

GREENWICH LIBRARY ORAL HISTORY PROJECT

SAINT BARNABAS PARISH CHURCH

Transcript of Interview with

DR. HAROLD BASSAGE

by **Peggy Ekberg**

April 2, 1975

Copyright© 1975 The Greenwich Library
Greenwich, Connecticut

This interview was conducted on April 2, 1975, by Peggy Ekberg for the Greenwich Library Oral History Project with Dr. Bassage at Saint Barnabas Church on Lake Avenue, Greenwich, Connecticut. The transcript has been read and approved by the narrator, and his changes have been incorporated into the text. Copies of the original recording and verbatim transcript are stored in the Greenwich Library for those who wish to refer to them.

The reader should keep in mind that the interview represents the recollections and point of view of the narrator. To verify historical facts, the information should be checked with other sources.

The recording and transcript are copyrighted by the Greenwich Library. Any question regarding permission to use these materials must be directed to the local history reference librarian of the Greenwich Library. Attribution to the Greenwich Library Oral History Project must be given for any use of the material.

GREENWICH LIBRARY ORAL HISTORY PROJECT

NARRATOR: HAROLD BASSAGE
INTERVIEWER: PEGGY EKBERG
SUBJECT: ST. BARNABAS PARISH CHURCH
DATE: April 2, 1975
TRANSCRIBER: Nancy Schwartz

BEGIN RECORDING OF (0879)

PEGGY EKBERG: This is an interview with Dr. Harold Bassage*, rector of St. Barnabas Church for the Friends of the Greenwich Library Oral History Project, by Peggy Ekberg at St. Barnabas, Lake Avenue, on April 2, 1975 at 9:30 a.m.

Harold, I've always thought that you sort of had a love affair with St. Barnabas, so I...

HAROLD BASSAGE: Right.

PE: So I ask you, the same way I'd ask you about how you met Anne, how did you first come to meet St. Barnabas Church?

HB: There's that old legend about the camel who put his nose under the tent, and then he kept crawling in further and further. My theory is that St. Barnabas put its nose under my tent rather than my putting my nose under its tent. Because when we came back from England in 1961, I was working in the National Office of the Church and we were living near St. Barnabas, so we just started to come here as parishioners. But here I was a clergyman so they asked me to help a little bit, and then they asked me to

* Born on January 128, 1906, in East Calais, Vermont.

help some more, and finally when Ned Bailey[•] left in June of 1965, I did the services for several months. Then I became the vicar, because we were a mission at the time, and when we became an independent parish, I became the rector, and here I've been every since.

PE: What was the church like when you first came here?

HB: The church building itself was pretty much as it is now, not as many people. The building was completed; the church itself was almost entirely furnished. There were a few things, perhaps the pulpit, added after we came, and a few little things in the interior, but it had been completed in 1959. At that juncture there was a little beat up sort of Quonset hut, which served as a parish house, which has since been replaced . There was no rectory on the property as there is now, because that was added in 1968. But it was right on this beautiful hilltop and surrounded by, sort of rural country, and the life of the parish was somewhat the same as it has continued to be. A lot of young people, and pretty much the same kind of parish that's going on now.

PE: Young people, you mean the pre-married?

HB: Well, now at the age of 69, I look upon most everybody that goes to my church as being young. There are a few who are roughly in my age span, (laughter) but there have always been families with lots of children, as there are today.

PE: The type of parish you have is a -Greenwich is a very revolving door type of thing- is there a very constant nucleus or is there a lot coming and going?

HB: There's not nearly as much coming and going as there are in lot of places. I think there are churches where maybe a third of the congregation move out and another third moves in once a year. But once people get to

[•]Ned Bailey is the Rev . Edwin P. Bailey, who was the vicar of St. Barnabas Church from 1959 to 1965.

Greenwich, they are kind of at the end of the line - and so a lot of people come to Greenwich and just stay here. Now there have been quite a lot of people who have left since I've been here, while others have come, but there's quite a lot of people, who are around still and active, who were here and active when I first came.

PE: Are there some people still here who have been active right from the very beginning of St. Barnabas?

HB: There are a few like Betsy Close {Mrs. Edward Close}. I think, Connie Ludington {Mrs. E. K. Ludington, Jr.} was in on their very early days of it. The John Rotes were in on the early days; Phyllis Steele, whom we don't see here very often, attended the very first service in June of 1956, in the little tack barn on the Greeffs' place. And there may be a few others who, alas, I can't remember at the moment.

PE: Mrs. Close has been probably the longest oldest as far as going all the way back to the original congregation?

HB: I think so, because she went to Old Calvary Church over on Round Hill Road across from the Round Hill Community House, which, in ways, is St. Barnabas Church's ancestor.

E. Tell me about that.

HB: That church was built in the 1860s. A quite attractive little wooden church, I guess it always had some financial struggle, a struggle to keep alive, but it did keep going until the middle 1930s, at which time there was a fire and then the building was torn down, leaving behind a bit of property which went into the possession of the Episcopal diocese of Connecticut. Though they had been kind of poor there was a little money that they had, and the land and the money became the property of the diocese. When St. Barnabas Church became an independent parish on January first the property was given to St. Barnabas Church, just a little cemetery and the area where the church itself stood. The fund, which had come from old

Calvary Church, had been earning income over a long period of years. It had developed into a somewhat sizeable fund to which we do not have access, the principal, but from that fund, which is held by the diocese, we get an income of around eleven hundred dollars a year. So my theory is that, sort of spiritually and financially, we are the descendants of old Calvary Church. And since I'm always interested in the heritage of an institution in which I'm involved, I think it's good for people to know about it. I've undertaken to keep the people of St. Barnabas aware that we do have an ancestor called old Calvary Church over on Round Hill Road.

PE: It seems to me that there is even come physical evidence?

HB: Yes. There is some physical evidence of this. When we built the present parish house in 1969-1970, I went to Imre Cholnoky, who was by great good fortune, the builder for the new Parish House, which was designed by Philip Ives. I went to Imre and told this story about Calvary Church over there, and I said that some big cedar trees had grown up on the ground where the old church had stood. I said, "Imre, could your men go over and cut down one of these trees and take it to a lumber mill, and get some boards made out of it, and could they be built into the siding of the new Parish House?" Imre said with his very attractive Hungarian accent, "Hal, I like tradition. We will do this." So, that's exactly what happened and on the south exterior wall of the new Parish House are some boards that were made from one of the trees that grew up where old Calvary Church stood. There's an inscription that indicates their source.

Also, at the same place, on the south wall of the Parish House, placed against the boards, is a wooden cross about four or five feet tall which has a history. St. Barnabas Church's first service was held in a tack barn at the home of Mr. and Mrs. Theodore Greeff. I believe the day before the first services on June 10, 1956, some of the men installed that cross up on the peak of the little Tack Barn. When the congregation moved

to this hilltop where the St. Barnabas Church now is, they moved into that little sort of Quonset hut, and installed the wooden cross on the peak of it. When the day come to tear down the old Parish House, just a few days before Christmas in 1969 the men were out there working, tearing down, and I went out to look and a burly sort of workman was standing with the cross in his hands. He said, "Hey, Reverend, you want this cross?" and I said, "I most certainly do." I hadn't thought about preserving it, but I rescued it, and it now hands on the south wall of the Parish House where the boards from the old Calvary Church property are.

PE: That's a superb story. On the Tack House, tell me something about how that happened to be used.

HB: How they happened to use it? I don't know, I never exactly thought before. Oh, but of course, Mrs. Greeff was one of those people who were involved in the very first days of St. Barnabas Church, because it started on the Greeff's property. How they arrived at the idea of using that building I don't know. Margaret and Fred Hansen have told stories about how had they worked in the days, perhaps weeks, right before June 10, 1956, getting it all cleaned out and painted, and they borrowed some pews somewhere, and improvised an altar and all this. But how it happened that it all started in that particular building, I don't know except that the Greeffs have always been kind and generous to St. Barnabas Church, and I suppose when they were thinking "Where will we start?" Mrs. Greeff must have said, "Well, there's our tack barn," and somebody said, "And could we use it?"

PE: Did the church originate out of Christ Church?

HB: Yes, it was established as a mission of Christ Church and was developed in conversations and planning done by Christ Church people most or some of whom lived out there in the back country, near where St. Barnabas now is and where the Tack Barn was.

PE: Do you know why the name St. Barnabas was chosen?

HB: I do, and I like this story because this church has always meant so much to the Hansens. I think I remember correctly that not very long before the day of the first services, some of the people who were planning it all were sitting around talking about, "What are we going to name this church?" Margaret Hansen, who is a very good and knowledgeable churchwoman said, "Well, June 11th, the day after our first service, is the day of St. Barnabas in the calendar of the church year . Why don't we call it St. Barnabas?" And that's exactly what they did.

PE: Well, isn't that interesting! Then do you know about how many people were in the church as parishioners when they first started?

HB: No, I'm sorry I don't know that. I have heard people, I suppose the Hansens, and maybe others, talking about the first service, which happened to be a beautiful spring June day. The place could normally seat something like fifty people, and I think they had more than a hundred people that day. I suppose some were people from Christ Church, just interested in the starting of this kind of thing. I don't know how many people attended. Sunday by Sunday during the next, roughly two years before they came to this present property.

PE: Roughly four years before you came?

HB: Let's see they came here in 1958 and I arrived here in August of '61

PE: Three or four years . Do you know how they came about to pick this particular piece property?

HB: No, I don't. Now Mr. Gerrish Milliken was involved in this: Whether he helped choose it I don't know. No, I don't

PE: And who were some of the people that were involved in the early days- do you know that?-on the building of the church besides Philip Ives, who was the architect?

HB: I'm sure that Connie Ludington was active in those days, and Mr. and Mrs. John Rote. I think, perhaps, in some of the stuff on paper that I have given you, there may be a list of some of the names of people who were active at that time.

PE: So we can find out about happenings before you came. Tell me, I know the thing that interests you, that gets you more than anything else, is the people themselves.

HB: Yes.

PE: Tell me about it.

HB: Well, it seems to me that they are an extraordinary bunch of people, whom I like and admire a great deal. They are good humored, they're a generous-spirited kind of people, with a kind of devotion to the church which I suppose you would find in a lot of churches, but which seems a little bit special here. Some of them are here because they are fugitives from bigness in a way. They come because they like to come to a little church. I remember Don Earnshaw once saying that he and Lydia like to go to St. Barnabas Church, because it's small enough so that anything that they are able to do would count. They would feel that they were really being useful.

By and large the people tend to be somewhat conventional and traditional. I really discovered that aspect of them; one time a few years ago when we had a little art show, I discovered that a few people in the parish painted, mostly just happy amateurs, one or two of them doing it more professionally. So, we spread the word that if they would bring in some pictures, that they painted, we would like to hang them for a little show at the time of the annual parish meeting. I guess a dozen or fifteen people brought some pictures around, and they made a nice little show. We got it all hung and I looked around and found that except for the paintings of one parishioner, they were all conventional, traditional,

representational paintings. I thought, oh, this is what St. Barnabas Church is like. They are not stiff and stuffy. They're very liberal in their outlook on life, in many ways, but they tend to be a little on the conservative side. They are family-orientated people- that's the kind of jargon I'm not fond of, but you know what I mean-but very devoted to their children. It's always been a church where the parents came with their children; they didn't bring them to Sunday School and go home and read this morning paper. They do things with their children a lot. They are always interested in their children. They do things at home. They go on trips with children, and they do a lot of things with their children. I have a feeling-and you know this could be open to question because I can't prove it at all-that on a Sunday morning at St. Barnabas Church there is a quality of worship that maybe is different than what you might find some place; I can't explain it and I don't know what it is. But I think this is something that attracts people to St. Barnabas Church. We don't have, and never had, a very active weekday program. It has been said that some people like St. Barnabas Church, because they don't feel as if they are always being pushed around. Maybe they ought to be pushed around more, but that's the way life has been pretty much.

PE: What are some of the groups within the church, like the vestry and how do they work, and historically what are their.... ?

HB: In the years that I've been here we have been most fortunate in the kinds of people who've been elected to the vestry. I never get involved in the selection. They are the kind of people who have always made vestry a real pleasure. Highly competent people and good natured and really interested in the church, and good to work with.

We have an excellent Altar Guild, which I appreciate, because the only other church where I served for any long span of time, the Altar Guild was pretty much just one woman. But we have a good Altar Guild here

and they are conscientious, and they like their work with, and are easy to get along with.

We have had, for years now, a Cub Scout Pack which has flourished under the aegis of Charles Murray. I always like to remember how the Cub Scout Pack got started . In 1967- I think I'm right about that-we were having an annual dinner meeting over at the Round Hill Community House, and I announced that a boy, it was young Charley King, had said to his mother that he wanted to be a Cub Scout, and his mother, Holly King, had come to me, and had said this, and I said that I don't really know much about the Cub Scouts, and I'm sure it takes a man to run it, but I'll see what I can do. At the annual meeting I announced this, and, not surprisingly, nobody said anything. But two or three days later I got a note from Charles Murray saying modestly, "I have been a Cub Master," -I believe, in England-" and if you like I can help." *Well*, we were in business right there; that's all it took. So, that spring we organized the Cub Scout Pack, and it has been going every since. Then two or three years ago Charles Murray passed the Cubs along to John Pratt- "Ike" Pratt-and he and Tom Bloomer started the Boy Scout Troop, which has flourished, and is doing very well.

PE: What about a women's group?

HB: Yes. I was just thinking about the women's group. The last two or three years since Ruth Willsey [Mrs. Carl Willsey] has been president, the women's group has been really *booming*. A year ago this winter they has some classes. Nancy Mott taught a cooking class over at the Round Hill Community House. A lady came in and taught a class in decoupage. Mrs. Funke came along and taught a quilting class.

Sort of out of these classes, in a way, came the idea that last May, a year ago, the women put on what we called a "house-to-house day", which was really a house tour, but we chose not to call it a house tour.

Five parishioners opened their largish and interesting houses. Mostly this was a family affair, for parishioners, and some of their friends. On a beautiful May Sunday afternoon people toured around, visiting the five houses, having tea at the Russell Reynolds', visiting a boutique and a plant sale at the Ludingtons', and apparently everybody had a fine time. The women had a fine time planning it. It took a little more than a hundred people to organize it and run it, which meant that a lot of women and some men, who had not known each other very well before, were working together, getting acquainted, and going things.

This year the quilters have gone on quilting and are now in the process of making another magnificent quilt. Last year the women produced a magnificent quilt and some parishioners, whose names still appear on a four by six card under the glass on top of my deck, pooled together, bought the quilt, and gave it to my wife. It hangs magnificently at the entrance of the rectory across the road and the office where we're sitting.

Then this year the women are in new high gear organizing a Time, Talent, and Treasure Auction, to be preceded by a series of dinner parties at parishioners' homes on Saturday evening, the third of May. The purpose of these two events has been two-fold: partly to raise some money, some of which has been contributed to St. Barnabas Church, and half of it has been contributed to causes outside the parish. But in my thinking, of equal importance, is this opportunity for people to get acquainted and to be an active part of the like of this splendid parish.

PE: When I came first to this church, the women's group was practically non-existent. How has this grown from the early days?

HB: It's had ups and downs. As I remember, in the early days when I was first coming here to St. Barnabas Church I had the impression that it was sort of flourishing, and then it sort of sagged, and then it the last two or three

years it's had an upswing. The women have done various things. They've never had a lot of takers for meeting and discussion groups, and that sort of thing. Sometimes more, and sometimes less. But I suppose, like many types of parish organizations of different kinds and women's groups as well, the women's program has sort of risen and sagged and now is on a great rise, thanks in large part to Mrs. Carl Willsey.

PE: Another one of your groups that I think is superb now; I'd like to know the early part about is the choir. Have you always such a large and special choir? I think it's so professional.

HB: For some reason in this parish, where people are willing to bend their backs and spend enormous amounts of time, doing things around the church, there has always been a struggle to get an adequate volunteer choir. We have had, in recent years, excellent organists. A young man named James Johnson, was replaced, oh, three or four, five years ago, by our present organist and Choir Master Jon Gillock, who is an excellent musician, and a terribly nice guy to work with. In recent years, we have, with some hesitation, set aside fairly modest amounts of money to pay some singers. That scheme is working out this year better than ever before because we have four students who are paid modest amounts of money. Three, I believe, from the State University of New York at Purchase, and one, a boy, from the Greenwich High School. They used to have choir rehearsals on Wednesday, sometimes Thursday, evening, but it was a struggle getting people out, probably because it's a commuter neighborhood, and people who sing are coming from the train or their wives who are making late dinners for the commuters who get home late. This year they have had choir rehearsals after Church on Sunday; it makes a long morning for the choir, but it has worked. For the first time since I've been here, week after week, we have a choir loft fairly full of singers for rehearsals, as well as for the services themselves. I usually, during

choir rehearsal, go up and sit on top of the steps that lead up the choir loft and listen a little bit. In the days, before this year, when we used to have evening choir rehearsals, I used to look at the choristers' faces, which by ten o'clock at night looked practically gray with fatigue, and there they were doing their best. Our choir is at the rear of the church and nobody sees them during service. I always wish the people in the congregation could know how hard these people work to produce our music. But nobody ever knows about that kind of thing, except the people who are involved. But, we are very fortunate this year in our music, with our paid singers and members of the parish who are in our choir, and with Dr. Jon Gillock, organist and choirmaster.

PE: Another organization is the Sunday school, which I'd love to know from the early days particularly when from you were here how...

HB: St. Barnabas Church first tucked its nose under my tent by asking me to help a little bit with the Sunday school. I met with teachers, and we had some sessions, I wrote and sent them things on paper, and so on. During those years, I thought, "I really am not being any help to these people at all." However, one of those teachers, just a week or two ago, was talking about how profitable what the teachers and I had done together in those days had been. So, I guess maybe I helped a little bit.

I gather that, in many churches in America these days, Sunday Schools are a problem. Sunday School enrollment, nationally, has dropped off tremendously since the years of the 1950s and I guess the early 1960s. Our Sunday School enrollment has held up fairly well. One of the blessings of being the Rector of St. Barnabas Church is the tradition that the Rector does not recruit Sunday School teachers, which always takes a bit of doing, but laymen always do this job, and they've done a marvelous job. Over the years, we have had a corps of teachers of whom I've thought year after year, "No matter what happens to those classes, it's such a

wonderful experience for those kids to be exposed to those human beings who do the teaching." Quite a lot of our teachers have been teaching since I first became the vicar here. Other new ones come and go.

PE: Who are some of the ones who have been here a long time?

HB: Stuart Lovejoy and Mary Kinnear have taught for a long while; Polly Moore and Harry Henriques have taught for quite a while. It's people like that.

During the last three or four years I have undertaken to write the curriculum for this Sunday School. For some reason, I gather, in many churches these days the kind of handsomely produced, printed materials that churches used to buy and hand to teachers don't work. I was finding that we would buy the material and give it to the teachers, and they didn't find it very helpful. So we sort of stumbled into this procedure whereby every summer I put a lot of stuff down on paper and produce a notebook, which goes in the hands of the teachers. The theory is that all the classes, that is youngsters of all ages, are dealing each Sunday with a given Bible story. One of the laymen or I may speak briefly about the story in the church, before the children go to their classes. I undertake to preach about the same story, with the theory that maybe, when the whole family goes home in the station wagon together, there might be a little conversation about the sermon and about how the story was dealt with in the third grade or some other classes. Actually how much of that kind of thing goes on I'm not sure. But people seem to think it's an idea worth trying.

The teachers whom we have had over the years have tended to be imaginative people who have had all kinds of inventive ideas of their own, about what to do in their classes. A sterling example is Mary Kinnear. Almost every year, since 1967, in the spring, she and the fifth and sixth grade Sunday School classes have produced what Mary calls a movie, which is a series of colored slides accompanied by a tape

recording, telling the story of Peter, "the story of Jesus", something like that. She did one a couple years ago, which was sort of inspired by *Godspell*. The children in pictures and narration, which they put on tapes, told the Gospel story in somewhat fashion of *Godspell*, with clown faces and that kind of music, and so on. This has meant the world and all to the kids and to Mary Kinnear because she loves doing it and pours out *incredible* amounts of work and energy and imagination in doing it. She does this in the spring, having recovered from doing the Christmas pageant, the telling of the Christmas story with the children in the same class, at the four o'clock service on Christmas Eve afternoon. She has been doing this, I think, also since 1967, and has done a great deal to bring Christmas to the hearts of people who come here in *great* numbers at four o'clock every Christmas Eve afternoon.

PE: Another group, if you want to call them a group, are the secretaries who have been here since you've been here.

HB: When I first came here Virginia Harvey was the secretary.

BEGIN RECORDING OF (0880)

PE: Hal, we were just talking, when the tape changed, about secretaries.

HB: Oh yes, Ginny Harvey [Mrs. John Harvey] was the secretary here for a few years when I first came, and they moved away, and Barbara Jackson became our secretary for a while. I can't remember what the reason was, but it was necessary for her to leave, and I thought maybe Jeanne Johnston [Mrs. Thomas Johnston] might do it. And I asked her and she was hesitant, but she finally said, "Well, yes, she would." And that is one of the best things that ever happened to St. Barnabas Church. I believe, we may have at St. Barnabas Church the best church secretary in America. She could not possibly be better. She is enormously capable at the actual secretarial kind of thing, typing, and all that sort of business. She doesn't do shorthand, but I am very quick on the typewriter, so I write my own

letters, but she has been in the parish a long time, and she knows a lot of people, she likes people, she's gotten herself involved in a lot of things in the parish. This means that, as secretary, she knows everything about the Altar Guild and everything about the choir, and is in touch with all kinds of things that go on. She's marvelous on the telephone when people call up, sometimes with little problems, and this kind of thing. She's patient, kindly, and good-natured, she likes people and makes a very welcoming kind of climate in the church office here and just could not possibly be better.

PE: Who have been the sextons?

HB: When I first came here, we were blessed by a fellow named John Wolack, who was a custodian at the Parkway School. He was an old-fashioned, wonderfully good, conscientious worker. He lived in Banksville, and he used to come over late at night because he thought things might not be going right with the furnace, and this kind of thing. He mowed the lawn, and he came in every day and emptied wastebaskets, and he did any little chores that might develop. He was a pretty good cleaner and was able to fix all kinds of things. Well, John moved to Florida. So, we struggled for a few months trying to make do, one way or another and to find somebody to help, and then we found Joe Campiformio who is one of the custodians at the Parkway School. His life and schedule is such that we don't see him as often, but he is an awfully nice guy and conscientious and very pleasant to work with and a fairly good cleaner. He comes in, usually, for a few minutes on Monday mornings to empty waste baskets and clean up the kitchen after coffee hour on Sunday and so on. Then we ordinarily don't see him again until Saturday morning when he comes again and cleans and moves furniture around. This means that, during the week, the rector is the guy who turns the lights on and off and locks up and unlocks and turns thermostats up and down. I discovered that there are nineteen

thermostats (laughter) in this place because the parish house is heated by electric heat and there is a thermostat in every room. There are some times, when I may turn the thermostats up and down as much as twenty times, as people, groups come and go. Well, it's perfectly easy, and I don't mind doing it at all, and it really works out all right.

PE: You mentioned the Parkway School and it seemed to me there was a time when we used...

HB: The Whitby School. Yes, Whitby School and St. Barnabas Church were practically married at one time; we were doing so many things together. That unattractive, very inconvenient little building that I have been calling a sort of Quonset hut, though it wasn't actually a Quonset hut, which we used as a parish house, simply overflowed finally. There was not room for our Sunday School in it, so we made an arrangement that some of our Sunday School classes would meet down at the Whitby School. It was not a perfect situation, of course, because transporting them from the church and back was a bit of a problem, and they didn't always leave things at the Whitby School exactly as we wished they would. But it was terribly good of Whitby to do it, and it did solve the problem for a few years until we were able to move into our new parish house.

Then we were able to cooperate with Whitby a little bit in various ways. One time when they were having a fund-raising campaign, their fundraising expert used one of our classrooms as an office. One year they had a class of small children who met here some days each week. In recent years Whitby mothers have had a series of meetings in the drawing room of our parish house so we have had a lot... (telephone rings)

PE: You were just finishing up about Whitby, and this reminds me of something else. Our relationship to the community as Whitby being a Catholic institution, and there's our relationships that we have with the community.

HB: Well, we do have a community relationship with Whitby. A few years ago they had a summer program for Whitby School students, and they wanted to have some Negro scholars. It was a program of arts and recreation plus, I think, some tutoring. So, the people of St. Barnabas Church raised, over a couple of years, a fairly sizable sum of money to provide scholarships for the Negro children who came to the Whitby summer program. The children were at Whitby Monday through Thursday and they were not there on Friday, so some of the ladies in the parish took over the scholarship children on Fridays. The usual procedure was that the children went to parishioners' homes in the mornings, and in the afternoons they all went to Angus and Nancy Ivory's house to swim in their pool. I dropped in on this occasionally, and it was a lovely sight. They all happened to be on bright, sunny, summery days, and here were all these kids and the youngsters of the mothers who were helping, and mothers sitting around in the sun, getting acquainted and having a nice time. Kids splashing around the pool and having a wonderful time.

St. Barnabas' chief activity in relation to the community has been at Carver Center in Port Chester and St. Luke's Community Center in Stamford. Now, before I talk about that, one of the conspicuous things about this parish is the vast amount of time that parishioners give to community services; it's largely women, because they've got more man hours to spend on it. They do a large amount of work for all kinds of community organizations, you know, hospital volunteer work, and all kinds of committees; they're up to their ears in good community work.

In the spring of 1968-this was about the time of the assassination of Martin Luther King-as a time of great uneasiness about riots and all this sort of thing, many people were really hurting about the problems of deprived Negroes in our country. *Life* magazine published a vivid issue with all kinds of pictures illustrating how hard it was to be poor and black

in America. Arlene Bloomer [Mrs. Thomas Bloomer] came by the office that spring of 1968, bearing this copy of *Life* magazine, which I had not seen, and said, "Hal, St. Barnabas Church ought to be going something about this." And I agreed with her, but I didn't know what in the world to do. I vaguely thought, and this is somewhat accurate, that over in Stamford there were a lot of poor people who were black, but there were quite a lot of agencies that helped out in various ways. There are few, if any, impoverished Negroes in Greenwich itself, but I had a hunch that Port Chester maybe had some real problems. So, I found out who the rector of the Episcopal church in Port Chester was and went over to see him. He talked for almost an hour without stopping. In the midst of it, I said, "Is there anything in Port Chester that the people of St. Barnabas could do to help in Port Chester" And he said, "Yes, there is a little struggling agency called Carver Center which does a good job, and they're awfully short of money and maybe they should have some help." I started exploring around and found that the Presbyterian Church in Rye had supported Carver Center over the years, so I went and talked to one of the ministers over there and got the same report: "Yes, they are going a good job with awfully limited resources." We discovered that they were at that time having a fund raising campaign to rehabilitate their dreadfully beat up little building, which is right in the middle of the Negro slum area in Port Chester. I went to a St. Barnabas women's meeting around this time and I happened, just making conversation, to talk to Mary Helen Hurlimann, who suddenly was very much interested in this. She went home and talked to her wonderful husband, Conrad Hurlimann, who has since died, and they sort of took Carver Center under their wing and over a period of years they were the force that made what's been called the Greenwich Committee for Carver Center work. And over the years, the Hurlimanns, and other Greenwich people, including a lot of people from

St. Barnabas Church, have raised quite a lot of money to pay the salaries, which operating expenses, for, first, one social worker, and now three social workers- twofull-time and one part. They do enormously difficult, valuable work helping those desperately poor and troubled people in Port Chester, through Carver Center.

Then, a few years ago, a little mission in the south side of Sta ord called St. Luke's had been quite inactive, but was reactivated and a man was hired to be the vicar and to develop what was to be called St. Luke's Community Center. It has been a difficult struggle and the chief thing, a very interesting, quite exciting thing, that has happened has been a development at St. Luke's Community Center, of an *infant* care program. It's different from "child care" because this is for children from the age of six weeks to two and half years. They found a marvelous woman, Mrs. Penata, who has been director of the infant care program which has been in existence now for a year and a half, I guess. They can handle thirteen children. There are all kinds of state regulations about how this kind of thing has to be done: how many adults are needed on the staff and so on. Now, infant care is very costly because it takes a lot of staff for even a small group of children. However, more is accomplished than you see right on the premises at St. Luke's because Mrs. Penata and her staff do a great deal of work with the parents of these kids, who are all Negro children . There are some unmarried mothers, and some mothers who are still in high school. They are quite deprived people and the families, parents and children, all need all kinds of support which they get from this infant care program. And St. Barnabas Church and its members have lent moral and financial support to that enterprise. Ruth Willsey serves on an advisory committee for the infant care program and Lydia Earnshaw [Mrs. Donald Earnshaw] has done a lot of work seeking funds and helping out at St. Luke's. In the autumn of 1973, Lydia Earnshaw and

Sally Palache [Mrs. John Palache, Jr.] and some other people organized a series of food sales here at St. Barnabas after church on Sunday mornings, with which they raised money for St. Luke's Community Center. While I think that St. Luke's Community Center is not going to continue in the way that was originally envisioned, there are high hopes that the infant care center will continue, perhaps not on the premises of St. Luke's.

Those are the chief things that we have done in reaching out into the community, over the years since I have been here-plus one other thing. The amount of money put into the budget each year for what we call "outside giving" - which is contributions to all kinds of churches and agencies outside the parish-has been greatly increased. We are blessed by having a wonderful treasurer, named Scott Goddard, and unlike, I think, some church treasurers, Scott believes very much in outside giving, and he has encouraged raising this figure as time has gone by. So, in recent years we have allocated \$7,800 a year for outside giving, this is in addition to what we contribute to the diocese which now runs around \$10,000 a year. Also, in addition, there is the money that the women give every year, from their separate treasury for agencies outside the parish. So the parish, as a parish, has been more generous than many other parishes have been able to be, in helping financially outside the boundaries of the parish.

PE: About the finances, was it difficult to raise the money?

HB: It has not been difficult. Here again, I, as rector, have been very fortunate, because we've had some very capable and concerned men and some women who have done the fund raising. When we built the rectory, the parish, by having lived frugally, had accumulated a considerable sum of money. Some more money was contributed in response to a very low-pressure announcement that contributions would be welcome, and the rectory was built with a small mortgage that we soon paid off.

Then, in the autumn of 1969, we had plans for a new parish house, We had been talking about it for some time, and we were saying, "Well, the time has come now; let's start raising money." By great, good fortune, which is very typical of St. Barnabas' life, that was an autumn when the stock market was going great guns, and the contributions came in with astounding generosity. And, in the middle of December, we had a vesh-y meeting and the vestry said, "Hey, look we've got enough money to start! Let's go! Let's get on with the parish house right now!"

I am branching off if I may, because this is one of the most interesting things that happened while I was here. You know that just before Christmas churches and clergy get very, very busy doing a lot of things. Well, we were right in the middle of pre-Christmas rush. On the seventeenth of December, I think it was, the builders said, "All right, we're going to tear the building down, and we'll be here in a couple of days." So, we suddenly had to move out all that vast amount of stuff that was packed into every nook and cranny in the old parish house; we moved desks and other furniture and a lot of cardboard cartons into the church. The Bill Willises let us use their barn and lots of things were taken down there. On the nineteenth of December they started tearing the place down and by December 22 the whole parish house was all torn down. I had said, "We've got to have some place to work: couldn't we get a trailer?" So, Imre Cholnoky got us an office trailer, which they rolled up onto the front lawn of the church, and we moved into that on the day before Christmas. We stayed in that trailer through the cold of the winter and heat of the summer, until August when we moved into the almost completed parish house.

So, that story which Jeanne Johnston and I will remember to our dying day is one of the most colorful things that happened since I've been here, with parishioners coming to help even on Christmas Eve day. Chris

Goddard [Mrs. Stanhope S. Goddard, Jr.] and a couple of her boys came that day and carried all sorts of stuff into the trailer, clearing out the church for the service later in the day, and Jeanne began to get us established in the trailer. It was great fun.

PE: Now, from an every member angle...

HB: Oh yes, we have an annual Every Member Canvass. We have always had good men who were chairman of the canvassers. (Telephone rings) Oh yes, we were talking about the fund raising. Yes, now, in my early years here, I had an idea about the way Every Member Canvasses should be done every autumn, and I thought we better do it that way. We set up an elaborate organization, with lots and lots of canvassers and men were supposed to go around and call on everybody else. Captains and all this kind of business. But, as the years have gone by, this has seemed to be unnecessary, and, while there is some question about this, in recent years we have done most of our November canvasses by mail, and it has worked.

Now, there are some people, who, in the last year or two, have said, "Well, it would be a good thing to have parishioners go around and call on other parishioners." I haven't particularly urged this because I realized for some time that I was about to resign from St. Barnabas Church and I suspected that the part of preparing to find a new rector would be a parish-wide calling campaign to get people's ideas. But the canvasses, largely by mail, have been effective, and there is considerable feeling that people who go to St. Barnabas Church, by and large, lead quite hard-pressed lives and one thing they can do without is having a nice, friendly guy come and ring the door bell right in the middle of a Sunday afternoon nap or something like that. And they prefer to respond generously, as they do, to mail, rather than being called on or even being bothered by telephone calls.

In financial areas, a fine thing happened a little more than a year ago. The day before Christmas Eve, I was sitting in the office. A member of the parish, who wants to be anonymous, telephoned ahead to see if I was here. He came in and sat and talked a little, and then, sort of hesitantly, he said that he was aware that St. Barnabas Church was very new and didn't have any endowment fund; he felt it would be good if we did have an endowment fund and would it be all right if he made a contribution to start one. He leaned over and put a check on my desk for \$25,000, which for St. Barnabas Church is a big sum of money. This was wonderful generosity, and particularly because it was offered so gently, with me saying, "Is this all right?" It was all the more to be appreciated. Some other moneys have been added to it and it was invested and it is growing, by being invested, and the hope or assumption is that, as time goes by, other contributions from various sources will come in and will slowly develop a sizeable endowment fund.

Interestingly enough, there has been some serious talk in the vestry about the fact that we don't ever want this to get too big because it is not healthy for a church to have too big an endowment fund. So, there is no great desire to build up a vast fund, and no appeals have been made about this, but it is wonderful that there are people who care that much and are able to help us in that way. And I think that, in general, is the financial story.

PE: In the beginning when St. Barnabas first was founded being a mission meant that Christ Church would support it.

HB: Yes, and I'm sure that the people who attended St. Barnabas services lent some financial support from the very beginning; whether they had canvasses in those days, I don't know. Now, when it came to building the church, the funds for that were raised as a part of a big fund raising campaign, which resulted in the building of the big, new building at

Christ Church. It was all one fund raising operation. I think some people [might say], "We who go to St. Barnabas Church contributed a great deal to that fund and we think we contributed enough to pay for our church out here." But, the funds were not kept separate. Christ Church paid for building our church with contributions that came from all kinds of people, including people who were going to St. Barnabas church.

PE: When you first became vicar, Christ Church was, theoretically, still supporting the church from a practical angle?

HB: From a practical angle it was obvious that we were able to be self-sufficient, and I don't know why St. Barnabas didn't become a parish sooner, except that I guess nobody exactly thought of it. I will say that I had not been here as vicar very long until, in talking to the parishioners, it was perfectly obvious that the parish could be financially self-sustaining, that we had masses of capable people who could do everything that needed doing, and that we were, in effect, living like an independent parish, even though we were not.

PE: Was a poll taken of the parishioners when you were here or was that before?

HB: Not after I was employed by the church. But we had a parish dinner meeting at the Whitby School in the autumn of 1966 at which the idea was proposed of our becoming an independent parish, and it was put a vote, and it was unanimous, of course. Everybody said, "Of course we should," I was very pleased. Afterward, Fred Hansen said, "Hal, you made just one mistake in that meeting, as we took the vote we should have all stood up and sung the Doxology, "Praise God from whom all blessing flow;" because people were so ready for it.

PE: You were talking about the poll; was there one?

HB: There may have been. That might have been before my time. I don't remember.

PE: There was one by Harris Gregg and Paul Ekberg.

On all our finances are we average for Episcopal churches per capita or are we better than... ?

HB: We are above the average. I am sorry, I don't remember what the national average is, but we are above the average. In ways, this is explained by the fact that we are small, as well as our having prosperous and generous people. In big Episcopal churches, the average is likely to be lower because in a great big church, inevitably, there are a lot of people who are way out on the fringe. In St. Barnabas Church a large proportion of the people are right in the thick of things. And as a friend of mine said, "Where your heart is, there your treasure will be."

PE: You have already talked about some of these specific needs, but have there been fund raising things? It seems to me there is a roof fund.

HB: Well, the roof fund is a ladies' project. I believe it was launched before I came here. I don't remember the date. Carolyn Edgar or Connie Ludington or Winnie Fuerbringer [Mrs. Otto Fuerbringer] would know. I often hear the women talk about this. They had a crewelwork exhibit. As a dumb man, I am a little vague about what crewelwork is, though I roughly know. Well, anyway, it was at the Fuerbringers'; and somehow it produced a very sizable sum of money, maybe two or three thousand dollars. Then, mainly the women used to put on, for two or three years, horse shows, which were for raising money, and I think at least some of that money, or maybe all of it, went into the roof fund which the women started with the crewelwork show. It has been invested in the meantime, and it has been growing. Some other occasional contributions are made by individuals like Carolyn Edgar, and last year part of the money that the women raised from a House to House Day went into the roof fund, so it is now something over \$5,000.

I have asked men several times what it would cost to re-roof the church and they just shake their heads and say, "Goodness, I don't know." The original idea was that the church would be roofed with Italian tile, but these days, of course, you could run the State of Connecticut for what would that cost practically. And so the assumption is that it will be shingle. It has asphalt shingles on now, which have a life span something like twenty years. We've developed a few leaks, but we have some splendid young fellows who do repair work for us. When we develop a leak I call the Fudale brothers. They scramble up on the treacherous, steep roof of our church and tack on a few new asphalt shingles and close up the hole. But, so far, basically, the roof is holding. We have a few thousand dollars in a building fund left over from the money raised for the building of the parish house. That money is sitting there, being invested and accumulating interest.

HB: Another thing I would like to say about that endowment fund. A document has been drawn up about how it is to be used. It cannot be used casually or lightly. I think, to put it very simply, what the donor had in mind was that this would be a fund that would be maintained against the day which might come when it would be necessary to use that endowment fund or part of it to keep the doors of the church open. It is set up for major emergencies. I hope it will be preserved for that kind of thing. I am the kind of guy who says, "Don't spend capital." So, I hope the endowment fund will stay put.

PE: You say keep the doors open, that reminds me when we first came here... Where the key is kept, is it still kept that way?

HB: Yes, it is, and I am not going to say where it is. (laughter) A number of people in the parish, who know, if they arrive and find the church locked, can find the key and get in. Of course, since the rectory has been built here, it is very easy for me to unlock the place every morning and lock it

up at night. If I have to be away I can make some kind of an arrangement about that, but the locking and unlocking situation has been very simple since we have been living here.

PE: They keep it practically out in the open, which I thought was theologically very nice.

HB: Obviously, some of us really regret locking the church up at night. But from time to time I have talked to the vestry about this and they have agreed that, because the church is so isolated, and because of the saddening stories about vandalism and so on, probably, during the night, it ought to be kept locked up. My normal habit is to unlock about 8:30 in the morning and lock up at 6 o'clock at night, though in the spring and summer and early autumn, I am more likely not to lock up until about sundown, in case somebody wants to come in. Because the church is an isolated as it is, and along way from where many parishioners live, I don't think people come here when the church is locked very often.

You see, life at St. Barnabas church is shaped, somewhat, by the fact that almost everybody, if not everybody, that comes to St. Barnabas Church drives to get here. We have one parishioner, for whom it would be an easy walk, and maybe he does walk, but most people have to drive, and so it is always kind of a production to come to St. Barnabas Church. The only other church where I was a rector for a span of time, ten years about-this was in the middle of a small Midwestern city, right down in the shopping area-soparishioners were walking by the front door of that church and parish house all the time. They were always dropping in to borrow a book or say hello or something like that. People don't drop in casually here, because we're that remote. At the Calvary Church at Columbia, Missouri, I practically couldn't get any deskwork done during the day and did it all at night, because the people were always coming in.

And, of course, it is different here. It does make a difference in the life of a parish when you're not just around the corner from a lot of parishioners.

PE: From a social angle, you do have a variety of activities?

HB: We do, though, not nearly as much as some churches. One of the things that I think my successor will do will be to develop more parish activities than we have had in recent years. During Lent we have four or five Lenten Monday evening supper meetings. Some of them happen at the parish house and some happen in people's homes. We have other occasional meetings, and outside organizations use the parish house from time to time for various things . We have a Girl Scout troop and a Cub Scout pack, which have been meeting here every week. The Cubs are under the sponsorship of St. Barnabas Church, the Girl Scouts are not; they are just a group that didn't have any other adequate place to meet. Right this very morning a group of women of the parish are in a room across the hall putting some finishing touches on this year's quilt, and occasionally the Boy Scouts meet here. But, as I say, there is not a lot of weekday program.

PE: Some of the pictures you were showing me earlier, the picture of a picnic...

HB: The parish picnics have become a highlight, particularly of the last couple of years . They have been parish picnics more or less sponsored by the Sunday school. The last couple of years they have been wing ding events with pony rides and balloons that the kids set off with their names on them and one once came back from some place out on Long Isl and . And all kinds of games, and picnic lunch, and the Good Humor man shows up around dessert time to sell Good Humors. And masses of adults and children came both for these past two picnics in September, last autumn and the autumn before that. We happened to have beautiful, sunny autumn days both times and it's been obvious that people have had a fine time. The parish is notified that they may, if they choose, come to church that day in picnic clothes, and some of them do.

Every spring we have an event out on our parking lot, which is fun for the Cub Scouts. In recent years, it's been a bicycle-racing sort of thing. The first year, that was several years ago, it was a "Cubmobile" event. Kids, with their fathers, had built those contraptions made out of boxes on roller skates. Soapbox derby sort of thing. Well, the Cubs and their fathers had built these soap box derby things. They all came here on a beautiful May evening. And they put some bales of hay along the driveway down near the foot of our steep driveway, to ensure stopping safely, and the kids raced their "Cubmobiles" down the hill. Mr. Webb, one of the selectmen, had produced a lot of flags, yachtsmen's flags, and the place was all decorated with those.

It was a gala event and at that point one of the Ivory boys was a Cub Scout, so Nancy Ivory [Mrs. J. Angus Ivory] was a Den Mother, and she arrived with her son with a "Cubmobile," and her wee daughter, Gillian, who was then maybe about six years old, was dressed as a Red Cross nurse, with a sheet over the branch of a tree to be used as a Red Cross tent. Happily, there were no accidents. That was a wonderful, colorful touch. A lot of people will remember it for a long time.

PE: Are there any other social things that in your past... ?

HB: There may be. Right now, I can't think. .. Well, we had very gala occasion here, a housewarming party in the autumn after this parish house was built. They made a lot of effort to make it a fine occasion, and lots and lots of people came. We had tables for eating all over the building; there's no one room big enough to hold all the people. Angus Ivory provided some background music with a record player, and John Hines, then the Presiding Bishop, came and spoke. We were all pleased as punch because we had our new parish house, which was handsome and functional and just what we had been wanting and needed for years. This is another occasion that people will remember for a long time.

The parish house has turned out extremely well. It is an attractive building. It is not pretentious at all and, nothing grand, nothing elegant, but one thing which we didn't need, but built, that we value, is that little glass-enclosed garden at the entrance of the parish house. It is a delight, particularly, in the spring, because there is some flowering shrubbery. Beautiful thing to behold; on days when there is fresh snow it is lovely, too. One thing I always wish more parishioners could see is that little garden court with fresh snow and a full moon at the right angle. It depends on the time of year . Sometimes the moon shoots blazing moonlight down into the garden court. It is absolutely lovely.

Something else I always wish more parishioners could see is the front of our church on the night of a full moon. Depending, again, on the angle of the moon, at certain seasons of the year, the moon casts a magnificent black shadow under the overhang on the front of the church, and the contrast of light and dark is beautiful. And on a snowy, full moonlit night, when I stand out on the parking lot, as I sometimes do, to just look at that church, it is truly a beautiful thing and very impressive.

An aged woman, who I think was little vague in her mind about some things - not a member of the parish- was brought to look at St. Barnabas Church on a nice, sunny day . She was Scottis h. She looked at it for a while and then she said to her friend who brought her, "It's biblical, it's something out of the Bible," Now, I don't really know what she meant, but I cherish remembering her having said it. Many people do like and are impressed by the appearance of St. Barnabas Church, both outside and in.

PE: The color of the light coming in from the window beside the altar . Can you see it from there?

HB: You don't from there. You know, something I never noticed before happened the other day. I happened to be over in the church on a partly cloudy, partly sunny day, and I was just standing there looking at that

great handsome black cross, which Mrs. Joseph Abbott gave above the altar. The sun was under a cloud, and the sun suddenly broke out of the cloud, and suddenly the stonewall behind the altar was suffused with the colors from that window. It was beautiful.

Another thing that happens is that outside, below the high windows above the altar and the sanctuary in the church, below the windows is the top of the roof of the sacristy. When it rains, water accumulates on that roof, so that on a sunny day when there is some wind, the reflection of that shimmering water comes through those colored windows and shimmers on the stone wall. Beautiful. Doesn't happen on Sunday morning very often. Not many people have seen it, but it is a lovely thing.

PE: You mentioned Bishop Hines and I think St. Barnabas has an interesting relationship by having the Presiding Bishop ?

HB: 'Yes, Bishop Hines, when he was Presiding Bishop, used to come here once in a while. Mrs. Hines was a regular, faithful member of the parish, practically here every Thursday morning when she was in town, and very often she came on Sunday mornings despite the fact that Presiding Bishops and their families live lives that are very complicated and full, of course.

I think the Allin family, mostly, go to Christ Church. Mrs. Allin and several of her children have been here, once or twice. He* just came to church one Sunday a while ago, but last Thursday evening, Maundy Thursday, toward the end of the afternoon, I was sitting here at the desk and the telephone rang, and a voice said, "This is Jack Allin." There was an obvious pause and I couldn't think who Jack Allin was! "Your neighbor down the road ." I said, "Oh, Bishop Allin, yes, of course" "Are you having a communion service on Maundy Thursday evening?" I said,

• The Rt. Rev. John M. Allin, now Presiding Bishop of The National Episcopal Church.

"Yes, we are," He said "I think we would like to come. Would it be all right if I celebrated?" "Of course, we'd be delighted!" So, for a small congregation Bishop Allin came and did the communion service for us in a way that I will remember for a long time and in a way that makes me very glad that he is our Presiding Bishop.

PE: I suppose the reason that you got involved in St. Barnabas originally is because you were with Seabury and, therefore, this was your community parish.

HB: Yes, when we first came back from England in August of 1961, I was working for the Department of Christian Education in the national office of the church and the Department of Christian Education offices were here in Greenwich in that building [in] downtown Greenwich that used to be the Masonic Temple and is now a Savings and Loan Association across from the Town Hall Annex. So Greenwich was the obvious place for us to live. We never had been in Greenwich before, and, of course, finding a house to rent in Greenwich is difficult, but we finally found a cottage on the John Ecker place on Cherry Valley Road. And in exploring around the community the end of that summer of 1961 we found that St. Barnabas Church was close by, so it was the obvious place for us to come to church. And, eventually, when the Christian Education Department was moved into New York, I became a commuter for a while. For a couple of years we lived in one of the houses on the Seabury House property on Round Hill Road, which at that time-and perhaps it is still true-are available to employees of the national church. Then, when I became vicar of St. Barnabas Church, I was no longer employed by the National Council and we had to find another place to live. So, we found a smallish house, with large beautiful grounds around it, over on Richmond Hill Road, and we lived there for a couple of years. Then we built the rectory here on the St. Barnabas property and moved in.

I'll never forget the moving in, particularly part of it. The movers were to come on Monday, the day following Palm Sunday, in April of 19 68. So, on that sunny Palm Sunday afternoon a caravan of members of St. Barnabas Church came over to the house on Richmond Hill Road and loaded their station wagons, or whatever cars they had, with all manner of stuff, and about half our possessions got moved into the rectory by parishioners that day. The next day the movers came and finished the job, and we got settled in . That's a story that I will remember as long as I live. I have a mental picture of people lugging all this stuff, driving off into this beautiful spring sunlight, with all their good will and generosity .

And giving time that way does not come easily to people, I am sure, because by and large a great many of St. Barnabas Church people live hard-pressed lives. They're characterized by great competence, most of our men are commuters and they mostly work in New York City. We run to having vice-presidents of corporations- not so many presidents - and they are the youngish, terribly hard-working guys. Of course, many of the women have equally great competence. I've often said, "We have a lot of women around here that could run the Pennsylvania Railroad very well with their hands tied behind their backs they're so capable ." But it means that because of their capabilities, the men and the women do a great deal.

One of the characteristics of the parish is that the people travel prodigiously, for business and pleasure. I was just on the telephone with the senior warden about a man who is needed at a series of committee meetings, that's coming along. The trouble is, he is going to Pakistan and will be gone for a month. So, this kind of thing happens all the time. Even with the limited amount of time and, with the limited amount of energy that people have, they are great about bending their backs and spending time on behalf of St. Barnabas Church. I know that many of those men

come home at night, dead exhausted, and they get up awfully early in the morning to catch those commuter trains to New York, which is one of the reasons that we have not had as much parish program as we might. It would be different if all the men normally left their offices at five and were home before six, and had a full evening free. Of course, for commuters, as you well know, weekends for men and for their families are crowded with all sort of things that other people, in non-commuting communities, get done as the week goes by. I have great respect for the capacity of these people to handle all the things they are doing and to survive.

PE: I was going to ask you what you thought the strengths of St. Barnabas were, and it is obvious this is one of them.

HB: The character of the people is, to some extent, indefinable. I choose to think that, to an exceptional degree, the people of St. Barnabas Church as a whole are endowed with an exceptional amount of sheer goodness. The fact that they have so many interests and responsibilities mean that they don't have time to fuss about things that aren't really very important. So we don't go in for fretting and fussing. They tend to be good-natured, good-humored people with a sense of proportion, you know.

Like other Episcopal churches in recent years, we've been struggling with the new experimental prayer books that have been developed, in the process of revision of the prayer book. Because people here tend to be somewhat traditional, there has not been widespread enthusiasm for the new prayer books and there have been a few people who have been really troubled by them. But, by and large, people have gone along with the new books. I said to a parishioner a while ago, discussing the varied opinions that people have, "I think a lot of people really don't care," and she was shocked. I realized afterward that it isn't that they don't care but they're just patiently willing to put up with

whatever comes along. Now they are not pushovers. They're people with opinions and they're strong-minded, without making getting a fuss about things.

We have one parishioner who always says, "Controversy is healthy; we ought to have controversy." Well, I guess maybe it is. I don't happen to be terribly keen about controversy. I think quite a lot about how different life will be when my successor comes along. Maybe parish life here will be more interesting if controversial things develop, but I have been content with the peacefulness of this place and, I think, some of the people are here because of the peacefulness. Maybe there are some other people who would come here if it were less peaceful. I am not sure about this.

But the quality of the people and the fact that they are mostly fairly prosperous is helpful in many ways. It doesn't mean that they are rid of all problems, but they have resources, interior as well as external resources, for dealing with problems. There is a strong streak of Christian faith in the congregation of St. Barnabas Church. They are good people and interesting people, very enjoyable people to know and work with.

PE: Have there been any real crises in the church itself? I am not talking about individual problems. I mean institutional problems.

HB: No, I don't think there really has and I tend to be optimistic and suppose in certain ways I could be called sentimental. Also, I make an effort to be realistic but no, there has not been.

There have been individuals, of course, who have gone through real crises, and, in one or two cases, this has colored the life of the parish people.

In trying to think of a crisis, I remember one Sunday morning-Russ Reynolds was in the choir at that time-at about two minutes before ten o'clock, the time for the main service to begin, Russ Reynolds came

back to the clergy vesting room where I was, and said, "The organist isn't here," and I said, "Well, that's all right; we'll just say the first hymn."

Later, he said, "Hal, why didn't you fall apart about that? I expected you to get in an uproar!" Well, I agonize about things sometimes, but that wasn't anything to fuss and fret about. No, we have not had any institutional crises .

PE: Didn't you find bats at one time in the belfry?

HB: People talk about my bats in the belfry, but we have no belfry. Yes, I can't exactly call this an institutional crisis, but (laughter) it almost was. We had an invasion of bats, and I never talked a lot about this to people, because I though some might be uneasy, though they never appeared in daytime when people were around. But we are blessed by the Fudale brothers who are essentially painters and carpenters for houses and this kind of thing, but they are also extremely good at all kinds of little repairs. So, when various little problems about the building come along I just call the Fudale brothers, and one or both of them will come and fix the roof and whatever needs fixing. When we had the bats, for a while I found that we could keep them out-somebody had suggested this- if we kept a light on in the church at night. So we developed what we call the "bat light," which was an old student gooseneck lamp with one of those screw-in spotlights that you use for outside lighting. Every night I would turn on the "bat light" and the bats, apparently, would accumulate. But when we came to last summer, the "bat light" was no longer effective and didn't keep them out. So, that was when I called Fudale brothers. They got up on a great tall ladder way up in the peak of the church, and found a little hole where, apparently, the bats were coming in. They installed an invisible little piece of Masonite to cover up the hole, and we see no more bats. So, if nothing worse than that happen to St. Barnabas Church, why, we can get along pretty well.

PE: Is there any you can think of that I haven't covered about the history that ought to be covered?

HB: Yes! One day in the spring about thū·ee years ago now, one of the men in the parish, after the Sunday morning service, came to me and said, "Hal, some of us have something we want to talk to you about. Can we meet with you in your office?" So, as soon as I got disentangled, I came and four parishioners were sitting here, looking sort of beamish. I sat down, wondering what in the world was going on. David Bull said, "Hal, we've all been thinking and talking about this. We want to give you and Aime a trip." Well, Anne and I had not traveled abroad very much. Anne, my wife, had always wanted to go to Greece. The first thing I thought, "Ah we'll go to Greece for sure!" Well, it developed that considerable number of people in the parish accumulated enough money to send my wife and me abroad for a month. We went to Rome for a couple of days, and then we went on to Greece where my wife stayed for about ten days. I stayed there for a few days, and I went on to Israel for five or six days while my wife stayed in Greece. Then we met in Paris. My wife flew to Paris, but I have always been a fool for trains and though I really knew what I was getting into, I chose to go from Istanbul to Paris by the Orient Express, which, of course, used to be an elegant train. I had been well informed that it was then far from elegant. It was like what I hear about some train travel in Russia, pretty primitive. No restaurant car at all. So, I had a little time in Istanbul and I was booked in for part of a day at a Hilton there and I got the Hilton to pack me a three-day picnic, which was to provide me with food for the trip. So, I occupied an equivalent of an American roomette, which I will say was clean and tidy, and once on the trip a man came in and changed the linen. There were good, warm blankets for the time when it was cold and no air conditioning, of course.

We stayed in Paris a couple of days and then we went on to England for about ten days, spending most of that time with some dear friends who have always been our friends since we lived in England. And that was great fun.

One of the things that I enjoy about being here, not just things that happened in the past, is some of the things that people have given. Of course, before I came the furnishings of the church were largely given by lots of different people. I, for some reason, am greatly attracted by the big, black cross that hangs about our altar, which was given by Mrs. Joseph Abbott. The women of the parish made the handsome needlepoint kneelers at our communion rail and inside the sanctuary, the area around the altar.

PE: Was Elizabeth Tubby the one that designed those?

HB: No, they were designed by a professional, but Elizabeth Tubby made one or more of them, Caroline Edgar, and other women in the parish have made them all. Ladies who are keen about needlepoint and are expert about it always like to look at them with great care, because they are able to appreciate it. Every year, or almost every year, for several years, Mrs. Adrian Massie had given us a sizable box of daffodil bulbs which get planted all over the church grounds, so year by year we get more and more daffodils blooming all around in the spring.

INDEX

- Abbott, Ann S. 31, 38
African Americans 17-19
Allin family 31-32
Allin, Rt. Rev. John M. 31-32
- Bailey, Edwin P. 1
Bassage, Anne 1, 10, 37
Bassage, Harold 1-38
Bloomer, Arlene 18
Bloomer, Thomas 9
Boy Scouts of America 9
 Cub Scouts 9, 28, 29
Bull, David 37
- Calvary Church 4, 5
Campiformio, Joseph 15
Carver Center 17, 18-19
Cherry Valley Road 32
Cholnoky, Imre 4, 21
Christ Church 5, 23-24
Close, Elizabeth 3
Commuters 11-12, 33, 34
- Earnshaw, Donald V. 7
Earnshaw, Lydia 7, 20
Ecker, John F. 32
Edgar, Carolyn 25, 38
Ekberg, Paul 25
Ekberg, Peggy 1-38
England 38
Episcopal Church
 Christian Education Department 32, 33
 Prayer Book 35
 Seabury House 32, 33
- Fudale Brothers 26, 36-37
Fuerbringer family 25
Fuerbringer, Winona 25
Funke, Gladys 9
- Gillock, Jon 11, 12

Girl Scouts of America 28
Goddard, Chris 22
Goddard, Scott 20
Greece 37
Greeff family 4, 5
Greeff, Theodore 5
Greenwich High School- Hillside 11
Gregg, Harris 25

Hansen, Margaret 5, 6
Hansen, T. Frederick 5, 6, 24
Harvey, Virginia 14-15
Henriques, Horace 13
Hines, John 30, 31
Hurlimann, Conrad 18, 19
Hurlimann, Mary Helen 18, 19

Israel 37
Ives, Philip 4, 6
Ivory, Angus 17, 29
Ivory, Gillian 29
Ivory, Nancy 17, 29

Jackson, Barbara 14
Jolmson, James 11
Johnston, Jeanne 14-15, 22

King, Charles 9
King, Holly 9
King, Martin Luther 17
Kinnear, Mary 13-14

Life 18
Lovejoy, J. Stuart 13
Ludington, Connie 3, 6, 10, 25

Massie, Mrs. Adrian 38
Milliken, Gerrish 6
Missouri 27-28
Moore, Patty 13
Mott, Nancy 13
Murray, Charles 9

BASSAGE (880)

11

Orient Express 38

Palache, Sally 20

Paris 37, 38

Parkway School 15, 16

Penata (Mrs.) 19,

26 Port Chester

(NY) 18 Pratt,

John "Ike" 9

Reynolds, Russell

10, 36 Richmond

Hill Road 33 Rote,

Jolm 3, 7

Round Hill Community

House 9 Round Hill Road

3, 4

Rye (NY) 18

St. Barnabas

Church 1-38

choir 11-12

Christmas pageant 14

finances 20, 21, 22-23, 24, 25

endowment 23, 26

picnics 28-29

Sunday school 12-14, 16

Women's role 9-11, 17, 18, 20, 25-26

St. Luke's Community Center 17, 19,

20 infant care program 19

Stamford (CT) 17, 19

State University of New York-

Purchase 11 Steele, Phyllis 3

Tubby, Elizabeth 38

Webb, Richard D.

29 Whitby School

16-17, 24

Willis, William 21

Willsey, Ruth 9, 11, 19

Wolack, Jolm 15