

OUTSIDE THE GATES.

Some women were chatting at the club; they were discussing the great meeting recently held by the Church League for Woman's Suffrage, which filled the large hall at the Church House—and we were struck with a reference to "our bishops."

"The women have got seven bishops now!" was announced with triumph.

"Seven bishops in Christ's Church who recognise the divine in woman! Is that so?" questioned an American.

"Why, that is great," said another.

And this is the year of grace 1913 of the Christian era!

A HISTORICAL PARALLEL.

The great hall of the Church House did not prove to be too capacious for the accommodation of the audience which had assembled to listen to the Bishop of Kensington, who, for the second time within a week, presided at a meeting in support of the Woman's Movement. In powerful and eloquent speech, full of courage, a profound sense of justice, and the liveliest sympathy, the Bishop kept his hearers spellbound by his fearless presentment of facts, and made an earnest appeal to them to identify themselves with the movement, which again and again he described as "sacred." The great meeting was convened under the auspices of the Church League for Woman's Suffrage, and dealt with "the religious basis of Woman's Suffrage."

The Bishop at once lifted the subject to the highest plane and kept it there. There was to be no trifling with a sacred subject, no uncertainty about its inspiration. He seemed to embody in himself the spirit of penitence for the past neglect of the Church, and urged that it was her duty to take part in this battle for justice and truth. God was revealing to women visions, and "the Church must interpret the visions of God," he said.

Mrs. Creighton, widow of the late Bishop of London, reasoned wisely of the necessity of liberty for the full development of a woman's character, and denounced the craven spirit of those who went through life fearing innovations.

Rev. F. M. Green, giving a brief account of the growth and development of the League, announced that in the short space of four years, it had a membership of nearly 6,000, including 400 of the clergy and seven Bishops. The bannerettes of the hundred Branches of the League, floated from both sides of the gallery, to emphasize the pleasing fact of its growth. Mr. Green asked for £1,000. Before the meeting closed, he announced that £710 had been given and promised. The money was presented to the Bishop in purses, by girls in white dresses, and wearing the colours of the League.

In the year of Grace 1687, seven Bishops were in revolt against the king who arrogated to himself unconstitutional powers, and one of them was Ken. In the year of grace 1913, seven Bishops

are in revolt against the State, representing the King, and one of them is Ken—sington!

The seven Bishops of the 17th century refused to submit to a wrong, which the autocratic King James II. wished to impose, and suffered for it. The seven Bishops of the 20th century refuse to submit to the continuance of a wrong imposed by an autocratic Prime Minister, and are suffering for it.

The early Bishops won their battle and made history. The present Bishops will do the same. All honour to them!

BEATRICE KENT.

BOOK OF THE WEEK.

"MY LADY OF THE CHIMNEY CORNER."*

The Foreword gives the explanation of this charming sketch: "This book is the torn manuscript of the most beautiful life I ever knew. I have merely pieced it and patched it together, and not even changed and disguised the names of the little group of neighbours who lived with us at the bottom of the world."

"Anna's purty, and she's good as well as purty; but th' beauty an' goodness that's hers is short-lived, I'm thinkin'."

"Thru for you, Bridget, for th' do say that th' Virgin takes all such childer before they're ten."

"Musha, but Mrs. Gilmore will take on terrible. But th' will of God must be done."

Anna was dressed in a dainty pink dress. A wide blue ribbon kept her wealth of jet black hair in order, and the squeaking of her little shoes drew attention to the fact that they were new or in the fashion.

Anna did not fulfil these prognostications, but took the "boy" Jamie for her husband, though she was ardent Catholic and he Protestant; he illiterate and she well educated.

So they drank their first big draught of the "cup of grief" on the wedding day.

"Sufferin' will be yer portion in this world," Anna's mother told her, "and in th' world to come separation from yer maan."

So they set forth together on that wedding journey, saying "love is enough." And in days when clouds were heavy and the gaunt wolf stood at the door Jamie would say with a sigh "An' we've been in love ever since."

In the famine years that followed, Anna bore nine children, of whom four died.

"I was the ninth child. The old folks slept on a bed, and the rest of us on the floor and beneath the thatch."

"Once we were prosperous. That was when my two elder brothers worked with my father at the shoe-making."

Then news came of a revolution. "They're making boots now by machinery," said Anna.

"It's dotin' ye are," said Jamie. "How cud a machine make a boot, Anna?" he asked in bewilderment.

* Alexander Irvine. Eveleigh Nash, London.

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