

Prevost obtained consecration at the hands of the Bishop of London—Bishop Seabury having received the same rite from the Scottish church a short time previously—and in 1789 another General Convention of the American churches revised the Prayer Book. With these events the independent life of what is known as the Protestant Episcopal Church of the United States began, and thenceforward it pursued its course in freedom.

During the Revolution and for several years afterwards it is presumable that the church at Morlatton had no stated public ministrations from any source. The Rev. Mr. Murray, whose heart seems to have been with his people in his remote missionary field, returned to Pennsylvania about 1790, and resumed in part his pastoral duties both at Reading and Morlatton. He died in Philadelphia September 14, 1793, of the prevailing epidemic of yellow fever, aged sixty-six, and his remains, together with those of his wife, Mrs. Ann Murray, who survived him until March 31, 1811, rest in the burial ground adjoining Christ Church in that city. Mrs. Murray's friendly interest in the parish of St. Gabriel's is evidenced by her presentation to it in the month of June, 1801, of a large folio Bible, printed in London, which for many years afterwards continued to be used in the church services.

## PART IV

*The Clergy of Christ Church*

"Moreover it is required in Stewards, that a man be faithful."—1 Cor. 4, 2.  
"Touch not My anointed, and do My prophets no harm."—Psalm 105, 15



THE STORY of the early Christian Church, as it has been preserved to us, is, to a great extent, the record of the lives of the Apostles, and the Bishops who followed them. The History of a Parish has to do chiefly, though not entirely, with the record of its ministers and rectors. It is their labor and efforts that have been preserved and it is our privilege to gather together what data is available, and to make the record permanent for future generations.

The missionary activities of the Rev. Thomas Barton brought to the attention of the church authorities the fact that Reading, in Berks County, was an established and growing city with great possibilities, and the need of the Church's effort to advance the cause of Christ was evident. This recommendation was handed on by the report of Dr. Bearcraft to those interested and responsible across

the ocean. Then came the petition of the early settlers of Berks County. The Rev. Alexander Murray, evidently of Scottish parentage, was then sent as the missionary of the Society for the Propagation of the Gospel in Foreign Parts. He arrived in Philadelphia in 1763 after a long and arduous voyage, with impaired health, and the loss of many of his possessions. His ship sailed under convoy of a frigate and stopped for some time at Halifax, Nova Scotia, and here the steward, who certainly belonged to the class of the unjust, robbed him of most of his earthly possessions, excepting only a few books. When he arrived in Philadelphia, he was cheered by the kindly reception of a brother clergyman, Rev. Richard Peters, Rector of Christ Church, Phila., whose letters of recommendation to Mr. James Read of Reading have fortunately been preserved to us and is reproduced in this volume.

*Rev. Alexander Murray  
1763-1792*

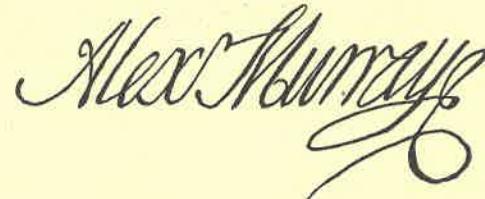
The story of Dr. Murray's labors and sacrifices has been given to us through his reports to the missionary society. The Rev. Dr. Hawks preserved them by making copies of them in England, and forwarding them to Bishop Perry of Iowa, who has preserved them for all time. They are published in large and bulky volumes that are not easily available.

Mr. Murray most conscientiously and faithfully labored in Reading and vicinity for many years. He was given permission by the Provincial Assembly to sell his possessions and to return to England during the Revolutionary War. When he was ordained he had taken an oath of allegiance to the King and his conscience would not permit him to violate that pledge.

He returned to Berks County in 1790 and ministered to his old parishioners for several years. He died of yellow fever in Philadelphia in 1792 and was buried in Christ Church Cemetery not far from Franklin's grave. His widow survived him by eleven years.

Dr. Murray was once nominated to the Episcopate of Virginia by the King, under the Administration of Clarendon, and a patent was actually made out. Difficulties in the way of providing for his support led to the project being abandoned. It was not considered wise that his stipend should come from the taxation of the people. This was on the advice of the S. P. G.

His is the record of a faithful soldier of Christ who labored faithfully and well with very little in the way of tangible results. Yet in the progress of the Kingdom, he is to be accounted most worthy in the laying of the right foundations.

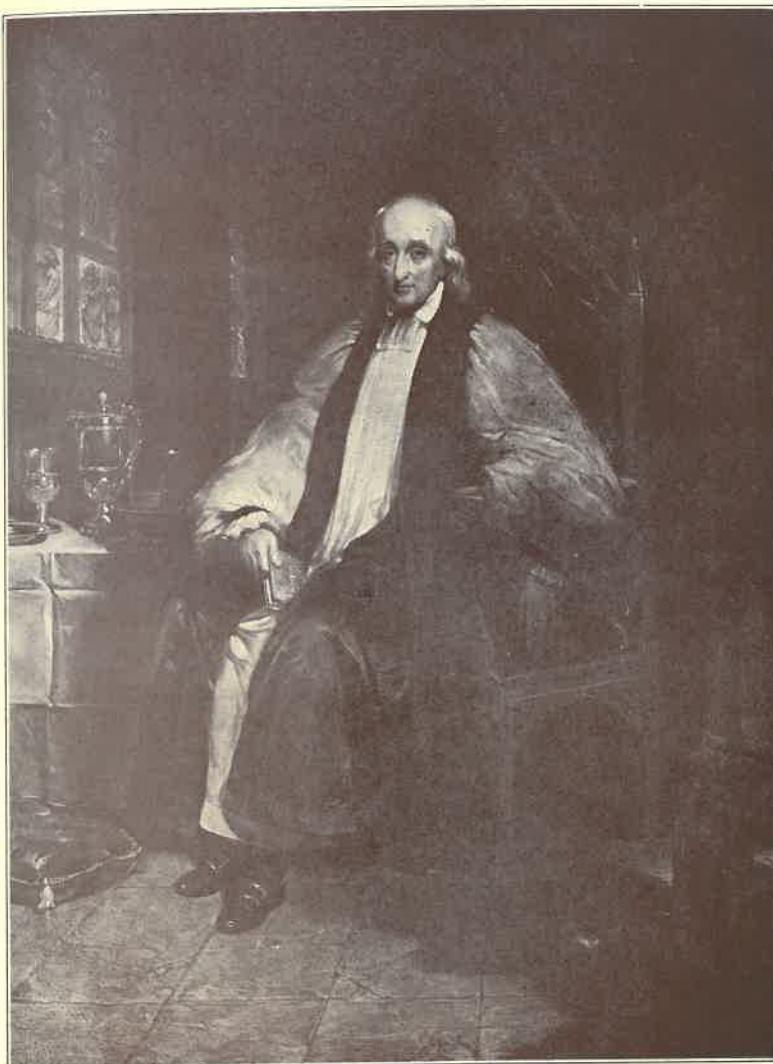


NOTE: Dr. Murray's parochial records were all laboriously copied by Mr. B. F. Owen, and are to be found in the library of the Berks County Historical Society. Vide also the papers of Wellington M. Bertolet, Esq., and Louis S. Richards, Esq.

During the period between the cessation of the labors of Dr. Murray and the building of the brick Church at Fifth and Court streets, there is no record that establishes the fact of any regular administrations or the existence of any church building. We do know however, that there was a good and wise Bishop in Philadelphia, who is looked upon as the "Washington" of the Episcopal Church. It is certain that he was not unconcerned about the affairs of the Church in Reading, and that some regular work was going on in the vicinity.

In 1801, the corner-stone of a new Church was laid at Douglassville, and the congregation had regular ministrations during this period. There was also work going on at Morgantown. The Rev. Levi Bull, whose home was near Morgantown, was regularly providing for the spiritual needs of the people at Warwick, Churchtown, Morgantown and Douglassville and in 1823 he held service and administered the Holy Communion in Reading. There may have been many other services held by him and others of which the record is lost. The sexton was paid for caring for the church building and ringing the bell, of course this may have been a church building in temporary use, but it seems more probable that there was a small frame building and that the money secured from the state lottery of which there was about \$1000.00 on hand, after the purchase of the lot, was not wasted or lost even amidst the confusion of the Revolutionary War.

THE FATHER OF THE AMERICAN EPISCOPAL CHURCH



Rt. REV. WILLIAM WHITE, D.D., FIRST BISHOP OF PENNA.,  
WHO CONSECRATED CHRIST CHURCH IN 1826

*The Rev. Robert Davis*  
1823-1826

The Rev. Robert Davis was in charge of Christ Church, from 1823 to 1826. It is doubtful whether he was ever elected to the rectorship. His compensation was \$250.00 per year, which was supplemented by the Diocesan Missionary Society. It was during his rectorship that the first brick church was erected. The church was completed and consecrated by Bishop White on May 10th, 1826, at which time a Convention of the Diocese of Pennsylvania, embracing the whole State, was held, most of the delegates using a well equipped canal boat for the purpose. The delegates passed a resolution commending the equipment and courtesy of the employees of the particular packet.

The labors of the Missionary were not very productive. His stipend was insufficient and his burdens heavy.

There is a copy of a letter written to the Vestry dated May 12, 1826, stating that he had this day resigned the charge, which he had assumed two years and eight months before. He speaks of his sacrifices in building the church and the inability of the Congregation to make up his salary. He makes reference to the amount of debt he had incurred. A paper once in the possession of Mr. Marks John Biddle, recites that Mr. Davis' salary was fixed at \$200.00 per annum, in addition to which he was allowed \$250.00 by the Missionary Society.

Another letter to the Vestry from Mr. Davis dated March 12th, 1826, again communicates his resignation. He speaks of his physical indisposition and of the many difficulties incident to the erection of the new church.

Of the subsequent career of Mr. Davis we know very little. He was for a time the Assistant at St. Stephen's Church, Philadelphia. He died at the age of 66 years, on the 17th of April 1855. Services were held in St. Stephen's Church and he was buried in St. Stephen's graveyard, which was then at the S. W. corner of 13th and Cherry streets, Philadelphia.

He was at one time engaged in printing religious books. Mr. Louis Richards reports that he found in Mr. A. H. Rothermel's library a well printed work of ten volumes entitled "The Ecclesiastical History of Eusebius Pamphilus," translated from the original by the Rev. C. F. Cruse, A. M., Assistant Professor of the University of Pennsylvania, published by the Rev. R. Davis and Brother, Philadelphia. Copyrighted 1833.

There are reasons for believing that his brother was at one time Rector of the Church of the Resurrection, Tioga, Philadelphia.

After the withdrawal of the Rev. Mr. Davis, efforts were put forth to secure another Rector. They now had a church building. This was an important step forward, but the faithful were few and the cause of the Church misunderstood, if not unpopular. An effort was made to secure the services of the Rev. William Augustus Muhlenberg. In a letter dated at Lancaster, May 23, 1826, he acknowledged receipt of the invitation, but that such are his present engagements, that it was not in his power to accept. He says he has learned with much pleasure what has been done in Reading and earnestly hoped that they may succeed in obtaining a Pastor, who would be the means of filling their beautiful edifice, with a devout congregation.

In a subsequent letter to Mr. Geo. DeBenneville Keim, on the following January he wrote again that he is under conditional engagement to a church in the neighborhood of New York. (Flushing, L. I.) If this did not materialize he said he would come to Reading should the church still be vacant. In the course of two weeks he hoped to be determined in the matter. In the meantime no expectation he had raised should prevent their securing another Pastor. He writes further, "I feel a warm interest in the success of your pious undertaking. What you and one or two others have done, is an example of zeal in the cause of the Church not often equaled."

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*The Rev. M. Cooper Meade*

1826

The Rev. Mr. Meade was the next incumbent. He seems to have remained but a very short time. The reason was the feebleness of the work and the meagerness of the salary. Mr. Meade was evidently prominent in the general affairs of the Church and was for many years a Secretary of the General Convention.

Bishop Howe succeeded him to this office in 1850. The Bishop stated at one time that he was impulsive and was known as a fiery orator. There was much personal feeling on Mr. Meade's part when Dr. Howe was elected as his successor, and he was inclined to sulk and give his successor no assistance, but this feeling was all over in a day and after that he rendered all the assistance in his power.

Mr. Meade came from White Plains, New York. He received the unanimous call from the vestry at a meeting held on June 13th, 1822, and reported that he expected to commence his official duties on the following 9th of July. The vestry called him upon the recommendation of Bishop White, who testified to his good intentions.

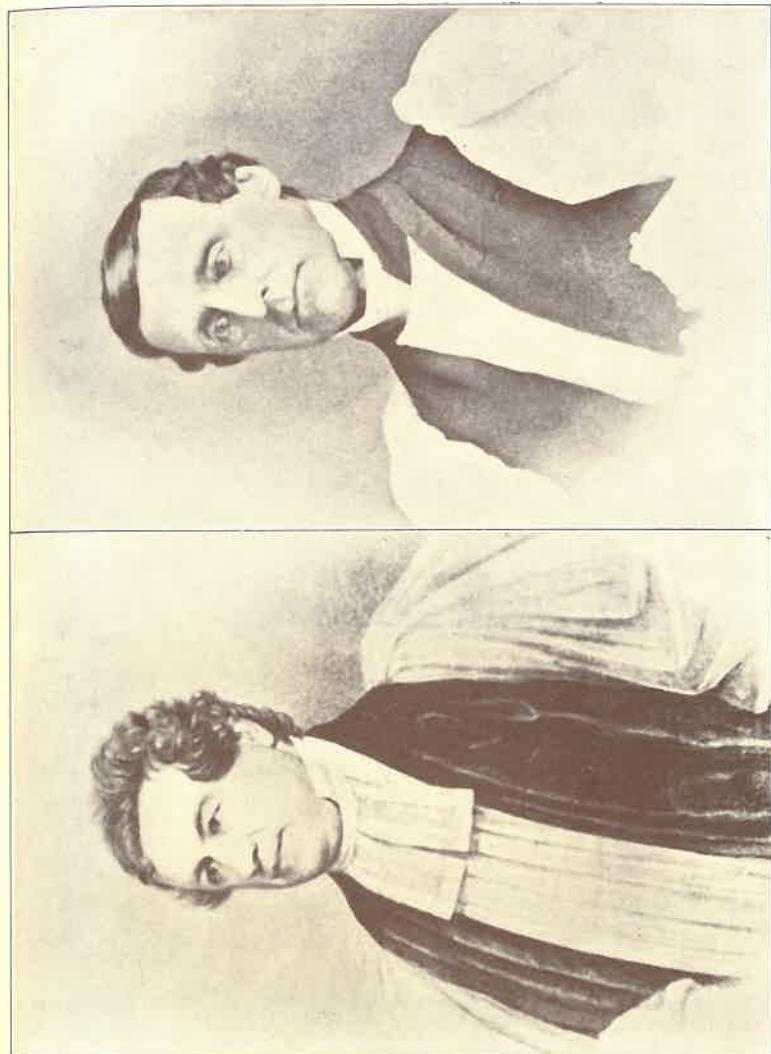
Dr. Meade died July 17th, 1879 in Norwalk, Conn., at the age of eighty years. He was for nearly half a century Rector of St. Paul's Church, Norwalk. At the time of his death he was the oldest Church clergyman in his Diocese, and was greatly revered for his zealous Churchmanship and large hearted benevolence. He had been for many years chairman of the Committee on Canons of the General Convention.

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*The Rev. H. J. Whitehouse*  
1827-1829

The Rev. Mr. Whitehouse was the next Rector. He succeeded the Rev. Mr. Meade in January, 1827, and resigned in November 1829, having been the Rector for nearly three years. He reported having baptized 8 adults and 24 children; 36 were confirmed, 4 marriages and 9 burials. The total communicant list was 51. He was subsequently Rector of St. Luke's Church, Rochester, N. Y., and in 1844 he became Rector of St. Thomas' Church, New York.

He became the Coadjutor to the aged Bishop Chase in 1851 and succeeded him to the See of Illinois in 1852. He died August 10th, 1874. He was an excellent scholar, an eloquent preacher and an inflexible administrator.



BISHOP H. J. WHITEHOUSE  
of Illinois  
Former Rectors of Christ Church, who became Bishops  
of Michigan

In 1872 he wrote a personal letter to Louis Richard, Esq., at the time of the death of John I. Richards. He writes from Chicago, "It has made me recall a very long past and my room where the two Richards and Losier used to come for some special religious instruction, which for theirs and others' sakes and their own I gave them. They were fine boys with a Godly home influence around them, and I indulged the hope that they would grow up for the work of the ministry. Our paths have been far apart, God be praised if I had any influence in shaping his life. His grace be praised if his has been a good one well ended; and may the friendship with which he honored me be the prelude to the love and fellowship of paradise."

Bishop Whitehouse was born in New York City, August 19th, 1803.

After the resignation of the Rev. Mr. Whitehouse Christ Church continued vacant for 18 months, with the exception of the short period of service rendered by the Rev. M. Leonard. During this period the congregation by removals and other causes was diminished in members and its prospects were unfavorable and discouraging.

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*The Rev. Francis Cumming*  
1831

Little is known of Mr. Cumming's rectorship and subsequent career. He was elected to the rectorship on the 22d of April, 1831, but continued in charge of the Parish for only one year. Sixteen communicants were added to the Parish during his ministration and four by transfer.

Notwithstanding these additions the whole number of communicants reported at this time, was but 37. By this time the Vestry had realized the insufficiency of the support that they were able to provide and they wrote to Bishop White asking that a lay-reader be provided for them, as conditions made it possible for them to provide for a regular minister.

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*The Rev. Samuel A. McCoskry*  
1833-1834

Accordingly Mr. Samuel A. McCoskry a promising candidate for holy orders was sent as a lay-reader. He was ordained deacon in 1833 and was admitted to the priesthood by Bishop Onderdonk on December 13th, 1833. After his ordination he continued in charge of the parish but a short time, resigning in June, 1834, having been in charge a little over two years. At the close of his ministrations he reported 15 confirmations and that the communicants numbered 32.

Mr. McCoskry had a very notable career before coming to Reading. He had been at the U. S. Military Academy for two years and had graduated at Dickinson College in 1825. Studying law, he was a successful practitioner for six years and was Deputy Attorney General for Cumberland County. After leaving Reading he became Rector of St. Paul's Church, Phila. On July 7th, 1836, he was consecrated Bishop of the Diocese of Michigan and assumed, with his Episcopal office, the Rectorship of St. Paul's Church, Detroit, which he retained for 27 years.

His administration was marked by great growth and development. After nearly 42 years of service he tendered his resignation, March, 1878, "owing to failing health and infirmities of age, which hinder the efficient administration of the affairs of the diocese." He was then in his seventy-fifth year. Charges having been made against his character, he withdrew his resignation, demanding an investigation. With the vacillation of age, and weakened mentally and physically, he renewed his resignation, but, before the House of Bishops could investigate, sailed for Europe.

At a meeting of the House in New York, Sept. 3, 1878, he was deposed. It is but just to say that at this meeting a quorum was obtained with great difficulty and that many were not satisfied with the decision there reached. He died in New York, August, 1886.

After Mr. McCoskry left in 1834, the Rev. Geo. W. Cole ministered as a temporary supply for about two months.

We now come to the story of a man who made a strong impression upon the parish and continued as Rector for about sixteen years. He did faithful work, both in the parish and in his subsequent rectorship.

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*The Rev. Richard Umstead Morgan*  
1834-1850

Dr. Morgan was regularly instituted as Rector of Christ Church on Sunday morning, October 5, 1834, by Bishop Onderdonk. The Bishop preached the sermon and the Rev. Geo. Mintzer, of Douglassville, read the morning service.

Mr. Morgan had previously been Rector of St. Paul's Church, Chester. He came under general public notice while in Chester by performing a very trying duty, that of ministering to a condemned convict, by the name of Wellington. He continued his ministrations to the last and walked with him to the scaffold—this was in December, 1824. He was a Rector at Chester from 1822 to 1831, afterwards going to St. John's Church, Pequea, Chester Co., 1831 to 1834. During his rectorship there were 105 confirmations and a communicant list attained to 175. He reported that the church had become entirely free from debt, owing to generous relinquishment of over \$1,100.00 each, on the part of honorable M. S. Richards, George DeBenneville Keim and Benneville Keim, Esqs.

During his rectorship there was in existence The Ladies' Sewing Society. In 1842, he reported that they were zealously engaged in raising funds by their own handiwork to liquidate the debt on the rectory, which had been purchased on their responsibility. Among other valuable achievements of Mr. Morgan was the publishing of a small booklet, printed at the office of the Berks and Schuylkill Journal in 1842, a history of the Episcopal Church in Reading, Berks County, Penna., containing valuable data that has furnished information for this and other historical sketches.

Mr. Morgan was always held in the highest esteem, but for some unexplained reason there came to be a settled opposition to his labors and work, and in 1850 a letter was written him asking for his resignation. He had one strong friend and champion in the person of J. L. Stichter. A letter dated April 2, 1850 contains his resignation stating that he had accepted an unanimous call from Trinity Church,

New Rochelle, N. Y. Dr. Morgan continued his labors at New Rochelle until compelled by age to relinquish his duties when he was made rector-emeritus. That there was strong feeling at the time of his resignation is evident from the fact that Mr. Stichter was not elected to the vestry the following year, but the trouble soon was forgotten since Dr. Morgan's friend was re-elected at the following election. During the years that intervened Dr. Morgan and Mr. Stichter maintained correspondence at intervals. In a letter to Mr. Stichter in his later years, Dr. Morgan states that he realizes that Christ Church was in the throes of development when he was there, and had not yet reached the ideal of Churchly order. He also refers to the fact that he and his old friend are the only surviving members of what constituted the Rector, Wardens and Vestry of Christ Church, Reading. He was living in 1881, at the age of 82.

NOTE: The Rev. Dr. R. U. Morgan died at Stamford, Conn., October, 1882 at the age of 83 years. Suitable resolutions were passed by the vestry at a meeting held in December of that year in which he is referred to as the Founder of the first Benevolent Society of Reading, which was afterwards merged with the Social Welfare League.

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*The Rev. M. C. Lightner*  
1850-1861

Mr. Lightner had been the Rector of St. David's Church, Manayunk, and is said to have been the founder of that Parish. He was the next rector of the Parish after Dr. Morgan. There is a letter, quoted from Mr. Stichter's notes, written on behalf of the Vestry to Bishop Potter asking him to transfer Mr. Lightner from Manayunk to Reading,

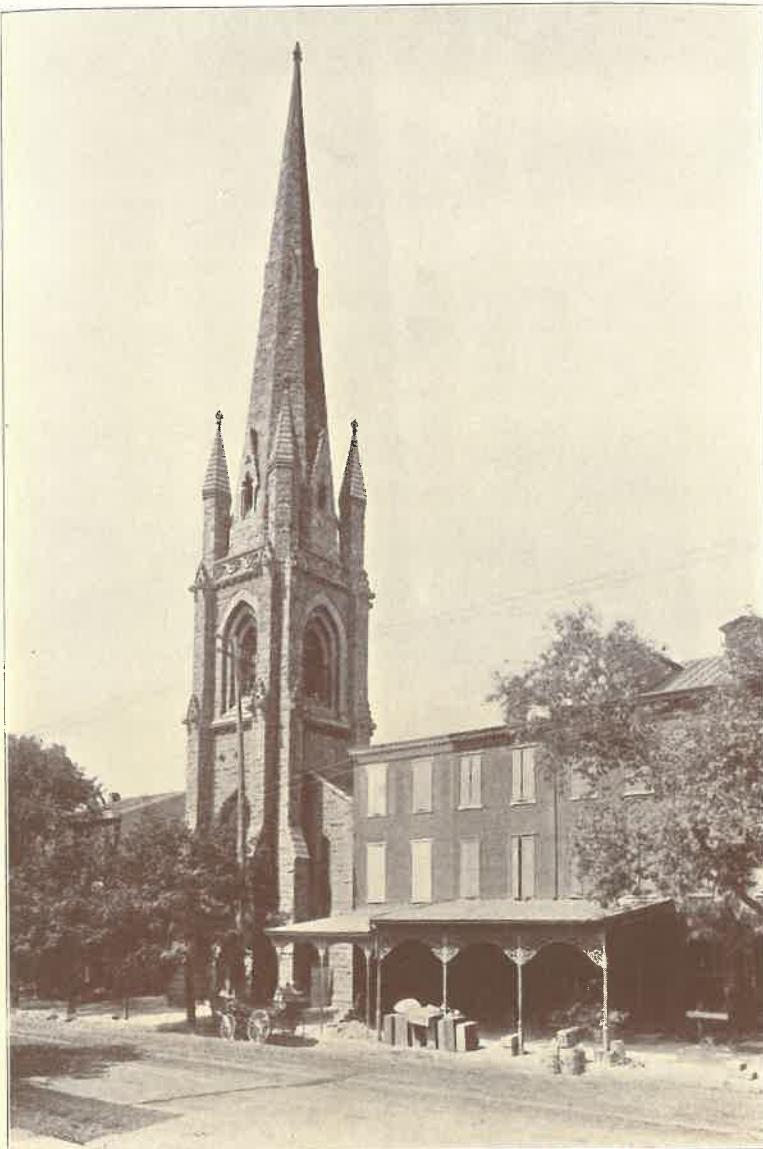
refers to extraordinary unanimity of choice and of their confidence that Mr. Lightner would build up the Parish. He is said to have been the first Rector to preach extemporaneously. The first call was sent by the Vestry in 1850, and on the 24th of April he writes and declines the rectorship, on account of his conviction of his duty to continue to serve his present charge, but on the 13th of May he writes again accepting the Rectorship, to enter upon his duties on the first Sunday of May, which plan he subsequently carried out.

He continued in active service until 1861, when he was called to the rectorship of Trinity Church, Binghamton, N. Y. There was a tradition that he broke down mentally and physically and died in a Sanitarium. There were two other clergymen by this name, the Rev. Edward L. Lightner, Rector of Christ Church, Upper Merion and the Rev. P. B. Lightner, who was at one time at Scranton and afterwards at New Castle, Delaware.

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*The Rev. A. G. Cummins  
1861-1867*

The Rev. Mr. Cummins commenced his work at Christ Church under the most auspicious conditions. He had previously studied law and was admitted to the Bar on May 20, 1854. He was of an old Delaware family and was possessed of considerable private means. He came as a deacon, and was afterwards priested on the 4th day of December, 1861, by Bishop Potter. The Clergy participating were the Reverends Samuel Edwards of Pottstown, Edmund Leaf of



NORTH FIFTH STREET AND CHRIST CHURCH IN 1871  
From the Original, in the Possession of J. Bennett Nolan, Esq.

Douglassville and John Long of Reading. Bishop Stevens, the assistant Bishop-elect, preached the sermon on that occasion.

During his vigorous and enthusiastic rectorship, Christ Church was enlarged and the beautiful tower and spire was carried forward to a successful completion. His salary was at first \$900.00 a year with the rectory. In 1864 his salary was raised to \$1,200.00. A seal of the parish was adopted November 6, 1864, and J. Glancy Jones, D. M. McKnight, J. A. Nicolls and J. P. Jones appointed a committee to draft a new charter. On January 30th it was reported to the Vestry that there were two parties in Church, one forming a children's choir and the other an adult, and that there was some rivalry developing between them. On motion of J. P. Jones the whole direction of the music was delegated to the rector. For some reason two vestrymen resigned at this period, William McIlvain and David McKnight. The rector stated in consequence of his impaired health it was necessary for him to secure an assistant and that he would provide the expenses. It was proposed by Mr. Cummins in December, 1866, to put in a new window to the memory of the Rev. Mr. Davis, providing the Vestry would put in another window to Wm. A. Richards. In a note written by Mr. H. M. Keim it was stated that the money was raised for these windows, but not called for, the project having fallen through.

On January 8, 1867, the rector being about to go abroad, the Vestry on motion of S. J. Potts, passed resolutions in regard to a supply, expressed to Mr. Cummins their appreciation of his long continued and self-denying labors in behalf of Christ Church and assuring him of their prayers for his safety on the great deep and best wishes for his

future happiness. The Rev. W. W. Bronson was selected by Mr. Cummins to officiate in his absence. The following August Mr. Bronson was requested by the Vestry to continue his relations as minister pro tem of the Parish. At the same time John M. Deacon of Philadelphia was appointed organist.

On October 1, 1867 at a special meeting the resignation of Mr. Cummins was presented and accepted, and thereby hangs a story, wanting in accurate data and entering into the realm of delicate domestic affairs. Mr. Cummins was married to a Lancaster lady, a Judge's daughter. The couple went abroad and returned on separate steamers. Mr. Cummins retired from the ministry. His wife returned to her home and a son was born to her. There was never any word of discredit applied to either of them. It seems to have been a case of incompatibility. Mr. Cummins never officiated afterwards, but pursued a business career and was very successful, owning a large acreage of land near Smyrna, Delaware. Mr. Cummins retained, however, a strong attachment for the Church, which never faltered, and was a vestryman of St. Peter's Church, Smyrna.

He died May 10th, 1904 in his 74th year. His home was a typical southern mansion, with generous hospitality and a number of colored servants. He was a protege of Bishop Stevens and held the warm personal friendship of Morris L. Clothier, the well known merchant of Philadelphia through many years. Mr. Clothier presented to his Alma Mater a handsome memorial gateway, and called upon Mr. Cummins' son to deliver the oration on that occasion. At the close of Mr. Cummins' life, his friend, Morris L. Clothier, presented a peal of four bells to St. Peter's Church in memory of the Rev. Alexander Griswold Cummins. The bells were

dedicated and blessed by Bishop Coleman on May 8th, 1907. His son bears the same name and is Rector of Christ Church, Poughkeepsie, N. Y., and the editor of the Church Chronicle.

NOTE: The Rev. A. G. Cummins was born at Smyrna, Del., November 12th, 1833. Was graduated at Trinity College, Hartford, Conn., with honors. Studied law at the University of Pennsylvania and practiced in Philadelphia, for five years with Henry J. Williams. Studied for the ministry at Berkeley Divinity School, and was ordained to the diaconate by Bishop Williams.

I am informed that the estrangement referred to was not permanent, but that his wife died at their home in Smyrna early in life, leaving him with a young son. It is stated by one who knew him intimately that he never lost his interest in religious and intellectual matters and that he was a scholarly, philosophical and cultivated gentleman, and bore his disappointments like a brave man.

In 1867 he was called to the deanship of the Cathedral at Chicago, but declined because he had obligated himself to see that the debts incurred in the building operations of Christ Church should be paid before relinquishing the work.

### *The Rev. John P. Lundy*

1868-1869

Mr. Lundy was elected Rector of Christ Church on January 4th, 1868. His salary was \$1500 and rectory, which was increased the following December to \$2000.00. He had previously been Rector of Emmanuel Church, Holmesburg. He was a scholarly man and had traveled extensively through Europe and the Holy Land. He was at one time Rector of the Church of the Holy Apostles, New York, and had been temporarily in charge both of St. Stephen's Church and St. Mark's Church in Philadelphia.

His wife was prominent in Philadelphia social life and was the daughter of Mr. William C. Linton and the niece of the Rev. W. S. Perkins, for many years the Rector of St. James Church, Bristol, Pa. She was the sister of Mrs. Oliver Landreth.

Mr. Lundy's rectorship was of short duration, continuing less than two years. During his rectorship there was some opposition to his attempt to introduce what was called a "Cathedral Service" which meant little more than the singing of the responses and the Psalter. He was reported to have quoted in a sermon the Rev. Stephen H. Tyng as having expressed himself as being favorable to such a service. One of the vestry wrote to Mr. Tyng on the subject and he repudiated the statement.

Mr. Lundy resigned in 1869 and died in 1886. His wife survived him for more than twenty years. She died on the 8th day of May, 1906, at her home at 245 S. 18th Street. She was for many years identified with St. Stephen's Church and afterwards with Christ Church Chapel. She was of a most charitable nature and was associated with many of the Civic interests of the City of Brotherly Love.

The memory of Mr. Lundy rests largely upon his scholarly work. He was the author of a large volume entitled "Monumental Christianity" or the Art and Symbolism of the Christian Church, (illustrated).

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### *The Rev. J. P. Hammond* 1868-1872

Mr. Hammond was elected Rector of Christ Church on June 7, 1869, and accepted the call on June 23d. He had been Rector of St. Anne's Church, Annapolis, in the Diocese of Maryland, and like Dr. Morgan he had previously been Rector of St. Paul's Church, Chester. (1861 to 1863). During

the Civil war he served as Chaplain to a regiment of U. S. Volunteers and was the brother of the Surgeon General of the U. S. Army.

Upon assuming the Rectorship of Christ Church, he promptly called a meeting of the congregation, adopted a plan for organized parish work and formed a Parish Guild. At this time there developed a considerable difference of opinion or conviction throughout the Church. There came to be a school of religious thought known as the "Oxford Movement," and generally as high or advanced Churchmanship, as contrasted with the Evangelical or low church ideals. Mr. Hammond was without a doubt a sincere christian gentleman, but he had become Rector of a conservative, Evangelical Parish, and his determined effort to change its character naturally resulted in opposition. To such an extent did the battle wage that the matter was taken into the Court of Common Pleas of Berks County, that Court sitting in equity heard the arguments put forth by Morton McIlvain, George F. Wells, DeBenneville Keim, John S. Richards, Samuel C. Mayer, Daniel R. Clymer, Levi B. Smith, William McIlvain, and Seymour H. Garrigues, vs. The Rector, Church Wardens, and Vestrymen of Christ Church, consisting of the Rev. Mr. Hammond, Isaac Eckert, George W. Morgan and others. This was on motion for an injunction. The case was argued by C. P. Muhlenberg, John S. Richards and George F. Baer for the Plaintiffs and by J. H. Hawley, Daniel Ermentrout and S. L. Young for the Defendants. The argument of John S. Richards, Esq., was afterward published and put in circulation. The result of the contest was the declaration by the Judge who heard the case that the matter was beyond the jurisdiction of the Civil Court, as it related entirely to ecclesiastical matters

and was for the adjustment and decision of the Church authorities, the Bishop of the Diocese having jurisdiction. The ultimate result, however, led to the resignation of Mr. Hammond on the 16th of September, 1872, the resignation to take effect on the 31st of October.

At one time Mr. Hammond received a protest signed by seventeen members, referring to a sermon delivered in Christ Church by the Rev. C. M. Parkman, on Sunday, December 4th, 1870. In replying Mr. Parkman stated that he had not said, as had been reported, anything derogatory to the pupils of the High School.

One of the permanent and excellent things that Mr. Hammond effected, during his stormy career, was the introduction of a Boy Choir, which became a permanent institution. Of course, such a choir had nothing to do with Churchmanship, but, up to that time, it had been identified with the advanced Church usage.

At this time most important events were transpiring, which had an important effect upon the interests of Christ Church. The Diocese of Pennsylvania was deemed too large for the administration of a Bishop, and, in the Convention, it was decided to set off a portion to be known as the Diocese of Central Pennsylvania. To this new Diocese Dr. M. A. deWolfe Howe, Rector of St. Luke's Church, Philadelphia, was unanimously elected on the 22d of November, 1871. The Vestry of Christ Church promptly adopted resolutions congratulating Dr. Howe on his election and asking him to adopt the city of Reading as his See City.

On the 20th of May, 1872, other resolutions were adopted, expressing the gratification of the Vestry on the

Bishop's selection of Reading as the See City of the new Diocese. On the following September the Vestry requested Bishop Howe to accept Christ Church as his "Cathedral Church" and that the Vestry, in concurrence with the Bishop, to choose some acceptable clergyman for the office of Dean, to which proposition the Bishop acquiesced. The Vestry at this time adopted resolutions approving the Christian zeal and personal character of their previous Rector, the Rev. Mr. Hammond, and tendering him their best wishes in his new sphere of labor. Efforts were made to secure a Dean and this office was tendered to the Rev. George S. Converse of Boston Highlands, Mass., and again to the Rev. James De Wolfe Perry of Philadelphia, but both declined. On the 7th of June, 1873, at a meeting of the Vestry at which Bishop Howe presided the Rev. William P. Orrick of York, Pa., was unanimously elected Dean. He accepted the office on the 10th of July, 1873, and continued as Dean and afterwards as Rector until 1891.

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*The Rev. William Pendleton Orrick, D. D.*

1873-1910

Dr. Orrick came to Reading from York, in 1873, since which time he was Dean and Rector of Christ Church for a period of 37 years, and became widely known and won the esteem of all his acquaintances.

Dr. Orrick was born among the Blue Hills of Berkley county, Virginia, January 19, 1836. His father, Jas. Campbell Orrick, was a farmer and a man who possessed many noble traits of character, among them a constant desire to

aid and educate children. The family came to America with the early Maryland colonists.

After attending the Episcopal High School at Alexandria, Va., Mr. Orrick became a student at the University of Virginia, at Charlottesville. He was graduated from that institution, receiving the degree A. B. Before the Civil War broke out the family moved to Cumberland, Md.

When Mr. Orrick had finished his collegiate studies he applied to Bishop Potter to become a student at the Episcopal Divinity School, at Philadelphia. He was warmly welcomed by the Bishop and the professors, and his life at the institution, then located on the corner of Walnut and Thirty-ninth Streets, was a very pleasant experience.

He graduated in June, 1865, and in accordance with the canons of the Church when one is ordained a Deacon, was sent, at his own request, by Bishop Stevens, who succeeded Bishop Potter, into the wilds of Western Pennsylvania as a missionary.

For fifteen months his headquarters were at Driftwood, and often he went on trips back and forth amid the rough mountains. He found, however, a warm and hospitable welcome wherever he journeyed and when, as he oftentimes did, he lay down to slumber in the rough lumber camps, the stalwart woodsmen stood ready to risk their lives rather than to see him suffer injury.

Some time later he moved to Emporium, Cameron county, where he continued his labors among lumbermen. Here Dr. Orrick was instrumental in having a beautiful chapel erected, the first one in the county.

In January, 1867, he found a more peaceful and higher work as a Rector of St. John's Episcopal Church, York. He



THE REV. WILLIAM PENDLETON ORRICK, D. D.  
Rector of Christ Church from 1873 to 1910.

labored in that city until July, 1873, leaving a marked impression upon the community.

On the first of October, 1873, Dr. Orrick came to Reading, and took charge of Christ Church, and was in continuous service until his death. The chancel had been deepened about 20 feet just before he came, and through the generous legacy of Miss Lucretia D. Wood, a parish building had been erected under his supervision.

Kenyon College, located at Gambier, Ohio, conferred the degree of D. D. upon Dr. Orrick shortly after his coming to Reading. It was at this institution that efforts were made to secure his services as an instructor in theology, but he did not accept.

St. Luke's mission, begun by the Bishop, was continued by Dr. Orrick, and the present chapel built. In many other lines of labor he did a good work for the Church. His enthusiasm and powers of endurance were remarkable. It is said that for 17 years he did not miss a Sunday from his pulpit, and for 30 years had not had but two months' vacation.

Dr. Orrick preached his last sermon on Sunday morning, October 31, 1910, and was in church for the last time the day following, which was All Saints' Day.

In general literary work and in music he found all the recreation he desired. In the latter he possessed unusual theoretical knowledge, and during leisure moments sought the sweet solace of music on his own organ. He was a lover of fine paintings, and many beautiful pictures graced the walls of his home. Without wife or children, his chosen calling absorbed the energies of his life, both in the pulpit and outside work. He was a clear thinker, a ripe scholar

and a preacher of high oratorical gifts. His teaching and sermons had for many years made him a religious leader. He had, with the passing years, become more and more endeared to his people, and his personal influence had much to do in making Christ Church a religious centre in the city and Diocese.

Dr. Orrick took unusual interest in the Bethlehem Diocese, which included the Archdeaconry of Reading. He had been for a number of years, and up to the time of his death, Secretary of the Standing Committee. On the Saturday morning before his death the Rev. Wallace Martin, Dr. Orrick's assistant, visited the Rector, and informed him of the splendid showing of the local church, in the recent report made to the Diocese. These facts caused a smile on the face of the venerable pastor, but he remarked that he would not live very long, and that he hoped the excellent work would continue.

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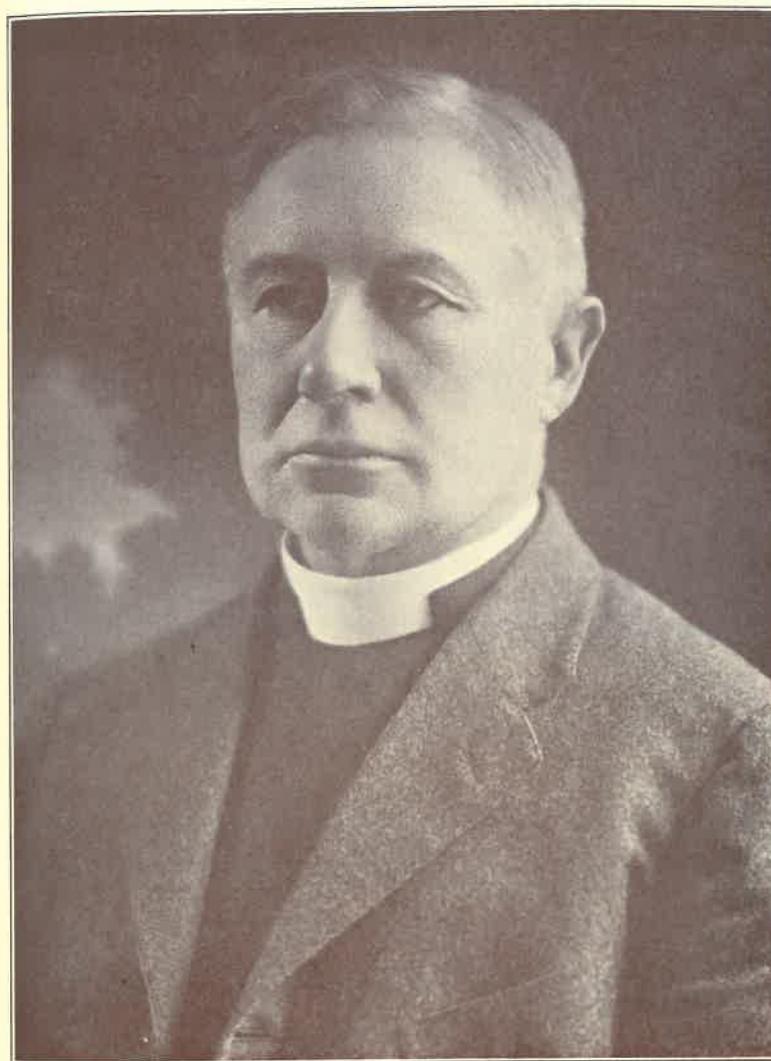
### *The Present Rector*

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#### *The Rev. Frederick Alexander MacMillen*

Rev. Frederick Alexander MacMillen was born and spent his early years on Prince Edward Island, Canada. His first higher educational course was pursued at Dalhousie College, Halifax, where he studied four years, and from which non-sectarian institution he was graduated in 1891. In the autumn of the same year he matriculated at the General Theological Seminary, New York City.

A short time thereafter Mr. MacMillen was ordained in Long Island City by the late Bishop Littlejohn, head of the Long Island Diocese.



REV. FREDERICK A. MACMILLEN  
RECTOR OF CHRIST CHURCH, READING, PENNA.  
RECTORY: 303 WINDSOR STREET

He first became the assistant of the Rev. Edgar Cope, rector of St. Simeon's Church, Ninth street and Lehigh avenue, Philadelphia. After three years Mr. MacMillen became an assistant to the Rev. Floyd W. Tompkins, rector of Holy Trinity Parish, Nineteenth and Walnut streets, Philadelphia. He remained until 1904, a period of six years, when he went to Covington, Ky., to take the rectorship of Trinity Church of that place, located in the Diocese of Lexington.

On the ninth of September, 1905, he married Miss Isabella C. Tomes, of New York City.

After spending four years there, Rev. Mr. MacMillen returned in 1908 to the Diocese of Pennsylvania when he became the rector of All-Hallows' Church, at Wynecote, near Philadelphia. He was serving his third successive year when the unanimous and cordial request was received to become Rector of Christ Church, Reading. After due consideration he notified the Vestry of its acceptance, to take effect on Ash Wednesday, (March 1, 1911), marking the opening of the Lenten season.

He delivered his first sermon at the initial union service of Christ and St. Barnabas' congregations, held in the former Church, and it was a forcible and persuasive discourse on the necessity of restraining the bodily passions. His first Sunday sermons were on "Christian Service" and "Power" and they also were masterly and inspiring.

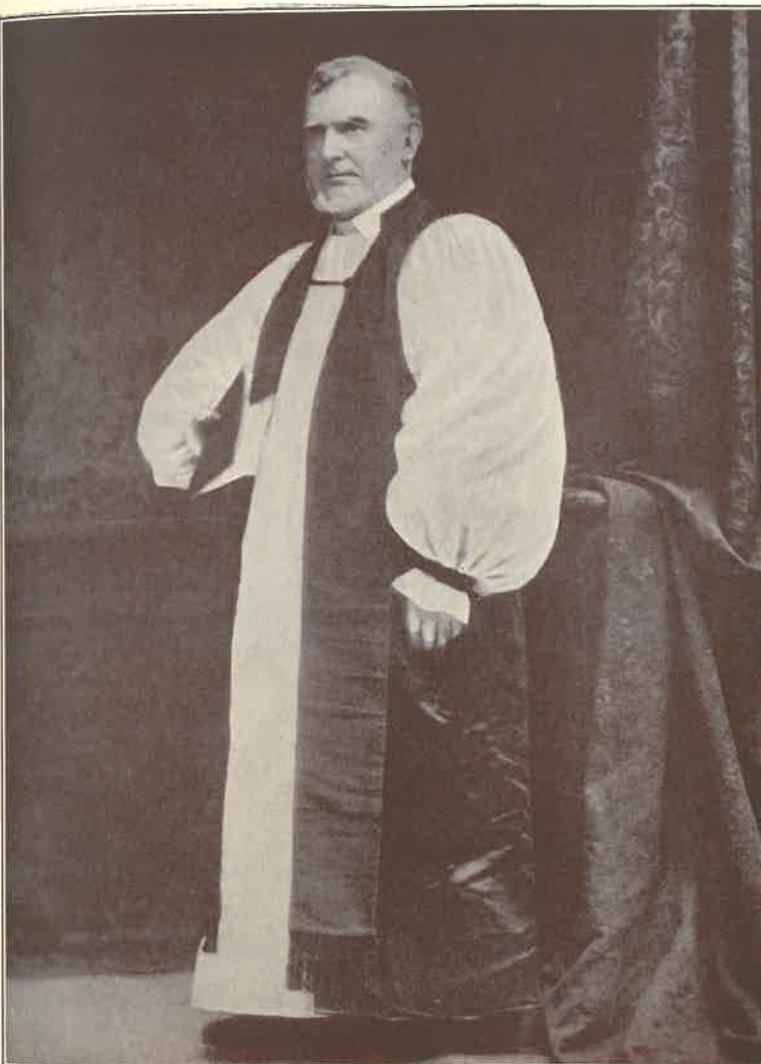
The biography of the Rector has been largely drawn from a local paper, published at the time of his coming to Christ Church. It evidences the fact that he was thoroughly prepared for the important duties of this Parish. Of his service as Rector the parish and all his people are well informed. At the first he visioned that, with the many changes

taking place in Reading, it was essential that the future should be considered.

In most of our large cities our Church has been distinguished in that she has remained in the downtown portion of the city and not followed the trend toward the wealthy residential portions. Trinity, New York; Trinity, Pittsburgh; Christ Church Cathedral, St. Louis; Christ and St. Peter's in Philadelphia; St. Paul's, Boston, are notable examples along this line. They have become important and vital missionary centers in the downtown portion of these great cities. This is made possible by endowments, so that the Church can do her work independent of the local population. This has been the great work of the present Rector, not only to take care of the present but to provide for the future, and in this effort he has been singularly successful. But this is not all, the Parish has maintained a vigorous and wholesome life during his rectorship. His relations with the Vestry have been most agreeable, his leadership in the Parish and Diocesan affairs, as well as among his clerical brethren of the city, is apparent to all.

The trend of suburban development around Reading presages the future of the down town portion of the city.

The music of Christ Church has always maintained a high standard, the Sunday School has been carried forward steadily and successfully. An active Brotherhood of St. Andrew's, the splendid Woman's Auxiliary and Missionary Society and Girls' Friendly, the needs of the general church and Diocesan support and missionary effort have always been loyally provided for and the claims of the Nation Wide Campaign have been fully met, as well as provision for the local mission of St. Luke. All this requires a man of strength at the helm. He engineered the



THE RIGHT REV. M. A. DEWOLF HOWE, D.D., LL.D.  
FIRST BISHOP OF CENTRAL PENNSYLVANIA (NOW THE DIOCESE OF BETHLEHEM)  
BORN, APRIL 5, 1809 CONSECRATED, OCT. 28, 1884 DIED, JULY 31, 1895

celebration of this Centenary, which culminated with the splendid gathering at the Rajah where Mr. MacMillen acted as toastmaster with notable success. On the previous Sunday, the Bishop of Pittsburgh, the Rt. Rev. Alexander Mann preached an inspiring sermon. The speakers at the banquet were wisely chosen. Senator Pepper, in the throes of his senatorial campaign, turned aside to do valiant service for the Church. Dr. L. C. Washburn, Rector of Christ Church, Philadelphia; Thos. L. Montgomery, historian, and our own Bishop Sterrett, were among the speakers, and a truly profitable evening for all those gathered at the festive board was enjoyed by the many interested Churchmen.

Mr. MacMillen's plea on that occasion was for the need of wise and conscientious provision for the future. May the present generation "heed that call and respond to the claim that their children may rise up and call them blessed."

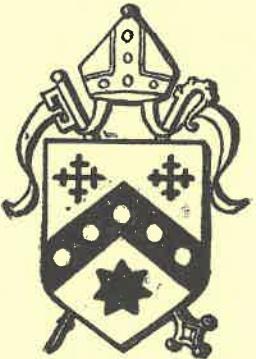
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### *Bishops Howe and Rulison*

Bishop Howe was a New England man and while in Reading he maintained his family home at Bristol, Rhode Island. To this delightful retreat he went every summer. At his own request the Diocese elected an assistant for him, the Rt. Rev. Nelson S. Rulison, who was consecrated in 1884. Gradually Bishop Howe turned over the administrative details of the work of the Diocese to Bishop Rulison.

He moved from his home on Centre Avenue to Perkiomen Avenue and afterwards to South Fifth Street—each of which moves really meant a longer stay at his summer

home and less time spent in Pennsylvania. He died at Bristol in 1895, Bishop Rulison only surviving him two years. Bishop Rulison had made his home in Bethlehem and his successors followed the same choice. Bethlehem, although of less importance as a city, was the natural center of the Diocese, Reading therefore had to gracefully acquiesce to the change, but has nevertheless felt the loss of no longer being the administrative headquarters of the Diocese.



SEAL OF THE DIOCESE OF BETHLEHEM.

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### *The Regime of Bishop Howe (Personal)*

Bishop Howe was chosen as the Bishop of the new Diocese of Central Pennsylvania many years before his election—this is not public history, but according to the Bishop's own statement.

At the death of Bishop Bowman, there was a spirited contest over his successor as Assistant Bishop of the State of



RIGHT REV. N. S. RULISON, D. D.  
Second Bishop of Central Pennsylvania

Pennsylvania, the two principle nominees were Dr. Stevens of St. Andrew's Church, and Dr. Howe of St. Luke's. They were both strong men and had vigorous supporters. The contest lasted two days with no prospect of a decision. A committee was appointed to recommend a choice, after consultation with the two leaders and their friends. It was decided that the choice between them should be decided by lot, according to the primitive model, with the further provision that the unsuccessful candidate would be proposed by the leaders of the Church to become the Bishop of the new Diocese, which it was planned to form. Pittsburgh had already been set apart in 1865, and Bishop Stevens approved the project of further division. At the General Convention which met in Baltimore in 1871, both Houses gave their consent of the formation of the new Diocese. The primary Convention was held in St. Stephen's Church in Harrisburg, November 8, 1871. Several names were proposed, but Central Pennsylvania was the choice on the fourth ballot. Dr. Howe was elected by both orders on the first ballot. He was consecrated in St. Luke's Church, Philadelphia, on the Feast of Holy Innocents, December 28, 1871. The Vestry of Christ Church were prompt to seize the opportunity to secure the new Bishop's consent to reside in Reading and to have him use Christ Church as his Pro-Cathedral.

The Bishop took up his residence on Centre Avenue. Dr. Orrick was chosen as Dean, though he was practically the Rector and in entire charge of the Parish, and was always in most cordial and harmonious relationship with the Bishop and the other clergy of the Diocese. The writer came to Reading as a lay-reader, while pursuing his studies at the University of Pennsylvania and Philadelphia Divinity School. He came to Reading on Friday after-

noons, remaining until Monday. Of course things in retrospect are generally bright and fair but it seems that never has it been his good fortune to find things so ideal, from a Christian standpoint. He was the guest of the Bishop and Mrs. Howe during his week-end sojourns, and their constant and cordial hospitality, advice and co-operation in his mission work made the situation ideal. He was fortunate in having the privilege of meeting and knowing the many guests at the Episcopal residence. The Bishop's family was extensive, but at this time scattered and only home on the holidays. Bishop Hare of South Dakota, who was the son-in-law of the Bishop, made an annual visit. Miss Syble Carter, who is engaged in missionary work among the Indians of the far West, was also an annual visitor.

Sunday was a busy day—attendance at the early celebration at either Christ Church or St. Barnabas, where the Rev. Lewis R. Dalrymple, of blessed memory, was the Rector, or at Christ Church, where Dr. Orrick officiated. Then Sunday School at Christ Church, where Mrs. Howe taught a Bible Class of young women, then followed the eleven o'clock service in which he usually read the lesson or participated in the service. One important and impressive feature at the beginning of the morning service, was the entrance of the Cadets of Selwyn Hall, in uniform, about fifty in number and occupying one of the transepts. They always seemed to be interested and devout worshippers at the throne of grace.

At the dinner at the Bishop's house, there were usually several visitors, Dr. Orrick, Mr. Dalrymple, and myself, a student in charge of St. Luke's Chapel. The conversation was most enjoyable and a liberal christian education. Then followed Sunday School at St. Luke's at 2.30 with evening



THE RIGHT REV. ETHELBERT TALBOT, D.D., LL.D.  
BISHOP OF BETHLEHEM (1898)

service at four, there was a light supper at six o'clock, followed by the evening service at Christ Church. When this was over there frequently followed an informal meeting of the Reading clericus at the hospitable home of Miss Sue Wharton, all of the local clergy being represented. A light repast of crackers, cheese and tea or cocoa was served, the delightful chatter and discussions were well worth remembering, and brought to a close what seemed to be the end of a perfect day—Back to the Bishop's house before eleven o'clock, a good night's rest, a seven o'clock breakfast and the eight o'clock train for Philadelphia. Only once was this trip interrupted and that by the great blizzard of 1888, when we were held up in the West Laurel Hill cut for nearly eight hours. There is no doubt, but that Christ Church had found itself and entered into its real Church life during the long rectorship of Dr. Orrick and under the guidance and wise counsel of Bishop Howe. Some of the Bishop's hopes were never realized, principally the establishment of a Diocesan School for Boys. The Bishop put his heart into that movement and risked and lost a considerable fortune. He could not secure the support of the whole Diocese, especially since the trend was toward making Bethlehem a Church educational center. The wealthy railroad and coal and iron men of that region were most generous in the support of those projects.

The masters at Selwyn Hall were always ready to help in the services. Many remember the Rev. William J. Wilke, the Head Master at the Hall, and Mr. Frederick P. Swezey, one of the instructors, who was afterwards ordained to the ministry.

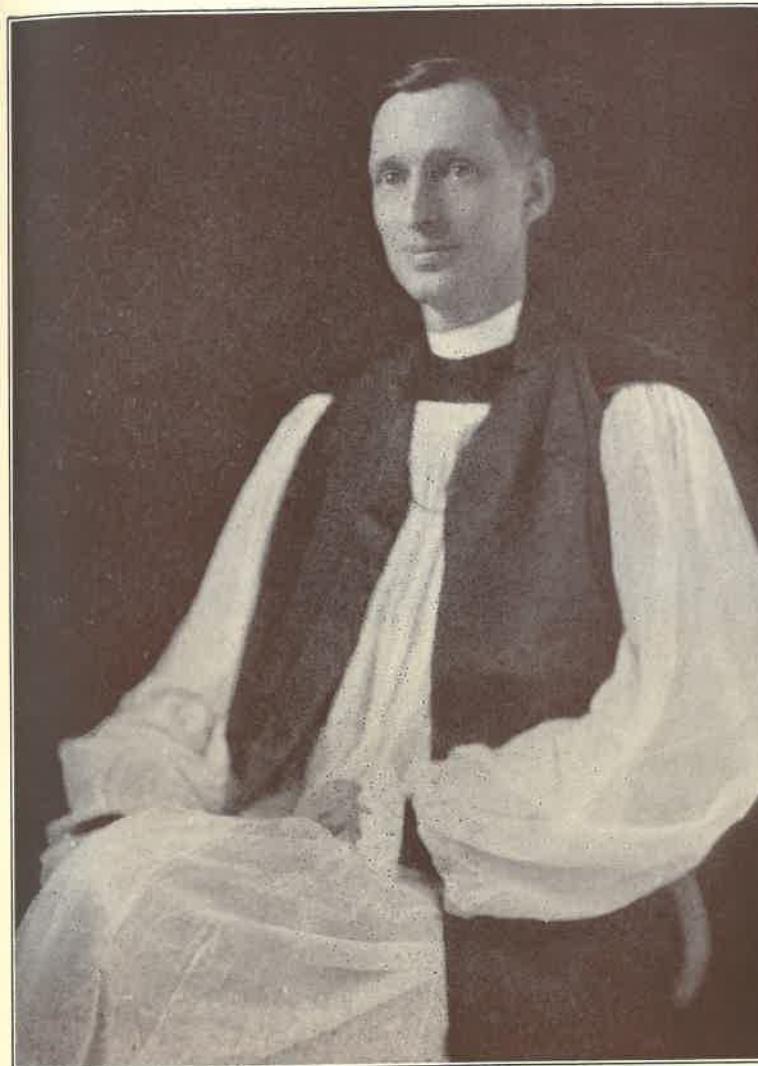
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### *Bishops Talbot and Sterrett*

The Rt. Rev. Ethelbert Talbot became Bishop of the Diocese of Bethlehem, which name was chosen after the Diocese of Harrisburg had been set apart in 1905. Bishop Talbot who is so well known throughout the country, as well as at home, was the missionary Bishop of Wyoming and Idaho, from 1887 to 1898, when he was translated to Central Pennsylvania.

Bishop Talbot is near and dear to the loyal church people of Christ Church and the other church workers of the city. The Vestry know of his administrative efficiency and wonderful personality. This is no place for his biography. That is already written large in the annals of the Church and Diocese.

Bishop Talbot asked for assistance when he became the presiding Bishop of the American Church, and we have now become familiar with the personality of the present co-adjutor, the Rt. Rev. Frank W. Sterrett, who has already found a warm place in the hearts of the people of Christ Church. We remember his pleasing address on the occasion of our centenary dinner at the Rajah. Though we regret the absence of a resident Bishop, yet we yield to the wisdom of the choice of Bethlehem and are exceedingly grateful that Providence has given to us two such leaders and excellent co-laborers in the Master's vineyard.



THE RIGHT REV. FRANK W. STERRETT, D.D., LL.D.  
BISHOP COADJUTOR OF BETHLEHEM (1923)