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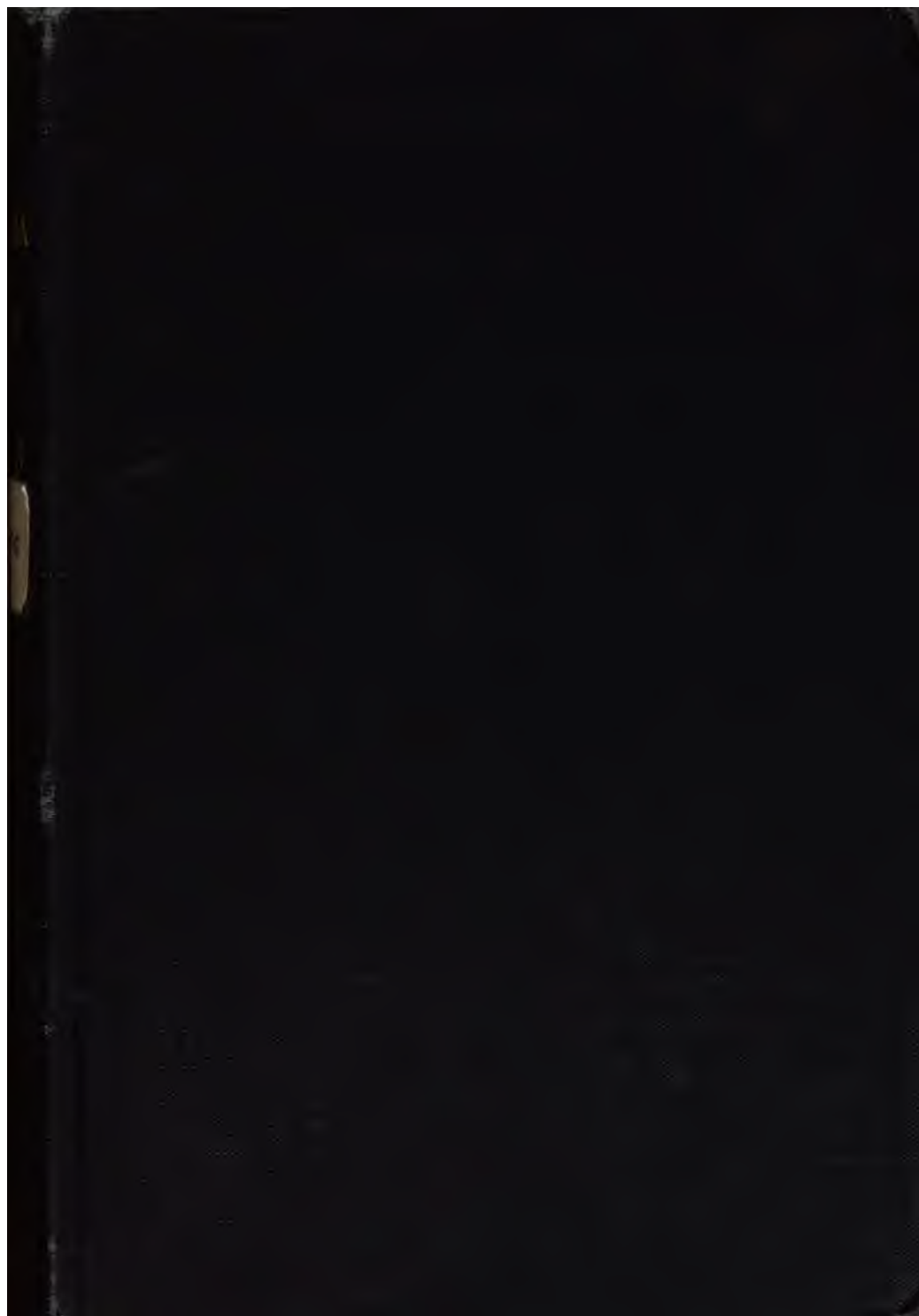
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# **HISTORY OF THE PHILADELPHIA BIBLE-CHRISTIAN CHURCH**

**For The  
First Century of its Existence**

**From  
1817 to 1917**

**Compiled by  
THE MAINTENANCE COMMITTEE**  
Created for that and other purposes by a  
resolution adopted at a Special Church  
Meeting held May 6, 1917.

**PRESS OF  
J. B. LIPPINCOTT COMPANY  
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## PREFACE

IN ACCORDANCE with regular and formal action taken at a special meeting of the members of The Philadelphia Bible-Christian Church held at the headquarters of the Church, 1023 Foulkrod Street, Frankford, Philadelphia, Pennsylvania, on May 8, 1917, provision was made for the creation of a Maintenance Committee.

Prominent among other duties assigned to this Committee, was the preparation of a brief history of the first century of the Church: 1817-1917 in Philadelphia. It is proposed to deposit such history, together with books, pamphlets and papers with the Historical Society of Pennsylvania.

In compiling this little work the Committee has made full use of the privilege of inspecting the official Church records, and the greater portion of the information presented is derived from these sources, the remainder being supplied either from letters and other Church papers, or from the memories of some members of the Committee, so that all herein set forth possesses at least the virtue of being reliable.

In its personnel the Committee includes one member over ninety-two years of age, originally a member of the Bible-Christian Church in England and for more

than forty-four years minister of the Philadelphia Church; there are six other members on the Committee, all practically life-long members of the Church.

Our aim has been to set forth the facts, rather than to furnish a successful literary production; and with that object in view, we submit what follows, with the sincere hope and faith that the first one hundred years' existence of The Philadelphia Bible-Christian Church has not been in vain, but has added and will continue to add to the material and spiritual welfare of humanity.

Edwin F. Metcalfe, Chairman; Naomi Clubb, Secretary; Rev. Henry S. Clubb, Amy H. Cariss, Edmund B. Lord, George M. Wright, Esther H. King.

THE COMMITTEE

## BIBLICAL TESTIMONY AND INSTRUCTION

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”—GEN. 1 CHAP. 29 vs.

“But the flesh with the life thereof, which is the blood thereof shall ye not eat.”—GEN. 9 CHAP. 4 vs.

“Be not among winebibbers, and riotous eaters of flesh.”—PROV. 23 CHAP. 20 vs.

“He that killeth an ox is as if he slew a man.”—ISAIAH 66 CHAP. 3 vs.

“It is good neither to eat flesh, nor to drink wine.”—ROMANS 14 CHAP. 21 vs.

“And when the children of Israel saw it, they said one to another, it is manna: for they wist not what it was. And Moses said unto them—This is the bread which the Lord hath given you to eat.”—EXODUS 16 CHAP. 15 vs.

“Thou shalt not kill.”—EXODUS 22 CHAP. 13 vs. DEUTERONOMY 5 CHAP. 17 vs.

“And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.”—NUMBERS 11 CHAP. 33 vs.

## vi BIBLICAL TESTIMONY AND INSTRUCTION

“He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.”—PSALM 104, 14 vs.

“And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox.”—ISAIAH 11 CHAP. 7 vs.

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—ISAIAH 11 CHAP. 9 vs.

“Who planteth a vineyard, and eateth not of the fruit thereof or who feedeth a flock, and eateth not of the milk of the flock?”—1 COR. 9 CHAP. 7 vs.

“Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”—1 COR. 8 CHAP. 13 vs.

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# HISTORY OF THE PHILADELPHIA BIBLE-CHRISTIAN CHURCH

## CHAPTER I THE CHURCH

THE official Church books and records were of course used by the Committee in compiling this history of the first 100 years' existence of the Church in Philadelphia, which history comprises the principal facts therein.

There is also, however, a great volume of unwritten history—incidents and occurrences not shown in the said records; the devoted efforts to promote and encourage the growth of Bible Christianity; the faithful labor of sincere men and women to teach and exemplify the humane principles advocated by the Church doctrines, persevered in year after year, oftentimes under most discouraging conditions, but with the sincere belief that kindness and consideration towards the humble and useful domestic animals was as much a part of the Great Creator's plan as was the divine announcement "Peace on Earth, good will toward men."

It is not claimed that these creatures possess a soul, or are even mentally endowed. We do not know; but that they manifest some attributes and characteristics of the human race, such as: affection, fear, anger,

pleasure, pain, joy and sorrow is generally admitted, and that under careful training, most remarkable intelligence and cleverness is often manifested by them so that the practice of killing these animals and eating their flesh seems to be unnatural and barbarous.

This prominent feature in the Church belief and discipline, certainly produced no objectionable or unpleasant characteristics in the members and followers of the faith; and although there was some opposition shown by a few other religious denominations in the early days, it did not long continue, and there is reason for the opinion that, as individuals and also as an organization, they gradually acquired the respect and esteem of the educated and enlightened portion of the community, and of the church; and its ministers frequently received most favorable comment in the public Press.

The entertainments, fairs, concerts and other public functions were usually well and liberally patronized, and many also who were not members were attracted to the Church services in a most friendly and appreciative way. The Derbyshire family, engaged in the dyeing business, were regular attendants and liberal contributors for many years; the Needhams (hosiery manufacturers), Mr. Bromley (carpet manufacturer), the Gault family, the Wrightsons, the Gibsons, Mrs. Singery and numerous other Kensington and Frankford residents are also remembered in this respect.

At various periods the social sentiment of the organization was prominently featured; what were termed Monthly Tea Meetings were held in the Sunday-

school room for a number of years, at which topics of general and religious interest were discussed, appropriate musical selections rendered and a plain but enjoyable repast served.

The Annual Meetings on Whitmonday were not restricted to business matters alone; the regular programme for that day commenced with a religious service in the church proper, followed shortly after by a dinner, served in the Sunday-school room, the ladies preparing these feasts, starting their labors early in the morning. For many years, there were on these festive occasions, three long tables extending the full length of the room which were beautifully decorated with flowers. Frequently more than one hundred guests were present. These feasts were served most bountifully with the products of the fields, garden and orchard, and of course without the sacrifice of any animal life, or the accompaniment of any intoxicating beverages. This feature of the Annual General Assembly usually took place about one o'clock P.M., continuing until about two or two-thirty, after which the members would be occupied with the consideration of Church business and affairs for the rest of the afternoon. The reports of the Minister, of the Boards of Deacons and Trustees, the Sunday-school Superintendent and of regular and special Committees, giving a review of the events of the past year, followed by the annual election, consumed several hours. The day was essentially a very special and enjoyable anniversary, and all members and many friends of the Church made particular effort to be present.

The modern question, Why do people (particularly men) not attend church services and religious meetings more numerously? Why is there less time and interest devoted to these affairs than in former years?—applies to the Bible-Christian Church, as it does to the churches of other denominations. It has been the experience of this Church that the social features, the lingering after service for a little sociable chat, between those who did not meet during the week, the friendly calling in at each other's homes, the regular attendance at and interest taken in the service, at entertainments, anniversaries and exercises, and also on the solemn occasions of funerals, that prevailed years ago, gradually decreased and declined—Times indeed change and men and women change with them.

If this condition of affairs indicates a change in individual thought and habit in regard to religious matters, it is not limited to the Bible Christians, but appears to be almost universal. It is all part of the secularization of modern life.

Whether the temperate and vegetarian mode of life practised by the members has not yet had sufficient time to demonstrate all the advantages of such a system we cannot say, but in health, longevity, cheerfulness, mental and physical equipment, temperament and disposition, our members appear to be fully as well provided as those whose lives and bodies have been built up on a diet of animal flesh.

They have produced, ministers, doctors, dentists, school-teachers, musicians, artists, lecturers, reporters, printers, publishers, editors, public legislators, railroad builders, engineers, machinists, laborers, teamsters, accountants, farmers, gardeners, picture frame makers and gilders, salesmen, saleswomen, dressmakers, in fact have been represented in most of the useful professions and occupations, but there are no butchers or bar-tenders.

They have taken active parts in politics and public affairs, also occasionally in military service and have been faithful (most of them during their entire lives) to the vegetarian discipline of the Church, thus refuting the claim often made that flesh meat is necessary to a proper development of the health and strength of the human body and mind.

In the matter of longevity the Church records furnish no specific table, but it is well known that many, probably the majority, of those constituting the membership passed beyond the allotted "three score years and ten." The founder, Rev. William Metcalfe, reached his seventy-fifth year, and the late pastor, Rev. Henry S. Clubb, was in the enjoyment of good health and spirits, and received the congratulations of many friends when he completed his ninety-fourth year, June 21, 1921.

One factor that is responsible to some extent for the decrease in membership, apart from the natural passing on of the older members to join the "church in the skies," is the fact that many of the younger mem-

bers of families have been attracted to new associates by the steady growth of the city and changes in neighborhoods, and have formed acquaintances and friendships outside of the old-time church circle, which transferred their social interests and inclinations into other directions; marriages occurred, and gradually their attendance at the "Shrine of their childhood" lessened or ceased entirely. It is a noticeable fact, however, that although alliances were formed with those who were accustomed to a flesh diet, many of these former members never relinquished their vegetarian mode of life, and frequently the children of such unions exhibited an aversion to the eating of flesh food.

The sincere conviction of the members of the Church is that the natural and Divinely appointed food for mankind consists of the products of the soil, and therein are found not only all the elements necessary for a sound mind and body, but also an unlimited field for the furnishing of a most enjoyable and delightful menu; a banquet free of the suffering, the bloodshed and inhumanity necessary to provide the table of the flesh eater.

Truly and happily do they approve and live up to Goldsmith's eloquent and humane poem, with the faith that sometime, somewhere, the universe will sing:

"No flocks that range the valley free  
To slaughter I condemn;  
Taught by the Power that pities me  
I learn to pity them."

## CHAPTER II

### MEMBERS

Name		Residence	Date of Membership
Almond,	John	Germantown, Pa.	1817
"	Joseph	" "	"
"	William	" "	"
Barned,	Mary W.	Kensington, Pa.	1850
"	Francena R.	Philadelphia, "	1867
"	Annie	" "	1869
Bell,	Ann (From England)	Philadelphia, Pa.	
"	David " "	" "	"
"	Elizabeth " "	" "	"
"	Sybil " "	" "	"
Brooks,	Harriet	Frankford, Pa.	1817
"	Elizabeth	" "	1818
"	James	" "	1828
"	Eliza	" "	1832
"	Martha F.	" "	1834
"	Edmund	" "	1836
"	William C.	" "	1836
"	Margaret	" "	1838
"	Mary	" "	1839
"	James H.	" "	1840
"	Hannah C.	" "	1842
"	Jeremiah	" "	1843
"	Mary Ann	" "	1844
"	Edmund (Jr.)	" "	1846
"	Francis Edmund	Philadelphia, Pa.	1849
"	James Henry	" "	1849
"	Harriet	" "	1852
"	Lizzie Cariss	" "	1855
"	Horace Clinton	" "	1857



## BIBLE-CHRISTIAN CHURCH

Bury,	John	Philadelphia, Pa.	1827
Carrs,	Sampson	Philadelphia, Pa.	1817
"	William	" "	1817
"	Hannah	" "	1818
"	Mary A.	" "	1819
"	William	" "	1821
"	Francis	" "	1824
"	Isabella	" "	1824
"	William (Jr.)	" "	1847
"	Sampson	" "	1849
"	Henry Taylor	" "	1850
Chorlton,	James (From England)	Philadelphia, Pa.	1828
"	John " "	" "	1828
"	Robert " "	" "	1828
"	Sarah " "	" "	1828
Cill,	Richard S.	Philadelphia, Pa.	1850
Clubb,	Henry S. (From England)	Philadelphia, Pa.	1877
"	Anne B. H.	" "	1887
"	Naomi	" "	1887
"	Bessie R. H.	" "	1887
"	Martha W.	" "	1887
Cooper,	Ann	Philadelphia, Pa.	1851
"	Samuel	" "	1851
Cunliffe,	Isabella	Philadelphia, Pa.	1852
"	James	" "	1852
"	John	" "	1852
"	Martha	" "	1852
"	Mary	" "	1852
"	Abraham Lincoln	" "	1866
"	Jane	" "	1866
Dickson,	Ann	Philadelphia, Pa.	1859

# MEMBERS

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Freeland,	John	Philadelphia, Pa.	1817
Gibson,	Henrietta	Frankford, Pa.	1818
"	Joseph	" "	1839
"	Emma	" "	1841
"	Hannah	" "	1844
"	Mary Ann M.	" "	1846
"	Henry Taylor	" "	1852
Gray,	Fithian S.	Philadelphia, Pa.	1872
Greenwood,	Abraham		1831
Hey,	Moses	Germantown, Pa.	1818
"	Emanuel	Manayunk, "	1821
"	Hannah	" "	1821
"	Mary	" "	1825
"	Joseph	" "	1826
"	Samuel	" "	1828
"	Mary Eliza	Kensington, "	1855
"	Elizabeth Haggas	Philadelphia, "	1855
"	Lucretia	" "	1855
"	Emanuel (Jr.)	" "	1859
"	Bertha	" "	1863
"	Florence	" "	1863
Higge,	Elizabeth	Frankford, Pa.	1817
"	William	" "	1851
Horrocks,	Jeremiah (From England)	Germantown, Pa.	1817
"	Mary	" "	1817
"	James	Frankford, Pa.	1817
"	Eliza	" "	1817
"	William	" "	1821
"	John	Germantown, Pa.	1828
"	Mary Ann	Frankford, Pa.	1826
"	Harriet	" "	1837
"	Mary	" "	1839
"	William M.	" "	1843
"	Jeremiah	Germantown, Pa.	1843

## BIBLE-CHRISTIAN CHURCH

Horrocks,	Harriet	Frankford, Pa.	1844
"	Isabella	" "	1845
"	Ellen	" "	1846
"	Josephine	" "	1846
"	George	" "	1848
"	Thomas Haslam	" "	1848
"	James Jeremiah	" "	1848
"	Elizabeth	" "	1851
"	Eliza Brooks	" "	1853
"	Henry	" "	1851
"	Albert	" "	1854
"	Ellen Ann	" "	1854
"	J. Howard	" "	1870
"	Charles M.	" "	1875
"	William B.	" "	1872
"	Harriet E.	" "	1880
Hough,	Lewis S.	Germantown, Pa.	1850
Hunt,	Elijah	Frankford, Pa.	1850
"	Harriet	" "	1850
"	Sarah	" "	1850
"	Wm. Metcalfe	" "	1853
Hyde,	Amy	Philadelphia, Pa.	1865
James,	William	Philadelphia, Pa.	1818
Jones,	Frank T.	Philadelphia, Pa.	1867
Koenig,	Charles F.	Philadelphia, Pa.	1861
Lever,	John	Frankford, Pa.	1827
"	Alice	" "	1831
"	Isabella	" "	1831
"	William	" "	1831
"	Peter	" "	1833
"	George	" "	1848

# MEMBERS

11

Lord,	Edmund Brooks	Philadelphia, Pa.	1873
"	Elizabeth Eva (daughter of J. T. Lord)	" "	1889
"	Esther Harriet	" "	1911
"	Elizabeth Eva (daughter of E. B. Lord)	" "	1912
Lowe,	Adam	Philadelphia, Pa.	1847
Luckman,	Henry	Frankford, Pa.	1845
"	Hugh O.	" "	1845
"	Mary Ann	" "	1845
"	Rebecca	" "	1845
"	Charles H.	" "	1846
"	Eliza	" "	1848
"	Rebecca	" "	1852
Lyons,	Edward	Philadelphia, Pa.	1832
"	Mary	" "	1832
"	Leah	" "	1833
"	Mary	" "	1840
"	Sarah	" "	1848
Martin,	Anne (From England)	Frankford, Pa.	1836
"	Brotherton " "	" "	1836
"	Joseph " "	" "	1836
"	Robert " "	" "	1836
"	Mary Helen	" "	1837
"	Victoria	" "	1840
"	Robert Harvey	" "	1842
Metcalfe,	William (From England)	Philadelphia, Pa.	1817
"	Susanna	" "	1817
"	Joseph	" "	1817
"	Mary	" "	1820
"	Elizabeth	" "	1828
"	John	" "	1837
"	Susanna	" "	1839
"	William	" "	1842
"	Sarah	" "	1845

## BIBLE-CHRISTIAN CHURCH

Metcalfe,	Joseph		Frankford, Pa.	1847
"	James		" "	1851
"	Ewin F.		" "	1853
Moseley,	Thomas		Manayunk, Pa.	1827
"	William		" "	1829
MacHugh,	William J.		Philadelphia, Pa.	1878
"	Bessie Metcalfe		Fox Chase, Pa.	1901
"	Margaret Eleanor		" "	1901
"	Frances Elizabeth		" "	1902
Nuttall,	David	(From England)	Philadelphia, Pa.	1819
"	Joshua	" "	" "	1819
"	Martha	" "	" "	1819
"	Sarah	" "	" "	1819
Peterman,	Mary A.		Kensington, Pa.	
Peters,	Edward W.		Philadelphia, Pa.	1878
Rest,	John		Philadelphia, Pa.	1829
Richardson,	Jane			1817
"	George			1819
"	Ann			1819
"	Lever			1820
"	Samuel	Near	Chester, Pa.	1829
Rothwell,	Elijah		Frankford, Pa.	1829
Royle,	James		Philadelphia, Pa.	1827
"	Sarah		" "	1827
Shoch,	J. Clifford		Philadelphia, Pa.	1864
Singleton,	Edwin		Frankford, Pa.	1865
"	Sarah		" "	1865
Speak,	Josephus		Philadelphia, Pa.	1866

# MEMBERS

13

Stevenson,	William	Philadelphia, Pa.	1867
Taylor,	Dr. Henry (From England)	Frankford, Pa.	1819
"	Rev. William	" "	
"	Elijah M.	" "	
"	John	" "	
"	Sarah	" "	
"	Martha	" "	
"	William	" "	
"	Henry M.	" "	1837
"	Hannah	Philadelphia, Pa.	1862
"	Eliza	Frankford, Pa.	
"	Sarah	" "	
"	Susannah	" "	
"	Charles	Philadelphia, Pa.	
"	Henry	" "	
"	Isabella	" "	
"	William	" "	
Walker,	John (From England)	Providence, Del. Co., Pa.	1819
Winn,	Samuel	Philadelphia, Pa.	1827
"	Ann	" "	1829
"	Elizabeth	" "	1829
Wright,	Joseph (From England)	Philadelphia, Pa.	1818
"	Margaret " "	" "	1818
"	Hannah Henrietta "	" "	1818
"	James	" "	1820
"	Jonathan	" "	1821
"	Hannah	" "	1821
"	Jonathan (Jr.)	" "	1821
"	Joseph	" "	1821
"	Martha	" "	1821
"	Robert	" "	1821
"	Samuel	" "	1821
"	William	" "	1821
"	Mary	" "	1842
"	Elizabeth A.	Frankford, Pa.	1850

## BIBLE-CHRISTIAN CHURCH

Wright,	Anna Maria	Philadelphia, Pa.	1851
"	John Benjamin	" "	1851
"	Anne	" "	1866
"	James	Frankford, Pa.	1866
"	James L.	Philadelphia, Pa.	1866
"	Joseph Robbins	" "	1867
"	George W.	Frankford, Pa.	1883
"	George M.	" "	1884
"	Joseph William	" "	1887

## CHAPTER III

### OFFICERS, LENGTH OF SERVICE

MINISTERS:	Years
William Metcalfe, (founder) to 1862.....	45
(Rev. Joseph Wright officiated from August, 1855, to September, 1857, during William Metcalfe's visit to England)	2
Joseph Metcalfe, October 26, 1862, to December 1, 1867.....	5
William Taylor, January 5, 1868, to April 1, 1873.....	5
(William Cariss, Sr., served in Pulpit as reader, 1873 to 1876).....	3
Henry S. Clubb, 1876 to 1921.....	45

#### SECRETARIES:

William Taylor, to 1831.....	13
James Wright, 1831 to 1850.....	19
Joseph Metcalfe, 1850 to 1859.....	9
William Taylor, 1859 to 1862.....	3
Henry M. Taylor, 1862 to 1869.....	7
James J. Horrocks, 1869 to 1871.....	2
Charles F. Koenig, 1871 to 1877.....	6
William C. Brooks, 1877 to 1883.....	6
* George W. Wright, 1883 to 1914.....	32
* Edwin F. Metcalfe, 7 months to 1915.....	1
* George M. Wright, 1915——.....	—
* Recording secretary only (resolution January 6, 1886)	

#### TREASURERS:

Jonathan Wright, 1832 to 1865.....	33
William Cariss, Sr., 1865 to 1869.....	4
Henry M. Taylor, 1869 to 1881.....	12
Edwin F. Metcalfe, 1881 to 1885, (first period).....	4
William M. Horrocks, 1885 to 1910.....	25
Edwin F. Metcalfe, 1911—— (second period).....	—



**SUNDAY-SCHOOL SUPERINTENDENTS:** (School organized 1838)

James Wright, 1839 to 1841.....	2
Edward Lyons, 1841 to 1844.....	3
Joseph Metcalfe, 1844 to 1849.....	5
William Horrocks, 1849 to 1852.....	3
Emanuel Hey, 1852 to 1857.....	5
William Cariss, Sr., 1857 to 1860, (first period).....	3
Joseph Metcalfe, 1860 to 1863.....	3
James Wright, 1863 to 1864.....	1
William Cariss, Sr., 1864 to 1876 (second period).....	12
Charles F. Koenig, 1876 to 1905.....	29

**ORGANISTS:**

James Brooks, 1840 to 1843.....	3
Elijah Rothwell, 1843 to 1847, (first period) .....	4
Eliza Brooks, 1847 to 1853.....	6
Elijah Rothwell, 1853 to 1860, (second period).....	7
William Taylor, 1860 to 1862.....	2
Elijah Rothwell, 1862 to 1866, (third period).....	4
Samson Cariss, 1866 to 1916.....	50
Edwin F. Metcalfe, 1916—.....	—

**VOCAL LEADERS:**

George Gibson, 1840 to 1841.....	1
James Wright, 1841 to 1843.....	2
James Brooks, 1843 to 1848, (first period).....	5
Hugh Luckman, 1848 to 1849.....	1
James Brooks, 1849 to 1859, (second period).....	10
Edmund Brooks, 1859 to 1860, (first period).....	1
Elijah Rothwell, 1860 to 1861.....	1
Edmund Brooks, 1861 to 1865, (second period).....	4
William C. Brooks, 1865 to 1867, (first period).....	2
Charles F. Koenig, 1867 to 1870.....	3
William C. Brooks, 1870 to 1887, (second period).....	17
J. Howard Horrocks, 1887 to 1911.....	24
Mrs. Emma Cariss, 1911 to 1917.....	6
Mrs. Esther H. King, 1917—.....	—

# OFFICERS, LENGTH OF SERVICE 17

## TRUSTEES:

James Royle,	1827 to 1837.....	10
David Nuttall,	1827 to 1834.....	7
George Richardson,	1827 to 1837.....	10
Jeremiah Horrocks,	1827 to 1845.....	18
Thomas Moseley,	1827 to 1835.....	8
Jonathan Wright,	1827 to 1866.....	39
Moses Hey,	1827 to 1833.....	6
William Taylor,	1828 to 1832.....	4
John Lever,	1828 to 1838.....	10
William Lever,	1832 to 1835 (3), 1851 to 1854 (3) ..	6
James Wright,	1832 to 1850 (18), 1855 to 1871 (16) ..	34
John Chorlton,	1833 to 1842 (9), 1855 to 1858 (3) ..	12
Edward Lyons,	1834 to 1837 (3), 1842 to 1857 (15) ..	18
Dr. Henry Taylor,	1835 to 1848.....	13
John Taylor,	1836 to 1839.....	3
Joseph Metcalfe,	1836 to 1863.....	27
James Brooks,	1837 to 1854 (17), 1857 to 1860 (3) ..	20
James Horrocks,	1838 to 1854 (16), 1857 to 1860 (23) ..	39
James Royle,	1839 to 1842.....	3
John Rest,	1842 to 1851.....	9
William Horrocks,	1844 to 1854.....	10
Hugh O. Luckman,	1848 to 1854.....	6
Emanuel Hey,	1850 to 1852 (2), 1858 to 1876 (18) ..	20
David Bell,	1852 to 1854.....	2
Lewis H. Hough,	1856 to 1859.....	3
Edmund Brooks,	1856 to 1877.....	21
Elijah Rothwell,	1858 to 1869.....	11
William Cariss, Sr.,	1855 to 1899.....	44
Henry M. Taylor,	1860 to 1898.....	38
James Cunliffe,	1863 to 1869.....	6
Charles F. Koenig,	1865 to 1868 (3), 1869 to 1908 (39) ..	42
William M. Horrocks,	1868 to 1911.....	43
J. Clifford Shoch,	1869 to 1873.....	4
William C. Brooks,	1871 to 1876 (5), 1877 to 1888 (11) ..	16

Fithian Gray,	1873 to 1885 (12), 1888 to 1890 (2) ..	14
Edwin F. Metcalfe, 1876	————	—
Samson Cariss,	1880 to 1916.....	36
James J. Horrocks,	1879 to 1888.....	9
George W. Wright,	1885 to 1915.....	30
Henry Horrocks,	1887 to 1902.....	15
William Metcalfe,	1890 to 1902 (12), 1911 to 1915 (4) ..	16
William B.		
Horrocks,	1899 to 1903 portion of.....	3
Henry T. Cariss,	1899 to 1904.....	5
J. Howard		
Horrocks,	1909 to 1915.....	6
Edmund B. Lord,	1914 ———	—
George M. Wright,	1915 ———	—

## DEACONS:

David Nuttall,	1828-1829 .....	1
Jonathan Wright,	1828-1830; 1831-1865.....	36
John Chorlton,	1829-1830; 1834-1835; 1837-1838; 1839-1846; 1856-1857.....	11
John Taylor,	1830-1831; 1834-1835; 1836-1837; 1838-1839 .....	4
John Lever,	1830-1834; 1835-1836.....	5
William Lever,	1832-1834; 1836-1838; 1840-1841; 1846-1855 .....	14
Edward Lyons,	1835-1836; 1841-1842; 1843-1846; 1848-1855 .....	12
Robert Martin,	1838-1840 .....	2
Jeremiah Horrocks,	1842-1843 .....	1
John Rest,	1846-1848; 1850-1854; 1857-1858.....	7
Elijah Rothwell,	1854-1869.....	15
Joseph Wright,	1855-1856; 1858-1859.....	2
Joseph Metcalfe,	1855-1861 .....	6
James Wright,	1859-1871.....	12
Edmund Brooks,	1861-1876 .....	15
James Horrocks,	1865-1866; 1868-1874.....	7
James Cunliffe,	1866-1867; 1876-1877; 1878-1879.....	3
William Taylor,	1867-1868 .....	1
Henry M. Taylor,	1869-1870; 1877-1878; 1879-1899	21

# **OFFICERS, LENGTH OF SERVICE** **19**

William Cariss,	1870-1900.....	30
Emanuel Hey,	1871-1873; 1874-1876.....	4
Fithian Grey,	1873-1874; 1876-1883.....	8
Charles F. Koenig,	1874-1886: 1887-1908 .....	33
William M. Horrocks,	1883-1911.....	28
William C. Brooks,	1886-1887 .....	1
Edwin F. Metcalfe,	1899 —.....	—
George W. Wright,	1900-1914.....	15
Samson Cariss,	1908-1916.....	8
William Metcalfe,	1911-1916.....	5
Edmund B. Lord,	1914 —.....	—
George M. Wright,	1916 —.....	—
Amy H. Cariss,	1916-1918.....	2
Naomi Clubb,	1918 —.....	—

## CHAPTER IV

### THE MINISTERS

THE sincere conviction in the mind of the Rev. William Cowherd that vegetarianism was a method of life taught in the letter and spirit of the Holy Scriptures marks the establishment of the Bible-Christian Church in England.

Mr. Cowherd was originally a minister of the Church of England, a rector of Christ Church of Salford about 1790, and afterwards of St. John's Church, Manchester, England. He is described as "possessing a strong and vigorous intellect, an inquisitive and earnest desire after truth and a deep sense of moral responsibility."

He later withdrew from the established national Church, and accepted the charge of the New Jerusalem Church, in Peter Street, Manchester.

In the beginning of the year 1800 he opened the church in King Street, Salford, which had been erected principally through his personal efforts; consecrated it to the service of "The only Wise God our Saviour," and taught the doctrine that all religious principles should be drawn directly from the Bible; and required everyone who became a member of this

church to proclaim himself or herself simply a "Bible-Christian."

In 1807 he began to inculcate the doctrine of abstinence from the flesh of animals as food, and total abstinence from all intoxicating liquors, as religious duties. He founded his principles on the testimony of the Bible, and confirmed them by appeals to the facts taught by physiology, anatomy and personal experience.

Among the persons who resorted to Dr. Cowherd's church, was William Metcalfe a native of Sproadgill, in the parish of Orton, Westmoreland County, England, where he was born March 11, 1788, the son of Jonathan and Elizabeth Metcalfe.

At the age of nineteen years he became a clerk in an establishment near Keighly, Yorkshire. In this village a congregation of Swedenborgians met under Rev. Joseph Wright, and young Metcalfe became attached to the congregation.

His leisure hours appear to have been occupied in literary pursuits; and the Muses came in for a share of his attentions. Born and educated among the pastoral hills of Westmoreland, his poetical efforts were distinguished for their rural simplicity and amiability. In 1809 he paid, as he supposed, his farewell visit to his boyhood's home. The following lines, bearing date "Kendal, Sunday evening, May 21st, 1809," are a transcript of his feelings and his style at that time. They are headed:

BIBLE-CHRISTIAN CHURCH  
ON LEAVING MY NATIVE PLACE.

Farewell, good friends, companions, youthful mates!  
May comfort smile within your cheering gates!  
Farewell those hours that bless'd the youthful scene  
When mutual kindness echoed through the green;  
When gambols, harmless as the tender dove,  
Endear'd our hearts, and oped the mind to love:  
My Brothers, Sisters, Parents,—all adieu!  
What thanks can pay the debts I owe to you?

Ye happy cots, where Peace untroubled lives,  
Where Heaven-made bounty each one's want relieves;  
Within whose doors all happiness I've known;  
In each one welcome, frown'd upon by none:  
Each guileless eye beam'd on my youthful face,  
And kindly hail'd me with an artless grace:  
Ah! can I from such friends, such kindness, part  
Without the tribute of a grateful heart?

Peace, health, to all!—and may your hearts receive  
That joy and kindness they so gladly give:—  
Whate'er my fortune in this world may be,  
Whate'er kind Providence may do for me,  
Whate'er my lot in life's uncertain scene,  
Still I'll remember what with you I've been:  
This look's my last, from off this well-known peak:  
My feelings dictate, but I cannot speak.

The Rev. Joseph Wright perceived talent in his convert and persuaded him to study theology with a view to the ministry.

The necessity of his studies led Mr. Metcalfe to an academy at Salford over which Dr. Cowherd presided. After being there about a year as a student, he became head of the classical department of the school, continuing so for two years during which time he dispensed the doctrines of the Bible-Christians to a small congregation at Addingham, Yorkshire, by which he was presented as a candidate for the ministry, and was ordained on August 11, 1811, by Dr. Cowherd, at Salford. He then gave up his position in the latter's school and having had a handsome church building in which there was a school-room, erected by a member of his congregation at Addingham, he opened school there. Before Mr. Metcalfe was ordained he had taken unto himself, a wife. She was Susanna, daughter of Rev. Joseph Wright, and was Mr. Metcalfe's senior by some years. They were married January 14, 1810. Mrs. Metcalfe had become a strong vegetarian, and was in perfect sympathy with her husband in relation to temperance in eating, and to total abstinence from wines and liquors in drinking. Mr. Metcalfe long afterwards said, "She studied to show our acquaintances, whenever they paid us a visit, that we could live in every rational enjoyment without the use of flesh for food; and, wife being an excellent cook, we were never at a loss for what to eat, although we would not have meat.



We commenced housekeeping in January 1810, and from that day to the present time we have never had a pound of flesh meat in our dwelling, and never have patronized either slaughter houses or grog shops."

It is not to be supposed that Mr. Metcalfe adopted a vegetarian life without meeting with the opposition of those whom he respected and loved. In a letter describing this period of life, he gives the following historical testimony:

"My friends laughed at me, and entreated me to lay aside my foolish notions of a vegetable diet. They assured me I was rapidly sinking into a consumption, and tried various other methods to induce me to return to the customary dietetic habits of society; but their efforts proved ineffectual. Some predicted my death in three or four months, and others, on hearing me attempt to defend my course, hesitated not to tell me I was certainly suffering from mental derangement, and, if I continued to live without flesh-food much longer, would unquestionably have to be shut up in some insane-asylum. All was unavailing. Instead of sinking into consumption, I gained several pounds in weight during the first few weeks of my experiment. Instead of three or four months bringing me to the silent grave, they brought me to the matrimonial altar. I dared even to get married; and I am thankful to 'Our Father in heaven' that my mental operations have, up to this day, been such that I have never even seen the interior of any insane-institution."

Whilst engaged at Salford Mr. Metcalfe had formed a desire to emigrate to America. Nor was he alone in this desire. In one of his letters to a friend, written shortly after his ordination, he says, "The civil and religious freedom of the people of the United States has been the topic of many an hour's conversation among the teachers of the Salford Academy and the members of the church." He speaks also of Dr. Cowherd as an enthusiastic admirer of the free institutions of America. It appears that the then existing war between the two countries caused them to suppress their thoughts of removing; abandoned they were not, for on the restoration of peace the desire again became prominent. The arrangements for emigrating were, however, once more temporarily suspended, by the death of the Rev. Dr. Cowherd. This event took place on the 29th of March, 1816, and quite a gloom was cast upon all who had connected themselves with the Bible-Christian Church, by that bereavement.

The departure for America, the early efforts to establish The Philadelphia Bible-Christian Church, and a further account of the life of the Rev. William Metcalfe written by his son and successor Rev. Joseph Metcalfe in a volume entitled *Out of the Clouds* published by J. B. Lippincott Co. in 1872, follows:

In the early part of the spring of 1817, a company of forty-one persons, all members of the "Bible-Christian Church," embarked from Liverpool for Philadelphia. This little community comprised two ministers,—the Rev. James Clark and the Rev. William Metcalfe,—with

twenty other adults and nineteen children. After a tedious voyage of eleven weeks, they all landed safely and in good health at the port of their destination, on the 15th of June.

The crowning objects of these emigrants, as they professed, were the propagation of their peculiar religious doctrines and the establishment of the Bible-Christian Church in this highly favored land. But, alas! how frail and fickle are human purposes! Of the twenty-two adults and their families, eleven adults and seven children only were faithful when they reached Philadelphia. The strong salt breeze of the Atlantic, or some other cause, dissolved not only their purposes, but their practical precepts; and at the first opportunity they gave way to indulgences in eating and drinking those things which their principles had forbidden. Some of these might possibly have been reclaimed, had they been able to locate near their more faithful brethren. But all were poor, depending for their daily bread upon their daily labor, and to obtain employment they were necessarily scattered far apart. Thus isolated from one another, in a strange country, and among a people who had no sympathy with their habits, but who advised them that "it would be impossible to live in this *hot climate* without animal food," it is scarcely surprising that they relaxed their interest. Their heroism to principle failed them, and the "crowning objects" of their emigration, with them, at least, were abandoned.

This apostasy was a source of great sorrow and mortification to the faithful. They too were widely separated. The Rev. James Clark and family, with two other families who were his personal friends as well as strict members of the Church, determined to locate themselves as farmers. Accordingly, they purchased some wild land in Lycoming

County, Pennsylvania, and removed thither. They formed a church and Sabbath-school; but, not meeting with that encouragement from the surrounding neighborhood which Mr. Clark thought them worthy of receiving, he resolved to remove. Ardent in temperament, he could not brook coldness and indifference in others. The following spring he went to Baltimore, leaving those who had devotedly followed *his lead* into the wilderness, still there. After much buffeting about, he finally settled as a farmer in the state of Indiana. Although he remained faithful to the principles of Bible-Christianity, he made no special effort to organize a church. The Rev. James Clark died, August 31, 1826, in the forty-seventh year of his age.

The Rev. William Metcalfe remained in Philadelphia, intending, by the blessing of Providence, to support himself and family by school-teaching. He bought out the good-will and fixtures from a teacher, and rented his dwelling and school-room, in the rear of No. 10 North Front street. In this arrangement he purposed also to fulfill his ministerial duties, by preaching on the Sabbath-day, like the apostle of old, "in his own hired house," to as many as were willing to listen to his testimony. The meetings of the Bible-Christian Church were held in his own school-room; and there were present at the first administration of the Holy Supper five adults, including the minister and his wife.

The day-school was opened under the most flattering prospects, and my father's most sanguine expectations were more than realized. His academy was patronized by some of the wealthiest families of the city, and my mother's services were called into requisition by a class of young ladies. In purchasing the good-will and fixtures of the academy, only a portion of the money was to be paid at the time,—the balance having to be paid within the year. The rental for his house and school-room was

considered, at that time, to be somewhat exorbitant; but he was enabled to meet all his engagements, and he began to think himself comfortably established. Just at this time, however, the yellow fever broke out in the immediate neighborhood of his residence, in the fall of 1818. His school was deserted by his pupils, and he was compelled to keep it closed several weeks. Two or three of his pupils died with the plague; and, on re-opening, so many of them had been placed in other schools, that for several weeks after he numbered only nine scholars. This visitation was not the end of his troubles. The fever again appeared in the summer and fall of 1819, and yet again in 1820. My father was not prepared for these heavy drawbacks. He was in actual poverty and want. The proximity of his academy to this yearly contagious visitant rendered it unsafe to send pupils to him for instruction, and he was entirely dependent upon his school for a livelihood.

Dark and lowering as were the affairs of Mr. Metcalfe at this time, he had nevertheless secured the friendship of many influential persons. But their solicitude for him only increased his troubles, and he might have exclaimed with propriety, even in his poverty, "Save me from my friends!" Offers of an alluring character were made to him; but they were so conditioned with objectionable features that they aggravated, rather than ameliorated, his condition. It was urged upon him that if he would cease to present temperance and abstinence from flesh-food as religious duties, and renounce his scheme to build up the Bible-Christian Church, he would be certain of support. One offer was an academy, with a regular, comfortable salary, under the patronage of a religious denomination, located a few miles from the city; and another was the pastorship of an established congregation, insuring him a respectable living, if he would conform to such

stipulations. These and other offers somewhat similar were doubtless made from honest and benevolent motives. They were all, however, respectfully declined. In truth, they tended rather to increase his estimation of Bible-Christianity, and to make him labor even more earnestly in its vineyard.

Now, it is not surprising that Mr. Metcalfe was approached in the manner just described. His talents would have been an invaluable help to any ordinary religious denomination, either as a preacher or teacher, if he could have cramped himself to the creed. At this time he was in the vigor of manhood,—just over thirty years of age,—tall and commanding in person, mild and sociable in manner. As a preacher, it is true, he was not what would be called an orator; but his delivery was easy, plain, distinct, and impressive. His action was moderate and graceful. He was never boisterous, never sensational, and seldom allowed his imagination to display its powers in the pulpit. His sermons were suggestive and instructive, always including some teaching on practical, every-day duties. He sought all fields for the illustration of Bible truths, especially availing himself of the lights of modern science and of ancient history in the elucidation of his subjects. Owing, perhaps, to the peculiarity of his religious views and his earnest desire to leave a clear impression on the minds of his hearers, his style of pulpit-speaking was that of a teacher more than that of a preacher.

In this description of Mr. Metcalfe's preaching, I have limited myself to a simple statement of his personal appearance and general style. However unadapted he might be for a *reformer*, he would most certainly have become a popular pastor, had he gone with a popular current. This he would *not* do, though tempted at a time when want and suffering were inmates of his dwelling and contagious disease surrounded his household.

Under these peculiarly trying circumstances, Mr. Metcalfe industriously engaged himself in sowing the seeds of those moral and religious reforms the cultivation of which constituted the great work of his life. He advertised the Sabbath-day services held in his school-room in the newspapers and by cards. Respectable audiences were collected until the plague,—when, like his school, the church also became almost a vacant place. But even then he continued to preach, and added to his labors by availing himself of every social means, and also the newspaper-press, and tracts, to diffuse a knowledge of the doctrines of Bible-Christianity.

It is well known that the churches of that day were exceedingly tenacious of their traditional doctrines; and preachers were expected to discourse with fervid zeal upon the necessity of accepting their respective creeds in their most exact literal expressions. No latitude was allowed to rationalize any doctrine; and the non-acceptance of them in the strict meaning of their words was deemed to be rank infidelity. How far Mr. Metcalfe ran counter to these views may be better understood from the following abstract of his teachings, as enunciated by him at that time in a series of discourses. Of course, this statement must necessarily be very brief, and, consequently, very imperfect.

1. The BIBLE, being written by divine inspiration, open vision, and audible dictation, contains a record of all truths necessary to man's salvation. To interpret it aright in its literal sense, a knowledge of the literature, customs, geography, arts, and philosophy of the Bible nations and times is of great value. Beyond its literal sense, there is providentially contained within it a revelation of divine and spiritual truths. These have existed within it from the time it was first written, and have been successively

developed under God, precisely when needed to re-establish or re-edify the Church,—just as the discoveries of new principles or powers in creation (which have always existed therein) were timed to the demands of the age in which they were made available. Thus, the writings and labors of St. Augustine, Fénelon, Luther, Calvin, Wesley, Swedenborg, Priestley, and others have been and are helps to devout religious minds, according to their various mental conditions. But, with all the aid of these saints, seers, and philosophers, it is not to be presumed that ALL of God's wisdom has yet been developed from the sacred pages of Revelation. According to the earnestness and need for further light, it will be manifested in greater and brighter glory forever. The Bible, therefore, is the only creed that a Scripture-founded Church ought to recognize or espouse.

2. THIS CHURCH, having no creed but the Bible, does not constitute a sect or denomination, but simply a "*Bible-Christian Church*," and its members claim to be in perfect union and connection with the sincere and conscientious members of all the various denominations of professing Christians. This Church holds all the fundamental *doctrines*, though not all the doctrinal *opinions* or *views*, of the different sects, so far as they are founded on the obvious truths of the Bible. Thus, the antagonistic doctrines of the unity and the trinity of God, the manhood and the divinity of Christ, the predestination and freedom of man, the doctrine of faith and also that of works, with other doctrines, are presented in a light reconcilable to reason and harmonious to each other.

3. GOD IS ONE in essence and in person. Whilst the Bible nowhere says that there are *three Persons* in the Godhead, it manifestly teaches that there is a threefold combination in Deity, corresponding to that which dis-



tinguishes man,—namely, soul, body, and operative power. In the Bible there is a threefold combination evidently attributed to God, under the names of Father, Son, and Holy Ghost. The Father is the Inmost or Essential Divine Spirit, which is infinite love; the Son is the Great Wisdom, or Word of God, effluxed by, and everywhere combining with, the Father; and the Holy Spirit is the Divine Proceeding or Emanating Energy and Power of God.

4. "GOD WAS IN CHRIST." The Lord "gave not his Spirit by *measure* to JESUS CHRIST,"—"the Word made flesh,"—but dwelt in Him, in heaven, and in the universe at one and the same time,—ONE UNDIVIDED GOD. He assumed the spirit of man, which through sin had become partially separated from its appropriate degree of connection with the Divine Spirit, so that he might meet the Powers of Darkness on their own plain, combat with them, and, by overcoming, redeem mankind to spiritual freedom, and thereby enable the race to become reunited with the Great Omnipotent of heaven and earth.

5. PROVIDENCE is the government of divine love and wisdom, and has for its end the salvation of man, and the formation of a heaven out of the human family. It is universal and particular; and its laws are those of Appointment and Permission.

6. MAN is endowed with FREEDOM OF WILL to choose good or evil. By virtue of this free will in spiritual things, he can be conjoined to the Lord, and the Lord to him. Thus, he has the capacity of being reformed, regenerated, and finally saved.

7. AT DEATH, man puts off the material body, which, being no longer needful, is *never* again reassumed. "Flesh and blood cannot enter the kingdom of heaven." Man's spirit can never die: after death he rises in a spiritual body into the spiritual world, in which he continues to live forever,—in heaven, if he has lived a sincerely re-

ligious and good life on earth; or in hell, if his ruling thoughts, affections, and life have been evil. "Like associates with like," of its own free will.

8. THE SECOND ADVENT, or coming of the Lord, is a coming, not in Person in the clouds of *our* atmosphere, but in the power and spirit of the Lord's own Divine Truth. It is now, and ever has been, coming to every willing mind that attains to the knowledge of Heavenly Truth. The world will never be destroyed. "One generation passeth away, and another cometh; but *the earth abideth forever*."

9. CHRISTIAN DISCIPLINE consists in obedience to the appointed or eternal laws of the Lord, as revealed in his Word and Works. These, unquestionably, enjoin worship and love to the Lord supremely; honesty, truthfulness, and affection towards all men; and purity of heart, understanding, and life in the individual. Besides the ordinary virtues of Christian professors, the appointed laws revealed in the Divine Word also require abstinence from the flesh of animals as food, from all intoxicating liquors as beverages, and from war, capital punishment, and slavery.

10. THE RELIGIOUS CEREMONIES of the "Bible-Christian Church" are two,—viz.: *Baptism*, by which persons are admitted to church-membership; and the *Holy Supper*, which, in the elements of bread and wine, symbolizes the preparation made by the Lord for the strengthening and refreshment of the souls of his people by his divine truth and love. Both these sacraments are open and free to all who desire to partake. The wine used in the Holy Supper is unfermented, and, consequently, unintoxicating. The observance of the Sabbath as a day of worship and religious instruction is enjoined, as is also family and private prayer.

Such, in brief, were the doctrinal views and church-organization presented to the public of Philadelphia,

nearly fifty years ago, by the Rev. William Metcalfe. Considering the rigid religious dogmas which prevailed at that time, it is not surprising that he met with a storm of opposition. A religious monthly, published by an Orthodox body in this city and edited by twelve of the leading clergymen of the country, considered it necessary, as they said, "*to unmask*" such an attempt to rationalize religious doctrines. In a leading article, after speaking of "wolves in sheep's clothing," the magazine says,—

"These remarks are occasioned by the preaching of a man who professed to be a 'Bible-Christian,' and who under this disguise attacked the most plain and important doctrines of our holy religion."

The article is too lengthy to republish here; but it accuses the Bible-Christians with claiming their name from self-righteous motives; it attempts to prove the necessity for human creeds, and proclaims the doctrines of its Church, such as the *tri-personality of God*, the *sacrifice* of the Son for the atonement of the Father, *faith* in the imputation of Christ's righteousness, etc., as Scripture doctrines; and concludes with the following flourish:

"The design of these pretended reformers, notwithstanding their professions, is to impose their own creed upon mankind, and take away from us the doctrines for which martyrs bled,—doctrines which possess exclusively the features of divine revelation,—doctrines which, while they present the divine government in *awful* purity and majesty, and stamp iniquity with deeper odium than the increasing weight of eternal perdition ever could, exhibit at the same time, in the *sacrifice* of Him who is over all, God blessed forever, an *atonement* whose solidity, riches, and excellence can be measured only by the unchangeable existence, unlimited fullness and dignity, of Him who dwells in light inaccessible and full of glory."

To this article Mr. Metcalfe replied at length, in the "*Freeman's Journal*." After noticing the principal topics

of a religious character, and answering them, he concludes by adverting to the uncharitable spirit betrayed in the article, saying,—

“They ought to know that religious reformers in all ages of the world have been accused as men who ‘turned the world upside-down,’ as enemies to the ‘traditions of the fathers,’ and as authors of ‘innovation.’ Let them reflect that while they indulge themselves in calumniating the characters of men of whom they have no knowledge, and in declaiming against doctrines of the nature of which they are utterly ignorant, they are, in fact, betraying the weakness of their cause, and displaying to every one their want of Bible-Christian principles, which would induce them ‘to do to others as they would have others do to them.’ If they really wish information relative to the views and characters of Bible-Christians, let them attend their meetings, which are open to all; and we promise them a friendly welcome. If they are still dissatisfied, *we invite them to a free and candid discussion.* Truth cannot suffer by the closest investigation; nor is its progress to be arrested either by the fulminations of a body of priests or the pointless censures of an association of reverend reviewers.”

The challenge thus publicly given was never accepted,—the “*Magazine*” not even deigning to notice the reply or the Church. This was one mode of attack, varied by shorter articles in the daily newspapers. Other modes were resorted to, affecting him in his profession as a teacher, which were even less creditable to their authors. Even the unsubstantiated cry of “Skeptic!” and “Infidel!” caused some to withdraw their patronage. A public charge always called forth a prompt rejoinder from Mr. Metcalfe; the latter modes were too far beneath the consideration of sensible men for him to deem worthy of notice.

Besides the labors of school-teaching, Mr. Metcalfe was employed as editor of a monthly periodical, entitled “*The Rural Magazine and Literary Evening Fireside*,” devoted, as its title indicates, to agriculture and general literature.

It was published by his landlords, Messrs. R. & C. Johnson, No. 31 Market Street, but was discontinued at the close of 1820.

On account of the repeated visits of the yellow fever to the neighborhood of our residence, my father removed, in the spring of 1821, to the northern suburb of the city, then called West Kensington. He continued his school for a time, however, in the central part of the city,—No. 7 Pear Street. In the meantime, my mother opened a school at our residence, which was numerously patronized, so that my father's aid was absolutely needed. Accordingly, he closed his school in the city, and took a building which had been erected purposely for a school-house in the neighborhood, and there opened his academy. From this time he was quite successful in his avocation as a teacher.

The Church now began to assume some proportions of size and strength. There had been an increase in its membership, by the return of the two families that had gone out with the Rev. Mr. Clark, by emigrants from England, and by new converts. But great inconvenience was experienced from the want of a permanent place of meeting. After the school-room in Pear Street was given up by my father, the Church was unlocalized,—sometimes meeting at a public hall, sometimes in an engine-house, sometimes in a school-room, and these widely distant from one another. The only remedy for this unstable condition was in the Church being itself the owner of a place of meeting. This it resolved to do, poor as were its members; and on May 21st, 1823, the lot of ground was purchased on ground-rent which is now held in fee-simple by the Church, situated in North Third Street above Girard Avenue. A frame building, which had been used as a Lancasterian school, in Coates Street, was purchased and removed to the lot. It was rejuvenated with paint and other alterations and fitted up in a plain and suitable

style for the church-services. It was publicly opened and dedicated, by the Rev. William Metcalfe, to the worship of the Creator, Redeemer, and Saviour of men, on Sunday, December 21st of the same year.

Connected with the Church in its migratory experiences was a Sunday-school, conducted and supported by the church-members. This, also, with the Church, had at length found a resting-place and a home, although it was but an humble frame. The building, however, was indicative of the character of the congregation who gathered under its shelter,—plain, honest, and unostentatious. To secure even such a religious home within little more than six months from the time of the inception of the idea, demanded from each individual member great personal devotion, and evinces the fact that, though poor in worldly wealth, they were rich in heavenly zeal. Their pastor, like themselves, labored hard during the whole week, not alone for the support of his family, but also to collect a congregation and to be prepared to give instruction on the Sabbath-day in the truths of Bible-Christianity. And these truths, practically presented, necessarily came into deadly hostility to the popular sentiments and the perverted appetites of the community around him; yet they were nevertheless religiously reverential and pure in doctrine and in life. Shortly after the church had been opened, an organ was purchased; and the younger members composing the choir were so earnest in their duties that the Church became somewhat noted for its superior musical talent.

During the years 1820 and 1821, a series of tracts, entitled "*Letters on Religious Subjects*," was republished under the supervision of Mr. Metcalfe. They were explanatory of the leading doctrines of the Bible-Christian Church, and were mostly written by the Rev. Dr. Cowherd. They were somewhat altered, so as to adapt them to the wants of the people of this country.

It has already been stated that the Bible-Christian Church, as early as 1809, taught and enforced the principle that *abstinence from all intoxicating beverages is a necessary duty*. So strictly was this principle carried out, that the wine used for sacramental purposes was expressly made in such a manner as to remain unfermented and, consequently, unintoxicating. Strictly speaking, therefore, it was the *first* temperance society, based upon the total-abstinence principle, in modern times. Among the tracts published by Mr. Metcalfe at this period was one in regard to "*The Duty of Abstinence from all Intoxicating Drinks*." The vice of drinking intoxicating liquors in those days was one of the most common customs of society. In the transaction of business, in social gatherings of old or young, male or female, or miscellaneous mixed,—whether met for moral purposes or for mere pleasure,—to partake of this liquid poison was considered absolutely essential. Even the clergy were as much addicted to this habit as any other class or profession. The little band of Bible-Christians set their faces sternly against this common custom, and zealously sowed the seeds of those temperance organizations which began to appear some ten or twelve years afterwards. The tract alluded to says,—

"If this vice of intemperance is to be patronized, it is quite in vain to erect places of worship, or to expect any thing but disappointment in attempting to diffuse religious knowledge. There remains only one effectual way of counteracting this evil, and that is, for all ministers of the gospel and all sincere reformers to strike at the root of the gigantic tree of intemperance,—not alone by preaching, but by setting an example of *entire abstinence from this baneful liquor*. In order to adopt any system, it is desirable to see the practicability of it. In this case it is quite easy. There only wants a beginning in the performance. The *accursed beverages ought NEVER to gain admittance to our dwellings*, and, if possible, we should not even hear or see their names."

This was the language, word for word; and the tract sustained its position with sound reason and considerable

learning. A large edition was printed and gratuitously distributed. It was, we believe, the FIRST TOTAL-ABSTINENCE TRACT published in this country. When the principles of temperance became more operative in the community, Mr. Metcalfe freely contributed his aid and influence in the organization of societies and in the support of lecturers.

But he was early convinced that the DIETETIC REFORM would be of a much slower growth than that of temperance. The evil of drunkenness so openly manifests itself in the fearful blight which falls upon its victims, that but little effort was needed, he supposed, to call forth those who would see and proclaim its wickedness. But eating the flesh of animals—though really as criminal, as debasing, and as barbarous as that or any other known evil—does not manifest itself in the same heinousness OUTWARDLY: therefore its opponents, he was assured, would not be so numerous nor so popular. He was satisfied, however, that there is a desolation wrought in the soul by the sin of flesh-eating *more fearful* than any outward ghastliness, but which cannot be understood, because of the long and unlimited prevalence of the custom. Hence a constant and self-sacrificing devotion was needful on the part of those who were enlightened in the principles of Vegetarianism, to awaken the public mind to its enormity. Mr. Metcalfe gave his time, talent, and means, unstintedly, to present to the world this cause simply as a moral reform. In 1821, he published a tract on the subject of "*Abstinence from the Flesh of Animals*," which was freely and extensively distributed. He resorted to the columns of the newspapers to excite public attention to the subject. Articles were published in the "*Saturday Evening Post*," "*The Philadelphia Gazette*," "*The American Sentinel*," "*The United States Gazette*," and other papers, from his pen, at various intervals, to excite public attention to the



consideration of this humane reform. He also instituted correspondence with any inquiring mind, upon the least appearance of interest in the principles which he had so deeply at heart.

During the first ten or twelve years, his labors in this direction appear to have been entirely unproductive of any promising results. In 1830, Dr. Sylvester Graham was employed as a temperance-lecturer, and was introduced to some of the members of the Bible-Christian Church. He was at this time earnestly studying human physiology, as furnishing testimony upon the subject which was the theme of his public lectures. He had arrived at some conclusions in regard to the dietetic character of man, by this study. The mode of life adopted by his Bible-Christian friends was made known to him; and this most probably caused him to make a more searching investigation as to the scientific grounds for such a course, and finally led him to adopt its teachings and to become its champion. As soon as my father became aware of his position, he addressed a letter of encouragement to him, and also one to Dr. William A. Alcott, who had likewise publicly declared his conviction that a vegetarian diet was the most proper for mankind. This correspondence with them was continued through life, with much interest to all. The basis of the dietetic reform was freely discussed, and projects suggested for the propagation of its principles. In 1835, Doctor Alcott commenced the "*Moral Reformer*," a monthly periodical, which was afterwards substituted by the "*Library of Health*." In 1838-39, the "*Graham Journal*" was also published, in Boston, and physiological societies were organized in several of the New England towns and in Philadelphia, principally among the Bible-Christians. The inquiry began to be agitated as to "The Bible Testimony on Abstinence from the Flesh of Animals;" and a sermon with this title was preached and published by the

Rev. William Metcalfe. It had an extensive circulation throughout the United States, and was generously reviewed, *pro* and *con*, by the newspaper press generally.

It would be almost impossible to enumerate all the varied projects in which Mr. Metcalfe engaged to promote the cause of Vegetarianism. Suffice it to say that, next to the Church, it had his most anxious thoughts and his most constant labor.

But he was overtaking his strength by his close and constant application. School-teaching itself, at the time he was engaged in it, was a health-destroying profession. Then, the school-rooms were generally low, ill-ventilated apartments; and his was greatly crowded. During fully one-half the year he was employed with a day and an evening school, from eight o'clock in the morning until ten at night; Saturday was devoted mainly to preparation for his Sunday duties: so that he had no time for relaxation or bodily exercise. It is not surprising that he found his health failing, from his close confinement and labor in a vitiated atmosphere.

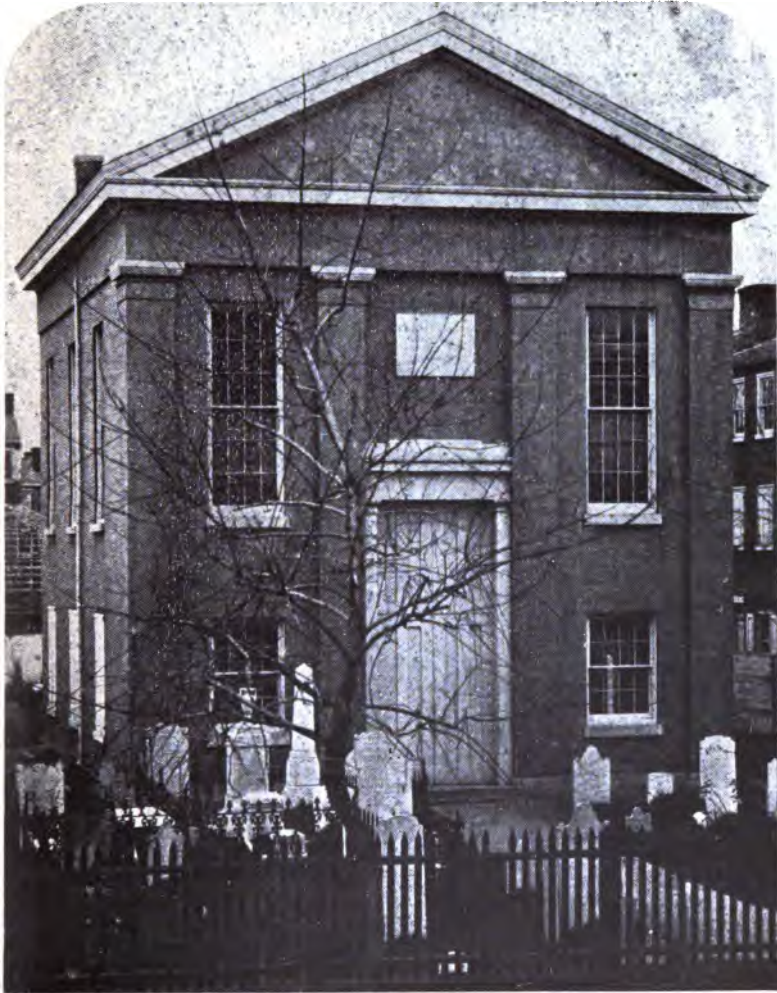
After following the avocation of a school-teacher for more than twenty years, as a change, he engaged, in 1832, with the writer of this in the letter-press printing. We published a weekly newspaper, entitled "*The Independent Democrat*,"—my father being editor and pressman. It was political in its character, but a large portion of its space was devoted to moral and literary articles. In 1838, a daily newspaper was printed at our office, called "*The Morning Star*." The principal object of the projectors of this paper was to secure the nomination and election of General HARRISON to the Presidency of the United States; and we were assured by many of the leading advocates throughout the country that the undertaking would be amply sustained. The patronage it had was not sufficient, and the promises of the politicians were not

fulfilled. It finally ceased in 1841, and we were involved in great pecuniary embarrassment. Although General Harrison was no party to the promises which had led us to undertake the publication, yet, being personally acquainted with my father, he volunteered, after his election, to assure him that we should be repaid. His death, a month after his inauguration, put an end to this prospect. Excepting the subordinate position of measurer in the custom-house,—which my father held about two years,—and a position in the post-office by the writer, no recompense was ever made.

My father, meanwhile, carried on the printing-business himself, issuing from his office "*The Temperance Advocate*." This was also an unprofitable undertaking; and he resolved to direct his attention to another channel for support.

He had always entertained the idea that the union of the medical and ministerial duties was eminently proper and desirable. With this view, he attended a course of lectures in the college, as early as 1820-21, but was compelled to abandon his intention for want of means. In 1845, with the advice and assistance of his son-in-law, Dr. Henry Taylor, he recommenced the study of medicine, under the homœopathic system. After private study, he entered the college, and graduated as an M.D. in 1852.

In 1844, the frame building in which the Bible-Christians held their meetings began to bear evident marks of decay. Its repair was almost out of the question. The trustees, therefore, commenced taking the necessary measures for the erection of a more substantial edifice. The incumbrance on the ground had been extinguished; and a fund was accumulating in anticipation of requiring a new edifice. To aid this fund, the ladies of the church held a fair, which realized a handsome sum. A subscription was opened, and the members and friends of the church were liberal in their contributions: so that the trustees felt



THIS BUILDING, ERECTED IN 1845, REPLACED THE ORIGINAL FRAME STRUCTURE ON THE SAME SITE, THIRD STREET ABOVE GIRARD AVENUE



warranted in commencing the building. On the 4th of June, 1845, the work was begun: the building was roofed over, and the basement story finished, and formally opened and set apart for church services, by the Rev. William Metcalfe, on Sunday, November 2d, of the same year. Nearly two years after, the whole building was completed and furnished. The church proper, occupying the second story, was dedicated, October 10th, 1847, to the ONLY WISE GOD, our Saviour. The discourse by the pastor, the Rev. William Metcalfe, was founded upon the twentieth chapter of Exodus, and the ceremonies were interspersed with appropriate music.

About this time Mr. Metcalfe received from JAMES SIMPSON, Esq., a member of the Bible-Christian Church of Salford, Manchester, England, several copies of pamphlets on the subject of Vegetarianism. He also received from the same gentleman an encouraging letter as to the progress of the cause in that kingdom, stating that its advocates designed forming associations for the propagation of vegetarian principles as a moral reform. This was subsequently accomplished, and James Simpson, Esq., was elected president of the Vegetarian Society of Great Britain. Mr. Metcalfe immediately proposed the formation of a similar society here. He corresponded with Drs. Graham, Alcott, Mussey, and others, and finally an American Vegetarian Convention assembled in Clinton Hall, New York, May 15th, 1850. This meeting brought together friends of the cause who were personally strangers, but who had, nevertheless, long known each other by correspondence or repute. The Rev. WILLIAM METCALFE was elected President of the Convention. Addresses were made by Mr. Metcalfe, Drs. Graham, Alcott, and others. The formation of the Vegetarian Society was agreed to; a constitution and by-laws were presented, and also the form of a declaration of abstinence from animal

food,—all of which were adopted. The Society was organized by electing Dr. WM. A. ALCOTT, President, Rev. WILLIAM METCALFE, Corresponding Secretary, and Dr. R. T. TRALL, Recording Secretary. The project of publishing a Vegetarian magazine was canvassed; and it was determined to commence such a journal, as the organ of the Society. Mr. Metcalfe was named the editor, to be assisted by Dr. Wm. A. Alcott and others. The first number was issued in November, 1850, under the title of the "*American Vegetarian and Health Journal*;" but its regular monthly publication did not commence until 1851.

Having fully organized the Vegetarian reform, and arranged for the organ of the cause, Mr. Metcalfe determined to pay a visit to England. This resolution becoming known, he was officially appointed as a delegate from the American Vegetarian Society to the annual meeting of the *Vegetarian Society of Great Britain*; also as a delegate from the Pennsylvania Peace Society to the *World's Peace Convention*, and as delegate from the Pennsylvania Temperance Society to the *Grand Temperance Demonstration* to be made in London in the latter part of the month. He sailed from the port of New York, on Saturday, July 5th, 1851, in the steamer Arctic, and arrived in due time to take part in these several gatherings. He also visited the *Crystal Palace*, which had just been opened. But the most pleasing feature of his visit was his reception from the members of Christ Church, Salford, where forty years before he had received holy orders. They gave him a most cordial welcome; and he had the gratification of preaching twice, during his brief stay, in the building where he had received ordination. On Sunday evening, August 10th, a "tea-party," comprising the whole congregation, convened in the school-room connected with the church. It had been arranged by the ladies as a means of testifying the respect

which the members of the church entertained for the Rev. Dr. Metcalfe. The tables were spread with chaste elegance, and simplicity withal. JOSEPH BROTHERTON, Esq., member of Parliament, presided on the occasion. In the course of his opening address, alluding to Mr. Metcalfe, he said, "I can assure you, I feel difficulty in expressing my feelings towards him. I hail him as a brother, and as a much-esteemed friend for his work's sake." Another asked, "What was it that rendered Mr. Metcalfe's visit a subject of such endearing interest to the friends in England? It was not wealth; it was not literary talent or eloquence merely; but it was the conviction that Mr. Metcalfe was a *living exemplar of certain great and good principles, and the earnest promoter of the practices which those principles inculcated.*" The parting "FAREWELL" was finally said; and Mr. Metcalfe returned in time to participate in the proceedings of the second annual meeting of the American Vegetarian Society, which convened in the Chinese Lecture-room, Philadelphia, on the 10th of September.

In 1853, Mr. Metcalfe was called upon to suffer a severe affliction, in the death of his wife. Mrs. SUSAN METCALFE died on the 3d of November, in the seventy-fourth year of her age. For nearly forty-four years she had faithfully encouraged and sustained her consort, as a minister of Christianity, in his arduous undertaking of teaching duties and doctrines of a higher character than the world was willing to receive. Her hospitality was proverbial. Social and frank in disposition, she was ever ready to cheer the right, and to reprove in kindness those who were disposed to go astray. Her removal was mourned by the whole Church as that of a beloved mother.

Meanwhile, Mr. Metcalfe was not only the editor of the *American Vegetarian*, but all the duties connected with its publication were performed by him gratuitously. He



was proof-reader, book-keeper, folder, and mail-packer,—besides being personally responsible to the printer for his work. He had advanced money from his own resources, and at considerable embarrassment, in order to have the regular appearance of the "*Vegetarian*" secured. His statement was laid before the annual meeting of the Vegetarian Society in 1854, and the whole subject was referred to a special committee, with full power to use their own judgment in regard to its continuance. After canvassing the matter, the committee deemed it advisable to suspend its publication for a season,—hoping, if no other arrangement could be made, to be able to secure for the Society a hearing before the public through some other journal. Mr. Metcalfe being shortly after called upon to labor in another direction, no attempt was made by the others of the committee to resume its publication; and the volume of 1854 closed the "*American Vegetarian*."

The "other direction" in which Mr. Metcalfe was called was England. The Rev. J. B. STARRILES, officiating minister of Christ Church, Salford, Manchester, died in the early part of 1855. Mr. Metcalfe received an invitation to visit that church, if only for a short period, until a suitable person could be obtained to occupy the pulpit made vacant by the death of its late occupant. This invitation Mr. Metcalfe presented to a meeting of the members of his church, and solicited leave of absence to fulfill the request of the bereaved church. The Rev. Joseph Wright, his brother-in-law, who had been ordained by the Rev. Dr. Cowherd, was a resident of Philadelphia and an active member of the church; to him he purposed to confide its pastoral duties, if the church should grant his request. The proposition, being urged with such an evident desire to aid the sister church, was granted, the Rev. Joseph Wright consenting to take upon himself the duties of the ministry. Mr. Metcalfe had recently been married to

Miss MARY CARISS, a lady who had been nurtured and raised in the principles and discipline of the Bible-Christian Church, and who was a faithful member. In the latter part of July he and his wife embarked for Liverpool from Philadelphia. They arrived safely, and were immediately waited upon by members of the church and cordially welcomed.

THE Rev. Dr. Metcalfe was immediately installed into his pastoral duties, establishing a free and friendly intimacy with all the members of the church. Again he was cordially greeted by his old friend, Joseph Brotherton, M.P., who, as the early minister of the Salford church, was still looked to by its members as their chief adviser in all difficulties. James Simpson, Esq., President of the Vegetarian Society, also gave him hearty welcome, and soon had him engaged in the Vegetarian cause as a lecturer. He visited in this capacity not only many of the towns of England, but, in company with Mr. Simpson, he also addressed meetings in Edinburgh, Glasgow, and several smaller towns of Scotland. He was peculiarly gratified with the attention which was given by the large numbers of the intelligent and sedate people of Scotland to the cause of Vegetarianism and Temperance. In fact, all his labors here appear to have been of an encouraging character.

But the prominent purpose which he ever kept in view was that of supplying a worthy successor to the pulpit of Christ Church, Salford. He assumed the duty of imparting a systematic course of instruction to a class of young men in Bible-Christian Theology. Of this class he expressed himself as quite sanguine,—its members evincing superior intelligence and pious devotion in their studies. He was the more earnest in this endeavor, as the church in Philadelphia, which, under Divine Providence, he had been instrumental in building up, was urging his speedy return.

Whilst thus busily engaged, he was startled by the sudden death of his old and endeared friend, the Rev. JOSEPH BROTHERTON, who without any symptoms of previous sickness, quietly and quickly passed from this transitory state to the eternal world, on the morning of January 8th, 1857. This was the most severe bereavement that the Salford church had experienced since the death of the Rev. Dr. Cowherd. Mr. Brotherton was highly esteemed by the community at large. He had represented Salford in Parliament for more than twenty years, and was otherwise connected with its municipal government, as well as being an active member of several of its benevolent, literary, and scientific associations. The mournful duty devolved upon the Rev. Dr. Metcalfe of performing the last sad rites over the lifeless remains of his beloved friend. On Sunday, January 18th, he delivered a discourse "On the Death of the late J. Brotherton, Esq., M.P.," in Christ Church, Salford. Besides the mourning family and church-members, there were in attendance members of Parliament, the town-officials, and a large concourse of citizens. By request of the church-deacons, the address was published in pamphlet form.

The time was now rapidly approaching when Mr. Metcalfe would be at liberty to return to Philadelphia, according to the terms of the agreement. But the congregation were now, since their bereavement, more than ever desirous of retaining him with them permanently. The church in Philadelphia, however, pressed its claims upon him, so that he declined to prolong his stay much beyond the period fixed. Mr. Metcalfe and his wife made their final arrangements for departure; and, in the early part of August, they bade an affectionate farewell to their many kind and dearly-beloved friends in England. They reached the port of New York on the 24th of the same month, where they were received by a committee of the church.

They arrived at their own home on the evening of the following day, where tea had been prepared for them and the church members generally. The meeting and greetings on both sides were most cordial and happy. Mr. Metcalfe resumed his ministerial duties on Sunday, September 7th, and preached to a large congregation. He was also called upon by his old patients to recommence his medical practice; and his labors in the cause of Temperance and Vegetarianism were assumed as readily as though no interruption had taken place.

As life sinks apace, we are called upon to mourn the departure of friend after friend, in quicker succession than we appeared to do in our earlier years. This was Mr. Metcalfe's experience. Another friend and co-laborer in the cause of Vegetarianism had been summoned by the hand of Death from this world of shadows. Dr. William A. Alcott, who had toiled so unwearyingly in the prosecution of philanthropic labors, and who had written so many instructive books of a practical character, died on the 29th of March, 1859, in the sixty-second year of his age,—thirty-one of which had been more or less zealously devoted to the propagation and practice of Vegetarianism. At the annual meeting of the Vegetarian Society, held September 21st, Dr. METCALFE was unanimously elected president, which position had been so ably filled by Dr. Alcott from the time of its organization. On assuming the chair, Dr. Metcalfe delivered a fitting eulogy upon the life, labors, and character of his deceased predecessor.

My beloved father had frequently, during many years past, expressed great anxiety respecting his successor to the ministry in the Church. On Sunday morning, September 4th, 1859, he had the great gratification of engaging in the solemn service of an ordination. His son, the writer of this brief memoir, was presented to him by the senior deacons of the church, Jonathan Wright and Elijah

Rothwell, as a person whom the members of the church unanimously desired to have introduced into the ministry. After proper examination, the candidate was duly ordained a minister of the word of God, by the venerable hands of the ordaining minister, and the appropriate ceremonies and charges.

Another occasion which he considered himself as highly favored in being privileged to enjoy, was the semi-centennial celebration of his own ordination. In the providence of God, this was granted to the Rev. William Metcalfe, on Sunday, August 11th, 1861. After preaching an appropriate sermon on the afternoon of that day, the congregation adjourned to the school-room of the church. Here, around long tables bountifully supplied with vegetarian fare and profusely decorated with flowers, they constituted themselves into a large family tea-party,—the Rev. Dr. Metcalfe, as the “father in Israel,” presiding. Resolutions of a grateful and congratulatory character were presented to their venerable minister, besides some other tokens of esteem and affection. A copy of his discourse on that occasion was solicited, which was published by the committee. Thus my father continued to labor in the service of the Lord, and, as he himself remarked, “It was his joy,—and most his joy when most laborious.”

And now we approach the close of this long life of incessant activity. Since his return from England, my father had enjoyed general good health. He had been troubled somewhat during the past year with a polypus in his nose: still, he had not been interrupted in any of his ministerial or other duties. Even on the Sabbath before his death he preached with all his accustomed vigor and animation. He appeared to be hoarse, as if from a severe cold: yet his delivery was as distinct as ever. Faithfully and earnestly did he lay before his flock, morning and afternoon of that day, the commandments of the Lord.



REV. WILLIAM METCALFE  
FOUNDER AND MINISTER, 1817-1862



That night he was taken ill with hemorrhage of the lungs, and on the following morning, when the writer called to see him, he expressed serious doubts of his ultimate recovery. Still he retained the buoyancy and cheerfulness of his disposition; and on the succeeding morning he was so much improved that he thought it possible he might again recover. He continued to gain strength, and was sitting up during most of the day. On Thursday he had been visited by all his children, and his blessing had been bestowed upon them with more than usual serenity. Some remained and took tea with him. All but one had departed, when, about eight o'clock, he prepared to retire for the night. And now, like Jacob of old, "when he had made an end of commanding his children," my beloved father literally "gathered up his feet into the bed, and yielded up the spirit, and was gathered unto his people." His removal at last was, therefore, very sudden, and was doubtless caused by a renewal of the hemorrhage. The Rev. William Metcalfe died on Thursday evening, October 16th, 1862, in the seventy-fifth year of his age. The silver cord was loosened, the golden bowl was broken, and the wheel of action stood still in the exhausted cistern of the mortal life of this truly good man; but the soul soared away to the eternal kingdom of its Lord, to join its friends, not lost, but gone before, and to become a more efficient laborer in the cause of humanity, in which it was so much interested.

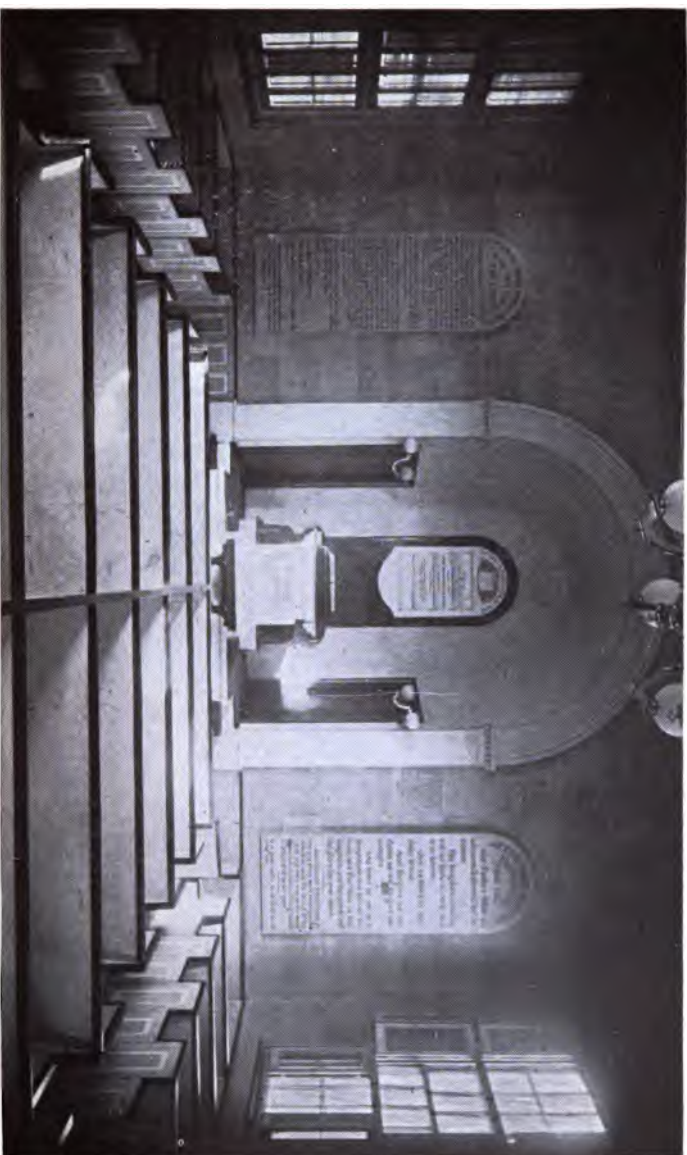
The whole life of the Rev. William Metcalfe was one of unremitting labor for the good of others, and for the establishment of the vital principles of Christianity in the souls of his fellow-men. The specific work of his life was that of sowing the seeds and cultivating the principles of **TEMPERANCE** and **VEGETARIANISM** and permanently establishing the **BIBLE-CHRISTIAN CHURCH** in this country. These were no small labors for one man's life; and yet the



Rev. William Metcalfe was the PRIMARY AGENCY, under Divine Providence, for the development and organization of these moral and religious reforms in this hemisphere of the world. He was not, it is true, a noisy, blustering, passionate reformer. Such displays are generally evidences of weakness, rather than of power and intelligence. He who quietly resists the current of the times, who stands up steadily against its corruptions and vices, and who, from a firm conviction of principle and with a confident reliance on Divine assistance, will not be carried away by faction, opposition, or temptation,—he is the strongest and most practical reformer. The Rev. William Metcalfe thus stood and labored for Total Abstinence, for Vegetarianism, and for Bible-Christianity, when there were NONE but the few gathered friends around him, who had as yet raised a voice in behalf of either.

No man ever shrunk from publicity more than the Rev. Dr. Metcalfe; but his ardent zeal for truth impelled him to antagonisms, even at the expense of his feelings and of his own personal ease and comfort. He was deeply reverential, and all his religious sentiments were strong and pure,—thus uniting in himself the character of the saint to that of the reformer. As a pastor and preacher he was prompt and faithful to all his charges. During his entire fifty-two years' ministry, whatever might be his outward difficulties or embarrassments, with but very few exceptions he was to be found in the pulpit every Sabbath-day morning and afternoon, and sometimes also in the evening. His general health was so uniform that the exceptions occasioned by sickness did not number more than five or six Sabbaths. The other exceptions were during the periods when he was crossing the ocean; and even then he officiated as often as the opportunity presented itself.

The Rev. William Metcalfe was beloved by his entire congregation as a fond father, and an extensive circle of



INTERIOR OF THIRD STREET CHURCH, SECOND FLOOR, IN WHICH SERVICES WERE HELD, 1845-1890; THE FIRST FLOOR WAS USED FOR THE SABBATH-SCHOOL.



acquaintances were sincerely attached to him in the bonds of personal friendship. He retained the buoyancy and cheerfulness of his disposition to the last; and the pleasant humor and affectionate tenderness of his social intercourse, even on the day of his decease, were in beautiful harmony with his life of temperance and piety. His remains were interred in the burial-ground attached to the church which had been built under his auspices. The services were performed by the Rev. E. A. BEAMAN, who also preached an eloquent and consolatory funeral sermon, on the following Sabbath, to a large congregation.

A TABLET has been erected in the church, immediately behind the pulpit which he adorned so long. It is of white Italian marble, placed in a recess having a black-marbled background, thus forming a border to the tablet of four or five inches. The top of the tablet is semicircular, having in it a raised Bible, with rays diverging from it, and over which are the following words:—"THY WORD IS A LIGHT UNTO MY PATH." Underneath the semicircle is a scroll, bearing the following inscriptions:—"In Memory of our Beloved Pastor, the Rev. WILLIAM METCALFE, M.D., Founder of the first Bible-Christian Church in America: who departed this life October 16th, 1862, in the seventy-fifth year of his age. He was a faithful, enlightened, and exemplary minister of the Word of God for fifty-two years. 'God is not the God of the dead, but of the living.'—Matt. xxii. 32."

The periodicals of the day, in noticing the death of the Rev. William Metcalfe, paid tribute to his many virtues as a minister of religion and as a moral reformer. Numerous letters were also received by the family, from public and private sources, containing eloquent eulogies on his life and character. Testimonials from the Bible-Christian Church in Philadelphia, and also from Christ Church, Salford, England, are herewith appended.

## BIBLE-CHRISTIAN CHURCH

## TRIBUTE OF RESPECT.

THE congregation worshipping in the "BIBLE-CHRISTIAN CHURCH," North Third Street, above Girard Avenue, Philadelphia, assembled in special meeting on the afternoon of Sunday, October 28th, 1862. Addresses were delivered in regard to the bereavement which the Church had experienced, and, among other proceedings, the following Preamble and Resolutions were presented by Mr. ELIJAH ROTHWELL, which were unanimously adopted, and ordered to be engrossed on the Church Journal:

"Whereas, In the dispensation of our heavenly Father, our beloved Pastor, the Rev. WILLIAM METCALFE, M.D., has been removed by death from the scene of his labors in the external Church, to perform higher services in the Spiritual Church of the LORD; and *whereas* we have long enjoyed the privilege of his fatherly counsel, and have been intimately acquainted with his many personal virtues and his great sacrifices for the cause of Scripture-founded Christianity; and *whereas* we earnestly desire and deem it our duty to place on record a true delineation of his character: be it, therefore, hereby

"Resolved, That we behold in the character of our late venerable Pastor that purity of life, that humility of disposition, that equanimity of temper, and that peaceful demeanor, which constitute the necessary qualifications of a true apostle of our LORD AND SAVIOUR JESUS CHRIST.

"Resolved, That in the domestic circle we saw in the Rev. Dr. Metcalfe a devoted husband and a loving father. In social life he was kind and tender-hearted, and, consequently, was respected and beloved by all who knew him. His love of usefulness caused him to be active in aiding and assisting in all social and moral reform; and his name, we are assured, is embalmed in unnumbered hearts, who will transmit the memory of his virtues and usefulness to future generations.

"Resolved, That in his ministerial duties the Rev. William Metcalfe was faithful and devoted to the service of his GREAT EXEMPLAR AND TEACHER,—fearlessly opposing the vicious habits and customs of society with all the ability of his talents and life, —bearing unfaltering testimony of more than fifty-two years to truth, justice, and mercy, and performing punctually, even to the last Sabbath of his life on earth, the sacred duties of his mission as a preacher of Bible-Christianity.

"Resolved, That a committee be appointed to cause a suitable monument to be erected over the remains of our beloved Pastor, as a token of affection on behalf of the Church of which he was, under Divine Providence, the founder in this country, and for which he so long labored.

"JONATHAN WRIGHT, *President.*"

"EMANUEL HEY, *Secretary pro tem.*"

*Address from the Members of the "Bible-Christian Church,"  
Salford, to their Brethren in Philadelphia, United States.*

CHRISTIAN FRIENDS:

By letters from friends on your side of the Atlantic, and from public prints received through the same channels, we are put in possession of the knowledge that your church has recently endured a most distressing bereavement in the death of your faithful friend and pastor, the REV. WILLIAM METCALFE. Bound to you by the endearing ties of long service in the holiest things, associated in your recollections with the happiest and most interesting events of your own and your children's lives, and in perhaps a more sacred way with your troubles and losses, his removal hence cannot fail to be a cause of deep sorrow to all your little flock. The child whom he had baptized and who had lived long enough to recognize the benevolent expression of his countenance, reflecting the light within,—the young man or maiden whom he has received into the bosom of the Church, and to whom, under God, he has ministered the bread of life and the living waters of comfort and peace,—the devout servant of the Lord who has waited on his ministrations and profited by the detail of his heavenly experiences and emotions and his intimate acquaintance with the divine truth,—each and all must feel conscious of a void which cannot easily be supplied,—a loss which is all but irreparable. In presence of such a calamity, we desire to offer you our warmest sympathies, and the assurance of our unabated attachment to yourselves and the principles we hold in common. Our hearts unite in "weeping with them that weep," because of the loss to the world in our dear friend's death, and particularly for the loss the "Bible-Christian Church" has sustained thereby. Our own loss and our own sorrow are only second to yours in this afflicting dispensation of Divine Providence; but we desire to encourage and to strengthen you as the Lord has taught us. Whilst acknowledging in sadness that "no chastening seemeth for the present joyous, but grievous," we also hope that this chastisement will "afterwards yield the peaceable fruits of righteousness to them that are exercised thereby." May our heavenly Father so teach you and us that we may find that godly exercise in our present grief, which shall yield us the peaceable fruits of righteousness! May we learn even now to say, The Lord is gracious and merciful; his ways are good and right! He is the Father of the fatherless, the Husband of the widow, the Friend of the friendless. In each of these relationships we humbly pray that HE may now be manifested to you, "carrying your little ones in his arms as on eagle's wings," consoling the widowed Church with the assurance of his protection and love, and supplying by the direct influences of his Spirit the need created by the death of your revered minister.

Our great comfort is that whatever is true or good cannot perish. Its vitality is in the charge of Him who is the truth and

who alone is perfectly good. We have, therefore, no fear that the principles of Bible-Christianity can die. Though they may wane for a season through lack of zeal or the want of faithful men, yet must they spring again, like seeds long buried in the earth, when the needs of mankind lead them to remove the crust of errors and evils that has overlaid the good and the true.

We sorrow not as those without hope, but as looking and waiting ourselves for the great deliverance, when to die will be gain, inasmuch as we shall be with the Lord. This hope, we doubt not, abides with you, and our prayer to God on your behalf is, that it may abound more and more until the day when faith shall be lost in sight.

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Praying that our heavenly Father may aid and comfort you at all times, but especially at the present time of need, that He will enlarge you and give you increased proofs of his regard for you,

We are,  
Christian friends,  
Yours affectionately,

JAMES CLARK, Minister,  
ROBERT MILNER,  
EDWIN COLLIER,

*Committee of Correspondence.*

In reviewing the Church records from its establishment up to the date of Dr. Metcalfe's death in 1862, covering the first forty-five years of its existence, decided material progress is shown.

The old frame meeting-place, originally a small school-house, gave way for a substantial two story rough-cast building, well-lighted, commodious and furnished with modern conveniences. A flourishing Sunday School had been established.

From an attendance of five at the first administration of the Holy Communion, a fluctuating but gradual increase is shown, so that the average attendance in 1861, is shown to be about fifty and that at regular service about ninety.

When compared with other religious denominations this may not appear particularly encouraging, but taking into consideration the very limited material possessions of its founder and its early members and the strict personal requirements of discipline for membership no lack of hopefulness for the future is manifest; on the contrary, an earnest interest in the affairs of the Church, a faithfulness to its beliefs and abiding trust in the righteousness of its doctrines, are indicated in the annual reports of the minister and deacons.

The neighborhood of Third Street and Girard Avenue during this period was occupied principally by families in fair to moderate circumstances, small tradespeople and manufacturing establishments, the public markets for farmers and butchers occupied the centre of Girard Avenue and a sufficient number of saloons and inns for the "entertainment of man and beast" existed in that section.

The residence of the minister was directly opposite the church on Third Street, and several families of members resided near by; there were, however, about twenty-five or thirty per cent. of the members living in Frankford, some four and a half miles distant.

The stage coach was practically the only public conveyance to carry these members to service, although some had their private carriages, which, when there was room, they would invite others to share. Frequently the young people would make the journey both ways, "afoot," lessening the distance by short cuts through the fields and woods, which at that time prevailed through that section.



The building of the Frankford and Southwark Railroad, in 1857, improved the travelling facilities somewhat.

Some of the family names shown by the records, applying to those active and valuable in the affairs and management of the Church during this time are: Almond, Barned, Bell, Brooks, Bury, Cariss, Chorlton, Cooper, Cunliffe, Dixon, Gibson, Hey, Higgs, Horrocks, Hough, Hunt, Koenig, Lever, Luckman, Lyons, Martin, Metcalfe, Moseley, Nuttall, Peterman, Rest, Richardson, Rothwell, Royle, Shoch, Taylor, Winn, Wright.

The close personal companionship that existed between the Rev. William Metcalfe and his son Joseph, their sincere mutual interest in the material and spiritual welfare of the Church, and their absolute faith in the righteousness of its principles and doctrines, combined to make Joseph Metcalfe the logical successor to the position.

Joseph Metcalfe was born October 16, 1810, at Addingham, Yorkshire, England, and came to America with the original Company of Bible Christians who embarked from Liverpool in the early part of the spring of 1817, arriving in Philadelphia, June 15th of that year.

He married Elizabeth Chorlton, a daughter of John Chorlton (who was also one of the early members of the Church in Philadelphia).

He was associated with his father for several years in the letter press printing business and held various clerical and accounting positions. His ordination as a minister in September, 1859, was in anticipation of



**REV. JOSEPH METCALFE**  
**MINISTER, 1862-1867**



his assuming the position, and the hearty sentiment in favor of it, prevailing throughout the congregation, is shown by action taken at a special church meeting held October 26, 1862, when on motion of Elijah Rothwell, seconded by Emanuel Hey, it was unanimously decided by a standing vote "that Joseph Metcalfe be elected to fill the high office of minister of the Bible-Christian Church, N. 3rd Street, Philadelphia," and on further motion of Mr. Rothwell, that "the names of all present be entered on the minutes." This list carried the following names:

Jonathan Wright	James Horrocks
James Wright	William Cariss
Elijah Rothwell	William Taylor
Robert Wright	Charles F. Koenig
Samuel Wright	James Cunliffe
Edmund Brooks	William Metcalfe, Jr.
William Brooks	Moses Hey
William Cariss, Jr.	Emanuel Hey
William Horrocks, Jr.	Martha Taylor
Eliza Horrocks	Margaret Wright
Elizabeth Brooks	Isabella Cariss
Hannah Taylor	Martha Koenig
Emma Wright	Anne Horrocks
Mary Horrocks	Hannah Brooks
Susannah Metcalfe	Sallie Troughton
Kate Galt	Agnes Galt
Annie Barnerd	Mrs. Mary Metcalfe
Sybil Cunliffe	Anne Dickson
Rebecca Large	Elizabeth Metcalfe

Joseph Metcalfe resided in Frankford, and in the early part of his term as minister was occupied during the week-days with a position in the U. S. Custom House, Philadelphia, and later as a clerk in the Pennsylvania Legislature at Harrisburg. Church services were held Sunday morning and afternoon as formerly. Mr. Metcalfe making the journey from Harrisburg to his home in Frankford on Saturday evening (requiring about 5 hours) and returning to Harrisburg, Monday morning.

The reports of the deacons and the other annual reports rendered to the annual meetings during the five years of Mr. Metcalfe's ministry indicate a satisfactory and progressive condition, with some increase in membership and in attendance at both regular and sacramental services.

A friendly and interested sentiment prevailed throughout the Church; and social meetings, both at the church and in the homes of the members, were of frequent occurrence.

An occasion, not included in the Church records, but narrated in the *Philadelphia Press* of December 26, 1866, illustrates the cordial relations existing between the pastor and his flock. The article, after mentioning the suburban location of his residence, states:

The pastor and his wife were seated in the parlor last evening about 8 o'clock, conversing with a few friends, when the sounds of a familiar Church hymn were heard outside. On going to the door, the front yard, or lawn, which occupies quite a large space, was seen to be well

filled with people who were soon recognized as church members and friends, and invited to enter.

Difficulty was experienced when an attempt was made to get into the other parts of the house, the connecting door refusing to respond to efforts made to open it, for some time. When it finally yielded, the pastor and his wife were escorted to a table occupying the centre of the living-room on which was arranged a beautiful silver tea pitcher, appropriately inscribed, a handsome traveling satchel or case completely furnished with the usual toilet articles incident thereto. Another contingent of the "Surprise Party," who had gained entrance through a rear door, had attended to this part of the programme, and the presentation was made in a few complimentary words by one of the deacons, and responded to by the pastor as well as his emotion would permit, after which, music, song, and bountiful refreshments ended up a Merry Christmas day.

Several new names were added to the roll of membership during Rev. Joseph Metcalfe's term, and among those who attended the services, regularly practised vegetarianism and contributed liberally, although not members, were Samuel Needham, a hosiery & woolen goods manufacturer in Frankford, and his family, and a Mr. Derbyshire in the dyeing business in Philadelphia.

The great War of the Rebellion still continued when Joseph Metcalfe entered upon his duties, and a society, known as the Ladies Aid Society of the Bible-Christian Church, was organized in 1862, intended originally to assist the U. S. soldiers by work and contributions of money and supplies. It afterwards became a most useful and valuable Church affiliation.

The record of the Whitmonday Annual Meeting June 5, 1865, refers to the "death of our venerable and senior Deacon, Jonathan Wright," and also contains a copy of a Preamble and Resolution expressing the feelings of our Church "at the appalling calamity by which the whole nation has suffered in the violent death of Abraham Lincoln, the President of the United States, on April 14, 1865."

Although the Church was opposed to war, as an abstract proposition, the unanimous sentiment of its members during the great Southern Rebellion was strongly in favor of the preservation of the Union of the States and the abolition of Slavery, and several members took part in the military service at that time.

The spiritual and material affairs of the Church during the years of Rev. Joseph Metcalfe's ministry were regarded as generally satisfactory and encouraging. There was a fair proportion of the older and earlier members still active in helping along the Lord's work, while there also existed in the younger generation a sincere interest in the various affairs of the Church and Sunday School and a pleasure in performing their part therein.

A little more than five years constituted the comparatively brief period of Rev. Joseph Metcalfe's term in the pulpit, after the death of his father; the termination being sudden and unexpected.

On Sunday, December 1, 1867, a clear cold winter morning, he arose about his usual time, fully expecting to conduct the regular Church and Communion Services.

After breakfast a slightly oppressive sensation in the head manifested itself, and upon consulting with his wife and a sister who had called, he decided to remain at home, a member of the family being dispatched to the church to notify the city members and friends.

Mr. Metcalfe's condition not improving, a physician was summoned; the symptoms grew more serious, he became unconscious, and the end appeared to be rapidly approaching; the doctor on his arrival diagnosed the case as apoplexy and administered the usual remedies and restoratives without avail, and about ten o'clock the great change, the wonderful yet inevitable simple development from the natural to the spiritual existence, took place apparently without any indication of pain or suffering, and the Rev. Joseph Metcalfe's labors in the Church here on earth were finished, undoubtedly to be continued with the friends and the cause he loved so well, in the Church celestial and triumphant.

The year 1867 practically completed fifty years existence of The Bible-Christian Church in Philadelphia. A brief abstract from an address delivered by the Rev. William Metcalfe in August 1861 on the fiftieth anniversary of his ordination as a Minister (which took place in England) may be appropriate as expressing the sentiment that prevailed in the hopeful hearts of the members at this time:

The half-century is gone,—gone like the word just spoken, for good or for evil, never to be recalled,—gone as yesterday has gone. Yet why do I say they are gone? Nothing is gone, whose influence remains with man or



woman. The Sabbaths, the prayers, the praises, the weeks, the months, the whole half-century, that seem to us to have passed away, live still,—live in the presence and universe of our heavenly Father. Such have been the religious principles I have taught for more than fifty years. They lay, according to my apprehension, a foundation for purer Christian attainments and a more intellectual form of godliness. They are calculated—if adopted into practical life—to renew and to regenerate man's whole nature. Practical religion, with love to God and charity to man, will sweeten all the hours, the years, and the scenes of human life. The esteem of our friends in such case will be sincere; our children will be found travelling with us heavenward by our side. We also shall continue to grow in grace and in spiritual knowledge. The Church will be nurtured, and multiply in numbers. Cheerfulness and gratitude to God will crown our worship; a conscious sense of a Christian spirit, and of progress in the regenerate life, will strengthen our good purposes, and the fruits of love, scattered along our pathway, will be to our souls vital and evident proofs that the Lord our God is ever with us. To Him—"The true God and Eternal Life"—be glory, now and forever. Amen.

Although sorrow existed for the loss in the past few years of many beloved and earnest workers in the Church, who had gone to join the "church in the skies," and there was some anxiety at this time as to what the future had in store for the little organization, there was a feeling, a faith that "The Lord would provide;" and at a special Church meeting held on January 5, 1868, Dr. Wm. Taylor, a grandson of Rev. Wm. Metcalfe, was elected to the Ministry of the Church, and on his acceptance of the position, arrangements were made for his ordination,



**DR. WILLIAM TAYLOR**  
MINISTER, 1868-1873



which was administered in the church on the morning of Sunday, February 2, 1868, Edmund Brooks, Deacon, presenting Dr. Taylor, and Elijah Rothwell, senior Deacon, conducting the ceremony. The Rev. Dr. Taylor preached his first sermon in that capacity and administered the Sacrament on that date.

The outlook at the beginning of Dr. Taylor's term as Minister was encouraging, there had been no interruption in carrying on the usual programme; services were held every Sabbath morning and occasionally evening services were conducted. Dr. Taylor was endowed with considerable talent, being an eloquent and attractive speaker, and the possessor of quite an ability in the musical line, both vocal and instrumental.

While his theological instruction had not been as thorough and extensive as that of his predecessors, he was entirely familiar with the doctrines and beliefs of the Church, and his general school and medical education made him a very acceptable candidate and fitted him well for the position.

The average attendance at this time (1868) is given as eighty-four at the regular service and forty-eight at the Communion Service.

Through the good efforts of the Ladies' Aid Society a chandelier and side-brackets for illuminating gas were installed in the church, and evening services were conducted during the greater part of the year.

A few new members were added during 1868, 1869, 1870 and 1871, but not sufficient in number to fill the

vacancies caused by the departure for the Spiritual world of many old and faithful members, the list of adult members in 1871 comprising about fifty names.

The financial condition of the Church at this time was not satisfactory, the Treasurer's report showing a deficiency at several annual meetings.

Dr. Taylor's medical practice was still limited, his compensation from the Church was very moderate, and the requirements of his family, consisting of a wife and four growing children, probably induced him to seek other and more remunerative employment. The records show that his resignation was presented to an adjourned semi-annual meeting, December 29, 1872, and accepted to take effect April 1, 1873.

On April 6, 1873, a special meeting of the Church, pending the securing of a regular minister, "vested the position in a reader," and senior Deacon, Wm. Cariss, was chosen.

On April 28, 1873, a special Church meeting decided "that the administration of the Holy Sacrament should be observed as heretofore."

Mr. Cariss performed the duties of "reader" and presided at the annual and semi-annual meetings for the years 1873, 1874 and 1875, conscientiously and satisfactorily, but conditions were not encouraging. Attendance declined and interest in the affairs of the Church was not as hearty or active as formerly, and on April 4, 1875, the first steps were taken towards securing the services of Henry S. Clubb of Grand Haven, Michigan.

Henry S. Clubb was born at Colchester, Essex, England, June 21, 1827. He was the youngest of nine children of Stephen and Elizabeth Clubb. Colchester is about fifty-two miles northeast of London. The following is a little description of his home town as written by himself in March, 1905:

The house where I was born was a three-story brick on North Street, Colchester, Essex, England, with a windmill behind it. It was north of the river Colne, which meandered through the town to the Hithe, where ships came, but water mills prevented their coming farther into the town. There was an old-fashioned brick bridge of three arches, over which we had to walk in order to reach the business part of the town. South of this bridge was what was called "Middleborough," a locality where the street widened out; leaving room for stalls where, on Saturdays, which were market days, fruit and vegetables were sold.

On crossing this bridge we would come to an old frame building used as a small brush manufactory. It was carried on by an old friend of my father, named Rowland. Father used to go for an hour's gossip with his old friend, who could listen to my father's talk while boring holes in the wood pieces which were thus prepared to receive the bristles. The boring was done by a small lathe, and it was my delight to stand and see the holes bored while my father talked "Radical" reform to his friend Rowland, who generally approved. While father was talking I would sometimes slip away and explore the neighborhood.

Among my earliest recollections was, when five years of age, going to see Mrs. Rowland, and she remarking that as it was the longest day in the year (21st of June) she would cut the longest piece of fruitcake for me.

There was a neat row of brick dwellings, with gardens in front, running at right angles with the street, the back lots of which were gardens running down to the river on the north. These gardens were my chief attraction. The flowers in front of the houses were sometimes very beautiful, especially in the spring season, while in the summer the black-currant bushes growing along the river bank at the north end of the gardens were still more attractive, as they hung full of luscious fruit.

Henry S. Clubb became early impressed with the truth:

“There’s a divinity that shapes our ends,  
Rough-hew them how we will.”

His education, like that of many English lads of the time, was picked up from various sources: attending evening school; studying Cobbett’s Grammar and Pitman’s phonography up to the age of twelve. At thirteen he received the appointment of money-order clerk in Her Majesty’s service, in the Post Office of his native town. This was when Queen Victoria was known as the “Young Queen of England,” having ascended the throne on Mr. Clubb’s tenth birthday. His salary in this position was first seven and afterwards nine shillings per week, with some additional perquisites obtained by carefully distributing the morning mail to the principal financial concerns that called at the office for their letters.

His parents were at first Unitarians and afterwards became Swedenborgians. They adopted vegetarianism for a time and were members of the Vegetarian Society, as was also his brother Robert.

At this early age he had acquired the art of phonography with some proficiency and, like Isaac Pitman, the inventor of the art, was also a vegetarian.

The way he became a vegetarian was from listening to the conversation of Wm. G. Ward, a commercial traveller, who called at his father's home every three months and usually spent the evenings there during his stay in Colchester. Wm. Gibson Ward, as he was afterwards known, was an enthusiastic vegetarian, and the way he described the horrors and cruelties of the slaughter house and the dangers of eating the flesh of animals killed there, under various degrees of suffering and disease, made such an impression upon Mr. Clubb when a mere lad, that he determined to give vegetarianism a fair trial.

It had been customary in the family to eat meat once a day. His father used to grind their own wheat, and whole-meal bread was made by his mother. This was before Graham's advocacy of this kind of bread. This bread and plenty of milk formed the principal diet in his childhood days.

At the age of fifteen he went to live at the Concordium, Ham Common, Surrey, about twelve miles up the Thames from London. The food there was wheat-meal bread made with a liberal scattering of raisins, and fruit and vegetables raised on the grounds attached to Alcott House, and in production of which the members of the Concordium found agreeable exercise, under the direction of an experienced horticulturist and vegetarian named Scott.



Here, in addition to the esthetic teaching of James Pierrepont Greaves' *System and Philosophy*, the art of raising strawberries, cherries, apples, pears and plums was taught by a most competent and skillful master. He also obtained some knowledge of printing and the publishing business, as the community issued a periodical called *The New Age*. It was a vegetarian community and living there confirmed him in vegetarian habits, which he had commenced at the age of nine years. While there he found time to write articles which were printed in *The New Age* and *The Concordium Gazette*. The first of these appeared in the number for November, 1844, being an account of the Phonographic Correspondence Society, and must have been written at the age of sixteen.

The Concordium was started early in 1841, and its leading founders were James Pierrepont Greaves, Henry Gardner Wright, Charles Land and William Oldham. The house was named Alcott House because of Greaves's friendship with Bronson Alcott. It was an attempt to realize the beautiful ideal of presenting the right "love conditions," so that the spirit of love or of Christ could operate and effect its beneficent purposes in the regeneration of the race. Greaves was a friend and congenial co-operator with Pestalozzi, the great promoter of infant education, by whom the kindergarten system, now so extensively taught, was first promulgated. Greaves had departed this life a few years before Mr. Clubb had entered the school.

The Concordium might have become a most valuable educational institution if suitable teachers could have been obtained, but the conditions, requiring teachers to labor without salary, did not produce the desired results, and the Concordium, after a few years of somewhat precarious existence, became only a memory of which even history has made but little record. (An article on Recollections of the Concordium and Alcott House was written by Mr. Clubb for the *Herald of Health*, London, England, June, July and August 1906.)

Robert Aitkin, who was the baker at the Concordium, was one of the few whom Mr. Clubb met in later years who had remained true to his principles; he had become an Elder of a family of Shakers at Enfield, Conn. Mr. Clubb, after his arrival in the United States, was invited to visit this Shaker Community, which he did on several occasions, enjoying the spiritual atmosphere of these kindly people.

The Concordium experiment, like that of the Brook Farm Association which started in New England about the same time, although failing financially was, so far as combining healthful out-of-door exercise with the intellectual instruction and a simple diet, eminently successful in promoting the physical and mental health of all engaged, as they lived long, healthful and useful lives.

The short time that Mr. Clubb spent at Ham Common made a lasting impression on him, and it was always brought to his mind when hearing the old

song, commencing: "Oh come, come away from labor now reposing," which was sung as a "grace before meals" by the children.

The chief pursuit in which Mr. Clubb delighted was reporting in shorthand. Phonography was just then becoming known as the best system of shorthand, and Isaac Pitman became noted as its inventor and promoter. Mr. Clubb became a correspondent in phonography with Isaac Pitman. The first letter he wrote to him in shorthand he also wrote in long hand, mistrusting his own knowledge of the art, but Isaac Pitman wrote to him that he need never do that again, as his phonetic writing was perfectly intelligible.

At this time phonography and the spelling reform became the basis of a public movement. Isaac, Joseph and Benn Pitman delivered lectures expounding the science, and banquets were held at Ipswich and other places. A society was organized in Colchester by Mr. Clubb, consisting of learners and classes for the study of phonography. It was lecturing and teaching phonography which led Mr. Clubb, when but a boy in his teens, to public speaking. An engagement in his native town as a teacher of phonography to the pupils of a large grammar and commercial school was the result. He later became assistant to Mr. Johnson of London as shorthand reporter, whose chief business was taking verbatim reports of meetings in Exeter and other public halls. He made reporting his profession, which he found more remunerative than any previous occupation.

As a result of his writings in the *Concordium Gazette* Mr. Clubb's articles on vegetarianism were sought for, and they appeared in the *Truth Tester*, afterwards the *Vegetarian Advocate*, both as editorials and contributions; they also attracted the attention of James Simpson, the President of the Vegetarian Society, founded in 1847. His address was obtained from the editor, and a correspondence ensued which resulted in Mr. Clubb's engagement by Mr. Simpson in the literary work of the movement.

The first banquet of the Society took place at Hayward's Hotel, Manchester, July 28, 1846. The report of the banquet was among Mr. Clubb's first literary efforts for the then new Vegetarian Society, and he wrote an account of the banquet for the readers of the *Vegetarian Advocate* in a most attractive style. In fact it was an event at which all vegetarians naturally felt elated, as nothing had ever happened so well calculated to bring vegetarianism into public notice. It was also well reported in the Manchester papers, and no expense was spared by Mr. Simpson to make this event productive of abundant fruit in the vegetarian vineyard. So the report of it was disseminated quite extensively. Much could be quoted from this report which would be valuable even now in the promulgation of the vegetarian principles. The subject of this sketch, although but twenty years of age, laid down his reporter's pencil and made his little speech, which was well received. He spoke of the advantages children raised on a vegetarian diet would have over those living

on the flesh of animals in having their passions in subjection and consequently better able to acquire sciences and arts, and he predicted that when vegetarianism became generally adopted, instead of having a Shakespeare in one age, a Newton and Milton, and a Pope and a Franklin in another, almost every parish would have its poet, philosopher and inventor doing their part to elevate, refine and bless mankind.

Mr. Clubb was engaged by Mr. Simpson to edit the *Vegetarian Messenger* when started by the Vegetarian Society in 1847, and the magazine still keeps at the top of the title-page this motto by Pythagoras selected by him:

“Fix upon that course of life which is best.  
Custom will render it most delightful.”

The work went on, Mr. Clubb lecturing in and around Manchester and in his own native county of Essex until the Second Annual Meeting of the Vegetarian Society, which was held at the Town Hall, Manchester, July 12, 1849, where another banquet was served in a somewhat similar style to that of 1848, but more especially under the management of the Society, Mr. Simpson, the President of the Society, presiding.

The *Vegetarian Messenger* contained Mr. Clubb's report of this banquet in its first issue. This was followed by his two lectures on the vegetarian principle which were subsequently translated into German and circulated at Berlin, laying the foundation of the vegetarian movement in Germany, where so much

has been accomplished in the establishment of vegetarian restaurants.

After continuing the work in England in connection with the Vegetarian Society until 1853, Mr. Clubb emigrated to the United States and attended the Fourth Annual Meeting and Festival of the American Vegetarian Society, August 24, 1853, at the Bible-Christian Church, Third Street, Philadelphia, and in conjunction with a committee for the purpose compiled an address "To the People of the United States." The cholera was then raging in many of the cities, and that became the foundation reason of the address to the public, as Mr. Clubb stated at the banquet that in no instance had a vegetarian died of cholera in England.

A record in the Bible of Edmund Brooks informs us that Henry S. Clubb commented ("commenting" is Brooks's word for preaching, for he applies it to both the Metcalfes) on Isaiah XI, in the church on Christmas Day, 1853. Another record introduces him as preaching therein once more on Acts X, July 4, 1862.

Mr. Clubb was at this time one of the reportorial staff of the *New York Tribune* when Horace Greeley, Charles A. Dana and George Ripley were in their most active years as editors of that great newspaper. When Mr. Clubb first came to America he applied to Horace Greeley for a position on the staff of the *Tribune*. Speaking of his reception he said: "I remember well how Mr. Greeley took me to Mr. Otterman, who was then city editor of the *Tribune* and said: 'This is Mr.

Clubb, a friend of mine. See that he has something to do.' After that Mr. Greeley and I were warm friends."

He subsequently was engaged as Congressional reporter for the *Washington Union* the organ of the Pierce administration. This brought him into politics, as he was in Congress during the long session of 1853-1854 in which the Kansas-Nebraska Bill was discussed and the Missouri Compromise repealed.

The discovery in the *Union* office that he was intimate with Gerritt Smith, Joshua R. Giddings and other leading abolitionists, prevented his engagement for the *Union* the next term of Congress, the feeling against abolitionists being exceedingly bitter in the office of the *Union*. This was especially shown by the striking out from Mr. Clubb's daily reports of remarks made by Gerritt Smith or Mr. Giddings, even when those remarks were necessary to a correct understanding of the report.

Mr. Clubb's release from the Congressional labors enabled him to resume his position on the *New York Tribune*. The Kansas agitation in Congress having given him some good opportunities to become acquainted with Kansas affairs, he was entrusted by Horace Greeley to write a History of Kansas for the *Tribune Almanac*.

Mr. Clubb was married, November 15, 1855, to Miss Anne Barbara Henderson of Allegan, Michigan, having become acquainted through the temperance question. Some of Miss Henderson's articles on the

position of Michigan on Temperance are included in *The History of the Maine Liquor Law*, which Mr. Clubb published in 1856. This book gives the life of Neal Dow and contains portraits of Neal Dow, Gerritt Smith, Horace Greeley, John Pierpont, Henry Ward Beecher, Lyman Beecher and Lucretia Mott, all temperance advocates.

In 1855, *The Philosophy of Sacred History Considered in Relation to Human Ailment and the Wines of Scripture* by Sylvester Graham, was edited by Mr. Clubb.

In 1855, he published a *Vegetarian Almanac* which contains an article by Rev. William Metcalfe on the "First Arrival of Vegetarians in the United States," an account of William A. Alcott, M. D., the President of the American Vegetarian Society, a vegetarian story by himself entitled "Alice, or the Lost Child." A list of anniversaries and chronology of reforms and a plan of the Vegetarian Kansas Emigration Company.

After a trip to Columbia, S. C., Mr. and Mrs. Clubb lived for a while in New York City. On their way from the south they stopped at Washington, D. C., and at Philadelphia, and while in Philadelphia visited the Bible Christians.

His interest in antislavery led Mr. Clubb to organize a small company who, with himself and wife, emigrated to Kansas in the spring of 1856, and they passed through a good part of the struggle for freedom in that territory. The object Mr. Clubb had in view was to



start a vegetarian colony there. They camped on the banks of the Neosho River until a flood came and compelled them to get further inland. Made wiser by this experience they selected a site on a hill top. An old Indian log cabin was selected by Mr. Clubb and his wife. However the fever from exposure to malaria brought him down and he was taken out from Kansas to a Chicago water-cure by his wife, where he was skillfully treated and gradually recovered.

Many were the experiences encountered while in Kansas, and he and Mrs. Clubb could relate thrilling tales of their life there. At one time Mrs. Clubb found a live rattle-snake as a bed-fellow in the log cabin, and Mr. Clubb was held up by Border Ruffians on his way home from Fort Scott.

After recovery he settled in Grand Haven, Michigan, and in 1857 started the *Clarion*, the first Republican newspaper in Ottawa Co., Michigan, a very fine political as well as literary paper, which was widely quoted. He succeeded in transforming a Democratic stronghold into a staunch Republican county.

He was one of the most active men of western Michigan in those days and was interested in a number of pioneer enterprises.

Mr. Clubb attended the Great National Republican Convention held at the Monster Wigwam at Chicago, May 16, 1860, which nominated Abraham Lincoln for President of the United States.

The Civil War, 1861-1865, deprived him of all assistants in the printing business, as all his printers joined the army, and during the early days of the war, Mrs. Clubb edited the *Clarion*. She afterwards followed her husband to the south and was there through much of the civil strife.

In 1862, he received a commission from Abraham Lincoln as Asst. Quartermaster with the rank of Captain. He did not seek this position, but as it was offered in all friendship and seemed of a less belligerent character than that of a line officer, he accepted it and served in the volunteer army from June, 1862, until April, 1866. He occupied the position of aide-de-camp to Brigadier General Napoleon Buford during the battle of Corinth; was wounded in the side at that battle, granted leave of absence for recovery and returned after three months. The General remarked that Capt. Clubb appeared to be bullet-proof, as the ball did not enter far, but it was because a pocket book with \$2,000 of Government funds intercepted it and undoubtedly saved his life. (The wallet which contained this money was placed by Mr. Clubb in the Military Museum in the State Capitol, Lansing, Michigan.)

He joined Grant's Army at Grand Junction, in the spring of 1863, and participated in both the Vicksburg campaigns, the second siege being successful. During the siege he had charge of River transportation and had the pleasure of furnishing transportation to his old

friend Dana, who had then become Assistant Secretary of War.

He was stationed in Vicksburg during the summer and winter of 1863-1864 and in the fall of '64 was ordered to report to Gen. Sherman at Savannah. The journey around from Vicksburg to New York and along the coast to Savannah was quite a long one. Gen. Sherman had left that city when he arrived. He then had to watch for Sherman to make his appearance at an accessible point. He stayed some time at Charleston, which had been evacuated and was now in great danger of destruction, as it had been set on fire by the retreating secessionists. However, the blue-coats kept the fire within certain limits, chiefly to the cotton warehouses and railroad stations, where cotton was stored, and saved the city from entire destruction. It presented a dilapidated appearance, and cows were feeding amid the ruins of Secession Hall.

James Redpath was at Charleston and organized colored schools. A procession was formed of the colored schools and Capt. Clubb acted as marshal. The procession sang the John Brown song, "Marching On," through the streets of Charleston.

Capt. Clubb eventually reported to Gen. Sherman at Raleigh, N. C., and was assigned to duty as acting Quartermaster of the 17th Army Corps, under command of Gen. Frank Blair. This position he held until the corps was mustered out at Louisville, Ky., after the close of the war.

He was then returned to Washington and ordered to report to Gen. Sheridan at New Orleans, by whom he was assigned to duty at San Antonio, Texas, where he remained, using the old Alama for storage purposes, until mustered out in April, 1866.

On settling his accounts with the Quartermaster's Department he received a highly complimentary letter from Quartermaster General Meigs, and in settlement with the United States Treasury after a four years' examination of his accounts, his balance last reported on monthly statements was adopted as correct, and no attorney had to be employed to effect a settlement.

In 1869, he founded the *Grand Haven Herald*, at Grand Haven, Michigan, which vigorously advocated the election of T. White Ferry as United States Senator. It also published information in regard to fruit culture which led to the foundation of the State Pomological Society, the charter of which he drew up and pushed through the Legislature, securing state aid in the publication of its reports, amounting to about \$6,000 a year.

The result was the holding of fruit fairs. The organization, with the State Pomological Society, held the largest fair ever held in Michigan, there being as many as 40,000 people at a time on the grounds near Grand Rapids.

In 1871, he was elected State Senator, resigning the office of alderman to accept it; he was also secretary

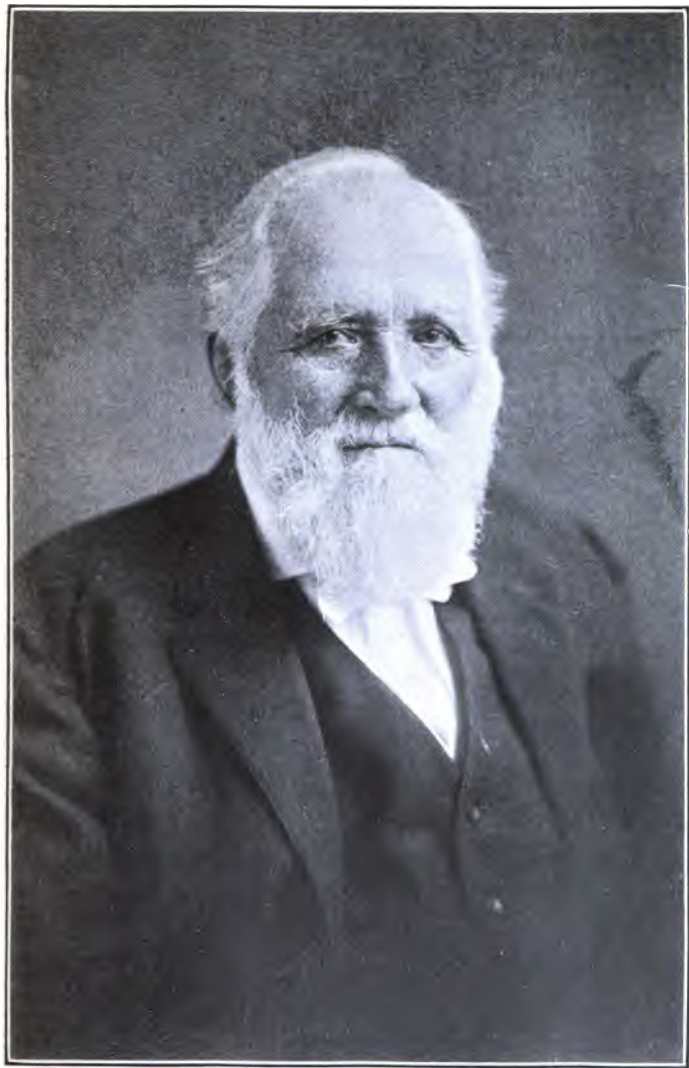
of the Constitutional Convention, in which position he further promoted the fruit interests of Michigan.

In 1876, having disposed of his printing business, he visited the Centennial Exposition at Philadelphia, representing several prominent newspapers in Michigan. This brought him into contact with the Bible-Christian Church again, and being invited to conduct its services, he was called to continue there as its pastor, which position he has held ever since.

In 1886-1887 an attempt was made to renew the Vegetarian Society which during the war had ceased to exist. These efforts led to the organization of the Vegetarian Society of America in 1886. In June, 1887, its first anniversary was held at Alnwick Park, where there was a picnic of one hundred and twenty five persons. Mr. Clubb was elected President of the Society. In 1888, the *Vegetarian* made its appearance under his management, but the difficulty of obtaining the postal privileges led to its abandonment, and in 1889, the *Food, Home & Garden*, a more popular title, was established and through many vicissitudes was continued until January, 1900, a period much longer than any periodical devoted to Vegetarianism had ever before been maintained in America.

In 1893, Mr. Clubb attended the Vegetarian Congress in connection with the World's Fair at Chicago. Delegates from all over the world were present.

The year 1901 being the twenty-fifth anniversary of Mr. Clubb's ministry in the Philadelphia Bible-



REV. HENRY S. CLUBB  
MINISTER 1876-1921

23

Christian Church, the members subscribed for the necessary expenses of a trip to England by himself and daughter Martha. Rev. James Clark, minister of the Salford Bible-Christian Church had been very desirous of this visit.

On August 11, 1901, before setting sail on the *Campania*, the vegetarian friends in New York arranged a luncheon at the Universal Food Company's Office, for Mr. Clubb and friends who had come from Philadelphia to see him off. On arriving at Liverpool Mr. Clark and a number of vegetarians from Manchester were at the wharf to welcome him to England, and a reception and lunch were held at Chapman's Vegetarian Restaurant.

After a few days rest in Liverpool with relatives Mr. Clubb and daughter were conducted to Salford, Manchester, the home of Mr. Clark and the location of the Bible-Christian Church. Their first stay in Salford was with Mr. Clark and daughter Bertha and afterwards at the home of Mr. and Mrs. Tongue at Da Vinci House, Eccles. A number of parties and receptions were given by different members of the Bible-Christian Church—Mr. Clark, Mr. Tongue, Mr. Axon, Mr. Harrison and Mr. Bradley, all doing their best to entertain Mr. Clubb and his daughter. On September 9th, Mr. Clubb accompanied Mr. and Mrs. Broadbent on a trip to Scotland to attend the Glasgow Exhibition in connection with which was held a Peace Congress



and also a Vegetarian Congress, and they participated in the meetings.

A programme had been previously arranged for Mr. Clubb's reception, and on his return from Scotland, he proceeded to London where the London Vegetarian Society entertained him. A dinner was held at the Victoria Vegetarian Restaurant, which was conducted by Mr. Hills in very elaborate style. Mrs. Leigh Hunt Wallace was there and made a speech, also Mr. Forward, and Mr. Clubb responded. A meeting was held at Memorial Hall, Farrington Street, after the dinner.

Mr. Clubb and daughter visited relatives at Nottingham, but the time being limited he was prevented from seeing again his native town of Colchester. This was his only visit to England since coming to the United States in 1853.

September 28, 1901, the homeward trip was taken in the steamer *Umbria* and the Rev. James Clark and daughter Bertha returned with them to Philadelphia. On arriving home in Frankford, Sunday evening, October 6th, a reception was given by Mr. and Mrs. Wm. M. Horrocks at their home, where the Clarks were entertained during their visit here.

In 1904, Mr. Clubb attended the Vegetarian Convention in connection with the Louisiana Purchase Exposition at St. Louis, Mo.

On November 15, 1905, the Golden Wedding of Mr. and Mrs. Clubb was celebrated in the evening at their

home. The church presented them with fifty gold dollars. There were over fifty persons present, members of the Church and friends, some coming from New York.

May 21, 1915, Mrs. Clubb's death occurred after she had been an invalid for several years, owing to the effect of a fall when her hip was broken. She was eighty-two years of age. She was born at Thurso, Scotland, coming to America in 1834 with her parents, Mr. and Mrs. James D. Henderson, and settling in that early period in Allegan, Michigan.

When the Bible-Christian Church edifice, located on Park Avenue below Berks Street, was sold in 1916, Mr. Clubb was becoming too feeble to continue conducting services at that distance from his home, and since that time meetings have been held at his residence in Frankford. He, however, since March, 1917, has not felt capable of discoursing. His last sermon was delivered Sunday, February 25, 1917, the subject of which was "George Washington," the text taken from Isaiah, XXXV:1.

One of his friends in the vegetarian cause, William E. A. Axon, of Manchester, England, when visiting this country as delegate from the Vegetarian Society to the St. Louis Exposition in September, 1904, went on a trip to Atlantic City in company with Mr. Clubb and others, on which occasion he wrote the following little poem and presented it to Mr. Clubb.

"To his Friend Henry, S. Clubb:

Blessed are the young in heart,  
Life Eternal is their part;  
In the life that is they see  
The glory of the life to be."

Mr. Clubb's ninety-fourth birthday anniversary, on June 21, 1921, was observed as usual by friends calling upon him, especially the children of the neighborhood, to whom he seems, as the editor of the *Frankford Gazette* said, in an account published of one of his birthdays, "like good old Santa Claus all the year around."

On Saturday morning, October 29, 1921, Mr. Clubb "passed on" to the spiritual life. He was taken sick on September 5th with severe chills and fever. He lost all appetite for any kind of food and gradually became weaker until the end. He seemed to realize throughout his sickness that he would not recover and remarked several times that he was dying. All summer, although able to enjoy little walks with the help of his cane and one of his daughters accompanying him, he tired easily and it was noticed that his strength was failing.

Miss Helen M. Rowland, of Frankford, a warm friend of Mr. Clubb, was visiting his old home town in Colchester, England, while he was nearing his end, and she sent him many postcards and photographs of old familiar places there which he much enjoyed.

The *Frankford Gazette*, the *Grand Haven Courier-Journal*, the Philadelphia daily papers, the *Vegetarian Messenger*, of Manchester, England, and the *West*

*Suffolk Gazette* published good accounts of his life and a number included his picture in mentioning his death. Quotations are taken from these.

Extract from the *Frankford Gazette*:

On Tuesday afternoon (November 2) that grand old man of Northwood, Rev. Henry S. Clubb, was laid to rest in Oakland Cemetery alongside of his dear wife, who preceded him to that eternal rest some years ago.

He had reached that good old age of 94 years, esteemed and loved by all who knew him, because of his unblemished character and his pleasant, genial manner to all. To the children of the neighborhood, by reason of his snowy white hair and flowing beard, he was their Santa Claus all the year round, always beaming with smiles and loving to chat with them. Their floral offering to their dear old friend on the day of the funeral was a beautiful basket of roses and chrysanthemums. He loved nature, the trees and beautiful flowers, and was always delighted to take walks. He believed that the Boulevard and the streets of Frankford should be lined with fruit trees bearing fruit for everybody, as well as giving shade.

His funeral was largely attended and as his sweet, peaceful face lay amidst a great bank of roses, chrysanthemums and other autumn flowers, Rev. John B. Laird, of the Frankford Presbyterian Church, who knew him well, paid him one of the finest tributes that could be bestowed on man. Very truly a bright light has gone out of the community.

From the *Courier-Journal*, Grand Haven, Michigan:

Word has been received in this city of the death in Philadelphia, Saturday morning, October 29th, of the Rev. Henry S. Clubb. Mr. Clubb was a pioneer publisher of Grand Haven and was very prominent in the early days

of Grand Haven as a municipality, being a member of the first city council and taking a leading part in the making of the city's first charter.

He took a great interest in horticultural and agricultural subjects, and it was largely through his efforts and editorial expression that the Grand Haven region became famous as a peach-growing section for several years.

Mr. Clubb visited Grand Haven many times after leaving the city. Despite his advanced age, he was bright and active up to his last illness in September.

The death of Henry S. Clubb marks the passing of a man who contributed his share to the making of Grand Haven, and his love and regard for the town was unshaken despite the nearly half-century of residence elsewhere.

*The Philadelphia Record:*

He was a well-known figure about Frankford for years, with his white, flowing beard and sturdy appearance, and always attributed his good health and long life to the vegetarian diet.

*The Vegetarian Messenger, Manchester, England:*

Mr. Clubb was a Vice-president of the Vegetarian Society (Manchester) and probably the last survivor of those who formed the Society in 1847.

It was in 1853 that he emigrated to America, and there, as journalist and speaker, took part in the anti-slavery agitation. So annoyed were the slave owners with one series of his articles that a reward was offered for his capture.

Mr. Clubb paid a visit to England in 1901, and vegetarians who had known him by name for many years had the pleasure of meeting a veteran who retained to an advanced age enthusiasm and hopefulness and energy.

Throughout his long career in America Mr. Clubb was ever to the fore in vegetarian propaganda. He was President of the Vegetarian Society of America; he was largely responsible for the success of the International Conference of Vegetarians at the Chicago World's Fair in 1893, and his pen and his editorial skill were ever at the service of the cause. He was a good speaker, and his physical appearance was eloquent of the advantages of his diet, for he was a handsome old man with ruddy cheeks, and a mass of white hair.

*The West Suffolk Gazette, England:*

Death of an Old Colchestrian

Rev. Henry S. Clubb

A Soldier who never carried arms.

One of the very oldest natives of Colchester, Rev. Henry S. Clubb, has passed away at Frankford, Philadelphia, U. S. A., at the age of 94.

An extraordinary feature of his military career, which was an extended one, was the fact that while he was in the thick of the battles (in the Civil War) and had many narrow escapes, he never carried arms even for self defence, being conscientiously opposed to their use as a means of protection even in periods of greatest danger. Perhaps as a soldier this renders his career unique in the history of the world.

## CHAPTER V

### THE DEACONS

ALTHOUGH the By-laws adopted at the time of the incorporation of the Church in April, 1830, provided for the election of three Deacons annually the records show the names of but two Deacons for each of the years 1828-1829-1830 and 1831.

The duties assigned to them cover matters of discipline etc., visiting members who fail to attend services four successive Sabbaths, ascertaining the cause of absence, "relieving the sick and needy," "distributing the elements at the Sacrament," "collecting the free will offerings of the Congregation," and reporting their proceedings to the Minister and Trustees of the Church once a quarter, and yearly to the Annual Meeting.

From 1832 to 1849 inclusive, there were three members elected annually, and an article in the By-laws gives female members of eighteen years of age the privilege of voting in the election of Deacons.

No person was qualified to serve as Deacon unless he had been a member of the Church two years, and was twenty-five years of age.

The first recorded report of the Deacons to the Annual Church Meeting was made May 27, 1844, by Jonathan Wright who reported verbally that "nothing particular had occurred in the discharge of their duties the past year."



**JONATHAN WRIGHT**  
**TREASURER, DEACON, TRUSTEE**



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Verbal reports only, appear to have been made for the years 1844-1845 and 1846. A written report presented to the Annual Meeting in 1847 refers to the death of one male member seventy years of age and the addition of two female members, and written reports for 1848 and 1849 refer to the death of two adult members and the admission of one new member. A revision of the Rules and Regulations provided for the election of four Deacons, instead of three, at the Annual Meeting in 1850, and the report for that year shows seven new members and also three members from the Church in England added to the list, similar reports for the years 1851-1852 and 1853 show slight changes in the membership (four deaths, three new members admitted), and refer to the attendance of members and visitors at the services as being better than formerly.

In 1854 the question as to administering the Sacrament to children and strangers arose, and was referred by the Deacons to a Committee of the Church, and a report on the subject was rendered and approved by the Church as follows:

1st—It is in strict accordance with Scripture and with a rational exposition of the Sacramental ordinance to suffer little children to partake of the Holy Supper with their parents or guardians.

2nd—It is in accordance with the Communion ritual and with Scriptures for the Sacrament to be administered to all who desire to receive it, though they be not members of this Church.

3rd—Can we for moral or religious delinquencies cut off an erring member? If we can, has it ever been done? See new Rules and Regulations of Church Government which cover this, and which were adopted after the question arose and which state: Sec. 5, Art. 2, "The Deacons shall distribute the Sacramental elements to all who remain, and desire to receive the same."

For the years 1855-1856 and 1857, the Deacons' Annual Reports refer to a great "falling off" in attendance at the Church services, only about one-half the average number for a period of several years past being present. The regular minister, Rev. Wm. Metcalfe, was temporarily officiating at the Bible-Christian Church in Salford, England, a portion of this time, the Rev. Jos. Wright acting in his absence.

From 1858 to 1863 the annual reports indicate a revival of interest in Church affairs, with an improvement in attendance, the regular services showing about fifty to sixty, and the Communion, forty to fifty persons present.

Numerous social meetings were held, and bi-monthly, "tea-meetings" were inaugurated. Resolutions in favor of the "Abolition of Slavery" were offered and adopted, and the giving of money for the purchase of slaves' freedom was recommended. Special reference is made to the death of the minister, Rev. Wm. Metcalfe, which occurred in 1863.

An encouraging increase in attendance is mentioned for the period 1865 to 1867 and an improved interest manifested in Church affairs both by members and friends.

Upon the death of Rev. Joseph Metcalfe, in 1867, the Board of Deacons was authorized by the Church to perform the "rite" of ordination, and in view of this power, which was unanimously conferred at the Semi-annual Meeting, December 25, 1867, Dr. Wm. Taylor was formally ordained as Minister, by the senior Deacon, Elijah Rothwell.

The Deacons' report for 1867 gives the average number attending services as eighty, including members and non-members, and was about the maximum reached up to that time. In 1868 an attempt to provide a future "pulpit supply" was made by the deacons selecting two of the minor male members to receive instruction from the newly installed pastor, Dr. Taylor, with a view to participating in the ministerial work of the Church, but after a few months' existence, the enterprise was discontinued.

A summary of the records from 1869 to 1875 indicates a mixed or varying sentiment of cheerfulness and depression.

The forty years' existence since incorporation had witnessed the passing on of many of the old and original members—their deaths had been chronicled in the annual reports of the deacons, though frequently without mention of names, that feature being usually incorporated in the ministers' reports. The ending of the War of the Rebellion appeared to create new customs and habits, and changes occurred in neighborhoods as well as in people.

It was for many years customary to elect and re-elect the older members to the position of deacon. Jonathan Wright, John Chorlton, William Lever, Edward Lyons, John Rest, Elijah Rothwell, James Wright, Edmund Brooks, James Horrocks, all at various times prominent members of the Board of Deacons, and most of whom died during the decade 1865 to 1875, were all "gentlemen of the old school," sincerely interested in and devoted to the welfare of the Church and its doctrines.

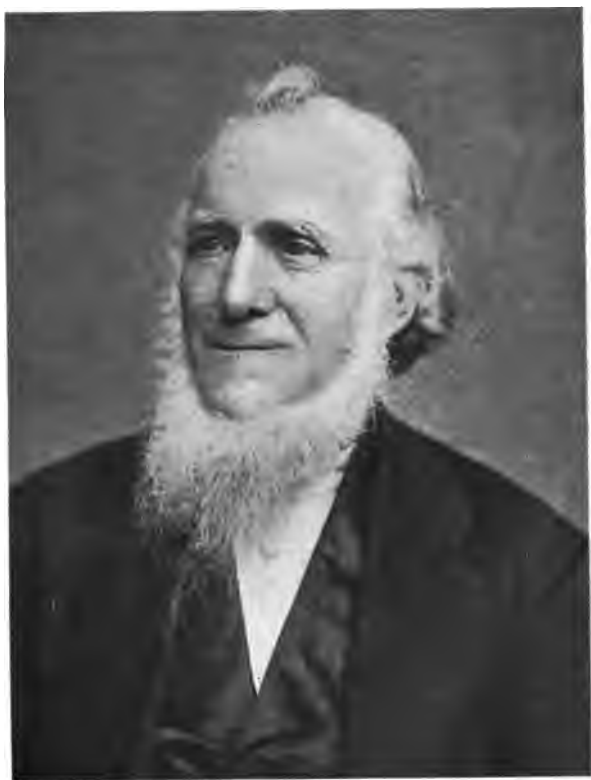
The Board, at the time Dr. Taylor was installed as minister, in 1868, consisted of Elijah Rothwell, Edmund Brooks, James Wright and James Horrocks.

No Deacons' reports appear in the records for 1870-1871-1872-1873-1874 or 1875.

At the Semi-annual Meeting, December 29, 1872, Dr. Taylor presented his resignation as minister, to take effect April 1, 1873, which was accepted. The Board at this time consisted of Edmund Brooks, James Horrocks, Wm. Cariss, Sr., and Emanuel Hey.

At a special Church Meeting on April 6, 1873, called "to consider the present condition of the Church and the vacancy in the pastorate" it was, on motion of Henry M. Taylor, decided, "that the position of the minister be vested in a reader", and William Cariss, Sr., was chosen for the position, and at a special meeting, April 28, 1873, it was decided that the Sacramental service should be continued by the deacons.

On April 4, 1875, the deacons were authorized to "correspond with Mr. Clubb in regard to the proposi-



**EDMUND BROOKS**  
**VOCAL LEADER, DEACON, TRUSTEE**



tion of his accepting the ministry of the Church." The Board at this date consisted of Edmund Brooks, Wm. Cariss, Sr., Emanuel Hey and Charles F. Koenig.

No Deacons' report appears for 1876 but the result of their correspondence with Mr. Clubb appears in the minutes of the Whitmonday meeting in the information given that its proceedings were conducted by Henry S. Clubb, with whom a temporary arrangement had been made to serve as minister.

The Deacons' report for 1878 refers to the fact that threescore years have passed since the advent of the Church, and expresses the belief that its views on religious subjects are being taken up by other churches.

The report for 1880 makes reference to the death of James Horrocks, James Cunliffe (a former deacon) and Miss Annie Clubb, daughter of our minister.

The Board of Deacons elected in 1885, consisted of Wm. Cariss, Sr., Henry M. Taylor, Charles F. Koenig and Wm. M. Horrocks. Their report in 1886 refers to the death of John Galt, "an old friend and regular attendant at Church services for many years."

Average attendance at Communion was eighteen adults and eleven children.

The report for 1887 refers to the great loss to the Church and Sunday School during the past year, in the death of Miss Mary Ann Horrocks and Wm. C. Brooks, both life-long and active members; and that for 1888 to the death of Mrs. Elizabeth Brooks, a life-long member, baptized by Rev. Joseph Brotherton in the Salford Church, England, James J. Horrocks, son of James and



Eliza Horrocks and grandson of the founder of the Church, in his fortieth year, and Joseph W. Wright, infant son of George W. and Sarah M. Wright.

Mention is also made that March 11, 1888, was the one-hundredth anniversary of Rev. Wm. Metcalfe's birth.

The last regular Church service and Communion in the Third Street church was held on March 2, 1890, the Board of Deacons on that date consisting of Wm. Cariss, Sr., Charles F. Koenig, Henry M. Taylor, and Wm. M. Horrocks.

Services were held in a room on the second floor of Columbia hall, Columbia Avenue and Ontario Street, remaining Sundays in March, 1890, after which, upon the invitation of senior Deacon Wm. Cariss, services were held at his residence, 1537 Park Avenue, and so continued until April 12, 1891, when the new church building on Park Avenue below Berks Street was completed and occupied.

The Deacons' report to the Annual Whitmonday Meeting, May 18, 1891, the first in the Park Avenue church, in referring to the Dedication services, expresses the opinion that "the old creeds and landmarks of the various church denominations are being relaxed, division giving place to unity, and complicated theology to simple faith and forms of worship, and approves the sentiment expressed by Rev. Chauncey Giles (Swedenborgian) that the church should be the home, the place of refuge, the sanctuary for the weary and heavy laden."

The report for 1892 refers to the death of Emanuel Hey, an old and formerly active member.

In the proceedings of the meeting Whitmonday, May 22, 1893, reference is made to "the departure for the spiritual world of Mrs. Eliza Horrocks, which occurred September 18, 1892. She was the wife of James Horrocks, a daughter of the Rev. Wm. Metcalfe and held in deep affection by all who had ever come under her delightful influence."

At the Whitmonday Meeting, June 3, 1895, the Minister's and Deacons' reports refer to the death of the oldest member, Mrs. Elizabeth Metcalfe, widow of Rev. Joseph Metcalfe, which occurred during the past year. She was in her eighty-third year and was received into the Philadelphia Church from the Salford Church in 1828.

The average attendance at Church services is given as twenty-one out of a total membership of fifty.

Verbal reports by Charles F. Koenig on behalf of the Board of Deacons were made for the years 1896-1897-1898-1899 and 1900.

The Minister's report for 1900 makes special reference to the death of the senior Deacon, William Cariss, who had just entered his seventy-ninth year; "he was received into the Church November 18, 1821, married Isabella, the youngest daughter of Rev. Wm. Metcalfe, and was a Trustee forty-four years, Deacon twenty-nine years, Sunday-school Superintendent fifteen years, constant and faithful."

At the Annual Meeting, May 27, 1901, Wm. M. Horrocks, Charles F. Koenig, Edwin F. Metcalfe and George W. Wright were elected deacons.

A revision of the Church Charter, and also the Rules and Regulations was arranged by a Committee appointed for that purpose during 1901, and formally approved at the Semi-annual Meeting held on Wednesday evening January 8, 1902. The revised Charter was approved by the Court, January 7, 1903.

In accordance with action taken at the semi-Annual Meeting January 8, 1902, a list of thirty-five names was approved by the minister and Board of Deacons as constituting the membership at that time.

At the Annual Meeting Whitmonday, May 19, 1902, Mr. Koenig, for the Deacons, made a verbal report in which he referred to the death of Mrs. Isabella Cariss, one of the staunchest and most faithful of Bible Christians, stating it was interesting to hear from her lips the history of the early struggles of the Church; she and Mrs. Elizabeth Metcalfe were contemporary with the beginnings of the Church and both were good historians. He also referred to the visit of Rev. James Clark, of the English Church, as being productive of pleasure, and had no doubt it would be beneficial to both Churches.

On Whitmonday, 1903, Mr. Koenig, for the Deacons, stated that the doctrines and principles of our Church were spreading, independently of the efforts of our members. He also referred to the "death of Henry

M. Taylor, which occurred on November 28, 1902, a life-long member and a zealous worker in the cause to which we are devoted."

At the Whitmonday Meeting, 1905, Mr. Koenig made a verbal report for the Deacons in which he referred to the departure of Mrs. Sarah M. Wright, July 26, 1904, and Mrs. Mary B. Taylor, June 5, 1905, two most active members, whose lives were devoted to the Church, and also to the death of Rev. James Clark, of Salford, England, June 7, 1905, a man of charming manner, hearty, whole-souled, brilliant, and devoted to the Church whose service he honored.

The Minister's and Deacons' reports, for Whitmonday, 1906, refer to the death of Joseph Metcalfe, son of Rev. Joseph and Elizabeth Metcalfe, Hannah Cariss Warrington, Mrs. Harriet Lord Parker and Mrs. Mary Ann Cariss Metcalfe, the last named being the daughter of William and Hannah Cariss. She was married to the Rev. Wm. Metcalfe in 1855 and with him visited the Church in England, where she made many lasting friends. Her death occurred on the twenty-first of February, 1906, at the advanced age of eighty-six years. She was secretary of the Ladies' Aid Society since its organization.

At the Annual Meeting, Whitmonday, 1908, Wm. M. Horrocks, for the Deacons, stated he had no report, but that the Minister's report "covered the ground" for the period.

The report of the Minister referred to the death of Henry Horrocks, which occurred October 11, 1907.

Quoting further from the Minister's report: "On March 12, 1908, Francena Rosena Barned, the beloved wife of our esteemed treasurer, Wm. M. Horrocks, was removed from this material world after a protracted illness which had gradually worn away the strength of a hitherto robust constitution. The loss to our Church organization, as to her family, is felt to be irretrievable. Her life was so identified with the active social life of the Church that the conviction that she was its mainstay is unanimously admitted. She was the daughter of Absalom and Hannah Barned, born June 8, 1847. She was baptized into the Church by the Rev. Jos. Metcalfe, Aug. 4, 1867 and was soon after married to Wm. M. Horrocks who with three sons and one daughter survive her."

The final paragraphs of the Minister's report for the Annual Meeting of 1908 state, "This report as far as above written was completed on Wednesday June 3, 1908. On that date Deacon Charles F. Koenig was taking the evening meal with his brother-in-law Wm. M. Horrocks, at Frankford, who all at once noticed a change of expression in his face, and Mr. Koenig fell back. Mr. Horrocks caught him in his arms but he was insensible, and was laid on a lounge in the library; every effort was made to resuscitate him, but in vain; a physician who was called in, after a thorough examination, stated he had died instantly when taken at the supper table.

"Mr. Koenig had attained the age of seventy years. He was baptized into the Bible-Christian Church, January 6, 1861. He was married to Martha F., daughter of Edmund and Elizabeth Brooks, who died Sept. 17, 1868, leaving one son about three years of age. On April 5, 1870, Deacon Koenig was married to Annie Barned."

A special "Minute" adopted at the Church Annual Meeting states Mr. Koenig "filled various official positions and was zealous in the performance of every duty to which he was assigned. He was secretary from 1871 to 1877—6 years; trustee, 1872 to 1908—36 years; deacon 1874 to 1908—34 years.

"He was superintendent of the Sunday School from 1876 to 1908—32 years.

"He was a man of strong convictions and he advocated the principles of the Church with force and logical earnestness.

"He filled the pulpit in the absence of the minister and acceptably preached the Word."

No report of the Deacons was rendered at the annual meetings 1909, 1910 and 1911.

The Minister's report for 1909 refers to the death of Wm. B. Horrocks, thirty-seven years of age, son of deacon, Wm. M. Horrocks, and that of 1910 to the death of Jacob Bowers, seventy-three years of age, who was not a member, but a frequent and interested attendant at the services.

The following is quoted from the Minister's report to the Whitmonday Meeting June 5, 1911, that being

the ninety-third anniversary, "The church year which has just concluded was one in which the Church sustained the loss of one of its chief members and supporters.

"Wm. Metcalfe Horrocks was born Feb. 21, 1843. He was baptized into the Church, a birthright member, April 30, 1843, by Rev. Wm. Metcalfe. He was the son of James and Eliza Horrocks, who came from England and were members of the Salford Church. He was entered among the members of the Church from the date of his birth, so that he was always a member during his whole life on earth, which terminated Nov. 20, 1910. His life was one of quiet, unostentatious devotion to the interests of the Church.

"He was a trustee over forty-two years, a deacon twenty-eight years, and treasurer for nearly twenty-five years; in all these positions he faithfully served, and as treasurer he never allowed the Church to be inconvenienced for want of funds."

The report also refers to the admission of one member by baptism on Whitsunday, June 4, 1911.

The following amendment to the Rules and Regulations was duly approved and adopted at the Semi-annual Meeting of the Church Jan. 6, 1912: "Proposals for membership may be made to the minister or a deacon, and if at the expiration of six months the applicant is faithful, he or she shall, upon the written approval of the Board of Deacons, be initiated by baptism, if not previously baptized, enrolled on the list of members,

and ratify the event by attending, as soon as convenient, the Communion service of the Church."

As indicated in the reports of the Minister and Deacons, serious inroads were made in the membership of the Church by the deaths of many old and faithful members during the past ten or twelve years. In addition to this, indifferent attitude on the part of some of the younger members in the matter of attendance at service caused the existence of a somewhat unsatisfactory condition of affairs.

Differences of opinion as to the legal status of certain candidates for trustees and deacons at the annual meeting of 1911, resulted in a failure to hold an election for those officials in 1912, and the Board of Deacons elected in 1911, namely, William Metcalfe, Samson Cariss, George W. Wright and E. F. Metcalfe, "held over" for the ensuing year, from Whitmonday, 1912, to Whitmonday, 1913.

In its report to the Annual Meeting on Whitmonday, May 12, 1913, the Board of Deacons stated, "several meetings had been held at which the subjects of Church-membership, Attendance, Rules and Regulations, etc., were discussed, also type-written copies of the Amended Charter and Constitution of the Church, Rules and Regulations, and Trustees By-laws had been provided, and furnished to each family represented by Church membership, nineteen copies being thus distributed during June and July, 1912."



The average attendance at Communion for the year is stated as thirteen and seven-tenths.

The Deacons' report to the Annual Meeting, Whitmonday June 1, 1914, refers to the death of Susanna M. Wright, which occurred Feb. 2, 1914. She was the daughter of Joseph and Elizabeth Metcalfe, and widow of Samuel Wright and was a life-long and faithful member.

The report also gives the number of Communion services attended by the male members of the Church during the church year and expresses the opinion that similar statements should be included in future annual reports of the Deacons.

In a report made by a special Committee on "General Conditions" to a Church Meeting held April 11, 1915, it is stated: "That the list of members shows names of twenty-one adults and one minor, and records of Deacons show forty per cent. attend services regularly, ten per cent. attend occasionally, fifteen per cent. prevented by illness, etc., and thirty-five per cent. have not attended for over three years."

The report also states "We think the annual financial deficits will eventually necessitate the sale of the church property and the acquisition of less expensive quarters in which to continue the services, and with the sole idea of perpetuating the existence of the Church organization as long as possible, recommend that the Trustees be requested to secure the necessary consent of the members, and arrange for all legal requirements

necessary to offer the church for sale, and to use their best judgment in effecting a sale at such time, and under such conditions as they deem to be for the permanent material and spiritual welfare of the Church."

The following is quoted from the reports of the Minister and Board of Deacons to the Annual Meeting Whitmonday, May 24, 1915:

"Two of our members have passed on to the spiritual life since last Whitsuntide. Miss Mary Horrocks, who died on June 24, 1914, was all her life a devoted member of this Church, always faithful to its principles in her personal experiences and daily practice, deeply interested in its welfare and a regular contributor to its resources. She was also a devoted member and treasurer of the Ladies' Aid Society.

"The other serious loss to our Church was the closing of the earthly career of George Washington Wright, who was born August 30, 1854, and deceased October 19, 1914. He was admitted a member of the Church by baptism May 13, 1883. He was elected secretary of the Church, Whitmonday May 14, 1883, elected trustee, Whitmonday May 25, 1885, and performed faithfully the duties of these offices until the sickness preceding his death."

The Deacons' report also contains the following: "The offering of the church property for sale, which has been considered and recommended at a recent special meeting of the Church will require the presentation of a certified list of members, absolutely and unquestionably

qualified under the Rules of the Church to have a voice and vote on the subject, and if the members present at this Annual Meeting have any thoughts or suggestions to make, it might be an opportune time to give expression to them and perhaps to the Deacons, who may have to act in the matter."

In connection with the above subject the report of the Deacons to the Annual Meeting Whitmonday, June 12, 1916, states that, after joint consideration by the Boards of Deacons and Trustees, and consultation with legal counsel, notices were sent to all members on October 20, 1915 advising them that the church property would be offered for sale, and, as the consent of two-thirds of the members is requisite to make said sale, it was deemed necessary that the membership be definitely fixed; the Board regretted that in conducting the transaction, and after giving all whose names were on the roll of membership full and liberal opportunity to qualify themselves as members in good standing, it had been compelled as provided for in Article 4, Section 1, and Article 6, Section 3 to suspend three persons as regular members of the Church, and until reinstated in the manner prescribed by the Rules and Regulations, to debar them the privilege of holding Church office or voting in the Church meetings.

It is also recorded that four of the old members had passed from the material to the spiritual life within a little over a year.

On May 21, 1915, just three days prior to Whitmonday, Mrs. Anne Barbara Clubb, the beloved wife of

Rev. Henry S. Clubb, passed from the material to the spiritual existence. The usual Whitmonday Meeting for 1915 was by action of a special Church meeting held on Sunday, May 23, 1915, postponed for one week to Memorial Day, May 31, 1915.

The Board of Deacons at a meeting in the church parlor on the same date adopted the following "Minute," a transcript of which was delivered to our pastor: "That we desire briefly but most sincerely to record in our Minutes, and to express to our beloved president and pastor, and his family, our heartfelt sympathy and affection in the great loss of a faithful and devoted wife and mother.

"May that spiritual consolation which he has taught us so many years to seek, when our hearts be troubled, be bountifully bestowed on him and give him the necessary strength to bear bravely up even to this earthly journey's end."

Mrs. Clubb was eighty-two years of age, and for over forty years a faithful and devoted member of both the Church and Ladies' Aid Society. The funeral service took place on Tuesday, May 25, 1915, at her late residence 1023 Foulkrod Street, Rev. Harry H. Crawford, a Frankford Presbyterian minister, officiating.

William Metcalfe, a life-long member, grandson of the founder of the Church, a deacon and trustee for some years, died on December 16, 1915.

Mrs. Anna Barned Koenig, widow of Deacon Charles F. Koenig, died on December 26, 1915. She was an active and interested member for many years.

Samson Cariss, who was born May 25, 1849, and baptized Aug. 12, 1849, died Jan. 8, 1916. He served in the Church faithfully as organist over fifty years. He was also a deacon and trustee for many years.

This proved to be the last annual meeting of the Church held in the Park Avenue building. The property was sold to the Third Church of Christ, Scientist. The last service in the church was held June 18, 1916, and the annual report of the Board of Deacons for Whitmonday May 28, 1917, was made to the annual meeting held in the minister's residence, 1023 Foulkrod Street, which had been regularly and formally arranged for and agreed upon as the "head-quarters of the Church," and thus we find "History repeating itself" in the fact that, as the founder of the Church, the Rev. William Metcalfe, on his arrival in Philadelphia in 1817, "rented a dwelling in the rear of No. 10 North Front Street" and "like the apostle of old, preached the gospel in his own hired house (see *Out of The Clouds* pages 19 and 20) to as many as were willing to listen to his testimony;" so did the present minister, the Rev. Henry S. Clubb, although now nearly ninety years of age, continue to preach the word of God on the Sabbath-day, "in his own rented house," to all who would attend the service.

During most of the first six years of The Philadelphia Bible-Christian Church, service was held in the minister's home—1817 to 1823.

The following sixty-eight years, 1823 to 1891, with the exception of a few months, services were held in the church on Third Street above Girard Avenue, and for twenty-six years, from 1891 to 1917, the building erected on Park Avenue below Berks Street was the home of the Church, thus covering the first one hundred years of its existence.

The last Communion Service in the Park Avenue church was Sunday June 4, 1916, and the last regular service, Sunday, June 18, 1916.

The Deacons' report to the Annual Meeting of the Church held on Whitmonday May 28, 1917, at 1023 Foulkrod Street, Frankford, states "As indicated in our last annual report and in accordance with instructions, our Church secretary included the names of the qualified adult women members on the list of those to be voted for as deacons at the election on Whitmonday 1916, and the following Board of Deacons was chosen for one year: Edmund B. Lord, George M. Wright, Edwin F. Metcalfe and Mrs. Amy H. Cariss.

The report also refers to the passing on to the spiritual life of Mrs. Isabel Horrocks Williams, after an illness of several years, her death taking place on June 25, 1916. In her earlier active years she was a valuable helper in the affairs of the Church.

Note is also made that on Sunday Feb. 25, 1917, the pastor, after the usual service, was taken with an attack of hiccoughs which lasted over two weeks, and impaired his strength to such an extent that he has not felt able to

conduct service since that time. At a special meeting of the Deacons on Sunday April 1, 1917, it was decided that until otherwise arranged the Deacons would in turn perform the regular service once every two weeks.

The record of the Board of Deacons for 1918-1919-1920 and 1921, shows that the services were conducted by the Deacons, each one in turn carrying out the programme agreed upon, *viz.*: an opening hymn, the alternate reading of a Psalm, prayer, another hymn, followed by a chapter in the Bible, the singing of another hymn, the reading of a sermon or article based on discourses delivered by the Rev. Wm. Metcalfe, or other writings in harmony with the principles and doctrines of our Church, followed by the collection of the offerings, the reading of notices, and a closing hymn or song usually from the "Billy Sunday" book, and closing with the benediction, which was frequently pronounced by the aged pastor, whose presence usually favored the meetings.

The death of Mrs. Amy H. Cariss, widow of Henry T. Cariss, and the first Deaconess elected by the Church occurred on Oct. 3, 1917. She became a member in her youth by baptism, on June 4, 1865, and for more than fifty years was an active, faithful and interested participant in the services and affairs of our Church, the Sunday School and the Ladies' Aid Society.

The Communion service was continued during the years stated above, the senior Deacons usually officiating. The average attendance at Communion for 1918 was nine.

The following, elected to the Board of Deacons Whitmonday 1918, *viz.*: Edwin F. Metcalfe, Edmund B. Lord, George M. Wright, and Naomi Clubb, were re-elected in 1919 and 1920.

The death of Mrs. Emma Cariss, widow of organist, Samson Cariss, on April 15, 1921, and that of Mr. Horace C. Williams, of Frankford, on May 3, 1921, are worthy of record here as witnessing the passing on of two who were for many years faithful friends of the Church.



## CHAPTER VI

### THE TRUSTEES

THE Board of Trustees has always been an important branch or body in the Church Organization—being responsible for the temporal concerns and possessions of the Church; its duties have naturally included the consideration of a great variety of subjects, and while perhaps not involving what in modern day finances and operations are regarded or classed as extensive activities, appear to have been performed with fidelity and good judgment—generally keeping the Church free of debt and clear of any serious complications or disputes.

The first steps to arrange for procuring a Charter were taken at a special Meeting of the Trustees held at the house of Jeremiah Horrocks, Frankford, on Christmas day December 25, 1828. Present,

Rev. Wm. Metcalfe

Moses Hey

Jeremiah Horrocks

Thomas Moseley

Jonathan Wright

The original Charter of Incorporation was granted at Harrisburg, April 6, 1830, "In the name and by the authority of the Commonwealth of Pennsylvania,

George Wolf, Governor," enrolled in Charter Book No. 4, page 482, upon petition of the following members:

William Metcalfe, Minister	Jonathan Wright
Jeremiah Horrocks	Thomas Moseley
James Royle	John Bury
James Wright	Joseph Metcalfe
Samuel Winn	

and the first Board of Trustees, as stated in said application was constituted as follows:

Rev. William Metcalfe	Thomas Moseley
James Royle	Jonathan Wright
David Nuttall	Moses Hey
George Richardson	William Taylor
Jeremiah Horrocks	John Lever

The official term was three years, the elections taking place at the Annual Church Meetings on Whitmonday, and the original schedule was so arranged that at the installation of the nine members constituting the Board in 1830, they were divided into three classes, and only three members annually were to be elected or re-elected thereafter. Only *male members* twenty-one years of age were qualified to vote for Trustees under the original Charter.

Copies of the "Constitution and By-laws of The Philadelphia Bible-Christian Church, North Third Street, West Kensington" printed by J. Metcalfe & Co.,

West Kensington, in 1834, were issued and distributed to members and friends—a number of these pamphlets are still in existence.

The official records of the Board of Trustees for the period previous to the special Meeting of December 25, 1828, do not appear to be now in existence; since that date their transactions are incorporated with the regular Church Records until the year 1854, when new “Rules and Regulations for Church Government, and Trustees By-laws” were adopted and a separate Book or Record commenced.

A pamphlet setting forth the Rules and Regulations, together with the Constitution and Trustees By-laws, printed at the *Frankford Herald* office, Twenty-third Ward, Philadelphia in 1855, was issued for circulation among the members and friends of the Church. Copies of this publication are also still in existence.

There were four stated meetings of the Board provided for, *viz.*: in September, December, March and on Whitmonday, of every year.

The minister was, *ex officio*, a member of the Board and was usually chosen as President. The Board elected a Treasurer and a Secretary, only regular male members of the Church, “according to the rules, regulations and discipline of the Church (which rules require in particular that all members should abstain from animal food, spirituous and intoxicating liquors; be initiated by baptism, and come to the Sacrament),

twenty-one years of age and of at least two years' standing" were eligible as trustees.

The first specially important business of the Trustees, after securing the Charter, was arranging for the purchase outright of the ground on North Third Street on which the original frame church building stood, from a Mr. Camac; this was accomplished and reported to a meeting on December 30, 1831, the Deed being recorded in Deed Book A. M. No. 17, page 396-397.

Apart from the usual duties of devising ways and means of providing for the current expenses, caring for the church ground and building, no business of special importance claimed the attention of the Board until about 1845, when, in conjunction with the other members of the Church, active steps were taken for the erection of a new church building. The Board at this time consisted of:

Rev. Wm. Metcalfe, President	John Rest
James Wright, Secretary	Edward Lyons
Jonathan Wright, Treasurer	Joseph Metcalfe
Dr. Henry Taylor	Wm. Horrocks
James Horrocks	James Brooks

As illustrating the general harmonious and hopeful spirit prevailing in the Church at the annual meetings in the years 1844 to 1848 the following is a brief outline of Church proceedings in connection with the erection of the new church building on Third Street above

Franklin Street (Girard Avenue) Kensington, Philadelphia, at that time; at the Annual Meeting on Whitmonday May 27, 1844 a Committee was appointed to consider "the expediency and practicability of building a new and permanent church, and to devise means for accomplishing the same as early as possible." This Committee retired and later returned, making the following report to the same Annual Meeting:

Your Committee, aware that they have not had time to make all the inquiries that the importance of the subject referred to them requires, recommend however, the appointment of a Building Committee, whose business it shall be to devise ways and means to aid the Philadelphia Bible-Christian Church in the erection of a suitable building for public worship.

Your Committee do not urge the immediate commencement of such a building, but rather suggest leaving the Building Committee to determine, in conjunction with the Trustees, the time of commencement, plans of building, etc.

Your Committee would further recommend that the Committee on Correspondence be authorized by this Assembly to make an appeal to the Churches in England, and to their friends elsewhere, for such assistance as they may respectively feel disposed to extend to the undertaking.

The report of the Committee was accepted and the following members elected as the Building Committee: James Brooks, Joseph Metcalfe, James Horrocks, Edward Lyons, and Jonathan Wright.

In the "Minutes" of the Annual Meeting, Whitmonday May 12, 1845, is found the following:

We, the undersigned, appointed as a Building Committee at the last Annual Meeting of the Church, having deliberated on the subject entrusted to us, beg leave to offer a few remarks in the hope of eliciting your counsel and exciting your sympathy in the work we have in view.

The Church will doubtless agree with the Committee that the erection of a new brick building by our small body is a serious undertaking; yet the importance, we might almost say the necessity, for the erection of a substantial building in place of the one we now occupy, will be as readily assented to.

The first matter of inquiry, after the organization of the Committee, was, therefore, as to what means the Church possessed with which to accomplish the object. In answer, it appeared that after the payment of the annual subscriptions at our next Annual Meeting the building fund would amount to upwards of \$1,000; inquiries developed that from three to four thousand dollars would be required to complete a suitable building, leaving a deficit of two or three thousand dollars to be raised by some other method.

With these facts before them, the Committee consulted together, and, being unanimously of opinion that it would be bad policy, if not morally wrong, to involve the Church in debt, resolved to present the following recommendation for your consideration:

First—We recommend the commencement of building a new church during the ensuing season, but that the finishing be deferred until after the building is roofed in and the basement story finished, if the receipts do not warrant the entire completion, leaving the style of the building open for further consideration; we present the second recommendation as to the size of the building; it is as large as we think our past history would warrant us in considering

essential, and will be a great saving in the expense of erection in comparison with that of a larger edifice.

Second—We recommend that the proposed building be thirty feet front by forty feet deep, with an additional depth of six feet as a recess, all clear within the walls. Whilst, however, we would be cautious in guarding the Church from debt, we would by no means create the impression that a sufficiency cannot be raised for the entire completion of such a building; by a united, harmonious and spirited effort of our members doubtless much more might be done than has yet been effected for so desirable an object.

Estimating the wisdom and the love communicated to our souls in God's Word, through the Church of Christ, as beyond all price, we feel that if each of us would but reflect a moment, how our moral and intellectual faculties have been educated by the Church, and how this education has been the means of placing each of us in a higher state of society than we could possibly have attained, destitute of such aid, we should see that even in a worldly point of view alone we were indebted to the Church more than we were able to repay.

Believing that you would feel the full force of these and other considerations, the following heading of a Subscription List was drawn up for the purpose of ascertaining what might be depended upon for the undertaking, viz.: The undersigned hereby agree to pay the sums respectively attached to their names to aid in building a new church for the use of the Bible Christians, in place of the one now used by them, the said sums to be paid within three months after laying the foundation, either in monthly, or such other instalments or payments as may suit the signers and at the same time accommodate the wants of the Treasury.

Previous to the organization of this Committee for business, our sister members undertook to get up a Fair, the proceeds to be appropriated to the building fund of the Church. Like women in the primitive days of Christianity, who were the first to go forth searching for the earthly tabernacle of our Lord and Saviour Jesus Christ, they also have come unto us with tidings of joy, infusing confidence and hope into the breast of the most despondent of our brethren; the spirit of persevering energy and devotion which they have manifested from the commencement to the completion of their undertaking was truly heart-cheering and woman-like; the result of this Fair, held eight days, partly at Frankford, and the other part in Philadelphia, is as nearly as can be at present ascertained, about \$600. During the last day or two, of the Fair, the subscription paper was opened, and a number of our members and friends present subscribed the amounts opposite their respective names.

In conclusion we would call upon each and all of you to examine the facts herewith set forth, to reflect upon the recommendations, and to aid both by word and action, whatever may tend to the permanent establishment of pure Bible Christianity.

All of which we submit.

James Brooks	} <i>Building Committee</i>
Joseph Metcalfe	
James Horrocks	
Edward Lyons	
Jonathan Wright	

At the same Annual Meeting 1845, a voluntary report from a Committee of ladies of the Church was presented, and read as follows:



A number of the members of the Bible-Christian Church being on a visit at the house of James Horrocks on New Years Day, 1845, it was resolved by the ladies present to get up a Fair, the proceeds of which should be appropriated to aid in building a new church in place of the edifice now used for religious worship; to carry this resolution into effect the subscribers were appointed managers.

They entered on the duties assigned to them, and collected in money as donations, in Frankford, the sum of \$50.37½, all of which was expended in goods for the Fair. In Philadelphia they also collected from various sources, as donations in cash, the sum of \$56.71, which was laid out in like manner, the particulars of which are all specified in their Account Books.

The subscribers have the pleasure of stating to the Annual General Assembly of the Bible-Christian Church that the net proceeds of the Fair in Frankford, after paying all expenses, amounted to \$280.45.

The Fair in Philadelphia three weeks afterward (in Easter week) yielded also the net sum of \$381.83, all expenses being deducted; the two together being \$662.28.

Of this amount, the subscribers deposited \$603.13 in the hands of Dr. Henry Taylor, for safe keeping until the Annual General Assembly afforded them a suitable opportunity of presenting the amount of their efforts to the Trustees of the Church. Besides what has been turned over to Doctor Taylor, they have in cash since received \$14.84 and there are bills yet to be collected \$44.31, all of which will be handed over to the Treasurer as soon as received.

The subscribers, on behalf of themselves, and the ladies of the Church generally, all of whom have taken a very active part in accomplishing what has been done, beg to present the result and amount of their efforts to the Trustees to aid in erecting a new church.

The subscribers also think it a duty to acknowledge their obligation to the teachers and scholars of the Sunday School attached to the Church, for their aid in preparing and furnishing articles for the Fair.

In presenting these results the subscribers beg to express their hopes that the Trustees will be enabled to carry into effect the purposes for which they have been laboring, with as little delay as possible.

*Signed:*

May 12, 1845

Mary Ann Horrocks

Isabella Metcalfe

Mary A. Cariss

The concluding chapter of the building and furnishing of the new church is found in the proceedings of the Annual Meeting Whitmonday June 12, 1848, as follows:

The undersigned, a Committee appointed by the Church at a meeting held in September, 1847, to furnish, and make the necessary arrangements for opening the church proper, beg leave to report that they attended to the duties assigned to them. Annexed will be found a statement of monies expended; in addition to which we may observe that the Font and Altar Stools were presented by members of the Church.

On Sunday, the 10th of October following, (1847) the church was solemnly consecrated to the "Worship of The Only Wise God our Saviour" by our pastor, the Rev. William Metcalfe. His discourse was founded upon the 20th Chapter of Exodus. The ceremonies were interspersed with beautiful and appropriate music, during both the morning and evening services.

That this place may be ever held sacred to the purposes for which it was consecrated is the earnest prayer of your Committee.

*Signed:*

William Horrocks	}	<i>Furnishing Committee</i>
Joseph Metcalfe		
Harriet Brooks		
Isabella Cariss		
Mary A. Cariss		
Mary A. Horrocks		
John Rest		

The Trustees reported to the Annual Church Meeting Whitmonday June 12, 1848, that the board had "effected a temporary loan, completed the church in which we are assembled, secured permanent insurance on the building, and a yearly insurance on the furniture, organ, etc."

In 1854, the Trustees By-laws were approved and adopted by special Church Meetings, and as before stated, were, on February 18, 1855, ordered to be printed in pamphlet form in connection with Rules and Regulations for Church Government together with the Constitution of the Philadelphia Bible-Christian Church, North Third Street, West Kensington.

In July 1855, the Trustees recommended to the Church that a leave of absence for six months be granted to the minister, Rev. Wm. Metcalfe, in order to visit and take temporary charge of the Bible-Christian Church in Salford, England, and that the Rev. Joseph Wright, appointed and licensed by Rev. Wm. Metcalfe, officiate in his absence.

The Board at this time consisted of Rev. Jos. Wright, Jonathan Wright, Elijah Rothwell, Emanuel Hey, James Wright, Treas., Lewis S. Hough, Wm. Cariss, Edmund Brooks, Jos. Metcalfe, Secy., John Chorlton.

During the absence of Rev. Wm. Metcalfe in England for nearly two years, Rev. Jos. Wright usually served as Chairman of the Board.

No business of unusual interest occupied the Board's attention for several years. The occasional dropping out of a familiar name in the membership of the Board was usually an indication of the passage of time and also the passing on of an individual from the material to the spiritual world; as the duties with which the Trustees were charged were of a material character, and involved only the temporal concerns of the Church it is very rarely that any reference to the decease of its members appears in the records of the Board, such occurrences being included in the annual reports of the minister and deacons.

At the time of the death of the Rev. Wm. Metcalfe, which occurred October 16, 1862, the following names appear as constituting the Board: James Horrocks, Henry Taylor, James Wright, Elijah Rothwell, Emanuel Hey, Edmund Brooks, Wm. Cariss, Jonathan Wright, Treas., Joseph Metcalfe, Secy.

March 12, 1865, reference is made to the death of Jonathan Wright, who had been Treasurer since the

incorporation of the Church, 1830, and to the election of Wm. Cariss to fill the vacancy.

In 1865 and again in 1866, Robert Wright, a member of the Church, and son of Jonathan Wright, submitted plans for the erection of "five cottage houses" on the rear of the church ground. A committee was appointed to consider same, but no further action resulted.

Rev. Joseph Metcalfe, President of the Board, died in December, 1867, and was succeeded by Rev. Wm. Taylor.

Whitmonday 1869, the Board consisted of:

James Wright, Edmund Brooks, Emanuel Hey, Wm. Cariss, James Horrocks, Wm. M. Horrocks, Chas. F. Koenig, J. Clifford Shoch, Rev. Wm. Taylor, Pres., Henry M. Taylor, Treas., James J. Horrocks, Secy.

In Sept., 1872, the Board was informed that J. B. Lippincott & Co. had completed publication of the sermon book of Rev. Wm. Metcalfe *Out of the Clouds*, same was ready for sale, and the price was fixed at \$1.50 to members of the Congregation, and \$1.75 to others.

On Whitmonday, June 2, 1873, the Chairmanship of the Board was conferred on Wm. Cariss, who was conducting services in the church during a vacancy caused by the resignation of Dr. Wm. Taylor. Chas. F. Koenig had been elected Secretary of the Board, Whitmonday 1871, and Henry M. Taylor was Treasurer.

These officials continued until Whitmonday 1876, when Henry S. Clubb, who had been engaged as minister, became President.



**HENRY METCALFE TAYLOR**  
**TREASURER, DEACON, TRUSTEE**



**WILLIAM METCALFE HORROCKS**  
**TREASURER, DEACON, TRUSTEE**

On Whitmonday, 1877, Wm. Cariss again became President and Wm. C. Brooks, Secretary, and on Whitmonday, 1878, Rev. Henry S. Clubb was again elected President and has continued in that position to the present date, 1921. The Board in 1880 was constituted as follows:

Rev. H. S. Clubb, Chairman, Wm. Cariss, Sr., James Horrocks, Fithian S. Gray, Wm. M. Horrocks, Chas. F. Koenig, Jas. J. Horrocks, Edwin F. Metcalfe, Wm. C. Brooks, Secy., H. M. Taylor, Treas. There was a Committee on Church and Lecture Room, a Finance Committee and a Committee on Church Yard, three members on each Committee.

During 1880 and 1881, about fifty meetings of the Board were held principally in connection with the subject of building five dwellings on the rear of the church ground, Charlotte Street front, which were completed in May, 1881. A mortgage was created thereon to provide sufficient funds.

The personnel of the Board continued as above until about 1890 excepting that E. F. Metcalfe was elected Treasurer, Whitmonday 1881, Geo. W. Wright, Secretary, Whitmonday 1883, Samson Cariss elected a member on Whitmonday, May 17, 1880, to fill a vacancy caused by the death of Jas. Horrocks, and Wm. M. Horrocks elected Treasurer, Jan. 17, 1886

The special duties attended to during this time were the removal of bodies from the church yard to outlying cemeteries, the greater number being transferred to



Cedar Hill, Frankford; also taking measures for sale of the church property, with a view of removing to a more satisfactory locality, the adjoining property being used as an abattoir, making it particularly unpleasant for those attending the Church services.

The following deaths of Trustees are recorded: Wm. C. Brooks 1887, Jas. J. Horrocks 1888, Fithian S. Gray 1890. Henry Horrocks was elected Trustee in 1887 and Wm. Metcalfe in 1890.

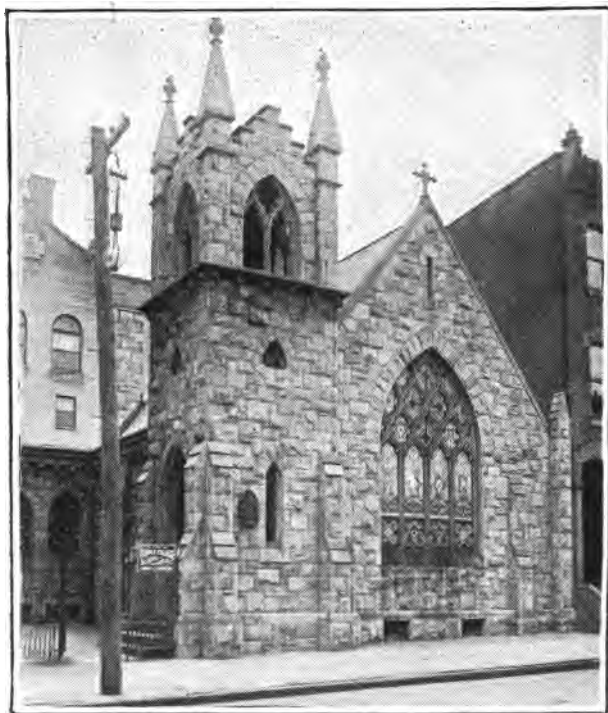
Arrangements were made at a meeting, October 14, 1888, for the purchase of a lot on west side of Park Avenue below Berks Street (50 x 90 feet) as a site for a new church building.

On January 5, 1890, the sale of the entire Third Street church property was announced and approved at a meeting of the Board, and the last meeting of the Board in the Third Street church was held on March 3, 1890.

Numerous meetings of the Trustees were held at the residence of Wm. Cariss, Sr., 1537 Park Avenue during 1890, principally in connection with the building of the new church which was under the supervision of a Building Committee, and the first meeting of the Board in the new church was on May 18, 1891.

On September 15, 1891, the completion of a Sunday-school building in the rear of the church (with a cellar kitchen) was announced, and action taken "to pay the bill for same."

The Trustees had arranged for the removal of the organ from the Third Street church to the new Park



PARK AVENUE CHURCH, 1891-1916



INTERIOR OF PARK AVENUE CHURCH, SHOWING CHRISTMAS DECORATIONS

Avenue church, where an appropriate place near the pulpit was provided for it. At this time the property consisted of the main church building of stone; a convenient parlor with door leading into the body of the church and another to the pulpit; an outside stone porch or entrance with a hallway leading to Sunday-school room and a door into the parlor. An iron fence, with gate, enclosed a small front and side-yard in which was located the main entrance door to the church, a good size lot with grass and trees in the rear, with a wooden fence and gate leading to Watt Street on the opposite side of which were located the buildings and university of the Temple Baptist Church, fronting on Broad Street.

Permission was granted by the Trustees to various Peace, Literary, Vegetarian and other reform and educational societies and institutions to use the Sunday-school room and parlor for their meetings and classes, usually free, or at a charge little more than necessary to cover light, heat, janitor services, etc. This practice was continued as long as the church remained at Park Avenue.

On October 23, 1899, Wm. Cariss, Sr., the oldest member of the Board, in length of service, died; he was a Trustee over forty-four years and special record of the event is made in the "Minutes" of a meeting held October 29, 1899.

It had been deemed advisable for some time past, that in view of the decreasing number of candidates available for the position of trustee, as well as for other reasons, some changes should be made in the

Church Charter and Rules. A committee had prepared and after approval by the Church, had submitted to the Court of Common Pleas No. 3, County of Philadelphia, March Term 1902, No. 2186, an application for an amended or revised Charter changing the name of the Organization from "The Philadelphia Bible-Christian Church, North Third Street, West Kensington," to "The Philadelphia Bible-Christian Church," decreasing the number of Trustees from nine to five; *all* persons (twenty-one years of age and one year's standing) to be entitled to vote for same instead of only males.

The Board at this time consisted of: Rev. H. S. Clubb, Pres., George W. Wright, Secy., Wm. M. Horrocks, Treas., Chas. F. Koenig, Wm. Metcalfe, Samson Cariss, Henry T. Cariss, E. F. Metcalfe, Henry Horrocks, Wm. B. Horrocks.

A Meeting December 7, 1902, records the death of Henry M. Taylor a trustee for thirty-nine years.

The operation of the Revised Charter was in effect Whitmonday June 1, 1903, and the following Board of five members was elected: Chas. F. Koenig, E. F. Metcalfe, Samson Cariss, George W. Wright, Secy., Wm. M. Horrocks, Treas., Rev. H. S. Clubb, Pres., *ex officio*.

The record of the Board from 1903 up to 1914 is largely one of the usual routine, *viz.*, looking after the collection of funds and the payment of current expenses,

keeping the property in repair, etc., and, in general, attending to the "temporalities" of the Church.

During this time Charles F. Koenig, Wm. M. Horrocks and George W. Wright, trustees for many years, died—Mr. Koenig June 3, 1908, Mr. Horrocks Nov. 20, 1910, and Mr. Wright Oct. 19, 1914.

After the Church annual election on Whitmonday May 31, 1915, the Board consisted of the following members: Henry S. Clubb, President, Samson Cariss, Wm. Metcalfe, Edwin F. Metcalfe, Edmund B. Lord and George M. Wright. At the Board organization meeting on the same date, E. F. Metcalfe was elected Secretary and Treasurer.

In October, 1915, the Board took preliminary measures to offer the church property on Park Avenue for sale, in the course of which developed the necessity of fixing positively the status of members and their legal right to consent to or oppose such sale, and under legal advice notices relative to the matter were sent to all members.

The expressed desire to sell the property being practically unanimous by the members of both the Church and Board of Trustees, it was offered to various persons who had given indication of being possible purchasers, but nothing in that way materialized until April, 1916, when negotiations were opened with a Committee of the Third Church of Christ, Scientist, and after numerous meetings and discussions, a sale was finally consummated on July 5, 1916, the last meeting of the Trustees

in the Park Avenue church taking place on July 1, 1916. A new Corporate Seal of the Church was formally adopted at a Meeting June 11, 1916.

Wm. Metcalfe, a member of the Board, died on December 16, 1915, and Samson Cariss, a member of the Board, on January 8, 1916.

After the sale of the Park Avenue property, the residence of the minister Rev. Henry S. Clubb, 1023 Foulkrod Street, Frankford, was, at a meeting of the Board held July 9, 1916, decided upon and constituted the headquarters and meeting place of The Philadelphia Bible-Christian Church.



**JAMES WRIGHT**  
**FIRST SABRATH SCHOOL SUPERINTENDENT**





## CHAPTER VII

### THE SUNDAY SCHOOL

THE first mention of establishing a Sunday School appears in the Minutes of the twentieth Annual Meeting, held on June 4, 1838, when a motion by James Brooks, seconded by Dr. Henry Taylor, that a "Committee be appointed to consider the propriety of establishing a Sunday School" (which had been recommended in the pastor's sermon that morning) was adopted, and the Committee, appointed by the chairman, consisting of James Brooks, Dr. Henry Taylor, Joseph Metcalfe, Samuel Wright and James Wright, were instructed to report in one month.

The action of this Committee was apparently favorable, as the record of the Annual Meeting of May 20, 1839, refers to a verbal report made by "The conductor of the Sunday School—James Wright" and arranges for a Library in connection with the School, and in the Minutes of the Annual Meeting 1840, there is included a written report signed by James Wright, superintendent, stating among other matters that the School was "organized and opened on Sunday, Oct. 21, 1838, about twenty scholars, male and female, were in attendance, and in the course of six months this number was increased to fifty, and at the present time (1840) is about eighty"—"There are four female and four male teachers namely:

Mary Ann Cariss, Isabella Metcalfe, Hannah Wright, Alice Lever, and John Lever, James Gibson, Wm. Horrocks and Lever Richardson. An interesting paragraph in this report is herewith reproduced as indicating its general style and spirit: "Among the many pleasing incidents that have occurred during the past year I must beg leave to mention a visit by the School and teachers to Frankford on the invitation of Mr. and Mrs. Jeremiah Horrocks on the fourth of July last. I need not say that all the children were highly delighted with that visit, their smiling faces and bright eyes spoke a language more powerful than words, and the day was spent in reasonable recreation and pleasure by all. In the name of the School and teachers, I am authorized to offer their heartfelt thanks to Mr. and Mrs. Horrocks, and to which I beg leave to add my own."

This was the first Summer Excursion of the Sunday School and inaugurated a custom that was continued annually, to various suburban places, almost as long as the School existed.

In 1841, Edward Lyons was elected Superintendent and James Wright, Singing Master, in the Sunday School, and the annual reports up to 1844, indicate a continuance of the interest taken in the affairs of the School, and although the average attendance had declined slightly, being about sixty, it was attributed in part to the lack of suitable accommodations, the body of the church being the only available place for the purpose.

In 1844, Joseph Metcalfe was elected Superintendent and continued until 1849, when William Horrocks was elected to that position.

A new church building had been erected, and a good size lecture room on the first floor provided an excellent place in which the sessions of the Sunday School were held.

The number of scholars in 1851, is given as eighty-five—twenty-five boys and sixty girls—and the number of teachers increased to sixteen, namely: Mary Ann Horrocks, Elizabeth A. Wright, Mary A. Cariss, Martha Wright, Frances Gault, Eliza Brooks, Mary Barned, Jane Martin, Hannah Wright, Elizabeth Rest, Edward Lyons, Lewis S. Hough, John Rest, D. M. Hambleton, James Horrocks, Hugh O. Luckman. The Librarian was Wm. Cariss, Secretary, Joseph Metcalfe, Vocal Leader, James Brooks.

At the Annual Meeting Whitmonday May 31, 1852, Emanuel Hey was elected Superintendent and served in that capacity until Whitmonday, June 1, 1857. During that period special attention was given to increasing and improving the Sunday-school Library, over one hundred new books were added, suited more particularly to the use and interest of the scholars, and a number of the old and dilapidated volumes discarded, the number in use being about three hundred. Reference is made to the fact that numerous new scholars were enrolled and attended a few weeks, but the average attendance of both scholars and teachers continued about the same,

that of the girls and female teachers predominating. The church organist and the vocal leader elected at the Whitmonday Meetings usually served in the Sunday-school services also.

William Cariss was elected Sunday-school Superintendent on June 1, 1857, and served until Whitmonday, 1860, when Joseph Metcalfe was again elected to the position, he having served previously from 1844 to 1849.

The annual reports of Mr. Cariss showed a continuing prosperous condition of the School, and makes reference to the enjoyable summer excursions during his term.

Joseph Metcalfe served as Sunday-school Superintendent from Whitmonday 1860, to Whitmonday 1863. The annual reports show the number of scholars to be about sixty.

Edmund Brooks was Vocal Leader and Wm. C. Brooks, Librarian. The male teachers were Wm. Cariss, Chas. F. Koenig, Henry M. Taylor, Wm. M. Horrocks and Wm. Metcalfe, Jr. The female teachers were Mrs. Mattie Koenig and the Misses Annie Barned, Mary Horrocks, Mary Ann Horrocks, Agnes Gault, Eliza Taylor, Sarah Taylor and Hannah Brooks.

The Christmas exercises of the School are referred to as very pleasant occasions; they were conducted in a large room on the first floor of the church building, and took place during this period on Christmas Eve. Pieces or addresses, and sometimes dialogues, (involving several) were delivered from the platform, the scholars



**WILLIAM CARISS, SR.**  
**SABBATH-SCHOOL SUPERINTENDENT, DEACON, TRUSTEE**



being seated on a series of temporary steps reaching almost to the ceiling, the boys on one side of the platform, the girls on the other. Songs appropriate to the occasion was rendered, a generous supply of candy and refreshments distributed, and a general "good time" indulged in.

James Wright was chosen Superintendent Whitmonday, 1863, his second term in that office; his annual report in 1864 refers to the acquisition of "A musical instrument called the Harmonium, well adapted to assist the scholars in their musical exercises." Mr. Wright who was well advanced in years, requested release from further services on account of poor health, and on Whitmonday, 1864, William Cariss was elected Superintendent.

Mr. Cariss was continued in the position until 1876, he had previously served for three years in that capacity, 1857-1860, and was in thorough and sincere accord with the requirements and duties of the position. Of a cheerful, congenial disposition, always greatly interested in the services and celebrations of the Sunday School, their summer excursions to the "banks of the Wissahickon" and other rural sections, their Christmas exercises and entertainments, etc., he was a general favorite with the scholars and teachers. The annual reports indicate that in the number of scholars the School probably reached its maximum during this period, the number enrolled being stated as one hundred and thirty in 1870. Mr. Cariss resided



for many years on Third Street opposite to the church building and had a large and friendly acquaintance among the residents of that neighborhood, which furnished the greater proportion of those attending the School. Many who were scholars there during their youth, have in later life expressed their appreciation of "those happy days" and sympathy with the humane and kindly principles always taught at the Bible-Christian Sunday School.

The records do not furnish the number or names of the teachers in office Whitmonday June 5, 1876, but on that date Mr. Charles F. Koenig, who had for several years been a teacher was elected Superintendent.

The centre of population in Philadelphia had been gradually moving westward, and this change, accelerated somewhat by the great Centennial Exposition which occurred this year at Belmont Plateau in Fairmount Park, resulted in the removal of numerous families from the neighborhood of the church to newer sections of the city and a slow but rather continuous decline in the number attending both the Church and the Sunday School.

The number of scholars enrolled Whitmonday, May 17, 1880, is stated as eighty-five and of teachers eleven, and the number of books in the Library as six hundred. In 1885 the number of scholars temporarily increased to one hundred and twenty-eight and increased activity and interest is indicated. Considerable relief and charitable work is mentioned and numerous occasions of



**CHARLES F. KOENIG**  
**SABBATH-SCHOOL SUPERINTENDENT, DEACON, TRUSTEE**



entertainments, etc. In 1887 the number of enrolled scholars had fallen to seventy-six. The death of Wm. C. Brooks, long a vocal leader and librarian in the school is referred to in the Superintendent's Annual report of the year. The Deacons' Annual report on Whitmonday, June 10, 1889, strongly urged the necessity of removing to a more desirable neighborhood, referring to the discouraging condition of affairs and stating "The best evidence for the removal is the condition of the Sabbath School. In former years we had the pick of the children of the neighborhood but of late neither love or money has afforded us means to obtain scholars."

In 1890 the church property on Third Street was sold, and pending the securing of a new building the Sunday-school activities were practically suspended. At the Whitmonday meeting, June 6, 1892, the superintendent, Charles F. Koenig reported "The services in our own new Sabbath-school building (Park Avenue below Berks Street) were commenced October 4, 1891." No statement is given of the number of scholars, but in the report of 1893, the average attendance of teachers and scholars is given as twenty-five.

Mr. Koenig always took special interest in the musical features and vocal exercises of the school and his annual reports make frequent reference to the joyous Christmas Carols, the beautiful Easter music, etc. Regular relief and charitable work was performed by the School and considerable amounts were also collected

and devoted to furnishing and improving the school room and the church building.

The Whitmonday report for 1898 mentions the pleasure derived from the presence of Rev. James Clark and his daughter Bertha, of the English Bible-Christian Church, at a number of sessions during the year.

While the removal of the Sunday School from Third Street to Park Avenue had a somewhat stimulating or reviving effect, it proved to be only temporary, the new neighborhood, from Twelfth Street west and from Girard Avenue north to York Street was plentifully supplied with churches of all denominations, and connected with them were large and flourishing Sabbath Schools with big memberships. These offered attractions and inducements for the attendance of young people, that were beyond the facilities of our modest little institution, and the natural inevitable result was a gradual decline in the number of scholars. This continued to such an extent that even the optimistic spirit of superintendent Koenig was unable to find sufficient encouragement for further efforts to prolong its existence and on Whitmonday, June 11, 1905, the last session was held. While acknowledging the thanks and appreciation due to Mr. Koenig for his unselfish and faithful services, the Annual Meeting of Whitmonday June 12, 1905, reluctantly agreed to the disbanding of the Sunday School.

In its sixty-seven years of existence there were seven Superintendents, namely: James Wright, Edward

Lyons, Joseph Metcalfe, William Horrocks, Emanuel Hey, William Cariss and Charles F. Koenig.

These men devoted their best efforts to instil the Christian principles of kindness, gentleness and humanity into the hearts and lives of the young people, and to encourage in the scholars an interest in, and a proper understanding of, the importance of the truths and precepts contained in the Sacred Scriptures. That they received the cordial and sincere support of the teachers and other officers of the School is demonstrated in the annual reports rendered to the Church and though it was a matter of sincere regret that circumstances beyond control seemed to make the disbandment of the School a necessary or desirable course, there is no doubt that it had a good and worthy influence on many young lives, an influence that was beneficial physically, mentally and spiritually, and an experience on which they could look back in later years with pleasure and appreciation.

## CHAPTER VIII

### THE INSTITUTE

THE following Resolution appears in the Minutes of the eleventh annual meeting of the Church Whitmonday May 26, 1828.

Moved by Mr. Taylor, seconded by Mr. Jonathan Wright, and: *Resolved*, That a Sick Club be formed of members of the Bible-Christian Church alone, male and female, and that Mr. Metcalfe, Mr. Horrocks, Mr. Nuttall, Mr. Wright and Mr. Taylor be appointed a Committee to draw up a Constitution, and otherwise provide for the same as may be deemed necessary, and that the said Committee report on the subject to a special meeting to be held one month from the date hereof.

The Members of the Bible-Christian Church Male and Female Institution, Organized Whitsuntide,  
June, 1828.

The object of this Institution was to take care of the sick. Entrance fee \$.50; Dues \$.75 quarterly; Sick Benefits \$3.00 weekly; Death Benefits \$20.00.

It was discontinued at the beginning of the Civil War 1861.

The Officers consisted of a President, Secretary,

Treasurer, Stewards (two male and two female). The following is a chronological list of these officers:

President,	Rev. Wm. Metcalfe,	1828-1830
Secretary,	Wm. Taylor,	1828-1830
Treasurer,	James Wright,	1828-1830
President,	James Royle,	1830-1831
Secretary,	Jonathan Wright,	1830-31, (Pres. 1855-61)
"	Rev. Wm. Metcalfe,	1831-1855, (1858-1861)
Treasurer,	James Brooks,	1830-1831, (1832-1859)
President,	John Rest,	1831-1836
Secretary,	Joseph Metcalfe,	1856-1858
Treasurer,	Samuel Winn,	1831-1832
President,		
Secretary,		
Treasurer,	James Brooks,	1832-1859
President,	Edward Lyons,	1841-1854
Secretary,		
Treasurer,	Edmund Brooks,	1859-1861

STEWARDS (MALE)

Jonathan Wright,	1829-1831-1848
James Brooks,	1829-1831-1833
Thomas Mosely,	1829—6 months
John Rest,	1830—1 year
David Nuttall,	1831—1 year
Edward Lyons,	1834-1836
John Lever,	1837—
Nicholas Gregson,	1838-1841
George Richardson,	1842-1847
Joseph Metcalfe,	1849-1861
Edmund Brooks,	1852-1858
William Cariss,	1859-1861



## BIBLE-CHRISTIAN CHURCH

## STEWARDS (FEMALE)

Mrs. Metcalfe,	1829-1830
Mrs. Royle,	1829-1830
Mrs. M. Horrocks,	1847-1848
Mrs. S. Metcalfe,	1847-1848
Miss E. Horrocks,	1849-1851
Mrs. I. Cariss,	1849-1859
Mrs. E. A. Wright,	1853-1854
Miss H. Brooks,	1852—
Mrs. M. Taylor,	1855-1859

## **CHAPTER IX**

### **PHYSIOLOGICAL SOCIETY**

**Bible-Christian Physiological Society  
1840-1841-1842**

**Annual Reports**

**Dec. 25, 1840 and 1841**

**SOCIETY** was organized August 16, 1840, and was in existence apparently about two years, being devoted to the giving of lectures and public discussions on the advantages of Vegetarianism. The Officers and Members consisted principally of Bible-Christian Church Members and others in sympathy with or interested in the subject of Vegetarianism.

## CHAPTER X

### THE LADIES' AID SOCIETY

BEFORE the final word of the one-hundred year history of The Philadelphia Bible-Christian Church has been said, the Committee desires to give a brief expression of admiration for what has been an affiliated organization of the Church, to offer a most insufficient but sincere tribute to the wonderful value and importance of the work, labor and influence of the Ladies' Aid Society.

The regular proceedings of the meetings as set forth in the records of the Society will of course occupy a prominent place in the history, and interesting though the information may be, it cannot adequately express the faithfulness, patience, kindness and genuine Christian effort and accomplishment typified in the career of this little association.

Organized during the early and dark days of the great Civil War, in 1863, it has continued the even tenor of its existence for more than half a century, devoting its time, labor, thought and money to the welfare of the Church, to the assistance of the needy, to public and private charity, to the social enjoyment and improvement of young and old, to help and consolation on many occasions of sickness and bereavement, most truly has

it been in the fullest and best sense of the words a "Ladies' Aid Society."

The mothers, grandmothers and great-grandmothers of some of the present members were active, devoted, faithful members of the Society in past years. Its Roll Book contains the names of many who were not "Bible Christians," but who had a decided feeling of friendship for the Church and its members, and in all its years of labor and usefulness, in days of prosperity and in times of depression and discouragement, it has exemplified and practised those great Christian principles, Faith, Hope and Charity, and in any true estimate that is made of the activities, philanthropy and benefits conferred by The Philadelphia Bible-Christian Church a generous appreciation must be given to the officers and members of its Ladies' Aid Society.

The Ladies' Aid Society was organized July 15, 1863, at the home of Rev. Joseph Metcalfe.

At the commencement it was called the Soldiers' Aid Society, and its object was to aid the sick and wounded soldiers in the War of the Rebellion.

Its first work was to sew articles of clothing and send to Gettysburg cases of these for the sick and wounded. These were distributed by one of the pastors of the Church and his wife, Dr. and Mrs. William Taylor, who were doing useful work among the suffering soldiers there at that time.

The meetings of the Society were held at the homes of the different members.

At the organization of the Society there were seventeen members as follows:

Mrs. Martha Taylor (Rothwell) *President*

Mrs. Sprat	Mrs. Schoch
Mrs. Wilson	Mrs. Needham
Mrs. James Horrocks	Miss M. A. Horrocks
Mrs. Isabelle Cariss	Miss E. Wright
Mrs. Margaret Wright	Miss Susanna Metcalfe
Mrs. Edmund Brooks	Miss Mary Horrocks
Mrs. M. Koenig	Mrs. Joseph Metcalfe
Mrs. Henry Taylor	Mrs. M. C. Metcalfe

In September 1863, the Society decided to extend its sphere of usefulness to the Church as well as to the soldiers and it was henceforth to be known as the Ladies' Aid Society, instead of the Soldiers' Aid Society.

In 1864 aprons were made by the ladies and sold for the benefit of the Church.

On Whitmonday, May 16, 1864, the Ladies' Aid Society reported that they had been making and disposing of salable articles and intended to work in concert with the Trustees of the Church and devote a part of their funds to furnishing the church with Venetian shutters inside. Notice is given in Church report for Whitmonday June 5, 1865, that "The Ladies' Aid Society which has been a vital organization in our little Congregation, has had neat, convenient and pleasant Venetian window shutters placed within the church at

each window. This is mentioned that credit may be given where it is due. We feel thankful, as Trustees, to the Ladies' Aid Society for this generous contribution to the church, and hope the ladies may long enjoy the great improvement they have made in our little Temple of Worship."

In January, 1866, the ladies collected for a Tablet for the church to the memory of the pastor, Rev. William Metcalfe.

Tea parties were occasionally held in the early days by which considerable money was raised, and strawberry festivals also in the early summer season. Dinners at Whitsuntide were gotten up by the ladies and the proceeds therefrom placed in the Ladies' Aid funds. Fairs were held at different times, and on Sunday-school picnics the ladies sold refreshments.

In 1867, the ladies paid Robert Wright for placing railing in front of the church, also paid him at another time the same year for a new style of brick for paving in front of the church.

In February 1869, the ladies paid for gas put into the church.

At Christmas times the ladies paid for and supervised decorating the church with greens and holly.

In 1870 the ladies had the wood work of the church painted and the pews cushioned and floor carpeted and tablets lettered.

Relative to the cushioning of the church pews by the members of the Ladies' Aid, we quote verbatim from

report of the secretary (1871) Mary C. Metcalfe: "To-day we have the heartfelt satisfaction of seeing as the result of our labors, the church presenting an appearance that attracts general attention and approbation from all its visitors and in seeing our congregation comfortably seated; the poorest as well as the wealthiest, all provided for in their worship."

In June, 1871 at the Annual Excursion by the Sunday School to Eddington, the ladies supplied refreshments, and the Society had a picnic at Rockdale in August 1871.

At different times mention is made of sums of money being given by the Society to the Church for permanent maintenance of the church. September, 1882, the Society paid \$50.00 toward perpetual insurance on church property.

Sometimes quilts were made by the ladies of the Society. In October, 1883, fourteen quilts had been made for which \$18.00 was realized, and in December, 1886, two quilts were made and sold at \$1.00 each.

December 11, 1886, occurred the death of Miss Mary Ann Horrocks. She was one of the charter members and very active and faithful.

November, 1887, Mrs. Elizabeth Brooks, a worthy and devoted member died.

In 1888 a Pink Tea Meeting was held on Thanksgiving evening and \$28.72 was raised.

In 1889 Tableaux were given on Washington's Birthday and \$29.65 raised.

In 1890 a Fair was held at Easter time on Saturday and Monday afternoons and evenings and \$202.42 realized and presented to the Trustees of the Church.

June 28, 1890, "Tombola" held at which \$270.75 was realized and handed over to the Church for building purposes.

In January, 1891, mention is made of sale of two-hundred copies of Vegetarian Cook Books, realizing \$11.00 thereby. This Cook Book was prepared and published by the ladies of the church for the benefit of the Society.

September 2, 1891, a Fruit festival held and \$37.55 realized to go toward fund for Sunday-school room.

September 18, 1892, the death of Mrs. Eliza Horrocks occurred. She had been treasurer of the Society for twenty-nine years and was one whose counsel was always depended upon for its wisdom, and she personally retained the undivided affection of all the other members.

The wine for Sacrament was made by Mrs. Mary C. Metcalfe for a great many years. It was the pure grape juice, unfermented. In October, 1894, the making of the wine was transferred from Mrs. M. C. Metcalfe to Mrs. H. S. Clubb. This was always in the earlier days a gratuitous service, the grapes and sugar being paid for by the Ladies' Aid Society.

In 1895 the Ladies' Aid made clothes which were given to poor children.



March 30, 1895, the death of Mrs. Elizabeth Metcalfe, aged eighty-two, occurred. She was one of the original members and an active worker in the Society. She was the widow of the Rev. Joseph Metcalfe.

In November, 1898, the ladies decided to sew for a "Basket" as proposed by Mrs. Chas. F. Koenig, for the benefit of the Society. Material for aprons was purchased at different times by the Society and the ladies made the aprons at the meetings and sold them. Mrs. George W. Wright kept the Frankford Basket at first, and, later, Mrs. Edwin F. Metcalfe. One was kept in the city as well, by Mrs. Henry T. Cariss. The proceeds for one hundred and eleven aprons amounted to \$13.92 for one year in 1903.

In 1900, pillow cases and sheets and outing flannel were donated by the Society to the Medico-Chirurgical Hospital.

In June 1900, Miss Martha W. Clubb was elected Assistant Secretary—Mrs. Mary C. Metcalfe being the Secretary.

In February, 1901, the ladies purchased three and one-half dozen knives and forks for \$14.88, for use at Whitsuntide dinners and similar affairs.

In July, 1901, the Society contributed \$15.00 for the Church Special Fund in sending Rev. Henry S. Clubb and daughter Martha W. to England to visit the Bible-Christian Church in Salford.

On September 18, 1901, occurred the death of Mrs. Isabelle M. Cariss, one of the original and ever faith-

ful members of the Society. She had considerable ability in making beautiful things, having classes where she taught embroidery and painting on fabrics for decorative purposes.

October 18, 1901, an English Tea Party was held in honor of the Rev. James Clark of Salford Church, England, and his daughter Bertha. The proceeds from this Tea Party went towards a gift for Mr. Clark, presented to him by the Church.

In July, 1902, mention is made that "twenty-six members are on roll in good standing."

December 25, 1903, the death of Mrs. Elizabeth Otley occurred. She was for over thirty years a member of the Society.

July 26, 1904, occurred the death of Mrs. George W. Wright. Her whole life had been devoted to the interest of the Sunday School, Church and the Ladies' Aid Society.

On June 5, 1905, the death of Mrs. Mary B. Taylor occurred. She was president of the Society and one of the original members.

Mrs. Anne B. Clubb acted as President until the January yearly meeting 1906, when Mrs. Anna B. Koenig was elected.

On February 21, 1906, occurred the death of Mrs. Mary C. Metcalfe. She had been the secretary of the Society since its organization. She was born December 16, 1819.

In May, 1906, Miss Martha W. Clubb was elected secretary.

December 5, 1906, the Society contributed \$25.00 toward the Rev. James Clark Memorial Fund in Manchester.

January, 1907, the Society donated clothing to the Christ's Home for Children located at Cheltenham, Pa.

March 12, 1908, occurred the death of Mrs. Francena Barned Horrocks. Her life was one of sincere and earnest devotion to the interests of the Bible-Christian Church and of this Society.

The Society in several instances gave financial assistance to its own and the Church members.

At Easter times it was customary for the Society to purchase flowers for decorating the church.

June 24, 1914, the death of Miss Mary Horrocks occurred. She was the treasurer for many years, one of the charter members and her life was one of sincere and earnest devotion to the interests of the Church and Society.

July 8, 1914, Miss Eliza B. Horrocks was elected treasurer to fill vacancy caused by the death of her sister Miss Mary Horrocks.

December 26, 1915, the death of Mrs. Anna B. Koenig occurred. She was president of the Society and always devoted to its interests.

February 9, 1916, Mrs. E. F. Metcalfe was made president of the Society.

June 12, 1916, the last Whitmonday Yearly meeting at the church on Park Avenue took place before

the sale of the church property was completed. A dinner was served by the ladies and Mrs. James E. Myers made "Pea Pies" in accordance with the old time custom for that day. These pies had formerly been made by Mrs. Isabelle Cariss and later by Miss Mary Horrocks.

On October 3, 1917, occurred the death of Mrs. Amy H. Cariss, a long and faithful member.

In February 1918, Miss Eliza B. Horrocks resigned as Treasurer and Miss Naomi Clubb was elected in her place.

Meetings of the Society have continued to be held in a very pleasant, social way at the homes of its members and refreshments served by the hostess. Usually in July a picnic is the order as a winding up for the year and then no meetings are held until October.

OFFICERS OF THE LADIES' AID SOCIETY

PRESIDENTS

Mrs. Martha T. Rothwell,	July 15, 1863—April 28, 1882
Mrs. Mary B. Taylor,	June, 1882—June 5, 1905
Mrs. Anne B. Clubb,	June 12, 1905—Jan. 10, 1906
Mrs. Anna B. Koenig,	Jan. 10, 1906—Dec. 26, 1915
Mrs. Edwin F. Metcalfe,	Jan. 1916—

SECRETARIES

Mrs. Mary C. Metcalfe,	July 15, 1863—Feb. 21, 1906
Miss Martha W. Clubb,	May 9, 1906—

TREASURERS

Mrs. Eliza Horrocks,	July 15, 1863—Sept. 18, 1892
Miss Mary Horrocks,	Oct. 1892—June 24, 1914
Miss Eliza B. Horrocks,	July 8, 1914—Feb. 7, 1918
Miss Naomi Clubb,	Feb. 7, 1918—

LIST OF MEMBERS OF THE LADIES' AID SOCIETY  
FROM 1863 TO 1921

Rothwell, Mrs. Martha	1863—April 28, 1882, (death)
Horrocks, Mrs. Eliza	1863—Sept. 18, 1892, (death)
Horrocks, Mrs. Elizabeth	1863—Mch. 12, 1905, (death)
Cariss, Mrs. Isabelle M.	1863—Sept. 18, 1901, (death)
Wright, Mrs. Margaret	1863
Brooks, Mrs. Elizabeth	1863—Oct. 18, 1887, (death)
Schoch, Mrs. Eliza	1863—July, 1872, (death)
Taylor, Mrs. Henry M.	1863—June 5, 1905, (death)
Koenig, Mrs. Mattie F.	1863—July, 1872, (death)
Metcalf, Mrs. Elizabeth	1863—Mch. 30, 1895, (death)
Wright, Mrs. Susanna (Metcalf)	1863—Feb. 2, 1914, (death)
Horrocks, Miss Mary	1863—June 24, 1914, (death)
Horrocks, Miss Mary Ann	1863—Dec. 11, 1886, (death)
Wright, Mrs. Robert	1863
Cunliffe, Mrs.	1863—1880
Needham, Mrs.	1863
Large, Mrs.	1863
Troughton, Miss Sallie	1863
Hey, Mrs. Emanuel	1863
Galt, Miss Agnes	1863
Galt, Miss Kate (Mrs. Styles)	1863
Metcalf, Mrs. Mary C.	1863—Feb. 21, 1906, (death)
Spratt, Mrs.	1863
Wilson, Mrs.	1863
Shoemaker, Mrs. M.	1863
Barned, Mrs.	1863
Powell, Mrs.	1863
Jones, Mrs. (Dr.) Wm.	1864
Taylor, Mrs. (Dr.) Wm.	1865
Cariss, Mrs. Henry T. (Hyde)	1865—Oct. 3, 1917, (death)

# THE LADIES' AID SOCIETY

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Singleton, Mrs.	1865
Wright, Mrs. J.	1866
Armstrong, Mrs.	1866
Condee, Mrs.	1866
Brooks, Miss Hannah (Mrs. Warrington)	1867
Hey, Miss Hannah	1867
Barned, Miss Annie (Mrs. Koenig)	1867—Dec. 26, 1915, (death)
Lowry, Mrs.	1868
McBride, Mrs.	1868
Derbyshire, Mrs.	1868
Horrocks, Mrs. Francena Barned	1869—Mch. 12, 1908, (death)
Prince, Miss Lizzie	1870
Wright, Mrs. George W. (Metcalfe)	1871—July 26, 1904, (death)
Brooks, Mrs. Wm. C.	1871
Prince, Miss Maggie	1871
Cariss, Mrs. Emma	1871—April 15, 1921, (death)
Lord, Mrs. Harriet	1871—1906, (death)
Williams, Mrs. Isabelle Horrocks	1872—June 25, 1916, (death)
Briggs, Mrs. Susie (Taylor)	1873
Cooper, Miss Maggie	1874
MacHugh, Mrs. Lizzie Brooks	1875
Horrocks, Miss Eliza B.	1875
Clubb, Mrs. Anne B.	1877—May 21, 1915, (death)
Clubb, Miss Annie	1877—April 16, 1880, (death)
Horrocks, Mrs. James J.	1878
Peters, Mrs. Jennie Cunliffe	1878

Goold, Miss Eliza	1878—Sept. 10, 1904, (death)
Myers, Mrs. Ida	1880
Trainer, Mrs.	1881
Himmelwright, Mrs. W.	1885
Rothwell, Mrs. Jane	1888
Buckley, Mrs. (Dr.) Wm. C.	1890
Metcalfe, Mrs. Edwin F.	1890
Otley, Mrs. Elizabeth	1890—Dec. 25, 1903, (death)
Otley, Miss Dora (Mrs. Wright)	1890
Roth, Miss Annie	1892
Brown, Miss Amelia	1893—Nov. 2, 1900, (death)
Horrocks, Mrs. J. Howard	1899—1909
Horrocks, Mrs. Charles	1899—1909
Horrocks, Miss Harriet	1899—1913
Rowland, Mrs. Lynford	1899—1914
Sidebotham, Mrs. John B.	1899—1914
Guilbert, Mrs. N. R. (Lord)	1899
Wright, Miss Bertha C. Mrs. Crankshaw)	1899—1903
Clubb, Miss Martha W.	1900
Robinson, Mrs.	1901—1905
Gentner, Mrs. Frederick	1911
Fenton, Mrs. Harry	1911
Clubb, Miss Bessie R.	1911
Lord, Mrs. Edmund B.	1911
Mann, Mrs. Wm. (Elsie MacHugh)	1912
Myers, Mrs. James E.	1913
Lauer, Mrs. Esther	1914
Clubb, Miss Naomi	1915
DeFeiber, Miss Lena	1916

## THE LADIES' AID SOCIETY

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Hill, Mrs. Harry	1916
Scheibner, Mrs. Lawrence	1916
King, Mrs. Esther H.	
(Lord)	1919
Twesten, Mrs. Emily	1920
MacWade, Mrs. Othelia	1921

### LIST OF ACTIVE MEMBERS ON THE ROLL JULY, 1922

Metcalf, Mrs. Edwin F.	Lauer, Mrs. Esther
Myers, Mrs. Tyson	Myers, Mrs. James E.
Guilbert, Mrs. Nicholas R.	King, Mrs. Esther H.
MacHugh, Mrs. Wm.	Twesten, Mrs. Emily
Gentner, Mrs. Frederick	MacWade, Mrs. Othelia
Fenton, Mrs. Harry	DeFeiber, Miss Lena
Mann, Mrs. Wm.	Clubb, Miss Naomi
Scheibner, Mrs. Lawrence	Clubb, Miss Bessie R.
Lord, Mrs. Edmund B.	Clubb, Miss Martha W.
Lord, Miss E. Eva	



## CHAPTER XI

### THE AMERICAN VEGETARIAN SOCIETY

THE American Vegetarian Society was organized May 15, 1850, by persons who believed in and practised a vegetarian method of life, induced by hygienic, religious, humanitarian or other motives. Many members of the Bible-Christian Church connected themselves with the Society. Accounts of meetings, banquets etc. held by this organization, taken from their literary organ, *The American Vegetarian and Health Journal*, are submitted herewith.

#### PROCEEDINGS OF THE AMERICAN VEGETARIAN CONVENTION

##### First Session:

Agreeably to public notice, a Convention of Vegetarians and others friendly to the cause of Dietetic Reform, was held at Clinton Hall, New York, May 15, 1850. Notwithstanding the inclemency of the weather, there was a fair concourse assembled on the occasion. Soon after 10 o'clock a.m., Dr. William A. Alcott, of West Newton, Mass., called the meeting to order by nominating Dr. Joel Shew, of New York, as President pro-tem., and Mr. Joseph Wright, A.M., of Camden, N. J., as Secretary.

On taking the chair, Doctor Shew called on the Rev. William Metcalfe, of Philadelphia, who read letters from a number of persons who could not be present.

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The objects of the Convention were stated by Rev. William Metcalfe.

Some discussion followed and Mr. Jonathan Wright, of Philadelphia, gave his experience.

### Second Session:

The Convention re-assembled at 3 o'clock p.m.

On motion, the Preamble and Constitution were considered, consecutively, and after some remarks by P. P. Stewart, of Troy, objecting to the term "Vegetarian," which were replied to by Doctor Alcott and Doctor Nichols, both were finally adopted as follows:

**PREAMBLE.**—Object: The object of this Association is to induce habits of abstinence from the flesh of animals as food, by the dissemination of information upon the subject, by means of verbal discussions, tracts, essays, lectures, exhibiting the many advantages of a physical, intellectual, and moral character, resulting from vegetarian habits of diet, and thus to secure through the association, example, and efforts of its members, the adoption of a principle which will tend essentially to true civilization, to universal brotherhood, and to the increase of human happiness generally.

**CONSTITUTION:** This Society is constituted of a President; nine Vice-presidents; a Treasurer; a Corresponding Secretary; a Recording Secretary; and an unlimited number of members in America, and Honorary members abroad, who have signed the Declaration of the Society.

**DECLARATION:** "I hereby declare that I have abstained from the Flesh of Animals as Food for one month and upwards; and that I desire to become a member of the Vegetarian Society; and to co-operate with that Body in promulgating the knowledge of the advantages of a Vegetarian Diet."

**MODE AND TERMS OF ADMISSION:** Persons, male or female, desiring to become members, having abstained one month or upwards upon sending the above Declaration, duly signed, to the Corresponding Secretary, together with twenty-five cents, (free of postage) will be enrolled as members. The Annual Subscription of active members shall be one dollar; and the payment of twenty dollars at once shall constitute a Life Member of the Society.

#### OFFICERS OF THE AMERICAN VEGETARIAN SOCIETY

##### PRESIDENTS

Dr. Wm. A. Alcott, West Newton, Mass.,	1850-1859
Rev. Wm. Metcalfe, Kensington, Philadelphia, Pa.,	1859-1862

##### VICE-PRESIDENTS

Dr. R. D. Mussey, Cincinnati, Ohio,	1850-51-52-53-54-55
Sylvester Graham, Northampton, Mass.,	1850
P. P. Stewart, Troy, N. Y.,	1850
H. H. Hite, Middletown, Frederic Co., Va.,	1850-51-52
Dr. David H. Prince, St. Louis, Mo.,	1850
Joseph Wright, A.M., Camden, N. J.,	1850
Dr. Joel Shew, New York,	1850
William C. Chapin, Tiverton, R. I.,	1850
Joseph Metcalfe, Frankford, Philadelphia, Pa.,	1850-51
O. S. Fowler, Esq., 131 Nassau St., New York,	1851
Dr. John Grimes, Boonton, N. J.,	1851-52-53-54-55
Dr. T. L. Nichols, 91 Clinton Place, New York,	1851-52

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Dr. T. R. Brown, Galveston, Texas,	1851
Dr. Charles H. Cleveland, Waterbury, Vt.,	1851
J. H. Hanaford, Esq., Newton Upper Falls, Mass.,	1851-52-53-54-55
James Brooks, Esq., Frankford, Philadelphia, Pa.,	1852
Dr. R. T. Trall, New York,	1852-53-54-55
Edward Lyons, Philadelphia, Pa.,	1852
Rev. Danl. Lott, Lottville, Pa.,	1853-54-55
C. H. DeWolff, Esq., Oldtown, Maine,	1853-54-55
A. W. Scales, M.D., Harrodsburg, Ky.,	1853-54-55
Jonathan Wright, Philadelphia, Pa.,	1853
M. F. Baldwin, Esq., New York,	1853
Lewis S. Hough, Orlando, Fla.,	1854-55
C. H. LeBaron, Esq., New York,	1854-55

### RECORDING SECRETARIES

Dr. R. T. Trall, 15 Laight St., New York,	1850
Joseph Wright, A.M., Camden, N. J.,	1851-52

### CORRESPONDING SECRETARY

Rev. Wm. Metcalfe, M.D., Kensington, Philadelphia, Pa.,	1850-51-52-53-54-55
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### TREASURERS

Samuel R. Wells, New York,	1850
James Horrocks, Esq., Frankford, Philadelphia, Pa.,	1851-52-53-54-55

### FOREIGN CORRESPONDING SECRETARIES

Henry S. Clubb, Manchester, England,	1852
R. T. Clubb, Liverpool, England,	1854-55

**Third Session:**

The convention met again at 7.30 o'clock in the evening, and Doctor Alcott, as President of the Vegetarian Society took the chair. The Constitution was read to the meeting, and an opportunity afforded for any who wished to sign it.

Addresses were delivered by Doctor Alcott and Dr. Sylvester Graham.

**THE FIRST ANNIVERSARY****OF THE****AMERICAN VEGETARIAN SOCIETY**

The first Anniversary of the American Vegetarian Society was held in the Lecture room of the Chinese Museum, Philadelphia, on Wednesday, September 4, 1850, according to a resolution of the Society at its meeting held in New York on the 15th of May last. Dr. Wm. A. Alcott of Massachusetts, presided, and in the absence of the Secretary, Dr. R. T. Trall of New York, Joseph Wright A. M., of Camden, N. J., was appointed Secretary pro-tem.

Morning, afternoon and evening sessions were held.

Letters from members not present were read and an address from the English Vegetarian Society, Manchester, also read.

Addresses of an interesting character were delivered by several speakers, members of the Society—Doctor Alcott, Lewis S. Hough, A. M., among others.

On Thursday, the following day at 2 o'clock, Dr. Wm. A. Alcott announced the organization of the

Society for the transaction of business. The Committee on a Vegetarian Periodical reported favorably to the cause of Vegetarianism and Physiology generally. The report was accepted and on motion the Rev. Wm. Metcalfe and Joseph Wright, A. M., were appointed to the Committee on Publication, with power to establish such an organ if encouragement be sufficient to warrant the undertaking.

Notice was now given that the feast was in readiness, and the Society accordingly adjourned to the room prepared for the occasion. The banquet room was very tastefully decorated with heavy festoons of evergreens, flowers and fruits. At the back of the table appropriated to the officers of the Society was the following motto, printed in large letters:

God Said "Behold I have given you every herb, bearing seed, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat."—  
GEN. 1: 29.

The tables were tastefully arranged and well supplied with that which was "pleasant to the sight and good for food." There were, we understand upwards of thirty cooked varieties of food, not including preserves and other side-dishes. The first course consisted of savory dishes of various kinds; potatoes, bread, etc., the second course comprised fruit pies, custards, puddings, moulded farina etc. The dessert was then placed on the table, consisting of peaches, apples, melons, plums, nuts, cakes etc. A richer and more luxurious

dinner could scarcely be prepared, the whole showing conclusively that the vegetable kingdom affords "Plenty to eat, without any meat."

During the session sentiments and remarks were given by Doctor Alcott, J. Wright, A. M., Rev. Wm. Metcalfe, Doctor Grimes, Mr. Harrison, Wm. B. Elliott and Cyrus M. Burleigh.

THE SECOND ANNUAL MEETING  
OF THE  
AMERICAN VEGETARIAN SOCIETY.

The second Annual Meeting of the American Vegetarian Society was held on the 10th of September, 1851, in the Lecture room of the Chinese Museum, Philadelphia, and three sessions were held.

The reading of letters from absent members came after the election of officers.

The evening session was devoted to addresses by Dr. W. A. Alcott, Rev. Wm. Metcalfe, Cyrus M. Burleigh, Esq., Lewis S. Hough, A. M., Thomas Hembleton of Chester Co. Pa., and Mr. Hiram Ward.

The Vegetarian Society re-assembled the next day in the Bible-Christian church, in the afternoon. After a business meeting a festival was held at 3 o'clock.

The following persons constituted a Committee for the purpose of preparing the festival.

MANAGERS

Mrs. M. Wright  
Mrs. H. Brooks  
Mrs. M. Taylor

Mrs. Isabelle Cariss  
Mrs. E. Horrocks  
Mrs. M. Peterman

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## COMMITTEE

Miss M. A. Horrocks	Miss E. A. Wright
Miss Mary Cariss	Miss Eliza Brooks
Miss Mary Barned	Miss M. Wright

## BILL OF FARE (Savory Dishes)

Omelet Pie	Potato Pie
Savory Pie	Egg Plant
Tomatoes	Omelet Fritters

## (Sweets)

Blange Rice and Custards

Vegetarian Mince Pie

Cheese Cake

Fruit Pie

Moulded Farina

## (Fruits)

Peaches, Apples, Grapes, Water Melons, Cantaloupes, etc.

## (Beverage)

Pure Ice Water

About one hundred and fifty members and friends were present at the festival.

The proceedings were commenced by the Rev. William Metcalfe asking a blessing at the Throne of Grace as follows:

"We solicit Thy blessing, Oh Heavenly Father upon the provision that has been prepared for us on this interesting occasion. May we partake thereof with such attention to Thy laws, as to promote our health, strength and usefulness to our fellow-beings, and whether we eat or drink, or whatsoever we do, may we glorify thy holy name. Amen."



Remarks followed the festival by Dr. Wm. A. Alcott, Dr. T. L. Nichols, Rev. Wm. Metcalfe and Doctor Elder.

## 1852

The third Annual Meeting convened on the 15th of September, 1852, in Clinton Hall, New York.

At the evening session remarks were made by Doctor Alcott, Dr. S. L. Nichols, Mr. William Tebb from England, Prof. Mussey and Dr. C. H. De Wolfe.

The Rev. Wm. Metcalfe though in the city was prevented from attending by a severe but temporary indisposition.

## 1853

## FOURTH ANNUAL MEETING

## OF THE

## AMERICAN VEGETARIAN SOCIETY

On Wednesday morning, August 24, 1853, the American Vegetarian Society convened in Annual Assembly at the Lecture room of the Chinese Museum; Dr. Wm. A. Alcott, President of the Society, commenced the meeting by stating that he rejoiced exceedingly to see so many assembled at this early hour, for it showed the interest and zeal the members of the Society and its friends took in the good cause.

Letters from absent members were read by Rev. Wm. Metcalfe.

The afternoon session was devoted to the election of officers.

At the evening session addresses were given by Dr.

## AMERICAN VEGETARIAN SOCIETY 167

W. A. Alcott Mr. Henry S. Clubb and Dr. C. H. DeWolfe.

An adjourned meeting was held in the Bible-Christian church North Third Street, the next day, Thursday afternoon, after which a festival was held. The Managers of the festival were as follows:

James Brooks	Mrs. Harriet Brooks
James Horrocks	Mrs. Margaret Wright
James Wright	Mrs. Isabelle Cariss
Emanuel Hey	Mrs. Martha Taylor
William Horrocks	Mrs. H. H. Gibson
William Higgs, Jr.	Mrs. Eliza Wright
George Gibson	Mrs. Mary Lyons
Joseph Metcalfe	Miss Jane Laughlin

### BILL OF FARE

#### First Course:

Vegetable Soup, Savory Omelet, Fried Egg Plant,  
Baked Potatoes, Mashed Potatoes, Baked Sweet Potatoes,  
Lima Beans, Green Corn, Tomatoes, Parsley Sauce,  
Pickled Lemons      Pickled Martins      Pickled Beets  
Graham Bread      White Bread      Ice Water

#### Second Course:

Mince Pie, Cheese Custard, Peach Pie, Cocoanut Custard,  
Moulded Prepared Corn  
Moulded Farina      Moulded Rice      Cream  
Fruits, Water Melons, Cantaloupes, Peaches, Apples.

The festival was served in the Lecture room of the Bible-Christian church.

Altogether there were at least one hundred and seventy persons present who participated in the festival.

Remarks were made by Doctor Mussey and Mr. Henry S. Clubb.

The Great Vegetarian Banquet prepared by the members of the New York Vegetarian Society in honor of the Whole World's Temperance Convention took place Saturday evening, September 3, 1853, at the Metropolitan Hall.

The tables were tastefully decorated. Upwards of three hundred and fifty persons were present. There were also about five hundred spectators in the gallery.

On the platform was a table for the orators and the invited guests, among whom were Rev. P. H. Shaw of Williamsburg and lady, Rev. John Pierpont, Mrs. Lucy Stone, Dr. Harriet K. Hunt, Mrs. Nichols, Mrs. Lydia N. Fowler, Mrs. Amelia Bloomer, Mrs. Susan B. Anthony, Dr. R. T. Trall and the Amphions. Mr. Horace Greely and Mrs. Francis D. Gage were appointed as presiding Officers.

The proceedings were commenced by the Amphions, who sung the subjoined Song of Grace in a most artistic manner:

Lo, the World is rich in blessings,  
Thankful all, His praise repeat.  
"Every herb and each tree yielding,  
Seed and fruit, shall be our meat."  
Nature's banquet, pure and peaceful,  
Is a "feast of reason" too;  
Every healthful sense delighting,  
Ever changing, ever new.

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BILL OF FARE

Vegetable Soup  
Tomato Soup                  Rice Soup  
Farinacea  
Graham Bread              Mixed Fruit Cake              Fruit Bread  
Apple Biscuit              Wheat-meal Cakes              Moulded Rice  
Corn Blanc Mange              Moulded Farina  
Moulded Wheaten Grits  
Vegetables  
Baked Sweet Potatoes              Stewed Cream Squash  
Pastry  
Mixed Fruit Pie              Pumpkin Pie  
Fruits  
Melons, Apples, Peaches, Pears, Grapes, Pineapples  
Cooked Fruits  
Plum Jelly              Baked Apples  
Relishes  
Cocoanut Custard              Fruited Ice Cream  
Beverage  
Pure Cold Water

Rev. Mr. Ebaugh returned thanks. The Amphions then came forward and sang a Temperance Ode.

Mr. Greely addressed the assembly, also Dr. Jas. C. Jackson of Glenhaven Water Cure Establishment; Mrs. Vaughan, Dr. Harriet K. Hunt, Miss Emily Clarke, Mrs. Nichols and Mrs. Gage also spoke.

1854

THE FIFTH ANNUAL MEETING

OF THE

AMERICAN VEGETARIAN SOCIETY

The fifth Annual Meeting of the American Vegetarian Society convened on Wednesday, August 30,

1854, in the Bible-Christian church, North Third Street, Philadelphia, at 10.30 o'clock a.m.

The President, Dr. Wm. A. Alcott being absent, the chair was taken by Dr. R. D. Mussey, Cincinnati, Ohio.

The Rev. Wm. Metcalfe, Corresponding Secretary, read letters from Dr. Wm. A. Alcott, Auburndale, Mass., the Vegetarian Club of Salmon Falls, N. H., Seth Hunt Esq., Northampton, Mass.

A festival was held in the Lecture room of the Bible-Christian church.

#### BILL OF FARE

##### First Course:

Potato Pie	Green Corn	Savory Omelet
Baked Sweet Potatoes		
Graham Bread	White Bread	
Fried Egg Plant		
Lima Beans	Tomatoes	Parsley Sauce
Pickled Beets	Pickled Martenoes	
Ice Water		

##### Second Course:

Vegetarian Mince Pie	Cocoanut Custard	
Cheese Cake		
Peach Pie	Apple Custard	Moulded Rice
Fruit Pudding		
Washington Cream Sauce	Sweet Cakes	
Apples		
Peaches	Water Melons	Cantaloupes
Fruits	Nuts	

Suspended from the platform was a banner on which the following text was inscribed:

God said: "Behold I have given you every herb bearing seed, and every tree in the which is the fruit of a tree, to you it shall be for meat." Gen. 1.29.

Around the table sat upwards of one hundred and fifty guests.

Mr. Joseph Metcalfe read an address from the President of the Society, Doctor Alcott, and other addresses were delivered by the following:

Prof. W. J. Whitaker, Mr. H. S. Clubb, Rev. Wm. Metcalfe, Joseph Wright, A.M., Doctor De Wolfe and Mr. Hough.

#### THE FESTIVALS AT BOONTON

Any one who has read of Oberlin and his secluded labors, between the hills on the borders of France, in civilizing a people who were otherwise far away from the influence of instruction, may form some idea of the labors of our valued friend, Doctor Grimes, in the little romantic town between the hills of New Jersey, to which he is certainly a Boon, and which is so far appropriately named Boonton. Doctor Grimes, in order to teach his neighbors those principles of Domestic Economy, which include mercy and humanity, and which render the use of animal flesh, or animal substances of any kind unnecessary, prepared a Christmas festival, to which his neighbors were invited to the number of about fifty. He gave them ample refreshments of a gratify-

ing character, free of all cost to themselves, and what appears almost miraculous, at a cost for provisions of only five and one-half cents each. A Christmas dinner for five and one-half cents!

Friday, December 30, 1853, was the day appointed for the festival of the present season and having erected a Temperance Hall, among his other beneficent labors for the advantage of the town, the festival was held there, and at one o'clock in the day, the hall was filled with hearty guests, principally of the industrial class employed at the iron works in the village, so that they were not likely to be contented with merely glancing at the feast, and tasting, but came prepared to enjoy a good dinner in the most practical way.

The Hall was appropriately and tastefully decorated with evergreens, and such flowers as the season afforded. The principal motto was the 29th verse of the 1st chapter of Genesis.

The Excelsior Brass Band consisting of about a dozen instruments and excellent performers, enlivened the company by their melody.

The Rev. Mr. Shaw of Williamsburgh, L. I., said grace.

The following bill of fare, will show the character of the feast, the principal novelty of which consists in the fact that not a particle of animal substances of any kind (even excluding milk, butter etc.) was employed on the occasion, nor did these substances enter into the composition of any of the dishes prepared.

BILL OF FARE

First Course:

Indian Corn Bread	Brown Wheaten Bread
White Wheaten Bread	Boiled Split Peas
Boiled Cabbage	Boiled and Baked Beans
White Turnips	Mashed Potatoes
Ruta-baga Turnips	
Stewed Peaches	Stewed Apples
Stewed Cranberries	Stewed Quinces
Rice Boiled with Fruit	
Cold Sour Pickles	Celery

Second Course:

Mince Pie	Plum Pudding	Apple Pie
Cranberry Tarts	Lemon Tarts	
Dessert		
Apples	Fruit Ices	Nuts

Mottoes containing sweetmeats of nuts covered with  
candy, fruit, parched corn, etc.

The mottoes in the sweetmeat packets were particularly  
appropriate, such as:

"Take not away the life you cannot give;  
For all things have an equal right to live."

Addresses were delivered during the afternoon by  
Mr. Cogswell, professor of mathematics etc. at the  
New York Hygienic Institute, whose reasoning on  
physiological principles was as indisputable as mathe-  
matical problems; Mr. La Baron, Corresponding Sec-  
retary of the New York Vegetarian Society, whose  
remarks, though brief, were of the practical character;



Mr. Hunt of New York who displayed in his own good humor, a powerful argument in favor of the principles he earnestly advocated; Doctor Dorrence, who spoke on the general principles of progress; and Doctor Grimes, whose calm benignity and genuine kindness of heart, won greatly upon his guests.

The afternoon was thus agreeably spent in the discussion of various sentiments and the band concluded the entertainment by performing *Hail Columbia*, *Yankee Doodle*, etc.

In the evening, a second feast was provided, to which new guests were invited. Almost, as if by magic, the tables were again loaded with abundance and variety, similar to what was displayed at noon, with the following additions to the dessert:

Peach Jelly

Tomato Preserve

Quince Preserve

Raspberry Preserve

Grape Syrup

Lemonade

Variety of Cakes, etc.

During the second feast, Mrs. Mary C. Vaughan, the well-known Apostle of Temperance in New York State, and Mr. Henry S. Clubb, who had been delegated by the friends at Philadelphia to attend the festival, arrived, and were cordially welcomed by the assembled guests.

The evening was agreeably spent in short speeches, from Mr. Cogswell, who offered a number of sentiments, and acted as President of the meeting; Mrs.

Mary C. Vaughan who spoke in the highest terms of the blessings of true temperance; Doctor Dorrence, who asked for facts in relation to Vegetarianism, and spoke of it as a new system; Mr. Henry S. Clubb, who showed in reply to Doctor Dorrence that Vegetarianism was the original order of creation, and so far from its being an innovation, flesh eating was an innovation upon it, which had its origin in the fallen condition of man and his desire for the gratification of his grosser nature.

The Rev. Mr. Shaw made some excellent remarks, showing that vegetarian practice prepared the way for reception of religious truth.

A cordial vote of thanks unto Dinah, the cook, was passed.

The evening was enlivened by appropriate song, and the performances of the band, which concluded the entertainment, with the usual national airs.

The next morning, the stage, which was engaged to take some of the guests to the train, was already filled with passengers, and only an hour was left for making the five miles, over a slippery, hilly road of snow and ice. Doctor Grimes with his usual kindness, drove his chaise for two of the New York ladies; Rev. Mr. Shaw, Mr. Hunt and Mr. H. S. Clubb, travelled on foot, and were at the railroad depot as soon as the horse and chaise, determined to see if vegetarianism was not equal to an emergency of that kind.

The publication of *The American Vegetarian and Health Journal*, under the auspices of the

Society was discontinued October, 1854, for want of support. *The Water Cure Journal* published by Fowler and Wells was then designated as the organ of the Society.

Rev. Wm. Metcalfe was president of the American Vegetarian Society after the death of Dr. William A. Alcott in 1859, and until his own death which occurred October 16, 1862, during the Civil War, and no successor was elected and the Society had no organic existence, but after a period of twenty-six years a Vegetarian Society entitled "The Vegetarian Society of America" was started at Philadelphia.

#### THE VEGETARIAN SOCIETY

OF

AMERICA

A convention was called at Alnwick Park, eleven miles from the centre of Philadelphia, where a picnic of Vegetarians took place, on the 24th of June, 1886, the initiatory steps were taken for the formation of a Vegetarian Society and a Committee appointed to report a form of organization at an adjourned meeting of the Convention. In the course of the following winter the organization was perfected, and a Constitution drawn up and the following officers elected:

#### PRESIDENT

Rev. Henry S. Clubb, 2915 Fairhill St., Philadelphia, Pa.

#### VICE-PRESIDENTS

Eighteen in all from different states

**AMERICAN VEGETARIAN SOCIETY 177**

**TREASURER**

**Dr. J. Harvey Lovell, Philadelphia**

**SECRETARY**

**Robert J. Osborne, Philadelphia**

**EXECUTIVE COMMITTEE**

**(For term of 3 years)**

**Miss M. L. Morrison, Philadelphia**

**Henry M. Taylor, Philadelphia**

**Wilmer Atkinson, Philadelphia**

**(For term of 2 years)**

**Mrs. Brotherton, Philadelphia**

**Charles M. Stiles, Camden, N. J.**

**(For term of 1 year)**

**Mrs. Mary C. Metcalfe, Philadelphia**

**Harrison C. Sellers**

**Charles F. Koenig**

The first Anniversary of the Society was held in a pavilion at Alnwick Park on June 17, 1887, and a picnic in which over one hundred and twenty-five persons, mostly vegetarians, participated. A table was provided for invited guests.

**BILL OF FARE**

**Beet Sandwiches**

**Green Pea Pie**

**Omelet Sandwiches**

**Rice Fritters**

**Lettuce and Beet Salads**

**Cherry Pie**

**Tea Biscuit**

**Corn Starch**

**Blanc Mange**

**Oranges**

**Bananas**

**Graham Gems**

**Date Gems**

**Strawberries**

**Sponge Cake**

**Jelly Cake**

**Lemonade**

Remarks were made by the following: Doctor Holbrook, New York City, Mr. A. E. Macbean, Lakewood, N. J., Doctor Exton, Clinton, N. J., Rev. Wm. Penn Alcott, Boxford, Mass., Susanna W. Dodds, M. D., St. Louis, Mo.

An address was read from Elder F. W. Evans, of Lebanon, N. Y., who was not present.

#### OFFICERS ELECTED

##### PRESIDENT

Rev. Henry S. Clubb, Philadelphia

##### VICE-PRESIDENTS

Henry L. Fry, Cincinnati, Ohio  
M. Augusta Fairchild, M. D., Hanibal, Mo.  
F. W. Hurd, M.D., Experiment Mills, Pa.  
Lewis S. Hough, A.M., Media, Pa.

##### TREASURER

Mrs. Brotherton, Philadelphia

##### SECRETARY

Dr. J. Harvey Loyell, Philadelphia

##### EXECUTIVE COMMITTEE

Mrs. M. C. Metcalfe, Philadelphia  
Harrison C. Sellers, Philadelphia  
Charles F. Koenig, Philadelphia  
To Fill Vacancy  
(One year)  
Wright Smith, Philadelphia

In January, 1889, the first number of *Food, Home and Garden* was started and edited by the President of the Vegetarian Society of America, Henry S. Clubb.

It was issued monthly, and continued until January, 1900, when the last number was published and it was then consolidated with *The Vegetarian Magazine* of Chicago.

### CONSOLIDATION

On a careful and impartial consideration of the subject, it has been decided to consolidate *FOOD, HOME AND GARDEN* and *The Vegetarian Magazine*, in order to make one good magazine, worthy of the great cause it is intended to promote. *The Vegetarian Magazine* will continue to be printed and published by the Vegetarian Company at Chicago, and will also be published by the Vegetarian Society of America, Philadelphia, of which it will be the official organ. Those whose subscriptions to *FOOD, HOME AND GARDEN* have not expired, will receive the *Magazine* till the expiration of their term, and those who are already subscribers to both periodicals can have their term extended so as to receive their full money's worth, if they so desire. Those who are indebted will please remit as early as possible to either office. Editorially, the consolidated magazine will be under the management of Mr. Shurtz, in Chicago, and of Rev. Henry S. Clubb, in Philadelphia, each taking a well-defined part in editorial and contributive work. The reasons for this consolidation will, we trust, become obvious, as the improvements to be thus introduced shall become developed. We bespeak the kindly and earnest co-operation of all Vegetarians and their friends, with a view to make this magazine a great success, both as a literary venture and financially.

HENRY S. CLUBB,  
Pres., Vegetarian Society of America.

ALBERT H. SNYDER,  
Manager, Vegetarian Company.

*Food, Home and Garden* afforded information as to the best food to promote the physical, moral and spiritual welfare without destroying the lives of other sensitive creatures. It contained accounts of the experience of those who had adopted the vegetarian practice as well as the scientific facts on which the system is based. The most delicate lunches, the most enjoyable dinners and suppers could be prepared by directions given in the magazine. It contained the most recent discoveries of methods of producing fruits, vegetables and flowers.

On Tuesday evening, Feb. 19, 1889, an entertainment under the auspices of the Vegetarian Society took place at the residence of the Secretary, Dr. J. Harvey Lovell, 936 Franklin Street, Philadelphia. Remarks were made by the President, Henry S. Clubb, Mr. Albert J. Edmunds and Dr. J. Harvey Lovell.

Mr. Edgar Bradford, "Nelton the Juggler," performed feats of dexterity and skill in balancing balls, seven being kept in motion at one time, and he also read an elaborate essay in which he defended vegetarianism as one of the oldest, and yet, to many, one of the latest subjects.

The meeting then became social in its character and those present were introduced to Miss Adalaide Johnson of Washington, Mr. Silliman of Baltimore, Mrs. La Baron, Miss English of Washington, D. C.

On June 19, 1889, the Vegetarian Society had an excursion to Cape May on the steamer *Republic*.

## AMERICAN VEGETARIAN SOCIETY 181

Over forty persons attended; some from Washington, Baltimore, Delaware, New Jersey, New York and Philadelphia.

September 18, 1890, a reception to John Boocock of Leeds, England, at Doctor Lovell's, 936 Franklin Street. Mr. Boocock spoke on the progress of the vegetarian principles in England; he stated that there were about forty vegetarian restaurants and hotels in London, and a fair proportion in Manchester, Liverpool, Leeds, Bristol and other prominent cities in England. The meeting was also addressed by Doctor J. H. Lovell, Rev. E. W. Rice of the Sunday-school Union and others.

October 27, 1890, a reception was given by the Society at Doctor Lovell's to Mrs. Le Favre, President of the Chicago Vegetarian Society. Mrs. Le Favre made an earnest and eloquent appeal for the adoption of a vegetarian diet and she explained the Delsartean System which taught that the body should be fitted to the soul, and that this could not be accomplished while subsisting on animal flesh. She was dressed in a beautiful Grecian costume.

In 1895, the Philadelphia Vegetarian Society was organized as a branch of the Vegetarian Society of America.

### OFFICERS OF THE PHILADELPHIA VEGETARIAN SOCIETY 1895—1901

#### PRESIDENT

Rev. A. T. de Learsy, Philadelphia



**BIBLE-CHRISTIAN CHURCH****SECRETARIES**

Mr. John A. Lindeman, 1895-1896

Miss Emma I. Bettes, 1896-1901

**TREASURER**

Dr. J. Harvey Lovell

1901

**PRESIDENT**

Rev. H. S. Clubb, Frankford, Philadelphia

**VICE-PRESIDENT**

Mr. George M. Wright

**SECRETARY AND TREASURER**

Miss Martha W. Clubb

**THE WHOLE WORLD'S**

**VEGETARIAN CONGRESS**

**JUNE 8, 9, 1893.**

In connection with the World's Fair held in Chicago in 1893, were Congresses of different organizations, one of which was that of the Vegetarian Societies held on June 8th and 9th.

A delegation to the Congress from Vegetarian Societies in England consisted of the following: the Rev. James Clark, minister of the Salford Bible-Christian Church and son Mr. Ernest E. Clark, Mr. W. E. Axon and Mrs. Axon from Manchester Vegetarian Society, Mr. T. A. Hanson from the London, Portsmouth, Woolwich and Northern Heights Vegetarian Societies, Mr.

Reaves from Norwich Vegetarian Society, and Mr. Charles Dixon from Cambridge, Miss May Yates from London. Some of those who attended, living in this country, were Rev. Wm. Penn Alcott and Mrs. Alcott of Massachusetts, Mrs. Le Favre and Miss Dusenberry of Chicago, Mr. Frank of Buffalo and Rev. Henry S. Clubb of Philadelphia.

There were three sessions held each day, and Mr. C. C. Bonney opened the Congress by a formal welcome to the Vegetarians. Addresses were delivered and papers read by the different members.

The *Chicago Herald* in an article about the Congress stated that "Although one of the smallest of the World's Congresses in point of numbers, it is also one of the most representative of all the meetings that have thus far come within the congressional range, for apparently all states and nations where Vegetarianism has a foothold are represented by the leading apostles of that belief."

It was chiefly through the liberality of Mr. Arnold F. Hills, President of the Vegetarian Federal Union, London, England, that the Whole World's Congress was made possible. Mr. Hills was well known in connection with the construction of the British Navy. A paper on "Vital Food" written by Mr. Hills was read at the Congress.

February 28, 1894, a Vegetarian Banquet was given by the "V Club" of New York at the St. Denis Hotel, 11th Street and Broadway. One hundred and fifty per-

sons of whom the majority were vegetarians, partook of the very elaborate menu. Appropriate addresses were delivered by Mr. Arthur Haviland, Dr. E. B. Foote, Jr., Mr. C. A. Montgomery, Rev. Henry S. Clubb and others. Rev. Dr. and Mrs. Lyman Abbott were among the guests.

The Philadelphia Vegetarian Society held picnics and excursions annually for a number of years, at Willow Grove Park, Northwood Park, Frankford, and at Wildwood, N. J., at which friends of the cause from New York, Washington and Baltimore were present. On some of these occasions meetings were held and addresses delivered by the prominent speakers present.

March 23, 1903, a dinner at the Hygeia Restaurant, 1017 Walnut Street, in celebration of the eighth anniversary of the Philadelphia Vegetarian Society was given by the Society and an interesting meeting was held.

May 11, 1903, a May festival was given by the Philadelphia Vegetarian Society at the Physical Culture Café, 428 Market St. The dinner was provided by the Café Co., complimentary to the Society, and its members and friends to the number of one hundred and thirty partook. Mrs. Sarah T. Rorer, principal of the Philadelphia Cooking School was present and made some practical suggestions in regard to cooking. Speeches from other noted food reformers followed.



GEORGE M. CALFE WRIGHT  
GREAT-GRANDSON OF FOUNDER



ANNIVERSARY OF BENJAMIN FRANKLIN'S BIRTHDAY

On January 17, 1905, a dinner was given at the Physical Culture Café. Professor Conrad of the University of Pennsylvania gave an interesting account of the improvements that science has made in reference to the nutritive value of grains, especially wheat.

The President, Rev. Henry S. Clubb, made some remarks relative to the anniversary of Benjamin Franklin's birth and told some anecdotes relative to his vegetarian practice.

In September, 1904, a delegation from England from the Bible-Christian Church and the Vegetarian Societies arrived, to attend the Vegetarian St. Louis International Congress in connection with the Louisiana Purchase Exposition. These representatives spent some time in Philadelphia and were entertained by members of the Philadelphia Bible-Christian Church and the Philadelphia Vegetarian Society and also in New York by the vegetarian friends there. Rev. H. S. Clubb and Mr. George M. Wright attended this Congress from the Vegetarian Society of Philadelphia. The Vegetarians from England were as follows: Rev. James Clark and daughter Bertha, Mr. Nathaniel Bradley, Mr. A. E. Axon, Mr. William Harrison and Mr. Albert Broadbent.

On November 2, 1905, a reception was held at the Battle Creek Sanitarium on Wallace Street, by the Philadelphia Vegetarian Society for Dr. J. H. Kellogg of the Battle Creek Sanitarium, Michigan. It was a

very pleasant occasion, about twenty-five friends being present. Mr. Clubb opened the meeting by giving an account of his summer outing with the Shakers at Mt. Lebanon, N. Y., a community of mostly vegetarians. Doctor Kellogg made some interesting remarks. He said that it had always been a problem to him why God should have created carnivorous beasts and he had at last come to the conclusion that they were not originally created so, but that it was only when it became a matter of necessity, in the times when the vegetable products were destroyed by ice coming from the north that the animals resorted to flesh food. He made the interesting discovery that the so-called carnivorous teeth of the dog are used for masticating nuts and it is his belief that originally the animals used these teeth for pulling apart the large pine cones containing nuts instead of using them for destroying animals for food. He has found that the so-called carnivorous animals soon adapt themselves to a vegetarian diet and thrive on it. Doctor Rice of the Sunday-school Union next made a few remarks, followed by Doctor Burleigh. Refreshments consisting of vegetable gelatine, Battle Creek sherbet, and cake were served and were pronounced excellent by all.

A number of interesting monthly meetings were held at the headquarters of the Philadelphia Vegetarian Society, 1023 Foulkrod Street, Frankford and were well attended by members and friends. Some of those in attendance were Frank Normart and wife, Friends, Rev. Doctor MacPherson and wife, of the Swedenborgian

Church, Doctor Davit Chidester and wife, Theosophists, and also members of the Bible-Christian Church.

Ernest H. Crosby of New York, the well known author, a member of the Society, contributed the following for publication in *Food, Home and Garden*, January, 1900:

### THE SHADOW ON THE FARM

Over the quiet afternoon pasture where the cows are browsing with their leader at their head, each knowing the place to which her courage and character entitle her,—

Over the flock of sheep on the other side of the rough stone wall where the grey fleeces cluster thick to keep out the November north wind,—

Over the peaceful barnyard yonder where the calves are waiting for the tardy pail and the chickens are scratching for their supper,—

Over it all (as I gather nuts under the clump of hickory trees in the corner of the cow-pasture where the sluggish brook winds its way, and the sun's rays slant brightly through the trunks),

Over it all I see the dull, inevitable shadow of the butcher's knife.

All nature round me is beautiful and suggestive and full of interest.

The narrow path of the woodchuck in the grass leading to his back-door and looking almost as if it had been made by a single wheel,—

The wisp of hay still clinging to the stray apple-tree where the hay loads passed four months ago,—

The half torpid bees haunting the sunshine in the garden and kissing the chrysanthemums a last good-bye,—

The great procession of cawing crows pursuing their regular avenue in the sky to the southwest, with bands of stragglers behind,



How full it all is of life and mystery and romance and solace!

But it cannot conceal the butcher's knife looming above the farm and every farm.

The black cow is lowing uneasily toward the barn-yard, and her calf, taken from her after a few hours of wonderful common life, answers in a high note.

The calves are sucking each other's ears for want of their dams and one of them has already one ear sucked to half the size of the other.

In the pig-stye, in enforced filth and idleness, the pigs will pass a wintry night in two inches of freezing slime, without a dry spot to lie on.

Visions of cattle trains, foodless and waterless, in frigid cold and torrid heat for weary days,—of cattle ships in storms, the maimed and dying thrown together,—of herds of steers benumbed and starving in the snows of the Northwest,—of huge abattoirs with hardened men and boys in bloody aprons and noble animals crazed with fright,—of little slaughter houses in the country with their heaps of offal and vile stench polluting the meadows,—visions such as these hang over the farm.

Death is natural, I own, and without it this world would be cursed with life, but when it comes at the edge of the cold and sharpened steel, at the behest of man's perverted appetite and cruel will, and strikes the young and lusty and vigorous,—when death is made the chief end of life, and life becomes the handmaid of death, and nature is prostituted to the express manufacture of fattened corpses, then is death hideous indeed,—

And over all the autumn beauties of sight and scent and feel, broods lowering the shadow of the needless butcher's knife.

## AMERICAN VEGETARIAN SOCIETY 189

### OFFICERS OF THE VEGETARIAN SOCIETY OF AMERICA

#### PRESIDENT

Rev. Henry S. Clubb, Philadelphia, 1886\*

#### SECRETARIES

Robert J. Osborne, Philadelphia, 1886

Dr. J. Harvey Lovell, Philadelphia, 1887-1893

Naomi Clubb, Philadelphia, 1893

#### TREASURERS

Dr. J. Harvey Lovell, Philadelphia, 1886-1893-1908

Mrs. Brotherton, Philadelphia, 1887

Harrison C. Sellers, Philadelphia, 1889

Edwin F. Metcalfe, Philadelphia, 1910

#### PEACE SOCIETIES

Rev. Henry S. Clubb, the minister of the Bible-Christian Church was associated with the Peace Societies in Philadelphia, and was a vice-president of the Universal Peace Union of which Alfred H. Love was president.

The Universal Peace Union was started in 1866, with Alfred H. Love as president, the headquarters being in Philadelphia. Alfred H. Love retained the position as president until his death June 29, 1913.

There is still a rock in Mystic, Conn., where a little band of peace-lovers in the year 1866 gathered and consecrated their lives to the striving for the abolition of wars, and instead thereof having Courts of Arbitration for the settlement of international difficulties. Alfred H. Love was one of these peace-lovers.

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\* Deceased 1921.

In 1896, the Universal Peace Union erected and dedicated a Peace Temple at Mystic, Conn., where is a grove of ten acres belonging to the Society and where yearly a Peace Convention is held.

Rev. Henry S. Clubb was at one time an active member of this society, being frequently called upon to speak at the meetings. He edited the society's monthly periodical for three years, 1883 to 1885, and changed the name *The Voice of Peace* to the *Peacemaker and Court of Arbitration*.

Mr. Clubb was also connected with the "Christian Arbitration and Peace Society" of which George Dana Boardman, D.D., was the president and John B. Wood the secretary. *The Christian Arbitrator* was the magazine published by that society.

## MISCELLANEOUS BOOKS, ETC.

(The following books, papers, etc. have been placed with the Historical Society of Pennsylvania and may be referred to on request to librarian.)

- <sup>1</sup> Letters on Religious subjects, pamphlets, one copy, 1821.
- <sup>2</sup> Constitution and By-laws of the Bible-Christian Church, Male and Female Institution, established 1828, revised 1846, pamphlet, one copy, 1828.
- <sup>3</sup> Constitution and By-laws of the Philadelphia Bible-Christian Church, pamphlets, 2 copies, 1834.
- <sup>4</sup> Address on Abstinence from Flesh of Animals as Food, two copies, 1840.
- <sup>5</sup> Bible-Christian Physiological Society, first annual report, pamphlet, one copy, 1840.  
Bible-Christian Physiological Society, second annual report, pamphlet, one copy, 1841.
- <sup>6</sup> Lecture on the First Step in Physical and Moral Reform, delivered before Kensington Physiological Society, two copies, 1842.
- <sup>7</sup> Annual Address and Minutes of the Annual Assembly of the Bible-Christian Church, pamphlets, seven copies 1844 to 1850.
- <sup>8</sup> An Explanation of the Lord's Prayer and Ten Commandments, for Use of Sunday Schools and Families, pamphlet, one copy, 1846.
- <sup>9</sup> Address at Thirty-first Anniversary of the Bible-Christian Church, Philadelphia, by Rev. Wm. Metcalfe, pamphlet, one copy, 1849.
- <sup>10</sup> What Is Vegetarianism? London, one copy, 1849.

- <sup>11</sup> Visit of Rev. Wm. Metcalfe to the Bible-Christian Church of Salford, England, 1851.
- <sup>12</sup> Leading Doctrines of the Philadelphia Bible-Christian Church, pamphlet, one copy, 1855.
- <sup>13</sup> Rules and Regulations for Church Government, pamphlets, two copies, 1855.
- <sup>14</sup> Vegetarian Almanac by H. S. Clubb, one copy, 1855.
- <sup>15</sup> Semi-centenary Sermon on the Fiftieth Anniversary of Ordination of the Rev. Wm. Metcalfe, one copy, 1861.
- <sup>16</sup> Out of the Clouds, Memoir of the Rev. Wm. Metcalfe and discourses, compiled by his son Rev. Joseph Metcalfe, bound book, one copy, 1872.
- <sup>17</sup> The Cloud Broken, by Wm. Metcalfe, pamphlet, one copy, 1872.
- <sup>18</sup> Synopsis of the Doctrines and Principles of the Philadelphia Bible-Christian Church, one copy, 1884.
- <sup>19</sup> The Hygienic Review, containing account of the World's Vegetarian Congress, 1893.
- <sup>20</sup> The Vegetarian Principle, by H. S. Clubb, one copy, 1895.
- <sup>21</sup> Thirty-nine Reasons Why I am a Vegetarian, by Rev. H. S. Clubb, one copy, 1903.
- <sup>22</sup> The Bible Against Flesh Eating, by Wm. Harrison, Manchester, England, one copy, 1907.
- <sup>23</sup> History of the Bible-Christian Church, Salford, England, one copy, 1909.
- <sup>24</sup> History of the first one hundred years of The Philadelphia Bible-Christian Church, two copies, 1923.







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