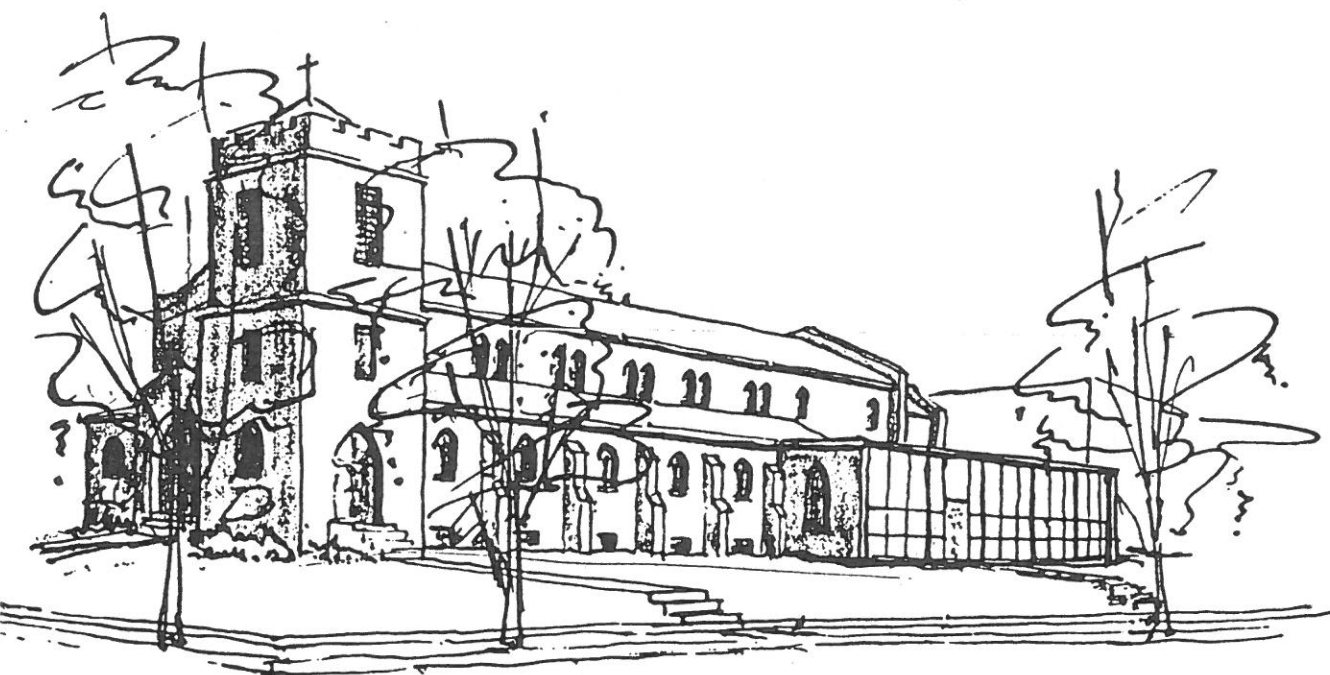


# History of Trinity Church

St. Louis, 1855 - 1955

by  
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ST. LOUIS, MO.

1954

## FOREWORD

**T**HE basis for this history is one written many years ago by the Rev. Claude Remick, Canon of Christ Church Cathedral. Additional material has been lent by Archdeacon Rehkopf from his files in the Diocesan Office. Back files of early St. Louis and Missouri newspapers, histories of St. Louis and clipping files in the Reference Department, St. Louis Public Library were consulted with excellent results. The author is very grateful for all the help and information freely given by present members of Trinity Church, and to Father Walmsley for editing and correcting this history.

## PREFACE

### A Word about Trinity Parish

**F**OUNDED in 1855, Trinity Parish is one of the oldest Episcopal parishes in Saint Louis. During most of our history, we have been an Anglo-Catholic parish, or "high-church," as it used to be called. Many who read this will know what "Anglo-Catholic" means: to those of you who do not, may we present a word of explanation?

What you see set forth in our services, or hear taught by our clergy, or find expected of our people, is the life and ideals of the Catholic Christian religion. Being Episcopalians, the form which we use, and the discipline which we follow is that of the Episcopal Church—found in the Prayer Book and Canon Law of that Church. All Episcopalians use the same Prayer Book, and are bound by the same laws. The Prayer Book is, as one priest has said, "the low gear" of all Episcopalians.

An Anglo-Catholic differs from any other Episcopalian in the emphasis which he lays on certain elements of the Catholic religion. He lays a great deal of stress, particularly, on three things: self-discipline, the sacramental life of the Christian, and the fellowship of the Church. These seem to the Anglo-Catholic to be the most important elements in the Christian religion. He values and stresses the discipline of his own personal life in order that he may be a better and more effective weapon in God's Hand, to aid in the evangelizing of the world in his community. He values and stresses the sacramental life of the Christian, especially the Blessed Sacrament of the Holy Communion, because in it he finds the true fountainhead and expression of all life as it really is. He values and stresses the fellowship of the Church, particularly as exemplified in Her great service, the Mass, because that is the supreme example and the heart of the real brotherhood of all people in Christ Jesus for which all of us hope and pray. Discipline, Sacraments, and Fellowship—everything else the Anglo-Catholic believes in comes under one of those heads.

The Anglo-Catholic differs from a Roman Catholic, as any other Episcopalian does, along two main lines; the theory of Church government, and the place and importance of freedom. Catholicism is Catholicism, wherever you find it; an Anglo-Catholic is a Catholic whose forms and whose institutions and whose habits of mind and soul are those of the Anglican tradition—developed and shared by English and American people. And from the time that there have been English and American people, or an Anglican tradition, Catholics of that tradition have been consistently opposed to the Papal theory of Church government, and very concerned, especially since the beginning of modern times, for the defense and extension of the principle of freedom, in religion as well as in public affairs. Therefore you will notice an inevitable difference of emphasis between Catholics of the Roman Communion and Episcopalians, (Catholics of the Anglican Communion). Our service is in English, and said aloud; our government has a large measure of lay participation; our hierarchy leads up to a House of Bishops rather than one single Bishop; our ideals in religion are those of a free and evangelical Catholic Christianity.

We expect a lot from ourselves—a modern and hard thinking intellectual faith, a generous and loving heart for the Fellowship, and a clear and keen will to witness for our membership in God's Kingdom.

We do not say that we all live up to our ideals—an ideal of a poised and costly freedom is not easy to live up to, and many of us fail. But we are not humble about our ideals. We believe very strongly in the Catholic religion of Jesus Christ, as that has been interpreted and handed down by the Historic and Catholic Church, of which we are members. We try to keep ourselves as well-disciplined as we can, by fasting, in prayer, by generous alms-giving and work of love and sacrifice. We believe in the Sacraments; and we love them; and we try to see all of life that way—as something good by nature, and transformed and sanctified by the Supernature Who dwells in it. And we believe in the Church—its Bishops, its Creed, its Sacraments, its Bible, and the Grace and Comradeship which those four things safeguard and cherish. We believe that Anglo-Catholicism is the form of the religion of Christ which mature American people of every class need and in which they will grow, if they are serious about religion at all.

And so we invite you if you are not a communicant elsewhere, to associate yourself with us, ready to do your share, and eager to take your place among human people, who try to love and share and bear witness as a family in whom God dwells.

Stephen F. Bayne, Jr.

## ORIGINS

Trinity Parish was admitted to the Diocese at its convention of 1855 held in Booneville, Mo. Sometime previous to this, a group of 60 persons from St. George's Church withdrew from that congregation and petitioned Bishop Cicero Hawks for permission to form a parish to be known as Trinity Parish. The dispute between this group and the vestry of St. George's resulted in letters being written by the latter to the Bishop asking that he withhold his consent. On the surface, the location of the new parish was the cause, St. George's claiming that the projected site of Trinity was too close. However, Bishop Hawks overruled their objections and allowed Trinity to organize in the Fifth Ward. Many of the names on the petition were those of prominent and well known citizens—among them T. S. Rutherford, Wm. M. Price, A. P. Ladue, Spencer Smith, S. B. Bullock, Thomas Skinker, John Wickham and many others.

The first rector, the Rev. E. Carter Hutchinson, formerly of St. George's, was elected February 9, 1855. At the first meeting for the formation of the new parish, the following resolution was adopted:

"Resolved, That this Congregation of the City of St. Louis and Diocese of Missouri meet to organize for the purpose of worshiping Almighty God, according to the faith, order, and discipline of the Protestant Episcopal Church of the United States of America."

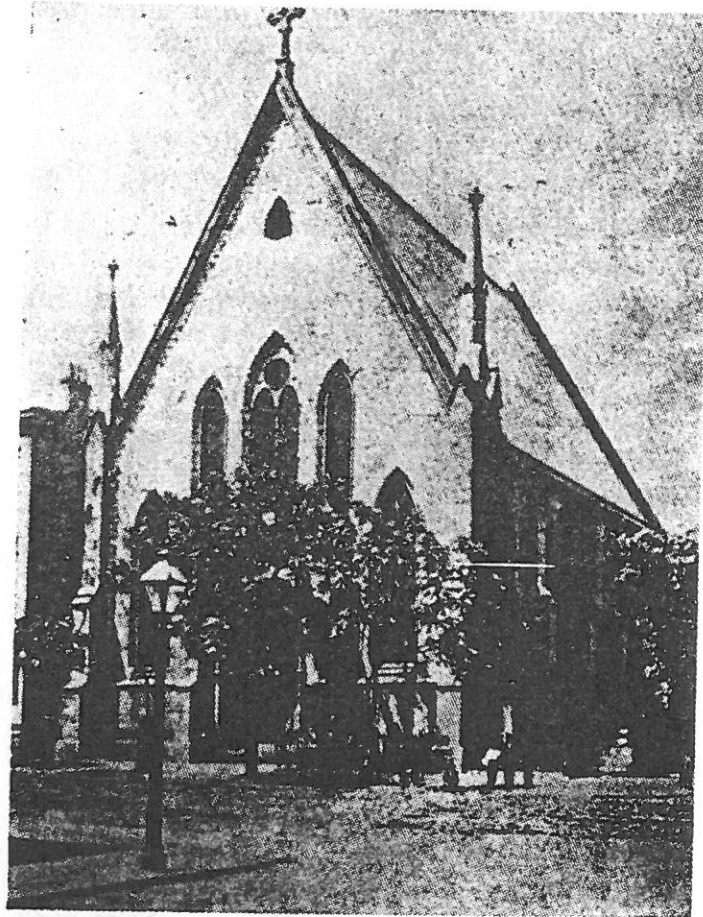
The first service of the new parish was held on February 11, 1855, in the building previously occupied by St. Paul's Church at the corner of Fifth and Wash Streets. The sermon preached from the 16th verse, 9th chapter of the Epistle to the Romans,

"So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy."

The original hand-written copy of this sermon still survives.



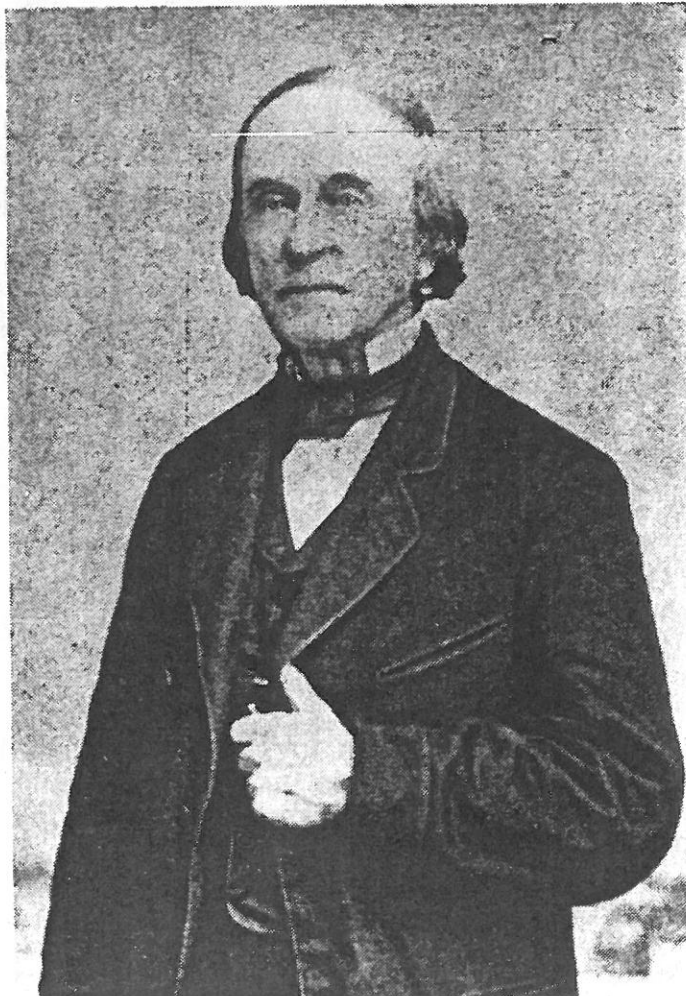
The parochial report to the 1855 convention shows a remarkable activity on the part of congregation and rector. There were 14 baptisms, 3 adults, 11 children; 12 confirmations; 66 communicants; 60 Sunday school scholars; but alas—no teachers. It is interesting to speculate how, even in the days before John Dewey, Church Schools could exist without teachers. On December 30, 1855, the parish transferred its place of worship to the Cumberland Church building at 11th and St. Charles Streets, later moving to a building at Locust between 10th and 11th Streets, next to a Congregational Church.



On February 1, 1856, the Church leased for a term of 40 years ground at the northwest corner of 11th Street and Washington Avenue. Ground for the new building was broken October 4, 1859, and on March 14, 1860, the corner stone was laid. J. T. Scharf in his "History of St. Louis" gives the following description of this ceremony. "The cornerstone of the church was laid with impressive services by Bishop Hawks, assisted by several other clergymen on March 14, 1860, and the rector Dr. Hutchinson preached his first sermon in the completed building, then considered one of the finest in the city, on June 20, 1861. The structure was 66 feet long, 47 feet wide, and 56 feet high." A remarkable fact about this building, which was constructed of stone and cost about \$25,000, was the freedom from debt at the time it was finished. Trinity took its place as one of five Episcopal Churches all located east of 12th Street: Christ Church, St. George's, St. Paul's (not to be confused with St. Paul's in Carondelet) St. John's and Trinity.

An interesting sidelight on life in St. Louis and Trinity in those early days is given by Francis Grierson in his "Valley of Shadows." He and his family settled in St. Louis in the autumn of 1859, coming here from Alton, Illinois. He talks about the leisurely life, the atmosphere of Southern lethargy and luxury to be found here. "Society in St. Louis was the outcome of two things: the institution of slavery, and the fact that the majority of the leading citizens were church-going Episcopalians . . . My parents became communicants of Trinity Episcopal Church in Washington Avenue . . . My parents always attended both morning and evening services to hear Dr. Hutchinson preach in his simple way, without a gesture, without an idea, without the faintest suggestion of any deep emotion or reviving influence. As I remember it, the congregation here was typically exclusive and conventional; ceremonious to the point of bowing with extreme deference and courtly politeness when a lady was being ushered to a seat in the softly-cushioned pews, the congregation rising and sitting down like a company of well-drilled soldiers, no one turning to look about, no sensational incident ever occurring to mar the unity of the whole."

Three men in the congregation seemed to have made considerable of an impression upon this young man. William H. Thomson, head of the Sunday School, D. A. January and his father. He speaks also of the music



DR. HUTCHINSON

and especially of Annie Dean, whose incomparable voice charmed the whole congregation.

On January 22, 1865, the building was entirely destroyed by fire. *The Missouri Republican*, of the next day, gives the following account of it:

## LOCAL NEWS

### Another Destructive Fire — Trinity Church in Ruins — Damage Over \$35,000

About 2 o'clock yesterday afternoon, the fine Gothic structure known as the Trinity Church, corner Eleventh and Washington Avenue, was discovered to be on fire. Col. Krum, who resides a short distance above the Church, on Washington Avenue, was the first to give the alarm. The engines answered promptly, but unfortunately, upon their arrival the fire had already made such progress that it was impossible to save the building from almost total destruction, the entire front of the inside of the Church, from the floor to the roof being already destroyed, and the flames advancing on all sides with astonishing rapidity. A perfect flood of water was poured through the door and windows, but the streams could not be directed to advantage. The Church had been constructed without any ceiling intervening between the floor and the painted frame work of the roof above, and the roof being quickly enveloped in fire, the heavy slate covering began exploding and scattering in all directions with a sound like musketry, and endangering the lives of those of the firemen who ventured inside. Before the fire could be subdued it had advanced almost the entire length of the floor, consuming everything to within a few feet of the remote end of the Church. The pews and furniture, and all the inside work of the building had been finely finished, and the Church was regarded as a model of elegance and taste. The entire damage, including the organ, a magnificent and costly instrument which was totally destroyed, is estimated at over \$35,000.

Dr. Hutchinson, the pastor of the Church, was sitting in the Vestry at the time the fire broke out, and did not discover it until shortly before the arrival of the engines. The fire is supposed to have originated from a defective flue, and had probably been in progress for more than half an hour before the alarm was given.

The Church was insured for \$12,000, in the Laclede Mutual and Mound City Mutual, of the City, \$6,000 in each.

We are informed that leading members of the congregation will take measures immediately for rebuilding the Church, and hope to have it again open for service by Easter."

Work was immediately begun on a new building at the same location which was consecrated on August 27, 1865. Bishop Hawks commended the vestry very highly for having insurance on the building; apparently few churches at this time were so far-sighted. Scharf states that the new building; "was a neat stone edifice, with a seating capacity of nearly seven hundred and has a chapel and Sunday School room in the rear."

## TRINITY MISSION

SOMETIME in the sixties, at a Teachers' Meeting of Trinity Church Sunday School, then a very large and flourishing one, the subject of starting a Mission in the western part of the city was brought up, and it was at once decided that the opportunity for

such a project was at hand. The Rev. Dr. Hutchinson, the Rector, on being approached, heartily seconded the movement, and encouragement was received from a number of persons residing in the neighborhood of Garrison Avenue and Morgan Street. This work was confined by no means to members of our own Communion, but extended to many outside, with the result that a considerable number came into the Church—in one or two cases both parents and children.

In looking around for a suitable place to locate, attention was called to a little brick building on the south side of Morgan Street, between Twenty-ninth and Thirtieth Streets, which had been occupied as a carpenter shop by Mr. Joshua Houston. He seemed to appreciate the work all were striving to accomplish, and gave his permission to occupy the same gratuitously for a period of five years. A fund was at once started to put the building in a suitable condition. About fifteen hundred dollars was raised and the bulk of the amount necessary voted by the Vestry of Trinity Church.

Mr. Wm. P. Howard gave a very fine melodeon; Capt. Throckmorton presented a large bell; Mr. Judson Allen gave into the keeping of the Mission, the baptismal font and Bible and prayer book which were formerly the property of old St. Paul's Church. It was not long before this little edifice was made quite presentable as a Church building, a chancel having been built in the rear, with robing rooms on either side (used at first for Bible classes), an appropriate porch in front, and a belfry on the north gable end.

This was the organization of "Trinity Mission Sunday-School"; Mr. W. H. Thomson, as Superintendent, and as teachers Messrs. Simmons, Delafield, Nelson, Allen and Wise, and Misses Hannenkamp, Helfenstein, Welsh, Benton, Isaacs, Glasgow, Griffith, the Misses Rogers, and a few others—in all about twenty with, the first afternoon, about thirty scholars. That evening Dr. Hutchinson held services in the little chapel and it was packed to overflowing. The attendance at Sunday-School grew rapidly. The school grew in favor with adults, and it was not long before it became impossible to accommodate all who came, it being an almost Sunday occurrence that a request had to be made for the withdrawal from the building of all persons who were not present as teachers or scholars. Church school was held every Sunday afternoon, and whenever a clergyman could be obtained (Dr. Hutchinson frequently officiated), the little building was open for evening services. It was not infrequent that Lay service was resorted to.

The Mission grew in favor and popularity, and it was finally decided that the neighborhood was ready for an organized Parish. A meeting for that purpose was held one Sunday evening, at which Rev. Dr. Hutchinson occupied the Chair. The new parish was named "The Church of the Holy Communion"; the title met with considerable opposition on the part of some persons, who thought it altogether too "high." However, in spite of objections that name was adopted, a Vestry elected, and a call issued to the Rev. P. G. Robert, then somewhere in Arkansas. The property until recently owned by the Church of the Holy Communion on the corner Washington and Leffingwell Avenues was purchased, and a stone Chapel built on the northend of it. This soon become too small, and the demand for greater accommodation resulted in the Church edifice which now covers the whole of that lot: the child Holy Communion,



built in the suburbs, outgrew the parent Trinity, then very much a down-town church.

#### HARD TIMES

Dr. Hutchinson resigned as rector of Trinity Church February 1, 1869, having served since February, 1855. He was succeeded by the Rev. J. D. Easter, who left in April, 1872. It was through Dr. Easter that the Memorial Communion service was obtained, being composed of silver and jewelry belonging to the beloved dead. In his report to the Diocesan Convention of 1869, Dr. Easter says "The Sunday-School is in a very satisfactory condition and organized on a thoroughly churchly basis. The congregation is united and the prospects of the parish are very encouraging. One third of the Church debt has been paid since Easter Day." In 1871 fixed pew rents were abandoned and the church made dependent on voluntary contributions.

By 1872, however, other factors had come to threaten the life of Trinity Church. There seems to have been a change in the neighborhood, for we find Dr. Easter reporting that the "population around the church is so fluctuating that it is impossible to state with any accuracy the number and ages of persons connected with the parish, other than those enrolled as communicants." Dr. Easter resigned as rector in April, 1872, due to ill-health.

The Rev. Dr. Joseph Cross, who had been assistant rector under Dr. Easter, was elected rector but resigned on November 4, 1872.

Following the resignation of Dr. Cross, the parish being in an extremely depressed condition, the Vestry asked Bishop Robertson to take charge. He did so, and performed full duty until March, 1875, when the



BISHOP ROBERTSON

Rev. Edwin Coan, who had been assistant rector since 1872 assumed the entire pastoral charge of the congregation. The hopeful condition of the parish now may be inferred from the fact that at Easter the Vestry and congregation came forward with cash and negotiable notes and raising a sufficient amount of money to wipe out the debt of \$15,000 which had for many years been crippling the parish.

In his report of 1874, Fr. Coan says "We take up another year's work with courage and thankfulness." Fr. Coan retired in 1876, and the Rev. Geo. C. Betts was called, remaining as rector until 1886.

#### ALL SAINTS MISSION

Trinity soon found itself involved in a second missionary venture. All Saints' Church was begun as a "Mission" in the Chapel of Trinity Church, in 1874, by Fr. Coan, Rector of Trinity, and the Rev. J. E. Thompson, the "Missionary of Colored Work." This work removed as an organized Mission under the name, "The Good Samaritan," to the old Jewish Synagogue, on Sixth near Cerre, which was purchased for them A.D. 1875. In 1880 the Rev. C. M. Mason succeeded the Rev. Mr. Thompson, and the work was removed back to the Chapel of Trinity Church, of which the Rev. G. C. Betts was now the Rector. In 1883 a building was purchased for \$12,000 and the name of the congregation changed to "All Saints." It was erected into a parish in 1885, and by 1889 the number of communicants listed as 124.

#### FRANKLIN AND CHANNING

In such a fashion, Trinity Church, facing serious crises in its own



FR. BETTS



life because of a shifting population, sponsored two other parishes within the first twenty years of its founding. It became apparent early in Father Betts' rectorship that Trinity would have to relocate. Following the Civil War, a rapid expansion of the city had shifted the population westward, and Trinity found its building far removed from the bulk of its membership. It must be said that to a considerable extent, the establishment of the mission that later became The Church of the Holy Communion sapped considerable strength from Trinity.

It was decided, in the light of these considerations, to buy a lot at the corner of Franklin and Channing and erect a new building. One hundred feet of ground on Franklin Avenue was bought for \$140 a foot. Trinity, which had built on the edge of town at 11th and Washington, was repeating the earlier move by moving far out to Channing Avenue.

The cornerstone was laid on June 8, 1883. The following article from the *St. Louis Globe Democrat* of June 9, 1883, gives a colorful description of the service.

## THE NEW TRINITY

### A CORNER-STONE LAID WITH HIGH CHURCH CEREMONY

#### FEATURES OF THE PROCESSION AND THE SERVICE.

##### THE CENSER-BEARER FAILED TO APPEAR.

##### REMARKS OF BISHOP ROBERTSON.

The cornerstone of Father Betts' new church, Trinity, at the corner of Franklin and Channing avenues, was laid yesterday afternoon. "I wouldn't have missed it for \$40," Mrs. Frank Aglar said, and other members of the flock seemed equally well satisfied with the manner in which the ceremonial went off. Some anxiety was felt previous to the hour of forming the procession, for the Bishop was twelve miles away, at Webster, conducting a confirmation service, and the railroad time table had not been arranged with a view to encouraging the performances of clerical functions in the two places at nearly the same time. As the result of a consultation Mr. W. H. Thomson, the senior warden, got into his surrey and drove out into the country. Such good time did he make that 4 o'clock had hardly passed when the vehicle came bowling round the corner, and the Bishop, covered with dust, alighted. The family horse showed dashes of lather on his heaving sides, and the whip which Mr. Thomson carried showed signs of use. Ten minutes later the Bishop had made his toilet, and then the procession was formed in front of Father Betts' residence.

#### THE PROCESSION

The Sunday-school children, arranged in pairs, led the column and did nicely, all except Father Betts' bad boy, Joe, who persistently refused to join the rest and marched along on the opposite side of the street, casting looks of proud independence toward the other boys. The members of St. Faith's Society wore their blue ribbons about the neck with the medal pendant, after the manner of the sodalities. Members of the Board of Officers of the parish, composed of W. H. Thomson, Huber Livermore, Prof. W. B. Potter, T. Ewing White, B. M. Crow, D. Robert Barclay, R. P. Johnson, George Auchmuty and John A. Harrison, walked two and two. Other members of the parish followed. The remainder of the procession developed the high church tendencies of Trinity. An acolyte bore a large cross in front of the surpliced choirs of St. John's and Trinity, under Precentor Edwin C. S. Hunt. The clergy followed in their cassocks, stoles and berattas. It was perhaps notable that none of the older

Episcopal rectors of the city were present. Reverend Doctors Fulton and Robert, for some reason, were absent. The younger men—those who take kindly to the high church ways—joined heartily in the ceremonies. All but one of them had added to the cassock and stole the four-crowned cap, and the exceptional clergyman had done his best to supply the deficiency by putting on a silk traveling cap without visor.

One of the wardens to whom application was made for a list of the clergymen present wrote their names in this fashion: "Father Green of St. John's, Father Silvester of Christ's, Father Chesnutt of Advent, Father Mason of All Saints, Father Alcorn and Rev. Mr. Dyer, assistant minister of Trinity," The Bishop brought up the rear.

### THE CENSER-BEARER LEFT OUT

Before the column was formed Father Betts, when asked about some details of the affair, had stated that beside the cross the censer would be carried and incense burned. This last feature was omitted, and when asked afterward for an explanation the reverend gentleman said that it had been the intention to have a censer-bearer, but that the young man who had been secured for the position had disappointed them by not coming.

The procession marched a couple of blocks to the foundations of the church and circling them ascended to the floor which had been temporarily laid. The spectacle was a novel and an interesting one. Trinity can boast of more than a full proportion of fair maidens, and they turned out dutifully to swell the ranks of Father Betts' pageant. Of the brethren the showing was not so imposing, and as the column moved around the foundation walls, a good woman nudged the reporter and said sorrowfully: "Look, look, I declare I feel ashamed of our Protestant men. They won't turn out. Did you see how those Catholics marched to their corner-stone laying? It's too bad our men won't do as well, isn't it?"

The new church is to be a substantially built structure of Gothic character, 38 front by 135 feet depth. The plan contemplates the replacing of this by a larger house of worship when the needs of the congregation shall demand. The church owns a handsome site 100 by 135 feet.

### THE SERVICE

On the way to the church site the choir and the clergy shouted the processional hymn. A ritual, arranged for the ceremony of laying a corner-stone, has been licensed for use by Bishop Robertson and copies were furnished all present. Besides the processional it includes introductory versicles and responses, a lesson from 1 Chronicles, 29, "the words of David when the people offered willingly for the building of the temple of the Lord" (which was read yesterday by Rev. Mr. Green, of St. John's) Psalms 121 and 87, a couple of hymns, the Apostle's Creed, the appropriate words of consecration, and several prayers. The office, with the exception of the psalms and hymns, was taken almost bodily from the order for laying a corner-stone contained in the liturgy prepared some years ago by the Apostles of the Catholic Apostolic Church for the use of those congregations in various parts of the world which acknowledge their authority. The Protestant Episcopal prayer book strangely contains no service for such an occasion.

When the service had advanced to the point of depositing the box in the place chiseled for it, Warden Thomson read a list of the contents.

This included a Bible and the Book of Common Prayer, the canons of the diocese, the names of the Bishop, the diocesan and parochial officers, a statement of official acts since the organization, a history of the parish, the office for laying the corner-stone, a brief statement of principles of the church, a list of deposits made in the first corner-stone, copies of church and city newspapers, a copy of the guide, a number of photographs of the bishop, the rector and of various officers, a medal of the Confraternity of the Blessed Sacrament and Faith Society, a copy of the creed of St. Athanasius.

### WORDS BY THE BISHOP

Near the conclusion of the ceremonies Bishop Robertson spoke fittingly of the enterprise. The work begun that day was no experiment. Nearly thirty years ago the First Trinity Church had been built at Eleventh and Washington Avenue, then the outskirts, and the structure at that time was considered a handsome addition to the city's places of worship. That first structure was burned, and so great was the faith of the people of Trinity in their plans that they immediately rebuilt on the same elaborate scale. Gradually the center of population had moved westward, and this structure just begun was to take the place of that other which could no longer perform the part for which it was intended. The work they were doing had a thought and a motive underlying. It meant that in the midst of the population, among the abodes of the people, the Name of God must be, and the worship of God must be, retained. They were standing here and repeating the old words of the apostles' faith. In the very center of the commercial life of today, in the midst of all the activity that faith was being reaffirmed as the foundation-stone of the Christian Church.

After the ceremony, the procession reformed and marched back to the residence, where Father Betts thanked the people briefly, but heartily.

The last service of confirmation to take place in the old Trinity was held on Sunday, March 30, 1884. The first service in the new church was that of Christmas Eve, 1884. A vivid, if typically Victorian, description of the new church was carried by the *St. Louis Globe-Democrat* of December 25, 1884.

An innovation in Christmas observance was the ushering in of the festival with services at Trinity Episcopal Church this morning. Just before the passage of midnight the rector's assistant recited the introduction to the Episcopal morning service, and at the moment of the Christmas day's birth, the angelus sounded. Out of the golden silence and faint light burst an organ peal, and in a moment the church was lighted brilliantly. The after service was full of beauty. The surpliced choir of boys sang for the introit "Hark, the herald angels sing"; the Kyrie from Mozart's Twelfth Mass and the regular service in the entoned harmonies of the organist, E. R. Kroeger. The offertory from the pen of Mr. Kroeger was sung by R. D. Weld, the Benedictus by Dr. George Standish, and the Nunc Dimittis by E. C. D. Hunt.

"Angels from the realms of glory" was sung as the recessional, at the ending of the exquisite service. The attendance was large, the empty seats being few indeed.

And along similar lines, the *Church News* of January, 1885, rhapsodized:

The first service was held in the new Trinity on Christmas Eve, 1884, the workmen not being out of the building until five o'clock, not even then leaving the work in the back part wholly done. This scarcely allowed for a hasty brushing out, and not, of course, for the laying of the carpets. The service was for the blessing of the altar, which was a thank offering from Mr. and Mrs. Thomas White. The cross in the old church, which was charred by the fire, was mounted in brass by Mr. W. H. Thomson; the credence was from Mr. Thomas Q. Dix; the brass chancel rail from St. Faith's Guild; the litany desk from Mr. John A. Harrison.

The service, as well as afterward the vigil service at 11:30 and the first celebration of the Holy Communion at 12:05 a.m. were said by the Rev. Mr. Betts, assisted by the Rev. Messrs. Alcorn and Dyer. After this the choir of men and boys were served, as in former years, with a repast in the choir room. The second Communion was at 7 a.m. and again another at 11:00 when the Bishop preached. The congregation is very happy in getting into its own permanent home.

The church is singularly convenient and well arranged. Besides the broad central alley, the side aisles are along the walls. The capacity is fully that of the old church. It is infinitely lighter and more cheerful. The open timbered roof and the wainscoting are in yellow oiled pine; the windows are lighter. The old pews are used. The pulpit, raised some steps, is placed out in the church, and has a crucifix by it on the wall.

The choir and chancel are very spacious. The south transept will be filled by the old organ, which was of fine make, made over. The arrangements of the reredos are very much as in the old church. Communicating with the north side of the choir is a corridor, leading to the clerical vestry room, and further back to the choir room, this extends across the rear of the church and is of ample size. Between this and the organ transept is a room where altar vestments, vessels, and linen may be kept, and which has an opening to the credence . . .

The passing so far westward of one of our oldest parishes and the giving up of our furthest downtown church is a noteworthy event. It now leaves Christ Church alone to attend to this lower part of the city. It has itself become isolated and crowded by business. Fifteen years ago, four out of then five parishes, in this city, were within five minutes walk from a common point; now only of these Christ Church remains where it was.

Trinity, in its new location, will almost have to recreate its congregation, and will have to grapple with a debt made by its construction. It has an enthusiastic body of workers who have the highest hopes.

The Cross mentioned in this account had been the center of a controversy when Trinity had embarked on its devious "high church" ways. In Boston, Bishop Eastburn had refused to visit the Church of the Advent because of the appearance of an altar cross and candlesticks; in St. Louis, the altar cross, which dates at least to the year 1865, was a subject of a storm of protest. It is mentioned in the *Church Times* in 1885, at a time when the "high-low" argument had ceased to provoke as much heat.

There is an interesting history connected with the cross in the chancel of Trinity Church in this city. It is said to have been the first used here, and was placed in memoriam twenty years ago by the present senior warden. In the fire in Trinity two years ago, it was charred, being of wood, carved; but in the removal Mr. Thomson had it placed in a casing of fine brass. It still occupies its old position.

And it occupies that position today on the high altar.



Fr. Betts resigned on February 17, 1886. He was followed by Dr. Alcorn, a priest at work in the world, but whose love of the church had led him to spend all his leisure time in the church building. He served Trinity until July, 1886, when he resigned.

Dr. Benedict answered the call to Trinity in July, 1886, remaining until April, 1888, when he too resigned.

The Rev. George C. Harris came in September, 1888, and remained until August, 1890.

On November 25, 1890, the Rev. William Bardens of Warsaw, Illinois, became rector. Outstanding among the good deeds of his rectorship was the establishment of a mission in the northern part of St. Louis, St. Christopher's Mission. Unfortunately this was given up in 1901, at the time of his death. The work had been of no expense to Trinity, as his services had been donated, and the rent of the room provided with coal and lighted, furnished from the offerings of the congregation. Afterwards, Christ Church established St. Alban's Mission in practically the same territory.



FR. COXE

Father Bardens resigned in August, 1901, due to ill health, and died very shortly after. In his address to the Convention of 1902, Bishop Tuttle records: "Mr. Bardens in Trinity, St. Louis, gave to the Diocese eleven years of service. And it was faithful, godly, zealous, self-denying service, as much as any I have known. Devoted in his own immediate line of priestly duty, and disinclined to any interference with others in criticism or controversy, his was a career of singleness of aim, simplicity of life, and strenuousness of endeavour, when rest came I am sure it was sweet."

Following the death of Fr. Bardens, the Rev. H. C. St. Clair became rector, on December 1, 1901, remaining until August, 1908. At that time, he resigned to enter a religious order.

He was succeeded by the Rev. H. Landon Rice of Baltimore, who served for the brief period from November, 1908, until July, 1909.

But if Trinity had had a period of rectorships of short duration, it was to be followed by the longest single rectorship in the parish's history, and one of the most beloved. In November, 1909, the Rev. J. Boyd Coxe began his rectorship, remaining until 1934, when he accepted an appointment to the Howe School in Howe, Indiana, an Episcopal School for boys. Father Coxe was graduated from Williams College in 1900, and took his theological studies at Nashotah House, Nashotah, Wisconsin, from which he graduated in 1906. He was ordained to the diaconate in 1905 and to the priesthood in 1906 at the Cathedral in Fond du Lac, Wisconsin. He spent a year at the Cathedral in Fond du Lac, six months at Appleton, Wisconsin, and two years at Sheboygan, Wisconsin, before coming to Trinity Church, St. Louis.

Father Coxe was a strong leader of the Catholic movement in the Episcopal Church in this part of the country, and continued to develop Trinity parish along the Catholic lines begun under Father Betts. His work among the boys at Trinity was especially outstanding.

In 1931, Father Coxe celebrated the twenty-fifth anniversary of his ordination at Trinity Church, with the Rt. Rev. B. F. Ivins, Bishop-Coadjutor of Milwaukee as the preacher. Father Coxe celebrated the Mass with the Rev. Charles Parker, assistant at St. Paul's Church, East St. Louis, as deacon; Mr. William Eckman, a member of Trinity, as sub-deacon; and the Rev. Ernest Scully of Nashotah House as master of ceremonies.

#### 4005 WASHINGTON AVENUE

The westward trend of the population of the city continued to weigh heavily on the congregation's life, and in 1910 negotiations were begun to acquire the property of St. Mark's parish at 4005 Washington Boulevard. St. Mark's, begun as a mission in December, 1873, for the Germans of South St. Louis, was incorporated as a parish in 1886, the first official act of Bishop Tuttle as Bishop of Missouri. The building at 4005 Washington was begun in Lent, 1898, and occupied until 1910. By that time, most of its parishioners had moved away, and it was to the advantage of both St. Mark's and Trinity to negotiate the sale. The first service of Trinity Church in the new building was on Sunday, May 1, 1910.

#### FATHER BAYNE AND THE EIGHTIETH ANNIVERSARY

Following the resignation of Father Coxe, the Rev. Stephen F. Bayne, Jr., was called as rector. Father Bayne was born in New York City in 1908. A graduate of Amherst College and the General Theological Semi-



nary, he was ordained deacon in 1932, and priest in June of the following year. After his ordination he served as fellow and tutor at the General Seminary until his election in 1934 to the rectorship of Trinity Church. Bishop Scarlett told the congregation of Trinity in his sermon on the occasion of Father Bayne's installation as rector:

"We belong to a comprehensive Church, and to many of us part of its glory is its comprehensiveness, having so many different points of view, but united by one basic common loyalty—love of the Lord Jesus Christ. My own feeling is it would be a pity if this diocese ever came to represent only one point of view. Therefore, I hope with all my heart that you can build up a magnificently fine parish life in Trinity."

Father Bayne, a worthy successor to those who had gone before him, did indeed build up a fine parish life. During his rectorship, the communicant strength regained a size it had not had since the turn of the century. In spite of the financial threat of the Great Depression, Trinity was able to balance its budget, and in 1938 an endowment fund, which has since grown to close to \$35,000, was established.



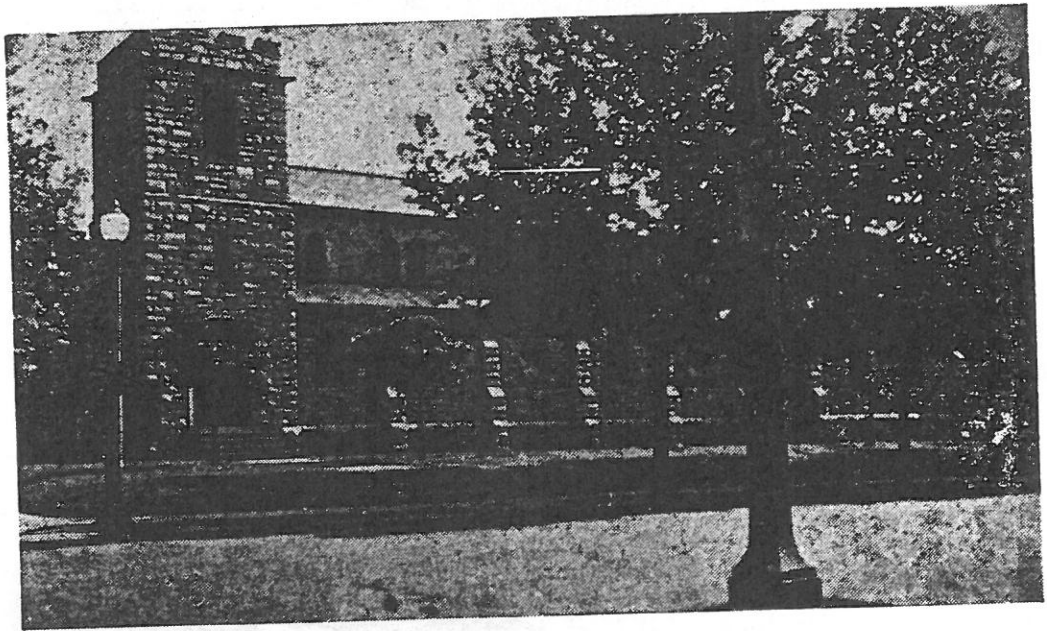
FR. BAYNE

The year of Father Bayne's installation, 1935, marked the 80th anniversary of the parish. On Friday, February 1, 1935, there began a four-day celebration with mass at 7:00 a.m., solemn evensong on Sunday following at 8:00 p.m., preceded by supper at 6:30 p.m. The program for this day carries the following announcement—"The Women's Guild will serve supper at 6:30 o'clock at *twenty-five cents* a plate." On Monday there was a requiem Eucharist for the founders, benefactors and past members of the parish. The program concluded with these words, "Eighty years of loyalty, eighty years of witness." A fitting tribute to those whose love and loyalty kept Trinity a living witness through its many vicissitudes.

At Easter three gifts given as memorials were dedicated and used for the first time, a new gold chalice and paten, a new alms box, and a new sanctuary bench. The chalice and paten replaced an old set, made as a thank offering after the fire of 1872 and in use since then. These gifts were in memory of Sarah Ellen Stewart, a member of the parish.

#### AND TO EUCLID AND WASHINGTON AVENUES

But 1935 was to be a high point in other ways. On July 4 of that year, it was announced that the negotiations for the purchase of the



property of the Church of the Redeemer at Euclid and Washington Avenues, had been concluded. The story of the church building of the Redeemer parish is a romantic one. The family of the late E. C. Simmons, summering at a northern resort, became acquainted with the Reverend Edmund Duckworth, a Methodist minister of English birth, who was to become an Episcopalian. The Simmons' family induced him to come to St. James' parish, St. Louis, and built a stone church for him along English architectural lines. After several years, the Redeemer parish, then occupying the brick building on Euclid Avenue north of the present church, merged with St. James, the Rev. Mr. Duckworth becoming rector of the new congregation, which took the name of the Church of the Redeemer. The beautiful St. James Church building was dismantled, and rebuilt stone by stone at the corner of Euclid and Wash-

ington. Interesting old photographs show that the tower on the church had formerly been on the north side rather than the south, and the stucco facing of the clerestory had Tudor half-timber construction. The Easter memorial window, given by Mr. Simmons in memory of his sister, Miss Lulie Simmons, was placed behind the high altar of the new building. It was later removed and installed in St. Andrew's Church in Kansas City, Missouri.

A service of re-dedication was held on Sunday, November 10, 1935, with solemn evensong at 8:00 p.m., the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac, Wisconsin, being the preacher. In addition to the service of re-dedication, a chancel Rood and the Chapel of St. Francis were consecrated. The tiny St. Francis Chapel at the south end of the narthex contains a simple gumwood altar designed by Eames and Walsh, and painted by Charles Quest. The window, designed by Emil Frei, Jr., contains a fragment portrait of St. Francis from the Reims Cathedral brought to St. Louis by a nurse who served in France during World War I. It came into the hands of Lee Orcutt, a warden of the church. After his death, his widow gave it to Trinity Church for a memorial window. A singing bird is used in the upper corner of the Chapel window to give balance to the design.

The life-sized crucifix suspended above the chancel is a modern example of church art done in the medieval spirit. Eames and Walsh, architects, designed the cross, Victor Berlindis, a late member of Trinity Church, was the sculptor who modeled the figure, and Charles Quest painted the designs on the Cross. This hanging Rood serves the double purpose of denoting the limit of the Sanctuary proper, and of supplying a fitting and inspiring object of devotion. The familiar, suffering Christ, which is seen in so many crucifixes, is of late date, and reflects an emphasis in religion which is not altogether harmonious with the Faith and Practice of the Church. For this reason, a return was made in the Trinity Rood, to an earlier type, where the emphasis has been laid on the Victory of the Cross rather than on the Suffering of the Servant of God. This is expressed in the attitude of the Figure, one of meek majesty, and of quiet and calm power. The Figure is dressed in Priest's vestments, with the purple of a Bishop's cassock under the alb, and a red stole, significant of the sacrifice of our great High Priest. This way of vesting the Figure expresses the great Christian conviction that the Church is the Incarnate Lord, extending down through history, and that Her Ministry acts only in His power and His grace.

At either end of the arms, and at head and foot, are familiar ecclesiastical symbols. At His right hand is the Chalice and Host, emblematic of the Eucharist; at His left, the Font and Paschal Candle, symbols of Holy Baptism—we recognize both the Sacraments as the principal fruits of the Cross. Over His head is spread the peacock, the ancient symbol of the Resurrection; at His feet lies the Pelican, feeding her young, in the old story, with her own blood, an irresistible symbol of the Atonement. Even the nimbus or "halo" is symbolic of the King, with the mixed colors expressing the meeting of Nature and Supernature in Himself.

On December 29, 1938, Father Bayne resigned as Rector to accept a call to St. John's Church, Northampton, Massachusetts. He left behind him an intensified spiritual life in the parish that has never been lost.

The Rev. Richard E. Benson accepted the call to Trinity, beginning his duties in March, 1939. A graduate of Brown University, and of the

General Theological Seminary in 1936, he served as curate of Grace Chapel in New York City from 1936 to 1937. He served as a curate of the Chapel of the Intercession of Trinity Parish in this city until his election to the rectorship of Trinity. Father Benson's ministry is of such recent time that his work, particularly among the young people, is still vividly remembered. He resigned in 1946 to do graduate study in the field of social work, a course of study which had begun at Washington University during the latter years of his rectorship. He is presently serving as a social worker in Topeka, Kansas.

In 1946, the Rev. John A. Richardson came to Trinity as Rector. Born in Ontario, and educated at McGill University in Montreal, Father



Richardson received his master's degree at Harvard University while attending the Episcopal Theological School in Cambridge. He served as a tank driver in World War I with the Canadian Army. Following the war, he served in St. Mary's Church, West Philadelphia, Pennsylvania, and St. Dunstons and All Saints' Parish in East London. Returning to this country, he taught for twenty years at the General Seminary in New York.

It was during Father Richardson's rectorship that the ailing parish house north of the Church, was sold to the General Van and Storage Company. Extensive repairs needed on that most impractical of all buildings were too great for parish finances and a good offer for the property and a part of the grounds was accepted, the hope being to build a smaller,



more useful structure in the future. Father Richardson continued to use the apartment on the upper floor until his resignation in May, 1953, when he became assistant of St. Andrew's Church in Buffalo, New York.

The Rt. Rev. Arthur C. Lichtenberger had been consecrated in April, 1951, and became Diocesan Bishop on All Saints' Day, 1952. One of his first acts was to have a survey made of the city and county of St. Louis to determine the needs of the Church in the future. An extensive plan embracing the parishes of Ascension, Trinity, and Holy Apostles and Prince of Peace Mission resulted in the consolidation of two, Ascension and Holy Apostles, the consideration of moving Prince of Peace to a better location, and the decision to ask Trinity to remain in its present location, and expand its program, particularly with reference to the neighborhood. The Rev. Arthur Walmsley, rector of Holy Apostles, was to become a part of the staff of Ascension, and a temporary agreement was entered into by Trinity and Ascension to share his services until the Vestry of Trinity could come to some decision.

Once again, Trinity was at a low ebb, possibly the lowest in its history. In July, 1953, some thirty or forty parishioners gathered at Thompson House to decide on the future of Trinity. Led by the Rev. Malcolm MacMillan of the Church of the Ascension, they spent the day discussing what could and should be done to bring Trinity Church once more to her rightful place as the leading Anglo-Catholic parish of the diocese. It was an inspiring meeting, and those who were present came away filled with faith and the determination that success could be achieved despite the hard work ahead.

The first plan put into operation was the painting and cleaning of the church building. Mr. Frederick Dunn, architect and member of the Vestry, was asked to assume charge of this. The beautiful soft blue grays with touches of gold and rose have transformed a dark and dreary interior into one of beauty. Some twenty-three leaks in the roof were repaired before the restoration could begin!

In September, it was decided that the temporary arrangement with Father Walmsley and the Church of the Ascension for his services should be extended for at least a year, and he was designated Priest-in-charge.

On Sunday, September 27, 1953, Bishop Lichtenberger conducted a service of re-dedication and celebrated a festival Eucharist of thanksgiving. To all who were there, it was in a real sense a re-dedication of themselves to Christ and to His Church.

At the annual parish meeting in January, 1954, Mr. Dunn presented plans for a parish house to be built on the Washington Avenue side and joining the large room behind the altar. The plans were accepted, and a committee appointed to begin a campaign for the funds needed to build the parish house. It was hoped that the building would be ready for use by Fall.

#### THE HUNDREDTH YEAR

On Sunday, January 31, 1954, Trinity began its one hundredth year with a service of Solemn Evensong, followed by a Solemn Procession and Te Deum. The church was filled with clergy and churchmen who joined with parishioners of the third oldest parish in the Diocese for a service of thanksgiving. The Rt. Rev. Goodrich R. Fenner, Bishop of Kansas, was the guest preacher, and the Rt. Rev. Arthur C. Lichtenberger presided. The choir of the Church of the Ascension sang the service,

assisted by their organist, Mr. Benjamin Harrison. Following the service, a reception was held in the ballroom of the Roosevelt Hotel to greet the bishops and clergy.

On Sunday, May 23, 1954, the next milestone was reached, when ground, somewhat belatedly, was broken for the new parish house. Bishop Lichtenberger presided, and turned over a shovelful of dirt alongside the already-completed-concrete forms poured for the new addition. At the same time, this being his first official visit to the parish, Bishop Lichtenberger administered the sacrament of Confirmation to a class prepared by Father Walmsley, the first in several years. Inasmuch as the choir of Trinity Church had not then been reorganized, the parish was fortunate to have the organist and choirmaster of Christ Church Cathedral, Mr. Alec Wyton, and the Cathedral choir present to sing at this service.

On Trinity Sunday, June 13, a miserably hot and humid day, the parish's Name Day was celebrated with a Solemn Procession and Eucharist, at which the Rt. Rev. C. Avery Mason, Bishop of Dallas, preached. Bishop Mason chose as his text, "I bear in my body the marks of the Lord Jesus," and issued a ringing and unforgettable challenge to the congregation not to forget that its primary responsibility as a Christian parish is evangelism. On the same afternoon, Bishop Mason suffered a physical collapse because of a serious chest infection, and it is hard not to draw the obvious reference to his sermon that his own loyal service as bishop and pastor of his Diocese had wrought its mark in his own body.

The remaining plans for the Centennial Year are to be a preaching mission during the first week of Advent, conducted by the parish's beloved former rector, Stephen Bayne, now Bishop of Olympia. On November 28, the Memorial Parish House is to be dedicated in honor of benefactors and parishioners of earlier years. It is interesting to point out that the date of this dedication is just nine weeks short of being a hundred years to the day from the time of the first service conducted by the parish of Trinity Church. And on the founding date, February 1, there will be a Requiem for the members of the parish who have departed this life. Trinity is, in mid-1954, at a high point of anniversary and re-birth.

On May 4, 1954, in his report to the Diocesan Convention, Bishop Lichtenberger said:

What has been described as a minor Anglican miracle came to pass right here in the Diocese last summer. This miracle was not an instantaneous event, it was a process which is still unfolding. I shall not try to fix the date of its beginning, but a point of significance in the process was the realization that we could not have three strong parishes in the area of St. Louis served by Trinity, Holy Apostles, and Ascension, but that we could have two . . . After long conversation and careful planning, it was decided to merge Holy Apostles and Ascension. This was done last May. But that is not the miracle, difficult as such a merger is. The miracle is that it was done so well and with so few casualties. The members of the vestries of the two parishes, the people of those churches, the Rev. Malcolm MacMillan and the Rev. Arthur Walmsley have worked this out magnificently, and our work in the city of St. Louis is being greatly strengthened as a result.

Part of this process also is the renewal of life in the parish of Trinity Church. We might easily be bidding farewell today to the mortal remains of the Church on Washington and Euclid, it was that close. But the



Rev. Arthur Walmsley, and the faithful remnant of the parish have been as effective as a wonder-drug; a kind of ecclesiastical terramycin. The parish paid its assessment in full for 1953, the first time in several years. The apportionment will be paid in 1954; the congregations exceed any within memory. Father Walmsley is priest-in-charge, but all of Ascension's staff helps at Trinity. We salute them and the people of the Parish.



And so we come to the closing months of the first hundred years in the life of a parish. We have read of the past, the present is unfolding, but what of the future?

"Watchman, tell us of the night, What its signs of promise are.

Trav'ler, o'er yon mountain's height, See that glory-beaming star."

What better way of describing the abiding purpose of Trinity Church as she begins the second hundred years of witness than to quote the inscription on the tower bell:

"My name is Paul. I am given that I may open my mouth boldly to make known the mystery of the Gospel of which I am an ambassador in bonds."

A. M. D. G.

## RECTORS OF TRINITY CHURCH, ST. LOUIS, MO.

E. Carter Hutchinson	1855 - 1869
J. D. Easter	1869 - 1872
Joseph Cross	1872 - Nov. 4, 1872
The Rt. Rev. Charles Robertson, Bishop of Missouri	1873 - 1875
Edwin Coan	1875 - 1876
George C. Betts	1876 - Feb. 17, 1886
E. C. Alcorn	Feb. 1886 - July 1886
Edward Benedict	July 1886 - Apr. 1888
George C. Harris	Sept. 1888 - Aug. 1890
William Bardens	Nov. 25, 1890 - Aug. 1901
H. C. St. Clair	Dec. 1, 1901 - Aug. 1908
H. Landon Rice	Nov. 1908 - July 1909
J. Boyd Coxe	Nov. 1909 - .....1934
Stephen F. Bayne, Jr.	Dec. 1, 1934 - Dec. 29, 1938
Richard E. Benson	March 15, 1939 - 1946
John A. Richardson	1946 - May 1953
Arthur E. Walmsley	June 1953 -