

*Armstrong Chapel  
of the Methodist Church  
1831 A.D.*

## DREAMS AND VISIONS BECOME REALITY

***D**reams and visions are the source from which most achievements spring. But before dreams and visions can produce results of value they have to be expressed in concrete action. Almost twenty years ago, Dr. Frank H. Nelson and Dr. Jesse Halsey asked a few others to share in their dreams and visions about a future Indian Hill church. The basic hope was that members of different branches of the Christian Church could worship and serve God in unity and without competition.*

*Many who heard about the program felt it was too visionary, and contrary to usual practice, and they predicted that the joint services and fellowship could not result in any permanent and established parish life. The uniqueness of the plan caused many to be skeptical. Nevertheless, as the years passed, the dreams and visions more and more came down to earth, took root, and grew. When Luther Tucker came to be your minister he soon proved himself to be the man, and his wife the woman, whom I am sure God raised up and prepared to nurture the growth so that it could produce abundant fruits. Now in the building and consecration of your church fabric we see before us a firm and permanent proof of the success of this venture. Doubt is vanquished.*

*I rejoice with you as we consecrate your church because to me it speaks of a step toward the fulfillment of our Lord's dream and vision, expressed in His prayer, "that they all may be one."*

HENRY W. HOBSON, Bishop of Southern Ohio

*The Presbytery of Cincinnati rejoices with the people of Indian Hill in the founding of a Church which stands as an impressive witness to the faith of its community. God has set before you an open door of opportunity. By His help, may your cooperative effort ever go forward! You have the prayers and good wishes of your many Presbyterian brethren.*

JOHN H. LAMY, Moderator  
Presbytery of Cincinnati

# THE STORY BEGINS

The dedication of the Indian Hill Church on Thanksgiving Day 1952 is the culmination of a story of some consequence not only to members of the Episcopal and Presbyterian Churches, but to others as well, wherever there are Christians who are concerned with the unity and the mission of the Church. It is a strictly local story, but so is the Gospel narrative, and every account of the way that Gospel is re-enacted in the lives of men and women and children.

The story of this particular church begins in 1933. Indian Hill was then at a turning point. For over a century it had been a farming area; it was becoming a community of city people with homes in the country.

## First Settlers

But the story of the Gospel in this place dates back a hundred and sixty years. Columbia and Losantiville, the earliest settlements on the site of Cincinnati, had been established in November and December 1788, and early in 1789 two outposts were established in this vicinity, with blockhouses for protection against the Indians. Covalt's Station, now Terrace Park, was the first, and Nelson's Station, now Madisonville, shortly after.

When the first settlers built their log cabins in the wilderness, on what was to be named Indian Hill, they brought with them their great Bibles, leather bound with clasps of brass, and in their hearts and minds a firm conviction of man's basic need for both education and religion.



Though many of them were without barns of their own and their stock was branded on the ear and let loose to roam over the country, though they had no roads and made their way from house to house over Indian trails through the forests, they built a one room school of logs, and found a schoolmaster, who boarded with the parents of his pupils — a month with the Drakes, a month with the Earharts, a month with the Armstrongs, taking them in turn throughout the school year.

They had no church, so for many years they held their services regularly in a large barn, with the Armstrong and Earhart horses and cows in their stalls at the south end, and the chicken roosts at the north end, and the mows of sweet hay overhead. To that barn they came on horseback or on foot to praise God and thank Him for their many blessings.

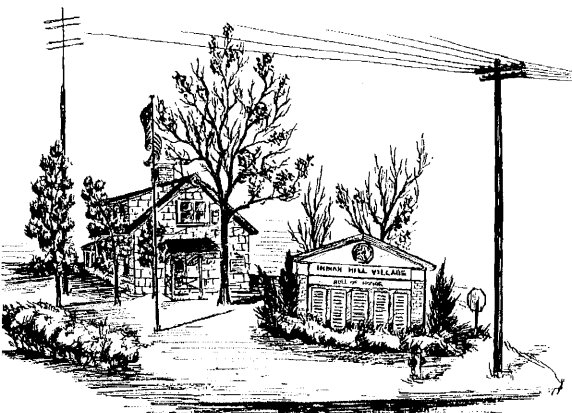
This barn served them well for over thirty years until Nathaniel Armstrong, a godly and generous man, gave them a site and a chapel at the southeast corner of Drake and Indian Hill Roads in 1831. This church was to serve for all Christian men and women, and to be administered by the group with the largest number of adherents on Indian Hill, who proved to be the Methodists. The bricks for it were made and burned in a kiln a short distance away on Drake Road.

The chapel then had three doors, one in the vestibule, and one on either side immediately in front of the platform, so that funeral caskets might be carried in at one side, stood in front in the center, and after the funeral sermon be carried out the opposite door into the graveyard. Otherwise, except for the wood burning stoves and the present chancel and lighting, the chapel

was much as it is now. For over a hundred years the Armstrong Chapel of the Methodist Church was the Christian center for the whole area, and for twenty years it served as the home of the new congregation as well as of its own.

## City People

The story of this congregation opens in a country home near the south end of Drake Road in February 1933. Along with the Robert A. Tafts, the Robert Sattlers and the Harry Worcesters, the Charles D. Jones had been among the first city families who had moved out to this area in the early nineteen twenties. Soon after, under the leadership of Frederick H. Chatfield, a number of other young married people decided to fulfill their ambitions of developing this country community and began building their houses.



Little by little community organization developed. The oldest body on the Hill, other than the Church, was the Indian Hill Rangers. Before long they became established on a professional basis instead of as volunteers. The Madeira and Vicinity Fire Department was organized and soon established a record of service to rival the Rangers. The Cincinnati Country Day School was founded; and the Camargo Club was started.

Most of the new families who were moving to Indian Hill were affiliated with Episcopal and Presbyterian Churches in the city. But with growing families,

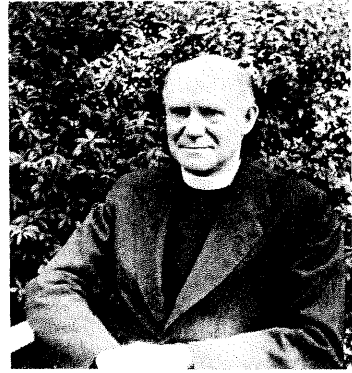
regular attendance at their churches, and taking children to Sunday School, became increasingly difficult. So in 1931 Mrs. John C. Pogue started a Sunday School in her home which some thirty children attended during the next two years. Finally, it became clear that the only solution was a common place of worship on Indian Hill for Presbyterians and Episcopalians and others who cared to come.

Regular Sunday services were now under serious consideration, and consultations were held with the Rt. Rev. Henry W. Hobson and the Rev. Dr. Frank H. Nelson of Christ Church for the Episcopalians, and the Rev. Dr. Jesse Halsey of Seventh Church for the Presbyterians. Then in February 1933, Mr. and Mrs. Charles Jones called a meeting with these clergymen at their home for the purpose of taking definite steps towards the realization of the common desire. Forty persons came and Bishop Hobson presided.

## Vesper Service

By way of making a start, it was suggested that a Sunday vesper service be undertaken. Mr. O. DeGray Vanderbilt Jr. was asked to see what arrangements could be made with the Armstrong Chapel, which was secured for a small rental. This done, the first service was held there on February 26, 1933 at 5:30 p.m., the Rev. Frank Nelson officiating. The next Sunday, the services were taken over by the Rev. Francis J. Moore, then serving as a special assistant at Christ Church. His position was that of "Vicar" both for Dr. Nelson and Dr. Halsey — minister to Episcopalians and Presbyterians alike. Fourteen years were to elapse before a church was organized, but from the beginning it was a united Episcopal and Presbyterian venture, which owes its existence to the continuing ministry of Dr. Moore throughout this period.

Mr. Vanderbilt continued as Chairman and Mr. William H. Chatfield as Secretary of the Chapel Committee responsible for the services until 1946, when the movement was begun to make Indian Hill a combined Presbyterian and Episcopal parish, at which time they resigned in order to let younger members take charge of the new task.



*The Rev. Francis J. Moore*

From the start, the Sunday evening service had three special features. Great simplicity was foremost, based on a shortened form of Evening Prayer in the Book of Common Prayer. Secondly, it was always a family service attended by parents and children together, with the children participating in the taking up of the collection, and on special occasions as a choir. Consequently, brevity (the service lasted about thirty-five minutes) was important for the benefit of the children. In fact, the children came so regularly to services that for years it was felt to be inadvisable to attempt to have a Sunday School also. The addresses were generally such that the children could follow and indeed were often for their particular benefit.

The family character of the service contributed largely to its continuance and increasing success over those earlier years, and established the strongest possible foundation for the future. Though there was no choir, thanks to Mrs. Pogue who gave willing and unfailingly dependable service as organist, the services were always marked by hearty singing. On special occasions, such as the carol service at Christmas, the musical part of the service was one of its delights. The Children's Home choir also paid a visit twice a year, and at those times the chapel was always crowded.

After two years of services it was felt to be desirable, on account of the poor condition of Armstrong Chapel, to explore the possibility of renovation in conjunction with the Methodist Board. Since they proved to be very willing and cooperative, a committee was appointed to carry this through. Mrs. Stanley M. Rowe, Mrs. Horace W. Reid, and Mr. Standish Meacham, a leading Cincinnati architect who very generously gave his professional advice, effected a complete change in the interior of the chapel during the summer of 1935. Small-paned window sash took the place of the large, frosted glass windows; pews and all woodwork were painted white, and the walls a pale yellow. Chandeliers built for gas-light were removed and cove lighting was installed. Some wooden inside shutters, long hidden in the belfry, were discovered and incorporated into a new paneling behind the altar. For the first time the chapel now had an altar, and a little later Communion rails were added. In all this the Methodist authorities were eager participants.

Following this renovation several gifts were made for the use of the new congregation. The cross and candlesticks on the altar were given by Mr. and Mrs. W. H. Chatfield in memory of Frederick H. Chatfield; altar hangings were given by Mr. and Mrs. S. M. Rowe; a piano and vases were given by Mr. and Mrs. Benjamin W. Lamson. A font was also loaned by Mr. and Mrs. O. DeG. Vanderbilt Jr. in which their daughter, Mrs. Schneider, had been the first child christened, their oldest grandchild, Philip V. Schneider, the first to be christened after its placement in Armstrong Chapel, and another grandson, George V. Peck, the first one christened in the Indian Hill Church. Later on, members of the congregation also contributed to the fund raised by the Methodist Church for the purchase of a Hammond organ.

## Carrier Pigeon

As in all other churches, the chapel pews were exceptionally devoid of young men during World War II. Mothers and fathers and young women were there aplenty and prayed with heavy hearts for our armed forces. Indian Hill decided to do something concrete to show the boys they were still very much in our thoughts, and that a warm welcome was awaiting their return.

Mrs. Stanley Rowe volunteered to write a small news-sheet in lighter vein to report the activities of our servicemen far afield and of their families and friends at home. This was financed by the congregation; the wives addressed the envelopes; the boys wrote engaging letters; and "Town Chatter" was furnished by several young women. The paper was printed quite amateurishly by a small country printer, assisted by his deaf-and-dumb sister-in-law, who set the type by hand. The name was an inspiration from on high and the sheet had one real mark of distinction — its masthead was drawn by Charles Dana Gibson.

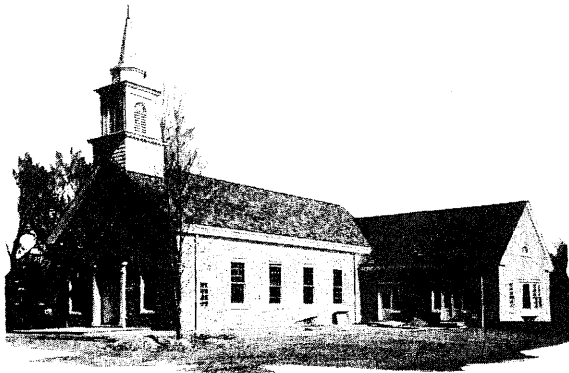
Seventeen issues of the paper were mailed to a total of 160 servicemen and their wives back home between October 10, 1942 and August 1, 1945. It was evidently enjoyed, because on Christmas Eve 1945 after "the shouting and the tumult" died, the young people presented Mrs. Rowe with a silver punch bowl engraved with all their signatures. The scrap-books used in compiling the newssheet contain detailed and authentic information on each boy's military career. The congregation lost one boy in the war — "Bobby" Pogue, youngest son of Mr. and Mrs. John C. Pogue, and he was mourned by all. A memorial service was held for him, and a lectern Bible given in his memory by Mr. and Mrs. Raymond Betts II.



## A United Church?

As the population on Indian Hill increased, it became clear that a resident minister and a church building would be needed. The question was fully discussed at a meeting of the Chapel Committee in April 1945, at the home of the Treasurer, Dr. William T. Semple, with Bishop Hobson, the Rev. John R. Yungblut of Terrace Park and others. The problem resolved itself into working out a plan by which a single church could minister to both Episcopalians and Presbyterians, and Bishop Hobson was requested to consult with the Rev. Dr. Earl R. North, Stated Clerk of the Presbytery, about this. He also discussed the proposal with the District Superintendent and Bishop of the Methodist Church and was advised that Methodist participation was not feasible.

When the residents of Indian Hill were canvassed, strong support was indicated for the proposed plan of a united church. A Steering Committee, accordingly, was appointed consisting of Mr. Ethan B. Stanley, Mr. John J. Rowe, Mr. Frederick V. Geier, Dr. Semple, Mr. Chatfield and the Chairman, Mr. Vanderbilt, Jr. Bishop Hobson and Dr. North drafted suggestions regarding procedure and organization for their consideration, and in June 1946 the Committee went on record as strongly advocating "the organizing of the united church on Indian Hill under the joint sponsorship of the Cincinnati Presbytery and the Diocese of Southern Ohio and open to all Christian people."



## THE CHURCH BEGINS

The first step was taken at a meeting of the whole vesper service congregation, held at the Country Day School on Tuesday, October 8, 1946, with Bishop Hobson and Dr. North in attendance. The plan drawn up by them was presented and discussed, and the recommendations of the Steering Committee to proceed with organizing a united church were approved. An Organization Committee of sixteen persons was appointed, "with power to act as the interim Governing Board for the present congregation . . . with authority to collect contributions to cover the annual expenses, and to include when raising funds a request for the support of the national program of the two denominations, Episcopalian and Presbyterian." (*See last page.*)

Having taken the first steps for the formation of the Indian Hill Church, the next move was the securing of a full time minister. For all these years, Dr. Moore, who had become Rector of the Church of the Advent, had conducted our vesper services, and performed the marriages and other pastoral duties for our small congregation. The congregation can never repay its debt of gratitude to him for his cheerful and faithful devotion.

After considering a number of candidates, the Rev. John Upham Harris was invited to conduct our service on December 8, 1946, and a formal call was issued to him. He accepted and began his ministry on February 23, 1947. Mr. Harris came to us from Trinity Church in Boston. Prior to that time he had served as an Army Chaplain in World War II in the European Theater. This experience gave him unusual understanding of the problems of returning soldiers, and helped to attract to our congregation young people whose religious life had been interrupted by the long war.

The task of the new minister was not a simple one, despite the optimism of those taking initiative in the new venture. Only a very small number of families, most of them rather close friends, were interested in the church. Some of these had continuing responsibilities in downtown churches, while others had no experience of what support and work for a parish church entails. The vesper services alone had made little demand on people's time and effort.

Mr. Harris shouldered the many problems in a manner which immediately won him friends. He enlarged the scope of the work first by organizing a Sunday School of over sixty children which met at the Country Day School. He then brought into existence the Women's Guild, which has steadily expanded its areas of service ever since, and from the beginning has been a major source of strength for the church. He even enticed a few hardy members to start a choir.

Under his leadership, in consultation with the Bishop, Dr. North and others, the formation of the structure and organization of the united church proceeded rapidly. The story is worth telling in some detail, because of the almost unique character of the experiment.

## Step By Step

The paramount factors in the undertaking were the experience of fourteen years of worship together by members of both Churches, and of close cooperation for many years between the Diocese and the Presbytery.

On successive April evenings in 1947, the two separate churches were formally organized and each body simultaneously approved federation with the other. On April 21, at a meeting of forty-eight Episcopalians held at Mr. John J. Rowe's house, the Articles of Association of The Indian Hill Episcopal Church were adopted, and a Vestry was elected, with Mr. Vanderbilt Jr. and Mr. John J. Emery as Wardens.

The next evening, sixteen Presbyterians met with the Rev. Hugh B. Evans at the home of Mr. William A. Pease, adopted a petition to the Presbytery to organize as a church under the Constitution of the Presbyterian Church in the U.S.A., and named Mr. E. B. Stanley as Chairman of a nominating committee for ruling elders and trustees.

Then on May 12, at the annual convention of the Diocese in Dayton, The Indian Hill Episcopal Church reported its federation with the Presbyterian Church, and was admitted as a parish into union with the Protestant Episcopal Church in the Diocese of Southern Ohio.

On June 10, the Presbytery of Cincinnati, meeting in Lebanon, unanimously approved the petition to organize The Indian Hill Presbyterian Church and to federate with the Episcopal Church. The Rev. Hugh Bean Evans was appointed Moderator and the Rev. John U. Harris as Stated Supply. Two days later the Presbyterian congregation met in Armstrong Chapel, adopted its rules and organization and elected as its first ruling elders, Messrs. F. V. Geier, R. Neil McCash and W. A. Pease. A joint Episcopal and Presbyterian service of confirmation was then held.

The church structure was now established and in December the two federated church bodies established The Indian Hill Church as the operating corporation to administer and hold title to property on behalf of the two church bodies, which became corporate members of the operating corporation. The Code of Regulations adopted included provisions whereby either church could withdraw. In such case the financial interest of the body that withdrew would be the proportion of the Capital Funds contributed by members of that denomination.

Church membership and government and all policy and activities thus remained exclusively the responsibility of the two federated churches, while property was vested in a corporation of which both churches were members. At the same time provision was made whereby persons, who did not wish to become members of either the Episcopal or the Presbyterian Church, could become individual members of The Indian Hill Church.

## The Wider Setting

A forward step in church cooperation and unity had now been taken locally which had few parallels in the world, outside the Church of South India. There the union of the Episcopal, Presbyterian, and other Churches in an entire region was consummated in September of the same year. In this country, a basis of union between the Episcopal and Presbyterian Churches



nationally had been drawn up which was the fruit of many years of joint consultation between official commissions of these Churches appointed for the purpose. However, when it was proposed for study throughout the two Churches in 1946, it was referred back to committee by the General Convention of the Episcopal Church and no positive action was taken.

Federated local congregations in full union with two denominations, and completely united locally, had been established in numerous places by the Presbyterian Church, but only one other case existed where the Episcopal Church had done so. That was also in Cincinnati.

In 1945 two long established churches, one Presbyterian and the other Episcopal, had united to form West Cincinnati-St. Barnabas' Church. That church was served by a Presbyterian minister, since Presbyterians constituted the majority of its members, whereas with a majority of Episcopalians in the Indian Hill Church an Episcopal minister had been called. Close ties developed between these two united congregations, one of them located in the basin of the city, in a congested area where very poor housing conditions prevail, and the other in a country residential area, where the summer camp for the underprivileged children which the city church serves is located.

The first Every Member Canvass conducted in November 1947, with Mr. William S. Rowe as Chairman, was tangible evidence of the solid advance which had been made. Contributions increased from \$2,000 to \$14,000 and the number of contributors from thirty to one hundred and twenty. Twenty-five percent of this budget was for missions and the general program of the Episcopal and Presbyterian Churches nationally, indicating that from its inception this church accepted its wider responsibilities.

A major problem now was the selection of a site for the future church building. After several months of study under the chairmanship of Mr. Harry R. Drackett, this was decided and the services of an architect were retained. Mr. Drackett's death in March 1948 was a tragic loss of a forceful leader. The eight acres on Drake Road was one of three parcels of land purchased simultaneously in 1948 from the Clippinger Estate by the Village, the Board of Education, and the Church, as a future center for Indian Hill.

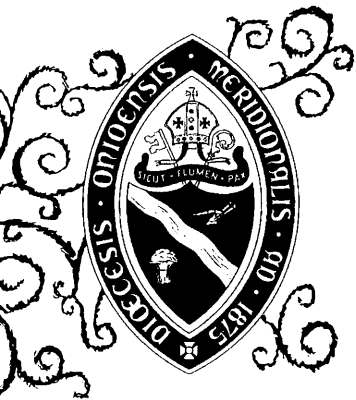
## No Minister!

With a church now established and ready to go, the decision of Mr. Harris to resign and return to New England fell as an unexpected blow. His resignation was accepted with regret in June 1948.

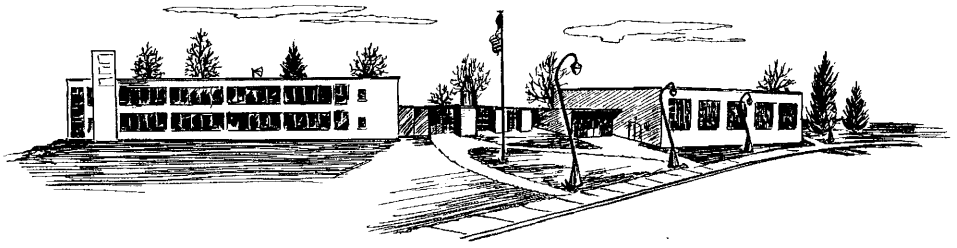
We were being watched by many eyes to see whether or not the experiment would succeed, and here we were without a minister!

Mr. John J. Rowe was appointed Chairman of a Committee consisting of Messrs. Emery, Geier and Pease to nominate a minister to succeed Mr. Harris. The committee resolved to take whatever time was necessary in order to locate a good man to meet our unusual needs, and we have never had cause to doubt the wisdom of that resolution.

It was nonetheless a severe trial for a one year old church to carry on without its own minister for fifteen months. That trial may have been its







salvation. It issued in greater realism, a deepened sense of responsibility, and strengthened determination.

Some gave up hope; others went to work. Those who carried forward undaunted the work of the Women's Guild, and above all the group of women who worked with Mrs. Ellsworth F. Ireland, Mrs. R. Neil McCash, and Mrs. Richard A. Sheard to carry on the Sunday School, deserve a large measure of credit for the fact that no ground was lost during this period.

On the contrary, the unusual readiness of people — with or without previous experience — to undertake the variety of responsibilities involved in extending the influence of the Church was brought to the fore.

In the meantime, the congregation enjoyed visiting ministers and gradually formulated its judgment about the kind of man needed as a permanent leader. Bishop Hobson found that man, with a wife who proved to be an ideal person in our situation.

The Rev. Luther Tucker was then serving as Secretary of the Yale University Christian Association, and priest-in-charge of a mission parish in West Haven, Connecticut. Although he had had very little parish experience, he had an exceptional background in the field of Christian cooperation during sixteen years of leadership in the college work of the Episcopal Church, the Student Y.M.C.A., and the World's Student Christian Federation, in this country and in the Far East.

The formal call, which he accepted, was extended to him on behalf of the two federated churches by the Vestry and Session in May 1949 in the following terms:

"In extending this call, we are aware of the unique conditions which make it essential that the Minister who serves in this Parish shall be one who, because of his interest in Christian cooperation, will be eager to further this cause in every possible way. Our united congregation, while made up for the most part of two groups which are officially affiliated with the Episcopal Church and the Presbyterian Church, already has within its membership those who are affiliated with other branches of the Christian Church.

"We are conscious of some of the problems to be solved as we carry out our present program to strengthen the Indian Hill Church, but we are ready to consider further, at any appropriate time, the cooperation of the Armstrong Methodist congregation, or any other congregation of Christian people, as a part of a larger united Church on Indian Hill.

"One of the purposes we have had in organizing our present Church is the achievement of effective Christian cooperation on a local parish level, and we would favor any further extension of this cooperation which would serve the mutual interests and desires of all groups concerned and of the several branches of the Christian Church with which these groups are affiliated."

The call further expressed the desire that the Minister "plan as great cooperation as possible with those interested in Church extension in the Diocese," and presumably in the Presbytery.

Because it was felt essential to have the minister living on Indian Hill the Mariemont Rectory was sold, and the one on south Drake Road purchased, and Mr. Tucker and his family moved there in September 1949. Armstrong Chapel was packed to the doors for the Service of Institution, at which the Rev. Lowell H. Palmer, Stated Clerk, and the Rt. Rev. Henry W. Hobson officiated on behalf of the Presbytery and the Diocese.

# THE TIME IS RIPE

The whole congregation now took new heart. The ice broke at a "picnic pilgrimage" to the building site on a beautiful October Sunday. Everybody came, from new infants to septuagenarians, and everybody loved it. The enthusiasm, solidarity and friendliness of the congregation that broke through that day is not likely to disappear.

Three major changes were promptly approved. A change in the hour of the Methodist service made it possible to inaugurate morning services at 11:30 A.M. The nostalgia for the vesper services was short lived when the morning hour almost doubled the previous attendance.

Secondly, the practice was established of alternating Presbyterian services with the services of the Book of Common Prayer on Sunday mornings, in order to give authentic expression to the heritage of the two traditions, as is done in ecumenical meetings. Since two thirds of the members were Episcopalian, Episcopal services were conducted about two thirds of the time. Presbyterian Communion services for the whole congregation, conducted by the Rev. Lowell Palmer, were also held for the first time.

The other change was the formation with the Armstrong Church, as a one year experiment, of a United Sunday School meeting in Jefferson School, with Mrs. Fred W. Wilkenning as Superintendent. This made possible a considerably more effective program than either church had been able to conduct separately before. After the first year, however, it did not prove feasible for the Armstrong Church to continue the experiment.

When Mrs. Pogue found it necessary to resign after sixteen years volunteer service as organist, the Women's Guild expressed the heartfelt appreciation of the whole congregation for her leadership with a suitable gift to her and an altar Prayer Book in memory of her son, Bobby Pogue, a stand for which Mr. and Mrs. H. E. Wilson presented. Mr. Eugene Stanton became choir director and in two years with great understanding nursed the choir into being. Under the leadership of Miss May Estel Forbes, who succeeded him, the volunteer choir has gone from strength to strength in enriching the worship of the church.

The possibility of proceeding with the erection of a new church came under consideration during the winter, and the rapidly deteriorating international situation gave added pressure for early action in this direction, lest delay might make it impossible to build at all.

A memorable event marked the spring of 1950. No one who attended the annual dinner meeting of the whole church in May will forget the solemn joy and commitment with which the congregation voted to undertake the Building Fund Campaign for \$175,000, with Mr. John J. Rowe continuing as Capital Fund Chairman and Mr. Harold Comey becoming Campaign Chairman. The presence with us of our three guides and counselors, Bishop Hobson, the Rev. Lowell Palmer and Dr. Moore, added greatly to the occasion. When the Committee reported in the fall, \$177,000 had been pledged.



*June 10, 1951*

## A New Church

But what kind of church building was it to be? That decision had not been made and the whole congregation had a voice in making it. The last Sunday in June, immediately after a shortened service, a meeting was held in Armstrong Chapel to discuss four questions which had been previously submitted to everyone by mail. The advocates of a contemporary architectural style were able and persuasive, but the overwhelming majority clearly preferred a traditional type of building, preferably in rough stone or brick, with the parish house an integral part of the whole composition, but subordinate to the church.

It had been the practice to discontinue services during the summer, but with the approval of the annual meeting, union services such as had been held during Lent with the Armstrong Church, were undertaken for ten weeks beginning in July, and again during the summer of 1951.

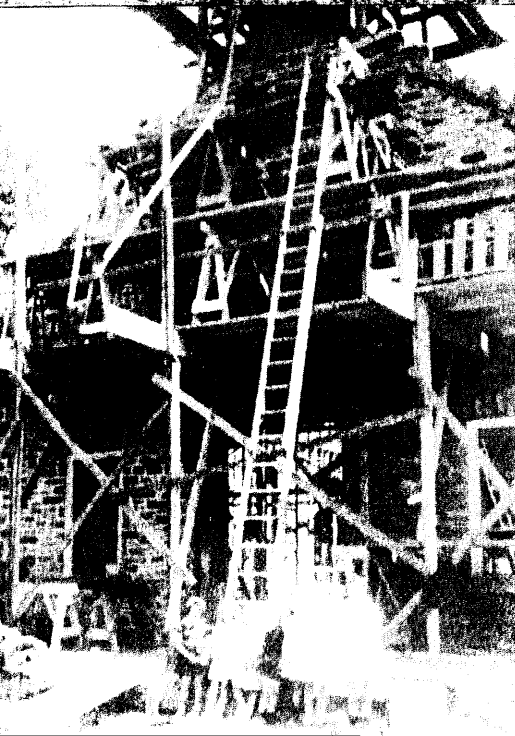
Due to the resignation of the previous architect, work on the plans for the new building was not undertaken until the appointment of Mr. Charles F. Cellarius in October 1950. For many months Mr. F. V. Geier gave unstintingly of his time as chairman of the Plans Committee. As plans were approaching completion, the steady growth of the congregation and Sunday School, and the rapid increase in the building of new homes on Indian Hill, made it necessary to add substantially to the facilities which had first been planned.

The building contract was signed with Wagner, Inc. in May 1951, and on June 10 ground was broken for the new building in a brief ceremony, enlivened by music from the newly formed Indian Hill School band, and conducted by Dr. Moore, Mr. Palmer and Mr. Tucker. Representatives of the community and the neighboring churches joined in the occasion, which was followed by a bigger church family picnic than ever. But before that, Mr. Granducci's bull-dozer had gone into action in a far more convincing manner than the ceremonial shovel.

The previous year had been marked by considerable strengthening of the Sunday School program, under the leadership of Mrs. Griffith L. Resor Jr. and an extraordinarily able group of leaders. Steps were also taken to extend the participation of adults in consideration of issues of Christian belief, especially in relation to pressing social and political issues. The program of the Annual Meeting, for example, consisted of a discussion led by Mr. John J. Rowe and Mr. Charles P. Taft, of where we stand as Christians in relation to the growing power of government. It was followed by another meeting on the question of public housing. The women's Bible study groups which had been established the previous year, continued to prove significant, as did a series of four meetings on prayer, led by Dr. Lynn J. Radcliffe, which was jointly sponsored with St. John's Church in Terrace Park.

The organization of a Christian Education Committee with Mr. Donald P. Dickson as Chairman, proved to be a major forward step in organized planning for all age groups within the Church. It led to the establishment of a Senior Youth Group in the fall of 1951 and a Junior Youth Group the following year, as well as of a small but fruitful men's study group, dealing with Christianity and Communism.

Meanwhile participation in the activities of the Diocese and Presbytery was increasing. This was signalized by the decision of the Women's Guild, early in 1952, to affiliate with the Presbyterial and with the Woman's Auxiliary of the Diocese. Prior to that the United Thank Offering had been instituted and Mrs. W. H. Chatfield accepted the position of Custodian.



## Church Burial Ground

The beginning of the story of the Indian Hill Church concludes with the establishment of a Burial Ground, as one of the proper religious functions of the church.

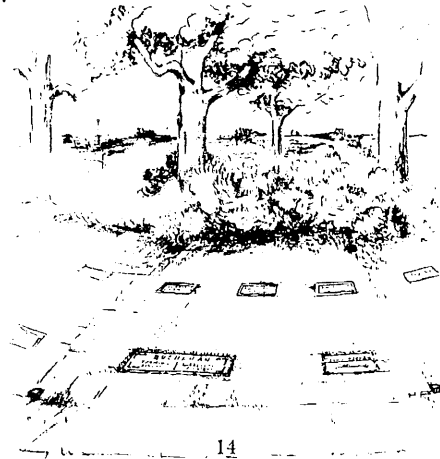
The primary reason for the development of a burial ground in connection with the church is spiritual. It serves to quicken people's awareness of the Church of Christ as the fellowship of men and women in the presence of God, in both this life and the next. Furthermore, it maintains meaningful ties with a particular church through successive generations. A church burial ground can help to restore the authentic meaning of Christian burial and contribute to the spiritual depth and strength of our church.

Moreover, use of some of the land for burial purposes makes possible the improvement of such areas in a way which adds markedly to the beauty of the whole property and gives a distinctive character and tradition to the church. The area designated for this purpose includes some fine old trees, and lies to the east of the building site and north of the hollow, where three graves over a hundred years old already exist. The type of development is the utmost in simplicity, with well maintained open grass areas given dignity by substantial trees. Headstones and all markers are to be flush with the ground and no others permitted, except for the restoration of the three existing gravestones. Family plots are divided by inconspicuous corner markers rather than by shrubbery planting. The low ground along the creek at the eastern boundary will remain wooded, and the natural contours of the land provide a beautiful outlook from the church building through the trees toward the woods.

Only members of this church and clergymen who have served it may purchase lots, which are available at a price well within the means of all. The church carries responsibility for the maintenance of the burial ground as part of its current operating expenses.

Finally, the church has established an Endowment Fund, and some substantial contributions have been made to strengthen the whole ministry and effectiveness of the church in the years to come.

This ends the story of the beginning of a Christian congregation, in which an Episcopal Church and a Presbyterian Church were organized in mutual commitment to one another for the sake of God's Kingdom. Never slackening its support and commitment to the Church's world-wide mission, it has in the five years since its organization, erected and fully paid for, by the pledges of its people, the Indian Hill Church and parish house to the Glory of God and for ever-widening and deepening service to Him, in this community and throughout the earth.



## Members of Committees and Boards

1933-1947

*First meeting February 1933:* Mr. and Mrs. William H. Chatfield, Mr. and Mrs. Roscoe Crabbs, Mr. and Mrs. George F. Dana, Mr. and Mrs. John J. Emery, Mr. and Mrs. Timothy Goodman, Mr. and Mrs. Joseph S. Graydon, Mr. and Mrs. Charles D. Jones, Mr. and Mrs. E. Lawrence Jones, Mr. and Mrs. Benjamin W. Lamson, Mr. and Mrs. Arthur Morgan, Mr. and Mrs. John C. Pogue, Dr. and Mrs. Horace W. Reid, Mr. and Mrs. John J. Rowe, Mr. and Mrs. Stanley M. Rowe, Mr. and Mrs. W. Wallace Rowe, Mr. and Mrs. Ethan B. Stanley, Mr. and Mrs. Hulbert Taft, Mr. and Mrs. Robert A. Taft, Mr. and Mrs. O. DeGray Vanderbilt Jr., Mr. and Mrs. Harry A. Worcester, and the Rev. Jesse Halsey, the Rev. Frank H. Nelson and the Rt. Rev. Henry W. Hobson, presiding.

CHAPEL COMMITTEE 1933-1946: *Chairman*, O. DeGray Vanderbilt Jr., *Secretary*, William H. Chatfield, *Successive Treasurers*: Herbert Snyder, John R. Deupree, William S. Rowe, William T. Semple. Other members were: Harold D. Comey, John J. Emery, Horace W. Reid, John J. Rowe, Ethan B. Stanley, Robert A. Taft, Mrs. A. Burton Closson, Mrs. Thomas J. Davis, Mrs. E. Webster Harrison, Mrs. Charles D. Jones, Mrs. Benjamin W. Lamson, Mrs. John C. Pogue, Mrs. Stanley M. Rowe, Mrs. Harry S. Robinson.

CHURCH ORGANIZATION COMMITTEE 1946-1947: Robert L. Black Jr., Mrs. A. Burton Closson, Harold D. Comey, Laurence L. Davis, Ronald C. Dixon, Harry R. Drackett, John J. Emery, William A. Pease, Mrs. John C. Pogue, John J. Rowe, Stanley M. Rowe Jr., William T. Semple, Ethan B. Stanley, O. DeGray Vanderbilt III, Harry S. Robinson, Ellsworth F. Ireland.

1947-1952

INDIAN HILL EPISCOPAL CHURCH: *Wardens*: O. DeGray Vanderbilt Jr., John J. Emery, Harold D. Comey. *Vestrymen*: Templeton Briggs, E. Lawrence Jones, Robert L. Black Jr., Harry S. Robinson, Henry H. Chatfield, Laurence L. Davis, Harold D. Comey, William B. Bright, Stanley M. Rowe Jr., John S. Radway, Paul W. Steer, Richard C. Taylor, Griffith L. Resor Jr., William S. Rowe, O. DeGray Vanderbilt Jr., Arthur H. Boylan, Victor Strauss, Herbert M. Davison, Mrs. Stanley M. Rowe, William H. Harrison, James A. Rousmaniere.

INDIAN HILL PRESBYTERIAN CHURCH: *Ruling Elders*: Frederick V. Geier, R. Neil McCash, William A. Pease, David C. Bane, Herbert E. Wilson, Edward D. Lodwick. *Trustees*: David C. Bane, Ronald C. Dixon, Harry R. Drackett, Frederick V. Geier, Ellsworth F. Ireland, R. Neil McCash, William A. Pease, John C. Pogue, Aldon M. Kinney, Herbert E. Wilson, Robert R. Lambert, George M. Bunker, Edward D. Lodwick, Donald P. Dickson.

BOARD OF STEWARDS: *President*, John J. Rowe, *Vice-President*, Harry R. Drackett (1947-48), *Secretary*, R. Neil McCash; John J. Emery, Frederick V. Geier, Robert S. King, O. DeGray Vanderbilt Jr., William A. Pease. *Treasurer*, Harold D. Comey.

CANVASS CHAIRMEN: William S. Rowe, John S. Radway, Stanley M. Rowe Jr., Henry H. Chatfield, R. Neil McCash, William A. Pease.

WOMEN'S GUILD PRESIDENTS: Mrs. O. DeGray Vanderbilt Jr., Mrs. R. Neil McCash, Mrs. William H. Chatfield, Mrs. H. Truxtun Emerson Jr., Mrs. E. Webster Harrison, Mrs. Charles W. Doepeke.