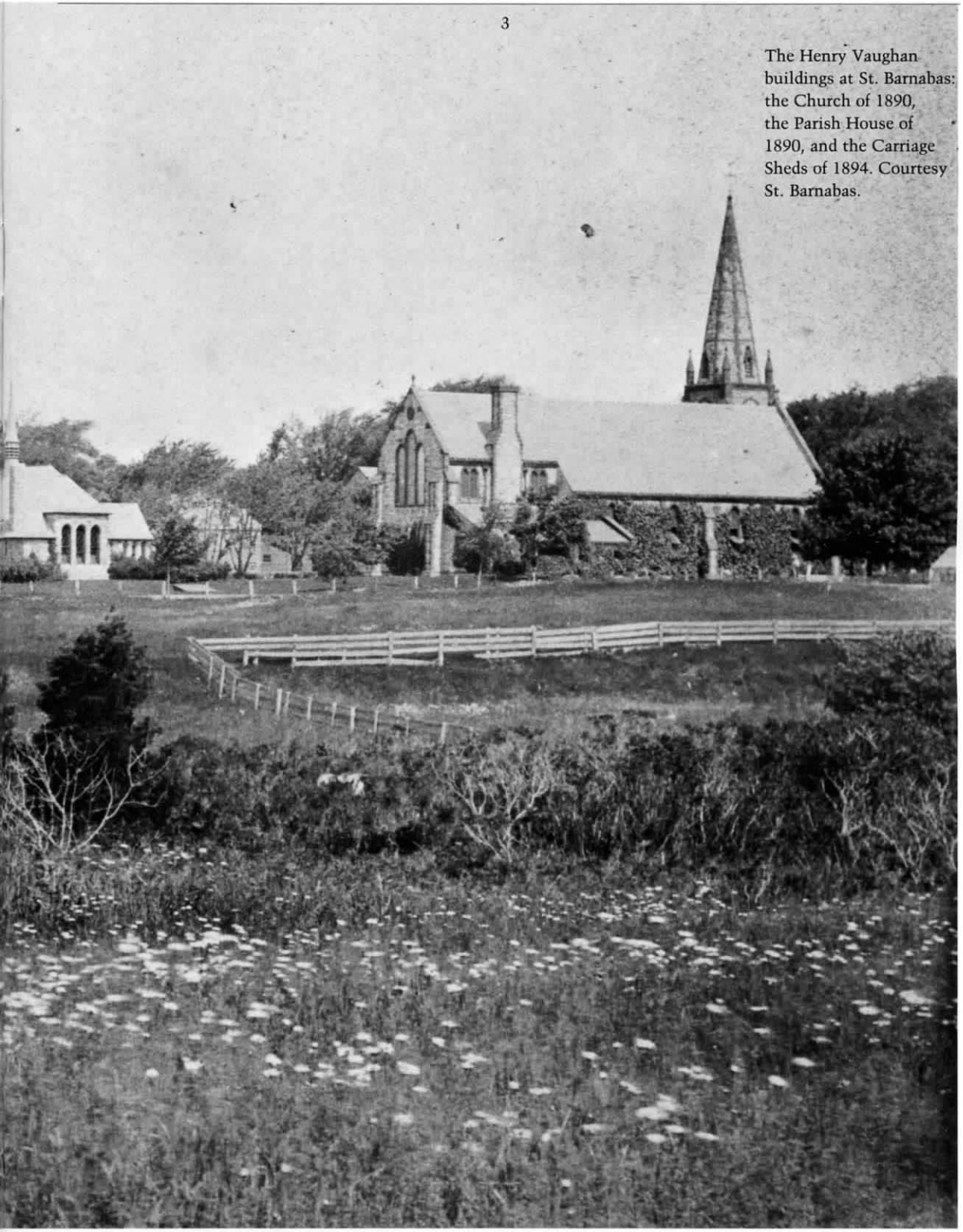
"Mr. Beebe Has Got His Parish"

The Centennial of Saint Barnabas Memorial Church 1888-1988

The Rev. T.E. Adams, Jr.



The Henry Vaughan buildings at St. Barnabas: the Church of 1890, the Parish House of 1890, and the Carriage Sheds of 1894. Courtesy St. Barnabas.

A parish church by its very nature is a complex organism created and sustained by controversy, consistency, vision and the innate human urge to worship. The story of Saint Barnabas Memorial Church is a rich tapestry of stone and flesh woven over the past hundred years, reflecting the growth of Falmouth, and revealing an institution which reaches out in service to the greater community, while inwardly contemplating the spiritual impetus which ignites the congregation. The present tranquil ambience of the Village Green, with an Episcopal sanctuary gazing across the ancient training field to her older Congregational sister, belies the past struggle and turmoil which is the very fabric of early Massachusetts' history. The religious background of the first English settlers in New England illuminates the difficulties that faced Anglicans from colonial times to the mid-nineteenth century when the Episcopal presence first appeared in Barnstable County. " Bishop William Lawrence (the Seventh Bishop of Massachusetts) often said that no one could hope to understand Massachusetts Episcopalians who did not realize that most of them were to a large extent Congregationalists at heart."[1]

Congregationalism was conceived during the reign of Elizabeth I (1558-1603) as the result of the repatriation of many Anglican reformers from Holland and Geneva. Those zealots had fled the British Isles after Queen Mary I (1553-1558), known as "Bloody Mary", had re-established the Roman Church in England. They returned as Calvinists, seeking to purify the Church of England of excessive ceremonial, thus becoming known as Puritans. The publication of John Calvin's *Institutes* in 1536 fostered the rejection of bishops, the view of humanity as utterly depraved, the predestination of Salvation and Damnation, and a theocracy. These "tainted" Anglicans at first sought a presbyterial church government, of the priests (presbyters) rather than the bishops (episcopate). Robert Browne, the Father of Congregationalism, began publishing in 1582 a series of tracts advocating the election of ministers by the individual congregations with self-determination of their own policy.

At the Hampton Court Conference in 1604, James I (1603-1625), whose ascension to the Throne united the kingdoms of England and Scotland, met the Puritans, and discerned that they wanted more than ceremonial change. His motto, "No bishops, no king," put an end to their Calvinistic attempt to change the Church of England. Canons were passed requiring the clergy to accept the Episcopacy, the Prayer Book, and the Thirty-nine Articles of Religion. The majority of Puritans conformed, however, in 1609 alienation and persecution drove about three hundred of the more radical fringe, known as Pilgrims or Separatists, back to the Netherlands. In 1620, due to financial hindrance and fearing loss of their English identity, a band of about a hundred Pilgrims in Leyden, Holland made an agreement with the London Company to migrate to America. Landing far north of their original destination, the Pilgrims came to terms with the Plymouth Company in England whose charter encompassed the Pilgrim perimeter and took its name. They founded a plantation whose members regarded the Anglican Church as still following the errors of Rome. These Separatists considered the corruptions so deep in the Established Church as to make it sinful to hold any communion with it, although later more conservative Puritans settling in the rest of the Massachusetts Colony retained for a time a loose communion with the Church of England. The Pilgrim ideal in Plymouth was a spiritual commonwealth, or "New Israel", where Church and State should be restored to original purity, with the legal code of the Old Testament as the model for the

new colony. Eventually this system spread throughout most of New England with Pilgrim and Puritan becoming synonymous with Congregationalism.

Calvinist discipline was strictly enforced in the Bay Colony, resulting in persecution of Quakers and Anglicans alike, while the Congregationalists remaining in England briefly became dominant during the Commonwealth and Protectorate of Oliver Cromwell. The Restoration of the House of Stuart in 1660 signaled a gradual change for the Puritans. In 1686 Sir Edmund Andros became the first royal governor of Massachusetts, an appointment which brought the Church of England to the Colony. The local clergy adamantly refused use of the three Boston meeting houses for Anglican worship; as a result Andros, with an armed escort, forced his way into Old South Church on Good Friday, 1687. Regular Prayer Book services, including prayers for the king, began that Easter.

The Book of Common Prayer is essential to Episcopalianism and its growth in nineteenth century Massachusetts. Beginning in the third century, short manuals appeared codifying the rites and ceremonies of early Christianity. Though numerous variations were used over the ages, the basic liturgy of Rome from apostolic time was brought to England by St. Augustine of Canterbury in 597. The printing press and the political goal of the Tudor monarchs to unify Church and State led to the publication of the first Prayer Book in 1549. After the Restoration in 1660, the 1662 Prayer Book, with scriptural portions conforming to the King James Bible of 1611, was in continuous use in the Colonies until after the American Revolution. The first American Prayer Book appeared in 1789, being revised in 1892, 1928, and 1979. The unifying cord of the Prayer Book bound the sparse Massachusetts parishes together, giving them the stability which would lead to later diocesan growth.

The founding of the Republic saw a decline in the denomination and a dearth of divines because no American bishops existed to ordain deacons and priests, or to consecrate bishops; all Anglican clergy in the colonial era were ordained in England under the jurisdiction of the Bishop of London.

The English bishops refused to consecrate Samuel Seabury when the Connecticut clergy chose him to be the first American bishop because he would not take the statutory oaths of allegiance and supremacy required by English ecclesiastical law. In late 1784 Seabury proceeded to Scotland where he was consecrated by the Episcopal bishops who were free of state control.

In 1785 the fledgling former colonial church petitioned the Archbishops of Canterbury and York for the consecration of American bishops. With the authority of Parliament two Americans were consecrated by the Archbishops and two other prelates in 1787. Political opposition to Seabury, a former Tory, required an additional bishop of the English Succession, and James Madison of Virginia was consecrated at Lambeth Palace in 1790. Finally in 1792 four American bishops, three from the English Succession and one from the Scottish Succession, ordained the first American Episcopal priest on American soil. In 1797 Edward Bass became the first of fourteen Bishops of Massachusetts. The election of the Sixth Suffragan (assisting) Bishop of Massachusetts on 24 September 1988 in Boston marks an historically radical development in the Apostolic Succession. The Rev. Barbara C. Harris was chosen the first woman to be an Episcopal bishop.

The Apostolic Succession

The three Holy Orders of deacon, priest, and bishop are sustained through the Apostolic Succession, a bridge of bone, blood, and breath of spirit descending from the time of Christ to the present bishops.

The structure of early Christianity is somewhat nebulous because the first generation expected the end of time, the Second Coming, within its life span. However, toward the end of the first century the Apostles passed their rank and mantle onto their successors who spread the faith beyond Palestine and throughout the Roman Empire. As local churches took on permanence, the term "presbyter-bishop" (elder/priest-overseer) connoted the highest rank, while deacons administered the finances. Gradually the threefold ministry evolved. A single overseer retained authority over the elders and deacons and passed on the Apostolic order. Letter No. 63 of St. Cyprian, Bishop and Martyr of Carthage, 258, also known as the Doctrine of the Alter Christus, "contains one of the earliest affirmations that the priest, in offering the Eucharist, acts in the place of Christ, imitating his actions."[2] His book On the Unity of the Catholic Church states "The episcopate is a single whole in which each bishop's share gives him a right to, and a responsibility for, the whole."[3] Management solidified into dioceses with territorial jurisdiction controlled by the prime bishop. Ten centuries later the Patriarch of Constantinople in the East and the Bishop of Rome in the West controlled church power. The ensuing struggle for supremacy between them culminated with the Great Schism of 1054 splitting the Apostolic Church into Orthodox and Roman.

Anglicanism, the third branch of the Apostolic Succession, reached fruition in Elizabethan England in 1559 with the passage of the Act of Supremacy and consecration of Matthew Parker as Archbishop of Canterbury. The conflict between Elizabeth I and the Bishop of Rome was basically over currency and authority. The new thinking of the Reformation sparked the English sovereign's subjects to defy successfully Papal intervention in their island fortress.

In 1688 the English Parliament deposed the Roman Catholic James II (1685-1689), replacing him with his eldest daughter Mary II (1689-1694) and her husband William III (1689-1702). At this time the Church of Scotland reverted to Presbyterianism, and a minority in the Apostolic Succession continued as the Episcopal Church of Scotland. To this day upon entering Scotland, the British Monarch becomes Presbyterian as head of the Scottish State Church.

Shield of the Diocese of Massachusetts.

From the Federal Period until about 1820, a slow, steady growth of membership continued in the Commonwealth, when divisions began to split the mainstream Protestant denominations. The low key Episcopal Church in Massachusetts, offering the dignified, corporate worship of the Prayer Book, became for many converts a soothing relief from the orthodox Calvinism of the Congregationalists, the "confusing social theology" of the Unitarians, and the "agitated worship" of the Baptists. A surge of new members from within the state and immigration from the Maritime Provinces created sustained growth into the next century.

The Congregational bastion of Barnstable County was breached at the stage coach terminus of Woods Hole in 1849. The Rt. Rev. Manton Eastburn, Fourth Bishop of Massachusetts, traveling to consecrate St. Paul's Church on Nantucket, stayed at the Webster House on what is now Juniper Point to wait for the island packet. The innkeeper, Jeremiah Hopkins, an Episcopalian from Boston, invited the Bishop to conduct Prayer Book services in the old school house overlooking Little Harbor.

In 1850 Joseph Story Fay, a parishioner of St. Paul's, Boston, began summering in Woods Hole, and in 1852 the enthusiasm of Hopkins and Fay resulted in the first Episcopal parish on Cape Cod, the Church of the Messiah in Woods Hole. Mr. Fay was a prominent layman, not only in Boston and Woods Hole, but also in Savannah while in the cotton business. His gift of chimes in 1854 to St. John's Church, Madison Square, was the delight of that southern city. When General W. T. Sherman planned to use the Troy cast bells for cannon in 1864, Fay sped to Washington where his personal appeal to President Lincoln saved his melodious memorial.

Growth of the new denomination in Falmouth was sluggish. The annual zenith of attendance occurred with the influx of summer residents from Boston, many of whom were friends and acquaintances of Joseph Story Fay. Most notable of these Episcopalians was James Madison Beebe, a dry goods magnate, who had sold his business in 1866 to Eban Jordan, founder of Jordan Marsh. In 1872, Beebe bought the Thomas Swift House on Shore Street with surrounding acreage, and in the following year he purchased 95.5 acres of high ground above the railroad station from J.S. Fay. After J. M. Beebe's death in 1875 his children created a hundred acre farm on Shore Street, and built *Waterside* in 1876 overlooking Vineyard Sound. They also built two English style manor houses on the high ground: *Highfield Hall* in 1878 in half-timber motif,and the Anglo-Dutch style *Tanglewood* in 1879.

Ironically, the ancestry of the Beebes can be traced back to John Lathrop, the first Congregational minister on Cape Cod, and to a Congregational president of Yale. When the Beebes converted to Episcopalianism is not clear; however, worship was a constant factor in their lives. During the summers they prayed in Woods Hole. The five mile trek to the Church of the Messiah eventually palled, and in the late 1870s the family began attending services at Quissett. Evening Prayer was held at five o'clock Sunday afternoons in a house on the Woods Hole Road purchased from the Robinson estate by Mr. Fay as a summer retreat for the St. Luke's Convalescent Home and the Sisters of St. Margaret of Boston. The Rev. Dr. G. S. Converse, President of the Standing Committee of the Diocese, leased the house in 1878 and officiated at the afternoon services attended by neighbors and guests from the Quissett Harbor House.

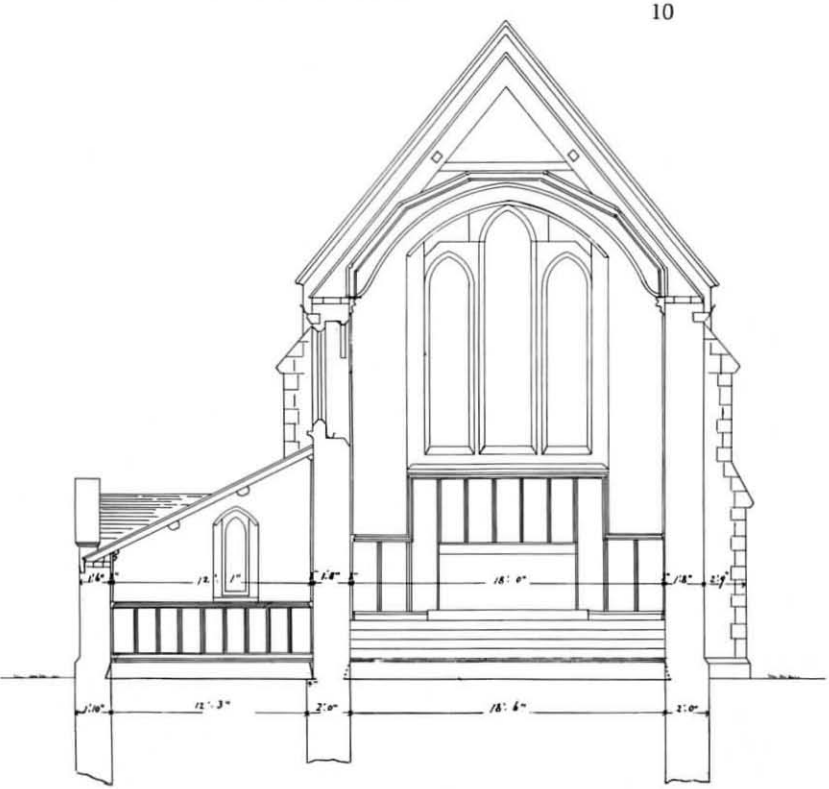
Mrs. James Beebe (center) surrounded by members of the Beebe and Fay families. Photo taken after Sunday luncheon at Highfield in 1883. St. Barnabas Church was built in 1889 as a memorial to James Madison and Esther Elizabeth Beebe by their eldest surviving son, Edward Pierson Beebe. Courtesy WHHC.

Desiring their own place of worship, the Beebe children initiated regular Sunday afternoon worship at Falmouth Town Hall in the summer of 1886. These services were attended chiefly by the family, their dependents and guests, and were conducted by the Rev. H. H. Neales, Rector of the Church of the Messiah. Thus began a genteel ecclesiastical encounter between the Beebe and Fay interests over creation of a new parish. To create a new parish within the boundary of an existing parish requires the Diocesan approval of the Standing Committee, the legislative body of the Diocese. The President of the Standing Committee expressed his sentiment in a letter to the rector of Woods Hole, "I told Mr. Beebe that there was nobody to be set off as a new parish except his own family and Mr. Williams and his daughter. I notice, by the way, that in the petition the work is spoken of as 'The Falmouth Mission'. I don't think this presents it in the right light. It is not a mission but simply a part of your parish work. You might call it your chapel if you call it anything at all, but properly it has no name."[4] This encounter, dueled on the Diocesan battlefield, ended on the fourth of December 1888, when the Standing Committee voted for the establishment of a parish church in Falmouth Village. "The decision of the Standing Committee was largely influenced by the opinion of Phillips Brooks, who was at that time a member of the Committee, and whose influence was thrown in favor of independence against that of the Rev. Dr. G. S. Converse."[5] Unfortunately, no record remains of the remarks between Mr. Brooks, a Beebe confidant, rector of Trinity Church, Boston, and later Sixth Bishop of Massachusetts, and Dr. Converse, a Fay friend, and president of the Standing Committee. J. S. Fay wrote to the rector of Woods Hole, "Mr. (E. Pierson) Beebe has got his parish, and we have only to look after our own, and wish him prosperity. It may turn out for them and for us much better than we feared."[6]

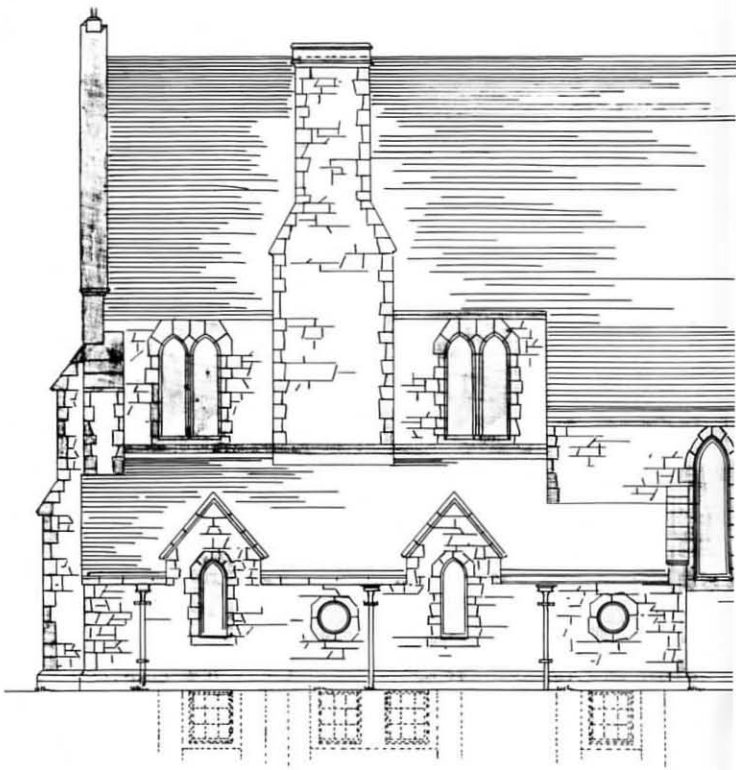
Rapid developments followed. The Rev. C. H. Perry, assistant at the Church of the Messiah, who had taken over the Falmouth duties from Mr. Neales in June of 1888, became the first rector of St. Barnabas. *Locust Cottage,* the Capt. Silas Lawrence house on Locust Street, owned by the Beebes, was leased to the parish as the rectory for $400 per year. The original church site was to have been on part of the Beebe Farm on Shore Street. The location finally selected was the eighteenth century *Crocker Homestead* of Capt. Timothy Crocker on the Village Green, then known as the *Succanessett House.* This was the town inn where the Beebe family lodged on their first visits to Falmouth. As the result of a verbal promise among siblings, Miss Emily Brown Beebe, James Arthur Beebe, Mrs. Frances Beebe Fiske, and Franklin Huntington Beebe purchased the three and a half acres from Katie Swift, wife of E. E. C. Swift. The cornerstone for the church, to be built as a memorial to James Madison and Esther Elizabeth Beebe by their eldest surviving son Edward Pierson Beebe, was laid in June of 1889.

Henry Vaughan was responsible for the design of Falmouth's Gothic gift on the Green. Vaughan, a self-effacing Englishman, was the mentor of the Gothic Revival movement in America and the original architect of the Washington Cathedral. His first American work was the Chapel for the Sisters of St. Margaret in Boston in 1882, which must have attracted the attention of the Beebes. The granite and Mountain Meadow red sandstone sanctuary in Falmouth was the first in a series of seven stone parish churches by Vaughan between 1890 and 1913; St. Martin's Church, New Bedford, 1892, and Christ Church, Swansea, 1899, are the only other parishes of that group in southern New England. The original stone tower and spire, the gift of Emily Brown Beebe in memory of her parents, was laid up in wet weather and fell in a heavy autumn storm; a stronger tower and higher spire, the sole example of a stone spire in Vaughan's portfolio, replaced it. Town Congregationalists resented the new church, and "at the time the tower fell, Miss Antonette Jones was heard to exclaim, 'I am glad of it. It is just what I have prayed for.'"[7]

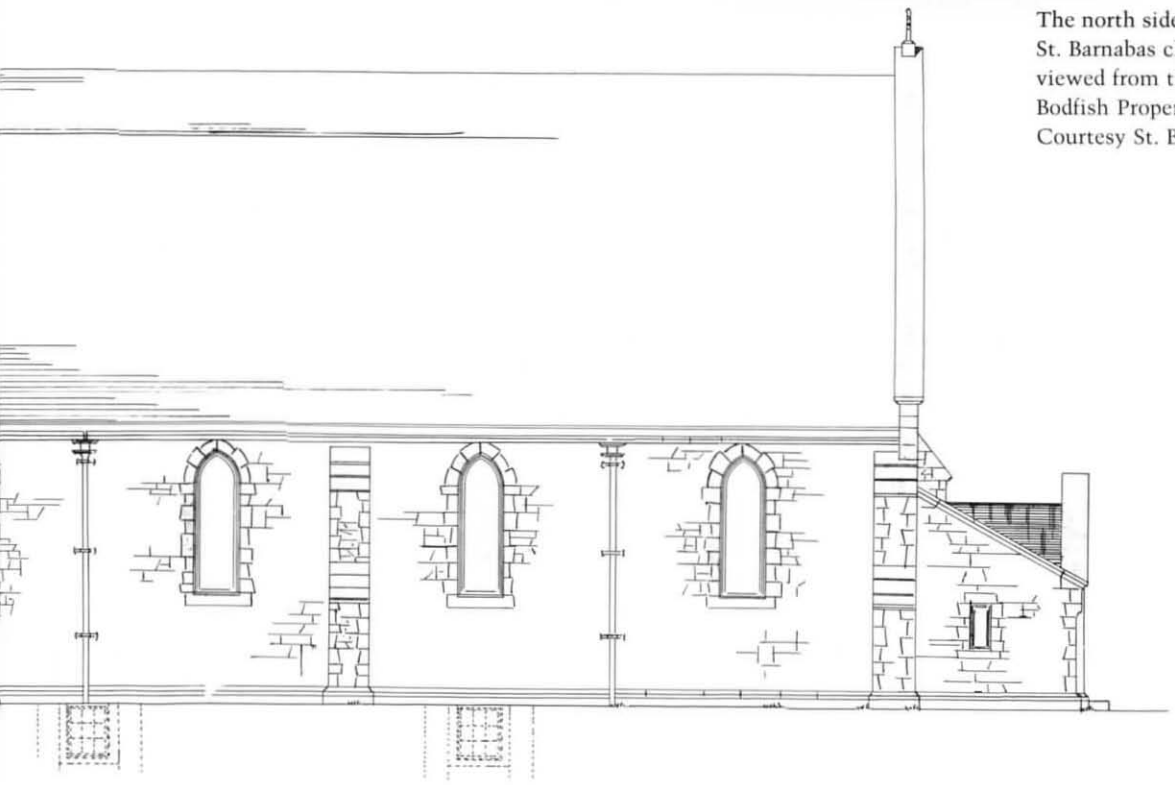
The monastic sense of detail in Vaughan's work is displayed at St. Barnabas in every aspect. The casework on the Geo. S. Hutchings pipe organ, Op. 205, 1892, the Irving and Casson pews and chancel furniture, the shape of the copper gutters, and wrought iron hardware were all designed by this meticulous artist. A Boston colleague of the devout architect

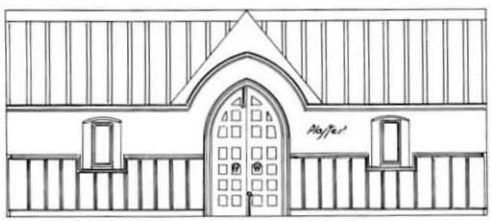


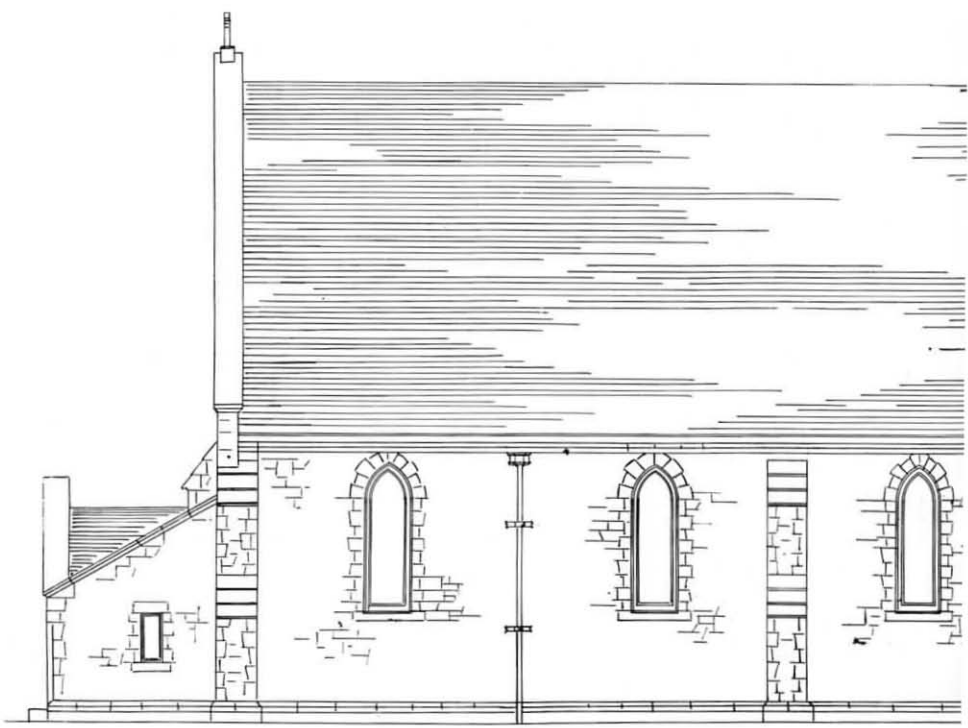
Architectural details from the original Henry Vaughan drawings for the Beebe Church, 1889, showing a section through the chancel and the north side elevation. Courtesy St. Barnabas.

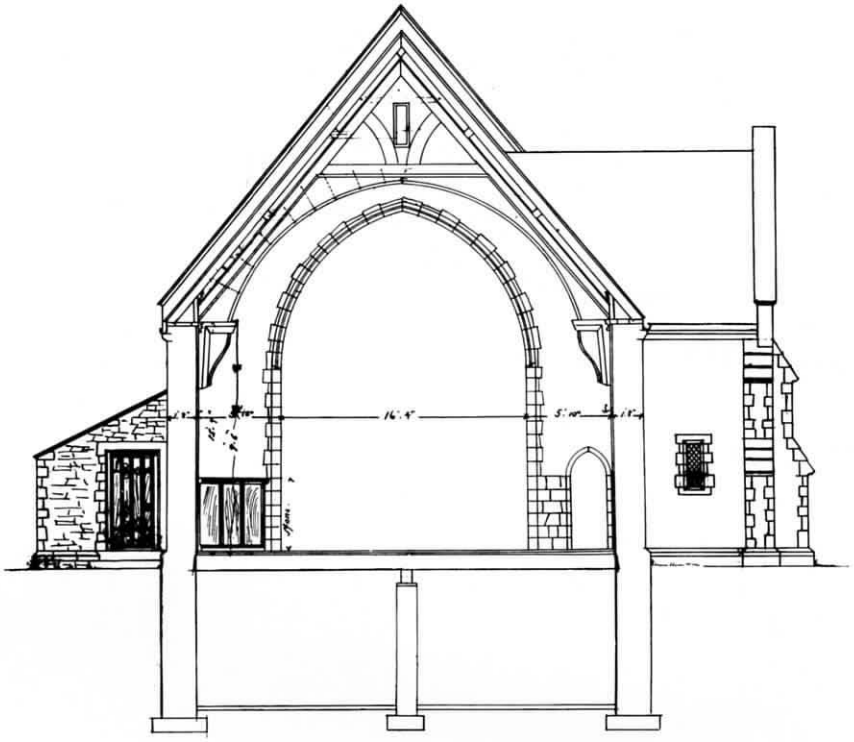


The north side of St. Barnabas church viewed from the Bodfish Property. Courtesy St. Barnabas.

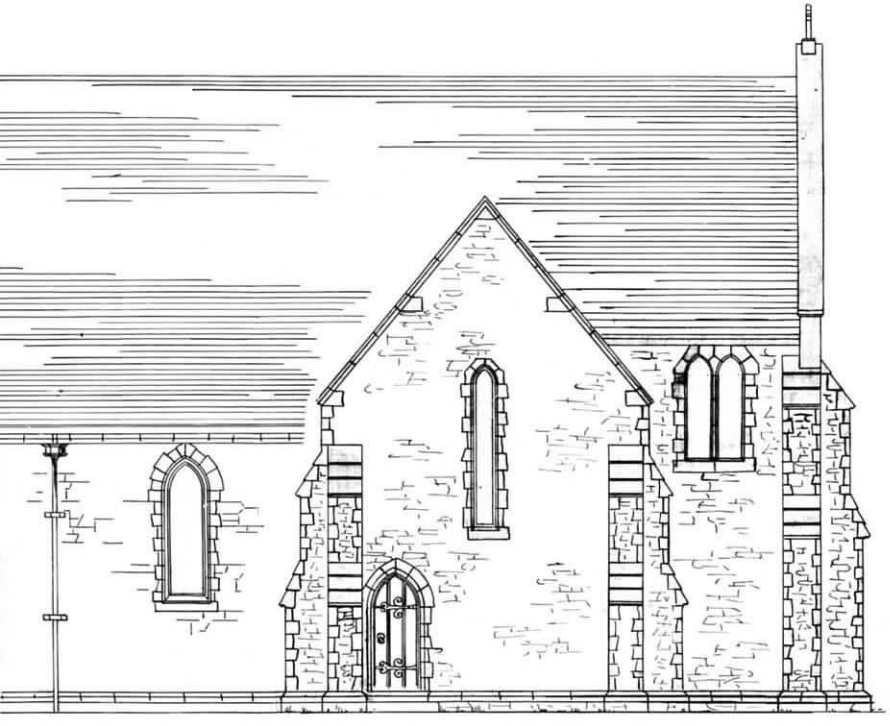








More architectural details from the original Henry Vaughan drawings for the Beebe Church, 1889, showing the vestibule at far left, the south side elevation in the center, and a section through the nave above. Courtesy St. Barnabas.



Next page: St. Barnabas Church from Main Street, ca. 1895. Courtesy St. Barnabas.

wrote that, "Gothic architecture has never been a living reality until Henry Vaughan began his work, which may have been equaled but will never be surpassed. To make the assertion that his influence and the inspiration given by his work have made possible the very high class of Gothic work done by his contemporaries is not making too great a claim for him. True artist that he was, he cared little whether it was known or not, so long as it was well done and he was as conscientious and painstaking in designing a hundred dollar gravestone to go in a country churchyard, as in the design of a city church that would be seen by all."[8] Bishop William Lawrence wrote of Vaughan's Gothic influence, "The architecture and its contrast with the classic style of old New England suggest a change that has come over the people. Many of them are turning back to the Prayer Book, the dignified forms and rich associations of the church of our English ancestors ... A modern aesthetic taste, an historic sense, and a love of ancient traditions, drove them back to the ecclesiastical architecture of old England."[9] The original landscaping was done by Frederick Law Olmstead. The stained glass windows above the altar were given in 1890 by E. Pierson Beebe in memory of his parents; the nave windows depicting the church seasons were presented as memorials to the Beebe siblings and their offspring, and were installed in the late 1920s. The Beebe stained glass was created in London by Kempe and Company. The *Te Deum* window on the northerly Narthex wall was dedicated in June of 1964 in memory of Leslie F. Wallace, the fourth rector. Two regional works of Vaughan in the Georgian genre are the Jonathan Bourne Memorial Library, Bourne, 1897, and the Jonathan Bourne Whaling Museum, in New Bedford, 1916.

A special train brought guests and the Rt. Rev. Benjamin Henry Paddock, D.D., Fifth Bishop of Massachusetts to Falmouth on 11 June, 1890, St. Barnabas Day, for the consecration of the church; the date also marks the union of the parish with the Diocese. The church is named after the apostle Barnabas. The Bible says, "He was a good man, full of the Holy Spirit and faith." Barnabas befriended Paul, welcomed him into the Christian fellowship, and accompanied him on his first missionary journey. There is no direct record of why the Beebes chose the name. The beautiful Vaughan Parish House was the gift of Franklin Huntington Beebe in memory of his mother and sisters Mary Louisa Beebe and Frances Beebe Fiske. It was dedicated on The Holy Innocents, the 28th of December, 1890. The granite dividing wall on the west side of the grounds was built in 1891 by Andrew W. Davis from churchyard fieldstone and boulders brought down from *Highfield Hall*, and was

given by F. H. Beebe in memory of his sister Mary Louisa. The St. Barnabas Carriage Sheds of 1894 were given in memory of Frances Beebe Fiske by her children. Though no documented proof exists, it is believed to be the work of Vaughan who used a similar roof line and wall texture in his Hubbard Grandstand at Bowdoin College, Brunswick, Maine. A foreclosure sale 1 August, 1901, secured the Bodfish house, originally the home of John Hatch and his daughter Caroline C. Hatch, as the permanent rectory. E. Pierson Beebe paid $6,500 to the Wareham Savings Bank for the structure and land on the east side of the church, and spent more than $12,000 for renovations. In 1902 The Rev. Henry H. Smythe, a native of Columbus, Ohio, and second rector since 1890, first occupied the dwelling. The parish rented the house for $400 per annum until receiving it as a gift at E. Pierson Beebe's death in 1926. Franklin H. Beebe lodged in the house as a young man during early family visits when the adjoining *Succanesset House* was full.

Henry Herbert Smythe, like the Beebes a descendant of the Rev. John Lathrop of Barnstable, came to a parish rich in appointments and slight of souls. For many years the morning service was attended by the Beebes and their guests, while the townspeople worshiped in the afternoon. Initial negativism toward St. Barnabas was manifested when the introduction of the English Christmas Tree festivities caused Mr. Washburn across the Green to preach a sermon entitled, "Why we do not keep Christmas."

Soon, Mr. Smythe's charm and Christian charity won the hearts of the town and the parish began her growth. Stories of those years are still remembered. Mr. Smythe wrote, "I recall an incident which might have been a catastrophe which occurred but a few weeks after I came. When the church was opened one morning it was found filled with a dense smoke. On investigation it was discovered that a pile of oiled rags which had been left when the pews were rubbed down in finishing, had taken fire in the night and burned. Fortunately, they had been left on the cement floor of the basement, and no serious injury resulted."[10] Henry Smythe's sermons typically lasted a quarter of an hour, allowing the "blow boy", who

The Rev. Henry Herbert Smythe, the second rector, with his spaniel. Courtesy St. Barnabas.

The Carriage Sheds and Church with the Congregational Church in the background. Courtesy Ray S. Hall.

St. Barnabas Church and the Bodfish house. E. Pierson Beebe bought the Bodfish house as a permanent rectory in 1901. He paid $6,500 for the house and land and $12,000 for renovations to the structure. Courtesy St. Barnabas.

operated the organ hand pump in the cellar, to slip out for the Sunday paper. Carl Anderson, born on the Beebe farm, recalls once returning with his paper to the sound of organ music after an unexpectedly short homily to find his brother Arnold manning the organ hand pump. Alice Lawrence regrets that her sister rather than herself was baptized by the rector; those blest children received a special box of candy from Mr. Smythe every Christmas. Before the wedding of Irvin McD. Garfield to Susan Emmons in 1906, Mr. Smythe wrote, "It was on this occasion that Mrs. James A. Garfield (widow of the 20th President of the United States) and her sons called at the rectory. She remarked during her conversation that it was the first occasion at which she and her sons had all been together since the assassination of her husband. I had known the family somewhat in Columbus, Ohio, where we had lived together almost as neighbors."[11] The second rector also records that The Rev. G. S. Fiske, a grandson of James Madison Beebe, persisted in obtaining voting rights for women in the parish at the Annual Meeting of 1921.

The Rev. J. C. Sharp was rector from 1922 until his death in 1926. He was followed by the fourth rector, The Rev. Leslie F. Wallace, whose tenure stretched to 1957. As the parish gently grew, the "Couples Club" evolved, and these parishioners reinstituted the annual Strawberry Festival, which for a short period had been Town sponsored. This tented June festival is the pride of the parish; the fete raises funds for parish projects. At one soiree of the "Couples Club" a contest was held with the parish ladies behind a curtain, exposing only their legs, the object being identification of the limbs; Mr. Wallace alone scored 100%! Mr. Wallace and his wife Mary, childless themselves, adopted the children of Falmouth as their own.

The arrival of the Rev. William G. Workman as fifth rector in 1957 signaled new emphasis on youth and continued growth of the church. Ground was broken on the east side of the St. Barnabas Carriage Sheds in August, 1958, for a new building to contain offices, class rooms, a kitchen, and an auditorium. The new Parish Hall was dedicated 22 November, 1959; the 1890 stone hall becameknown as St. Barnabas House.

The Rev. Leslie F. Wallace, fourth rector of the parish, and his wife Mary enjoying refreshments at a "Couples Club" gathering in the 1950s. Courtesy St. Barnabas.

The Building Fund Appeal Committee meeting in 1957. Left to right: A. Leonard, F. Nickerson, R. Tait, The Rev. W. G. Workman, H. Crooks, F. T. Lawrence, E. L. Gray, and D. Amend. Courtesy St. Barnabas.

The Rt. Rev. Anson Phelps Stokes, Jr., D.D., with Mr. and Mrs. William W. Peters and the Rev. Richard S. Crowell on the left, at the consecration of the Chapel in June of 1962. Mr. and Mrs. Peters provided the funds necessary to transform the carriage sheds into a beautiful stone chapel. Courtesy Mrs. William W. Peters.

The 1894 Carriage Sheds transformed into the stone sanctuary in 1962. Courtesy Ray S. Hall.

The 400-pound 1895 Lawrence School bell being hoisted into the Chapel tower in 1962. Courtesy Ray S. Hall.

The Carriage Sheds became the beautiful St. Barnabas Chapel through the generosity of Mr. and Mrs. William W. Peters, as a memorial to their parents and a nephew who died as a Midshipman at the United States Naval Academy. This pure stone space was consecrated by the Rt. Rev. Anson Phelps Stokes, Jr., Eleventh Bishop of Massachusetts in June of 1962. It is now referred to as the Chapel.

The stone bell tower of the Chapel was laid up in matching hand-cut stone from the 19th century furnished by the Harold L. Baker Company. The Falmouth School Committee loaned St. Barnabas the 400-pound 1895 school bell from the old Lawrence School Building. It now hangs in the tower. Mr. and Mrs. Frank L. Nickerson gave the original organ in memory of her mother, Dora Dickson Dwight. In 1985 an exquisite C. B. Fisk organ of the French style, Op. 59a, 1970, was given primarily by Mrs. Roy R. Merchant, Jr., and other lovers of music, especially Miss Patricia C. Brown. The H. V. Lawrence Company created the cloister garden overlooking Sider's Pond, also a gift of the Peters family. Where carriages were once garaged is now a place of peace.

The sixth rector, the Rev. Richard S. Crowell, arrived in the autumn of 1961. Mr. Crowell's ecumenical and social concerns have created a friendly atmosphere for using the resources of St. Barnabas in diverse ways. Firmly grounded in its faith, the congregation reaches out to the deprived, the hungry, and the homeless. The Chapel was sanctuary to the Falmouth Jewish Congregation until in 1982 the synagogue placed its tabernacle in the East End Meeting House. Young people fill the Parish Hall schoolrooms on the Sabbath while day care children make a joyful noise during the week.

Reflecting on his twenty-six years as rector of St. Barnabas, Mr. Crowell says:

The starting point for what happens at St. Barnabas is worship. In the past twenty-five years there are noticeable differences.

Children have grown in their participation in worship by receiving Communion at an earlier age, reading parts of the service in special Chapel services, and having a service especially focused for them at Christmas and Easter. The most recent Prayer

Book encourages more participation by all the members of the congregation. Lay members are seen reading lessons and helping to administer Communion. Every day of the week there is a service of worship provided. That service grows out of a shared life with other churches in the community seen in the Church In Falmouth covenant and the Cape Cod Council of Churches. On May 22, 1983, six clergy gathered around the altar at St. Barnabas before a full church from several congregations. Following that service even more people from the community gathered on the village green and processed to fill the First Congregational Church to overflowing in celebration of a very special day of Pentecost. Falmouth churches continue to share together in Thanksgiving Services, Good Friday, and Easter sunrise services.

The continuing growth of the parish created the need for clergy associates. The Rev. D. Norman Brady served as the first parochial priest in this post, followed by The Rev. John T. P. Jackson and The Rev. James R. Low. Mr. Low continued building a strong and loyal youth group and was active in local affairs. The recent arrival of the Rev. Stephen I. Woods in August of 1988 assures the parish of a strong beginning for the next hundred years.

The clergy associates needed a place to live. The heirs of Watson Shiverick had refused to sell their property adjoining the Bodfish house to the Beebes because "Episcopalians Danced!"[12] In 1965 the home of Margaret McKeen was moved from its Main Street site, now the lawn and driveway of the Plymouth Savings Bank, to its present location on the east side of the Parish Hall. Mrs. W. A. Creighton, who lived in the Beebe house, *Vineyard Lodge*, on Shore Street, left funds to the church which were used to purchase and refurbish the associates' home now known as *Creighton House*.

To celebrate the 100th anniversary of Saint Barnabas Memorial Church, a simple rock columbarium and memorial garden will be consecrated on St. Barnabas Day, June 11, 1989 by the Rt. Rev. David Elliot Johnson, D.D., Fourteenth Bishop of Massachusetts. The columbarium of this historic church will contain the names and ashes of communicants. Stone, slate and copper continue to protect the altar in the sanctuary at St. Barnabas. Beyond Beebe beneficence and years of accumulated artifacts, the soul of the parish remains focused on the eternal link between heaven and earth, manifesting itself in works and worship.

Thomas Edwin Adams, Jr., raised in the District of Columbia and the assistant at St. Barnabas, first worshiped in the Falmouth parish as a summer child. He contributed "Perpetual Angelus" to *The Book of Falmouth.*

Notes

1.
The Episcopal Diocese of Massachusetts 1784-1984, The Episcopal Diocese of Massachusetts, 1984, p. 1.
2.
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3.
Ibid.
4.
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5.
Ibid. p. 18.
6.
Ibid. p. 17.
7.
Ibid. p. 43.
8.
Emerson, David B., "Henry Vaughan—An Appreciation," *Architectural Record*, No. 42, 1917, p. 286.
9.
Lawrence, William, "Henry Vaughan," *Church Militant*, XX, 1917, p. 4.
10.
Smythe, Op cit., p. 41.
11.
Ibid. p. 67.
12.
Conversation with Arnold W. Dyer

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