

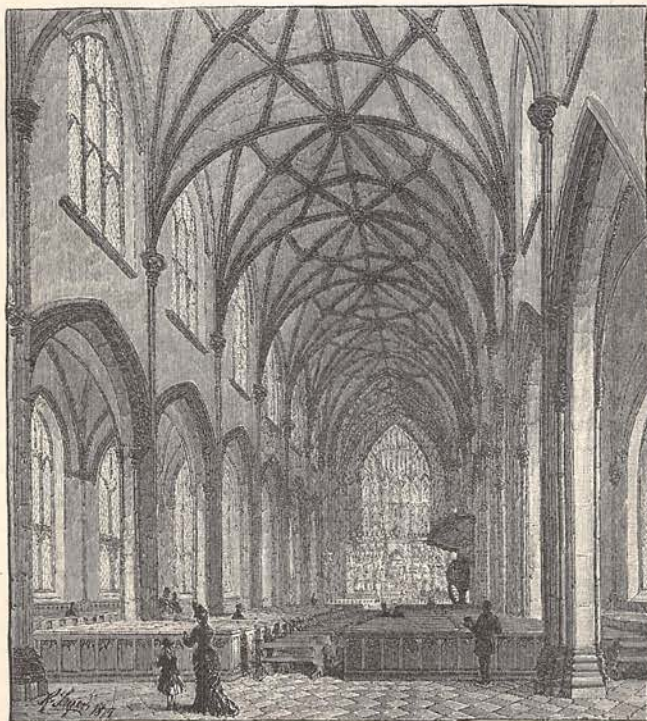
TRINITY PARISH.



REV. MORGAN DIX, D. D., RECTOR OF TRINITY CHURCH.

WHEN the province of New Amsterdam was ceded to the British, in 1674, and Sir Edmund Andros was appointed governor,

the Church of England in America, as the Episcopal denomination was then called, held its religious services in a little chapel near the Battery, previously occupied by the Church of Holland. A larger building becoming necessary, Colonel Fletcher, Andros's second successor, was one of its most zealous projectors, despite the opposition of dissenters; and in 1697, the fifth year of the reign of William and Mary, a royal grant was made of a parcel of land "in or near to a street without the north gate of the city, commonly called Broadway." The title given with the grant was "The Parish of Trinity Church," and among the earliest wardens were Morris, Reade, Ludlow, and others, whose names are perpetuated in some of the most populous and familiar thoroughfares. The society was small, select, and *a posteriori*, loyal and orthodox to a very respectable degree. Its letters and messages to the parent church across the sea breathed a spirit of filial devotion and gratitude, and evoked reiterated assurances of support and appreciation, which were substantiated by a further grant, in 1705, of "Queen



INTERIOR OF TRINITY CHURCH.

Anne's Farm," a tract of land that extended from Vesey street to Christopher street, along the North River. One has only to look at a map to see the enormous value this gift has acquired in the development of

the first resident rector was the Rev. Mr. Vesey, who qualified himself for the purpose, and for fifty years continued as incumbent. The second rector was the Rev. Henry Barclay, who had been missionary to



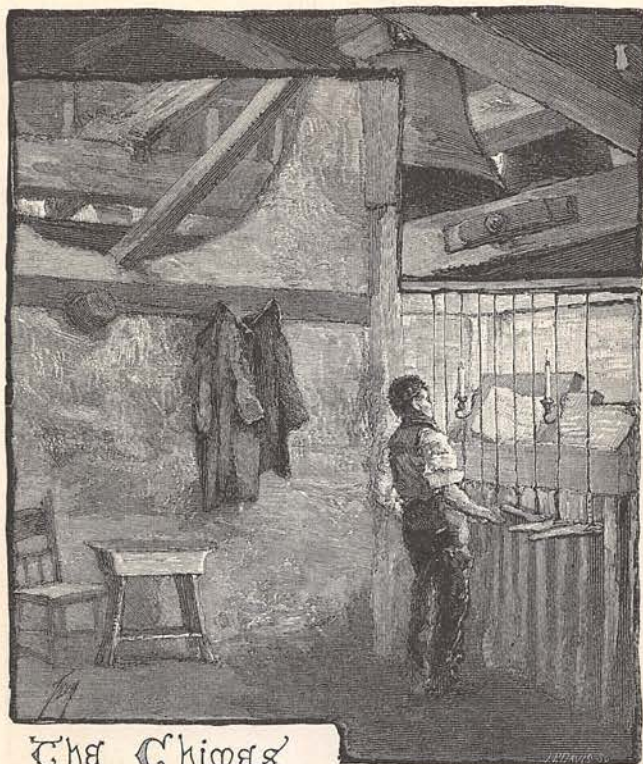
TRINITY CHURCH.

the city ; perhaps no other real estate of the same extent in the world is worth the same price ; but the rents that could be collected from it 174 years ago were not great, and Trinity Parish at that time stood in need of money.

The members were persevering, and those who had not money to give contributed labor to the new building that was required. When completed, this was 148 feet long, and 72 feet broad. The steeple was 175 feet high, and the interior was "ornamented beyond any other place of worship in the city." Nominally, the church was presided over by the Bishop of London, and

the Mohock Indians at Albany ; and a few years after his induction, the congregation needed additional accommodations, although it is said that the proportion of Episcopalians to dissenters in the colony was as one to fifteen. St. George's Chapel was built at Van Cliff's and Beekman's streets, burned in 1714, and rebuilt the following year. The next addition to the parish was a charity school, offering a gratuitous education in the English and classical branches, complemented, of course, with religious training according to the Episcopal Church ; and in 1763, the building of St. Paul's was begun.

As the influence and wealth of the church



The Chimes

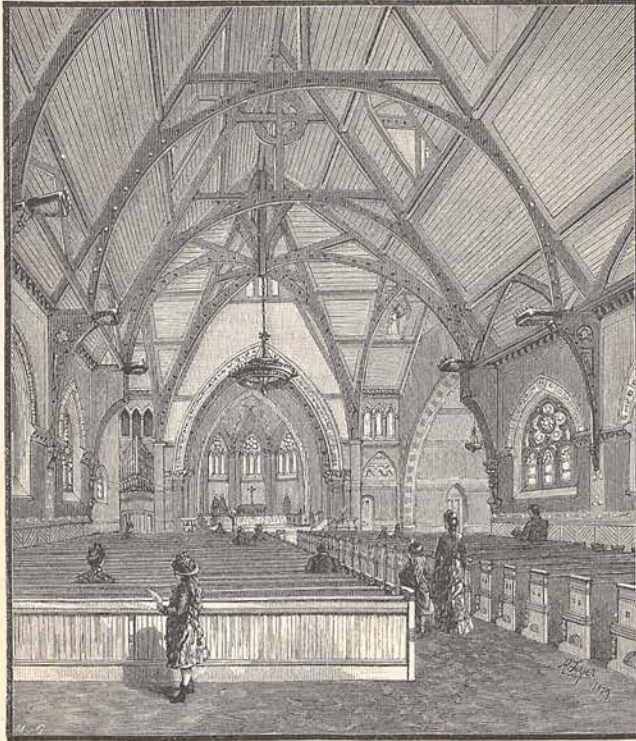
were improving, the Revolution was brewing. The inauguration of Washington took place at the City Hall, and he afterward attended service in St. Paul's Chapel, where he had frequently received communion; but in October, 1776, Mr. Inglis, one of the assistant ministers of Trinity, wrote to the London Society for the Propagation of the Gospel in Foreign Parts, that all the Episcopal missionaries in New Jersey, New York, and Connecticut had proved themselves to be loyal subjects of the king, and that, although they had been unable to prevent the rebellion, they had checked it to some extent. In the succeeding disorder, the ministers and missionaries limited their teachings to the gospel, without touching upon politics; but their conduct gave great offense. They were everywhere threatened, often reviled, and sometimes treated with brutal violence, as we learn from the Rev. William Berrian, in his "History of the Parish." To officiate publicly without praying for the king and the royal family, was against their oaths and consciences, and one by one they were compelled to close their churches. The most defiant position was taken by Mr.

Inglis, who, when Dr. Auchmuty, the rector, had retired from the city, persisted in prayers for the king, although he was loudly cursed and threatened in the streets. One morning while he was officiating, 150 armed men marched into the church with muskets loaded, bayonets pointed, and drums and fifes playing. The women in the congregation screamed and fainted; it was a terrible sight to see the gleaming weapons inclosing the pulpit of old Trinity; but the parson was not to be intimidated. Death was of less account with him than duty, and he did not omit a word of the ritual. The Lord was beseeched to behold with favor "our most gracious sovereign, King George," and the valiant pastor was not molested. The church was afterward closed, however, until the return of the British army, when it was re-opened; but within a few days it was burned down, together with the rector's house and the charity school. Dr. Auchmuty died in 1777, and was succeeded by Mr. Inglis, who, under the new dispensation, was soon banished to England, his estates being confiscated, while the Rev. Dr. Samuel Provoost was put in his place. Provoost

was an American educated in England, and with his incumbency the ritual was revised; the occupant of the throne shared any benefits that might come from the general prayers for all men; and in place of the old collect for the king, a new one made a special

present structure—the third on the site—was completed in 1846.

There are few persons, believers or infidels, who do not possess an affectionate interest in "Old Trinity." Its history is in a measure the history of the city; for over two hun-



INTERIOR OF ST. AUGUSTINE'S.

plea for the President of the Republic. The church was rebuilt on the original site in 1778, and pews were reserved for the President, the governor of the state, and members of Congress.

Both Grace Church and St. Mark's were largely assisted by Trinity, although they are not included in its parish; and in 1807 St. John's was completed, on a site which was then wild and marshy, surrounded by bushes and bulrushes, and at some seasons a favorite resort for gunners. The splendid grant of Queen Anne's Farm was held in no niggardly spirit. Besides maintaining its several chapels, St. Paul's, St. George's, and St. John's, and its charity school, the parish fostered many other societies by liberal gifts of land and money, and the ground upon which Washington Market stands is a part of its largess. The church built in 1778 was found to be unsafe in 1839, and the

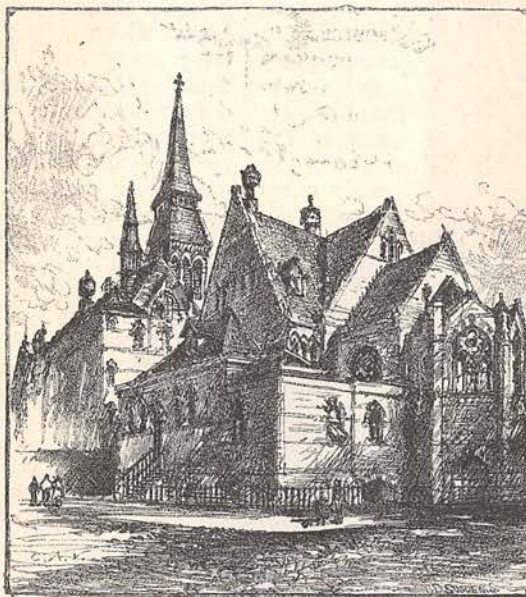
dred and seventy years its worshipers have included the most honored citizens, many of whom have gone from their seats in the nave to graves in the burial-ground outside. It has survived many changes, many vicissitudes; and in meditative retrospect we see many pictures in the vista of its past. The first building was outside the upper gate of the city, and now the site is near the lower extremity. Under the King and under the Republic it has existed for one purpose, and that is expressed when, above the noise of the traffic that plies around it, the chimes in its high steeple ring out their melodious proclamations. In this vicinity Broadway is crowded to excess. From early morning until late at night busy or careworn business men hasten past the church or pause to talk in its shadow; and the fine Gothic pile of brown sandstone commemorating the generations

associated with it can hardly fail to awaken a thought of more enduring things than the commerce which impels these eager merchants, brokers and bankers. The door is usually open, and from the feverish traffic of the street one may transfer himself to the calm of the interior, where the light is softened here, or enriched there, by filtration through the stained glass windows. The oaken pews have flowers and scrolls carved upon them, and the groined roof is supported by colonnades of sandstone, which in the mellow atmosphere lose all the obduracy of their material. The altar and reredos are wrought out of white and red marble, which, combined with Caen stone, mosaics and cameos, give the effect of folds over folds of lace.

Dr. Benjamin Moore, Provoost's successor, was succeeded as rector at his death by Dr. John Henry Hobart. Hobart was succeeded by Dr. William Berrian, who was succeeded in 1862 by Dr. Morgan Dix, the present incumbent, and thus in about one hundred and eighty years, the church has had only nine rectors, each holding the office, on an average, for twenty years.

The growth of the parish is not less interesting on account of its extent than on account of the variety of the work which it has included. St. George's was removed "up-town" from Beekman street many years ago and became independent of the parent church; but other additions having been made as the congregations increased or an opening for a new mission appeared, the parish now contains seven churches,—one located as far south as Governor's Island, another as far north as Twenty-fifth street, another as far east as Houston street near Second avenue, and a fourth as far west as Varick street. Trinity Chapel, in Twenty-fifth street near Broadway, was opened in 1855; St. Cornelius's Chapel, on Governor's Island,

in 1868; St. Chrysostom's, at Seventh avenue and Thirty-ninth street, in 1869; and St. Augustine's, the second building in East Houston street, on September 2d, 1877. Each of these is a handsome and commodious structure, except St. Cornelius's, which is small, being intended for the garrison only; and in each all the seats are free, excepting Trinity Chapel, in which the pews are rented. St. Paul's, in Broadway at Vesey street, and St. John's, in Varick street, are almost free, the only exceptions being in cases where the ownership of pews has existed for generations and the vestry has no control. But no pews have been sold by the corporation within the memory of living man, and the possession of those held by inheritance is



REAR OF ST. AUGUSTINE'S CHAPEL.



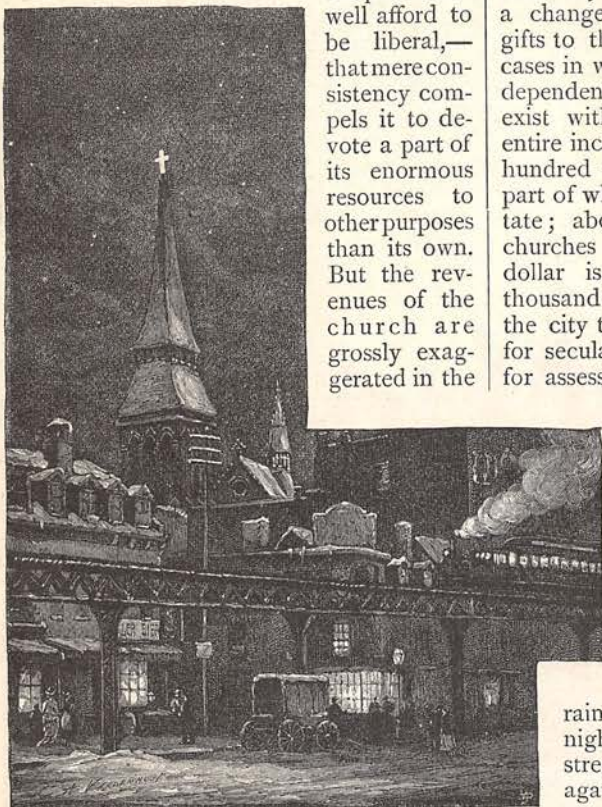
FRONT OF ST. AUGUSTINE'S.

constantly sought by purchase. At all evening services in all the seven churches, at all special services, and on all week-days, the pews are invariably free. Then besides these seven churches, which are wholly maintained by it, the parish contributes largely to the support of eighteen others, and to various missions; the total amount annually disbursed outside the parish being nearly fifty thousand dollars. Trinity Infirmary in Varick street is maintained by the parish for the sick poor, for whom a burial-place also is pro-

vided at Newtown, Long Island; two thousand dollars are annually paid for five beds in St. Luke's Hospital, and there are five scholarships at Trinity College, Hartford, to which the rector nominates, the holders being relieved from all expenses during the course, except such as are personal. Each of the churches has a Sunday and a day school connected with it, and various guilds for the promotion of the religious and secular welfare of the poor.

It may, perhaps, be said, when the enumeration of its good works is complete, that

the parish can well afford to be liberal,—that mere consistency compels it to devote a part of its enormous resources to other purposes than its own. But the revenues of the church are grossly exaggerated in the



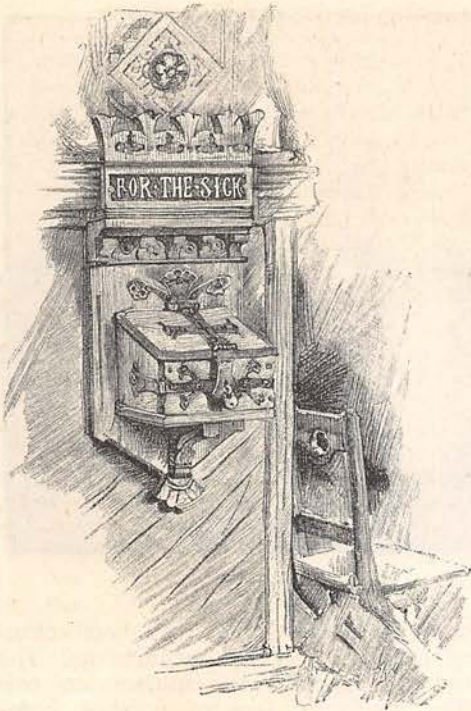
THE ILLUMINATED CROSS, ST. AUGUSTINE'S.

popular imagination. If the parish had held to itself all the land included in Queen Anne's grant, its financial condition at the present time would be touched by the exciting assertion that "the wildest flight of the human mind could not conceive a sum equivalent to the wealth of Trinity Church." These words under quotation marks were uttered by a lay delegate of reputed intelligence at a convention of the diocese, and, absurd as they obviously are, their import accords in a measure with the

popular estimate. It is forgotten that for many years—a century, at least—Trinity gave its land to most of the institutions and churches that asked for it, not limiting its beneficence to the city nor to religious purposes, and in the case of St. George's alone contributing over a quarter of million dollars in money and lands. As a matter of fact, very little of the original grant remains in possession of the church, and some sixteen years ago when the corporation had become involved in financial embarrassments through its generosity, a change was necessary in the policy hitherto pursued,—a change which took effect in restricting gifts to the limits of the parish, excepting cases in which poor churches had become dependent on the corporation and could not exist without continued assistance. The entire income from all sources is about five hundred thousand dollars annually, a large part of which sum is expended on the estate; about one-tenth is given to poor churches outside the parish, and not one dollar is hoarded. Over one hundred thousand dollars a year are paid into the city treasury for taxes on ground used for secular purposes, beside a large sum for assessments.

Our space will not allow us to describe in detail all the mission chapels of the parish, and as all have similar methods of work, one will serve as an example of the rest. On the dark and cheerless winter nights, high above the surrounding roofs, a luminous cross may be seen from Second avenue, the Bowery, and many of the lower parts of the city; neither the wind nor the rain affects its beams, and on a stormy night when a muffled-up, half-frozen street-car driver is driving down town against the snow that is driving up town, he, shaking the flakes from his beard, will sometimes say to any one

who is on the front platform with him: "It looks nice to-night," meaning that shining projection against the dark and leaden sky. The symbol of the Nazarene is thus set out by St. Augustine's in Houston street, and its invitation is supplemented in the storm and above the noise of the traffic by a bell which was given to Trinity Parish one hundred and seventy-nine years ago by the Lord Bishop of London. The district is exclusively poor and partly criminal. The ears most familiar



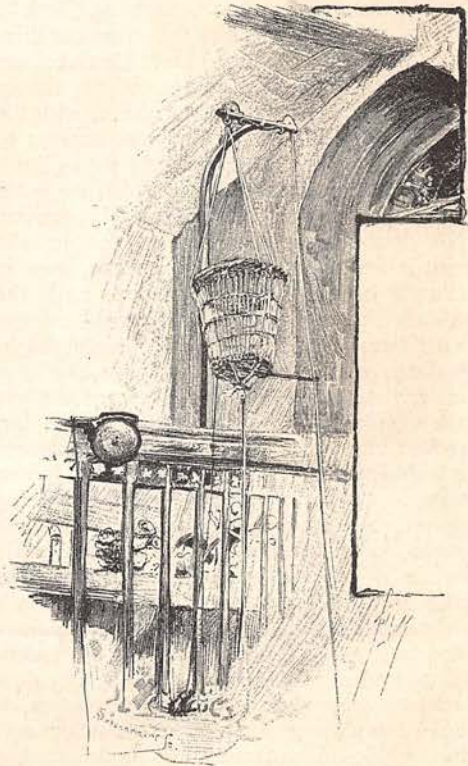
POOR-BOX IN ST. AUGUSTINE'S.

with the bell are those of the laborer and his family confined in the high tenement houses; it mingles with the whirring of many sewing-machines operated by pale girls in dismal garrets, and its tolling pleads for peace amid the brutal strife of drunkards below.

The chapel is between Second avenue and the Bowery. It was opened in November, 1877, and it has so many novel features that it is worth an extended description. The ground upon which it stands is 86 feet wide in front, from 138 to 152 in the rear, and 280 feet in depth. It is surrounded by a brick wall 10 feet high, and the inclosure is covered with grass, intersected by a wide gravel walk. After a few more summer suns have shone, the brick wall will be mantled by wistaria and Virginia creepers, and masses of flowers will appear to variegated the grass, and, although the neighborhood is so unlovely, the scholars of the day-school will have a very pretty play-ground, which in warm weather will also be used for recitations. The chapel is connected with a mission-house, and, as it was necessary to place the former in the rear and the latter in front, the façade indicates the chapel by the inference to be drawn from its ecclesiastical

style, with the tower and spire 207 feet high. To indicate further the chapel in the rear, prominence is given to the gabled entrance in the center by a broad arch-way with ornamental iron gates opening into a spacious passage-way with tessellated pavement and timbered ceiling. The warm tints of this approach characterize all parts of the interior. Paint has been made to proselytize. The reluctant convert who is afraid that religion will not agree with him, who thinks it is an idea correlative with gloom, mildew and frostiness, finds his preconceptions unsettled by a cheeriness of color and a hospitable warmth in every corner of St. Augustine's.

The floor of the passage-way from the street is a superb example of encaustic tiling. The walls are built up with patterns of colored brick of a neutral tint, with bands of terra cotta tiles underneath the brackets which carry the ash beams of the paneled ceiling. A low round arch at the end, with doors containing large plates of clear glass, forms the entrance proper to the chapel, and as a person mounts the front steps of the vestibule leading from the



LETTER ELEVATOR AT ST. AUGUSTINE'S.

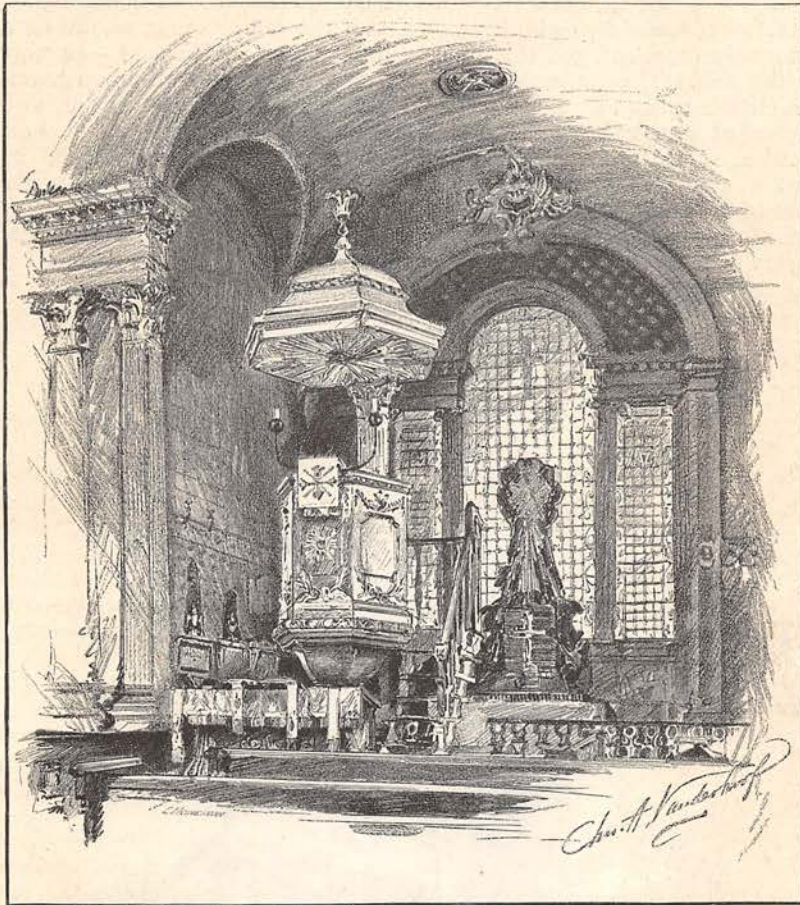


GOING TO CHURCH IN THE OLDEN TIME.

street, he sees through the doors the chancel, with its stained windows and splendid ornamentations, over two hundred feet away. The effect on any one who has been reading up the decorative arts is "charming," and, to one of a grosser sort, like the street-car drivers, to whom Cadmus and Eastlake are equally meaningless names, it is simply "nice," especially if he contrasts it with the shabbiness of the other interiors familiar to him. Then there is a vestibule with glittering brass gas-fixtures, from which we enter the chapel; and the chapel is luxurious. No doubt some of the poor people who visit it for the first time have not been in church before since childhood, and the church they remember was a cold edifice, with bare plaster walls and painful high-backed pews. What a change in this later experience! All the massive roof timbers are visible, and are of a mahogany color, picked out with black. Above the wainscot a wide space of dark red, somewhat low in tone, is carried up about eight feet, having no patterns upon it, and thence a greenish stone color reaches to the ceiling, wide bands of elaborate design separating the two body colors and bringing them both into stronger relief. The color of the choir and sanctuary is a yellowish buff, with stencil patterns in gold and yellow. The decorations are enriched with many touches of gold, the glass glows with lighter color, and the whole management of the effect has been in a higher key here than that of other

parts. The wainscoting, pews and chancel furniture are of polished butternut. The carpets, hassocks and cushions are red. The gas-fixtures are of polished brass, lighted by electricity. At vespers, the chapel is filled, and heaven must indeed seem nearer to the many unfortunates in the congregation than it does at any other time.

The chapel is used for all collective exercises of the Sunday-school, and underneath it, the floor being eight feet above the ground, are the class-rooms of the intermediate department, ten in number, each having steam radiators and ventilating flues, controlled by the teacher in charge. An engine-room and cellar are underneath the class-rooms, and we now come to the mission-house, which, as we have explained, fronts on Houston street. On the first floor is a large parish-room, play-rooms attached to the day-school, a private office of the clergy, a public waiting-room, a janitor's office and a lavatory for children. We give a full inventory, as it shows how complete the building is. The lavatory for children, instead of having a number of small basins, has two large ones, with streams of clean water constantly pouring into them; and the children wash in the streams, the basins being simply used to carry off the waste. St. Augustine's Hall monopolizes all the second floor, a space of 79 feet by 56, with a beamed ceiling of ash, 20 feet high, and is used for entertainments, for the infant depart-



INTERIOR ST. PAUL'S CHAPEL.

ment of the Sunday-school and for the industrial school, in which little girls are taught how to sew. On the next floor are the guild-rooms, the objects of which will be referred to anon, and one of them has a large open fire-place inclosed by a pretty polished butternut mantel set with tiles. Here also are the class-rooms of the grammar department of the day-school. On the fourth floor there are store-rooms for the primary department, with accommodations for 350 scholars and a dwelling for the clergyman in charge. Very pleasant quarters indeed are these for a celibate, with windows looking far over the city, a bath-room, a cozy little library and two bedrooms.

It is evident that the character of the clergyman in charge is more important than the building. A sentimentalist, an emotionalist, or an ascetic would be inappropriate to the field of an east-side mission. Com-

miseration or sympathy with the classes to be dealt with is not enough to insure success with them; but, on the contrary, they need a man with wide-open eyes and no fastidious reluctance to see them as they are,—a man of energy, insight, and worldly experience, who, affiliating with them and observing all their baseness, has in his nature a vigorous quality of Christianity that sustains him, no matter how unfavorable the outlook is, and preserves his faith despite the seeming impossibility of their regeneration. A sentimentalist would be imposed upon, an emotionalist laughed at, an ascetic defied. The requisite qualities are as rare in combination as they are indispensable, but we believe they exist in Mr. Kimber, who has charge. He is explicit, urgent, earnest, and persevering, and under his ministration the chapel and mission have developed, within five or six years, to their

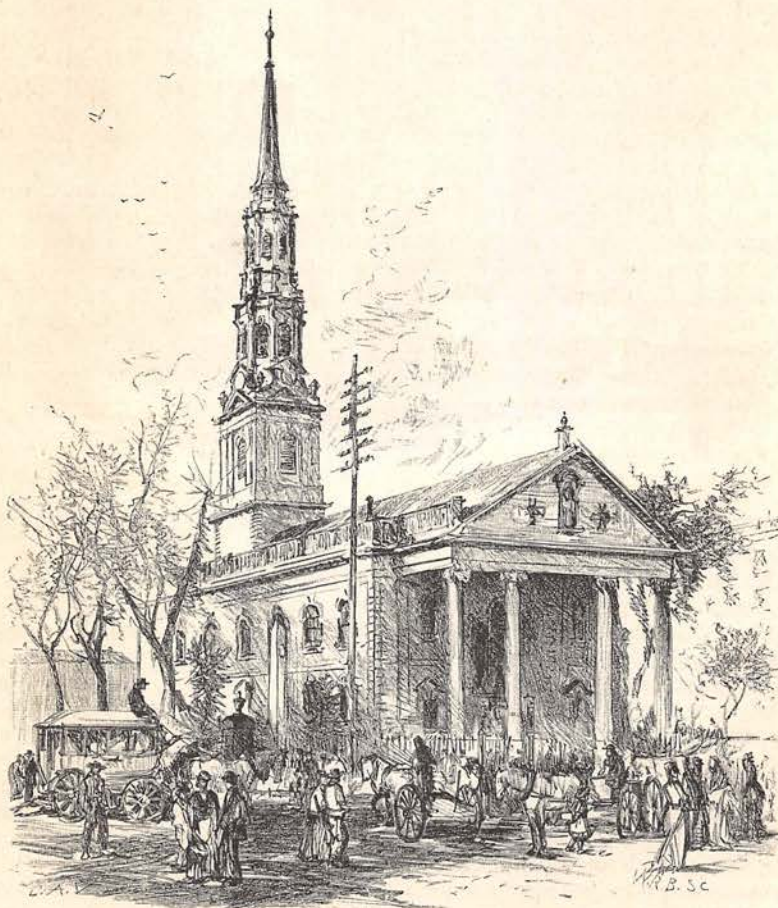
present size from a congregation which found ample room over a Bowery store.

The fifth floor contains the janitor's dwelling, comfortably furnished, and this brings us under the roof. The entire building is fitted with electric bells and speaking-tubes; it is wainscoted with ash oiled and varnished, which is also the material of the doors and window-frames, and is guarded against fire by a tank in the tower, holding 4,000 gallons of water, from which pipes lead to every floor.

Having completed our description of the

itself to making clothes for the poor; the guild of St. Agnes,—an organization of girls with the same objects as the former; and the guild of St. Nicholas,—an organization for the recreation and improvement of boys.

One evening last December, we attended the guild of St. Agnes, and no home in the land could have shown around its hearthstone a happier picture than these girls composed. Nearly all of them were evidently hard workers, engaged during the day in making clothing, paper boxes, and artificial flowers, or in other light and unre-

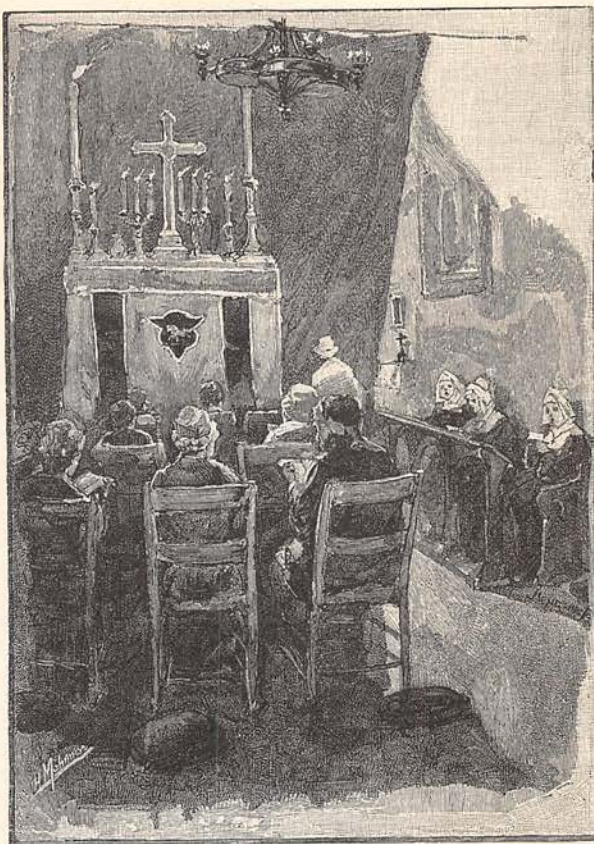


ST. PAUL'S CHAPEL, BROADWAY AND VESEY STREET.

building, let us now revert to some of the methods of work. The mission includes a Sunday-school, a free parish school, a free industrial school, the guild of St. Catharine,—an organization of women which devotes

munerative trades. There were many pretty faces among them, and all were neatly dressed. Judging from the laughter and the blithesome chatter among them, one would not have supposed that they had many

difficulties to contend with, or that their minds felt any weight of care; but a question would have proved that with each a dull routine was repeating itself from day to day; that toil began before the wintry morning was light and ended ten hours later, when the night had come; that their small earnings only procured an attic for lodging and two frugal meals a day; that it was necessary for them to make great haste home and "tidy up" in order to be in time for the session of the guild. No wonder that, despite their weariness, they hasten to the guild, for at its meetings some of them have the only taste of beauty by personal contact that their narrow experiences afford. We open the door and peep in. The room is one of the handsomest and warmest in the building. The carpets are a brilliant red, an abundance of light is emitted from the burnished gas-fixtures, and the tints on the wall, the decorative tracteries, the wide butternut mantel-piece with its pictured tiles, the stained wood, the large window with the quintuple disks of colored glass, look very attractive. No restraint is placed upon the wonderful flow of gossip that accompanies the work, and the directress passes from one to another of the girls with a pleasant word for each. Bless the directress's heart! she is as youthful, as chatty, and as merry as any youngster in the room. The classes are seated at long tables, and the light shines down upon their heads. The tables are littered with every variety of fabric,—crimsons, blues, yellows, pinks, browns, grays, greens, cottons, velvets, silks, and ribbons,—and these are being cleverly fashioned into costumes for the Lilliputian nation of dolls, whose sky-blue eyes are placidly staring us out of countenance. What a famous Christmas-tree it will be that holds all these little ladies, and what gladness is being prepared by these tired work-girls for the kindred children of poverty! The session is not only a pretty picture, but it is an affecting one as well. At other seasons than Christmas the labors of the guild are devoted to the making of clothes for the poor of the parish, and a



CHAPEL TRINITY INFIRMARY.

great deal of practical good is done in this way. All the members are communicants of the church, and at the beginning of the year thirty-six coupons are issued to each, one coupon being collected at each session of the guild. Occasional tickets are issued to others than members, of whom there are forty-three, but before a girl is enrolled she has attended the Sunday-school for some time and her character is familiar to the minister.

The guild of St. Catharine's has thirteen members, and that of St. Nicholas twelve. Six years ago the chapel had only fourteen communicants; it now has one hundred and seventy-five, with a congregation of eight hundred, and the Sunday-school, which six years ago had only one hundred and fifty scholars, has now one thousand one hundred and seventeen, with fifty-one teachers, the attendance varying from nine hundred and thirty to nine hundred and sixty. The day-school for boys has ninety-seven scholars, the industrial school for little girls, five hundred and fifty-four scholars, and about four hundred persons are baptized in a year.

Though we take leave of St. Augustine's without having seen all its work, we have not reserved space in which we can do more than refer to the many other beneficent branches of Trinity Parish. The parent church itself has attached to it a parochial school in which three hundred boys are taught "all that may become a man," without any expense whatever; it also has a free choral school, a sisterhood devoted to the poor; an industrial school like that of St. Augustine's, and it annually expends a thousand dollars on clothing for its poverty-stricken parishioners.

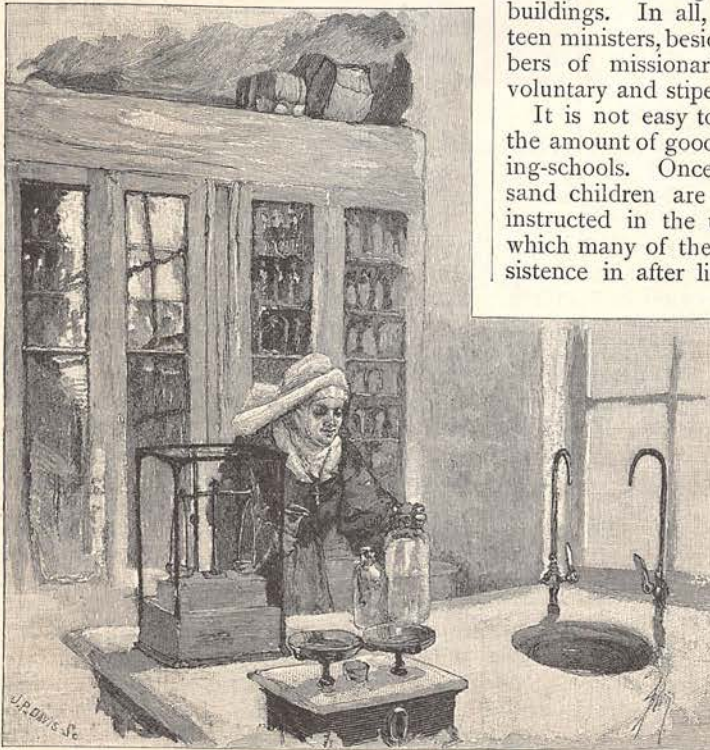
The history of the day-school is interesting. The school was established in 1704 on the ground floor of the steeple, and the masters gave instruction at their own residences when the tower could not conveniently be used. The scholars were required to attend divine service every day, and a monthly examination was held by the rector and church-wardens. Since then some changes have been made; the school-house is a large building in New Church street, and the school is in a high state of efficiency. The course of instruction includes English, Latin, German and French, and the grad-

uates are passed into various universities, the seminaries of the church, the School of Mines, the United States Naval Academy and the Military Academy at West Point.

St. Paul's Chapel, at Vesey street and Broadway, also has a large parochial school; a society which rehabilitates children who could not otherwise attend school; a sustentation fund for relieving the hungry; a sewing-class for girls and young women; a working-men's club, and a home for aged women. In addition to guilds, etc., resembling these, St. John's has a unique charity in the Leake dole of bread, the result of a bequest made some thirty years ago, by which sixty-seven loaves are distributed among the poor every Saturday morning; and among the beneficiaries are elderly maiden ladies in reduced circumstances, street-corner hucksters, laborers, laborers' wives and work-girls. Trinity Chapel has an employment society which provides poor women with work, a missionary relief society, a mother's aid society, a parish school, a home for the aged, an industrial school and various guilds. St. Chrysostom's has a Sunday-school, an industrial school, a parish school for girls, several guilds and a society for making improvements in chapel buildings. In all, the parish employs sixteen ministers, besides, of course, large numbers of missionaries and teachers, both voluntary and stipendiary.

It is not easy to place an estimate upon the amount of good that is done by the sewing-schools. Once a week over four thousand children are gathered together and instructed in the use of the needle, upon which many of them must depend for subsistence in after life.

The classes include children not more than four or five years old, who can scarcely make the simplest stitch, and others as old as fifteen, who are becoming expert seamstresses, capable of embroidering and familiar with the use of various machines. All the materials are provided by the church, and all the garments are given to those who make them. As we enter the hall of St. Au-

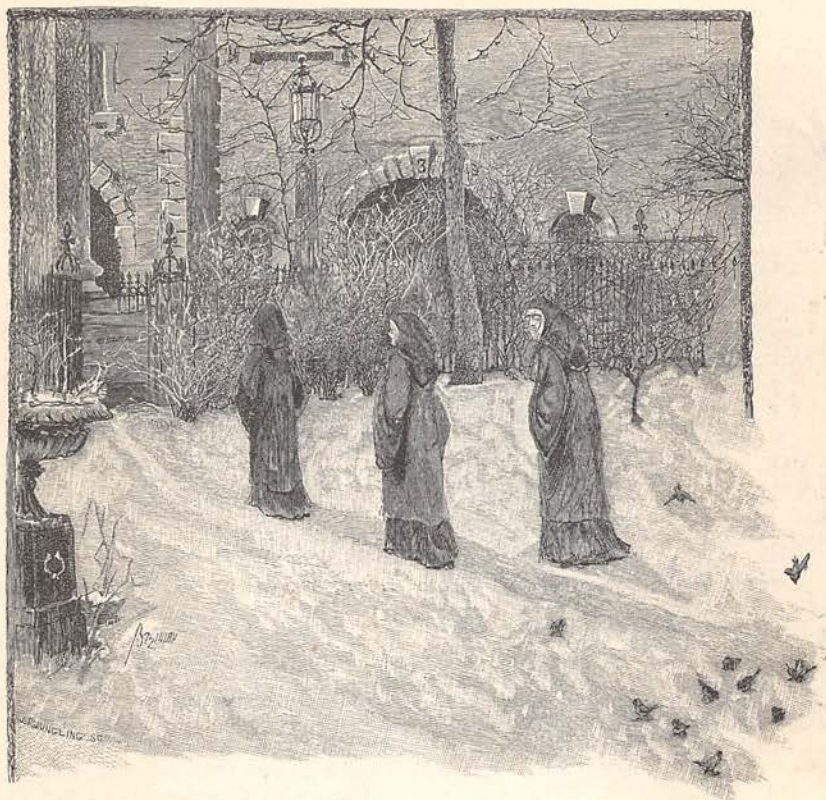


APOTHECARY'S SHOP, TRINITY INFIRMARY.

gustine on a Saturday afternoon, a bee-like hum prepares us for a scene of pleasant infantile activity. The seats are formed into hollow squares, and the classes are at work in these inclosures, superintended by

when the chapel looks more attractive, in the evening when it is lighted up, or in the afternoon when it is full of a golden haze that seems tangible.

The infirmary is in Varick street, and, as



SISTERS OF ST. MARY ENTERING ST. JOHN'S CHURCH.

a gentle, patient teacher. There are about 800 children present, and the session lasts from two o'clock until four. It is a matter of pleasure rather than labor, and while among all the faces there are some which tell of delicacy improperly nurtured and of strength ebbing away before want, the inherent sadness has vanished in the excitement of the exercises. Perhaps in the years to come the needle will be loathed by some of the children who now ply it with a perceptible sense of pride; but hemming, plaiting, basting and stitching are for the present very satisfactory amusements. Most of the scholars are poorly dressed, but all have clean faces and hands and tidy hair. During Advent, when the sewing-school is closed, they march into the chapel for brief services; it would be hard to say

we have said, is maintained at an annual cost of nearly seven thousand dollars. The house has twenty-five beds, and is large and comfortable. It is in charge of the Sisters of St. Mary, which fact is sufficient to indicate that its charity is warmed by the soft influences of home. Wherever these good sisters are, the walls are not blank, and "institutionalism" is exorcised. What we mean by "institutionalism" is the peculiar and ascetic spirit which would make a Spartan of a frail invalid, and which by its methods incessantly reminds him that he is eleemosynary, and that hospitals and homes are very different things,—in fact, that a shabby home is much more comfortable than a splendid hospital. These votaries of St. Mary have the art—elusive to definition—of making an empty window, without blinds

or curtains, look pretty by a shoot of ivy or a graceful, bending fern in a pot, whose original ugliness is ingeniously concealed by a device in colored paper; and, while the wards are furnished in the simplest style, the same taste, or happiness of resource, has been applied with effective results to the



MEMORIAL CHAPEL, TRINITY CHURCH.

transformation of every unsightly little corner. The sisters have a little oratory on the first floor, and next to this is a prepossessing reception-room, with a dining-room in the rear. The convalescent patients and the sisters dine together, and the table was set, at the time of our visit, with linen, glass and cutlery neat to a degree that would have been creditable to an "up-town" club. There is plenty of sunshine and fresh air in all parts of the house, and the windows look out upon the garden which connects the infirmary with St. John's Chapel. In the summer, this garden, a green oasis in the midst of towering brick buildings, is a resort for the patients who are able to move about; and they sit here reading, or chatting, or musing, as they listen to the reverberations of the traffic in the adjoining streets. On the second floor we come to the apothecary's

shop, and the apothecary is one of the sisters, whose ability in dispensing the prescriptions suggests a new and suitable employment for women. A hymn is being played on a melodeon to an accompaniment of voices, and the sister who is with us tells us that they are all "fond of music." In the ward from which the strains proceed we find a lady visitor seated at the instrument, and the patients in bed are recalling in treble the words of the tune. The men's ward is on the third floor; nearly every bed is occupied, and another sister is ministering to the wants of the patients. An emaciated boy, suffering from some wasting disease, is seated in a chair on wheels, while a visitor is reading to him from the New Testament, and occasionally catechising him. A young man, whose face shows no signs of disease, is groaning from the terrible pains of sciatica; and an old man is holding the morning paper in one hand, while the other rests in a sling, aching from a severe fracture. The sisters have their house full and hands full. About one hundred and fifty patients come to them in a year, Americans, English, Irish, Germans, Scotch, Swedes, Italians, Spaniards, Dutch and others. Preference is given to Episcopalians, but when there are empty beds, no one is excluded on account of sect.

The extent and variety of the charities connected with Trinity are so great, that if we had omitted our synopsis of the church's history, it would still have been impossible to describe them all even in such detached sketches as we have given of the sewing-schools and the infirmary. Pages might be filled with descriptions of the work in the guilds, the schools, the working-men's societies and the sisterhoods. We have not yet said a word about the Winter Fund, which is a reserve to meet special emergencies of the season, such as coal and rent. It seems an unusual thing, but the parish, in deserving cases, actually pays the house-rent of a few of its people who are out of employment; and one cannot be more than a mile away from some substantial object of its generosity in any part of the city, between the Battery and Twenty-seventh street. Hence, the impossibility of giving the reader an exhaustive account of its scope; but before concluding we may briefly mention the Trinity Chapel Home for Aged Women at 207 West 27th street.

The house is small and unpretending, only distinguished from the others in the same locality by the door-plate. It is a home, and not an "institution," and its twelve inmates have

little to remind them that they are not in their own domiciles, if, indeed, they could expect as much comfort in independent circumstances as they have in the fostering care of Trinity. Few restraints are imposed upon them. They come and go within certain hours at their will, visiting their sons, daughters, and grandchildren—of whom there are probably a great many,—as often as they please, and whatever they are able to earn by knitting or sewing is retained by them for pocket money. Most of them are the widows of working-men, a few are spinsters, and all are well down the shady side of the hill,—not that they are ailing or miserable in the gloom of life's closing.

The doctor's carriage has not driven up to the door of 207 West 27th street in a year, and this exemption from sickness is recurred to with amusing complacency by all the inmates in their conversations with visitors.

"It amuses me to hear the young ones talking of pains here and pains there,—old almost before they are young," said a dame of seventy-three to us. "I never

dence of her bright eyes and sprightly manners in confirmation of the deterioration of the sex. This old lady was in the kitchen helping to prepare the dinner, which is based on a very liberal dietary; and the others make themselves so useful about the house that only one servant, in addition to the matron, is required. A pantry and closets separate the kitchen from the dining-room, in which the household gathers three times a day, and the floor above is devoted to the uses of the oratory, which is prettily decorated with evergreens for Christmas. Morning and evening prayers are read by the matron, and on Wednesday afternoons, one of the assistant ministers gives a lecture. The chambers are provided with two or three beds, according to their size, and the occupants have ornamented them according to their means or tastes. The furniture is plain and homelike, and the rooms have nothing to indicate that they are not part of a private residence. Some of the occupants were sewing, others knitting or reading, and there was no idleness or listlessness among them. As we were introduced we were met with courtesies and pleasant smiles. No discontent,

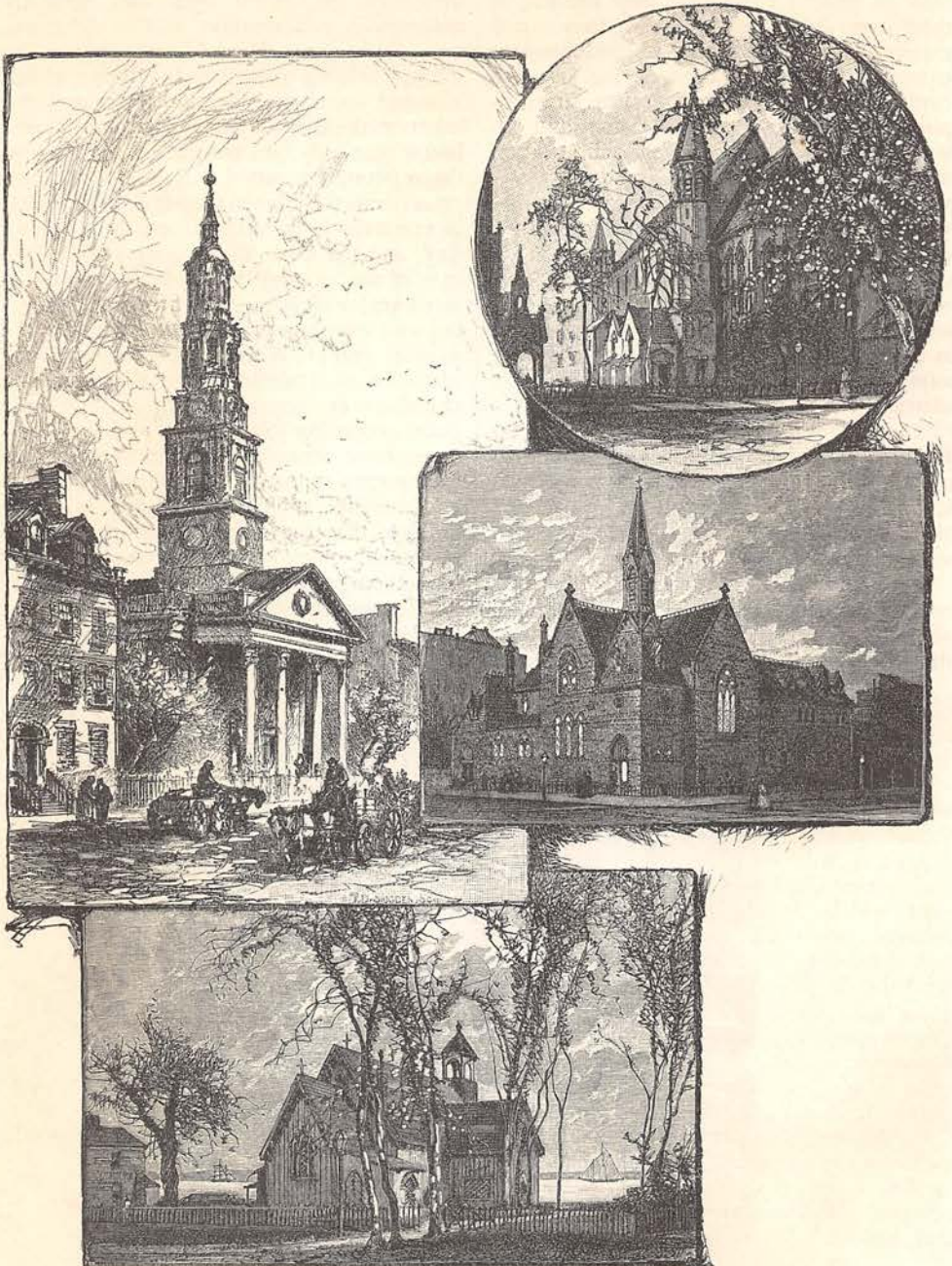


TRINITY SCHOOL, NEW CHURCH STREET.

had a pain since I can remember—no rheumatism, no lumbago, no head-aches. Women are not what they were in my time, sir;" and we perform take the evi-

no discomfort, was visible, and the December sunshine poured in on the old ladies at their work.

Thus in many ways not formally religious,



ST. JOHN'S CHAPEL.

ST. CORNELIUS'S CHAPEL, GOVERNOR'S ISLAND.

TRINITY CHAPEL.
ST. CHRYSOSTOM'S CHAPEL.

in the common sense of that word, Trinity becomes a living church, with a far-reaching influence in the elevation and maintenance of the poor, not existing in tradition nor in a sphere of ecclesiastical pomp, but

glorifying God through the hearts of men and embodying the principles of the New Testament in a varied usefulness which is felt, though it is not fully appreciated, in all parts of the city.