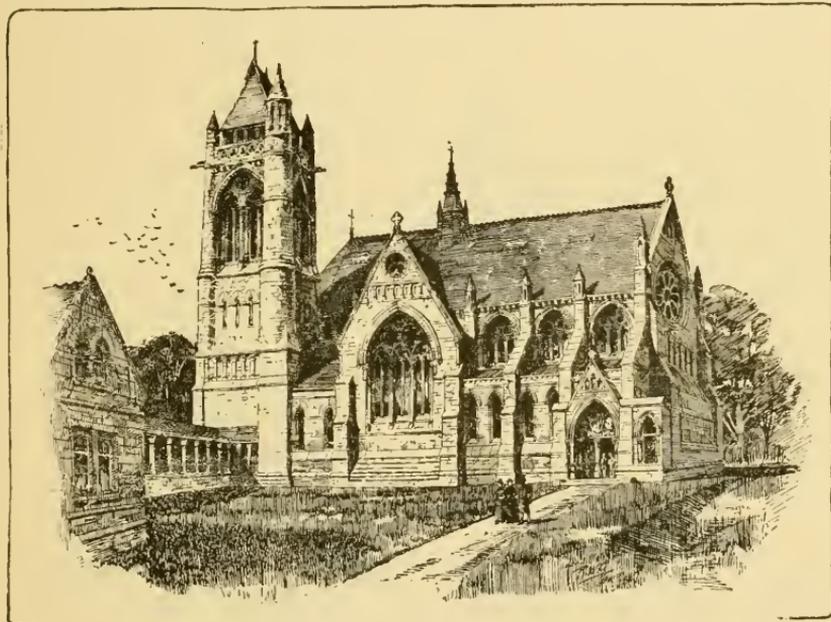
the buildings, with a frontage of 175 feet and extending back 222 feet, was purchased Nov. 26, 1886, by the two ladies who are building the Memorial in memory of their brother. The corner-stone of the Chapel was laid by the Rt. Rev. O. W. Whitaker on the 30th of May, 1887. On Easter Day, April 1, 1888, the Hall of the Parish House began to be used for the services. The Chapel was consecrated, Wednesday, May 30, 1888. The number of communicants is about 200, the families 225. The buildings represented in the engraving, which does not include the dwelling of the rector, north of the Chapel on Eighteenth Street, are built of rock-faced Port Deposit granite; the window traceries and all the weatherings and mouldings of Beaver County sandstone, hammer-dressed. On the northwest corner of the lot is the Parish House. On the lower floor are seven class rooms for Sunday-school purposes, divided

by movable partitions or sashes of wood, capable of accommodating a school of six hundred. On the second floor is a hall furnished with 500 opera chairs. The third floor is to be fitted up for a gymnasium. The Church which is not yet built, is to occupy the front space, and run the entire distance from Eighteenth to Gratz Street. The hint for the design is the Cathedral of Amiens; the architect is Mr. Chas. M. Burns, jun., of Philadelphia. This movement is remarkable, because the funds were supplied in such abundance by the sisters of Mr. South, and the plans for buildings and work were so wisely laid. What has thus far been done is the promise of one of the noblest of Church-extension enterprises, and indicates to wealthy persons a manner in which their means can be consecrated to the best uses.

**CHRIST CHURCH, Rochester, N. Y.**—In 1855 there seemed to some of the people of St. Luke's an opportunity to establish a new parish on East Avenue. The Rev. Benjamin Watson, then the rector of St. Luke's, held the first service preliminary to organization. A lot was purchased in June, 1855, and a building was begun in September of that year. The first rector was the Rev. Henry A. Neely, now the Bishop of Maine. The other rectors have been the Rev. Dr. Anthony Schuyler, the Rev. Dr. Walton W. Battershall, the Rev. Joseph L. Tucker, and the Rev. Dr. W. D'Orville Doty. The latter has been in charge since Dec. 2, 1877. The original building has been enlarged and improved, a Rectory and a Parish House have been built, and now the noble structure described below has been begun. Christ Church has been a vigorous parish from its very beginning. Its rectors have been well fitted for their work, and so the parish has been steadily growing in vigor and usefulness, until now, under the present active management, it bids fair to spring into especial prominence.

This fine structure (of which only a small portion is yet built) was designed by Mr. Robert W. Gibson, architect, of New York City, the designer of the Albany Cathedral. It has one feature in common with the Cathedral, which is found in nearly all Churches by this architect. This is the narrow side aisle used for passage only, and permitting the use of massive and impressive columns and arches to the nave without subjecting any member of the congregation to the discomfort of sitting behind a column. The building is 134 feet long by 70 feet wide outside the main walls. It consists of a noble nave 88 feet long, 48 feet wide from centre to centre of pillars, and 76 feet high from floor to ridge. This contains all the seating space. The aisles add 8 feet to the width on each side for passage-ways. The transepts project only to the aisle wall, and are introduced chiefly to permit of the great

traciated window which opens into them. The Church being placed across the lot on which it is built, with the two ends almost touching the boundaries, and the sides turned toward the streets, prevent the reliable use of the customary large east and west windows. The transepts and windows therefore form useful as well as striking features in the design. The aisle windows are lancets of moderate size. The clere-story is large, with traciated windows in triple lights. A narthex across the west end of nave gives convenient access to both sides of the Church, and permits the main wall, being recessed, to be ornamented with a

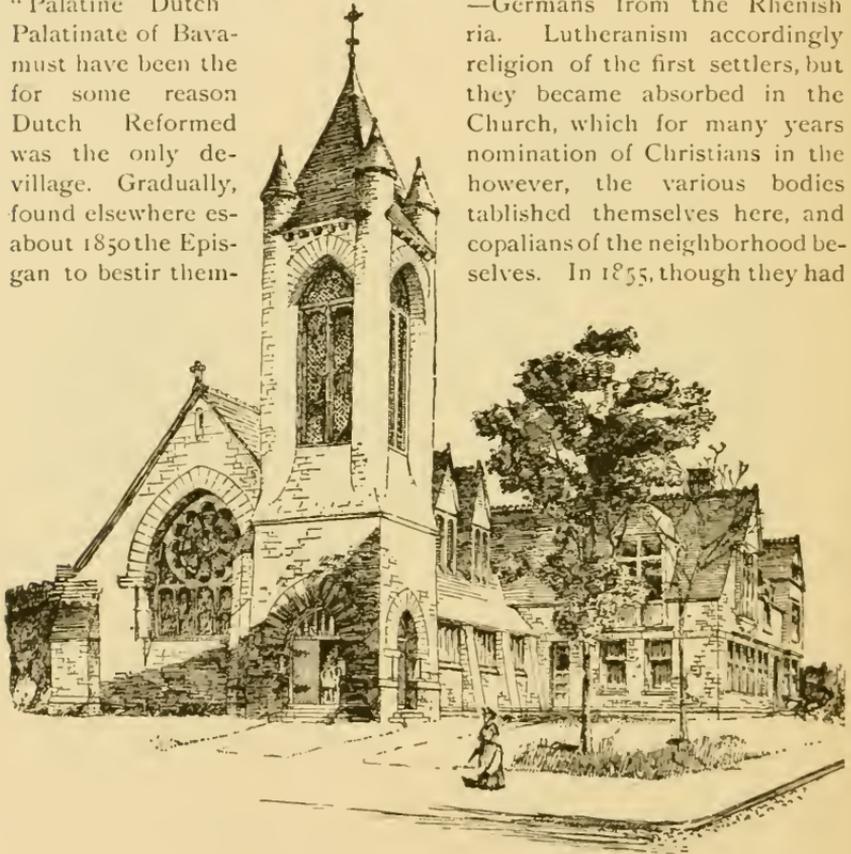


Christ Church, Rochester, N. Y.

wheel window. The roof is an open one, of pointed arch form. The chancel is 33 feet deep and 36 wide, with octagonal ends. The panel at back of the altar has no window, but will support a lofty reredos. Tall mullioned windows fill the panels on either side. The style is geometrical Gothic of a French character. The seating accommodation is seven hundred persons, including choir, and without galleries. The square tower rises with plain lower stories with very small openings to support a belfry of rich design. Small arches and shafts on each side subdivide a deep recessed single arch. There is a round turret at each corner, one containing the stair being larger than the others. A steep roof forming

an attic story above the parapet completes this very effective feature. The building stands so far back from the street, that advantage is taken of the space to form a kind of quadrangle or cloister; the Church approach on one side and the Rectory on the other, with covered cloister affording a ready communication. The materials are the local Albion stone for walls and black slate for roofs. Christ Church is an unusually original and forcible design of a fine type of Gothic architecture.

**CHRIST CHURCH, Herkimer, N. Y.**—Herkimer, like most of the villages in the upper Mohawk Valley, was originally settled by the "Palatine Dutch" —Germans from the Rhenish Palatinate of Bava- must have been the for some reason Dutch Reformed was the only de- village. Gradually, found elsewhere es- about 1850 the Epis- gan to bestir them- ria. Lutheranism accordingly religion of the first settlers, but they became absorbed in the Church, which for many years nomination of Christians in the however, the various bodies tablished themselves here, and copalians of the neighborhood be- selves. In 1855, though they had



Christ Church, Herkimer, N. Y.

only two communicant members at the time, they succeeded in erecting a frame Church of small size. From time to time additions were made,

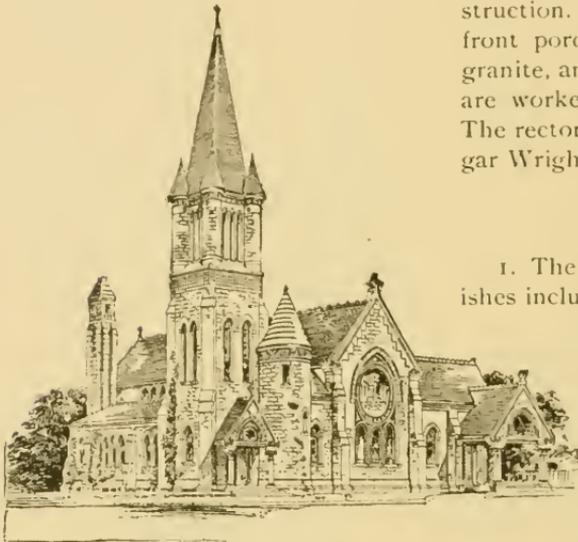
and a Chapel and a Rectory were built. But for the past four years it has been clear that a new Church was sorely needed, and that the parish must secure a new site in a more central part of the village.

In 1886 a lot 96 by 150 feet was bought in a most eligible location on the corner of the Main Street, immediately south of the Court House, and here a beautiful building is now in process of erection. The design is by Mr. R. W. Gibson, of New York. It embraces a Church with lofty tower, Parish Building, and Rectory, all of the handsome Higginsville blue sandstone, trimmed with Longmeadow. The upper stories of the Rectory are, however, of timber work, shingled. The Church is ecclesiastically correct, yet not without features of decided originality. The roof is supported mainly by the heavy outside buttresses and heavy brick pillars which rise from the floor to the roof within. The aisles thus formed are used simply as passage-ways, the seats being only in the nave. The chancel is deep—twenty-six feet,—and seated for a large choir. The roof is open to the peak, the rafters and braces showing within. The altar is well elevated, and triple lancets in the wall above are sufficiently high to allow for a reredos. The great west window is a striking and beautiful feature also. The Parish Building forms an L, running south from the chancel end of the Church, and contains a wainscoted guild-room below and a Sunday-school room above. The Rectory adjoins the Parish Building, with which it communicates on the east. Altogether, the whole group is wonderfully harmonious and picturesque.

**CHRIST CHURCH, Towanda, Penn.**—Towanda is a thriving town in the north-central part of Pennsylvania, on the Susquehanna River. The building, now in course of construction, is from the plans of Pierce & Dockstader, architects, Elmira, N. Y. A building was begun some years ago, and a great deal of money was spent in laying the foundations to adapt them to the peculiarities of the lot, but the work stopped and no progress toward completion was made for a long time. When the present architects began their labors they utilized as much as they could of the portion already begun. When finished the Church will be one of the most attractive buildings of moderate size in the State. The walls are of native white conglomerate rock, probably the most durable stone in the world. The roof is of Pennsylvania black slate with terracotta crestings. The interior is finished in native oak on the grain, with plastered walls and ceilings. The basement contains the Chapel, with Bible-class rooms, library, vestry, choir-room, infant department, two parlors, two toilet-rooms, hall and three vestibules, with heating apparatus in the sub-basement. This is possibly owing to the Church being

located on a very steep side-hill, with the rear three full stories high, while the front is on a level with the street. The first floor contains the nave, and side aisles, and chancel. The organ and robing-room are on opposite sides of the chancel, with vestibule at each side. The stairs give access from the robing-rooms and front vestibules to the basement, and the stair-turret gives access to the second story of the tower. The

height of the interior corresponds with that of the exterior, finishing clear to the roof with Gothic open-timber construction. The columns of the front porches are of polished granite, and the carved capitals are worked out of blue-stone. The rector is the Rev. Wm. Edgar Wright.



Christ Church, Towanda, Penn.

#### NOTES.

1. The grouping of the parishes included in this third division has been, as far as possible, according to the dates of the construction of their present edifices, and not according to the organization of the parishes themselves, or of their relative size.

2. The selection of these parishes as notable must not be interpreted to the disadvantage of others. Some of the reasons for the selection of these as notable have already been given in the Preface; and it is believed that each one has justly earned such a distinction, whether it be as the representative of a style of architecture, or of modes of work, or of a school of thought, or of some special influence in a community. At the same time it must be remembered that the American Church is happy in having several hundred other parishes which have achieved equal prominence in these respects.

## Cathedrals and Pro-Cathedrals.

*THE BISHOP'S CHURCH IN THE SEE CITY. THE DEVELOPMENT OF THE CATHEDRAL SYSTEM.*



A CATHEDRAL is a bishop's Church. It may be a very grand structure or it may be very humble. Size, grandeur, costliness, do not make it a Cathedral. A log structure would be entitled to the name if it were adopted as the centre of diocesan interests, and especially controlled by the bishop as his Church. Most of the foreign Cathedrals are stately edifices, the chief glory of the places in which they stand. Their dimensions are vast, their proportions graceful, and their carvings in wood and stone exquisite. Many years were spent, much skill was employed, and untold treasures were lavished in their construction. Nothing is more marked

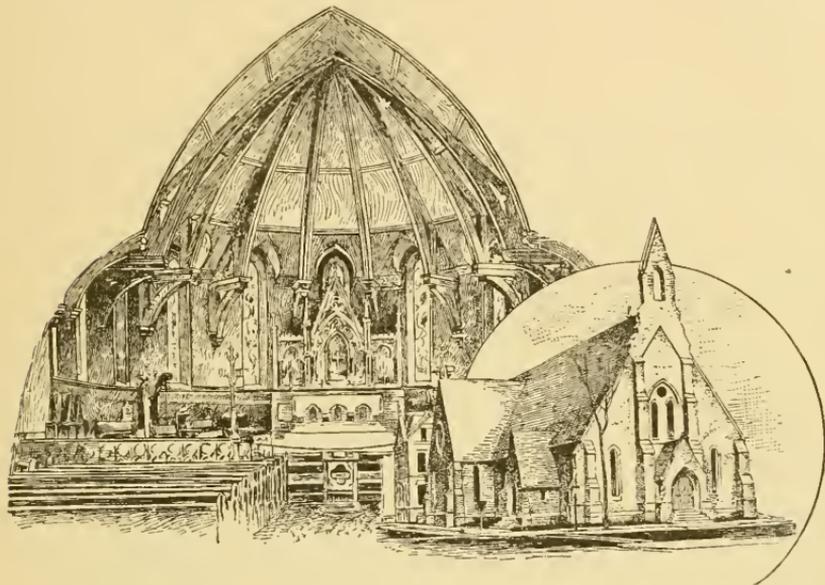
in the history of the English Church than the use which is made of its Cathedrals to-day. In the sluggish periods of the life of that Church they stood rather as the monuments of the piety and zeal of former generations than as helps for meeting the needs of the people. A great change has taken place, for now the Cathedrals are made again, as they were intended to be, most effective helps for influencing the religious life. To say nothing of the regular daily services of prayer and praise to which all are freely welcomed, and which are made attractive by the finest musical skill,—the special sermons and lectures, by the best preaching talent in the land, draw together, at frequent intervals, crowds sufficient to fill all the seating capacity of some of the largest of these great buildings. The question has often been discussed as to whether the Cathedral and the Cathedral system should be adopted in this country. By some it is declared to be undesirable, but by others it is thought to have advantages of which the Church should avail itself.

It is not the purpose of this book to argue the question, but simply to

give illustrations of some of the Cathedrals already erected or in progress. There are now about sixteen Cathedrals and Pro-cathedrals in the United States, and others are in prospect. The most extensive of these movements is that in New York City, under the leadership of Bishop Potter. A splendid location has been secured, and large subscriptions have been offered for a Cathedral that shall be a credit to the great metropolis and to the strong Diocese of New York. No architectural plans have as yet been adopted.

**THE CATHEDRAL OF ST. PETER AND ST. PAUL, Chicago, Ill.**—This is the oldest Cathedral of the American Church in the United States. In his first address (1852), the second bishop of Illinois, the Rt. Rev. Henry J. Whitehouse, D.D., LL.D., brought the subject of a Cathedral to the attention of the diocese. Property was subsequently purchased in what is now the most busy portion of the city, but, owing to difficulties, it was not retained for Cathedral purposes. Subsequently a small stone Church with a wooden chancel, on the West Side, corner of Peoria and West Washington Streets, known as the Church of the Atonement, embarrassed with debt, and likely to fail, was bought, and on Easter, 1861, it was first occupied as "the Bishop's Chapel." Shortly after, thirty-nine feet were added to its length, and transepts were built. The Rev. John Wilkinson was the first chaplain, and he was succeeded by the Rev. S. B. Duffield. After Bishop Whitehouse's return from England in 1867, he appointed four canons—the Revs. J. H. Knowles and G. C. Street, both still resident in Chicago, and the latter now an Honorary Canon; George J. Magill, and C. P. Dorset. There was, however, no Chapter organized, nor has there been. The Cathedral is now working under a temporary code of statutes set forth by the present bishop. The Rev. J. H. Knowles was in charge at the time of the consecration of the Rt. Rev. William E. McLaren, D.D., D.C.L., as third bishop of Illinois (now bishop of Chicago), December 8, 1875, and remained until 1884. Since then temporary engagements have been had, until in 1888 the Rev. Luther Pardee was appointed Dean. In 1876 the Cathedral, which was three feet below the new grade of the street, was raised sufficiently, and thereby greatly improved. About five years ago a Clergy and Choir House was built on an adjoining lot at an expense of about \$20,000, which was donated by Dr. Tolman Wheeler. Mr. T. D. Lowther of Chicago has been a constant benefactor, and has given not far from \$100,000, mostly in land, which, being within the city limits, will ultimately furnish an endowment for the Cathedral. Once in a "good quarter," it is now surrounded by business and boarding houses, and must have such a means of support in order to carry on its important

work. The Cathedral has been the recipient of many gifts as memorials, the most striking being the stone reredos and white marble altar. A surpliced choir has sung the Cathedral music for more than twenty years



Cathedral of St. Peter and St. Paul, Chicago, Ill.

past. The Convention meets annually in the Cathedral, the Retreats and "Quiet Days" are held there, and ordinarily Ordinations take place there.

**DAVENPORT CATHEDRAL, Davenport, Iowa.**—The corner-stone of Davenport Cathedral was laid by the Rt. Rev. Henry Washington Lee, D.D., LL.D., first bishop of Iowa, June 27, 1867. It was consecrated by the same prelate, June 18, 1873, Bishop Whipple and Bishop Clarkson taking part in the services, the former preaching the sermon. The architect of the Cathedral was Mr. Edward T. Potter, brother of the Bishop of New York, and it is one of the most successful buildings to which his genius has given form. The extreme length is 142 feet, extreme breadth 60 feet, the height to the top of the stone roof 56 feet. It is built of a gray native limestone faced with a yellowish limestone from Joliet, Ill. The aisles are divided from the nave by a row of slender and widely spaced iron columns, from which spring the arching timbers supporting the high open roof. The elaborate groining of these timbers, which are

decorated in excellent taste, in colors and gold, produces an admirable effect as seen against the deep ultramarine of the ceiling. The windows are all filled with stained glass. The most of them are memorials. The large wheel-window fitly commemorates our first missionary bishop, Jackson Kemper. The deep apsidal chancel is lighted by nine beautiful lancet-windows. The woodwork of the Church, which is most carefully fin-



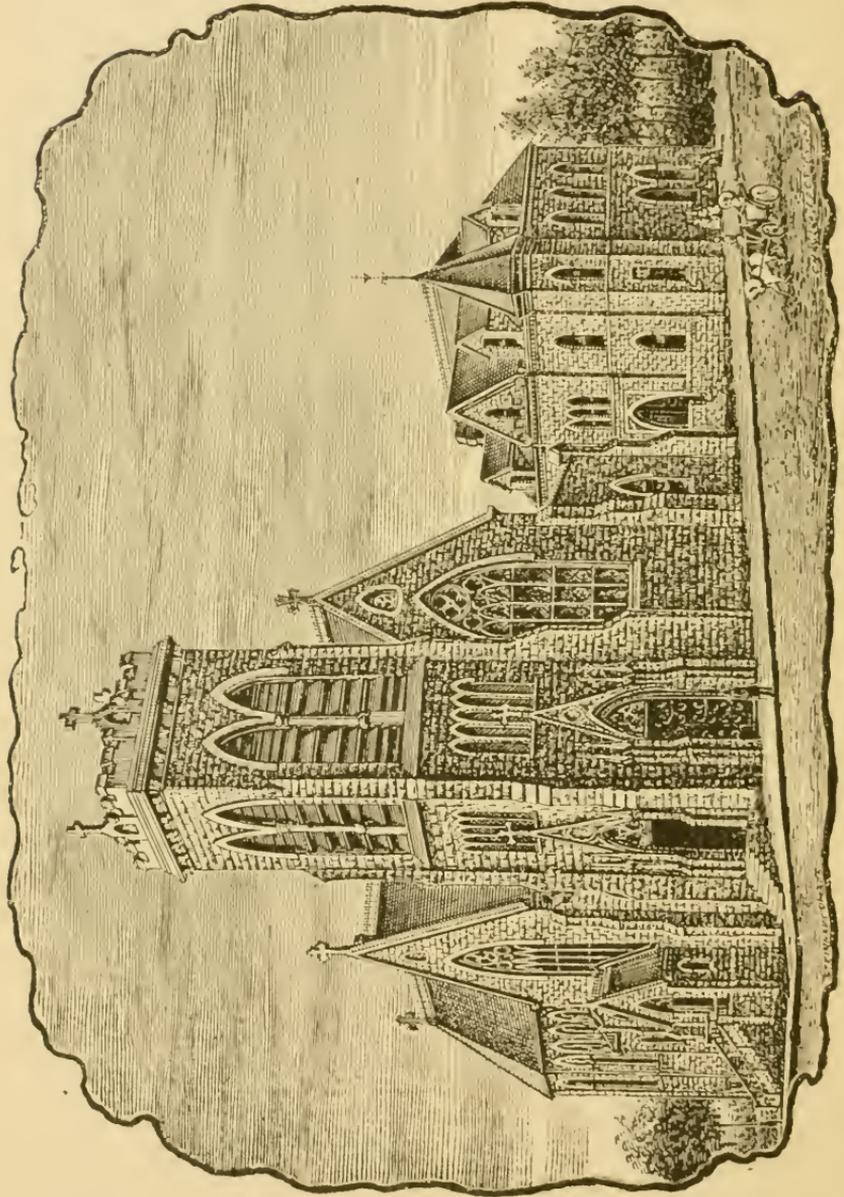
Davenport Cathedral, Davenport, Iowa.

ished, is of butternut. The lower stages of a tower are built, on which it is intended, one day, to place a stone spire. In his opening sermon, Bishop Whipple, reminding those who heard him that the service of the Church should, to have real value, express the feelings of hearts united to Christ, for otherwise the beautiful ritual would be in God's sight but as kingly garments upon a corpse, said: "The Cathedral Church gives the diocese what not every parish Church can give—daily prayers and the weekly Eucharist. No day should ever dawn without the incense of daily prayer. The lonely missionary, the parish priest, and the faithful Christian hin-

dered from such devotion, will be strengthened by the unceasing worship which here goes up to God. The Cathedral elevates the tone of worship throughout the diocese. There was a day when men revolted against superstition, and in the zeal for simplicity they stripped the Church to baldness. The King's daughter should be clothed in the garments of beauty. The graceful lines of architecture, the vaulted roof, the stained glass, the carving of the sanctuary, and the precious emblems of our faith, may all elevate our souls, and give us a deeper realization of God's presence in His Church." In Davenport Cathedral the daily prayers are said morning and evening throughout the year, without interim, and the Holy Communion is celebrated every Sunday, Wednesday, and Thursday, and on all holy-days.

The Cathedral was erected at a cost of about \$75,000, of which the late David J. Ely of Chicago and New York gave \$15,000 to make a memorial of a beloved daughter, and the late John David Wolfe, and his daughter Miss Catharine Lorillard Wolfe, of New York, contributed \$25,000.

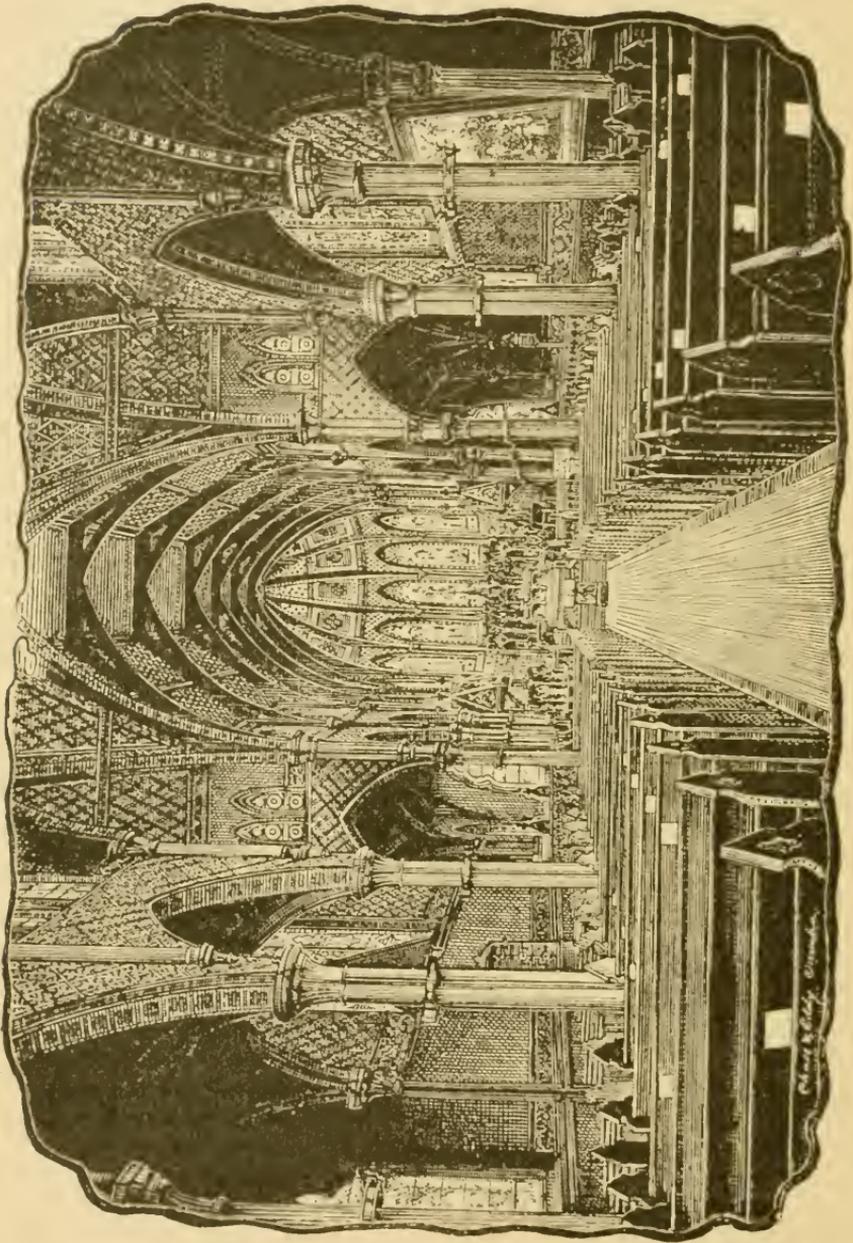
**TRINITY CATHEDRAL, Omaha, Neb.**—Rt. Rev. Geo. Worthington, D.D., Bishop of the Diocese; Very Rev. C. H. Gardner, Dean of the Cathedral and Rector of the Parish; Rev. Jas. Patterson and Rev. Robt. Doherty, D.D., Canons. As early as 1835, the spot where Omaha now stands was visited by the late Rev. Dr. Gregory, then chaplain in the U. S. Army, who was on his way with a regiment of soldiers from Fort Leavenworth to Fort Calhoun. There is, however, no record of his having held services in this place at that time. The records show that in 1855 Rev. Dr. Peet, then of Des Moines, Iowa, came to Omaha and held a service in the old Territorial court-house. In the following year Bishop Kemper, accompanied by Bishop Lee and the Rev. W. N. Irish, spent a Sunday here; and, besides holding services and preaching, they effected a parochial organization. The date of organization is July 13, 1856. December 5 of that year Rev. Geo. W. Watson assumed the rectorship of the new parish. A lot was leased on the southwest corner of Ninth and Farnham Streets, and the first Church building was erected thereon. In July, 1860, Mr. Watson resigned his charge of the parish, and was succeeded by Rev. John West, who served the parish about a year. After him came Rev. O. C. Dakes, whose ministry lasted until the opening of the year 1864. Rev. Wm. H. Van Antwerp was the next rector of the parish. By his efforts the lots on which the Cathedral now stands were purchased. By a curious condition of the lease, the Church building on the corner of Ninth and Farnham Streets was lost to the parish, and efforts being made towards the erection of a new Church,



Exterior, Trinity Cathedral, Omaha, Neb.

a successful issue was reached in the autumn of 1867. This building, which cost \$15,000, was destroyed by fire November 10, 1869. Upon the resignation of Mr. Van Antwerp in 1868, Rev. Geo. C. Betts became rector, and remained in charge one year. He was followed by the Rev. John G. Gassman, who remained three years as rector. It was during Mr. Gassman's rectorship that the second Church building was burned. In 1869 a very plain wooden Church was erected, which, after being twice enlarged (being moved on to the street when ground was broken for the present Cathedral), was used until May 14, 1882. At this time the basement of the present structure was roofed over and used as a place of worship. In 1868 the vestry of Trinity Parish had offered their Church to Bishop Clarkson, as his pro-Cathedral, which offer was accepted, and the arrangement held good until 1872, when the Cathedral system was established. In this year, Mr. Gassman having resigned, Rev. A. C. Garrett was called to the rectorship of the parish, and became the first Dean of the Cathedral. Upon the elevation of Mr. Garrett to the episcopate in 1874, Rev. John D. Easter received the appointment as Dean, which position he resigned after one year of service. In the autumn of 1876, Rev. Frank R. Millspaugh was duly installed as Dean of the Cathedral and rector of the parish, which position he held for upwards of ten years.

As early as 1869 a fund was started having as its purpose the building of a permanent edifice in the name of the Holy Trinity, which should be at once a diocesan Church and the place of worship for the members of Trinity Parish, Omaha. Plans of the present Cathedral were drawn by Mr. H. G. Harrison, and finally, after some modifications, they were adopted. Ground was formally broken May 18, 1880, by Bishop Clarkson, assisted by others. May 26, 1880, the corner-stone was laid, and November 15, 1883, the sacred edifice was duly consecrated, several bishops and many other clergy being present. Trinity Cathedral, as it stands to-day, represents an expenditure of about \$100,000. It is built of blue limestone from Illinois. The architecture is Gothic, of the English pointed style. The building is cruciform, with nave, aisles, transepts, choir, and a clere-story. The chancel is apsidal. At the northwest corner of the Cathedral is a massive tower which, as it is now finished, dwarfs the building. In the original plan it was to have had a spire reaching two hundred feet upwards, but this feature has been omitted, and the tower has been finished a short distance above the bell-room. The interior dimensions of the Cathedral are: length of nave and choir, 116 feet; width of nave, 46 feet. It has a seating capacity of between six and seven hundred. But the beauty of the Church is its interior. The carvings and brass-work are exceptionally fine. Nearly all the furniture, adornments,



Interior, Trinity Cathedral, Omaha, Neb.

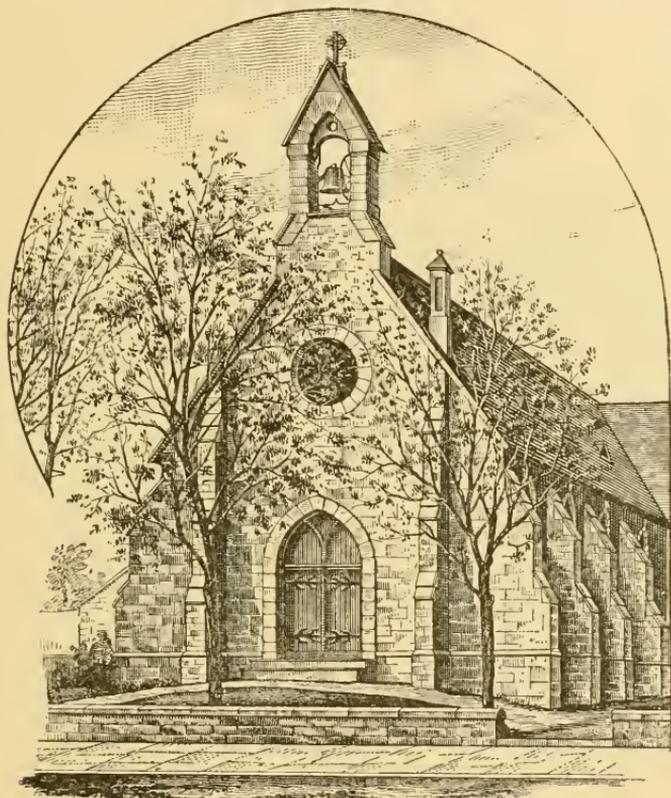
and windows are memorial gifts. Among these the most notable should be mentioned. The altar, which is surmounted and flanked by a handsomely carved reredos, is of carved oak with five panels in bronze, done in high relief by Sibell of New York. The workmanship of these bronzes is said to be extraordinarily good. The effect is certainly very striking. On the north end of the altar the panel represents the Annunciation; on the north front the subject is Gethsemane; the centre panel is the Crucifixion; the south front panel is the Resurrection; while that on the south end depicts the Ascension. The pulpit and choir rail are of old oak superbly carved. Standing in floriated niches on five sides of the pulpit are figures of our Saviour and the four Evangelists, in oak. The lectern is of polished brass. The four large candelabra which rise from the chancel floor are also of polished brass. Lack of space forbids the mentioning in detail the other furnishings of the choir and chancel. It is noteworthy that the three great windows, one in each transept and one at the west end, are memorials of three great missionary bishops of the Church, viz., Selwyn, Patterson, and Kemper. A very sweet-toned chime of ten bells hang in the tower. Adjoining the Cathedral on the south a handsome stone Deanery has been built during the past year, at a cost of about \$10,000. A short time after Dean Millspaugh's resignation Rev. C. H. Gardner of Utica, N. Y., was elected Dean and rector of Trinity Cathedral Parish, and entered into residence November 1, 1886. There are about two hundred families and nearly five hundred communicants connected with the Cathedral.

**ST. MARK'S CATHEDRAL, Salt Lake City, Utah.**—There was something heroic in planting this Cathedral here in the midst of Mormondom. The building is not much more than a parish Church, in fact is smaller and less ornate than many parish Churches; but simply to call it a Cathedral was to dispute the false claims of the Mormon Bishops, and to announce that a true Bishop of the Church of God had taken up his residence among a deluded people. Mormonism has not yet been overcome, but some good has been done. There are disintegrating forces at work whose effects are beginning to be seen. The religious and educational work of the Episcopal Church and of other bodies of Christians, and the contact with the outside world, are bringing results. The Cathedral congregation is made up largely of the resident Gentile population (as it is called) and of visitors. It supports its own ministrations and provides yearly for its sick and poor. The value of the present Cathedral property is now estimated at \$115,000. There are about three hundred communicants and nearly four hundred persons in the Sunday school. In May, 1867, the beginnings of St. Mark's Parish were made

by two young and energetic priests, Revs. Geo. W. Foote and Thos. W. Haskins. There were at that time three communicants of the Church in this city. These earnest men rented a small hall and started, together with the services of the Church, the school to-day known as St. Mark's. One of the most formidable foes that Christianity has to encounter in this Mormon country is ignorance. As there are no public schools worthy the name in Utah, wherever Christian missionaries have gone their earliest efforts have been to establish schools. In July Rt. Rev. D. S. Tuttle, the newly consecrated bishop of Montana, Idaho, and Utah, with the Rev. G. D. B. Miller, reached Salt Lake City. Both the mission and the school steadily grew, till at the end of three years the communicants numbered seventy-five, and two hundred and twenty-five scholars were enrolled in St. Mark's School. This rapid development was felt to warrant the formation of a parish. In November, 1870, a parochial organization was perfected by the choice of two wardens and five vestrymen. Bishop Tuttle was elected rector. Rev. Mr. Foote resigned. The following year Rev. R. M. Kirby became assistant minister of the parish. The same autumn Rev. Mr. Haskins started St. Mark's School for Girls in the just-completed basement of the new Cathedral. This school was eminently successful from the beginning, and has always been self-supporting. In 1872 St. Mark's Schoolhouse was built, a centrally located and comfortable home for the school. This year was also marked by the completion of St. Mark's Cathedral and the foundation of St. Mark's Hospital, the first institution of its kind in the city. The need of a hospital is always a very pressing one in a mining community, as no class are more frequently exposed to danger from accident than miners. The institution has derived a large part of its financial support from regular subscriptions of one dollar per month, paid by miners, such regular payments entitling them when sick or disabled to receive care and treatment free of charge.

Ascension Day, 1874, the debt having been entirely paid, St. Mark's Cathedral was consecrated. The Cathedral is a well-built, substantial edifice of rough-hewn brown sandstone, standing on rising ground a little back from one of the principal streets. When entirely completed, the building will be cruciform in shape, with nave, east and west transepts, and recess-chancel. Up to the present time, however, only the nave and east transept have been built. The chancel is handsomely furnished in black walnut, the bishop's chair being a remarkably fine piece of workmanship. The chancel window is a memorial of the Rev. Morelle Fowler, who was killed February 6, 1871, in a railroad accident while on his way to become assistant minister of the parish. After purchasing an organ, the ladies of the Cathedral congregation, never idle, decided to

supply the need of a home for the pastor. At the end of over four years of labor, in May, 1887, they bought a house and lot directly adjoining the Cathedral on the east. The house was completely renovated and refitted at a considerable expense, and now the new St. Mark's Rectory makes a most comfortable home for the pastor and his family. In the basement



St. Mark's Cathedral, Salt Lake City, Utah.

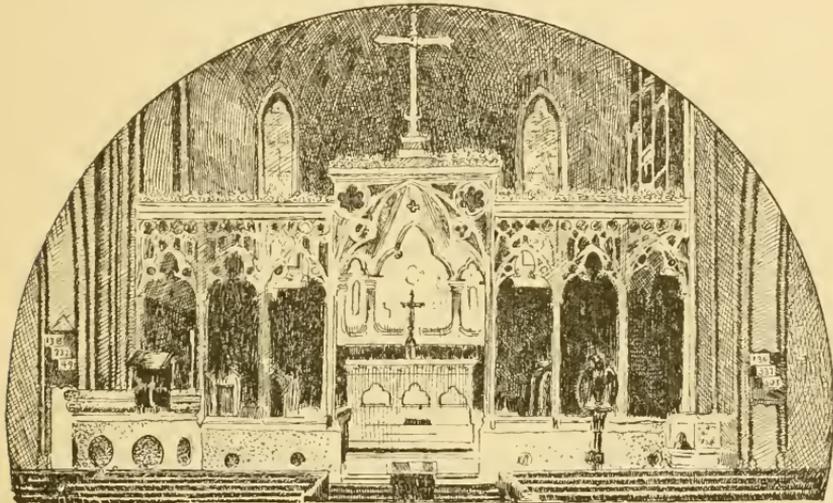
of the Rectory is the guild-room, extending the whole width of the house, and providing a place of meeting for the many societies and organizations of the parish.

**ST. LUKE'S CATHEDRAL, Portland, Maine.**—At a Convention of the diocese of Maine, held October 31, 1866, the Rev. Henry Adams Neely, D.D., assistant minister of Trinity Parish, and in charge of Trinity Chapel, New York, was elected bishop of the diocese, in succession to

Bishop Burgess. The consecration of the new bishop took place January 25, 1867. He entered upon his duties as the rector of St. Luke's in May of that year. The parish having already engaged itself to build a Cathedral, sold its old building to St. Stephen's, and bought a new lot on State Street. The corner-stone of the Cathedral was laid August 15, 1867, by Bishop Neely. The building in an unfinished condition was occupied for the first time on Christmas Day, 1868. "The zeal of the congregation which assembled in the Cathedral that first winter was great, and if the bodies of the worshippers frequently shivered with cold, the cold did not penetrate to their hearts or affect the fervor of their souls, and the discomforts of the first few months were doubtless wonderful assistants to the offertory in causing those who suffered from these inconveniences, to contribute liberally towards their speedy removal." Nine years of earnest work and determined endeavor passed before the heavy debt incurred in building the Cathedral was extinguished. In 1876 a successful effort was made to pay off the then remaining \$35,000, and the building was consecrated St. Luke's Day, October 18, 1877. The Instrument of Donation speaks of the three-fold character of this Church. 1. *It is a Parish Church for the congregation therein worshipping*; 2. *It is a Cathedral as a permanent home official residence, and place of ordinary ministration of the Bishop of the diocese.* 3. *A free and open Church for all classes and conditions of men in which no pews should ever be leased or sold.* Combining the Cathedral and parochial features its chapter duly incorporated reserves to the parishioners a full representation in that body, and their approval of appointments of clergymen ministering in the Cathedral under the Bishop.

The architect of this structure was Mr. C. C. Haight of New York. It occupies the whole breadth, in the rear, of a lot 140 feet by 150 feet deep; and as it now stands, comprises a Nave, Aisles, Chancel, Chapel, South and Southeast Porches, Clergy and Choristers' Rooms, covering a space of 140 by 65 feet. The material is a dark blue limestone laid horizontally, but not in courses, and not faced except on the State Street front, and the door and window-caps and sills, set-offs of buttresses, copings, and all other exterior finishing, are of a Nova Scotia free stone alternated in red and gray. The Nave and Chancel form a continuous roof 60 feet in height, the chancel-arch marked by the slender fleche or spire rising on eight pointed and gabled arches to a height of 100 feet. The west gable is crowned by a substantial stone cross rising ten feet above the roof, and the chancel-roof is further marked by an elaborate cresting of wrought iron. The Nave, 30 feet by 100, rises above the aisles in a lofty clerestory lighted by twelve triplet windows, and supported by broad arches resting on short circular columns, monoliths of Nova Sco-

tia stone, whose capitals are left yet in block for future carving. The aisles are quite low,  $13\frac{1}{2}$  feet by 100, and lighted by short Early English windows in couplets. The general style of the building is Early English, with a free use, however, both of earlier and later details, the capitals for instance being mostly of a late Norman or transition character, and the clerestory and great altar window more nearly of the 14th century. One of the finest features of the interior is the great window at the west end of the Nave, of five separate lancets, from eighteen to thirty-one feet in length by two and a half in width. This, like nearly all



Interior, St. Luke's Cathedral, Portland, Me.

the windows, is filled at present with plain cathedral glass with colored borders, and it is difficult to realize what it will be when its immense surface is made one grand picture of many hues. The nave and aisles are seated with substantial but movable benches of ash, of a simple and graceful design adapted from those in the choir of Ely Cathedral. The same wood (black ash, much resembling dark oak) is used throughout the interior,—for the arches, cross-braces, collar-beams, rafters, purlines, and ceiling of the beautiful open roof, for window-sills, doors, wainscot, and furniture. From the aisles to the South and South East porches and Chapel, open broad, double, segmental-arched and deeply-pannelled doors. The Chancel is separated from the nave by a lofty arch of twenty-four feet span, the responds quite plain, with capitals and bases somewhat like those of the nave-piers (one capital already carved in Early

English foliage), and by a low parapet wall of stone with a trefoiled coping, thrown out at the north end in a deep semicircular projection to form the yet unfinished pulpit, which is destined sometime to represent the Ambo or Gospel-desk of the Primitive Church. Its four circular panels are intended for bas-reliefs in Caen stone. The Chancel, 26 feet square, is divided about equally into choir and sanctuary, the former occupied by temporary seats for the Bishop, clergy, and choristers. The choir-pavement, three steps above the nave, is of encaustic tiles, alternately plain and figured, in the centre the Evangelistic symbol of St. Luke. A broad curved stone step and simple open rail of ash, lead to the Sanctuary, and three more steps to the stone footpace of the altar. The pavement of the Sanctuary is of rich porcelain tiling, alternated on the lower step only with plain tiles. The altar with its re-table and reredos, all worthy of the noble church, represent three years' offerings (\$1,500) of the children of the parish, being *their part* in the building of the Cathedral. The Altar itself is a massive table of white Italian marble, eight feet by three, marked by five inlaid crosses of red marble, and supported on a plinth of Caen stone with five deep trefoiled panels, and engaged corner-shafts with delicately wrought capitals of the Passion flower. The cornice, continuous around the front and ends, is of wheat and grapes alternated with foliage, all sharply undercut, and very graceful, even where conventional in form. The reredos, ten feet in width, by seventeen in height above the altar-level, is of Nova Scotia stone up to and including the re-table, which is of the same length as the altar, and quite plain and massive. Above the re-table the reredos is of Caen stone, in three unequal trefoiled pointed arches.

**ST. PAUL'S PRO-CATHEDRAL, Springfield, Ill.**—St. Paul's Parish, Springfield, Ill., was organized in June, 1835, the same year that witnessed the organization of the old diocese of Illinois, and the election of the Right Rev. Philander Chase, D. D., to the bishopric of the diocese. It is consequently one of the oldest parishes in the State of Illinois. The preliminary meeting for organization was held on the 7th of June, 1835, Bishop Chase being present, and officiating at divine service at the residence of Mr. George Forquer, the house now used and occupied as the Orphanage of the Holy Child, of the Province of Illinois. On the 19th of June the parish organization was completed by the election of wardens and vestrymen. The Hon. S. H. Treat, then elected a warden, served continuously for nearly fifty-two years thereafter. The Rev. Samuel Chase was in charge of the parish for nearly two years; then came in May, 1838, the Rev. Charles Dresser. Under his auspices a small frame building was erected for the use of the con-

gregation. It was used for the first time on Sunday, September 1, 1838. The parish then reported fifteen communicants, and about the same number of families. It is interesting to note that the first house occupied as a Rectory of this parish, and built and owned by the first rector, was afterwards sold to Abraham Lincoln, and has become historic as the homestead of one of whom Springfield may justly feel proud. The Rev. Charles Dresser also performed the marriage ceremony of Abraham Lincoln to Mary Todd, the record of which is extant in the old parish register. During the Rev. Mr. Dresser's rectorship the present Church edifice (with the exception of the Chancel and Guild Hall) was built,



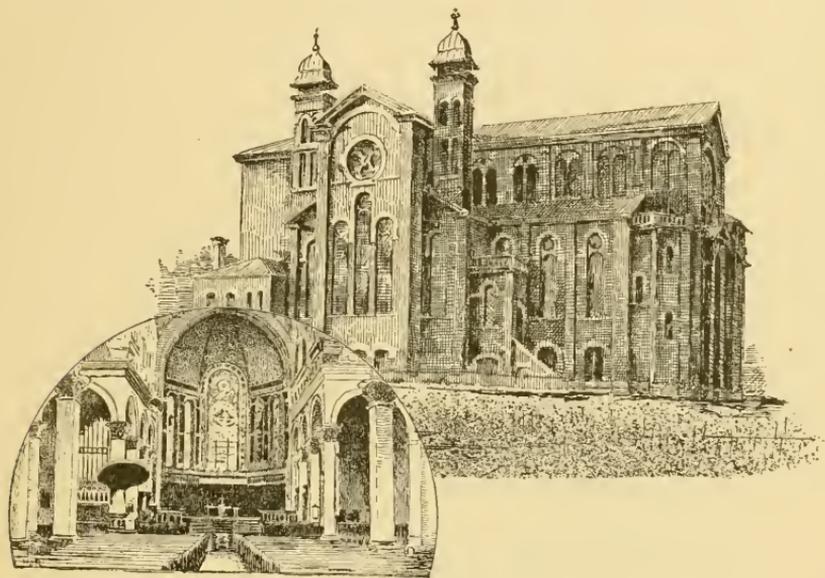
St. Paul's Cathedral, Springfield, Ill.

Mr. Henry Dresser, the rector's brother, being the architect, and the building was consecrated by Bishop Chase, June 25, 1848. The main portion of the present Rectory was also built by the same rector. This energetic pioneer and faithful priest resigned the rectorship eleven years before his death, but continued to reside in Springfield. He was laid to rest March 27, 1865. The following clergymen have successively been rectors of the parish: Rev. James W. Pierson, the Rev. Louis P. Clover, the Rev. W. F. B. Jackson, the Rev. Henry Niles Pierce, D. D., the Rev. F. M. Gregg. During this latter rectorship the Diocese of Springfield was organized, sixty southern counties of the State of Illinois being separated from the old diocese, with Springfield as the See City, and the Right Rev. Dr. George Franklin Seymour, New York, was consecrated

the first bishop of the diocese in Trinity Church, New York, on St. Barnabas' Day, June 11, 1878. The bishop did not come to reside in Springfield until the summer of 1879; Rev. John W. Phillips held the rectorship from June, 1878, until September, 1879. In October, 1879, the Rev. Edward A. Larrabee became rector. It was early in his rectorship that the parish building was made the bishop's Pro-Cathedral, and the bishop was, by action of the Vestry, accorded all the rights and privileges of a bishop in his own Cathedral Church, while the parochial constitution of the parish remained intact. The bishop's throne (a memorial of Bishop Chase) is in the chancel, and the Church is the bishop's home when he is not on visitation, and here the annual Diocesan Synod is held. The Rev. E. A. Larrabee was succeeded in the Fall of 1884 by the Rev. S. Humphreys Gurteen, who resigned in August, 1886. The Rev. Frederick Wm. Taylor entered upon the rectorship, September, 1, 1886, and is still discharging the duties of his office. He is assisted by the Rev. H. B. Goodyear, priest, and the Rev. Lloyd E. Johnston, deacon, who officiate principally at the two Mission Churches at the northern and southern extremes of the city, belonging to St. Paul's. The parish reports about 315 communicants, and with its missions, about 400. The Church building is a quaint-looking Gothic structure, the walls built of rough unhewn stone. The tower is square, battlemented, and pinnacled, and covered with a luxuriant growth of the Virginia creeper, or woodbine. The windows are large double lancets. The interior is spacious, with seating capacity for about four hundred. The altar is imposing, and handsomely adorned. The services are numerous, including daily Matins and Evensong (which has been the custom since All Saints' Day, 1873), celebrations of the Holy Eucharist on every Sunday, Thursday, and Holy Day. There is a surpliced choir, and many of the Sunday services are full choral, with a somewhat complete ritual, with the eucharistic vestments, altar lights, and other accessories. The Church is situated near the public square, only one block removed from the busiest part of the city.

**ST. JOHN'S CATHEDRAL, Denver, Col.**—The renaissance of the Church in Denver dates from 1879, when that extraordinary "boom" first showed signs of vigor which has built a beautiful city on the wide expanse of prairie. Hitherto, for sixteen years, a little wooden Church seating some two hundred and fifty had been found sufficient for the Sunday needs of the Church folk. With the arrival of their new rector, the Rev. H. M. Hart, and inspired by the growing prosperity of the place, the building of a new Church was at once undertaken. The bishop offered a site on condition that he should have certain diocesan rights in the new

Church, so making it his Cathedral. Five years later these rights were more definitely expressed, and a satisfactory demarkation made between the Cathedral and the parish Church. The bishop's prerogative and dignity are amply respected, and the rector, who is necessarily dean, has his position and rights satisfactorily conserved. It was quite evident that a great future was before the Church, and that to meet it a great Church must be built. But where were the funds to come from for such an undertaking? There were then no rich men in the community; every one had every dollar of his capital in vigorous use. The Church had had



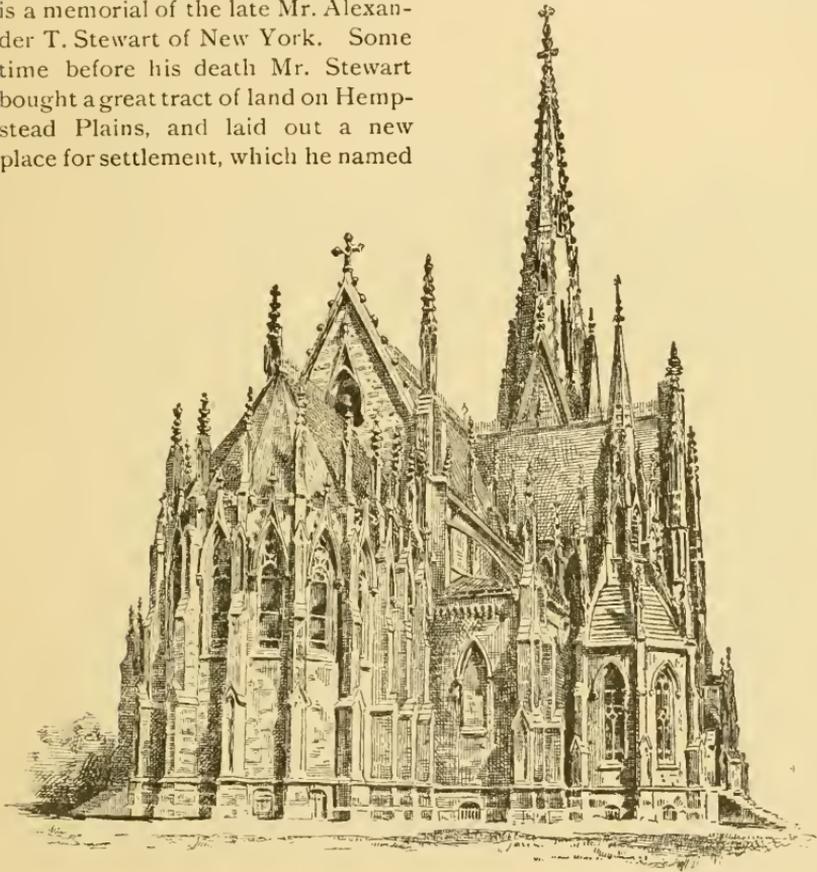
St. John's Cathedral, Denver, Col.

550 "town lots," but by a culpable want of care and foresight all these but nine had been parted with. These nine were finally disposed of for \$34,000, and, with but trifling help from the East, the people have subscribed the rest. And now a very novel problem presented itself, of which the present structure is the attempted solution: Would it be possible to build an Interior? The conditions of the problem at once excluded "the Gothic style," and it was clear that the Cathedral must be Romanesque. Photos, etc., of the best specimens of Romanesque Churches in the Old World were procured, and these were adapted to one ground-plan by Messrs. Lloyd & Pearce of Detroit, the former of whom had made Romanesque architecture his study. The present structure is 140 feet long, and 100

feet wide across the transepts; it seats 1,200. The nave consists of five bays, and is 33 feet wide—the width of the chancel between the pillars of the aisles; the arch of the roof is at its highest point 57 feet above the floor. The chancel, which is entered under a very fine wrought-iron and brass rood-screen, 26 feet high, is some 60 feet deep, the altar rail being the chord of the apse, in which it is terminated. The north side is the organ-chamber, which is lined with sonorous wood, concave at the top, and is of the same height as the roof. The south side is the lady choir. By this arrangement the chancel choir is augmented by thirty ladies, who form part of the choir and yet are not in the chancel. The dean's chair is against the north wall, immediately within the screen; and close to his left hand is the organ console, the organist having his back to the organ and his face towards the choir, the decani boys and men being close to him. By this disposition a choir of sixty is accommodated, and all under the eye and immediate control of both organist and precentor. The windows are especially noticeable. They are all, with one small exception, from the studio of Mr. Ed. Frampton, who is at the head of his profession in his successful use of brilliant color. Thirteen windows have been already filled with Raphael-esque glass. The east window is a copy of Vandyke's Christ, to which Mr. Frampton added the group at the foot of the cross. In the four apse windows are life-size figures of representative saints: Abel, Moses, Aaron, Isaiah, on the north; St. Paul, St. John, Cranmer, Ridley and Latimer, and Bishops Selwyn and Randall, on the south. The windows have cost some \$13,000—a very moderate cost. The present structure is of brick; the walls are virtually the brick lining of the exterior stone walls. The design for the stone finish indicates that when completed the Cathedral will be an exceedingly satisfactory edifice, and not uncomparable with some of the ancient structures of the Old World. In future time it is contemplated to remove the present pillars, now constructed of wood and plaster, and replace them by either the rich red sandstone which is found in the mountains, or red marble: the clere-story will be then built of stone; the plaster of the roof will give way to red California cedar-wood, the present roof being permanently and strongly constructed. Beneath the Cathedral, in what may be called the crypt, is a Chapel and numerous rooms. The organ is a large and excellent instrument, manufactured by Hook & Hastings. There are 72 windows and 41 doors in the building. It cost, with windows and organ (\$10,000), about \$150,000. Bricks were then \$6 per 1000 in the wall, and carpenters were earning 32 cents an hour. The Cathedral stands in a close, around which are placed the Deanery, the Theological College, where the bishop lives; Matthews Hall, Jarvis Hall, the Cathedral Boys' School, the Principal's House, and a Gymnasium.

These buildings will some day be connected by a cloister, and the close will be entered only by "the iron gate, which leadeth to the city."

**CATHEDRAL OF THE INCARNATION, Garden City, N. Y.**—The Cathedral of the Incarnation at Garden City, Long Island, New York, is a memorial of the late Mr. Alexander T. Stewart of New York. Some time before his death Mr. Stewart bought a great tract of land on Hempstead Plains, and laid out a new place for settlement, which he named



Chancel End—Cathedral of the Incarnation, Garden City, L. I.

Garden City. Large sums of money were spent in making improvements and in rendering the situation attractive to those who wanted to live out of the great city. It is thought by some that his plans contemplated a great educational centre, but he died before they were fully developed. Since his death, his widow and his executor, Judge Hilton, have carried

forward some portions of his plans. Two schools are established—St. Paul's for boys and St. Mary's for girls. The building provided for the former will accommodate 250. As yet the building for the girls has not been erected, the school meeting in temporary quarters. Before the



Cathedral of the Incarnation, Garden City, L. I.

Cathedral was consecrated, June 2, 1885, there was conveyed to the Diocese of Long Island the completed building, the school property, a tract of land, and an endowment. The estimated value of the property thus conveyed amounted to about two millions of dollars. The Cathedral is a highly decorated building of the Gothic order of architecture. It is

not large, but it has been constructed without regard to expense. It seats about eight hundred persons. Its outline is broken by numerous pinnacles and the tall crocketed tower. Under the western portion is the crypt, in which rest the remains of Mr. Stewart. The crypt also provides a small Chapel, and other rooms for choristers, etc. Everything about the building is of the most elaborate and substantial character, so that in some respects it is the most complete edifice ever built in this country. The stained glass, the wood-carving, the tilings, the lighting and heating apparatus, all are of the best character. But the organ is the largest in this country: it comprises five distinct organs—the chancel, the choir, the echo, the crypt, and the tower organs. Each can be played separately, or all combined. The music of the Cathedral choir, made up of the pupils from the Boys' School and others, has already become famous. Besides the Cathedral and the schools, there is the See House for the bishop, and in course of time there may be other structures to meet other demands. It is a magnificent gift to the Diocese of Long Island, and has already accomplished much good, but it has possibilities of usefulness which will be developed as time goes on. It is expected that Garden City will become a great educational and ecclesiastical centre, "around which will cluster a multitude of accessories that must make it in many respects one of the most attractive places of residence in the country. Church and State are here harmoniously united in the administration of affairs, and the whole influence of the princely endowment funds is in the direction of good order and for the best advantage of all concerned."

**CATHEDRAL CHRIST CHURCH, St. Louis, Missouri.**—This is the Mother Church of the Diocese of Missouri, and the first parish organized in all the vast region west of the Mississippi, a region that now comprehends many dioceses and missionary jurisdictions. Christ Church became the Cathedral of the Diocese in 1888. The first service in St. Louis was held by the Rev. John Ward, of Lexington, Kentucky, in October 24, 1819, when it was a town of only 4,000 people. The service was held in a frame building, sometimes used for holding court and sometimes as a dancing room. The Articles of Association and the subscription list bear date November 1, 1819. Among the names of the subscribers are important personages who became later on identified with the history of the country, among them the Hon. Thos. H. Benton. In 1826, the Rev. Thos. Horrell of Virginia, after the rectorship had been vacant several years, began his work. In 1829 a Church costing \$7,000 was completed. It was consecrated in 1834 by Bishop Smith of Kentucky and at the same time twenty-six persons were confirmed. This was the first consecration and the first confirmation west of the Mississippi.

In 1835 when it was known that the Rev. Jackson Kemper had been selected as the Missionary Bishop of the Northwest the vestry of this parish resolved to call him to the rectorship of the parish, as it seemed most probable that St. Louis would be the place of his residence. When the bishop reached the city at the close of the year he found a Church capable of seating about 250 persons. It was well furnished and had a small organ. There were about 190 persons enrolled as members of the congregation, 45 of whom were communicants. The year 1836 witnessed the beginning of an unusual stir all over the country. The flood gates of emigration were opened, the spirit of speculation was excited, and



Christ Church Cathedral, St. Louis, Mo.

there was a rapid increase in the business of the country as well as a rapid rise in the value of real estate. From 1830 to 1840 the population of the city grew from 7,000 to about 17,000. Under the impulse of the new life in business affairs, the Vestry in 1836 sold their old Church to a Baptist Society for \$12,000, bought new lots at the corner of 5th and Chestnut streets, and started to build a new Church. On the 20th of April, 1840, Bishop Kemper resigned his rectorship of the parish in consequence of the pressure of his episcopal duties in other places. He had been aided in his rectorship by assistant ministers, but even with their help the care of a parish was too great to allow full attention to the needs of the grow-

ing Northwest which was in his episcopal care. In 1840, the Primary Convention for Organizing the Diocese of Missouri under the presidency of Bishop Kemper was held in Christ Church. Eight clergymen were



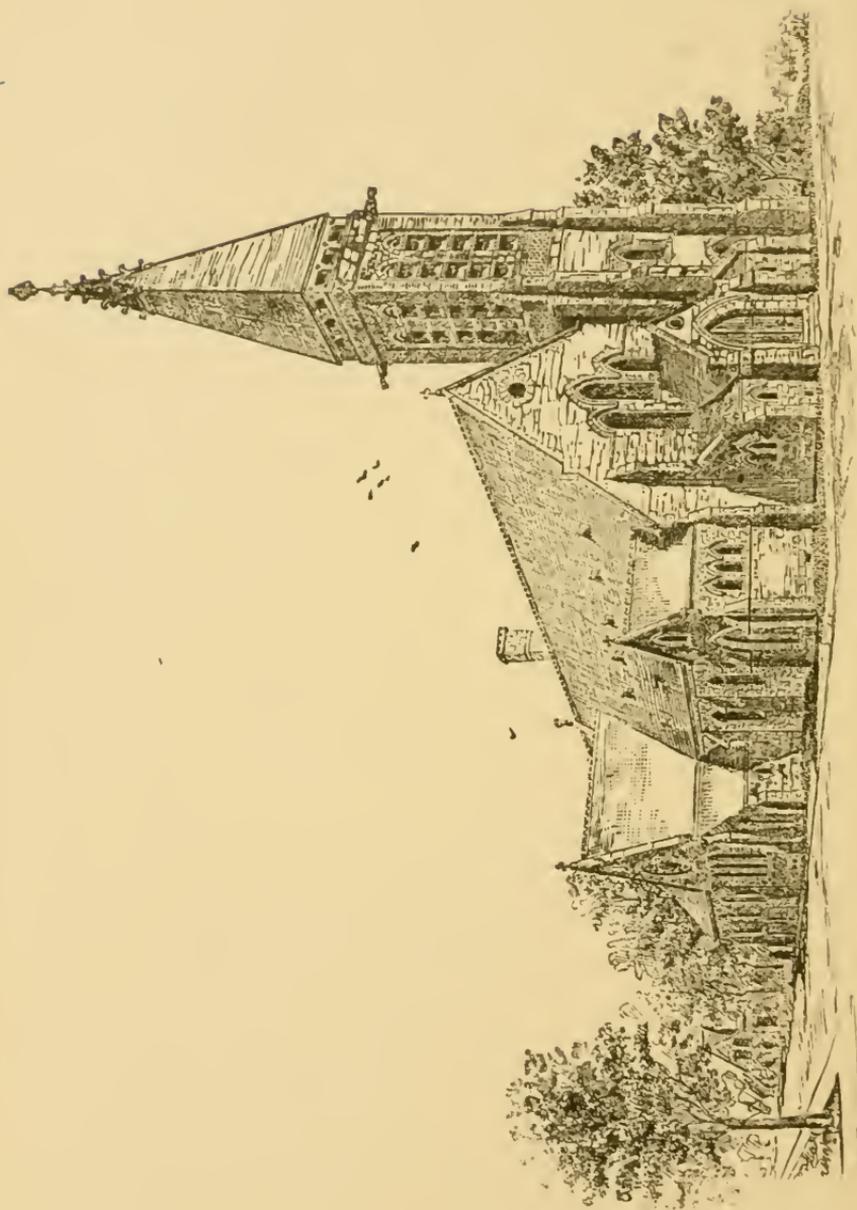
Interior, Christ Church Cathedral, St. Louis, Mo.

present and the lay delegates from four parishes. The first Bishop of the new Diocese of Missouri was the Rev. Cicero S. Hawks of Buffalo, New York. He was consecrated October 20, 1843, at the General Con-

vention held in Philadelphia, and became the Rector of Christ Church St. Louis, from January 1, 1844, being aided by assistant ministers. As early as 1853 the Bishop called attention to the necessity of building a new church. Bishop Hawks served for a little over ten years, when he resigned. The Rev. Dr. Montgomery Schuyler became rector, October 1, 1854, and has served the parish ever since. The new building was not begun until 1859 when plans for the present structure were secured from Mr. Leopold Eidlitz, Architect, of New York. The estimated expense of the structure was \$125,000. While the work was in progress the Civil War, and its horrors came, and no one had much heart to go on with any enterprise involving the expenditure of money. Property depreciated and business was almost suspended. It was not, however, until Christmas Day, 1867, that the Church building could be used for services. The congregation increased greatly as soon as the new Church was opened. On the occasion of the celebration of the twenty-fifth Anniversary of his rectorship of the parish, October 5, 1879, the Rev. Dr. Schuyler delivered a Commemorative Discourse in which, after stating many interesting facts in the vestry of the parish during his rectorship, he presented the following statistics: In twenty-five years from 1854 to 1879 he baptized 1505 persons, prepared 803 for confirmation, married 456 couples, buried 768 persons, and admitted 1,224 to the communion. The total contributions of the parish for that period amounted to \$371,728. The change from a parish Church to a Cathedral took place in 1888. A gift of \$37,500 was made by a friend of the parish upon condition that \$12,500 should be added by the parish. This amount was raised, and the necessary steps were taken to perfect the Cathedral organization. In an address to the congregation explaining the changes, Dr. Schuyler said: "The fact that the Parish Church is to be changed into a Cathedral does not in any wise alter your relations to it. It is expected that those who occupy pews will retain them at their pleasure. The same relations of pastor and people will be maintained; and the old and dear associations of the years gone by will not be disturbed. We hope by this change to have added numbers and strength; because, with an increase of workers, a closer pastoral oversight may be exercised; the careless and indifferent in this vicinity may be looked up and shepherded; more frequent services may be held; and a new life infused thereby. Besides, we shall have our noble bishop at our head, with his zeal and judgment to inspire and guide; and when not engaged in official duty elsewhere, we shall have the privilege of listening to his eloquent instructions from the pulpit." The plan is cruciform, with shallow transept, an apsidal chancel with a Chapel attached at the southeast corner. The style of architecture is that which prevailed in the 14th Century technically termed "Second

Pointed" or "Early English Decorated." The Church is properly placed as regards orientation. The arrangement of the main Church consists of a nave and aisles. The nave is 121 feet long, divided into five bays, beside the large arches (60 feet high) across the transepts, and is 36 feet wide and 95 feet from floor to ridge of roof, or about 27 feet higher than Trinity Church, New York. The chancel is 37 feet deep by 36 feet wide and of the same height with the nave and separated therefrom by a magnificent double arch. The aisles are each 68 feet by 36 feet and the transepts 18 feet by 36. The edifice throughout is an honest one—not a sham in it, the walls, arches, window frames, mullions, and even down to the window-traceries, being of cut stone of a beautiful soft color much resembling Caen stone and all laid up in cement. The glass is set in lead. The only wood about the Church is in the furnishing, which is of black walnut, and in the open timbered roof which is massive in its framing and is supported on stone corbels built in with, and forming part of, the clerestory walls. The roof of the chancel is also open timbered resting on short hammer beams supported on stone corbels and, like the roof of the nave and aisles, is decorated in polychrome and is enlivened with stars and *fleur-de-lis* in gold on an ultramarine blue field. Immediately back of the altar in the central panel and directly under the memorial window to the late Bishop Kemper, who at one time had charge of this parish, is painted on the wall a picture of the Crucifixion. The nave is divided from the aisles by bays, the columns of which are octagonal in shape and without capitals, the mouldings of the arches dying into the columns. All of the windows are of stained glass, nearly all of them memorials, by the late Mr. Owen Doremus, the ground work of which being of the richest blue. All of these are figure windows of excellent design and gorgeous coloring.

**ST. PAUL'S CATHEDRAL, Fond du Lac, Wis.**—The present Cathedral is the successor of the one which was destroyed by fire on St. Paul's Day, January 25th, 1884. The building thus consumed, was originally erected as a parish Church, and was handed over by the Corporation to the Rt. Rev. J. H. Hobart Brown, D.D., for Cathedral purposes, shortly after his consecration as the first bishop of Fond du Lac. The diocese of Fond du Lac had been formed by dividing off the northeastern part of the state from the old diocese of Wisconsin. The destruction of the Cathedral in 1884, just after its deliverance from a heavy debt of long standing, was a great trial of faith to the bishop, the diocese at large, and especially to the congregation of Fond du Lac. The cornerstone of the new edifice was laid on the Feast of SS. Simon and Jude, 1885. As the walls of the old building had been left standing, and after

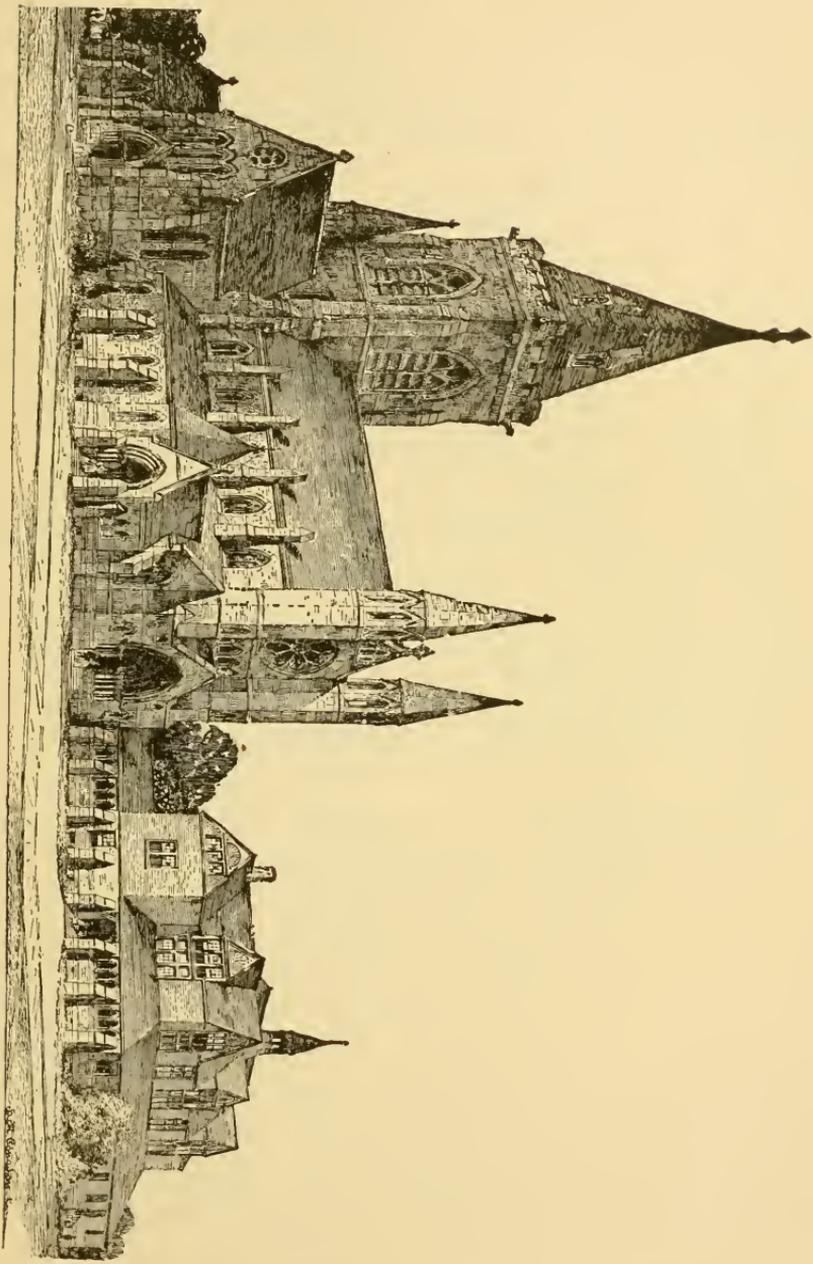


St. Paul's Cathedral, Fond du Lac, Wis.

careful inspection, were pronounced safe and unimpaired, it was determined to utilize them in the new structure. These walls represent the *nave* of the present Cathedral. The transepts, chancel, side-chapel, choir-room, bishop's office, and sacristy are all perfectly new. The extreme length of the original building from the altar to the porch was about 120 feet, while that of the present, is upwards of 190 feet. It is finished with open roof. The central aisle, the chancel aisle, and the centre sanctuary are laid with tiles. The rest of the floor is of maple, laid diagonally. The seats are of oak. Several valuable memorials have been already presented, and more have been promised. The Cathedral is built of limestone. The inside measurements are as follows: Length of nave from inside door to chancel arch 135 feet; width 45; central aisle 6; side aisles  $2.6\frac{1}{2}$  each; east transepts, depth 36, width 32; west transept, depth 18, width 32; depth of chancel from arch to sanctuary 36; depth of sanctuary 18; total 54. Width of chancel 30. The chancel is three steps higher than nave; sanctuary two steps higher than choir, and the altar stands on an elevation of three steps. The side Chapel (St. Augustine) is 54 by 18; organ-chamber 33 by 21; choir-room 36 by 18; bishop's office 21 by 12; sacristy 17 by 15. The total seating capacity is 1,200. Few of those who are in ignorance of the poverty and struggles of a newly formed diocese in the west, can appreciate the energy and persistency required to secure the erection of such a building as this. Bishop Brown evinced much moral heroism in the determination with which he faced almost insuperable difficulties. The people of Fond du Lac also deserve unbounded praise for the loyalty and generous contributions with which they supported the bishop in his efforts. These, supplemented by some liberal gifts from the east, have supplied the means whereby this stately pile has been reared. It afforded the untiring bishop great joy to see the walls of his Cathedral rising, but before the completion of the edifice, they became his monument, for he rests beneath their shadow. His grave is in the sunniest part of the Cathedral Close. Just where the east transept meets the eastern side of the nave, and where in the angle formed by these two walls, the sun shines all day long, until it sinks behind the Cathedral, the bishop's remains await the realization of Christian faith, and the consummation of Christian hope in the "resurrection of the body and the life everlasting."

**GRACE CHURCH CATHEDRAL AND GUILD HALL, Topeka, Kansas**, is to occupy that part of the grounds of Bethany College, corner of Eighth and Polk streets, which was deeded to the Cathedral authorities for this purpose—measuring 320 by 200 feet. The Guild Hall is now being built of stone in the lower part, and frame construction above.

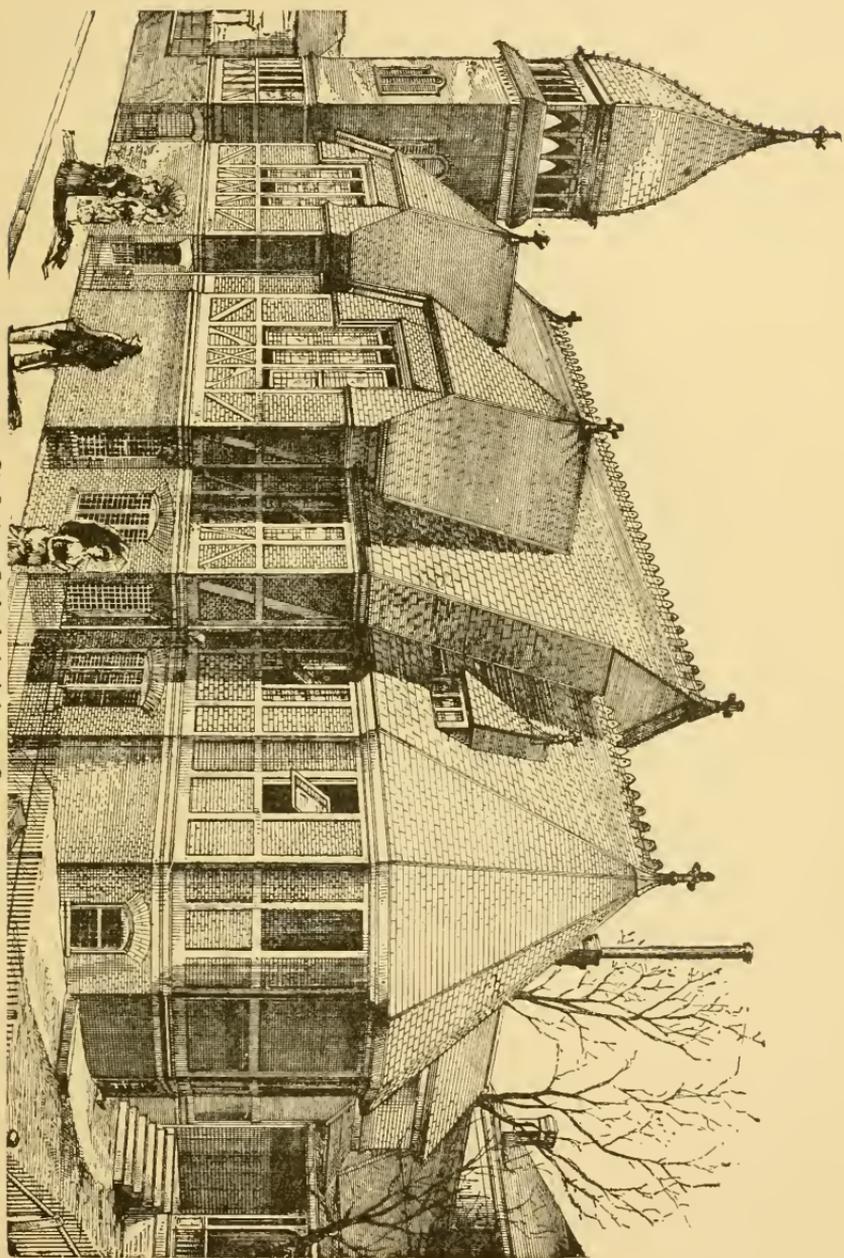
with slated roof. The first floor is given up to a large Sunday-school and infant class with class-rooms separated from main school by doors which slide upward, thus throwing all together when required. The front shows a roomy porch and vestibule, and staircase and hall leading to the upper floors which are devoted to bible class, rector's study, and work-rooms for the various guilds. The building is well-lighted and ventilated, and all connect with the Cathedral by a covered passage. The Cathedral is designed to be 190 feet long externally, by 58 feet across the nave and aisles, and 100 feet across transepts. The choir is spacious, giving accommodation for bishops and 38 clergy, and 49 singers, terminating in an apse dodecagonal in form, and the choir aisles are carried around it, forming an ambulatory. On the north side is a morning Chapel for early celebration, seating 54 people, and as it opens into the north transept, the accommodation can be greatly increased on occasional crowded services. On the south side of the choir is the organ-transept, with the organ placed in a gallery, and the action brought down to keyboard in the choir. Opposite is a similar transept that can be used for another organ, or as a music gallery when required, or as a private gallery, and is approached by the staircase turret shown on plan, which also leads to the ringing chamber of tower. This latter is 34 feet square, and is placed at the intersection of nave and transept roofs, and the space beneath is lighted by windows on the north and south obtained by the lower elevation of transept roofs. South of this choir are the retiring rooms for clergy and choir, with a library over the former 36 by 17. Adjoining the south transept is the chapter-house 38 by 20, communicating with the retiring rooms, and approached from the south aisle through a cloister, enclosed on the south side of Cathedral, also giving external access to the chapter-house. North and south porches open on the grounds, and the western portal is spacious and effective, leading to an enclosed interior vestibule over which is a gallery. The west gable is flanked by turrets which contain stairs and also serve as ventilating shafts. A special baptistry is provided. The central tower dominates the mass, and is capped by a low pyramidal spire surmounted by the cross. The east end, which does not show in this view, is very effective, with heavy flying buttresses and pinnacles surrounding the apsidal end of choir. The interior effect will be simple, harmonious, and dignified, depending rather upon good effect in proportions than upon richness of detail. The altar being well elevated, will be the crowning feature. The bishop's seat will be at the east end of apse surrounded by his clergy, the stalls being carried around the surface of the apse. The south transept will be reserved according to the terms of the deed of the lot, for the students of Bethany College. The space in northwest cor-



Grace Church Cathedral and Guild Hall at Topeka, Kansas.

ner of lot, shown in the foreground of picture, will be reserved for a future episcopal residence. It is to be hoped that this stately and well-equipped building will not suffer for want of funds to carry it to a successful conclusion, as it is a matter very near to the heart of the bishop of the diocese and his assistant. The architect is Mr. Henry M. Congdon, of New York.

**ST. LUKE'S CATHEDRAL, Atlanta, Ga.,** dates its beginning back to the war, when the Confederate forces under command of General Joseph E. Johnson were encamped in and around the city of Atlanta. Rev. Dr. C. T. Quintard, then a chaplain in "the Army of the Tennessee," now bishop of the diocese of Tennessee, secured the use of the Methodist Church building, which then stood on the corner of Garnett and Forsyth Streets, assembled a congregation, held service, and thus instituted a work which has resulted in the establishment of this Cathedral Church. A suitable lot was soon obtained, and with the help of men detailed from the army, a building was speedily erected, wherein services was regularly held. Within the portals of this modest little building, devout worshippers were delighted to turn aside from the bloody strife of war and prostrate themselves before the Throne of Grace. Among them were many distinguished Confederate officers. Within its walls lay the remains of General Polk—a bishop of the Church—who had been killed at the front near Kennesaw Mountain, until removed to the City of Augusta for interment. Incident to the erection of this building was the establishment of hospitals and the execution of other works of charity and mercy. Its destruction by fire amid the common calamity that brought ruin and desolation to the homes and hearts of all its people, for a time seemed to paralyze all effort to rebuild it. But love of the parish, established under such circumstances, by such men, and for the work, prosecuted amid such scenes, survived the shock and constrained the survivors to assemble on the 21st day of June, 1870, and make provision for a revival of the parish. A majority of those present determined to change the name of the parish to that of "St. Stephen's," in commemoration of the Right Rev. Stephen Elliot, the first Bishop of Georgia. Rev. Dr. Joseph Cross, was called to be rector. He accepted, and served acceptably until May 15, 1871, when he resigned. Rev. George Macauley was chosen as his successor, and accepted the call August 21, 1871. At a meeting of the vestry held January 8, 1872, the former name of the Church, to wit, St. Luke's Church, was resumed. From the reorganization of the parish until the completion in 1875 of a building on the corner of Spring and Walton Streets, services were held in the



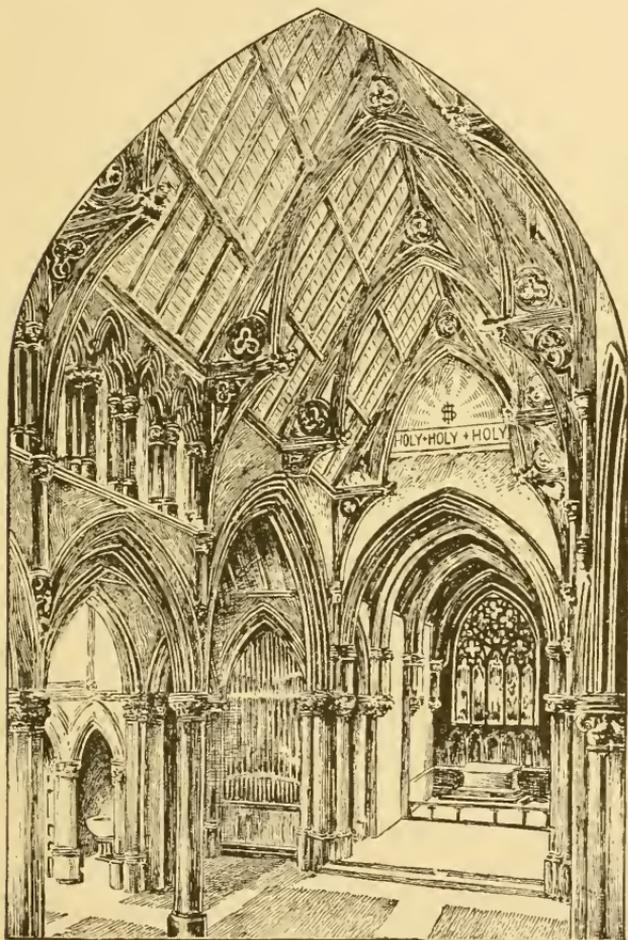
St. Luke's Cathedral, Atlanta, Ga.

hall of the Masonic Orphan Building. Rev. C. J. Wingate succeeded Rev. Geo. Macauley as rector, in 1879, and after serving only a few months, resigned August 7, 1879. Rev. Dr. W. C. Williams, was then called, and accepted. On April 5, 1880, the vestry requested the bishop to make St. Luke's Church the Cathedral Church of the diocese. This matter seems to have been held under consideration until June 6, 1881, when the bishop prescribed for the government of the Cathedral the necessary regulations.

From the revival of this parish in 1870, until the Cathedral organization, it was engaged in a constant and hard struggle for existence. Of its communicants who had survived the war, very few remained in the parish, and they were greatly impoverished. Their zeal greatly exceeded their ability to accomplish the work in hand. Numerically and financially they were weak, very weak. To purchase a lot and build a Church was a large undertaking for such a people, and involved them in a heavy debt, a large part of which was still unsatisfied when the bishop took charge. Rev. Dr. W. C. Williams, rector, became, by appointment of the bishop, Priest in Charge, with Rev. C. M. Beckwith as his assistant. It then became apparent that a better location and a better building were essential to achieve the full measure of success contemplated. In numbers and resources they were still weak, but blessed with abundant faith and hope, they did not hesitate to attempt, what, to others, seemed must eventuate in failure. An eligible lot was at once secured, and the corner-stone of the edifice, now known as St. Luke's Cathedral Church, was laid by Rev. Dr. W. C. Williams, with appropriate ceremonies, in October, 1882. The work of erecting this building progressed satisfactorily to completion, and within the first year thereafter, was enlarged to a capacity of about 750 sittings. Contemporaneously with the work of building the Cathedral, two missions were established and are still sustained. In 1884, a great sorrow came to all the people of the congregation of the Cathedral. Their beloved pastor, Rev. Dr. Williams, was constrained by declining health to resign his office. He was succeeded by his assistant, Rev. C. M. Beckwith, who with great zeal and devotion continued in the service of the Cathedral and its people until September, 1886, when he resigned to accept repeated calls to the Diocese of Texas. In November following, the bishop of the diocese and the board of curators united in a call to Rev. R. S. Barrett, of Henderson, Ky. Fortunately for the Cathedral and its people, this call was accepted. Under his vigorous leadership the work goes bravely on. Over 500 names now appear on its list of communicants. The income of the parish is over \$7,000, and it is

confidently believed that ere long its influence as the Cathedral Church of the diocese will extend to all the borders thereof.

**ST. PAUL'S CATHEDRAL CHURCH, Buffalo, N. Y.**—This edifice (sometimes called St. Paul's Cathedral Church) is now being



Interior, St. Paul's Cathedral, Buffalo, N. Y.

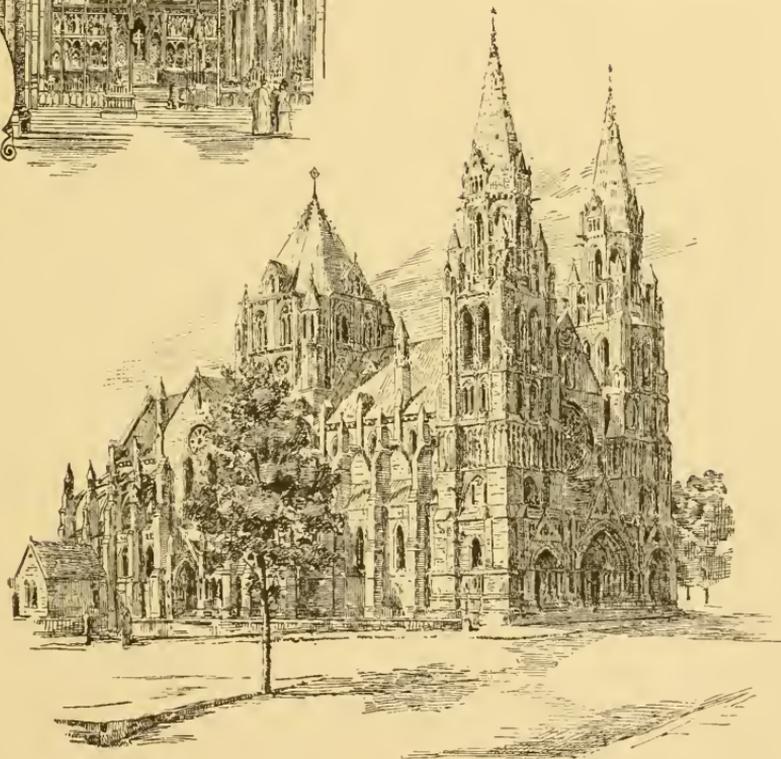
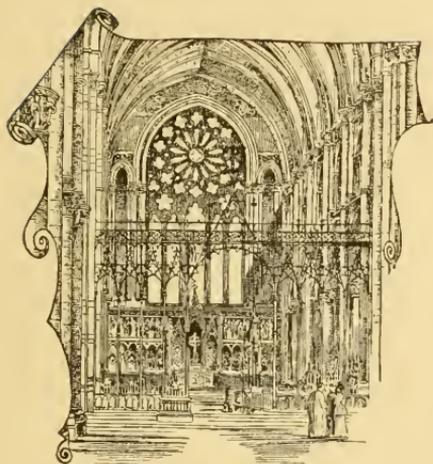
re-built, after its destruction by fire in the month of May, 1888. It was originally a building with stone walls, but with interior columns and arches, and open work of timber, all of which was entirely destroyed in

a short space of time. The new structure will partly follow the lines of the old building, as it will stand upon the same foundations, and the greater part of the old walls will be retained. But considerable change will be made, and internally it will be quite another building. The work of designing has been entrusted to Mr. R. W. Gibson, of New York, the architect of the Albany Cathedral. All the design is of scholarly character, in pure English Gothic style, of the second or geometrical period. This is a little later in date than the old building was, in order to permit of the use of some beautiful traceried windows, which will add greatly to the effect of the plain lancet openings. Some windows remain of lancet form. The chancel will be re-built forty-one feet deep (about thirteen feet deeper than before), and will have a superb traceried stained-glass window over the altar. The chancel arch will be wider and higher. The nave will have only three clear columns and arches on each side. Near the chancel arch will be a transept on each side, with an arch of thirty feet clear span. This dispenses with two of the objectionable columns of the old building, and adds a beautiful feature to the Church, both internally and externally. The Chapel and extension at the side of the north aisle will be rebuilt with additional traceried windows. The columns will be of Scotch stone, with moulded bases and carved capitals. The arches will be of brick and stone, finished with stucco in rich Gothic mouldings, and all the walls and windows internally will be finished with stucco and plaster upon the fire-proof iron lath. It is intended to decorate the interior in color. Above the nave arches will rise a handsome clere-story, with a range of windows on each side, finished with columns and ornamental trefoil arches supporting the roof. The roof will be of timber, with hammer-beam trusses, in harmony with the clere-story. The open work of the roof is ornamented with tracery, and bold carved figures of angels holding scrolls ornament the hammer beams. The floors will be built fire-resisting, with iron lath for ceiling of basement, and cement floor under the wooden one. It is intended that the fate of the old Church shall be avoided in the new. Most of the windows will be filled with rich stained glass. With this in view, the large traceried windows before alluded to have been introduced. The organ will be placed in a chamber to the north of the chancel, and accommodation will be provided for the possible needs of the antiphonal choral service. A baptistery is placed near the north transept entrance, with large arches opening into the Church. The basement is re-built in improved form for the use of Sunday school and other organizations. The designs include also the erection of new porches to basement and north transept, and new vestry for rector. The handsome spire and tower were comparatively uninjured by the fire, and will be retained in

exactly the original form. The materials of this Church are light red Medina or Albion stone, and black slate. It is a quiet, reposeful building, in excellent taste, reminding one of those of genuine mediæval date, and is an eminently pleasing design. The dimensions are, internally: Length, 144 feet; width across nave and aisles or nave and transepts, 62 feet; width, including side chapel, 90 feet. Height, ridge of roof, 61 feet. The seating accommodation, including choir, will be one thousand persons. No galleries will be used.

**ALL SAINTS' CATHEDRAL, Albany, N. Y.**—Twenty-five years ago an old foundry building stood along the edge of a hill in Albany east of the Capitol. A small sum of money and a great deal of skill and good taste changed the foundry into a pro-Cathedral. It was used for services while Bishop Doane's plans for a permanent building were maturing. Because of the great size and expense of a completed Cathedral it was deemed best to construct it by stages. The intermediate building which has succeeded the foundry is one stage. It is really the Cathedral with its proportions and accommodations, but only slightly developed. Its development and completion are the work of years. The description that follows will give some idea of the splendor of the great work when done. The selected design was chosen as a beautiful rendering of the early type of Gothic architecture, as well as for an eminently practical scheme for meeting immediate needs in the provisional building. It is the one submitted by Mr. R. W. Gibson, an architect then residing in Albany, but now in New York. His previous training and experience is in some degree reflected in this work. The building is planned upon the general lines of an English Gothic Cathedral, as being the most natural and appropriate type. But there are several important modifications made to meet the altered circumstances of time and place and ritual; most notable among them is the widening of the central nave at the expense of the side aisles. Architects have for some years been struggling with the problem how to retain the pillars and arches, which constitute the chief glory of a Gothic church, without submitting a large proportion of the congregation to the discomfort of having to sit behind columns which hinder sight and sound. In some other experiments the pillars have been shorn of almost all their strength and beauty, attenuated to mere posts with this object. In some modern churches the difficulty is simply ignored. The English school of architects had made some experiments in the direction of narrow aisles, and the architect of the Albany Cathedral, with these experiments doubtless in view, has restored to the main arcade and pillars all their old-time magnitude and solidity, as being the most essential thing in Cathedral architecture. The side

aisles being required for passage ways only, their seclusion by massive columns is an advantage rather than a detriment. The pillars are in the nave, seven feet across their greatest diameter, and the chief requisite in the design—dignity—is secured by imposing size. The nave is forty-four feet wide from centre to centre of columns, and every person in it is seated in full view of the pulpit and altar. The transepts with a width the same as that of the nave, are restrained for similar reasons to a moderate depth, and have aisles on their west sides only, and in these the pillars are so arranged that the clear openings radiate from the position of the pulpit. The nave and crossing, together give a length of about 150 feet. The choir is about 90 feet long and a little narrower than the nave. The porches of the front add 20 feet and the ambulatory and east walls about 16 feet, so that the total length of the building is 270 feet. When it is remembered that most of our large parish Churches are only about 90 or 100 feet long it will be seen that this is indeed a noble size. It is, in fact, the maximum at which the whole space is serviceable. Additional length would be advantageous upon æsthetic ground only. If added to the nave the western end would be beyond hearing. If put on the choir the altar would be out of sight. The height of the vaults of the finished design will be about seventy feet, following the rule of proportion, discovered in the most beautiful ancient Gothic buildings. This rule determines the height by constructing an equilateral triangle upon a base equal to the extreme width at the level of the eye. Besides these primary dimensions many secondary proportions are regulated by a similar rule, which is no doubt founded upon those limiting physically the angle of convenient vision. The provisional building is nearly the same height internally, not having the double roof with spaces, which will in future be built. The interior has been first described, because Gothic is essentially an internal style. The inside of all the magnificent structures of the middle ages was carefully evolved and studied, while the outside generally was designed to meet the needs of the features within, and this has been done at Albany. The windows, for example, are placed and proportioned from within always. The buttresses have to follow and serve the arched and vaulted ceilings, and, in fact, exist only for them, and so on throughout the body of the building. The towers and spires are external features simply, and have little or no internal use. All Saints' Cathedral has at the west end a pair of noble towers grouped with that old-time fitness which proclaims the chief portal between them. They will rise from foundations of unusual massiveness (each one more than 50 feet square), buttressed by piers 12 feet square at each angle. Upwards they diminish in studied proportion to the octagonal belfries and spires, 210 feet high. These, with the triple portals across their bases, form the



Cathedral of All Saints, Albany, N. Y.

most elaborate parts of the external design. The central doorway is 30 feet high to the main arch, and is surmounted by a gable with carved cross 52 feet above the sidewalk. Behind this and over it the main gable will rise to a height of 112 feet, ornamented by the great traceried rose window 25 feet in diameter. The rest of the design is less ornate, the principal feature being the central lantern covering and lighting the crossing. This rises above the roof in an imposing octagon 46 feet across, with a story of double windows, surmounted by a steep roof, not attempting spire-like character and not rivalling the western towers, but about 175 feet from the ground to the ornamental cross at the top. The architect has been consulted as to the possibility of increasing the height here to exceed that of the western spires, and it may possibly be so carried out, as the reasons for its moderate height were practical rather than æsthetic, and it affords an opportunity for a spire of unusual height and command.

The east end is square, according to the precedents of the ancient English custom, with a large and rich traceried window for stained glass over the altar. In style the building belongs to the first period of pointed or Gothic architecture. While this style was and is truly international, each country shows some variety of character due to differences of climate and habits. A somewhat Spanish character has been adopted in this design, for various reasons. In the first place, the intense heat of the summer and the cold of the winter are best met in a building of massive construction with windows of moderate size; and in the second place, the necessity of economy pointed to a style where effect is obtained by dignified masses of material, rather than in elaborate ornament by high-priced skilled labor. And the Spanish is a very appropriate and beautiful type of the early Gothic, nearly allied to the Romanesque, which has become a modern national type in America. This choice of style having been made, it was determined to concentrate the richness in certain places—each one a focus, so to speak. For the exterior this is at the west end with an echo at the east or sanctuary end. Within, the choir is richer than the nave and transepts with the same feeling, and in the choir all the ornament leads up to the altar and reredos with the grand traceried east window. The style permits of considerable richness in carved and moulded work, while it does not absolutely demand them. Therefore it lent itself readily to the architect's scheme for building a provisional structure which should be a part of the future complete edifice, in such a way that very little would have to be taken down. This requirement has been ingeniously met as follows: First, all the foundations were laid, including those for the western towers. This was a considerable expense, as they are necessarily

proportioned for the complete structure. They are calculated to carry a total load of 28,000 tons. The cost was \$52,774. Then the pillars and arches of solid cut stone were built, and the wall surmounting them up to the sill of the triforium. The triforium is the intermediate story under the clere-story, and is an ornamental feature opposite the spaces of the side aisle roofs. The outside walls were all built to the same height; all these walls, ranging from 3 to  $3\frac{1}{2}$  feet thick, are designed hollow, the outer portion of stone and the inner of brick, destined to have marble or mosaic or painted finish at some future day. Of the end walls of nave and transepts, only the inner or brick half is built, leaving buttresses and bonding places for the future addition of the outside stone. All of the western porches and towers were deferred. This completed a large portion of the internal stone work, and enclosed the whole building with walls. It cost \$107,371. Then the outer half wall of the triforium was built (which is the brick part which will eventually be hidden by the aisle roofs), and the temporary aisle roofs were put on below it instead of above, and this triforium thus converted into a temporary clere-story of brick. Above this a temporary roof is put over the whole, with only a small ventilating fleche or spirelet by way of ornament. But this fleche, small as it looks, is, with the cross, 50 feet high above the roofs, and the top is 131 feet from the ground. The roof is of open timbers of simple but effective provisional construction. The temporary floor is also of wood. In the choir, however, the permanent fireproof floor of steel beams and brick arches with mosaic pavements is laid. The altar is one large block of Scotch stone 12 by  $3\frac{1}{2}$  by  $2\frac{1}{2}$  feet. The altar pace and steps are of Tennessee marble. The seats will be chairs of special designs, arranged in rows so that crowding will be impossible. The building will be heated by two steam boilers in the basement. Other portions of the basement will be fitted for choir room, vestries, etc. The work of this, the last contract, will amount to about \$75,000, and together with several special gifts will complete the provisional building ready for divine service. The stalls for the chief clergy in the choir are some beautiful carved antique work, brought from a Belgian Church and presented to the Cathedral. The rood-screen is the finest that has ever been made in this country. It is of iron and brass, upon a Scotch stone base. The height is 30 feet, with an ornamental cross rising to 40 feet above the floor. The choir has some superb stained-glass memorial windows. The nave aisle windows will in some cases be filled in similar style, but the windows in the ends of nave and transepts, instead of being the imposing ones of the complete designs, are reduced in size because of the lesser height of the walls, and so are not yet of proper proportions. The east window over the altar is so arranged that its

glass can be a part of the future and permanent window, so that stained glass may be used and afterwards transferred to the stone mullions. The seating accommodation is as follows: Stalls for clergy, 153; stalls for choir, 50; seats for congregation, 1,500 permanent, with possible increase for special needs to 2,300; total accommodation, 2,503. No galleries will be used. There will be several buildings partly detached around the eastern part of the Cathedral. The chapter house and clergy and choir room will be on opposite sides of a small cloister, and to the south the treasury and bishop's vestry. These are not yet built, and where they will be there are blank brick walls. But it will be seen that an enormous task has been accomplished in a very dignified way at a very moderate expense, and the persevering energy which has done this in the face of all difficulties may be trusted to supply one by one the things which are yet wanting, and to complete in grandeur and beauty this great American Cathedral.

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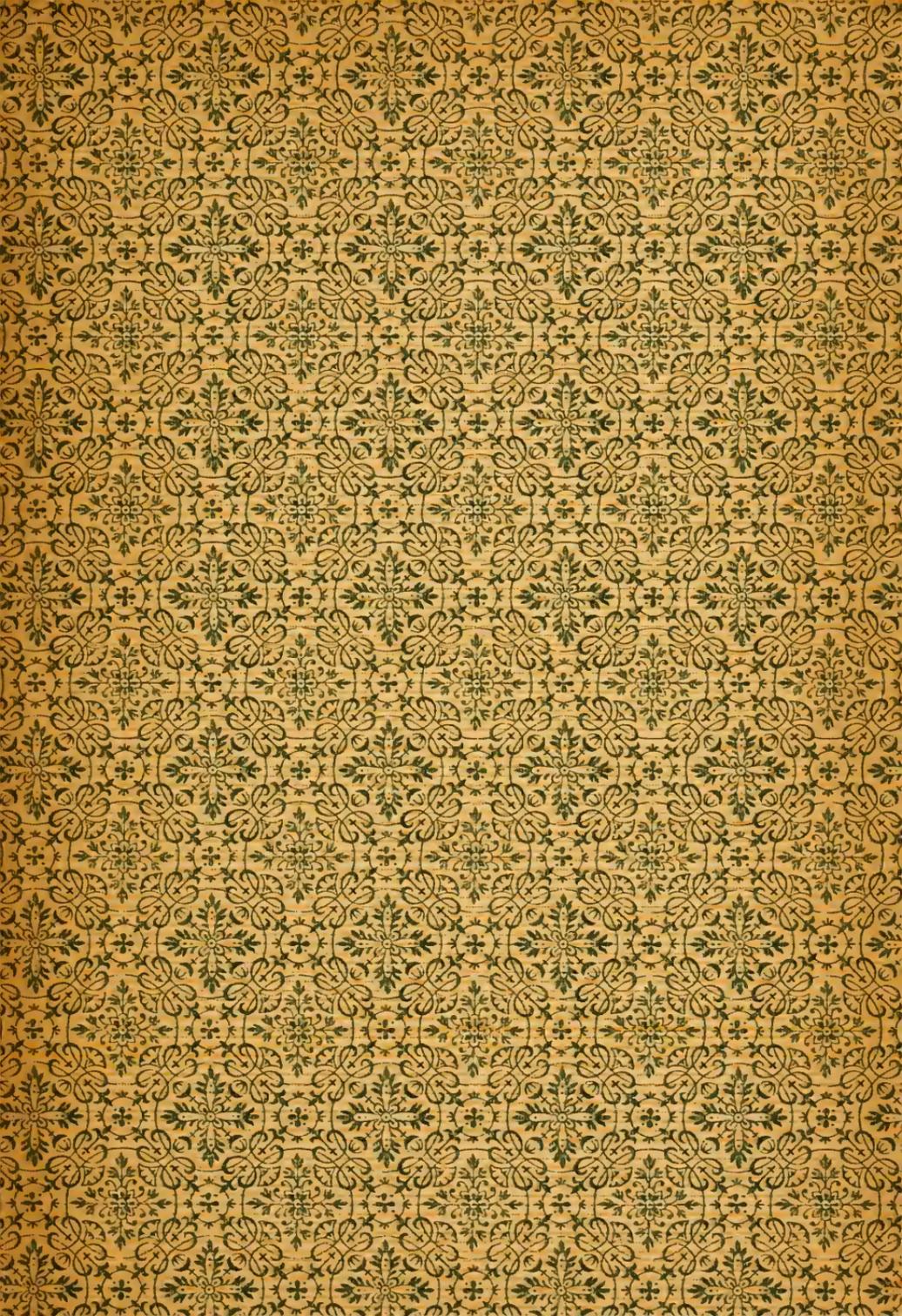












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