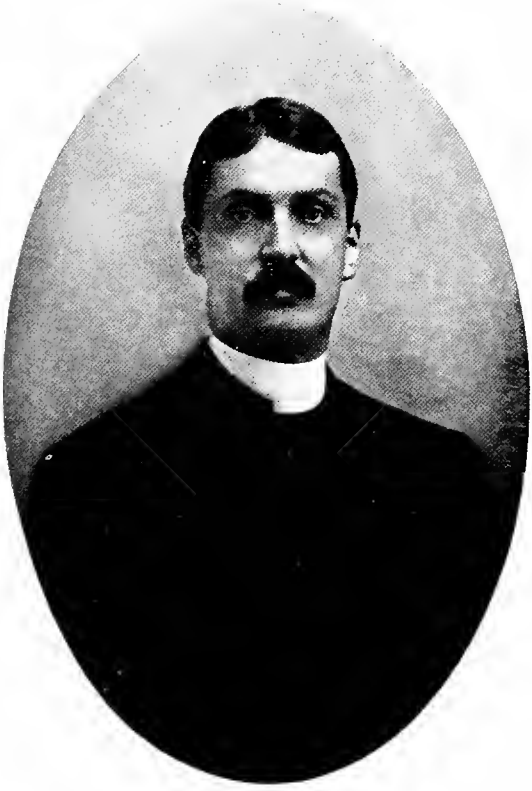
A Fisher of Men

CHURCHILL SATTERLEE

PRIEST AND MISSIONARY

BY

HAMILTON SCHUYLER



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CHURCHILL SATTERLEE
PRIEST AND MISSIONARY—AN
INTERPRETATION OF HIS
LIFE AND LABORS BY

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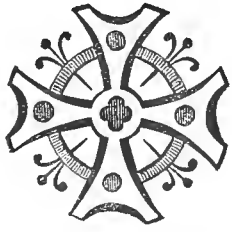

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"We must be here to work,
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanely,
And raise men's bodies still by raising souls."

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CHAPTER I.

THE MAN AND HIS MAKING.

THERE are, broadly speaking, three types of men whose lives may be said to be worth recording; first, those whose superior mental endowments have won for them an unique place in the popular imagination; second, those who, while lacking this distinction, have played important parts upon a wide stage of human affairs; third, those who, while neither eminent intellectually nor conspicuous because of their connection with great events, have yet possessed personalities which have fascinated and inspired others solely by their intrinsic beauty and worth. To this last class belongs the man with whom this book is concerned. Churchill Satterlee in a ministry of little more than a decade, and that spent mainly in an obscure backwoods village, had succeeded in so impressing his personality upon those among whom he labored or who came within the zone of his influence, as not only to create for himself a deep and abiding affection in their hearts, but also to effect a permanent change in their moral and spiritual outlook. It is on these grounds, as one who loved humanity, and gave himself ungrudgingly for its uplifting, as a Fisher of

Men, that Satterlee's life and work have been deemed worthy of interpretation.

Churchill Satterlee was born April 27, 1867, in New Hamburgh, a little village in New York State, on the east bank of the Hudson River. He was the first child and only son of Henry Yates and Jane Churchill Satterlee. His father was at that time assistant minister of Zion Church, Wappinger's Falls, and occupied as a rectory the little cottage belonging to Netherwoods, the estate of Irving Grinnell, Esq. The child was baptized June 30, in the parish church by the Rev. Dr. Andrews, a clergyman who was born before the United States had achieved its independence from the mother country. This was a thought which Satterlee always cherished.

The Satterlee family came originally from the little village of Sotterly in Suffolk, England, where, in the parish church of St. Margaret's, may still be seen the old family memorial brasses. During the Wars of the Roses their estates were confiscated, and one of the family, Thomas Sotterly, seems to have removed to Devonshire. There, four generations afterward, the Rev. William Sotterly was Vicar of Ide, a suburb of the City of Exeter. Being a Royalist, his property was sequestered by the Round Heads under Oliver Cromwell, and he himself was imprisoned. His son Benedict, the direct ancestor of the Satterlee family in this country, emigrated to America and settled in New London, Conn. His descendants, like many of the English colonists of those days,

became Baptists or Congregationalists, and afterwards, in the case of those who removed to New York, Dutch Reformed. Through intermarriage with the Lansing and Van Rensselaer families a strain of Dutch blood was introduced and a relationship thus established with many of the leading Knickerbocker families of New York State. One of Satterlee's relatives in the collateral line, Joseph Yates, was Governor of the State of New York. On his mother's side there was also an admixture of Dutch with English blood. Timothy Gridley Churchill, his grandfather, a merchant of New York City, was of English extraction, but his wife, Patience Lawrence, a descendant of John Eliot the Apostle to the Indians, was a Riker on the mother's side. Satterlee's father, Henry Yates Satterlee, afterwards first Bishop of Washington, was the first of his family to return to the faith of his ancestors, and as his mother's was a church family, their son Churchill was reared in the Episcopal Church as his rightful heritage.

New Hamburgh where Satterlee spent his childhood, contained the country seats of many New Yorkers possessed of wealth and social position, who were his father's parishioners, while two miles distant, in Wappinger's Falls, where the parish church was located, there was to be found beside the ordinary village population, a large contingent of mill operatives employed in the great Garner woollen mills. Thus the boy grew up surrounded by an atmosphere of refinement and culture, and yet

coming at the same time in close personal touch with the plain village folk and the working classes. The ability to adapt himself to all sorts and conditions of people which Satterlee so conspicuously displayed in after life, was undoubtedly acquired naturally through his daily intercourse with all classes during his boyhood days. Privileged always to move on terms of perfect equality with those highly placed socially, he was yet able to understand and sympathize with the plainest and most uncouth. Though all his tastes were aristocratic, he was yet the most democratic of men, and if he possessed any pride of birth or ancestry, no one would ever have known it from his speech or bearing.

Owing to the fact that there was no good school within a convenient distance, Churchill was taught at home by governesses until he was twelve years of age, when his parents took him to Europe with them. During the year they spent in travel, he was placed in the house of a French school-teacher in Switzerland. Here, having as his daily companions only foreign lads, he learned to speak the French language fluently, and moreover, thrown as it were upon his own moral resources, laid the foundation of the robust character which marked his later years. It would scarcely be true to say, that as a boy or young man Satterlee exhibited special evidence of possessing more than the normal interest in religious matters. As a lad he was conscientious and dutiful, but he does not seem to have impressed anybody with his piety. Perhaps,

indeed, he could hardly be called an especially devout boy. He seems to have entered with zest into the observance of the Church Festivals, in connection with which there were in his father's parish many unique circumstances attending, but there is nothing in the history of his boyhood to suggest that the ministry was in his thoughts, unless an incident recalled of his once sprinkling water upon some kittens and pretending to make them Christians, may be so regarded. Another incident which occurred when he was only about eight years old, may be mentioned as early revealing the spirit of helpfulness to others which was one of his distinguishing traits. The story is recalled in a letter from a lady whom it concerned, who was his governess at this period:

"I was not surprised when I learned that Churchill had entered the ministry. I recall a little incident of my stay in New Hamburgh. One day in my room Churchill took up a book from the table, turned it around and upside down, trying to read it.

"He asked, 'What kind of a book is this, Miss Shaw?' I answered, 'It is my Spanish Bible.' 'Is this all the Bible you have?' 'All I have,' I replied. He turned over the leaves and looked puzzled. The next day he brought me a beautiful new English Bible, saying, 'Miss Shaw, I think you can read that easier.' On the first page he had written in his boyish hand, 'Miss Shaw, from Churchill Satterlee, New Hamburgh, July 29, 1876.' I left New Hamburgh twelve days afterwards, August tenth, and was married on

that day. The little Bible has been my constant companion ever since. I have it now in good condition on my little altar. It was probably Churchill's first missionary work."

Upon the whole it may be said, that there was little about the boy which marked him off as in any way different from his companions, or which seemed to indicate the direction of his future career. He was just a simple, healthy-minded lad, who entered heartily into the games and sports of his associates and did with cheerfulness the tasks assigned him by his parents and teachers.

Upon the return of his parents from their European trip to their home in New Hamburgh, Churchill, now in his fourteenth year, was sent to St. Paul's School, Concord. The influence of the rector, Dr. Coit, and the genius of the school made a deep and permanent impression upon young Satterlee. The friendships he formed there remained with him through life, and the gratitude and affection he ever felt and expressed for St. Paul's were unbounded. Owing to an accident which befell him while coasting, he was seriously injured and compelled to leave without finishing his course. Subsequently, from this or some other cause, inflammatory rheumatism set in, and Satterlee was compelled for several years to spend the winter months in the South.

Thus from his fifteenth year until a period reaching into the early days of his ministry, Satterlee had to suffer the lassitude and weakness, as well as pain,

occasioned by recurrent attacks of this disease. He was naturally active, with a love of athletic sports, which he had to forego when rheumatism set in. This was a keen disappointment to the young boy, and it was only through strong will power that the continuity of his life and studies was maintained. Thus he early learned the lesson of bearing pain and overcoming obstacles. He was never discouraged by physical weakness, and though for long periods he suffered severely, his bedroom was always a scene of brightness. Every morning in answer to inquiries, his unfailing response would be: "Oh, I am better to-day," and so attractive was his influence, that his sick-room was a meeting place for his school-boy friends, who came to see him as often as permitted.

While wintering in the South he continued to pursue his studies under the direction of a tutor of Unitarian belief. The rector of the parish in the town where the two stayed took a great interest in both teacher and pupil, and subsequently, when the teacher was brought to Confirmation and the Holy Communion, declared his conviction that the step was due largely to Satterlee's influence. In speaking of the matter years afterwards to Satterlee's father, this clergyman said: "Instead of the teacher leading the pupil, the pupil led the teacher."

There was nothing in Satterlee of the prig as a boy or man. He frankly enjoyed the acquaintance and companionship of many whose actions at times he was fain to disapprove. He did not choose his associates

with any idea that he would receive himself any benefit morally or otherwise. He seemed never to imagine that any moral fault or viciousness in them would redound to his own injury or sully his manly purity. If he refrained commonly from rebuking them or uttering any condemnation of their actions, it was not because he was indifferent to the course they were pursuing or that he easily condoned their offences, but simply because he liked them in spite of their faults and did not feel called upon too closely to scrutinize their lives. Such an attitude is often misunderstood and usually set down as indifference to moral issues. In some cases this is undoubtedly true, but in his case no one could know him without being convinced that his attitude was the result of wholly different motives. Doubtless all unconsciously he felt that they could not drag him down to their level, while there was a possibility that he might be the means of lifting them up. If he foreswore their society or made himself in any way unpleasant to them by the adoption of a censorious spirit, he was conscious that his influence over them would wholly disappear. He was willing to take the chances of being himself defiled, for the opportunity of being helpful to them.

In 1882 Dr. Satterlee was called to become the rector of Calvary Church, New York City, and the family accordingly removed thither and occupied the rectory on East Twenty-first Street, adjoining the church. This change from the conditions prevailing in a country village to those obtaining in a metropoli-

tan city, undoubtedly exercised a potent influence over the life of young Satterlee. In the manifold activities of a large and highly organized city parish, situated in the very heart of the most densely populated region of New York, a thoughtful and observant boy such as he was, could not fail to find much to inspire him and quicken his susceptibilities. In his new home which was always a center of a wide church life, he would meet men distinguished in the ecclesiastical world; missionary bishops and clergymen prominent in the Church being frequent visitors at Calvary rectory. In listening to the conversation and discussions which went on about him, he could hardly fail to imbibe a general knowledge of ecclesiastical and missionary matters and have his interest in these things aroused and stimulated; thus receiving unconsciously into his mind the pregnant ideas which determined his future career.

Satterlee entered the Freshman Class of Columbia University, his father's Alma Mater, in 1886. The recurring attacks of rheumatism from which he suffered during this period, and which prevented his regular attendance upon his college course, made it impossible to take a high standing in scholarship, but he acquitted himself creditably and was graduated in due course with his class. While in college Satterlee entered fully into the social life of the institution, joining one of the Greek Letter Fraternities, and making many friends both within and without the Society. He indulged freely in all the legitimate

amusements of his fellows, but had the reputation of never exceeding the limits of temperance and good behavior.

One of the closest friends of his boyhood and college years furnishes a frank description of Satterlee's characteristics as they appeared to his associates of this period:

"One thing characteristic of Churchill was his pleasure in helping others, which he always did in a way of his own, and no obstacle ever prevented him accomplishing his purpose. I remember his borrowing money to lend it to another to provide funds so that the other might study with a tutor. The man finally got through, mainly by the grace of the Faculty, it was said, but the man had very little grace to spare, and what he did have was obtained through the money he borrowed from Churchill, which Churchill did not himself have, but, ever resourceful, he obtained elsewhere.

"Churchill was a financier and promoter, in so far as he might help or give pleasure to others. Even as a boy he was resourceful. When the lemons gave out at home and no lemonade could be procured, his father's postage stamps were converted into ginger ale and soda water at the nearest drug store for our enjoyment.

"All sorts and conditions of fellows would come to Churchill while he was in college, and also in later years, when they were in trouble, and he helped them in some way or other, any little thing, from getting a

bondsman when they were arrested, to going down to court after them. If they needed money, and he had none, he would allow them to pawn anything he had that was pawnable. In many instances he never heard of the article pawned, and often he was not even reimbursed with thanks, but still he trusted everyone who came to him, and everyone who knew him, no matter how slightly, trusted him.

"Churchill was not a 'goody-goody' fellow. He liked a good time, and this, combined with his strength of character, which in some cases almost amounted to obstinacy, he was so purposeful, made him loved by many and respected by all. These points are clearly characteristic of him; they emphasize certain phases of his personality which, perhaps, a good many may think would better be passed over, but they are facts. In one case with which I was familiar, he was up nearly all night obtaining a bondsman for a student who belonged to another Fraternity. This student's friends, if they had felt so inclined, could easily have bailed him out, but did not lift a finger, while Churchill ran about town to get the bail, thus contracting a cold which compelled him to leave college and go South for several months."

During successive summers Satterlee accompanied his family upon tours through Europe. Thus he visited repeatedly England, Spain, France, Switzerland, Austria and Italy. He was privileged to visit Oberammergau twice, once while he was a boy of thirteen, and again in 1890 during the summer fol-

lowing his graduation from college. He had lodgings on both occasions with the same family, members of which had parts in the Passion Play, and his impressions of its wonderful influence were strengthened by his consciousness of the genuine goodness and purity of the lives of those who participated in the production. The conjunction in them of religious devotion with a keen appreciation of the value of art in music and handicraft, was a matter he often spoke of with enthusiasm, and probably accounted for his marked predilection in after years for a rich and beautiful church service.

When in England he was taken by his father to inspect Oxford House and other phases of Church work in East London, and he also attended with his father a retreat for the Clergy at Keble College, Oxford, conducted by Canon Gore. It is probable that these experiences had a determining effect upon his choice of a vocation. Up to this period his father had scrupulously refrained from making any suggestion to his son in regard to his future work, though, of course, Satterlee could hardly fail to realize the hopes his father cherished for him.

Proof that he had given the matter of choosing a career full consideration before finally deciding to adopt the ministry, is clear. That he did not simply drift into it as following the line of least resistance, is apparent from the fact that he had seriously thought of going into business.

The following letter from one of his intimate friends is illuminating on this point:

"One day I asked Churchill why he went into the ministry. He said: 'I told my father soon after graduation that I had about decided to go into the real estate business. Instead of jumping up to congratulate me he just looked at me and said, 'I can picture you sitting in an office on the Avenue waiting for a customer to come in—and then?'

"I believe those two words—'and then'—had a direct influence on his whole course of life thereafter. He felt that he was fitted for a higher calling and one more useful. Many times have I heard him tell the story of the worldly man who was being questioned as to his ambitions in life, and after each goal of riches or pleasure had been reached the insatiable questioner would ask, 'and then?' until finally the man was forced to admit that after he had attained all his ambitions in this world, he would in reality be just where he started, having done no good to mankind, as his aims were entirely selfish, or at least not directed towards things worth while."

A letter from a friend of mature years, whom Satterlee often consulted, is similarly significant:

"When Churchill was about leaving Columbia, we had a long talk with regard to his future. He had not fully decided what he would do. Someone had urged him to become a chemist. I did not think much of it, and suggested, that if he would like to study law, I could help him. He said he thought he would

enter the ministry, but was not quite decided; that he felt that his life did not strictly belong to himself, which was one of the reasons why, before deciding, he desired to talk with his friends; that in the walk of life in which he felt he could be most useful to those about him, he would engage and do his best, whatever the results might be."

Satterlee's father gives an account of an interview which he had with his son relative to the choice of his vocation in life. It was when the summer vacation following his graduation from college was drawing to a close, during a sojourn in Lucerne. The two had gone for a walk in the fields, and were resting under a haystack. The subject was introduced by Dr. Satterlee, who said to his son:

"So far you have made a creditable mark for yourself; now that you have graduated from college, you must choose a profession—what are you going to be?"

"Churchill replied: 'I don't know; I don't think I am good for anything specially.'

" 'What is your idea in life,' I said, 'to get or to give?'

"Churchill replied: 'Oh! I've thought and decided about that long ago, I want to give all that I have to give; I want to be useful, of course, I want to help my Day to take its stand; I want to be a builder of some kind, but I am not fitted to build up anything.'

"I said, 'Build up the human body.' He responded, 'I never cared for surgery or medicine.'

"I said, 'Build up the sense of justice in the community.' He replied, 'I am no orator: no dialectician, I am not fitted to be a lawyer.'

"I said, 'Be an architect or a civil engineer.' The answer was, 'You know that I am neither a draughtsman on the one hand nor a mathematician on the other; I am qualified for neither profession.'

"I then said, 'Be a character builder.' Churchill replied, 'How can I? I am not qualified! Anyway, how is this to be done?' I answered, 'The character builder in a village is the religious leader, who goes in and out among the people, and shows the butcher, the baker, the candle-stick maker, how, in pursuing their trades, to be better tradesmen, better citizens of the commonwealth, better Christians and more faithful witnesses for Jesus Christ, in their several callings; who shows fathers and mothers that the Christian family is the unit upon which Christian civilization is built up, and thus prepares the way for the coming of God's kingdom.' Churchill replied, 'Oh! if I only had the power to be *such* a character builder, I should gladly give my life to this work, but here again I have no qualifications for filling this sphere.' I begged him to stop and think, and reminded him of the influence he had exercised over others in his college life and his Fraternity, and over the friends who had been coming for the last eight years to our house. He made no reply and we walked quietly home. The next morning he announced to us that he should sail for home a month

earlier than we had intended, for he wished to have a conference with Dean Hoffman and Dr. Dyer, with a view possibly to entering the General Seminary in the autumn. When we all demurred, saying that this would break up the family party and spoil the pleasure of our European trip, he replied, somewhat gruffly, 'Duty first—pleasure afterwards.' His one great dread seemed to be lest he should be influenced into entering the ministry without being really fitted for it. Now, when he was on the point of deciding through his own free will, it was a satisfaction for him to feel, that by thus sailing for America contrary to his own inclinations and our wishes, he was giving proof of his sincerity and independent choice. Two months from that time, on St. Matthew's Day, 1890, while Churchill was being matriculated as a student in the Seminary, we were in John Keble's church at Hursley, praying that God would bless him in the act and consecrate his whole future life in the ministry, as a faithful servant of Jesus Christ."

Satterlee entered the General Theological Seminary in the autumn of the same year. He did not lodge in the Seminary dormitories, but continued to live at home, going back and forth for the lectures. He felt that his first duty was to throw all his energy and strength into his studies, and he, therefore, refrained from taking any active part in the work of Calvary Church. He realized that by nature he was more inclined to energetic and practical work than to books, and he conscientiously devoted himself to

the study of theology. As the result of this persistent effort he now acquired habits of systematic reading which afterwards proved a constant safeguard to him in his life as a country rector. The only definite and regular work which he undertook in Calvary Church during this period was the training of the Auxiliary Choir. His natural shyness made him exceedingly reluctant to fill this position, but his sense of duty and his extreme fondness for music finally led him to accept. Under his leadership as organist and choir-master, a distinct improvement in the behavior of the choir members was noticeable. Though the young men and women composing the choir were many of them his most intimate friends, his enthusiasm enabled him to conquer his diffidence, and he learned to play the part of a strict disciplinarian.

As at school and college, so also in the seminary, Satterlee made many friends and was a prime favorite with his classmates. He introduced them to his parents and made them free of the hospitality so lavishly dispensed at Calvary Rectory.

A fellow seminarian, who, perhaps, knew him as intimately as any of his friends of that period, writes as follows in a letter addressed to Satterlee's mother:

"Though I know that Churchill must have changed greatly from our Seminary days, developed in every way, intellectually and spiritually, I am confident he had not outgrown one of his chief characteristics, namely, his loyalty to those whom he honored with his friendship.

"Perhaps you have forgotten, if, indeed, you ever knew, what I said about him over ten years ago in a class poem which I wrote. I had my fling at the foibles and idiosyncracies of my classmates and professors. There was no intention of hurting or of leaving a sting behind, but I fancy in some cases there was a feeling that I had been pretty severe. There were one or two men whom I could not bring myself to say anything 'spicy' about, their characters were too simple and transparent to lend themselves to my satire, good humored as I meant it to be.

"Here is what I said then about Churchill:

> " 'And here's a man, whose heart is true as steel,
> A statement this from which there's no appeal,
> Whose friends upon him always have a claim,
> Which he will honor,—Satterlee's his name.'

"I can't remember precisely how it was Churchill and I first struck up our friendship. He was the younger by some years, and I think then, even for his age and although a graduate of college and what is called a man's man, singularly unsophisticated. Perhaps it was this quality which attracted me to him first. This, and the cordiality of his manner, together with the absolute lack of conceit which marked him, served to draw me to him. I know that inside of a week after our first meeting, we found ourselves entering upon terms of great intimacy. He used to come to my room and leave his overcoat and hat and don the mortar-board and gown. I sat near him,

generally next to him, in the class room. Shortly after the return from the country of the Rector of Calvary and his family, Churchill invited me over to lunch and made me acquainted with you all.

"During the two years of my Seminary course our intimacy continued and our friendship increased. I suppose I saw more of Churchill than anyone else did. Churchill was a man the better you knew him, the more you liked him. He was a gentleman under all circumstances. I use the term in its fullest significance. I do not mean that he was merely well-bred, —that was to be expected,—but that he was a *gentle*man, always considerate of the feelings of others. I never knew him to say anything unkind of anyone. He had an innate refinement that led him to detest whatever was vulgar.

"While many of us shirked our Seminary duties, either out of constitutional laziness or because the teaching was not to our liking and we felt we could do better by following private reading, Churchill was a faithful student. I fancy he did not learn quickly, and that study was to him the hardest kind of work. Remember, I am speaking of him as I knew him a dozen years ago. I am quite prepared to believe what I have been told regarding the subsequent development of his capacities. I am not at all surprised to know of the important work he has been able to accomplish during the last few years. Had God spared his life I should have fully expected to see him

take his place among the leaders of the Church in this country."

Satterlee was duly graduated from the Seminary with the Class of 1893, and was ordained to the diaconate with twenty or more of his classmates on Trinity Sunday, by Bishop Potter, in Calvary Church. He was to have been married on the following Saturday, but owing to a severe attack of his old trouble, the wedding was postponed to June 15, when he was united in matrimony to Margaret Humbert, the youngest daughter of Pierre Humbert, Esq., of New York City. The marriage took place in Calvary Church, Satterlee's father officiating. He began his ministry the following September as a curate to the Rev. Dr. Battershall, Rector of St. Peter's Church, Albany. In Advent of that same year he was advanced to the priesthood by Bishop Doane. Shortly afterwards, owing to the failure of his wife's health, he was compelled to resign and go to California. The following entry appears in his diary, under date of January 7, 1894: "Celebrated for the first time the Holy Communion in St. John's Church, Los Angeles, with what feeling of trepidation and happiness."

Satterlee offered his services for the winter to the Bishop of California, and was put in charge of the mission work at Ontario, besides doing duty at several other stations.

His inability, for many months after his ordination, to take any settled cure, owing to his wife's ill

health, which obliged him to be in different parts of the country at different seasons of the year, was a great trial to him. But his work during this period if desultory, was often very effective. In the summer of 1894, he was appointed by Bishop Doane, minister-in-charge of the mission at Lake Placid, where he held services in the hotel parlors. During this time the mission was thoroughly organized by him, a lot was given, a name was chosen, and a building fund amounting to $1,350 was raised. Thus, as the result of his efforts, St. Hubert's, afterwards a flourishing parish, owed its beginning to him.

Subsequently, he had charge during the summer months of a little church on an island in Raquette Lake. Here he also did faithful work, going from place to place with his wife in their birch canoe, visiting the families of the Adirondack guides. As the result of these efforts he was able to present a class for Confirmation. Subsequently, during the years that he was rector of Grace Church, Morganton, he always took charge of some Mission Church during his summer vacation, serving for several seasons as minister-in-charge of the Chapel at Quogue, L. I.

An incident occurring about this time illustrating his spirit of knight-errantry, is worthy of mention. A poor woman of the neighborhood came to him with a pitiful story regarding her niece who had been engaged to marry a young farmer, but who subsequently deserted her under very distressing circumstances. Satterlee volunteered to act as peacemaker

between the two, and the next day undertook a journey of several hundred miles, at his own expense, for the purpose of interviewing the man in question. Arriving at his destination, which was in an isolated community, Satterlee sent word to the young man, making known the purpose of his errand. In due time the young farmer appeared, accompanied by his two brothers, all armed with guns, evidently expecting trouble. As they approached him in this belligerent attitude, Satterlee smilingly held out his hand, remarking, "I suppose I ought to have brought my gun too, but as I have forgotten to do so, suppose you put yours aside and let us sit down on these logs and talk over this matter in a friendly spirit." As the outcome of the conversation the young man agreed to be guided by his advice, and the two jumped into the wagon and were driven to the rectory of the neighboring village, where the aunt and niece were awaiting the result of his intercession. The immediate marriage of the pair followed. It is pleasant to record that the future life of the couple thus romantically brought together, amply justified Satterlee's intervention.

In his devotional life Satterlee had to struggle hard against a natural disinclination to be systematic. He disliked long services and protracted prayers; the practical bent of his mind and his delight in bodily activity making it irksome to spend much time in daily devotions. Yet when he was at the Seminary he was conscientious in his attendance upon matins and

evensong, and when he entered upon his clerical life he felt that he ought to read matins daily in private, even if the church doors were closed. When he and his father were together, or another clergyman was visiting him, he was constantly suggesting that they should say matins and evensong together. But often there were intervals of weeks when he discontinued the practice. Yet he was undoubtedly in the large sense, a *praying* man. As he said himself on one occasion to a dear friend who expressed surprise over the fact that he seemed to give so little time to his private devotions: "I say my prayers all during the day, at any time when I am walking or waiting to see anyone." It was also a custom of his to say the prayer for Missions at noon, and in cases where he could so arrange, he had the church bell rung at that hour. He never held a meeting of any kind without a prayer, even though it was only to talk over the plans for a new building.

The physical suffering of his early years and the natural seriousness of mind resulting from it, disciplined his spirit and developed his will power, and he acquired the habit of religious cheerfulness. Said one of his parishioners: "I never received but one sharp rebuke from Mr. Satterlee, and that was softened by an affectionate smile. It was when I was pouring out my troubles and trials into his ear. He answered quickly, almost sharply, 'Don't worry, it always weakens.' "

A member of his father's parish in New York,

in speaking of a sermon that Satterlee preached in Calvary Church soon after his ordination, writes as follows:

"With all the diffidence and inexperience against which a young preacher must have to contend, combined with the fact that he was in his father's pulpit, 'a prophet, as it were, in his own country,' before a congregation among whom as a lad he had gone in and out, he stood unembarrassed. Speaking very modestly, and quietly, of well known truths, he suddenly raised hand and voice, and almost shouted out, *'Take up your cross, don't drag it, the Master meant that you should carry it, and He shares the weight with you.'* As I look back upon the past, and realize how, during so many years, these words have rung through my own heart and life, from time to time, even in his very tones,—I feel indebted to him for the watchword. Thus early did he give indications of the keynote of all his subsequent work, never sparing himself, but always strong in the blessing and help of the Master."

This was Satterlee's first sermon, and was preached from the text, Gal. vi. 17, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." His interpretation of the text was, that the marks of the Lord Jesus meant that the vision of Christ had scorched the Apostle's eyesight, and that the pain of this thorn in the flesh, was the constant cross that he had to bear in his physical frame for Christ. The memory of his own bodily

sufferings, the consequent trials of a broken up and desultory life, his present anxiety over his wife's ill health, were undoubtedly vividly present at that time in his thoughts, and probably gave his words a force and significance which seldom attach themselves to the utterances of a young and inexperienced preacher.

A result of these sufferings through which Satterlee passed was, that they brought out in him to an unusual degree the power of human sympathy. He seemed to anticipate almost what sufferers would say to him, and in reply to speak the very word of help that they most needed.

He inherited from his mother the gift of entering into the lives of others through the intuitive reachings out of his sympathy, and because he thus shared their burdens, men and women learned to lean on him, and expect help from him. This, in turn, called forth his power of self-sacrifice. As the foundations of his life grew deeper and rested more strongly on God, he was able to comfort others with the comfort wherewith he himself had been comforted of God.

The bond of union existing between mother and son was unusually close and tender. If the affection she felt for him constituted the main interest of her life, and found expression always in the most earnest solicitude for his comfort and well-being, the response he made was no less sincere and sympathetic. If his companionship was her chief delight, he never failed to pay her the tribute of his perfect confidence. From his boyhood days all through the

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years of his ministry, he made her acquainted with all his plans and projects. He was never satisfied unless she shared his pleasures, and when they were separated correspondence between them was frequent and regular. She was his model for a clergyman's wife in her tact and sympathy and in the generous hospitality she extended to her husband's parishioners, making even the humblest feel that a cordial welcome awaited him at the Rectory.

After Satterlee's ordination, especially after he went to Morganton, he became remarkably robust. His personal appearance was striking, particularly so as he grew older. He was nearly six feet four inches in height and broad in proportion. He had a finely shaped head and regular features. His eyes were dark and expressive. He had a rich strong voice, and read the service impressively. Though he lacked the conventional graces of oratory, his evident sincerity and earnestness always caused him to be listened to with interest.

CHAPTER II.

GRACE CHURCH, MORGANTON.

MRS. SATTERLEE'S continued ill health and the physician's advice to remove her to a drier air and a more salubrious locality, determined her husband to take immediate steps to find permanent work. Accordingly, he wrote to several bishops whose jurisdictions comprised sections favorable to the necessities of his case. Bishop Cheshire, of North Carolina, to whom he was personally known, promptly responded and suggested Morganton, a small town in the mountain regions of his diocese, as a place answering the purpose. A call from the vestry of Grace Church, to whom his name had been presented by the Bishop, followed quickly. With his usual impetuosity Satterlee was for immediately accepting the call. But his father was unwilling that any definite answer should be given before making a personal visit and investigating the conditions. As Satterlee himself was unable to go, owing to the state of his wife's health, his father, without saying anything to his son, took a train and went to Morganton. On his arrival there, as the hotel accommodations were of a somewhat primitive kind, he went to a private

boarding house, which turned out to be kept by a lady who was a parishioner of the church. Without giving her any clue to his identity he proceeded to make some inquiries in regard to the parish. She informed him that the vestry had just called a Mr. "Larabee" from the North, and expressed her opinion that he would never do. They had never had a Northern man, she said, and she was afraid there would be trouble, as he would not understand them or they him.

The Civil War with the sectional animosities it had aroused and the bitter memories it had left, evidently made the thought of a pastor from the North repugnant to her mind. Doubtless the isolated character of the place and the little intercourse which the inhabitants of this section had had with Northern people were accountable for this feeling, and had stereotyped a prejudice which elsewhere in the South where communication was freer and the commercial and social relations closer was tending to disappear. However, when Dr. Satterlee informed her that it was his son whom the vestry had called, she exhibited the traditional kindness and courtesy of the genial Southern nature, and was profuse in her apologies.

The parish at this time was in a most unsettled condition. The former rector, who was still occupying the rectory, had been practically forced to resign his charge owing to his eccentricities and his inability to "get on" with the people. The parishioners had

built and nearly paid for a new stone church, but the rector on account of some whim refused to hold services in it. Dr. Satterlee called upon him and listened to a fierce diatribe directed against the vestry and members of the congregation generally. He also met and interviewed several members of the vestry, and, as he afterward told his son, the fact that they had studiously refrained from saying anything derogatory to the rector, convinced him that the fault did not lie at their doors. The rector, it might be stated, had been a Baptist preacher before taking orders in the Church; subsequently in turn he relinquished its ministry and became a Methodist circuit rider.

On his return Dr. Satterlee found his son in a state of great chagrin over the fact that his father had undertaken the journey without consulting him. It was characteristic of Satterlee's nature to resent what he considered any undue interference with his affairs on the part of his family. He always desired to settle matters for himself, to feel that his decisions were the result of his own initiative, and not in any sense due to others. It was not that he resented friendly counsel but that he had a distaste of anything that looked like "coddling" or making things easy for him. Devoted as he knew his father to be to his interests and much as he appreciated his good sense and the strength of his counsel, he seldom asked his advice and never looked to him for assistance in troubles or problems connected with the work of his

ministry. He would freely go to others whom he deemed willing and capable of giving advice, but he seems to have shrunk from carrying his burdens to those nearest to him by the tie of blood. He felt possibly, that their love for him would be apt to bias their judgment, that their desire to relieve him would in some way imperil his virility or tend to swerve him from following the path which he had mapped out for himself.

Dr. Satterlee, after detailing the conditions which he had found in Morganton, advised his son to accept the rectorship. Satterlee accordingly wrote to the vestry accepting the call, and soon afterwards took his departure for his new field, entering upon his work there early in September, 1894.

Morganton, which is situated in the northwestern portion of the State of North Carolina on a plateau lying between the Blue Ridge and the South Mountains, was then a town of about two thousand inhabitants. The county seat of Burke County, it contains the Court House and Jail, and also several State institutions, including the Hospital for the Insane and the Deaf and Dumb Asylum. There are several small manufacturing concerns in the village and a large tannery, but the main interests of the place are agricultural. The surrounding farms are owned mainly by small proprietors. Along the river bottoms the soil is exceedingly fertile, but otherwise it is poor, and especially in the region of the mountains yields a meagre return to the efforts of the primitive

people who inhabit this section. These mountain folk are a peculiar people, living apart by themselves and almost wholly untouched by the tide of progress and civilization. As Satterlee's work among these people comprises the most interesting and picturesque side of his missionary labors, a description of their unique characteristics and habits is reserved for a subsequent chapter, when the story will be told in detail.

The people in Morganton are, probably, fairly representative of those who may be found in any small Southern town. Besides the negro population and the mechanic and small tradesmen class, there is a sprinkling of the old "aristocratic" element, descended from the ante-bellum planters and slave owners, financially ruined by the war. These people have bravely accepted the situation and are now employed in retrieving their fallen fortunes by engaging in professional and mercantile pursuits and in working their farms. This class, though lacking many of the educational and other advantages which wealth gives, has jealously preserved the traditions of gentle breeding and displays fine social and religious instincts. In no part of the United States are to be found better representatives of a genuine if somewhat old-fashioned "aristocracy."

It was mainly people of this class that composed the congregation of Grace Church, and to whose homes and hearts the young clergyman from the North and his delicate, fragile wife were now warmly

made welcome. If at first there was an apprehension on the part of some of the parishioners that the new rector, whose life had hitherto been spent in and around the metropolitan city of New York, and who had been accustomed to enjoy all the advantages and luxurious accessories of a wealthy and cultivated society, should find himself unable to accept the conditions of life in a little Southern village,—such apprehension was soon dispelled. The frank hearty manner in which he met their advances and the perfect simplicity of his bearing and character, at once disarmed suspicion and won an immediate place for him in their affections. Satterlee as a Northern man, while never disguising his sentiments, was always punctilious in refraining from utterances which might wound the political susceptibilities of his parishioners. As one of the members of his parish remarked to the writer, "We never could have believed that we could love a Northern man, but Mr. Satterlee somehow never seemed to us to be one. We really got to think of him as quite one of ourselves."

A distinguished Southern clergyman, now domiciled in the North, who knew Satterlee intimately and was familiar with his work in both of his Southern parishes, stated his conviction that Satterlee's success in his work among Southern people was little short of marvellous. "I am a Southern man," he said, "and I know the Southern people, and I do not understand how a Northern man was able to accomplish such results."

But perhaps after all, there was nothing really remarkable about the matter, and the simple explanation is to be found in the fact that Satterlee possessed that distinguishing trait of the gentleman, which some one has designated as the "unwillingness to give pain to others." "He was a gentleman," said one of the oldest members of his parish, himself a fine representative of the old régime, "and we are gentlemen, and we both appreciated our mutual obligations."

The rectory was an old building containing only three rooms, and badly out of repair. Satterlee was compelled to rent a house until a new one could be built. He offered to raise among his friends in the North a certain proportion of the money necessary to defraying the cost of a new rectory, and the people promised to provide the remainder. The following March a house costing about $1,500 was built and paid for and was immediately occupied by the rector and his wife.

Satterlee's first endeavor was to build up the parish organization and to improve the services. The parish hitherto had been quite content to go on the even tenor of its way, living its own little exclusive life and satisfied to provide a religious home merely for its own members. Little if any effort had been made to draw in others from outside. As one of the members phrased it, "Until Mr. Satterlee came we were an exclusive religious club, and rather prided ourselves upon the fact." But this was not Satterlee's notion

of parish obligations. The other Christian bodies represented in the community were the Presbyterians, the Methodists and the Baptists. There was no Roman Catholic Church, indeed, it is said, that there were only four Roman Catholics in the whole town. But as in every other place so in Morganton, there were not a few who had no religious affiliation. It was these shepherdless sheep that he sought to draw into his fold. It was by getting the children that he felt he could best win their parents. Accordingly, he devoted his first efforts to increasing the Sunday-school. He introduced a vested boy choir as soon as he was able to do so, and thus got hold of a growing contingent of lads, many of whom had previously had no connection with the parish. He trained them himself. Later on he formed these lads and others like them into a Junior Branch of the Brotherhood of St. Andrew, and found appropriate work for them to do. The Sunday-school, which previously had been small in numbers, began to grow rapidly. He recruited scholars wherever he was able to do so without seeking to draw them away from the religious body to which they were attached. Probably one of the reasons for the great respect and friendliness which those belonging to other Christian bodies felt for him was to be found in the fact that he made no efforts to proselytize from their ranks. It was not that he depreciated in any degree the claims and advantages of the Communion to which he belonged or underestimated its catholic character, but rather

that he felt there was a sufficient missionary work for him to do in gathering in those who owned no religious attachment. But if he did not seek to press home upon members of other religious bodies the exclusive claims of the Church, he certainly let no opportunity slip for showing his personal interest in any who he thought might need his help, regardless of their ecclesiastical predilections. As a minister of Christ and a true fisher of men, Satterlee read his commission largely and was ever ready to extend his sympathy to all sorts and conditions of men.

The story is told of his paying a visit to a certain woman of Methodist antecedents whose husband was lying seriously ill. At the close of the interview the woman informed him that she proposed sending her children to the Sunday-school of Grace Church. Some of her Methodist neighbors who had been made aware of his visit to her, and who entertained a lurking suspicion regarding the disinterestedness of his motives in visiting her, ventured to intimate their doubts.

"I reckon that Episcopal preacher is a'trying to *proselyte* you," remarked one of these callers.

"'Tisn't so," was the indignant rejoinder. "I've been here over three years now and no preacher but Mr. Satterlee has ever darkened my doors."

It is needless to say the "Episcopal preacher" got that family for good and all.

Notwithstanding numerous incidents of this character, there was not only no jealousy of Satterlee's

influence, but evidence of the warmest personal regard for him on the part of members of the other Christian bodies. Indeed, so naturally and unobtrusively did he go about his Master's work, and so little was there in his nature of sectarian aggression, that people seemed quite to forget that he represented a different religious body from that to which they yielded allegiance.

As one woman was heard to remark when the news of his death reached her, "I did not belong to his Church, but somehow I felt that he belonged to me. He never made you think that you belonged to another Church."

Indeed, a prominent member of the Presbyterian Church, speaking of their new pastor and desiring to give an Episcopalian friend an idea of the kind of man he was, said, "He is a regular Satterlee." Apparently this was the highest encomium he could pass upon him.

There is one advantage of ministering in a small community, of which Satterlee fully availed himself, namely, the opportunity of cultivating close and friendly relations with those outside of his immediate parochial circle. He constituted himself the pastor of all who had no definite church relationship and many are the stories told regarding his success in capturing those who had hitherto resisted all attempts to land them within the meshes of the Gospel net.

One individual in particular, known as the "bad man" of the community, who had in times past killed

his man and whose recklessness and desperate character caused him to be feared and shunned by all, was so won over by Satterlee's kindness that a noticeable change occurred in his habits and disposition. People saw and remarked the effect of the new influence which had come into his life. Having doggedly withstood all overtures looking to the religious training of his children by permitting them to attend a Sunday-school, he finally, at Satterlee's solicitation, gave his consent to their enrollment, and later on to their baptism. As for himself he could not be persuaded to enter the church, but his personal relations with the rector were of a most friendly nature. He was a giant in stature, and when under the influence of liquor disposed to be quarrelsome, but there was a chord in his nature which Satterlee was able to touch and which quickly responded to the brotherly sympathy of the young clergyman. Perhaps it was the virile quality which both possessed equally which drew them to each other. Perhaps it was the perfect simplicity of Satterlee's character, a simplicity apparent to the most casual observer. The secret affinity which two characters, seemingly utterly diverse, are conscious of feeling for each other defies analysis. The parties themselves are incapable of explaining it. The bond exists and that is all that can be said. The sequel to the story is a tragic one. Subseqeunt to Satterlee's removal from Morganton this man, whose reformation, partial at least, was certainly due to Satterlee's influence over him, was shot dead on his

reappearance in the town after an absence of some months. It appears that he himself was unarmed, and, so far as anyone knew, was not seeking any quarrel with his slayer, who gave as his reason for his cowardly action that he was afraid that the other intended to kill him. The affair at the time was regarded in the community as a cowardly murder, though the slayer, owing to the prevailing laxity of the law in this section, escaped all punishment. The murdered man as he lay dying, declared that he had no evil intentions against his slayer. "Search me, boys," he said to those who had gathered about him, "you will find I have no gun." His last request was that his little children might be brought to him that he might kiss them before he died. His grief-stricken widow in bemoaning her loss repeatedly said, "Oh, if only Mr. Satterlee had been here," the thought evidently being in her mind that he might have done something to comfort her husband in his last agony. But the only man who had ever been able to tame his fierce nature and give him a glimpse of better things was far away!

Satterlee's influence over men was one of the distinguishing gifts of his personality. He was able to attract them and attach them to himself in the bond of a strong friendship. It had been so from his earliest youth. He was liked by all sorts and kinds of men.

In his pastoral work he still preserved in a great degree the spirit of *bonhomie* which had character-

ized his associations with his boy friends and college chums. If he never forgot that he was the pastor and spiritual guide of the men of his flock and they rightfully looked to him for an example of high ideals and lofty living, he nevertheless refused to isolate himself from them by the assumption of any professional aloofness or pseudo-sacerdotal exclusiveness. If he was a priest, he was first of all a man. If he was the pastor he was also the friend and *bon camarade*. The many letters that were received after his death from men with whom he had been associated are illuminating upon this point. One writes:

"His presence was a reproach to me in the night watches when I had done wrong, and this was but part of the whole effect his life had on mine."

Another in a private letter addressed to a friend and evidently written out of the fulness of his heart, gives utterance to the weight of obligation under which he felt himself to be placed for Satterlee's assistance and sympathy extended to him during a spiritual crisis:

"Yours just to hand, and it was the first news I had of Mr. Satterlee's death. It is indeed a great blow to me, for I had learned to love him as a father. The Church has lost a priest, the community a rector, and the world one of its best men whose life was a living sacrifice for those whom he loved,—and he loved all men. You ask me to write a tribute to him. I cannot. There are no words in my mean vocabu-

lary that will come to the rescue of my thoughts and feelings. If I said half of what I believe of him, the world would think me extravagant, therefore, let it be unsaid. There is one scene in my life I will never forget, and the remembrance of it will ever be with me as a sweet comforter, even if I be in hell. It was with him. I had made a confession to him and was waiting to hear what he had to say; the tears were rolling down my cheeks and his, until finally he smiled through his tears and putting his arm around me said: 'Brace up, old boy, God loves you more now than ever, because you need Him more.' I tell you, X——, that sentence has lingered in my mind ever since. It taught me more Christianity than I had learned during my whole life. I realized more than ever before what I had often heard with my ears only, that God is love. It is hard to realize that he is gone, in fact, I don't feel that he is gone. I can still feel him with me, and, in fact, he seems nearer to me than ever before. I believe that he is looking down upon me this instant, and perhaps is trying to tell me something that I ought to know. I can now understand how the Roman Catholics can pray to the saints, for I believe he would hear me if I prayed to him."

Still another parishioner writes:

"I loved him, and I feel deeply and gratefully his personal influence. In him I thought I saw 'the beauty of holiness,' and he drew me, softly but strongly toward the better life. I loved to co-

operate with his work, because I always felt that co-operation with him brought blessing to myself. In his death I now feel that a light has gone out of my own life; yet I earnestly hope that the influence of his friendship and example may long abide with me."

A prominent member of the Diocesan Council of the Brotherhood of St. Andrew belonging to another parish in the diocese, writes:

"I am fully aware that the sorrow I feel, should not be even mentioned along with your grief, but I feel that yours will not be harder to bear for knowing how very much his being called away means to so many of us men who had gotten into the habit of looking to him, and pointing to him as an ensample of a godly life. For myself I have been deeply moved, much more than I could tell you."

The tributes to Satterlee's influence over the men with whom he came in contact might be multiplied, but these examples will serve to show how deep that influence was. They are introduced at this stage in the narrative rather than reserved until a subsequent period, because much of the work which he was able to accomplish cannot be understood apart from the fact of his ability to interest men in his projects and inspire them with a measure of his own missionary spirit.

In August, 1895, less than one year after Satterlee's acceptance of the rectorship of the parish, the new church, the mortgage debt having been paid,

was duly consecrated by the Bishop of the diocese, and the rector and congregation had the pleasure of worshipping in an edifice free from all encumbrance. The church, a pretty stone building seating about four hundred people, was complete in all details excepting as to an organ. The style of architecture was pleasing and the building in every sense appropriate to the needs of a village congregation.

Mrs. Satterlee's health had not improved to the degree that had been expected as the result of the change of climate. Her husband had taken her to Thomasville, Ga., early in January, 1895, in the hope that the milder climate of that well-known health resort might prove beneficial. She returned to Morganton in March, little if any better, and it soon became apparent to her husband that her days were numbered. In the following September he took her to New York where she died at the home of her father two months later, November the third.

The motive that had led him to accept work in Morganton had now ceased to operate and the question of his return thither and the permanent continuation of his labors in that field came up for consideration. The members of his family were anxious that he should settle himself in some place in closer proximity to themselves. His father, then rector of Calvary Church, New York, refrained from offering any advice upon the matter. But members of his vestry came to him and strongly urged that he should retain his son in the capacity of an assistant. The

position happened to be vacant just at that time, and the vestry stated their belief that "Churchill" would fill it acceptably. Dr. Satterlee broached the matter to his son, stating that the suggestion had emanated absolutely from the vestry, and, that while the idea was gratifying to him, he should never himself have dreamed of such a thing as mentioning it. Satterlee, although deeply touched by the compliment paid him by those who had known him from boyhood, and realizing that his rejection of the offer would be a keen disappointment to his family, yet felt obliged to decline. The work in Morganton he felt was his own, the prospects of future usefulness were great, and thus, notwithstanding his natural desire to enjoy the companionship of his family and old friends and the advantages of city life, he concluded that it was his duty to return to Morganton and continue his labors there.

The question may well be asked, did Satterlee regard his life in that little Southern town so far removed from his family and friends and lacking almost all the social and intellectual advantages to which he was accustomed, in the light of a sacrifice? Others certainly did. But for himself there is not the slightest doubt that he cherished no such idea. He was conscious of an intense joy in his work. No one ever heard him complain of the hardness of his lot, or express any wish for a more conspicuous field for his ministrations. Besides the opportunity afforded him of going to Calvary at a salary double

that which he received at Morganton, he had as time went on other calls to important parishes, but he put them all aside, perfectly satisfied to remain in the little remote village among the North Carolina mountains. As evidence of Satterlee's contentment with his humble position as rector of Morganton, the following extract from a letter written after his death by an influential friend of his living in the suburbs of New York City, is submitted:

"Some years ago there were two or three parishes vacant in this part of the country, and as I knew some of the people I thought they might listen to suggestions from me as to the rector whom they should call. I wrote to Churchill (he was at Morganton then), asking him if he would like to come this way again. He replied, he thought his health required that he live in the mountains, but disregarding that, he must stand by the work that came to him, that he was not ambitious in a worldly sense, but very anxious to do well and faithfully what he found before him, and that the situation in which he was placed, quite satisfied him in that respect."

When, after a rectorship of six years he finally accepted the call to Columbia, he was confronted by considerations of so urgent a nature that he did not feel he could conscientiously refuse to go. To state these now would be to anticipate events.

Satterlee returned to Morganton and resumed his duties in December, a month after his wife's death. A young man between whose family and his own

there existed a warm attachment and in whom Satterlee, for his own sake, took a deep interest, volunteered to accompany him to Morganton as a companion. Satterlee gladly accepted the offer, and the two men lived together in the rectory until the following spring.

Satterlee's nature was a thoroughly sociable one. He disliked being alone and he always managed during the years that he spent in Morganton subsequent to the death of his first wife and before his second marriage, to have some friend staying with him. This arrangement frequently served a double purpose, it provided Satterlee with a companion in his home and was also the means of bringing the visitor under influences tending to his betterment physically and morally. Satterlee had a very tender spot in his heart for young men who semed to be deficient in the will power to resist temptation. The following letter written by a gentleman in New York, a personal friend whom he often consulted in regard to such cases because of his wide experience and great success in dealing with them, is interesting in that it contains an extract from one written by Satterlee to him bearing upon this very matter. The communication is addressed to Satterlee's father:

"Among a few things which I find here, is a letter written to me from Paris in August, 1896. It is not a long letter and in itself is unimportant, but in response to it, I sent X—— (about whom it was written), to Montreal. After I had done this and on

the 6th of September following, I wrote to Churchill, saying that what I had done was experimental; that it depended a good deal upon X—— himself, that I had had some stubborn fights with people to make them keep straight, but that I hoped for the best, and I added, 'But the weary hours that I have spent over people almost discouraged one day, cheered the next; and finally seeing them emerge strong, accomplished and self-reliant, has perhaps made me believe, that almost any man with ordinary docility can be brought to his level, whatever it may be.'

"I find fastened to the copy of this letter, this 'Extract from letter of C. S. in reply to mine of Sept. 10, 1896.'

" 'I fully share the sentiments of your letter; it is discouraging indeed to carry a load, and have those for whose benefit you are bearing it, unappreciative, indifferent, almost obstructive, but I firmly believe, that under such circumstances, perseverance, courage, patient endurance, whether they lead to success or not, mark the brightest and most admirable points of a Christian life.' "

There are many stories current in Morganton regarding Satterlee's kind-heartedness to the poorer members of his flock. A colored man, who had once acted as sexton of the church, fell ill, and was regularly visited by the rector. Calling one evening, Satterlee found the wife thoroughly worn out from lack of sleep due to a long vigil. Noting her exhaustion, he told her that she would better go to bed and leave

him to watch over her husband. After much persuasion she finally consented, and he remained until the next morning. In relating the incident afterwards to one of the ladies belonging to the parish, for Satterlee, of course, never mentioned the matter, she said, "He's the bestest white man I ever knowed."

Here is an incident illustrative of his shrewdness in dealing with human nature. Satterlee had in his employ a colored boy, John, as a sort of man-of-all-work. On several occasions provisions were missed from the storeroom and suspicion lighted upon John as the guilty party. Satterlee, accordingly, called the boy into his study, and without accusing him of the theft frankly told him that certain articles were missing and asked if he knew anything about the matter. John denied emphatically that he had any hand in their disappearance. Though morally certain that he was lying, Satterlee pressed the matter no farther, but simply asked him to kneel down and say a prayer with him. The following day John returned and made a full confession that it was he who had done the purloining. "If Mr. Satterlee had whipt me," said he in speaking of the affair to an acquaintance, "I wouldn't have minded, but when he just prayed with me, I felt so mean that I just had to go and confess."

A friend of Satterlee's from the North, who spent some time with him in Morganton and closely observed his work there, furnishes the following discriminating account of his methods and describes the

influence of his personality upon his parishioners and the community at large.

"Satterlee wanted a share of every man's work to count for the Church, and it seems to me that was the keynote of his ministry at Morganton. The great success of that ministry every one knows. It had its beginnings in his getting right at the people both in parish church and mission chapel, and asking, 'What are we here for, and are we doing what we are here for in accordance with the mind of Christ?' Satterlee's work began where many another's has left off. Instead of going back to his study to write a sermon for the next Sunday, he would stay out among the people whom he had set thinking (many doubtless for the first time in their lives) and follow up the argument with each one individually as circumstances permitted. He never let a chance go by to speak to anyone with whom he came in contact, but he never thrust himself upon one; rather men were drawn towards him by his personal magnetism. Once he had spoken, an interest was kindled in the roughest nature which lasted until friendship took its place, not merely personal friendship, but that which in many cases led to union with the Church.

"I heard Satterlee once say, that he thought a minister of the Episcopal Church ought to be and had an opportunity to be the most influential man in a community. That whatever of honor and attainment attached to other professions so much and more besides was in the grasp of the clergyman to be

wielded as a power for good, if he only would appreciate it. He said that one of his greatest joys would be to see the Episcopal Church take its place as the National Church in this country, and that this could only be brought about by the best educated men going into the ministry and building up weak communities. Whether Satterlee appreciated it or not, the fact is, he was far and away the most influential man in his community.

"At Morganton he took hold of a parish that had been quietly drifting. With his great ability as an organizer he soon gathered up the loose ends, started all the machinery of a well established church plant, organized the Brotherhood, assembled the guilds, founded outlying missions, all at what great personal effort and sacrifice only those who have seen the work going on know. His tireless energy soon accomplished results which would have satisfied most men. But with Satterlee to carry on the routine work of a live parish was not enough. He made the people realize that they themselves constituted the parish, were an integral part of the jurisdiction of the Church, and that they must look beyond their own narrow boundaries and take their share of the responsibilities of the Church at large. This he brought about almost unconsciously by the direct influence of his own interest in foreign as well as domestic affairs.

"Deeply as he was engaged in the work of his own parish, he nevertheless kept abreast of all that was

going on in the Church outside. I have seen him walk up the street from the post office with three or four laymen reading aloud to them news of the General Convention at Washington; and when the divorce question was being argued the general discussions which took place on the piazza upon the receipt of the newspapers just before dinner, were quite alarming in length to those whose appetites were well sharpened.

"Satterlee's interest in the affairs of the day was no less broad, especially in politics and law. At one time we took our meals at the house of the postmaster. Morganton being an important point in western North Carolina, we had an opportunity to meet there many politicians, lawyers and travellers. One day it would be the junior United States Senator, another, the general attorney for the Southern Railway, and on another occasion the Governor of the State, to say nothing of lesser lights. The conversations on various subjects which took place in free Southern manner under these circumstances, were most enjoyable, and at such times Satterlee showed his extreme breadth of view, being a moderate talker, a good listener, and always ready to tell his story in turn.

"Another thing which had a direct bearing on his influence in the community was the fact that being among Southerners, he did not just settle down in Morganton and break off all connections with his home and friends in the North. He never forgot his old friends and associations, and when vacation time

came, he was ready and anxious to drop work and go North again. The people had a much greater respect for him to feel that he was taking part in affairs outside their own narrow circle, and were all the more glad to welcome him back. I have often noticed how proud his parishioners were to have a man so broad-minded and a Northern man as their rector."

CHAPTER III.

A COUNTRY PARISH AT WORK.

SATTERLEE's intimate knowledge of the working of parochial machinery which he had acquired during his many years' experience in Calvary Church, now stood him in good stead, and he proceeded to organize the forces of his little country parish for effective work. It is probable that he inherited in a large measure the gift of organizing ability which his father so conspicuously displayed. But it is one thing to develop the life of a city parish where the material lies ready to hand and where the parochial rivalry engendered by the proximity of competing churches is acute and pressing, and quite another thing to create out of the rawest of raw material the agencies for effective work, and muster and direct forces which hitherto have never been employed in such capacities. In both cases it is, of course, requisite for success, that he to whom the responsibility of leadership is committeed should possess the true missionary spirit and the ability to inspire others with a measure of his own enthusiasm. But in the case of a large city parish there are always to be found those who have had some experience in religious work and

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whose aptitudes and previous training render them skillful auxiliaries. The spectacle of the work being done in adjacent parishes serves also as an incentive and stimulates a generous rivalry in a common cause. Then environment counts for much and the quick pulse-beat of a great city where life and activity in all departments of effort are at the flood tide communicates itself in some degree to all and stirs up even the least zealous Christian to a consciousness of his responsibilities.

On the other hand, in a country parish remote from the influences of church life in the great centres, and where the current of existence flows sluggishly, the difficulties in the way of organizing the forces and maintaining the interest are proportionately great.

Satterlee was too wise to fall into the mistake so commonly made by those who have received their early training in a highly organized city parish of attempting to work a rural parish upon identical lines, forgetting that the conditions which obtain in the country are wholly different. What he did was to adapt the methods which he had learned to the peculiar circumstances of the case. He organized the forces at his disposal to do some definite work which needed, in his opinion, to be done. He did not have organizations for their own sake or because they looked well on paper. Moreover, he did not expect the organizations to work themselves. He realized that the power behind all organization was a personal one, and he sought, therefore, to enlist the

services of the best persons in his parish. While he never shirked the responsibility which his position as rector involved, neither did he fall into the opposite error of regarding himself as absolute dictator. As one of his workers said of him, "He never said I but always we." Co-operation was his motto. If he was always the leader in every enterprise, he yet took his workers into his fullest confidence. No step of importance was ever taken until the matter had been discussed with them in all its aspects. That he so admirably succeeded in carrying out the plans which he undertook was undoubtedly due to this fact. That the rector wanted to do a certain thing and do it in a certain way was sufficient. The corps of workers which he succeeded in gathering about him gave him their fullest support, because they instinctively felt that he regarded the work as much theirs as his own. The record of what was accomplished in a few short years by the little band of workers in this remote country town, seems little short of marvellous, and simply shows how one forceful personality was able to permeate the life of a whole community and stimulate others to deeds of devotion and self-sacrifice.

The men and women through whom he was able to achieve these results were not different presumably in character and ability from those who may be found elsewhere in similar localities. Previous to his coming among them, they had been wont to regard their Christian obligations in the light of what may be termed purely "personal religion." Their

horizon of Christian duty was bounded by the limits of their own parochial life. Doubtless they were pious, God-fearing men and women to whom the Episcopal Church represented an inheritance which had come down to them from a venerable past, which appealed to their sense of loyalty and satisfied their religious aspirations. They regarded it doubtless, as furnishing a centre about which clustered their religious and social life, and they clung to it with a deep affection. The thought that they were in any degree trustees having in their possession a treasure which it was their bounden duty to share with others less favored than themselves, probably never crossed their minds. In saying this there is no intention of casting any aspersion upon their Christian character. Far from it. Such an attitude, unfortunately, is by no means singular. In fact, it is that which prevails almost everywhere. The only reason for referring to it here, is because it serves to bring into stronger contrast the change of spirit which subsequently came over them under the impulse of Satterlee's example and enthusiasm. The philanthropic and missionary work which the people of this country parish were to accomplish in the next few years is remarkable chiefly as showing what it is possible to do when the latent energies of a handful of Christian people have been stirred into activity under a consecrated and devoted spiritual leader.

It must be borne in mind for any right understanding of the situation, that the parish was weak in

numbers and contained few persons of any means. The salary of six hundred dollars paid the rector, will serve as a rough test of its financial strength.

It is true that church statistics have only a relative value and cannot properly serve as a criterion of spiritual work, yet the growth of the parish during the six years of his pastorate affords striking evidence of the success of his ministrations. In a community where the increase of population is small, the opportunity for the growth of the Church is usually restricted. Notwithstanding the fact that the population in Morganton increased but slightly during the six years covered by Satterlee's residence there, the Church nearly trebled the number of its communicants. He found barely 80 communicants when he began his labors, and when he left there were 215 on the roll. The Sunday-school, which had 40 scholars when he came, increased its numbers to 145. The number of persons baptized by him was 275, being an average of nearly 50 for each year of his pastorate. In addition to paying a debt upon the church edifice of $1,500 and building a rectory costing a like sum, the parish purchased a new pipe organ at a cost of $1,500, and maintained a parish day school at a cost of about $400 a year. A day school for colored children was also started and supported largely through Satterlee's efforts. A night school for children and grown persons employed during the day was established in the factory district, members of the parish serving gratuitously as the teachers.

A club for working men was organized, and a St. Cecilia Singing Society formed, composed of musical people drawn from the whole community, and over which Satterlee himself presided as conductor. Besides these enterprises educational and philanthropic, which were all initiated by him and carried on under his immediate supervision in Morganton proper, he extended the field of his labors into the outlying districts and established missions of a permanent character for the benefit of the neighboring mountain folk. These various missions were regularly served on Sundays by members of the Brotherhood of St. Andrew, assisted by the women of the parish. Chapels were erected at strategic points and appropriately furnished for the purpose of holding divine service, and attached to each a house was built which served as the home for a teacher, who taught a day school composed of the children of mountain families. The money to erect these buildings was all raised by him personally, and the funds to provide for their maintenance and for the salaries of the teachers whom he employed in the day schools, were also obtained through his efforts.

It is estimated that Satterlee must have raised from sources outside of Morganton from ten to twelve thousand dollars during the six years of his pastorate. This sum he obtained almost exclusively from the North through personal solicitation. He was accustomed annually to take a vacation of a month or six weeks during the summer, and he

devoted much of this time to canvassing for subscriptions to his work. It was a task which he particularly abhorred, for he was naturally of a shy and sensitive disposition and little relished interviewing strangers on such an errand. Upon being asked once how he managed to get so much money, he replied, "Oh, by ringing door bells and writing letters." "Of course I am often snubbed," he added. It was only his conviction of the absolute necessity laid upon him of securing money to carry on his work, that induced him to persevere in a task so uncongenial. The success he met with was remarkable. He seldom went to personal friends unless driven to extremity, and rarely to those connected with his father's parish. He made his appeals rather to strangers. He avoided the use of letters of introduction, preferring to play his own hand. It was his wont in calling upon a prospective giver to state his object in the shortest terms possible, saying that he would like to tell his story, but would not press the matter if there was no disposition to accord him a hearing. If he was permitted to proceed, he seldom went away without having accomplished his purpose. Doubtless his earnestness, enthusiasm, and the evident absence of any self-seeking, were among the chief causes of his success. Gradually he built up a clientele of his own and secured many regular subscribers whom he kept informed periodically regarding the progress of his work. He seems never to have been compelled to

abandon any enterprise because of his inability to secure the funds required.

The director of the parish branch of the Brotherhood of St. Andrew, who was also a vestryman of the church, furnishes an estimate of the amount of money raised by Satterlee from outside sources, coupled with the statement that there was much more spent by him of which no record is available:

Three Chapels	$1,200 00
Three Mission Houses	1,800 00
Towards new Organ	800 00
Towards new Rectory	300 00
Towards Church Debt	800 00
Salaries of various teachers in parish and mission stations	5,000 00
	$9,900 00

"This money," he declares, "was so quietly collected that we never knew where it came from."

It might be noted here that there was another chapel built, making four in all, the cost of which was defrayed by the Morganton people themselves. This was the first erected, and was called St. Andrew's after the Brotherhood. This chapel was subsequently sold and the mission abandoned owing to the small attendance and the desire to concentrate energies in more promising fields. Satterlee also established a fifth Mission known as Quaker Meadows, which has since grown into an important work and now possesses its own permanent chapel.

The women of the parish were organized into various societies, along the usual lines. There was a Chancel Guild which looked after the interior of the church, keeping the sanctuary in order and having charge of the communion vessels. The Woman's Auxiliary included a visiting branch which, under the rector's supervision, made regular calls upon the poor and the sick and presented a weekly report to him. A sewing society made articles and sold them for the benefit of the parish and also provided the furnishings for the chancel and the clergy and choir vestments. For little girls, there was a society called the "Busy Bees," which did work suited to their abilities. Several of the women and older girls regularly went out to the missions, acting as teachers in the Sunday-schools and helping with the singing. The young boys were organized into a junior branch of the Brotherhood of St. Andrew, and appropriate work was found for them in keeping the church yard neat and clean.

The rector published, with the help of others, a monthly parish paper, known as "The Crusader," which had a successful career. As it was the only Church paper published in the missionary jurisdiction of Asheville, its circulation was soon widely extended, and it finally became the recognized organ of the jurisdiction.

The exceptional missionary and philanthropic work which Satterlee accomplished was made possible only through his enlistment of laymen and their

organization in the Brotherhood of St. Andrew. Satterlee had himself joined this society when in Calvary Church and was a firm believer in its aims and methods. He realized that only by securing the interest and co-operation of the leading men of his parish could he secure the results he desired. He saw also that when once organized he must find some definite and positive work for them to do, work, moreover, which they would feel was worthy of their best efforts. Accordingly, shortly after assuming charge of the parish he called together several of the prominent laymen whom he felt he could depend upon to second his efforts, and effected an organization. The first meeting was held on June 6, 1895, when three members were initiated. In the course of the month the society had increased to fourteen members, and was ready to do aggressive work. The by-laws adopted provided for a regular weekly meeting, and it is interesting to note, that for the years Satterlee remained in Morganton, this rule was punctually observed. On the rector's initiative, the Chapter adopted the following special rules, which were incorporated into the by-laws under the heading "Suggestions":

"1. To attend the early celebration of the Holy Communion in a body on the fourth Sunday in the month; to bear in mind especially at that time, the spread of Christ's Kingdom among young men, and particularly in Morganton.

"2. To connect myself with the Sunday-school as

teacher or with the Bible Class as member, or to attend the mission to be carried on by the Brotherhood.

"3. To remember not only in Church worship, but at all times, the responsibility of my example, not merely as a Brotherhood man and a Churchman, but as a 'member of Christ, the child of God and an inheritor of the Kingdom of Heaven.'"

The personnel of the Brotherhood was undoubtedly one of the chief factors in the success which marked its efforts. The members were among the leading men in the parish and the community. Several of them belonged to the vestry. All were men of probity and many among them were men of mature years. Among their number were lawyers, merchants, business men, and one was a retired officer of the British army.

The members of the Brotherhood were divided into different committees, to which were assigned various duties. Some visited men in their homes, and called on strangers at the hotels. Others welcomed visitors to the services and acted as ushers. Others taught in the parish Sunday-school and that of the colored church. Several gave their services as teachers in the night school, while others conducted services on Sundays in the county jail and almshouse,—and still others, when the missions in the mountains were established, acted as lay readers or teachers in the Sunday-schools. All stood ready to assist the rector in any good work which he desired

to do. The records of the society were carefully kept and the minutes of the weekly meetings fill three good-sized books. Reports in detail of work done were made at the weekly meetings by the members and matters of interest were talked over. A report covering the work for the year accomplished was annually compiled by the secretary. One of these reports, that for the year ending Easter, 1897, is here given, as furnishing an idea of the character and magnitude of the Brotherhood's labors.

Number of members, 14.

Chapter meetings every Friday.

Corporate Communion fourth Sunday in month.

Visitation of the sick.

Hotel visited for strangers.

Jail visited weekly.

Lent services at noon in Court House twice a week, attendance 600.

Night school twice a week, average attendance 30, some grown people.

Services at St. Stephen's Church (colored) every Sunday night, average attendance 20; Sunday-school average attendance 30.

Services conducted without rector, 350.

Missions served as follows:

St. Andrew's, 7½ miles from town, services 50, attendance 1,500.

Good Shepherd, 3½ miles from town, services 51, attendance 3,300.

(Day school, night school twice a week, sewing

class twice a week, prayer service twice a week. Baptisms 21.)

St. George's, 6½ miles from town, services 49, attendance 5,300.

Total attendance, 10,100.

Rain Hill, 15 miles from town, services all during summer; Sunday-school 25 average attendance, at Church services 50.

Total number of miles driven, 2,000.

In the report of work for the following year, the number of baptisms at missions is given at 33 and confirmation at 20; Lay readers 2; Catechists 4; Sunday-school teachers 2; Bible class teachers 2; Educational Committee 6; Hospitality Committee 7. The average attendance at the weekly chapter meeting is stated as being 7 1-3.

The former director of the Brotherhood writes as follows in regard to the mutual relations of the rector and the members of the Society:

"Mr. Satterlee was at his best in the Brotherhood meetings. Nowhere else did he seem so free from a restraint which clung to him in the pulpit and even in private conversation. There he was almost boyish in his freedom, while at no time losing sight of the paramount duty incident to the meeting. There was never a need to remind members of the time of assembling. If they could come, they came, and largely, it must be owned, to enjoy association with him. The vestry room of the church was usually

chosen as the meeting place, especially in the winter season.

"The general mission work of the parish was the chief standing theme of talk and action, though the individual reports of weekly work were at all times interesting, and often humorous.

"The rector had a wonderful knack of bringing modest members to the front and having them express opinions upon the matter in hand. His opening and closing of the meetings was most tender, affectionate and touching.

"I am sure the men entered into it with more heart there than elsewhere, and that thoughts were born which will live always."

Of course, Satterlee had the ordinary experience of clergymen in meeting with failures. His first Mission, St. Andrew's, had to be given up owing to the meagre attendance at the services. The Club he organized for young men and boys, though at first promising well, was subsequently disbanded. The Communicants' Union, which he tried hard to keep going, went out of existence owing to the difficulty of maintaining the interest. But the failure of these and other enterprises for which he had worked hard, while they depressed him for a time, were powerless to quench his enthusiasm. He was always looking at the bright side, not merely because such an attitude was in accordance with his temperament, but because he conceived it a religious duty. He was opposed sometimes by vestrymen or members of his congre-

gation, through pure contrariness, but more often through the natural inertia of conservative minds. This opposition had a peculiar effect upon him. He was so used to sympathize that he tried to sympathize with his opposers,—at least so far as to put forth the effort to see things as they saw them, and even to see himself through their eyes. The consequence was, that his opposers gradually grew to realize that he was striving to find points of union with them, rather than of difference, that he was anxious to be absolutely just, and that he was actually showing more consideration for them than he was for himself,—and thus they usually became ashamed of themselves and abandoned their attitude of opposition. Undoubtedly also, his unfailing gift of seeing things in a humorous way, helped him to rob opposition of its asperity and prevent controversy from becoming ill-natured.

Doubtless he was brought more keenly in contact with failure in his endeavors to reform young men whom he strove to assist. Notwithstanding repeated experiences of failure on the part of those in whom he specially interested himself, he never seemed to grow discouraged, but was always hoping better things of them. One young man whom he took into his own house, and who lived with him in the rectory month after month, kept on drinking, notwithstanding every promise that he made, and when he left the house empty whiskey bottles were found concealed in all parts of the house.

A description of the first service held at the original mission station established by Satterlee is given by a member of the parish, a lady who was one of the chief workers:

"On a lovely Sunday afternoon in July the first mission service was started by Mr. Satterlee at a place about seven and one-half miles from Morganton—afterwards called St. Andrew's. Mr. Satterlee had one Church family in that neighborhood, and he thought by having a mission near them, he could probably gather a congregation. He asked permission to use an old log cabin for the services, and went out the week before the first appointed service and got some one to promise to make necessary repairs.

"On the Sunday, Mr. Satterlee, together with his organist and a few members of the choir, who took with them a small portable organ, left town early in the afternoon. They had to cross a wide and treacherous ford on the Catawba river with which at that time he was not familiar. He drove too straight across and got into deep water, but the horse swam and they escaped an accident.

"When he arrived at the cabin it was only to find that the needed repairs had not been made — that looked discouraging, but not for long. Mr. Satterlee soon decided it would be even pleasanter to have the service under the white pine trees which surrounded the old cabin and where the ground was covered several inches deep with dry pine needles. What better carpet or sweeter one could we have had? So

we brought out the planks and improvised benches, placed the organ and arranged a platform for Mr. Satterlee. Then we seated the congregation of about twenty people. There under the pine trees with the rhododendrons blooming all round us was held the first service of the first mission the rector established.

"That cabin was used for twelve months, but was repaired before winter. As showing its condition at first, it may be stated that the lay reader and organist on arriving a few minutes late one day were greeted with, 'It is lucky you were a little late; a few minutes ago we just happened to see a huge black snake coiled up under your seat near the organ.' It had crawled in between the logs of the cabin. You may be sure I was glad I was late that afternoon."

On November 9, 1898, Satterlee contracted a second marriage, wedding Miss Helen Stuyvesant Folsom, eldest daughter of George Winthrop Folsom, Esq., of New York City and Lenox, Mass. The ceremony was performed in Trinity Church, Lenox, by Satterlee's father, the Bishop of Washington, assisted by Bishop Doane, the Rev. Dr. Battershall, of Albany, and the Rev. Harold Arrowsmith, the rector of the parish. Satterlee returned at once to Morganton with his bride. Mrs. Satterlee entered enthusiastically into her husband's work, her quick sympathies and splendid health making her a true helpmeet in the busy missionary life which he led.

The following letter written to friends at home within a few weeks after her coming to Morganton,

gives a vivid picture, full of local coloring, of the strenuous conditions under which the work was being done, and sets forth the details of a busy week during the Christmas holidays:

"*Saturday.* December 24, 1898. In the morning we started immediately after breakfast for the Good Shepherd to coach the children some more in their carols. You will be getting tired of the word mud, so unless I say the roads were good take it for granted that the mud was most of the time a foot deep and the rest of the time up to the hubs—not little 'Hub' (Mrs. Satterlee's dog), but the wheel hubs, and occasionally holes that nearly tip us over. Well, we drove to the Mission, took Belle, the horse we have about decided to buy, and she worked like a trooper. It was a fine day. I took my knitting and did quite a lot. There were many children there. Mrs. T—, who is in charge, was much much amused with 'Hub,' who refused to lie on the bare wood floor, as it was muddy from the children's shoes, so she got a piece of carpet; he is always spoilt wherever he goes. I believe it must be the rubber lip, which always looks so pathetic when he is not happy. We came back through the W's place, and Herbert W— gave us some quail; the shooting is fine here now. Every one advises me to get Belle; they say she is a very good animal, though about nine years old. We ate a hurried luncheon, then drove out to see Mrs. I—. Churchill had some prayers with her. Such a sad Xmas for her children. They were working over a

Xmas tree upstairs. She has been such a good mother always. It is so sad. Her oldest girl, sixteen, is so pretty and sweet. They are really nice people, but desperately poor, and she is dying, and the baby is six months old.

"On the way home we met all the country people,—the 'pore whites'—returning to their cabins from the Xmas shopping in 'town.' Such picturesque sights! The road winds down the side of a hill, so we could see the procession some way ahead. The roads, you know, are bright red, so are very marked. There were all kinds of old wagons, some even without seats, and the women all in their big sun-bonnets, sitting on the floor, or sometimes on rocking chairs. Old and young, the women all wear these sun-bonnets, big calico ones, and with their stern, scrawny faces look like witches. There were also many men on horses, ponies, mules, and donkeys. Most of the men have shaggy reddish beards. And now and then we saw a soldier. Some had toys flung over their backs, and all carried bundles of various descriptions. They always take off their hats and say 'good evening.' Sometimes they say 'What a nice little dog' to 'Hub.'

"We got home finally, and stopped 'down street' to get some things for the servants. I wish you could have some idea of what 'down street' is like here—a wide bleak-looking street with tumbledown 'stores'—heaps of rubbish—papers of all sizes and kinds strewn everywhere, and blowing about, and the side-

walks swarming with men—black, brown, yellow and white. All just standing about with their hands in their pockets, or leaning against posts or walls. And a row of horses, and carts on each side, 'hitched.' It is a queer place—and all this may bore you.

"We came back to see how the church was getting on; it was about finished and looked lovely. The rood-screen was a great success; over the cross there was a big star (gilded too) with electric lights in the different points—most effective! When I came out the church yard looked so awfully that I decided to tidy it up a bit, so got our rake, and soon I was joined by two little boys and we worked like beavers, till it got too dark to see. Little Hugh G— told his mother that Mrs. S— had to take her jacket off she worked so hard.

"Mrs. T— came to supper, and afterwards we went to the reunion at the Town Hall. I had been dreading it frightfully, but it turned out very jolly and informal. Of course Churchill was the moving spirit, and kept things going. They played 'Going to Jerusalem,' and old Colonel W—, 83 years old, was left the last with a very pretty girl, and everyone laughed to see them going round together. Finally she sat down, and he sat on her lap!

"Then Churchill made a speech that amused every one; and finally in came Santa Claus! I had helped him outside, to get his mask on and put cotton on him in patches. He was a great success and said some very funny things;—it was Ralph L—. Then

there was a cake walk. Too funny! If only you could have seen one couple; it didn't seem as though they could be real, as though they must be made up. They were both tall and thin, with faces that looked as though they were carved out of wood. She wore an enormous brown sun-bonnet which she kept on all the whole evening, a man's black cloth coat, and a skimpy, draggled skirt. She was cross-eyed, with deep wrinkles and lines in her face, but had quite a sweet smile when you spoke to her. He was tall and thin and straight, looked something like Major M—, but a stronger face. He had been all through the war in the Confederate army. Well, those two walked solemnly in the cake walk, while everyone else tried to be funny. The old Colonel put on a tremendous swagger and walked waving his stick like a drum major and was delightful. The other two walked without changing a muscle in their stern faces, though everyone was in fits over them. And the judges awarded the cake to them, Colonel and Mrs. O—. She walked the whole length of the hall, still dignified and stern, and took the cake! When they drew the grab-bag things she got a book, 'The Lady of the Lake,' and he, a cake of soap! I asked her if she would like to change it for something else, but she said quite shyly, 'I can read a little,' and I said, 'Oh, of course, and I am sure you will like it.' They were both at church, a little less stern perhaps, and she said they had eaten a little of the cake—not

the soap. The grab-bag was all Churchill's idea—he ordered all the things from Wanamaker's himself.

"Before leaving the hall all formed a big circle and sang 'Auld Lang Syne.' Then we went home, and several ladies came in, and we broke up candy for bags for Sunday-school children till it was time for church. I had suggested a midnight celebration to Churchill, for I loved the one last year at the Sisters'. We had two lighted candles on the altar. The service was beautiful and everyone was much impressed by it. Churchill intoned a part of the service and so well, and the music was very good. We got to bed after one o'clock.

"*Sunday.* December 25. The next morning, Xmas, when we came down to breakfast, Mrs. T— was already in the library. After breakfast we undid a few things, but Churchill had to go over to Sunday-school. So I waited till he could be here. . . . . After Mrs. T— had returned to her mission, Churchill came back and we opened our presents.

"The morning service was fine. Churchill's sermon was splendid, a great success, and most popular. Mr. P— asked him if he would have it published. Right after service he had a Celebration at the colored church, and it was quite curious and weird to see my big splendid Churchill and the little, fat, inky-black clergyman together, and the row of black people at the rail. We were tired and hungry for our dinner, but before it was over Churchill had to rush away. We took the banners over to the church and

at two o'clock the children began to arrive. It was a warm sunny day, and all the children were so bright and happy. The children from the different Missions drove up in big wagons, over two hundred children in all. It was a very inspiring scene. They formed a long line outside, each Mission with its banner, four in all. The church was packed. First came the choir boys in their little clean cottas, then Churchill looking so good (can't you see him?) singing away, then all the little poor children in their heavy boots, clattering along, and a lot of big rough men, all looking so shy and pleased. The carols were sung with so much spirit. I thought the whole service very touching and splendid. A few years ago none of those people or children knew a thing, and were totally ignorant, not only about the Church, but the ordinary civilities of life. When that was over, they all came down to the vestry room, and I helped Churchill give them each a package of candy, the men and women too. Then we had a moment to ourselves. The hills were beautiful and so restful—we took a little walk. Churchill is fine; he wanted to go to thank the organist, when he was so tired, mentally, and needed a rest, and I wouldn't let him, but brought him home, and we had some tea. Then Mr. P— and Janey came to supper, and after they had gone we went to the G—'s, for Churchill wanted to talk it over with them, and thought it would please them.

"*Monday.* December 26. To-day is glorious, and it is fortunate, as we had to go to two Missions this

P. M. . . . . Seven miles to St. George's for the Xmas tree, from there to the Good Shepherd, about ten miles, for their tree, and three miles home from there.

"We went on horseback and rode about twenty miles. We started about one o'clock. Mr. C. P— went with us. Such a nice man of the old-fashioned type of Southerner. He weighs 250 pounds and rode a great big powerful horse who loped the whole time. Mr. P— wore a long coat, the tails of which separated in the back and hung down straight on either side, and a sort of dress waist-coat, showing a great deal of shirt. He ambled along without budging in the saddle, and so fast I could hardly keep up. We got to St. George's in good time notwithstanding the mud. It was quite a sight to see the crowd of people waiting outside of the chapel. So many women with little babies, and quantities of men and boys, and of course lots of children. I saw one of my god-children there, the paralyzed half idiotic one. It was a bright sunny warm day. If I had only taken my kodak with me!

"One old woman took quite a fancy to me. I sat by her in the chapel and she kept patting my knee. A younger one with a baby put her arm around my waist when we stood up. She asked me if I were Mr. Satterlee's wife. When I said 'Yes,' she said, 'You look right young to be a preacher's wife.'

"The entertainment was wonderful. The chapel was darkened, about two hundred people crowded in,

not even standing room, for there were some outside who could not get in. There was a little play (the chapel has not been consecrated), and the children were really wonderful. There was a Santa Claus too. An old man named Squire M— was called upon to make a speech, and astounded us all (gold bugs, as they call us) by proposing a cheer for Sister Ella, and Colonel Bryan.

"We got away by four o'clock and took the loveliest road across country, through woods, through lovely country, over brooks, and out on to the Brindletown road, the one to the Good Shepherd. We got there rather too soon. Mrs. T— was very busy, but bright and cheerful as usual. She gave us quite a supper about 5.30, and we *were* hungry! She had a Xmas tree in the chapel, which was also packed. And the children all recited pieces, some too killing for words. I almost died over them, but all the country people thought it beautiful, especially when a carefully dressed young man got up and with appropriate gestures recited 'Bungin, fair Bungin on the Rhine'!

"It was dark when we came out, but such a lovely clear sky and bright moonlight. The horses were cold and feeling good when we started and snorted cheerfully, and we had a glorious ride home. Churchill said he liked it; was not a bit stiff after it, nor Mr. P— either.

"*Tuesday.* December 27. There were women here all the morning arranging things for the church

Xmas tree. After helping them a little I went with Churchill to call on a few people, and then came back and helped the boys with the church yard.

"At 7.30 was the Xmas tree. I sat up in front and helped with the presents. The church was packed. Churchill made a nice address. He knows just how to talk to the people, especially the children, who all love him. They sang their carols again, and then got their presents.

"After the tree we persuaded Mrs. G— to go with us to Asheville. We took the midnight train. The mountains were very weird and beautiful in the moonlight; the scenery is much finer than I expected. We got to Asheville at 2.30 A. M.; the hotel was heated with steam and almost killed me, after our cool, fresh little house.

"*Wednesday.* December 28. The day was fine but colder, and more windy, than here. We had a little time before church and did some shopping. Churchill left us before ten, for he had to take part in the consecration of the new Bishop of Asheville, which, by the way, is the reason for our going. He was the only man of the twenty clergy and five Bishops who was as tall as Churchill. Churchill read the Testimonials, a great honor, being the youngest there, and so many old men. He did it very well and impressively, and I felt so proud! The sermon was preached by the Bishop of South Carolina, and was very good. The service lasted three hours and a half. We came back on the 2.30 train, ate a sandwich

at the station, and got home at five in the morning. Met no end of clergy and several Bishops. The old Bishop of East Carolina told me that Churchill was the man he wanted for Bishop.

"That night the moon was so bright and the night so lovely that we took a little drive.

"*Thursday.* December 29. At 7.30 in the evening was the Xmas tree at the colored church. I thought I wouldn't go, being rather tired, and about 8.30 walked down with 'Hub' to meet Churchill. Looked in at the window and saw him and Mr. P— sitting on the last seat, and tapped on the window. They both jumped up, and insisted on my coming in, and 'Hub' too. I did not have on any hat, so Churchill gave me his cap. The little colored children recited and got presents. Fancy my despair to find another dog lying on the floor. At first 'Hub' did not see him, but when he did Mr. P— quickly put his hat over his whole head, which completely squelched him.

"*Friday.* December 30. Another busy day. Began with the boys in the garden, and then went with Churchill to call on some people out in the country; a lovely drive. We had to ford a wide river, with islands in it, and so deep the water came in the buggy. Most thrilling! We made a long call, and as usual were plied with food, cake, pie, etc., which we ate, and got home at two in the afternoon with no desire for dinner.

"A little before four Churchill and I started for the Mission of the Cross, for the Xmas tree. We went

to the house of a Mr. H—, where we found Mr. John P— and Mrs. G—, who had gone to decorate the tree. Mr. H— and his daughters insisted on our going into the dining room and eating a regular meal! Then we went to the chapel. The tree was a great success. Everything is most primitive out there. It is the newest of the chapels, and there are more men and boys there than at the others. Besides the candles on the tree the only lights were three ordinary lamps, and it was very effective, for the eager, wondering faces stood out in the dark background. Each child got a present, and the little ones that trotted up with outstretched arms to get their dolls, were sweet and touching, and great was the awe with which they looked at their new treasures.

"When we came out it was pitch dark, being a cloudy night. There were some groups which would have delighted Ethel, with pine torches, lighting up the rugged faces of the men, the big sun-bonnets of the women, and the children.

"We had to walk the horse nearly all the way home. Mr. P— drove in front and carried a parlor lamp which kept going out.

"And now I have got to the end of the Xmas trees and to another Saturday, and, for the time being, will stop."

In the winter of 1900, a Mission of ten days was held in the parish by Bishop Coleman, of Delaware. Satterlee had worked very hard for several months previous to make the Mission a success, and had been

nobly seconded in his efforts by the members of the Brotherhood and other parish organizations. The result amply justified their labors. When Bishop Coleman came he found the ground thoroughly prepared for him and the interest of the whole community aroused. As evidence of the general enthusiasm and the personal regard felt for the rector of the parish by all classes, the merchants of the town, irrespective of their religious affiliations, and including even the Jews, closed their shops daily at an earlier hour, thus affording an opportunity for all to attend the Mission services. In addition to the regular services in the parish church, special services were held in the Court House and county institutions, at several factories, at St. Stephen's, the church for colored people, and at one of the outlying missions. An accurate record was kept of the attendance, the total running up to over six thousand, surely a remarkable showing in a population numbering about two thousand souls.

In a letter to the writer Bishop Coleman speaks enthusiastically of the Mission and pays a high tribute to Satterlee's character and abilities:

"I came to know the Rev. Churchill Satterlee very well during a Mission that I held, at his request, while he was rector of Morganton, North Carolina.

"Opportunities afforded in this way are particularly well adapted to forming an intimate acquaintanceship, and, as in this case decidedly, even a friendship.

"It was a Mission that had about it some features of unusual interest, as regards, for example, the scope of the various congregations gathered, not only in the parish church, but elsewhere, daily, and as regards the general sympathy evoked.

"The whole community was deeply interested, and there were most gratifying evidences throughout of a like mindfulness on the parts of the people belonging to the several outlying mission stations that were under his charge.

"Now, all this was largely owing, under God, to the careful preparations that he had made, and his own inspiring enthusiasm; an enthusiasm born out of his devout and hearty concern for the people's spiritual welfare.

"We were in constant and minute conversation upon this subject day by day; and I could not but be much impressed with his whole-souled desire for the uplifting of his people.

"He evidently felt his responsibility for their souls, and was not willing to leave anything untried that promised to help them to any degree.

"How well I can recall the delightful hours spent after the services at night, in conversation with him and his dear wife over the events of the day, and in planning for the morrow.

"Such intercourse drew us very close to each other; and I grew to love him more and more for his Christian and attractive manliness.

"In subsequent correspondence, especially as he

would sometimes write to me for my opinion upon certain subjects, it was charming to discover his strong growth in grace.

"I feel that the Church has lost one who bade fair to be among her most effective and trustworthy friends, and who, both by doctrine and example, was well calculated to promote her best interests wherever he might be."

One of Satterlee's dominant characteristics was that he kept his eyes open, and was constantly scanning the horizon to see if there were any kind of opportunity for advancing his work. He had the quality of "initiative" in a remarkable degree, and it was this which stamped so much of his work with originality.

Morganton is the county seat, where the Court meets at certain intervals in the year. Here, as in many other parts of the country, the sessions of the Court draw the country folk from all quarters by a strange spell of attraction.

Satterlee felt that here was an opportunity of reaching out-of-the-way people, who were often far from every kind of gospel ministrations. And so during the recess of Court, he had mid-day services, about a half hour in length, at which he himself spoke, and secured also other clergymen to help him. There was always a good congregation, sometimes a very large one.

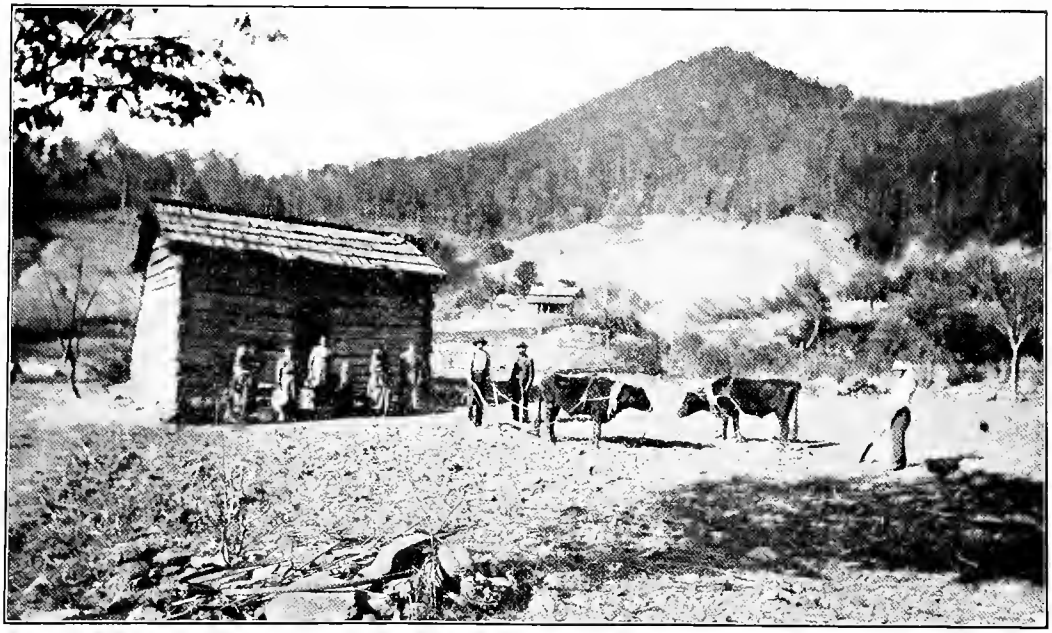
One who was much struck with the way in which he utilized these and other opportunities, and

made the most of them, asked him how it was that he was so successful. Satterlee's answer was, "I do not understand why it is that I succeed. I suppose it is because I am trying to reach the people in the community in every way that God points out. This is what God gives me to do. Whether other parish priests could have the same success with the same methods, I cannot tell."

The only General Convention of which Satterlee was a member was that which met in 1898, in the city of Washington. There is a circumstance which occurred in this connection which reveals the magnanimity of the man. Satterlee was present as a Deputy from the recently created Missionary District of Asheville, for which jurisdiction the Convention during that session was to choose a Bishop. The name of Satterlee himself, but without his sanction, had been mentioned in connection with this office, and there was a strong movement in some quarters to press for his nomination. When the name of another man was sent down from the House of Bishops, and inquiries were made as to his qualifications for the office, Satterlee immediately arose, and in a speech of remarkable vigor bore the strongest personal testimony to the character and attainments of the nominee. Though Satterlee's name had not come before the Convention in a formal way, yet he was aware that his own claims upon the office had been discussed by those immediately about him.

We can imagine how painful this must have been

to the sensitive and delicate nature of a man who, by going to a missionary field in the mountains of North Carolina, instead of seeking a call to a city parish, had proved how little he sought or desired position or influence.



CABIN, NORTH CAROLINA MOUNTAINEER.

CHAPTER IV.

PIONEER WORK IN THE MOUNTAINS.

SATTERLEE'S success in ministering to the mountaineers was phenomenal. From the very inception of the work he seems to have met with great encouragement. Others who had previously attempted to do evangelistic work among these people had found the difficulties so great that they were forced to abandon their efforts. Before Satterlee's coming to Morganton a feeble attempt had been made to establish a mission by a former rector, but the enterprise had languished and had finally been given up. The field so far as it was worked at all was in the hands of the Baptists and Methodists. There were no regular chapels or permanent mission stations anywhere belonging to these bodies, and the only religious ministrations of any sort were occasional preaching services held by itinerant evangelists in log cabins or school houses, where such existed. These preachers were themselves, in many cases, almost as ignorant and illiterate as those to whom they preached. Not infrequently they were men whose moral characters were not above suspicion. Their exhortations had often little in them of the spirit of the Gospel, and

were based upon the crudest theological conceptions. "Hell fire" and "damnation" were their favorite themes, and they did not hesitate to consign to eternal torments those especially who failed to contribute to the collections which constituted the means whence they derived a miserable livelihood. It is said to be not at all an uncommon thing in these parts for one who is too lazy to do manual work, to take up "preaching" for a living. The writer was informed of the case of a revival preacher who was known to have at least two wives living in different sections of the mountains, but who, nevertheless, continued to pursue his avocation without let or hindrance, either on the part of the civil authorities or the ecclesiastical body to which he professed to belong. In referring to these cases there is no intention of casting any aspersion upon the Christian bodies under whose name and authority these vagrant preachers claimed to exercise their functions. Doubtless in many instances there was no official connection whatsoever between the two, the work of the self-constituted evangelist being conducted wholly upon his own initiative.

To a people cut off by their illiteracy from all intellectual interests, living in isolated communities, steeped in poverty, whose days are spent in trying to wrest a precarious living out of the stony soil of their farms on the mountain side, anything that serves to break the dull monotony of existence is welcome. Hence, the announcement that there will be "preach-

ing" at a certain center is always received with interest, and the appointed time usually sees a goodly number, including both sexes and all ages, gathered from the surrounding region. One who has occasionally attended these meetings has described a typical scene to the writer. A log cabin capable of holding seventy-five to a hundred people is packed with mountaineers and their families. The men and women sit on opposite sides of the room. The faces of all are expressionless. There is no enthusiasm displayed. The eyes are cast down so that no one looks at the speaker. The women wear sun-bonnets,—the usual feminine headgear of the mountains at all periods of the year. Men and women alike are engaged in chewing tobacco, the juice of which is squirted at intervals in the direction of a receptacle placed in the center of the room. The preacher, as he becomes heated by the enthusiasm of his own eloquence, does not hesitate to divest himself of coat and waistcoat. Then in shirt sleeves he perambulates the aisle, and, in company with his hearers, squirts streams of tobacco juice into the common receptacle.

What were the definite Christian doctrines preached the writer's informant did not seem able to recall. Evidently the homiletical impression made upon his mind was slight. He remembered, however, that the revivalist, as he strode up and down in his shirt sleeves, thanked the Lord with unction that he "never had no schoolin'," but was "an ignorant man."

It was among a people accustomed to receive their religious impressions under such grotesque forms and amid such squalid surroundings, that Satterlee did his pioneer work and laid the foundations of the Church deep and strong. To-day in the neighborhood where he ministered, a marked change in the appearance and habits of the people is plainly noticeable. Services are conducted according to Prayer Book usage, in chapels appropriately furnished with the accessories of worship. The buildings are kept clean, and the congregation of its own accord refrains from bespattering the floors with tobacco juice. Hundreds who could neither read nor write, have now mastered these arts, either directly as the result of their attendance at the day schools connected with the missions, or indirectly through the impetus given by these schools to the general cause of education. When Satterlee began his mission work in the mountains there were few if any public schools, but since that time several have been started. The people as they came under the influence of the Church, began gradually to realize their deficiencies, and have developed a desire for the advantages of education. It was a most difficult task at first to convince the parents that it was desirable to permit their children to receive instruction. As soon as children were capable of doing any work, the parents invariably found employment for them at home, and were jealous of anything that deprived them of their services. To a request

that their children be sent to school, the parents were commonly wont to reply, "We had no schoolin' and we reckon they needn't have none either." To-day that attitude has largely disappeared and the parents gladly send their children to school at such times as their help is not imperatively required at home. Perhaps it would be too much to claim, that the change discernible in this respect is wholly due to the work Satterlee initiated, but certainly much of the credit for the improvement is clearly traceable to the influence of the missions he established.

It would be a mistake to imagine, because these mountain folk are illiterate, that they are not in many cases very intelligent, or because they live in squalor, that they do not possess many sterling virtues. They are hospitable to the last degree, personally courageous, loyal to each other, uncomplaining, and fair in their dealings. In their heredity they represent, perhaps, the purest strain of native Americanism to be found in the whole country. There is among them practically no admixture of foreign blood. Every one of them possesses doubtless the qualifications for admittance to such patriotic societies as the Sons of the Revolution and the Colonial Wars. Out of such stock have arisen men like Andrew Jackson and Abraham Lincoln. Reticent and shy in the presence of strangers, they are extremely sensitve to criticism and suspicious of the motives of those coming among them from the outside world. The faults prevalent among them are those which naturally pertain to a

rude and simple people living in a state of isolation, and who, for the most part, are a law unto themselves. Illegitimacy and concubinage are frequent. Feuds, sometimes leading to a prolonged vendetta, are characteristic of their existence. They often come in conflict with the law, owing to their propensity for manufacturing illicit whiskey, and they invariably regard the revenue officer as their natural enemy. They themselves drink large quantities of their own "moonshine."

The moral improvement among those who have come under the influence of the missions established by Satterlee is a fact testified to by those who are familiar with the conditions which existed previously. A politician, a Methodist, who was in the habit periodically of making campaign speeches to the mountain audiences, expressed his conviction that the change which had taken place was little short of marvellous. "Mr. Satterlee," he declared, "has done wonders for these people. I find everywhere more intelligent listeners. The people conduct themselves with greater propriety, they dress better, and seem to have a keener appreciation of moral issues."

Satterlee's tact in dealing with these peculiar people, as shown in his respect for their prejudices, in his democratic ways, in his hearty recognition of their virtues, and in his refusal to employ any other means than moral suasion in his endeavors to eradicate evils, undoubtedly accounts largely for the great success he achieved.

"Your preacher is just as common as we are," was the remark of one of his mountain flock to the layman in charge of the mission. This was intended as a high compliment to the simplicity of his manners and bearing.

Many are the stories told of Satterlee's kind-heartedness and generosity to these poor people. A young boy, a cripple, was sent by him to the Johns Hopkins Hospital in Baltimore for treatment, the money being supplied by himself or obtained from others through his solicitation. One family, who was confronted with the necessity of obtaining a certain sum of money in default of which the home would be sacrificed, obtained a loan from him without security, which it is pleasant to record was subsequently repaid.

The ground for one of his chapels was given by a neighbor who distilled and sold whiskey on his premises adjoining the building. After the chapel and school-house were built, Satterlee was pressed to take advantage of the law which prohibited the sale of liquor within a certain radius of a church or school.

"They'll incorporate and put you out of business," remarked some of his friends to the donor of the land.

"I'll trust him not to do that," was the reply.

"No," said Satterlee, when the suggestion was made to him, "we can't do a thing of that kind; we'll have to trust to moral suasion."

During the church services the liquor dealer ab-

stained from making sales, and ultimately gave up the business altogether, was baptized and confirmed, and became one of the staunchest supporters of the work.

Satterlee fully appreciated the necessity of being regular and prompt in his attendance at the services which he held monthly in his mission chapels. When the designated Sunday came, he never permitted anything to interfere with his going. Whatever was the state of the weather, however bad the roads, he was always on hand. It was by no means an unusual thing for him when the weather made traveling hard, to leave Morganton on Sunday immediately after his service in the parish church, without waiting for his dinner. He would take a cold lunch with him and eat it on the way, rather than run the risk of arriving late at his destination. The mountain people, who, in many cases, themselves came a distance of several miles, were quick to appreciate his regularity, and he seldom lacked a good congregation. When he first began to hold these services, upon a very stormy day when the mud in the roads was up to the wheel hubs, he drove out only to find a mere handful present. A gentle rebuke expressive of his surprise that so few were in attendance when nothing ever prevented his coming was sufficient, and he never had occasion again to complain of their remissness in this respect.

That Satterlee was able to accomplish the difficult task of translating his ideas so that they could be

fully comprehended by those among his hearers who were most illiterate, is proved by the comment made by one of the members of his mountain flock in the vernacular of the district, "The preacher knows what kind o' fodder to give we 'uns."

A teacher in charge of one of the mountain schools furnishes some interesting reminiscences of her life among these people and pays her loving tribute to Satterlee's memory.

"When I first took up the work, Mr. Satterlee's injunction was, 'Use every means in your power to induce the people to send their children to school.' The school was free, even the books were donated. Mr. Satterlee felt that if the children could read and write, and had a fair understanding of arithmetic and grammar, they would then have a desire to reach out and gain more knowledge; and so have within them power to better themselves.

"He was wonderfully gifted with the ability to interest people. Once they knew him, it was a very easy matter to win their good will; for the average mountaineer is good-hearted, hospitable and unsuspecting of ill, though often superstitious.

"When I went down there, it seemed to me they had so little pleasure that I felt to start a debating club would be a good thing. Soon we had some really good talkers; it was astonishing the short time it would take for us to settle the most important public matters in our club. The winning side would invariably say to me, 'Please tell Mr. Satterlee about

the debate, and that our side won.' There were a few girls connected with the club, but mostly boys whose ages ranged from ten to fifty years—you see there were some old boys in that club. When Mr. Satterlee would come out again, he would remember what had been told him; and it was a genuine pleasure to hear him talk to them about the club. They felt that he was really interested in their welfare, and they were not mistaken.

"One Sunday afternoon we were expecting Bishop Satterlee out to the mission to preach the sermon and conduct the services, and as I had to go a distance the previous week to look after some children, concluded to take along some notices of the coming visit of the Bishop, and fasten them on trees or some other conspicuous place, hoping that by so doing a greater number would be induced to attend. I went into a store, in an out-of-the-way place, and, after having made a purchase, asked permission to place the notice near the door. I had never been there before, nor had I ever seen any of the family. Said the proprietor, 'Wal, what's it about, anyway?' I read the notice that Bishop Satterlee of Washington would be at the chapel, etc., etc. Said the man to his boy, 'Jake, let the lady put it up. I reckon he's some kin to the preacher that is so mighty civil to us poor folks. Why, he'd shake hands with a man in his old clothes as quick as if he was dressed up in a white collar.' The proprietor put up the notice himself, and

I had the satisfaction of seeing him and 'Jake' at the service.

"The people show their good feeling toward one in many ways. If they admire a person very much, they are apt to name the first new baby after him. One very disagreeable morning, while the hail and rain seemed to compete with each other as to which should possess the earth, and I could hardly see to drive, because of the storm, all at once my horse halted a little, and almost in front of him stumbled a little black boy about three years old, and close in his wake came mother calling in a shrill rasping voice, 'I say, you Churchill Satterlee Gordon, come here. I 'clare to massa if he ain't the triflenest no 'count young 'un ever born'd.' I thought right there, how little there is in a name, to be sure. The Gordon was after the lay reader, who came out to our mission, and who lived not far from the affectionate mother of the little image I had nearly run over.

"It seemed wise to bring the people together as often as possible. We became interested in each other, and the results were good feeling generally. If a picnic were to be held, we always found out first whether Mr. Satterlee could be with us or not. We always waited his convenience, because we wanted a good time, and if he were with us, we were sure to have it. He was ever ready with suggestions for games, and his laugh was contagious. When the 'tug of war' came, and one side showed weakness, he went to their rescue. Then what fun! Every one

who had any pull in him would rush for the rope. When it was time for refreshments—and at a mountain picnic it comes early in the day—he would be in among the men. If one seat was more comfortable than another, he would insist upon some tired mother with a baby sitting there. The babies were regular attendants on all festival occasions. The male mountaineer does not make a good nurse, so the mother wisely picks up the infant and starts off, and as the father does not like to lose sight of the family he goes too, and is always sure of a welcome. On Sundays the father usually feels called upon to turn his attention to viewing the farm, and to go out to the barn and congratulate the mules and himself that it is a day of rest for them. The wife is the chief transgressor, and does the greatest amount of work on Sunday; for they must eat, and Sunday is something of a feast day.

"It was not unusual for one of the mission people to send me a message to go to them at once, that they were 'mighty bad, and reckoned that they had putty nigh retched the end of their rope.' In response to a message of this kind, I went to see a woman, who had a great deal to say about a long life misspent. I felt very anxious that Mr. Satterlee should see her; her advantages had been so meagre, it seemed to me that the poor unhappy soul might find peace if the good priest, whom I knew and trusted, could talk to her. So I hurried off just as the sun was rising over the mountain. When I reached the rectory they had

just finished breakfast. We were six miles from the woman's cabin, and Mr. Satterlee had a wedding to attend to at noon; but he said certainly he would go at once. One of the lay readers at our mission went with him; and as we knelt there, and I heard his kind voice raised in prayer to God in behalf of the poor woman, asking for mercy and forgiveness, I felt sure that the petition would be granted. The result was that the woman changed her life altogether, and lived for several months. The good of that visit was far-reaching. Three of her grandchildren were sent to school to us. Subsequently these with the mother were baptized, and the mother and eldest girl were also confirmed.

"A gentleman said to me one day, 'Mr. Satterlee is very hard on horses, etc.' A farmer standing near and hearing the conversation, remarked, 'Wal, he's a gentleman, he is, and if the mare had any sense she would be proud to haul such a man.'

"The wedding of a mountain pair was celebrated in Grace Church, Morganton. The marriage was one of convenience altogether; but as the bride was past fifty, and the groom several years her senior, it was to be supposed they had reached years of discretion. I was honored with an invitation to the breakfast, which followed the ceremony. Some of the friends of the groom had prepared very nice refreshments. Mr. Satterlee was trying to preserve a serious manner, as the occasion called for, when suddenly the bride called out, 'Oh, shucks, let's go home. Them

there hogs ain't been fed since last night.' She referred to the swine that were part inducement to the business transaction that had taken place that morning. I will never forget the expression on Mr. Satterlee's face. Yet he was just as kind and thoughtful of that uncouth old woman as if she were a lady. He was so considerate of every one. I never knew him to do a selfish act, or an unkind one.

"When the mission people would take in greens that they might have a hand in the trimming of the parish church, at Christmas, he would be sure to set them in a conspicuous place, where they could see them, and be assured that their contributions to the church decorations were appreciated.

"When the time came for him to leave us, I met a man whom Mr. Satterlee had helped to overcome a bad habit, and said this strong man, with tears in his eyes, 'How can we let him go? I feel all broken up over this.'

"I will always remember the early celebration of the Holy Communion held at the mission after there had been several confirmed. He came out frequently in the early morning; it was so sweet and peaceful. As I look back to those days, I think now as I did then, that the work was such a good one; and I rejoice at the privilege of having had Mr. Satterlee as a leader and guide in it; always ready to encourage one with some apt quotation, 'Be not weary in well doing; for in due time ye shall reap if ye faint

not.' Dear Mr. Satterlee! The world is better for the brief time he was in it."

A clergyman from the North who visited Satterlee in Morganton, gives the following account of his visit to one of the mission stations:

"I well remember a Sunday afternoon, a little more that seven years ago, on which I drove out to the most remote of these missions. The ruts were so deep in the roads that the axles of the buggy now and again touched the road between them. When I commented on this to the lay reader in charge, he told me of an afternoon when it had taken Mr. Satterlee and him four hours to drive the eight miles, being compelled several times to stop and pry the buggy out of the mud with fence rails. He assured me that since the opening of the chapel two years before, there had not been a Sunday on which the service was omitted. The chapel stood in the woods; there was not a house in sight. But it was crowded to the doors with typical mountaineers, some of whom I was told had driven twelve miles in springless wagons drawn by oxen. The Methodist circuit rider had ridden there on an aged mule of preternatural gravity. The women had brought their babies, and were dipping snuff all the time. But the congregation was reverent and earnest. The people filled the seats. They stood so thick in the doorway that it was difficult for us to get in. They sat all over the steps of the chancel platform. They sat on the window sills, and boys and girls fought for favorite branches of trees from

which they could see and hear. I was informed that the majority of those in that congregation had never been in any place of public worship till that chapel was built. It was near this place that Sister Ella, a deaconess working in the early days, asked a sixteen-year-old boy if he had ever heard of Jesus Christ, and received the startling reply, 'No, he don't live near here. Perhaps he lives out on the big road.' While we were there lay readers were conducting services at the two other chapels, and that morning and evening lay readers conducted the services at the colored church, while I officiated at the parish church, Mr. Satterlee having gone with the Bishop to Valle Crucis, to forward the mission work at that point."

One who was present on the occasion of a Confirmation Service held at the Chapel of the Good Shepherd has written a graphic description of the scene, which must have been quite Apostolic in its rustic simplicity:

"On Easter Day, 1898, the Bishop of Washington, at the request of the Bishop of the Diocese, came to visit the Chapel of the Good Shepherd. It was a memorable afternoon. The skies were bright and the air was fragrant with the flowers of early spring. Birds were twittering in the branches. The congregation came from all sides, on horseback, on foot, and in strange primitive equipages, many of the people bearing a striking resemblance to the country folk described so vividly by Shakespeare. The chapel was a one-story house, with a wide piazza in front The

walls of the interior were dressed in festoons of white, by the deaconess and her assistants, and flowers were everywhere. We came both to a disappointment and an agreeable surprise. The room itself could not hold one-tenth of the congregation, and therefore the services were held on the piazza in the open air. The diminutive organ was brought out, and the choir took their places. The old mountaineers ranged themselves in a semi-circle, sitting on logs, which were lying about in profusion, eyeing the Bishop in his robes as though he were some wild animal, who had been caught and brought in for the occasion, and nudging each other, with a broad grin on their faces. Soon, however, these simple folk felt the reverence of the occasion, and the change which came over the hundreds present was very marked.

"After the Bishop had spoken, explaining the rite of Confirmation in simple words, he laid his hands upon the heads of those who knelt before him. The scene was a memorable one. I felt as though I was living in some other century, and was looking upon people who were drinking in the first experiences of our Church with her beautiful services."

Material for telling more in detail the story of the interesting and unique work among the mountain people which Satterlee was able to accomplish through enlisting the services of the members of the Brotherhood of St. Andrew happily exists in the form of a graphic description from his own pen. It is probably no exaggeration to say that this account

constitutes the most heroic record of missionary work ever undertaken and carried on by any body of laymen belonging to the Episcopal Church. The article was first published in the January number of the *St. Andrew's Cross,* 1900, and was subsequently issued in pamphlet form by the Morganton Chapter of the Brotherhood. Nothing could be more satisfactory than to have the story of this remarkable missionary enterprise set forth by him who was the leader and guide in it.

"What Laymen Can Do In Mission Work" is the title under which the article appeared. Both in its title and the use of the plural pronoun the account exemplifies the characteristic modesty of the man and his habit of giving to others associated with himself in the enterprises which he initiated and carried on their full measure of credit.

"In the Blue Ridge Mountains of Virginia, North Carolina and Tennessee there lives a class of people very unlike the majority of the citizens of the United States, with customs and ideas peculiar to themselves. Many of them have a keen, native intelligence, though they possess neither education nor knowledge of the world. These mountaineers are often misjudged or unappreciated, and comparatively little has been done to plant the Church among the scattered communities in which they live. One reason for this oversight may have been the opinion that our Church, with its liturgical service, would not appeal to, or be understood by an uneducated people, ignorant of the

conventionalities of present-day life. To be a Churchman requires intelligence, but not necessarily education. A confusion of the two terms, intelligence and education, is the cause of many a failure to understand aggressive work in winning souls for Christ.

"The General Convention of 1895, realizing the important character of this Piedmont mountain region, especially in North Carolina, set apart the western portion of the State as the Missionary District of Asheville. A few months before, a Chapter of the Brotherhood of St. Andrew had been established in Grace Parish, Morganton. The question which immediately confronted its members was, What special united work shall the Chapter undertake? The answer was unmistakably written in the valleys and upon the rugged peaks of the everlasting hills. These mountain sentinels beckoned us to come to teach the mountaineers the Gospel message. In several portions of the surrounding country the visitations of a Christian minister of any name were of rare occurrence. So the Brotherhood Chapter determined to start a mission. One of the members agreed to become a lay reader and catechist, and to go every Sunday afternoon to this point, eight miles distant from the church, for the rector had the services of the parish church at Morganton to look after. In a little log hut, which, after the Brotherhood, was named St. Andrew's, the first services were held. The people seemed to appreciate them and the Brotherhood men,

for the lay reader and his helpers were faithful and enthusiastic.

"Successful work of any description will generally expand; and, in our case, St. Andrew's Mission was succeeded by another, named The Good Shepherd. Instead of an old log hut, as before, with cracks in the walls and a fireplace of the last century, a palatial 'country store' was placed at our disposal by some friendly Methodists and Baptists. Fortunately, our parish church contained additional material for lay readers and Sunday-school teachers. A second Brotherhood man consented to go each Sunday to this new mission to conduct service and make an address. Four months later a third mission was started, called at first the Mission of the Messiah, but for obvious reasons renamed soon afterward St. George's.

"We were thus responsible for three missions. The rector arranged to visit each one Sunday afternoon a month, while the lay readers gave weekly services. Before long Sunday-schools were found to be even more necessary than church services, experience leading the rector and the Brotherhood men to realize how much they could accomplish by little additional effort in this direction. As the faults in the work became apparent we corrected them one by one. A day school was seen to be necessary to teach the children how to read the Bible and the Prayer Book and how to study their Sunday-school lessons at home. Then, too, the young people needed looking after

during the week. So, a deaconess was sent to us by the Bishop. We had often thought how much good could be accomplished in this way, but we had never dared to hope for such a privilege, and we willingly solicited funds for her support. It seemed to be the will of God that our work should prosper. Next, three chapels were built for us within a year by kind friends. St. George's Chapel was given by St. George's Sunday-school in New York, the others by individual subscriptions. The influence of a deaconess living among the people soon became apparent. Her success was almost phenomenal. At present there are seven women teachers, in charge of five flourishing day schools, and endeavoring to build up Christian character generally. These teachers work in full harmony and sympathy with the Brotherhood. In the Church service and Sunday-school the lay reader acts as the rector's deputy, but in the temporal affairs of the mission the teacher in charge has full sway. This has proved a wise arrangement. During the past few months the care of the colored mission services in Morganton has been undertaken by members of the Chapter, and the outlook is quite hopeful. Ours is thus almost entirely country rescue mission work, and oftentimes we look with envious eyes upon other Chapters which are so successful in ways in which we are deficient.

"So much for what we undertook to do. What, it may be asked, has been the result? Does our Church, with her service of Common Prayer, attract and hold

the uneducated mountain people? In reply we are able to give an unqualified affirmative. But first, What aroused and perpetuated this work in a small country parish, where there was little money to help in conducting the missions? The rector was not ubiquitous and could not attend all the services. The congregation of the parish church was unable to support an assistant. The mountain people might have given salary in vegetables and farm produce, but they could not contribute money. The Bishop was powerless to give us any of the meagre funds at his disposal to support an additional clergyman. The answer is, the Brotherhood of St. Andrew made this work possible. It could not have been accomplished without the interest and co-operation of the laymen, and their interest could not have been aroused without the simple yet thorough organization of the Brotherhood. Secondly, this illustrates the truth of an old, though somewhat disputed, principle, that mission work to be successful to the greatest degree must be undertaken in connection with a parish church. Isolated missions with their monthly or bi-monthly services are not as thriving as those conducted in union with a prosperous parish. The reason is obvious. Interdependence of obligation arouses interest. It is good for the parish church; it strengthens the mission. Above all, it illustrates the principle of the organic unity of the Catholic Church. When on Easter and Christmas, these people of the missions come six and eight miles, on foot, on mule back and in springless wagons over

the worst possible roads, with their Sunday-schools, each carrying its banner, to join in a carol service at the parish church, the sight is inspiring. It brings to the mission school children a consciousness that the Church is their spiritual home, while it does the people of Grace Church and, in fact, the whole community a vast amount of good to view the old farm wagons drawn by mules and tied to the hitching posts of that Church which is sometimes called 'the Church of the rich.'

"Have the mission people shown their appreciation of the services? And if so, in what manner? Lay reading, of course, is never as popular and satisfactory as services conducted by an experienced parish priest. The lay readers realize this and they have never once infringed upon the prerogative of the pastor. A few individuals who loudly affirm that 'lay services are no better than no services,' have on occasions escaped from the chapels, when they awaited a clergyman and discovered that it was the lay reader who unexpectedly appeared—a lawyer, or an insurance man, or a grain merchant; but such exhibitions of displeasure have been rare. The people came to these missions because they found they could meet God there, even if it were a layman who endeavored to point Him out. On a recent Sunday, an average day, there were two hundred and sixty people attending the services. The number of baptisms, in the neighborhood of fifty, shows the importance the people place upon this Sacrament. Many

have been confirmed, while nine-tenths of the number who have been confirmed receive the Lord's Supper whenever an opportunity presents itself. During the year the aggregate attendance has reached fifteen thousand.

"Sometimes it has been most difficult to reach the chapels on account of the inclemency of the weather and other reasons, but neither rain, snow nor mud has kept the lay readers from their duty. Frequently the rivers have been so high that one's feet had to be rested on the dash-board, or one has been compelled to stand on the seat when the buggy was partly submerged by high waters. The good-natured endurance of such slight discomforts has won the respect and affection of the people. The first man to be confirmed was not singled out by the rector and urged to join a class for preparation. He came of his own accord to one of the laymen and announced his desire to be confirmed. When he was asked why he had made the request, his reply was that the devotion which the laymen had shown convinced him that the Church they represented was a Church which fostered robust manhood, and therefore the Church of which he desired to be a member. 'People from other churches,' he said, 'have come out here to hold services, but as soon as something has happened to discourage them, or as soon as bad weather began to make traveling unpleasant, they stopped coming. We like the Brotherhood men because they are good weather, bad weather, all the year round, workers.'

"In what respect are the people bettered? In the same way that the unenlightened people in New York or any other city are influenced and bettered by contact with the Church;—in appearance and manners, by an ambition to read and write, and by their growing appreciation of the worship of the Book of Common Prayer.

"We have adopted different systems of introducing the Church Service at different missions. At one, we began the first Sunday with a leaflet; at another, with selections from the leaflet, marking the portions to be used with a red cross. At a third, we began with the 'portion of Scripture,' the 'few remarks' and the 'extemporaneous prayers,' and after ten months introduced the leaflet. Each of these methods has its advantages as well as its drawbacks. The use of the liturgical service at once is apt, if not to antagonize, to puzzle and intimidate the people. On the other hand, waiting to feel the way sometimes makes it awkward to change the method of worship and to give a satisfactory reason for doing so. The congregation is afraid to respond at first, but enjoys it afterward. The people soon learn to feel that they have a share in the worship, and participation creates interest. A man from one of the chapels of another Christian body who examined our Prayer Book exclaimed, 'I shall never be satisfied until I have gone forward before the congregation and received Confirmation, thereby acknowledging to the world, in the presence of God, my repentance and receiving for-

giveness of all my sins, and strength and gifts to persevere in the Christian life.'

"To show how the people have improved is a difficult matter, but to us it is unmistakably evident. We remember years ago when one of the women of the parish, in the goodness of her heart, drove sixteen miles out into the country through mud axle deep, to teach the children the Christmas carols, and after singing one of the carols alone about six times, inquired—perhaps with a little righteous indignation—'Children, why don't you join in?' The answer was far more chilling than the cold breezes and more aggravating than the mudholes, but beautifully frank: 'We didn't come yere to sing; we come to hear you 'uns sing.' Now things are different. Last Christmas the people at one mission would not allow us to send a wagon to bring them from the country to the carol services. 'We wish to take care of ourselves,' was their answer; and a very self-respecting answer it was. Recently we inquired why certain mountain children knew so much poetry, and discovered that they read all the books and papers which came into their homes and learned all the poetry which appealed to them—the result of the schools. 'My, how they do enjoy them verses!' was their mother's expression of gratitude.

"There are many picturesque features in the lives of these people. On the winter evenings while waiting outside the chapel for the service or entertainment to commence, they build a large bonfire and gather

within the warm, bright glow of the flames; the women in large calico sun-bonnets, regardless of the weather; the men tall and gaunt, with deeply lined faces; the young people laughing and joking. When the time comes to go home, they light their pine torches and start in the darkness on the long homeward tramp, the men sometimes carrying the children. Very often streams have to be waded; that is, if the crossing log has been swept away; and when the cozy log house is reached, we may be sure that the tired parents and sleepy children appreciate the comforts of the wide beds, covered with their patchwork quilts, the result of the women's work during the winter days. When the mud is so deep that walking is impossible, a family mule is brought to the mission, with as many as it can hold upon its back, the journey to the chapel and home again being slow but sure. As there is nobody at home with whom to leave the baby, the mother is obliged to take her little infant to church with her, and one becomes so accustomed to the various wails and cries, that after a service in one of the chapels the stillness in the parish church seems abnormally restful.

"It is a touching sight to see a whole family come to Baptism. A father, mother and five children were baptized last winter, beginning with the oldest and going so, in order, down to the baby.

"A marriage always draws a great crowd and seems to impress the people very much. The last one presented a difficult problem, as the young woman

refused to let go of her father's hand, and the groom was too shy to come forward. One man in the congregation was heard to say, in an awed whisper, 'Lor', I could never go through that.'

"The Mothers' Meetings are always well attended, and are doing much to teach and elevate the women in their home life, and also to give them practical, common-sense knowledge. The Progressive Clubs are holding the interest of the young people and are improving them wonderfully. Whereas, the subject for debate at the first meeting was, 'Which is better, a horse or a mule?' 'The Future of the Philippines' was the last subject under discussion.

"Our Brotherhood men have found out the old truth that he

> " 'Who gives himself with alms feeds three,
> Himself, his hungering neighbor and Me.'

"Working for others helps self almost more than it does them. It creates in one a manly ambition; it engenders humility. Without any cant or exaggeration the rector of the missions can say that, in several places he has seen the whole religious tone of the community raised by the life and example of the Brotherhood workers.

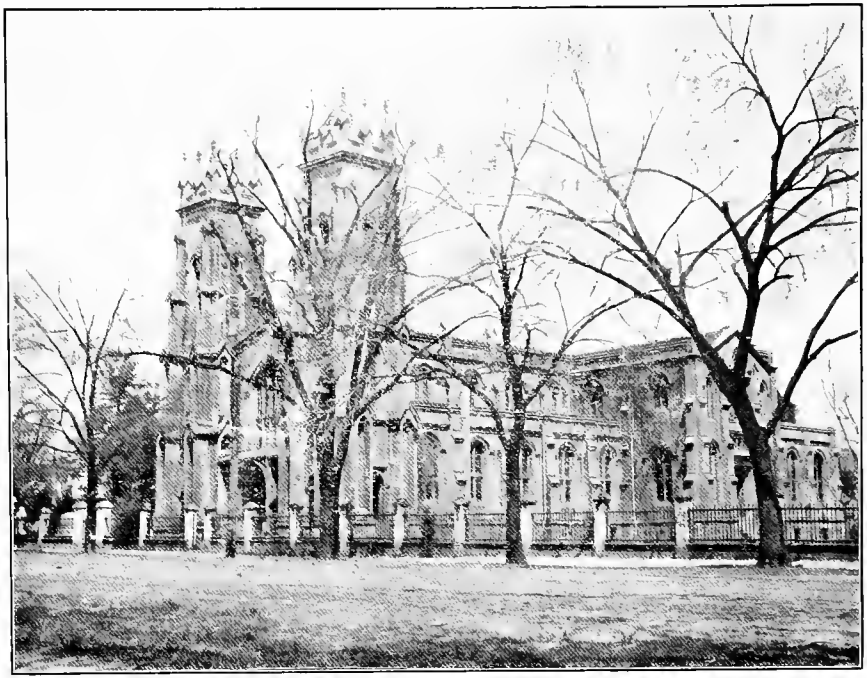
"Nothing is so interesting as human nature. There is a God-ward side to every character, and divine instincts that will respond to every appeal that is really made in the Name of Christ. Our American life is teeming with opportunities, but it requires

courage to seize them;—not the courage of the soldier on the battlefield; not the courage of the financier or of the statesman, but of the Christian who dares to speak for Christ, in Christ's own way, through His Church."

CHAPTER V.

TRINITY CHURCH, COLUMBIA.

THE work which Satterlee was doing in Morganton began, as time went on, to attract much attention throughout the South, and particularly in neighboring dioceses. He came to be widely regarded as an energetic and successful man, and it was, therefore, inevitable that prominent parishes in that section seeking a rector should have their thoughts directed toward him. In the spring of 1900, Trinity Church, Columbia, S. C., the largest parish in the Carolinas, numbering over five hundred communicants, lost its rector by his removal to Richmond, and the vestry began to take steps to fill the vacancy. A former parishioner of Grace Church, Morganton, a member of the Brotherhood of St. Andrew, and a close friend and great admirer of the rector's, had removed to Columbia about a year previous to this time. Knowing that the pastorate of Trinity was vacant, he mentioned Satterlee's name to one of the wardens, who, in turn, brought the matter before the vestry. This gentleman was straightway invited to appear before that body and give information in detail about the character and attainments of his former pastor. So



TRINITY CHURCH, COLUMBIA.

enthusiastic was he in his remarks and so laudatory in his statements, that he succeeded in creating a strong desire to secure Satterlee for the rectorship. As a member of the vestry in speaking of the matter afterwards, said, "We really did not believe that any such man existed, but if he did, we felt we must have him."

In reading the following letter written after Satterlee's death by this gentleman who proposed his name, one can well imagine how eloquently he must have advocated the choice of his friend for the vacant pastorate of Trinity. The communication is addressed to Mrs. Churchill Satterlee:

"It has seemed almost impossible for me to dry my eyes or steady my hand to write, when at times I have begun to realize the great blow that has fallen upon us all. I had no scheme of life, I might say no dream of life in which Churchill Satterlee, my friend and brother, as well as rector, was not a vital factor. It never occurred to me that my advancing and declining years would not be comforted and cheered by the splendid fellowship which has grown and strengthened between us since the beginning of our acquaintance. That we did not correspond as frequently as some friends do is of no greater significance than that when thrown with him, I did not say all that I had meant to say to him. There was something satisfying about his very existence and the supremest comfort and delight in his presence. No misunderstandings could live between us, and to me

as to many another, he was the most real exemplification of true and living Christianity that could be presented. In the pressure and crush of business I have stopped and thought of him, and the days we have spent together, of our long rides, with his arm affectionately around my shoulders; of the evenings in his study in Morganton, when he would speak of you and your coming to share his life and work; of the days when you and he lived there together; and afterward when you came again into my life in Columbia, so naturally, that the existence of the interval of more than a year was forgotten in the joy of reunion. All these have often, I might say daily, come back to me accompanied by the hope, aye, the belief that they were all to be lived over again.

"It must be that 'beyond this bourne of time and place,' all this is to be, and more which now we cannot understand, but which he knows, just as we felt that he always knew, even as he walked among men.

"Others have spoken and written of him better than I am able to do, but none have said more than I have always known, and to none will his life be more of a living reality than to me.

"The hymn, sung as his body was carried from the church, was the refrain of the glorious song of his life; the message of his spirits to his people, '*May Jesus Christ be praised.*'"

A delegation from the vestry was sent to Morganton to make a personal investigation, which resulted favorably, and an immediate call to the rectorship

was unanimously extended. This call was delivered in person by the two wardens and the assurance was received that it would be duly considered. Satterlee went to Columbia shortly afterwards to look over the field.

While there he met the vestry as a body and inquired particularly whether in case of his acceptance, the congregation would object to his undertaking mission work in poor communities, and on occasions bringing the people of such mission to Trinity Church for united worship. He was assured that no obstacle would be thrown in the way of his doing any good work, or in the methods adopted by him for accomplishing it, provided, of course, that he would not leave undone the proper ministration to Trinity Church.

He went from Columbia to Washington and thence back to Morganton, from which place he wrote accepting the call, promising to take up his duties on the first Sunday in January.

The following is the text of the call issued by the vestry, with Satterlee's reply accepting the same:

"November 5, 1900.

"Rev. and dear Sir:—

"As Senior Warden of Trinity Church of this city, and as such, in the absence of a rector, Chairman of the Vestry, I have the honor and the very sincere pleasure of officially asking you to accept the rectorship of this parish, to which you were unanimously

elected by our vestry on the third day of this month. At a meeting of our congregation held this afternoon after due notice this action of the vestry was unanimously approved.

"We offer you a salary of $2,100 a year, payable in monthly installments, and the use of a convenient and commodious rectory.

"In behalf of the vestry and congregation I express the sincere wish that you will favorably consider this call.

"With respect,
"Faithfully yours,
"ROBT. W. SHAND.

"To Rev. Churchill Satterlee,
"Morganton, N. C."

"November 21, 1900.
"Grace Church Rectory,
"Morganton, N. C.

"ROBERT W. SHAND, ESQ.,
"Trinity Church Vestry.

"My dear Sir:

"After careful and earnest consideration of the call extended to me by Trinity Church, Columbia, I have at last decided to accept it.

"It is not without some hesitancy, that I follow in the illustrious steps of such men as the past rectors of Trinity Church, but by your kind indulgence, and by the grace of God, I believe we shall be happy in our relations as pastor and people.

"I suggest Epiphany, January 6, 1901, the first Sunday of the month, as a convenient day to assume my duties as rector of your Church. I should like six weeks vacation in summer in order to be with our parents, about which they feel very strongly.

"Hoping that God will bless our united efforts in the upbuilding of His Kingdom, I am, my dear sir, with great respect and esteem,

"Sincerely yours,

"CHURCHILL SATTERLEE."

In a previous chapter it was stated that Satterlee had refused several flattering offers to leave Morganton and accept work elsewhere, but that he preferred to remain where he was, being contented and happy with his lot. Possibly he might have preserved this intention and resisted all inducements to make any change had it not been for considerations which he regarded as imperative. His salary of six hundred dollars at Morganton, now that he had a family growing up, was wholly insufficient for his needs, modest as they always were, and although his father was willing to extend his financial assistance, his ability to do so had lessened since his acceptance of the Bishopric of Washington, and Satterlee felt that he ought to relieve him of that burden. Moreover, for some time past the fact had impressed itself upon him that he needed the intellectual stimulus only capable of being found in a larger and more varied community, if he was to make the most of his talents.

Besides these considerations, he appreciated the fact that his missionary labors in Morganton had about reached their limits, and, with the organization he had perfected, could be easily carried on by another hand. But in order to assure after his departure the continuance of the important work which he had established among the mountaineers, and to provide the necessary funds for maintenance, he brought the matter to the attention of the General Board of the Domestic and Foreign Missionary Society, asking that permanent provision be made for carrying it on. This the Society, on his representations endorsed and approved by its agents who were familiar with the work, readily agreed to do. But, in addition to these considerations, Satterlee had convinced himself that a great work awaited him in Columbia among the mill people, of whom several thousand were settled upon the outskirts of the town, and whose religious needs appealed strongly to his missionary spirit. In leaving Morganton and going to Columbia, Satterlee felt he was justified, not merely on purely personal grounds, but that he would thereby secure a wider field for his energies and opportunity for the fuller development of his abilities.

Satterlee entered upon his duties in Trinity Church on the Feast of the Epiphany, January 6, 1901.

The parting from his parishioners in Morganton was a sad one for both rector and people. The impress which he had made on the whole community was so deep and abiding, that when his death

occurred three years afterwards, the entire town was plunged in mourning, and gave visible and vocal testimony to the universal respect and affection felt for him by all classes and creeds, in a special memorial meeting, the details of which are reserved for narration in the final chapter. The sorrow on Satterlee's part at severing the relations which bound him to his Morganton flock, was equally sincere, and his affectionate interest in those among whom he passed the first years of his ministry continued to display itself in many ways.

Columbia, where Satterlee now took up his residence, was one of the most thriving among the smaller cities of the South. As the capital of the State it drew to itself representatives of the chief political and legal elements in the commonwealth. Originally built for the sole purpose of providing a seat for the State government, the city for many years preserved this exclusive character, and only since the war has developed aspects of commercial and industrial life. Burned to the ground during the Civil War, Columbia quickly rose from its ashes and through the courage and enterprise of its citizens was rebuilt on more substantial lines, and to-day, with its noble Capitol, its State and public institutions, its fine business buildings, its State College, and well-appointed public schools, its dignified church edifices, and its many attractive homes, furnishes ample evidence of the public spirit and thrift of its inhabitants.

Trinity Church was one of the most important and

influential parishes in the South, both from the number of its communicants and the character and social prestige of the congregation, which comprised the élite of the city. The welcome accorded the new rector was cordial in the extreme. There was never any question regarding Satterlee's Northern birth and proclivities. He was made to feel at once his perfect acceptability in his Southern environment. The vestry was composed mainly of Confederate veterans of the Civil War, and the fact was remarked at the institution of the new rector, that the spectacle of a young Northern man receiving his induction into a conservative Southern parish at the hand of a Bishop who had himself fought on the Confederate side, and surrounded by a group of men almost all of whom bore wounds received in the great fratricidal conflict, was of unique interest.

In connection with Satterlee's first appearance in the chancel, a ludicrous incident is related which, at the time, to himself certainly, afforded small occasion for risibility. It seems that the trunk containing his supply of vestments went astray en route between Morganton and Columbia, so that when Sunday came he found himself without his clerical habiliments. There was nothing to do but to borrow a cassock and surplice from a brother priest. As Satterlee stood over six feet in his stockings and was proportionately big of frame and broad of shoulders, and as the other man was small of stature and lightly built, the vestments were anything but a good fit,—

in fact, the grotesque appearance of their new rector with abbreviated cassock and sleeves coming only just below the elbows, was the occasion of much suppressed amusement on the part of members of the congregation. This incident, however, served, as a member of the parish afterwards remarked, to increase the respect felt for him, because it was plainly evident if he was built on generous lines physically, he was possessed of a small supply of personal vanity.

One who was present on the occasion gives a description of Satterlee's bearing under the trying ordeal to which he was subjected.

"He had to face a church crowded with strangers, the majority of whom looked upon him as simply a mountain missionary. He exhibited absolutely no hesitation or self-consciousness. His rendering of the service, always impressive, was this time superb, and when he came to the sermon, which was not the one prepared for the occasion, he more than held his own. There were many who came to criticise, and even friends from North Carolina who feared the ordeal for him, but as he proceeded a wave of reaction seemed to sweep over the entire congregation, and when the service was over, the people seemed to say with one voice, as they left the church, 'He's the man.' "

Two weeks after Satterlee entered upon his duties his little son Yates was stricken down with smallpox, and the family found itself quarantined in the rectory. The sympathy of the whole community went

out to the rector and his wife in their misfortune and anxiety, and, though debarred from offering their personal ministrations, his parishioners found many methods of expressing their deep concern and friendly solicitude. After the second week, as the case was only a mild one, Satterlee withdrew from the house in order to attend to his parish duties and was able to communicate with his wife only through the telephone or at a distance from the street. It was a severe trial for him, but it had one good result, in that his trouble served to draw his people closer to him and to early cement the bond which united pastor and flock.

While Satterlee enjoyed intensely the society of his friends, and always kept open house for his parishioners, carrying his hospitality so far as almost to make of his rectory a parish house,—he was yet a man singularly domestic in his tastes, and took the keenest delight in the companionship of his wife and children. The contrast between the lonely years spent in Morganton before his second marriage and his happy domestic life subsequently was most marked.

Satterlee's immediate predecessor was an eloquent and popular preacher, and the knowledge of this fact caused him many misgivings regarding his ability to satisfy the expectations of his new flock. He was wont to acknowledge humbly his own shortcomings in this respect. He strongly felt that his people were rightfully entitled to the best he could give them, and

he determined forthwith to make himself more proficient in his prophetic office. In Morganton, among the simple and kindly folk who constituted his parishioners, he felt that he was addressing a little body of friends to whom he could speak in terms of familiarity and freedom, who loved him too much to be critical, but in the case of the conservative and cultured people who comprised his congregation in Trinity Church, Columbia, he realized that the presence of a more critical spirit demanded a corresponding effort on his part. While his sermons never lost their simplicity of thought and expression, a gradual improvement in their form and substance was noticeable. Particularly was this the case in his extemporaneous addresses. One of his Morganton parishioners, a lady of culture and critical judgment, in speaking of his first attempt at extemporaneous preaching, said to the writer: "It was positively pitiful to hear him. He seemed unable to utter a coherent sentence. His thoughts appeared to have deserted him and he floundered helplessly through his address, scarcely uttering a connected thought. It was a great relief to us when he had finished. When subsequently I heard him preach in Columbia, I was amazed at the improvement that had taken place. He spoke with ease and fluency and was able apparently to give full expression to his thoughts. I congratulated him warmly upon the improvement, and told him how surprised I was at his success, and added that I believed he would make a fine extempo-

raneous speaker if he would persevere in it. His face lit up with an expression of keen pleasure, as he remarked with boyish *naiveté,* 'Do you really think so, Mrs. X.?' I assured him I was perfectly sincere."

Of Satterlee's preaching, one who was very close to him, but whose relationship did not impair his discriminating judgment, writes in response to a letter of inquiry:

"You speak of Churchill's sermons. These were not eloquent, for Churchill's mind was creative, rather than analytical or logical. He had always a great yearning to help his people. He knew what he wanted to say, but only slowly learned the art of saying it in a way that his people would understand what he meant.

"The criticism that I have heard more than once from his most intelligent parishioners was, that while other sermonizers challenged a deeper interest, or were more eloquent than he, nevertheless they derived more help from Churchill's sermons than those of many others, because he always gave them some life lesson, which they took home to their hearts;—some vital truth which inspired their faith, and which they could live by.

"Personally, I have not read any of Churchill's sermons for a year or more, and although he had greatly improved since that time, and his sermons were really more helpful to the men of his congregation than those of his very eloquent predecessor, nevertheless, I am inclined to the belief that it was

his own personal influence, rather than the words which he spoke, which produced this effect."

One of the wardens of Trinity, in a communication addressed to the writer, speaks in the following appreciative terms of Satterlee's character and work:

"Mr. Satterlee soon impressed the whole community with the belief that his whole heart was in his work; that he had really attained to that Christian eminence where it was 'none for self and all for Thee.' He was a stranger to envy. He worked for the good of others, absolutely indifferent whether credit was given to him for what was accomplished. After his death a good Presbyterian remarked, 'Mr. Satterlee was one of the most catholic-spirited men I ever met,' and a Baptist minister said, 'I never knew a man who was more nearly the perfect Christian.'

"He found the ladies of the congregation organized into a Women's Guild, with committees charged with separate departments of church work, designated as Visiting Chapter, Chancel Chapter, Churchyard Chapter, Industrial Chapter, Beneficial Chapter, and Church Chapter. There was also an active branch of the Women's Auxiliary and an organization of young ladies called Daughters of the Holy Cross. All these were continued by Mr. Satterlee. A branch of the Brotherhood of St. Andrew had been previously organized. This he revitalized and enlarged. He also organized into groups, the 'Men of Trinity,' the 'Boys of Trinity,' and the 'Junior

Boys of Trinity,' and established for the girls the 'Junior Auxiliary.'

"Under his ministrations, congregation and Sunday-school grew in size. He was universally esteemed. As a preacher he would not be called eloquent, but earnest, sensible and instructive, with an improvement manifest every year. His life was a sermon. I have never heard of one single act or utterance of Mr. Satterlee criticised as being inconsistent with his Christian profession. He truly lived what he preached."

As may be gathered from the foregoing, Satterlee found Trinity Church well organized. He had not, therefore, to create his parish machinery as in Morganton, but simply to utilize what he found ready at hand and infuse the workers with a measure of his own spirit. It does not appear that he met with any open opposition to his plans from any quarter. Doubtless the greatest difficulty he had to contend with was simply the *vis inertiae* pertaining to a conservative and highly respectable congregation. As one of its members said, "Before Mr. Satterlee came, Trinity was anything but a working parish." The same person, in speaking of the obstacles which Satterlee found in his work, recalled a remark of his to the effect that the trouble with Trinity congregation was "its confounded respectability." Satterlee could bear nothing like a patronizing attitude on the part of one person towards another, and his contempt for what he termed "respectable aloofness" was supreme.

While extremely sensitive to any evidence of indifference or dislike exhibited towards himself, he never permitted such a feeling to dominate him. Rather, he exerted himself doubly to win over his critics. An intimate friend recalls his saying in such a case, "I think So-and-So is rather distant towards me and doesn't like me much; I must be careful to cultivate him."

In regard to his work as an organizer and pastor, one of his vestrymen writes thus:

"A feature in Mr. Satterlee's ministry was that disappointment in results never seemed to discourage him. If he thought a work was needed he tried to do it. If others failed to appreciate it, he nevertheless went on, and in many things accomplished what he wanted, while others predicted failure, and only a few sustained him. As it grew upon our people that he was working wholly for the good of others, and that good was done, he found himself sustained and encouraged by large numbers.

"His ministrations were not only to groups and organized bodies,—he was untiring in his devotion to individuals. He visited regularly all of his flock, and was especially attentive to the sick and sorrowing. Once while at a florist's purchasing flowers for a poor woman (which he frequently did) some one present remarked that he had better buy food for her. The florist replied, 'I know that he has already done that.'

"After Mr. Satterlee's death his best friends were

surprised to hear of how much he had done for those who suffered and were sorrowful, and they wondered how he had ever learned anything about some of these people. I have often told Mr. Satterlee of cases of sickness just reported to me. His reply almost always was, 'Oh, yes, I have been there.'

"In all of the organizations of the parish he took a lively interest, attending meetings, encouraging and advising. He tried to be in closest touch with the boys and young men of the parish, and keep them even in their play mindful of their Christian obligations. They were all warmly attached to him, and his influence was manifest in the better lives of many of them."

As revealing the wideness of his personal ministrations, the fact may be mentioned that he established relations with the colony of Greek Christians settled in Columbia, and that the children were brought to Trinity Church to receive baptism.

One of the "Boys of Trinity" furnishes an account of the Club which the rector formed, with a description of the annual outing:

"Soon after Mr. Satterlee's arrival in Columbia he organized the boys of his parish into a club called the 'Boys of Trinity.' In this society there were religious as well as social features.

"Meetings were held every Friday night. Mr. Satterlee, as chaplain, always opened the meeting with prayer, after which came the regular routine business of the society. We were always glad when

our rector was able to give us little talks. He spoke to us not as a preacher but as our friend and comrade.

"Through the rector's help and assistance the 'Boys of Trinity' were able to have an annual outing. While in camp we dressed in our old clothes. It was a pleasing sight indeed to see the rector dressed in a brown shirt and overalls, joking and laughing with the boys. He took part in all our sports and was literally 'one of the boys.'

"When the choir boys and 'Boys of Trinity' first went to 'Camp Satterlee' they were asked by Mr. Satterlee to take their prayer books and hymnals with them. This they did because they wanted to please their rector, though they did not think they would have much use for them,—but it proved otherwise. The country people would come to camp at prayer time, which was also breakfast and supper time, and at first we thought they came for something to eat, but they wanted to hear Mr. Satterlee pray and the boys sing familiar hymns.

"Mr. Satterlee was always straightforward in his dealings with the boys. He was never partial. He was always kind and considerate and slow to lose his temper. He certainly was an ideal leader of boys. He always had the nicest way of getting one to obey him. He would never command, only talk kindly, and we all soon saw how just he really was. Mr. Satterlee was a good man, and they loved him for it."

One who was intimately associated with Satterlee in the active work of the parish, whose position

afforded opportunity for knowing much of the quiet work he did among young men, writes as follows:

"Since the news of Mr. Satterlee's death reached me I have recalled daily between smiles and tears, many incidents of my association with him, and it seemed it would be an easy matter to give you such material as you desired. But when I came to analyze the incidents which had most impressed upon me Mr. Satterlee's unusual characteristics, I found they were so closely connected with the private affairs of other people still living, that they were not available for your purpose.

"I saw his marvellous tact exercised so many times in solving difficult choir problems and in bringing together warring factions, and yet the parties concerned never realized how dexterously they were handled, and to recall them now would be to frustrate Mr. Satterlee's intentions. I also know of his dealings with several young men in whom he was interested, and my information came from the young men themselves, who, of course, told it to me in confidence. One case I remember especially well of a young man who had been very dissipated but was trying to reform. Mr. Satterlee got him into the choir, and took pains to make friends with him. Christmas eve I heard that this young man was preparing to 'celebrate' with his friends and I went to the rectory to impart the news to Mr. Satterlee, who, of course, went at once in search of his protegé. A few days after the young

man remarked to me, 'I tell you Mr. Satterlee is an awful good fellow.' I agreed with him, and he went on to say, 'You know he came to see me Christmas eve. I was going down the street when I met him and he said he was just going to my rooms to wish me a 'Merry Christmas,' so I went back with him, and we sat and talked about books and dogs and hunting until eleven o'clock. Then he prescribed for my cold, and advised me to go to bed.' I inquired if he took Mr. Satterlee's advice. 'Yes, I did,' he replied. 'I knew he hunted me up because he thought I needed a guardian, though he never preached a bit to me,—and I thought, by Jove, if he could give up Chrismas eve at home to keep me straight, the best I could do was to keep straight.'

"If those of us who were so fortunate as to come within range of his influence could but tell what he had done for each of us personally, what a great memorial his would be. God was so good as to give me the benefit of Mr. Satterlee's comfort and counsel at a time of great trouble and sorrow, and the help he gave me then has made life a different thing for me."

During Satterlee's rectorship he started a fund for the erection of a parish house adjoining the church. It was his idea that this building should constitute a memorial to departed communicants of Trinity Church. One member of the parish made an offering of $1,000, and others gave liberally. At the time of his death several thousand dollars had been collected through his exertions, and it is now proposed to push

the work vigorously and make the house in a special sense a memorial to the late rector.

One who, perhaps, was closer to Satterlee than any layman, having been intimately associated with him for eight years, both in Morganton and also afterwards in Columbia, gives some interesting personal reminiscences:

"We used in summer to spend evenings together smoking on the veranda, and I remember upon one occasion his bringing out a box of 'plantations' sent him by his father, remarking that they were such as his father kept for his own use, though he always had 'Henry Clays' for special occasions when he entertained men of distinction. I remarked that I was somewhat surprised that Bishop Satterlee smoked at all, to which he replied, 'Certainly he does; all the good fellows smoke.'

"It was a favorite tenet of his that sermons should always be prepared by Thursday night, so that anything that might happen later in the week would not cause a preacher to go before his congregation unprepared. I think he followed this rule almost invariably, doing most of his work between Tuesday and Thursday night. On Mondays, he did the lighter part of his parochial work and called it resting. This was the day when you could see him on the street and stepping into places of business for the smile and handshake that were always welcomed even by the busiest; and often with an invitation to 'Come around for tea and a smoke this evening.'

"He was, as you know, a great lover of good church music, and a very good choir-master. In Morganton he conducted all rehearsals, with the exception of one period of six months during which he had a trained musician employed; and his was the only bass voice we had at any time.

"When he had worked very hard, and we had a fine service, as we usually had on all feast days and special occasions, he would have what he called a 'blue Monday' following, which I can see now was simply the result of nature's protest against overwork, though he never complained of physical discomfort, and would rarely acknowledge that he was at all out of condition.

"If he was not what is popularly called an orator, it is because he didn't consider it worth while to be. His sermons were strong, scholarly and effective, and his growth as a preacher during the eight years that I knew him was remarkable. He didn't aspire to a reputation as an orator, and didn't want to be known as a 'walking encyclopedia.'

"He remarked to me once, that his father had told him that there were certain points in which other young men of his Class surpassed him, but that his theological perspective was good; and this seemed to please him very much.

"All through life it was with him a question of true perspective, and this is what saved him from the partisanship and susceptibility to adulation that have often impaired the usefulness of many able men.

That remark of his about true perspective, though not intended as such, was a much needed sermon to me.

"When he began services in the mill district in Columbia it was under a simple shed near the site of the present chapel, and there is one incident that shows strongly his talent for turning opposition to help. Bishop Capers was to hold the service, one Sunday afternoon, Trinity choir furnishing the music; and Mr. Satterlee was out 'drumming' for a congregation. He found some men seated at the end of a railway bridge near by, and, to strengthen his invitation to them, added 'The Bishop of South Carolina, a great man, is going to preach.' One of the men said rather sullenly, 'What I want to hear is a good man, it don't make any difference to me about Bishops—one good man is as good as another.' Seizing the opportunity, Mr. Satterlee won them all by saying, 'That's the right spirit, and the man we are going to hear is a good man, just the kind of man you want. Everyone who knows the Bishop knows that he is first of all and above all a good man.'

"He would join in a very hearty laugh at his own expense, and when, through haste or nervousness, he would announce at choir meeting that we would sing 'eighty-five verses of the fifth hymn,' the mirth that followed was sufficient stimulus to an extra hour of hard work if he wanted it from us.

"At one Easter celebration at the Church of the Good Shepherd in Columbia, he undertook to cite the

story of Jonah to the children, with the intention of bringing in Christ's three days in the tomb as the antitype of Jonah's three days in the belly of the whale. His tongue became tangled, and he used every possible transposition of the syllables in the words 'belly of the whale.' Finally he stopped, laughed in spite of himself, and said with comic seriousness, 'Well, children, you know what I mean; now don't go home and tell this.'

"Once, in Morganton, I heard a gentleman, not of Mr. Satterlee's congregation, say: 'I just left the happiest man I've seen in a long time; old man H—, the blacksmith, got a letter to-day from Mr. Satterlee who is in Switzerland, and he's the proudest man you ever saw.' (By some people in this section, the word 'proud' is used as synonymous with either 'happy' or 'grateful.' I don't know if this is true in the North.)

"You can see from the incident just given how he remembered each individual in his congregation, no matter what his position in life, and always took the trouble to show that he remembered.

"When there was quite an epidemic of smallpox near Morganton, he came to my father's office in compliance with the compulsory vaccination ordinance, and while he was being vaccinated, my father, who was Superintendent of the Board of Health, said jokingly, 'I must do this well, for if things get bad at the smallpox camp I may want to take you there with me.' Without hesitation Mr. Satterlee spoke

up very earnestly and said, 'Do you really mean it, Doctor? I'll go if you want me.'

"I know of one case where he traveled over a thousand miles and spent about three hundred dollars from his own pocket, in order to help a young man do what he considered the honorable thing, and save the name of a young girl who could be saved only in one way. This was done against violent opposition on the part of the young man's family, but the man himself was anxious to make amends, and the wisdom of Mr. Satterlee's course is evident from the subsequent life of the couple, despite the adverse criticism at the time.

"I remember that Spencer's 'Synthetic Philosophy' occupied a prominent place in his library, and that he was very fond of biographies, taking special interest in J. Wing's 'Life of Washington.' While in Europe during the summer of '96, he and his sister made a study of Bryce's 'American Commonwealth,' a book which most people would hardly consider best adapted to vacations.

"At one time he entertained the idea of writing a history of the origin, or rather descent, of the class of North Carolinians known as the South Mountaineers, but I do not think he ever found time to undertake the work.

"One of his methods of deciding between two courses of action was to take the pros and cons of each in parallel columns and strike a balance; but I'm

not sure that he adopted Spencer's method of giving numerical values to the items.

"He and I used often to refer to the existence of some point of contact, some ground in common, between the best man and the worst; and sometimes in a half-cynical humor I would sum it up in a detached quotation from Kipling, 'The best is like the worst.' Cynicism formed no part of his constitution, so he would get back at me by bringing up the subject in company with a lot of dignified people, and pointing to me and saying jokingly, 'This fellow believes the best are just like the worst, anyway.' "

CHAPTER VI.

AMONG THE MILL HANDS.

It was stated in the preceding chapter that one of the main reasons leading Satterlee to accept the call to Columbia was his appreciation of the fact that a great missionary work awaited him among the mill workers living on the outskirts of the city. During the past twenty years there had been growing up in Columbia important cotton manufacturing interests, which had brought to the city from the surrounding country districts a large and increasing population. When Satterlee went to Columbia, it is estimated that over ten thousand persons were employed in the various mills established there. These workers were mainly recruited from the "sand hill" districts of South Carolina, and comprised people who had heretofore made a precarious living as small farmers. Dwelling for the most part in isolated communities, possessing little or none of the advantages of education, and sunk in the lowest depths of poverty, these "poor whites" or "crackers" eagerly embraced the opportunity offered them of bettering their condition which the establishment of the cotton mill industry presented. Whole families, including children, came

to Columbia and found employment in the mills. Unaccustomed heretofore to having any money, the united wages which the family as a whole was able to earn represented in their eyes a sum almost fabulous. As much of the work was of such a character that it could easily be performed by children of tender years, such constituted a percentage of the workers. Prior to 1903, children under ten years of age were freely permitted to enter the mills; since that time the law has prohibited the employment of those under twelve. In a pamphlet which Satterlee published soliciting aid for his work among the mill people, he strongly condemns this evil, and gives the facts as to the conditions under which the work is done:

"The blame for this sacrifice of children's health and schooling should be placed where it belongs. Many of the mill owners would co-operate willingly to compel children of tender years to go to school. A large number of the mill owners and managers were in favor of the Child Labor bill, which was recently passed by the General Assembly in this State, forbidding children under ten years of age to work in the mills this year, next year prohibiting those under eleven to work, and the year following those under twelve, unless there is a widowed mother to be supported, or some other equally urgent cause. The working hours are long. The State allows sixty-six hours a week, and the majority of employees prefer to work twelve hours a day for five days in the week, with a half holiday on Saturday. Work commences

at 6 A. M. and ends at 6.45 P. M., with three-quarters of an hour intermission at noon. But almost ninety per cent. of the entire pay roll of any of the factories in this State is figured upon a piece basis, and the other ten per cent. is paid by the day. So far as the work and the pay are concerned, it matters little to the employer whether the work is done by a man or by a child, so long as it is well done. The expense is the same. Children are desired for other reasons, not primarily for the reason of economy.

"It is by no means rare for a family to make $800 or $1,000 a year. That is one reason why the mill owner has been inclined to employ the children, as the father and mother prefer to go where the family can make the largest wages, using the whole family; the older children often make more money than the parents. Sometimes the father does not work at all. But such a condition of affairs is the exception rather than the rule."

The influx of this large population within a few years rendered the task of adequately ministering to their spiritual needs a tremendous one, and quite beyond the powers of the Christian people of Columbia. The mill workers themselves, if not unmindful of their religious interests, were yet wholly lacking in the power of initiative and capacity for caring for themselves in this regard. For a long time little was accomplished in the way of providing regular religious services. Vagrant preachers, it is true, occasionally made their way into the mill districts, fol-

lowing the people from their former homes, but their crass ignorance and crude conceptions of Christianity made their ministrations of small avail in awakening the dormant religious life and raising the moral tone of the community. The mill owners themselves ultimately saw the necessity of doing something for the moral uplifting of their employees, and in the spring of 1901 three of the largest companies offered to give a plot of ground and $2,500 towards the erection of a church building to cost not less than $5,000, to any Christian body in Columbia which would build a church and supply regular Sunday services. Here was Satterlee's opportunity. Though he had just come to Columbia and had barely established himself in the rectorship, he brought the matter before his congregation and begged them to accept the offer of the mill owners. Although the parish heretofore had been content to consider only its own needs, spending, as the wife of one of the vestrymen said, "most of its thought, most of its efforts, and most of its money upon itself," such was the contagion of Satterlee's enthusiasm that the vestry readily agreed to raise $2,000 for the purpose, Satterlee himself promising to provide the balance. As soon as the matter had been settled, Satterlee took possession of the field, and, pending the erection of the church, had a wooden shed put up where open air services were conducted by him during the summer and autumn of 1901. In speaking of this early phase of the work Satterlee says in his pamphlet:

"By beginning the services in this simple way, something was also done, I believe, to impress upon the people for whom they were intended the fact that, in spite of erroneous but frequently widespread impressions, the Episcopal Church does not stand for exclusiveness, or for modes of worship unsuited to the simplest people."

The people at first were highly suspicious of the new enterprise. Few or none of them knew anything of the Episcopal Church, the ideas they had concerning it bordering upon the ludicrous. Still, they flocked to the services attracted by their curiosity and the novelty of the vestments worn by the clergyman and choristers. The same methods which had won success for Satterlee's work among the mountaineers of North Carolina proved, however, equally effectual in winning the good will of the mill operatives, and it was not long before suspicion was completely disarmed and a permanent and loyal congregation established. As in the case of his mission work at Morganton, Satterlee felt that little lasting good could be effected without having workers on the spot who could enter into the daily life of the people and minister as well to their material as to their spiritual welfare. Accordingly, with his usual resourcefulness, he managed to raise the money among his friends in the North to pay the salary of a deaconess, who arrived in October of that year. A house was set apart by the mill owners for her occupancy,

which was used also for the meetings of the societies and guilds which Satterlee organized.

The chapel, a commodious brick building holding 400 people, was completed in November, 1901, at a cost of $5,700, the title being vested in Trinity Church, and it was called Trinity Chapel. Meanwhile a curate ministering exclusively to the wants of the mill congregation was secured and active missionary work begun.

The problem of how best to meet the peculiar needs of the mill congregation occupied much of Satterlee's thoughts. In the pamphlet previously referred to, he tells how the work was conducted and the results which followed:

"The question of the most suitable form of service to introduce now came up for decision. It is my experience that in all mission work of this kind, the hope of the future centres largely in the children. The older people have already formed their opinions, and are established in their views. In order to be reached at all, the adults must be reached through the children. So it was deemed best to have two sessions of the Sunday-school, morning and afternoon; to have an educational and devotional service in the morning, with Morning Prayer, churchly hymns, and a talk on some simple phase of Church doctrine or worship. For use, at night, we arranged a leaflet which had the elements of our Church service, but simplified; old familiar hymns were sung, and a 'gospel sermon' was preached.

"The effect of these services has been marked. True, there is seldom a crowd in the chapel, but we have a very fair proportion of the Sunday scholars in the community, as also a gratifying number of the adult worshippers. The Methodists and the Baptists have larger congregations, but it must be remembered that many of those who attend the services and partake of the Holy Communion in Trinity Chapel had never even heard of the Episcopal Church two years ago. Our numbers are on the increase year by year, although we endeavor to be very careful in the preparation of our catechumens. There are hundreds and we fear thousands who never attend a church of any name, so there is a great work ahead.

"In this way the mission was continued through the winter and spring of 1902. The minister in charge, and the deaconess, regularly visited the families in the mill homes. When any sickness or death occurred, the services of our workers were in constant demand, as the people realized that the rector, the vicar and the deaconess were at their service whenever help of any kind could be rendered. Direct and indirect good has resulted from these visits. There are several persons alive and in good health to-day, who, ignorant of the ways and means of nursing, would probably have succumbed to premature death had it not been for certain simple precautions shown them in their sick rooms."

In no respect were the results of this line of work

more productive of good than in the case of the babies. By the establishment of a Day Nursery, where mothers were encouraged to place their infants during the time they themselves were employed in the mills, the sickness and mortality among this class were greatly reduced. It had been the custom in many instances for the mothers to take their babies with them to the mills, where they were deposited in a convenient place and then left to their own devices. In order to keep them quiet, it was not unusual to dose them with paregoric. Even where this was not the case, the lack of proper food and attention, the foul air, and loud whir of the machinery, were causes distinctly affecting the babies' health.

The institutional work which Satterlee inaugurated soon outgrew the cramped quarters of the little home provided for the deaconess, and the conviction forced itself upon his mind that a building especially adapted to the growing needs of the work was an urgent necessity. At least $5,000 was required to erect and equip a proper building. During his vacation in the summer of 1902, he devoted his time and energy to what he termed "the irksome task" of raising this money. He succeeded in getting this large sum, how or from whom no one but himself knew. All that his parishioners in Columbia could say about it was, that "he got it from friends at the North." The house, a pleasant commodious building having a large assembly room and a number of small rooms

suitable for class work and the meeting of societies, together with apartments for the working staff, was completed only a few months before his death, and stands as a memorial to his labors.

Of the practical advantages which accrued to the work from the possession of such a centre of institutional life, Satterlee gives his own estimate:

"The mission house provides excellent quarters for our organizations. The fifty G. F. S. members are schooled into the duties of 'friendliness' in all its varied aspects, and are unconsciously learning to be good daughters, wives and mothers, and, by a little care and thoughtfulness, to make homes comfortable and happy.

"At the Boys' Club there is a short service, a practical talk to the boys, and afterwards games and other amusements. The boys flock to us in great numbers.

"The mothers have a weekly meeting, and enjoy the talks and suggestions of our women workers. These gatherings create a bond of union between them all, meeting as they do almost under the shelter of the church, and so, in a measure, a friendly feeling is aroused, and of course this friendliness helps the Church, showing men, women and children that the Church stands for real religion, and that pleasure, happiness and amusement have a rightful place in life.

"In the rear of the building there is a dispensary,

where six of the best physicians in Columbia offer their services twice a week each to those who come with proper endorsements. The dispensary is well patronized. At the very end of the building (but this is to be a venture of the future, when we have more money) there are two rooms which we hope to see furnished with bath tubs for the use of those whose cramped and crowded homes make habits of personal cleanliness difficult. The night school, which during the past winter was conducted three nights each week, was very popular with the young people. It required the constant attention of three teachers to keep the thirty boys and girls well occupied and interested in their work.

"This is our simple and unadorned story in a nutshell, but there is a great deal more to be accomplished, and we have only commenced. There are opportunities for work among these 10,000 mill people in the suburbs of Columbia which are appalling in their magnitude. Sometimes we shudder to think what we might be doing to help these people but have not the means to do. And what is true of Columbia is coming to be true of numerous other Southern cities and towns."

That Satterlee's work for the social and spiritual betterment of their mill operatives was fully appreciated by the proprietors is evident from the following communication sent to him by one of the officers of the company:

"Columbia, S. C., July 8th, 1903.

"Rev. Churchill Satterlee.

"My Dear Sir:—

"In respect to the matters which we had under discussion when we last met, it affords me pleasure to say that I, together with others who are interested in the management of the mills, feel ourselves under great obligations to those denominations who have built churches and placed pastors among our people. We appreciate none more highly than the work which has been done by Trinity Church, of which you are the rector. We feel that the work which has been done by you, both through the medium of your chapel and also your Mission Home, is one of great service to our people, not only from the spiritual aspect, but from the social and intellectual. The presence among these people of the vicar of your chapel, and also of the worthy ladies who are in charge of the Mission Home as deaconesses, has already been felt, and we are satisfied that this good work will continue to grow. The chapel service, I can say from my own personal experience as a visitor there, is highly appreciated by the people, and tends to lead them forward to a higher and more useful life. The work of the deaconesses who are in charge of the Mission Home, while largely of the same order, as it deals with the spiritual life of the people, is more largely felt in their every-day and social life. The tendency there is to give this people a new idea of life and of living, and lead them up to a much higher

plane of social relation. The benefactions also which have been dispensed from this Home are of great value to this people, and the charity work which is there being done by many of our most prominent ladies we regard as a great blessing to them.

"In speaking on behalf of the management of these mills, I feel that we cannot express the gratitude that we owe to you and those associated with you because of this work which you render our people through the instrumentalities above referred to, and we desire to assure you that we shall at all times hold ourselves in readiness to co-operate with you in this noble work.

"With much esteem, I remain,

"Yours very sincerely,

"W. A. CLARK."

Satterlee's work among the mill operatives, while, perhaps, it bulks bigger in the material results achieved than his missionary labors among the mountaineers of North Carolina, lacks of necessity the charm and picturesqueness which belonged to the latter. For one thing, his duties as the rector of a large city parish, precluded the possibility of that close personal intercourse with individuals which characterized his Morganton career. He seemed sometimes to fear that his parishioners in the parish church of Columbia would feel that he was neglecting them if he gave too much time to the mill work. That there was no such feeling is certain, for the sympathy and support accorded him by the leading

people of Trinity Church were amply manifest. They indeed had no ground for any complaint that he neglected his duties toward themselves, though it may fairly be inferred that the extra burden entailed by the charge of the mill work made undue demands upon his strength, and was one of the causes that laid him open to the attack of grippe which ultimately cost him his life. For long intervals the chapel was without a curate, and as he was unwilling to see the services suspended he took them himself in addition to those at the parish church. Often on Sundays after celebrating an early Communion at the church, he went to the chapel, a distance of about two miles, and held another celebration there at 9.30, returning for the main service at the church at 11 o'clock. Then after evensong at 5 o'clock at the parish church, he would hold another service at the chapel at 7.30 o'clock, all entailing the preaching of three sermons, besides attendance at the Sunday-school and catechising the children.

One of his wardens, in a communication to the writer, tells how he spent his last Easter Day:

"On Easter Day of 1903, he had early Communion at St. Luke's Church (a congregation of colored people) at 5.30 A. M., at Trinity Church at 7.30, and at Trinity Chapel at 9. He then had full morning service in Trinity Church at 11 A. M., Sunday-school celebration at 4 P. M., and preached at Trinity Chapel at night, and after the service had a wedding. We all considered him a very strong man physically."

In Columbia, Satterlee continued the custom which he had started in Morganton, of bringing to the parish church on all festival occasions the children belonging to the Mission. By this arrangement he fostered the sentiment of an identity of organic life between the two and promoted a feeling of mutual good will. In all his work, what he especially aimed at was to break down the barrier of social prejudice and to inculcate a spirit of mutual sympathy and helpfulness. While he recognized the fact of class distinction, he was intolerant of any exhibition of it where religion was concerned. He felt strongly that the Episcopal Church was popularly misunderstood, that among many of those often designated as the "plain people" there was a vast misconception of the Church's attitude. As much as in him lay he strove to combat this prejudice and to make the poorest feel that the Church was for him and needed him. He had a large faith that the Church's system was capable of meeting the religious wants of all classes. On this point, taught by his own experience, he writes:

"The Church which can reach the mountaineers of North Carolina, and the humble people in our large cities in England and America will, in extending to the mill population of the South a helping hand in the name of our common Master, be 'received joyfully,' as the Church of the Living God, and, in fact, has been so received."

But, while clinging firmly to this belief, he was actuated by an intense desire for Christian unity. He

longed to see all those who acknowledged a common Lord and Master united in one visible Brotherhood of faith and worship. A staunch Churchman, a firm believer in the Catholic and Apostolic character of the Church whose ministry he exercised, he had yet that largeness of sympathy, that true wideness of vision, which, while it does not ignore theological and ecclesiastical differences, yet seeks to include all men and all systems in the circle of its helpfulness and love.

A clergyman who had unique opportunities for observing Satterlee's work and methods, and who was admitted to his closest confidence, writes thus concerning his attitude towards Christian unity:

"It seems to me that there was a central aspiration in Satterlee's life, and that his ministry shaped itself out of this thought, as the oak from the acorn grows.

"That ruling idea was Christian unity. There are many Low Churchmen, who have no consciousness of historic corporate or organic Christianity, and it is an easy task for these to sympathize with the sects.

"On the other hand there are High Churchmen, who have the strongest kind of convictions regarding Catholic and Apostolic Christianity, who have no sympathy at all with denominational religious life.

"There is a third class, who hold from deep conviction to the Catholicity and Apostolicity of the Church, and who, yet, on the other hand, have a deep conviction that they should recognize all that is best,

most scriptural and most spiritual in the life of the sects.

"This is the hardest stand to take, and yet, with Satterlee, it was not hard at all. While he was, from conviction, a consistent High Churchman, nevertheless his whole heart went out to those in other Christian bodies, in the most natural way. He drew them to him by his deep fount of sympathy.

"Beneath all his sympathy he had singular shrewdness, and common sense enough not to put himself into positions where he would compromise his stand as a minister of Apostolic Succession, and yet, somehow he never made ministers of other Christian bodies feel antagonized. They saw that he was trying to emphasize points of contact more than points of difference. They felt that he recognized their Christian character as those who were living in union with Christ.

"This same deep aspiration for unity took many phases and characterized his work. In the parish his one idea was to fill the parish church with the atmosphere of a warm Christian home, and he accomplished this result by ignoring parish parties, class distinctions and personal differences. Because he ignored them the parishioners felt ashamed of emphasizing such distinctions.

"In his mission work the same idea took shape in the great yearning to make the mountaineers of North Carolina and the mill operatives of Columbia, feel that the chapel to which he drew them was a real

spiritual home, in which they would all find rest and comfort.

"In intermingling with denominational life he would at times attend the services held by ministers of other Christian bodies, in a modest, unobtrusive way, and in return they came frequently to the church of which he was the rector, feeling that there was a warm welcome there for them in the rector's heart."

Another, who had watched Satterlee's career closely, and was particularly impressed with the reality of his personal influence over those outside the Communion to which he belonged, writes as follows:

"No one who knew what his work was, both at Morganton and Columbia, can fail to be struck by the wonderful results of his short ministry in creating a spirit of fellowship and Christian unity, not only in his own parish, but throughout the whole community.

"He seems to have had a singular, a most unique power of attracting to himself, and, so bringing together, men of all kinds of religious opinion and belief, and in this way he became himself, through the unconscious influence of his personality a centre of unity among Christians of all denominations. This was the more remarkable because he was so entirely free from any spirit of compromise or laxity in his own Church principles, which rested on the strongest, most unwavering convictions,—but the power of his whole-hearted loyal devotion to the service of Christ and His Church; the pure unselfishness of his life were so plainly manifest to all who came in con-

tact with him, that they felt themselves lifted up to a higher plane, where the overmastering consciousness of the real spiritual unity of all Christians in Christ cast their lesser differences into the shade.

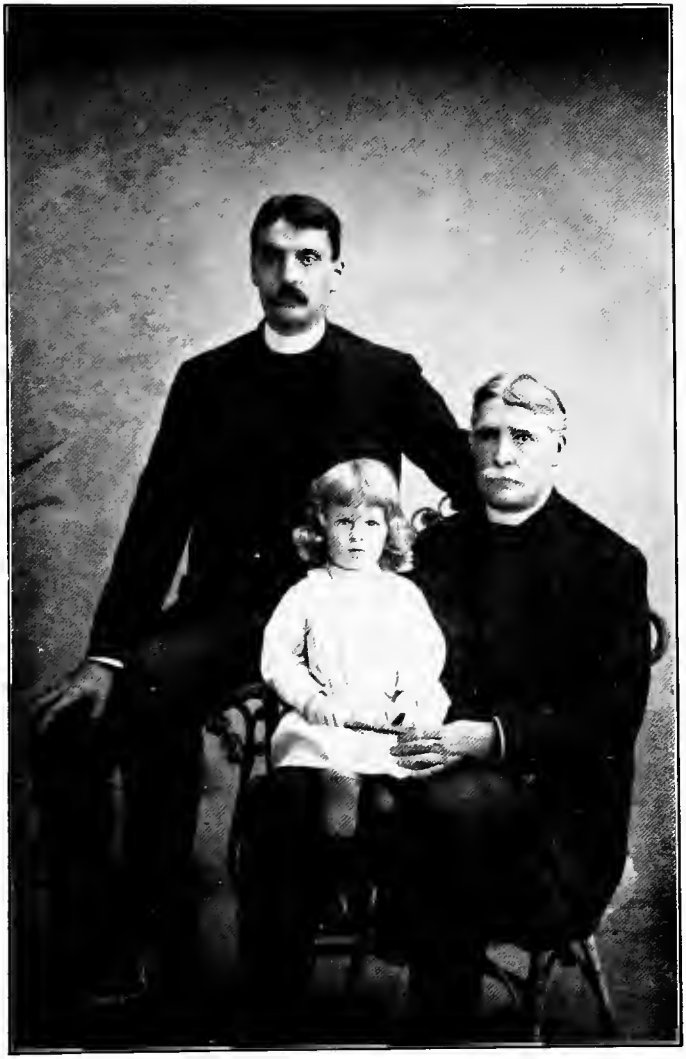
"Might not this one aspect of Churchill Satterlee's life and work be taken as an illustration and a prophecy of the way in which Church Unity will at last be brought about,—through the indirect, unconscious influence of such personalities,—themselves living centres of spiritual power, and bringing home so irresistibly to the hearts of men the truth of their inward fellowship and oneness in Christ that outward unity will become a necessary expression of Christian life?"

CHAPTER VII.

FINISHING HIS COURSE.

SATTERLEE'S health since his entrance upon the work of the ministry had upon the whole been excellent. He seemed to have entirely outgrown the heart affection which had been a serious matter during his college days. Doubtless the good health he subsequently enjoyed was due largely to his residence in the stimulating climate of the North Carolina mountains and to the vigorous outdoor life which he led there. It is possible that his removal to the low-lying country of western South Carolina may have resulted in lowering his vitality, thus laying his system open to an attack of grippe which he had in November, 1903. Upon the subject of Satterlee's health, his father sends the following communication:

"While he was in college Churchill had a rheumatic heart. Our physician said, however, that if nothing unforeseen happened, and he took reasonable care of himself, that nature would accommodate herself, as she always does, to his physical condition, and that he would outgrow this physical disadvantage, and that there was no reason why he should not live until he was eighty years of age.



THREE GENERATIONS.
Bishop Satterlee, Rev. Churchill Satterlee and Harry Yates Satterlee 2nd.

"The physician's words were exactly fulfilled. Churchill became so robust and strong physically, that last summer he went into the ocean, swam in the surf, rode twenty miles on a bicycle, and took other vigorous exercise.

"He was so strong, that in thinking of the future, while I have contemplated my own death, or Mrs. Satterlee's death, I never dreamed that he would be taken away. If it had not been for the grippe, which weakened his heart, in an entirely different manner from rheumatism, I believe he would have been alive to-day."

It is not unlikely also, as suggested in the preceding chapter, that the extra work which Satterlee assumed in connection with his mission to the mill folk, made too great demands upon his strength. The deaconess in charge, in speaking of this matter afterwards said, that she had often noticed when he came to the chapel to hold a service on Sunday evening, that he exhibited signs of physical and nervous exhaustion. When she would remonstrate with him and beg him to allow one of his lay readers to conduct the services, he would smilingly respond that he was all right, and counsel her to look after her own health and not bother about him. While never sparing himself, Satterlee was always most considerate of those who worked under him. On one occasion, when the deaconess was feeling worn out from her labors, he insisted that she should take three months' vacation, continuing her salary the while and providing

a substitute out of his own pocket. When she demurred to leaving her post for so long a time, he wrote her a letter, saying, "This is not to suggest, nor to advise, but to direct you to go." His last official act was to endorse over to her order a check which he had received from personal friends for the purpose of providing a horse and wagon for her use in paying visits.

As showing the general concern felt in the community over Satterlee's illness, the fact may be mentioned that a Roman Catholic Sister came to the rectory and offered her services as voluntary nurse.

Satterlee partially recovered from the attack of grippe by which he was prostrated in November, and was able to resume his duties for a time, but it was soon apparent that his heart had become weakened. In response to the urgent wishes of the vestry that he should leave Columbia and go elsewhere for a complete rest, he went to Savannah for ten days, whence he returned little, if any, better.

Subsequently, accompanied by his wife and children, he went on February 9 to Augusta, Georgia, taking rooms at the house of Dr. Michel in Summerville, a suburb of the city. While Satterlee and his wife both realized that his condition was serious, there was no idea apparently on the part of either that there was any immediate danger. It seemed to be believed, that with a complete rest he would be fully restored to health. Satterlee himself never gave any indication that he deemed his end near, but on

the contrary, was bright and cheerful to the last, spending the days playing with his children and chatting with his wife. The only indication which led Mrs. Satterlee subsequently to think that possibly her husband might have had some undefined idea that his death was imminent, was a remark he made to her the day before the end came, "I have never prayed before as I have prayed to-day."

On the morning of February 16, at four o'clock, just before dawn, death came suddenly and painlessly. As one of his eulogists phrased it in the glowing periods of his Southern eloquence:

"When morn was about to unbar her golden gates, he passed away. The sunset of his life was associated with the brightness of the rising sun. Such an ending of a Christian career gives no cause for vain regrets. It is God's way. What is life but a great battlefield, whereupon men are falling every day? As a Christian soldier of the Cross, Churchill Satterlee went to a painless ending, crowned with the victor's wreath, fashioned by the angels of heaven."

Satterlee died in the thirty-sixth year of his age, completing a ministry of a trifle over ten years.

Passing away in the prime of his young manhood, having before him a career promising a large usefulness, growing every day, as was apparent to all observers, in intellectual strength and spiritual grace, his death yet seemed to have about it an unwonted note of triumph. Those who were present at the funeral services were deeply impressed with this

thought, and the many letters which were subsequently received by the family breathe a similar sentiment.

On the news of his death reaching Columbia, a hasty meeting of the vestry was held and a deputation appointed to go to Augusta and accompany the body to that city. Meanwhile, Bishop Satterlee had been notified, and with his wife and daughter went at once to Augusta.

The funeral services were held in Trinity Church, Columbia, on Thursday afternoon, February 18. The interior of the church building was elaborately decorated with white cloth and flowers. There were no outward signs of mourning save the grief evident on the faces and in the bearing of the great congregation. The church looked, so it was remarked, as though it had been prepared for the celebration of an Easter festival.

The clergy of the city and vicinity were present in a body, as was also a full representation of the ministers of the various denominations, who occupied by invitation seats in the choir. In the body of the church was the priest of the Roman Catholic church. The funeral services were conducted by the Bishop of the diocese, the Rt. Rev. Ellison Capers, a former rector of Trinity Church, assisted by the Archdeacon of Columbia and others. The hymns sung were special favorites of Satterlee, "Jesus lives," and "O Zion haste thy mission high fulfilling," the latter by appointment of his family as an expression of his

earnest missionary feeling and work. The recessional was "When morning gilds the skies." As the choir sang, the bells at the Olympia Mills, where the rector had done so much loving and effective missionary work, were solemnly tolled as a token of the grief of the operatives.

A short address was made by Bishop Capers, in which he paid a high tribute to Satterlee's character and his work in Columbia. In conclusion, addressing himself to Bishop Satterlee, who sat immediately in front of him, the speaker said:

"It is an inexpressible honor to have reared such a son and given him to God in His holy ministry, and now that you are called upon, my dear brother, to give him back to God, it is strength and peace to know that his bishop and these brethren, the vestry, and the congregation of Trinity assure you that his ministry was an honor to him and to you, and a blessing to the people."

Bishop Satterlee, leaving his pew and standing in the aisle beside the casket, closed the service by pronouncing the benediction.

The progress of the funeral party resembled a devotional pilgrimage. All the way from Augusta to New Hamburgh, wherever a change was made, the body was met by former friends and associates, clergymen and laymen. At Columbia, at Washington, at New York, special delegations were present, the members of which bore the casket with their own hands from point to point. A special service for the

benefit of relatives and friends was held in Calvary Church, New York, the following Saturday morning, the attendance being surprisingly large.

Later in the day the body was conveyed to New Hamburgh in a special car, accompanied by the family, relatives and friends. Classmates at the Seminary and College friends bore the body to its last resting place. Bishop Satterlee himself read the Committal Service, and short prayers were offered by two of Satterlee's classmates. Here in the family plot in the cemetery of the little village on the banks of the Hudson where he was born thirty-six years before, all that is mortal of Churchill Satterlee now reposes.

Three children were born of Satterlee's marriage to his wife Helen Stuyvesant Folsom; Henry Yates named after his grandfather, the Bishop of Washington, born April 8, 1900; Etheldred Frances, born May 20, 1902, and Churchill, his father's namesake, born May 25, 1904.

CHAPTER VIII

AFTERMATH.

If the preceding chapters have not sufficed to afford the reader some clear idea of the man of whom they treat, it is obvious that the mere printing of resolutions and of letters of appreciation will be of small avail to that end. But though this be true, it yet may be of interest to those who have followed the record thus far to read in a supplementary chapter extracts from some of the many resolutions and letters received by Satterlee's family after his death. The perusal of these documents cannot, it is believed, fail to deepen any impression made by reading the foregoing narrative, and may also serve to throw an additional side light upon Satterlee's personality and character. Indeed, it was due mainly to a study of these documents and to the strong impression made by their contents of the remarkable character of Satterlee's influence, that the idea of attempting to interpret his life assumed definite shape.

One of those who knew him well, a woman of intellectual force and critical judgment, in giving her opinion as to the advisability of publishing an account of Satterlee's life, thus expresses herself:

"These personal tributes and impressions from so many different sources have given me such a fresh and inspiring picture of Churchill's life and character, that I wish it were possible to cast them in some form which would convey the same vivid idea of his personality to others. The difficulty is, that a character so marked by simplicity, purity and single-mindedness, could not be analyzed or described in detail (as a more complicated nature might be), without destroying the truth and unity of the impression instead of strengthening it. One great secret of his power certainly lay in the transparency of his life—the perfect harmony between aims and motives and outward acts and deeds,—and it would seem hardly possible to understand him (except for those nearest to him), without knowing something of his active work, or, through illustrations, of the results of his personal influence on the lives of all kinds of people,—or by seeing, in the evidence of such love, gratitude and loyalty as is shown in these tributes, what the sympathy and self-sacrifice must have been which called them forth. I have not clearly expressed what I mean—it is only that it seems especially true in his case that he can be best known by the *fruits* of his life.

"It does seem as if the remarkable, spontaneous tribute paid to his memory ought to be interpreted, so that it may be seen to be a striking testimony to the power of a *really* noble, Christlike character, and a proof of what such a man can achieve in a few

years, beginning with a comparatively limited sphere of work and influence, which he extended and made *great* by the energy, faith and enthusiasm he carried into it, as well as by his practical judgment and executive ability.

"If the results could be made to speak for themselves, many might be helped and inspired by such a record of his life."

To let the facts, so far as possible, speak for themselves, to avoid making comments or passing encomiums has been the constant endeavor of the writer. In so far as, and wherever, he has transgressed this canon, it has been due simply to the unconscious overflowings of his own admiration for the personality he has endeavored to interpret for others.

In the resolutions passed by the Vestry of Trinity Church, testimony is borne to the deep love and reverence felt for their late rector "by all who knew him or had seen his good works."

"Words cannot picture nor can tongue utter the thoughts of our hearts. As a friend, a counsellor, a preceptor and a priest, he was loved, trusted and revered."

Adapting to his case the words of St. Paul, they declare: " 'In all things' he proved himself the minister of God—'in much patience, in affliction, in necessities, in distress. . . . . By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned. . . . . By the word of truth, by the power of God, by the armor of

righteousness, on the right hand and on the left . . . . as sorrowful yet alway rejoicing; as poor yet making rich; as having nothing and yet possessing all things.' "

The following account of a memorial service held in Grace Church, Morganton, to express the general sorrow of the community over Satterlee's death, is taken from the local newspaper:

"Notwithstanding the inclemency of the weather, a large congregation was present, composed of every denomination. The services were conducted by Rt. Rev. Bishop Horner. A short form of evening service was used, after which short addresses on the life and services of Mr. Satterlee in this and the surrounding community were made. The tributes paid were beautiful and touching, and especially was this so when a member of one of the missions arose and spoke of the great work done and the influence for good which his presence had wrought. At the close of the services resolutions were offered by a committee of representative citizens, which were adopted by the people *en masse* rising."

After the usual preamble, the document proceeds as follows:

"His work here lives after him in more fruitful lives, in brighter homes, in light brought in dark places.

"It matters little where such a man was born or how he died. The fragrancy of his life, like the

breath of a spring morning, permeated a whole community. In sorrowing for him it is rather ourselves that we sorrow for, that we shall see his face no more. Like the great Apostle, whose life was his model, he has gone up unbound to a greater Jerusalem and found fit association with the white-robed and palm-bearing multitude which are led by the Lamb.

"In the six years of Mr. Satterlee's ministry here, it is a matter of common knowledge that his Christian life was characterized by the broadest charity, the most unaffected sympathy with the troubles of all the people; while to those permitted the privilege of knowing his inner home life there was shown the quiet beauty of the cultured Christian fireside.

> "A mighty Cedar of Lebanon is laid low.
> A Prince in Israel has fallen!

"This people, irrespective of creed, tender sympathy to the parents and young wife of the deceased rector, and claim to share with them some part of the melancholy pride with which his richly-led life is surveyed by all who knew him or were brought under his influence."

The Women's Auxiliary of Trinity Church have this to say regarding his missionary zeal:

"In his brief ministry of three years among us he impressed each one with his unusual and intense

interest in missions. He was ever animated by the spirit of his favorite missionary hymn:

> " 'Beware lest, slothful to fulfil thy mission,
> Thou lose one jewel that should deck His crown.'

"He longed to have the everlasting Gospel preached to all men, at home and abroad, and did all in his power not only to teach the flock committed to his care, but he went out into the highways and lanes and sought by gentle but most earnest efforts to bring all sorts and conditions of men into our Father's House. Nor did his missionary zeal stop there, but also in the foreign field in all parts of the world, wherever it was possible for us as members of the Auxiliary to extend our aid, he, as our President, did all he could to help us accomplish all we would for the glory of God and the benefit of our fellow men. We can hear his fine voice as he sang:

> " 'My tongue shall never tire
> Of chanting with the choir,
> May Jesus Christ be praised.'

"This was the inspiring motive of his life."

In the *State,* the leading daily newspaper of Columbia, was printed this tribute:

"Three years ago the Rev. Churchill Satterlee came to Columbia a stranger: to-day there is a shadow over many households and sorrow in many hearts in this city because of his death. To hundreds

of friends the announcement came as a shock; they had sustained a great personal loss.

"Some of the good works of this young and earnest laborer in the Lord's vineyard will be recounted elsewhere; many of them will never be known, for he ministered to the needy, whether in body, in mind, or in soul, and only his God knows the full measure of his goodness. The secret of Mr. Satterlee's influence over those with whom he came in contact was, doubtless, their abiding faith in his goodness, earnestness, sincerity. Unaffected, absolutely natural, he won those who would have been repelled by the affected or veneered.

"That magnetism by which the Christian gentleman, the sincere and kindly man, won and bound to him those he met in the social walks, Mr. Satterlee exercised from the pulpit. His belief and his simplicity drew his hearers toward the Church.

"Truly, a good man has gone to the reward of the righteous."

As showing the cordial relations existing between Satterlee and the ministers of other communions, the following extract from the formal resolutions passed by the Ministerial Brotherhood of Columbia is quoted:

"We, his brother ministers of Christ, held him in high esteem for his untiring energy in the Master's cause, his large faith in the word and power of his Heavenly Father, and for his noble and exemplary life among us, so full of kindness and unselfish deeds;

and we feel that our community has suffered a severe and heavy loss by his death."

Bishop Capers, in the course of an address delivered at the funeral, speaks thus of the secret of Satterlee's influence:

"His untiring earnestness, his unselfishness, his executive ability, his consecration to his official duties, his devotion to the poor, to the sick, and above all and beyond most men I have met who were men of culture and of great gifts, his marked humility, won for him the confidence and affection of hundreds of those who came to know him, or to sit under his earnest ministry.

"The charm of his sincerity, the grace of his humility, the force of his mind, and the manly sympathy of his generous heart drew men near to him, and they thoroughly trusted, loved and followed him."

The letters received came from all sorts of people, dignitaries of the Church, clergymen who at various times worked with him or under him, clergymen who came only in occasional contact with him, lay workers associated with him, both men and women, members of the two parishes which he served, personal and family friends, and those who had but little direct knowledge of him, yet who had learned to respect and admire him as the result of what they had heard of his work and influence. These letters coming from so many different sources and representing diverse types of character and individual outlook, yet

exhibit a remarkable unanimity of sentiment as touching the subject of their appreciation. To all, Satterlee's personality presented a combination of qualities evoking in their hearts a feeling of true reverence and deep personal affection. The concrete portrait presented is that of a man who sincerely loved men and ungrudgingly gave himself to their service. If not great from a purely intellectual standpoint, he may yet be pronounced so in his ability to win the love of others and imbue them with a measure of his own spiritual devotion and zeal.

Here is an extract from a letter to Bishop Satterlee from the Archdeacon of Columbia:

"You may have heard it, and a dozen times, but to me it is so glorious that I must speak of it—what a marvelous influence his three years' living here wrought among the people of this town. It is manifested in so many ways. What you saw, at Trinity, the hour we said Mother Church's benediction over the honored temple of his soul, was a fair token of the estimate placed upon his character here, by all; and even those dissenting clergy, who came as close up—it was infinitely pathetic to me—as could be allowed, brought more than their personal interpretation of the meaning of the occasion,—they were representatives of their people's esteem for and confidence in him, whose departure is an acknowledged common loss. As for the men and women here in general, I never go out, without finding some expression of the affection borne him, and that even yet

sometimes accompanied with tears. The last time but one I was on Main street, I was met by Mr. C—, a Presbyterian, and president of the Carolina Bank, who grasped my hand most warmly, expressing regret that he was absent at the funeral, and speaking of his profound admiration of Churchill, and ere we parted *his* eyes were glistening with tears. For a man to come among strangers, and in three years, without a thought of doing it, to win the confidence and love of a whole community, if *this* is not to be a *Christian,* what is?

"As for myself, dear Bishop, always will it be a source of strength that for even so short a time I could have and hold your son for a friend. He was so gracious to me, congenial, gentle, thoughtful. In a way which was a support he sympathized with me concerning the 'peculiar people' to whom I am bound, in life and labor—and for all that he was and did, for his friendship and confidence and for the tender memory of him, I shall be thankful."

Here is an appreciation of Satterlee's character by a clergyman who knew him intimately during the early part of his career:

"My own associations with Churchill were before and during that important part of one's life when the choice of a vocation was receiving quiet yet anxious consideration. The same prominent, native characteristics, then and always shone forth in him. Not alone his uniformly gentle, and, therefore, amiable qualities, but withal an exceptional regard for perfect

fairness in dealing with, or estimating, the characters and opinions of others. Anyone acquainted with Churchill could not fail to know his distaste for anything which was not perfectly genuine, his dislike of the flimsy, especially in one's character, least of all in possible material for the sacred ministry. I think often of the cheerfulness which he manifested in sickness, when many another, I fancy most of us, would have thought ourselves quite unfairly dealt with."

The following is from the Rector of St. Paul's School, Concord, N. H.:

"I have had several delightful letters from your son Churchill during the last few years. First he wrote me, announcing the birth of his boy; then later with regard to a boy in Morganton whom he thought would prove worthy of a scholarship at the School and whom he hoped would eventually become a useful and honored man in his community, but, as his experience ripened he withdrew this first named boy and substituted another whom he thought better fitted for the life and its advantages. I was rejoiced to be able to further his wishes and to aid him to the extent of my power in the noble work he had in hand. Since his removal to Columbia I have heard from him twice, once in answer to some inquiries in regard to his work, and again last fall a most cordial response to an invitation to spend Thanksgiving Day with Mrs. Satterlee at the school and preach to the boys. All these letters, few in number though they were,

bore the impress of thorough devotion to his work and a very lofty standard with regard to it. I should imagine that he had endeared himself greatly to the people in Columbia. He had those warm and generous traits, that sincere and simple piety which won him their hearts. It is a sore trial as one grows old to see the choice and noble men whom one hopes are to carry on the Church's work in the future, and to meet with the right courage and wisdom the problems that are arising on every side, fall one by one in the very prime of life, and one might say at the beginning of the battle."

The three letters following are from clergymen who at various times worked under him as curates:

"Though my knowledge of Mr. Satterlee was as compared with that of many others a brief and limited one, yet there were certain things that impressed themselves upon me in a way that cannot be forgotten.

"There was, of course, devotion to the cause of his Master and the Church, but there was with this a certain rare unselfishness and deep humility. There was an utter want of egotism and self-assertion. He had certain strong opinions and ideas, but he was perfectly ready to listen with entire gentleness and without any show or trace of feeling to what others had to say.

"And then, as one looks back, one can see how he was continually thinking of other people and making provision for their happiness and welfare. He was

always ready, as I knew before I came here, by correspondence with him, to do all that he could to help even the weak and worthless members of his old flock, who called out in other quarters only condemnation.

"He had that mark of the true priest, that his character merited confidence, that as many people have said, they found it so easy to tell him things about themselves. The many deeds of individual help and kindness to the sick and distressed, are unknown and will ever be unknown. But they are treasured in a higher book of record than any earthly one.

"There is a sad pleasure in looking back to the almost boyish impulsiveness and eagerness which went always with a real simplicity and purity of heart. He has passed from our sight, but his example and memory are still with us to stimulate and encourage, especially those of us who are men, in our efforts to follow our Master, to serve God, to be pure and true and loving."

Another says:

"I am very happy to say that it was my pleasure and privilege to be the assistant of your son, Rev. Churchill Satterlee, in Columbia for over a year, and consequently I learned to know and to love him a great deal. I considered him one of my best and kindest friends, and in his death I suffered a personal loss. With the exception of the death of my own dear father, only three months before, the news of Mr. Satterlee's death was the greatest shock I have

ever had. He was, in the truest sense of the word, a Minister of God, always on the lookout for some way in which he could minister to the needs of others, thoughtless of self and always thoughtful of others. Frequently I would go to him for funds to help some of the factory people, and not once do I remember being refused when it was at all possible for him to help me. He was loved by one and all with whom he came in contact, rich or poor, white or black. And as our dear Bishop Capers said, at his funeral, he owed his success in the Ministry to his humility. As a man I loved him; as a Minister of God I honored and reverenced him; as a good, true and kind friend I valued him, more than words can express. I consider the time I worked under his directions the happiest days of my early ministry."

A third writes:

"I became very fond of him during my short term of laboring with him in Trinity Church, and it was a great sorrow when I felt I must accept the urgent call to this parish. Mr. Satterlee was a man of rare personality. During my brief sojourn with him I saw him in many phases of life. We worked together, we took a trip together and we camped together, and we also lived together, because I was his guest in his home for nearly a month, and during my stay I was in and out all the time. At all times his life was one of sweetness and gentleness. He was always kind and thoughtful and was ever looking out for the opportunity to do a kindness for another. He was a

thorough-going practical Christian who let his light shine upon all who came in contact with him. I think perhaps the most striking characteristics of his personality were his love and gentleness and pure goodness, with humility and simplicity, yet always with great dignity.

"I feel that one of my greatest blessings in going to Columbia was in my becoming acquainted with your son, whom I loved very dearly. His life was a benediction to all who knew him."

A former professor under whom Satterlee studied in the General Theological Seminary, now Vicar of Lambeth, London, writes:

"For Churchill there is nothing but thankfulness. His was a pure spirit, freer than that of most men from any kind of condemnation, and his joy tempered though it is by absence in the flesh from those he loves, must be great. Now face to face, what that is, who can tell? he has found the solution of all problems in the realization of a perfect Life which overlaps them all."

The Bishop of Salina, who knew Satterlee during his boyhood, has this to say:

"He seems indeed to have endeared himself to his people, and certainly did a splendid work for Christ.

"I well remember at Blue Mountain Lake you asked me to encourage him to study for the ministry. You said, 'If you had a dozen sons, wouldn't you want them all to study for the ministry?' Though

you had only the one, he seems to have done a twelvefold service."

The Bishop of North Carolina, who recommended Satterlee to his Morganton parish, pays this tribute to his character:

"I have known very few men who impressed me as being so truly godly and pure and high minded."

The Bishop of Southern Ohio, who sought to secure Satterlee for an important work in his own diocese, writes:

"I know what he was to you and to others, how nobly he had gone on, fulfilling your own best ideals for him as a man and a man of God. I went from here to Asheville, to try and get him for my Cincinnati Associate Mission. I never shall forget the impression he made on me."

Writes the Bishop of Los Angeles, who had known him from his boyhood:

"Churchill was such a dear, useful, manly man. I had heard nothing of his illness, and only last week, in a Church paper, something was said of a fresh honor that had been conferred upon him. I thought of him as still doing the same vigorous work that he had been doing ever since he went to Columbia."

The Bishop of Albany, who ordained Satterlee to the priesthood, and in whose diocese he began his ministry, writes:

"It is among the grateful memories of my episcopate that I was in more ways than one connected with Churchill. As a missionary in the Adirondack

region of the Diocese of Albany, where he laid the foundations of a mission that has grown to such strength; as at work in the old parish of St. Peter's in the city; and as one of the men whom I ordered to the Priesthood, I came to know him well and to love him better than I knew him. He combined in his character rare spiritual gifts, unusual intellectual power, and a consecrated energy which gave the whole of himself without reserve to the work of the Master. There was in his life the promise, as we thought, of the longer service which God did not grant him, and of the larger service which he carried out in his work in North Carolina."

The Bishop of Massachusetts writes:

"With what satisfaction and pride you have watched your son Churchill from childhood. What gratitude you must have felt at his entrance into Holy Orders. Above all, however, must be the note of gratitude that he has through life been a loving son and a pure and devoted follower of the Master. He has been of the saints through life, and now he is numbered with them above."

The Bishop of California, in whose diocese Satterlee did mission work for a while, writes:

"How well I remember the charm of his personality and the devotedness to his calling, when I had the opportunity of meeting him in Southern California not long after his ordination. His rest has come early, early has he fulfilled his noble ministry."

The Bishop Coadjutor of the Diocese of Pennsylvania sends this letter:

"He bore in his countenance a wonderful testimony to his character. It always seemed to me that I had never met a young man who impressed one as more thoroughly and essentially the Christian gentleman than he. The story of his work in North Carolina before he went to Columbia was a noble one. I had from time to time more or less correspondence with him, and his whole attitude towards that interesting mountain work always inspired me and made me feel that here was a man who was not only living a life of the greatest usefulness, but one in which he was himself sanctified by his own unselfish effort. The record of the way in which his life was regarded in Columbia, later on, showed that its inspiration remained. Had he been born and educated in that neighborhood, the community could not have been more deeply moved by his loss. I doubt whether any man who, in this generation, has gone from one portion of the country to another, has ever won so thorough a respect, and so cordial an affection. He bound together the North and the South by another golden cord of good will, and of service willingly rendered and received in his Master's Name. Brief as was his life, he did a work which, however modest and unknown to the great public of the country, was yet sufficient to surround his name with a halo in the eyes of those who knew about him, and to show other young men what can be accomplished by the quiet

life of a soul that has thought only of doing the best and noblest in the service of God and man."

The Bishop of Pennsylvania, who knew him only by the reputation which his work had won for him, writes thus:

"I had not the pleasure of your son's acquaintance, but I have heard much of him, of his commanding ability, and self-sacrificing spirit and heroic devotion to the work to which he had been so manifestly called."

The Bishop of East Carolina, who was familiar, from his personal knowledge, with Satterlee's missionary labors in Morganton, thus expresses himself:

"We are grieved and shocked by the news of your loss. It would have been sad news for us anyhow, but it is more keenly so, because of our very pleasant and cordial reception by him, and our sight of his good work when I visited Morganton when Bishop Cheshire was abroad. I did so admire your son and his work that I could not help wishing him to help me in my own diocese. But God has taken him to a higher life, and we may be sure, to a higher work."

The Bishop of Asheville, under whom, for a time, Satterlee worked at Morganton, says:

"His ability to win the love and confidence of *all* the people with whom he came in contact was phenomenal."

The Bishop of West Virginia writes:

"I never knew him, but I had always such accounts of his life and work, that I could not but think of him

as a great comfort to you and of great promise to the Church."

Says the Bishop of Maine, who was at the Seminary with him:

"Yes, Churchill was your offering to the Master for work here and in Paradise."

The Bishop of New Jersey, who at one time sought to secure his services for the Associate Mission in Trenton, writes:

"The last person I saw as I left Washington the day after the Missionary Council, was your son, a prince among men in his beauty and stature, and likely to live for many a year. The Church loses heavily in his death, but your loss is greatest of all."

The Bishop of New York, under whose jurisdiction he entered the ministry, declares:

"His high ideal of his ministry, and his entire consecration to it always impressed me."

The Bishop of Western Massachusetts writes:

"I did not know your boy well. You remember you put him in my charge once, on shipboard, but he had so many friends then, I saw little of him. I remember how handsome and attractive he was, and since then his praise has been in everybody's mouth. The Church has suffered a great loss."

A classmate at the Seminary, who labored in an adjacent diocese, sends this appreciation:

"While our acquaintance at the Seminary was casual, we all knew his sterling worth. I followed his course in the Ministry with growing interest and

admiration. So impressed was I with the richness of his character, and his striking administrative ability, that it was with real pleasure I earnestly strove to have him for my Bishop, although so young, when the Council of East Carolina met to elect a Coadjutor, placing his name before the Council and maintaining it. And, if in God's Providence he might have held that high office, I am sure my regard and affection would have but increasingly gone out to him. Now that the Master has called him to the more perfect service and its rich rewards, I am grateful for his life and that I knew somewhat of it."

The Rector of old St. Michael's Church of Charleston, S. C., writes:

"His simplicity of character, his earnestness of purpose and devotion to his work impressed us all. His was indeed a beautiful life, and an inspiring example, and I feel that I am a better man for having known him. He had won his way so entirely into the hearts and sympathies of the people of Trinity and of Columbia, that no tribute they could render was sufficiently expressive of their feelings towards him, and it is very much to know that he had won this secure place after so comparatively brief a ministry."

One of Satterlee's clerical neighbors, while at Morganton, who had experienced the power of his sympathy, writes as follows:

"Of all those among the clergy I have met, I think your son was, without exception, the most lovable.

When I was in the Diocese of Asheville, I met him frequently. At that time I was very much broken, was discouraged and saddened. The last night I was in the diocese I spent at his house in Morganton. After we had retired, he rose and came to my room, and sat on the edge of the bed and we had a long talk. Kind hearted, sympathetic, and above all, marvelously clear headed, he seemed to know by intuition just the right word to say. The next morning he went with me to the train. It was long before sunrise, and he insisted on telegraphing to you, that you might expect me as a guest the next day in Washington.

"To my mind he was above all others adapted to missionary work. I have ever looked to his becoming a Missionary Bishop. In the Convention at Albany, the eleventh of last month, I had a talk with a few young men who also knew him. We agreed to put him in nomination as Bishop Coadjutor. I was to present his name and one of the others was to second it. It was unlikely that he would receive more than our own votes, but it would satisfy my own conscience. The one who had promised to second my nomination lost courage and failed me. At the time I felt very much annoyed, but I am glad I did make the little speech I did, and publicly testified to my appreciation of him."

One who during his deaconate had been the recipient of Satterlee's friendship and brotherly help, sends his grateful acknowledgment:

"If I have had any success in the Ministry, it is due in great part to what I learned visiting your son at the rectory in Morganton and asking his advice, for he never failed to encourage me. I came to him when I needed a friend, and often exchanged Sunday services, so as to give my people the blessed Sacrament of the Holy Communion. In December, 1902, he called me to assist him in his work at Columbia. These things naturally drew me to Mr. Satterlee, whom I admired not a little for his beautiful life and zealous ministry."

A young clergyman who was associated with him for several years writes:

"It was a pleasure to know him, and to be so intimately associated with him as I was for several years. The secret of his success was no secret to those who saw him unreservedly. He gave himself to his work. Like the Master whom he so faithfully served, he spared not himself. It is not surprising that his people always loved him."

One of the Masters at St. Paul's School writes:

"From the time of his coming here as a boy, to the day of his death as a man, he has given us at the School only remembrances that made us proud to have him an old St. Paul's boy.

"I do not like to think of the loss to the Church of his earnest and telling work for the Lord and for the men whom He came to save. I love to think that somehow for the dead who worked for Christ here, there is, in that time of waiting, some real sphere of

helpfulness that corresponds in its proper degree to 'the preaching to the Spirits in prison.' Even for the Church of Christ such a death is so made less of a loss than it seems.

"It is, however, from those among whom he directly ministered, from those who were drawn to him by the cords of his helpfulness and human sympathy, that the most illuminating estimate of Satterlee's personality is naturally to be found."

One of the devoted women who labored side by side with him in the mountains of North Carolina and subsequently in the mill work at Columbia writes, evidently out of the fulness of her heart:

"You must know how I loved him, who by his helpful encouragement had developed all that was best in me, who has in the past four happy years made me feel that the Master had work for me to do in His vineyard. I who always felt so privileged to be one of his teachers! I think our Heavenly Father must have in His tender blessings to His children, have given me those bright days with him last summer, when again I might learn from him in that wonderful humility, that pure unselfishness, that loving, pitiful, sympathetic, forgiving heart, so full of love for humanity, and who in seeing the best in others, made them show him the best; and who by his own humble, holy walk with God and sincere belief in His word, led others so willingly, lovingly to Him, and made us feel it was so easy and happy to be a child of God. What a wonderful magnetic,

tactful, God-given gift he had in his influence with all kinds and sorts of people. I can never forget his wonderful patience and love for his Alpine sheep, steep and uphill though they had made the way to win them and bring them into the Master's fold. I think in this precious work of his and his wonderful success must have been written on his heart the parable of the Shepherd, searching after his lost lamb, 'more precious in his sight' than 'the ninety and nine which went not astray.' And the milling people, how they reverenced him! I can see them now, gathering around him for a word, after those talks with them Sunday nights. Their careworn faces would brighten as they told me how they loved to have him with them, and to hear him preach. And I must recall to his own precious wife, the wonderful sweet bright smile that illumined his face when a little girl presented him with a beautiful bunch of Southern flowers here at our little entertainment at the Mission, and said, 'Mr. Satterlee, we give these flowers to you with our love, and wish you a happy visit away and a speedy return,' and he turned to the audience, his face all aglow at the happy thought, and said he had been counting the hours when he would be with Mrs. Satterlee, and told them to think of him at such a time when he would take those beautiful flowers to her."

Here is a joint letter from three brothers, who were members of the Morganton Chapter of the Brotherhood of St. Andrew:

"Now that our whole community has met, creed and class thrown for the time to one side, to express their sense of his loss, we feel a mournful interest in recording for your own eye, the great good wrought in our lives by the association permitted to us with him, whom we shall, alas, see no more with earthly eyes.

"That we may meet him and enjoy communion with him in another and higher realm, is now the greatest hope we have in life. Bowing, as he would have us bow, to God's decree, had the blow fallen elsewhere, we recall with unalloyed joy the happy years of his ministry in this little town, his pleasant passing in and out among us, the sweet savor of his blessing. the sacred hours when he had us in the worship of the temple. Our children remember him and speak of him now, even more tenderly that we, their innocent hearts being more responsive.

"We can recall no death in our memories that was more taken to heart by the people at large. They talked of it on the streets, worldly men, who stopped to recall some kindly greeting of his in the past, and to mention some good deed done at the time in secret, but which had come to their knowledge since he left us. We, who write you this, were in the Brotherhood of St. Andrew with him, where, free from the restraint of the pulpit he poured out his sweetest self, and was *bon camarade,* rather than rector. He never gave us an order for Church work, merely the gentlest of suggestion as to what should be done by

any of us, and it is a pleasure, inexpressible now, to remember that like the invitation of royalty, it was regarded as a command and obeyed without hesitation, and in good confidence of its exact fitness to the matter in hand.

"We feel the poverty of words as never before in writing you this. We should but for a serious illness in the family of one of us, have had a representative at Columbia when the last love of the South was shown him, and now we can but ask God's blessing on you and the children."

Another member of the Morganton Chapter sends the following:

"Mr. Satterlee was very dear to me and mine. His friendship I prized above all men, and to me it was a privilege seldom equalled. Not only do we mourn with you, but this whole community is sorrowful, the one topic being him and his work, self-sacrificing in behalf of others, always doing good, always smoothing over the rough places. Truly he 'walked with God.' Would that I had seen him before he left, but I feel that his spirit is still with us. I always cherished a feeling that some day he would return to his flock here, but now there is a lonely feeling; some day we shall all meet, for I know he will intercede for us who might stray from the straight path. His work here will live for all time, and will be a monument more enduring than marble or brass."

This is from a member of the Columbia Chapter of the Brotherhood:

"I felt that I must write to tell you of the sincere love I bore for Mr. Satterlee, ever since it was my good fortune to know him. No one will ever know what his life meant to me. It is without hesitation that I make the assertion that no one could have drawn me into the Church as Mr. Satterlee has done. He was the means of bringing me into the Sunday-school, for I was delighted when an opportunity was offered me to assist him in any way. Duty became a pleasure when he was in any way connected with it. At his invitation I became a member of the Brotherhood of St. Andrew, and was happy to do anything I could for him. I would die for such a man."

A prominent lawyer of Columbia writes thus:

"I loved your son with all my heart, and the dearest and sweetest recollections of him were those to which I could not give publicity since their nature was altogether private, either in relation to me as friend or priest, but there are other recollections which will abide, in the hearts and minds of all those who were blessed with his rectorship at Trinity Church, forever."

Here is the expression of a widow's sorrow:

"We too mourn the loss of our dear, true friend, whose place can never be filled. Just what he was to me and my fatherless children, only God knows. L— will, I know, be a better, nobler man for having been under his influence."

This was written by a parishioner of Trinity Church, Columbia:

"And now the deserted home is a constant reminder of the brave Christian soldier, who in his brief stay with us, accomplished so much for others. Strange, it seems to us poor mortals, that such beautiful lives are so soon ended. He has finished the work God has given him to do on earth, and now he has gone to beautify the Temple not made with hands. Our prayer must be for strength and means to carry on the work begun, and, may we never forget the example set us by the noble self-sacrificing life. Some one said to me, 'Mr. Satterlee was so sweet to those in trouble that I cannot but feel that he has gone to take a message of comfort to our loved and lost.' "

The three following extracts are from letters written by women parishioners at Morganton:

"We can't forget him, for we almost worshipped him. How true in his case were the words, 'To know him is to love him.' I have just started a Sunday-school class, composed of boys about sixteen, who I know would never have drifted if he were here. If I can even interest them a little, I shall feel that I am in some way helping to carry on his great and noble work, begun among us."

"You know how we all here loved dear Mr. Satterlee, and we really feel broken hearted, and your sorrow is our sorrow. He was so much to us, not only as a congregation but individually; next to my immediate family, I loved him best. I feel that he

did so much for my soul, his sermons went straight to my heart; his life was an inspiration, he was so pure and holy, and the godliest man I ever knew. Though he has been away for three years, he is as dear to this parish as when he left. Amidst the mourning draperies in the church to-day I could feel his spirit hovering near."

"It would have been a sad sweet pleasure to you to have been at the beautiful memorial service held in our little church yesterday (for it seemed as if he were almost with us), by the citizens of the town, and presided over by the Bishop. So many men paid beautiful tributes of love to one whom we all loved. Men of the Church, men of the Mission, and men in all the other communions joined in words of love and admiration for him, and one thought was expressed by all sooner or later, 'It was good to have known and lived with such a man.' "

This is from a young man living in Columbia:

"This community has lost greatly by the death of your esteemed husband, for I do not believe any man ever came to this city and did as much good as he did in the short time he was here. The people here will never forget him."

A Morganton lawyer sends this tribute:

"I loved him as a brother, and his influence over me enriched and ennobled my life all the time I was under it. This whole community mourns, for he was universally loved and respected."

A prominent business man of New York who had known Satterlee from boyhood, and whose advice he often sought on personal and other matters, sends the following:

"It is needless for me to tell you how highly I esteemed him and how deeply I regret his death. Churchill had strengthened as years went by, and the last time I saw him I was greatly impressed with his mental growth. I believe that he was fast becoming one of the strongest men in the Church. I know that he stood high among the clergy. He was always good, gentle, lovable, with strong mental force and vigor behind it. He would write to me about two long letters a year, telling me of his work, his hopes and his progress, though the last he always underrated."

A former resident of South Carolina, now living in Washington, writes:

"Mr. Satterlee was greatly beloved in South Carolina,—his work there was a great and noble one. He truly taught many to follow in the footsteps of the meek and lowly Jesus, not only by his sermons and ministrations, but by his lovely Christian example also. The State has sustained a loss, which will be hard to replace."

The following letter is from a vestryman of Holy Trinity Church, Philadelphia:

"It was my great privilege to know Churchill during his early ministry. Our friendship commenced on an ocean steamer. We sat side by side at the

table, and whether there or as we paced the upper deck, our talk was on the subject dearest to his heart, namely, How to save men. His secret of success was his burning love for Christ and a burning love for those for whom Christ died. His whole heart was possessed with the earnest desire to save the immortal lives of men. During his ministry at Morganton, North Carolina, he invited me several times to spend a week with him while the courts were in session and to speak daily at the noon hour on the subject of personal religion, to lawyers assembled from all parts of the State. I have always regretted that I could not fulfill such an engagement. I felt his personality in my own heart. His life, so spotless, so unselfish, was a living power to me."

A prominent member of Trinity Church, an intimate friend of the rector's, and one of the leading men of Columbia, has this to say:

"I never realized our rector's greatness until he was taken away from us. It is now two months since his death, and the further his form recedes into the past the stronger my consciousness of his real greatness grows. In pondering this I have thought many times, that thus it is with God's saints—when they are present with us in bodily form, their physical nature seems to act as a veil which, for the time being, obscures and hides the real grandeur of their characters."

IN MEMORIAM

CHURCHILL SATTERLEE.

The youthful sower in the morning light
Went forth in joy to sow the goodly seed,
Himself he spared not, put forth all his might,
Nor asked an earthly guerdon for his meed.

The sun arose, but ere he reached his noon
We saw the sower stricken in his field;
"Too soon," our hearts in anguish cried, "too soon,
Who sows the seed should reap the harvest's yield."

Ah, so we reason in our human way,
We say of one, "His work hath just begun,"
Of other, "He hath filled up full his day";
Yet how know we when any's work is done?

To each the Master sets his proper task;
He only knoweth when the tale is done;
He surely will for no true servant ask
Until he hath the day's full wages won.

And so, my brother, though we mourn for thee,
We may not say thy life knew not its goal;
Thy Master's own, "Well done," eternally
Shall be the satisfaction of thy soul.

—H. S.

THE END.