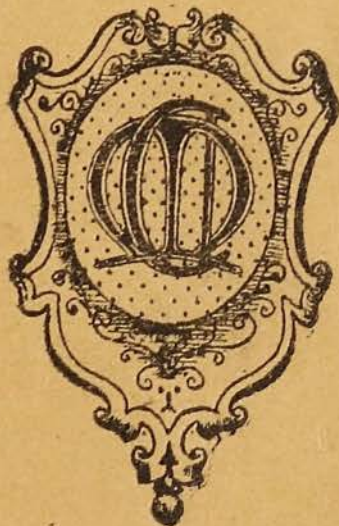


THE
UNVEILING OF THE MEMORIAL TO
ARCHBISHOP NUTTALL

IN THE MICO TRAINING COLLEGE, JAMAICA,
ON THE 9TH OF DECEMBER, 1919.



JAMAICA :
THE GLEANER CO., LTD., PRINTERS,
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THE HON. MRS. M. J. H. B. L. D. B. L.
BORN 1842 - DIED 1916
BISHOP OF JAMAICA AND ARCHBISHOP OF
THE WEST INDIES, CHAIRMAN OF THE BOARD
OF DIRECTORS OF THE MEDICAL TRAINING COLLEGE
FOR 34 YEARS.
A LEADER IN EVERY MOVEMENT
FOR COMMON WEAL, A LIFELONG AND
SINCERE ADVOCATE OF EDUCATION, HE
SUFFERED NEITHER TIME NOR LABOUR IN
ADVANCING THE CAUSE FOR A BETTER
EDUCATION WITH AN EVER EXTENDING
INFLUENCE IN THE ADVANCEMENT
OF EDUCATION IN JAMAICA.



Memorial to Archbishop Nuttall.

On the death of the late Archbishop of the West Indies, the Mico Directors decided that a suitable memorial should be erected to him in the entrance hall of the College, and in this the Trustees in England concurred, offering to bear half of the expense.

It was decided that the memorial should take the form of a panel in opus sectile, and the work was entrusted to Messrs. James Powell & Sons, Whitefriars, London.

The panel is worked entirely in glass of various kinds, the head and hands being made in pot metal glass. The robe and background are in enamelled glass mosaic treated with hydrofluoric acid. The figure panel is in opus sectile mosaic, while the text round the edge is worked in tesserae mosaic. The inscription panel below is a combination of the two treatments. The face and hands are painted and the paint is fired into the material. The panel is mounted in a copper frame, and bears on it the following inscription under the portrait:—

“Enos Nuttall, D.D., LL.D., D.C.L. Born 1842; Died 1916. Bishop of Jamaica and Archbishop of the West Indies. Chairman of the Board of Directors of the Mico Training College for 34 years. A trusted leader in every movement for the common weal, a lifelong and untiring advocate of education, he spared neither time nor labour in establishing this College on a firm basis with an ever potent influence in the advancement of education in Jamaica.”

Round the edge runs the legend: “Per magnan partem vitae parum otiosae operam navavit ut hoc Collegium firmiter institueret, pulchris sedibus exornaret, prudenter amplificaret.”

Three shields bear respectively, the arms of the Mico family, of the colony of Jamaica, and of the diocese of Jamaica.

On its receipt in Jamaica the panel was affixed to the wall in the entrance hall, adjoining a doorway giving access to the passage way to the west.

The ceremony of unveiling took place on the 9th of December, 1919, in the presence of the Directors, Staff and Students of the College, and a small but representative gathering of those who had been intimately connected with the work of Archbishop Nuttall.

In the absence from the Island of the Chairman of the Board of Directors (the Bishop of Jamaica) and the Vice-Chairman (the Hon.

2 MICO TRAINING COLLEGE.
F. E. Reed, Director of Education), the Rev. Canon Wortley, Acting Chairman of the Directors, presided.

Amongst those present were, Colonel G. Hicks, the Rev. James Watson, Mr. Frank Cundall, Rev. J. L. Ramson, the Ven. Archdeacon Simms, the Rev. Dr. Jonathan Reinke, the Rev. J. Henry Cartwright, the Rev. Robert Johnstone, the Rev. J. W. Wright and Mr. R. S. Gamble, members of the Board of Directors; and the Rt. Rev. D. W. Bentley, Assistant Bishop of Jamaica and the Revs. G. Hicks. W. Priestnal, William Graham, G. T. Armstrong and G. McNeil, and Mr. A. Moore, Acting Principal of the College and Mr. J. J. Mills, Acting Vice-Principal. There were also present, Mr. and Mrs. Ernest Nuttall, Miss Nuttall, Mrs. Bourne, Sister Madeline, Mrs. Johnstone, Mrs. Reinke, Mrs. Gruchy, Miss Guy, Mrs. Gamble, Mrs. Moore, Miss Gillies and a few others.

A letter was read from the Governor, Sir Leslie Probyn, regretting his inability to be present, owing to the sitting of the Legislative Council.

The Ceremony began in the Assembly Hall with the singing of the hymn: "Saviour blessed Saviour, listen whilst we sing;" after which a short prayer was offered by the Rev. Dr. Reinke.

Colonel Hicks then gave the following address:—

Mr. Chairman, Friends of the Mico, Mico Directors, Teachers, Students: Doubtless it is because my association on the Mico Directorate with our late Chairman exceeded in length that of any other Director, the honour was conferred upon me to prepare the Address to be read on the occasion of unveiling in the Mico Entrance Hall a tablet to his memory. Would it were worthier, that I were better fitted for the task. For a few years, indeed, while my residence was in Kingston, I was in close association with him, mainly in dealing with Mico interests; but for the last thirty years of his life, my residence being in a distant parish, my intercourse with him did not extend much beyond meeting him on official boards. However, by a careful reading of the published sketches of his life (of which free use is made) and by employing leisure time to read most of his published writings, including his annual Addresses to the Anglican Synod, and especially by having had the privilege of perusing some brief autobiographical notes respecting, chiefly, his early life, a certain degree of fitness for this welcome task, I hope, has been acquired. Of one result I feel assured: my knowledge of Enos Nuttall and my admiration of the man have been greatly increased.

The Memorial portraiture and tablet remind us that he who for so many years presided at the public gatherings of friends and students of the Mico, will never again grace these meetings with his helpful presence. To-day our thoughts are full of his outstanding worth, and once more we realize that no worth, however great, no position, however high, exempts man from the common lot of humanity.

“The hand of the king that the
sceptre hath borne,
The brow of the priest that the mitre
hath worn,
The eye of the sage and the heart of
the brave
Are hidden and lost in the depths of
the grave.”

True, the commanding form is hidden; but he is not lost in the depths of the grave. His life—the influence, the inspiration of his life—is not lost. It cannot be lost in this generation which knew and admired and trusted and loved him; it must not be lost in the generations to follow. That life is so intimately bound up in the organization of the Church which he served for a full half-century and in the various church institutions which he founded, that within the wide sphere of that Church it will not be lost. The Government of the land, the community at large, in their gratitude for such a life, will not suffer it to be lost; for by their combined effort there is to be established and maintained a Memorial Institution which, through succeeding years, caring for and training thousands of homeless and needy children, will keep ever green his eminently beneficent life. And the English Trustees and the local Directors of the Mico Training College which for 53 years was so zealously and faithfully served by that great life, cannot suffer it to be lost. That it may never be lost, they have placed in the Mico Entrance Hall this tablet—the portraiture and inscription in enduring metal, that the name of Enos Nuttall may be an inspiration to the Directors of the Mico, its Staff, and its

students so long as this College shall continue to exist.

With his name appears upon the tablet, as is meet, some of the titles bestowed upon him. In the 17th Century, when titles carried greater weight than in the 20th Century, an English dramatist uttered a thought which the world has not forgotten. “I weigh the man, not his title.”

Shortly after Enos Nuttall entered upon work in Kingston as preacher and pastor, he became a member of the Board of Visitors of this Institution. It was not long before his fellow visitors, having weighed the young man, selected him to be their Chairman. They admired him, reposed confidence in him, welcomed his leadership as a man of wide vision, high ideals, earnest purposes, practical wisdom and energy. He had among his associates those whose hopes were high, who were zealous in their efforts; but his was the sober judgment which restrained impulsive-ness without destroying zeal. At that time the state of the Mico was unsatisfactory. The Visitors could do little, having, it is true, influence, but very little power. The Chairman saw the need and the remedy; and his first great step for the uplift of the Mico, upon which hinged further movements of progress, was to assist in transforming the Board of Visitors into the Board of Directors. When the Trustees appointed the Board of fifteen Directors there was no thought entertained by fourteen members as to choice of Chairman other than Dr. Nuttall, their fellow Director; and so it was at every recurring annual election for the remaining 34 years of his extraordinarily useful life. When the earth

claimed his mortal remains, the Directors expressed their sense of loss and their appreciation of the worth and the work of their veteran and honoured and much loved Chairman. In their tribute to his faithful labours for the Mico, the Directors said:

“During this period of 34 years the Mico made notable growth commensurate with and largely contributing to the growth of elementary education in Jamaica. In every stage of the growth of the College—whether extending the premises at the old site, increasing the number of students, augmenting the Staff in number and efficiency, obtaining the present commodious premises with a view to enlarging the activities of the Mico in new and important directions, or establishing a scheme for pensioning the Staff—it was to its Chairman the Board confidently looked for initiative and final guidance.

When the great emergencies in the history of the Mico occurred, the destruction of the College buildings by earthquake, soon to be followed by the destruction by fire of the re-erected buildings, the value of the Chairman’s services in saving the College from any serious loss of efficiency in its work is beyond all praise. As the years went by, our Chairman, the Head of the Anglican Church in Jamaica, and Chairman of various Boards, had become widely known and trusted as the wisest of counsellors, and the confidence placed in his unselfish aims and sound judgment by the Trustees in England and by the local Government, upon whose joint support the maintenance of the College depended, stood the Mico in good stead in the days of its heavy trials.

When the main work of Dr. Nuttall’s life, the development of the Anglican Church in Jamaica, had attained a remarkable success, with new organizations and activities founded by him, requiring his constant supervision and guidance, greatly increasing the burdens resting upon him, and when many outside enterprises sought the aid of his counsel at least, if not his leadership, he still yielded to the earnest wish of the Directors to continue his incomparable services as chairman of this Board, impelled thereto, no doubt, by his high estimate of the importance of the work done for Jamaica by the College. From the outset his ideal was that the Mico should always have as ‘its aim and result,’ to quote his own words, ‘the advancement of the people of this country in knowledge and righteousness; the right shaping and moulding of their intellect and conscience and life.’

The Directors feel that they lose, in the death of Dr. Nuttall, an ideal chairman. That he was such was due to his thorough mastery of every subject brought before the Board, and his clear and full and unhurried exposition of the end desired, the means to be adopted, the difficulties to be met, and how; his promptitude in despatching business, avoiding needless delay; his equable temper, his genial manner, his abounding common sense and “saving sense of humour; his readiness to welcome any new point of view, any helpful suggestion, and his power to combine the various views and suggestions so as to reach a final decision meeting the approval of all.”

The older members of the Directorate find comfort in remembering that they did not wait until his death

before giving repeated expression to their sense of his eminent worth and of the indebtedness of this College to him for unequalled service. In 1908 their appreciation of his labours, leadership and influence was conveyed to him in an engrossed testimonial bearing the signature of every member of the Board.

There can be no adequate conception of the indebtedness of the Mico to its late Chairman without remembering what exacting labours devolved upon him, what various and heavy burdens he bore.

The inscription on the tablet indicates his vocation. When in 1870 disestablishment brought a great crisis to the Church of England in Jamaica, it had a Bishop for its Captain, but the ship needed a pilot. By Providential good fortune the young man, Enos Nuttall, had served as Curate in a Kingston Church for four years. During the years of his Kingston labours he had been weighed and measured. There could be no doubt that he outweighed his fellows and there is trustworthy testimony that "he stood head and shoulders above his colleagues in statesmanship and wisdom." He was made the pilot. Mainly through his skill the ship escaped disaster, and for ten years was guided safely on its way.

"He steered the Church in Jamaica;" says his successor, "through the early and perilous stages of her disestablishment and disendowment, moulding her constitution, shaping her policy, and directing her development and organization."

Then came a change of Captains; in another six months, again a vacancy in the Bishopric. On one eventful day, a day that is to be reckoned as an epoch in the history of Jamaica,

a majority of the clergy and of the representative laity of his Church united in calling the Curate of St. George's to be their Bishop. To not a few of the clergy and to some of the laity such a choice had seemed hardly thinkable. They had welcomed his help in a subordinate position: as to placing him in the post of supreme authority the objections, apparently, were insuperable. Among them three were obvious: First—He was not to the manner born. He came into the Church, as it were, an alien. His 'prentice work as preacher was done with the Wesleyan Methodists in England, by whom he was sent to take service in the Wesleyan Methodist Mission here. For three years, under arrangements made when he left England, he served his Master at Coke Chapel faithfully, and then entered upon like service at St. George's. Second—He was young. If the choice was not to be left to the Church Authorities in England, there were in Jamaica older men, of larger experience in the Ministry, able and worthy sons of the Church, from whom to choose. Third—He had had no University training; he bore no University title. Notwithstanding all objections, however vehemently urged on that intensely exciting day, thoroughly weighing and re-weighing the man, their ultimate choice of Enos Nuttall to be the Bishop of their Church was inevitable. The subsequent ratification of the choice, unexpectedly unanimous, relieved him of all embarrassment and overruled his own wish that the choice should fall upon another. "The right man in the right place" was the verdict of each succeeding year. Much as was expected of him, he "better bettered expecta-

tion" throughout the busy and fruitful thirty six years of his episcopate.

It is pertinent to inquire how Enos Nuttall became the foremost man in Jamaica, and one whose influence was felt in three continents. It is a unique and instructive story, and may be briefly told. Born into the not unfavourable atmosphere of a large Yorkshire village, England, the son of Christian parents—the father a Wesleyan, the mother of a family of strong church-folk—he lived a happy home life as a child, with a healthy body and an alert, eager mind, readily assimilating the instruction that the parish school could impart. At ten years of age his home ceased to be a happy home for him. The death of his mother, "judicious, loving, godly," brought him the great sorrow of his life, which was followed by its great disappointment. His father withheld from his son the educational advantages which Enos craved, and strongly felt he had a right to expect. But the father, a man of extensive business interests, chiefly in the building line, took Enos into his office to give him training for practical life instead of sending him to a public school. Possibly the father had read a poem in which Cowper, the poet of a previous generation, who was very popular in middle-class England, had strongly advised parents not to send their sons to public schools, declaring that in his time they had become "a nuisance, a pest, an abomination." The unhappy boy was not unfaithful in his father's office. He was trained to be thorough; he mastered details; so that, at 12 years, his father made him responsible for the accuracy of the specifications for erecting a block of buildings.

Soon after, this young eaglet was released from his home nest. It was a great relief. On one of his father's farms, in a distant parish, he was left entirely to himself, earning his bread by diligent labour on the farm, developing a robust body, gaining in self-reliance and sense of responsibility, and finding happiness in his freedom to pursue on the lonely farm the studies he felt he should

be mastering in school. In the summer there were the evenings, and, in the winter days, many hours free from farm work for study and for reading. In the olden time the main function of a schoolmaster was to compel a boy to apply himself to his books, and a current definition of public school life was "an alternation of classics and cuffs." This farm lad needed no external stimulus. His own indomitable will sufficed; but he felt the need of a teacher. He received help from an Oxford graduate near by, and at times from another, seven miles distant, whose help for two or three hours in the evening was the reward for a walk or ride of fourteen miles. The life on the farm continued for several years.

Here occurred the religious crisis of his life. On Sundays he attended the morning and afternoon service of the parish church and at evening the one Sunday service held by the Wesleyans in a small upper room. As a child he had shared with his mother her delight in the worship of the parish church of his village, in which they occasionally took part; and now, a youth, the worship was to him a "continual inspiration and help and comfort." At that time and place, however, the preaching, described as of the "high and dry order", failed to satisfy his soul-hunger. It was to the Wesleyan preachers, chiefly laymen, very simple and very earnest, he owed his first insight into the full teaching of the Holy Scriptures regarding personal religion. Grasping the truth, applying it personally, he found peace with God. Then, besides his accustomed studies, he began to read and study the old English divines.

He was still in his early teens when he felt impelled to speak to others of what was vital, saving truth for himself. At services and meetings held in the country round, crowds flocked to hear the youthful evangelist; and there is evidence that his glowing words were not fruitless. Alluring offers to induce him to prepare for entering the ministry in England were put aside, for

His heart had become fixed upon work in the vast mission field. When he was about eighteen or nineteen years of age he was accepted by the Wesleyan Missionary Society to be trained for missionary service. In London he entered upon his preparatory studies in the home of the Rev. Dr. Kessen, a retired Missionary from Ceylon, a man of broad sympathies and extensive knowledge and experience. All of the family were great readers and some were students. Under Dr. Kessen classical studies were reviewed and consolidated, and new studies in fresh directions begun, including two eastern languages. Dr. Kessen excelled in mathematics; he found young Nuttall an apt pupil. A more congenial, stimulating environment could not have been wished. His theological studies were under the eminent Dr. Osborn who personally guided and assisted him. Dr. Osborn was one of the most thorough masters of the older theology of the English Church ever known to Dr Nuttall, who hoarded like gold the rich treasures of truth Dr. Osborn poured forth from these sources.

His vocational education was continued on Sundays. Sometimes he heard the great preachers of the city; sometimes he himself preached in and around London; but of chief interest to him was the visitation work in the cellars of Seven Dials, a district noted for its chronic disorderliness, its dense ignorance, squalor, and degradation. These crowded cellars, whose occupants were a part of "the submerged tenth" of London, were remembered as "fearful places". The summer time was spent in the provinces, where there was a demand for his services in preaching and speaking.

By study and by much actual practice in the work of the Christian preacher, he was preparing for missionary work, 5,000 miles away, in China, with its transcendent opportunities, its hundreds of millions of human beings who had never heard the name of Christ.

But in November, 1862, his plans were upset. Dr. Osborn, the direct-

ing head of the Missionary Society, requested him to proceed forthwith to Jamaica to meet an emergency. Both Dr. Kessen and Dr. Osborn, his trusted friends, "great missionary leaders and instructors," urged . . . He yielded to their judgment, abandoning with intense regret the high hopes he had been cherishing. Turning his back upon the Far East, with its fascinations, he made the 5,000 miles journey to the West and in this month of December, 57 years ago, he began his work in this island which then had not quite half-a-million inhabitants. Far better than he knew, his training and his education had fitted him for the great work he was to do in and for Jamaica.

His education, suddenly interrupted in England, was resumed on modified lines upon his arrival in Jamaica and was continued here for half a century. The factors in this education were: Reading—Converse—Experience. With his eager, active mind reading was a necessity; and for it he allotted a certain portion of time daily. That half century of his residence in Jamaica is noted for the revolution in Science, and he could not but keep himself abreast of its development. At the same time there was a crisis in Christianity, hardly paralleled in the Christian era. The writings of Darwin, Herbert Spencer, Lyell, Bishop Colenso and others, precipitated a fierce conflict in which traditional interpretations of scripture were challenged, and many devout, learned divines believed that the very foundations of Christianity were threatened. This young preacher must needs examine all sides of the conflict, keeping an open and a calm mind, but rejoicing at last that the Church came through the conflict without loss, except the loss of that which to lose was a gain, especially a gain in the mission field.

By 1906 his duties had been greatly multiplied and the demands upon his time largely increased, but he still found time for reading. In his address to the Synod that year he said: "By utilizing the half-hours which can sometimes be snatched from the claims of a busy life I can

in the course of every year have some real and considerable contact with the thought and feeling of the best representatives of every section of the Church in every age of Christendom, and with both ancient and modern representatives of moral and religious thought and philanthropic action outside of Christendom." He found this, daily, "a healthful mental and spiritual exercise and a strong moral tonic". He read current literature. In addition to secular newspapers he received a dozen religious periodicals, English and American, weekly, monthly, quarterly, chosen with catholicity of spirit, representing various prominent schools of thought, and very rich in world-wide missionary intelligence.

By personal contact of life with life, of mind with mind, by exchange of experience, by interchange of ideas gained by observation or reading or intercourse with others, knowledge is increased, clarified and transmuted into wisdom. Fortunately for him there were in Jamaica other intelligent students of world-movements in science and religion, with whom he could converse with profit and delight. Fortunately for Jamaica the work of our Mico Chairman was here in Kingston, where chiefly are found the central forces of government, religion, education and business. He came into contact and had personal intercourse with every element, and from each gained increase of knowledge. When he was made Bishop his sphere of labour covered the whole island. In a few years he had met and conversed with many of the most influential men of every parish—not only Ministers of Religion and teachers, but also planters, merchants, professional men and intelligent men and women of the distinctively industrial classes. The great aim of his life was the welfare of the people of Jamaica; this was ever present to his mind in his converse with people in every sphere of activity. His retentive memory held for future use the wide knowledge he gained of the conditions of life in all parts of the Island.

He had occasion from time to time to visit England and to converse with the highest dignitaries in Church and State, with prominent business men, and with others, men and women of influence, with all of whom topics respecting some phase of Jamaica—spiritual, moral, educational, social, industrial—were the subjects of conversation. This also is true of America. From each visit to England and America he returned with a further advance in his education.

Converse may be not only by the spoken but by the written word. His correspondence was extensive and must have yielded a harvest of rich value, but it will suffice to refer to his regular life-long correspondence with his brother Ezra, his junior by eight years. The younger brother, the son of the same father and mother, was, as well as the elder brother, richly endowed by birth, physically, mentally, spiritually.

He entered upon missionary work in Africa 12 years after his brother Enos began work in Jamaica. Undoubtedly Ezra gave Enos very important information respecting the missionary problems in Africa, not wholly dissimilar to those in Jamaica, and undoubtedly Enos acquainted Ezra with the problems existing here, the special difficulties that were encountered, the means adopted to solve them, and the measure of success attained. There is reason to believe that the counsel and the example of the elder brother was helpful to the younger, who reached a position in his African field akin to that of his brother in Jamaica. Ezra exchanged earthly care and labour for heavenly rest six months before Enos joined him. In 1916, the year of the Archbishop's death, the Wesleyan Conference in England adopted a minute appreciative of Ezra Nuttall's work and worth. I have culled from that tribute these phrases: "solid worth and distinguished work—outstanding strength and ability—vigorous and dignified personality—powerful and gifted preacher—assiduous and unflagging worker—mental alertness conspicuous—read largely and wide-

ly — successful organizer — possessed much power of initiation—wise and capable administrator—sagacious counsellor—his advice sought not only within but outside Methodism—on important occasions in South Africa he played his part as a loyal citizen—was a witness for all that is noblest and best in religious and civic life.”

How much of Enos do we not recognize in this delineation of Ezra?

He had read about Jamaica and its people before coming hither and learned not a little from converse with other Missionaries whom he found here. It was by personal experience, however, he came to know the people. For three years his experience was connected chiefly with Coke. By faithfully visiting the people, associating with them, noting their characteristics, sympathizing with them in their needs, learning how best to minister to them, and also by mastering and administering the Wesleyan system of Church finance, he was so educated that he began his work in St. George's as a well qualified shepherd of the new flock.

He was a keen observer; he had clear vision; he saw the needs of Jamaica; he was fertile in plans to meet those needs. The constant and the chief obstacle he encountered is familiarly known as L. S. D. He had high ideals. He could be satisfied with nothing less than the best; but his plans were not on a level with his ideals. He was educated by experience, and he learned to plan for the better and the attainable, (limited by L. S. D.,) rather than the best and unattainable, yet so planned that the attainable better should be the best possible. If, very rarely, he made mistakes—(he was not infallible; he was human)—he was educated by finding them to be mistakes, and by afterwards avoiding the like.

So, by reading, by converse, by experience, the education of Enos Nuttall, begun in England under peculiar conditions, was continued in Jamaica. But all the time there seems to have been a feeling latent in his breast that he must be content to dwell al-

ways on a lower plane than if he had passed through Public School and University. He entertained, in fact, too modest an estimate of the education he had laboriously acquired; or, comparatively, too high an estimate of the education obtained in a university, with its large equipment of professors and tutors, its society of students, its libraries and laboratories! This estimate underwent some change when he attended a Lambeth Conference, where he met the most renowned, the most learned dignitaries of his Church. He looked up, to behold them upon a higher plane. To his great surprise they were not there! He lowered his gaze, and found them standing on the same plane with himself. It occurred to him that, may be, his mastery of subjects had required greater concentration of thought and a wider range of reading than would have been deemed necessary if he had had their advantages, and that, possibly, he had thus acquired a clearer and firmer grasp of the chief, the supremely important subjects studied, and, perhaps, greater breadth and completeness of view. He gained much from these learned and worthy leaders in the Church, and afterwards declared that attendance at the Lambeth Conference was in itself an education. They in their turn, learned from him that which they deemed of great importance. He had been solving a problem in Jamaica which had troubled them in England, and they were eager to know his methods. Ere long the Mother Church was “steadily following on the lines already worked out here.” The Archbishop of Canterbury valued his counsel highly and expressed deep regret that the Archbishop of the West Indies must be absent from a special conference at which questions of great delicacy and importance affecting the entire Anglican Church were to be considered. The Bishops at Lambeth felt the weight of their compeer from this little Island and made report of him to three Universities. Then the titles came; they came in showers. In the sister Church in America it was the same as in England: his presence was more

than welcome and his counsel at the National Episcopal Congress was eagerly sought.

Intelligent humanity has been grouped into three classes: the Knower, the Doer, the Sayer. Archbishop Nuttall belonged to each group. That he was a Knower has been sufficiently shown. He had comprehensive knowledge of the chief progressive movements of humanity through the ages, and more detailed knowledge of the great progress made in the half-century of his life in Jamaica, which is generally regarded as the most wonderful half-century in the world's history; he had, also, beyond any other man, extended and minute knowledge of Jamaica. *

What did this Doer do, after making his home in this land of great possibilities and great needs, whose needs were heightened in the course of half a century by floods and droughts, by hurricanes and earthquakes and devastating fires?

For the first three years, preacher and pastor at Coke, the record is that he "laboured hard." (His time for labouring easy never came.) During that period, and fourteen years of similar service at St. George's, his pulpit work, in effectiveness, was second to none, and his pastoral work, in thoroughness, was equalled by few; it included innumerable "little nameless unremembered acts of kindness and of love," while he proved to be a covert from the storm to many in distress. The hard labour at Coke was prelude to much harder labour at St. George's, for that involved the great and difficult work of re-organizing the disestablished church, besides remodelling the organization of Catechists and Lay Readers, and establishing and conducting a church paper.

As Bishop from 1880, his opportunities for service were greatly multiplied. He felt the needs of his church and saw what means to use

for supplying the needs. He had the heart to conceive, the understanding to devise, the skill to execute. That skill comprised the power to secure helpful co-operation of sympathizing friends in England and hearty co-operation of zealous brethren in Jamaica who were his loyal, able co-workers. With that co-operation his achievements were great.

He founded the Theological College, which, from small beginnings, became in his life-time a well-established, vigorous institution; also the Deaconess Home, which was gradually developed until it has its social, educational and nursing departments with some of its operations and benefits extended to all parts of the Island; also the Belmont Orphanage, the Brotherhood of St. Andrew, the Mothers' Union, the Widow and Orphans Fund and the Clergy Pension Fund. These labours made heavy drafts upon his busy hours, and each of these achievements demanded, year by year, its annual toll of time and attention.

A heavy burden, wholly unanticipated when he left Jamaica to receive consecration at St. Paul's Cathedral, awaited him on his return from England. Before he had reached England the "great hurricane" of 1880 had demolished or damaged many church buildings. Without dismay, remembering his early training, he undertook the work of re-erecting and repairing the buildings. Referring to such a task, which he had to undertake more than once during his episcopate, he has said: "In regard to the manifold secular affairs which the Bishop of Jamaica needs to understand fully, including such matters as plans for Church, School and Parsonage buildings, estimating probable cost, judging of quality and value of work done, and the like, the drudgery I went through in my father's office and in connection with

*In connection with that remark, if pardon may be granted for taking liberty with the name of an Archbishop, in a modest footnote, it might be said that his intimate knowledge of this island is re-called by his official signature; for while none would have been censured for saying of "Enos Nuttall," "He knows not all," every one would have been justified in saying of "Enos Jamaica,"—"He knows Jamaica."

his building operations has proved of great use to me." The earthquake of 1907 caused the complete destruction of 30 church buildings and injured, more or less seriously, 100 others. To rebuild and repair was a great task, but within four years it was almost fully accomplished. Before his death there was hardly a church in his diocese which he had not assisted to build, rebuild, enlarge or restore.

His Church work was not confined to Jamaica. The Diocese of Honduras was without a Bishop. He re-organized its work and undertook its oversight until a Bishop for that diocese could be found. Through his agency, largely, the West Indian Province of the Church of England was formed and rules of its organization formulated. For twenty-three years the duties of the Primate of the Province fell upon him. His advice on religious education given to the Canadian Province, on questions of finance and pensions to New Zealand and South African Provinces, and on all questions of episcopal work and methods of West African Bishops, were esteemed of highest value. Through him the "Jamaica Church Aid Association" was founded in England. In his later years he shared in the labours of the Consultative Committee of the Lambeth Conference.

Enos Nuttall came to Jamaica possessing a religion which abided with him through life. It was founded upon two universal truths—expressed in the first two words of the Lord's Prayer—the Fatherhood of God, the Brotherhood of man. As a Wesleyan he fulfilled his prescribed duties faithfully, but his activities for his brother man could not be confined within Wesleyan limits, nor within any church limits. Soon after entering upon work at Coke he formed a Young Men's Association for literary culture, which was also joined by many young men of other denominations, including Roman Catholics. Later, he reaped his reward; for one of the bright and earnest young men, an Anglican, who was stimulated to persevering self-effort and, to some

extent, was guided in his studies by the Coke Pastor, became in time the Archdeacon whom Bishop Nuttall, while absent in England, left in charge of his diocese. In announcing to the Anglican Synod the death of this Archdeacon the Archbishop referred to this incident and uttered a truth which the Mico Students and similar students should bear in mind after they have received from their college what the college can give them: "Great things can be accomplished by the sons of Jamaica [by the daughters, too,] who go forward with a brave heart, using all opportunities for self-improvement."

Among my papers I find a sheet of manuscript, dated in January, 1876, which has special interest for us of the Mico. It sets forth the rules adopted by a Committee which had met in response to the invitation of our late chairman, for the purpose of forming a Kingston Young Men's Christian Association. He did not doubt that the Mico Students would be much benefitted if, in addition to mastering their textbooks, they could from time to time listen to interesting lectures and discussions upon more general topics; also, that such exercises would greatly benefit many other young men of Kingston; and he knew that the Mico premises would furnish a convenient hall for the meetings. Besides himself, the committee consisted of four other Directors and the Principal of the college. Four of the five were each, respectively, the most prominent layman of the Baptist, Wesleyan, Presbyterian, and Congregational Churches in Kingston. The Association did useful work for several years and the students were interested in its meetings and were profited.

The world of some great men is a world of trees and flowers; of other great men, a world of stars; of this great man, a world of men, women and children. His life was devoted to the welfare of his brother man. His efforts to promote the welfare of the people of Jamaica included every phase of that welfare, and, in all, his aim was to secure right conduct. He sought, therefore, the re-

ligious-and-moral, the educational-and-moral, and the physical-and-moral welfare of the people. He could not be satisfied with the religion, or the education, or the physical improvement, that did not result in improved morals. Therefore he insisted that the "service of man needs constantly to be informed and inspired by the Spirit of God."

The educational advancement of the people of Jamaica is that element of their welfare to which, outside of strictly church work, he gave the greatest amount of time, and which had for him most absorbing interest. He was largely influential in the formation of the Board of Education and the Schools Commission, and was a member of those Boards, as well as of Mico and Shortwood, and was a member of the Education Commission of 1885. Usually he was chairman; in every case he was a leader. Much that he planned and advocated has been accomplished; much is in course of accomplishment.

Relief of the poor and care of the sick are closely connected with a Pastor's work, and so when the City Dispensary and Charity Organization Society and kindred societies were formed our chairman bore a conspicuous part furthering their aim and shaping their policy. He was a prime mover in forming the Jamaica Agricultural Society. He fostered and watched its growth and its augmented scope and usefulness with unabated interest. His years of experience on an English farm, at a time when he was longing to be in a public school, he has confessed, had been of great use to him in this agricultural country. That his interest in promoting agriculture was within his rightful sphere he once declared in a Synodical address: "I consider everything tending to promote the material as well as the moral interests of the public, generally, is properly within the sphere of the activities of a Christian Bishop."

The hour of Kingston's overwhelming disaster in 1907 was the hour of Dr. Nuttall's greatest opportunity to serve the city. The citizens had

learned of what mettle he was on the occasion of the city's great fire of 1882, when he served on their Fire Relief Committee with conspicuous ability and resourcefulness. They now rallied under his leadership. On the morning following the terrible disaster, at his call the foremost citizens, of all classes and creeds, formed with him a committee, soon much enlarged, to meet immediate necessities and make provision for the future. The Government followed his heartening lead and gave official sanction to his Committee. In the midst of great distress and difficulties his unconquerable hope, his calm faith, inspired all. Through his unique influence as chairman, clashing interests were reconciled, divergent views harmonized, and the best of every man's power and knowledge utilized, to the saving of Kingston. In the words of the Mayor, "his mere presence and methods secured harmony and effective work." To complete his great work, he, with the Crown Solicitor associated with him, was sent as a deputation to England, to obtain needed help from the mother country. Help was secured, by way of gift and loan, to put Kingston again on its feet. Kingston's debt to the late Archbishop is not easily measured.

The sayings of our late Chairman were many. The impression I have of them is derived, chiefly, from his published writings. Certain characteristics are to be noted, which also characterize other good writers. He is in earnest; he has in view a definite purpose to be effected, and his writing is therefore not an end in itself, as a poem or a mere literary essay might be said to be; he takes no circuitous route to reach his goal, but marches straight forward, in an orderly manner; his words are appropriate and simple, and he uses no word or phrase that calls special attention to itself instead of to the thought it expresses. He does not startle by epigrams, but convinces by his plain, clear, cogent reasoning. One other special characteristic reveals the man. He had formed the habit of reading all sides of any

great question, and his long and varied experience as chairman strengthened the habit of looking at every element entering into a question requiring decision. This habit of mind has its effect upon his writings. He takes not simply a general view of any proposition; he sees it in its details, and presents it comprehensively and fully. As an instance: In urging the duty of Christian brotherhood, he sets forth, quoting his words, "the **duty and privilege of constantly cultivating in thought and feeling and purpose and constantly manifesting in our language and our actions a sense and habit of true Christian brotherhood.**" How full, how complete is that exposition of the distinctive elements of true Christian brotherhood—not a word superfluous, not a word missing. It should be stated that the Archbishop's life illustrated his doctrine, and we cannot doubt that he found no less sincere joy in the part he took in laying the corner stone of the new Moravian Church in Kingston than in a like ceremony in connection with the national Episcopal Cathedral now being erected in Washington.

From his annual addresses to the Synod a collection of his sayings, of general interest, could be compiled, with some of his other writings, which would make a volume of sterling worth, revealing how large-hearted, how broad-minded, how wise a man he was. Such a volume should contain his cautious, courageous, sane, assuring words on "Higher Criticism." In it should appear his loving words respecting Father Dupont, the Roman Catholic priest.—"dear Father Dupont," he called him; also, his recognition of the effective Christian work done by a clergyman who had held aloof from his brethren of the Synod, and had unsparingly criticised the Bishop; also his tribute of commendation paid to a prominent and devout citizen of the Hebrew faith.

I must cite another of his golden words which should certainly have place in that volume. It is his speci-

fication of the qualities which should be possessed by all who, in Jamaica, discuss public affairs or engage in controversy. These qualities, he says, are: "intelligence, knowledge, experience, equity of judgment, fairness towards opponents, temperateness of expression, integrity of purpose, and a Christian spirit." He rarely engaged in controversy. He delighted in the irenics that unite and (so far as possible) avoided the polemics that divide Christian brethren. In one notable controversy in which, very reluctantly, he took part, the foregoing qualities were markedly manifested.

I read his "Five Lectures on the World to Come," just after reading again a famous speech by Abraham Lincoln which is believed to have been a deciding factor in making him President of the United States. I was struck by the similarity in method and style of Dr. Nuttall and President Lincoln. The same frankness in facing all difficulties, evading none, and the same clearness of thought and simplicity of speech in solving the difficulties, characterize both; but Dr. Nuttall frankly points out that some questions arise which are not fully solvable in this life. It will be remembered that Lincoln had even fewer school advantages than Dr. Nuttall, and that the foremost man of America acquired his education chiefly through self-determined study and reading and converse and experience, as did this foremost man of Jamaica.

We may be sure it was not presumption on his part but entirely seemly, and was in accordance with the wish of the highest authorities, who reposed great confidence not only in the wisdom of his judgment but the persuasiveness of his speech. that, on the eve of leaving England after a Lambeth Conference, he wrote a letter, published in the London Times, in which he sought to impress upon the English clergy the duty of averting the threatened disruption of the Church of England. From the standpoint of one not identified with any party he set forth the

possibility of sincere clergymen of every school of belief continuing faithful work within the pale of the Church.

Jamaica has been blessed in always having, at least for the past hundred years, efficient preachers of marked ability. Among those of the last fifty years, Dr. Nuttall held a prominent place in the front rank. He reckoned, as almost all preachers must reckon, his pulpit "sayings" among his "doings." In 1888 he made a report of his doings as Bishop, covering a period of seven years. His activities included 3,000 sermons and addresses, presiding at about 1,400 meetings, including the Mico, thrice visiting most of the churches in his diocese, travelling about 20,000 miles chiefly by buggy and on horseback, confirming about 20,000 persons, visiting Honduras and Barbados, travelling 8,000 miles by sea, writing about 4,000 letters, some of them lengthy documents prepared with care, writing and publishing several pamphlets and many circulars dealing with educational and social questions as well as ecclesiastical. This summary of seven years' work of busy life almost takes away one's breath. After his report, as speedily as possible, an Assistant Bishop was consecrated, and since then Dr. Nuttall's episcopal duties were shared with another. But he did not cease to lead a busy life. There were intervals of rest from labour; with rare exceptions it was the enforced rest of illness, not the needful recreation of health.

How could he compass his work, even with an efficient Assistant? He was most methodical, and most economical of time. In the preface to the "Churchman's Manual"—an important work published five years after the appointment of an Assistant—he said, "My own time is so completely occupied with multifarious, and often distracting and apparently incongruous public and private duties, that I have to do all the writing, compiling, rearranging and abridging necessary in mere snatches of time, often not more than five or ten minutes long, be-

tween important business engagements." At first he planned his work by days; then by hours; afterwards by half hours and quarter hours. His life illustrated the adage: Take care of the minutes; the hours will take care of themselves.

Enos Nuttall was emphatically, the Doer. "We live in deeds, not years." What a long life he lived in his three score and fourteen years! Many find consolation in the poet's words: "'Tis not what man does which exalts him but what he would do." Yes, it exalts him, and him alone. It is not well-wishing but well-doing that exalts one's fellow-men, inspires their emulation, awakens their gratitude and evokes memorial tablets.

We of the Mico are very specially interested in the earnest efforts of our late Chairman, extending through a half century, in behalf of elementary education. In many speeches, in many pamphlets, in his many Synodal addresses respecting this subject, one thought overtops all others, the religious and moral education of children in the schools. He thought this would be attained if the school children memorized the Day School Catechism which he with others had prepared. This method has not been adopted; but the new code requires the children, in all elementary schools receiving government grants, to memorize a revised selection of Scripture texts. **The texts contain and express every essential spiritual truth and every moral precept found in the Catechism.**

Another means, to accomplish the same end, has been provided. The Board of Education has adopted a selected number of Scripture passages as suitable for school use, and the Department, in its Hints to teachers, advises that the teachers select and read to the whole school, daily, one of the passages. This should not be optional. The same reasons justifying the requirement that selected texts be memorized will justify a requirement that one of the selected passages be read daily to the children.

But the memorizing of religious

and moral truths and precepts whether in the words of Scripture or a Catechism, and the reading of a passage of Scripture will be of little worth if they are taught and read in a perfunctory way, merely as a school task.

This compels our serious thought. The great aim, the overmastering purpose of Enos Nuttall should not be suffered to fail. It will not fail if in our schools these texts are taught and the passages are read in a reverent spirit with a sense of their importance. Let us of the Mico—Directors, Teachers, Students—and those of other Training Colleges—accept as a sacred legacy left us by our great educational leader, the responsibility of so discharging our several duties that every one going forth from college halls to engage in teaching children shall go forth trained to a habit of reverence in reading and teaching the words of Scripture and with a high appreciation of their worth. Let them understand and feel that the Scriptures contain the supreme devotional and supreme ethical literature of the world. Let the teachers in our schools, let the managers, visitors, and all who have authority and influence in the schools, unite to foster such deep sense of the importance of reverently listening to the reading of Scripture and learning and remembering the Scripture truths and precepts, that the paramount heart's desire of him who was the life-long untiring advocate of education in Jamaica shall be fulfilled.

We cherish his memory. We, in common with many other Boards, remember his unique excellence as Chairman, especially his ability to grasp every good point so that

“He seemed but making clearer
The tip-top thought of every hearer.”

We remember his upstanding personality, his noble form, his quiet dignity, his pleasant manner. We remember his features, never disfigured by a sneer, his lips firm, never tightly compressed with defiance, but ready to break into a smile at a mo-

ment's notice. We remember him as he stood up to speak, standing erect, square upon his feet, calm, self-poised, self-reliant, neither flurried nor hurried, not hesitating, his deliberate utterance in clear, pleasing tones and always finding the fitting word, fully uttering his thought, then quietly resuming his seat.

As with us, in his self-possessed manner he presided in London over one section of the Pan-Anglican Congress, and at the great Albert Hall meeting at the time of the Congress; and, as with us, so he stood and spoke at the Lambeth Conference, at the Mansion House Banquet, at a famous meeting in Washington, speaking from the same platform with President Roosevelt. He returned to us from his various visits, wholly unchanged in personal attitude, the same simple dignity, the same cordiality, with not one trace of difference in manner caused by meeting with the renowned Queen and, in succession, her son and grandson, Kings of England, and with the most eminent men in England and America.

The tribute to the late Chairman of the Board of Directors of the Mico Training College must be brought to a close. It is inadequate. Much has been left unsaid; but enough is said to prompt us to join with the Archbishop of Canterbury: “We thank God for a long life of noble service.” This is our response to Dr. Nuttall's own thanksgiving; for when, after having reached his three score years and ten, he was returning “thanks to Almighty God” for personal blessings he added this: “and for the greatest blessing of all—the power to be of some use in the land of my adoption.”

“Some use” is most modestly expressed; but he had been made conscious that multitudes of all classes in our island regarded his many and varied services for this people as of the highest value. He did not fail to recognize the hand of God in leading him through grievous disappointments to spend his long life in Jamaica; and he closed his brief

autobiographical notes, written in 1894, with this sentence:

“There’s a Providence that shapes our ends,
Rough-hew them how we will.”

We thank God for the great things His servant accomplished for this people, for his heart-cheering, heart-enlarging words, and for what he was,—that whatsoever things are true, honourable, just, pure, lovely, gracious, characterized the life of our simple-hearted, kind-hearted, large-hearted, stout-hearted leader.

His farewell benediction rests upon

The students of the College then rendered an anthem, and the gathering adjourned to the Entrance Hall. The Ven. Archdeacon Simms then spoke as follows:—

He said it gave him very great pleasure to unveil the memorial of one who had been so dear to all of them, and who had done so much good for the Mico and for the whole island. After what Colonel Hicks had said of his life and work, especially in connection with that institution, he did not think there was much left for him to add. While they all knew of his great work for the Mico he also knew what the Archbishop wanted to do. When the Directors of the College are able to extend the standard of education in the College by an improved curriculum by which the elementary schools will in due course benefit the Archbishop’s spirit would be with them. It was one of his cherished ideas. Colonel Hicks had referred to his work at the Lambeth Conference. He was a great power at that conference and one

us. One day, after he had finally put off his working garments, patiently waiting until he should receive his shroud, lying supinely upon his bed, he raised his hand and said slowly: “Rich and poor, white, black and coloured, God bless you all.” And God has blessed us all, and will bless all, every man, woman and child in Jamaica, for generations to come, through all that this chosen servant of God planned and aided in accomplishing for their spiritual, intellectual and physical well-being.

His work was done. In perfect peace, free from care he entered into rest.

proposal he made, which was only supported by one Bishop at the time, was adopted at the next conference. (Hear, hear.) They all, too, remembered the great work of the Archbishop at the time of the earthquake and what he had done for this city. Colonel Hicks had spoken fully of his work and his greatness, and of that he would say no more, but he would end with a story as the last thought about him. He, the speaker, once stood by a recently closed grave of a great Cambridge scholar. Learned men throughout Europe were estimating what he had done for science and for philosophy, but the old chapel-cleaner who showed people round the College Chapel, where he lay, knew nothing of that; what he, who had known him in his daily life, had to say of him was, “He was a good man, he was.”

Archdeacon Simms then unveiled the memorial after which the students rendered the college song, and the ceremony closed with the singing of the National Anthem.

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