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# INVENTORY OF THE CHURCH ARCHIVES IN NEW YORK CITY

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# The Protestant Episcopal Church




## Diocese of New York

NEW YORK COUNTY
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THE HISTORICAL RECORDS SURVEY
WORK PROJECTS ADMINISTRATION
NEW YORK CITY
1940

# INVENTORY OF THE CHURCH ARCHIVES

# OF NEW YORK CITY

## PROTESTANT EPISCOPAL CHURCH
## IN THE UNITED STATES OF AMERICA

## DIOCESE OF NEW YORK

Manhattan, Bronx, Richmond.

Vol. 2

* * * *

Prepared by
THE HISTORICAL RECORDS SURVEY
Division of Professional and Service Projects
Work Projects Administration
New York City
December 1940

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Fiorello H. La Guardia
Mayor of the City of New York

# FOREWORD

The Historical Records Survey of the Works Progress Administration is to be congratulated and highly commended for its compilation of the records of the Diocese of New York.

That this is of fundamental importance to the trained church historian is at once apparent, and ought to be equally clear to all who are interested in the record of the past, for that past in New York City and its vicinity, as contained in church archives, is rich in its roster of names of persons and their activities, forming part of the pattern of man's social relationships, and so is of great interest, not only to the historian of the Episcopal Church, but to everyone having a concern with history. The past better enables the present to understand itself.

Since this is a first attempt, involving much painstaking research, to bring all these archives into a related whole, some errors and omissions may possibly be discovered in this present record, but it is believed that it will furnish an ample and secure foundation for all future efforts of this kind.

WILLIAM T. MANNING

Bishop of New York

# PREFACE

In January 1936, by authority of a Presidential letter, the Historical Records Survey was established under the national direction of Dr. Luther H. Evans, to provide useful employment for needy unemployed professional, technical, and clerical workers. Among the nation-wide objectives of this project, was the compilation of inventories of all ecclesiastical records in the United States, denomination by denomination. These records are invaluable, though heretofore largely unlocated or unknown, sources of social, religious, and vital-statistical studies of national and local history. On March 1, 1940, Mr. Sargent B. Child succeeded Dr. Evans as National Director of the survey.

Inventories of the records of each denomination will eventually be published for every state. For the purpose of this survey, New York City was designated as a forty-ninth state, with Mrs. Crete Hutchinson as State Director. On April 26, 1937, she was replaced by Howard E. Colgan, who was succeeded on June 15 of the same year by George J. Miller as State Director and Jacob George Bragin as Assistant Director. Upon Mr. Miller's resignation in October 1939, Charles C. Fisher was appointed Acting Director; and in September 1940, Isidor Paskoff succeeded Mr. Bragin as Assistant Director. The New York City project ceased to exist as part of Federal Project #1 on September 1, 1939, from which time it has operated under the sponsorship of Fiorello H. La Guardia, Mayor of the City of New York.

The present inventory of the Protestant Episcopal Church archives--the fourth of a series which eventually will cover every denomination in New York City--appears in two volumes. Volume 1 is devoted to the archives of the General Convention, the Diocese of New York and the National Council, with their subsidiary organizations located in the City of New York; while volume 2 includes every known parish, mission, and purely local institution within that portion of the diocese which lies within the city. A third volume, covering the parishes and institutions of the diocese outside the city, is being published by the New York State Historical Records Survey. An Inventory of the Church Archives of New York City: Protestant Episcopal Church, Diocese of Long Island has already been published as a companion volume to the inventory of the Diocese of Long Island outside the City of New York being published by the New York State Historical Records Survey.

In the course of preparing this inventory, some records assumed to have been lost and others long misplaced were located; in some cases, records found to be in poor condition have been reconditioned. It is hoped that subsequent inventories will lead to similar discovery, centralization, and preservation of other records now unknown or believed lost.

The cooperative aid of rectors and other church officials is gratefully acknowledged as having been indispensable to the completion of this inventory. Acknowledgment is made for the kindness of the Right Reverend William T. Manning, Bishop of the Diocese of New York, in writing the foreword to this publication; also, to the Reverend Thomas A. Sparks, of the

Cathedral to whom we are greatly indebted for suggestions and revisions, accompanying his approval of the entry on the Cathedral of Saint John the Divine; and to the Reverend Floyd Van Keuren, Registrar, who most courteously made available the records in his charge.

The work of collecting, verifying, and editing the inventory has been done under the direct supervision of Harry E. Greene and his successor, Mrs. Alice Louise Hayes. The historical sketch is the Work of Dr. James T. Simpson. Editing, proofreading and indexing was done by Melvin Sachs, Bernard Kasper, Harry Pollack. The following workers contributed to the writing of the entries: Melvin Sachs, Wallace W. Hooker, William Fisher, Bradley D. Cutler, Milton Hirsh, Lillian Parker, and Mary C. Francis. Other workers who did research on the inventory are: Lillian Parker, Helen Marshall, Celia Rogow, Jessie M. Preston, Georgia Gardner, Alfred B. Kuttner, Lloyd Thomas, Archibald G. Sands, Thelma V. Wiley, Evelyn Revesz, Miguel Casillas, Edith R. Dodson, Juanita T. Sharpe. The typing was directed and supervised by Fay Epstein. Final editorial responsibility has been assumed by Charles E. Baker, Editor-in-Chief of the New York City Historical Records Survey.

This inventory was prepared in accordance with instructions from the National Office of the Historical Records Survey Projects; detailed editorial comments and criticism were made by Donald A. Thompson, Assistant Archivist for Church Archives Inventories.

Charles C. Fisher
Acting Director
Historical Records Survey

New York, New York
July 25, 1940

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# EXPLANATORY NOTES

## Organization

The unit of organization in the Protestant Episcopal Church is the parish or church. By law, the terms "incorporated church" and "incorporated parish" are interchangeable.[1] Each parish is governed by a Rector, Church Wardens and Vestrymen, (in a few cases, a trustee system is used): "The control of the worship and the spiritual jurisdiction of the parish are vested in the Rector. . . . The Vestry shall be agents and legal representatives of the Parish in all matters concerning the corporate property and the relations of the Parish to its Clergy. Unless it conflict with the law as aforesaid, the Rector, when present, shall preside at all meetings of the Vestry."[2]

Chapels or missions are designated as parochial, and are dependent upon a parish for maintenance; those organized and supported in whole or part by an Archdeaconry or by the whole diocese. Usually the business of such dependent bodies is included in the proceedings of the supporting parish, archdeaconry, or cathedral. Such congregations are served by ministers appointed by the supporting bodies and designated either as priests-in-church, vicars, or curates. Chapels or missions may become parishes as soon as they can assume the financial and other duties and responsibilities of a parish.

Archdeaconries are missionary subdivisions of the diocese. Each is governed by an annual convocation of the clergy resident with the archdeaconry and lay-delegates from each parish or mission having 15 or more communicants, under an archdeacon appointed by the bishop.

The diocese is the basic administrative unit of the Church. It is presided over by a bishop and governed by an annual diocesan convention, composed of the bishop, the bishop coadjutor (if any), the suffragan-bishops, the officiating ministers of churches within the diocese and in union with the Convention, and lay-delegates, not to exceed three from each parish. The Church is also divided into eight provinces, each of which has an episcopal president, and a provincial synod. The Diocese of New York is within the Province of New York and New Jersey (Second Province), now presided over by the Bishop of Newark.

The highest executive body of the Protestant Episcopal Church is the National Council, composed of four bishops, four presbyters, eight laymen, one half of whom are elected at each triennial meeting of the General Convention, and four members of the Women's Auxiliary elected at each meeting, plus one representative from each province. The General Convention also elects a President of the National Council, who is the chief executive of the Church, and is termed the Presiding Bishop.

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1. Religious Corporations Law, sec. 42.
2. Constitution and Canons of the Protestant Episcopal Church in the United States of America, New York, 1934, Canon 21, I; Canon 57, II, III.

The General Convention itself is the highest governing body of the Church. It is composed of a House of Bishops in which all bishops have seats, although suffragans and those who have resigned for reasons other than age or disability have no votes; and a House of Clerical and Lay Deputies, of whom four each are elected from each diocese and one each from each missionary district. A Presiding Bishop, elected by the General Convention for a term of six years, is the spiritual head of the Church. The General Convention, which meets triennially, is the supreme authority of the Church - over the Ecclesiastical Courts as well as over the Presiding Bishop and the National Council.

The laity participates in the government of the church by electing their respective parish vestries, who in turn elect the lay delegates to the diocesan or district conventions, which finally elect both the clerical and lay deputies to the provincial synods and to the General Convention.

Organization Dates and Arrangement

The church entries are arranged in chronological order of organization, except that for the period during which a congregation was a mission, chapel, or otherwise a sub-organization of a parish, it is treated as a part of that parish, usually in the form of a sub-entry. Whenever a church had a pre-parish existence, the entry mentions that fact or makes cross-reference to the pertinent sub-entry. The entries of national or diocesan organizations follow in chronological order the entries for the General Convention, the Diocese of New York, and the Cathedral of St. John the Divine, immediately preceding the parish entries.

The date of organization is considered that on which a worshipping body became an independent Protestant Episcopal parish. The problem of determining organization dates has sometimes been difficult, owing to mergers and dissolutions of churches. The dates determined upon have usually been those claimed by the church, those appearing in the diocesan records, or those in the certificates of incorporation.

When a church has lost its identity by merger, it is treated in a separate entry for the period of its independence. Congregations retaining their identity despite mergers, retain also their original organization dates.

Form of Entry

The entries follow a uniform style and are divided into four parts as follows:

CAPTION: Includes entry number, popular name, followed by full corporate title where known, organization date, followed by two hyphens (to indicate a living church) or by date of demise (if defunct), street address and borough.

TEXT: Includes a brief sketch of the church, confined chiefly to origin, change of names, locations, and mergers. Dedication, consecration, incor-

poration dates, and date of admission into Convention are given when known. Cross references are given for convenience of the reader, and do not necessarily indicate that further information may be found there. Citations in brackets, follow original source material. Names of first and present clergyman, their tenure and educational background are given. Where the educational background of a clergyman is omitted, it does not necessarily indicate that such background is lacking, but that the information was withheld, or was not known to the Survey. Degrees of living clergymen have been omitted.

BIBLIOGRAPHY: Items pertaining to the particular church or institution. Unless otherwise stated, their location is the church. Symbols (see list of abbreviations) indicate library where item is located.

RECORDS: In those instances in which the records were not actually checked by the Survey, the information was given by authorized officials of the church or institution and may be considered accurate. Unless otherwise noted, records may be considered to be in good condition.

The rector is the technical custodian of all church records; they are not open to the general public. Inquiries regarding a specific record should be directed to the clergyman in charge. When a record is not located in the church or institution, or in adjoining buildings, the location of the record, with name and address of the custodian is noted, except when the Survey was asked not to publish such information. If a record is in a public depository its location is indicated by the appropriate symbol (see list of abbreviations).

Records System

Although there is some variation in the titles of Minutes as used in the different parishes, it is assumed that all refer to the proceedings of the respective governing bodies of the churches. The usual form is Vestry Minutes, though in a few instances the form Parish Minutes or Minutes of the Trustees is used. We have retained the exact title used by each entry. Register in the singular indicates that each volume of a series contains all categories of registration - that there is but one type of register. Registers in the plural indicates that a separate series of volumes is kept for each indicated category.

The act of April 6, 1784, provided for the incorporation of Protestant Episcopal churches; act adopted by resolution of General Convention, June 29, 1787.[1]

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1. Laws, 1784, ch. 9 as amended by Laws, 1788, ch. 61; amended by Laws, 1800, ch. 4; Laws, 1787, ch. 34 as amended by Laws, 1790, ch. 48; amended by Laws, 1798, ch. 49. Laws, 1813, ch. 60, sec. 1, subd. 7 as amended by Laws, 1868, ch. 803, and subd. 18 as added by Laws, 1868, ch. 98; Laws, 1895, ch. 723 as amended by Laws, 1896, ch. 336; Laws, 1897, ch. 35; Religious Corporations Law (1909, ch. 53),

Since the law does not specify the manner in which certificates of incorporation shall be recorded, those of Protestant Episcopal bodies in New York City may be found in the offices of county clerk or register, under the title of either Religious Incorporations or Incorporations, and recordings may vary as to content.

The rector is, by law, the president of the parish corporation and the technical custodian of its corporate records.[2] Where parish records have been found in the custody of officers other than the rector and in other than parish buildings, the entry indicates, if possible, the name and address of the officer currently responsible.

The Canons of the Protestant Episcopal Church provide that the bishop shall keep a record of all his official acts, this record to be transmitted to his successor as diocesan property;[3] that he shall appoint an historiographer who shall collect and edit biographical and historical material pertaining to the diocese and report annually to the diocesan convention;[4] that every clergyman shall record in the parish register baptisms, (each baptismal registry to be signed by the officiating priest), marriages, burials, and communicants within his cure, and shall maintain and transmit to his successor a list of all families and adult persons within his cure;[5] that the custodians of all trust and permanent funds shall report annually and in detail on such funds to the Diocesan Convention or the District Convocation;[6] and that all accounts of church organizations shall be audited at the close of each year by a certified public accountant or, if the account be less than $3,000, or if a certified public accountant is not available, by an accountant bookkeeper in no way connected with the subject matter of the account.[7]

An order to the Diocesan Convention, passed October 12, 1791, requires that a register of all settled clergymen be kept.[8] This order apparently was a means of supplying information required by Canon 16 of General Convention.

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1. sec. 3 as amended by Laws, 1921, ch. 131. Acts affecting only individual parishes or organizations are specified in the entries. For provisions governing the corporate acts and practices of the Protestant Episcopal Church specifically, see: Religious Corporations Law, Art. III, sec. 40-47 as amended by Laws, 1913, ch. 487, Laws, 1915, ch. 247, and Laws, 1917, ch. 21.
2. Religious Corporations Law, sec. 42.
3. Constitution and Canons for the Government of the Protestant Episcopal Church, New York, 1931, Canon 18, II, (3).
4. Ibid., Canon 18, I-VIII.
5. Ibid., Canon 21, III, (1)-(3).
6. Ibid., Canon 51, I, II.
7. Ibid., Canon 51, III.
8. Journal, Diocese of New York (Republication of 1844), 1791, p. 43.

## Abbreviations

The few abbreviations used in this inventory are only those in common usage; for location of records and bibliography in public or semi-public depositories, symbols approved by the Union Catalog are used as follows:

| | |
|---|---|
| NB | Brooklyn Public Library<br>197 Montague Street, Brooklyn; 1 Hanson Place, Brooklyn. |
| NBLiHi | Long Island Historical Society Library<br>130 Pierrepont Street, Brooklyn. |
| NHi | New York Historical Society Library,<br>Central Park West and 77th St. |
| NN | New York Public Library<br>5th Avenue and 42d Street, New York City |
| NNG | General Theological Seminary Library<br>175 Ninth Avenue, New York City |
| NNNG | New York Genealogical and Biographical Society Library<br>124 East 58th Street, New York City. |
| NNQ | Queens Borough Public Library<br>89 - 14 Parsons Boulevard, Queens. |

| | | | |
|---|---|---|---|
| col. | - college | n.d. | - no date |
| comp. | - compiler | no. | - number |
| ed. | - editor, education | n.p. | - no place |
| hdw. | - handwritten | rel. | - religious |
| inc. | - incorporated | rev. | - reverend |
| loc. | - located | sem. | - seminary |
| ms. | - manuscript | tr. | - translator |
| | | univ. | - university |

# HISTORICAL SKETCH

## The Church of England in the Colony of New York

Until the English conquest of New Netherland in 1664, the Dutch Reformed Church, under the Classis of Amsterdam, was the established church of the colony. Indeed, from 1628, when the first Dutch church was organized, until the coming of the Presbyterians in 1642, it was the only religious body there.[1] In that year, a group of New Englanders under Rev. Francis Doughty, were granted a patent by Director-General William Kieft, permitting them to settle at Maspeth on Long Island and, as fellow Calvinists, to worship freely.[2] Director Peter Stuyvesant similarly authorized settlements at Middleburg (Newtown) in 1652 and at Rustdorp (Jamaica) in 1656.[3] Presbyterian services were also permitted in New Amsterdam.[4] Other sects were not so favored. When Stuyvesant took office in 1647, he undertook to enforce the 1640 ruling of the Dutch West India Company that "no other religion shall be publicly admitted in New Amsterdam except the Reformed."[5] Particularly against the Quakers, Baptists, Lutherans, and Jews, he and his council, in 1656, enacted laws which, if enforced, would have completely destroyed their freedom of worship.[6]

Nevertheless, when the Anglican officials under Col. Richard Nicolls assumed command of the province in 1664, they found, besides the 13 Dutch Reformed churches, a number of sects, including French Huguenots, Ranters, Sabbatarians, and Congregationalists, as well as those mentioned above. The Church of England was represented only by the conquering officials and their families. Even as late as 1695, the English chaplain reported less than 100 Church of England families in the province, as against 1700 for the Dutch Church and 1300 for English sects dissenting from the Anglican Church. The Dutch Reformed sect remained predominant throughout the colony.[7]

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1. Alexander C. Flick (ed.), History of the State of New York, New York, 1933, II, 3 (hereafter cited as Flick).
2. James Riker, The Annals of Newtown, New York, 1852, pp. 17-66 (hereafter cited as Newtown Annals); Hugh Hastings (ed.), Ecclesiastical Records of the State of New York, Albany, 1901, I, 137, 138 (hereafter cited as Ecclesiastical Records).
3. Newtown Annals, pp. 26, 27; Ecclesiastical Records, I, 463, 464.
4. Jacob H. Patton, Popular History of the Presbyterian Church in the United States of America, New York, 1900, pp. 72, 73; Charles L. Thompson, The Presbyterians, New York, 1903, p. 39; Ecclesiastical Records, I, 397; James M. MacDonald, A Sketch of the History of the Presbyterian Church in Jamaica, L.I., New York, 1847, p. 13.
5. Flick, II, 12, 13.
6. Edmund B. O'Callaghan (ed.), Laws and Ordinances of New Netherlands, 1638-1674, Albany, 1868, pp. 211-213; Ecclesiastical Records, I, 343, 344.
7. Edward Tanjore Corwin, History of the Reformed Church, Dutch, American Church History Series, New York, 1895, VII, pp. 28-32, 38, 39, 41, 44, 45, 47, 57, 58 (hereafter cited as Corwin); _____, A Manual of the

Historical Sketch

Circumstances, therefore, as much as liberality, induced Col. Nicolls, as Governor of the Province of New York, to fulfill the Articles of Surrender, signed by himself and Director Stuyvesant, guaranteeing religious freedom to the Dutch.[8] Although, in theory, wherever the English King governed, he also headed the Church, so that New York was deemed to be part of the Diocese of London, dependent on the metropolitan See of Canterbury,[9] Governor Nicolls immediately proclaimed "that in all territories of His Royal Highness (the Duke of York, to whom the Province was conveyed by Royal Charter), liberty of conscience is allowed, provided such liberty is not converted to licentiousness, or the disturbance of others in the exercise of the Protestant Religion."[10]

At a general meeting convened at Hempstead, Long Island, upon the invitation of Governor Nicolls, February 28, 1665, the "Duke's Laws" were promulgated in Long Island, Staten Island, and Westchester County. They became general in the province in 1671 and continued in force for about 20 years.[11] These laws provided that:

"Whereas the publique Worship of God is much discredited for want of painful & able Ministers. . .in the true Religion and for want of Convenient places Capable to receive any number or Assembly of people in a decent manner . . . These ensueing Lawes are to be observed in every parish. . ." Each parish was to build a church to accommodate 200 persons; the "householders" were to select 8 "overseers" to raise taxes for the building & repair of such church and for the provision of the poor and the maintenance of the minister, and to manage all parochial affairs. Of the overseers two were annually selected by the overseers and the constable to be church wardens. "To prevent Scandalous and Ignorant pretenders to the Ministry from intruding themselves as Teachers" it was ordered that only such could officiate as had "Received Ordination either from some Protestant Bishop, or Minister within some part of his Majesties Dominions or the Dominions of any foreign prince of the Reformed Religion . . ." Each Minister was required to preach every Sunday, "pray for . . . the Royall

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Reformed Church in America, 1628-1878, New York, 1879, pp. 60, 603, 607; Ecclesiastical Records, I, 492; James Grant Wilson (ed.), Centennial History of the Protestant Episcopal Church in the Diocese of New York, 1785-1885, New York, 1886, p. 49 (hereafter cited as Centennial History); William Stevens Perry, The History of the American Episcopal Church, 1587-1883, Boston, 1885, I, pp. 150-151 (hereafter cited as Perry).

8. Thomas J. Wertenbaker, The Founding of American Civilization in the Middle Colonies, New York, 1938, pp. 84, 85 (hereafter cited as Wertenbaker).
9. Edmund B. O'Callaghan (ed.), Documents Relative to the Colonial History of the State of New York, Albany, 1865, II, 250-253; III, 369-373 (hereafter cited as Colonial Documents).
10. R. Townsend Henshaw, "The Ministry Act of 1693," Historical Magazine of the Protestant Episcopal Church in America, New Brunswick, N.J., II; 199 (1933), (hereafter cited as Henshaw).
11. Ibid., p. 200; New York Colony, Colonial Laws of New York, Albany, 1894, I, xii (hereafter cited as Colonial Laws).

Family . . .," administer the Lord's Supper in his parish church at least once a year, and privately, to persons who "for want of health shall require the same in their houses," and to baptise the "Children of Christian parents." It was further ordered "that no Congregation shall be disturbed in their private meetings in the time of prayer, preaching or other divine Service Nor shall any person be molested fined or Imprisoned for differing in Judgment in matters of Religion who profess Christianity."[12]

The first provincial assembly, convened by Governor Dongan in 1683, passed a Charter of Privileges, providing that "all the respective Christian Churches now in practice within the City of New Yorke and the other places of this province . . . shall from henceforth and forever be held and reputed as privileged churches and enjoy their former freedomes of their Religions in Divine Worship and Church Discipline".[13] There were then 15 Dutch Reformed, four Huguenot, two Lutheran, and 13 Puritan or Congregationalist churches in the province. The only Anglican service in the province was held by the chaplain to the garrison in the fort in New York City.[14] Anglicans were few in number and mainly naval, military, and civil officers and their families.[15]

Although the chaplain of Governor Nicolls had read prayers and preached in the little log chapel of Fort James, alternating with the Dutch dominie,[16] the first Anglican clergyman of whom we have personal record was the Reverend John Wolley, who came over with Governor Andros in 1678 and later published a quaint sketch of the province. A gentleman of culture, he lived on good terms with the Dutch and tried to reconcile the mutually disapproving ministers of the Dutch and Lutheran churches in the city.[17] Two Labadist missionaries, Dankers and Sluyter, seeing Wolley officiating in 1679 before a congregation of twenty or thirty persons, recorded their contempt of his puny sect in their Journal.[18]

Other early chaplains were John Gordon, Josias Clarke, Alexander Innes, and John Miller. Innes, driven from the colony as a "Papist" during the Leisler rebellion, following the deposition of James II in 1689, settled in Monmouth County, New Jersey, where he ministered to the scattered Anglicans until his death in 1713. Miller was later unsuccessfully involved in the attempt to force him, as Anglican rector, on the Parish of

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12. Colonial Laws, I, 24-26.
13. Ibid., I, 116.
14. Henshaw, pp. 199, 200.
15. Samuel D. McConnell, History of the American Episcopal Church, Milwaukee, 1916, p. 42 et. seq. (hereafter cited as McConnell); Wertenbaker, pp. 47-50, 66-70, 82, 83; Corwin, pp. 38, 39, 44, 45.
16. Wertenbaker, pp. 84, 85; Corwin, p. 58; Ecclesiastical Records, I, 570-572.
17. Centennial History, p. 49; Colonial Documents, III, 220.
18. Ecclesiastical Records, I, 711, 720; II, 829; Perry, I, 148, 151, 155, 156.

New York, newly-created in 1693. This, however, opens a new phase in the colonial history of the Church of England. During its first 30 years in the colony, "the Church's voice was not heard beyond the garrison's drum-beat."[19]

The Ministry Act

Church events in New York were often symptoms of causes in England or closely identified with these causes. Sporadic agitation during these years for the establishment of the Church in the province was without result. When the Dutch Stadtholder, William Prince of Orange, became King of England in 1690, however, the attitude of the Dutch colonists toward the Church became more receptive. "If the Prince of Orange found it easy to be a churchman, why should not they likewise?"[20] This tolerance was particularly noticeable among the Dutch aristocracy, influenced by their dread of the democratic trend of Leisler's rebellion. The background of this rebellion involved it in both political and religious issues. In 1683, Governor Thomas Dongan, apparently acceding, on the Duke of York's order, to popular demand for representation in the provincial government, had granted a "charter of liberties" providing for a General Assembly without whose consent no tax could be levied. The newly-crowned King, James II, expressly forebade the convening of the assembly which, as Duke of York, he had established. In the same year, the Classis of Amsterdam had warned its American congregations of a contemplated plan to introduce bishops of the Church of England by legal establishment. So it was that the rebellion led by Capt. Jacob Leisler against the constituted government in 1689 partook of the flavor of religious as well as political freedom. Though Leisler's excesses led to his capture and execution, it is not surprising that many should have welcomed an authority which stood as a bulwark against such popular insurgence. The association of royal prerogatives with church establishment continued in the popular mind down to the Revolution, and helped to determine the alignment for and against the Crown as well as the church.[21]

Accordingly, the newly-appointed Governor, Henry Sloughter, revived the subject of Church establishment by introducing into the reconstituted Assembly, in 1691, a bill for "settling the ministry and allotting maintenance for them in each respective city and town within this province that consists of forty families and upwards." Though this bill was defeated, a similar "Act for Settling a Ministry" (sometimes called the Vestry Act) was passed under Governor Benjamin Fletcher in 1693.[22]

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19. Centennial History, p. 49 et. seq.; Perry, I, 150-161; Corwin, p. 110; McConnell, p. 42.
20. McConnell, p. 64; Ecclesiastical Records, V, 3459, 3460.
21. Corwin, pp. 89-93; Werenbaker, pp. 86-97; Ecclesiastical Records, II, 849, 850; Newtown Annals, pp. 105, 122; Jacqueline Overton, Long Island's Story, Garden City, N.Y., 1929, p. 64, Colonial Laws, I, 116.
22. Centennial History, p. 53; Colonial Laws, I, 328-331.

Historical Sketch

Governor Fletcher's instructions were to use all proper means to put the Church on a sound footing in the province.[23] Ardent supporters toward this end were Colonel Caleb Heathcote and James Graham.[24]

The Vestry Act provided that within a year a "good sufficient Protestant minister" be settled in the Parish of New York, another in Richmond County, and two each in Westchester and Queens counties. No provision was made for the counties of Kings, Dutchess, Orange, and Suffolk. The freeholders of each county affected were required to elect churchwardens and vestrymen, who in turn were directed to levy and collect a yearly property tax of 100 pounds in New York City, of 60 pounds in Queens for the support of the parish. This tax was levied upon freeholders irrespective of their religious persuasion.[25]

There is hardly doubt that the Assembly, controlled as it was by dissenters, never intended to establish the Church of England, and the law, while providing wardens and vestrymen, did not mention the Book of Common Prayer nor require that the parish minister be Anglican. However, Fletcher, and succeeding governors claimed the act as legally establishing the Church of England. Controversy over this interpretation raged intermittently until the Vestry Act was abolished by the Revolution.[26]

The act was so arbitrarily enforced under Lord Cornbury, appointed Governor of New York on May 3, 1702, that Queen Anne, in 1709, granted the people's petition for his removal.[27] During his term of office, however, he had harmed the cause of the English Church by persecuting the Presbyterians, insulting missionaries of the "S.P.G.", and causing many of the Dutch to move to New Jersey.[28]

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23. Centennial History, p. 54.
24. Wertenbaker, p. 87; Ecclesiastical Records, II, 1076-1079; Perry I, 159, 160; Corwin, pp. 98, 99, 103, 106.
25. Colonial Laws, I, 328-331; William W. Manross, History of the American Episcopal Church, New York and Milwaukee, 1935, p. 114 (hereafter cited as Manross).
26. Colonial Laws, I, 329; Colonial Documents, III, 220, 372; Corwin, pp. 124-126, 128
27. Ecclesiastical Records, III, 1489, 1672.
28. Wertenbaker, pp. 87-89; Ecclesiastical Records, III, 1478, 1615-1619, 1657-1662; Edgar Franklin Romig (ed.), The Tercentenary Year, The Reformed (Dutch) Church in America, 1929, pp. 141-144; James M. MacDonald, Two Centuries in the History of the Presbyterian Church at Jamaica, L.I., New York, 1862, p. 100 (hereafter cited as Two Centuries at Jamaica); Ecclesiastical Records, III, 1592; Colonial Records, III, 130; Newtown Annals, pp. 136, 137; Two Centuries at Jamaica, p. 104; I. Marshall Page, The Life Story of Rev. Francis Makemie, Grand Rapids, Mich., 1938, p. 156; Ecclesiastical Records, III, 1672; V, 1505; Newtown Annals, p. 147; James M. MacDonald, A Sketch of the History of the Presbyterian Church in Jamaica, L.I., New York, 1847, p. 72.

Historical Sketch

Trinity Church

At the first election of wardens and vestrymen for the Parish of New York, January 6, 1694, there were no Anglicans among the three wardens and but three among the ten vestrymen. They met as a council on January 12, 1694, and called a dissenting minister as rector of the parish. The Governor objected and held out for calling the Anglican Chaplain, John Miller, as of right granted by the Vestry Act. The council refused. Chaplain Miller, returning to England in 1695, vainly advocated a colonial bishop as suffragan to the Bishop of London, with civil authority and troops to maintain it. Governor Fletcher then appealed to the Assembly to amend the law so as to give the governor specific authority to name the rectors of the parishes of the province.[29] The amendment failed and the rectorship remained unfilled. A predominantly dissenting vestry, re-elected on January 8, 1695, continued its hesitancy either to call a dissenter against the Governor's wishes or to accede to his demand for an Anglican against its own conscience. When the Assembly, accordingly, threatened to prosecute the vestrymen for dilatory tactics, they proceeded to the election, nemine contradicente, of Mr. William Vesey as rector of the New York Parish.[30]

Mr. Vesey, ostensibly a Presbyterian, and a graduate of Harvard University, had been sent by Increase Mather as a preacher to "strengthen the Presbyterian Puritans in New York." Being but 19 years old when first elected, and therefore too young for the rectorship, he was reelected on January 14, 1696, after he had come of the legal age to receive orders in the Church of England. Governor Fletcher, by argument and the promise of an increased yearly stipend, induced the young Mather disciple to seek ordination at the hands of the Bishop of London, in England. He was ordained August 2, 1697, and upon his return was made Rector of Trinity Church; thereafter, Vesey became a staunch advocate of Church establishment.[31]

On May 6, 1697, Trinity Church was chartered, with the Bishop of London as its nominal rector at a salary of one hundred pounds per annum. Provision was made in the Charter for an ecclesiastical vestry which would necessarily elect an Anglican rector. The Charter referring to Trinity as "this our first and only parish and churchyard in the city of New York" repeatedly mentioned the Ministry (or Vestry) Act as having established the Church in the colony and as being in a measure fulfilled by Trinity Charter. Ecclesiastical vestries, by this provision, became the controlling power in the settling of ministers, and the civil or county vestries were thus reduced to the status of raising funds for the support of the ministry.[32]

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29. Ecclesiastical Records, V, 1505; Corwin, 93, 94, 106, 107; Perry, I, 160, 161.
30. Centennial History, p. 55.
31. Ibid., p. 56; Jacob H. Patton, Popular History of the Presbyterian Church in the United States of America, New York, 1900, pp. 101-103.
32. Centennial History, footnote, p. 57.

Upon Vesey's return from England, the Trinity Vestry formally confirmed his election on December 24, 1697, and he was inducted the next day as the first rector of Trinity Parish. The Dutch not only did not oppose this, but, as the Trinity Church edifice was incomplete, they provided the new Dutch Church for the induction ceremony, at which two Reformed clergymen assisted. The Dutch had been won to this cooperation by the granting of a liberal charter to the new Dutch Church in New York City. Vesey adopted a policy of conciliation toward the Dutch in contrast to his attitude toward other dissenters; and so initiated a long, though occasionally interrupted, period of amicable relations between the two churches, in which the Dutch, where predominant, enjoyed a status of semi-establishment.[33]

People of all shades of religious profession, including Jews, contributed funds toward the erection of the first building of Trinity Church,[34] and the governors of the colony showed great liberality in subsidizing the church from the public bounty. In 1705, a large tract of land known as "the Duke's Farm" (sometimes "King's Farm"), which had been used by the church under grant of Governor Fletcher, was conveyed in fee simple, as a royal gift, to Trinity Church. This land subsequently became one of the most valuable pieces of real estate in the world. It included a large section of present downtown New York City.[35]

During the 50 years of Doctor Vesey's rectorship, Trinity Church was the focus of church activities in New York. Nevertheless, the vigorous rector often had formidable opposition to overcome. Governor Fletcher's early partisanship for Chaplain John Miller led him to withhold Rector Vesey's salary until compelled to make payment by a royal mandate. Governor Robert Hunter, successor to Lord Cornbury, also opposed Vesey ". . . on political grounds, it being insinuated that he was a Jacobin. Hunter used all his power to annoy him." On this occasion, Vesey, in 1715, carried his appeal in person to London, where he was appointed commissary for New York and New Jesery by the Bishop of London. Thus, he was the first to exercise authority of an episcopal nature in New York. His adversary, Governor Hunter, was replaced as Governor on July 19, 1719, by William Burnet, the son of the Bishop of Salisbury, with whom Vesey worked harmoniously.[36]

As Commissary, Vesey, on May 2, 1739, called the first convention of Anglican clergymen to be held in New York. It was attended by ten clergymen. Reporting the convention to the Bishop of London, he stated that, "Several were prevented from attending by sickness and other accidents." Vesey died July 11, 1746, and was succeeded by the Reverend Dr. Henry Barclay, who was succeeded on his death in 1764 by the Reverend Dr. Auchmuty, the assistant rector. With the completion of St. Paul's Chapel in 1766, Trinity Church was well along the road of a glorious history.[37]

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33. Manross, pp. 114, 115; Corwin, pp. 111-118; Perry, I, 161-163.
34. Centennial History, p. 58.
35. Morgan Dix (ed.), The Parish of Trinity Church in the City of New York, 1898 (hereafter cited as Dix), I, 145.
36. Centennial History, pp. 60-62.
37. Ibid., pp. 63, 64.

Historical Sketch

The Society for the Propagation of the Gospel

In 1695, the Reverend Dr. Thomas Bray was sent by the Bishop of London to visit and report upon the condition of the churches in the American colonies. Upon his return to England in 1700, he published his "Memorial Representing the Present State of Religion on the Continent of North America"; reporting of New York that it had one priest with room for at least two more, and of Long Island that it had nine parishes with no priests at all. His advocacy, in letters, pamphlets, conferences with bishops, and appeals to Parliament, of an organized endeavor to increase the scope and prestige of the Church in the New World resulted in the establishment in 1701 of the Society for the Propagation of the Gospel in Foreign Parts--commonly called the "S.P.G." King William's proclamation authorizing the S.P.G. deplored the fact that "the provision for ministers is very mean, whereby there is great lack in the administration of the Word and Sacraments, causing atheism to abound for want of learned and orthodox ministers . . ." and empowered 100 leading clerics and laymen, headed by the Archbishop of Canterbury, to form the Society and exercise designated powers through it.[38]

An "Address" was sent to all bishops and archdeacons of the realm, directing them to choose fit persons as missionaries for the colonies. The qualifications considered in selecting these missionaries included age, conjugal condition, temper, prudence, learning, zeal and loyalty to the Church and Crown. The bishops and archdeacons were specifically adjured not to use the Society for the purpose of finding places for men whom they would not keep themselves. Missionaries were instructed that upon arrival they should be "frequent in prayers, conversant with the Bible, Prayer-Book and Homilies; not to board in public-houses, game not at all, converse not with profane and lewd persons, be frugal, keep out of debt, not meddle in politics, keep away from quarrels, say the service every day when practicable, avoid high-flown sermons, preach against such vices as they see, impress the nature and need of the Sacraments, distribute the Society's tracts, visit their people." The salary was 50 pounds per annum, plus 10 pounds for outfit.[39]

The S.P.G. became one of the most effective forces for winning to the Church those of other faiths who had no ministers and those previously barred by the barrier of language. Particularly, the Book of Common Prayer was translated into Dutch, and missionaries were required to preach in Dutch among the pastorless communicants of the Reformed Church.[40] In 1709,

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38. McConnell, pp. 96-99; Rev. Dr. Thomas Bray, "Memorial Representing the Present State of Religion on the Continent of North America," Maryland Historical Society Fund Publications, no. 37, pp. 159-171 (reprinted in Peter G. Mode, Source Book and Bibliographical Guide for American Church History, Menasha, Wis., 1921, p. 239).
39. McConnell, p. 100.
40. Centennial History, p. 59; Ecclesiastical Records, III, 1743.

Col. Lewis Morris, hoping to promote the Church in Harlem, advised the Society of his opinion that many of his Dutch neighbors could be converted through Dutch prayer books and preaching; and the 1711 annual report of the Society stated that with the publication of 750 copies of the liturgy in English and "Low Dutch" many of the Dutch were brought into willing conformity with Anglican doctrine and worship.[41] The shortage of Reformed Dutch ministers was a contributing factor to the success of these missionary efforts. The Reverend Henry Beys was ordained to care for the pastorless Dutch in Harlem. Dr. Vesey served the Dutch churches of Kings County during ministerial vacancies and found them "well affected to the Church of England."[42] Throughout the colony, the missionary efforts of the S.P.G. among the Dutch in their own language was for many years healthfully strong and successful.[43]

The most effective instrumentality of the S.P.G., however, was its system of excellent schools. By teaching in English, these schools broke down the language barrier which had kept many of the young from the church. The concurrent displacement of Dutch by English in every phase of life,--education, social intercourse, intermarriage, business, and politics,--fostered among the rising Dutch generations a growing discontent with hearing in church a tongue which continually grew more foreign to them. Many inevitably flocked to the English Church.[44]

As early as 1704, Rector Vesey of Trinity Church recommended the appointment of a schoolmaster among the four pastorless Dutch churches in Kings County, as "a great instrument of bringing the youth and others to the church."

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41. Society for the Propagation of the Gospel in Foreign Parts, Annual Sermons and Abstracts of Proceedings, Trinity College, Hartford, 1910-11, p. 29 (hereafter cited as S.P.G. Proceedings).
42. Nathaniel S. Prime, A History of Long Island, From Its First Settlement by the Europeans, to the year 1845, with Special Reference to Its Ecclesiastical Concerns, New York, 1845, pp. 385, 386; Henry R. Stiles, A History of the City of Brooklyn, Albany, 1870, III, pp. 652-654; Ecclesiastical Records, III, 1743.
43. Horatio Oliver Ladd, The Origin and History of Grace Church, Jamaica, New York, New York, 1914, pp. 55, 61, 84; S.P.G. Proceedings, (1734) p. 47; (1737) p. 49; (1768) p. 54; (1770) p. 25; Ecclesiastical Records, III, pp. 1697, 1903; Helen Wilkinson Reynolds, (ed.), The Records of Christ Church, Poughkeepsie, New York, Poughkeepsie, 1911, pp. 1-45; Robert Bolton, History of the Protestant Episcopal Church, in the County of Westchester, from Its Foundation, A.D., 1693, to A.D., 1853, New York, 1855, passim; Centennial History, p. 232; John W. Lydekker, "The Reverend John Doty, 1745-1841," Historical Magazine of the Protestant Episcopal Church, New Brunswick, N.J., Sept. 1938, pp. 287-291; Henshaw, passim.
44. William W. Kemp, The Support of Schools in Colonial New York by the Society for the Propagation of the Gospel in Foreign Parts, Teachers College, Columbia University Contributions to Education, No. 56, New York, 1913, passim (hereafter cited as Kemp) Wertenbaker, pp. 101 et. seq.

In New York City this plan was followed throughout the colonial period with brilliant success. Despite the fact that Governor Cornbury antagonized the Dutch by claiming the sole right to license schoolmasters, by 1715 the Society's New York City schoolmaster, Mr. Huddleston, had taught 650 Dutch and French children to read and write English and to recite the Church catechism. The continued success of this flourishing school partly explains the constant influx of Dutch people into Trinity Church and its chapels.[45]

Similar efforts in Richmond Parish, Staten Island, were equally fruitful. When Aeneas Mackenzie became missionary in 1705 and found that two-thirds of the people were Dutch and French, he called on the S.P.G. for schools "in order to unite the growing generation in their language, as well as in their religious Principles." Fifty pounds a year were pledged for the support of three schoolmasters. By 1709, two English schools were flourishing, and, not by coincidence, the Huguenot Church of St. Andrews at Richmond, conformed in the same year to the Church of England. Two years later Mackenzie wrote that the French, some of the Dutch, and most of the English dissenters allowed their children to learn the Church catechism. The Society had employed at least 13 teachers in the parish when its activities were interrupted by the Revolution.[46] Similar educational enterprises were supported by the Society throughout the province, and usually with corresponding success.[47]

Alarmed by the defection to the English Church of many of their young, particularly among the wealthy, the Dutch began, about 1730, to talk of the introduction of English preaching into their own churches. Conservative opposition delayed this reform to the detriment of the Dutch Church. Between 1741 and 1762 there were but three Dutch schools in the city as against several times that number of English schools. In 1762 a petition, headed by Jacobus Roosevelt and Philip Livingston, requested the appointment of an English-speaking Reformed preacher. The Dutch Consistory, dreading an uproar, pleaded for delay, but in the following year the conservatives agreed to call an English preacher, if a new church were built especially for the services in English. The call which was sent to Holland stated that Dutch had declined to such an extent that children of the wealthier families were leaving the church and that English congregations "for the greater part" consisted of persons descended from communicants of the Dutch Church. The introduction of English preaching, however, came too late to

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45. Ecclesiastical Records, III, p. 1553; S.P.G. Proceedings, (1704-5) pp. 30, 31; (1716) pp. 28, 29; (1720) p. 52; (1741) p. 72; Kemp, pp. 39, 40, 60, 79, 82, 83, 93, 94, 99, 100.
46. David Humphreys, An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, London, 1730, pp. 217, 218; William T. Davis, et. al., The Church of St. Andrew, Richmond, Staten Island, Staten Island, N.Y., 1925, pp. 16-29; Kemp, pp. 163-172.
47. Kemp, passim; Bolton, op. cit., p. 268; S.P.G. Proceedings, (1740) p. 51; Ecclesiastical Records, III, 1866, 1867; Centennial History, p. 59; Henshaw, p. 200.

win back many of the seceders. Some of the ultra-conservative Dutch brought suit against the church corporation for violation of the charter, but when the case was lost attended the Episcopal Church in protest.[48]

In addition to its efforts for conversions, the S.P.G. unsuccessfully instituted a movement for the endowment of a special bishopric for the American colonies. The reasons for its failure in this endeavor were two-fold: on the one hand, the Church authorities in England persisted in thinking of the colonies as a savage wilderness, to which it would be degrading and dangerous to send a bishop; on the other hand, many colonists feared that the founding of a bishopric in the colonies would signify an extension of royal authority and a corresponding confirmation of Anglican Church establishment. The more steadfast the belief in ultimate political independence became, the greater grew colonial opposition to the establishment of an American Episcopate.[49]

King's College

The founding of King's College, the name of which was changed to Columbia College after the Revolution, was largely the accomplishment of Churchmen. The college was virtually under Church control until many years after the Revolution. Discussion regarding the formation of such a college probably goes back to the beginning of the century, but not until 1746 did the legislature authorize the raising of 2,250 pounds by lottery for its foundation.[50] This money was placed in the hands of a board of trustees, most of whom were churchmen. Trinity Church contributed a substantial endowment to the college, on condition that no person should be eligible for the office of president who was not a communicant of the Church of England, and that the services of the Church of England and the Book of Common Prayer be always used in the College Chapel.[51] Acceptance of this condition aroused much opposition among dissenters, especially the Presbyterians, on the ground that it was "evil" for a sectarian college to be supported by public funds. William Livingstone, in the Independent Reflector of March 29, 1753, warned that the very foundations of religious liberty were thereby jeopardized.[52] Nevertheless, in the same year, another lottery was authorized by the legislature, in addition an outright annual appropriation of 500 pounds, to be paid to the college for the next seven years out of the excise duties of the Port of New York.[53] The college was granted a Royal

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48. Ecclesiastical Records, VI, pp. 3817, 3818, 3841, 3842, 3853-3856, 3910, 3911, 3965; Corwin, p. 159; Wertenbaker, pp. 95, 96, 110, 111; Gabriel P. Disosway, The Earliest Churches of New York and Its Vicinity, New York, 1865, pp. 47, 71-77; Kemp, p. 78.
49. Charles J. Abbey, English Church and Bishops, 1700-1800, London, 1887, I, 87; Colonial Documents, VII, 360-369,
50. Colonial Laws, III, 607; Dix, I, 145.
51. Dix, I, 270; Manross, p. 124.
52. Ecclesiastical Records, V, 3339-3341; Dix, I, 270.
53. Colonial Laws, III, 899; Manross, p. 124.

Charter, October 31, 1754, and began to function the following year, with Dr. Samuel Johnson, formerly Rector of Christ Church, Stratford, Connecticut, as its first president.[54]

Dr. Johnson became the first president of the colonial Convention of the Anglican Church, formally organized, March 21, 1766, in the home of Dr. Auchmuty, then Rector of Trinity Church. The Convention comprised 14 of the Episcopal clergy of New York, New Jersey, and Connecticut, Samuel Seabury, of Jamaica, Long Island, was elected secretary.[55]

Dr. Johnson's successor as president of King's College was Dr. Miles Cooper, who held office until the Revolution, when he was forced to flee because of his Tory sympathies.[56]

Period of the Revolution

The ordination vows of Anglican clergy pledged them to the king as well as to the bishops of the church.[57] The majority of Episcopalians at the outbreak of the Revolution, especially in New York, harbored strong Tory sympathies. This is not surprising, considering that under English rule, the Church had enjoyed a favored status in the colony, amounting almost to establishment. Consequently, they suffered many personal indignities and loss of property.[58]

The Dutch were divided politically according to their interests, one party veering toward the Anglicans, though the majority, remembering their resentment of Episcopalian growth under governmental favor and their fear of an American bishopric, favored the Revolution.[59] The Presbyterians, with a single exception, supported the American cause. In general, the attitude of the dissenters was "no Establishment, no Episcopal arrogance, no Lords spiritual, on this side of the Atlantic."[60] In consequence, they and their

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54. Ecclesiastical Records, V, 3506-13; Dix, 1, 270. The original Royal Charter is bound in a compilation of all the charters, acts, and official documents in the college, including the lease and re-lease of a portion of King's Farm by Trinity Church, and is on display at Columbia University. This valuable compilation was printed for the college in June, 1895.
55. Manross, p. 124.
56. Ibid.; Centennial History, p. 64.
57. McConnell, p. 206 et. seq.
58. Edward F. Humphrey, Nationalism and Religion in America, 1774-1789, Boston, 1924, pp. 19-47. See section on Ministry Act above.
59. Ecclesiastical Records, IV, 3134; VI, 3965, 4159, 4160; Wertenbaker, p. 98; Corwin, pp. 16, 50, 176; WPA Historical Records Survey, Inventory of Church Archives in New York City: Reformed Church in America, New York, 1939, pp. 5, 8.
60. E. Hall Gillett, History of the Presbyterian Church in the United States of America, Philadelphia, 1864, I, 173-207.

churches suffered at British hands, during the long occupation of New York City and Long Island, indignities, persecutions, and destruction of church property fully as severe as any inflicted on the Anglican Tories where the continental armies held sway.[61]

The only clergymen of the church in New York to espouse the American cause was Samuel Provoost, who had resigned in 1769 as assistant rector of Trinity Church and was to become the first Bishop of New York.[62] In other parts of the country, however, the Toryism of the Episcopalians was not so unamimous. Two-thirds of the signers of the Declaration of Independence belonged to the Anglican Church and six were either sons or grandsons of Anglican clergymen.[63] In the main, however, "Anglican" and "Loyalist" were nearly synonymous. Some rendered valuable aid to the British. The Reverend Dr. Samuel Seabury, for instance, writes: "As I was perfectly acquainted with the country about Westchester, I have reason to believe that the account I gave General Clinton (British commander at New York) was of real service to the Army."[64]

When General George Washington arrived in New York during April 1776, Dr. Auchmuty, Rector of Trinity, retired to the country, leaving his oldest assistant, the Reverend Charles Inglis, in charge. "It was with great difficulty that the services were maintained, owing to the hostility of the people. Inglis and his friends thought that they were more or less in danger." And perhaps with reason: On September 15, 1776, the American forces abandoned New York to the English, who remained until November 25, 1783, although this brought relief to Churchmen, a fire broke out on the Saturday following the British entry and destroyed Trinity Church, the rectory, and the Charity School. King's College also narrowly escaped destruction.[65]

Upon Dr. Auchmuty's death, March 1, 1777, the Reverend Charles Inglis became Rector of Trinity. Although the two existing chapels were saved from the fire, Mr. Inglis's induction ceremonies were held in the open, near the ruins of Trinity Church, and concluded by his placing his hands upon the ruined wall.[66] With the return of peace, Inglis, whose inclusion

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61. Work Projects Administration, Inventory of Church Archives in New York City: Presbyterian Church in the U.S.A., New York, 1940, pp. 11. 12.
62. Manross, p. 179; William S. Perry, The Episcopate in America, Sketches of the Bishops of the American Church, New York, 1895, p. 9; Dix, I, p. 319; II, 31-55.
63. William S. Perry, Faith of the Signers of the Declaration of Indpendence, photostat of Library of Congress copy, p. 18.
64. Humphrey, op. cit., pp. 19-47; Dix, I, 375-382; Ecclesiastical Records, IV, 4292-4300; Colonial Records, III, 637-646; Works Progress Administration, Inventory of Church Archives in New York: Protestant Episcopal Church, Diocese of Western New York, Albany, 1939, p. xiii; Centennial History, p. 78.
65. Centennial History, pp. 55, 65, 78.
66. Ibid., p. 68.

as a Loyalist in a 1779 Bill of Attainder compelled him to leave the country, resigned as rector of Trinity on November 1, 1783, and fled to Nova Scotia. The Reverend Benjamin Moore, elected to succeed him, was not inducted, and so it was that the patriotic Dr. Samuel Provoost, was elected Rector of Trinity Church on April 22, 1784.[67]

When England recognized American independence in 1785, the Bishop of London's formal relinquishment of authority over the Episcopal churches in America, left them the task of re-organization and adjustment to take there proper place in the new order of national independence.[68] Although the Revolution had divided the political fealties of the communicants, yet, in the main, they remained loyal to their Church.[69] The obstacles to continued existence of the Episcopal churches were many as they had now lost the support of the State, and of the S.P.G.,[70] and had to find new ways of getting along with other religious bodies and with themselves.[71]

As an aftermath of the Revolution, the vestry of Trinity Church demonstrated the new relationship among free churches in a free land, by offering the Presbyterians the unsolicited use of St. George's and St. Paul's Chapels until their own Brick Church, damaged by the British, could be repaired. Moreover, in June, 1787, the Episcopalians, in the new spirit, made the Presbyterians a gift of two lots on Robinson Street (now Nos. 3 and 5 Park Place) for the senior minister's parsonage. Although the parsonage was never built, the income from this property was used then, as now, to supplement the minister's salary. Other conspicuous help in the spirit of Christ and transcending credal and doctrinal differences, distinguished the leadership of this great church in the new nation. Thus did a new brotherhood help to bind up the wounds of Revolution, and Christian learn to live with Christian.[72]

## Organization and Unification of The Protestant Episcopal Church in America

The newly free Episcopal Churches set about the task of organization and unification with commendable alacrity, though not without serious sectional differences of viewpoint. The revolutionary Episcopalianism of the

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67. Perry, I, 48.
68. Centennial History, pp. 11.
69. Dix, I, 319; II, 31-55.
70. James Madison, Writings of James Madison, New York, 1900-1910, VIII, pp. 425-433; William Meade, Old Churches, Ministers, and Families of Virginia, Philadelphia, 1857, I, 118, 385.
71. Samuel Seabury, A Brief View of the Origins and Results of the Episcopacy in the U.S.A., New York, 1836, pp. 14; Bishop William White, A Charge to the Clergy of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, Philadelphia, 1807, pp. 40, 44, 46.
72. Shepherd Knapp, A History of the Brick Presbyterian Church, New York, 1909, pp. 80, 81 (footnote).

South came into conflict with the loyalist traditions of the North over the question of the relative powers of clergy and laity, with the middle states generally assuming a conciliatory position. New England stood for ecclesiastical authority vested in the bishop; the South for increased lay representation without, in the case of South Carolina, any bishop at all; the middle states for national organization through compromise. The extreme factions, called Whig and Tory respectively, were both chary of centralized national authority, though for different reasons. The Whigs feared it as an encroachment upon the democratic sovereignty of the individual states, the Tories as a democratic threat to episcopal authority. The proponents of national unity, after a struggle closely paralleling the Federalist-Anti-Federalist conflict over the Constitution of the United States, in the end won.[73]

As early as 1782, the Reverend Dr. William White of Philadelphia, had proposed an organization of the Episcopalians, in an anonymously published pamphlet entitled "the Case of the Episcopalians in the United States Considered," and in 1783 the Reverend Dr. William Smith of Maryland, had called a convention at Annapolis, attended by 18 clergymen, mainly for the purpose of saving the endowments of the local churches. In so far as this hope looked to a continuation of governmental grants, it was doomed to disappointment. The convention was of lasting importance, however, in that it unanimously conferred upon the denomination its name of "The Protestant Episcopal Church in the United States of America."[74]

On May 11th of the following year, the managers of the Corporation for the Relief of Widows and Orphans of the Clergy from New York, New Jersey, and Pennsylvania, meeting at New Brunswick, N.J. discussed the general situation of the church, and, in a manner suggesting the first step toward the creation of our national constitution, issued a call for a conference of churchmen from all the states, to be held in New York in October of the same year. At this New York conference, delegations from Pennsylvania, New York, New Jersey, Delaware, Maryland, and Virginia met and proceeded to discuss plans for unification and organization of an independent American Episcopal Church. Delegates from Connecticut attended, but refused to participate in the proceedings, pending word from the Reverend Dr. Samuel Seabury, then in England awaiting consecration as their bishop. The others formulated a general plan of organization and union upon the following principles: (1) a federated Church, (2) with the several states as component units, (3) under a Governing Body comprised of both clergy and laity, (4) upon which no power, except such as could not be exercised by the State Churches themselves, should

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73. Samuel Seabury, op. cit., passim.; William White, op. cit., passim.; William White, "Case of the Episcopal Church in the U.S.A. Considered," (Philadelphia, 1783; reprinted in) Protestant Episcopal Quarterly Review, 1859, vol. VI; McConnell, p. 218 et. seq.

74. McConnell, p. 230; Fifteenth Census of the United States, "Protestant Episcopal Church," Religious Bodies 1936, bulletin no. 19, Washington, D.C., 1940, p. 12.

be conferred, and (5) maintenance of continuity with the Church of England. This plan was submitted to the churches of the several states, and they were asked to send delegates to a General Convention to be held at Philadelphia, September 1785.[75]

Accordingly, a state convention was convened on Wednesday, June 22, 1785, in St. Paul's Chapel of Trinity Parish, to elect three clerical and three lay delegates from each parish "to represent the State of New York in the General Convention which is to be held at Philadelphia on the Tuesday before the Feast of St. Michael next." The deputies from Trinity were: clerical--Dr. Provoost, Rev. Abraham Beach, and Rev. Benjamin Moore; lay delegates--Judge James Duane, Marinus Willett, and John Alsop, lawyers. The united parishes of Jamacia, Newtown, and Flushing sent Messrs. Bloomer, Crommeline, Kissam, Burrows, and Johnson; Staten Island sent Messrs. Rowland and Michaen; New Rochelle sent Mr. Fowler; Ulster and Orange Counties sent Mr. Jarvis; and Dutchess County sent Mr. Davis.[76]

The Constitutional Convention of the Protestant Episcopal Church met in Christ Church, Philadelphia, from September 27 to October 7, 1785, two years before the Federal Constitutional Convention in the same city. Already most of the churches of the several states had drawn up state constitutions. Sixteen clergymen and 26 laymen, from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, attended. Massachusetts sent a letter, but Connecticut, under the aggressive leadership of Bishop Seabury, declined participation altogether, because the New York Convention of the previous year had expressed views antipathetic toward its conception of the ultimate authority of the episcopate.[77] Notwithstanding the Seabury defection, the convention proceeded to draft a constitution, principally credited to Dr. William White of Philadelphia, which provided for a national organization under the name suggested by the Maryland convention of 1783, with a governing body to be composed of two orders of clergy (bishops and presbyters) and lay delegates from the states, each of which was to be independent in its internal affairs. It further provided (1) that there should be a Triennial Convention; (2) that bishops should be ex-officio members of that Convention; (3) that qualified persons should be admitted to orders only upon subscription to the Bible and a pledge of obedience to ecclesiastical authorities; and (4) that the Prayer Book of the Church of

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75. William White, Memoirs of the Protestant Episcopal Church in America, Philadelphia, 1820, (hereafter cited as White) pp. 84-109; William Stevens Perry, Journals of the General Conventions of the Protestant Episcopal Church in the U.S.A.; Historical Notes and Documents, 1785-1835, Claremont, N.Y., III, 3, 4 (hereafter cited as Perry: Journals).
76. Centennial History. p. 69 (note).
77. White, p. 109; Perry, Journals, I, 14-29; III, 69-212, 319, 320; William Stevens Perry, Handbook of the General Convention of the Protestant Episcopal Church of the U.S.A., 1785-1874, New York, 1874, pp. 8-42 (hereafter cited as Perry, Handbook).

England, as revised to render it consistent with the American Revolution and the state constitutions, should be the basis of the liturgy.[78] The Convention then sent a request to the Archbishop of Canterbury to authorize the episcopal consecration of such suitable persons as might be sent to England for that purpose, which authorization, was granted upon satisfactory explanation of the changes in the Prayer Book.[79]

Meanwhile, the state conventions met again to discuss the action taken by the constitutional convention. Judge Duane reported to the New York Convention, convened May 16, 1786, concerning the changes in the Book of Common Prayer, and the request to the Archbishop of Canterbury for the consecration of candidates for the American Episcopacy; and the report was approved. At an adjourned meeting, June 14, 1786, the Reverend Dr, Samuel Provoost, Rector of Trinity, was unanimously recommended for consecration as Bishop of New York, Other state conventions took similar action.[80]

At a second session of the Constitutional Convention in June and October 1786, at Philadelphia and Wilmington respectively, the actions of the various state conventions were ratified in the selection of Dr. Provoost of New York, Dr. White of Pennsylvania, and Dr. Griffith of Virginia to receive episcopal consecration through the English succession. Dr, Griffith was unable to go, but Doctors White and Provoost were consecrated in the Chapel of Lambeth Palace, London, February 4, 1787, and arrived in New York on Easter morning of the same year.[81]

At the first Triennial Convention, convened July 28, 1789, the Episcopal succession was acknowledged, the Constitution of 1785 ratified, and certain canons formulated.[82] National unity, however, was by no means complete. South Carolina joined the Church federation only upon condition that she have no episcopate, though she later relented and selected Dr. Robert Smith as bishop. Even Virginia feared the princely traditions of the episcopate, and adopted a canon compelling a bishop to be at all times also rector of a parish, so that his distinction among the clergy might not become too pronounced. Dr. James Madison, nominated first Bishop of Virginia, went to England for consecration, thus completing the "English" college of three American bishops.[83]

The major difficulty, however, and one which threatened to set up two rival churches on this side of the Atlantic, was the controversy between Bishops Provoost and Seabury.[84]

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78. McConnell, p. 242; Perry, Journals, I, 18-23, 31-62; Perry, Handbook; pp. 43-62.
79. White, p. 139.
80. Centennial History, p. 69.
81 Ibid.; Perry, pp. 58-75.
82. White, pp. 140-170; Perry, Journals, I, 63-144; III, 392-416.
83. McConnell, pp. 259-263, 277-282.
84. White, p. 168; Eben E. Beardsley, Life of Samuel Seabury, Boston, 1881, p. 150 et. seq.; Manross, pp. 193, 194; see also sec. on "The Revolutionary Period," above.

Historical Sketch

On March 28, 1783, 14 clergymen had met secretly at Waterbury, Connecticut, and nominated the Reverend Dr. Samuel Seabury, then a New York priest working in Westchester County, as Bishop for Connecticut. He sailed from New York just before its evacuation by British troops, carrying with him a petition to the Archbishop of Canterbury for his consecration as Bishop of Connecticut. Although he apparently thought that consecration would be readily granted on account of his former services to the crown, the Archbishops (of Canterbury and York) refused him on the grounds that they had no right to send a bishop to Connecticut without the consent of that State; that he probably would not be received there; that no provision would be made for his support; that his election had not been concurred in by the laity; and that there was no definitely organized diocese over which he could exercise jurisdiction. Angered by these refusals, Seabury at length applied to the Scottish bishops who were not dependent on the government, and was consecrated at the hands of the non-juring college in Aberdeen on November 14, 1784.[85]

On his return to Connecticut, Seabury was readily accepted as bishop in that state, and by his aggressive personality secured an increasing following. He met with sharp opposition elsewhere, however, not only because he had obtained consecration from a church regarded as schismatic by the Church of England, but also because he had agreed with the Scotch bishops to accept their doctrinal interpretations, to regard bishops as independent of lay control, and to fit the worship and discipline of the Church in Connecticut as nearly as possible to that in Scotland.[86]

The Seabury faction had held aloof from the effort to organize a national church, and regarded with hostile suspicion the growing influence of laymen in church affairs. Bishop Provoost, on his side, refused to recognize Seabury as a duly consecrated bishop. The General Convention of 1789 accordingly addressed itself to the task of composing the difference between the two. Bishop White of Pennsylvania took the lead in this conciliation by arranging a meeting of the hostile bishops on September 29, 1789, shortly after the close of the 1789 General Convention, wherein a compromise was reached on the basis of which the two factions joined hands in united effort.[87]

They agreed upon lay participation in the government of the Church (yielding on the part of Bishop Seabury) and the extension of the bishops' power by the creation of a House of Bishops with authority to initiate, as well as to revise and veto, legislation (yielding on the part of Bishop Provoost). The Nicene Creed was restored to the Prayer Book with the use of the sign of the cross in baptism (yielding by Bishop Provoost); and Bishop Seabury yielded on the point of the discipline of bishops, to permit

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85. Centennial History, pp. 67-75; Perry, II, 5; McConnell, 222-233.
86. Manross, pp. 193, 194; Perry, I, 41-58; Perry, Journals, 213, 214; McConnell, 234 et. seq.
87. White, p. 150 et. seq.; Eben E. Beardsley, Life of Samuel Seabury, Boston, 1881, p. 150 et. seq.

their trial and suspension by their own diocesan conventions when accused and found guilty of misconduct. They agreed to make it optional whether a diocese should send lay delegates to the General Convention, and for a long time Connecticut sent none.[88] As a symbol of the reconciliation Bishop Seabury joined in the consecration of Dr. Claggett as Bishop of Maryland. This, however, was after the repeal of the English law which had rendered Scottish bishops non-juring. Bishops were selected and consecrated for other states also and the Protestant Episcopal Church was at last a fully organized and united body.[89]

The principles of the church were summarized in the course of a sermon delivered by the Reverend William J. Seabury at the Centennial Convention of the New York Diocese: "In the course thus pursued by the Church of New York, there is plain evidence of its recognition of these principles as fundamental in the Ecclesiastical System--the necessity of the Episcopate for the perpetuation of the lawful Ministry of the Word and Sacraments; the substantial unity in doctrine, discipline, and worship of this church with the Church of England, whence it was derived; the right of clergy and laity to share representatively in such powers of government as are distinguishable from the power to exercise the spiritual functions of the Ministry; and the right of the Church in this state to co-equal representation with the church in every other state, in an Ecclesiastical Union for the regulation of matters of common interest to the Church in all the States represented in it.[90]

## The Diocese of New York

Although there was an hiatus of episcopal authority in New York between 1785, when the Bishop of London formally relinquished his jurisdiction, and that Easter morning of 1787 when Bishop Provoost, newly-consecrated, first set foot in his diocese, the founding date is generally reckoned from the first State Convention of 1785.[91] On July 15, in the first year of his consecration, Bishop Provoost first conferred Holy Orders when he ordained Richard C. Moore and Joseph G.J. Bend as deacons.[92]

The 22 years following the first triennial convention in 1789 were years of lethargy and weakness for the Church, both nationally and in the State. Diocesan conventions met irregularly and were ill-attended. At the New York Diocesan Convention of 1794, 14 of the clergy and delegates from 22 parishes attended. Two years later, only 12 of the clergy attended and 16 parishes were represented; in 1795, but 13 of the clergy and 12 parishes.[93]

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88. Manross, p. 200; Perry, pp. 76-88; White, p. 28 et. seq.
89. McConnell, pp. 259-263, 277-282; Centennial History, p. 77.
90. Centinnial History, p. 17.
91. Ibid.
92. Centinnal History, p. 75.
93. Perry, Handbook, pp. 108-112; Centennial History, pp. 78, 79.

Age and ill health forced the resignation of Bishop Provoost as Rector of Trinity in 1800, and a year later of the Diocese. His successor, the Reverend Dr. Benjamin Moore, like Provoost, had graduated from King's College and prepared for the ministry in England. His health, too, failed rapidly, and in 1811 he resigned the Diocese into the hands of the Reverend Dr. John Henry Hobart, consecrated May 29th of that year; who forthwith began a display of such energy that by 1815, a year before the death of Bishop Moore, he had brought 36 clergymen and an equal number of parishes into the convention.[94]

Church historians usually represent the opening of Bishop Hobart's term as the dawn of a new era in Church history. A great organizer, he inspired and participated in the organization of tract societies, Sunday Schools, missionary societies, prayer book societies, and numerous other important church institutions. He also edited a church newspaper called The Churchman's Magazine. Most important of all, perhaps, he helped found the General Theological Seminary in New York City. This Seminary, which was opened in 1819 to train young men for the Episcopal ministry, was endowed in 1821 with a $60,000 legacy by the will of Jacob Sherred, a New York layman, Its first building was opened in 1827. Two years later, another layman, Frederick Kohne of Pennsylvania and South Carolina, further endowed it with a legacy of $100,000. When Bishop Hobart died in 1830, he left an aggressive and enthusiastic church where he had found one in conflict and uncertainty.[95]

Dr. Benjamin Tredwell Onderdonk, who succeeded Bishop Hobart on November 26, 1830, was to be involved in two events which weakened the sovereignty of the Diocese to the advantage of the General Convention. The first broke down the Diocese as coterminous with a given state, thereby weakening the argument for diocesan sovereignty from the states rights analogy. The second confirmed the General Convention's assumption of the previously exclusive diocesan prerogative of trying and deposing bishops.[96]

Finding 127 clergymen actively working in the Diocese, Bishop Onderdonk, at the Utica Convention of 1835, appointed a committee on the division of the Diocese. The Diocese of Western New York was organized in 1838 and the division was completed on May 9, 1839. This was the first instance of the creation of a diocese not coterminous with an entire state. The national union of the Church was originally intended to be a federation of churches by states. Instead, it has become a union of dioceses. With the sub-

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94. Centennial History, pp. 78, 79; William Steven Perry, The Episcopate in America, Sketches of the Bishops of the American Church, New York, 1895, pp. 9, 21, 25-27 (hereafter cited as Perry, Sketches); Perry, Handbook, pp. 96-98.
95. Perry, Sketches, pp. 25-27; Manross, pp. 210-241; Perry, Handbook, pp. 128, 129; Tiffany, pp. 410-417.
96. Tiffany, p. 451; Perry, Sketches, p. 55; Perry, II, 278.

stitution of the word "diocese" for the word "state" in the Constitution of 1838, there was a simultaneous, though undeclared, substitution of federal for diocesan authority over the bishops.[97]

Bishop Onderdonk was surpassed in capability only by Bishop Hobart, his energetic predecessor, but his administration of the Diocese was terminated in 1845, by a decision of a court of 17 bishops of the Church, sitting as judges to consider charges made under one of its canons. While this canon was not enacted until three years after its alleged infraction by Bishop Onderdonk, it was nevertheless used to convict him.[98] The drastic provisions of censure, reprimand, and suspension from the exercise of episcopal functions, applied in this case, resulted in its repeal at the next Triennial Convention and an authorization for the General Convention to lift such prohibition, when properly requested so to do. Bishop Onderdonk, however, would not make the request, asserting his innocence of the charges made against him. In his innocence the clergy and laity of his Diocese believed.[99]

The New York Diocese continued in its support of him until November 10, 1852, when, discouraged by his failure to request a lifting of tha ban against him, they elected the Reverend Dr. Jonathan Mayhew Wainwright as provisional Bishop. When Bishop Wainwright died two years later, the Reverend Dr. Horatio Potter succeeded him as provisional Bishop. At Bishop Onderdonk's death on April 30, 1861, Bishop Potter became Bishop of the Diocese.[100]

The Diocese had continued to grow with accelerating momentum. In 1865, there were 395 clergymen and 192 parishes in the Diocese of New York, which included all of the state of New York, except that portion contained in the Diocese of Western New York set off in 1839. Bishop Potter accordingly recommended a further division of the Diocese, and in 1868 the Diocese of Central New York, the Diocese of Albany, and the Diocese of Long Island were created. Bishop Potter presided at the Primary Convention of the Diocese of Long Island, November 18, 1868, at which 85 clergy and 35 parishes were represented, but he chose to retain his jurisdiction over the parent Diocese of New York, where, in 1872, he initiated the founding of the Cathedral of St. John the Divine and continued to conduct the church on its present path of service.[101]

The work and relationships of the Diocese multiplied in complexity concomitantly with the work of the church in general. Thus, the organization, by the General Convention of 1820 and the special convention of the

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97. Centennial History, pp. 19, 80; Protestant Episcopal Church, Living Church Annual, Milwaukee, 1939, p. 389; Percy V. Norwood, "Constitutional Development since 1789," Historical Magazine of the Protestant Episcopal Church, New Brunswick, N.J., 1939, VIII, 282-303.
98. Perry, II, 278; Centennial History, p. 80.
99. Ibid.
100. Centennial History, p. 80.
101. Ibid., pp. 81, 82.

succeeding year, of the Domestic and Foreign Missionary Society, was followed, in 1833, by the City Mission Society, organized in the Diocese to cover the needs of the metropolitan area; and this society in turn organized, in 1844, what later came to be known as Seamen's Church Institute.[102]

"About 1845, Dr. W.A. Muhlenberg, one of the most remarkable men in the history of the church, came into prominence. He founded a system of church schools, organized the first free church of any importance in New York City, introduced the male choir, sisterhoods, and the fresh-air movement; while his church infirmary suggested to his mind the organization of St. Luke's Hospital, the first church hospital of any Christian communion in the country. He hoped to extend the movement in his own parish to the entire church. . . .[103] Close upon the organization of St. Luke's Hospital in 1850, there followed in rapid succession the organization of St. Luke's Home for Indigent Females (1851), Orphans Home and Asylum (1852), Sheltering Arms (1864), Trinity Chapel Home (1865), Home for Incurables (1866), Society for the Relief of the Destitute Blind (1868), Midnight Mission (1868), St. Mary's Hospital for Children (1870), Sister Catharine's Home (1872), Home for Old Men and Aged Couples (1872), Clergyman's Retiring Fund (1874), Peabody Home (1874), House of the Holy Comforter (1879), St. Andrew's Convalescent Hospital (1886), Church Club of New York (1887), New York Training School for Deaconesses (1891), New York Altar Guild (1903), Hope Farm (1906), Social Service Commission of the Diocese of New York (1907), Youth Consulation Service of the Church Mission of Help (1911), Braker Memorial Home (1924), Episcopal Actors' Guild (1924), and other organizations through which the ever-broadening service of the Church has functioned in the Diocese.[104] "Similar influence has been exerted by the Brotherhood of St. Andrew founded in 1886, the Girls' Friendly Society, the Daughters of the King, and the Guild of St. Barnabas. . . ."[105]

The final diocese created within the State of New York is the Diocese of Rochester, divided from the Diocese of Western New York in 1931. These divisions well demonstrate the persistence of an old tradition: "While the principle has not been formally expressed in the written constitution, it has nonetheless been recognized in the tradition and practice of the church that dioceses are to be kept within state lines.[106] The present six dioceses orginally comprised by the single Diocese of New York, are:

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102. Fifteenth Census of the United States; U.S. Dep't of Commerce, Bureau of the Census, Census of Religious Bodies 1936, bulletin no. 19, The Protestant Episcopal Church, Washington, D.C., 1940, p. 13 (hereafter cited as Religious Census).
103. Religious Census, p. 14.
104. WPA Historical Records Survey, Inventory of Church Archives in New York City: Protestant Episcopal Church, Diocese of New York, vol. 1, 1940.
105. Religious Census, p. 15.
106. Living Church Annual, 1939, p. 201; Centennial History, p. 19.

Historical Sketch

1. The Diocese of Western New York, organized 1838, comprising seven counties, covering an area of 5,461 square miles, with a population (1930) of 1,212,619. The Diocesan Office is located at 237 North Street, Buffalo.[107]

2. The Diocese of Central New York, organized 1868, comprising 13 counties, covering an area of 10,735 square miles, with a population (1930) of 1,151,605. The Diocesan Office is located at 2218 Geneseo Street, Utica, New York.[108]

3. The Diocese of Long Island, organized 1868, comprising the Counties of Kings, Queens, Nassau, and Suffolk, covering an area of 1,373 square miles, with a population (1930) of 4,103,638. The Diocesan Office is located at 170 Remsen Street, Brooklyn, New York.[109]

4. The Diocese of Albany, organized 1868, comprising 19 counties, covering an area of 19,656 square miles, with a population (1930) of 1,167,561. The Diocesan Office is located at 68 S. Swan St., Albany, New York.[110]

5. The Diocese of Rochester, organized 1931, comprising eight counties, covering an area of 5,666 square miles, with a population (1930) of 716,165. The Diocesan Office is located at Suite 210, Sibley Building, 311 Alexander Street, Rochester, New York,[111]

6. The original New York Diocese, organized 1785, comprises, after its four divisions, the Counties of Dutchess, New York, Orange, Putnam, Richmond, Rockland, Sullivan, Ulster, Westchester, and Bronx, covering an area of 4,763 square miles, with a population (1930) of 4,236,478. The Diocesan Office is located at the Synod House, Amsterdam Avenue and Cathedral Parkway, New York City. The Right Reverend William T. Manning is the present Diocesan Bishop. According to the 1936 Census of Religious Bodies, this diocese embraces 250 congregations and 130,418 communicants. The value of 213 church edifices is approximately $27,834,963.[112] According to the Living Church Annual, 1941, parishes and chapels number 266, and communicants, 109,403.

Under the Bishop of the Diocese of New York are: (1) A Chancellor, who holds his office under the appointment and during the pleasure of the Bishop, is the legal advisor and assessor of the Bishop in all cases and upon all questions in which his advice shall be asked by him in his official capacity, provided that no expense be imposed upon the Diocese under or in pursuance of the Canon.[113] (2) A Registrar, who aids the Bishop in keeping a record of his episcopal acts, in the preparation of official documents for his signature and of lists of the clergy and of

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107. Living Church Annual, 1939, p. 389.
108. Ibid., p. 201.
109. Ibid., p. 250.
110. Ibid., p. 188.
111. Ibid., p. 355.
112. Ibid., p. 295; Fifteenth Census of the United States, Religious Bodies 1936, bulletin no. 19, The Protestant Episcopal Church, Washington, D.C., 1940, p. 9.
113. Journal of the Annual Convention of the New York Diocese of the Protestant Episcopal Church, 1940, Canon, VII p. 231 (hereafter cited as Canon).

candidates and postulants for Holy Orders. He has the custody of the archives of the convention and its committees; attends the Bishop, as and when required, at ordinations and other religious services, and performs such other acts in relation to the custody and use, the certification and transmission of official records and documents as the Bishop may prescribe.[114] (3) A Historiographer, whose duty is to collect, preserve, arrange and edit historical and biographical matter pertaining to the Diocese, its parishes, institutions, and activities, and to submit to the convention an annual report.[115] (4) A Standing Committee, consisting of four clergymen and four laymen elected by ballot. At each annual convention one clergyman and one layman are elected to serve for four years or longer. Vacancies in said committee occurring by death or otherwise are filled temporarily by the concurrent vote of the clerical and lay members of the committee until the next annual convention. Except in the case of members chosen to fill vacancies, no member of the committee shall be eligible for membership for one year after the expiration of his term of office.

In case of absence or disability of the Bishop, or of a vacancy in the Episcopate, the powers and duties to be performed by the Bishop in matters of discipline, are performed by the Standing Committee, except in those cases where such powers and duties are or may be specially delegated to, or enjoined upon, the clerical members of the committee, in which case the powers and duties are exercised by the clerical members alone, provided, that no sentence shall be pronounced on a clergyman but by a Bishop.

The record of all proceedings upon the presentment or trial of a clergyman is preserved by the Standing Committee and for that purpose is delivered to their secretary. When application is made to the Standing Committee for its consent to an application to a court for leave to sell or mortgage real property, which at the time is used by a congregation for regular religious services, the Standing Committee does not give its consent until it is made to appear to its satisfaction that notice of the application has been given to the congregation. The Standing Committee reports annually to the convention such of its completed official acts as do not pertain to the exercise of its functions as a council of advice to the Bishop.[116] (5) A Board of Managers of The Diocesan Missionary and Church Extension Society, which board is also the Missionary Committee of the Diocese of New York, consisting of the Bishop (who is chairman ex-officio), the Bishop-Coadjutor and the Suffragan Bishop, if there be such, the Deans of the Convocations, the treasurer of the Diocese, three presbyters and three laymen. Their duty with the help of the Deans and Councils of the respective convocations, is to maintain and strengthen the missionary and church extension work of the Diocese. To hold missionary councils and to issue missionary literature. To plant the Church in new communities and among people of foreign tongues, subject to the provisions of the Canon,

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114. Canon, VIII, p. 231, 1940.
115. Canon, IX, p. 231, 1940.
116. Canon, XIV, sec. 1-5, 1940, pp. 236, 237.

of the establishment and boundaries of parishes and mission districts; to create and carry out an efficient church extension policy in all parts of the Diocese; to preserve and record an accurate report of the business transacted at its meetings.[117]

For the purpose of the missionary work of the Diocese the following geographical sub-divisions formerly called archdeaconries, constitute the Convocations: Convocation of Richmond, Richmond County; Convocation of Manhattan, New York County; Convocation of Bronx, Bronx County; Convocation of Westchester, Westchester County; Convocation of Dutchess, Putnam and Dutchess Counties; Convocation of the Hudson consists of Ulster and Sullivan counties and that part of Orange County north of the line drawn from the eastern end of the boundary between Ulster and Sullivan Counties south of Montgomery ending at the Hudson River between Highland Falls and Fort Montgomery; Convocation of Ramapo consists of Rockland County and that part of Orange County south of the above prescribed line.

The members of each convocation are the clergy canonically resident within its limits, with three lay delegates from each parish and mission station, elected in such manner as the by-laws of the convocation shall direct.

There may be two Archdeacons whose appointment and removal shall be vested in the Bishop acting with the advice of the board of managers. One or both of the Bishop Suffragan may by appointment of the Bishop serve in this capacity. The Bishop, with the advice of the board of managers, shall have and may divide between the two Archdeacons, the oversight of the missionary and church extension work in the six convocations. It is the duty of each Archdeacon to preside in the absence of the Bishop or Bishop Suffragan, at the meetings of the convocation allocated to him; to have general supervision of the missionary work in said convocation; in conjunction with the Bishop and the board of managers, to plan for opening of new stations or the closing or moving of present stations; to supervise the expenditure of money granted by the board of managers; to make a report of his activities to the annual meeting of each convocation in his care and to the annual meeting of the board of managers.[118]

Besides its relation to the General Convention, the Diocese belongs to the second of the eight provinces into which the national church is divided. It comprises the dioceses within the states of New York and New Jersey, and the Missionary Districts of Puerto Rico, Haiti and the Dominican Republic, and the Panama Canal Zone. The provinces are subject to the provision that no Diocese may be included within a province without its consent. The Diocese elects representatives to its provincial synod,

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117. Canon, XXI, sec. 3-(1A), 1940, pp. 244, 245.
118. Ibid., sec. 4-(1A-1B-2-3), 1940, pp. 246, 247.

as well as to the General Convention. The Bishop of Newark the Right Reverend Benjamin M. Washburn, is now the episcopal president of the second province; Secretary, the Reverend Charles H. Ricker.[119]

Through the national church, the Diocese is also in communion with the international body known as the Anglican Communion, which embraces all the churches, mainly offshoots of the Church of England, which are in communion and fellowship with the See of Canterbury.[120]

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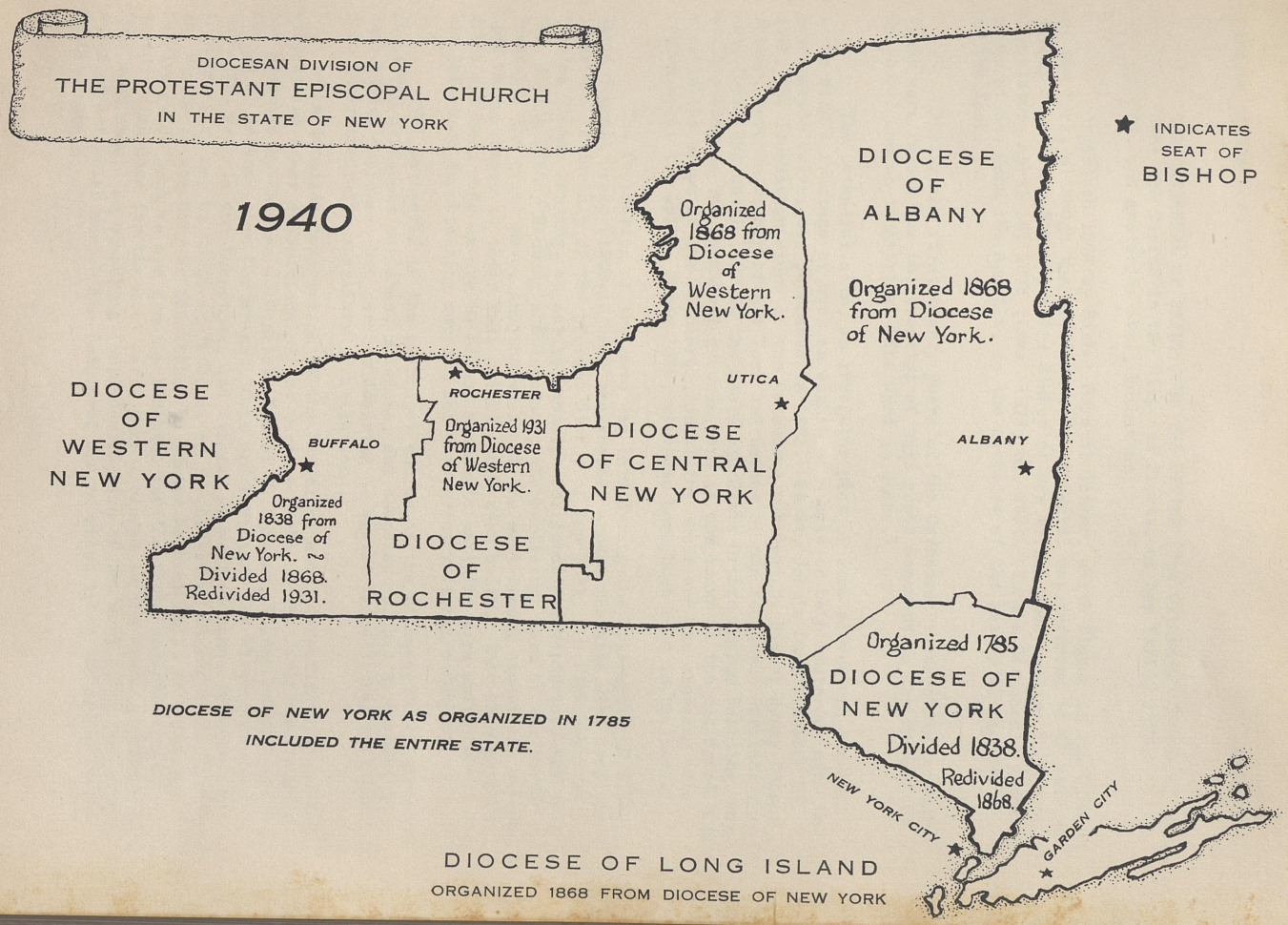
119. Living Church Annual, p. 145, for a more extended discussion of Church organization, see 1941, supra.
120. Joseph B. Bernardin, An Introduction to the Episcopal Church, New York, 1935, pp. 17, 18.


DIOCESAN DIVISION OF
THE PROTESTANT EPISCOPAL CHURCH
IN THE STATE OF NEW YORK
1940
INDICATES SEAT OF BISHOP
DIOCESE OF ALBANY
Organized 1868 from Diocese of New York.
Organized 1868 from Diocese of Western New York.
UTICA
ALBANY
ROCHESTER
DIOCESE OF WESTERN NEW YORK
BUFFALO
Organized 1838 from Diocese of New York. ~ Divided 1868. Redivided 1931.
Organized 1931 from Diocese of Western New York.
DIOCESE OF CENTRAL NEW YORK
DIOCESE OF ROCHESTER
DIOCESE OF NEW YORK AS ORGANIZED IN 1785 INCLUDED THE ENTIRE STATE.
Organized 1785
DIOCESE OF NEW YORK
Divided 1838.
Redivided 1868.
NEW YORK CITY
GARDEN CITY
DIOCESE OF LONG ISLAND
ORGANIZED 1868 FROM DIOCESE OF NEW YORK

1. THE CATHEDRAL OF SAINT JOHN THE DIVINE (The Cathedral Church of Saint John the Divine in the City and Diocese of New York), 1873--. 112 St. and Amsterdam Ave., Manhattan.

Organized 1873 by Bishop Horatio Potter, sixth Bishop of the Diocese of New York, although the erection of a cathedral was referred to in 1828 by Bishop John Henry Hobart, third Bishop of New York. Incorporated by Act of Legislature April 16, 1873 (Laws 1873, ch. 222). In the Cathedral, named in honor of St. John the Apostle, is the cathedra of the Bishop of the Diocese of New York.

During the first twenty years of the Cathedral's corporate existence funds were raised for the erection of this great monument to the Protestant Episcopal Church in America, "The Word in Stone."

The Cathedral site, an irregular plot of some eleven and one-half acres with a frontage of over an eighth of a mile on both Amsterdam Ave. and Morningside Drive, was purchased in 1891. On St. John's Day, December 27, 1892, the foundation stone of the Cathedral was laid by Bishop Henry Codman Potter, seventh Bishop of New York and nephew of the founder. Services were held from 1892 until 1899 in the Leake and Watts Orphan Asylum Building, which still stands on the Cathedral grounds, and is now known as the Old Synod House; also in the crypt of the Cathedral, until the choir and the crossing were opened April 19, 1911. Since 1939, services have been held in the nave.

The foundation of the nave was laid during the Episcopate of Bishop David Hummell Greer (1908-19) and the chapels around the apse were completed. Under the leadership of the present Bishop of New York, The Right Reverend Willima Thomas Manning, an active campaign for funds was conducted, and thus far, during Bishop Manning's Episcopate, the baptistry, part of the north transept, the great nave, and the whole of the west front, except the carrying up of the two towers to their full height, have been built. That so much progress has been made is due to Bishop Manning's untiring work and interest and his influence in obtaining support for this great national monument.

The Cathedral is the principal church of the diocese, which embraces about 266 different parishes, missions, and chapels. It has no members as have parish churches; but persons desiring to assist in cathedral work may join the cathedral's auxiliary organizations.

A detailed description of the beautiful and interesting stained glass windows and other decorations of the various parts of the Cathedral, designed and executed by Charles J. Connick, Ernest W. Lakeman, Wilbur Herbert Burnham, Nicola D' Ascenzo, Leo Cartwright, Cram and Ferguson, The Birmingham Guild, Reynolds, Francis and Rohnstock, and others, as well as names of donors and in memorials, may be found in "A Guide to the Cathedral Church of Saint John the Divine in the City of New York," by Edward Hagaman Hall, to which comprehensive guide book we are greatly indebted for the facts recorded in this entry, which have for the most part, been included in the words of its author. This work should be consulted for a description of the many gifts and other works of art which enrich the Cathedral and of which space has not permitted mention herein.

The architects of the Cathedral have been: Messrs. George L. Heins and C. Grant La Farge from July 1891, until Mr. Heins' death in September 1907; Mr. La Farge from September 1907, until April 1911; and Messrs. Cram and Ferguson from April 1911, to the present time. Mr. Henry Vaughan was architect of three of the seven ambulatory chapels, Messrs. Heins and La Farge of two, Messrs. Cram and Ferguson of one and Messrs. Carrere and Hastings of one. Messrs. Cram and Ferguson were also architects of the baptistry.

On the Cathedral grounds are the following buildings:

The Bishop's House, designed by Messrs. Cram and Ferguson in the style of a French Gothic Chateau, is constructed of Germantown micaceous schist, and is to be connected by cloisters with the Cathedral.

The Deanery, adjoining the bishop's house and by the same architect, is of the same general architectural style and construction as the bishop's house. A tablet in the porch is inscribed: "The Deanery. Erected in Faithful Remembrance of Clinton Ogilvie, 1838-1900, by his wife, Helen Slade Ogilvie. A.D. 1913."

The Choir School, founded by Bishop Henry Codman Potter in 1901, was formerly located in the Old Synod House. The school building, designed in the English Collegiate Gothic style and constructed of the same kind of stone as the Bishop's House and Deanery, was erected in 1912. Messrs. Walter Cook and Winthrop A. Welch were the architects. A tablet in the porch bears the inscription: "In Faithful Memory of John Hinman Sherwood. Just, Upright, True. Erected by his daughter, 1912."

St. Faith's House, the home of the New York Training School for Deaconesses (See Inventory of the Church Archives of New York City: Protestant Episcopal Church, Diocese of New York, Vol. 1, the New York Historical Records Survey, 1940) occupies a site on the Cathedral Close by permission of the Trustees of the Cathedral.

The Synod House is pure French Gothic of the 13th century, built of Kingswood, West Virginia, sandstone with pink tinges. It houses the bishop's office and is the meeting place of the Diocesan Convention. The interior decoration of the high roof and open timbers of the truss-work in polychrome is typical of the Middle Ages, and the wood panelling is a reminder of 15th century work. In the main vestibule, over the outer doorway, is this inscription: "To the Glory of God and for the Service of His People, This Synod House was given in the year A.D. 1912, by John Pierpont Morgan and William Bayard Cutting."

The Open Air Pulpit, standing in the midst of the Cathedral Close, is in the form of an openwork Gothic spire, 40 feet high, built of Daytona stone. On its four sides are the symbols of the four Evangelists. The pulpit was designed by Messrs. Howells and Stokes and was presented by Miss Olivia Phelps Stokes, in memory of her sister, Miss Caroline Phelps Stokes. Dedicated: May 28, 1916.

Dr. Cram's design for the Cathedral, was inspired by the French Gothic architectural style that arose in northern France and flowered to perfection in such cathedrals as Amiens, Rheims, Notre Dame (Paris), Chartres,

Beauvais and Rouen, but which has been "handled with such originality and boldness of invention as to form a new and distinctly American chapter in its development," in the opinion of Dr. Alfred D.F. Hamlin, late Professor of Architecture of Columbia University. The sanctuary and choir were designed in the Romanesque tradition, but when completed will have been harmonized with the Gothic character of the nave.

Cruciform in plan, symbolizing the cross on which Christ was crucified, the Cathedral is so situated that the priest standing at the high altar faces the east. Seven chapels radiate from the apse, or semi-circular eastern end of the choir. The Cathedral, with its eventual seating capacity of 10,000 and standing room for many thousands more, is 601 feet long and will be 315 feet wide across the transepts, covering an area of 121,000 square feet. Among seventeen great churches of the world, St. John the Divine ranks second in size, St. Peter's in Rome, being the largest.

Built to stand for thousands of years, this Cathedral is constructed entirely of stone. The core of the edifice is of Maine granite. Its outer walls are of Mohegan granite from Peekskill, New York, while its inner surfaces are of Bedford, Indiana limestone and Wisconsin dolomite. The only steel in its mighty frame is in the ridge of the nave roof, replacing the wooden beams used in ancient cathedrals.

The main entrance to the Cathedral, or the west front, as it is known, is at Amsterdam Ave, and 112th St. It is 207 feet wide, with two towers (named after St. Peter, on the north, and St. Paul, on the south), to be 268 feet high when finally completed. The facade has five portals, each of which is recessed in a deep porch formed by the buttresses, and recalls the fronts of the Bourges and Wells cathedrals, but is different in proportions and details. Instead of the shallow porches of Bourges, here are the depth of the porches of Rheims and Amiens, with their strong shadows, while the great verticals of Bourges and Wells are combined with the powerful horizontals of Paris and Amiens. In and above these portals are the great statues and the blocks for those yet to be carved. The great doors of the other four of the west portals are made of teakwood from Burma, decorated with wrought iron. Each has an inner and outer set of doors; each set an upper and lower division; each division two swinging units.

In the center portal are the famed Golden Doors. These great gold-plated bronze doors, sculptured by Henry Wilson, were given by the field force of the Metropolitan Life Insurance Company, in honor of its president, the late Haley Fiske. They consist of four valves, two on each side of the central stone pier, or trumeau, which is to carry the statue of the Lord. One pair shows scenes from the Old Testament, the other from the New. Each pair has 30 panels in bas-relief on the outer sides and 30 panels on the inner sides. The doors were cast by M. Barbedienne in Paris, France.

Beyond the towers of St. Peter and St. Paul over the crossing will rise the central tower, which, when completed, will be 402 feet high. The crossing, nearly 16,000 square feet, is more than three times that of the great octagon of Ely Cathedral, and the extreme diameter, 126 feet, is 18 feet greater than that of the rotunda of St. Paul's in London. The exterior effect of the four-square tower, with its different vertical planes and its stepped-in buttresses, will be different from that of any other cathedral tower.

On the north and south sides of the crossing are to be the two transepts, each one as large as the crossing. The Cathedral at this point will be 315 feet wide. The north transept, begun December 5, 1927, will be dedicated to the Blessed Virgin Mary. The south transept, not yet begun, will be dedicated to St. John the Evangelist. Upon completion, the difference in the design of the two transepts will be harmonized, the north transept having only one deeply recessed portal, while its southern counterpart will have three. These portals and buttresses will be adorned with many statues. Both transepts will have great rose windows, following the tradition of many French cathedrals.

At the Cathedral's east end are the seven apsidal chapels (sub-entries A to G below), which may be identified on the exterior by the following characteristics (south to north): Chapel of St. James, rectangular plan, crenelated parapet of roof, and pinnacles on buttresses. Chapel of St. Ambrose, half round window arches. Chapel of St. Martin of Tours, fleurs-de-lis in quatrefoils above large windows; narrow pointed arch windows with single lights in basements. Chapel of St. Saviour (easternmost), rectangular plan; cross on gable. Its sculptures are by Gutzon Borglum; on eastern wall above the great window, the Christ Child; in niches of buttresses on either side of window, Angels of the Resurrection; and beneath the window, the Virgin, seated between (left) St, Simeon and (right) Zacharias.

For the Chapel of St. Columba, Mr. Borglum executed the following sculptures: on the roof, an angel with hands joined in prayer; in upper part of great window, St. Columba with tamed wolf, recalling how he subdued wild beasts as well as wild tribes; and in niches of buttresses, the four patron saints of the British Isles (left to right): St. David of Wales in biretta and fringed gown; St. George of England in armor with cross on shield and dragon at feet; St. Andrew of Scotland with diagonal cross; and St. Patrick of Ireland, in bishop's robes, with crozier in right hand and shamrock in left.

In the niches of the buttresses of the Chapel of St. Boniface are also statues by Mr. Borglum: Charlemagne, with crown and sword; Alcuin, Charlemagne's preceptor, in monastic garb with manuscripts in right hand; Gutenberg, with book in each hand, his initials "J.C." on one; and Luther, in scholar's gown, with book between hands. The chapel has small mullioned windows of three lights in the basement. The Chapel of St. Ansgarius is rectangular in plan, with parapet of quatrefoil tracery, and pinnacles on buttresses.

Within the Cathedral, lying immediately east of the west front, is the narthex, which is not separated from the nave to form a vestibule as it is in some churches. It reaches from the north wall of the north tower to the sough wall of the south tower and from the west wall to the junction piers of the nave. In it may be seen some of the most beautiful windows in the Cathedral and some interesting sculpture.

The great rose window in the west front is at least equal in size to any of the great rose windows of Europe, being forty feet in diameter and

containing over ten thousand pieces of glass. It was designed and executed by Charles J. Connick, and is the gift of William Woodward, in memory of his parents, William Woodward, and Sarah A. Woodward, and his uncle, James T. Woodward. Also made by Mr. Connick are the smaller rose window, gift of Jane E. Andrews; the grisaille window on the south side of the great rose, which is a memorial to Emma W. Scott; the grisaille window on the north side of the great rose, gift of Fannie A. Jackson, in memory of her father and mother, Thomas R. Jackson and Charlotte Bailey Myers Jackson, and her sister Charlotte Louise Jackson; and the two portal windows over doors in the north and south portals of the west front, one the gift of Edwin T. Townsend, in memory of his mother, Adeline T. Townsend. The prototype window on the south side of the narthex was designed and made by Ernest W. Lakeman of New York, and is given as memorials, divided as follows: The rose, in memory of Saint Monica, the gift of Miss Caroline Phelps Stokes; one lancet in memory of John C. Hamilton, the other lancet in memory of Maria Eliza Hamilton, paid for by the estate of Charlotte A. Hamilton (daughter). The creation window in the north tower was also designed and made by Mr. Lakeman, as a companion to the prototype window. It depicts in its six medallions the six days of creation, while in the seventh, or rose, is shown the day of rest. The window is the gift of Mrs. E.C. Ludlow in memory of Gabriel Ludlow.

Beyond the narthex stretches the awe-inspiring nave, the foundation stone of which was laid November 9, 1925. Complex in construction, the many correlated parts of this great section of the Cathedral are entirely completed. When the temporary wall, which separates the nave from the crossing, is removed, the distance from its beginning eastward to the high altar will be about 500 feet (equivalent to about two city blocks), or about five-sixths of the total length of the Cathedral, 601 feet. The tops of its great arches are 124 feet above the floor; and the breadth, 146 feet, gives room for five aisles, the central aisle being as wide between centers of piers as 112th street is between building lines.

Of the eight bays into which each wall aisle is divided, the bay nearest to the crossing on each side is occupied by masonry, pierced by a doorway, leaving seven bays on each side to be illuminated by stained glass windows and to form little chapels. Each of these chapels is 25 feet wide, 18 feet deep and 43 feet high. Above the wall aisles runs the triforium gallery, and above the latter is the clerestory, with eight windows on each side. As a number of the bays have been built by special groups of contributors, the chapel windows are symbolic of the groups represented. They are, beginning at the west end and going east on the north side: The Sports Bay, the Arts Bay, the Crusaders' Bay, the Education Bay, the Lawyers' Bay, Ecclesiastical Origins Bay, Historical and Patriotic Societies' Bay, All Souls' Bay, the Missionary Bay, the Labour Bay, the Press Bay, the Medical Bay, the Religious Life Bay, and the Army and Navy Bay. These bays are fully described in the "Guide" mentioned on page 1 of this entry.

The main piers of the nave's central aisle, 11 feet by 16 feet 3 inches at base, have an inner core of squared granite blocks weighing from 5½ to 7 tons apiece, faced with limestone; while the intermediate smaller columns are entirely of granite, each course being a single block weighing

over 4 tons. The groin ribs are of cut stone, and the vaulting between the ribs is of two or more layers of Guastavino tiles. The facing tiles are of a gray color and are porous to absorb sound waves, and the superincumbent layers are of red tiles, laid in concrete, producing a monolithic structure. Above the vaulting, and invisible from below, is the only steel framework in the Cathedral, namely, the trusses supporting the roof. The roof, the ridge of which is 175 feet above the floor, is made successively of four inches of concrete, two inches of mailcrete, and heavy copper sheathing. The sculptural work inside the Nave shows an almost endless variety of beauty and interests. In the capitals, no two of which are exactly alike, are carved various conventional symbols and many different kinds of animals and flowers.

The Pilgrims' Pavement in the nave, so-called because it was paid for by money raised by the Laymen's Club of the Cathedral largely from offerings given by visitors on what are called "pilgrimages" through the Cathedral, covers an area of 32,400 square feet. The middle and main aisles are paved with slabs of green Vermont argillite, with bands and borders of black argillite. The ambulatory aisle and steps are paved entirely with Bedford oolite, except for the bay in the southwest corner of the nave (All Souls' Chapel) where the pavement is of alternate slabs of "red Lavanto" and "blue Belge" marble (black with white veins). The borders are plain black marble. In the floor of the aisles are set a series of ornamental medallions, one to each bay in each aisle. The central disc is in each case of black granite, with a border of Belgian black marble. In these discs and borders are set various shields, symbols and inscriptions in bronze. Those in the center aisle (five feet six inches in diameter) represent places identified with the early life of Christ; those in the side aisles (four feet six inches in diameter) places in other lands made holy by the resort of pilgrims of the past and present.

At the eastern end of the nave is the crossing, so-called because it is located at the intersection of the long and short arms of the cruciform ground plan. It is the great central space of the Cathedral temporarily enclosed and roofed so that it may be used by the congregation. To the eastward, the crossing opens into the choir and the ambulatory, or passage leading around the choir and giving access to the seven chapels, the baptistry and the sacristies. On the north and south sides of the crossing, the spaces between the ponderous piers of Maine granite are filled with temporary windows and concrete walls which will be removed when the north and south transepts are completed. The rough, unadorned piers on the north and south sides will eventually be faced with Frontenac stone like those on the east side. The marble pulpit, on the southeast corner of the Crossing, is the gift of Mrs. Russell Sage, as a memorial to Bishop Henry Codman Potter. It was designed by Henry Vaughan. The litany desk of carved oak, situated at the eastern end of the middle aisle just inside the crossing, is a gift of the Laymen's Club.

The baptistry was begun on Ascension Day, 1924, and was consecrated by Bishop Manning April 15, 1928. Upon the bronze screen, Spanish Renaissance in influence, which separates the baptistry from the ambulatory, is the sentence: "Behold the Lamb of God which taketh away the sins of the world"; and at the left, lower down: "We bless Thy Holy Name for Thy servant Catherine E.S. Stuyvesant, Departed this life in Thy faith and fear, 1924." Over the

great archway leading into the baptistry is the coat-of-arms of the Netherlands; on the east wall of the entrance way is a statue of Judith Bayard, wife of Peter Stuyvesant, and under it is a bust of Augustus Van Horne Stuyvesant, father of the donors, as a child; and on the west wall is the figure of Louise Coligny, wife of William of Orange, under which is a bust of Harriet Le Roy Stuyvesant, mother of the donors, as a child. On the wall is carved: "This entrance way to the Baptistry is erected to the glory of God and in memory of Catherine E.S. Stuyvesant by her sister and brother A.D. 1926."

The baptistry was designed by Cram and Ferguson. The statues in the frieze and the bust of Augustus Van Horne Stuyvesant were modeled by John Angel; the sculpture of the font by Albert H. Atkins; the large figures in the vestibule by W.F. Ross and Co.; the bust of Harriet Le Roy Stuyvesant by Randolph Rogers (about 80 years ago).

The parapet at the entrance to the choir, dedicated by Bishop Manning November 1, 1923, is designed to represent outstanding characters of twenty centuries of the Christian era. Divided into two sections, one on each side of the steps leading from the crossing to the choir, each is 18½ feet long and 4 feet high. It was built mainly of Champville (France) marble, in modified French Gothic style. The twelve marble columns, alternately green, red, and yellow, are of Alps green from Italy, Rouge de Rance from Italy, and Numidian from Africa, respectively. The parapet was designed by Cram and Ferguson, and its many statues, modelled by Ferrari, were carved by John Evans and Co. of Boston. The parapet bears the following inscription:

"To the Glory of God and in Memory of Richard Delafield, Brigadier-General, Chief of Engineers, Brevet Major- General, United States Army. Born September 1, 1798, Died November 5, 1873, This Parapet is erected by his Children, Albert, Juliet Covington and Emma Delafield. Righteousness Exaltheth a Nation: But Sin is a Reproach to any People."

The risers of the steps going from the crossing to the choir are of yellow Numidian marble and the treads of green Pennsylvania marble. The pavement of the choir, in Romanesque and Byzantine motives, is inlaid with Numidian, Swiss and other marbles and Grueby faience tiles. The steps to the presbytery are of marble from Hauteville, France. In the center of the presbytery's floor is a mosaic "rug" of tiles and marbles, 32½ feet long and 10 feet wide. Black Belgian marble surrounded by violet marble from Italy, Grueby tiles of many colors, and Grecian, red Numidian and other marbles form the design. Within the sanctuary, immediately in front of the steps to the altar, is a red tile surrounded by a square brass border, inscribed: "Whoever shall have prayed at this spot will have pressed with his feet a tile from the ancient Church of St. John the Divine at Ephesus, built by the Emperor Justinian in the year DXL over the traditional site of St. John's grave."

The choir stalls, designed in four tiers on both sides of the choir proper, are of carved American oak. Their canopies are after studies of those in the Chapel of Henry VII in Westminster Abbey used as the Chapel of the

Knights of the Order of the Bath. The finials of the stalls are figures of great musicians and composers of church music. The high canopied stall nearest the crossing on the south side of the choir is the dean's stall. Among many details of carving, its most outstanding are in three panels depicting the Good Shepherd (front), Learning (east side), and Charity (west side). On the back of the stall is inscribed:

"In the name of the Father, Son and Holy Ghost. This Stall is Dedicated by The Head Mistresses Association to the Memory of Agnes Irwin. 1841-1914. Holding fast the faithful word as she had been taught, herself being not disobedient unto the heavenly vision. Head Mistress of the Agnes Irwin School, 1867-1894. First Dean of Radcliffe College, 1894-1909. First Presdent of the Head Mistresses Association, 1911-1914."

In the presbytery, on the south side, is the bishop's throne of carved oak, while opposite it is one with a little lower canopy for the use of a bishop other than the diocesan. The communion rail, is of carved English oak. Gothic in design, its ten supports are in the form of narrow arches in which are as many figures of angels bearing censers, lyres and scrolls, etc. The screens in the sanctuary back of the sedilia are also of carved oak. On the middle panel of the northern (left) screen, behind the bishop's seat, is the coat-of-arms of the Diocese of New York. The organ, seen in the upper arches on either side of the choir, built by the Ernest M. Skinner Co. of Boston, contains 7,000 pipes and a chime, connected by electric wires with the console located in the gallery on the south choir screen. The console has four manuals and two octaves of pedals, 106 speaking stops, 31 couplers, and 33 pistons. A Gothic tablet in the south ambulatory is inscribed:

"This Organ is Dedicated to the Praise of the Blessed Trinity and in Loving memory of Lena Kearny Morton. 1875-1904. By her Parents, Levi Parsons Morton and Anna Livingston Morton."

The high altar is of white Vermont marble, and the Gothic reredos is of French pierre de Lens. In the center is the figure of Christ. On his left, (in order from center to spectator's right) are Isaiah, Jeremiah, Ezekiel and Moses, representing the Old Testament; and on His right (in order from center to spectator's left) are St. John, St. James, St. Peter and John the Baptist, representing the New Testament. The scale of the Cathedral may be judged from the proportions of the figure of Christ, which is seven feet high. Those of Moses and John the Baptist are six feet ten inches high. In the smaller niches on the front and sides are sixteen angels holding various emblems - palm, sword, shield, swinging lamp, crown, trumpet, etc. Beneath the pedestals of the statues are clusters of grapes, symbolizing "Him who gave His body and blood for man." The statue of Christ was made by Leo Lentelli under the direction of Karl Bitter. The other figures were modelled by Otto Johnsen. Upon the altar is the following inscription: "To the Glory of God and in Memory of Anna Livingston Morton. 1846-1918."

The head of the Cathedral of St. John the Divine, is the Bishop of the Diocese. The First Bishop in this capacity was Rt. Rev. Horatio Potter, 1873-87, sixth Bishop of New York, from 1861-87; ed. Union Col., Schenectady,

New York, 1826; ordinance 1827; consecrated November 22, 1854. First Dean, Very Rev. William Mercer Grosvenor, 1911-16. Present Bishop, Rt. Rev. William Thomas Manning, 1921--; ed. Univ. of the South, Sewanee, Tenn., 1893, 1906; Nashotah Sem., Nashotah, Wis., 1901; Columbia Univ. 1905; Hobart Col., Geneva, N.Y., 1908; King's Col., Nova Scotia, 1918; Princeton Univ., 1919; New York Univ., 1922. Present Dean, the Very Rev. James P. De Wolfe, 1940--; ed. Kenyon Col., Gambier, Ohio, 1919; St. John's Greeley, 1920.

A brief description of the interior of the seven apsidal chapels follows:

A The Chapel of St. James. The chapel is in 14th Century English Gothic, with interior walls of Indiana limestone, and was designed by Henry Vaughan. On the front of the altar of gray Knoxville, Tennessee, marble, is sculptured DaVinci's Last Supper. The central feature of the limestone reredos is a relief representing the Transfiguration after Raphael. A chancel window of stained glass in the east end of the chapel represents Christ as the Light of the World; and a window over the entrance to the sacristy represents the Landing of Columbus. These are the works of the late Henry Wynd Young, in whose memory his wife gave a window representing St. James of Ulm, patron saint of glass-makers, and St. Eloy, patron saint of iron-makers. The main theme of the center window is St. James, the patron saint of Spain. Two clustered columns divide the south aisle into three bays, in the middle one of which is Bishop Henry C. Potter's tomb of Siena marble. On the tomb is a recumbent figure of the Bishop in Serevezza marble, by James E. Frazer. On the west wall is inscribed: "The Chapel of St. James. Consecrated May 2, 1916, To the Worship of Almighty God, and in Loving Memory of Henry Codman Potter, Bishop of New York; Born May 25, 1834; Died July 21, 1908. The Gift of His Wife, Elizabeth Scriven Potter: Born September 30, 1848. Died March 4, 1909."

Under the windows of the south wall are three paintings depicting episodes in the life of St. Peter. They were gifts of Mr. and Mrs. Frederic F. Philips, June 1935. They belong to the Italian school of Pietro Berrettini da Cortona (1596-1669) and are believed to have been painted in the last quarter of the 17th Century by Luca Giordano (1632-1705).

B The Chapel of St. Ambrose. Dedicated April 23, 1914. Modern Renaissance in architecture; designed by Messrs. Carrere and Hastings. The floor is inlaid with gray Siena, red Verona and cream-colored Cenere marbles. The side walls are lined with Rosato marble. On the altar step are two silver candlesticks, three feet three inches high, a gift from the Italian Government. The stained glass windows, the panes of the right window representing the beehive, mitre and scourges, symbols of St. Ambrose, were made by Henry Wynd Young, under the supervision of Godwin and Sullivant, New York architects. Three pictures,

early Italian, from the collection of Dr. Nevin, for many years rector of St. Paul's Church in Rome, hang in this chapel. On the south wall is inscribed: "To the Glory of God and in Loving Memory of Augustus Whiting, Sarah Swan Whiting, Jane Whiting, Amelia Whiting Davis, Augustus Whiting, Jr., Natica River Burden, This chapel has been Erected by Sara Whiting Rives."

C The Chapel of St. Martin of Tours. It is in early 13th Century Gothic architecture, and was designed by Messrs. Cram and Ferguson. The pavement of Knoxville, Tennessee, pink marble is bordered with black Belgian marble. The windows are of grisaille work in geometrical design, by Charles Connick, of Boston, Mass. A statue of Joan of Arc, by Anna Hyatt Huntington, was placed in this chapel in 1922. It was given by J. Sanford Saltus through Dr. George F. Kunz, President of the Joan of Arc Statue Committee. Near the statue are two rough stones from the Chateau de Rouen in which the Maid was imprisoned. The aumbry, in a niche of the sanctuary is a memorial to General Richard Delafield given by the Delafield family.

In this chapel are placed, until the erection of the Chapter House of the Cathedral, a Sevres vase, four feet five inches high, given by the French Government; a porcelain plaque, representing the Descent from the Cross, which hung in the private chapel of the late Count of Flanders, and which was given to the Cathedral by his son, the late King Albert of Belgium; and two antique brass lanterns of Flemish design given by the Belgium Government.

Near the sacristy door in a small niche in the wall is the Lafayette Cross, under which is the following inscription:

"To the Glory of God and as an Emblem of the Friendship between France and America this Cross, which was given by the Marquis de Lafayette on his last visit to America to the brothers of General Nathanael Green of Potowomut, Rhode Island, is donated to the Cathedral of St. John the Divine by Richard Ward Welling, 1928." An inscription on the wall reads: "The Chapel of St. Martin of Tours. Consecrated 1918 to the worship of Almighty God and in Loving Memory of William P. Furniss and His Wife Sophia Furniss and their Daughter Sophia R.C. Furniss."

D The Chapel of St. Saviour. Consecrated April 19, 1911. English-decorated Gothic style of architecture, after designs by Messrs. Heins and La Farge. The interior walls are of Minnesota dolomite, around the base of which runs a foundation of red jasper with green serpentine moulding. The pavement is of stone from Hauteville, France; the steps to the sanctuary are of pink marble from Georgia, and the altar is of white Carrara marble. On one of the walls of the chapel is inscribed: "This Chapel is Erected to the Glory of God and in Loving Memory of Bessie Morgan Belmont, by her Husband, August Belmont."

E The Chapel of St. Columba. Designed by Messrs. Heins and La Farge in the Norman style of architecture. The interior walls are of Minnesota dolomite, separated from a base course of Mohegan granite by a moulding of yellow Verona marble. The pavement is a fine-grained stone from Illinois. The vaulting over the sanctuary is lined with gold mosaic upon which are Celtic crosses. The three stained glass windows were made by Messrs. Clayton and Bell of London. The windows on each side of the middle window are in grisaille, copied from the renowned lancet windows called the Five Sisters, in the north transept of York Cathedral. The six seven-branched candelabra, after Donatello, were brought from Italy by George Gordon King. Statues, by Gutzon Borglum, represent the successive stages of the development of Christianity in England.

The East Window, by Mr. Hardman, of Birmingham, England, fills the end of the chapel. In niches on each side of the window are eight statues of bishops, saints and scholars of the Eastern Church. The twenty figures in niches between the clustered columns at the sides of the great archway are the work of Gutzon Borglum. Placed temporarily in this Chapel are two cloisonne vases about three feet high, given by the Japanese Government; two teak-wood cabinets, over six feet high and four feet wide, inlaid with gold, given by the King of Siam, said to be the first gift ever made to a Christian cathedral by a ruler of the Buddhist belief. Upon the wall is inscribed:

"Chapel of Saint Columba. To the Glory of God and in Loving Memory of Mary LeRoy King. The Gift of her Mother, Mary Augusta King. Consecrated April 27th, 1911."

F The Chapel of St. Boniface. Designed by Henry Vaughan, the chapel is a pure example of 14th Century English Gothic architecture. The interior walls are of Indiana limestone; the pavement of pink Tennessee, marble has a black border of Belgian marble. The altar is of gray marble from the same source; the carved reredos has three canopied niches, in the central one of which is represented the Adoration of the Magi. There are six stained glass windows, each with three lights. In the left side light is St. Boniface with mitre, archiepiscopal staff, and Bible pierced with sword; and below him a scene representing him hewing down an oak in Geismar, considered sacred by the idolators. The windows were made by C.E. Kempe and Co., of London. On one of the walls is inscribed:

"The Chapel of St. Boniface. Consecrated February 29, 1916. Erected to the Glory of God by George Sullivan Bowdoin and His Wife, Julia Grinnell Bowdoin, and Their Children, Temple Bowdoin, Fanny Hamilton Kingsford, Edith Grinnell Bowdoin."

G The Chapel of St. Ansgarius. In 14th Century Gothic architecture. This chapel was also designed by Henry Vaughan. The interior walls are of Indiana limestone; and the pavement of pink Knoxville, Tennessee, marble and mottled Vermont marble.

On the front of the altar, of gray Knoxville marble, is carved the Madonna of the Chair. In the middle of the sculptured reredos (above), Christ holding the orb, and (below), the baptism of Christ by John the Baptist, are represented. On the left of the figrues are St. Ansgarius with sword (above) and Gustavus Adolphus with sword (below), on the right are St. Olaf with crown and scepter (above) and Luther in gown with book (below). The altar and reredos were given by Julia Grinnell Bowdoin. The niche in the left (northern) wall of the sanctuary is made of stones from Worcester and Ely cathedrals, England, those from Worcester Cathedral being memorials to William Reed Huntington, "Sometime Rector of All Saints in Worcester, Massachusetts." The sculptures are by John Evans of Boston. This chapel has an independent organ played from a movable console on the floor. On one of the walls is inscribed:

"The Chapel of Saint Ansgarius. Consecrated April 3, 1918, to the worship of Almighty God and in Loving Memory of William Reed Huntington, for 25 years Rector of Grace Church, and for 22 years Trustee of this Cathedral."

AA The Choir School of the Cathedral Church of Saint John The Divine, 1901--. Cathedral Close, Amsterdam Ave. and 111th St., Manhattan. Organized 1901 by Bishop Henry Codman Potter, Seventh Bishop of New York, and placed under the direction of a precentor, Rev. Ernest Voorhis. The School is exclusively for the education of the boys of the Cathedral Choir. Boys are admitted to the school between the ages of nine and twelve, but those who are more than eleven must possess unusual musical ability. Applicants must show that they are prepared for work of the fifth grade and must pass a test given by the master of the choristers. Before he is admitted, the parent or guardian of the boy must agree not to withdraw the boy while his voice lasts, without the consent of the headmaster. The academic course covers five years, starting from the fifth grade.

The School was conducted as a day school by Canon Voorhis in the Old Synod Hall until 1912. In 1913, through the generosity of Mrs. J. Jarrett Blodgett, the present building, southeast of the Choir of the Cathedral, was erected. The three-story, graystone building is of Gothic architecture, containing two dormitories of twenty rooms each, library, offices, dining-room, infirmary and gymnasium. In 1914, an endowment was created by Frederick G. Bourne. Enrollment, 40 boys. Headmaster, Rev. William Dudley Foulke Hughes, Precentor of the Cathedral; The cathedral organist and master of the choristers, Norman Coke-Jephcott.

The Cathedral Choir School of The Cathedral Church of Saint John The Divine, New York, 1940, 16 pp.

Student record, 1901--, card system, containing history and progress of each student.

BB The Diocesan Auxiliary to the Cathedral Church of Saint John the Divine (Diocesan Auxiliary to the Cathedral Church of Saint John the Divine), 1907--. Cathedral Heights, Manhattan. Organized 1907 as an independent body under its present title. Founded 1905 as "The Woman's Auxiliary to the Cathedral League." At the annual meeting, December 27, 1907, a decision to separate was made. This meeting was the last one at which Bishop Henry C. Potter celebrated Holy Communion and delivered the address to the auxiliary. A new constitution was accepted February 8, 1908. Incorporated October 10, 1911 (County Clerk, Rel. Inc., vol. 39, #4376). The purposes of the organization are to aid in the furtherance of the missionary work of the Cathedral Church of Saint John the Divine; the collecting of money for the building and maintenance of the Cathedral, and to aid in the construction of and maintenance of other buildings connected therewith, as well as the promotion of its interests. The organization is governed by an executive board of 27 members. President, Mrs. E. Victor Loew; Secretary, Miss Emie S. Day, 825 5th Ave., New York City; Treasurer, Mrs. Edison Lewis, 1 Beekman Pl., New York City; Assistant Treasurer, National City Bank, Madison Avenue Branch, New York City.

Minutes: executive board, 1916-21, 1921-27, 1927-30, 1930--, 4 vols., custody of secretary, Miss Emie S. Day, 825 5th Ave., New York City.

CC Laymen's Club (Laymen's Club of the Cathedral Church of Saint John the Divine), 1908--. Old Synod House, Cathedral Heights, Manhattan. Organized 1908. The purpose of the club is to "create, promote and stimulate interest in the influence, growth and completion of the Cathedral; to provide the necessary and convenient facilities for social intercourse and the promotion of good fellowship and enjoyment among its members," and to carry on other services and social activities. Incorporated July 6, 1920 (County Clerk, Inc., vol. 48, #5901). Club activities include ushering at Cathedral services; publication and sale of Cathedral Guide Book, of photographs and other matter related to the Cathedral; sale of cards and articles of religious significance; reception and conduct of visitors through the Cathedral. Profits from some of these activities, and gifts to the club, have enabled it to make contributions toward the maintenance and completion of the Cathedral. Included in such contributions have been the whole of the funds required for the complete flooring of the nave, known as the Pilgrims' Pavement. The present membership is 99. Any baptized layman or communicant of the Episcopal Church or of any church in communion with her, interested in the welfare of the Cathedral and its purposes, is eligible; admission only on recommendation of the Membership Committee, by at least two-thirds vote of members present at any club meeting. President, John L. Turner; Secretary, James G. Mitchell; Treasurer, L.C. Frederic Lohman.

Minutes: trustees', 1908--; board of governors', 1920--. Financial: treasurers' reports, 1920--. Other records: committee reports; auditing, finance, lectures, membership, publications, publicity committee, 1908--; membership applications; roll of members, committees and officers, resignations, necrology, 1908--. (current file of above material in custody of G.D. Edwards, 463 West St., New York City; from 1908 to current date kept in transfer file in the club room, Old Synod House, Cathedral Heights; largely loose-leaf in folders; earlier filed material is handwritten, more recent material is typed and printed).

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Postulants, candidates, ordinations: application, correspondence, testimonials of standing committee recommending postulants for candidacy and for the diaconate and bishop's certification, A-Z, 1848--, 124 folders, hdw. and printed. Information taken on application: full name and date of birth, length of time resident in Diocese of New York, where and by whom baptized, where and by whom confirmed, when and where admitted to the Holy Communion, any previous application, if graduate of college, degree and name of school, familiarity with Latin or Greek, reasons for applying, signature and residence.

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Fresh Air Association of the Committee of Saint John the Divine: annual reports, 1906-10, 1914-18, 1920-29, 20 booklets; committee reports, 1895-96, 1896-97, 1897-98, 1900-1901, 1901-2, 1902-3, loose-sheets, hdw.

2. ST. PETER'S (The Episcopal Church of St. Peter in the Town of Westchester), 1693--. 2512 Westchester Ave., Bronx.

Organized 1693 in a region called "Vredeland," or Land of Peace, by the Dutch, and "Weckquaskeck," by the Indians. This land was purchased from the Indians by the Dutch West India Company, April 19, 1640. The first Episcopal services were held there in 1656, when the "Act for Settling a Ministry and Raising a Maintenance for them in - - - County of - - - Westchester," was passed September 22, 1693 (Colonial Laws, 1693, ch. 36), and St. Peter's was formally organized. A resolution to erect a town house to be used as a court-of-law and a public house of prayer was passed May 3, 1697, but it was not until 1700 that the meeting house and town hall, previously used for religious services, were abandoned as such, and a church erected. This edifice, built of wood, was quadrangular in form with a pyramidal roof, in the center of which was a bell turret; it was situated on the town-green adjoining the county court house and jail, the present site. The expenses were defrayed by a tax levied on all inhabitants of Westchester, Eastchester, Yonkers, and the Manor of Pelham, precincts of the new parish. Preaching services were conducted by Mr. Morgan, a Presbyterian minister from Eastchester, 1700-1702, when the Rev. John Bartow arrived from England.

The parish served as a missionary station of the Society for the Propagation of the Gospel in Foreign Parts, 1702-26. Incorporated as the Rector and inhabitants of the borough town of Westchester in communion of the Church of England, under Royal Charter of George III, May 12, 1762 (reprint: Robert Bolton, History of the Protestant Episcopal Church, Westchester County, ch. 1, p. 73-76). The Rt. Rev. Samuel Seabury, later the first bishop of the American Episcopate, was installed as rector 1766. Closed during the Revolution of 1776, it was not until February 15, 1788 that St. Peter's was reorganized. Reincorporated April 19, 1788, March 7, 1795 (Laws, 1795). Admitted into union with the convention 1790. The second church was erected in 1790, the third in 1855, both on the present site. After the destruction by fire of the third church in 1878, the present Gothic stone church was erected in 1879, and consecrated June 11, of the same year. The church yard which surrounds it contains graves with pre-Revolutionary markings. The frame parish house at 2515 Westchester Ave. was built about 1738, and once, during a smallpox epidemic, it was used by the Legislature for emergency sessions. The red-brick rectory at 2244 Westchester Ave. was erected about 1839. First clergyman, Rev. John Bartow, Missionary for the Society of the Propagation of the Gospel in Foreign Parts, 1702-26; ed. Christ Col., Cambridge, England, 1692. Present rector, Rev. Edmund Sills, 1928--; ed. Wys Col., Kent, England; Trinity Col., Canada; Univ. of Toronto, Canada; General Theological Sem.; New York Univ., 1929-31.

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the Vestry, 1438 Olmstead Ave., Bronx. Register: baptisms, 1848-65, 1 vol.; baptisms, confirmations, marriages, deaths, 1866-87, 1 vol.; baptisms, confirmations, marriages, members, deaths, 1854-94, 1885-1911, 1911-30, 1927--, 4 vols. Other records: deed to Glebe and Salt Meadow, dated December 31st, 1796; John Bartow, Sermons, 1705, 1715, 1718, 1721; Bishop Samuel Seabury, Sermon, 1789; Charter granted by George III, dated December 2, 1762.

3. TRINITY (The Rector, Church Wardens and Vestrymen of Trinity Church in the City of New York), 1697--. Broadway and Wall St., Manhattan.

Organized 1697, although the congregation, which subsequently became Trinity Church, had held services according to the Church of England, from 1664-96 within the old Fort which stood near the Battery. Chaplains, sent from England, conducted services for the Governor, officers, and soldiers. "An Act for Settling a Ministry and Raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queens County," was passed September 22, 1693 (Colonial Laws, 1693, ch. 36), and while the Act did not give corporate existence to any body, it enabled the Anglicans of the Town Vestry, which it established, to petition Governor Benjamin Fletcher for a minister. On November 2, 1696, Rev. William Vesey was called and accepted under its provisions. In 1696, upon petition, Governor Fletcher licensed the collection of funds, purchase of a site, and erection of an Anglican Church.

The board of managers of the Church of England, who later became the first wardens and vestrymen of Trinity Church, were chosen in 1696, and petitioned the Governor for a charter. They were incorporated by Royal Charter, granted by King William III, as "The Rector and Inhabitants of the City of New York in Communion of the Church of England" May 6, 1697 (Reprint in Ecc. Rec., pp. 1136-65). The charter designated the Right Reverend Henry Compton, Lord Bishop of London, the rector of the new parish. With his permission the vestry chose Rev. William Vesey as first rector. Land, known as Queen Anne's Grant, was deeded to the Corporation by "An Act Granting Sundry Privileges and Powers to the Rector and Inhabitants of the City of New York of the Communion of the Church of England as by Law Established," passed June 27, 1704 (Colonial Laws 1704, ch. 141). Four years after the formation of the Protestant Episcopal Church in America, and three years after the founding of the Diocese of New York, Trinity changed its corporate title to "The Rector and Inhabitants of the City of New York in Communion of the Protestant Episcopal Church" in the State of New York, March 10, 1788 (Laws 1788, ch. 66). The present legal title was acquired under "An Act to Alter the Name of the Corporation of Trinity Church in New York---" passed January 25, 1814 (Laws 1814, ch. 1).

After the granting of the charter, services were held in the Dutch Reformed Church on Garden St. until the square stone meeting house on the present site, was dedicated, March 13, 1698. The building was 148 feet long, including the tower and chancel, 72 feet wide, and had a steeple 175 feet high; it was built in 1697 by Derrick Vanderburgh, master-builder, and enlarged in 1737. The interior, considered the most ornamented in New York City at the time, had three galleries, and aisles paved with flat stones. The head of the chancel was adorned with an altar piece, and opposite it,

at the other end of the building, was the organ. On top of the pillars which supported the galleries were gilt busts of winged angels, while from the ceiling were suspended two glass chandeliers, shaped as branches. The coats-of-arms of some of Trinity's principal benefactors adorned the walls, among them that of Governor Benjamin Fletcher, which had an inscription beneath it reading "dilecti Regis Chiliarchae Benjamini Fletcher, hujus Provinciae strategi et imperatoris." This edifice, frequently called the "English Church," was destroyed by fire September 21, 1776.

Services were continued in St. Paul's Chapel (entry 2B), which was used as the parish church until 1788, when a Gothic brick church on the same site was occupied. This edifice, with a tower surmounted by a cross, and a cemetery on each side, was built by J. Robinson, a carpenter, and Moore and Smith, masons. The cornerstone was laid August 21, 1788; consecrated March 25, 1790. The bells, cast in London, were delivered in New York, August 14, 1790. Galleries for the charity school scholars flanked the organ. George Washington attended the consecration of this church and occupied a canopied pew set apart for him while he lived in New York. In 1839 the building was condemned and demolished, and St. Paul's Chapel was used again until the present, Late Gothic church of brown stone ashler, designed by Richard Upjohn, was occupied. When the church was completed in 1846 it was considered an outstanding achievement in perpendicular Gothic. The cornerstone was laid June 2, 1841; consecrated May 21, 1846. Within the rectangular tower, which has a clock on each side, is a chime of ten bells, nine of which were cast in London by Mears and Co. between 1797-1849. Surmounting the tower is a spire one hundred and forty feet in height with a cross at the top. Until about 1890 the spire was a land-mark and could be seen from Sandy Hook. The three principal entrances to the church have massive bronze doors, which were given in 1890 as a memorial to William Waldorf Astor.

The interior contains many memorials to past members and rectors. The white statuary high altar, which is eleven feet high, is divided into panels, the one in the center depicting a Maltese cross in mosaic set with cameos, and the symbols of the Evangelists. The reredos, about twenty-four feet high, occupies almost the entire width of the chancel. The altar and reredos, both erected as a memorial to William B. Astor, by his sons, were dedicated June 29, 1877. A marble relief honors the memory of the Right Reverend John Henry Hobart, Seventh Rector of Trinity Church, and Third Bishop of the Diocese of New York. The Chapel of All Saints was consecrated in 1913 to the memory of Rev. Morgan Dix, Ninth Rector of Trinity Church. The graveyard with its vaults, headstones with early markings, and monuments, extends on three sides of the church. Many notable persons are interred there, among them Alexander Hamilton and Robert Fulton.

Trinity is said to be the richest parish in the world. Her net worth at December 31, 1939 was $15,651,312.00 (exclusive of churches, chapels, burying grounds, etc.). Her gross income for the year ended at that date was $2,715,254.57 (Year Book and Register, 1939, pp. 28-33). After the payment of operating expenses which consisted of real estate, taxes, interest, wages, fuel, insurance, light and power, repairs etc., the net operating income was $616,075.37. With these funds Trinity has been able to support an

unusual missionary program which started in the middle eighteenth century. Kings College, later Columbia University, was among the churches, schools and institutions, estimated at more than fourteen hundred, created or assisted by Trinity Church.

Trinity has been the defendant in many litigations, some of them setting basic precedents in American civil ecclesiastical law. They were mainly concerned with the rights to the "Queen Anne's Grant," previously known as the Duke's Farm, King's Farm and Queen's Farm. This land, enlarged by a grant from the city in 1703 of an adjoining strip of land, known as the "Burying Place," was bounded on the east by Broadway, the Common, and the Swamp; on the west by the Hudson River; on the north slightly beyond present Canal St.; on the south by present Fulton St. In 1738-39, Trinity paid all arrears of rent to His Majesty's Receiver General, thus ending all claims on behalf of the Crown. In 1784, a petition urging the State to contest Trinity's claim was sent to the Assembly and Senate; a resolution was passed by the Assembly but no suit resulted (N.Y. Hist. Soc., Coll. of 1870, pp. 320-37). In 1836, the commissioners of the Land Office took up the case (Report of Commissioners of Land Office to Assembly, May 12, 1836), but it was not until 1859 that it was taken before the State Supreme Court where it was defeated. Appeals by the Attorney General were denied by the Appellate Division of the State Supreme Court, December 1859 (People vs. Trinity Church, 30 Barb., 537); by the State Court of Appeals, September 1860 (22 N.Y., Rep. 44).

The descendants of Anneke Jans Bogardus, who owned a sixty-two acre farm in the northern portion of "Queen Anne's Grant," often sued Trinity Corporation for that land. It was supposedly sold in 1670, according to directions in the old widow's will, and passed through many hands until it fell to the Crown. It was subsequently leased to Trinity, which in 1705 received a grant of it in fee. All the actions against this grant were unsuccessful (Paige's Rep., 178; Humbert vs. Trinity Church, 7 Paige, 195; Sandf. Ch. Rep., pp. 633-762; 15 Wend., Rep. III; 24 Wend., 587, 619-20; 18 Hun. Rep., 73; 83 N.Y. Rep. 348).

Chapels, Missions, and Institutions of Trinity:

A St. George's Chapel, 1752-1811. Beekman and Cliff Sts., Manhattan. Organized 1752. Located in New England Colonial style church of hewn stone. The pulpit, reading desk, and chancel rail, constructed of mahogany, were the gift of a sea captain as a thanks offering to God for his safe return to New York, after a storm obliged him to anchor in a West Indies Island. Among personal gifts to St. George's was one from the Archbishop of Canterbury of 10 pounds, and one of 100 pounds from St. Peter Warren with the request "that a pew might be appointed for Sir Peter Warren and his family in case they should come to this country." Isaac Latouche presented a finely sculptured marble font, which was made in Europe and originally destined for a South American cathedral, but which had found its way to New York on board a naval prize. A bell costing 88 pounds, 3 s., 2d. hung in the belfry. Became St. George's Church (entry 13) in 1811. First clergyman, Rev. Samuel Auchmuty, 1752-53.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

B St. Paul's Chapel, 1766--. Broadway, Fulton and Vesey Sts., Manhattan. Organized 1766. The Georgian Colonial brownstone church with steeple, erected by the British, and consecrated in 1766, is said to be the oldest public building in Manhattan. The bells were brought from England in 1797. The interior, which has been restored, contains carvings by L'Enfant, also an American primitive carved oak statue of St. Paul. In the adjoining cemetery are many pre-Revolutionary tombstones and tablets. George Washington and Governor George Clinton occupied pews in this church. First clergyman, Rev. Samuel Auchmuty, 1767-77. Present clergyman, Rev. James Greene, 1939--, Priest-in-charge.

Minutes: (Included in Trinity Parish Minutes). Register: baptisms, 1749-1813, 1814-64, 1864-85, 1885-1900, 1900--, 5 vols.; marriages, 1746-1829, 1813-87, 1887-1905, 1905-23, 1923--, 5 vols.; deaths, 1777-1813, 1814-99, 1900--, 3 vols.

C St. John's Chapel, Trinity Parish, 1803-1909. Varick St., Manhattan. Organized 1803. New England Colonial church, which was dedicated 1807, contained a marble font, and a Calvary cross carved by Rev. William H. Cook, a curate of St. John's, considered the oldest altar cross in the American Protestant Episcopal Church. In 1909, when it was consolidated with St. Luke's Chapel (entry 3K), part of the interior furnishings were given to Saint Luke's Chapel. The property was sold to the New York Central R.R. which erected the St. John's Park freight depot on the site. First clergyman, Rev. Sullivan Weston, 1855.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

D Trinity Church Mission, 1846. Maiden Lane and Front St., Manhattan. Organized 1846. Discontinued.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

E Trinity Chapel, 1855--. 20 W. 26th St., Manhattan. Organized 1855, the first uptown chapel of Trinity Parish. The Modified Gothic, stone church, consecrated 1855, was designed by Richard Upjohn. First clergyman, Rev. Edward Young Higbee, 1855-71. Present clergyman, Rev. Joseph Wilson Sutton, 1915--; ed. Washington Col., Chestertown, Pa., 1904; General Theological Sem., 1921.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

F St. Chrysostom's Chapel, 1866-1924. 7th Ave. and 39th St., Manhattan. Organized 1866 as a free mission church.

New England Colonial style church; cornerstone laid 1868; dedicated 1869; consecrated 1879. Congregation merged with St. Clement's Church (entry 25) 1924. First clergyman, Rev. Thomas H. Sill, 1866-1910.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

G St. Iago Spanish Mission, 1867. Services in Trinity Chapel (entry 3E) until congregation disbanded.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

H St. Cornelius the Centurion, 1868--. Fort Jay, Governor's Island. Organized 1868. Started as the Army Post Chapel of the Second Corps Area, United States Army, 1844. Aided by Trinity Church, 1846-55. Services conducted by Rev. John McVickar, 1847-68. Became a mission of Trinity Church 1868. Site of Colonial, frame church, which was occupied until 1906, procured largely through influence of General Winfield Scott. Present Norman Gothic church consecrated October 19, 1906. The walls of this church are decorated with the shields of various regiments returned from the Mexican War. First clergyman, Rev. John B.C. Beaubien, 1868-69. Present clergyman, Chaplain Vicar Second Corps Area, Rev. Joseph Burt Webster, 1936--.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

I St. Augustine's Chapel and Mission House, 1869--. 105 E. Houston St., Manhattan. Organized 1869 as a free mission church by Rev. Arthur Clifford Kimber. Located in a loft building at 262 Bowery until 1877 when the present Gothic church was consecrated. First clergyman, Rev. Arthur Clifford Kimber, 1872-1902. Present clergyman, Rev. Thomas J. Williams, 1940--.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

J. St. Athanasius Mission, 1873. Manhattan. Organized 1873. Discontinued.

K Trinity Hospital, 1874-1907. 50 Varick St., Manhattan. Organized 1874 as Trinity Infirmary in the former residence of Rev. Morgan Dix, Rector of Trinity Church. The building was set apart with the understanding that it was to be used only for the maintenance of the sick and poor. Last title adopted in 1885. Closed 1907. Reopened as a lodging house for homeless men during the winter of 1912. Building demolished about 1912. First superintendent, Miss Annie E. Kirchoff, 1874-1907.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

L Trinity Church Association (Trinity Church Association), 1879--. 74 Trinity Pl., Manhattan. Organized 1879 to carry on charitable work in lower Manhattan in connection with Trinity Church. Directed by the clergy and the Sisters of St. Margaret. Incorporated April 9, 1887 (County Clerk, Inc., vol. 15, #617). Maintains a mission house and dispensary at 211-13 Fulton St., a Seaside House for Children at Great River, Long Island, and a Social Service Bureau at 209 Fulton St. President, Rev. Frederic S. Fleming.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

M St. Luke's Chapel, 1892--. 483 Hudson St., Manhattan. Organized 1892 upon removal of independent St. Luke's Church (entry 48) uptown as a chapel of Trinity Parish. The Gothic style brick church, erected 1821-22, consecrated May 16, 1822, is the second oldest church building in Manhattan. The high altar, a memorial to Mrs. Catherine Ritter, foundress of St. Luke's, was given by her descendants. The Calvary altar is used chiefly for masses for the dead. Chapels in St. Luke's are: St. Christopher's Chapel, which contains a sixteenth or seventeenth century wood carving of St. Christopher bearing the Christ Child, and a painting of the Adoration of the Magi by Pieter Lastman or one of his pupils. The Chapel of the Blessed Mother and St. John, commonly called the Lady Chapel, was opened in 1917. There is a tablet on the north wall in memory of Mrs. Ritter. The interior was extensively renovated in 1923. A gymnasium, behind the church, with living quarters for the clergy, was opened in 1927. First vicar, Rev. P.A.H. Brown, vicar of St. John's and St. Luke's, 1892-1909. Present vicar, Rev. Edward H. Schlueter, 1909--; ed. Col. of City of New York, 1891; General Theological Sem., 1902.

Records loc. in vault in Trinity Bldg., 74 Trinity Pl., New York City.

N St. Agnes' Chapel, 1892--. 121 W. 91st St., Manhattan. Organized 1892. Gothic stone church, with adjoining rectory, parish house and school, consecrated September 27, 1892. First vicar, Rev. Edward A. Bradlay, 1892-97. Present vicar, Rev. William W. Bellinger, 1908--; ed. Union Col., Schenectady, N.Y., 1883; General Theological Sem., 1888; Hobart Col., Geneva, N.Y., 1901; Trinity Col., Hartford, Conn., 1909; Syracuse Univ., N.Y., 1920.

O Chapel of the Intercession, 1908--. Broadway and 155th St., Manhattan. Organized 1908. Originated in independent Church of the Intercession (entry 61). The Gothic stone church, parish house and vicarage, designed by Bertram Grosvenor Goodhue, architect, and planned by the Very Reverend Dr. Milo Hudson Gates, late Dean of the Cathedral of St. John the Divine, were consecrated May 25, 1915. They are outstanding

examples of their style of ecclesiastical architecture. Throughout they are adorned with emblems, inscriptions, symbolic designs and heraldic figures. The high altar was built entirely of relic stones collected by Dr. Gates. The stained glass windows, depicting five Priests of the Old Law, five Priests of the New Law, and various prophets and founders, were planned by Dr. Gates and executed by Ernest W. Lakeman. The crypt is the most complete in the country. A columbarium, or depository for crematory urns, under the crypt, was dedicated November 3, 1929, the first in any Christian church. A marble memorial to Mr. Goodhue, conceived by Lee Lawrie, the sculptor, lies in the north transept. St. Mary's Chapel, which opens from the south transept of the main church, and is connected with it by two carved screens, contains a painting of the Adoration of the Magi by Taber Sears; also panels, stone carvings, and eight inscribed corbels. First vicar, Rev. Milo Hudson Gates, 1908-29; ed. Amherst Col., Amherst, Mass., 1886, 1929; General Theological Sem., 1889; Univ. of the South, Sewanee, Tenn., 1910; St. Stephen's Col., Annandale, N.Y., 1910; Columbia Univ., 1930. Present vicar, Rev. Samuel Tagart Steele, Jr., 1937--; ed. Harvard Univ., 1913; General Theological Sem., 1916.

## The Rectors of Trinity Parish

The Rt. Rev. Henry Compton, D.D., Lord Bishop of London, 1697.
The Rev. William Vesey, D.D., 1697-1746.
The Rev. Henry Barclay, D.D., 1746-64.
The Rev. Samuel Auchmuty, D.D., 1764-77.
The Rt. Rev. Charles Inglis, D.D., 1777-83; consecrated Bishop of Nova Scotia, August 12, 1787.
The Rt. Rev. Samuel Provoost, D.D., 1784-1800; consecrated Bishop of New York, 1787.
The Rt. Rev. Benjamin Moore, S.T.D., 1800-1816; consecrated Bishop of New York, 1801.
The Rt. Rev. John Henry Hobart, D.D., 1816-30; consecrated Bishop of New York, February 27, 1816.
The Rev. William Berrian, D.D., 1830-62.
The Rev. Morgan Dix, S.T.D., D.C.L., 1862-1908.
The Rt. Rev. William T. Manning, D.D., 1908-21; consecrated Bishop of New York, May 11, 1921.
The Rev. Caleb R. Stetson, S.T.D., 1921-32.
The Rev. Frederic S. Fleming, D.D., LL.D., D.C.L., 1932--.

## The Following Received Aid From Trinity

All Angels'
All Saints'
All Saints', San Benito, Texas
Archdeaconry of New York
Ascension Memorial
Bard College
Beekman Street Hospital
Bishop of Haiti
Bishop of Spokane
Board of Religious Education
Boys' Bureau
Calvary
Cathedral of Saint John the Divine
Christ Church
Columbia College
Committee of Relief for the Unemployed of the Protestant Episcopal Church
Citizens' Budget Committee
Citizen's Family Welfare
City Mission Society
Diocese Fund
Diocese of Western New York
Endowment Fund of the Protestant Episcopal Church, Oklahoma
Church of the Epiphany
Episcopal Fund of the Diocese of New York
Free Church Home for Incurables
General Church International Conference
General Convention
General Theological Seminary
Church German Society
Grace
Grace, City Island
Grace, Jamaica
Hobart College
Holy Apostles'
Holy Martyrs'
Holyrood Church
Church of the Holy Sepulchre
Home for Incurables
House of the Holy Comforter
Indian Commission of the Board of Missions
Church of the Intercession
Italian Mission in the City
King's College
Lower East Side Community Council
Lower East Side Council
Missionary Priests in Hays, Kansas
Mission for Seamen in the City and Port of New York
National Council
Church of the Nativity
Presbyterian Hospital
Program of the Church
Church of the Redeemer
Church of the Resurrection
Russian Church Assistance Fund
St. Agnes' Chapel
St. Ambrose's
St. Anne's, Brooklyn
St. Ann's
St. Ann's, Morrisania
St. Andrew's
St. Andrew's, Harlem
St. Andrew's, Staten Island
St. Andrew's Convalescent Hospital
St. Barnabas' House
St. Clement's Church
St. Esprit du
St. George's
St. George's, Flushing
St. James'
St. James', (Hyde Park)
St. James', Hamilton Sq.
St. John the Baptist
St. John the Evangelist
St. John's Chapel
St. Luke's
St. Luke's Chapel
St. Luke's Home for Aged Women
St. Luke's Hospital
St. Mark's
St. Michael's Cemetery
St. Mary's
St. Mary's Hospital
St. Mary's Hospital for Children
St. Mary's, Manhattanville
St. Michael's
St. Michael's Bloomingdale
St. Paul's Chester
St. Paul's Eastchester
St. Paul's, Troy

St. Peter's
St. Peter's, Chelsea
St. Philip's
St. Stephen's
St. Stephen's College, Annandale
St. Thomas
St. Timothy's
Seminary Dormitory for Young Men in the Philippines
Social Service Commission
Spanish Church of Santiago
The Spanish Mission
Church of Staten Island
Temperance Society in the city
Trinity Church Association
Trinity, Morrisania
Trinity College, Hartford
Zion

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William Thomas Manning, The policy of Trinity Parish, New York, April 18, 1909, 25 pp. . . . ."New Policy for Trinity," Outlook, May 1, 1909, vol. 92, pp. 16-18. . . . .Montgomery Schuyler, "Trinity's Architecture," Architectural Records, Jan. 1909, vol. 25, pp. 411-425. John P. Peters, The Tale of Trinity, New York, 1909, pp. 355-363. . . . .A. Londes, "History of Trinity Church" Independent, May 13, 1909, vol. 66, pp. 1004-11. . . . .Henry Anstice, History of St. George's Church in the City of New York, New York, Harper Bros., 1911, 508 pp. . . . ."Working Parish: Trinity Church," Outlook, Aug. 16, 1913, vol. 104, p. 839. . . . .R.W. Haddon, "St. John's Chapel, Varick Street, N.Y.C.," Record, May 1914, vol. 35, pp. 389-404. . . . ."Notable Social Survey of Trinity Church," Outlook, May 24, 1915, vol. 109, p. 663. . . . . William Gerry (com.), 150 years of St. Paul's Chapel ---, New York, M.B. Brown, 1916, 32 pp. . . . .Trinity Parish Record, New York, 1913-20, "Trinity Church file papers," Stokes Iconography, vol. 4, pp. 6-8, vol. 5, pp. 10-20. . . . .St. Augustine's Chapel, New York, 1920, 14 pp. . . . .Commemorative Services 225 Anniversary of the Granting to Trinity Church of its Charter by King William III of England in the year of Our Lord 1697, May 7, 1922, 30 pp. . . . .F.B. Copley, "Haven for Souls in the World's Money Market," American Magazine, May 1925, vol. 99, pp. 24-5. . . . .Michael J. O'Brien, The Irish dead in Trinity and St. Paul's Churchyards, New York, Irish-American Historical Society, 1928, 262 pp. . . . .Milo Hudson Gates (Comp.), A description of --- Chapel of Intercession, New York, 1931, 83 pp. . . . .Message of St. Agnes' Chapel, New York, 1899-1934, nos. 1-33. . . . .Historical Notes --- St. Luke's Chapel, New York, 1935. . . . .Yearbook and Register, 1874-1916, 1919-36 (1917, 1918 not published), New York, 1874-1937. . . . .

Vestry minutes: 1696-1791, 1791-1826, 1826-50, 1850-61, 1861-78, 1878-1900, 1900-1916, 1916-36, 1936-40, 1940--, 10 vols. Register: baptisms, 1749-1814, 1814-63, 1864-85, 1885-1900, 1900, 5 vols.; marriages, 1746-1813 (few 1814-16), 1814-86, (one 1813), 1887-1905, 1905-23, 1923--, 5 vols.; deaths, 1777-1812, 1814-99, 1900--, 3 vols. Other records: Queen Anne's Grant dated November 23, 1705; original charter dated May 6, 1697; Trinity Cemetery, interments, 1843-65, 1866--, 2 vols.

4. ST. ANDREW'S (The Minister, Church Wardens and Vestry of St. Andrew in the County of Richmond), 1708--. Arthur Kill Rd., Richmond.

Organized 1708 by the Society for the Propagation of the Gospel in Foreign Parts, under the law passed September 22, 1693, entitled, "An Act for Settling a Ministry and Raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queens Counties" (Colonial Laws, 1693, ch. 36). Incorporated June 29, 1713, under Royal Charter of Queen Anne (History of the Church of St. Andrew, p. 26, Davies and Leng). Admitted into union with Convention 1785. Foundation for a small church and rectory on the present site was laid June 13, 1709; construction continued until the summer of 1712 when a "pretty handsome church built of stone" was opened; church burned March 29, 1867; services held temporarily in Dutch Reformed Church, Fresh Kills (See Inventory of Church Archives in New York City, entry 8, Dutch Reformed Church, August 1939, The Historical Records Survey).

Church of St. Andrew rebuilt 1868. A second fire occurred on October 16, 1872. Again, temporary services were held in the Dutch Reformed Church until 1873, when St. Andrew's was rebuilt, for the second time, in the present Rural Gothic architecture. The original walls at the easterly end are part of the present church. Consolidated with Trinity Church, New Dorp (entry 150), and reincorporated under present name June 28, 1918 (County Clerk, Inc., vol. 5, p. 269). First clergyman, Rev. Geneas Mackenzie, 1708-23; ed. Aberdeen and Edinburgh Univs., Scotland. Present rector, Rev. Francis R. Godolphin, 1930--.

A Trinity Chapel, 1802-66. 215 Manor Rd., West New Brighton, Richmond. Organized 1802 as an adjunct to the Church of St. Andrew, with the aid of Trinity Church (entry 3). Colonial stone church erected 1802; enlarged 1839. Discontinued 1866. Reincorporated 1869 as the Church of the Ascension (entry 115). First clergyman, Rev. Richard Cummings Moore, 1802-8; ed. King's Col. (now Columbia Univ.).

Facts Against Rumors, the Difficulties Between the Vestry and People of St. Andrew and Trinity Parishes, New York, Baker and Goodwin, 1857, 12 pp.; A Word to the Public Concerning --- St. Andrew's and Trinity Parishes, New York, Baker and Goodwin, 1857, 16 pp.; William T. Davies and Charles N. Leng, History of the Church of St. Andrew ---, Richmond, Staten Island Historical Society, 1925, 266 pp.

Vestry minutes: 1776-1866, 1 vol.; 1866--, 4 vols. Register: baptisms, confirmations, marriages, members, deaths, 1732-1808, 1808-75, 1875-1930, 1930--, 4 vols. Other records: Queen Anne charter, dated 1713; deed, dated August 6, 1711.

5. CHRIST CHURCH (The Wardens and Vestry of Christ Church), 1793--. 211 W. 71st St., Manhattan.

Organized 1793. During a general convention in 1786 held in New York City, Rev. Joseph Pilmore, representing his Methodist parish in Philadelphia, became involved in a controversy over the validity of his ordination as a priest. Southern churches did not recognize any ordination by Bishop Seabury of Connecticut. As Dr. Pilmore had made many friends in New York, in 1793 a petition was presented by William Post and one hundred and seventy-two other members of Trinity Church (entry 3) to the vestry, asking that Dr. Pilmore be called as an assistant minister of Trinity Church. When this was not done, the petitioners left Trinity Church and organized their own parish, Christ Church. Incorporated April 3, 1793 (County Register, Rel. Inc., vol. 1, p. 19). Admitted into union with Convention in 1802, when it executed to Trinity Church a full deed of relinquishment of any claim which it might have to any portion of the property of Trinity Corporation. Church on Ann St. between William and Nassau Sts. until 1823; gray and brownstone Gothic church on Anthony (now Worth) St., west of Broadway, until July 30, 1847, when church was destroyed by fire. Temporary services held in the Minerva Rooms, 406 Broadway, until 1849 when church was

rebuilt; occupied until 1854; church, 18th St. west of 5th Ave. until 1858; church, 5th Ave. and 35th St. until 1889, when present Romanesque buff brick church with brownstone and terra-cotta trim was built; first services held here May 18, 1890; rebuilt 1925. In 1823, a few members, opposed to the removal of the church from Ann St., organized Christ Church in Ann St. (entry 19). First clergyman, Rev. Joseph Pilmore, 1793-1804; ed. School of Kingswood, England; ordained a deacon by Bishop Samuel Seabury, November 27, 1785; received priest's orders November 29, 1785, by Bishop Samuel Seabury. Priest-in-charge, Rev. Charles Wellington Robinson, 1933--; ed. Nashotah Sem., Wis., 1895; Columbia Univ. 1916; University of the South, Sewanee, Tenn., 1924; Univ. of Pennsylvania, Philadelphia, Pa.

A Christ Church Mission Chapel, 1859-66. 7 W. 18th St., Manhattan. Organized 1859. Discontinued 1866 when St. Ann's Church for Deaf Mutes (entry 70) took over work and occupied the church. First clergyman, Rev. Peter E. Hyland, 1859-61.

John O. Clark, The Final Meeting --- and His People, New York, 1832; William G. Davies, Historical Sketch of Christ Church, New York City, New York, J.J. Little and Co., 1893, 16 pp.; "Most Lavish Church, Most Democratic, Christ Church," Literary Digest, March 17, 1934, vol. 117, p. 20.

Vestry minutes: 1793-1809, 1809-44, 1845-68, 1868-1904, 1904--, 5 vols. Registers: baptisms, confirmations, deaths, 1793-1846, 1 vol.; marriages, 1794-1848, 1913-22, 1922--, 3 vols.; baptisms, confirmations, marriages, deaths, 1848-68, 1 vol., includes offerings and disbursements; baptisms, confirmations, marriages, members, deaths, 1862-68, 1862-96, 1866-70, 3 vols., includes offerings and disbursements; baptisms, confirmations, marriages, deaths, 1890-1913, 1 vol., includes offerings and disbursements; baptisms, confirmations, members, deaths, 1913--, 1 vol. Financial: disbursements, 1825-45, 1845-60, 1860-68, 3 vols.; pew rent, 1827-30, 1 vol.; ledger, 1892-1908, 1 vol.; cash book, 1906-11, 1 vol.

6. ST. MARK'S (The Rector, Wardens, and Vestrymen of the Protestant Episcopal Church of St. Mark's-in-the-Bouwerie in the City of New York, 1795--. 10th St. W. of 2d Ave., Manhattan.

Organized 1795. Incorporated November 22, 1799 (County Register, Rel. Inc., vol. 1, p. 25). Admitted into union with Convention 1801. Present site was originally occupied by a chapel built by Governor Stuyvesant (1592-1672) wherein his family might worship according to the rites of the Dutch Reformed Church. Chapel was in use in 1660, but fell to ruin many years later and was pulled down. In 1793, Petrus Stuyvesant, a great-grandson of the Governor, and a member of Trinity Church Corporation, offered to the vestry of Trinity Church the site of the old chapel and a sum of money to erect an Episcopal church. This offer was accepted and a grant was made by Trinity Church (entry 3) to St. Mark's Church of this plot of land. Cornerstone laid April 25, 1795; consecrated May 9, 1799. Steeple built in 1826. Church is a Colonial brownstone structure. On the outer wall is a tablet

inscribed; "In this vault lies buried Petrus Stuyvesant, Late Captain-General and Governor-in-chief of Amsterdam in New Netherland, now called New York, and the Dutch West India Islands, died A.D. 1672, aged 80 years." Bronze bust of Petrus Stuyvesant within the church, presented by the Queen of Holland in 1915. First clergyman, Rev. John Callahan, February to April, 1800. Present rector, Rev. Charles A.W. Brocklebank, 1938--; ed. Univ. of Wales; Virginia Theological Sem., Alexandria, Va., 1929; George Washington Univ., Washington, D.C.

A Free Mission Chapel, 1857-59. 6th St. and 2d Ave., Manhattan. Organized 1857. Leased church at above address until 1859, when congregation dispersed. Services conducted by theology students and assistant minister of St. Mark's. Records loc. St. Mark's-in-the-Bouwerie.

B St. Mark's Mission Chapel, 1859-61. 139 W. 48th St., Manhattan. Organized 1859. Services, 44th St. and 6th Ave. until 1861, when a large chapel was erected at above address and consecrated April 4, 1861. Became All Souls' (Anthon Memorial Church) (entry 85) 1861. First clergyman, Rev. Edward Anthon, 1859-61.

C St. Mark's Memorial Chapel, 1864-1911. 10th St. and Ave. A, Manhattan. Organized 1864. Known also as St. Mark's Mission Chapel. Services in church at above address until 1882, when chapel was erected on same site and consecrated June 2, 1884. Discontinued 1911. First clergyman, Rev. George W. Foots, 1864-66.

Henry Anthon, Parish Annals, New York, Stanford and Swords, 1845, 58 pp. ... J.H. Rylance, Centennial of St. Mark's Church, New York City, New York, T. Whittaker, 1895, 22 pp. ... Services in Commemoration of 100th Anniversary of Church, New York, T. Whittaker, 1899. ... Dedication of Bust of Petrus Stuyvesant, New York, 1915. ... The Lion of St. Mark's Church-in-the-Bouwerie (3d annual issue), New York, McConnell Press, 1916. ... The Popular Statement of the Platform of St. Mark's-in-the-Bouwerie, New York, 1924. ... A New York Pantheon, burial list of St. Mark's, New York, 194 pp.

Vestry minutes: 1793-1861, 1861-99, 1899-1931, 1931-33, 1933-37, 1937--, 6 vols. Registers: baptisms, 1799-1823, 1 vol.; baptisms, confirmations, marriages, members, deaths, 1804-42, 1842-61, 1861-79, 3 vols.; baptisms, confirmations, marriages, deaths, 1880-1918, 1918--, 2 vols. Other records: Cemetery, 1856-66, 2 vols. (records removal of bodies from St. Mark's to Evergreen Cemetery, Brooklyn; also itemized and receipted bills for foregoing). St. Mark's Mission Chapel -- Register: baptisms, confirmations, marriages, members, deaths, 1859-88, 1 vol. (includes St. Mark's Memorial Chapel records of above items, 1878-88). St. Mark's Memorial Chapel -- Register: baptisms, confirmations, marriages, members, deaths, 1864-81, 1888-1901, 2 vols. (see St. Mark's Mission Chapel register for missing years (1881-88). Loc. St. Mark's-in-the-Bouwerie, 10th St. W. of 2d Ave., New York City.

19, 1909-19, 4 vols.; baptisms, confirmations, marriages, deaths, 1887-96, 1919--, 2 vols. Grace Home in the Fields Minutes, 1914-22, 1 vol., loc. Parish House, E. 13th St.

7. EGLISE DU ST. ESPRIT (Congregation of the French Church du Saint Esprit), 1804--. 229 E. 61 St., Manhattan.

Organized 1804 by descendants of the Huguenots and Walloons, who, to escape religious persecution, had fled from France and emigrated to the New World, via Holland, in the early seventeenth century. Services in the French language were held in the old Dutch fort in New Amsterdam as early as 1628. When Peter Stuyvesant founded the Dutch Reformed Church in Nieuw Haarlem (now Harlem), in 1658, four Huguenots were in the congregation. When Rev. Michel Zyperus (Cipierre) was called to that Church by the New Amsterdam (Dutch Reformed) Consistory in 1659, services were conducted in French and Dutch. In 1682, after the arrival of Rev. Pierre Daille, the French Huguenots formed a church which held afternoon services after those of the Dutch and English congregations. A separate church was erected on Petticoat Lane, later Marketsfield St., at the corner of New St., in 1687, with Rev. Pierre Peiret serving as pastor. This church, known as Eglise des Refugees Francaises a la Nouvelle York, stood on the site of the present Produce Exchange, and a bronze plaque on a wall of the latter is inscribed: "Emplacement de la premiere Eglise Francaise de New York Huguenot Church of New York erected by the Huguenot Society of America in 1902.

After the fort was abandoned by the Dutch in 1692, the French congregation which had been worshipping there with Rev. Pierre Daille as pastor, joined the congregation on Petticoat Lane served by Rev. Pierre Peiret, while their former pastor went to serve a congregation on Staten Island. In 1699 a gallery was added to the church, and in 1703 it was sold. The cornerstone of a new church on Pine and Nassau Sts. laid by Lord Cornwall July 1, 1704, was inscribed, "Aeded Sacror Gallor, Prot. Reform. Fund; A. 1704, penites repar. 1741." This country style stone church, with cemetery, stood on the present site of the National City Bank. The remains of those buried in the cemetery were later removed to a vault in St. Mark's-in-the-Bouwerie (entry 6). After the English evacuated New York in 1795, the congregation became impoverished, and because of the dilapidated state of their building, worshipped in a German Reformed Church on Sunday evenings. At a meeting held January 26, 1795, the church reorganized, and on February 26, 1796, incorporated as the Trustees of the Reformed Protestant French Church in the City of New York (County Register, Rel. Inc., vol. 1). On September 2, 1802, the trustees voted to accept the Anglican liturgy for the future. In 1803 they decided to accept a legacy of L.1000 left by Elias Desbrosses in trust of Trinity Church to be used for the maintenance of a French minister serving according to the liturgy of the Anglican church. The church was consecrated May 30, 1803, and Rev. Pierre Antoine Samuel Albert, the pastor, was ordained a deacon in the Protestant Episcopal Church the following day. Pews were sold March 27, 1804, and the vestry was elected in May 1804. Reincorporated June 12, 1804 (County Register, Rel. Inc., vol. 1, p. 37). Admitted into union with Convention 1804.

In 1831 the Pine St. property was sold, and in 1832 a marble Greek style church was erected on the former site of a sugar refinery at Franklin and Church Sts. After fires had almost destroyed the edifice on September 23, 1839 and in 1841, the congregation worshipped for a short time in the consistory room of the Middle Dutch Reformed Church at Pine and Nassau Sts. Located

in a Gothic limestone church on the site of an old brewery at 30 W. 22d St., 1863-1900; a Vermont granite church at 45-47 E. 27th St. until 1929; a leased building, 114 E. 76 St. until 1934 when the present Gothic stone church was occupied and consecrated. Home Huguenot, a home for French working girls was established in 1883 by Rev. Alfred Wittmeyer, rector, and one of the founders of the Huguenot Society of America. The Eglise du St. Esprit is the oldest Huguenot Church established north of Florida which still holds services in French and maintains a spiritual communion with the homeland churches. First clergyman, Rev. Pierre Antoine Samuel Albert, 1804-6. Present rector, Rev. John Albert F. Maynard, 1925--; ed. Univ. of Paris, 1906; Univ. of Chicago, 1914; Western Theological Sem., Evanston, Ill., 1915; General Theological Sem., 1916; New York Univ., 1920.

Louis Rou, Sermons delivered at the French church in New York about 1715-40, mss., 3 bound vols., in French, NN; Collection of papers concerning Mr. Lewis Rou's Affairs, New York, W. Bradford, 1725, 34 pp., Lewis Rou, "Difficulties in the French Protestant Church of New York," Documentary History State of New York, Albany Weed, Parsons and Co., 1850, vol. 3, pp. 1157-77; Huguenot Society of America, Collections, vol. 1, New York, 1866 (contains reprints of registers, 1688-1796; historical documents of French Protestants, 1686-1804); Memoirs de la Famille Wittmeyer par un membre de la Famille, New York, 1922, typed ms., 208 pp., loc. NN; John A.F. Maynard, The Huguenot Church of New York, New York, 1938, 317 pp.

Minutes: consistory, 1723-66, 1 vol.; vestry, 1796-1818, 1819-37, 1837--, 3 vols. Registers: births, marriages, deaths, 1688-1768, 1 vol.; baptisms, 1797-1852 (lack 1808-16), confirmations, 1842-72, deaths, 1843-52, 1 vol.; baptisms, 1853--, confirmations, 1873--, deaths, 1853--, 1 vol.; marriages, 1816-36, 1836--, 2 vols. Financial: accounts of collections and expenditures, 1692, 1693, 1699, 1 vol.; accounts, 1697-1710, 1801-28, 2 vols. Other records: memoirs of pastors, 1766-88, 2 vols., 1771-75, 3 vols.

Photostat copies of records listed above, 1688-1872, 11 vols., loc. NHi.

8. ST. STEPHEN'S (Rector, Church Wardens and Vestrymen of St. Stephen's Protestant Episcopal Church in the City of New York), 1805--. 122 W. 69th St., Manhattan.

Organized 1805 by a colony of members from the English Lutheran Church Zion, Mott St., (See Inventory of Church Archives of New York City, Lutheran Church, entry 128B. The New York City Historical Records Survey, December 1940). Incorporated February 14, 1895 (County Register, Rel. Inc., vol. 1, p. 39). Admitted into union with Convention 1805. Reincorporated February 13, 1827 (County Register, Rel. Inc., vol. 1, p. 149). Located in brick and stucco church, First and Bullock Sts. until 1866; corner Broome and Chrystie Sts.; French Church, 22d St.; Ferreras Hall, 42d St.; Trinity Chapel, 26th St.; Home for the Friendless, 29 E. 29th St., until 1873, when congregation absorbed Church of the Advent (entry 63), and occupied that church at 53 W. 46th St. Present Gothic church, formerly property of Church of Transfiguration, (entry 66), dedicated 1897. First clergyman, Rev. George Strebeck, 1805-9. Present rector, Rev. Nathan A. Seagle, 1900--; ed. General Theological Sem. 1894; New York Univ. 1899; Rutgers Col. New Brunswick, N.J. 1908.

A St. Stephen's Chapel, 1862-73. E. 29th St., Manhattan. Services, 26th St. and 5th Ave., until 1866; last location until 1873, when congregation dispersed.

Order of Services Commemorating One Hundredth Anniversary of Foundation, New York, 1905. ... Joshua Newton Perkins (comp.), History of St. Stephen's Parish in the City of New York, 1805-1905, New York, E.S. Gorham, 1906, 182 pp.

Vestry minutes: 1805-1900, 4 vols., bound; 1900--, 1 vol., loose-leaf. Registers: baptisms, marriages, members, 1809-28, 1 vol.; baptisms, 1829-91, confirmations, 1852-89, marriages, 1829-1900, members, 1814-73, deaths, 1829-88, 1 vol.; baptisms, 1892-95, confirmations, 1894-98, marriages and members, 1892-99, deaths, 1897-99, 1 vol.; baptisms, confirmations, marriages, deaths, 1900-1923, 1 vol.; baptisms, confirmations, marriages, 1923--, deaths, 1923-32, 1 vol.; deaths, 1932--, 1 vol.

9. ST. MICHAEL'S (St. Michael's Protestant Episcopal Church in the City of New York), 1807--. 99th St. and Amsterdam Ave., Manhattan.

Organized 1807. Incorporated April 13, 1897 (County Clerk, Rel. Inc., vol. 25, #1436). Admitted into union with Convention 1807. Church, 99th St. east of Bloomingdale Road until 1853; 99th St. and 10th Ave. until 1891, when present Romanesque and Gothic graystone church designed by R.W. Wilson, was dedicated. The chancel is a half dome painted blue and dotted with stars, representing the Heavens. First clergyman, Rev. John Vanderbilt Bartow, 1808-10; ed. Columbia Col., 1806. Present rector, Rev. Thomas McCandless, 1919--; ed. Yale Univ., 1905.

A St. Jude's Chapel, 1909--. 19 W. 99th St., Manhattan. Organized 1909 as mission for Negroes by the New York Protestant Episcopal City Mission Society and St. Michael's Church. Services in an apartment until 1915; frame church present site (known as 99th Street Mission and/or St. Jude's Mission); above address until 1921, when it came wholly under the care of St. Michael's. Present church combining chapel and community house, consecrated 1921. First vicar, Rev. Floarda Howard, 1909--; ed. General Theological Sem. 1912; Bishop Payne Divinity School, Petersburg, Va.

Year Books, 1886--, New York, 1886--. . . . The Messenger 1888--, 1888--. . . . John Punnett Peters (ed.), Annals of St. Michael's 1807-1907, New York, G.P. Putnam's Sons, 1907, 480 pp. . . . John Punnett Peters, St. Michael's Book, 1918, 56 pp. . . . John Punnett Peters, An Explanation of the Symbolism of Church Building and Decoration of St. Michael's Church, New York, 1919.

Vestry minutes: 1807-87, 1887-1904, 1904-20, 1920-23, 1924-26, 1927-30, 1930--. 7 vols. Register: baptisms, 1808-58, confirmations,

1838-84, marriages, 1811-58, members, 1809-84, deaths, 1837-58, 1 vol.; baptisms, 1858-84, marriages, 1811-84, deaths, 1809-84, 1 vol.; baptisms, confirmations, marriages, deaths, 1884-1933, 1933--, 2 vols. Other records: St. Jude's Chapel Minutes, 1909--, 2 vols. Registers: baptisms, confirmations, marriages, members, deaths, 1909--.

10. GRACE (The Rector, Wardens and Vestrymen of Grace Church in the City of New York), 1808--. 10th St. and Broadway, Manhattan.

Organized 1808 in response to the need for expansion of Trinity Church (entry 3) which financed its construction. Incorporated January 4, 1809 (County Register, Rel. Inc., vol. 1, p. 54). Admitted into union with Convention 1809. Services in a brick church, Broadway and Rector St. until 1845. Cornerstone of present Gothic, white marble church, laid October 30, 1843; consecrated March 7, 1846. Built in the form of a cross, Grace Church is considered the most outstanding example of fourteenth century French Gothic architecture in the Western Hemisphere. It was designed by James Renwick, Jr. The church houses an exceptional chime of twenty bells, cast by Meneely and Company of West Troy, New York. The first ten bells were played for the first time on Easter morning 1873. They are forty-six windows of medieval glass made by Clayton and Bell, of London and Paris. The Mosaic in the reredos was executed by Messrs. Salviati and Burke, of Venice and London. Grace Chantry, erected 1878, immediately adjoining the Church on the south and connected with it, and Grace House, 802 Broadway, erected 1880, connected with the chancel of the church, contain vestry room, clergy and robing room, room for assistant minister, reading rooms and circulating library, and were gifts of Mrs. Catherine L. Wolfe. Grace Memorial House, a memorial to his wife, was given by Hon. Levi P. Morton. Grace House by the Sea, at Far Rockaway, Long Island, a summer home for women and children from city tenement houses, was erected in 1883; closed in 1921. First clergyman, Rev. Nathaniel Bowen, 1809-18; ed. Charleston Col., S.C., 1794. Present rector, Rev. Louis Wetherbee Pitt, 1940--; ed. Harvard Univ., 1905; Virginia Theological Sem., Alexandria, Va., 1908; Richmond Col., Va., 1915; Syracuse Univ., 1933.

A Grace Chapel (not incorporated), 1846--. 410 E. 14th St., Manhattan. Organized 1846. Services at 28th St. and Madison Ave. until 1852 when congregation became Church of the Incarnation (entry 72). Closed until 1861, when second chapel, 14th St. near 4th Ave. was built; destroyed by fire, 1872; chapel, same site, until 1896. Present church, French Gothic of brick with terra-cotta trim, consecrated February 12, 1896. Cornerstone laid June 18, 1894. First clergyman, Rev. Edwin Harwood, 1850-51. Present vicar, Rev. William Butler Sperry, 1938--.

B Grace Mission Chapel, 1859. 23d St. and 8th Ave., Manhattan. Organized 1859. Services in Knickerbocker Hall, 23d St. and 8th Ave. Discontinued. First clergyman, Rev. Francis Peck.

C Grace Church Italian Mission, 1883-1918. 132 E. 14th St., Manhattan. Organized 1883. Services in Neighborhood House of Grace Chapel until 1918, when congregation was transferred to Grace Chapel proper. First clergyman, Rev. Francesco Giglio Urbano, 1905-18; ed. Rutger's Col., New Brunswick, N.J., 1912, 1931; Yale Univ.; General Theological Sem.

D Grace Church German Mission, 1883. 70 Ave. C, Manhattan. Organized 1883. Temporary Mission of Grace Chapel. Discontinued.

E Grace Church School, 1894--. 10th St., and Broadway, founded in 1894 by Grace Church to provide a full course of academic instruction for the boys singing in the church choir. From the time of establishment until June 1934, the school was conducted on the boarding plan and enrollment was limited to boys of the choir. In September 1934, the day school was inaugurated, with enrollment open to boys of the community. The Junior School, starting with the First Grade, was begun in 1937, and in September 1938, the last grade was added to the six year secondary school curriculum. The school is a member of the Secondary Education Board. Through the last three years of the secondary course, the academic standard is based on the requirements fixed by the College Examination Board. Located adjacent to Grace Church. Capacity, 80 boys. The school committee is appointed by the vestry of Grace Church. Rector, Rev. Louis Wetherbee Pitt, D.D.; Headmaster, Frank D. Ford; Chairman, Judge Robert McC. Marsh.
Grace Church School For Boys, New York, 1940, 20 pp.
Records included in those of Grace Church.

New York Ecclesiologist 1848-53, New York, 1853. . . . Henry Codman Potter, Sermon, New York, Free Church Guild, 1876, 15 pp. . . . Three Score Years and Ten, 1878, 29 pp. . . . William Reed Huntingdon, The Staying Power of a Down-town Church, New York, A.G. Sherwood and Co., 1896, 25 pp. . . . Twenty Years of a New York Rector-ship, De Vinne Press, 1903, 31 pp. . . . Florence E. Winslow, "The Settlement Work of Grace Church," New York, Charities Review, 1898, 30 pp. . . . Centenary of Grace Church, New York, 1906. . . . Charles Lewis Slattery, Ten Years in Grace Church, Arbor Press, 1920, 14 pp. . . . William Rhinelander Stewart, Grace Church and Old New York, New York, E.P. Dutton and Co., 1924, 542 pp. . . . Grace Parish Bazaar, New York, Mercer Printers, 1929. . . . Benjamin Martin Washburn, The Glory of This Latter House. . . . Rev. Karl Reiland, The Shadow of a Great Rock, 1933. . . . The Bells of Grace Church, New York, 1933. . . . Walter Russell Bowie, One Hundred Years of Progress in Material Being, New York, 1933. . . . Year Book, 1869-1937, 1937.

Vestry minutes: 1809-45, 1846-85, 1885-1904, 1904-13, 1913-20, 1920-25, 1926-29, 1929-33, 1933-36, 1936--, 10 vols. Registers: baptisms, marriages, deaths, 1809-85, confirmations, 1812-67, members, 1812-16, 1 vol.; baptisms, 1867-75, confirmations, 1868-85, marriages, 1868-71, deaths, 1868-74, offerings, 1867-78, 1 vol.; baptisms, confirmations, marriages, deaths, 1885-92, 1 vol.; baptisms, confirmations, marriages, deaths, 1892-97, members, 1893-1900, 1 vol.; baptisms, confirmations, marriages, deaths, 1897-1900, 1 vol.; baptisms, confirmations, marriages, members, deaths, 1900-1910, 1910-29, 1930--, 3 vols. Other records: Grace Chapel minutes, 1868-81, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1869-79, 1876-85, 2 vols.; baptisms, confirmations, marriages, deaths, offerings, 1876-87, 1896-1909, 1901-

baptisms, 1867-75, confirmations, 1868-85, marriages, 1868-71, deaths, 1868-74, offerings, 1867-78, 1 vol.; baptisms, confirmations, marriages, deaths, 1885-92, 1 vol.; baptisms, confirmations, marriages, deaths, 1892-97, members, 1893-1900, 1 vol.; baptisms, confirmations, marriages, deaths, 1897-1900, 1 vol.; baptisms, confirmations, marriages, members, deaths, 1900-1910, 1910-29, 1930--, 3 vols. Other records: Grace Chapel minutes, 1868-81, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1869-79, 1876-85, 2 vols.; baptisms, confirmations, marriages, deaths, offerings, 1876-87, 1896-1909, 1901-19, 1909-19, 4 vols.; baptisms, confirmations, marriages, deaths, 1887-96, 1919--, 2 vols. Grace Home in the Fields Minutes, 1914-22, 1 vol., loc. Parish House, E. 13th St.

11. ST. JAMES' (The Rector, Wardens and Vestrymen of St. James' Protestant Episcopal Church of New York), 1810--. 71st St. and Madison Ave., Manhattan.

Organized 1810. Started as a chapel for summer services for citizens of New York, whose country estates were situated on the East River. Incorporated October 3, 1810 (County Register, Rel. Inc., vol. 1, p. 66). Admitted into union with Convention 1810. Frame church, 69th St. between Lexington and Park Aves. until 1869; church, 72d St. between Lexington and Park Aves. until 1884, when the church building, with apse, tower and cloister, designed by R.H. Robertson, was dedicated. Consecrated January 31, 1897; rebuilt 1924. Rededicated February 1, 1925. Merged with Holy Trinity Church (entry 96) 1895 (the latter became a mission but retained its name). First clergyman, Rev. Samuel Farmar Jarvis, 1814-19. Present rector, Rev. Horace W.B. Donegan, 1933--; ed. St. Stephen's Col., Annandale, N.Y.; Oxford Univ., England; Episcopal Theological School, 1927.

A St. James' Mission, 1870-97. 419 E. 83d St., Manhattan. Organized 1870 as a mission Sunday School for the poor. Services on 84th St. near 3d Ave. until 1890; store, 78th St. and Ave. A until 1892, when church acquired at last location. Merged with St. James' Church (entry 11) in 1896 (County Clerk Consolidation vol. 25, #2823). First clergyman, Rev. G. Clement King, 1890-92.

B Church of the Holy Trinity in the Parish of St. James, 1895--. 316 E. 88th St., Manhattan. Organized 1895, as the result of the consolidation of Holy Trinity Church (entry 96) and St. James' Church (entry 11). Group of Gothic brick buildings, terra-cotta trim, consecrated 1899. First clergyman, Rev. James Valentine Chalmers, 1895-1917. Present vicar, James Albert Paul, 1940--.

Cornelius Bishop Smith, Three Score and Ten, Festival of St. James' Church, New York, New York, D. Appleton and Co., 1888, 16 pp. . . . The Office for the Consecration of the Church, May 6th, 1889, New York, 1899, 11 pp. . . . Church of the Holy Trinity, as Restored and Reopened, Feb. 14, 1892; Year Book, 1888-1903, New York, 1903. . . .Cornelius Bishop Smith,

Historical Sermon, 1910, 24 pp. . . . Year Book, 1887-1925, New York, 1925. . . . Claudine Whitaker, Parish at St. James, New York, 1928. . . . Souvenir of Dedication and Founders' Day. . . St. James' Church, January 1928, New York, William Edwin Rudge, Inc., 1928, 36 pp. . . . Forward Movement in St. James', 1937-38, New York, 1938, 22 pp.

Vestry minutes: 1810-95, 1895-1914, 1915-24, 1924-34, 1934--, 5 vols. Register: baptisms, confirmations, marriages, members, deaths, 1810-67, 1867-84, 2 vols.; baptisms, 1844--, 1 vol.; confirmations, 1884--, 1 vol.; marriages, 1844--, 1 vol.; members, 1844--, 1 vol.; deaths, 1884--, 1 vol. Other records: Mission Church Holy Trinity: Register: baptisms, confirmations, members, deaths, 1894--, 2 vols.; marriages, 1894--, 3 vols.; Sunday School, 1894--.

12. ZION (The Rector, Wardens and Vestry of Zion Church in the City of New York), 1810-90. 38th St. and Madison Ave., Manhattan.

Organized 1810, by Rev. Ralph Williston, who withdrew with a number of his congregation, from the English Lutheran Church (See Inventory of Church Archives in New York City, entrg 128 B, Lutheran Church, The New York City Historical Records Survey, December 1940). Incorporated as The Rector, Church Wardens and Vestrymen of the Zion Church in the City of New York, March 4, 1801 (County Register, Rel. Inc., vol. 1, p. 62). Reincorporated May 11, 1819 (County Register, Rel. Inc., vol. 1, p. 88). Admitted into union with Convention 1819. Church, Mott near Pearl Sts. until 1815; worshipped in Church du St. Esprit (entry 7), Nassau and Pine Sts. until 1818; church, Mott and Cross Sts. until 1853, when Gothic, graystone and Connecticut brownstone church was occupied. Cornerstone was laid August 6, 1853; consecrated June 28, 1854. Absorbed Church of the Atonement (entry 88), in merger 1880. Merged with St. Timothy (entry 139) in 1890. First clergyman, Rev. Ralph Williston, 1812-17.

A Zion Chapel, 1863-73. 557 3d Ave. between 38th and 39th Sts., Manhattan. Organized 1863. Started 1860 as Church of the Atonement (entry 88) which was supported by Zion Church from 1861. Incorporated March 20, 1863 (County Clerk, Inc., vol. 2, #228). Services at 33d St. and 2d Ave. until 1865, when Gethsemane Hall, last address, was occupied. Dispersed 1873. First clergyman, Rev. Albert Stantly, 1863-64.

B Zion Chapel, 1880-90. 418 W. 41st St. Organized 1880 as a free chapel. Started as Mission Chapel of Church of the Atonement (entry 99A) in 1867. Above name adopted 1883. Services in Rose Memorial Hall, last address, until 1890, when it became the chapel of Zion and St. Timothy (entry 139A). First clergyman, Rev. John G. Fawcett, 1880-82.

Daniel Clarkson, History of the Church of Zion and St. Timothy of N.Y., New York, G.P. Putnam's Sons, 1894, 350 pp. . . . Year Book 1883-84, New York, Eugene R. Cole, 1884, 33 pp. . . . Year Book 1902, New York, 1902. . . . Richard Cox, The Pastor Separating From His People, New York, J.W. Annernion, 1859.

Vestry minutes: 1810-90. Register: baptisms, confirmations, marriages, members, deaths, 1837-59, 1860-80, 2 vols.; baptisms, confirmations, marriages, deaths, 1880-90, 1 vol. Other records: Zion Chapel, Register: baptisms, confirmations, marriages, members, deaths, 1865-70, 1 vol.

13. ST. GEORGE'S (The Rector, Church Wardens and Vestrymen of St. George's Church in the City of New York), 1811--. 209 E. 16th St., Manhattan.

Organized 1811. Started as St. George's Chapel of Trinity Parish (entry 7) in 1749. Incorporated November 20, 1811 (County Register, Rel. Inc., vol. 1, p. 73). Admitted into union with Convention 1812. Church on Beekman and Cliff Sts., occupied until 1848; church, present site, until 1865 when it was destoryed by fire. Present Norman Gothic, brownstone church with parish house adjoining, consecrated 1867. The Notman Memorial Choir crypt, constructed of walls six feet thick in the shallowest part, is in memory of Grant Notman and Charles Peter Notman, and was given in 1928. The Henry Bacon Memorial, a bas-relief in honor of the designer of the Lincoln Memorial in Washington, D.C., was executed by Henry Hering; the Elsie Ward Hering Memorial, a baptismal font, by Mrs. Hering. Three stained glass windows depict events in the life of St. George. The mortuary chapel, located on the site of an old choir room, is free and non-denominational. The sandstone Memorial House (parish house), dedicated in June 1888, was a gift from Pierpont Morgan. It accommodated the Sunday School, gymnasium, dispensary, club rooms, writing rooms, social hall and clergy house. The deaconess home, formerly at E. 17th St., was transferred in 1892 to a building on E. 16th St., opposite the Memorial House. The evening trade school for boys, a development of the Boys' Club, was first set up in a house at 520 E. 11th St. in 1892. It was later reorganized as a trade school. First clergyman, Rev. John Kewley, 1813-16; ed. Univs. of London, England, and Edinburgh, Scotland. Present rector, Rev. Elmore McNeill McKee, 1936--; ed. General Theological Sem.; Edinburgh Univ., Scotland; School of Theology, Scotland, 1922; Yale Divinity School, 1927.

A Free Grace, 1851-81. 19th St. and Ave. A. Organized 1851 as St. George's Mission Chapel. Sunday School established in room at 19th St. and Ave. A in 1854. Church, above address, occupied and consecrated September 18, 1859. Above name adopted 1859. Dispersed 1881. First clergyman, Rev. Calvin C. Walcott, 1851-59.

B German Mission Chapel, 1859-78. 420 E. 14th St. Organized 1859 as German Department of Chapel of Free Grace (entry 13A). Services in Chapel of Free Grace, 19th St. and Ave. A until 1863; 214 E. 14th St. and Plympton Building, 8th St. and Astor Pl. until 1872, when a two-story building, above address, was occupied jointly with Chapel of Bread of Life. Dispersed 1878. First clergyman, Rev. Charles Schramm, 1859-69.

C Chapel of Living Water, 1861-71. 607 E. 14th St. Organized 1861. Under care of Free Grace Chapel (entry 13A) from 1866. Services at 283 Ave. B until 1866; Free Grace Chapel, 19th St. and Ave. B until 1868; above address until 1871 when it dispersed. First clergyman, Rev. Cornelius W. Bolton, 1861-65.

D Chapel of Bread of Life, 1861-78. 420 E. 14th St. Organized 1861 as a branch of Free Grace Chapel (entry 13A). Room, 214 E. 14th St. until 1866; 16th St. near 1st Ave. until 1868; 607 E. 14th St. until 1872 when two-story building, last address, was occupied jointly with German Mission (entry 34E). Dispersed 1878. First clergyman, Rev. Cornelius W. Bolton, 1861-65.

E German Chapel, 1862-66. 220 E. 19th St. Organized 1862. Services at 19th St. near 1st Ave. until 1865; above address until 1866, when it dispersed.

F Avenue A Mission, 1884-97. 253 Ave. A. Organized 1884. Small hall, above address, occupied until 1897, when mission dispersed. First clergyman, Rev. Henry Wilson, 1884-91.

G St. George's Chapel, 1884-1903. 130 Stanton St. Organized 1884. Known as Stanton Street Mission. Started as Church of the Reformation (entry 106). Became Pro-Cathedral (entry 144) in 1894. First clergyman, Rev. Charles Scadding, 1868-90.

Stephen H. Tyng, A Pastoral Letter . . . St. George's Church . . . on the case of Brittain L. Woolley, New York, 1849, 30 pp. . . . Committee, St. George's Church in Beekman Street, A Communication, New York, Caspar C. Childs, 1850, 18 pp. . . . St. George's Chronicle 1885-99, New York, 1899. . . . George Hodges and J. Reichert, The Administration . . . Institution Church, New York, Harper and Brothers, 1906, 323 pp. . . . Henry Anstice, History of St. George's Church . . . City of New York, 1752-1811-1911, New York, Harper and Brothers, 1911, 508 pp. . . . Year Book, 1880-1914; New York, 1914, St. George's Church Stuyvesant Square . . . City of New York, New York, 1928.

Vestry minutes: 1811-21, 1821-48, 1848-76, 1876-92, 1892-1918, 1918-29, 1929--, 7 vols. Register: baptisms, 1809-45, 1845-77, 1883-1920, 1921--, 4 vols.; confirmations, 1822-43, 1883--, 2 vols.; baptisms, confirmations, marriages, deaths, 1845-77, 1877-83, 2 vols.; marriages, 1815, 1816-27, 1830-45, 1845-77, 1883--, 5 vols.; deaths, 1845-77, 1883-1922, 1923--, 3 vols.; members and deaths, 1838-45, 1 vol. Other records: Register: Chapel of Free Grace: baptisms, marriages, deaths, 1851-59, 1 vol.; Nineteenth Street Mission: baptisms, confirmations, marriages, deaths, 1859-85, 1 vol. Note: Earlier records loc. Trinity Church, Wall St. and Broadway, New York City.

14. ST. PHILIP'S (Colored) (The Rector, Church Wardens and Vestrymen of Saint Philip's Church, New York), 1818--. 214 W. 134th St., Manhattan.

Organized 1818 as a Negro congregation. Started as a Sunday School for Negro children by parishioners of Trinity Church (entry 3) 1809. Incorporated May 14, 1820 (County Register, Rel. Inc., vol. 1, p. 96). Admitted into union with Convention 1853. Services in colored public school in William St. until 1812; room over carpenter's shop in Cliff St. between Perry (now Peck's Slip) and Beekman Sts.; Rose St., northerly side, near Pearl St., until 1818; frame church, Collect (now Center) between Anthony (now Worth) and Leonard Sts., until destroyed by fire 1821; brick church same site until 1856; Stuyvesant Institute, Broadway, opposite Bond St. until 1857; church, bought from St. Paul's Methodist Episcopal Society, Mulberry St. near Bleecker St. until 1866; church 161 W. 25th St. until 1910, when present Gothic stone church was occupied; dedicated March 25, 1911. Parish house at 211 W. 133d St. First clergyman, Rev. Peter Williams, 1826-42. Present rector, Rev. Shelton Hale Bishop, 1933--; ed. Columbia Univ. 1911, 1929; General Theological Sem. 1914.

A St. Philip's Mission, 1867-73. 155 Stanton St., Manhattan. Organized 1867. Dispersed 1873.

Annual Report of Parish Home, New York, nos. 16, 18, 1877-88, 1889-90. . . . Benjamin Franklin De Costa, The Story of St. Philip's Church, New York, 1899, 57 pp. . . . Year Book and Register of St. Philip's Church of New York, New York, 1933.

Vestry minutes: 1933--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1865-98, 1898-1915, 1915--, 3 vols.

15. ST. ANN'S (The Rector, Church Wardens and Vestrymen of St. Ann's Church, Fort Washington, in the City of New York), 1819-35. Ft. Washington Ave., Manhattan.

Organized 1819. Incorporated October 18, 1825 (County Register, Rel. Inc., vol. 1, p. 134). Admitted into union with Convention 1825. Dispersed 1835. First clergyman, Rev. Augustus Fitch, 1829-34.

16. CALVARY (The Rector, Church Wardens and Vestrymen of Calvary Church in the City of New York), 1820-22. Corlear's Hook between Cherry and Grand Sts., Manhattan.

Organized 1820. Incorporated September 1, 1820 (County Register, Rel. Inc., vol. 1, p. 94). Admitted into union with Convention 1820. Located in school at 3 Goerck St., Corlear's Hook, New York City. Dispersed about 1822.

17. ST. LUKE'S (The Rector, Church Wardens and Vestrymen of St. Luke's Church in the City of New York), 1820--. 141st St. and Convent Ave., Manhattan.

Organized 1820, being the first church in Greenwich Village. Financially supported by Trinity Church (entry 3) with the sum of $10,000, 1820-85. Known for a short time as St. Luke's in the Fields. Incorporated Setpember 25, 1821 (County Register, Rel. Inc., vol. 1, p. 107). Admitted into union with Convention 1820. Church, W. 4th and Little Jones Sts.; Amos St. (now W. 10th St.); State prison at Christopher and Hudson Sts.; Hudson and Grove Sts. until 1891; Hamilton Grange (former home of Alexander Hamilton), Convent Ave. near present site until 1892, when present Romanesque, brownstone church was consecrated. First clergyman, Rev. George Upfold, 1820-28; ed. Union Col., Schenectady, N.Y. Present rector, Rev. William Thomas Walsh, 1918--.

A St. Luke's Chapel (Colored), 1921--. 28 Edgecombe Ave. Organized 1921. Services in private dwelling, above address, until 1931, when additions were built and church dedicated. First clergyman, Rev. Scott Wood, 1923-24; ed. Howard Univ., Washington, D.C., 1883, 1886; Bishop Payne Divinity School, Petersburg, Va. 1899. Priest-in-charge, Rev. Fred Ricksford Meyers, 1929--; ed. St. Augustine's Jr. Col., Raleigh, N.C.; Columbia Univ. 1924, 1929; General Theological Sem. 1932.

Issac H. Tuttle, Semi-Centennial Discourse . . . Cornerstone of St. Luke's, New York, Franklin Printing Office, 1871, 23 pp. . . . Trinity Year Books, New York, 1874--. . . . Crosswell H. Tuttle, History of St. Luke's Church in the City of New York 1820-1920, New York, Appeal Pub. Co., 1926, 551 pp.

Vestry minutes: 1820-26, 1826-50, 1850-61, 1861-78, 1878-1900, 1900-1917, 1917-36, 1936--, 8 vols. Register: baptisms, 1820-44, 1844-64, 1864-85, 1885-1900, 1900--, 5 vols.; marriages, 1746-1829, 1813-87, 1887-1905, 1905-23, 1923--, 5 vols.; deaths, 1814-1900, 1900--, 2 vols.

18. ST. MARY'S (The Rector, Wardens and Vestrymen of St. Mary's Church, Manhattanville), 1823--, 521 W. 126th St., Manhattan.

Organized 1823 as St. Mary's Church, Manhattanville, by Rev. William Richmond, Rector of St. Michael's Church (entry 9), who had held services in the neighborhood from 1820, in Finley's School House. Incorporated December 18, 1823 (County Register, Rel. Inc., vol. 1, p. 121). Admitted into union with Convention 1824. Became free-pew church in 1831. Church, 101 Lawrence St. (now 126th St.) until 1908, when present Gothic, red-brick church was occupied. Consecrated 1909. First clergyman, Rev. William Richmond, 1823-53; ed. Brown Univ., Providence, R.I. Present rector, Rev. Charles B. Ackley, 1919--; ed. Hobart Col., Geneva, N.Y. 1899, 1926; General Theological Sem. 1903.

Hatton Walsh, Sermon, New York, James Bloomfield, 1826, 20 pp. . . . Sermon, historical and traditionary, New York, Donovan and Londergan, 1876, 30 pp. . . . Thomas McClure Peters, Historical Address, New York, 1873 (or 1874), 34 pp. . . . Charles B. Ackley, Directory of St. Mary's Church, Manhattanville, Philadelphia, Arman L. Davis, 1934, 42 pp.

Vestry minutes: 1823-73, 1873-1910, 1910-23, 1923-31, 1932--, 5 vols. Register: baptisms, confirmations, marriages, members, deaths, 1828-89, 1890-93 (includes families), 1891-1913, 3 vols.; baptisms, confirmations, members, deaths, 1912--, 1 vol.; marriages, 1912-28, 1929--, 2 vols.

19. CHRIST CHURCH, ANN STREET (Christ Protestant Episcopal Church), 1823-25. Ann St. between William and Nassau Sts., Manhattan.

Organized 1823, upon the removal of Christ Church (entry 5) from Ann St. to Worth St., by members of the parish who objected to the change. Incorporated August 14, 1823 (County Register, Rel. Inc., vol. 1, p. 117). Dispersed 1825. First clergyman, Rev. John Sellon, 1823-25.

20. ST. THOMAS (St. Thomas Church in the City and County of New York), 1823--. 53d St. and 5th Ave., Manhattan.

Organized 1823. Incorporated January 9, 1824 (County Register, Rel. Inc., vol. 1, p. 122). Admitted into union with Convention 1824. Discontinued 1865-67, members attending Grace Church (entry 10); consecrated February 23, 1826; located in a church at Broadway and Houston St., until destroyed by fire March 2, 1851; church, same site, consecrated April 3, 1853; church, present site, consecrated May 15, 1883; destroyed by fire August 8, 1905. Present Gothic, limestone church with square corner tower, suggestive of French thirteenth century cathedrals, consecrated April 26, 1916. The architects were Cram, Goodhue and Ferguson. In the tower is a chime of twenty-five bells. The interior, constructed of solid stone and masonry, is divided in its height into arcade, triforium and clerestory. The stone reredos, said to be the largest in the world, was designed by Bertram Grosvenor Goodhue, executed by Lee Lawrie, sculptor, and the Ardolino Brothers, stone cutters. Its niches are peopled with saints, prophets, reformers and dignitaries of the Christian Church. It was given, with the altar, as a memorial to Mr. and Mrs. Harris C. Fahnestock, by their children. The Chapel of the Resurrection, used for small funeral services and as a mortuary chapel, lies north of the chancel proper. In the aisle leading to it will be erected a Shrine of Remembrance. A war memorial, designed by Goodhue and executed by Lawrie, was given by the Men's Association. A painting of the visit of the Magi, attributed to Rubens, hangs on the north wall, the gift of Mrs. Joseph E. Davies. The entire church is adorned with statuary, wood carvings, panels and mosaics. The Parish House, in architecutral keeping with the church, is located west of the chantry. First rector, Rev. Cornelius Roosevelt Duffee, 1824-27. Present rector, Rev. Roelif H. Brooks, 1926--; ed. Columbia Univ., 1900-1910, 1930; General Theological Sem., 1903; King's Col., Windsor, Nova Scotia, 1921; Hobart Col., Geneva, N.Y., 1924; Univ. of the South, Sewanee, Tenn., 1935.

A St. Thomas Free Chapel, 1858-66. 117 Thompsen St. Organized 1858. Services in German and English. Became independent St. Ambrose Church (entry 104) 1866. First clergyman, Rev. Ralph Hoyt, 1858-59.

B St. Thomas Chapel, 1868--. 230 E. 60th St. Organized 1868. Started as Church of the Good Shepherd (entry 60). Church, formerly Good Shepherd Mission, 4 E. 54th St. until 1871, when present Gothic church was occupied; consecrated 1872; remodeled 1930. First clergyman, Rev. John J. Roberts, 1868-73. Present clergyman, Rev. Frederick Swindlehurst, 1934--.

C The Choir School of St. Thomas Church, 1918--. 121-23 W. 55th St., Manhattan. Founded 1918 by Dr. T. Tertius Noble, organist and choirmaster of St. Thomas Church, to provide a trained choir of boys' voices and to carry on the traditions of English church music in the New World. Dr. Noble had shortly before come to America from his position as organist of York Minster, England. The church gives the boys, in return for their services as choristers, a thorough training in scholarship through the first year of High School, preparing them for entrance into the best secondary schools, public and private. Boys of nine or ten years of age with promising voices, are accepted, while those over twelve are not usually considered. The inclusion of music as a major subject in the curriculum offers unusual advantages in vocal training, as well as in the theory and appreciation of music. Enrollment 40 boys.

In 1923, through a gift by Mr. Charles Steele, the present property was purchased; an endowment, also an evidence of Mr. Steele's interest and generoisty, followed. The five-story, red-brick building with brownstone front, consists of two large dormitories, six sleeping rooms for masters and students, studies and a library. A two-story brick building in the rear consists of four classrooms and a gymnasium.

The Choir School of St. Thomas Church, New York, Friebele Press, 1940, 17 pp.

Student record, 1918--, card system, showing history and progress of each student, loc. St. Thomas Church.

An Account of . . . laying cornerstone of St. Thomas Church, New York, New York, T. and J. Swords, 1824, 16 pp. . . . The Church of St. Thomas, New York, New York. . . . Report of Committee for Investigation of St. Thomas Church, New York, Herald Book and Job Co. Office, 1846. . . . Report of the Committee of the Vestry, New York, 1852. . . . William F. Morgan, Memorials of St. Thomas Church, New York, New York, Gillis Bros., 1865, 106 pp. . . . William F. Morgan, Founding of St. Thomas Church, New

York, American Church Press Co., 1867. . . . The Register of Church Work in the Parish of St. Thomas, New York, 1871. . . . Bishop Horatio Potter, Faith in Seen and Unseen (Sermon preached at consecration of St. Thomas Chapel), New York, 1873, 22 pp. . . . The Dwelling Place of Jesus (sermon), New York, American Church Press Co., 1870. . . . Rev. David Hummel Greer, Order of Service for the Consecration of St. Thomas Church, New York, Gillies Press, 1916. . . . E. Clowes Chorley, Centennial of Church (sermon), New York, 1923. . . . Year Book 1876-1934, New York, 1934.

Vestry minutes: 1845-70, 1870-83, 1883-96, 1896-1906, 1907-22, 1923-32, 1932--, 7 vols. Register: baptisms, confirmations, marriages, deaths, 1823-31, 1831-66, 1867-88, 1888-1907, 1908-17, 1917-26, 1926-30, 8 vols.; families, 1825-43, 1 vol.; members, 1825-1930, 1 vol. (indexed); baptisms, confirmations, marriages, members, deaths, 1931--, 1 vol. each.

21. ALL SAINTS' (The Rector, Church Wardens and Vestrymen of All Saints' Church in the City of New York), 1824--. 290 Henry St. Manhattan.

Organized 1824. Began as mission through efforts of General Theological Seminary students, 1819. Incorporated June 10, 1824 (County Register, Rel. Inc., vol. 1, p. 125). Admitted into union with Convention 1824. Colonial style church, consecrated June 8, 1828. Galleries on three sides; one in rear formerly designated "slave gallery"; wine-glass pulpit, with Prince of Wales crest, brought from England prior to 1800; bell from Gloucester, Mass., 1829-30. First clergyman, Rev. William Atwater Clark, 1824-37. Present rector, Rev. George W. Knight, 1933--; ed. General Theological Sem., 1927; Massachusetts Institute of Technology, Cambridge, Mass., 1932.

Samuel J. Corneilla, Sermon, New York, 1870, 12 pp. . . .William Dunnell, Sermon, New York, Baldwin, 1874, 11 pp. . . . Register and Directory, 75th Annual Program, New York, 1881. . . . William Dunnell, Sermon, New York, 1896, 11 pp. . . . Kenneth Guthrie, Centennial Souvenir of All Saints' Church, New York, 1925.

Vestry minutes: 1825-45, 1845-71, 1872--, 3 vols. Register: baptisms, confirmations, marriages, members, deaths, 1824-62, 1857-74, 1870-80, 1881-92, 1892-1925, 1925--, 6 vols.; baptisms, confirmations, marriages, deaths, 1863-68, 1 vol. Financial: 1842-83, 1883-1913, 1913--, 3 vols. Other records: Sunday School, 1840-45, 1 vol.; All Saints Male Parochial School, 1840-45; Certificate of Consecration of All Saints Church by Rt. Rev. John Henry Hobart, Third Bishop of the Diocese of New York, dated June 8, 1828.

22. ASCENSION (The Rector, Church Wardens and Vestrymen of the Church of the Ascension in the City of New York), 1827--. 5th Ave. and 10th St., Manhattan.

Organized 1827. Incorporated October 2, 1827 (County Register, Rel. Inc., vol. 1, p. 156). Admitted into union with Convention 1827. Services, Broadway and Howard St. until 1829; church, Canal St., east of Broadway

until 1838; 9th St., east of Broadway until cornerstone of present Gothic stone church laid March 19, 1840; dedicated 1841. Paintings by John La Farge, Louis Saint Gaudens, D. Maitland Armstrong adorn the Chancel. At the services held in November 1940, to mark the 100th anniversary of the laying of the cornerstone, Dr. Henry Bradford Washburn, dean-emeritus of the Episcopal Theological School, Cambridge, Mass., delivered the sermon. The rector announced a one hundredth anniversary gift from Miss Susan A. Cox for four stained glass windows for the tower of the church. They are being executed by Owen Bonawit of New York after a thirteenth century model. First clergyman, Rev. Manton Eastburn, 1827-42. Present rector, Rev. Donald Bradshaw Aldrich, 1925--; ed. Dartmouth Col., 1917; Episcopal Theological School, Cambridge, Mass., 1922.

A Chapel of the Comforter, 1860-1914. 10 Horatio St. Organized 1860. Located at Greenwich and Bethune Sts. until 1872; Greenwich and Jane Sts. until 1895; above address until 1914 when it became independent Chapel of the Comforter (entry 166). First clergyman, Rev. William H. Neilson Jr., 1863-64.

B Chapel of the Shepherd's Flock, 1865-70. 330 W. 43d St. Organized 1865. Became Ascension Memorial Church (entry 118) in 1870. First clergyman, Rev. John W. Trimble, 1865-69; ed. Dublin Univ., Ireland.

Gregory Thurston Bedell, Fellow Workers, New York, J.A. Gray, 1859, 59 pp. . . .John Cotton Smith, Monital Parochial, Parish Statistics of Church, New York, 1860, 62 pp. . . . Donald E. Winchester, Fifty Years of Parish Life, New York, 1891, 31 pp. . . . Year Book, 1888-1913, New York, 1913. "What a Church Is Doing For Art; . . . Church of the Ascension," Arts and Decoration, 11:96 June 1919. . . The 100th Anniversary . . ., New York, 1927.

Vestry minutes: 1827-44, 1844-70, 1870-1904, 1904-19, 1920-30, 1930--, 6 vols. Registers: baptisms, confirmations, marriages, members, deaths, 1843-1914, 1881-98, 1898-1908, 1905-34, 4 vols.; baptisms, confirmations, marriages, deaths, 1860-81, 1 vol.; marriages, 1935--, 1 vol.; baptisms, confirmations, members, deaths, 1934--, 1 vol.

23. ST. MATTHEW'S CHURCH, YORKVILLE (The Rector, Church Wardens and Vestrymen of St. Matthew's Church in the City and County of New York), 1828, Manhattan.

Organized 1828. Incorporated May 1828 (County Register, Rel. Inc., vol. 1, p. 163). Discontinued. First clergyman, William Richmond, 1828.

24. ST. ANDREW'S (The Rector, Church Wardens and Vestrymen of St. Andrew's Church in the Village of Harlem, in the 12th Ward of the City and County of New York), 1829--. 7 E. 127th St., Manhattan.

Organized 1829. Incorporated February 14, 1829 (County Register, Rel. Inc., vol. 1, p. 187). Admitted into union with Convention 1829. Located in an academy at 120th St. near 3d Ave. until 1829; church 128th St.

and Park Ave. until 1871; combined Gothic and Romanesque, granite church, same site, until 1890 when it was moved to present site; consecrated 1926. First clergyman, Rev. George L. Hinton, 1829-33. Present rector, Rev. John McVicker Haight, 1937--; ed. Columbia Univ., 1907; General Theological Sem., 1910.

A Advent Mission, 1911--. Lenox Ave. and 127th St., Manhattan. Organized 1911 as a mission for Negroes. Services in St. Chrysostom's Chapel (entry 3F), 39th St. and 7th Ave. until 1925; Carlton Hall, 106-08 W. 127th St. until 1931, when present one-story, red-brick church was occupied and dedicated. First clergyman, Rev. Carl N. Moller, 1911-25; ed. General Theological Sem. Present missionary, Rev. Francis A. Barrett, 1932--; ed. Univ. of Pennsylvania.

George Bernard Draper and Milan P. Dayton, The History of St. Andrew's Church in Harlem, New York, E. Walls Sackett & Bros., 1872, 52 pp. . . . Year Book 1888-89, New York, 1889. . . . Fraternal Echo, New York, Charles J. Steber, Nov. 1936.

Vestry minutes: 1828--. Register: baptisms, confirmations, marriages, members, deaths, 1828-67, 1867-75, 1877-87, 1888-97, 1897-1926, 1926--, 6 vols. Other records: Advent Mission minutes: 1931-33, 1933--, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1919-29, 1929--, 2 vols. Financial: 1925-27, 1927-30, 1930-32, 1932--, 4 vols. Sunday School minutes: 1931--, 1 vol.; financial, 1931--, 1 vol.

25. ST. CLEMENT'S (The Rector, Church Wardens and Vestrymen of St. Clement's Church in the City of New York), 1830--. 423 W. 46th St., Manhattan.

Organized 1830. Incorporated July 28, 1830 (County Register, Rel. Inc., vol. 1, p. 174). Admitted into union with Convention 1830. Services in Military Hall, Barrow St. until 1830; Gothic marble church on Amity St. until 1910; services in Diocesan House, 416 Lafayette St.; and at 136 W. 3d St. until 1920, when it merged with St. Cornelius Church (entry 149). Congregation of St. Chrysostom's Chapel (entry 3F) transferred to St. Clement's 1924. First clergyman, Rev. Lewis Pintard Bayard, 1830-40. Present rector, Rev. Leonel Edgar William Mitchell, 1930--; ed. Berkeley Divinity School, Littleton, Conn.

Theodore A. Eaton, An Historical Sketch of St. Clement's Church, New York, New York, J. Pott, 1881, 32 pp. . . . St. Clement's Church, Directory, 1937-38, New York, 1938, 52 pp.

Vestry minutes: 1830-73, 1874-1909, 1916--, 3 vols. Register: baptisms, confirmations, marriages, deaths, 1830-92, 1892-1929, 2 vols.; marriages, 1905--, 1 vol.; deaths, 1921-28, 1 vol.; baptisms, 1930--, 1 vol.

26. HOLY EVANGELIST (The Free Church of St. George's Chapel), 1831-68. Beekman and Cliff Sts., Manhattan.

Organized 1831. Started as the Mission Church of Holy Evangelist, a chapel of the City Mission Society from 1834. Incorporated as "The Rector, Church Wardens and Vestrymen of the Protestant Episcopal Church of the Holy Evangelist in the City of New York," June 30, 1845 (County Register, Rel. Inc., vol. 2, p. 89). Admitted into union with Convention 1845. Services, Vandewater St. between Frankfort and Pearl Sts. until 1850, when congregation moved to last location. Reorganized and incorporated under last name November 10, 1860 (County Clerk, Inc., vol. 1, #122). Discontinued in 1868. First clergyman, Rev. Benjamin C. Cutler, 1832-33.

Records: 1860-67, loc. Trinity Bldg., 74 Trinity Pl., New York City.

27. ST. PETER'S, CHELSEA (The Rector, Church Wardens and Vestrymen of the Protestant Episcopal Church of St. Peter in the City of New York), 1831--. 344 W. 20th St., Manhattan.

Organized 1831. Started as a Sunday School at General Theological Seminary in Old Chelsea (See Inventory of Church Archives of New York City: Protestant Episcopal Church, Diocese of New York, vol. 1, The New York Historical Records Survey, 1940). Incorporated May 8, 1831 (County Register, Rel. Inc., vol. 1, p. 179). Admitted into union with Convention 1831. Gothic stone church (now rectory) above address until 1838, when present Gothic church of blue Spuyten Duyvil stone, designed by James W. Smith, was consecrated. The church building follows perpendicular Gothic lines, resembling Magdalen College, Oxford. The walls are of blue Spuyten Duyvil stone, laid equal to the west wing of the General Theological Seminary. First clergyman, Rev. Benjamin Isaac Haight, 1831-34; ed. General Theological Sem., 1831. Present rector, Rev. Richard A.D. Beaty, 1933--; ed. Berkeley Divinity School, New Haven, Conn., 1925.

Olin Scott Roché, Forty Years of Parish Life and Work, 1883-1923, New York, Friebele Press, 1930, pp. 245-88. . . . Samuel White Patterson, Old Chelsea and St. Peter's Church, New York, Friebele Press, 1935, 147 pp.

Vestry minutes: 1831-45, 1845-90, 1890-1923, 1923--, 4 vols. Register: baptisms, marriages, 1827-53, 1853-90, 2 vols.; baptisms, 1890--, 1 vol.; marriages, 1890-1915, 1915-26, 1926--, 3 vols.; deaths, 1831-60, 1860-90, 1890--, 3 vols.; confirmations, 1900--, 1 vol.; members (card index), 1930--.

28. CITY MISSION SOCIETY (The New York Protestant Episcopal City Mission Society), 1831--. 38 Bleecker St., Manhattan.

Organized 1831, "to provide by building, purchase, hiring or otherwise, so many churches at different points in the City of New York, as they

may deem proper, in which churches the seats shall be free, and to provide suitable clergymen to act as missionaries in the said churches." Incorporated April 9, 1833 (Laws 1833, ch. 121). Amended March 16, 1866 (Laws 1866, ch. 173). First superintendent, Rev. C.T. Woodruff, 1872-81. Present superintendent, Rev. William E. Spengler, 1940--; ed. Yale Divinity School, 1921.

A Chapel of Christ the Consoler, 1831--. 1st Ave. and 27th St., Manhattan. Organized 1831 as a chaplaincy at Bellevue Hospital. Became a mission of City Mission Society in 1833. The chapel erected by the city with the aid of Federal funds, replaces the three-story chapel building which the society used prior to 1937, when it was razed to make way for the hospital's new administration building. The present chapel was dedicated October 1, 1940, by the Right Reverend William T. Manning, Bishop of the Protestant Episcopal Diocese of New York. First chaplain, Rev. John Sanford, 1831-34. Present chaplain, Rev. David Bowen, 1918--; ed. General Theological Sem., 1909.

B Young Men's Auxiliary Education and Missionary Society, 1834-44. Organized 1834. Became Seamen's Institute (entry 50) in 1844.

C Christian Social Service, 1856--. Ellis Island. Organized 1856 by the Vestry of Trinity Church. Supported by the Woman's Auxiliary of the Diocese of New York. Became part of City Mission Society in 1907, and since then has operated under its auspices.

D Chapel of the Holy Spirit, 1861--. Metropolitan Hospital, Welfare Island. Organized 1861. Present chapel dedicated April 9, 1925. Present chaplain, Rev. William M. Tilton, 1934--; ed. Brown Univ., Providence, R.I.; Berkeley Divinity School, New Haven, Conn.

E Church of Our Saviour, 1861--. Manhattan State Hospital for Insane, Ward's Island. Organized 1861. Present chapel dedicated April 9, 1915. Present chaplain, Rev. John Lee Roney, 1918--; ed. St. Stephen's Col., Annandale, N.Y.; Columbia Univ.; General Theological Sem., 1917.

F St. Barnabas' House, 1864--. 304 Mulberry St., Manhattan. Organized 1864 by Mrs. William Richmond as a temporary home for destitute women and children. Came under direction of City Mission Society in 1865. In care of Sisters of St. Mary until 1865, Sisters of the Good Shepherd until 1886. Group of three buildings dedicated 1865. First superintendent, Mrs. William Richmond, 1864-69. Present Executive-Director, Miss Mary L. Bolster, 1940--.

G Chapel of Peace, 1867-68. 90 1st Ave., Manhattan. Organized 1867. Disbanded 1868.

H Jewish Mission, 1871-1919. E. 8th St., Manhattan. Organized 1871 as a mission for Jews. Located at 325 W. 35th St. until 1876; above address until 1919, when congregation disbanded.

I Italian Church of San Salvador, 1886--. 359 Broome St., Manhattan. Organized 1886. Started as an independent mission in 1872. Services at 307 Mulberry St. until 1897; 40 Bleecker St. until 1901; 307 Mulberry St. until the present Romanesque church was dedicated January 18, 1902. First vicar, Rev. Alberto Pace, 1888-1900. Present vicar, Rev. John A. Castelli, 1925--; ed. Goetha Theological Sem., Italy.

J God's Providence House and Chapel, 1889--. 330 Broome St., Manhattan. Organized 1889, mainly for Jews. Services at 62 Essex St. until 1890; 237 Broome St. and 130 Stanton St. until present room was occupied in 1893, consecrated November 5, 1895. First chaplain, Rev. Brockholst Morgan, 1890-94. Present chaplain, Rev. W. Osborne Budd, 1932--.

K Chapel of the Messiah, 1891-1927. 234 W. 135th St., Manhattan. Organized 1891. Became a Negro congregation in 1916. Located in a store 94th St. near 2d Ave. until 1893; 206 E. 95th St. until 1925; above location until 1927, when congregation disbanded. First chaplain, Rev. George D. Sparks, 1891-93.

L St. Elizabeth's Chapel, 1892--. Cancer Hospital, 2 W. 106th St., Manhattan. Organized 1892.

M St. Cyprian's Chapel, 1905--. 173 W. 63d St., Manhattan. Organized 1905 as a Negro congregation. Basilica style church. First chaplain, Rev. John Howard Johnson, 1905-30; ed. Bishop Payne Divinity School, Petersburg, Va.; General Theological Sem. Present chaplain, Rev. Samuel Grice, 1930--, ed. St. Augustine Col., Raleigh, N.C.; Bishop Payne Divinity School, Petersburg, Va.

N St. Luke the Physician, 1913--. Sea View Hospital, Richmond. Organized 1913 as a chaplaincy at Sea View Hospital. Present chapel erected in 1936. First chaplain, Rev. Adolph M. Hildebrand, 1913-36; ed. Univ. of the South, Sewanee, Tenn.; Texas Univ., Austin, Tex. Present chaplain, Ernest M. Winborne, 1936--.

O Family Service Department, 1921--. 38 Bleecker St., Manhattan. Organized 1921 to provide the services of trained case workers for conferring individually and sympathetically with members of Episcopal families. First director, Mrs. Violetta Jackson, 1921-22. Present director, Mrs. Muriel Lenton, 1925--.

P Goodwill Industries, 1922--. 254 W. 124th St., Manhattan. Organized 1922 to help old people and young men and women to be self-supporting. First director, Mrs. J.H. Larson. Present director, Miss Frances Ford, 1940--.

Q Church of St. Martin, 1928--. Lenox Ave. and 123d St., Manhattan. Organized 1928 as a Negro congregation. Modified Gothic stone and brick church, 230 Lenox Ave. until 1939, when it was destroyed by fire. Services held in Ephesus Seventh Day Adventist Church at above location. First vicar, Rev. John Howard Johnson, 1928--; ed. Columbia Univ.; General Theological Sem.

R Wiltwyck School; 1937--. Esopus, N.Y. Organized 1937 for young Negro boys between the ages of 8 and 13, on remands from the Court of Domestic Relations of New York City. First director, Rev. John G. Rommel. Present director and chaplain, Rev. T.W.B. Magnan, 1940--.

George L. Collins, "City Within the City: St. Cyprian's Parish," Outlook, Sept. 29, 1906, 84: pp. 274-277.

Vestry minutes: St. Cyprian's, 1905--, 5 vols. Vestry minutes, Church of St. Martin, 1928--, 1 vol. Registers: St. Barnabas' House, baptisms, confirmations, marriages, members, deaths, 1928-31, 1932--, 2 vols. Registers: baptisms, marriages, 1865--, 1 vol., custody of City Mission Society, 38 Bleecker St., New York City.

29. EPIPHANY (The Rector, Church Wardens and Vestrymen of the Church of the Epiphany in the City of New York), 1833--. 74th St. and York Ave., Manhattan.

Organized 1833. Incorporated July 15, 1845 (County Register, Rel. Inc., vol. 2, p. 91). Admitted into union with Convention 1845. Epiphany claims to be the first free church in the city, and extensive research has borne out this claim. The following is from the address by the Right Reverend Benjamin T. Onderdonk, 4th Bishop of the Diocese of New York, at the consecration June 28, 1834: "This was the first Church erected by Episcopalians in the City of New York, with the intention that all the seats should be permanently free. Not a pew nor a sitting in it has ever been sold or rented." Services in church building at 130 Stanton St. until 1874; frame church 228 E. 50th St. until 1881; stone church E. 47th St. between Lexington and Park Aves. until 1893, when congregation absorbed Church of St. John

the Baptist (entry 64), in merger and moved to Church of latter at 35th St. and Lexington Ave. until 1936. Services in St. Thomas Chapel (entry 20B), until 1939. Present church dedicated by Bishop William T. Manning, October 29, 1939, "is primarily modern in design incorporating Gothic and Norman architecture in the interior. The church tower is functional in character, being built for use by choir and staff. The design of the building was suggested by a little church in France visited by one of the architects some years ago. It is built of Belgian red-brick. The tall narrow windows are framed in limestone." The rosato marble altar is a memorial to Edmund Robert Marvin, former senior warden. First clergyman, Rev. Lot Jones, 1833-65; ed. Bowdoin Col., Brunswick, Maine. Present rector, Rev. John Wallace Suter, 1933--; ed. Harvard Univ., 1911; Episcopal Theological School, Cambridge, Mass., 1915.

Rev. Lot Jones, Sketch of Origin and Early History, New York, A.D. Randolph, 1858, 23 pp.; Uriah T. Tracy, A Grain of Mustard Seed, New York, T. Wittaker, 1847, 21 pp.; William T. Crocker, Our Church Debt, New York, O.H. Lahaine, 1907; Charles Howland Russell, A History of the Protestant Episcopal Church of the Epiphany in the City of New York, 1833-1908, New York, 1908, 25 pp.; Year Book 1909-15, New York, 1915; John Wallace Sutter, A Witness for Christ in a Changing City, New York, 1935, 23 pp.

Vestry minutes: 1832-75, 1875-92, 1892-1902, 1903-20, 1920-30, 1930--, 6 vols. Register: baptisms, confirmations, marriages, deaths, 1833-66, 1866-75, 1875-1927, 1927--, 4 vols.

30. ST. PAUL'S MEMORIAL (The Rector, Church Wardens and Vestrymen of St. Paul's Memorial Church), 1833--. Tompkinsville, Richmond.

Organized 1833, as St. Paul's Castleton. Incorporated March 11, 1833. Admitted into union with Convention 1883. Services conducted in private homes by Rev. Samuel Haskell until 1825; church, Richmond Ave. (now St. Paul's Ave.) until cornerstone of present Rural Gothic granite church with limestone trim, built by Albert Ward, senior warden, as a memorial to his sister, was laid 1866. Consecrated 1870. Congregation adopted present name in 1870. First clergyman, Rev. Francis H. Cummings, 1833-34. Present rector, Rev. Guy L. Wallis, 1910--; ed. General Theological Sem., 1891.

Reply of the Vestry of St. Paul's Church, Castleton, to a Pamphlet Entitled "The Case of the Protestant Episcopal Church, at New Brighton, Staten Island," New York, R. M'Gown, 1849, 28 pp.

Vestry minutes: 1833--. Register: baptisms, confirmations, marriages, members, deaths, 1833--, 6 vols.

31. NATIVITY (The Rector, Church Wardens and Vestrymen of the Church of the Nativity in the City of New York), 1834-89. 70 Ave. C, Manhattan.

Organized 1834. Started as a Sunday School. Incorporated April 19, 1834 (County Register, Rel. Inc., vol. 1, p. 202). Admitted into union with

Convention 1834. Services, Ave. D near 8th St. until 1839; 70 Ave. C until 1889, when consolidated with Holy Innocents (entry 125) to become Holy Nativity (entry 135). First clergyman, Rev. William F. Walker, 1835-36.

Register: baptisms, confirmations, marriages, members, deaths, 1834-78, 1878-95, 1895-98, 3 vols., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

32. ST. AUGUSTINE'S (The Rector, Church Wardens and Vestrymen of St. Augustine's Church of the City of New York), 1834-36. 650 Broadway, Manhattan.

Organized 1834. Incorporated June 10, 1834 (County Register, Rel. Inc., vol. 1, p. 206). Admitted into union with Convention 1834. Services in Constitution Hall, 650 Broadway until 1836, when congregation dispersed. First clergyman, Rev. Thomas S. Britain, 1834-35.

33. EMMANUEL (The Rector, Church Wardens and Vestrymen of Emmanuel Church in the City of New York), 1834-36. Canal and Varick Sts., Manhattan.

Organized 1834. Incorporated June 20, 1834 (County Register, Rel. Inc., vol. 1, p. 209). Admitted into union with Convention 1834. Services in Protestant Episcopal Public School above address, until 1836, when congregation dispersed. First clergyman, Rev. Francis H. Cummings, 1834-36.

34. ST. BARTHOLOMEW'S (The Rector, Church Wardens and Vestrymen of St. Bartholomew's Church in the City of New York), 1835--. 50th St. and Park Ave., Manhattan.

Organized 1835. Incorporated February 7, 1835 (County Register, Rel. Inc., vol. 1, p. 217). Admitted into union with Convention 1835. Services in Military Hall, 193 Mulberry St. until 1835; small Colonial church, Great Jones and Lafayette Sts. until 1872; Romanesque stone church, 44th St. and Madison Ave. until 1917 when cornerstone of present Byzantine stone church was laid; dedicated 1918. The basic form of the church is cruciform, and was designed by Bertram Grosvenor Goodhue. The triple portal of the church found its inspiration in the one at St. Giles in France. The plane surfaces of the interior are covered with acoustic tile, a material developed for practical use under the research and experiments of Dr. Wallace C. Sabine, Professor of Physics, Harvard University, assisted by Raphael Guastavino, architect. First clergyman, Rev. Charles V. Kelly, 1835-38; ed. Trinity Col., Dublin, Ireland, 1821. Present rector, Rev. G. Paull T. Sargent, 1933--; ed. Yale Univ., 1905; General Theological Sem., 1907; Berkeley Divinity School, New Haven, Conn.

A St. Bartholomew's Chapel, 1889-1927. 209 E. 42d St. Organized 1889. Known as 42d Street Rescue Mission Hall. Above address shared with Oriental Mission to 1893. Dispersed 1927. First clergyman, Col. H.H. Hadley (lay reader), 1889-92.

B Swedish Chapel, 1889-1932. 121 E. 127th St. Organized 1889. Services in St. Bartholomew's Church, 44th St. and Madison Ave. until 1891, when church, above address, was occupied. Dedicated December 13, 1892. Discontinued 1932. First clergyman, Rev. Johan Gottfried Hammarskold, 1889-93; ed. Episcopal Theological School, Cambridge, Mass., 1892, 1913; St. Stephen's Col., Annandale, N.Y., 1905.

C Oriental Mission, 1889-1917. 44th St. and Madison Ave. Organized 1889. Services in Turkish, Syrian, Armenian and English languages. Shared Rescue Mission Hall, 209 E. 42d St. with St. Bartholomew's Chapel until 1893, when parish house of St. Bartholomew's Church, 44th St. and Madison Ave. was occupied. Discontinued about 1917. First clergyman, Rev. Abraham Yohanman, 1899.

D Chinese Mission, 1889-1929. Near Chatham Square. Organized 1889 as Po Lung Uui, a guild to protect the innocent. Known as the Chinese Guild. Services at 23d St. also St. Mark's Place until 1894; Mott St. until 1914; above address until 1929, when congregation dispersed. First clergyman, Guy Maine (lay reader and director), 1889.

E German Mission, 1897-1917. 44th St. and Madison Ave. Organized 1897. Services in St. Bartholomew's Church, above address until 1917 when congregation dispersed.

Year Books, 1889-1935, New York, 1889-1935. . . . Leighton Parks, St. Bartholomew's Church, 1835-1918, New York, 1918. . . . The Fulfillment of St. Bartholomew's Church, New York, 1928, 8 pp. . . . E. Clowes Chorley, The Centennial History of St. Bartholomew's Church, 1835-1935, New York, 1935, 435 pp.

Vestry minutes: 1835-85, 1886-1914, 1914-18, 1918-33, 1933--, 5 vols. Register: baptisms, confirmations, marriages, members, deaths, 1838-50, 1851-88, 1888-1904, 1904-18, 1918--, 5 vols.

35. CALVARY (The Rector, Church Wardens and Vestrymen of Calvary Church in the City of New York), 1836--. 21st St. and 4th Ave., Manhattan.

Organized 1836 by Rev. John McVicker. Incorporated October 6, 1836 (County Register, Rel. Inc., vol. 2, p. 3). Admitted into union with Convention 1836. Services in small frame church 30th St. and 4th Ave. until

1842; church, on Kearnyland (Rose Hill) until 1847, when present Gothic, brownstone church was occupied; consecrated June 4, 1847. First clergyman, Rev. Francis H. Cummings, 1836-38. Present rector, Rev. Samuel M. Shoemaker, 1925--; ed. Princeton Univ. 1916; General Theological Sem.; Union Theological Sem.

The Calvary Evangel, official organ of Calvary Church, was founded in 1887, . . . "to bring about God's will on earth," and to help individuals to find a solution to their problems through moral rearmament. Circulation about 3,500 throughout the United States and twenty-seven foreign countries. Published monthly in Lebanon, Pa. Editor, Rev. G. Paul Musselman; Contributing editors, Rev. Samuel M. Shoemaker, W. Irving Harris, J. Herbert Smith; Treasurer, Jules E. Rigoni.

A Calvary Chapel, 1852-1904. 20th St. and 4th Ave. Organized 1852 for immigrants. Services at E. 23d St. until 1873, when last church was occupied; consecrated October 31, 1873. Dispersed 1904. First clergyman, Rev. William J. Frost, 1852-54; ed. General Theological Sem.

B Galilee Mission, 1884-1901. 401 E. 23d St. Organized 1884. Dispersed 1906. First clergyman, Rev. Benjamin T. Hutchins, 1884-86.

Samuel L. Southe, The Calvary Pastoral, New York, Cady and Burgess, 1849, 44 pp. . . . Calvary Parish Year Book, 1881--, New York, 1881--. . . . The Calvary Evangel, New York, 1888--. . . . John Potter Cuyler, Calvary Church in Action, New York, Fleming H. Revell Co., 1934, 79 pp. . . . Samuel Moore Shoemaker, Calvary Church, Yesterday and Today, New York, Fleming H. Revell Co., 1936, 324 pp.

Vestry minutes: 1836-50, 1850-96, 1896-1922, 1922--, 4 vols. Register: baptisms, confirmations, marriages, members, deaths, 1835-80, 1836-44, 1882-95, 1895--, 4 vols. Financial: treasurer's note books, vouchers, receipts, 1836--. Calvary Chapel Register: baptisms, confirmations, marriages, members, deaths, 1884-94, 1895-1904, 2 vols. Other records: Missionary Association Minutes, 1856-72, 1 vol.

36. ST. TIMOTHY'S (The Rector, Church Wardens and Vestrymen of St. Timothy's Church in the City of New York), 1836-40. 6th St. near Bowery, Manhattan.

Organized 1836. Incorporated October 5, 1837 (County Register, Rel. Inc., vol. 2, p. 13). Admitted into union with Convention 1836. Services, Houston and Allen Sts. until 1837, when last church was occupied; consecrated October 3, 1838. Discontinued 1840. First clergyman, Rev. George Mills, 1837-38.

37. ST. MATTHEW'S (Colored) (not incorporated), 1836-41. Division St. and Bowery, Manhattan.

Organized 1836 as a Negro congregation. Services at Elizabeth and Grand Sts.; above address until 1841, when congregation dispersed. Former congregation organized or joined Church of the Messiah (entry 54) 1845.

38. REDEMPTION (The Rector, Church Wardens and Vestrymen of the Church of the Redemption in the City of New York), 1836-37. 410 Broadway, Manhattan.

Organized 1836. Incorporated November 30, 1842 (County Register, Rel. Inc., vol. 2, p. 52). Members transferred to Zion Church (entry 12) 1837. First clergyman, Rev. John F. Fish, 1836-37.

39. MESSIAH (The Rector, Church Wardens and Vestrymen of the Church of the Messiah), 1837-39. Division St. and Bowery, Manhattan.

Organized 1837. Incorporated September 28, 1837 (County Register, Rel. Inc., vol. 2, p. 10). Admitted into union with Convention 1837. Services, Broadway near Prince St. until 1837; East Broadway near Market St. until 1838; above address until 1839, when congregation dispersed. First clergyman, Rev. Calvin Colton, 1837-38.

40. ANNUNCIATION (The Rector, Church Wardens and Vestrymen of the Church of the Annunciation in the City of New York), 1838-95. 144 W. 14th St., Manhattan.

Organized 1838. Incorporated April 24, 1838 (County Register, Rel. Inc., vol. 2, p. 17). Admitted into union with Convention 1838. Became a free-pew church 1873. Stone church, Prince and Thompson Sts. until 1845; University Pl. until 1847, when the last church was occupied. Cornerstone was laid September 12, 1847; consecrated September 30, 1855. Rectory built 1869. First clergyman, Rev. Samuel Seabury, 1838-68.

Registers: baptisms, marriages, deaths, 1838-47, 1 vol.; baptisms, confirmations, marriages, deaths, 1847-70, 1 vol.; marriages, 1866-95, 1 vol.; baptisms, confirmations, marriages, members, deaths, 1866-78, 1 vol. (includes offerings and disbursements 1866-91). Custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

41. ST. ANN'S OF MORRISANIA (The Rector, Wardens and Vestrymen of St. Ann's Church at Morrisania), 1841--. 295 St. Ann's Ave., Bronx.

Organized 1841 by Gouverneur Morris. About 1670, the land which Jonas Bronck had been granted by the Indians of Ranachque in 1639, was acquired by Captain Richard Morris, the first proprietor of Morrisania. After his death in 1672, the land passed to his brother, Lewis, who received

a grant of it from Governor Andros March 25, 1676. This deed was confirmed by the Shahas and other Indians February 7, 1684. When Lewis died in 1690, his nephew, Lewis, the son of Richard, became the owner of Morrisania. He obtained royal patent letters from King William III, May 8, 1697, which granted him the land at an annual rent of six shillings.

Under this charter the manor became a township, and the Morris family, became possessed of the impropriation and patronage of all churches within the Manor of Morrisania. Morris Manor originally constituted a precinct of Westchester parish, and until 1840 the Morris family contributed to its support. In 1841 St. Ann's was organized in a field which contained the sepulcher of Gouverneur Morris' parents, Lewis Morris, signer of the Declaration of Independence and first governor of New Jersey, and Ann Carey Randolph, a descendant of Pocahontas, for whom the church was named. Incorporated July 20, 1841 (Robert Bolton, History of the Protestant Episcopal Church in Westchester County, p. 683).

The Gothic church, which was consecrated June 28, 1841, was conveyed to the vestry by Gouveneur Morris in a deed dated July 17, 1841. The bell in the steeple is inscribed: "Presented to St. Ann's Church by Gouverneur Morris. J.P. Allaire, New York, 1841." There are two tablets honoring Ann Carey Randolph and Lewis Morris. A marble monument honoring Gouverneur Morris, a gift of school children, may be seen in the cemetery. The adjoining rectory was erected 1841-42. First clergyman, Rev. Arthur Cleveland Cox, 1841-42. Present rector, Rev. Edward Charles Russell, 1923--; ed. McGill Univ., Montreal, Quebec, 1908; Columbia Univ., 1927.

A St. Paul's Chapel (not incorporated), 1849-53. Fordham Rd. (now 3d Ave.), bet. 170th and 171st Sts., Bronx. Organized 1849 by Rev. Abraham Beach Carter, rector of St. Ann's Church. Preaching services and Sunday School were started in 1847. Located in a hired room until March 31, 1850, when a frame church was occupied. Cornerstone laid March 31, 1850; consecrated June 22, 1850. Became independent St. Paul's Church (entry 77) 1853. First clergyman, Rev. Abraham Beach Carter, 1849-53.

The Messenger, New York, 1912-24; Homer Francis Taylor, Seventy-fifth Anniversary of St. Paul's Church, Morrisania, 1850-1925, New York, 1925, 21 pp.; Directory and Souvenir Journal, Bronx, 1935, 76 pp.

Vestry minutes: 1931--, 1 vol. Registers: baptisms, confirmations, marriages, members, deaths, 1841-1912, burials, 1816-1912, 1 vol.; baptisms, members, deaths, 1912--, confirmations, 1913--, 1 vol.; marriages, 1912-23, 1923--, 2 vols.

42. ST. SAUVEUR'S (The Rector, Church Wardens and Vestrymen of L'Eglise du Saint Sauveur), 1842-49. 68 Duane St., Manhattan.

Organized 1842. Incorporated July 13, 1844 (County Clerk, Inc., vol. 2, p. 75). Admitted into union with Convention 1844. Services at Nassau St. and Park Row until 1846; above address until 1849, when congregation dispersed. First clergyman, Rev. Charles H. Williamson, 1843-49.

43. ST. MATTHEW'S (The Rector, Church Wardens and Vestrymen of St. Matthew's Church in the City of New York), 1842-56. Christopher St. between Hudson and Bleecker Sts., Manhattan.

Organized 1842 as station of City Mission Society. Incorporated February 10, 1846 (County Register, Rel. Inc., vol. 2, p. 98). Admitted into union with Convention 1846. Church, at above address, consecrated March 15, 1842. Dispersed 1856. First clergyman, Rev. Jesse Pound, 1842-55.

Register: baptisms, confirmations, marriages, members, deaths, 1842-56, 1 vol., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

44. ST. JUDE'S (St. Jude's Episcopal Free Church in the City of New York), 1842-53. 6th Ave. near 4th St., Manhattan.

Organized 1842. Incorporated June 6, 1843 (County Register, Rel. Inc., vol. 2, p. 57). Admitted into union with Convention 1843. First services in Chapel of New York University, December 24, 1842. Above address until 1853, when congregation reorganized and formed St. John the Evangelist Church (entry 74). First clergyman, Rev. Richard C. Shimeall, 1842-49.

St. Jude's Protestant Episcopal Free Church, New York, New York, 1847, 28 pp.

Register: baptisms, confirmations, marriages, members, 1842-53, 1 vol., loc. St. John the Evangelist Church, 218 W. 11th St.

45. REDEMPTION (The Rector, Church Wardens and Vestrymen of the Church of the Redemption in the City of New York), 1842-52. 7th St. between Aves. A and B, Manhattan.

Organized 1842. Incorporated November 30, 1842 (County Register, Rel. Inc., vol. 2, p. 53). Admitted into union with Convention 1843. Services, 6th St. near 3d Ave. until 1846; 11th St. near 3d Ave. until 1849; last address until congregation dispersed in 1852. First clergyman, Rev. Isaac Pardes, 1842-52; ed. General Theological Sem.

46. ST. JOHN'S (St. John's Protestant Episcopal Church, Clifton, Staten Island), 1843--. 1331 Bay St., Rosebank, Richmond.

Organized 1843. Incorporated September 26, 1843 (County Clerk, Rel. Inc., vol. 10, p. 252). Admitted into union with Convention 1843. Services in Clifton House, Clifton, Staten Island, until 1843; church, corner Belair Rd. and St. John's Ave. until 1871, when present Gothic church was dedicated. First clergyman, Rev. Kingston Goddard, 1843-56. Present rector, Rev. William H. Pott, 1921--; ed. Columbia Col., 1886; General Theological Sem., 1889.

A St. Simon's Mission, 1854-65. Richmond. Organized 1854 as a mission to a German-speaking congregation; later used to provide services for English-speaking people. Services in private homes in the neighborhood. Discontinued 1865. First missionary, Rev. Richard M. Abercrombie.

B Advent Chapel, 1856-63. The Clove, Castleton, Richmond. Organized 1856. Chapel dedicated 1857; discontinued 1863. First clergyman, Rev. William Gleeney French, 1856-63; ed. General Theological Sem.

C Mercer Memorial Chapel, 1884. Richmond. Organized 1884 as a memorial to Dr. Mercer. Located in church grounds of St. John's Church. Date discontinued, unknown.

Vestry minutes: 1843-94, 1894-1907, 1907-21, 1921--, 4 vols. Register: baptisms, confirmations, marriages, members, deaths, 1843-94, 1894-1921, 1921--, 3 vols.

47. ST. LUKE'S (St. Luke's Protestant Episcopal Church, Rossville, N.Y.), 1843--. Arthur Kill Rd. and St. Luke's Ave., Rossville, Richmond.

Organized 1843. Incorporated June 1843. Admitted into union with Convention 1843. First services in residence of Colonel William E. Ross, June 14, 1843. Present Gothic frame shingled church dedicated 1843; consecrated September 5, 1844. Exterior alterations 1925. First clergyman, Rev. Charles D. Jackson, 1843-47. Present rector, Rev. Lefferd Merle A. Haughwout, 1925--; ed. Washington and Jefferson Col., Washington, Pa., 1899; General Theological Sem., 1902; New York Univ., 1902.

A St. Luke's Mission, 1872-87. Various locations. Organized 1872. Services in Baptist Church: Mechanics Hall and private homes until 1887, when it became St. Stephen's Parish (entry 132).

Vestry minutes: 1843--. Register: baptisms, confirmations, marriages, members, deaths, 1843-77, 1877--, 2 vols.

48. ST. SIMON'S (The Rector, Church Wardens and Vestryman of St. Simon's Church), 1843-58. 148 Houston St., Manhattan.

Organized 1843 as a German congregation. Incorporated April 18, 1844 (County Register, Rel. Inc., vol. 2, p. 70). Admitted into union with Convention 1844. Discontinued 1858. First clergyman, Rev. Thomas Cook, 1846-57.

49. GRACE, WEST FARMS (The Rector, Church Wardens and Vestrymen of Grace Church, West Farms), 1844--. 1909 Vyse Ave., Bronx.

Organized 1844. Incorporated December 13, 1844. Admitted into union with Convention 1846. Services in West Farms Methodist Episcopal

Church until 1847. Rural Gothic, frame church, West Farms Rd. near West Farms Square until 1886, when present frame church was occupied and dedicated; consecrated December 4, 1889. Adjoining frame parish house added 1880. First clergyman, Rev. Washington Rodman, 1847-67. Present rector, Rev. Albert John Hambret, 1935--; ed. Columbia Univ., 1922; General Theological Sem., 1925.

Vestry minutes: 1847-84, 1884-1903, 1903-20, 1920-28, 1928-38, 1938--, 6 vols. Registers: baptisms, 1850-66, 1881-82, confirmations, 1852-66, marriages, 1846-67, 1881-82, deaths, 1847-66, 1 vol. (includes parish history by Rev. Washington Rodman); baptisms, confirmations, marriages, members deaths, 1846-78, 1 vol.; baptisms, confirmations, members, deaths, 1888-1914, 1916--, 2 vols., marriages, 1902--, 1 vol. Financial: treasurer's book, 1904-16, 1 vol.; cash book, 1858-72, 1878-84, 2 vols.

50. SEAMEN'S INSTITUTE (Seamen's Church Institute of New York), 1844--. 25 South St., Manhattan.

Organized 1844. Started as the Young Men's Auxiliary Educational and Missionary Society, a subsidiary of the City Mission Society (entry 28) in 1834. Incorporated as the Protestant Episcopal Missionary Society for Seamen in the City and Port of New York, April 12, 1844, "to provide by building, purchase, hiring or otherwise, so many floating and other churches for seamen, at different points in the City and Port of New York--." (Laws 1844, ch. 147). Original charter amended and name changed to Seamen's Church Institute of New York March 19, 1906 (County Clerk, Change of Names, vol. 34, #4171). Various locations in established chapels (entry A-F) until dedication 1913. The present modified Gothic, thirteen story brick building has a "Titanic Memorial Tower" surmounted by an illuminated cross. Annex built 1929. First superintendent, Rev. Benjamin C.C. Parker, 1843-59; ed. Harvard Univ. President, Clarence C. Michalis; present superintendent, Rev. Harold H. Kelley, 1934--; ed. Univ. of California, 1907; Church Divinity School, Berkeley, Calif., 1910.

A Floating Church of Our Saviour, 1844-1910. Foot of Pike St., Manhattan. Organized 1844. A barge in the form of a Gothic church was consecrated February 20, 1844. Burned in 1866; rebuilt in 1870 and used until 1910, when it was towed to Staten Island and given to the Archdeaconry of Richmond. First missionary, Rev. Benjamin C.C. Parker, 1844-58; ed. Harvard Univ.

B Chapel of the Holy Comforter, 1846-1928. 341-43 W. Houston St., Manhattan. Organized 1846 as the Floating Church of the Holy Comforter. Located at foot of Dey Street, North River, until 1856; foot of Laight Street; foot of Hubert Street until 1868, when boat was sold. Re-opened at last location, as the Chapel of the Holy Comforter in 1884. Work transferred to main building at 25 South St. in 1923. First missionary, Rev. Daniel V. Johnson, 1864-1865.

C Coenties Slip Station, 1852-1904. 31 Coenties Slip, Manhattan. Organized 1852 to provide "open air services" for seamen. In extreme cold weather the services were held indoors. A "Service for the Docks" was used, taken from the Episcopal Prayer Book, with selections of appropriate hymns. Dispersed 1904. First missionary, Rev. Robert J. Walker.

D Pearl Street Mission, 1853-1907. 52 Market St., Manhattan. Organized 1853, the first land mission of the Institute. Located at 358 Pearl St. until 1893; at last location until services were discontinued in 1907.

E Battery Station, 1902-13. 1 State St., Manhattan. Organized 1902. Located at above address until work was transferred to 25 South St. in 1913.

F The Breakwater Hotel for Seamen, 1888-1913. 19 Atlantic Ave., Brooklyn. Organized 1888 for the convenience of seamen whose ships docked in Brooklyn. Located at 22 1st St. until 1907, when buildings at last location were purchased and remodeled into a hotel accommodating one hundred and twenty men. This work was transferred to 25 South St. in 1913.

Marjory Dent Candee, A Haven for Thousands of Homeless Seamen, New York, Seamen's Institute, 1937, 5 pp. . . . "Seamen's Institute," The Lookout (monthly), New York, Seamen's Institute, 1910--.

Minutes: board of managers, 1834-43, 1854-67, 1867-80, 1880-93, 1893-1902, 1902--, 6 vols., loose-leaf, hdw.; annual meetings, 1834-44, 1 vol.; superintendent committee, 1843-74, 1 vol. Registers: Floating Church of Our Saviour, baptisms, confirmations, marriages, members, deaths, 1859-1905, 1906--, 2 vols.; Floating Church of the Holy Comforter, baptisms, confirmations, marriages, members, deaths, 1846-1910, 1910-14, 2 vols.; Coenties Slip Station, baptisms, confirmations, marriages, deaths, 1858-1904, 1 vol. (See Seamen's Church Institute of America, Inventory of The Church Archives of New York City: Protestant Episcopal Church, Diocese of New York, vol. 1, The New York City Historical Records Survey, 1940).

51. HOLY COMMUNION (The Rector, Church Wardens and Vestrymen of the Church of the Holy Communion), 1844--. 20th St. and 6th Ave., Manhattan.

Organized 1844. Incorporated July 10, 1867 (County Clerk, Rel. Inc., vol. 3, p. 118). Admitted into union with Convention 1887. English Gothic, brownstone church consecrated 1846. Gothic parish house in rear. First clergyman, Rev. William Augustus Muhlenberg, 1844-59. Present rector, Rev. Worcester Perkins, 1930--; ed. Episcopal Theological School, Cambridge, Mass., 1915-16; Harvard Univ., 1915, 1917; Harvard Divinity School, 1918.

A Sisters of the Holy Communion, 1845-1934. 20th St. and 6th Ave., Manhattan. Organized 1845. First community of Protestant "Sisters of Charity" in the United States. Associated in the organization of St. Luke's Hospital (See Inventory of The Church Archives of New York City: Protestant Episcopal Church, Diocese of New York, vol. 1, The New York City Historical Records Survey, 1940). Last member of the order died in 1934.

Anna Ayers, Life and Work of William Augustus Muhlenberg, New York, Harper's, 1880. . . . Year Book, 1883-88, New York, 1883-88, 5 vols. . . . Chronicle of the Church of the Holy Communion, New York, 1901, 103 pp. . . . "Repossessing an Old City Parish: Church of the Holy Communion," Survey, January 18, 1913, pp. 520-21. . . . L.F. Abbott, "Oasis in the Desert: Church of the Holy Communion," Outlook, February 13, 1924, pp. 252-53.

Vestry minutes: 1884--. Register: baptisms, confirmations, marriages, members, deaths, 1846-81, 1881-91, 1892-1906, 1906--, 4 vols.

52. HOLY APOSTLES (The Rector, Church Wardens and Vestrymen of the Church of the Holy Apostles in the City of New York), 1844--. 28th St. and 9th Ave., Manhattan.

Organized 1844. Started as the Eighth Avenue Sunday School in 1836. Incorporated November 2, 1844 (County Register, Rel. Inc., vol. 2, p. 79). Admitted into union with Convention 1845. Services in hall of the 12th Ward Hotel House, 35th St. between 7th and 8th Aves. until 1837; 37th St. and 8th Ave. until 1839; W. 36th St. between 8th and 9th Aves. until 1844; Mott's Lane, near 15th St., 1844; Chapel of the Blind Asylum, 34th St. and 9th Ave. until 1845; 337 W. 23th St. until 1846; 27th St. and 9th Ave. until 1847; Sunday School building, W. 36th St. until 1848, when present Colonial brick church was dedicated. Enlarged in 1854 and 1858. Organized Mission Church of Free Gospel (entry 83) 1859. First clergyman, Rev. Foster Thayer, 1844-47. Present rector, Rev. Lucius A. Edelblute, 1918--; ed. Kenyon Col., Gambier, Ohio, 1904; Columbia Univ., 1907-18.

Chapter of the Brotherhood of St. Andrew, Historical Sketch of the Church of the Holy Apostles, New York, Styles and Cash, 1894, 44 pp.

Vestry minutes: 1850-66, 1903-16, 1916-22, 1923-30, 1930--, 5 vols. Registers: baptisms, confirmations, marriages, members, deaths, 1845-61, 1862-83, 1883-1907, 1907--, 4 vols.; marriages, 1907-17, 1918-35, 1935--, 3 vols.

53. EMMANUEL (The Rector, Church Wardens and Vestrymen of Emmanuel Church in City of New York), 1845-72. Prince and Thompson Sts., Manhattan.

Organized 1845. Incorporated May 21, 1845 (County Register, Rel. Inc., vol. 2, p. 87). Admitted into union with Convention 1845. Services at Canal and Hudson Sts. and above address until 1872, when congregation dispersed. First clergyman, Rev. Edwin A. Nichols, 1845-48.

Register: baptisms, marriages, confirmations, members, deaths, 1845-72, 1 vol.; custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

54. MESSIAH (Colored) (The Rector, Church Wardens and Vestrymen of the Church of the Messiah in the City of New York), 1845-62. 192 Mercer St., Manhattan.

Organized 1845 as a successor to St. Matthew's Church (entry 37) for Negroes. Incorporated October 1, 1846 (County Register, Rel. Inc., vol. 2, p. 109). Services at 592 Broadway until 1846; 473 Houston St. until 1849; 119 Wooster St. until 1858; last address until 1862, when congregation dispersed. First clergyman, Rev. Alexander Crummell, 1845-51.

55. ST. GEORGE THE MARTYR (The Rector, Church Wardens and Vestrymen of the Anglo-American Church of St. George the Martyr in the Diocese of New York), 1845-1900. 224 Waverly Pl., Manhattan.

Organized 1845 to provide a church and hospital for British immigrants. Incorporated September 15, 1845 (County Clerk, Inc., vol. 2, #92). Admitted into union with Convention 1845. A grant of land of 20 lots, situated on 5th Ave. between 54th and 55th Sts., was given to the church by the City of New York on condition that within three years from the date of the grant a church building be erected; land transferred to St. Luke's Hospital, a part of the consideration being that a ward or wing holding 20 beds be added and called ward of St. George the Martyr. (See Inventory of The Church Archives of New York City: Protestant Episcopal Church, Diocese of New York, vol. 1, The New York City Historical Records Survey, 1940). Services 406 Broadway until 1855; in church of Emmanuel Parish (entry 53) until 1856; 680 Broadway until 1861; 39 W. 44th St. until 1877, services in church of St. John the Evangelist (entry 74); last location, until 1900, when congregation dispersed or joined St. John the Evangelist Church. First clergyman, Rev. Moses Marens, 1845-52.

Register: baptisms, confirmations, marriages, members, deaths, 1853-96, 1 vol., loc. St. John the Evangelist Church, 218 W. 11th St., New York City.

56. CHURCH OF THE CRUCIFIXION (The Rector, Church Wardens and Vestrymen of the Church of the Crucifixion in the City of New York), 1845-52. University Pl. between Waverly Pl. and 8th St., Manhattan.

Organized 1845. Known as Church of the Advent until 1846. Incorporated October 1, 1846 (County Register, Rel. Inc., vol. 2, p. 111). Admitted into union with Convention 1846. Services at 563 Broadway until 1846; 3 E. 8th St. until 1848; last address until 1852, when congregation dispersed. First clergyman, Rev. John F. Schroeder, 1846-51.

57. CIRCUMCISION (not incorporated), 1846-48. 6th St. between 2d and 3d Aves., Manhattan.

Organized 1846 mainly for Jews. Discontinued 1848.

58. ST. BARNABAS' (The Rector, Church Wardens and Vestrymen of Saint Barnabas' Church in the City of New York), 1846-54. 23d St. and 2d Ave., Manhattan.

Organized 1846. Incorporated September 21, 1846 (County Register, Rel. Inc., vol. 2, p. 108). Admitted into union with Convention 1846. Services, 27th St. between 2d and 3d Aves.; last address until 1854, when congregation dispersed. First clergyman, Rev. Hiram Jeliffe, 1846-52.

59. HOLY MARTYRS (The Rector, Church Wardens and Vestrymen of the Episcopal Church of the Holy Martyrs in the City of New York), 1846-94. 39 Forsythe St., Manhattan.

Organized 1846 as a missionary station as well as a stated parish. Incorporated July 15, 1847 (County Register, Rel. Inc., vol. 2, p. 122). Admitted into union with Convention 1847. Services near Spring St. until 1848; Grand and Ludlow Sts. until 1859, when last church was occupied; consecrated January 15, 1860. Dispersed 1894. First clergyman, Rev. James Millett, 1847-94.

60. GOOD SHEPHERD (The Rector, Church Wardens and Vestrymen of the Church of the Good Shepherd in the City of New York), 1846-68. 4 E. 54th St., Manhattan.

Organized 1846. Incorporated May 18, 1846 (County Register, Rel. Inc., vol. 2, p. 102). Admitted into union with Convention 1846. Services, on Market St.; Mott St.; 68 E. Broadway; last address until 1868, when church became St. Thomas Chapel (entry 20B). First clergyman, Rev. Ralph Hoyt, 1847-61.

61. CHURCH OF THE INTERCESSION, 1847-1908. W. 158th St. and 11th Ave., Manhattan.

Organized 1847. Admitted into union with Convention 1849. Services in own church, 154th St. and 10th Ave. until 1872, when church at W. 158th St. and the "Boulevard" (now 11th Ave.) was occupied. Congregation dispersed 1908, many members joining the newly-organized Chapel of the Intercession (entry 3-O). First clergyman, Rev. Richard N. Abercrombie, 1850-52.

62. REDEEMER (not incorporated), 1847-48. 185 Canal St., Manhattan.

Organized 1847. Services, Wooster St.; 27th St. between 1st and 2d Aves. until 1847; last address until 1848, when congregation dispersed.

63. CHURCH OF THE ADVENT (The Rector, Church Wardens and Vestrymen of the Church of the Advent in the City of New York), 1847-73. 53 W. 46th St., Manhattan.

Organized 1847. Incorporated February 5, 1847 (County Register, Rel. Inc., vol. 2, p. 113). Admitted into union with Convention 1847. Services, 40th St. near 9th Ave. until 1849; 8th Ave. near 41st St. until 1855; 149 W. 42d St. until 1865; above location until merged with St. Stephen's Church (entry 8), 1873. First clergyman, Rev. Abram Bloomer Hart, 1847-75; ed. General Theological Sem., 1833.

Register: baptisms, confirmations, marriages, deaths, 1847-91, 1 vol. Financial: 1847-91, 1 vol. (Continued to keep separate records until 1891). Custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

64. ST. JOHN THE BAPTIST (The Rector, Church Wardens and Vestrymen of St. John the Baptist in the City of New York), 1848-93. 64 Lexington Ave., Manhattan.

Organized 1848. Incorporated June 16, 1848 (County Register, Rel. Inc., vol. 2, p. 135). Admitted into union with Convention 1848. Church, above address until 1856, when a Gothic church was erected on same site; consecrated December 2, 1856. Congregation absorbed in merger with Church of the Epiphany (entry 29) 1893. First clergyman, Rev. Cornelius Roosevelt Duffie, 1848-93.

Vestry minutes: 1848-93, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1848-93, 1 vol. Loc. Church of the Epiphany, 229 E. 59th St.

65. MEDIATOR (not incorporated), 1849-51. Chapel, New York Univ., Manhattan.

Organized 1849. Discontinued 1851. First clergyman, Rev. Francis L. Hawks, 1849-50.

66. TRANSFIGURATION (The Rector, Church Wardens and Vestrymen of the Church of the Transfiguration in the City of New York), 1849--. 1 E. 29th St., Manhattan.

Organized 1849. Started as the Protestant Episcopal Free Church. Incorporated March 10, 1849 (County Register, Rel. Inc., vol. 2, p. 145). Admitted into union with Convention 1849. Known as "The Little Church Around The Corner" since 1870, when funeral services for George Holland, professional actor, were held there. Since that time it has been recognized as an actors' shrine. The Transfiguration window, a reproduction of the Raphael in the Vatican, was installed in 1863. The Eucharistic lights and the altar

cross of this church were the subject of controversy at a General Convention held in the church in 1874. Services in the home of Lawson Carter, 48 E. 24th St., until 1850, when the first of a group of low, rambling, early fourteenth century Gothic brownstone buildings was occupied and consecrated. Remainder of the group and lichgate, said to be the only one in the United States, added since 1854. First clergyman, Rev. George H. Houghton, 1849-97; ed. New York Univ., 1842. Present rector, Rev. Randolph Ray, 1923--; ed. Emory and Henry Col., Emory, Va., 1905, General Theological Sem., 1911; Univ. of the South, Sewanee, Tenn., 1925.

A Transfiguration Chapel, 1876-97. 122 W. 69th St., Manhattan. Organized 1876. Services, 65th St. near Broadway until 1880, when church at last address was occupied. Became independent Corpus Christi Church (entry 147) 1897. First clergyman, Rev. Edward Clark Houghton, 1876-97.

George H. Houghton, The Church of The Transfiguration, New York, C.S. Westcott & Co., 1865, 51 pp. . . . Forty and Five Years, New York, 1893, 42 pp. . . . Consecration of St. Mary's Chapel in the Parish Church of the Transfiguration, New York, 1906. . . . Consecration of Chapel of St. Joseph of Arimathaea in the Parish House of the Transfiguration, New York, 1908. . . . George MacAdam, The Little Church Around the Corner, New York, G.P. Putnam's Sons, 1925, 347 pp. . . . Suzette G. Stuart, Guide Book of The Little Church Around the Corner, New York, 1930, 64 pp. . . . Ishbel Ross, Through the Lichgate; A Biography of the Little Church Around the Corner, New York, W.F. Payson, 1931, 164 pp.

Vestry minutes: 1923--. Register: 1923--, card file. Other records: Transfiguration Chapel Register: baptisms, confirmations, marriages, members, deaths, 1876-89, 1 vol. Chapel records, loc. Corpus Christi Church, 221 W. 69th St.

67. CHRIST (Christ Church Protestant Episcopal, New Brighton), 1849--. 76 Franklin Ave., New Brighton, Richmond.

Organized 1849. Incorporated July 10, 1849 (County Register, Rel. Inc., vol. 19, p. 141). Admitted into union with Convention 1851. Services in Belmont Hall in a nearby street until 1850. Frame church on present site until 1905, when present Rural Gothic, stone church was dedicated; consecrated May 30, 1905. Study and meeting rooms added in 1906. First clergyman, Rev. Paris Irving, 1849-75. Present rector, Rev. Charles William Forster.

Register: baptisms, confirmations, marriages, members, deaths, 1849-75, 1876-1906, 1907--, 3 vols. (includes minutes). Other records: Sunday School, 1849--.

68. ST. MARY'S (Church of St. Mary's, Eltingville), 1849--. Castleton and Davis Aves., West New Brighton, Richmond.

Organized 1849. Started by Dr. Samuel M. Elliott in chapel built by him in 1848. Incorporated August 17, 1849 (County Register, Rel. Inc.,

vol. 19, p. 216). Admitted into union with Convention 1851. Frame chapel, Bard Ave. and Delafield Pl., until May 26, 1853, when present Gothic, brownstone church was consecrated. First clergyman, Rev. Henry B. Bartow, 1849-51. Present rector, Rev. Charles R. Fielding, 1935--; ed. General Theological Sem., 1932.

Year Book, Staten Island, 1904; Francis L. Frost, St. Mary's Parish Magazine, Staten Island, March and May 1928; Charles R. Fielding, 90 Years Ago, Staten Island, 1938, 4 pp.

Vestry minutes: 1853--, 3 vols. Register: baptisms, confirmations, marriages, members, deaths, 1853--, 3 vols. Other records: Sunday School, 1905--, loose-leaf; Young People's Fellowship, 1933--, 1 vol.

69. HOLY PROPHETS (not incorporated), 1851-1917. Broadway and Leonard St., Manhattan.

Organized 1851. Discontinued 1917.

70. ST. ANN'S CHURCH FOR DEAF-MUTES (The Rector, Church Wardens and Vestrymen of St. Ann's Church for Deaf-Mutes in the City of New York), 1852-97. 7 W. 18th St., Manhattan.

Organized 1852. Started by Rev. Thomas Gallaudet in 1845, as a Bible class for deaf-mutes of the city and vicinity; their children, relatives and friends not so afflicated also attended. Services conducted orally in the morning, and by signs in the afternoon. Incorporared September 11, 1854 (County Register, Rel. Inc., vol. 1, #83). Admitted into union with Convention 1864. Services in vestry room of St. Stephen's Church (entry 8) Broome and Christie Sts. and at 59 Bond St. until 1852; Chapel of New York University, Washington Square, until 1857; lecture room of New York Historical Society, 11th St. and 2d Ave. until 1859; church, 7 W. 18th St. until 1895; church at last address, shared with church of St. John the Evangelist (entry 74) until 1897, when it consolidated with St. Matthew's Church (entry 133) and became St. Ann's Chapel for Deaf-Mutes (entry 133A). First clergyman, Rev. Thomas Gallaudet, 1852-97; ed. Trinity Col., Hartford, Conn.

Thomas Gallaudet, Statements Respecting St. Ann's Church for Deaf-Mutes, New York, G.F. Nesbitt and Co., 1853, 27 pp.; Proceedings of a Meeting in Relation to St. Ann's Church for Deaf-Mutes, New York, 1858; Twenty-fifth Anniversary of St. Ann's Church for Deaf-Mutes, New York, 1877, 24 pp.; Sermon, New York, 1877, 24 pp.; Year Book, 1883-94, New York, 1883-94. Thomas Gallaudet (comp.), Scrapbook, 1843-67.

Vestry minutes: 1852-98. Register: baptisms, confirmations, marriages, members, deaths, 1852-65, 1865-73, 1873-87, 1887-97, 4 vols. Financial: cashbooks, 1862. Other records: Brotherhood of St. Ann's Church minutes, 1860-75; building fund, parish fund, 1853-63; sick and poor fund, 1853-60. Loc. Church of St. Matthew and St. Timothy, 26 W. 84th St.

71. REDEEMER (The Rector, Church Wardens and Vestrymen of the Church of the Redeemer), 1852-1914. 153 W. 136th St., Manhattan.

Organized 1852 as St. James' Church. Incorporated as Church of the Redeemer September 30, 1853 (County Register, Rel. Inc., vol. 2, p. 186). Admitted into union with Convention 1853. Reincorporated under last name March 4, 1898 (County Clerk, Inc., vol. 26, #868). Services, 85th St. near 2d Ave. until 1867; 82d St. near Park Ave. until 1897, when it merged with Church of the Holy Nativity (entry 135) and occupied that church. Disbanded 1914. First clergyman, Rev. William J. Frost, 1853-83.

Vestry minutes: 1853-96, 1896-1913, 2 vols. Registers: baptisms, confirmations, marriages, members, deaths, 1853-92, 1892-97, 1898-1900, 3 vols.; baptisms, marriages, deaths, 1898-1914, 1 vol. Financial: 1909-11, 1 vol. Other records: Services, 1909-14, 1 vol. Custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

72. INCARNATION (The Rector, Church Wardens and Vestrymen of the Church of the Incarnation in the City and County of New York), 1852--. Madison Ave. and 35th St., Manhattan.

Organized 1852, Started as Chapel of Grace Church (entry 41A) in 1846. Incorporated April 19, 1852 (County Register, Rel. Inc., vol. 1, p. 104). Admitted into union with Convention 1852. Services, Madison Ave. and 28th St. until 1864, when the present English Gothic church was dedicated; consecrated April 29, 1865. First clergyman, Rev. Edwin Harwood, 1852-54. Present rector, Rev. John Gass, 1935--; ed. Univ. of the South, Sewanee, Tenn.; Episcopal Theological School, Cambridge, Mass.; Virginia Theological Sem., 1930.

A Incarnation Chapel, 1858--. 240 E. 31st St. Organized 1858. Known as Church of the Reconciliation 1863. Services 444 2d Ave. until 1863; 150 E. 31st St. until 1901, when the present modified Gothic, red-brick church was dedicated; consecrated December 7, 1904. First clergyman, Rev. Matthias E. Willing, 1858-60. Present vicar, Rev. Nicholas Matthew Feringa, 1925--; ed. St. Stephen's Col., Annandale, N.Y., 1915; General Theological Sem., 1918.

Joshua Perkins, History of the Parish of the Incarnation, New York City, 1852-1912, Poughkeepsie, New York, F.B. Howard Press, 1912, 293 pp.; Church of the Incarnation, New York, 1919, 12 pp.; Year Book 1883-1932, New York, 1932.

Vestry minutes: 1852-82, 1882-1904, 1904-27, 1928--, 4 vols. (custody of clerk of the vestry, Robert N.B. Elliot, 63 Wall St., New York City). Other records: Incarnation Chapel, register: baptisms, confirmations, marriages, members, deaths, 1858-82, 1883-1901, 1902-21, 1922-31, 1931--, 5 vols.; service record book, 1933--.

73. HOLY INNOCENTS (Church of the Holy Innocents), 1853-67. 41st St. near 6th Ave., Manhattan.

Organized 1853. Incorporated November 7, 1853 (County Clerk, Inc. vol. 2, #121). Admitted into union with Convention 1854. Services in small chapel on Broadway near 35th St. 1854-67; 37th St. near Broadway; 42d St. and 6th Ave.; W. 45th St. near 5th Ave. and at 41st St. near 6th Ave., until 1867 when congregation dispersed. First clergyman, Rev. John Jay Elmendorf, 1853-61.

74. ST. JOHN THE EVANGELIST (The Rector, Church Wardens and Vestrymen of St. John the Evangelist Church in the City of New York, County of New York), 1853--. 218 W. 11th St., Manhattan.

Organized 1853. Started as St. Jude's Church (entry 44) in 1842. Incorporated June 7, 1853 (County Register, Rel. Inc., vol. 2, p. 184). Admitted into union with Convention 1853. Services in Bleecker Building on Bleecker St. until April 12, 1858, when the present church was dedicated; consecrated May 11, 1858, by Bishop Horatio Potter. Church is a Grecian brownstone edifice; lamps on each side of entrance are conspicuous features; noted also for formal gardens and outdoor sanctuary where services are conducted. A stained glass window commemorating Queen Victoria's Diamond Jubilee was a gift to St. John's from The Society of the Sons of St. George. First clergyman, Rev. Edwin R.T. Cook, 1853-65. Present rector, Rev. Walter Pettit Doty, 1933--; ed. Berkeley Divinity School, New Haven, Conn., 1927; Webster Univ., St. Louis, Mo., 1936.

Benjamin F. De Costa, Notes on Anniversary Sermon . . . St. John the Evangelist . . . May 15, 1881. Reprint, The Episcopal Register, Philadelphia, 1881, 20 pp.; Walter P. Doty, Directory, New York, 1934, '35, '36; Sketch, Frank Leslie's Illustrated Newspaper, New York, June 7, 1856; American Historical Building Survey (blue prints and plans of church), loc. NN.

Vestry minutes: 1853-57, 1860-88, 1888-1901, 1901-10, 1911-23, 1923--, 6 vols. Registers: baptisms, confirmations, marriages, members, deaths, 1852-73, 1872-99, 2 vols.; baptisms, confirmations, marriages, deaths, 1899-1925, 1 vol.; baptisms, confirmations, deaths, 1925--, 1 vol.; marriages, 1926--, 1 vol. Other records: Sunday School minutes, 1857-73, 1 vol.

75. ST. TIMOTHY'S (The Rector, Church Wardens and Vestrymen of St. Timothy's Church in the City of New York), 1853-90. 57th St. between 8th and 9th Aves., Manhattan.

Organized 1853. Incorporated February 27, 1854 (County Register, Rel. Inc., vol. 1, p. 69). Admitted into union with Convention 1854. Services in a frame schoolhouse, 51st St. between 8th and 9th Aves. until 1860; frame church, 54th St. between 8th and 9th Aves. until 1867; brick church until 1890, when it merged with Zion Church (entry 12) and formed the Church of Zion and St. Timothy (entry 139). First clergyman, Rev. James Cole Tracy, 1853-55; ed. St. Mary's Col., Baltimore, Md.; General Theological Sem., 1846.

Daniel Clarkson, History of the Church of Zion and St. Timothy of New York, New York, G.P. Putnam's Sons, 1894, 353 pp.

Vestry minutes: 1853-90. Register: baptisms, confirmations, marriages, members, deaths, 1853-80, 1880-90, 2 vols. Loc. Church of St. Matthew and St. Timothy, W. 84th St.

76. ST. JAMES' (The Rector, Church Wardens and Vestrymen of St. James Church, Fordham), 1853--. Jerome Ave. and 190th St., Bronx.

Organized 1853. Incorporated July 26, 1853 as St. James Church in the Manor of Fordham, Town of West Farms, County of Westchester. Reincorporated May 20, 1905 (County Clerk, Inc. vol. 33, #3516). Admitted into union with Convention 1855. Services in Dutch Reformed Church until 1854 when a school building was moved to present site and converted into a church. Present church, Early English of native stone, with red-sand stone trim, was consecrated November 1, 1865. Frame rectory dedicated 1883. Parish house adjoining church added 1891. First clergyman, Rev. Joshua Weaver, 1854-63. Present rector, Rev. Arthur V. Litchfield, 1934--; ed. Montreal Diocesan Sem., Montreal, Quebec, 1922; Columbia Univ., 1933-34.

A St. James' Chapel, 1892-1907. Organized 1892. Services in private homes and in a store near Morris Ave. and 177th St. until incorporated as St. Edmund's Church, (entry 164) 1907. First clergyman, Rev. Walter E. Bentley, 1892.

St. James' Seventy-fifth Anniversary Directory, New York, 1928.

Vestry minutes: 1853--, 3 vols. Register: baptisms, confirmations, marriages, members, deaths, 1853-75, 1875-89, 1889-1917, 1918-28, 1928-38, 1938--, 6 vols.

77. ST. PAUL'S, MORRISANIA (St. Paul's Protestant Episcopal Church, Morrisania), 1853--. Washington Ave. near 170th St., Bronx.

Organized 1853. Started as St. Paul's Chapel (entry 41A) of St. Ann's Church, Morrisania (entry 41) 1849. Known as St. Paul's Church, in the village of Morrisania, New York. Incorporated May 30, 1853. Admitted into union with Convention 1843. Frame church, formerly St. Paul's Chapel, in rear of present church, until 1896, when present Gothic, stone church with limestone trim was occupied and dedicated. Cornerstone inscribed, "St. Paul's Church - 1895"; consecrated May 26, 1922. Frame rectory built on grounds, 1855. First clergyman, Rev. Benjamin Akerly, 1853-57. Present rector, Rev. Gerlad Francis Burrill, 1935--; ed. Maine Univ., Orono, Maine, 1929; General Theological Sem., 1932.

Homer Francis Taylor, Seventy-fifth Anniversary of St. Paul's Church, Morrisania, 1850-1925, New York, 1925, 21 pp.

Vestry minutes: 1850--, 4 vols. Register: baptisms, confirmations, members, deaths, 1914-19, 1926-35, 2 vols.; marriages, 1919-24, 1924-34, 1935--, 3 vols. Records before 1853 are those of St. Paul's Chapel (entry 71A).

78. ST. SIMON'S CHAPEL (not incorporated), 1855--. 44 Price St., Concord, Richmond.

Organized 1855. Started in a store by Rev. Friederich Oertel. Known for short time as Free German Chapel, under jurisdiction of Diocesan Missionary and Church Extension Society. Original church torn down about 1928. Former parish house now used as church. First clergyman, Rev. Friederich Oertel, 1855-66. Present vicar, Rev. Hugh D. McCandless, 1933--; ed. Yale Univ.; Virginia Theological Sem., Alexandria, Va.; General Theological Sem.

Advisory Board minutes: 1920--. Parish meetings: 1931--. Register: baptisms, confirmations, marriages, members, 1889-1910, 1910-33, 1933--, 3 vols.

79. MEDIATOR (Church of the Mediator, Kingsbridge, New York City), 1855--. Kingsbridge Ave. and 231st St., Bronx.

Organized 1855 by Rev. George J. Browne, as the Church of the Mediator, Yonkers, New York. Incorporated August 15, 1855. Admitted into union with Convention 1858. Services in private house, Broadway near 234th St.; in a church at Lane (now Kingsbridge Ave.); school house at Mosholu Parkway until 1858; frame church on present site until 1908. Frame rectory built 1891. Present Gothic stone church occupied 1910; consecrated January 23, 1927. First clergyman, Rev. Cornelius W. Bolton, 1858-59. Present rector, Rev. Flint Kellogg, 1937--; ed. Columbia Univ., 1931; Harvard Univ., 1933; General Theological Sem., 1936.

John Campbell, History of the Church of the Mediator, New York, 1910, 92 pp.

Vestry minutes: 1856-97, 1898-1920, 1920--, 3 vols. Registers: baptisms, confirmations, marriages, deaths, 1856-1913, 1 vol.; baptisms, confirmations, members, deaths, 1913--, 1 vol.; marriages, 1913--, 1 vol. Financial: offerings, 1858-90, 1 vol.

80. ST. JUNIA'S, 1856. 68 Broadway, Manhattan.

Organized 1856. Discontinued same year.

81. ST. MARY'S (St. Mary's Church, Mott Haven, New York City), 1857--. 338 Alexander Ave., Bronx.

Organized 1857. Started as a free church by Rev. J. Pinkney Hammond, in 1856. Incorporated September 30, 1857 (County Clerk, Inc., vol. 1, #26). Admitted into union with Convention 1857. Modified Gothic, frame church, Garden St. (now E. 143d St.), between College Ave. and Boston Road (now Third Ave.); consecrated 1856. Moved church to northeast corner of Alexander Ave. and E. 142d St. in 1873, and to present site in 1875. Brick rectory purchased, and brick parish house erected 1894. First clergyman, Rev. J. Pinkney Hammond, 1856-57. Present rector, Rev. Frank Richard Jones, 1921--; ed. Kenyon Col., Gambier, Ohio; General Theological Sem.

Franklin Smedley Moore, and Frank R. Jones, History of St. Mary's Church, Mott Haven, New York, 1931; St. Mary's Messenger, New York, 1908--.

Vestry minutes: 1857-94, 1894-1912, 1912-25, 1925--, 4 vols. Register: baptisms, confirmations, marriages, members, deaths, 1856-74, 1874-88, 1888-99, 1899-1925, 1925--, 5 vols.

82. MADISON STREET FREE CHAPEL (not incorporated), 1857-97. 50 Rutgers St., Manhattan.

Organized 1857. Services at 256 Madison St. until 1873, when the last church was occupied. Discontinued about 1897. First clergyman, Rev. David Margot.

83. CHURCH OF THE FREE GOSPEL (not incorporated), 1858-67. E. 64th St., Manhattan.

Organized 1858 by Church of the Holy Apostles (entry 52). Services 29th St. between 9th and 10th Aves. until 1864, when congregation moved to last location and changed name to St. Saviour's Church. Discontinued 1867. First clergyman, Rev. George S. Neide, 1859-66.

84. ALL ANGELS' (The Rector, Church Wardens and Vestrymen of All Angels' Church in the City of New York), 1859--. West End Ave. and 81st St., Manhattan.

Organized 1859. Incorporated January 8, 1859 (County Register, Rel. Inc., vol. 2, p. 212). Admitted into union with Convention 1859. Frame church on south side of 85th St. until 1856; 74th St. and Broadway until 1858, when old frame church was moved to present site. Rebuilt in Gothic design in 1890; consecrated September 29, 1890; enlarged 1896. First clergyman, Rev. Charles E. Phelps, 1859-67; ed. DeLancey Divinity School, Buffalo, N.Y., 1850. Present rector, Rev. Ralph Sadler Meadowcroft, 1939--; ed. Rutgers Col., New Brunswick, N.J.; Drew Univ., Madison, N.J., 1930.

Year Books, New York, 1891--.

Vestry minutes: 1858-81, 1874-86, 1886-88, 1888-93, 1893-98, 1905-27, 1927--, 7 vols. Registers: baptisms, confirmations, marriages, deaths, 1847-76, 1858-68, 2 vols.; baptisms, confirmations, marriages, members, deaths, 1879-90, 1890-1902, 1902-20, 3 vols.; baptisms, confirmations, deaths, 1921, 1 vol.; communicants, 1891--, 1 vol.; marriages, 1920--, 1 vol. Other records: Sunday School, 1905-10, 1910-15, 1915-21, 1921-27, 1927--, 5 vols.; Service Books, 1900--.

85. ALL SOULS' (All Souls' Church, Memorial of the Rev. Henry Anthon, D.D.), 1859--. 88 St. Nicholas Ave., Manhattan.

Organized 1859. Started as a mission chapel of St. Mark's in-the-Bouwerie (entry 6B). Known as Anthon Memorial Church. Incorporated February 6, 1861 (County Register, Rel. Inc., vol. 2, p. 306). Admitted into union with Convention 1861. Church, 139 W. 48th St. until 1889, when congregation occupied building and absorbed congregation of Holy Spirit Church (entry 128); 66th St. and Madison Ave. until 1906, when congregation absorbed Church of the Archangel (entry 134). Present Gothic-Tudor, red-brick church dedicated 1906. Among the parish works is "All Souls' Home by the Sound," a summer home for poor children, built in 1884, consisting of a group of six cottages on Roslyn Harbor, near Sea Cliff, Long Island. Since 1932 the majority of communicants have been colored. First clergyman, Rev. Edward Anthon, 1861-64. Present rector, Rev. Rollin Dodd, 1929--; ed. Whitman Col., Walla Walla, Wash., 1906; Columbia Univ., 1917.

A Anthon Memorial Chapel, 1868-72. 58th St. near Broadway. Organized 1868. Discontinued 1872. First clergyman, Rev. Benjamin Miller, 1868-69.

Rev. Herber R. Newton, Farewell Words in the Old Church, New York, Nov. 17, 1889. All Souls' Monthly, 1888-1890, vol. II, no. 3, Jan. 1890, 1890-91.

Vestry minutes: 1932--. Register: baptisms, confirmations, marriages, members, deaths, 1861-72, 1873-96, 1897-1905, 1898-1920 (Archangel records), 1920-31, 1932--, 6 vols. Other records: Sunday School, 1930-- (card index).

86. ST. ALBAN'S (The Rector, Church Wardens and Vestrymen of St. Alban's Church in the City of New York), 1860-81. Lexington Ave. near 47th St., Manhattan.

Organized 1860 as the Church of the Intercession. Admitted into union with Convention 1861. Adopted above name 1863. Incorporated February 18, 1867 (County Clerk, change of name, Inc., vol. 3, #65-1861). Church, 125 E. 50th St. until November 19, 1865, when the last church was occupied and consecrated. Discontinued 1881. First clergyman, Rev. Charles Purrivance, 1860-62.

Vestry minutes: 1861-65, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1862-85, 1 vol., includes offerings, 1862-77. Custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

87. MEDIATOR (The Rector, Church Wardens and Vestrymen of the Church of the Mediator in the City of New York), 1860-83. 728 11th Ave., Manhattan.

Organized 1860. Incorporated April 19, 1860 (County Clerk, Inc., vol. 2, #113). Admitted into union with Convention 1862. Church, Lexington Ave. and 30th St. until 1868; hall, 6th Ave. and 34th St. until 1869; shared church with Chapel of the Crown of Life (entry 96C) until 1883, when congregation dispersed. First clergyman, Rev. Octavius Perinchief, 1861-62.

Register: baptisms, confirmations, marriages, members, deaths, 1860-82, 1 vol., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

88. ATONEMENT (The Rector, Church Wardens and Vestrymen of the Church of the Atonement in the City of New York), 1860-63. 2d Ave. and 33d St., Manhattan.

Organized 1860. Incorporated September 27, 1860 (County Register, Rel. Inc., vol. 2, p. 219). Admitted into union with Convention 1861. Large second floor room, 167 E. 33d St. until 1861; above address until 1863. Supported by Zion Church (entry 12) from 1861. Became Zion Chapel (entry 12A) in 1863. First clergyman, Rev. Matthias E. Willing, 1860-63.

Zion Church, To the Members of the Congregation (relating to differences between the rector and the vestry), New York, 1869, 12 pp.

89. ST. JAMES THE LESS (not incorporated), 1861. 133 E. 23d St., Manhattan.

Organized 1861. Discontinued same year.

90. RESSURECTION (The Rector, Church Wardens and Vestrymen of the Church of the Resurrection), 1861-80. 165 E. 85th St., Manhattan.

Organized 1861. Incorporated February 19, 1862 (County Clerk, Inc., vol. 2, #65). Admitted into union with Convention 1862. Services 34th St. and Broadway until 1867; Madison Ave. and 47th St. until 1873, when church consolidated with St. Paul's, Yorkville (entry 108) and occupied church of latter. Discontinued 1880. First clergyman, Rev. Edward O. Flagg, 1861-75.

91. REDEMPTION (The Rector, Church Wardens and Vestrymen of the Church of the Redemption), 1861-70. 22 E. 14th St., Manhattan.

Organized 1861. Incorporated April 22, 1866 (County Register, Rel. Inc., vol. 2, p. 264). Services 11th St. near 3d Ave. until 1856; 98 E. 14th St. until 1866; above address until 1870, when congregation was transferred to Grace Chapel (entry 10A). First clergyman, Rev. Robert G. Dickerson, 1861-65.

92. GRACE (Grace Church, City Island), 1862--. City Island Ave. and Pilot St., City Island, Bronx.

Organized 1862. Started as Grace Mission of Christ Church, Pelham, in 1849. Incorporated April 22, 1880. Admitted into union with Convention 1880. Shared frame church with Methodists until 1863 (address unknown), when present Rural-Gothic frame church was occupied; consecrated October 13, 1863. Frame rectory acquired about 1912. Parish hall erected 1922. First clergyman, Rev. William V. Feltwell, 1865-71. Present rector, Rev. Lester Martin, 1933--; ed. Univ. of Missouri, Columbia, Mo., 1927; Episcopal Theological Sem., Cambridge, Mass., 1930.

Vestry minutes: 1866-94, 1 vol. (includes historical sketch by Rev. William V. Feltwell), 1895--, 4 vols. Register: baptisms, confirmations, marriages, members, deaths, 1871-94, 1894--, 2 vols.

93. ST. PAUL'S 12th WARD (The Rector, Church Wardens and Vestrymen of St. Paul's Church in the 12th Ward in the City and County of New York), 1862-80. 27th St. between 3d and 4th Aves., Manhattan.

Organized 1862; chiefly a German congregation. Incorporated March 26, 1862 (County Clerk, Rel. Inc., vol. 2, #68). Admitted into union with Convention 1862. Disbanded 1880. First clergyman, Rev. Francis M. Seremberg, 1862-66.

94. ST. MATTHIAS, 1863-74. 210 W. 42d St., Manhattan.

Organized 1863. Incorporated 1863. Admitted into union with Convention 1864. Also known as St. Matthew's Church. Services at Broadway and 32d St. until 1868; at last location until congregation dispersed in 1874. First clergyman, Rev. Nathaniel E. Cornwall, 1863-74; ed. General Theological Sem.

95. GRACE, HARLEM (The Rector, Church Wardens and Vestrymen of Grace Church in Harlem in the City of New York), 1864-94. 212 E. 116th St., Manhattan.

Organized 1864. Incorporated May 6, 1864 (County Register, Rel. Inc., vol. 2, p. 264). Admitted into union with Convention 1879. Church, 116th St. between 1st and 2d Aves. until 1877, when a modified Italian Renaissance brick church was occupied and dedicated. Merged with Emmanuel Mission Church (entry 140) in 1894 forming Grace-Emmanuel Church (entry 145). First clergyman, Rev. William Mowbray, 1864-68.

Vestry minutes: 1877-94. Register: baptisms, confirmations, marriages, members, deaths, 1864-76, 1884-94, 2 vols. (includes financial records).

96. HOLY TRINITY (Church of the Holy Trinity), 1864-95. 42d St. and Madison Ave., Manhattan.

Organized 1864. Incorporated December 15, 1864 (County Register, Rel. Inc., vol. 2, #162). Admitted into union with Convention 1865. Services at 34th St. and 6th Ave. until a Gothic brick and brownstone church was consecrated December 21, 1865. St. James' Church (entry 11) absorbed the congregation in merger and Holy Trinity became a chapel of the former church in 1895. First clergyman, Rev. Stephen H. Tying, Jr., 1865-81.

A Mission of Holy Trinity, 1865-68. E. 84th St. Organized 1865. Above location until 1868, when it became St. Paul's Church, Yorkville, (entry 108). First missionary, Rev. William Dymond, 1865-68.

B Mission of Holy Trinity, 1867-68. 4th Ave. and 129th St. Organized 1867. Became Holy Trinity, Harlem (entry 111). First missionary, Rev. William Dymond, 1867-68.

C Chapel of Crown of Life, 1867-83. 11th Ave. and 51st St. Organized 1867. Services at 573 W. 52d St. and above location until 1883, when congregation dispersed. First chaplain, Rev. Tolinen S. Caskey, 1867-71.

D Chapel of the Cross, 1867-69. E. 59th St. Organized 1867. Above location until 1869 when congregation dispersed. First chaplain, Rev. John F. Steen, 1867-69.

E Chapel of the Comforter, 1869-73. 3d Ave. and 44th St. Organized 1869. Last location until 1873, when congregation dispersed. Services conducted by theological students.

F Everybody's Chapel, 1870-74. 21 Ave D. Organized 1870. Above location until 1874, when congregation dispersed.

G Chapel of Holy Spirit, 1877-95. 66th St. and 2d Ave. Organized 1877. Above location until 1895, when Holy Trinity merged with St. James' Church (entry 11) and became Church of the Holy Trinity in the Parish of St. James (entry 11B). First chaplain, Rev. Edwin B. Rice, 1877-80.

H Chapel of Our Saviour, 1877. Organized 1877. Discontinued.

Year Book, New York, 1888; Souvenir of St. James' Church, January 29, 1928, New York, William Edwin Rudge Inc., 1928, pp. 20-29; Forward Movement in St. James' Church, 1937-38, New York, 1938, 12 pp.

Vestry minutes: 1865-95, 1 vol. Registers: baptisms, confirmations, marriages, members, deaths, 1865-72, 1 vol.; baptisms, confirmations, marriages, deaths, 1871-88, 1874-87, 1878-89, 1890-95, 4 vols. Loc. St. James' Church, Madison Ave. and 71st St.

97. CHURCH OF THE HOLY COMFORTER (The Rector, Church Wardens and Vestrymen of the Church of the Holy Comforter), 1865--. 7516 Amboy Rd., Eltingville, Richmond.

Organized 1865 as Church of the Holy Comforter in Southfield, the former name of the section now Eltingville. Incorporated October 24, 1865. Admitted into union with Convention 1866. Reincorporated under present legal name December 4, 1906 (County Clerk, Inc., vol. 3, p. 162). Frame church around the corner from present site until present Gothic frame church was consecrated June 6, 1868. First clergyman, Rev. John W. Payne, 1865-66. Present rector, Rev. Raymond Elliot Brock, 1936--; ed. Columbia Univ., 1913; Columbia Univ. Law School, 1917.

Vestry minutes: 1865-1917, 1918--, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1865--, 1 vol. (loc. rectory of St. Stephen's Church, Tottenville, Richmond). Financial: 1904-18, 1918--, 2 vols. (1st vol. loc. rectory of St. Stephen's Church; 2d vol. custody of treasurer, Albert H. Tolworthy, 3794 Richmond Ave., Eltingville, Richmond).

98. CHRIST (The Rector, Church Wardens and Vestrymen of Christ Church, Riverdale, in the Town of Yonkers, Westchester County), 1865--, 252d St. and Riverdale Ave., Bronx.

Organized 1865. Incorporated June 16, 1866 (County Clerk, Inc., #75). Admitted into union with Convention 1867. Rural-Gothic stone church and parish house dedicated 1866. Frame rectory purchased 1877. First clergyman, Rev. E.M. Pecke, 1866-67. Present rector, Rev. Gerald Van Osten Barry, 1938; ed. St. Stephen's Col., Annandale, N.Y., 1922; General Theological Sem., 1925.

Vestry minutes: 1866-1902, 1902-18 (51 envelopes, minutes of each meeting in separate envelope). 1923-33, 1934-36, 1936-37, 1938-39 (loose-leaf, bound). Annual meeting: 1936-38. Ballots: 1934-38. Pew holders Meeting, October 31, 1902. Registers: baptisms, confirmations, marriages, members, deaths, 1866-86, 1893-1917, 1918--, 3 vols.; families, 1866-86. Financial: pew rents, records and receipts, 1874-82, 1882-90, 1891-1902, 1920-31, 4 vols.; ledger and check book, 1881-91; ledger, 1902-13, 1921-31, 2 vols.; journal, 1921-31; check book stubs, 1902-5, 1906-7, 1914-16, 1929-32; receipted bills and vouchers, 1863-1905, 1917-23. Other records: deeds, 1866; letters of consecration and bishop's certificate, 1866; church correspondence (copies), 1893-1900; correspondence files, 1895-1902, 1910-16; correspondence relating to pew rents, 1870-86; services, 1931--, 1 vol.; Sunday School, 1867.

99. ATONEMENT (The Rector, Church Wardens and Vestrymen of the Church of the Atonement in Madison Ave. in the City of New York), 1865-80. Madison Ave. and 28th St., Manhattan.

Organized 1865 as the Milnor Memorial Church. Incorporated December 31, 1866 (County Register, Rel. Inc., vol. 2, p. 271). Admitted into union with Convention 1867. Services in the chapel of the Home of the Friendless, 29 E. 29th St. until 1867, when brick church, formerly occupied by Second Congregational Unitarian Church, was occupied and dedicated. Consolidated with Zion Church (entry 12) in 1880. First clergyman, Rev. William T. Sabine, 1865-74; ed. Columbia Univ., 1859; General Theological Sem., 1862.

A Atonement Chapel, 1867-80. 418 W. 41st St. Organized 1867 as a free chapel. Services in hall, 8th Ave. and 25th St. until 1869; Rose Memorial Hall, last address until 1880, when it became a mission of Church of Zion and St. Timothy (entry 139A). First clergyman, Rev. Dudley P. Smith, 1867-73.

To the Members of the Congregation Relative to Differences between Rector and Vestry, New York, 1869, 12 pp.; David Clarkson, History of the Church of Zion and St. Timothy, New York, G.P. Putnam's Sons, 1894, 353 pp.

Vestry minutes: 1865-80. Register: baptisms, confirmations, marriages, members, deaths, 1866-80, 1 vol. Loc. Church of St. Matthew and St. Timothy, 28 W. 84th St.

100. HOLY SAVIOUR (The Rector, Church Wardens and Vestrymen of the Chapel of the Holy Saviour), 1866-77. 40 E. 25th St., Manhattan.

Organized 1866. Incorporated June 15, 1866 (County Register, Rel. Inc., vol. 2, p. 265). Admitted into union with Convention 1866. Discontinued 1877. First clergyman, Rev. Francis L. Hawks, 1866-67.

101. OUR LORD (Protestant Episcopal Church of Our Lord), 1866-79. 352 W. 35th St., Manhattan.

Organized 1866. Incorporated July 22, 1866 (County Clerk, Rel. Inc., vol. 3, #533). Services in hall, 8th Ave. and 37th St. until 1870; 352 W. 35th St. until 1879 when congregation dispersed. First clergyman, Rev. George W. Stewart, 1866-70.

102. UNION (Colored) (not incorporated), 1866-74. 2d Ave. near 84th St., Manhattan.

Organized 1866. Discontinued 1874.

103. SANTIAGO (The Rector, Church Wardens and Vestrymen of the Iglesia de Santiago in the City of New York), 1866-94. 273 4th Ave., Manhattan.

Organized 1866, for Cuban refugees. Incorporated October 5, 1866 (County Register, Rel. Inc., vol. 2, p. 268). Admitted into union with Convention 1867. Services at 30 W. 22d St. until 1880; 144 W. 14th St. until 1885; above location until congregation dispersed 1894. First clergyman, Rev. Henry Chauncey Riley, 1867-68.

104. ST. AMBROSE (The Rector, Church Wardens, and Vestrymen of St. Ambrose Church in the City of New York), 1866-1903. 117 Thompson St., Manhattan.

Organized 1866. Started as St. Thomas Free Chapel (entry 20A), 1858. Incorporated February 4, 1867 (County Register, Rel. Inc., vol. 2, p. 273). Admitted into union with Convention 1867. Became a station of City Missionary Society 1885. Church, formerly St. Thomas Free Chapel (entry 20A), occupied until congregation dispersed in 1903. First clergyman, Rev. Frederick Sill, 1866-74.

Register: baptisms, confirmations, marriages, deaths, 1875-96 (includes offerings), 1894-1902, 2 vols.; custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

105. RESURRECTION (The Rector, Church Wardens and Vestrymen of the Church of the Resurrection), 1866--. 115 E. 74th St., Manhattan.

Organized 1866. Known as Church of The Holy Sepulchre until 1903. Incorporated December 1, 1903 (County Register, Rel. Inc., vol. 34, #2590). Admitted into union with Convention 1866. Services 3d Ave between 76th and 77th Sts. until 1868, when present church was dedicated. First clergyman, Rev. J. Tuttle Smith, 1866-88. Present rector, Rev. Gordon Butler Wadhams, 1936--; ed. Yale Univ., 1926; General Theological Sem., 1933.

Registers: baptisms, marriages, confirmations, members, deaths, 1863-1912, 1 vol.; baptisms, marriages, confirmations, deaths, 1912-28, 1928--, 2 vols.

106. REFORMATION (Church of the Reformation), 1867-88. 130 Stanton St., Manhattan.

Organized 1867. Incorporated April 5, 1869 (County Register, Rel. Inc., vol. 2, p. 288). Services at 228 E. 50th St. until 1874, when property was exchanged with Epiphany House (entry 144) at above address. Became St. George's Chapel (entry 13G), 1884. First clergyman, Rev. Abbott Brown, 1867-71.

Registers: baptisms, confirmations, marriages, members, deaths, 1867-94, 1 vol.; baptisms, 1884-88, 1 vol. Custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

107. TRINITY MORRISANIA (The Rector, Church Wardens and Vestrymen of Trinity Church, Morrisania in the City of New York), 1868--. 698 E. 166th St., Bronx.

Organized 1868. Incorporated March 2, 1868 (Westchester County Clerk, Rel. Inc., vol. 1, p. 300). Admitted into union with Convention 1869. Services in Pursell's Hall, on Railroad Ave.; also in Morrisania Hall, 168th St. and Washington Ave. until 1869, when present church at last address was occupied. Section of congregation organized Church of the Holy Faith (entry 130) and occupied church at present location until 1880. Trinity Church occupied private home on Cauldwell Ave.; private home on Boston Road and George's Hall, 163d St. and 3d Ave. until 1889; church, 166th St. near Boston Road until 1923 when it absorbed Church of the Holy Faith (entry 130) and occupied its former church. Consecrated January 26, 1936. First clergyman, Rev. Nathan Chamberlain, 1868-71. Present rector, Rev. Edward Tower Theopold, 1932--; ed. Columbia Univ.; General Theological Sem., 1932.

Golden Jubilee and Annual Bazaar, 1874-1924, New York, 1924; Year Book, 1936-37, New York, 1937.

Vestry minutes: 1923-33 (continuation of Holy Faith Minutes, 1910-23), 1933--, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1868-71, 1871-1907, 1907-23, 1923--, 4 vols. (continuation of Holy Faith Registers, 1906-23).

108. ST. PAUL'S YORKVILLE (The Rector, Church Wardens and Vestrymen of St. Paul's Church, Yorkville, in the City of New York), 1868-73. 165 E. 85th St., Manhattan.

Organized 1868. Started as mission of Holy Trinity Corporation (entry 96A) 1867. Incorporated Nov. 4, 1867 (County Clerk, Rel. Inc., vol. 2, #277). Services E. 84th St. until 1871; above location until 1873, when it consolidated with Church of the Resurrection (entry 90). First clergyman, Rev. William Dymond, 1868-70.

109. ST. MATTHEW'S (not incorporated), 1868. 6th Ave. and 42d St., Manhattan.

Organized 1868. Discontinued 1868.

110. ST. MARY THE VIRGIN (Society of the Free Church of St. Mary the Virgin), 1868--. 139 W. 46th St., Manhattan.

Organized 1868. Incorporated December 3, 1868 (County Clerk, Rel. Inc., vol. 3, #475). Admitted into union with Convention 1874. The parish is vested in a body of trustees, and there are neither wardens nor vestrymen.

The services and parish works are free, supported entirely by voluntary contributions. The Sisters of the Nativity, from the Sisterhood of the Nativity, Church of the Advent, Boston, Mass., work in the schools, guilds, and among the sick and poor. Services, 226-30 W. 45th St. from 1868 until the present French Gothic church of Indiana limestone was consecrated December 8, 1895. The periodical, Ave, founded 1932, is published by the Church of St. Mary the Virgin, monthly, except July, August and September. Editor, Rev. Grieg Taber. First clergyman, Rev. Thomas McKee Brown, 1869-98; ed. Trinity Col., Hartford, Conn., 1864; General Theological Sem., 1865. Present rector, Rev. Grieg Taber, 1940--.

Newbury Frost Read, The Story of St. Mary's, New York, William H. Van Benthuysen, Inc., 1931, 281 pp.; American Church Monthly (edited by clergy of Church of St. Mary the Virgin), 1924-38, Temple Publishing Corporation, Concord, N.H.

Trustees' minutes: 1868--. Registers: baptisms, 1868-85, 1885-96, 1899-1919, 1919--, 4 vols.; confirmations, communicants, 1896-1919, 1919--, 2 vols.; marriages, 1870-99, 1899-1913, 1913-26, 1926--, 4 vols.; deaths, 1899-1919, 1919--, 2 vols.

111. HOLY TRINITY (The Church of the Holy Trinity in the City of New York), 1868--. Seaman Ave. and Cummings St., Manhattan.

Organized 1868. Incorporated January 9, 1874 (County Register, Rel. Inc., vol. 2, p. 322). Admitted into union with Convention 1874. Services at 4th Ave. and 129th St. until 1870; church, 5th Ave. and 125th St. until 1880; hall, 4th Ave. and 129th St. until 1927, when congregation absorbed Chapel of the Redeemer (entry 167) and occupied the English Gothic church of the latter. First clergyman, Rev. William N. McVickar, 1868-75. Present rector, Rev. Andrew Clifford Long, 1938--; ed. Ursinus Col., Collegeville, Pa.; Tufts Col., Medford, Mass.; General Theological Sem., 1935.

A Chapel of Holy Trinity, Harlem, 1885-91. 307 E. 112th St. Organized 1885. Became independent Emmanuel Church (entry 140) 1891. First clergyman, Rev. Ellsworth Cornwall, 1885-87.

Year Book, 1888-89, New York, 1889; Holy Trinity Church Record, New York, 1906--, 15 vols.

Vestry minutes: 1881--, 4 vols. Register: baptisms, confirmations, marriages, members, deaths, 1868-79, 1879-87, 1887-96, 1897-1922 (includes historical sketch, 1900-1922 by Harry Pierce Nicholas, D.D.), 1922-27, 1927--, 6 vols.

112. HEAVENLY REST AND CHAPEL OF THE BELOVED DISCIPLE (The Rector, Church Wardens and Vestrymen of the Church of Heavenly Rest), 1868--. 5th Ave. and 90th St., Manhattan.

Organized 1868 by Rev. Robert Shaw Howland, also first pastor. Incorporated June 10, 1868 (County Clerk, Rel. Inc., vol. 2, p. 281). Admitted

into union with Convention 1870. Services in stone church at 5th Ave. and 45th St. until 1925; also in the Gothic stone church, formerly the Church of the Beloved Disciple, 67 E. 89th St., until 1929, when present Gothic limestone church, chapel and parish house were occupied and dedicated. Absorbed the Church of the Beloved Disciple (entry 123) in 1925, and is popularly known as Heavenly Rest and Chapel of the Beloved Disciple. First clergyman, Rev. Robert Shaw Howland, 1868-87. Present rector, Rev. Henry Darlington, 1919--; ed. Columbia Univ., 1910; General Theological Sem., 1913; St. Athanasius Sem., 1923; Dickinson Col., Carlisle, Pa.

A Chapel of Heavenly Rest, 1888-1902. E. 47th St., Manhattan. Organized about 1888. Services in rented rooms, 218 E. 45th St. until 1893; church at above site until 1902, when congregation dispersed. First clergyman, Rev. Edward W. Babcoels, 1888-91.

Year Books, 1888-1905, New York, 1888-1905; Parish Record, (monthly), 1901-6; "Factory of Human Help," Outlook, vol. 110, June 9, 1915, pp. 309-10; Historical Sketch, New York, Building Fund Committee, 1927.

Minutes: Trustees', 1868-86, 1886-1903, 1903-15, 1915-22, 1922-25, 1925-29, 1929-38, 1938--, 8 vols. Registers: baptisms, confirmations, marriages, members, deaths, 1868-87, 1886-1903, 1925-29, 3 vols.; baptisms, confirmations, marriages, deaths, 1924-25, 1929--, 2 vols.

113. HOLY LIGHT (not incorporated), 1869-72. 437 7th Ave., Manhattan.

Organized 1869 in conjunction with a school for the blind. Admitted into union with Convention 1871. Services 1329 Broadway until 1871; last location until 1872 when congregation dispersed. First clergyman, Rev. Benjamin Eastburn, 1869-71.

114. ST. DAVID'S MISSION (The Rector, Church Wardens and Vestrymen of St. David's Church in the City of New York, County of New York and State of New York), 1869-71. 697 Ninth Ave., Manhattan.

Organized 1869. Incorporated March 22, 1870 (County Register, Rel. Inc., vol. 2, p. 296). Church, 7 W. 43d St. until 1870; above address until 1871, when congregation dispersed.

115. ASCENSION (The Rector, Church Wardens and Vestrymen of the Church of the Ascension), 1869--. 215 Manor Rd., West New Brighton, Richmond.

Organized 1869. Started as Trinity Chapel (entry 4A) by St. Andrew's Church (entry 4) in 1802. Incorporated May 24, 1869 (Davis and Leng, The Church of St. Andrew, p. 46). Admitted into union with Convention 1870. Colonial church of Staten Island stone dedicated 1871; consecrated in 1875. First clergyman, Rev. Theodore Irving, 1869-72. Present rector, Rev. C. Avery Mason.

A Chapel of Our Father, 1891-96. 24 De Hart Ave., West New Brighton, Richmond. Organized 1891. Chapel at above site until 1896, when the chapel became an archdeaconry mission, which later became All Saints' Church (entry 161). First clergyman, Rev. Peter Harrower, 1891-96; ed. Columbia Univ.; General Theological Sem.

William T. Davis and Charles N. Leng, The Church of St. Andrew, Richmond, Staten Island Historical Society, 1925, p. 46.

Vestry minutes: 1869--, 3 vols. Register: baptisms, confirmations, marriages, members, deaths, 1869--, 6 vols.

116. ST. SACRAMENT MISSION (not incorporated), 1870-72. 1285 Broadway, Manhattan.

Organized 1870. Discontinued 1872.

117. RUTGERS STREET MISSION (not incorporated), 1870-75. 54 Rutgers St., Manhattan.

Organized 1870. Discontinued 1875.

118. ASCENSION MEMORIAL (Ascension Memorial Church of New York City), 1870--, 249 W. 43d St., Manhattan.

Organized 1870. Started as Chapel of Shepherd's Flock (entry 22 B) in 1865. Incorporated December 19, 1895 (County Clerk, Inc., vol. 23, #281). Services 330 W. 43d St. until 1895 when the present colonial, red-brick church was dedicated and congregation adopted present name. Admitted into union with Convention 1896. First clergyman, Rev. John F. Steen, 1870-72; ed. Philadelphia Divinity School, 1867; St. Stephen's Col., Annandale, N.Y., 1912. Present rector, Rev. Alexander Ketterson, 1931--; ed. Trinity Col., Hartford, Conn., 1912.

Vestry minutes: 1865-73, 1873-83, 1884-89, 1889-98, 1898-1906, 1906-17, 1918--, 7 vols. Note. Records, 1865-70, are those of Chapel of Shepherd's Flock.

119. BETHLEHEM MISSION (not incorporated), 1870-87. 9th Ave. and 83d St., Manhattan.

Organized 1870 for German people. Under joint care of City Mission Society and St. Michael's Church (entries 28, 29). Services in chapel at above address until 1887 when congregation became St. Matthew's Church (entry 133). First clergyman, Rev. Friederich Oertel, 1870-78.

Register: baptisms, confirmations, marriages, members, deaths, 1881-87, 1 vol., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

120. CHRIST MISSION (not incorporated), 1870-76. 54th St. near 3d Ave., Manhattan.

Organized 1870. Discontinued 1876.

121. EMMANUEL (not incorporated), 1870-72. Lexington Ave. and 57th St., Manhattan.

Organized 1870. Discontinued 1872.

122. ST. IGNATIUS' (The Rector, Church Wardens and Vestrymen of St. Ignatius' Church in the City of New York), 1871--. West End Ave. and 87th St., Manhattan.

Organized 1871. Incorporated December 14, 1871 (County Register, Rel. Inc., vol. 2, p. 311). Admitted into union with Convention 1874. During the Convention year 1874-75 the parish bought from the Reformed Dutch Society, the land and church building on 40th St., between 5th and 6th Aves. (See Inventory of the Church Archives of New York City: Reformed Church in America, entry 45, The New York City Historical Records Survey, August, 1939). Services there until 1901, when present Gothic church was occupied; dedicated 1902; consecrated 1925. First clergyman, Rev. Ferdinand C. Ewer, 1871-83; ed. Harvard Univ. Present rector, Rev. William Pitt McCune, 1918--; ed. Yale Univ., 1906, 1907, 1912; General Theological Sem., 1915-16.

Vestry minutes: 1871-1930, 1930--, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1871-96, 1897-1914, 1914-25, 1925--, 4 vols.

123. BELOVED DISCIPLE (The Rector, Church Wardens and Vestrymen of the Church of the Beloved Disciple), 1873-1925. 67 E. 89th St., Manhattan.

Organized 1873. Incorporated April 1, 1880 (County Clerk, Rel. Inc., vol. 8, #865). Admitted into union with Convention 1880. Gothic stone church, above address, consecrated November 6, 1873. Adjoining stone vestry added 1880. Consolidated with Church of Heavenly Rest (entry 112) 1925, forming Church of Heavenly Rest and Chapel of the Beloved Disciple (entry 175). First clergyman, Rev. Isaac H. Tuttle, 1873-79.

Historical Sketch, New York, Building Fund Committee, 1927.

Vestry minutes: 1880-93, 1893-1910, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1874-1915, 1910-29, 2 vols. Loc. Church of Heavenly Rest and Chapel of the Beloved Disciple, 5th Ave. and 90th St.

124. HOLY CROSS (Holy Cross Mission Church), 1875-1934. 43 Ave. C, Manhattan.

Organized 1875 as a German Mission under the Church of the Nativity and Church German Society. Incorporated under the Free Church Act, September 1885. Services, Ave. C and 7th St. until 1884; 35 Washington Sq. until 1913, when the last location was occupied. First clergyman, Rev. Frederick W. Wey, 1875-77.

Register: baptisms, confirmations, marriages, members, deaths, 1875-80, 1880-94, 1894-1934, 3 vols., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

125. HOLY INNOCENTS (Church of the Holy Innocents, Harlem), 1875-1889. 153 W. 136th St., Manhattan.

Organized 1875. Incorporated February 15, 1877 (County Clerk, Rel. Inc., vol. 7, p. 71). Admitted into union with Convention 1877. Services, 145th St. and 8th Ave. until 1884; 153 W. 136th St. until 1889, when congregation merged with Church of Nativity (entry 31) forming Church of the Holy Nativity (entry 135). First clergyman, Rev. George C. Athole, 1876-84.

Registers: baptisms, members, 1875-89; confirmations, deaths, 1876-89; marriages, 1877-95. Custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

126. ADVENT (not incorporated), 1876. E. 57th St., Manhattan.

Organized 1876. Discontinued.

127. EIGHTH WARD MISSION (not incorporated), 1876-90. 2 Ludlow St., Manhattan.

Organized 1876. Services on West Houston St. until about 1883; above address until 1890, when congregation dispersed.

128. HOLY SPIRIT (The Rector, Church Wardens and Vestrymen of the Church of the Holy Spirit in the City of New York), 1878-90. Madison Ave. and 66th St., Manhattan.

Organized 1878. Incorporated April 23, 1878 (County Register, Rel. Inc., vol. 2, p. 353). Admitted into union with Convention 1878. Services 57th St. near Lexington Ave. until 1879; above address until 1890, when church consolidated with All Souls' Church (entry 85). First clergyman, Rev. Edmund Guilbert, 1878-90.

Register: baptisms, confirmations, marriages, deaths, 1877-90, 1 vol., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

129. HOLY CROSS CHAPEL (not incorporated), 1879-82. 244 E. 33d St., Manhattan.

Organized about 1879. Discontinued 1882.

130. HOLY FAITH (The Rector, Church Wardens and Vestrymen of the Church of the Holy Faith in the City of New York), 1880-1923. 698 E. 166th St., Bronx.

Organized 1880, by section of congregation of Trinity Church, Morrisania (entry 107). Incorporated November 22, 1880. Admitted into union with Convention 1882. Early Gothic stone and brick church, formerly Trinity Church, Morrisania, dedicated 1874. Rectory added 1890; parish house 1905. Consolidated with Trinity Church, Morrisania (entry 107), 1923. First clergyman, Rev. John Wesley Kramer, 1881-84.

Vestry minutes: 1880-91, 1892-1910, 1923, 3 vols. Register: baptisms, confirmations, marriages, members, deaths, 1881-92, 1893-1906, 1906-23, 3 vols. Loc. Trinity Church, 698 E. 166th St.

131. ST. EDWARD THE MARTYR (The Rector, Church Wardens and Vestrymen of the Church of St. Edward the Martyr in the City of New York, in the State of New York), 1883--. 12 E. 109th St., Manhattan.

Organized 1883. Incorporated August 7, 1885 (County Clerk, Rel. Inc., vol. 13, #798). Services at 181 E. 109th St. until present Gothic church was dedicated 1883; remodelled 1903. First clergyman, Rev. Edward Neil Wallace, 1883-1908; ed. Columbia Univ. Present rector, Rev. Alexander Percival Frenchman, 1936--.

Rev. Edward Neil Wallace, 10th Anniversary. . . . Church of St. Edward the Martyr (a sermon), New York, 1893, 14 pp.

Vestry minutes: 1883--. Register: baptisms, confirmations, marriages, communicants, deaths, 1883-1909, 1909--, 2 vols.

132. ST. STEPHEN'S (The Rector, Wardens and Vestrymen of the Church of St. Stephen, Tottenville), 1887--. Amboy Rd. and Chelsea St., Tottenville, Richmond.

Organized 1887. Started as St. Luke's Mission (entry 47A) in 1872. Incorporated 1887 (County Clerk, Inc., vol. 1, p. 230). Admitted into union with Convention 1888. Services in South Baptist Chapel, Main St., until 1887, when the present Gothic frame church was dedicated. First clergyman, Rev. Jesse Locke, 1886-87. Present rector, Rev. Raymond Elliot Brock, 1936--; ed. Columbia Univ., 1913; Columbia Univ. Law School, 1917.

Raymond E. Brock, Golden Anniversary of the Church of St. Stephen, New York, 1937.

Vestry minutes: 1886-1910, 1913-22, 1933-37, 1937--, 4 vols. Register: baptisms, confirmations, marriages, members, deaths, 1888-1904, 1904--, 2 vols.

133. ST. MATTHEW'S (The Rector, Church Wardens and Vestrymen of St. Matthew's Church in the City of New York), 1887-1922. 26 W. 84th St., Manhattan.

Organized 1887. Started as Bethlehem Chapel in 1870 (entry 119). Incorporated April 27, 1897 (County Clerk, Rel. Inc., vol. 25 #1434). Admitted into union with Convention 1887. Absorbed St. Ann's Church for Deaf-Mutes (entry 70) in 1897; latter became St. Ann's Chapel for Deaf-Mutes (entry 133A). Church, formerly Bethlehem Chapel, Columbus Ave. between 82d and 83d Sts. until 1893, when a Romanesque, limestone church, above address, was occupied and dedicated. Merged with Church of Zion and St. Timothy (entry 139) in 1922, forming Church of St. Matthew and St. Timothy (entry 171). First clergyman, Rev. Henry Chamberlaine, 1887-97; ed. General Theological Sem., 1883.

A St. Ann's Chapel for Deaf-Mutes, 1897-1922. 511 W. 148th St., Manhattan. Organized 1897. Started as St. Ann's Church for Deaf-Mutes (entry 70) in 1852. Church, above address, consecrated 1898. Parish house added in 1912. Became St. Ann's Chapel of Church of St. Matthew and St. Timothy (entry 171A) in 1922. First clergyman, Rev. Thomas Gallaudet, 1897-1902; ed. Trinity Col., Hartford, Conn.

Parish Notes, 1898-1908, New York, 1908.

Vestry Minutes: 1897-1908, 1916-22, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1887-1900, 1900-1921, 1921-22, 3 vols. St. Ann's Chapel, Vestry minutes: 1898-1920, 1920-22, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1898-1915, 1915-22, 2 vols. Loc. Church of St. Matthew and St. Timothy, 26 W. 84th St.

134. ARCHANGEL (Church of the Archangel), 1888-1906. 110th St. and Amsterdam Ave., Manhattan.

Organized 1888. Incorporated July 25, 1888 (County Clerk, Inc., vol. 16, p. 133). Admitted into union with Convention 1890. Services at 244 W. 116th St. until 1897. Loss of property caused temporary suspension of services until 1899. Resumed services in crypt of Cathedral of St. John the Divine (entry 1) until 1906, when church consolidated with All Souls' Church (entry 85), under title of latter. First clergyman, Rev. Charles Treat, 1888-92.

Vestry minutes: 1888-97, 1897-1906, 2 vols. (last vol. contains brief history). Register: baptisms, confirmations, marriages, members, deaths, 1888-97, 1898-1920, 2 vols. Loc. All Souls' Church, 88 St. Nicholas Ave., New York City.

135. HOLY NATIVITY (not incorporated), 1889-98. 153 W. 136th St., Manhattan.

Organized 1889, by consolidation of Church of Holy Innocents and Church of the Nativity (entries 31, 125). Absorbed in merger with Church of the Redeemer (entry 71), in 1898. First clergyman, Rev. Edward Kenny, 1889-94.

All records with those of Church of the Redeemer (entry 71).

136. HOLY SPIRIT MISSION (not incorporated), 1889. W. 23d St., Manhattan.

Organized 1889. Discontinued.

137. ST. PHOEBE'S CHAPEL (not incorporated), 1889. W. 185th St., Manhattan.

Organized 1889. Discontinued.

138. ST. GEORGE'S (not incorporated), 1889--. 661 E. 219th St., Bronx.

Organized 1889 as an archdeaconry mission. Services in Prohibition Hall, White Plains Road, until 1891; Sixth Street Church until 1892; church at 216th St. and Willett Ave. until 1905, when the present frame, mission-style church was occupied; consecrated December 10, 1905; remodelled 1932. First clergyman, Rev. Gideon D. Pond, 1890-91. Present missionary, Rev. Augustus G.H. Batten, 1937--; ed. Columbia Univ., 1920; General Theological Sem., 1922.

A St. George's Chapel, 1901. Park Ave., and 5th St., Williamsbridge, Bronx. Organized 1901. Stone church above address until congregation dispersed. First clergyman, Rev. Ralph J. Walker, 1901-3; ed. General Theological Sem.

The Parish Message, New York, May, 1932, p. 3.

Register: baptisms, confirmations, marriages, members, deaths, 1909-25, 1925-34, 1934--, 3 vols.

139. ZION AND ST. TIMOTHY (The Rector, Wardens and Vestrymen of the Church of Zion and St. Timothy in the City of New York), 1890-1922. 331 W. 57th St., Manhattan.

Organized 1890 by the consolidation of Zion Church (entry 12) and St. Timothy's Church (entry 75). Incorporated April 25, 1890 (County Clerk, Inc., vol. 26, p. 819). Services in Carnegie Hall, W. 57th St. until 1892, when an early Gothic, brick and stone church was occupied. Cornerstone laid April 29, 1891, inscribed; "1810-1853, 1890"; consecrated April 15, 1892. Consolidated with Church of St. Matthew's (entry 133) in 1922; forming Church of St. Matthew and St. Timothy (entry 171). First clergyman, Rev. Henry Lubeck, 1891-1917; ed. Trinity Col., Melbourne, Australia; Melbourne Univ.

A Chapel of Zion and St. Timothy, 1890-97. 418 W. 41st St. Organized 1890. Started as Atonement Chapel in 1867 (entry 99A). Rose Memorial Hall, above address occupied until 1897, when church became independent St. Cornelius Church (entry 149). First clergyman, Rev. Isaac C. Sturges, 1890-97.

David Clarkson, History of the Church of Zion and St. Timothy in New York, New York, G.P. Putnam's Sons, 1894, 353 pp.; Year Book, 1902, New York, 1902, 103 pp.

Vestry minutes: 1890-1910, 1910-22, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1890-1900, 1900-1917, 1917-22, 3 vols. Loc. Church of St. Matthew and St. Timothy, 28 W. 84th St., New York City.

140. EMMANUEL, 1891-94. 307 E. 112th St., Manhattan.

Organized 1891. Started as a chapel of Holy Trinity Church, Harlem (entry 111 A) in 1885. Incorporated December 2, 1891. Admitted into union with Convention 1892. Services at above address until 1894, when it merged with Grace Church, Harlem (entry 95) forming Grace-Emmanuel Church (entry 145). First clergyman, Rev. William Knight McGown, 1891-94.

141. HOLYROOD (Holyrood Church in the City of New York), 1893--. 179th St. and Fort Washington Ave., Manhattan.

Organized 1893 by Rev. William Oliver Embury. Incorporated April 15, 1895 (County Clerk, Rel. Inc., vol. 24, #689). Admitted into union with Convention 1900. Services in store, 182d St. and Broadway until 1915, when the present French Gothic church, of granite and limestone was occupied; consecrated November 1, 1917. First clergyman, Rev. William Oliver Embury, 1893-99; ed. Columbia Univ.; General Theological Sem., 1881. Present rector, Rev. Arthur P.S. Hyde, 1927--; ed. United States Military Academy, 1900; General Theological Sem., 1910.

Holyrood Parish Magazine, 1900-1907, (monthly), New York, 1900-1907; Holyrood Church, Fort Washington, The Little Church at the Old Fort, New York, 1903; Year Book and Parish Directory, 1933, New York, 1933.

Vestry minutes: 1893--, 6 vols. Registers: baptisms, confirmations, marriages, members, deaths, 1893-1918, 1918-37, 2 vols.; baptisms, confirmations, members, deaths, 1917--, 1 vol.; marriages, 1931--, 1 vol. Other records: services, 1906-28, 1929-32, 1932-37, 1937--, 4 vols.

142. GRACE CHAPEL (not incorporated), 1893-1902. Garrettson, Richmond.

Organized 1893 as an archdeaconry mission. Discontinued 1902. First clergyman, Rev. Romilly F. Humphries, 1894-96.

143. PRINCE'S BAY MISSION (not incorporated), 1893-97. Richmond.

Organized 1893 as an archdeaconry mission. Discontinued 1897. First clergyman, Rev. Leonard B. Richards, 1893-94.

144. PRO-CATHEDRAL (not incorporated), 1894-1903. 130 Stanton St., Manhattan.

Organized 1894 as a cathedral mission. Also known as Epiphany Mission. Previously St. George's Chapel (entry 13G). Deeded to City Mission Society (entry 28) in 1903. First clergyman, Rev. Arthur H. Locke, 1893-94.

Robert L. Paddock, Pro-Cathedral in the Most Crowded District in the World, New York, 1899, 9 pp.

Register: baptisms, confirmations, marriages, members, deaths, 1894-95, 1 vol., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

145. GRACE-EMMANUEL MISSION CHURCH, 1894--. 214 E. 116th St., Manhattan.

Organized 1894 as a free church by consolidation of Grace (entry 95) and Emmanuel (entry 140) churches. Became a mission church of the Diocesan Missionary and Church Extension Society, 1936. Modified Italian Renaissance church, formerly Grace Church - Harlem (entry 95), dedicated 1877. First clergyman, Rev. William Knight McGown, 1894-1931. Present missionary, Rev. Randolph Gall, 1936--.

Grace-Emmanuel Year Book, 1895, New York, 1895; Annual Reports of Blodgett Memorial Summer Home, New York, 1896-1900, vols. 7-10; Grace-Emmanuel Chronicle, New York, St. Andrew's Brotherhood, 1900-1926, vols. 12-15, 27, 28, 29, 30-33, 34-38, 40; Year Book, 1932, New York, 1932; William Knight McGown, A Brief Outline History of Grace-Emmanuel Protestant Episcopal Church of Harlem, New York City, New York, 1915; The Plan, New York, 1917; History of Grace-Emmanuel Church, New York, 1924.

Register: baptisms, confirmations, marriages, deaths, 1894--, 1 vol.

146. ST. DAVID'S MISSION (Colored), 1895--. 384 E. 160th St., Bronx.

Organized 1895 as an archdeaconry mission. Services held in homes of members and various locations until 1913, when present Gothic-Romanesque, red-brick church was occupied and consecrated. Cornerstone inscribed "1913"; remodelled 1921. First clergyman, Rev. Edmund G. Clifton, 1895-1927. Present missionary, Rev. Arthur G. Best, 1928--; ed. New York Univ.; Bishop Payne Divinity School, Petersburg, Va., 1922.

St. David's Church, New York, 1928.

Vestry minutes: 1895--, (period 1910-14 missing). Register: baptisms, confirmations, marriages, members, deaths, 1895--, 1 vol.

147. CORPUS CHRISTI (The Rector, Church Wardens and Vestrymen of the Congregation of Transfiguration Chapel, New York), 1897--. 221 W. 69th St., Manhattan.

Organized 1897. Started as Chapel of the Transfiguration (entry 66A) in 1876. Incorporated May 8, 1897 (County Clerk, Inc., vol. 25, #1040). Services in hall near corner of 70th St. and Amsterdam Ave. until 1898. Basement brick church, consecrated in 1898. First curate and present rector, Rev. Lawson Carter Rich, 1897--; ed. St. Lawrence Univ., Canton, N.Y., 1884; General Theological Sem., 1889,

Year Book, New York, 1933.

Register: baptisms, confirmations, marriages, members, deaths, 1897--, 1 vol.

148. ST. STEPHEN'S MISSION (not incorporated), 1897--. Vireo Ave., and E. 238th St., Bronx.

Organized 1897 as the Church of the Advent, an archdeaconry mission. Above name adopted 1898. Popularly known as Church of the Roses. Services in store and private home until 1901, when the present frame church was occupied and dedicated. First clergyman, Rev. Edward M. Parrott, 1897-98. Present missionary, Robert William Cochrane, 1914--.

Register: baptisms, confirmations, marriages, members, deaths, 1899-1901, 1901-23, 1923--, 3 vols.

149. ST. CORNELIUS (The Church of St. Cornelius in the City of New York), 1897-1920. 423 W. 46th St., Manhattan.

Organized 1897. Formerly a mission chapel of Atonement (entry 99A) in 1867, and Chapel of Zion and St. Timothy (entry 139A) in 1890. Incorporated July 6, 1898 (County Clerk, Rel. Inc., vol. 25, #230). Admitted into union with Convention 1898. Absorbed in merger with St. Clement's (entry 25) 1920, and church was occupied by latter. First clergyman, Rev. Isaac C. Sturges, 1897-1920.

Register: baptisms, confirmations, marriages, deaths, 1897-1906, 1907-20, Jan.-Sept. 1920, 3 vols., loc. St. Clement's Church, 423 W. 46th St., New York City.

150. TRINITY (The Rector, Church Wardens and Vestrymen of Trinity Church of New Dorp), 1899-1918. New Dorp, Richmond.

Organized 1899 as an archdeaconry mission. Incorporated September 1, 1905 (County Clerk, Inc., vol. 3, #30). Admitted into union with Convention 1907. Church dedicated September 26, 1899. Consolidated with St. Andrew's Church (entry 4) in 1918. First clergyman, Rev. Charles K. Gilbert, 1905-6; ed, Hamilton Col., Clinton, N.Y., 1902, 1905, 1926; General Theological Sem., 1905, 1930.

151. ADVOCATE (Church of the Advocate, Tremont, County of Bronx, New York City), 1899--. Washington Ave. and 181st St., Bronx.

Organized 1899 as an archdeaconry mission. Incorporated May 25, 1904. Admitted into union with Convention 1905. Services at various locations until 1903, when the present, three-story frame church, a reconstructed cottage, was occupied. Dedicated July 12, 1903. Adjoining modern brick parish hall added in 1928. First clergyman, Rev. T. Manley Sharpe, 1900-1906. Present rector, Rev. Johnstone Beech, 1932--; ed. Meadville Theological School, Pa.; Univ. of Chicago; Univ. of Chicago Divinity School; Philadelphia Divinity School, 1927; Drew Univ., Madison, N.J.

Church Directory, 1932 (contains brief historical sketch by Rev. George N. Deyo), Bronx, 1932.

Registers: baptisms, confirmations, members, deaths, 1900-1906, 1906-23, 1923--, 3 vols.; marriages, 1901-12, 1912-21, 1921--, 3 vols.

152. ST. ALBAN'S (The Rector, Church Wardens and Vestrymen of St. Alban's Church, New York City), 1899--. 979 Ogden Ave., Bronx.

Organized 1899 as a mission church by The Diocesan Missionary and Church Extension Society. Incorporated March 2, 1902. Became a parish in 1905. Admitted into union with Convention 1906. Services in rented quarters on Summit Ave. until 1905, when the present stone church was occupied and dedicated. Technically a parish church, but is supported by the Diocesan Missionary and Church Extension Society. First clergyman, Rev. Richard H. Wevill, 1899-1905. Present rector, Rev. Arthur Thomas Brown, 1934--; ed. Carleton Col., Northfield, Minn.; Univ. of Chicago; Meadville Theological School, Pa.; 1918; General Theological Sem., 1918--.

A Emmanuel Mission, 1903--. 770 Courtlandt Ave., and 155th St., Bronx. Organized 1903 as a mission church by The Diocesan Missionary and Church Extension Society. Services at E. 155th St. until 1913, when the present frame church, a converted store building, was occupied; dedicated January 1, 1914. Priest-in-charge, Rev. Arthur Thomas Brown, 1932--; ed. Carleton Col., Northfield, Minn.; Univ. of Chicago; Meadville Theological School, Pa., 1918; General Theological Sem., 1918.

Directory 1928, Bronx, 1928.

Vestry minutes: 1899--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1899--, 1 vol. Other records: Emmanuel Mission, advisory board minutes: 1903--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1903-20, 1921--, 2 vols. Loc. St. Alban's Church.

153. ST. MARGARET'S (The Rector, Wardens and Vestrymen of Saint Margaret's Church), 1900--. 940 E. 156th St., Bronx.

Organized 1900. Started as a Sunday School, and became an archdeaconry mission, 1899. Incorporated August 22, 1900 (County Clerk, Rel. Inc., vol. 28, #905). Admitted into union with Convention 1903. Services in Old White Mansion, corner Beck and 156th Sts. until 1900, when present stucco church was occupied and dedicated; consecrated 1925. Parish house and rectory on same site. First clergyman, Rev. Charles A. Hamilton, 1900-1913. Present rector, Rev. Claude Francis Stent, 1935--; ed. Toronto Univ., Canada, 1915; Trinity Col., Toronto, Canada; General Theological Sem., 1930.

Frederick B. Hodgins (ed. and comp.), Twenty-five Years of St. Margaret's Parish, 1900-1925, New York, 1925; Claude Francis Stent (comp. and ed.), St. Margaret's Church, Thirty-fifth Jubilee Journal, 1900-1935, New York, 1935.

Vestry minutes: 1900--, 3 vols. Register: baptisms, confirmations, marriages, members, deaths, 1900-1916, 1917--, 2 vols.

154. HOLY NATIVITY (The Rector, Church Wardens and Vestrymen of the Church of the Holy Nativity), 1900--. Bainbridge Ave. and 204th St., Bronx.

Organized 1900 by The Diocesan Missionary and Church Extension Society. Known as the Chapel of the Holy Nativity until 1907. Incorporated January 7, 1907 (County Clerk, Inc., vol. 35, #3201). Admitted into union with Convention 1908. Services, Mosholu Parkway and Webster Ave. until 1907; frame church, Bainbridge Ave. in rear of present church until 1929, when the present Gothic, limestone church was occupied and consecrated. Cornerstone inscribed, "The Church of the Holy Nativity A.D. 1929." Gothic parish house adjoins church; rectory opposite. First clergyman, Rev. William Walter Smith, 1900-1902. Present rector, Rev. Lawrence Bernard Larsen, 1935--; ed. Trinity Col., Hartford, Conn., 1927; New York Univ., 1928; General Theological Sem., 1934-36.

Register: baptisms, confirmations, marriages, members, deaths, 1900-1925, 1925-36, 1936--, 3 vols.

155. ATONEMENT, 1900--. Beach Ave. near 175th St., Bronx.

Organized 1900 as a mission by The Diocesan Missionary and Church Extension Society. Incorporated May 2, 1904. Services in room, Westchester Ave. and 175th St. until 1903, when the present modified Colonial, frame church was occupied and dedicated; consecrated February 5, 1905. First clergyman, Rev. John Stephen Willey, 1935--; ed. Columbia Univ., 1932; General Theological Sem., 1933.

Minutes, advisory board: 1903--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1903--, 1 vol.

156. ST. MARTHA'S MISSION (not incorporated), 1901--. 1858 Hunt Ave., Bronx.

Organized 1901 as an archdeaconry mission. Services in store, address unknown until 1903, when the present modified Colonial frame and stucco church was occupied and dedicated. Consecrated December 2, 1906. Parish hall adjoins. First clergyman, Rev. David H. Browne, 1903-5. Present missionary, Rev. John Stephen Willey, 1935; ed. Eastman Gaines Business School; American Institute of Banking; Columbia Univ., 1932; General Theological Sem., 1933.

Minutes, advisory board: 1901--, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1901-18, 1918--, 2 vols.

157. HOLY SPIRIT (not incorporated), 1901-25. Westchester Ave. and 167th St., Bronx.

Organized 1901, as an archdeaconry mission. Services in private home, Freeman St. until 1905; hall, 1171 Simpson St. until 1908, when a small frame church, above address, was occupied. Discontinued 1925. First clergyman, Rev. Richard H. Wevill, 1906-9.

Register: baptisms, confirmations, marriages, deaths, 1913-23, 1 vol., custody of Rev. Floyd Van Keuren, Registrar, 105 E. 22d St., New York City.

158. EMMANUEL (not incorporated), 1903--. Courtlandt Ave. and 155th St., Bronx.

Organized 1903 as a mission church by The Diocesan Missionary and Church Extension Society. Services at E. 155th St. until 1913, when the present frame church, a converted store building, was occupied; dedicated January 1, 1914. First clergyman, Rev. Arthur Thomas Brown, 1932--; ed. Carleton Col., Northfield, Mass.; Univ. of Chicago; Meadville Theological School, Pa., 1918; General Theological Sem., 1918.

Directory 1928, Bronx, 1928.

Minutes, advisory board: 1903--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1903-20, 1921--, 2 vols. Loc. St. Alban's Church, 979 Ogden Ave., Bronx.

159. ST. SIMEON'S (The Rector, Church Wardens and Vestrymen of St. Simeon's Church), 1905--. 165th St. and Sheridan Ave., Bronx.

Organized 1905. Started as an archdeaconry mission in 1899. Incorporated March 7, 1906 (County Clerk, Inc., vol. 34, #3094). Admitted into union with Convention 1909. Services at 163d St. and College Ave. until 1905;

frame church, present site until 1907, when the present modified Gothic stone church, with limestone trim, was occupied and dedicated. Cornerstone inscribed, "A.D. MCMVI." Rectory and parish house adjoin. First clergyman, Rev. Ralph J. Walker, 1905-30. Present rector, Rev. Joseph Henry Dodshon, 1930--; ed. London Col. of Music, England.

Register: baptisms, confirmations, marriages, members, deaths, 1922--, 1 vol. (vols. prior to 1922 custody of clerk of vestry, Mr. R.T. Kelly, 1942 Clark Ave., Bronx). Other records: service books, 1905--, 2 vols.

160. ST. AMBROSE'S (St. Ambrose's Italian Mission), 1905-36. 236 E. 111th St., Manhattan.

Organized 1905 as an archdeaconry mission. Incorporated Dec. 31, 1904 (County Clerk, Inc., vol. 32, #2469). Services at 318 E. 109th St. in 1905. Brick chapel, now occupied by Holy Family Mission (entry 176), dedicated July 2, 1905. Discontinued 1936. First clergyman, Rev. Georg E. Nelson, Archdeacon of New York, 1905-9.

161. ALL SAINTS' (All Saints' Protestant Episcopal Church), 1906--. 2760 Richmond Terrace, Mariner's Harbor, Richmond.

Organized 1906. Started as private Sunday School by Mrs. Susan L. De Hart in 1889. Known as Chapel of Our Father (entry 115A) a mission of Ascension Church (entry 115), 1891-96. An archdeaconry mission of New York Diocese 1896-1906. Incorporated January 29, 1906 (County Clerk, Inc., vol. 3, p. 83). Admitted into union with Convention 1906. Services on Central Ave., Mariner's Harbor, and in a church on Van Name Ave. until 1909, when the present Gothic frame church, formerly a Floating Chapel of Seamen's Institute (entry 50A), was acquired and occupied. Rebuilt 1930. First clergyman, Rev. William W. Mix, 1909-20. Present rector, Rev. Walter L. Shafter, 1935--.

Vestry minutes: 1906--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1889--, 1 vol. Records prior to 1906 are records of Chapel of Our Father (entry 115A).

162. OLD MILL ROAD MISSION (not incorporated), 1906-19. New Dorp Beach, Richmond.

Organized 1906. Started as a Sunday School and mission for children by Louise E. Turner. Became an archdeaconry mission in 1907. Discontinued about 1919. First clergyman, Rev. Wood R. Steward.

163. LINOLEUMVILLE MISSION (not incorporated), 1907. Richmond.

Organized 1907 as an archdeaconry mission. Discontinued.

164. ST. EDMUND'S (The Rector, Wardens and Vestrymen of St. Edmund's Church), 1907--. Morris Ave. and 177th St., Bronx.

Organized 1907. Started as a mission of St. James' Parish, Fordham (entry 76A) in 1892. Incorporated December 14, 1903 (County Clerk, Inc., vol. 31, #2025). Rural Gothic Stucco church dedicated about 1907. Frame parish house adjoins church. Became parish church in 1928. Admitted into union with Convention 1928. First clergyman, Rev. John C. Smiley, 1907-31; ed. Union Col., Schenectady, N.Y. Present rector, Rev. John Brett Langstaff, 1931--; ed. Harvard Univ., 1913; Magdalen Col., Oxford Univ., England, 1916; General Theological Sem., 1914.

St. Edmund's Almanac, 1935, New York, 1935.

Vestry minutes: 1903-24, 1924-37, 1937--, 3 vols. Register: baptisms, confirmations, marriages, members, deaths, 1899-1912, 1912-23, 1923-31, 1931--, 4 vols. Records prior to 1907 are those of St. James' Chapel (entry 76A).

165. HOLY REDEEMER (Italian) (not incorporated), 1912--. 45 Jewett Ave., Port Richmond, Richmond.

Organized 1912. Started by The Diocesan Missionary and Church Extension Society. Frame chapel, Golden City Pl., Port Richmond, until 1919; auditorium, Victory Hall, present site until 1921 when California mission style, stucco church was dedicated September 18, 1921. First missionary, Rev. Carmelo Di Sano, 1912; ed. Episcopal Sem., Acireale, Italy; Gregorian Col., Rome, Italy.

Twenty-fifth Anniversary. . ., Port Richmond, S.I., 1937, 44 pp.

Register: baptisms, confirmations, marriages, members, deaths, 1912-24, 1924--, 2 vols.

166. CHAPEL OF THE COMFORTER (The Rector, Church Wardens and Vestrymen of Chapel of the Comforter), 1914--. 10 Horatio St., Manhattan.

Organized 1914. Started as a chapel of the Church of the Ascension (entry 22A) in 1860. Incorporated February 17, 1914 (County Clerk, Rel. Inc., vol. 42, #870). Admitted into union with Convention 1914. Four-story red-brick church dedicated in 1895. First rector, Rev. Clarence C. Clark, 1914--; ed. Johns Hopkins Univ., Baltimore, Md.; Yale Univ.

Vestry minutes: 1914--. Register: baptisms, confirmations, marriages, members, deaths, 1914--, 1 vol. Financial: 1914--.

167. CHAPEL OF THE REDEEMER (not incorporated), 1915-27. Seaman Ave. near 208th St., Manhattan.

Organized 1915 as an archdeaconry mission. Absorbed by Holy Trinity Church (entry 111) 1927. First clergyman, Rev. Charles A. Woodward, 1915-25.

168. ST. MARY OF THE ANGELS (not incorporated), 1916--. 729 Cranford Ave., Bronx.

Organized 1916 as an Italian mission by The Diocesan Missionary and Church Extension Society. Known as The Conception of the Blessed Virgin Mary until 1927. Services in rented hall, called the Old Fire House, until 1927, when the present stone church was dedicated. First missionary, Rev. Lorenzo Di Sano, 1916--, ed. Manhattan Col., N.Y.; Nashotah Theological Sem., Nashotah, Wis., 1916.

Register: baptisms, marriages, deaths, 1917--, 1 vol.; confirmations, 1934--, 1 vol.

169. CRUCIFIXION (Church of the Crucifixion), 1916--. 149th St. and Convent Ave., Manhattan.

Organized 1916 as a Negro congregation. Incorporated July 31, 1930 (County Clerk, Inc., vol. 58, #7337). Admitted into union with Convention 1930. Services at 2109 Madison Ave. until 1918; 2101 Madison Ave. until 1920; church, a converted dwelling, 45 W. 140th St. until 1938, when present Gothic brownstone church, formerly Hamilton Grange Reformed Church, was occupied. First clergyman, Rev. Jedediah Edmead, 1916-33. Present rector, Rev. Egerton E. Hall, 1933--; ed. Cambridge Univ., and Univ. of London, England; Bishop Payne Divinity School, Petersburg, Va.; Virginia Sem., Lynchburg, Va.

Registers: baptisms, 1918-20, 1921-22, 1922-36, 1936--, 4 vols.; marriages, 1921-24, 1924--, 2 vols.

170. ST. LUKE'S (not incorporated), 1921--. 767 E. 222d St., Bronx.

Organized 1921 as a Negro mission by The Diocesan Missionary and Church Extension Society. Services in store, 726 E. 223d St. until 1938, when the present brick church was occupied. Cornerstone inscribed "1937." Dedicated February 6, 1938. First clergyman, Rev. Harold C. McLean, 1921-29; ed. St. Augustine's Col., Raleigh, N.C.; General Theological Sem. Present missionary, Rev. Arthur Gershone Best, 1937--; ed. New York Univ.; Bishop Payne Divinity School, Petersburg, Va., 1922--.

Laying of Cornerstone, New York, 1937.

Register: baptisms, confirmations, marriages, deaths, 1928-35, 1 vol. Other records: Sunday School minutes, 1921--, 1 vol.; service book, 1931-37, 1 vol.

171. ST. MATTHEW AND ST. TIMOTHY (The Rector, Church Wardens and Vestrymen of St. Matthew's Church), 1922--. 26 W. 84th St., Manhattan.

Organized 1922 by the merger of St. Matthew's Church and the Church of Zion and St. Timothy (entries 133, 139). Incorporated October 27, 1897 (County Clerk, Inc., vol. 25, #1436). Romanesque limestone church, consecrated April 17, 1923. First rector, Rev. Frederick Burgess, Jr., 1922--; ed. Brown Univ., Providence, R.I., 1912; General Theological Sem., 1915.

A St. Ann's Chapel for Deaf-Mutes, 1922--. 511 W. 148th St. Organized 1922. Was St. Ann's Chapel of St. Matthew's Church (entry 133A). First clergyman, Rev. John H. Kent, 1922-29. Present vicar, Rev. Guilbert C. Braddock, 1930--; Colorado School for Deaf, Gallaudet, Colo.

David Clarkson, History of the Church of Zion and St. Timothy, New York, G.P. Putnam's Sons, 353 pp.

Vestry minutes: 1922-36, 1937--, 2 vols., custody of William M. Shaw, 60 E. 42d St., New York City. Register: baptisms, confirmations, marriages, members, deaths, 1922--, 1 vol.

172. ST. ANDREW'S (not incorporated), 1923--. 258 Sound View Ave., Bronx.

Organized 1923 as an archdeaconry mission. Services in store, 329 Sound View Ave. until 1928, when the present Gothic frame church was occupied and dedicated. First clergyman, Rev. Andrew V. Vos, 1923-28; ed. General Theological Sem. Present missionary, Rev. Philip Schuyler, 1928--; ed. General Theological Sem., 1894.

Vestry minutes: 1928--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1923--, 1 vol.

173. GOOD SHEPHERD (The Rector, Church Wardens and Vestrymen of the Church of the Good Shepherd, in the Borough of the Bronx in the City of New York), 1924--. Matilda Ave. and 238th St., Bronx.

Organized 1924. Started as a preaching station in 1909. Became an archdeaconry mission in 1915, when present rural style stucco church, was occupied and dedicated; remodelled, and rectory built in 1924. Incorporated February 8, 1924 (Bronx County, Inc., #118). Admitted into union with Convention 1924. First clergyman, Rev. Francis Abijah Sanborn, 1924-31; ed. General Theological Sem. Present rector, Rev. Herbert R. Stevenson, 1933--; ed. Durham Univ., England, 1909.

Vestry minutes: 1924--, 2 vols. Register: baptisms, confirmations, marriages, members, deaths, 1924--, 1 vol.

174. ST. ANN'S (not incorporated), 1925--. 165 Nelson Ave., Great Kills, Richmond.

Organized 1925 as a mission of the Protestant Episcopal Diocese of New York. Services in Hardy's Hall, Baltimore St. and Caton Ave. until 1926, when the present frame church was dedicated and consecrated. First missionary, Rev. Lefferd Merle A. Haughwout, 1925--; ed. Washington and Jefferson Col., Washington, Pa., 1899; New York Univ., 1902; General Theological Sem., 1903.

Minutes, advisory board: 1925--, Register: baptisms, marriages, members, deaths, 1925--, 1 vol. Financial: 1925--.

175. ST. AMBROSE (Colored) (St. Ambrose Protestant Episcopal Church), 1925--. 15 W. 130th St., Manhattan.

Organized 1925 for Negroes. Incorporated March 6, 1928 (County Clerk, Rel. Inc., vol. 56, #2893). Admitted into union with Convention 1925. Services in hall, 125 W. 130d St. until 1933; 164 W. 129th St. until 1936, when present Gothic church was occupied and dedicated. First rector, Rev. Edward Elliot Durant, 1925--; ed. Harrison Col., Barbados, W.I.; Lincoln Univ., Pa.; Philadelphia Divinity School; Temple Univ., Philadelphia, Pa.; Univ. of Pennsylvania.

Vestry minutes: 1929--, 1 vol. Register: baptisms, confirmations, marriages, members, deaths, 1929--, 1 vol. Other records: Sunday School, 1929--, 1 vol.

176. HOLY FAMILY (not incorporated), 1929--. 236 E. 11th St., Manhattan.

Organized 1929. Established by Bishop Manning for Spanish people of New York City. Services in an apartment building, 101 W. 121st St. until 1931; church, 121 E. 127th St. until 1934; chapel, 160 E. 114th St. until 1936, when present brick church, formerly St. Ambrose's Italian Mission (entry 160), was dedicated. Known as St. Joseph's Mission Church, 1936-38. Priest-in-charge, Rev. Felipe E. Cintron, 1929--; ed. Seminario Conciliar de San Juan, Puerto Rico.

Felipe E. Cintron (ed.), The Messenger, New York, 1930-33. Felipe E. Cintron, The Helper, New York, 1936--.

Vestry minutes: 1929--, 1 vol., custody of Felipe E. Cintron, 2085 Lexington Ave. Register: baptisms, confirmations, marriages, deaths, 1929--, 1 vol.

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OTHER PUBLICATIONS OF THE NEW YORK CITY HISTORICAL RECORDS SURVEY

A. Public Archives Inventory:
   1. Bronx County Archives
   2. Richmond County and Borough Archives

B. Church Archives Inventory:
   1. Presbyterian Church
   2. Reformed Church
   3. Religious Society of Friends
   4. Protestant Episcopal Church, Diocese of Long Island
   5. Lutherans

C. Transcriptions of Early Town Records:
   1. Town Minutes of Newtown, Vol. 1, 1656-1688
   2. Minutes of the Town Courts of Newtown, 1656-1690

D. Manuscripts:
   1. Guide to Manuscript Depositories in New York City

OTHER PUBLICATIONS OF THE NEW YORK STATE HISTORICAL RECORDS SURVEY

A. Public Archives Inventory:
   1. Albany County Archives
   2. Broome County Archives
   3. Cattaraugus County Archives
   4. Chautauqua County Archives
   5. Chemung County Archives
   6. Ulster County Archives, Part II

B. Church Archives Inventory:
   1. Protestant Episcopal Church, Diocese of Western New York

C. Transcriptions of Early County Records:
   1. Minutes of the Board of Supervisors of Ulster County, 1710/1 to 1730/1.
   2. Records of the Road Commissioners of Ulster County, Vol. 1, 1722-1769.