Christ Church, Philadelphia, showing the Robert Morris Garden of Remembrance under construction
In Colonial times, the Bishop of London was deemed to have the particular care of the American congregations adhering to the doctrine and worship of the Church of England. Among the tablets in our chancel, erected some years ago by the Colonial Dames of America, Chapter II., is one to Henry Compton, Bishop of London from 1675 until his death in 1713; a character who will strike some people’s fancy for having, in half military costume, led a troop of horse to defend the Princess Anne, afterwards Queen, from her father, King James II., but, who on the other hand, deserves more honor for having advised William Penn to buy the Indians’ land instead of grabbing it. We are concerned this afternoon with Compton’s care of the church in Pennsylvania, causing his name to head the tablet which has just been unveiled commemorating our Clergy. At the consideration of Penn’s Charter by the Lords for Trade, Compton tried unsuccessfully to secure some perquisites for the support of clergymen, and he succeeded in obtaining toleration for the unpopular religion, and the right for himself and his successors to appoint the ministers thereof. The Charter contains the clause: “If any of the inhabitants to the number of twenty shall at any time hereafter be desirous and shall by writing or by any person deputed for them signify such their desire to the Bishop of London that any preacher or preachers to be approved
of by the said Bishop may be sent unto them for their instruction, then such preacher or preachers shall and may be and reside within the said province without any denial or molestation whatsoever."

It would seem that this protection was unnecessary, but there was then little religious liberty in any part of the World, and even the Quaker rulers were later found willing to entrap their opponents with laws made for the protection of their dignity; laws which a Clerk of the Meeting frankly avowed to be necessary, as the officials were not of a caste which would naturally impress the rabble.

Bishop Compton obtained from King Charles II. the allowance of £20 to each chaplain sent over to America. This continued to be paid through the reign of the Romanist King James II., but for a while was discontinued under the Protestant rulers, William and Mary; and Queen Anne ordered £50 for a minister in Pennsylvania, and £30 for a schoolmaster there. In the days when such stipendiaries were not at hand, the Swedish Lutherans, from their headquarters, Gloria Dei (Old Swedes) gave to Englishmen pastoral care.

We do not know who were the twenty persons who under the Charter to Penn made the first application for a minister, nor do we know who was the first sent over, nor can we make a list of the Anglican priests and deacons, passing through Pennsylvania, some of them on the way to Maryland, who from time to time held services for the few colonists brought up in the National Church, and considering themselves its children.

Naturally there was expected to be found conspicuous among these Churchmen, Captain William Markham, ex-Naval officer, Penn's first cousin and earliest Deputy-Governor, but, out of loyalty to Penn, he was careful not to be aggressive against the Quakers. He does not appear on the tablet of lay founders, and
Mural tablet unveiled in Christ Church, Philadelphia, June 25, 1930
there were perhaps others, who have missed that fame probably because they were unwilling to enroll themselves as friends of Governor Nicholson of Maryland.

Maryland having ceased to be a Roman Catholic province, its Lieutenant-Governor, Francis Nicholson, and its Secretary, Sir Thomas Lawrence, bestirred themselves to have the Church of England planted in Pennsylvania, where the prevailing religion was Quaker. There was a large body of separated Quakers, calling themselves "Christian Quakers," or called by others "Keithians," followers of George Keith. I am not a descendant; yet you will hear of so many representatives of ancient worthies in our Corporation of the Rector, Church-Wardens, and Vestrymen that it seems to partake of the nature of a happy family, although not an exclusive one. Keith had striven to have a creed set forth by the Society of Friends, and was exasperated by opposition and cavilling questions not previously heard in any so-called Christian Church. It is fair to say that after the separation and disowning of Keith by the Meeting in London, what may be called Orthodoxy triumphed in the remnant, and, down to the Nineteenth Century, Quakers generally accepted the chief truths agreed upon by Rome and Geneva and Augsburg and Constantinople and Canterbury. The Keithians erected a Meeting House further up Second Street, and allowed the Church of England people to hold their services therein, and have the sacraments administered, while Christ Church was being built; but the congregation of this Church was distinct from and not an offshoot of the Keithian Quakers. Until after the ordination of Keith by Bishop Compton, few of them followed Keith into his new religious connection. Of the persons whose names are on the tablet, only Jasper Yeates, ancestor of the McCall and Willing families, appears to have been an ex-Quaker. William Dyre probably was not, although grandson of the
Quaker martyr, Mary Dyre or Dyer, whom the Congregationalist government in New England put to death, because she, thinking, like the Apostles, that she should obey God rather than man, went back to preach after she had been banished. Under the earlier clergymen on our other tablet, and particularly after the missionary tour of George Keith, there was an influx of former Quakers into various Episcopal churches in Pennsylvania.

Allowing time for consultations and other preliminaries, the project of building Christ Church must date back to 1694. By November 15, 1695, a lot of ground on which the greater part of this edifice stands was purchased as a site by Joshua Carpenter, who had been selected as trustee. He was a brother of a wealthy Quaker, Samuel Carpenter, from whom our present Rector is descended. In the meantime a petition was gotten up to the King of England for the Churchmen to be allowed the free exercise of their religion and arms for the defence of their country. This petition has not been preserved, nor do we know who signed it. The Quaker magistrates were frightened, one cried out “they are bringing the priest and the sword among us,” and accordingly the lawyer who drew the petition was arrested for violating a law against speaking or writing against the government.

By January 18, 1696–7, the first building known as Christ Church was finished. On that date the thirty-six men whose names are on this tablet, signed a letter to Governor Nicholson, thanking him for his bounty in aiding the erection of the Church. What they themselves had previously done, and what they continued to do, entitles us to call them the Founders.

They started a congregation which has preserved succession and usefulness for the two hundred and thirty-three years down to the present day. We must credit them with religious zeal more fruitful than
shown by the many well known persons who subsequently joined the church, and gave it its historic prestige, and whose names you would expect to see on a bronze tablet.

We are not speaking invidiously of those, who, about 1711, enlarged the church building, nor of those, who, between 1720 and 1747, built the present edifice. We only say that these thirty-six founders had not the advantages for their work, were not the rich men of the Colony, nor the pioneers of a Colonial aristocracy. With few exceptions, the names are unknown, even to genealogists. Yet there were two important personages among them, Colonel Robert Quary, generally written Quarry, at one time Judge of Admiralty, and his relative, lawyer John Moore, at one time Collector of the Port. These two were long the leaders and spokesmen for what was called the Church Party in the Province. We have a flagon and two alms basins and a baptismal bowl, bought with money from Quary. He left no descendants; but Moore was ancestor of at least two bishops, of the Cadwalader family, and of the wife of the first Provost of the University, then the College of Philadelphia. From him descends Thomas D. Smith, the present Secretary of the Vestry.

We cannot pick out from these thirty-six, the name of any cleric; so now your attention is to be turned to those who filled the pulpit during the long period of our history. Here again we must deplore the silence as to the earliest times.

Thomas Clayton, who heads the list of clergy, is generally spoken of as the first Rector. He was probably the first one selected by the Bishop of London. Clayton, who arrived in the summer of 1698, strove for church unity, addressing the Baptists and both branches of the Quakers, but was discouraged by his brothers of the clergy, apparently those in Maryland. He agreed to a *modus vivendi* with the Presbyterians,
that the respective pastors should confine themselves
to their own flocks as long as they saw themselves in no
danger of losing a congregation; but this was neutral-
ized by Markham's wife and daughter or step-daughter
transferring themselves to the Presbyterian congrega-
tion, because, according to Clayton, he was not suffi-
ciently deferential. Apparently he felt like T. Mozley,
who says in his Reminiscences that the Church of Eng-
land, instead of a Pope, had ten thousand popes, the
lay popes ten times more arrogant, unreasonable, and
bitter than the clerical, and the female popes a hun-
dred times worse than either.

There was growing up a parochial organization in
Maryland with incomes attached, and with some over-
sight or duties concerning the clergy of adjacent re-
gions, and Clayton, after he had served Christ Church
about a year, died at Sassafras, Maryland.

"The Society for the Propagation of the Gospel in
Foreign Parts" was founded in England largely
through the endeavors of Dr. Thomas Bray, the second
person mentioned on our tablet to the clergy. The So-
ciety sent George Keith on a tour through North Amer-
ica, and subsequently was the official agency for work
in the Colonies, a sort of Board of Missions. Dr. Bray
came to Maryland as the Bishop of London's Com-
missary.

We must hold in grateful memory, as several of our
country churches should, Evan Evans, from Wales, a
pastor independent of factions, and an indefatigable
worker in the Lord's vineyard, travelling to many out-
lying stations. From a visit to England, where he was
received with honor, he, in 1709, brought the chalice and
paten and flagon, gifts of Queen Anne, occasionally now
used. On a second visit, he received the degree of Doc-
tor. He finally accepted a call from a Maryland parish.
Visiting Philadelphia afterwards, and preaching one
Sunday morning in this church, he was seized with
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apoplexy at the afternoon service, dying a few days later in the City of his chief labors.

Richard Welton was not sent over by the Bishop of London or the Propagation Society, but, being in America during a vacancy, was asked by the Vestry to officiate. He was a violent Jacobite, that is a partisan of the Pretender, who was called James III. It afterwards was discovered that Welton with Talbot of Burlington, New Jersey, had been consecrated a bishop by one of the non-juring bishops. Ordered to appear in England, Welton sailed for Lisbon, and died there. He is not only on this tablet, but has a tablet to himself in the North West corner. So we claim this church as the temporary seat of one of the two earliest American bishops, antedating White by sixty-five years.

The Assheton laymen, long connected with the church, are buried beneath the furthest stone. The father of the family, Robert, a close cousin of William Penn, left a widow, who married Rev. Archibald Cummings, who, I believe, is buried where I point, and she married as a third husband Rev. Robert Jenney, with whom she is buried where I point in the same row. In Dr. Jenney’s time, St. Peter's Church was built; and the two churches were incorporated in 1765, under his successor, Dr. Richard Peters, and remained united until 1832. St. James’s Church was also one of the United Churches from its erection in 1890 until 1829. St. Peter’s is still associated with this corporation in the management of Christ Church Hospital.

Peters, Duché, and White are the best known Rectors on the tablet to the clergy. Peters was long a valued member of the Colonial government, actively engaged in taking care of the Proprietaries' lands. He is buried in the middle aisle, and has left collateral relatives who have made the name a distinguished one at the bench and bar, and a few years ago figuring on our list of Vestrymen.
Duché said the first prayer at the Continental Congress; you may have often seen the picture, and it is in yonder memorial window on the north wall.

Of William White, pivotal in the history of the American Church, whose remains are under the slab in the floor of our chancel, I need only say that he was Rector over fifty-seven years, and, by consecration on February 4, 1787, was Bishop of Pennsylvania over forty-nine years. Our Vestry includes not only his descendant who has unveiled this tablet, but also the heir male of the Bishop, bearing his baptismal name, who was long our Accounting Warden, and is now a delegate to the Diocesan Convention.

The list of Assistant Clergymen is a notable one. Æneas Ross was a brother of George Ross, signer of the Declaration of Independence, and a brother-in-law of Betsy Ross. Jackson Kemper became Missionary Bishop of Missouri and Indiana, and afterwards the first Bishop of Wisconsin. James Milnor had been a member of Congress before entering the ministry. William Augustus Muhlenberg, founder of St. Luke’s Hospital, New York City, and of St. Johnland, Long Island, wrote the hymn ‘I would not live alway.’ William Heathcote DeLancey resigned the position of Assistant Minister of the United Churches to be Provost of the University of Pennsylvania, and was afterwards Bishop of Western New York.

We are here, after all, primarily to set up, as in duty bound, a memorial to the greatest financial contributor, Henry L. Elder, and his family. He bequeathed a large fortune to the Corporation of this church, to be applied in its discretion for the benefit of the Parish. It will insure for the present and future the maintenance of this venerable shrine and the continuance of divine services therein.