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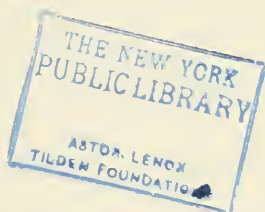


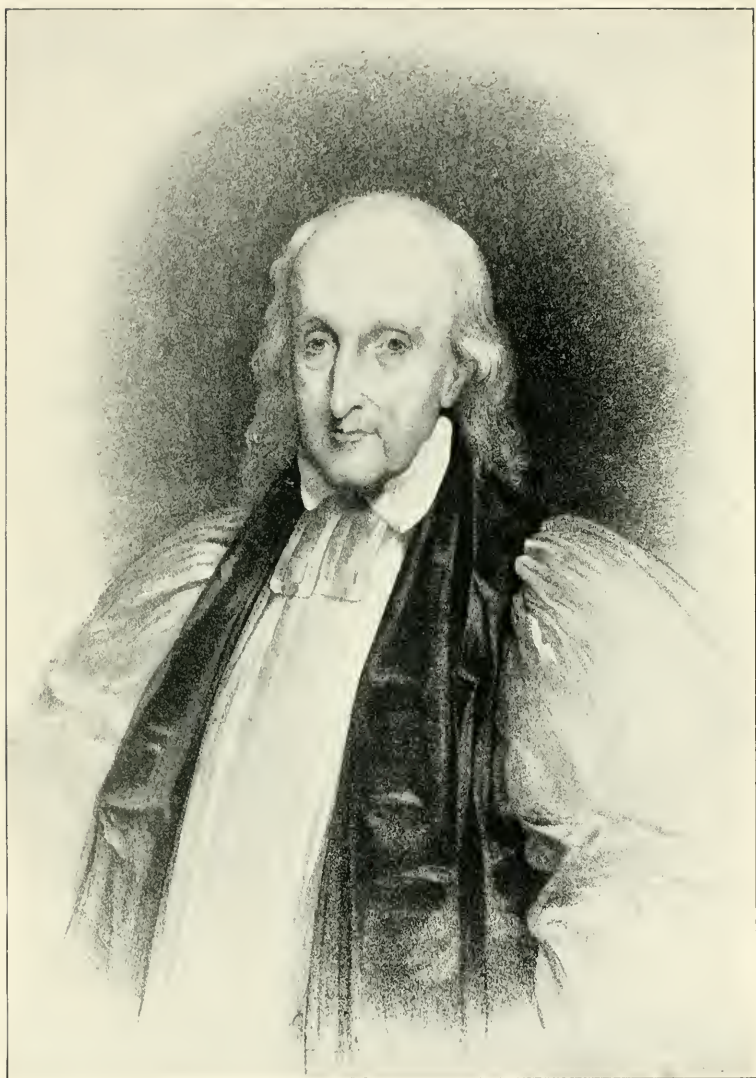












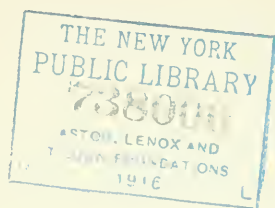
BISHOP WHITE

*A SKETCH*  
*OF*  
*ST. JAMES'S PARISH*  
*FROM*  
*ITS FOUNDATION IN 1807*  
*TO 1899*



*COMPILED FROM VARIOUS SOURCES*  
*BY A. E. BROWNE*

*clm*



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## Preface.

AS THE years pass, crowding out in their busy rush the memories of bygone days, it seems well that an effort should be made, while some members of Old St. James's Church still survive, to write out a short sketch of that parish from records still existing and also taken from sermons and papers left by the Rev. Dr. Morton. Dr. Morton's history is so bound up with that of St. James's Church for a period of nearly sixty years, that writing of one, forces me almost unconsciously into introducing him also as a central figure in the story.

Having been requested by the vestry of St. James's to prepare this paper, I have done the best I could with such records as I have been able to command, added to my own early recollections, trusting that it may prove of some interest to the few members of the congregation of "Old St. James" who still survive, and perhaps to the new generation also who have arisen since then.

A. E. BROWNE.



## A Sketch of St. James's Church

From 1807 to 1899

ON THE twenty-third of June, in the year 1807, the corner-stone of St. James's Church was laid by the Rt. Rev. William White, D.D., first Bishop of Pennsylvania, on a plot of ground situated on Seventh and St. James streets, now called Commerce street. Three months later a child was born in New York, the seventh son of General Jacob and Katherine Morton, who was destined, when he reached man's estate, to become connected with this newly-founded parish for a period of nearly sixty years. The Act of Legislature of 1810, by which St. James's Church came into corporate existence, was an enlargement of the charter granted in 1765 by Thomas and Richard Penn, "true and absolute proprietors of the Province of Pennsylvania," to the united churches of Christ Church and St. Peter's.

1807  
Laying of  
Corner-stone.

At this time there were only three Episcopal churches within the city limits, namely, Christ

Church, St. Peter's, and St. Paul's, none having been erected since 1761, when St. Peter's was consecrated—a period of forty-five years.

The lot on Seventh street, 79 by 110 feet, was purchased from Mrs. Mary Muhlenberg for \$8,500 as a suitable site for the new church. Besides this payment, the vestry gave Mrs. Muhlenberg the use of a large double pew in the middle aisle of the church. Mrs. Muhlenberg was the mother of Rev. William A. Muhlenberg, who was ordained deacon by Bishop White on his twenty-first birthday, September 16, 1817, and afterwards became assistant to the Rector of St. James's Church.

Committee  
in Charge of  
Building.

A committee was appointed from Christ and St. Peter's churches to procure plans and estimates for building, namely, Peter Browne, Samuel Wheeler, John Morell, Francis Gurney, Joseph Sims and Henry Hawkins.

The estimated expense of erecting the proposed building without any inside work was \$11,560.

"A motion was made, and unanimously agreed to, that the Rector be requested to give a name to the contemplated church, which he accordingly designated St. James's."

Bishop  
Names Church.



This building was projected in the year 1806 to supply the want of church accommodation in what was then the western part of the city. At that time Seventh street was as far from the business centre of the town as it is now in the eastern portion of this great metropolis. Christ Church and St. Peter's were united under one Rector, the venerated and beloved Bishop White, and St. James's was looked upon as a sort of "Chapel of Ease," the Bishop preaching there every third Sunday, dividing the rest of the time between the other two churches. It was consecrated on St. Philip's and St. James's Day, May 1, 1809, by Bishop White, and a sermon was preached by him from the text "The Lord is in His Holy Temple: Let all the earth keep silence before Him."—Habakkuk ii: 20. The Bishop still continued to preside over the three churches until 1828, when St. James's Church became an independent parish, Bishop White still remaining the Rector. In 1832 Christ Church and St. Peter's became separate congregations, with Bishop White still holding the position of Rector in each parish, the Rev. John W. James being his assistant in the former, and the

Consecration  
1809.

Churches  
Separated.

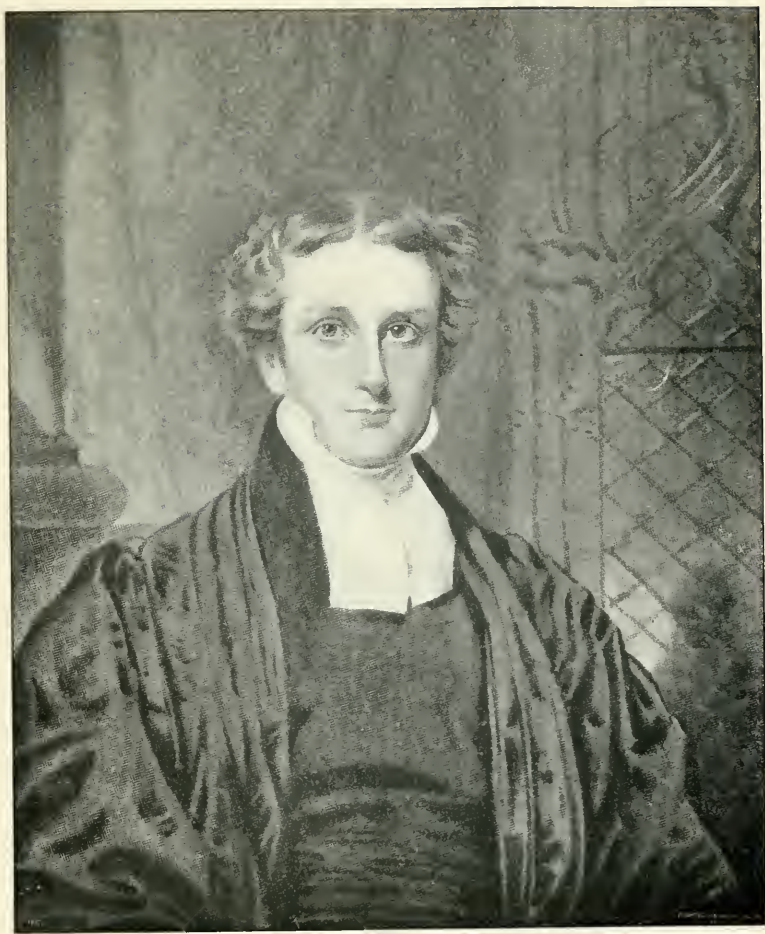
Rev. Dr. William H. DeLancey filling the same office in the latter.

Assistants for  
1809 to 1880.

Previous to the separation of the united churches, the following assistant ministers of the corporation officiated in that capacity in St. James's Church between the years 1809 and 1830: Rev. Robert Blackwell, D.D.; Rev. James Abercrombie, D.D.; Rev. Jackson Kemper, D.D., afterwards first Bishop of Wisconsin; Rev. James Milnor, D.D., in later life Rector of St. George's Church, New York; Rev. William A. Muhlenberg, D.D., afterwards Rector of the Church of the Holy Communion, New York, and the Rev. William H. De Lancey, D.D., subsequently and for many years Bishop of the Diocese of Western New York. In September, 1829, Dr. Francis L. Hawks was elected assistant minister of St. James's Church. He resigned in 1830, and his earnest and eloquent discourses were long remembered by those so fortunate as to be members of the congregation at that period. In November, 1830, the Rev. Henry J. Morton was elected assistant minister to fill the place left vacant by Dr. Hawks, Dr. De Lancey kindly consenting to assume the duties of the posi-

Rev.  
H. J. Morton  
Called  
as Assistant.





REV. HENRY J. MORTON

tion until the health of the young deacon had had time to recruit after the fatigue of his seminary studies.

Mr. Morton was still too young to receive priest's orders, but he was ordained to that office in 1832 by Bishop White.

Dr. Morton  
Ordained Priest.

On the nineteenth of November, 1834, a report of the finances of the church was submitted to the Rector and vestry by the committee in charge. From these statements it appeared that the church carried a debt at that time of about \$3156.67. Part of this was the church's share of the joint debt when the separation of the three parishes took place; and part was afterwards incurred in building the school rooms and galleries for the Sunday school, and furnishing the church with lamps, repair of organ, etc. It was resolved that this report be printed and a copy sent to each pew holder in the church and their attention earnestly solicited to the present condition of affairs. It was further resolved that a subscription be opened for the purpose of relieving the church from its existing pecuniary embarrassments. Signed, W. White, Rector; John Read,

D. B. Carter, church wardens; Daniel Knight, Jno. Markland, Thos. Hale, William Rawle, Jr., John M. Scott, J. P. Norris, Jun., James C. Biddle, vestrymen.

Two minutes of a meeting held in the church, December 16, 1836, Mr. G. Colhoun in the chair, were also enclosed in the envelope containing the foregoing. They were as follows:

“Resolved, That a subscription be opened among the members of this Church to raise a sum of money to be applied under the direction of the Vestrymen of the said Church to completing the interior of the building and to such other improvements within and without, as the said Vestrymen may deem expedient.”

“Resolved, That a committee of six be appointed to call on the members of the Church with a subscription paper for the purpose above expressed.”

On another slip of paper, without date, was the following:

“Resolved, That the committee to be appointed this evening be instructed to ascertain what members of this congregation are willing to contribute

one dollar each annually towards the support of the Choir of this Church and to obtain subscriptions for that purpose."

This seems to us a very small amount to be raised for such a purpose, when the musical part of the service now costs thousands of dollars yearly; but the salaries at that time were much smaller than at present, for at a vestry meeting held in 1829 the compensation of the organist was fixed at \$160 per annum, that of the bellringer and bellows-blower at \$20, and the sexton at \$150 yearly.

On the seventeenth day of July, 1836, Bishop White died, in the eighty-ninth year of his age. He retained his mental faculties to the last, and his loss was looked upon as a public calamity. When it became known, the bells of the several churches were muffled and tolled, and throughout the day and evening a general gloom pervaded the community. In the *National Gazette*, published the following day, with deep black lines bordering the columns of the paper, the editor says: "His piety was deep and unfeigned, his walking humble yet dignified, his acquirements profound; in his

Death of  
Bishop White,  
1836.

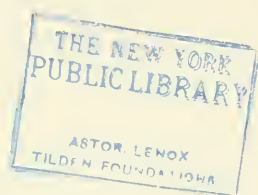
mind the welfare of the Christian Church was always the prominent consideration."

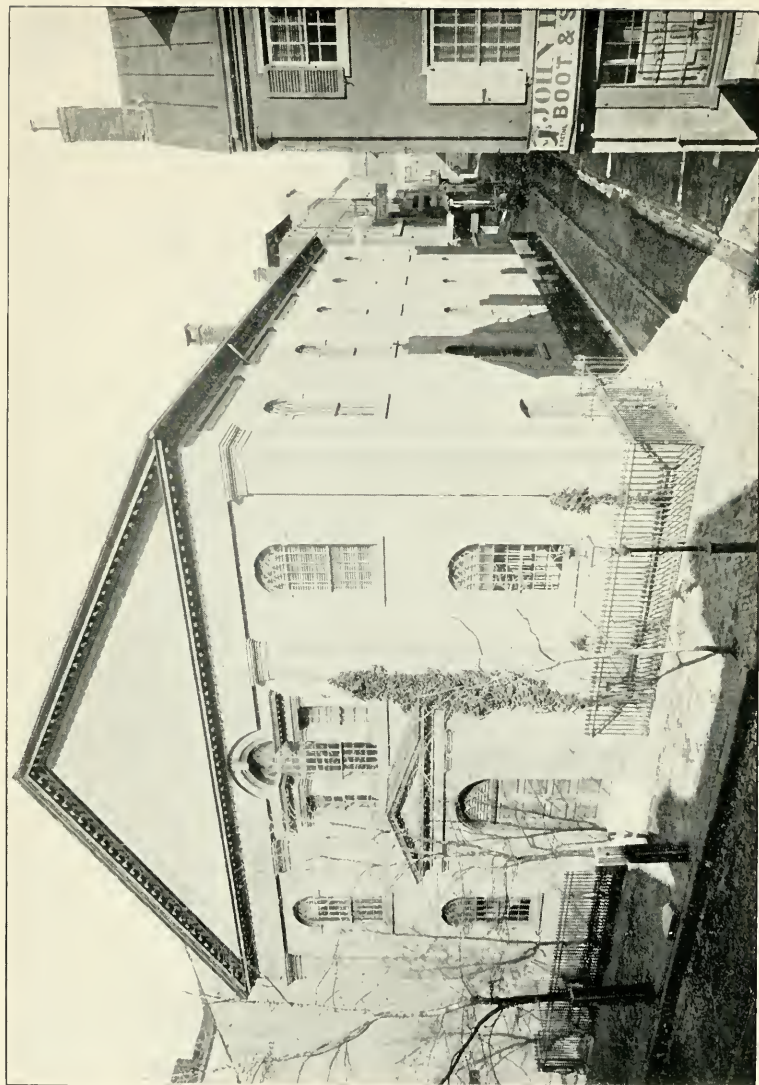
"The Christian world is much indebted to his example, precept and steady adherence to his principles, and in his death the Church mourns one of her great Apostles."

Bishop White's death occurred during the absence of Mr. Morton in Europe, whither he had kindly been sent by his congregation, his health having again failed. His place was filled for that period by the Rev. A. Provost, subsequently Rector of a church in Canandaigua, New York. Upon Mr. Morton's return in 1836 he was elected Rector to succeed Bishop White.

In a sermon preached many years afterwards on the occasion of the last services held in the old church previous to its demolition, Dr. Morton writes: "It is hardly necessary for me to speak here of that venerable man whose praise is in all the churches, and whose words, now that he has departed from among us, are regarded with the reverence which belongs to few. Yet I cannot refrain from expressing my profound regard for his memory and acknowledging gratefully his gen-







EXTERIOR OF OLD ST. JAMES'S CHURCH

tle, affectionate and fatherly treatment. I felt to him as a child to a parent, and he never allowed me to doubt that I was to him as a beloved son. Six years of intimate intercourse leave behind them the impression of six years of perfect peace. His wisdom, his gentleness, his urbanity, combined with his noble, dignified and apostolic presence, have left an image on my heart which will only fade when death shall obliterate all earthly forms. When I recall his walk and bearing among us, I seem to see a great white cloud floating over the earth, cooling with its shadow the heats of the surrounding soil and refreshing with its soft winds and gentle showers the herbage that was parched by hotter air currents and untempered rays. 'Blessed are the dead who die in the Lord.'"

The external appearance of St. James's Church was plain and wanting in the architectural effects noticeable in both Christ Church and St. Peter's.

External  
Appearance of  
St. James's.

A massive tower rose on the eastern end, the walls of which were three feet thick, and it projected into the body of the church for some distance. A bell was hung in it bearing the following inscription :

“Presented by the Union and Hand in Hand Fire Companies, 1752. Thomas Lester made me.”

This bell had been presented by these companies to the College of Philadelphia (now the University of Pennsylvania), of which Dr. Franklin was a principal patron, and when no longer needed by that institution was transferred to St. James's Church with the stipulation, I have been told by an old member of the congregation, that it should always be rung in case of fires. This bell still hangs in the belfry of the school building at Twenty-second and Walnut streets. Against the face of the tower wall inside the church and at a considerable elevation was the pulpit. Beneath it was the reading desk, reached by steps on the south side, and in front of the reading desk stood the Communion table, surrounded by a semi-circular chancel rail. The font, the gift of Mr. Charles N. Bancker, an old parishioner, stood directly in front and in the middle of the chancel rail until the alteration of the church took place in 1853, when it was moved to the south aisle close to the reading lectern. It was of white marble and of a graceful shape, but the water had to be carried to fill it and dipped out

afterwards, as it had no escape pipe. It was brought up to the chapel on Twenty-second street when the congregation worshipped there, while the new church was in course of erection, and was then presented to St. David's Church, Radnor, Penna. Both pulpit and chancel were entered by doors from the rear, the base of the tower serving as a vestry room, in which a double flight of steps led up to the door which admitted to the pulpit. This rear wall was artistically painted, representing a very large red curtain, looped up on one side with a gold cord and tassel and bordered with heavy fringe. In the centre was a "Glory" so well executed that it elicited the praise of Henry Inman, the distinguished painter. Beneath were two tablets containing the Creed, Lord's Prayer, and the Ten Commandments, which are now preserved upon the walls of the present Sunday school building, in what is now known as the choir room.

A gallery ran along three sides of the church, and in the western end was placed the organ. Across this end were two other galleries, almost on a level with the top of the organ pipes, which

were originally intended to accommodate the children of the Sunday schools, but I cannot remember to have seen them used for that purpose, and when the church was altered in 1853 and the organ moved to the gallery on the north side of the chancel they were taken down. The windows were large and square, with rounded tops, the sashes filled with many panes of glass ; and green Venetian blinds, which were raised and lowered at will by a cord, shaded them from the sunlight.

A curious paper has just come to my notice. It bears no date and is as follows :

“The pewholders under mentioned are invited to subscribe for discharge of the following bill in equal proportion for their pews which have six seats each and are on the south side of St. James Church. Window curtains for the south side of St. James Church of green Moreen with fringe, rings and hooks complete and making by Mr. John Rea, Upholsterer.

Bill \$52.22.

William Poyntell, Walnut	Paid \$5 00
Tench Coxé, No. 196 Spruce	Paid 5 00
H. L. Waddle, No. 182 Chestnut	Paid 5 00

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Isaac Wykoff, No. 34 Sansom	Paid \$5 00
Edward Shoemaker, 413 Market	Paid 5 00
Mrs. Smith, 328 Market	Paid 5 00
John D. Coxe, No. 76 Walnut	Paid 5 00
Jos. Carson, No. 173 Walnut	Paid 5 00
John Coulter, Cor. Front and Union	Paid 5 00
Jos. Hemphill, Chestnut	Paid 5 00
Edwd. Pennington, No. 155 Race St.	5 00

T. Coxe's compts to Mr. Pennington and would thank him for a subscription if he thinks proper, to the above which is all made up but \$10."

These curtains must have preceded the Venetian blinds by some years.

The pews in the middle aisle were all square at first, as were also those against the north and south sides of the building, but were gradually divided into two, both for convenience and comfort, as well as to afford more sittings, so that when the building was at last torn down in 1869 but few still remained of those in the middle aisle. The backs of the pews were straight and very uncomfortable according to modern ideas, but were never as high as those which can be seen in St. Peter's Church to this day. At the northeast corner of

the lot there was erected a building for the accommodation of the Sunday and parish schools. It reached from the tower to the extreme limits of the yard on that side of the church, covering it at that end, and was supported on two arches. Passing through one of these the vestry room was reached, and near the door a stairway led up to the school room on the left and on the right to another door which opened into the second story of the tower.

Schools  
of Church.

A classical school under the Rev. James Bonner and an English school under Mr. Murphy, then organist of the church, was located in these rooms for some years and formed part of the educational efforts of the parish. In a life of Bishop White, published in the "Makers of America," we read that "St. James Sunday School was one of the very first started in this country, that it had Rev. William A. Muhlenberg for one of its earliest teachers, and that here at the request of Bishop White he trained the first boy choir in America."

Increased accommodations for the Sunday schools being required, a door was cut through



the wall adjacent to the east, which gave access to a large double room in a factory, which was rented for school purposes. The Rev. T. J. Davis, Rev. James Bonner, Rev. John K. Murphy were all assistant ministers in the parish subsequent to the time when Dr. Morton had officiated in that capacity. In 1843-4 the Rev. G. Emlen Hare D.D., supplied the pulpit during the absence of the Rector in the West Indies. In 1854 the Rev. John T. Huntington (afterwards Professor of Greek in Trinity College, Hartford) acted as assistant minister and remained in that capacity for nearly two years. To his energy the parish was indebted for a night school numbering at one time over one hundred and fifty young men, which was held in the hall of an engine house just north of the church. This school was continued by his successor, the Rev. George B. Allinson, whose faithful life and untimely death may still be remembered by some of the present congregation. He filled the position of assistant minister for five years until failing health obliged him to resign. He was succeeded by the Rev. G. T. Bowen, of Barbados, West Indies, who remained in that position until

Assistants for  
1836 to 1861.

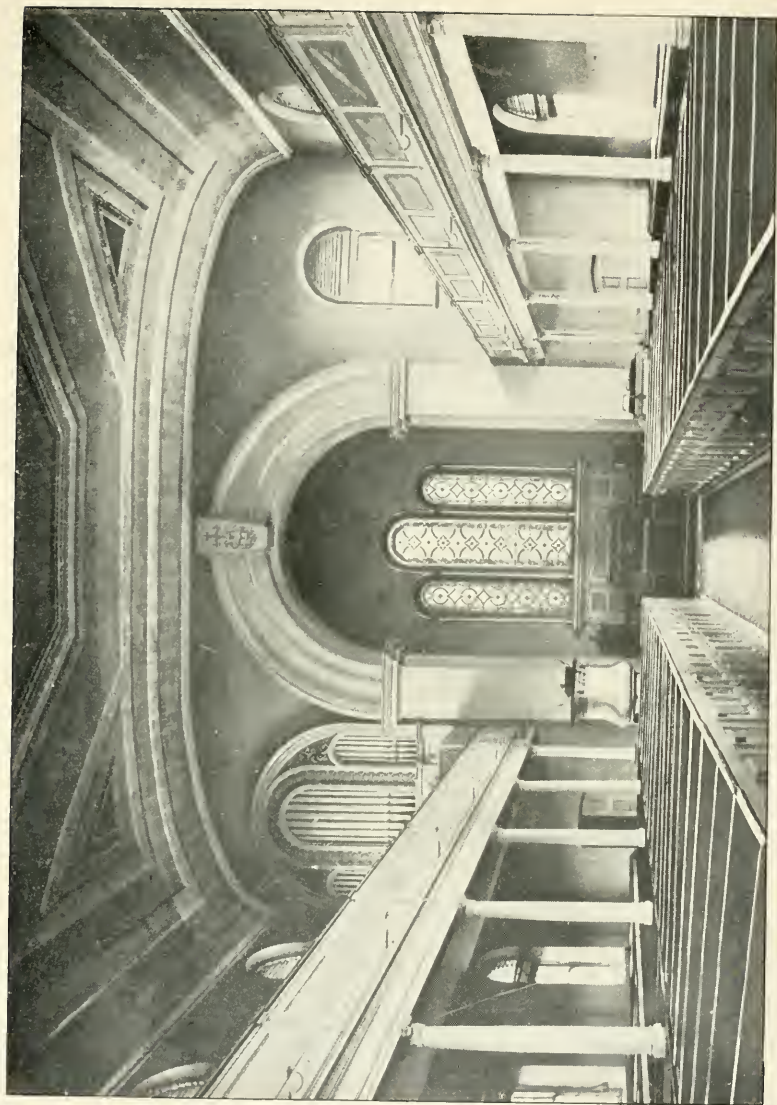
the breaking out of the Rebellion in 1861, when he returned to his native island.

1853  
Altering  
Church.

In 1853, the massive tower, the walls of which projected into the body of the church, was removed, giving place to a recess chancel, and the arched space under the school rooms was converted into the vestry room. It was at this time that the organ was moved from the gallery at the west end of the church to the northeast corner over the vestry. This necessitated new accommodations for the schools, and the room in the factory being inconvenient, and access thereto being cut off by the alterations, a large room was hired in the building on the northwest corner of Seventh and Market streets. This proving inconvenient and insufficient, in 1855 the house adjoining the church on the north was purchased for the accommodation of the Sunday and parish schools, the Dorcas Society, and for the residence of the sexton.

Missionary  
Society  
Organized,  
1832.

The Missionary Society of St. James's Church was organized at a meeting held on the twenty-second of May, 1832, and a committee consisting of Dr. S. Littell, Jr., Caspar Morris, M. D., and William H. Newbold were appointed to solicit subscriptions



INTERIOR OF OLD ST. JAMES'S CHURCH

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for the purpose. A sermon preached by the Rev. H. J. Morton on the previous Sunday in aid of this object was printed and a copy sent to each holder of a pew or sitting in the church, together with a circular recommending it to their perusal.

The parish school was organized in 1842, and Parish School. as soon as it was established Miss Elizabeth Fisher, who had been most active in arranging for its start, was elected one of the managers and shortly afterwards as president, a post which she continued to fill until her death, in 1885.

The Dorcas Society was also started during an Dorcas Society. early period of Dr. Morton's rectorship, but in the absence of all records I am unable to give the exact date.

There was also a sewing society, called the Bee Bee Hive Hive, composed of ladies of the parish who met at stated periods at their various houses to make useful and fancy articles, which were afterwards sold at a fair held just before Christmas each year in the school rooms, and the proceeds appropriated to the needs of the parish. When it came to an end I do not know, but I think it was between the years 1849 and 1852.

War of  
Rebellion,  
1861.

When the war of the Rebellion broke out, between the years of 1861-65 the whole strength of the Dorcas and Missionary Society of the church was turned towards aiding and working for the Sanitary Commission, preparing boxes of clothing and other necessities for the use of the soldiers in the field and also for the military hospitals. Every Monday morning for nearly four years a band of ladies met for work. A sewing machine company lent a machine each week which was run by one of the party, while others cut, basted and prepared work for the busy needle. Large quantities of garments to be made were given to the poor women of the parish, for which they were paid from the funds of the society or by special contributions, one lady sending five dollars each week and taking besides a large number of pieces to be made by her own beneficiaries. The money thus donated and obtained from other sources was used in purchasing delicacies for the sick, lint, bandages and other necessities asked for by the Sanitary Commission, with whose head a constant communication was kept up.

For many years after the church was built it was

well filled by the congregation who worshipped there, the pews in the galleries as well as those on the ground floor being all occupied. The great mass of the congregation lived in the vicinity. As population began to drift westward, and stores and factories replaced dwelling houses, the pews in the gallery were vacated and the general attendance was diminished. When at last it was finally determined to sell the old building and move to the present location, at Twenty-second and Walnut streets, scarcely a family continued to reside in their old homes, and had to depend on their own carriages and ultimately on the street cars for reaching their place of worship.

People Moving  
from  
Neighborhood.

On Sunday, November 22, 1869, the last service was held within the walls of old St. James's. The church was crowded, and numbers who had at various periods been connected with the parish, as well as strangers, were present to take part in the final service, and when, after the sermon, the Holy Communion was administered, the body of the church was filled by those who participated in the sacred rite. The sermon was preached by the Rector, Dr. Morton, from the text, "And when

Last Service,  
Nov. 22nd, 1869.

Sermon.

they had sung a hymn they went out.”—St. Matthew xxvi : 30.

I will give the opening paragraph and a few selections :

“A little band of Christian disciples, with Christ in their midst, celebrating the Last Supper in a place which was no more to be the scene of such holy solemnity. This is the spectacle called up to our minds by the words of the text, and only so far as these particulars offer an analogy to our present duties and the place where we perform them do I desire to employ the words as appropriate to the occasion which has called us together to-day in this house of prayer. We, too, are a little band of Christian disciples. Christ, according to His promise—“Where two or three are gathered together in my name”—is in the midst of us. We are about to celebrate the Last Supper. We shall celebrate it here no more. When we have concluded our service and sung a hymn we too “shall go out.” \* \* \* Alluding to the changes in the congregation since he first took charge in 1830 he says : “Of the parishioners belonging to St. James’s I cannot count more than



five or six families and individuals who are now with us and who date their connection with the church as far back as 1830. All the original vestry are gone and but few of their descendants are among our number \* \* \* When I recall and count up the numbers whom I have baptized, prepared for confirmation, received as communicants and united in the bonds of holy matrimony, it seems to me as though I were standing in the midst of a vast crowd of people. My record shows a list of adults and infants baptized, numbering one thousand two hundred and fifty-six, of candidates prepared for confirmation numbering four hundred and ninety-one, of six hundred and forty-five admitted to the Holy Communion, and of six hundred and thirty united together by the marriage bond. How pleasant, how cheering the thought that of this great concourse there is not (so far as I know) one whom I cannot recall as a well-wisher and friend, that if all could now be assembled to-day in this house of prayer every greeting that would be offered would be affectionately tendered, that no alienations could be recalled, no strifes recounted, that the office of memory at

such a meeting would only be to review pleasant and friendly interchanges of respectful words and kindly acts. I thank my God for this great mercy. \* \* \* And now, brethren, having concluded this brief review, let us celebrate once more within these consecrated walls the Holy Sacrament of the Lord's Supper, and when we have sung a hymn, go out. It is a glad hymn that will close our service, the "Gloria in Excelsis," a hymn which sings of glory to God in the highest and on earth peace, goodwill to men, a hymn full of praise and full of prayer, a hymn full of Christ, 'the Lamb of God,' abounding in mercy, and on 'High' with the 'Holy Ghost' in the glory of 'God the Father.' With this hymn on our lips and in our hearts let us go forth to our new place of worship, trusting that the goodness which has followed us through so many years will not forsake us in a fresh field of labor; that the mutual forbearance and kindness, the liberality and courtesy, the peacefulness and pleasantness of the past, will characterize the future, and that those who, in after years, shall rise up to recount the subsequent history of our parish will be able to say,

‘Behold how good and pleasant it is for brethren to dwell together in unity. \* \* \* It is as the dew of Hermon and as the dew that descended upon the Mountain of Zion.’ ”

The very next morning, after the final service, the demolition of the building was begun, and the walls of the structure were so strongly built and the mortar had become so hard with time that it was found to be no easy task. Just under the chancel a piece of masonry about twenty feet square, with walls four or five feet thick and with a doorway opening through one side was discovered. It was massive enough for a fortification, and there was much speculation as to its use, as it did not seem to form part of the main structure. It was decided, however, that it had been built as a foundation for the tower, which the architect intended should be finished with a spire and chime of bells, but as the necessary funds could not be raised for the purpose, the project was abandoned.

For a short time previous to the completion of the school buildings of the new church at Twenty-second and Walnut streets and after the demolition of the old church had begun, services were held in

the chapel of the Episcopal Academy on Locust street below Broad, but the accommodations there were very limited, and all rejoiced when during the winter of 1870 the congregation was able to occupy the larger, though still inadequate, space in the building which was to serve for school purposes when the church was finished.

Corner-stone  
of St. James's  
Laid, 1870.

The corner stone of the new St. James's Church was laid on Monday, May 2, 1870. About a year and a half was occupied in its erection, and on the fifteenth of October, 1871, it was opened for divine service.

When the old church on Seventh street was sold, and, in accordance with the terms of sale, demolished, the original corner stone, laid nearly sixty-two years before, was found, and removed to the new building, where it was built into the wall below a window in the vestibule under the tower.

There was much curiosity expressed as to what this stone would be found to contain when once more exposed to view, but it proved to consist of a solid block of marble, with this inscription cut upon it:

Inscription  
on Original  
Corner-Stone.

"St. James's Church. June 23rd, 1807. This

stone was laid by the Rt. Rev. Dr. Wm. White, first Protestant Episcopal Bishop of Pennsylvania."

Having no interior cavity, no records or papers of any kind were discovered.

The wisdom of moving St. James's Church to its new location, in the western section of the city, was soon made manifest by the number of new families who at once became members of the parish; and in 1883 the schools had so outgrown their quarters in the building which had been erected for their use, that it was necessary to double the accommodation it had furnished, and an extension was added upon an adjoining lot running to Sansom street, which had been previously purchased and generously donated to the church by Mr. George H. Kirkham, one of the vestrymen at that time, in anticipation of the need which had now arisen. The stairway which had afforded access to the second story room was torn down and a new one constructed in another part of the building. This additional space, with that over the new wing, formed a large hall capable of holding all who attended the schools. The new room on the ground floor was used as an

Wisdom  
of Change.

Enlarging  
School Building.

infant school on Sundays, and by the ladies of the Dorcas Missionary Society for their work during the week.

I have said that the first service in the church was held on Sunday, October 15, 1871, but, as there still remained a considerable ground rent upon the lot, it was not consecrated until the spring of 1880.

During the winter previous to this date, a united effort had been made by the vestry and members of the congregation to raise the funds necessary to pay off the debt of \$37,500 still remaining on ground rent, and on April 4, 1880, Dr. Morton was able to announce from the chancel that the necessary funds to meet this indebtedness had been raised. In communicating this good news to his people, Dr. Morton said :

Announcement  
of Debt  
Being Raised.

“ I am privileged to announce to the congregation the gratifying fact that funds sufficient to cover the remaining amount due on the ground rent of this church have been received and steps taken to have the burden of indebtedness removed. On the first day of May, the festival of St. Philip and St. James, the Bishop proposes to consecrate the

church. That festival is the anniversary of the consecration of the former building of the old St James, which more than seventy years ago was set apart by Bishop White for the worship of Almighty God according to the order of the Protestant Episcopal Church in the United States of America. May I not share in the joy which will animate all hearts that have so long hoped for this consummation, and so long labored to secure it? To all who at any period have provided funds to help the work, and especially to those who have recently made earnest, liberal and, in some cases, self-denying efforts for the same object, many thanks are due and are rendered. But it is God who has put into our hearts good desires, and by His help those desires have been brought to good effect. To Him, therefore, be the praise and glory now and forever."

Immediately after the announcement, Mr. Giles, the choir master, caused the choir to join in singing "Praise God from Whom All Blessings Flow," with most impressive effect.

Three weeks after this, on the feast of St. Philip and St. James, May 1, 1880, the service of

Consecration of  
St. James's  
Church, 1880.

consecration took place. The church was beautifully decorated with flowers and palms. In the centre, surmounting the reredos, was a magnificent floral cross, at least five feet in height, composed of the choicest flowers; and extending along the upper border of the reredos was a fringe of roses and green leaves. Every panel was filled with flowers, on one being a cross, and on the next the Greek letter P. At eleven o'clock, the procession, consisting of the bishops and clergy, entered the church from the school building and were received by the vestries of Christ Church, St. Peter's, and St. James's.

They then proceeded up the aisle to the chancel, repeating the twenty-fourth Psalm alternately with the officiating Bishop. The Rt. Rev. Dr. Stevens then went within the rails of the chancel and, sitting in his chair, the instrument of donation was presented to him by Mr. Cadwalader Biddle, Rector's warden.

A very large number of clergymen were present, sixty-seven being in surplices and several others sitting in the body of the church. The sermon was preached by the Rector, Dr. Morton, from the texts :

“A house not made with hands, eternal in the



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DR. MORTON

heavens."—2nd Corinthians v: 1; and "A city which hath foundations, whose maker and builder is God."—Hebrews xi: 10.

At its conclusion, a collection was taken up, amounting to \$1,015.24, in behalf of the endowment fund of Christ Church.

After the service, the clergy and vestry, with the choir, repaired to the Aldine Hotel, where a collation was served.

The next event of interest which occurred in the parish was the celebration of the semi-centennial anniversary of Dr. Morton's connection with St. James's Church, which took place on December 12, 1880, a few months after the consecration of the building. The church was beautifully decorated with flowers, and many clergymen were in the chancel. Dr. Morton delivered the sermon, from the text, "I remember the days of old; I meditate on Thy works; I muse on the work of Thy hands."—Psalm cxliii: 5. It contained recollections of various events and people connected with his long association with the parish, and ended as follows:

Dr. Morton's  
Semi-centennial,  
Dec. 12, 1880.

"For many years God's love has surrounded my

path with the protection of my people's affectionate regard—a kindness and confidence which I have tried, however imperfectly, to deserve, and which, I hope to leave as a legacy to my children.

But though God, in His goodness, has blessed me of late with a degree of health and strength denied me in earlier years, I know that the day of my earthly pilgrimage is hastening towards its close. Its sun is rapidly approaching the western horizon where the dark mountain waits to receive and hide it. But a “review of the years of my life” encourages me to hope that God's goodness will continue unto the end, and that, when amid the twilight of eventide, I shall “look on the days of old” and “meditate on all the works of God's hand,” I shall behold the confidence of my people unshaken, their affection unchilled, and their charity “covering the multitude of sins” which censoriousness would have carefully noted and human malice magnified.”

Bishop's  
Address.

At the conclusion of the sermon the Bishop came forward and made an address, beginning: “Fifty years of uninterrupted service in the ministry of Christ; fifty years of uninterrupted ministry.

in one parish; fifty years of unsullied official character in the midst of one community rarely meet and blend in one person. Yet they meet and blend in your revered Rector whom this parish, this community, this diocese delights this day to honor. There are many who have served at the altar of God half a century, but that half century has been broken up into varying terms of service in divers parishes; but with your Rector, this is his first, his only parochial love; his first, his only parochial charge; and it will be his last love, and his last charge. And so his ministerial life, from its beginning to its close, will be but another name for the life of St. James's Parish during that period. \* \* \* Your Rector is to-day the visible and the only clerical tie which unites you people of St. James's to its first Rector, the venerable Bishop White. He is the only living clergyman who held official relations to Bishop White as Rector of the united parishes of Christ Church, St. Peter's, and St. James's, and hence he is the only personal living link between the St. James's Church of the present and the St. James's Church of the past."

The bishop then gave a short summary of Dr. Morton's work in the parish during this long period, then, turning, he addressed him personally, when Dr. Morton arose and remained standing until the end.

"Dear brother: This jubilee is monitory, as well as gladsome. It has a forward, as well as a backward look. While it brings you before us as an aged soldier who has long fought faith's fight, it also points you to the future conflicts which require that you shall still keep on 'the armor of God,' and says to you:

"Stand, therefore, girt about with faith,  
Your burning lamp in hand,  
And standing, listen for your Lord,  
And, till His coming, stand."

Yes, brother beloved, wait and watch and pray, till the Lord comes, and till the morning breaketh, and when the morning of your eternal day shall break, and the voice of your Lord say to you, 'Friend, go up higher,' may then your long and happy life, set to us on earth, not, as you said just now in your sermon, 'behind the

dark mountains of the western horizon,' but rather

'As sets the Morning Star,  
Which goes not down behind the darkened West,  
Nor hides obscured midst tempests of the day,  
But melts away into the light of Heaven.'

The evening after the semi-centennial celebration of the Church the vestry tendered Dr. Morton a reception, which was held at the residence of the Bishop of the diocese, and which was largely attended by his many friends. He also was the recipient of a munificent cheque tendered by members of his congregation in loving memory of the occasion. During the next six years the parish continued to grow and flourish. A choir vestry was added on the north side of the chancel to accommodate the members of the choir, who about this period were vested, and seats in the chancel provided for their use. During the summer of 1886 Mr. Edward Giles, who had been choir master for over twelve years, died, and his place was filled by Mr. Charles M. Schmitz.

Reception  
to Dr. Morton.

In 1887 Dr. Morton, feeling it to be his duty on account of advancing years and other infirmities,

Dr. Morton  
Resigns.

Appointed  
Rector  
Emeritus.

tendered his resignation as Rector to the vestry of St. James's Church, which was accepted with heartfelt expressions of regret, and he was appointed to the position of Rector Emeritus with the understanding "that the salary heretofore received by him as Rector be continued during his life." This position he retained until his death in 1890.

Dr.  
W. F. Nichols  
Elected Rector.

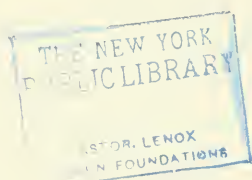
After Dr. Morton's resignation of the rectorship of St. James's Church the Rev. W. F. Nichols, of Christ Church, Hartford, was called to fill the place, and began his duties June, 1887. This connection continued until he was elected Assistant Bishop of California, when he resigned his position as Rector, and was consecrated to that high office in St. James's Church June 25, 1890.

During the rectorship of Dr. Nichols the vestrymen of St. James's Church on December 1, 1889, leased old St. Paul's Church on Third street, below Walnut street, as a mission for two years. The lease was drawn for that period with privilege of a renewal for two years, and after that it was to continue in force from year to year until one party gave the other a year's notice that the arrangement would terminate. Various members of St. James's





BISHOP NICHOLS



Church subscribed funds for the support of this experiment, but in 1893 the attempts to keep up the church as a mission was abandoned, and it was returned into the hands of the original holders.

During this period also the corner stone of the Henry J. Morton Guild House was laid on Wednesday, November 20, 1889, Bishop Whitaker, Dr. Nichols, and the venerable Rector Emeritus officiating, while a large number of clergy in their vestments were also present. The corner stone contained a glass jar tightly sealed, and in it was deposited a Bible, Book of Common Prayer, copies of the papers of the day, the *Ledger* Almanac for 1889, an account of the consecration of St. James's Church, Journal of the Diocesan Convention, photographs of Dr. Morton and Bishop Whitaker and an engraved portrait of Bishop White, a phototype of St. James's Church, and the manuscript of the first sermon preached by Dr. Morton at his ordination in Trinity Church, New York, and also various books and papers connected with the work of the parish. The mortar was spread under the stone with the trowel used in breaking the ground for the building, and then, when it was lowered into its

Corner-stone of  
Guild House  
Laid.

place and pronounced true, Dr. Morton struck it three times in the name of the Father and of the Son and of the Holy Ghost. Then ascending to the platform he said :

Dr. Morton's  
Address.

“ My friends : When the great Jewish law-giver led the people of Israel from the bondage of Egypt into the wilderness he found them at one time in great distress for want of water. Then he struck the great rock in Horeb and springs flowed forth and refreshed the weary wanderers. In very humble imitation of this act, we to-day strike the rock which is to be the corner stone of a building erected to the glory of God and for the benefit of mankind, and we hope that by the blessing of God there will flow forth from this centre, streams of spiritual refreshment, consolation and instruction to the present generation and to all succeeding times. May God in His mercy, grant this prayer for Jesus Christ's sake. Amen.”

These words were carefully taken down, as it was thought that they might prove to be his last public utterance, which was, indeed, true, as he never again took part in any services except to pronounce the Benediction. The

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DR. BLANCHARD

Guild House was erected on a lot adjoining that of the school buildings on the west with a frontage of 65 feet on Sansom street and 106 feet in depth. The desirability of the lot for the purposes of enlarging the accommodations of the schools and guilds had long been seen, and Mr. George T. Lewis kindly purchased it in 1887, and held it until such time as the parish was able to build upon it. The estimated cost of the lot and building together was \$60,000, but this sum was not raised until after the death of Dr. Morton, in 1890.

After the consecration of Dr. Nichols to the Assistant Bishopric of California, on June 24, 1890, Rev. Joseph N. Blanchard, formerly Rector of St. John's Church, Detroit, accepted a call to the position, which he now holds, and which had been tendered to him by a committee of the vestry shortly before this date, not assuming, however, his official duties until October 1, 1890.

Dr. Blanchard  
Called.

The death of Dr. Morton occurred just one month later, for he passed to his rest on All Saints' Day, November 1, 1890, in the eighty-fourth year of his age, and after a continuous service of nearly sixty

Dr. Morton's  
Death.

years in one parish. His funeral was largely attended, for old and young, rich and poor alike, loved and revered him as a father. He was laid to rest in the burial ground of St. James the Less, where he lies surrounded by those whom he had laid away for their last sleep, during his many years of service in the church, a shepherd surrounded by his folded flock sleeping together until the light of the eternal day when they shall enter the "green pastures and walk beside the still waters" of Paradise.

Year Books.

In 1886 the first Year Book containing an account of the work of the parish was published, and has been continued in that form, or later in the pages of the PARISH ECHO ever since. A glance at this record will give the best idea of the amount of work done by the various schools and guilds connected with the parish of St. James's Church.

Guild House  
completed, 1892.

After Dr. Morton's death the work of raising funds for the completion of the Guild House was energetically carried on, and on October 8, 1892, it was formally opened for the use of the various guilds of boys and girls, Bishop Nichols being present and able to witness the completion of the



building, the corner stone of which he had assisted to lay three years before. With these commodious quarters at their disposal, the various branches of the guilds quickly increased in numbers and so enlarged their sphere of usefulness. The Girls' Guild had been holding its meetings from its start in 1885 in the rooms of the school building, but they were not suited for the night sessions which were necessary and the work was much hampered in consequence.

The Boys' Guild had had no settled abiding place before that time, but had occupied rooms rented, at much expense, wherever they could be obtained. Boys' Guild.

In the new building, in fine rooms expressly planned for the purpose, the school at once increased in numbers until, by the next season, over two hundred names were on the rolls, and large classes of boys were to be seen each week learning wood carving, clay modeling, free-hand drawing, bookkeeping, etc.

In the Girls' Guild, sewing, embroidery, knitting, crocheting are taught to large classes, as well as dressmaking, millinery, bookkeeping, type- Girls' Guild.

writing, shorthand, cooking, and music to those who desire it. A large gymnasium was soon fitted up, with bath and dressing rooms attached, and used by both boys and girls on different evenings of each week.

Industrial  
School Started.

A glance at the list of the various societies and mission works connected with the parish serves to show the large amount of energy which had been developed in the old church organization after its move westward. The Industrial School and Mission was started in 1875, in a small house on Sansom street below Twenty-second, with about four little girls, taken literally from the streets. It was at first called St. James's Ragged School, but the improved condition of the children, after a few months or even weeks of care and instruction, soon made this a misnomer, and it was then called St. James's Industrial School and Mission, which name it still retains. Having outgrown its first quarters, in 1876 the building at the corner of Twenty-fourth and Walnut streets was purchased by the managers for its accommodation, and there it remained until the widening of Walnut street and the erection of the bridge, in 1892, cutting away a

third of the house, obliged them to seek other quarters. These were secured on Fitzwater street below Twenty-second, where it is now established and where ninety-four children are daily received, given the rudiments of a good school education, taught sewing and housework, and are provided with a good dinner, which the older girls assist in preparing,

Besides these schools just mentioned, the Guild House and parish buildings contain a large Sewing School, Altar Society, Ecclesiastical Embroidery Class, since named St. Mary's Guild, and a White-work Department of same, where all the surplices and cottas used by clergy and choir are made ; two Mothers' Meetings, Brotherhood of St. Andrew, Ministering Children's League, Circle of the King's Daughters, a Maternity Society, Hospital Aid Association, a Church Periodical Club, St. James's Beneficial Aid Society, The Communicants' Guild, Guild of Soldiers of Christ for choir-boy communicants, also the Summer Outing Association, the object of which, as its name denotes, is to give a little needed rest and change of air to the poor and sick in the parish. There is also a Vacation School held during

Present Work  
of Parish.

the summer months, giving pleasant occupation to both boys and girls, thus keeping them out of the hot streets or overheated rooms of their own homes.

Memorials.

Many memorials have been given to the church from time to time. The east window was erected to the memory of Bishop White, the first rector. The brass altar cross is a memorial of the Rev. Algernon Morton, presented by his widow. Two vases are the gift of Miss M. M. Green, an old member of the parish; the other pair were presented by Mrs. G. W. Childs. The brass altar rail was put up by Mrs. Francis Gurney Smith in memory of her husband, who was for some years a vestryman of the church. The carved pulpit was presented by Mr. John Struthers in memory of his child, and the brass lectern was the gift of Mr. and Mrs. George T. Lewis as a memorial of their daughter. The two marble pilasters, with delicately carved capitals, which terminate the arches separating the aisles from the nave at the eastern end of the church were erected by Mr. Warburton, a member of the congregation, in memory of two children. All the windows in the body of the church are memorials of various persons at differ-

ent times connected with the parish, and those in the clerestory were placed there in memory of Bishops DeLancey and Kemper, one to Mr. Frederic Graff, the gift of his widow, and lately a fourth window has been added in memory of Mrs. Graff.

The three beautiful windows in the porch on Walnut street filled with stained glass are memorials of two beloved children, and the two on the west side were given as memorial of Mrs. Hicks Graham, a member of the church and for many years entirely blind, by her devoted companion and attendant. In the rear of the church over the font is a bas-relief in white marble, made in Florence, Italy. It is the figure of an angel scattering flowers. This was given in 1891 by Mrs. Anna D. Scott in memory of her mother, Mrs. Riddle. The great west window was placed there in 1893 by Mr. George W. Childs in memory of Dr. Morton, his friend for many years.

The stone font in present use was given by Dr. Littell as a memorial to his wife. A beautiful flagon for the Holy Communion set with precious jewels was given in memory of Hannah Cordelia Miles by her children, and two chalices were

Mosaics.

presented by Mrs. Eckert in memorial of her two sons. The large alms basin was the gift of the Misses Cabot in memory of a deceased sister. The twelve Mosaics, measuring three feet in diameter, over the pillars separating the nave of the church from the side aisles, the gift of Mr. Henry C. Gibson, were placed in position shortly after the church was built. They were made in Italy and are much the same in design as those at present to be seen in "St. Paul's without the walls" near Rome, the difference being that those are portraits of various popes of the Roman Church while these in St. James's represent the twelve Apostles.

The walls of the church are also adorned by two brass commemorative tablets, one erected by the vestry in memory of Mrs. Eckert; the other bears the name of Captain William Whitehead, U. S. N., erected to his memory by his brother officers in 1893.

Music of  
the Church.

The music of the church, until within a year of its removal to Twenty-second street, was furnished by a quartet choir, supplemented at times by volunteer members of the congregation. During the last year in the old church a choir of boys was



INTERIOR OF PRESENT ST. JAMES'S CHURCH





started under the leadership of Mr. Chase, and they also sang in the chapel with the addition of other voices. When the new church was opened for service in 1871 a regular boy choir, not vested, was instituted. The choirmaster was Mr. Edward Giles, and for a short period the organ was in charge of Mr. F. K. Hewett, who upon his resignation was succeeded by Mr. James M. Dickinson, who retained that office for a period of twenty-five years.

The choir at first consisted of about sixteen boys and eight men, who occupied the four front pews of the middle aisle in the church, the place originally planned to accommodate them in the alcove on the left of the chancel and under the organ on the right-hand side not proving suitable for the purpose. In 1886 seats were arranged for them in the chancel, when they were vested, and the room in the porch of the tower, with the one over it, were utilized as robing rooms. This arrangement, however, was found to be very inconvenient, and shortly afterwards the new choir vestry on the north side of the church was built for their use, at a cost of \$4785.10. After Mr. Giles'

Vesting  
of Choir.

New Choir  
Vestry.

death in 1886, Mr. Charles M. Schmitz succeeded him as choirmaster and continued in that position until 1895, when he resigned, and Mr. Lacey Baker was appointed choirmaster in his place and in 1896 organist in place of Mr. Dickinson, Mr. Baker combining the two offices in one. Under his management the choir has been much enlarged and is said to be one of the finest in the city.

In 1899 Mr. Baker removed to New York and Mr. Wm. Stansfield, of Boston, succeeded him. During the period Mr. Dickinson was in charge of the organ a *vox humana* stop was introduced, and it was largely through his exertions that the necessary funds were raised for the purpose. He also arranged for the placing of an electrical attachment with the organ in the choir vestry. This was the only one at that time to be found in the city.

Spire  
and Chimes,  
1893.

The Spire on the tower of the church was erected in 1893 by the family of Mr. Henry C. Gibson, in his memory, and in it was hung a chime of ten bells. On the wall of the porch is placed a brass tablet with this inscription :



EXTERIOR OF PRESENT ST. JAMES'S CHURCH

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“ This Spire and Chimes were erected in  
1893 and dedicated in 1896 as  
a Memorial by his  
Family to  
HENRY C. GIBSON,  
a life-long member of this parish.

The Rector, Wardens and Vestrymen have placed  
this tablet to record their appreciation of him as a  
Citizen and Parishioner.”

In the early days of the old St. James's Church  
the services upon weekdays consisted of Morning  
Prayer, which was said, each Thursday at 11  
o'clock. This was changed between the years of  
1849 and 1852, when services were held at the  
same hour, except during the summer months, on  
Wednesday and Friday, and on all Saints' days.  
During the Lenten season Evening Prayer was read  
every afternoon except Wednesday and Friday  
and during Holy week services were held every  
morning. After the removal to Twenty-second  
and Walnut streets in 1871 the same services were  
continued for some years. While Dr. Christian was  
assistant, daily Morning Prayer was read at 10  
o'clock, and this service was continued until the

Week-day  
Services.

resignation of Dr. Morton and election of Dr. Nichols to the rectorship, at which time he instituted daily Morning and Evening Prayer at 9 A. M. and 5 P. M., which has been continued ever since that date. The early Sunday celebrations were begun in 1887 and the Thursday celebration in 1894.

St. James's Parish has sent out many offshoots in various other sections of the country. Very early in its existence the beautiful little church situated at the Falls of Schuylkill, was built through the exertions of Mr. Robert Ralston, one of the vestrymen of St. James's at that time, who had been accustomed to drive into town from his country place to attend service each Sunday. This church received the name of St. James the Less, and was always looked upon as an offshoot of the older parish. St. James the Less, in Scarsdale, New York, was built about 1850 by relatives of Dr. Morton residing in that place, and received its name from St. James's.

In later years St. James, Atlantic City ; St. James, Downingtown ; St. James, Elberon, and if I mistake not several other churches throughout the country owe their start and received their names through the exertions of various members of the parent church.

It was the quaint custom of Bishop White to wear black gloves when preaching, and in the early days of the parish the rector always changed his surplice for the black Geneva gown and bands before entering the pulpit for the sermon, changing again to the surplice after preaching if the Communion service was to follow. About 1854 Dr. Morton introduced the custom of preaching in the surplice when the Communion was to be celebrated to avoid the necessity of such constant change of dress, and this innovation, as it was considered, was a subject of much comment. The bands he had discarded several years before on account of their inconvenience.

Vestments.

The surplices of those days were massive affairs, being very full and shirred into a deep yoke fitting closely to the throat. The first surplice of the shape in use at the present time was imported from Oxford, England, about the year 1853 at a cost, if I remember rightly, of \$25.00, without duty, and was presented to Dr. Morton by members of his family. The black gown continued to be used occasionally in the church and at funerals for some years longer, but before the demolition

Surplices.

of the old church, and when the one in use, which was of heavy silk, and had also been imported from England at a cost of nearly \$100, was worn out it was laid aside and never renewed.

Flowers.

The introduction of flowers for decorating the church at Easter took place about the year 1863 or '64. It was in the shape of a small bouquet which was placed in the white marble font, which, as was before mentioned, stood in the side aisle behind the reading desk ; but its presence there caused such offence to two old members of the congregation that they talked of leaving the church in consequence. Wiser thoughts, however, prevailed, and in later years they became among the most enthusiastic advocates of church decorations. The occasional use of flowers for decoration continued from that time on, but it was not until the new church was opened that they were introduced into the chancel at each celebration of the Holy Communion instead of only appearing at Easter.

I have been unable to find any record as to the presentation of the silver flagon, paten and chalices, which were formerly always used in the church, and from the absence of all inscription on the ves-



sels it is to be presumed that they were purchased by the vestry when the church was built. The alms basins were very massive, consisting of three deep bowls and three plates. These had long been found inconvenient, as unless they were carefully arranged when presenting them on the altar the top plate was liable to fall off the pile, and so about 1870, just before the new church was finished, the vestry decided to have them melted up and remade into the six flat plates now in use.

In the early years of the parish the collections on week days and on Sundays when the Communion service was not celebrated were taken up in oblong wooden boxes about eight inches in length with a handle on one end for convenience in passing them into the pews and a sliding lid in which a hole was cut to receive the offerings. These boxes were distributed by the sexton to the members of the vestry, who made the collection and who took them back to their pews afterwards till the service was concluded.

Alms Boxes.

I must not omit to mention Alexander Fergusson, for many years sexton of old St. James's, how many I cannot say, but certainly he officiated in

that capacity in 1847, succeeding a Mr. Hoyland, appointed in 1829, whom I can dimly remember. No one who recalls those days can forget that old white-haired man as he moved about the church showing strangers to seats, lighting the gas by the pulpit before the sermon, and attending to the other duties of his office. He died soon after the new church was built, and Dr. Morton gave a warm and grateful tribute to his long and faithful services in the sermon preached the Sunday following his death.

Andrew McEwan has been another faithful servant of the church for many years. He filled the office of bell ringer and organ blower in the old church as long as I can remember, and has continued in the same capacity in the new building, until a few years ago, when a water motor was introduced into the organ, and the ringing of the new chimes in the tower by an electrical keyboard in the chancel ended his work and silenced forever the voice of the old bell.

Assistant  
Ministers.

The list of assistant ministers of St. James's Church is a long one and comprises the names of many who are still living and occupying parishes

of their own in various parts of the country. The names of some of those who officiated in that capacity previous to 1861 have already been given. The following list dates from that period :

In 1867, Dr. Morton spent the winter in Florida, and during that period the Rev. Jas. W. Robins filled the pulpit, Dr. G. A. Crook having charge of the other services, as assistant minister. 1867.

On July 5, 1868, the Rev. Henry J. Rowland became assistant minister, succeeding Dr. Crook, and continued in that position until June, 1870, when he was succeeded by Rev. Mr. Gibson until 1873, when the Rev. Mr. Graff filled the place for about six months. He was succeeded by 1868.  
1870.

Rev. George M. Christian. 1874.

Rev. William C. Starr. 1876.

1877.

Rev. Charles Morison, September 1, 1878, to October 1, 1880. 1878.

Rev. A. A. Rickert. 1882.

Rev. Mr. Roberts. 1883.

The Rev. Mr. McCurdy and the Rev. D. Lewis, U. S. N., also assisted Dr. Morton during several 1884.

years, and Dr. Meier-Smith filled the pulpit once each Sunday during the year before Dr. Morton resigned the rectorship of St. James's, and his scholarly, thoughtful sermons will long be remembered by all who heard them.

1825.      Rev. W. H. Burr, assistant to Dr. Morton.
1887.      Rev. G. Ernest Magill, assistant to Dr. Nichols.
1889.      Rev. Chas. J. Mason, assistant to Dr. Nichols.  
            Rev. Frederick D. Lobdell, assistant to Dr. Nichols.
1890.      Rev. Charles K. Penny, assistant to Dr. Blanchard, 1890-1891.
1890.      Rev. Benjamin J. Davis, assistant to Dr. Blanchard, 1890-1892.
1892.      Rev. Chas. N. Morris, assistant to Dr. Blanchard, 1892-3.  
            Rev. Arnold H. Hord, assistant to Dr. Blanchard, 1892-4.  
            Rev. E. Stanley Welles, assistant to Dr. Blanchard, 1892-3.
1893.      Rev. Horace A. Walton, assistant to Dr. Blanchard, 1893, still serving.
1894.      Rev. Samuel R. Colladay, assistant to Dr. Blanchard, 1894-6.

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Rev. Walter Lowry, assistant to Dr. Blanchard, 1896-8. 1896.

Rev. Chas. B. Carpenter, assistant to Dr. Blanchard, 1898-9. 1898.

Rev. John Dows Hills, assistant to Dr. Blanchard, 1899. 1899.

738000

**A List of Vestrymen of St. James's Church, and  
Their Terms of Office.**

A.

Ashhurst, Lewis R. . . . . 1829 to 1832

B.

Burd, Edward . . . . . 1829 to 1834

Biddle, James C. . . . . 1834 to 1839

Bradford, James H. . . . . 1842 to 1851

Biddle, Cadwalader . . . . . 1869 to 1883

Brinley, Charles A. . . . . 1890 to 1895

Brock, Robert C. H. . . . . 1896 —

C.

Comegys, Cornelius . . . . . 1829 to 1838

Carter, Durden B. . . . . 1829 to 1844

Coxe, William T., M.D. . . . . 1835 to 1838

Campbell, James M. . . . . 1836 to 1838

Cox, James . . . . . 1837 to 1850

Cabot, Joseph . . . . . 1839 to 1871

# St. James's Church

61

Calhoun, William H. . . . .	1840 to 1842	C.
Carson, Joseph, M. D. . . . .	1842 to 1870	
Clark, Ephraim . . . . .	1859 to 1869	
Cope, John C. . . . .	1879 to 1889	
Childs, George W. . . . .	1879 to 1894	
Corson, Robert R. . . . .	1880 to 1895	
Coxe, Henry B. . . . .	1891 to 1895	
Cadwalader, Richard M. . . . .	1881 to 1895	
Cooke, Jay, Jr. . . . .	1895 —	
Coxe, Justice, Jr. . . . .	1895 to 1898	
Cochran, Travis . . . . .	1895 —	
Clapp, B. Frank . . . . .	1898 —	
Dunlap, Thomas . . . . .	1840 to 1842	D.
Drayton, W. Heyward . . . . .	1868 to 1879	
Duane, James May . . . . .	1895 to 1898	
Drayton, Robert C. . . . .	1895 to 1899	
Ewing, Maskell . . . . .	1880 to 1895	E.
Evans, Allen . . . . .	1883 to 1884	
Fisher, William . . . . .	1843 to 1848	F.
Fraley, Frederick . . . . .	1865 to 1879	
Frazier, W. W., Jr. . . . .	1896 —	
Flagg, Stanley G., Jr. . . . .	1898 —	

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- G.    Griffitts, William F. . . . . 1848 to 1879  
       Gerhard, Benjamin . . . . . 1851 to 1865  
       Gibson, Henry C. . . . . 1879 to 1881  
       Gibson, J. Howard . . . . . 1881 to 1894
- H.    Hale, Thomas . . . . . 1829 to 1836  
       Hemphill, Joseph . . . . . 1829 to 1832  
       Haskins, Francis . . . . . 1835 to 1836  
       Hunter, George W. . . . . 1849 to 1879  
       Hall, A. Douglas, M. D. . . . . 1869 to 1874  
       Hand, Thomas C. . . . . 1879 to 1891  
       Hutchinson, James H., M. D. . . . 1876 to 1890  
       Heyl, George A. . . . . 1895 to 1896  
       Hutchinson, S. Pemberton . . . . 1895 to 1899
- I.    Ingham, William H. . . . . 1883 to 1895
- J.    Johnston, Alex. W. . . . . 1833 to 1835
- K.    Knight, Daniel . . . . . 1829 to 1838  
       Kirkham, George H. . . . . 1850 to 1879
- L.    Lowber, John C. . . . . 1829 to 1835  
       Lewis, John T. . . . . 1854 to 1879  
       Lewis, Henry . . . . . 1879 to 1880



Lewis, W. F. . . . .	1884 to 1894	L.
Lea, J. Tatnall . . . . .	1883 to 1895	
Markland, John . . . . .	1829 to 1836	M.
Morris, Caspar, M. D. . . . .	1833 to 1835	
Montgomery, John C. . . . .	1836 to 1837	
Mütter, Thomas D., M. D. . . . .	1840 to 1844	
Massey, Robert, Jr. . . . .	1880 to 1881	
McCay, S. Kingston . . . . .	1895 —	
Merritt, James S. . . . .	1895 —	
Norris, Joseph P., Jr. . . . .	1829 to 1836	N.
Nancrede, Charles B., M. D. . . . .	1878 to 1879	
Pettit, Thomas M. . . . .	1843 to 1854	P.
Phillips, Clement S., Jr. . . . .	1869 to 1879	
Pugh, Edward F. . . . .	1875 to 1879	
Platt, Charles . . . . .	1895 to 1898	
Read, John . . . . .	1829 to 1842	R.
Rawle, William J. . . . .	1829 to 1842	
Ralston, Robert . . . . .	1838 to 1851	
Ritchie, Arthur . . . . .	1860 to 1872	
Ritter, James D. . . . .	1862 to 1869	
Roberts, Percival . . . . .	1870 to 1879	
Roberts, G. Theodore . . . . .	1874 to 1879	

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R.	Rawle, Francis . . . . .	1895 —
	Robinson, V. Gilpin . . . . .	1899 —
S.	Scott, John M. . . . .	1833 to 1836
	Shackleford, Henry A. . . . .	1847 to 1859
	Stone, Charles H. . . . .	1850 to 1862
	Sparks, Thomas . . . . .	1872 to 1875
	Smith, Francis G., M. D. . . . .	1874 to 1878
	Shippen, Edward, M. D. . . . .	1879 to 1895
	Struthers, John . . . . .	1879 to 1883
	Stone, James N. . . . .	1880 to 1881
	Sinkler, Wharton, M. D. . . . .	1898 —
T.	Tanner, Henry S. . . . .	1836 to 1843
	Toland, Robert . . . . .	1836 to 1849
W.	Wharton, George M. . . . .	1835 to 1870
	Wucherer, John R. . . . .	1842 to 1850
	Wallace, Ellerslie, M. D. . . . .	1851 to 1869
	Wilson, Joseph M. . . . .	1879 to 1895
	Wood, George A. . . . .	1879 to 1883
	Wilson, Henry W. . . . .	1894 to 1895
	Watts, Ethelbert . . . . .	1895 to 1896
Y.	Yarnall, Ellis, Jr. . . . .	1844 to 1860

# Extracts from the Parochial Reports of St. James's Parish, Philadelphia. 1833-1899 (both inclusive).

Taken from Convention Journals, Diocese of Pennsylvania.

## STATISTICS CONCERNING ST. JAMES'S PARISH, PHILADELPHIA.

NOTE.—The reports from 1810 (the date of the admission of St. James's Parish to the Convention) to 1832, both inclusive, are consolidated with those of Christ Church and St. Peter's Church, Philadelphia, of which three parishes Bishop White was rector until the latter date. The Parish Registers record 299 baptisms between 1813 and 1832, and 9 marriages between 1829 and 1832.

YEAR	BAPT.	CONF.	COMM.	MAR.	BUR.	OFFERINGS Total
1833	23	3	100	4	7	\$ 556 12
1834	21	7	110	4	6	1,047 91
1835	26	15	150	7		1,755 58
1836	3	7	180	6		3,557 01
1837	2	7			4	1,155 88
1838	33	31	160	7	4	2,341 35
1839	32	33	200	11	6	2,675 00
1840	40	25	260	8		2,819 03
1841	56	26	300	17		3,568 56

## A Sketch of

YEAR	BAPT.	CONF.	COMM.	MAR.	BUK.	OFFERINGS Total
1842	84	33	338	18		\$2,397 22
1843	54	23	376	9	6	2,513 49
1844	45	0		4		
1845	42	20	370	11	6	3,312 32
1846	37	21		9	1	2,653 13
1847	20	11	350	10	1	3,493 88
1848	43	20	300	3	6	1,890 56
1849	27	5	300	11	6	1,911 90
1850	39	11	300	11		2,298 76
1851	54	16	300	13		2,789 46
1852	47	15	250	5		1,829 58
1853	43	20	250	5		5,429 00
1854	50	14	250	12		7,500 00
1855	25	11		9		2,582 38
1856	59	25	300	13		2,511 41
1857	53	18	300	5		3,683 11
1858	39	20	250	5		2,261 19
1859	53	14	250	9		2,003 48
1860	33	15	250	8		2,646 22

## St. James's Church

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YEAR	BAPT.	CONF.	COMM.	MAR.	BUR.	OFFERINGS		
						Parochial	General	Total
1861	26	12	250	7		\$ 7,242 00	\$1,395 06	\$8,637 06
1862	44	7	250	8				7,025 84
1863	26	17	250	15		6,661 14	1,283 84	7,944 98
1864	45	13	250	18		4,353 99	3,507 86	7,861 85
1865	40	14	250	11				7,795 94
1866	41	22	250	16	19	7,906 15	2,755 64	10,661 79
1867	30	7	250	4	10	4,439 61	3,349 05	7,788 66
1868	57	15	250	14	18			4,995 72
1869	52	16	250	3	13			6,872 52
1870	32	13	250	8	9			57,557 68
1871	23	16	200	6	10			59,752 77
1872	17	32	300	7	5			76,934 00
1873	39	14	311	4	12			27,580 55
1874	25	27	335	18	13			23,884 32
1875	35	16	350	9	16			22,374 70
1876	33	25	350	9	21			22,430 72
1877	38	18	350	16	20			17,780 46
1878	35	29	350	8	19			39,366 56

## A Sketch of

YEAR	BAPT.	CONF.	COMM.	MAR.	BUR.	OFFERINGS Total
1879	23	21	300	10	19	\$19,693 96
1880	32	23	400	9	10	61,029 15
1881	25	26	400	9	15	35,120 10
1882	17	16	400	10	19	28,354 32
1883	30	27	300	8	23	31,839 08
1884	31	34	400	10		40,577 04
1885	43	15	450	18	14	28,953 92
1886	31	30		16	19	21,188 84
1887	35	26	600	18	9	25,352 13
	1988	997		523	366	\$782,538 19
1888	88	26	528	9	16	38,054 36
1889	70	30	561	10	24	49,728 44
1890	45	33	581	9	29	67,516 13
	203	89		28	69	\$155,298 93

YEAR	BAPT. CONF. COMM. MAR. BUR.			OFFERINGS					
				Parochial	Diocesan	General	Total		
1891	59	41	611	8	33	\$50,936 23	\$11,069 60	\$9,701 85	\$71,707 68
1892	60	38	666	11	44	65,197 41	9,719 06	9,133 69	84,050 16
1893	67	51	719	10	29	59,683 28	6,623 81	11,301 09	77,608 18
1894	57	37	752	11	40	70,400 82	10,718 09	9,432 09	90,551 00
1895	60	70	813	13	31	66,043 81	12,335 91	8,818 76	87,198 48
1896	66	38	829	13	32	42,875 37	7,649 28	6,577 55	57,102 20
1897	58	53	861	14	30	35,339 57	7,316 50	7,483 27	50,499 34
1898	45	35	905	18	33	33,871 05	8,139 31	8,011 41	50,021 77
1899	49	31	920	18	45	36,686 69	9,729 80	9,331 25	55,747 24
	521	394		116	317				\$624,486 05

## SUMMARY OF STATISTICS, 1807-1899.

Baptisms . . . .	3011	Marriages . . . .	676
Confirmations . . .	1460	Burials . . . .	752
Offerings . . . .	\$1,562,323.17.		















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