

Ed. Ford

A History of St. Paul's Parish



By MARGARET H. MERRELL

Through the Years in Retrospect
at St. Paul's Episcopal Church

MONTROSE, PENNSYLVANIA

FOREWORD

It is hoped that the following may not be regarded as a mere statistical time-table. Rather, the history of St. Paul's Parish is a story of growth; growth in buildings and resources, yes, but above all, growth in men and women who have found their lives touched by God through His Church.

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For:

my good friend,

W. Francis Allison,

and

The Congregation of St. Paul's

—Margaret H. Merrell

The Feast of the Conversion of St. Paul,
January 25, 1956.

I

ST. PAUL'S PARISH had its real beginning in the action of one man, Joshua W. Raynsford.

Susquehanna County had not been created as such when Joshua W. Raynsford, a native of Windham County, Connecticut, arrived in 1801. Indeed, had he come a few years earlier, he should have found himself still within the confines of his native state. It was only after years of wordy debate and out-and-out battles that the northeastern counties were detached from Connecticut and became a legitimate part of Pennsylvania. This period had barely passed when Mr. Raynsford carried on negotiations—including a trip on foot to Philadelphia—with Henry Drinker,¹ a resident of Philadelphia and the holder of an immense amount of land in the northern section of the state, for a plot of land within the present limits of Bridgewater Township. Before the year was out, Mr. Raynsford had built a small log cabin on his property. He was joined by his wife and children in 1802. Joseph Raynsford, Joshua's father, arrived shortly afterwards and the two men built frame houses only a few rods apart.²

The first school in the area now known as Bridgewater Township was taught by Joshua Raynsford in 1803-1804.³ Thereafter, he entered more and more into the many activities of the responsible citizen, and, consequently, came to be regarded as one of the most influential members of the community. Susquehanna County was separated from Luzerne by an Act of Legislature in 1810.⁴ During the next two years Mr. Raynsford acted as secretary of the many county organizational meetings. In the fall of 1812 the county was organized and the same

¹Although Henry Drinker, called the Elder, had no part in the formation or life of St. Paul's Parish—other than the involuntary contribution of a grandson to the communicant list—we cannot resist the temptation to set down a little of his interesting life. Henry Drinker was a shipping and importing merchant in Philadelphia. He was the founder of the famed "Drinker Estate" and at the time of his death was one of the largest landholders in Pennsylvania. He owned large tracts of land in 10 counties in Pennsylvania and two in New York State. His first land speculations in the purchase of farms in the settled counties near Philadelphia were so successful that he was led into purchasing large tracts in the wild lands to the north. Joshua Raynsford was one of the first purchasers of any of his land in Susquehanna County. Henry Drinker was a firm Quaker and, true to the belief of his Church, he refused to bear arms (Revolutionary War). He was consequently arrested and "kept in partial confinement for eight months without provision being made for support."—Stocker, H. M., *Centennial History of Susquehanna County, Pennsylvania*, Philadelphia, 1887, p. 28.

²Blackman, E. C., *History of Susquehanna County, Pennsylvania*, Philadelphia, 1873, pp. 292-293.

³*Ibid.*, p. 293.

year J. W. Raynsford, perhaps as a reward for his outstanding work, was appointed Justice of the Peace, a position he held for nearly thirty years. In 1817 the Raynsford family moved into Montrose. After the borough of Montrose had been authorized in 1824, Mr. Raynsford served at least two terms as burgess.⁵

The first Congregational Church of Bridgewater had been organized in the home of Joseph Raynsford in 1810.⁶ To his schedule already full with political, social, and educational activities, Joshua Raynsford added the busy life of the energetic and devoted church member. He already was serving as a trustee of the Susquehanna County Academy⁷ when, in 1818, he became the first superintendent of the newly organized Sabbath School, a school which was established for the religious education of the children of the community.⁸

In 1823, when the members of the Congregational Church decided to adopt the Presbyterian form of government, Joshua Raynsford was elected one of the seven ruling elders.⁹ The Presbyterian Church was soon built and in 1826 it was dedicated.¹⁰ "Revival scenes soon followed."¹¹ There was, indeed, an intense revival of religious feeling, not only among the Presbyterians, but also among the members of the other sect represented in Montrose—the Baptist. Miss Emily Blackman, author of a *History of Susquehanna County* and a staunch Presbyterian, says of this period, "It would be delightful to linger here and recount the wonderful work of grace that followed the dedication."¹² Joshua Raynsford obviously did not consider this religious resurgence as a "work of grace." The attitude of the Presbyterians became untenable to him and "being opposed to the Baptists from principle, he was induced under the circumstances to seek and cultivate the acquaintance of the Rev. Samuel Marks, a Protestant Episcopal Missionary then residing in the county. In consequence of this acquaintance, he with his wife and eldest daughter and two others attached themselves to the Episcopal Church and were confirmed in the Presbyterian Meeting House in October, 1829."¹³

⁵Blackman, *op. cit.*, p. 24.

⁶Stocker, *op. cit.*, p. 265.

⁷Blackman, *op. cit.*, p. 337.

⁸Stocker, *op. cit.*, p. 301.

⁹*Ibid.*, pp. 311-312.

¹⁰Blackman, *op. cit.*, p. 339.

¹¹*Ibid.*, p. 340.

¹²Stocker, *op. cit.*, p. 310.

¹³Blackman, *op. cit.*, p. 341.

It is easy to imagine the uproar that developed in the Montrose religious sphere. Miss Blackman passes over this period rather lightly, remarking merely that this year "had been one of great trial to the church, owing to the disaffection of some of its members."¹⁴

Joshua Raynsford seems to have been one of those fortunate individuals who find themselves in the middle of history-making events, limited in scope as they are. Perhaps it would be more nearly the truth to assume that he did not "find" himself in the center of these happenings, but, rather, that through him and others like him, the events were created. Mr. Raynsford had participated in the formation of Susquehanna County, Bridgewater Township, Montrose Borough, the Susquehanna County Academy, the Sabbath School, the Congregational Church, the Presbyterian Church, and now, through his single act of conscience, the foundation of St. Paul's Parish was laid.

¹⁴*History of the Origin of St. Paul's Church*, ms., anon.

¹⁵Blackman, *op. cit.*, p. 341.

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¹⁴*History of the Origin of St. Paul's Church*, ms., anon.

¹⁵Blackman, *op. cit.*, p. 341.

II

THE REV. SAMUEL MARKS, to whom Mr. Raynsford turned in his rebellion, was, in fact, residing in the county in his capacity as rector of two churches, St. Jude's in Springville and St. Mark's in New Milford.¹ These two churches were chartered in the same year, 1817, St. Mark's enough ahead of St. Jude's to gain distinction as the first chartered Episcopal Church in the county.² St. Jude's was short-lived. In 1829 there was some difficulty in the election of the vestry and as the trouble still had not been resolved in 1832, application for a new charter was made. St. Jude's became St. Andrew's in May in 1832. The church building was consecrated on October 21, 1834.³ St. Mark's, New Milford, was consecrated in 1829.⁴ Miss Blackman reports that St. Mark's Church was built "principally through the liberality and efforts" of certain gentlemen "with the favoring influence of the rector of the parish, the Rev. Samuel Marks."⁵

In 1825 Mr. Marks had arrived in Springville, where he resided for many years even though he had also assumed the rectorate in New Milford. In addition to his duties in these two churches, Mr. Marks frequently held services in Pike (now Stevensville), Bradford County, and occasionally he traveled as far as Carbondale.⁶ "He was a man of popular manners, made many friends, and did much good."⁷ "He was distinguished for his zeal and personal popularity."⁸

"The first record of any Episcopal service in Montrose is found in the local papers under date of March 30, 1828. This, as were most of the occasional services subsequent thereto, was held in the old courthouse, even after a charter was obtained, bearing date December 30, 1830."⁹

The Charter of St. Paul's Church stipulated, in addition to the usual provisions for adherence to the Episcopal Church, property, and election of a rector, that

The vestry of said Church shall consist of eight persons, members of the said Church, who shall continue in office for one year and until others be chosen; and the election of such vestry shall be made every year on

¹Blackman, *op. cit.*, p. 343.

²Stocker, *op. cit.*, pp. 643, 416.

³*Ibid.*, p. 416.

⁴Blackman, *op. cit.*, p. 161.

⁵Blackman, *loc. cit.*

⁶*The History of St. Paul's Parish*, ms., 1939, anon.

⁷Blackman, *op. cit.*, p. 419.

⁸Stocker, *op. cit.*, p. 317.

⁹*Ibid.*, p. 316.

Easter Monday by a majority of such members of the said Church as shall appear by the vestry books to have paid two successive years immediately preceding the time of such election for a pew or sitting in the said Church; provided that until the next Easter Monday after the expiration of five years from the date of this charter, members of the said Church, who shall in any way have contributed to the erection of the Church or to the support of the Rector or Ministers thereof shall be entitled to vote at the election of vestrymen.¹⁰

At a parochial meeting held on Easter Monday, April 4, 1831, St. Paul's Parish was organized. In accordance with the provisions of the charter, eight vestrymen, including Mr. Raynsford,¹¹ were elected and their first meeting was held on the same day. The vestry unanimously elected the Rev. Samuel Marks rector for the ensuing year and the secretary was instructed to prepare a letter addressed to Bishop H. U. Onderdonk "soliciting his aid in procuring the continuance of the stipend of \$150.00 heretofore granted to Mr. Marks by the Society for the Propagation of Christianity in Pennsylvania." At the same time committees were appointed to draft by-laws and "to examine proper sites for building a church."¹²

On June 25, 1831, Reuben B. Locke "in consideration of his desire that the worship of Almighty God according to the faith and discipline of the Protestant Episcopal Church of the United States of America may be promoted and accommodated, and in further consideration of the sum of one dollar" agreed that for the following two years the Rector, Church Wardens, and Vestrymen should have full power to enter and erect "a suitable and proper house or building to be dedicated to the worship of Almighty God" on Lot 56 of the town plot of Montrose (corner of Chestnut and Cedar Streets). If the church had been built at the expiration of the agreed term of two years, Mr. Locke promised to convey as much of the land as the building covered.¹³

Immediately a subscription began toward the building of the church. A total of \$962.00 in cash and estimated material and labor was realized from 67 subscribers. There were other subscriptions, however, not measurable in money. John Street, who had been confirmed with J. W. Raynsford, agreed to give "all the timber for the Church standing in the wood." One Lyman Baldwin promised "to lathe and plaster the Church and give one-half of what it costs to the Church." In addition, an undisclosed amount was collected toward the church by Mr. Marks in Philadelphia.¹⁴

¹⁰*Minutes of St. Paul's Vestry*, Vol. I, p. 4.

¹¹The eight vestrymen were: J. W. Raynsford, John Melhuish, Benjamin Lathrop, J. C. Biddle, Martin Curtis, T. F. Wheeler, Henry Drinker and C. L. Ward.

Actual construction of the church began shortly after January 24, 1832, the date when a contract was made with Jesse Scott, Enos P. Root, and Arad Wakelee for the erection of the church before the following December at a cost of \$1200.00.¹²

The building committee had spent much time and thought on the plans for St. Paul's Church. The building contract is remarkably detailed in its specifications. It was planned that the exterior of the church should be finished after the model of St. Mark's, New Milford. It was to be 43 feet in length, 30 feet wide, and the height "of due and handsome proportion, with a bell tower having a ground of proper elevation with a substantial bell frame." The windows were to contain not less than 81 lights of 7 by 9 window glass. The committee, insuring St. Paul's equality with its religious brethren, directed that "the sills of the building shall be placed on a good substantial stone underpinning laid on the hard pan which shall not be inferior either in material, quality, or workmanship to that of the Presbyterian Meeting House!" The door was to be double, finished in the Gothic style, and provided with suitable locks. From each side of the door, it was specified that a flight of stairs should ascend to the front gallery. The two side galleries were to extend the full length of the house supported by handsome pillars. Pews were to be seven feet square and separated by two aisles. The builders were ordered to use two coats of plastering, well white-washed, and paint the interior and exterior with two coats of white lead. The dimensions of the pulpit, chancel, and vestry room are not known since the contract specified only that they were to be constructed after a model furnished by Mr. Marks. Messrs. Scott, Root, and Wakelee also agreed to "build a suitable chimney for a stovepipe and place in the center of the arch a suitable hook from which to suspend a chandelier."¹³

The Church was completed by the agreed time and the first service was held as advertised in *The Independent Volunteer*: "St. Paul's Church will be opened for divine worship on Christmas Eve, Dec. 24th. Service to commence at half past six o'clock."¹⁴ Not only was this the

¹²*Minutes*, Vol. I, pp. 13-14.

¹³*Ibid.*, pp. 17-21.

¹⁴*Ibid.*, pp. 22-27.

¹⁵*Ibid.*, pp. 28-33.

¹⁶*Ibid.*, pp. 28-33.

¹⁷*The Independent Volunteer*, Montrose, Dec. 21, 1832.

first service in the newly constructed church; in Mr. Marks' own words, it was also the "first occasion of keeping Christmas in the village."¹⁸ In addition, the church was greatly decorated with greens, a custom apparently peculiar to the Episcopalians. Mr. Marks felt that both these innovations required an explanation. "We deem it necessary upon this first occasion of keeping Christmas in the village," he said in his sermon,

. . . to state our reasons for observing the time, and for ever-greening our house. Many object to celebrating this occasion, who have no scruples to celebrate the birthday of Gen. Washington or celebrate the birthday of a nation from political tyranny. . . . As politicians, we consider those events as very important. As Christians, we would add another event to the calendar—viz., the birth of Jesus Christ. . . . What if we know not the month or the day wherein He was born? May we not select one and religiously observe it, if we see proper, without being accused of superstition or savoring of Roman Catholicism?¹⁹

In regard to the greens, Mr. Marks said:

No doubt there are some present who have never been in an Episcopal Church on such an occasion as this. On their account, we are more minute and circumstantial than ordinarily, lest their prejudices should hastily and unnecessarily arise against our practice of decorating our churches with evergreens. . . . We wish none of you to go with the opinion that we believe the decoration of the church with evergreens to be an article of faith. We believe no such thing. We ornament our house with those greens to shew (*sic*) our joy, and as far as in our power to declare to God and man that we are not ashamed to call Him our Lord and our God, Who was born in a stable and cradled in a manger.²⁰

Apparently the evergreening custom had its non-Episcopalian advocates, for in Stocker's *History of Susquehanna County* under the section "Manners and Customs" is written:

Many of the settlers from Connecticut were Episcopalians and wherever a sufficient number of them settled near enough together to erect a house of worship, there was always one Church festival in the year, so fraught to us with pleasant memories, that we cannot resist the prompting to give it mention. We mean the decoration and illumination of the church for the Christmas Eve services. For a week or more previous to Christmas, the young people and some of the old ones, worked with a will to fill the edifice with decorations of evergreens . . . till every pillar was wreathed, every window draped, the walls festooned, and every baluster in the chancel entwined. Over the pulpit, in large capitals wrought in the evergreens, these words formed an arch: "For we have seen His star in the East and are come to worship Him," while a transparency in the form of a five-pointed star shone below the arch. Immense chandeliers hung from the ceiling, improvised of narrow boards framed into successive circles one above another, forming a cone, with holes bored to receive the candles. . . . At either end of the chancel stood a pine tree a dozen

¹⁸*The Independent Volunteer*, Montrose, Jan. 4, 1833.

¹⁹*Ibid.*

²⁰*Ibid.*

feet in height. Through these, too, candles were scattered. When all the candles were lighted, it was a scene not soon to be forgotten by the children of a day when such scenes were unusual. To witness it and join in the services, the entire population for miles around gathered. A dozen ox-teams stood around the church while the white-robed priest within was telling to the assembled people the old, old story of those other cattle that ate at the manger in Bethlehem. . . .²¹

In this year (1832) St. Paul's Parish was received into union with the Convention of the Diocese in Pennsylvania.²²

The main means of revenue in the church at this time was through pew rentals. According to the charter, one could not vote at the Annual Meeting unless he had paid for a pew for two successive years. The following, which appeared in *The Independent Volunteer* on Jan. 18, 1833, is the first of a long series of annual notices: "The slips²³ and pews in St. Paul's Church, Montrose, will be rented on Saturday, the 26th inst. at two o'clock P. M. Those who are desirous of taking seats will please attend."²⁴

The contractors were paid in full on February 5, 1833²⁵ and on October 27 of the same year, St. Paul's Church was consecrated by Bishop H. U. Onderdonk,²⁶ Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.²⁷ The following December an organ was built for the church by U. F. Wells at a total cost of \$95.00.²⁸ The first organist was Mr. O. D. Beman.²⁹

For all of the short space of time since St. Paul's inception, trouble had brewed. On October 27, 1834, the vestry was confronted with this letter:

Gentlemen, it is reported about town that several of your body have expressed much dissatisfaction on account of the Rector and are determined in consequence to give up their pews. Pleasantly have we hith-

²¹Stocker, *op. cit.*, pp. 183-184.

²²*History of the Diocese of Central Pennsylvania and the Diocese of Harrisburg*, J. W. Miller, 1909, Vol. I, p. 556.

²³According to Webster, a slip is "a long seat or narrow pew in churches, often without a door."

²⁴*Independent Volunteer*, Montrose, Jan. 18, 1833.

²⁵*Minutes*, Vol. I, p. 35.

²⁶*Ibid.*, pp. 35-36.

²⁷The Bishop of the Diocese (which included all of Pennsylvania) at this time was Bishop White. He was one of the first three bishops of the Church in America and was consecrated in Lambeth Chapel, England, on February 4, 1787. Although Bishop of the Diocese of Pennsylvania, he stood the acknowledged head of the Church for upwards of forty years. By 1827 the Church in the Diocese had grown to such proportions that the work could not be handled by one bishop. The Rev. H. U. Onderdonk was consecrated Assistant Bishop in 1827. Bishop White died in 1836.—Miller, *op. cit.*, Vol. I, pp. 84-85, 96-97.

erto gone together in the cause of the Church. The evil may be remedied without that sacrifice. It is better that one suffer than many. Be pleased, gentlemen, to consider this as my resignation. That you may be more fortunate in your next minister is my most sincere prayer. With sentiments of high regard I am, gentlemen, your humble servant . . .

—S. Marks.²⁰

Mr. Marks' resignation was speedily and unanimously accepted with the thanks of the vestry "for the active exertions he has made in behalf of the parish."²¹

Samuel Marks was no man cut from a pattern. His own recorded writings and speeches furnish many clues to his character; clues which are, of course, open to one's own interpretation, governed as we are by our individual prejudices. Some may say that he was a man ahead of his time; others that he was over-zealous; and still others that he was tactless and fanatical. Be that as it may, one cannot deny that he was an absolutely uncompromising man. He refused to compromise his ideals, even at the cost of leaving the parish. He was unbendingly loyal to his Church and he siezed upon every opportunity to promote or defend it. The following incidents during his rectorate very likely led to his forced resignation.

In 1827 Mr. Marks became involved in a newspaper dispute with Elder Dimock, the pastor of the Baptist Church.²² Elder Dimock published a newspaper in Montrose called the *Baptist Mirror and Christian Magazine*. In his paper Elder Dimock had "invited a candid discussion of the differences between Baptist and Pedobaptist"²³ and from thence he had proceeded to analyze quite thoroughly the Episcopal Church.²⁴ Mr. Marks was immediately inflamed and obviously did not wait for his wrath to cool before he penned his reply, a letter to the editor of the Montrose weekly newspaper, *The Examiner*.

²⁰*Vestry Minutes*, Vol. I, p. 37.

²¹Bunnell, F. L., *History of St. Paul's Church*, ms.

²²*Vestry Minutes*, Vol. I, p. 39.

²³*Ibid.*, p. 40.

²⁴Elder Dimock was a very important person in the County religious sphere. In his youth he engaged in "farming, blacksmithing, and distilling ardent spirits," but at 25 he was converted and baptized. After his ordination he made many visits to the area around Montrose and soon established the Bridgewater Baptist Church. He became pastor in 1809 and remained so for 27 years. He was also active in other localities. Elder Dimock organized churches in Auburn, Rush, Middletown, Choconut, Great Bend, Harford, New Milford, Jackson, Gibson, and Dimock. —Blackman, *op. cit.*, pp. 302, 306-307.

²⁵Pedobaptist—"one who advocates or practices infant baptism"—Webster.

²⁶*Baptist Mirror and Christian Magazine*, Montrose, May 21, 1827.

²⁷*Ibid.*

I occasionally read a paper printed in Montrose called the Baptist Mirror, etc. The motto chosen by the editor is a good one: "He that hath friends must shew himself friendly." How does the editor shew his friendliness to us his friends of other denominations? Is it by courteousness? No, the reverse. He is constantly brandishing his *long sword* at us; he is determined to make us dig up the hatchet, when we would rather smoke the pipe of peace. . . . The reason of my sending you these few lines is to shew my abhorrence of his ecclesiastical conduct toward other Christian communities and especially toward the Protestant Episcopal Church. . . . My sole object is to shew the public the bigotry of the editor of the Mirror. I challenge the editor of the Mirror to make good his assertion that "Catholics took their rise from dissenters from the Baptist, or (as he is pleased to call the Baptist Society) Apostolic Church." . . . There is one more spice of arrogance in the same column: "and we contend that we can and have proved when infant baptism was introduced, for it was not introduced by Christ or His Apostles, as there is not a word about it in the New Testament." . . . The editor and his adherents who inveigh against "High Church" principles, take ground which makes me feel awful. He and they exclude from the Lord's Supper all who have not been baptised by immersion. . . . Faith is the *condition* of salvation, not baptism. "He that believeth and is not baptised shall be saved; but he that believeth not shall be damned"—or if you please, condemned. Mark 16:16. Look at this verse, ye high-toned Baptists, and shudder at the thought (if ye have the right to administer the ordinances) of shutting the door of the church against any honest and sincere soul who wishes to partake with you, but who cannot submit to be re-baptised. You lay greater stress upon baptism than St. Paul, from whom you take several of your supposed proofs. . . . If we were to exclude all from the Lord's Supper in Heaven who have not submitted to be plunged, there would be but very few guests indeed. From such a sentiment, good Lord, deliver me.⁸⁵

Mr. Marks still had not said all that he felt necessary, and so another letter was written:

"OPEN COMMUNION UNSCRIPTURAL"—Thus says Elder Dimock, our associate judge. . . . Would you not call that high-toned? . . . No Bull was ever issued from the Papal Throne more calculated to rouse the indignant feelings of Christians. . . . The being of good standing in the Presbyterian, Independent, Congregational, or Episcopal or Methodist orders avail nothing. No, unless the applicant has been Baptistically plunged, he is not admitted to their communion table. Upon my word, those Baptists have great notions of their apostolic powers.⁸⁶

Elder Dimock, in his turn, became angry, mainly because Mr. Marks "resorted to the Examiner, a paper notorious for its opposition to the Baptists, especially to the Baptist Mirror."⁸⁷ Mr. Dimock printed Mr. Marks' letters in his own paper and replied to them. Elder Dimock explained, "In one issue we said, 'In our remarks respecting Episcopacy, we had no intention to wound the feelings, but to convince the reason that there are great inconsistencies and errors in the Episcopal faith and practice.'⁸⁸ (This, if we judge Mr. Marks correctly, did

⁸⁵*Ibid.*

⁸⁷*Ibid.*

nothing to soothe his indignation!) Mr. Dimock remarked, "Mr. M." instead of coming forward in a candid manner, like a Christian in open day and defending the principles of Episcopacy by reason and Scripture, and endeavoring to convince us of error, has resorted to measures we should hardly have expected from the openly profane."⁶⁰

"And although we are prepared to say that we consider the first letter a very *wanton* attack, we are constrained to pronounce the second as low a piece of ribaldry as we have met with even from the Universalists themselves."⁶¹

Elder Dimock referred to a speech of Bishop Hobart and went on to say that "neither Mr. M. nor any other Episcopalian will dare to say their Bishop is mistaken." Mr. Dimock quotes as condemning "all baptisms as spurious, except those which have been performed by the authority of an Episcopal bishop." "They (Episcopal bishops) declare," he said, "that none can enter Heaven but those who have been baptized by their authority. Are they not Episcopal popes?"⁶²

And so it went. Unfortunately, all issues of the papers containing the continuance of the feud are not extant. If, however, the argument continued to develop along the lines it had already taken, it could not be too far wrong to assume that it degenerated into sheer invective and ceased as suddenly as it began. As amusing as it is to us, who no longer air our religious differences quite so publicly, it is entirely possible that this clerical wrangling had Montrose divided into two camps. Surely, if nothing else, it provided a space of entertainment and sent the circulation of the two papers sky-rocketing.

After a relatively peaceful interval of five years, we find Mr. Marks and Elder Dimock arguing again in 1832. This time the controversy centered about revivals.

Under the date of Nov. 6, 1831, we note this entry in the diary of Elder Dimock: "Baptised Mrs. Maryanne Warner, daughter of Joshua W. Raynsford, Esq. of this village, an Episcopalian and of great influence in that society."⁶³ This very likely was a blow to Mr. Marks. The following year, however, the tables were turned when Elder Dimock's own son was married by Mr. Marks.

⁶⁰*Ibid.*

⁶¹Elder Dimock never referred to Mr. Marks by name.

⁶²*Baptist Mirror and Christian Magazine*, loc. cit.

⁶³*Ibid.*

⁶⁴*Ibid.*

⁶⁵Bamford, E. McC., *Elder Davis Dimock*, Wilkes-Barre, Pa.

Mr. Marks joined the Temperance Society in 1832. In a speech to that organization, he said, "Your speaker, till recently was among the opponents—not because he disapproved of temperance—no, God forbid—but because he feared it would assume a political attitude. That fear has been removed from his mind. He became a convert to the temperance cause, and is now an humble, though unworthy member of the society." During the course of this address, Mr. Marks provides a succinct description of himself: "I have always been in the habit of requiring strong evidence upon every subject and never yielding assent to anything that was not supported by it."⁴

In 1833 Mr. Marks carried on another long argument with an anonymous opponent in the town newspaper. Mr. Marks was anonymous, too, until the very last letter, when he disclosed his identity.⁴

A notice appeared in the newspaper one day announcing that the question to be discussed at the next Temperance Meeting would be: "Is the making, vending, and using ardent spirits a moral evil?" Any "gentlemen holding the negative" were requested to attend.⁴ Mr. Marks held the negative and he also attended, for two months later his speech appeared in *The Volunteer*. The speech was prefaced by a letter to the editor:

Duty to myself calls for the publication of the following address, which was read by me. Two things in connection with it I wish to notice: 1st—The address is but the work of one evening; therefore, it must be defective. 2nd—Many charge me with inculcating drunkenness. Strange that people cannot, or will not, discriminate between *temperance* and *drunkenness*.

I dare, Mr. Editor, advance my opinion freely on this and every other subject. I respect public opinion, but despise the shackles of party faction. Single-handed, with the Bible for my shield, I can brush the contempt of the ultras, and the pity of those who wear their collars.

Mr. Marks' speech was very long. His thinking on the subject, however, is apparent in these two sentences: "Temperance members must not drink because of their pledge. Shall we attempt to draw the line of morality between the society and those not members—saying, Stand off, we are better than you?"⁴⁷

It is interesting to contemplate the effect of Mr. Marks' attitude upon the Episcopalian members of the society—of which there were many, including Joshua Raynsford.

⁴*The Independent Volunteer*, Montrose, December 28, 1832.

⁴*The Independent Volunteer*, Montrose, March 20, 1834.

⁴*The Independent Volunteer*, Montrose, December 26, 1834.

⁴*The Independent Volunteer*, Montrose, March 6, 1834.

Three months before his resignation, Mr. Marks wrote a Pastoral Letter to the "Susquehanna Episcopalians." The incident, or incidents, which prompted it are unknown. At any rate, Mr. Marks appears to have been highly irate. "It is with emotions of no ordinary kind that I address you. My admiration of the *beauty* and *order* of your Church led me into her pale. Her *stability* and *consistency* has strengthened and confirmed me in the opinion that her origin is apostolic. . . . My object in this address is to congratulate you upon your steadfastness to the faith and ancient customs amidst the ensnaring examples you have recently had from brethren of other denominations.

"The three parishes in this county have had to witness the most mortifying scenes and listen to the most degrading language from brethren, whose *motives* we will not presume to impugn."

Mr. Marks then described in detail a revival which he had attended and then went on to say:

Before their conversion, they were kind and friendly, could attend the services of your Church and approve them well. Now you have no religion, and are the veriest formalists living. . . . Permit me, dear brethren, to premonish you as to the wary arts of our subtle friends. They will declare in order to have you attend their meetings, that they mean not to injure your Church. . . . Your Pastor wishes not to create any unkind feeling in your hearts toward others — that be far from him. . . . His wish is that you may be aware of the devices of partisans. Never did party zeal run higher than at present.

We know, beloved brethren, that it is trying to your souls to be charged with denying the doctrines of grace. But you must remember that those who bring these allegations against you are either ignorant of your system or are actuated by base and malignant feelings.⁴⁸

⁴⁸Marks, S., *Pastoral Letter to the Susquehanna Episcopalians*, Montrose, 1834.

III

THE FIRST RECTOR'S departure (for Carbondale)¹ was followed by a series of eight very brief rectorates. The most plausible explanation for the rapid turnover in clergymen seems to be the microscopic salary. For many years the stipend was \$150.00 *yearly* in return for one-half of the rector's time² . . . with no provision for his housing. It was some years before a rectory was provided.

"Divine service on Sunday the 22nd inst., the Rev. Mr. Peck will in St. Paul's Church (Montrose) deliver a discourse at 11 o'clock A. M. when he will endeavor to show the certainty of Infant Salvation; and that those who act up to the best light they have will not be lost." This announcement in the "Volunteer" on February 19, 1835 is the first mention we find of the Rev. Willis (or Willie, as he is often called) Peck. He apparently was rector of St. Andrew's, Springville, at this time; Stocker's *History of Susquehanna County* indicates that Mr. Peck left Springville in December of 1835 after a rectorate of two years.³

In March we find another announcement: "Donation Visit—The friends of the Rev. Willie Peck in Montrose and vicinity are respectfully invited to join in a donation visit to that gentleman and his lady on Wed. the 11th at 2 o'clock P. M. without further or more formal notice."⁴

The following month Mr. Peck acted as moderator of the "Meeting of the Pew Holders of St. Paul's Church," when vestrymen were elected.⁵ One week later at a meeting of the newly-elected vestry, Mr. Peck was chosen as the second rector of St. Paul's.⁶ Mr. Peck was appointed for the term of one year and since there is no mention of it, evidently the financial arrangements remained the same, \$150 yearly in return for one-half the rector's time. Until December of this year, the other half of Mr. Peck's time was devoted to St. Andrew's.⁷ Immediately upon his appointment, Mr. Peck named J. W. Raynsford as Warden.⁸

At this time in the Church's history, the celebration of the Holy Communion was a comparatively infrequent service.⁹ How surprising to us, who are accustomed to, at the least, weekly celebrations, is the following announcement:

¹Blackman, *op. cit.*, p. 420.

²*Ibid.*, p. 344.

³Stocker, *op. cit.*, p. 417.

⁴*The Susquehanna Register*, Montrose, March 5, 1835.

⁵*Vestry Minutes*, Vol. I, p. 41.

⁶*Ibid.*, p. 42.

⁷Stocker, *op. cit.*, p. 417.

⁸*Vestry Minutes*, Vol. I, p. 42.

By Divine permission, the Sacrament of the Lord's Supper will be administered in St. Paul's Church, Montrose, on Sunday the 22nd inst., St. Mark's, New Milford, on Sunday the 29th inst., St. Andrew's, Springville, on the 6th of December. The Rector affectionately invites to the communion, all who love the Lord Jesus Christ and endeavor to serve Him in sincerity.²⁰

As noticed previously, Mr. Peck terminated his work in Springville in December, 1835. Presumably, the change was made for this reason: "To the Members and Friends of Sts. Paul and Mark's Churches—By a new arrangement, the Rector will in future divide his labors between these two parishes. Preaching may be expected in Montrose on Sunday next—in New Milford the Sunday following, and from thence on alternately in each of the places."²¹

In April of 1836 Mr. Peck was again appointed rector for the period of one year.²² This term was not completed, however, for Mr. Peck resigned on Oct. 14, 1836,²³ to go to St. David's, Radnor, Penna.²⁴

Mr. Peck was "a striking man physically, tall and strong of frame, a soldier who had fought under Jackson and seen service on the Canadian border."²⁵ His ministry was ended "in a yellow-fever smitten parish in Louisiana. When the epidemic came, he refused to leave because he had a work to do."²⁶

For nearly a year St. Paul's was without a rector. There is no indication, however, that services were discontinued. Springville shared its rector, the Rev. Freeman Lane, with Pike at this time²⁷ and it is entirely possible that he also supplied in Montrose. In addition, according to the newspaper, the Rev. S. S. Rogers preached in St. Paul's on April 30, 1837.²⁸

²⁰There are several reasons which may account for the infrequency of the Communion Service. It may have been a result of the changes wrought by the Reformation; it may have been caused by the anti-Anglican Church feeling during the Revolution. At this time, too, feeling ran high against Roman Catholicism. The "Volunteer" printed the following item in 1835: "The brig Poultney which arrived in New York on Monday, had seven cabin passengers, all of them Catholic priests. A large proportion of the vessels which arrive from Europe, says the Journal of Commerce, bring more or less of these agents of spiritual and political despotism." It may be that attitudes such as this led to the suppression of any service which even remotely resembled a Roman rite.

²¹*The Independent Volunteer*, Montrose, November 19, 1835.

²²*The Independent Volunteer*, Montrose, January 14, 1836.

²³*Vestry Minutes*, Vol. I., p. 43.

²⁴*Ibid.*, p. 44.

²⁵*The History of St. Paul's Parish*, ms., 1939, anon., p. 3.

²⁶*Ibid.*

²⁷*Ibid.*

²⁸Stocker, *op. cit.*, p. 417.

²⁹*The Independent Volunteer*, Montrose, April 27, 1837.

IV

"IT IS EXPECTED that the Rev. Mr. Pleasants of Philadelphia will preach in St. Paul's Church in this village next Sunday at the usual hours for public worship."¹ Thus, on July 16, 1837, the members of St. Paul's congregation were enabled to enjoy a preview of their future rector. Less than one month later, the Rev. Charles E. Pleasants was elected rector.² Very little informaton is available concerning Mr. Pleasants' stay. The newspapers, with the exception of the 1837 Christmas services notice, contain only the usual pew rental announcements and an occasional marriage account. The Christmas service in 1837 was held on Christmas Day, rather than Christmas Eve, and was scheduled to begin "at early candle light."³ A "sermon appropriate to the occasion"⁴ was promised.

On October 22, 1838, Mr. Pleasants indicated to the vestry his intention to resign as soon as a successor could be found.⁵ The following December, although a fourth rector had not been chosen, Mr. Pleasants submitted his formal resignation to the vestry. We learn from this letter of resignation that not all of Mr. Pleasants' time was devoted to St. Paul's; he was involved, apparently in an official capacity, with a school. Mr. Pleasants lists as the chief reason for his resignation the "interfering claims of my school."⁶ The retiring rector assured the vestry that "it is my intention and I hope shall always be my purpose and effort to cooperate with any clergyman you may obtain in furthering the interest of the Church as far as my means and abilities will permit—And I pray that you may be governed by that wisdom which cometh down from above in electing a rector far more worthy and competent to sustain the Church than your Obt. Sevt."⁷

The next rector, George P. Hopkins, came from Chestnut Hill.⁸ His election took place on April 17, 1839, at a vestry meeting which Mr. Hopkins attended. Mr. Hopkins was invited "to preach in St. Paul's" for the term of one year for which the vestry, perhaps hoping to keep the fourth rector longer than his predecessors, agreed to be "responsible for the payment of \$300 . . . independent of any assistance which he may receive from any Missionary Fund."⁹

¹*The Independent Volunteer*, Montrose, July 13, 1837.

²*Vestry Minutes*, Vol. I, p. 45.

³*The Independent Volunteer*, Montrose, December 21, 1837.

⁴*Ibid.*

⁵*Vestry Minutes*, Vol. I, p. 48.

⁶*Ibid.*, p. 49.

⁷*Ibid.*, pp. 49-50.

In July of this year Bishop Onderdonk paid a visit to the parish and confirmed three people. This was the first confirmation class after that of Mr. Raynsford and brought the total of confirmees to eight in ten years.³⁰

There are no vestry minutes from 1840 to 1847; at least, they cannot be located. During this time, however, minutes apparently were kept since in *The History of St. Paul's Parish*, written in 1939, appears this interesting paragraph: "Because there were many Presbyterians in the early membership roll, a mischievous story was promulgated that the Episcopal Church was formed by Presbyterians who were overly fond of spirits. In spite of a general propensity in those days for stimulants, one member was suspended for over-indulgence, according to a notation in the minutes of the vestry, in 1846."³¹ (Perhaps this is the reason the minutes have disappeared!)

The exact length of Mr. Hopkins' stay is not known. If he had not already departed, he apparently did so in 1842 when the Rev. Richard Smith became rector of St. Andrew's, "giving Springville two-thirds of his time and Montrose the remaining third."³² Mr. Hopkins "later became the patriarch of St. Matthew's, Stevensville,"³³ where he remained many, many years. While at Stevensville, Mr. Hopkins evidently was instrumental in establishing the Church of the Holy Spirit in Friendsville.³⁴

Even less is known about the Rev. Mr. Smith than his predecessor. Through the newspapers, we know that he was holding services in Montrose in 1843. The exact date of the next change in rectors is also uncertain. It may have occurred in 1846, for in November of that year an announcement of a donation for the Rev. J. Long appeared in the paper. The same month, according to "The People's Advocate," Mr. Long was appointed one of a committee of the Temperance Convention to draft an address to the people of the county. With the resumption of the minutes in 1847, the proceedings of a "meeting of the contributors for the support of preaching, etc., in St. Paul's Church" on April 5th are

³⁰*The History of St. Paul's Parish*, ms., 1939, anon., p. 3.

³¹*Vestry Minutes*, Vol. I, p. 53.

³²Stocker, *op. cit.*, p. 317.

³³*The History of St. Paul's Parish*, p. 3.

³⁴Stocker, *op. cit.*, p. 417.

³⁵*The History of St. Paul's Parish*, ms., 1939, anon., p. 3. St. Matthew's Church, Stevensville, was the first Episcopal Church to be established in Northeastern Pennsylvania. It was erected in 1814 and is the second oldest church in the Diocese.

recorded. At this meeting the Rev. J. Long was "invited to *continue* the Rector of St. Paul's the ensuing year, to preach at Montrose one-half the time." The salary had reverted to \$150 per year.²⁵

There is no real relevance to the history of St. Paul's in the following, other than the effect it may have had upon the members of the congregation and the standing of the church in the community. Yet, it appears of sufficient interest to be included here. "The People's Advocate" of Dec. 9, 1847, carried an account of the report from the House of Bishops in regard to the application of Bishop Onderdonk to be released from the sentence of the Ecclesiastical Court. Bishop Onderdonk had been "convicted on unimpeached and ample testimony of the charge of immorality."²⁶ The brief biography of the bishop in the *Hymnal 1940 Companion* relates that "his weakness for alcohol necessitated his resignation in 1844."²⁷ Bishop Onderdonk's memorial to the House of Bishops was rejected because "the memorialist can hardly hope to exercise again his high and holy office, to the honor of God and the edifying of the Church, in the face of the same community."²⁸ Furthermore, he was accused of not standing "in the position of a penitent."²⁹ "So far from this is the fact, that he has chosen in his memorial to be an accuser of the law, of the Court, and of the witnesses; and instead of confessing his faults, and professing repentance for them, he assumed the character of an injured man and claims the remission of his sentence as a matter of right." The story of Bishop Onderdonk, however, has a happy ending. "His life from then on after his resignation was so exemplary that he was restored to his bishopric two years before his death."³⁰

The year following Bishop Onderdonk's resignation, the Rev. Alonzo Potter, D.D. was consecrated Bishop of the Diocese of Pennsylvania.³¹

²⁵Stocker, *op. cit.*, p. 479. The Church in Friendsville had an interesting development. As one may gather from its name, Friendsville was settled by a group of Quakers from southern Pennsylvania. Later they were joined by another group of Friends from New York State. The two groups were of different sects within the one Church and disagreements soon began to occur. Since they had not been too successful in their farming ventures, the Quakers gradually began selling their land to Irish newcomers and moving away. Their remaining descendants, however, became interested in the Episcopal Church and services were held in the old Friends' Meeting House. In 1876-77 a frame chapel, The Church of the Holy Spirit, was built near the Friends' Cemetery. Interest and membership declined; the church was never consecrated. It is now in a rather bad state of disrepair. Services are held there occasionally for the boys in summer camps nearby.

²⁶*Vestry Minutes*, Vol. I, p. 55.

²⁷*The People's Advocate*, Montrose, Dec. 9, 1847.

²⁸*The Hymnal 1940 Companion*, Mass., 1949, p. 522.

Montrose had grown considerably. In 1845 the population was 800 and there were seven "places of worship." St. Paul's was also growing, though slowly. In 1847 the third confirmation in St. Paul's history took place "when six persons were confirmed by Bishop Potter,"²² bringing the total to 14 in 18 years.

The Rev. John Long was in his early thirties when he came to Montrose. He evidently was an energetic young man, who, as shall be seen, did not disdain physical labor nor feel himself above lending his support to the labors of his fellow Episcopalians. His name appears in great evidence in an advertisement which appeared in several successive issues of the newspaper as one of "the undersigned, citizens of Montrose, who have witnessed with much satisfaction, the operation of a novel machine denominated the Domestic Horizontal Spinning Wheel, lately invented by Hiram F. Wheeler of Springville." Since the list of "undersigned" is composed almost entirely of prominent Episcopalians' names, it seems fair to suppose that the inventor was the recipient of churchly loyalty. The advertisement, incidentally, claimed that the ladies "could spin with it seven or eight run (or about four days' work) per diem, with as much ease as they can perform an ordinary day's work with a common wheel."²³

In 1849 St. Paul's Church received its first bequest, a sum of money, designated for the purchase of a communion service, from the estate of Mrs. Susan Wallace.²⁴ The executors of the estate were informed by Mr. Long on behalf of the vestry that "the service to be procured will long gladden many humble hearts as they, in its use, comply with the Redeemer's command, 'Do this in remembrance of me.'"²⁵ Mrs. Wallace, whose home was in Philadelphia, was one of those people—with whom St. Paul's has been singularly well-blessed—who, although they are not members of the parish, have displayed great interest in the church and have contributed with extraordinary liberality. Mrs. Wallace, in fact, was interested in the church from the beginning and is

²²*The People's Advocate*, Montrose, Dec. 9, 1847.

²³*Ibid.*

²⁴*The Hymnal 1940 Companion*, p. 522.

²⁵Miller, J. W., *History of the Diocese of Central Pennsylvania and the Diocese of Harrisburg*, 1909, Vol. I, p. 98.

²⁶Stocker, *op. cit.*, p. 317.

²⁷*Ibid.*

²⁸*Vestry Minutes*, Vol. I, p. 59.

²⁹*Ibid.*

listed among the subscribers toward the construction of the first church.²⁶

Joshua W. Raynsford, who seems indeed to have been God's agent in the growth of St. Paul's, in 1849 donated a plot of ground (on the corner of Cherry and Chestnut Streets) upon which to construct a "parsonage."²⁷ A subscription was immediately begun and the following year St. Paul's had its first rectory. A total of \$589.69 was collected from the subscription. It is interesting to note that of this amount only \$260 came from residents of Montrose. By far the majority of subscriptions were realized from people living in Philadelphia. New York, Honesdale, Towanda, Newark, Cincinnati, and Kingston were also represented on the subscription list. In addition, \$180.48 was contributed in lumber and work.²⁸ According to the records, the greater share of the labor on the rectory was done by the rector himself.²⁹

St. Paul's was having financial troubles. April of 1850 saw the vestry raise the rector's salary to \$200, but at the same time vote to take up a collection on alternate Sundays "for the incidental expenses and other purposes," and request "the secretary to address the Bishop for aid to this Parish for the support of the Rev. Mr. Long."³⁰

As a church building, St. Paul's was really not complete; it had no bell. In 1851 the Presbyterian Meeting House was provided with a bell, which led the editors of the *Susquehanna Register* to remark "... if the Episcopal, Methodist, and Universalist meeting houses (which are as yet destitute) were supplied with bells, there would be ten in the place, and Montrose might challenge any country village to beat her in the number of musical qualities of her Bells, or Belles either!"

Late in 1850 or early in 1852 Mr. Long received a letter from Bishop Potter "calling his attention to the unoccupied territory between Carbondale and Wilkes-Barre" and stating that the Bishop had received "a very urgent request for the appointment of an Episcopal missionary."³¹ Mr. Long was accordingly appointed and with the services of Easter, 1852, his rectorate in St. Paul's was finished.³² Mr. Long's stay

²⁶*Ibid.*, p. 24.

²⁷*Ibid.*, p. 60.

²⁸*Ibid.*, p. 317.

²⁹*The History of St. Paul's Parish*, ms., 1939, anon., pp. 3-4.

³⁰*Vestry Minutes*, Vol. I, p. 61.

³¹Kreitler, R. P., *A History of St. Luke's Church*, International Textbook Press, Scranton, 1926.

³²*Ibid.*

³³*Ibid.*

in Montrose was fruitful to him personally. It was here that he met his wife, Emma Cornell, sister of Mrs. Azur Lathrop. There were two children, Alonzo Potter Long (after Bishop Potter) and Augusta.³³ Mr. Long went to Slocum's Hollow, later to become Scranton, where he was responsible for the establishment of St. Luke's Church. He resigned in 1858 but later returned to Scranton and became the first rector of the Church of the Good Shepherd.³⁴ These were not the only two churches Mr. Long helped to form; while rector at St. Paul's, he had assisted in the organization of the parish in Tunkhannock.³⁵ Mr. Long died in 1905 at the age of 91.³⁶

On November 12, 1852, Joshua W. Raynsford died at the age of 73.³⁷ His churchly life had been completed. He had been largely responsible for the organization of the parish; through his nearly twenty years as vestryman, he had helped to guide it; and, finally, he had been instrumental in providing a rectory. "He was a man of great integrity and distinguished for remarkable practical gifts, being active in all the the religious, educational, business and social interests of the community."³⁸

³³*Ibid.*

³⁴Stocker, *op. cit.*, p. 417.

³⁵Kreitler, *op. cit.*

³⁶Blackman, *op. cit.*, p. 293.

³⁷Stocker, *op. cit.*, p. 316.

ALTHOUGH THE DATE is uncertain, the seventh rector, the Rev. Dewitt C. Billesby, must have arrived in the late Spring or early Summer of 1853. The vestry at a meeting in July, 1854, thanked Mr. Billesby for his "active exertions in behalf of the Church and our little band" for the past year.¹

Included in the April 12, 1855, issue of the "Independent Republican" was a story concerning two Episcopal clergymen. As the story went, Bishop Doane of New Jersey, described as "strongly opposed to temperance," was visited by a certain Rev. Mr. Perkins. During the course of dinner, the bishop prevailed upon Mr. Perkins to partake of several species of alcoholic beverages. The priest, risking the wrath of the bishop, not only refused to drink, but declined to pass the refreshments to the other guests.²

The rector of St. Paul's promptly leapt to the defense of his clerical brethren. The following issue of the paper contained a letter from Mr. Billesby in which he said that the story was completely unfounded and that at the time "the anecdote appeared 10 years ago, I was pursuing my studies under the direction of Bishop Doane in Burlington, N. J." Mr. Billesby went on to explain that the story first appeared in the English newspapers. As further refutation, he pointed out that the Rev. Mr. Perkins had written a statement which appeared in the "Burlington Gazette" saying that he had never dined with Bishop Doane.³

The first evidence of any organized group, other than the vestry, in St. Paul's is obtained from the newspaper. In June, 1855, it was advertised that Bishop Potter would deliver an address, the proceeds of which would "be applied to the Ladies' Sewing Society of the Episcopal Church." The admission price was twenty-five cents.

At a meeting on Sept. 24, 1855, the vestry resolved "that a committee of five be appointed to solicit subscriptions for the erection of a new church in this place upon the lot of ground recently purchased for that purpose." Accordingly, Henry J. Webb, Christopher M. Gere, and Frederick M. Williams of the vestry and Azur Lathrop and Henry Drinker, members of the congregation, were appointed. Henry Drinker was named chairman.⁴

¹*Vestry Minutes*, Vol. I, pp. 66, 67.

²*The Independent Republican*, Montrose, April 12, 1955.

³*Ibid.*, April 19, 1855.

⁴*Vestry Minutes*, Vol. I, p. 71.

The summer of 1856 was a busy one for the members of the congregation and the rector. On May 27th at a gathering in celebration of Elder Dimock's 80th birthday, "Elder Dimock was . . . addressed by the Rev. Mr. Billesby of the Episcopal Church in a very happy and truly eloquent manner."

The cornerstone of the new church was laid by Bishop Potter on June 17th. This ceremony, which took place at 5 in the afternoon, was preceded by a service at 3:30 and followed by another service at 8 in the evening when the Rite of Confirmation was administered. It was twenty-five years before on the second day of the same month the cornerstone of the first church was laid. According to the newspaper, "the services . . . were impressive and interesting," and it was added that "the Church is to be a small but neat and unique edifice in the Gothic style and will be an ornament to the place."

The mortar surrounding the cornestone was barely dry when money-raising projects began. On the afternoon of August 20th "the young ladies of St. Paul's Church" commenced a two-day sale of useful and fancy articles at the Academy Hall. The pceedings did not stop with the sale. In the evening of August 21st a "Grand Concert" was given in the Academy Hall by the "celebrated songstress, Mme. Wallace Bouchelle, of New York assisted by Mr. and Mrs. Clarke, and a young lady amateur of this place." Included in the program were arias, duets, quartets and music ranging from Handel to "Comin' Through the Rye." Admission was twenty-five cents. Both of these events were for "the benefit of St. Paul's Episcopal Church now being erected in this place" and, according to the papers, were huge successes. "The young ladies . . . realized from the sale of their articles a sum much beyond their fondest anticipations" and "the concert was fully attended and gave entire satisfaction to the audience, who seemed fully to appreciate its merits."

On July 17, 1857, the new St. Paul's Church was consecrated.⁴ Before passing on to a review of the proceedings surrounding the consecration, it should be noted that the Rev. Mr. Billesby, who evidently had remained and labored right up until the moment of consecration, had relinquished the rectorate to the Rev. Robert B. Peet. The three histories of St. Paul's available to us concur in the statement that the church was erected in Mr. Billesby's rectorate. Since neither Mr. Billes-

⁴*Ibid.*

⁵*Ibid.*, Vol. I, pp. 72-73.

by's departure nor the arrival of Mr. Peet is noted in the vestry minutes, the circumstances surrounding the change remain in mystery. Mr. Billesby was not present at the consecration.

The Convocation of the Episcopal Church in Northeastern Pennsylvania, which had been meeting in this section at regular intervals for several years, convened in Montrose at the time of the consecration. Services were held from Thursday, July 16th, through the following Sunday and included nearly one-third of the services in the Prayer Book: Morning Prayer (and Ante-Communion), Evening Prayer, the Holy Communion, the Consecration of a Church, the Order of Confirmation, and the Ordering of Priests. Sixteen clergymen, including Bishop Potter and two former rectors, were present.⁷ The following, found in the *Philadelphia Episcopal Recorder*, is an account of the proceedings:

The Convocation Sermon was preached at 10½ o'clock Thursday by the Rev. Mr. Long of Scranton. At 8 P. M. the Rev. R. J. Parvin, one of the original members of the Convocation, and now of Leroy, Western N. Y., preached and was followed in an address by the Bishop, who arrived in season to take part in the evening service. On Friday (July 17) there was a prayer-meeting at six o'clock A. M. The consecration was at 10½ A. M. The request to consecrate was read by the rector and the sentence of consecration by the Rev. Mr. Stone of Tamaqua. Morning Prayer was read by the Rev. Messrs. Douglas, Duane, and Miles. The Bishop read the Ante-Communion Service. The sermon was preached by the Rev. Samuel Marks of Huron, Ohio, from I Cor. 4:2. Before stating his text, he alluded in a few brief words to his early efforts in the establishment of the Church amidst the difficulties and discouragements, and expressed the joy which the present spectacle gave him, as he was permitted to behold a bishop with 14 clergy gathered in that new and beautiful building. The sermon was an earnest, faithful, and practical enforcement of the words of the text, followed by a thrilling address from the Bishop, in which he adverted to the time when the preacher and himself were preparing for the ministry nearly 40 years ago and when the entire clergy of the diocese did not exceed in number those now gathered together; tracing thence the increase of the Northeastern Convocation, where there were not more than two or three settled pastors 12 years ago, upon his accession to the episcopate, but where there were now 12 or 15 parishes, represented by twelve clergymen, all of whom were present on this occasion.

In the afternoon the Bishop preached, administered the Rite of Confirmation to 5 persons, and addressed them, admitted the Rev. Robert B. Peet, the rector, to the Priesthood; and administered the Holy Communion to a large body of communicants gathered, in part, from neighboring parishes, to participate in the exercises of the day. The evening was devoted to a sermon and address on missions.

On Saturday there was a prayer-meeting at 6 A. M. At 10½ o'clock, the Rev. Mr. Douglas of Towanda preached, followed by an address from the Rev. Mr. Mendenhall; and in the evening the Rev. Mr. Duane of Honesdale preached after which the Rev. Mr. Stone made an address.

On Sunday at 9:00 o'clock the children of the Sunday School now numbering about 150 were assembled and catechized. This department

⁷*Ibid.*, Vol. I, pp. 72-74.

presented gratifying evidence of the young pastor's interest and tact. The school was addressed by William Peet, Esq., brother of the rector, who is superintendent of a Sunday School in Brooklyn, L. I., and by one of the clergy present. The singing of the children must not pass without mention as well as the music of the more public services, the whole of which reflected much credit upon the choir who have in this department exhibited equal interest and taste. There were two well-attended services on Sunday, conducted by the few brethren who remained, at the latter of which, after the sermon and exhortation, the rector added a parting word, and the usual hymn, "Blest be the tie that binds" was sung, and the congregation dismissed.

The Episcopal Recorder sums up the affair as follows: "The exercises were commenced with a prayer-meeting at 6 o'clock on Thursday morning and the whole series was closed on Sunday evening, when the remaining clergy, after the more public service, bowed around the family altar in the hospitable home where they were gathered. Begun, continued, and ended in prayer was the work of that session."

The Philadelphia paper has considerable to say about the church building:

We learn that Bishop Potter, when here, remarked that the edifice was the handsomest church in his diocese out of the city of Philadelphia.

The Church is Gothic from a plan by Upjohn, a perfect gem—the most beautiful of anything seen in this region. It is built of brick, with a tower and spire in the northeastern corner. It is a simple nave, without aisles, containing two ranges of open pews, 42 in number, seating about 300 persons. The woodwork is of solid oak, well-executed by the builder, Mr. William Boyd of Montrose, who superintended the whole work and carried out the plan with great taste. The ceiling is lofty and fine in its effect, being broken into panels by the beams and moldings, and with side walls colored a light drab tint, being very pleasant to the eye. The windows are of stained glass, with rich borders; that over the principal front entrance being a brilliant rose window. The chancel is ovoidal or semi-octagonal, and is lighted by four lancet windows. The cost is about \$7500, including land and furnishings. There is a basement and Sunday School room. The pews were rented on the day previous to the consecration; they were about wholly taken up, and bring a rental of \$450 for the first year.

For the benefit of its urban readers, the Recorder adds:

These details may not appear of much moment to our large city parishes, which number their communicants by hundreds—which rear magnificent edifices costing many thousand dollars, and where confirmations and ordinations are often witnessed—but they are of more than ordinary interest to the little flock which has been struggling with poverty and opposition for many a year, now permitted to see the dawn of a better day. And if our Church is to go forward successfully to work its mission in our land, it must be by the accumulated strength of just such parishes through all our towns, with faithful pastors gathering in the rising generation, and training the children for future membership.

In the vestry book is inserted a four and one-half page historical account (dated 1872) of the consecration services, which was "prompted

not only to remedy an omission made at the time, but also as a tribute to the memory of the late Henry Drinker, Esq. whose open handed benevolence and liberality so well known in our community seemed especially enlisted in this undertaking, and so largely aided in rearing this noble and beautiful memorial, St. Paul's Church." This eloquent insertion asserts that Mr. Drinker "discharged the responsibility thus devolving upon him (as chairman of the committee) not only with his characteristic energy and promptness, but with a liberality which never ceased until the work was crowned with success and a new church consecrated free from encumbrance."⁸ Miss Blackman indicates that "through the liberality of Henry Drinker, Esq., the debt was cancelled so to allow of its consecration."⁹

The old church was sold to the Roman Catholics who continued to have services there for many years.¹⁰

Through the article in the Episcopal Recorder, we find the first mention of a choir in St. Paul's.

By 1849 the Church in the Diocese of Pennsylvania, which included the whole state, had grown to such an extent that "it was again felt that one Bishop was not equal to the numerous demands upon him in this vast field. In due time, therefore, the Rev. Samuel Bowman, D.D., was elected Assistant Bishop of the Diocese, and consecrated August 25th, 1858 A.D. in the old historic Christ Church, Philadelphia."¹¹

⁸*Ibid.*, pp. 71-75.

⁹Blackman, *op. cit.*, p. 344.

¹⁰*Ibid.*

¹¹Miller, *op. cit.*, Vol. I, pp. 98-99.

VI

ST. PAUL'S had been growing very, very slowly in communicant strength. From the rectorate of Mr. Marks through that of Mr. Peet, a period of about 30 years, only 46 persons had been confirmed.¹

The first mention of the ninth rector, the Rev. William F. Halsey, is found in the minutes of the vestry for May, 1861, although Mr. Halsey became rector in 1858.² There is little information available about Mr. Halsey's time as leader of St. Paul's Parish other than that "under his thorough and capable rectorship the church was greatly strengthened and became self-supporting."³ During the eight years of Mr. Halsey's stay, "there were 28 additions to the communion-list,"⁴ more than half as many as during the previous 30 years.

On November 8, 1866, the vestry received a letter from Mr. Halsey in which he submitted his resignation. "In severing myself from the ties of this parish; I do it with the most kindly feelings towards those to whom for the last eight years, I have ministered in the bonds of our holy faith. With earnest prayer to God that His blessing may rest and abide upon you and the members of the Church, now and evermore, I subscribe myself truly and affectionately, your humble servant . . ."⁵

The vestry accepted the resignation, although regretting "being deprived of the example of his spotless life and the benefit of his wise and holy teachings."⁶ A committee was immediately appointed to "correspond with the Rev. R. B. Peet in view of calling him as rector and to offer him \$800 with parsonage." The committee was authorized to contact other clergymen if Mr. Peet declined.⁷ Evidently this was a re-call to Mr. Halsey's predecessor.

Mr. Peet declined, several other clergymen were approached, and in December, 1867, St. Paul's was still without a rector. In that month, however, upon the recommendation of the Rt. Rev. William B. Stevens, who had now become Bishop of the Diocese of Pennsylvania, a call was extended to the Rev. Edward A. Warriner of Lancaster.⁸ Mr. Warriner accepted the offer of \$1,000 and parsonage.⁹

¹Stocker, *op. cit.*, p. 317.

²*Vestry Minutes*, Vol. I, p. 85.

³Stocker, *op. cit.*, p. 317.

⁴*Idem.*

⁵*Vestry Minutes*, Vol. I, p. 90.

⁶*Ibid.*, p. 91.

⁷*Ibid.*, pp. 92-93.

⁸*Ibid.*, p. 96.

St. Paul's had not been standing still during this period without a rector. Late in 1866 Mr. William Cooper, vestryman and organist of St. Paul's, went to Boston and "purchased a fine organ for \$1,000, which is really worth \$1,500 to \$1,800."¹⁰ The organ was placed in the rear of the church.

The women of the church had also been busy, for in December, 1867, the Ladies' Society presented the vestry with receipted bills amounting to \$585.37 for repairs to the rectory.¹¹

¹⁰*Idem.*

¹⁰*Ibid.*, p. 93.

¹¹*Ibid.*, pp. 96-97.

VII

IN THE 37 years since its beginning, St. Paul's had seen nine rectors come and go. Now, in remarkable contrast, it was to see the Rev. Edward A. Warriner arrive and stay for nearly forty years.

Edward Augustus Warriner was born in Massachusetts in 1829.¹ He taught school for 12 years and studied theology while principal of Yates Institute in Lancaster. It was at this point, while still in deacon's orders, he received his call to St. Paul's.²

"As a theologian, scholar and author, the Reverend Mr. Warriner was known beyond the confines of his parish and communion. His researches among books and records, theological and secular, were extensive." In 1875 Mr. Warriner published a theological novel, "Victor la Tourette," "advocating broad church views, and which had a large influence and circulation."³ He also wrote and published "Kear," a poem based on Indian legends, "I am that I am; or The Philosophical Basis of the Christian Faith," and "The Gate Called Beautiful."⁴

In April 1870 a vestry committee was appointed to purchase an adjoining lot for the use of the church.⁵ One month later a lot was purchased for \$600.⁷ The new property included a house which the vestry agreed to rent.⁸ The deed to a narrow strip of land uniting the church property with the new purchase was given the vestry by A. Lathrop.⁹

The Diocese of Pennsylvania of which, of course, St. Paul's was a part, underwent a change in 1865. The Diocese "had by this time grown so large numerically, as well as territorially, that not even two bishops were any longer able to meet the rapidly increasing demands of the Church in Pennsylvania." Consequently, at the Convention of 1865 the diocese was divided. All west of the western base of the Allegheny Mountains became the Diocese of Pittsburgh, while the remainder of the state continued as the Diocese of Pennsylvania.¹⁰

In the next six years the diocese grew so rapidly that another division became necessary. In 1871, therefore, all territory east of the Alleghenies with the exception of Philadelphia, Montgomery, Delaware, Chester, and Bucks Counties, became the Diocese of Central Pennsylv-

¹In *Memoriam*, ms., 1908.

²Stocker, *op. cit.*, p. 124.

³In *Memoriam*, ms., 1908.

⁴Stocker, *op. cit.*, p. 125.

⁵*Idem*.

⁶*Vestry Minutes*, Vol. I, p. 107.

vania. Susquehanna was among the 38 counties in the new diocese. The Rt. Rev. Mark Antony DeWolfe Howe was elected first bishop of the Diocese. Bishop Stevens continued on as bishop of the five counties comprising the Diocese of Pennsylvania.¹¹

"The business of selling, repairing, or exchanging rectory was presented." This was October, 1872.¹² One month later the vestry received through William Cooper, authorized agent for Mrs. Henry Drinker, a building lot 6x12 rods, situated opposite Mrs. Drinker's residence (on South Main Street), as a gift from her to be used "for parsonage purposes only." A building committee was immediately appointed "to prepare for the erection of a parsonage as soon as Spring shall open."¹³ The rectory was accordingly constructed and the last of the debt was paid in 1875.¹⁴

About Feb. 1, 1873, Mr. Warriner and his family traveled to Massachusetts on vacation. Imagine the surprise of the vestry when they received a letter dated March 20th from Mr. Warriner in which he tendered his resignation! Mr. Warriner, according to the letter, accepted the vacation in the hope that his wife's health, which was very poor, "would so far improve in the meantime as to enable me to resume my duties at its expiration." Mr. Warriner explained that after having secured the best medical advice possible, he concluded "to remove to Colorado immediately. . . . I cannot tell you how great effort it has cost me to write this—to sunder my connection with the parish where I began my labors in the ministry, where I have spent my happiest years, and where your unvarying kindness has inspired the hope that I should pass my life. But plainly God has willed otherwise, and I cannot but submit, well persuaded that what He has ordered is for the best and kindly meant."¹⁵

The vestry, obviously most reluctantly acting to fulfill a very sad duty, accepted Mr. Warriner's resignation and notified him in part as follows:

We are so shocked at even the thought of a separation that we trust and hope that the same kind Providence that has sent you to us to organize

¹¹*Ibid.*, p. 108.

¹²*Ibid.*, p. 110.

¹³*Ibid.*, pp. 111-112.

¹⁴Miller, *op. cit.*, Vol. I, pp. 101-102.

¹⁵*Ibid.*, pp. 106-108.

¹⁶*Vestry Minutes*, Vol. I, p. 115.

¹⁷*Ibid.*, pp. 116-117.

¹⁸*Ibid.*, pp. 162-163.

and keep together the members of the parish will restore your family to perfect health and you to us. Nevertheless, if His infinite Wisdom should order otherwise, and prove to you that He is a God of Power as well as a God of Love, rest assured that there will be no memories more sacredly treasured than the last few years' association with you and yours and for these reasons, we shall hopefully wait for brighter days before attempting to fill your place.¹⁶

This letter by the vestry to Mr. Warriner is no polite gesture to a departing clergyman; it betrays too much the heartfelt grief at the loss of a beloved friend and leader. How deeply Mr. Warriner had established himself in the hearts of St. Paul's congregation in four short years!

Attempts were made to secure the services of the Rev. Elisha Mulford.¹⁷ Failing in this, the vestry at a meeting called by Bishop Howe agreed to tender a call for a period of from four to six months to the Rev. J. McBride Sterrett of Lawrence, Mass. The vestry was "not willing to give up the hope that . . . Mr. Warriner might yet return."¹⁸ In the meantime Mr. Warriner withdrew his resignation in order that he might represent the parish at the Diocesan Convention.¹⁹ Following this, he again resigned.²⁰

¹⁶*Ibid.*, p. 119.

¹⁹*Ibid.*, pp. 122-124.

¹⁷The Rev. Elisha Mulford, LL.D., although not generally recognized as such until after his death, was an outstanding theologian, teacher, and writer. He was born in Montrose in 1833. He graduated from Yale and after two years' study abroad, he studied theology at Andover. He was ordained in 1862 and subsequently became rector of a parish in Orange, N. J. "Though successful in his chosen profession, the management of his own and his wife's estates (located near Friendsville) requiring his presence and personal attention, constrained him to resign his rectorship and retire to the seclusion of one of his farms, where he spent nearly twenty years of the subsequent period of his life. He was not naturally a recluse . . . but sought retirement only for the quiet essential to his great literary work." Dr. Mulford wrote two books, "The Nation" and "The Republic of God." "Both works might well have received the same title; for, though one is political and the other theological—the one treating of the nation, the other of the church—yet each, he believed, and taught, has a similar design in the Divine mind. Both, when each shall have attained the goal of its earthly history, will merge in the kingdom of God, which is, in the true and ideal sense, a republic, self-governing, and whose only law is love." In 1880 Dr. Mulford was appointed to the position of lecturer at the Episcopal Theological School in Cambridge, Mass. He died there in 1885 and is buried in Concord, beside Emerson and many other distinguished men of letters. Whittier wrote of him:

"Unnoted as the setting of a star
He passed; and sect and party scarcely knew
When from their midst a sage and seer withdrew
To fitter audience, where the great dead are
In God's republic of the heart and mind,
Leaving no purer, nobler soul behind."

—Stocker, *op. cit.*, pp. 122-124.

Mr. Sterrett took up his duties on June 29th.²¹ All through the month of July the vestry tried to reach a decision as to whether they would extend a permanent call to Mr. Sterrett. Finally, on August 14th, the vestry unanimously resolved "that while we would desire the Rev. J. M. Sterrett to remain the time for which he had accepted a temporary call, yet we do not desire to prevent his acceptance of any more agreeable field of labor."²² Evidently, the relationship between Mr. Sterrett and the vestry was not too cordial. On September 4th Mr. Sterrett sent a very curt note to the vestry: "I wish my engagement here considered as closing with the following Sunday, Sept. 7th, '73."²³

The vestry lost no time in extending another call to the former rector. The letter written by the secretary of the vestry, Mr. E. B. Hawley, is a genuine expression of need to a missed friend and rector. After discussing Mr. Sterrett and explaining that though "a very talented and fine young man," Mr. Hawley went on to say that Mr. Sterrett did not "fill the void nor meet the wants of this church" and "hence he will not be called permanently, as it seems to be fully believed by the vestry that it would not be for the best interests of the church."²⁴

"It is not flattery in me," Mr. Hawley continued, "to say to you that you took the hearts of this whole community with you when in the Providence of God your duty called you from among us and they still remain with you and the hope that the same Hand which afflicted would in due time restore you to us again has always been with our Church since you parted from us."²⁵

Mr. Warriner, in reply, said a few kind words for Mr. Sterrett, explained that he still was unable to return because of Mrs. Warriner's health, and in encouragement said, "All will come right in the end, and I feel certain that God will not suffer the Church which has been planted and sustained with so much labor and sacrifice on the part of its faithful members to become seriously impaired in its influence and usefulness."²⁶

²¹*Vestry Minutes*, Vol. I, pp. 127-128.

²²*Ibid.*, pp. 129-130.

²³*Ibid.*, p. 132.

²⁴*Vestry Minutes*, Vol. I, p. 130.

²⁵*Ibid.*, p. 135.

²⁶*Ibid.*, p. 136.

²⁷*Ibid.*, pp. 137-140.

²⁸*Idem.*

²⁹*Ibid.*, p. 140.

In September of 1873 the Rev. George H. Kirkland of Columbia, Penna., entered into his duties as rector of St. Paul's.²⁷

New financial arrangements were made in January of 1874 when for the first time the seats in St. Paul's Church were made free.²⁸ This necessitated raising funds for the rector's salary and church expenses by voluntary subscription. The Church's bank account ran at a very low ebb for a time following the new arrangement. In May the balance on hand was only \$3.27 after payment of the rector's salary.²⁹ In July the balance was \$10.64, but bills amounting to \$69.41 confronted the vestry.³⁰ The collection for the next few Sundays was used to pay this debt.³¹

Mr. Kirkland resigned in June, 1875, to return to his old parish at Columbia.³² Upon accepting the resignation, the members of the vestry expressed themselves as follows: . . . "His marked Christian deportment, his independence of what man might say or think when his duty to God was in the balance, his energy and zeal to always be about his Heavenly Father's business, has made his ministry effective among us, and endeared him to the hearts of this congregation, forming ties which never can be sundered by distance or separation. While we are called to make this sacrifice, we would most heartily congratulate the people of Columbia, his old parish, upon his return among them, and while we have lost a talented, self-sacrificing, energetic and zealous minister of Christ, they have regained one." A copy of the complete resolution was sent to the Vestry of St. Paul's Church, Columbia.³³

Another SOS was immediately sent to Mr. Warriner³⁴ and to everyone's great joy, he accepted.³⁵

Plans were formulated in April, 1877, to build a Sabbath School chapel and a committee was appointed "to dispose of and cause to be removed the old wood building with full power to do so at whatever price they could without expense to the parish."³⁶ One year later plans and specifications for the chapel prepared by a New York architect were

²⁷*Ibid.*, p. 143.

²⁸*Ibid.*, p. 146.

²⁹*Ibid.*, p. 151.

³⁰*Ibid.*, p. 152.

³¹*Idem.*

³²*Ibid.*, p. 157.

³³*Ibid.*, p. 159.

³⁴*Ibid.*, p. 158.

³⁵*Ibid.*, p. 161.

³⁶*Ibid.*, p. 168.

presented to the vestry by Mrs. Theodore Gilman of New York.³⁷ By the following December the building was completed at a total cost of \$1,948.71.³⁸

This same month the vestry voted—after much discussion and two re-votes—to rent the pews in the church for the following year.³⁹

January of 1879 saw St. Paul's begin the year "entirely out of debt."⁴⁰ One year later, however, a subscription had to be taken to pay the amount still due on the rector's salary.⁴¹

Mrs. Henry Drinker died December 26, 1880. The following is inserted in the vestry minutes: "She was a member of the Society of Friends and a lovely Christian character. Although not a communicant in the church, she attended its services regularly, contributed liberally to its support, and generously responded to each and every call upon her purse. Besides her generous gifts to the Church, she contributed \$1,000 towards the building of the Chapel, and for many years gave all the fuel used in the Church. We think it due to her memory to insert this record in the minutes of the Church."⁴²

In 1885 a vestry committee was appointed to "make arrangements for better church music and to make additions to the number in the choir."⁴³ A short time later it was voted to pay Mrs. Clara Barnhardt \$40 per year for services as organist.⁴⁴

Finances were again in a bad state. In December, 1885, the Sunday School was asked to appropriate \$50 to pay the balance on the sexton's salary and delinquent pewholders were urgently requested to pay for their seats.⁴⁵ The next February the vestry had to borrow \$300 from A. Lathrop, a vestryman, in order to pay off debts. The congregation was then asked to pledge weekly amounts to take care of Mr. Lathrop's note.⁴⁶

If financial matters were not flourishing, the Sunday School was. In 1887 the school numbered 100 pupils and 12 teachers, a superintendent, librarian, and treasurer.⁴⁷

³⁷*Ibid.*, p. 170.

³⁸*Ibid.*, p. 173.

³⁹*Ibid.*, pp. 177-179.

⁴⁰*Ibid.*, p. 180.

⁴¹*Ibid.*, p. 182.

⁴²*Ibid.*, p. 183.

⁴³*Ibid.*, p. 192.

⁴⁴*Ibid.*, p. 193.

⁴⁵*Ibid.*, pp. 195-196.

⁴⁶*Ibid.*, pp. 197-198.

⁴⁷Stocker, *op. cit.*, pp. 317 f.

VIII

A NEW ORGANIZATION, the Working Guild of St. Paul's Episcopal Church of Montrose, Pa., came into being on Nov. 1, 1887. It consisted of "members of St. Paul's Church and of the Sunday School connected with that church." As stated in its constitution, "the object of this society shall be the promotion and encouragement of Christian good fellowship, the building up and increasing of the Church and Sunday School both socially and religiously." One became and continued a member by signing the constitution and paying dues of five cents monthly. Harry O. Watrous was elected president. The first activity of the group was to hold a chocolate social.¹

The Working Guild proved to be an organization very helpful to the vestry in its embarrassing financial condition. This group sponsored a number of activities which would have been considered frivolous for the vestry's limited budget. The first of these was to provide a 40-dollar Christmas tree for the Sunday School and purchase all the candy for the Christmas party. Members of the Working Guild also decorated the church.²

The group continued to hold all sorts of money-raising activities such as sociables, dinners, and fairs until in August their bank account showed \$279.86. Of this \$277.00 was given to the vestry to pay on two notes and for insurance.³ The Working Guild sponsored a lecture on "Life in the Frozen North" and presented an operetta called "Penelope."⁴ With the proceeds, the organist was paid, the organ repaired, and the choir allotted \$15 with which to purchase music.⁵

From then on the Working Guild sponsored innumerable activities, seemingly an unceasing round of activities, and proved to be a lifesaver to the vestry.

Money was raised by envelop subscription for the first time in 1890.⁶

The vestry made a payment of \$10 to each member of the choir and \$40 to the organist in 1892. This became a yearly custom; payment is noted in the vestry minutes for several years.

In this year (1892) another organization was formed. Two Sunday School classes merged to become the Young Ladies Auxiliary.⁷

¹*Working Guild Minutes*, Vol. I, p. 5.

²*Ibid.*, p. 7.

³*Ibid.*, p. 13.

⁴*Ibid.*, pp. 18, 17, 20, 21.

⁵*Ibid.*, p. 18.

In 1896 the Working Guild decided that the church should have new lamps. There was considerable discussion as to whether to purchase chandeliers or bracket lamps, but after determining that the beams were of solid oak, chandeliers were decided upon. Two four-light chandeliers, one three-light chandelier, and two bracket lamps were finally purchased at a cost of \$76.⁸ The old brackets were donated to the Village Improvement Society.⁹

Early in January, 1897, the Working Guild had a good idea which perhaps has resulted in the present Annual Meeting on the Feast of the Conversion of St. Paul. The Guild suggested that "an open meeting of the congregation be held on St. Paul's Day for reading of financial reports of Church Guild, Aid Society, etc., roll call of members, reading of extracts from the Parish register, giving additions and losses through the year—baptisms, confirmations, deaths, etc.—and mingling of people in social interchange for their better acquaintance with each other and with conditions of the parish and the awakening of an increased interest in the same. . . ."¹⁰

"Owing to unavoidable circumstances" (which aren't disclosed), the meeting was not held.¹¹ The following year, however, the Working Guild planned and sponsored such a meeting with the full approval of the vestry.¹²

Bishop Howe in 1884 realized that with his advancing age and the increasing demands of the Diocese, he needed relief in some form. Two alternatives were proposed—dividing the Diocese or electing a Bishop Coadjutor. Of the two, Bishop Howe favored the latter and accordingly Nelson S. Rulinson became Bishop Coadjutor.¹³ The two men led the Diocese together until 1889 when Bishop Howe, now very feeble, "relinquished the care and oversight of the Diocese, with full power and authority to administer the same, to his assistant."¹⁴ Bishop Howe died in 1895 and Bishop Rulinson became Bishop of the Diocese of Central Pennsylvania.¹⁵ Bishop Rulinson labored under several dif-

⁸*Vestry Minutes*, Vol. I, p. 207.

⁹*Ibid.*, p. 209.

¹⁰*Working Guild Minutes*, Vol. I, p. 54.

¹¹*Working Guild Minutes*, Vol. II, p. 18.

¹²*Working Guild Minutes*, Vol. II, pp. 25, 26.

¹³*Ibid.*, p. 26.

¹⁴*Vestry Minutes*, Vol. I, p. 224.

¹⁵Miller, *op. cit.*, Vol. I, p. 211.

¹⁶*Ibid.*, p. 224.

¹⁷*Idem.*

ficulties. He was greatly afflicted by the death of his wife, his own health was poor, and he never really wanted to be a bishop.¹⁶ Nevertheless, he led the Diocese with a sure hand and was highly regarded throughout the Church.¹⁷ In 1897, however, his health failed and he died on September 1st of that year.¹⁸ For the first time the Diocese was left without a bishop.¹⁹

On October 29, 1897, St. Paul's Vestry held a meeting to elect a delegate to a special Convention of the Diocese for the purpose of electing a bishop.²⁰ That Convention was held on November 9th and must have been quite an exciting affair. Fifteen names were placed in nomination! Finally, the Rt. Rev. Ethelbert Talbot, D.D., S.T.D., LL.D., the Bishop of the Missionary District of Wyoming and Idaho, emerged as the choice of the Convention.²¹ He was installed as Bishop of the Diocese of Central Pennsylvania on February 2, 1898.²²

The financial state of St. Paul's took a turn for the better in 1899 when several legacies were received.²³ As a matter of fact, the vestry even loaned \$2,200 to the Borough of Montrose.²⁴ Quite a turnabout!

Perhaps the groundwork for the Altar Guild was laid in 1899 when the Working Guild appointed a committee of three "to have charge of the altar hangings" for one year. Also it was planned that "committees be appointed from time to time to serve as decorating committees for the chancel, also to see that everything in the chancel is in good order."²⁵

¹⁶*Ibid.*, pp. 221-225.

¹⁷*Ibid.*, p. 224.

¹⁸*Ibid.*, p. 225.

¹⁹*Ibid.*, p. 230.

²⁰*Vestry Minutes*, Vol. I, p. 222.

²¹Miller, *op. cit.*, p. 232.

²²*Ibid.*, p. 238.

²³*Vestry Minutes*, Vol. I, p. 227.

²⁴*Idem.*

²⁵*Working Guild Minutes*, Vol. I, p. 41.

IX

THE VESTRY celebrated the turn of the century by ordering \$10.00 paid to each member of the choir and \$15.00 to the organist, "each year as heretofore." In addition, the following was sent to the members of the choir: "At a meeting of the vestry of St. Paul's Church held May 14, 1900, a unanimous vote of thanks was extended to the members of the choir of said Church for their valuable and highly appreciated services in the past, and an earnest desire expressed that we may have their aid in the future in that which so forms so important a part in our church service."¹

The first year of the new century saw a new furnace installed in the Church.²

On April 8, 1901, the regular members of the choir are listed in the vestry minutes as Mrs. Downey, Miss Molly Scott, Miss Bessie Post, Van Munger, and Dana Watrous. Miss Fannie Bunnell was organist.³

The Working Guild, still full of improvement suggestions and working hard to fulfill them, in May of 1901 invited all the women of the Church to join in presenting a sale and entertainment with the object of purchasing electric lights for the Church with the proceeds. The ladies joined, went to work, and after much planning a sale was held in August. It was a tremendous success; the total proceeds were \$330.41. This was the largest amount raised at one time by any organization in St. Paul's history up to this point. As a result of this effort, the Church was supplied with electric lights. The old lamps were sold to St. Andrew's Church, Springville.

A stained glass window, "Raphael Archangel" (now on the Gospel side of the sanctuary), was given to the Church January 11, 1902, by Mrs. Daniel Sayre in memory of her mother, Mrs. Groesbeck.⁴ In May the Church was the recipient of a marble baptismal font given by the Misses H. and M. D. Biddle in memory of their brother, Henry.⁵

Nineteen Hundred and Two was a year of considerable activity. It saw the beginning of a campaign which was to continue for some time—raising money for a new organ. The Working Guild, on its part,

¹*Vestry Minutes*, Vol. I, pp. 231, 232.

²*Ibid.*, pp. 234, 235.

³*Ibid.*, p. 236.

⁴*Working Guild Minutes*, Vol. II, pp. 61, 62, 66.

⁵*Ibid.*, p. 77.

⁶*Vestry Minutes*, Vol. I, p. 239.

⁷*Ibid.*, pp. 242, 243.

on August 4th voted "that \$10.00 be set aside for church organ fund, and 25 per cent hereafter of our future earnings be devoted to the organ fund unless otherwise noted."⁹ By the end of 1903 the Working Guild had saved \$450.00 toward the organ!⁹

The members of the choir made a most unusual request of the vestry in April, 1903. The choir asked "the vestry to discontinue the practice of remembering the choir in a financial way as heretofore from year to year!"¹⁰

Early in 1904 the church had \$2,610.00 from various legacies.¹¹

Heat for the rectory was the main topic of discussion at a meeting of the Working Guild in December, 1904. The group had heard that the Misses Biddle would give \$50 and the Junior Auxiliary \$25 toward a new furnace. The Guild decided to present the matter to the vestry with the offer of \$50 in addition to the \$75 already offered.¹² Three days later the vestry gladly considered the suggestion at a special meeting.¹³ It was not long before the rectory was furnished with a new furnace at a cost of \$130.00.¹⁴

The Diocese by 1904 again had grown so large that arrangements had to be made to relieve the duties of the bishop. The decision was made in favor of another division of the diocese, rather than electing a Bishop Coadjutor. In 1904, the diocese was divided and "the Bishop decided to retain for himself that portion which continued to be known as the Diocese of Central Pennsylvania."¹⁵ St. Paul's Vestry put itself on record as "in favor of retention of present title for this Diocese."¹⁶ The new division became the Diocese of Harrisburg.¹⁷ It was soon realized that the name Central Pennsylvania was not accurate geographically and in 1909 the name was officially changed to the Diocese of Bethlehem.¹⁸

On June 28, 1906, Mr. Warriner presented his resignation to the vestry on account of his "advancing age and growing infirmities." Mr. Warriner wrote: "It is indeed a sad duty to me, and yet my sadness,

⁹*Working Guild Minutes*, Vol. II, p. 76.

¹⁰*Ibid.*, p. 86.

¹¹*Vestry Minutes*, Vol. I, p. 245.

¹²*Ibid.*, p. 249.

¹³*Working Guild Minutes*, Vol. II, p. 91.

¹⁴*Vestry Minutes*, Vol. I, pp. 252, 253.

¹⁵*Ibid.*, p. 253.

¹⁶Miller, *op. cit.*, Vol. I, pp. 239, 240.

¹⁷*Vestry Minutes*, Vol. I, p. 254.

¹⁸Miller, *op. cit.*, Vol. I, p. 240.

mingled as it is with the recollections of your and your people's great and constant kindness to me and my family, is without bitterness and really sweet: it is therefore with the most grateful emotions of gratitude that I have presented to you my resignation."¹⁹ The vestry was requested by Mr. Warriner to allow him to continue his residence in the rectory until such time it would be needed for occupancy by his successor.²⁰

Bishop Talbot visited St. Paul's on July 2nd and conducted an evening service followed by a vestry meeting. At the service the Bishop "prepared his sermon with appropriate remarks relative to the resignation of the rector, speaking in high and deserved praise of his spiritual work in the parish during a long rectorate, his mingled feelings . . . of regret at the necessity of severance of active relations between rector and people; and gratification at the resultant rest and recuperation for the retiring rector."²¹

The Bishop and vestry discussed "duties and responsibilities" in taking steps toward securing a new rector and the Bishop agreed to supply names of likely candidates. At this meeting Mr. Warriner's resignation was formally accepted and he was immediately elected Rector Emeritus "with the hope and prayer that he will abide with us for many years to come."²²

¹⁹*Ibid.*

²⁰*Vestry Minutes*, Vol. I, pp. 258, 259.

²¹*Ibid.*, p. 256.

²²*Ibid.*, p. 260.

²³*Ibid.*, pp. 261-263.

X

FROM JULY 2, 1906, until January 25, 1907, the needs of St. Paul's Parish were met by seven supply clergymen.¹ On the latter date the Rev. Elliston J. Perot became rector.² Three days before his arrival the vestry purchased the B. R. Lyons property on Church Street as rectory.³ The Parish owned two rectories for more than half a year. The old rectory in which Mr. Warriner continued to live was sold to his son, Samuel D. Warriner, on September 1, 1907, for \$3,000.⁴ Mr. Warriner was quite infirm by this time and his family apparently felt it best for him to spend the remainder of his time in the home where he had spent the greater share of his life.

At about this time William H. Warner became superintendent of the Sunday School, which grew quite active. He was superintendent for about 20 years—the longest anyone has served in that capacity—was Senior Warden for a number of years, and played a prominent role in activities of the church until his death in 1927.

The present "St. Paul's Messenger" had its beginning in 1907 when Mr. Perot, who seems to have been filled with many ideas, suggested a "circular statement to be printed and circulated in the parish."⁵

The vestry voted to pay an organ boy \$2.50 per month for his services, presumably to pump the organ.⁶ At this time the organ and choir loft were situated in a railed-off enclosure at the back of the church on the right as one faces the altar.

Early in 1908, six years after the money-saving campaign began, the vestry began to talk seriously of making an organ purchase. A committee of three, including the rector, was appointed to "make preliminary inquiries as to the proper specifications and probable cost of an organ."⁷ There was another problem in connection with the organ which also had to be considered; namely, the alteration of the church—inasmuch as it was decided that the organ would be placed in the chancel. The committee went into action immediately and by April had obtained detailed specifications from four organ builders.⁸ These had been submitted to Mr. Edward B. Halsey, outstanding organist of

¹*Vestry Minutes*, Vol. I, p. 275.

²*Ibid.*, p. 271.

³*Ibid.*, p. 277.

⁴*Ibid.*, p. 287. Also see Exhibit "A" and "B" insertions.

⁵*Ibid.*, p. 284.

⁶*Ibid.*, p. 290.

⁷*Ibid.*, p. 294.

Philadelphia and nephew of St. Paul's former rector, for his opinion. "On submission of these several papers to Mr. Halsey, he has intimated a preference for Mr. Haskell's Philadelphia proposition, but has not strongly advised against Mr. Beman's Binghamton although apparently considering it less desirable in its present form. Mr. Haskell's proposition is, however, for an organ to cost \$3,011, as against Mr. Beman's \$3,000."⁹

On April 14, 1908, attention was taken from the organ by the death of St. Paul's beloved Rector Emeritus, the Rev. E. A. Warriner. The vestry prepared a memorial, which was presented to the congregation, approved and ordered to be filed with the church records. It says in part:

It was our profound wish, shared in by the community at large, that Mr. Warriner might be spared to enjoy many years of health and peace among the people he had served so long and so well, but it was not to be realized. The laying down of the active work of the ministry, proved to be but the first step in "The setting in order of his house," and he was soon to answer the summons to enter the Life Beyond.

In contemplation of his life and work among us, what memories and feelings flood the minds and hearts of his people whom he so often called "Beloved"! Their every interest concerned him deeply, and was watched over with a spiritual father's care and love. His unerring wisdom and judgment we so often sought and came to trust absolutely, and we rejoiced in the simplicity, frankness, and idealism which governed his life and all his advice. Many of us living here still, and a greater number that have crossed to the Other Shore shall rise up and call him blessed.¹⁰

By November the organ committee had made sufficient progress to be able to suggest definite recommendations. After a revision of specifications in line with Mr. Halsey's recommendations and an inspection of Mr. Beman's organs and workshop, the committee suggested that the vestry "agree to contract with Mr. Beman to build the organ, so soon as we shall have sufficient assurance that the full amount to pay for it will be in hand, when the instrument is ready for delivery."¹¹ At this point, the organ fund totaled \$1,463, including contributions of \$850. Mr. Beman contributed \$200 and Mr. Halsey \$100 toward the organ.¹² Since there remained \$1,612 still to be raised for the organ and \$500 for the organ chamber,¹³ it was to be some time before the organ actually was purchased.

⁹*Ibid.*, p. 297.

¹⁰*Idem.*

¹¹*Ibid.*, p. 298, Insert.

¹²*Ibid.*, p. 305, Insert.

¹³*Idem.*

¹⁴*Idem.*

Mr. Perot resigned on November 20, 1910,¹⁴ and by the following month the vestry had secured a new rector, the Rev. Ernest W. Wood, assistant at Holy Trinity, Philadelphia.¹⁵ He was offered \$1,200 and rectory.¹⁶ Mr. Wood began his work at St. Paul's with Evening Prayer on St. Paul's Day, 1911.¹⁷

Through the generosity of the Working Guild, the rectory was wired shortly before Mr. Wood's arrival.¹⁸

In October Mr. Halsey attended a vestry meeting to "afford such information as he could relative to the new organ for the church and its location and arrangements"¹⁹ and in November the organ committee was authorized to sign the organ contract with Mr. Beman and begin the necessary alterations in the church.²⁰

Upon the recommendation of the Bishop, the vestry adopted the Duplex Envelope System for weekly offerings for parish support and for missionary work. The new system was put into effect November 1, 1911.²¹

The D. V. Gardner property adjacent to the chapel was purchased in December for \$2,150.00 cash.²² This transaction would indicate that the financial condition of the parish was good.

In the summer of 1912 St. Paul's forged ahead in the musical field. A new choir was organized²³ and the new organ, which was powered by water, was installed.²⁴ Both these events caused several changes and considerable expense before they were accomplished. The new choir had to be vested and supplied with hymnals and other music. (Although St. Paul's had had a choir previously, it was not vested.) The Working Guild, in its ever-efficient and generous way, assumed these choir expenses and spent \$87.14 for material for 24 vestments and \$25.00 for hymnals.²⁵ Mrs. Harry Lyons became choir mother at this time, and served in that capacity for 24 years.

Several alterations were made in the church to allow installation of the organ. The east window in the chancel was removed to make way

¹⁴*Ibid.*, p. 313.

¹⁵*Idem.*

¹⁶*Ibid.*, p. 315, Insert.

¹⁷*Idem.*

¹⁸*Ibid.*, p. 314.

¹⁹*Ibid.*, pp. 320, 321.

²⁰*Ibid.*, p. 321.

²¹*Ibid.*, p. 320.

²²*Ibid.*, p. 321.

²³*Working Guild Minutes*, Vol. II, p. 132.

for the organ chamber. Although the vestry minutes are not explicit, it is believed that a new oak floor was put in the chancel at this time.²⁸ Apparently, choir stalls also took their place in the new arrangement of the chancel at the same time.

When the choir was organized, Mr. Robert Welden became crucifer. He is still faithfully serving in that capacity—43 years later.

The Working Guild "having raised a good part of the Funds"²⁹ for the organ (\$1,745.61),³⁰ felt that they had every right to make a suggestion to the vestry. The Guild proposed that the organ be made a memorial to Mr. Warriner.³¹ The suggestion was carried out.

Mr. Wood in February, 1913, announced to the congregation that he had taken and passed Army Chaplain's examinations and probably would soon be leaving the parish.³² The secretary of the vestry at this time was Andrew B. Smith, Judge of the Susquehanna County Court. Following the service when Mr. Wood gave notice to the congregation of his probable departure, Judge Smith wrote in the minute book:

The Secretary is moved by his own sentiments which he assumes will meet the approval of his associates of the vestry, to here record what, altho are not the records of any vestry meeting either general or special, should somewhere be perpetuated in the records of the church. Pursuant to the action of the vestry as last above recorded, just before the sermon at the morning service in St. Paul's the rector made the announcement of his probable confirmation as an army chaplain, of his application for this position to the proper gov't. authorities 4 yrs. since, and explaining in apt and entirely satisfactory language and substance his reasons for silence upon the subject until its probability was made apparent. Following which the secretary of the vestry read to the congregation the Rector's previous letter to them and their individually and personally signed reply expressing their own thoughts and views and as they believed of the entire congregation and the community at large, and the tearful eyes and profound sorrow of all listeners evidenced the sincere affection which had grown up in the hearts of all for our Rector and his family as the fruitage of his incessant and effective labors among us from both a spiritual and social standpoint. After the service many lingered to express personally to both Mr. and Mrs. Wood their mingled emotions of congratulation at his probable success in securing the position of chaplain as the "ambition of his life" and sorrow that this parish is likely to lose his presence and services, while some others like the writer could not trust themselves to then express the same sentiments.³³

Mr. Wood left in March, shortly before Easter.³⁴

During July, 1913, the Rev. J. T. Russell served as *locum tenens*.³⁵ There is no record of negotiations with the next rector, the Rev. H. W.

²⁸*Ibid.*, p. 133.

²⁹*Ibid.*, pp. 136, 132.

³⁰*Vestry Minutes*, Vol. I, p. 324.

³¹*Working Guild Minutes*, Vol. II, p. 133.

³²*Ibid.*, p. 144.

Gernand. We learn, however, in the minutes of December 9, 1913, that he was at that time serving as rector.³⁴

In March, 1914, Bishop Talbot visited St. Paul's and confirmed the largest class in St. Paul's entire history—26 people.³⁵ That same month Mr. Gernard generously and unexpectedly took a voluntary reduction in salary. The reduction was not in actual cash; Mr. Gernard vacated the rectory so that it might be used for the "best interests of the parish."³⁶ Before long the rectory was rented.³⁷

Mr. Gernand upon medical advice resigned in May of 1914.³⁸ In his six short months Mr. Gernand evidently had become very well-liked as the vestry accepted his resignation most reluctantly.

Two months later the Rev. E. G. N. Holmes of White Haven began a rectorate of four years—the war years. The new rector was still in deacon's orders when he came to St. Paul's. In October, 1914, he took his priesthood exams and that same month the vestry signed a certificate of character and requested Bishop Talbot that the ordination might take place in St. Paul's.³⁹ There is no indication that it did.

October, 1915, saw the birth of a new and very important organization in St. Paul's Parish. In that month the Working Guild, which by this time was composed largely of women, voted to "unite with all the women of the Church in a new society to be called 'St. Paul's Guild.' It was unanimous opinion of all that more effective work could be done in this way."⁴⁰ All funds were turned over to the treasurer of the new organization.⁴¹

This new group was not as yet affiliated with the Woman's Auxiliary of the Diocese which had been organized in 1882. The Junior Auxiliary, which continued to be active, however, had the distinction in 1897 of being one of four Junior Auxiliary branches in the diocese.⁴²

³⁴*Ibid.*, p. 133.

³⁵*Vestry Minutes*, Vol. I, p. 326.

³⁶*Idem.*

³⁷*Idem.*

³⁸*Ibid.*, p. 328.

³⁹*Idem.*

⁴⁰*The History of St. Paul's Parish*, ms., anon., 1909., p. 6.

⁴¹*Vestry Minutes*, Vol. I, p. 330.

⁴²*Idem.*

⁴³*Ibid.*, p. 331.

⁴⁴*Ibid.*, p. 334.

⁴⁵*Working Guild Minutes*, Vol. II, p. 143.

⁴⁶*Idem.*

⁴⁷Miller, *op. cit.*, Vol. II, p. 908.

⁴⁸*St. Paul's Guild Minutes*, Vol. I, p. 60.

At the first meeting of St. Paul's Guild, the 24 members present elected Mrs. E. A. Warriner president. Other officers were Mrs. Henry Rose, Vice-President; Mrs. James Scott, Secretary, and Mrs. Charles Sprout, Treasurer.⁴³ One of the first things the group did was to purchase with the help of the Junior Auxiliary and Sunday School, a new flag for the church.⁴⁴ Later, Mrs. Warriner made and presented to the church a service flag.⁴⁵

The rector evidently gave a stirring sermon on the first Sunday after the Declaration of War with Germany as the vestry requested his permission to have it published in the borough papers.⁴⁶

In December, 1917, the vestry raised the rector's salary to \$1,350.00.⁴⁷

The next year on June 18 Mr. Holmes resigned as rector of St. Paul's to accept the offer of the church in Carbondale.⁴⁸ The Rev. Wallace Martin of Tamaqua was installed as rector by the following November.⁴⁹

The effect of the war can be seen in an idea put into practice in January of 1919. The members of the Guild and Parish were divided into companies, each with a captain and first and second lieutenants. The purpose of the plan was for each company "to do something during the year to raise money for the Guild."⁵⁰

The vestry in February voted to bring to the attention of the congregation "the propriety of abandoning all other methods of raising money for parish purposes, including pew rents; and resorting entirely to the Duplex Envelope System, thereafter."⁵¹

Mr. Martin must have been a wizard in financial matters. The canvass on December 7, 1919, was little short of fantastic. It netted an increase for the parish of \$599.96 and \$1,141.87 for missions!⁵² As a matter of fact, Mr. Martin greatly influenced the congregation in the mission field, as is evidenced by "the excellent showing of the parish

⁴³*Ibid.*, p. 63.

⁴⁴*Ibid.*, p. 70.

⁴⁵*Vestry Minutes*, Vol. II, p. 4.

⁴⁶*Vestry Minutes*, Vol. II, p. 6.

⁴⁷*Ibid.*, p. 8.

⁴⁸*Idem.*

⁴⁹*St. Paul's Guild Minutes*, Vol. I, p. 76.

⁵⁰*Vestry Minutes*, Vol. II, p. 9.

⁵¹*Ibid.*, p. 11.

⁵²Included in paper written by Miss Fannie Bunnell in 1931 and read at meeting of D. A. R. Chapter.

⁵³*Vestry Minutes*, Vol. II, p. 11.

in missionary giving, which for several years equaled the parish expense for upkeep and led the entire diocese proportionately.⁵³ With the increased amount of money now available, the rector's salary was raised to \$1,700.00 in January of 1920.⁵⁴

In 1919 the first of a series of changes in the organ took place when an electric motor was installed at a cost of about \$300.00.⁵⁵ The vestry received help from St. Paul's Guild in paying this bill.⁵⁶

Late in 1920 plans were made to redecorate the church.⁵⁷ The Lectern Bible was replaced by one purchased by St. Paul's Guild.⁵⁸

In April of 1921 Mr. Martin reported to the vestry that he had received a call to the chaplaincy of the Seaman's Institute, Charleston, S. C. Mr. Martin said that he had not yet made up his mind and would like to know the attitude of the vestry. "With one voice those present expressed what they believed to be the sentiment of all that he continue his services in this parish." The rector then indicated that the "question of his salary was an important consideration of his decision." He went on to enumerate his expenses and "mentioned the sum which he thought the Parish should pay him as salary." The vestry adjourned to meet later in the day without the rector. At this meeting it was decided that financial circumstances did not allow an increase in the rector's salary. The vestry decided, however, to raise money "by voluntary payments by the people of the parish" to pay the rector's unpaid coal bill.⁵⁹

Two months later Mr. Martin resigned to become chaplain of the Seaman's Institute.⁶⁰ After Mr. Martin's last service in St. Paul's the vestry sent a note of thanks to the pastor of the Presbyterian Church "for his courtesy in closing his church and having no services on the evening of our retiring rector, Rev. Wallace Martin, conducting his closing services in St. Paul's."⁶¹

It was not until November or December, 1921, that the Rev. Ralph A. Weatherly of Freeland, Penna., met with the vestry to discuss his call.⁶² A few days later Mr. Weatherly accepted. During a part of the interim between rectors the Rev. Joseph Anastasi held services. The vestry passed a resolution which clearly indicates the high regard in which they held him:

⁵³*Ibid.*, pp. 10, 11.

⁵⁴*St. Paul's Guild Minutes*, Vol. I, p. 84.

⁵⁵*Ibid.*, p. 92.

⁵⁶*Ibid.*, p. 89.

⁵⁷*Vestry Minutes*, Vol. II, pp. 12, 13.

⁵⁸*Ibid.*, p. 15.

... and whereas the congregation have listened, with pleasure, and profit to his eloquent and stirring sermons, and have appreciated the reverent and earnest altar services rendered as well as the pleasant social and personal acquaintance and friendship formed THEREFORE BE IT RESOLVED by the vestry, in its behalf and that of the congregation that we express to the Rev. Mr. Anastasi our sincere thanks for his ministry of helpfulness to us, and our earnest good wishes for the success of his special mission in which he is now engaged, and our cordial assurance that it will afford us pleasure to often welcome him to Montrose.⁶³

It had been twelve years since the vested choir was formed and vestments had worn thin. As a result, the Guild, as their Lenten project for 1922, purchased material for 27 vestments from England.⁶⁴ In the minutes of the meeting at which this was decided, we learn for the first time that there was also a Woman's Auxiliary branch in St. Paul's. "The Guild voted to join with the Woman's Auxiliary in Lenten Sewing Societies—especially in the work on vestments for the choir."⁶⁵ There is no information concerning the formation of the Woman's Auxiliary Branch. The only available minute book of that organization begins in 1937.

In March of 1922 the Guild was delighted to receive a gift of 432 pieces of silver presented to them by Mr. Searle McCollum who had given two plays to raise the money for the silver.⁶⁶

Mr. Weatherly in February, 1923, "urged the ladies to form an Altar Society."⁶⁷ This presumably was done at a meeting the following week.⁶⁸ St. Paul's now had four women's organizations: the Guild, Woman's Auxiliary, Junior Auxiliary, and the Altar Society.

In March, 1923, a new altar was purchased by the Guild at a cost of \$285.00.⁶⁹ As far as is known, this is the altar presently in the church.

In 1925 the United Thank Offering presented by the women of St. Paul's for the preceding three years totaled \$190.00.⁷⁰

There seemed to be little activity in 1924 and 1925, but 1926 more than made up for the inactivity of the preceding two years. The minutes of the vestry through the last of 1925 and most of 1926 are taken up with matters pertaining to the new Parish House which was donated to the parish by Mr. Samuel D. Warriner in memory of his father, the Rev. Edward A. Warriner.

⁶³*Idem.*

⁶⁴*Idem.*

⁶⁵*Idem.*

⁶⁶*St. Paul's Guild Minutes*, Vol. I, p. 112.

⁶⁷*Idem.*

⁶⁸*Ibid.*, p. 117.

⁶⁹*Ibid.*, p. 129.

⁷⁰*Idem.*

⁷¹*Ibid.*, p. 130.

⁷²*St. Paul's Messenger*, Vol. 5, No. 2, Nov., 1925.

XI

FIRST OF ALL, land had to be acquired on which to construct the new building. At this time St. Paul's owned land adjacent to the corner property:

The corner property with building was owned by the Odd Fellows. In December of 1925 or January of 1926 the vestry voted to purchase that property for \$12,000.¹ The building was removed.² A building committee composed of G. Watrous, N. C. Warner, R. W. Martin, L. M. Thompson, and E. P. Brown and headed by the rector, working closely with Mr. Warriner, supervised the building of the Parish House.³

The new building was dedicated on May 30, 1927.⁴ Invitations were sent out for the dedication ceremonies which extended over two days. On Sunday, May 29th, at 10:45 "The Memorial Sermon" was preached by the Rev. James Porter Ware, rector of St. James, Drifton, Pa. Mr. Ware was "priest of the Diocese oldest in active service and friend of Mr. Warriner." In the evening another service took place when Bishop Talbot confirmed a class and delivered the sermon. This was one of Bishop Talbot's last public appearances.

On Monday evening dinner was served in the new parish house by the women's organizations followed by Evensong in the church when the Bishop Coadjutor, the Rt. Rev. Frank W. Sterrett, delivered the sermon. The dedication took place at 8:15. Mr. Warriner presented the Parish House and Mr. George H. Watrous, Senior Warden, accepted the gift on behalf of the congregation, vestry, and rector of St. Paul's. Bishop Sterrett dedicated the building. Mr. M. D. Truman Brewster and Judge A. B. Smith gave talks of "Reminiscences and Memoirs" and the gathering was dismissed with Bishop Talbot's benediction.⁵

It was reported "that during the first six weeks since the Parish House was opened, approximately 665 people have been served, not counting meetings of Guilds, etc., which have served refreshments to their own members."⁶

The \$75,000 Parish House was given for the use of the community by Mr. Warriner and endowed with \$25,000 by him. The Parish House

¹*Vestry Minutes*, Vol. II, p. 15.

²*Ibid.*, p. 17.

³*Ibid.*, p. 15.

⁴*St. Paul's Guild Minutes*, Vol. I, p. 177.

⁵Information concerning the dedication ceremonies was gathered from material in the Montrose Public Library.

⁶*St. Paul's Guild Minutes*, Vol. I, p. 177.

⁷*St. Paul's Messenger*, Easter, 1927 (Montrose Library).

has always been kept available for community use at a very nominal fee.

St. Paul's in 1927 had six flourishing organizations: the Church School with 55 members; St. Paul's Guild, 29; Altar Guild, 30; a choir of 22; Woman's Auxiliary, 20, and the Brotherhood of St. Andrew with seven members.⁷ It is learned from this report that a branch of the Woman's Auxiliary had been formed. There is no information available concerning its organization.

The Brotherhood of St. Andrew, according to the Messenger, met regularly, discussed the needs of the parish, and helped the rector. During the preceding year two of the men did Scout work, one led the Church School, four helped with the Fall campaign, four acted as lay readers, and several were in the choir.⁸

In 1927 the organ was electrified. There also evidently was a children's choir since The Messenger carried an appeal for a leader.⁹

The picture "Moses Striking the Rock," now hanging in the Guild room of the Parish House, was presented to St. Paul's by Mr. George Carlton Comstock. It is a painting of the Fifteenth or Sixteenth Century from Southern Italy.¹⁰

In October, 1927, Bishop Talbot turned over the administration of the Diocese to Bishop Sterrett, who had been elected Bishop Coadjutor in 1923. Bishop Talbot died February 28, 1928, at 79 years of age. At his death Bishop Talbot was "the oldest prelate of the entire Anglican communion in point of consecration to the episcopate . . ."¹¹

Bishop Talbot, according to the New York Times, "will be remembered as a great missionary bishop at a time when the Rocky Mountain region was looked upon almost as a foreign field. For eleven years he made his circuit by horseback and stage. . . . But he did not make his appeal by yielding anything of his own dignity or descending to vulgarity. . . . For all his vestments and symbols of office, he was brother to the men of the frontier. . . ."¹²

The handsome bishop was one of the most picturesque figures of the Church. While he was Bishop of Wyoming and Idaho, says the Living Church, "his name became almost a household word throughout the Church. . . . As Bishop of Bethlehem he showed that he was also

⁷St. Paul's Messenger, Nov., 1927 (Montrose Library).

⁸Idem.

⁹Idem.

¹⁰The Bethlehem Churchman, Vol. XVI, No. 3, March, 1928.

¹¹Idem.

able to administer the affairs of a staid old-time diocese in the East."¹³ Bishop Talbot was the last of the line of Presiding Bishops by right of seniority. He was 143rd in line of consecration and lived to preside at the consecration of the 349th American bishop.¹⁴ He wrote two well-known books, "My People of the Plains" and "A Bishop Among His Flock."¹⁵

Mr. Weatherly resigned in January, 1928, after a very fruitful rectorate.¹⁶ The next rector, the Rev. Wallace C. Goodfellow, came from St. Andrew's, New Orleans, that same year.¹⁷

In February, 1930, the women's organizations of St. Paul's—the Woman's Auxiliary, Altar Guild, and St. Paul's Guild—voted to adopt a plan whereby the three groups would meet together once a month. This plan eliminated separate meetings of each group. Each organization retained its own officers, and an executive committee, composed of the president of each organization and a general chairman, was formed to plan the meetings.¹⁸ Since many women belonged to more than one of the organizations, the new plan eliminated the need to attend several meetings each month.

¹³*Idem.*

¹⁴*Idem.*

¹⁵*Idem.*

¹⁶*Vestry Minutes*, Vol. II, p. 21.

¹⁷*The History of St. Paul's Parish*, anon., ms., p. 7.

¹⁸*St. Paul's Guild Minutes*, Vol. I, p. 215.

XII

IN 1933 St. Paul's celebrated its centennial. In one hundred years, under God's guidance, St. Paul's had grown from an idea in the mind of Joshua Raynsford to a flourishing church. Since St. Paul's was consecrated on October 27, 1833, two days in October, 1933, were chosen by the committee composed of members of the vestry and women's organizations as the days of celebration. Those two days were October 7th and 8th.¹ Invitations were sent to former clergy, clergy of the diocese, local ministers, summer residents, representatives of missions connected with St. Paul's, etc.²

The two-day celebration began with a dinner at the Montrose Inn followed by a meeting at the Parish House at which the Rev. Messrs. Wood, Holmes, and Weatherly, former rectors, greeted the people. A painting of the Rev. E. A. Warriner painted from a photograph by Mrs. R. C. Warriner was unveiled by John S. Warriner, grandson of St. Paul's beloved former rector. Following an address by Bishop Sterrett, Frank Beman presented an organ recital. On Sunday the Bishop confirmed a class of ten members.³

Miss Fannie Bunnell, who had been serving as organist for 43 years, tried unsuccessfully for several years to resign. Finally, at her insistence the vestry in June of 1934 accepted the resignation only because of her "physical ailments" and with the thanks due her for her 43 years of service "voluntarily and gratuitously rendered."⁴ Miss Bunnell, another of St. Paul's good and faithful servants, served as financial secretary of the Parish for a considerable length of time and was active in all women's organizations. She left in July, 1937, to make her home in California.

Late in 1934 Mrs. Goodfellow met with the vestry "to join in discussion concerning the status of the choir; which included the proposition of organizing a Boys' Choir."⁵ (Mrs. Goodfellow followed Miss Bunnell as organist.) Subsequently the choir was organized with the Women's Organizations buying material and making vestments.⁶ The Boys' Choir under Mrs. Goodfellow's direction became a sizable group and continued for a number of years. Its value to St. Paul's was four-

¹*Vestry Minutes*, Vol. II, p. 32.

²*Idem.*

³Information obtained from material in Montrose Public Library.

⁴*Vestry Minutes*, Vol. II, p. 34.

⁵*Ibid.*, p. 35.

⁶*St. Paul's Guild Minutes*, Vol. I, pp. 273, 285.

fold: 1) it beautified services, 2) trained singers for future adult choir work, 3) kept Episcopal boys interested in the Church, and 4) was a means of drawing other boys to the Church. The boys were paid for their services.

Under the direction of Mrs. H. F. Brewster, general chairman of the Women's Organizations, the young women organized in 1936 a chapter of the Girls' Friendly Society.⁷ A room in the basement of the church was given for their use and the girls engaged in many enjoyable projects.

Mr. Goodfellow, who had suffered ill health for some time, presented his resignation to the vestry in January, 1937, although at the request of the vestry he continued to serve until April.⁸ In the meantime the "committee on employment of a rector" after considerable research recommended to the vestry the Rev. Philip H. Steinmetz as prospective rector.⁹ A call was accordingly extended and after a visit to Montrose Mr. Steinmetz accepted.¹⁰ Mr. and Mrs. Steinmetz were officially welcomed at a reception on June 25th.¹¹

During Mr. Goodfellow's rectorship, William C. Warner entered the ministry from St. Paul's and is presently rector of Grace Church, Holland, Michigan. Also Miss Cynthia Brewster served as a missionary in the mountains of Virginia. At this time also Miss Clara Searle, a member of St. Paul's, was serving as a deaconess of the Church.

Mrs. Goodfellow continued as organist at the request of the vestry following Mr. Goodfellow's resignation.

(It should be here noted that the Goodfellow family has continued to reside in Montrose. Mr. Goodfellow continues to serve the Church through supply work in this and other dioceses. At this writing Mrs. Goodfellow has the distinction of being the first woman to be a member of St. Paul's vestry. Their son, Peter, is a priest of the Church in Sundance, Missionary District of Wyoming.)

The Bishop and Convention of the Diocese approved in 1937 the

⁷*St. Paul's Guild Minutes*, Vol. I, p. 291.

⁸*Vestry Minutes*, Vol. II, p. 41.

⁹*Ibid.*, p. 42.

¹⁰*Idem.*

¹¹*Ibid.*, p. 43.

¹²*Idem.*

¹³*Ibid.*, p. 44.

¹⁴*Idem.*

plan for a rotating vestry.¹² This was later presented to and approved by the congregation (September 13, 1937).¹³

The rector at this time was also responsible for the churches in New Milford, Great Bend, Springville, and Stevensville. A captain of the Church Army assisted Mr. Steinmetz with these mission churches for some time.¹⁴

XIII

WORD HAD been received that Miss Bunnell had died. In October, 1937, at a meeting of the Women's Organizations a tribute "in memory of a beautiful life, a life replete with unselfishness and thoughtfulness for others; always giving of herself and not counting the cost" was read.¹ Miss Bunnell, in addition to her duties in connection with St. Paul's, was librarian of the Montrose Public Library for many years and was very active in the community.

At the November meeting tribute was paid to another of St. Paul's outstanding women—Sarah Wayne Ashhurst. Miss Ashhurst, after twenty-five years as a missionary in Guantanamo, Cuba,² came to Montrose sometime in the 1930's to spend the remainder of her life. The tribute was written by Mr. Steinmetz following her death. He said in part: "We have had the joy of being in daily touch with one of the active, out-going, serving lives, the life on this earth of Sarah Wayne Ashhurst. Nothing can take from us the memory of the beauty of her life and nothing can keep us from following her into the realm of light into which she has gone, nothing except our own selfishness." There is now a school in Guantanamo, Cuba, called the Sarah W. Ashhurst School.

The Hon. Andrew Smith, judge of the Susquehanna County Court and secretary of St. Paul's vestry, wrote at the end of the minutes of April 12, 1938: "Andrew B. Smith, secretary continuous since 1914 and now au revoir."³ The newly elected vestry expressed to Judge Smith their "appreciation of your many years of service as vestryman and then as Secretary of the Vestry and as Warden."⁴ By the meeting of the vestry on June 14th Judge Smith had died. The vestry published in *The Messenger* a tribute to Judge Smith and also their resolve to "follow his example of regular attendance at the Services of worship of the Church and of faithful execution of the duties of office." The vestry resolved to have a corporate communion on the first Sunday of each month.⁵ Upon Judge Smith's death his son, A. Carlisle, became secretary of the vestry.

In the fall of 1938 a window was given to St. Paul's by Mrs.

¹*St. Paul's Guild Minutes*, Vol. I, p. 306.

²*The History of St. Paul's Parish*, anon., ms., p. 7.

³*St. Paul's Guild Minutes*, Vol. I, p. 307.

⁴*Vestry Minutes*, Vol. II, p. 49.

⁵*Ibid.*, p. 52.

⁶*Ibid.*, p. 55.

Marshall Goodheart, Mrs. S. Calvin Smith, and Mrs. Edward Warriner in memory of Esther Bolles Warriner (Mrs. Edward A.) who died in 1936.⁷

The hedge about the Church and Parish House was given by the Montrose Garden Club also in memory of Mrs. Warriner.⁸ Yew trees were given by Mrs. R. C. Warriner.⁹ Both these gifts were received in the fall of 1938.

At about the same time the vestry, which certainly has been confronted by strange problems, had the task of disposing of a mink cape which mysteriously was the possession of St. Paul's Parish. It was sold for an undisclosed sum.¹⁰

In December of 1938 the Auxiliary voted to purchase kneeling benches for the church.¹¹ This was a project, however, which took a great deal of discussion and examination. They were not actually acquired until October of 1939. The cost was \$160.75.¹²

In later years organists have changed almost as fast as the early rectors. Mrs. Ralph Wade became organist and choir director in March of 1939 at a salary of \$5.00 per Sunday.¹³

At a hint from the vestry, the Auxiliary (the term auxiliary has been adopted to denote "Women's Organizations") paid for "piping the rectory" in September, 1939. The rectory was supplied with copper pipe.¹⁴

The Auxiliary, hoping to set up a budget and eliminate its frequent contributions to the vestry although continuing to bear its share of financial effort, voted to assume full responsibility for the organist's salary.¹⁵ Payments were begun in April, 1940,¹⁶ and the Auxiliary continues to meet this responsibility.

In November, 1940, the organ was again operated by different hands when Mrs. Edward P. Little became organist and choir director.¹⁷

There had been talk for some time about the need to redecorate the interior of the church—the chancel. In April, 1942, two members of the Auxiliary met with the vestry and at this meeting it was decided to

⁷*Ibid.*, p. 56.

⁸*Ibid.*, p. 62.

⁹*Idem.*

¹⁰*Ibid.*, p. 65.

¹¹*St. Paul's Guild Minutes*, Vol. II, p. 17.

¹²*Ibid.*, p. 27.

¹³*Vestry Minutes*, Vol. II, p. 72.

¹⁴*St. Paul's Guild Minutes*, Vol. II, p. 25.

¹⁵*Ibid.*, p. 31.

accept the estimate of Geo. E. Taylor & Sons, Montrose, to redecorate the chancel at a cost of between \$75.00 and \$100.00.¹⁸

In May, 1942, St. Paul's received a bequest of \$5,000 from the will of Samuel Dexter Warriner.¹⁹

A very terse sentence in the vestry minutes of June 2, 1942, indicates the customary resistance of church-goers to new hymns and the interest of the vestry in the services of the church: "The music committee is to select familiar hymns for Church Service."²⁰

At this meeting the vestry went on record as desiring to have the organ pipes coated with gilt.²¹ At the next meeting, however, the rector, who always (and sometimes unfortunately) is intermediary, had to report the disapproval of the ladies. The vestry, showing perhaps a pardonable bit of pride, records this as: "The rector reports that the Ladies Guild does not wish to gilt the organ pipes. The vestry, in its usual amiable mood, agrees to let the matter drop."²²

That these were the years of World War II soon became evident in many ways. The Auxiliary in November, 1942, voted to dispense with refreshments "for the duration."²³ Winter services were held in the Parish House after the vestry had secured adequate advice and assured themselves that the organ would not be damaged by closing the church.²⁴

Bishop Sterrett in March, 1943, submitted a plan involving St. Paul's and the mission churches in Susquehanna, Great Bend, New Milford, Springville, and Stevensville.

The Bishop proposes to place all these churches under one head with two clergymen in charge. The proposal divides the work and responsibility equally between the two rectors, with salaries also alike. St. Paul's vestry would retain all rights and privileges now in effect, such as call of the rector, etc. This proposal would make Montrose the center of the entire church activity, from a business standpoint, of the above-mentioned churches. Financially, the Bishop's plan would in no way affect St. Paul's Church or vestry.²⁵

After considerable discussion and a dinner meeting with Bishop Sterrett, the vestry approved the plan²⁶ and also the Bishop's choice as co-rector, the Rev. Christopher Atkinson.²⁷ Mr. Atkinson came in the

¹⁸*Ibid.*, p. 35.

¹⁹*Vestry Minutes*, Vol. II, p. 99.

²⁰*Ibid.*, p. 123.

²¹*Ibid.*, p. 124.

²²*Ibid.*, p. 125.

²³*Idem.*

²⁴*Ibid.*, p. 126.

²⁵*St. Paul's Guild Minutes*, Vol. II, p. 65.

Spring²⁸ and the Susquehanna County Co-operative Parish was in operation.

In 1943 a new arrangement in the music department was begun when Mrs. E. P. Little was designated choir director and Mrs. W. C. Goodfellow, organist.²⁹ In February, 1944, Mrs. Howard Maynard became choir director.

As memorial windows were presented to St. Paul's, the old windows were stored in the basement. In April, 1943, these windows were crated and sent to the Bishop of Wyoming.³⁰

The interior of the church was painted just before Easter in 1944.³¹

The choir and Sunday School began to lag in the summer of 1944 and the vestry had to take steps to develop interest and promote better attendance. The vestry voted to pay choir members a small amount,³² but after consultation with the choir director, it was decided to have parties for the choir members "instead of compensation . . ."³³

The vestry discussed the Sunday School situation, expressing "the opinion that without an organized Sunday School the Church membership could not possibly be kept in healthy growth, since replacements would not enter the church in proportion to the vacancies caused by death and families moving away, etc."³⁴

At the instigation of the vestry a special meeting for "everyone interested" to discuss the Sunday School situation was held on July 6, 1944. Most of the vestry and about 25 parishioners at that meeting decided that the Sunday School should meet on Sunday mornings, have a complete organization of officers, and "some form of Christian scholastic studies, which will follow through the various classes as the children mature." Mr. Steinmetz appointed Mr. George P. Little as superintendent.³⁵

By the Spring of the following year there had grown some feeling against the county setup of churches. After a general discussion the vestry agreed that ". . . Mr. Steinmetz and Mr. Atkinson are handicapped

²⁸*Vestry Minutes*, Vol. II, p. 131.

²⁹*Ibid.*, p. 134.

³⁰*Ibid.*, p. 135.

³¹*Ibid.*, p. 136.

³²*Idem.*

³³*Ibid.*, p. 131.

³⁴*Ibid.*, p. 135.

³⁵*Ibid.*, p. 146.

³⁶*Ibid.*, p. 150.

³⁷*Ibid.*, p. 151.

in their present duties, having more work in St. Paul's and the outlying missions, than there is time to adequately perform their various obligations." At the same time the vestry voted to ask Mr. Steinmetz "to notify Bishop Sterrett that the vestry desires to augment the present clergy with either another clergyman or layworker to assist in the present work, insofar as the mission work is concerned, thus enabling the clergy to devote more time to the work of St. Paul's."⁹⁶

This was war-time and feeling ran high. Christianity to Mr. Steinmetz included strict adherence to the sixth commandment. As time passed and the war continued, the situation became increasingly uncomfortable. By the Spring of 1945 Mr. Steinmetz' views were the subject of discussion at a vestry meeting:

A discussion was held on the subject of the rector's pacifist convictions. It was the opinion of the majority of the vestry that this was a matter of rather serious concern among many people in the Parish. The vestry, however, unanimously agreed that it was far from its desire to have the rector leave the parish and all expressed their admiration for his courage and sincerity. The vestry and the clergy felt that at the end of the discussion the atmosphere had been considerably cleared. The meeting was adjourned with a conviction on the part of all present that the difficulties along this line could be alleviated without resort to drastic measures of compromise of convictions, and all agreed to do their part to bring about harmony in the parish.⁹⁷

Mr. Steinmetz resigned October 1, 1945, to accept a parish in Ashfield, Mass.⁹⁸

In May of 1945 the vestry discussed a memorial for Mr. S. D. Wariner, donor of the Parish House. It was decided to commission Augustus May to paint a portrait for the sum of \$300.00. This money was to be raised by popular subscription with any deficit to be paid from the Church treasury.⁹⁹ Such a portrait was painted and on September 3rd, 1946, the vestry planned that Mr. Ralph A. Weatherly would lead the services for the dedication on September 8th.¹⁰⁰

The discontent with the "parish setup in the county brought action. Before leaving Mr. Steinmetz designed four plans for the county churches. These were submitted to the communicants of the parish at a special meeting on May 20, 1945. The choice was Plan III which

⁹⁶*Ibid.*, p. 150.

⁹⁷*Ibid.*, p. 151.

⁹⁸*Ibid.*, p. 159.

⁹⁹*Ibid.*, p. 160.

¹⁰⁰*Ibid.*, p. 166.

¹⁰¹*Ibid.*, p. 163.

¹⁰²*Ibid.*, p. 183.

meant that the Montrose rector would, at a salary of \$2,800, have full responsibility for Montrose, Springville, and Stevensville and would act as assistant to the Diocesan Missionary in Susquehanna, Great Bend, and New Milford. The Diocesan Missionary would assist in Montrose, Springville, and Stevensville. (Mr. Atkinson was Diocesan Missionary.)⁴¹ This plan was officially adopted by the vestry at a later meeting.⁴²

A call was extended Mr. Atkinson to serve as rector of St. Paul's. He refused,⁴³ but stayed on as Diocesan Missionary until November of 1946 when he moved to New Milford, terminating any association with St. Paul's.⁴⁴

The vestry committee immediately began the search for a new rector. In the meantime services were conducted by Canon Edward Frear of Stevensville.⁴⁵ After a committee trip to New York for an interview, a call was extended to the Rev. Albert Holloway, former Armed Services chaplain.⁴⁶ Mr. Holloway accepted and arrived in Montrose in November.⁴⁷

In 1946 the Church appealed for money for the Reconstruction and Advance Fund. St. Paul's goal was \$1,200. By April of 1946 St. Paul's had a total of \$548.00 from 27 donors.⁴⁸ In November the goal was reached.⁴⁹

Mr. Holloway had been spending an increasing amount of time in Stevensville and Auburn Four Corners. The vestry felt that all of Mr. Holloway's time should be available for Montrose, Springville, Auburn, and Stevensville and that he no longer should have to "take part in the activities of the churches of New Milford, Great Bend, and Susquehanna."⁵⁰ In August the vestry decided to discuss the matter with the Bishop.⁵¹

In October, 1946, Mrs. Little resigned and Miss Jane Rathbun became organist and choir director.⁵²

⁴¹*Ibid.*, pp. 167, 168.

⁴²*Ibid.*, p. 168.

⁴³*Ibid.*, p. 170.

⁴⁴*Ibid.*, p. 185.

⁴⁵*Ibid.*, p. 170.

⁴⁶*Ibid.*, p. 171.

⁴⁷*Ibid.*, p. 180.

⁴⁸*Ibid.*, p. 178.

⁴⁹*Ibid.*, p. 185.

⁵⁰*Ibid.*, p. 182.

⁵¹*Idem.*

⁵²*Ibid.*, p. 184.

In February of 1947 Mr. Holloway announced to the vestry his resignation to be effective April 7, 1947. He accepted a call to Trinity Church, Oxford, Philadelphia. Mr. Holloway reported at the same time that the Bishop was contributing \$1,000 towards the rector's salary, "which makes it possible for the vestry to offer a new rector \$3,000.00 a year."⁵³

In April a committee traveled to Belvidere, N. J., to hear the Rev. W. Francis Allison.⁵⁴ A call was soon extended and he became St. Paul's rector on July 15, 1947.⁵⁵

⁵³*Ibid.*, p. 188.

⁵⁴*Ibid.*, p. 191.

⁵⁵*Ibid.*, p. 193.

XIV

AS THIS is written, the parish has just learned of Mr. Allison's resignation effective February 15, 1956. He is to become Director of the new Diocesan Center, Mountain Top, Penna.

The author, inasmuch as she has been involved in the life of the Parish during most of the nearly nine years Mr. Allison has been with St. Paul's, freely admits to a lack of perspective. She therefore feels herself unqualified and disqualified to write anything but the barest facts about these years.

During the time Mr. Allison has been rector of St. Paul's:

1. St. Paul's has become self-supporting.
2. A Junior Choir was organized.
3. A woman was elected to the vestry.
4. Three ordinations have taken place: that of Peter Goodfellow (St. Paul's Parish) to the Diaconate, and Robert Shackles (Laceyville) and Willard Prater (New Milford) to the Priesthood. Arthur Lawton, Jr., has been admitted as a postulant.
5. Extensive changes have been begun in the Parish House.
6. A woman of St. Paul's has been serving on the Diocesan and Provincial Boards (Mrs. Arthur Wheaton).
7. Padding has been placed on the kneeling benches.
8. The church furnace has been converted for use of oil.
9. A small portable organ for the use of the Church School was purchased.
10. The Rt. Rev. Frederick J. Warnecke became Bishop of the Diocese.

XV

The Vestry wishes to acknowledge with gratitude the author's devotion to the project of writing this history. Miss Merrell left Montrose in August, 1956, to serve as a missionary of the Archdeacon Stuck Memorial Hospital in Fort Yukon, Alaska. While a member of St. Paul's she has given herself untiringly to every activity which has called upon her. The Vestry and the members of the Congregation wish her Godspeed in this new venture for Christ and His Church.

—Secretary of the Vestry,
August, 1956.

ADDENDA

ORGANIZATIONS

St. Paul's Episcopal Church

1956

Church School	50 members, 11 teachers
Acolytes' Guild	8 members
Youth Fellowship	5 members
Woman's Auxiliary	30 active members Mrs. A. Lynn Merrell, President Mrs. Arthur J. Lawton, Vice-President Mrs. Richard Watson, Secretary Mrs. Albert E. Ainey, Jr., Treasurer
Men's Bible Class	12 members Mr. Howard Maynard, Leader
Altar Guild	6 members Mrs. Raymond Smith, Directress
Senior Choir	12 members
Junior Choir	15 members
St. Paul's Vestry	Mrs. Wallace C. Goodfellow Mr. Albert E. Ainey, Jr. Mr. Worth Warner Mr. Walter E. Barnes Mr. Edward P. Little, Jr. Mr. Robert Sayre Mr. William Brewster Dr. Nelson D. Bowen
Parish Keyman	Edward P. Little, Sr.
Organist-Choir Director	Margaret H. Merrell

CLERGY

Samuel Marks

Willis Peck

Charles E. Pleasants

George P. Hopkins

Richard Smith

John Long

Dewitt C. Billesby

Robert B. Peet

William F. Halsey

Edward A. Warriner

J. McBride Sterrett

George H. Kirkland

Elliston J. Perot

Ernest W. Wood

H. W. Gernand

E. G. N. Holmes

Wallace Martin

Ralph A. Weatherly

Wallace C. Goodfellow

Philip H. Steinmetz

Albert Holloway

W. Francis Allison

Chester H. Harris

Anny J. Pease

Elizabeth Munton

ST. PAUL'S MEMBERS WHO GAVE THEIR
LIVES FOR THEIR COUNTRY

Richard Churchill Merrell

Homer Benton Stone

Kenneth Warner

Roswell M. Watrous

John Lee Woolsey

MEMORIALS AND GIFTS IN ST. PAUL'S CHURCH, MONTROSE

<i>Gift</i>	<i>Given By</i>	<i>In Memory of</i>
Organ	Congregation	Edward A. Warriner
Book Rest on Altar	Ladies of the Parish	Mrs. Mary Webb
Altar Missal	Mrs. Charles Sprout Miss Annie Williams (Replaced in 1954 from St. Paul's Memorial Fund)	Mrs. Jennie Williams
Bible	St. Paul's Guild, 1921 (Replaced)	
Communion Service	Mrs. Susan Wallace (1842)	
Altar Cross, 2 Vases		Mrs. Mary Webb
Paten	Mrs. Helen Felker Mrs. Gertrude Cooley	Mrs. Rambo
Pulpit Light	Mr. Frank Pepper	
Litany Desk	Miss Marie Grosbeck	Miss Rose Grosbeck
Communion Service	Miss Fannie Bunnell	Mrs. Sarah Bunnell
Brass Alms Basin	Mrs. Lillian A. Sutton	
Brass Candlesticks	Miss Marie Grosbeck	Mrs. Daniel Sayre
Chalice	Faithful friend of Church	
Prayer Book	Mrs. Gertrude Cooley Miss Naomi Cooley	Edward Whitman
Flag	Mrs. Helen McCollum	
Processional Cross	Junior Auxiliary	
Fald Stool	Miss Fannie Drinker	
Hymn Board	Alice and Hattie Blossom	Mrs. William Post
Wooden Alms Plates	Mrs. Hannah Drinker (1869)	
Oriental Rug	Mrs. D. W. Searle	
Service Board Outside	Dr. Walter Lathrop	
Baptismal Urn	Miss Clara Searle	
Mirror in Women's Choir Room	Mrs. Watts	Mrs. Helen McCollum
Tablet in Back of Church	Edward W. Searle	
Lantern Outside Tower	Mrs. J. R. Raynsford	
Window, "Suffer Little Children"	Dr. J. A. Bullard	Wife and Children

(Continued on Next Page)

<i>Gift</i>	<i>Given By</i>	<i>In Memory of</i>
Chairs in sanctuary	Mrs. Wagner and Mrs. Rhodes	
Alms Plates (silver)	Mr. Gus McLain	
Brass Vases	Miss Marie Grosbeck	
Litany Service Book	Fannie L. Bunnell	Mrs. Sarah Bunnell
Font	Misses Biddle	Henry Biddle
Church Flag (1941)	Mrs. F. A. Corey George Engelhardt	Frank Austin Corey
Lavabo	Miss Mary Mitchell	
U. S. Flag (1942)	James F. Scott	Jennie A. S. Scott
Hedge about Church and Parish House	Montrose Garden Club	Mrs. E. A. Warriner
Fountain	Montrose Garden Club	Mrs. E. A. Warriner
Yew Trees	Mrs. R. C. Warriner	
Sun Dial		
Funeral Pall	Anonymous	
Baptismal Ewer	Miss Mary Hess	Mrs. Florence Smith Hess
Portable Reed Organ	St. Paul's Memorial Fund	
Piano (grand)	The Hon. Edward P. Little Mr. George P. Little	
Window	Mr. and Mrs. Marshall F. Goodheart	Esther Bolles Warriner
Window	Francisco Cubria Santos Cubria	Teresa Cubria
Window	Mercedes Cubria	Sarah Wayne Ashhurst
Window	Friends	William Houston Warner
Window, "Suffer Little Children"	Dr. J. A. Bullard	Wife and Children
Picture, "Moses Striking the Rock"	George Carlton Comstock	Wife
Window—center sanctuary	Mrs. W. A. Lathrop	Husband
Window—right sanctuary	Dr. Walter Lathrop	Mother and Father
Window—left, "Raphael, Archangel"	Mrs. Daniel Sayre	Mrs. Mary Grosbeck