BELLEFIELD’S TOWER: THE CENTENARY OF THE BELLEFIELD PRESBYTERIAN CHURCH

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The towers and domes of Oakland have for many years announced that district’s cultural supremacy in Pittsburgh, and still standing among them is the tall “early Gothic” tower of the Bellefield Presbyterian Church located at Bellefield and Fifth Avenues. This year the congregation celebrates its hundredth anniversary as a church organization and the tower calls attention to one religious aspect of the changing image of Oakland, an image that has evolved, amid ever enlarging mutations, from the farmland of the early 19th century to the monumental metropolitan quarter of today.

Bellefield’s tower has had to face many changes in the urban milieu that even before the beginning of the 20th century had begun to surround it. This essay is a “parish” 1 history of an Oakland religious organization, but it is also a chronicle of the land and the people who produced the church. For the writer it is another part of the historical-religious-architectural mosaic of a city neighborhood in which he has long been interested.

The present Bellefield Church built in 1889-90 is, of all the buildings that surround the central campus of the University of Pittsburgh, the oldest. Its tower and that of the first wooden church of 1866-68 that preceded it, solidly reflected the developing image of residential Oakland in both its rural-suburban and urban aspects well into the present century, but the erection, beginning in 1926, of the huge steel-framed tower of the Cathedral of Learning first projected into the adjacent cityscape the present enormous semblance of institutional Oakland. Thus the difference between the parochial tower and the academic is not one alone of architectural scale.

From the great complexes of monumental buildings that now

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1 We use the word “parish” not in denominational but in a generic sense to indicate a local church with its field of activity. That is the sense in which the word will be used throughout the essay.
cover Oakland’s acres it is perhaps a small historical relief to cast our eyes backward to the uncomplicated vistas of the earlier 19th century in order to search for the origins of Bellefield’s tower. In one of the writer’s previously published studies of Oakland buildings we have already encountered the Bellefield beginnings. Like many other suburban churches, Bellefield had its inception in a Sunday School which was, in this case, undenominational; like many worthy and socially productive activities in the early social history of the United States, this small institution was a communal effort, a common solution to a common need.

But what was common to the community that produced this need? The answer is to be found in the rather rapid development of Oakland from rural to suburban status after 1830. In the early 19th century, the district was one of large farm holdings. A large acreage held by James Chadwick in the western part of the district had been bought in 1836 by Charles B. Taylor and by him subdivided into lots of from eight to twenty acres. Many of these lots were sold to members of the Third Presbyterian Church (then located in downtown Pittsburgh) and the new owners built handsome country houses on their properties; this group of estates was known as “The Third Church Colony.”

In 1837, a Sunday School was begun in a log structure on the property of Daniel Bushnell, but it was later moved to a small frame schoolhouse on the Eichbaum estate at Fifth Avenue and Darragh Street. This building, intended “for the children and the poor of the Colony,” was later removed to Atwood Street by Dr. Theodore B. Lyman, the Rector of Trinity Episcopal Church (1850-1862) who had bought the property. The mobility of the poor was limited; the

5 Annie Clark Miller, Chronicles of Families, Houses and Estates of Pittsburgh and Its Environ (Pittsburgh, 1927), 115.
6 Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913 (Pittsburgh, 1913), 7.
7 Dr. Lyman later sold it to the iron manufacturer, John Moorhead. The Eichbaum-Lyman-Moorhead house was a handsome Greek Revival structure with an Ionic portico. It was demolished to make way for the present Montefiore Hospital.
well-to-do suburbanites could drive to town to attend church, but the transportation of their children was another matter. Consequently the foundation of a Sunday School was usually a necessary factor in mid-Victorian American suburbs.

Meanwhile, in 1850, Messrs. Rice and Dithridge bought a part of "Bellefield," the farm of the late Neville B. Craig (which lay in the eastern part of the Oakland district) and laid it out in lots, calling the new plan "East Pittsburgh." This area was to be the "parish" of the future Bellefield Church.

In 1862, a Mr. and Mrs. D. H. Fralich gathered the children of their neighborhood at their farmhouse on the eastern side of Four Mile Run. Here on Sunday afternoon for a time, another Sunday School was established.

It readily can be seen that, given the circumstances, there was a communal need for some kind of well-established Sunday School. Since the members of no one denomination were numerous enough to set up their own school, an undenominational organization was the only solution.

The results of this need were foreshadowed by the establishment in the spring of 1863 of Sunday Evening Union Prayer Meetings and these gatherings were held in the houses of the East Pittsburgh suburbanites. These neighborhood "get-togethers" were, again, inter-denominational, and in the words of a later chronicler were "largely attended, interesting, and harmonious." 10

As a result of these gatherings a Union Sunday School was organized on 7 June 1863 in the unfinished parlor of Colonel D. B. Morris' house on Dithridge Street which was located where the Board of Education Building now stands. There were about forty scholars in this school and half a dozen teachers. John S. Davison was chosen superintendent and James D. Carlisle, assistant superintendent. 11

8 Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913 (Pittsburgh, 1913), 7.
9 Holland, op. cit., 24. Four Mile Run (which flowed into the Monongahela) and its branches drained the long ravine known as Junction Hollow: the stream is now no longer visible. The Fralich property, which had earlier belonged to James Chadwick, is now part of the site of Carnegie Institute of Technology.
10 D. T. Carnahan, A Brief Statement of the Origin of the O. S. Presbyterian Church of Bellefield. The Rev. Mr. Carnahan acted as stated supply to the new church from September 1866 to June 1867 and as pastor from September 1868 to June 1873. The Statement is to be found in Book I of the Session Minutes of the church, but there is also a typewritten copy in the possession of the Historical Society of Western Pennsylvania.
11 Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913 (Pittsburgh, 1913), 7.
As these meetings attracted more students, and aroused more local interest, it became necessary to find larger quarters. Accordingly Messrs. Henry Lloyd and John S. Davison bought a lot on Henry Street (which still perpetuates Lloyd's Christian name) and placed on it a former carpenter's shop which they remodeled into a chapel and schoolroom. In rural-cum-early-suburban America such architectural metamorphoses were not uncommon.

The first sessions were held in the new carpenter-shop chapel on 2 July 1864. The Sunday School was joined at the new location by the students who had been meeting at the Fralich house. Even the new building, however, soon proved to be too small; the Bible classes still met at the house of Colonel Morris, and in summer when the weather was fine, the Infant Department gathered on the lawn on the shady side of the chapel.

East Pittsburgh (the name soon reverted to the earlier designation of "Bellefield") was not a railroad suburb and it was even more distant than the Third Church Colony from downtown Pittsburgh by the Fifth Street Road. It was inevitable that one of the denominational groups of the village would try to form a church and since the Presbyterians were relatively more numerous, pressure for the formation of a Presbyterian congregation in Bellefield began to mount.

In the summer of 1866 an application for permission to form a church was sent to the Presbytery of Ohio which then had jurisdiction over Pittsburgh. The church project was favorably received in the neighborhood, and without respect to sectarian differences, some eighty persons, members and non-members, subscribed to the petition. Many of the signers who were not Presbyterians later withdrew

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12 Henry Lloyd (1817-1879), to whom the church owed much of its early financial support, was an iron manufacturer, financier, and philanthropist. Born in Huntingdon County, Pennsylvania, he came to Pittsburgh as a young man, and, as the climax of an industrious youth, he bought an iron works which finally became in 1872, after several mutations, Henry Lloyd, Son and Company. A good example of the humane industrialist of the 19th century, he was, by all accounts, much loved and respected not only by his workmen, but by his neighbors. He had purchased the former Craig holdings north of Fifth Avenue, bounded by Bellefield, Centre and Craig Streets. His own house was located on the site of the present Mellon Institute. For Lloyd's biography see J. W. Jordan, Encyclopedia of Pennsylvania Biography (New York, 1914-57), VII, 2405-2408.

13 Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913 (Pittsburgh, 1913), 7.

14 Carnahan, op. cit.

15 Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913 (Pittsburgh, 1913), 8.

16 History of the Bellefield Presbyterian Church Eighty-Fifth Anniversary (typescript), 3.
THE BELLEFIELD PRESBYTERIAN CHURCH, 1890
(note wooden chapel)
THE BELLEFIELD PRESBYTERIAN CHURCH, 1941
to found their own churches in Oakland.\textsuperscript{17}

The Bellefield Church was organized in the Henry Street Chapel on 9 September 1866, with Messrs. John S. Davison and John McCurdy as Elders and J. D. Carlisle and George Wilson as Deacons. Rev. David McKinney acted as stated supply of the pulpit.\textsuperscript{18} Henry Lloyd provided the site of the church building at the northeast corner of Bellefield and Fifth Avenues. The new edifice was completed and occupied by the congregation for the first time upon the occasion of the funeral of the superintendent of the Sunday School John S. Davison and his son who lost their lives by drowning at Beaver on 2 June 1868.\textsuperscript{19}

The Union Sunday School was transferred to the new building on 20 August 1868. On 20 September of the same year, Rev. D. T. Carnahan was installed as pastor. The new church, which had been erected mostly at the expense of Henry Lloyd, was on 20 December 1868, completely destroyed by fire, and the Sunday School returned to the Henry Street Chapel.\textsuperscript{20}

The church building was rebuilt as rapidly as possible on the same site and it was completed and reopened on 29 August 1869. At this time the Atwood Street Sunday School then under the superintendence of John B. Semple was united with the Union School which was now merged with Bellefield Church.\textsuperscript{21}

The architectural firm responsible for the design of the church structure was that of Isaac Hobbs and Son of Philadelphia who published their designs from 1863 to 1877 in the popular \textit{Godey's Lady's Book and Magazine}.\textsuperscript{22} The influence of \textit{Godey's} on the suburb of Bellefield and the work of the Hobbs firm in Pittsburgh form part

\textsuperscript{17} One of these churches was the Oakland Methodist Episcopal, organized in 1872, that built its own building in 1874 at Forbes Avenue and Bouquet Street; in 1934 this organization merged with the First Methodist Church, now located at Centre and Aiken Avenues, and its Oakland building was later demolished. After the Bellefield Church moved into its new structure on Fifth Avenue, the Henry Street chapel was taken over by the Episcopalians; it was then known as St. Philip's Mission, assisted by Calvary Episcopal Church in East Liberty, and from it was formed in 1888 the present Episcopal parish of the Ascension. (See Van Trump, \textit{op. cit.})

\textsuperscript{18} Carnahan, \textit{op. cit.}, 2-4.

\textsuperscript{19} \textit{Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913} (Pittsburgh, 1913), 8.

\textsuperscript{20} \textit{Ibid.}, 8.

\textsuperscript{21} \textit{Ibid.}, 8. Henry Lloyd provided $15,000 of the necessary $20,000 to rebuild it. See Jordan, \textit{op. cit.}

\textsuperscript{22} For the influence of \textit{Godey's} on American 19th century domestic architecture as well as the Hobbs role in that influence see George L. Hersey, "\textit{Godey's Choice}," \textit{Journal of the Society of Architectural Historians}, XVIII, 3 (October, 1959), 104-111.
GOTHIC CHURCH.
Drawn expressly for Godey's Lady's Book, by ISAAC H. HOBBS & SON, Architects, Philadelphia.

We have given above a small Gothic church which has been very recently finished. It is situated upon the East Liberty road, and is about three miles from Pittsburgh. It is built of frame boarded vertically and buttoned. The inside is finished with ornamental principal rafters wrought to a beautiful design, the spaces between them being plastered and colored azure-blue.

The building contains in its rear wing a lecture-room and school-room, with the walls laid off, and colored in imitation of stone. The windows are of stained glass. There are few lecture or school-rooms anywhere more beautiful—they have fine high ceilings; a beautiful bay runs out to the rear, producing an effect which is seldom obtained and never in basements. The outside is in full Gothic ornaments, carved out in wood. No imitation of stone is attempted, but every detail has a highly finished appearance. It is covered with the best quality of slate, and is painted and stunged thoroughly. The whole cost is a little over $12,000. The pews and pulpit are black walnut. This church has formed the subject of several articles in the Pittsburg papers, and it may be considered a successful attempt at wooden Gothic architecture.

There are not many who can appreciate what we mean when we say successful. So rare is it to meet with successful architecture, that few persons really know what it is. Now often are people carried away by disjoined beauties in a building that are like pearls among oyster shells, shedding their soft reflections on the muddy surface surrounding, their feeble attempt to beautify them being lost in the absorbing ugliness of their surroundings. So it is with ornament wasted upon disproportionate buildings.

We hold every congregation responsible for placing on the building committee men whose tastes as to form, fitness, propriety in design, and common sense in building, make them the very worst kind of superintendents.

The reform we would urge in the forming of a church committee is: Get the young mind at work, and place ladies on the building committee—least, working number of them—and let them infuse into those architects a moility, at least, of common sense. Let them be compelled to ransack their inventive organs, and learn to project ornaments in harmony with position, weight, and character, and stop the process of book searching and copying. Originality is what is wanted. It is like making clothing out of old materials. You often have to put seams just where you would prefer whole cloth; and you would make this too short, that too long, and a trumpery of the whole.
of a separate article on which the writer is now at work, so we will do no more than provide here the necessary pertinent information on the church.

The Bellefield Church building was published in *Godey's* and we present here the entire page which pictures and describes it.\(^{23}\) It speaks for itself. To the modern eye, the structure which might be called a mid-Victorian translation of the pasteboard Gothic of the 18th century, has a kind of folkish and wooden charm, recalling dulcetly vanished American suburban vistas.

On 12 June 1874, Dr. William J. Holland (1848-1932) was installed as pastor,\(^{24}\) and it speaks well for the character of the new church that it was able to attract so brilliant a young man and retain his services for eighteen years, during the formative years of the parish. Undoubtedly the most talented and famous person to be connected with Bellefield, this truly remarkable individual was one of the last specimens of the Renaissance ideal of the “complete” or unspecialized man. A man of formidable intellect and marked administrative ability, the range of his interests was as extensive as his accomplishments in the fields of the ministry, education, and science.\(^{25}\)

Born in Jamaica of American parentage, he graduated in 1869 from Amherst College, after attending the Moravian College at Bethlehem, Pennsylvania. Deciding to enter the ministry he graduated from Princeton Theological Seminary in 1874, the same year that he came to Bellefield. He married in 1879, Carrie T. Moorhead, youngest daughter of John Moorhead. In 1891, he resigned the pastorate to become Chancellor of the Western University of Pennsylvania. From 1898 to 1922, he was Director of the Carnegie Museum and, until his death, Director Emeritus of that institution. He was one of the world’s foremost authorities on butterflies and moths, and his interest


\(^{24}\) Holland, *op. cit.*

\(^{25}\) Biographical notice of Dr. Holland and his achievements include obituaries, especially those of the *Pittsburgh Press* (13 December 1932); the *Pittsburgh Post Gazette* (13 December 1932); the *New York Times* (14 December 1932); and “The Passing of Dr. Holland,” *Carnegie Magazine*, VI, 8 (January, 1933), 244. See also *Bellefield Presbyterian Church, 75th Anniversary 1866-1941* (Pittsburgh, 1941). This last biography and tribute is evidence of the Bellefield Church's awareness of Dr. Holland's importance in its history.
in paleontology brought wide fame to the Carnegie Museum. He died full of honors in Pittsburgh in 1932. His contributions to the cultural life of Pittsburgh were enormous during a period when the city was chiefly notable for its industrial might.

It is also more than probable that his administrative ability contributed to the expansion of the Bellefield Church in its early years, and the parish increased in numbers and importance. In 1879 the Minutes of the Session (II, 1) report a mission chapel at Soho, and in 1887, the same source (II, 89) reported that a committee was formed to meet with laborers working on the Pittsburgh Junction Railroad tunnel underneath Neville Street. This was the inception of the Boundary Street Mission fostered by the church. For a time Dr. Holland, in the late 1880's, conducted services which were attended by the Italians working there.26

In 1888,27 discussions began in connection with the building of the present church structure, which resulted in the plans of the Pittsburgh architect F. J. Osterling28 being submitted for approval. The front section of the old church was demolished, and the new structure built during 1889-90. The new church was occupied and dedicated in September 1890.29

At about this time, Mrs. Holland bought the lot across Bellefield Avenue from the church and built the Manse, a solid stone building in the Richardsonian Romanesque style. Sold by the Hollands in 1912, it was, for a time occupied by the Knights of Columbus and now houses the television station WQED.30

26 Bellefield Presbyterian Church, 75th Anniversary 1866-1941 (Pittsburgh, 1941), 9.
27 Minutes of the Session, II, 164 ff. In the church archives is a letter to Osterling dated 8 February 1889 from the contractor, James Wilson, undertaking to erect the building for the sum of $43,820.
28 Frederick John Osterling (1865-1934) had opened an architectural office in Pittsburgh in 1888; he is remembered chiefly because of a number of skyscrapers that he designed during the course of a long career. A not un-talented architect, he had, unfortunately, a mania for litigation and seems to have spent much time in the law courts. There is no record of any trouble about the Bellefield commission, however.
29 Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913 (Pittsburgh, 1913), 9.
30 See East Liberty Tribune (14 July 1965), 5. Osterling may have designed this house. In 1893 the remodeling of the Pittsburgh house of the famous industrialist Henry Clay Frick (1845-1919) was executed after the design of Osterling. The Fricks also had connections with Bellefield inasmuch as Dr. Holland officiated in 1881 at the marriage of Mr. Frick with Adelaide Childs, daughter of Asa P. Childs, who had been a member of the Third Church Colony. The Fricks also seem to have been briefly parishioners of the Bellefield Church before they moved to Homewood.
Not one of Osterling's better efforts, the present church building is an aggressive and rather infelicitous (although representative) example of the American Protestant auditorium church of the late 19th century. Its tower (the best part of the composition) was praised obliquely by Montgomery Schuyler, the great American architectural critic, in a statement generally not very complimentary to the architect.\(^{31}\)

In 1898, it was decided to demolish the remaining part of the old wooden church, and to erect a new chapel and Sunday School building after the designs of James T. Steen, a local architect. Designed in the same style as Osterling's auditorium, the new structure was completed and dedicated in 1900.\(^{32}\)

In 1891, Dr. Henry T. McClelland succeeded Dr. Holland as pastor.\(^{33}\) During the last decade of the 19th century, the Church was very active in the mission field. In the Minutes of the Session there are references to a Linden Mission, to an Italian Mission in the East End, to the Mount Olive Mission which was in Squirrel Hill and which later merged with the Sixth Presbyterian Church after the latter moved to Forbes and Murray Avenues in 1903.\(^{34}\) In 1899, the Oakland Presbyterian Church was organized from the Bouquet Street Chapel which had long been a Bellefield mission; and Hugh Thomson Kerr (1871-1950), a member of the Bellefield Church and student assistant to Dr. McClelland who had been made pastor to the Bouquet Street Chapel in 1898, became minister of the new church.\(^{35}\) Dr. Kerr was later to achieve distinction as pastor of the Shadyside Presbyterian Church from 1913 until 1945.\(^{36}\) Due to great changes in the neighborhood, the parish failed and the Oakland Presbyterian Church was closed recently by the Pittsburgh Presbytery. Its building at the Bouleard of the Allies and Ward Street is now used as a welfare center by the United Oakland Ministry.

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32 Typewritten letter dated 11 April 1898 in the Church archives. See also *Bellefield Union Sabbath School, Fiftieth Anniversary June 8th, 1913* (Pittsburgh, 1913), 9.
33 Minutes of the Session, II, 206.
34 "The Sixth Presbyterian Church," *The Presbyterian Banner* (14 May 1931), 23, also Minutes of the Session, III (5 October 1903).
35 Minutes of the Session, III (22 May 1898) and III (25 November 1899).
Meanwhile, the character of Oakland had completely changed since its early suburban days. With the erection of the first Carnegie Institute building in 1891-95,\textsuperscript{37} it was evident that the quarter was destined to become the "civic" and cultural center of the city. After 1900 appeared the first of the large upper-class apartment houses (the Iroquois Apartments also designed by F. J. Osterling built in 1905 and the Bellefield Dwellings designed by Carlton Strong of about the same date) which were later to become a marked feature of the district. During the same period Franklin F. Nicola (1859-1938)\textsuperscript{38} — an astute real estate entrepreneur — and his Schenley Farms Land Company bought the last of the great Oakland farm tracts, the Schenley dairy farm, and laid out their development, called Schenley Farms, on mostly monumental lines, although a portion was retained for residential use.

Nicola was instrumental in helping to bring the Western University of Pennsylvania (it became the University of Pittsburgh in 1908) to Oakland. In 1900 Andrew Carnegie provided funds for the establishment of the Carnegie Institute of Technology and with the establishment of these two large educational institutions, a transient student element in the population of Oakland became increasingly evident. After 1900, it became apparent that the image of Bellefield as a simple quasi-suburban parish church inevitably would be subject to considerable modification.

But the day of any marked change was still distant. In 1904, Dr. McClelland resigned and he was succeeded in the same year by Dr. Daniel Russell. In November 1908, a night school for the Italians of the Boundary Street Mission was begun. In 1909,\textsuperscript{39} Dr. Russell resigned and Dr. Campbell Coyle was installed as his successor.\textsuperscript{40} In 1910, the Oakland Presbyterian Church turned over to the parent organization the mission that it had been conducting at Allequippa

\textsuperscript{37} For a complete study of the Carnegie Institute buildings and their relation to Oakland see the series of articles by James D. Van Trump in \textit{Carnegie Magazine} beginning in 1957.

\textsuperscript{38} For Franklin F. Nicola see obituary notice in the \textit{Pittsburgh Press} (18 August 1938). Also important in the development of Oakland during the early 20th century was his brother, Oliver P. Nicola (1871-1938). See \textit{Prominent Men of Pittsburgh and Vicinity, Members of the Pittsburgh Press Club}, 1912-13 (Pittsburgh, 1914), IV and obituary notice in \textit{Pittsburgh Press} (26 January 1938). The writer is gathering material for a thorough study of the Nicola contribution to the development of Oakland as a cultural center in the early 20th century.

\textsuperscript{39} Minutes of the Session, III (30 March and 9 November 1904).

\textsuperscript{40} \textit{Ibid.}, IV (31 March and 27 October 1909).
and Robinson Streets. On 6 December 1915, Dr. Coyle resigned and on 4 January 1917 Dr. Robert MacGowan assumed the pastorate.

After 1910, the character of Oakland as civic, cultural, and educational center of Pittsburgh had been firmly established. In 1913, a magazine devoted to the regional interests of Presbyterianism in the northeastern United States published an article on the Bellefield Church. It concluded that the church was successful both in spite of and because of its location—"The location amid the civic and cultural center makes it one of the most difficult church parishes in the city. It is because the church is making such an impact on the community in spite of its character that we have emphasized its location at all." Possibly the writer wished to imply that a church of the institutional rather than the parish type would be more likely in such a district. In the light of later developments, this 1913 observation is interesting.

The pastorate of Dr. MacGowan was almost as long as that of Dr. Holland. In 1926 the Minutes of the Session reported that work was being done by Dr. Kinley McMillen as students' pastor and that the Session was contributing money toward this work. In October 1927, Dr. MacGowan was elected as Moderator of the Presbytery, and in 1933 he resigned as pastor of Bellefield. Dr. C. Marshall Muir came to the Church as pastor on 3 December 1933.

The 75th Anniversary brochure states that Bellefield Church was now "at the center of our city's cultural life." We have already spoken of the Cathedral of Learning as an enormous symbol of the new academic quarter that was developing, but the establishment of the Magee and Montefiore Hospitals and the great complex of the University Medical Center and its attendant hospitals augmented hugely the image of institutional Oakland, while in the vicinity of the church itself, the erection of several large apartment houses, particularly after 1945, further diminished the vanishing vistas of residential suburban Oakland.

At Bellefield Church, Dr. Muir resigned in August 1943 and the Rev. James T. Orr became minister from April 1944 to May 1947. Dr. H. Gordon Harold began his ministry in 1948. The Church cele-

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41 Ibid., IV (9 October 1910).
42 Ibid., IV.
44 Minutes of the Session, VI (7 November 1926).
45 Bellefield Presbyterian Church, 75th Anniversary 1866-1941 (Pittsburgh, 1941), 12.
46 Ibid., 11.
brated its 85th anniversary on 9 September 1951. On 29 January 1956, Dr. Harold presented his resignation. In January 1950, the Westminster Foundation, a young people's organization, was inaugurated in Bellefield Church by the Presbytery of Pittsburgh and the Board of Christian Education.

The Rev. Dr. W. Scott Morton was minister from 12 December 1957 to 3 March 1963. Beginning in 1961 the church auditorium was remodeled and redecorated by the Pittsburgh architectural firm of Lawrence and Anthony Wolfe. This work was completed and the church rededicated on 9 February 1963. The Rev. James G. Gardner became pastor of the Bellefield congregation on 8 December 1963.

The evolution of institutional Oakland during the past twenty years has made it mandatory that every organization within the dis-
trict take a close look at its role, not only in the present set-up, but also its part in the Oakland of the future, to whatever degree that future can be predicted. The Bellefield Church has not been exempt from that scrutiny.

The Presbytery of Pittsburgh has advanced a plan known as the United Oakland Ministry in which the Presbyterian Church participates in the life of present-day Oakland. At a congregational meeting held in January 1965, the Bellefield Church voted formally to implement this plan and the church building itself became the headquarters of the Ministry.

Bellefield's tower, by reason of its hundred years, may be considered an honorable element on the Oakland skyline, even if physically it does not loom as large as once it did.

What the Bellefield Church has meant to the Oakland area during the last one hundred years we have seen. The history of Bellefield's future has yet to be written. Its congregation feels that if the contribution of the Bellefield Church to the Oakland area is commensurate with that of the past its future would seem to be assured.