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# THE STORY OF OCEAN GROVE

By MORRIS S. DANIELS



RELATED IN THE YEAR  
OF ITS GOLDEN JUBILEE

1869

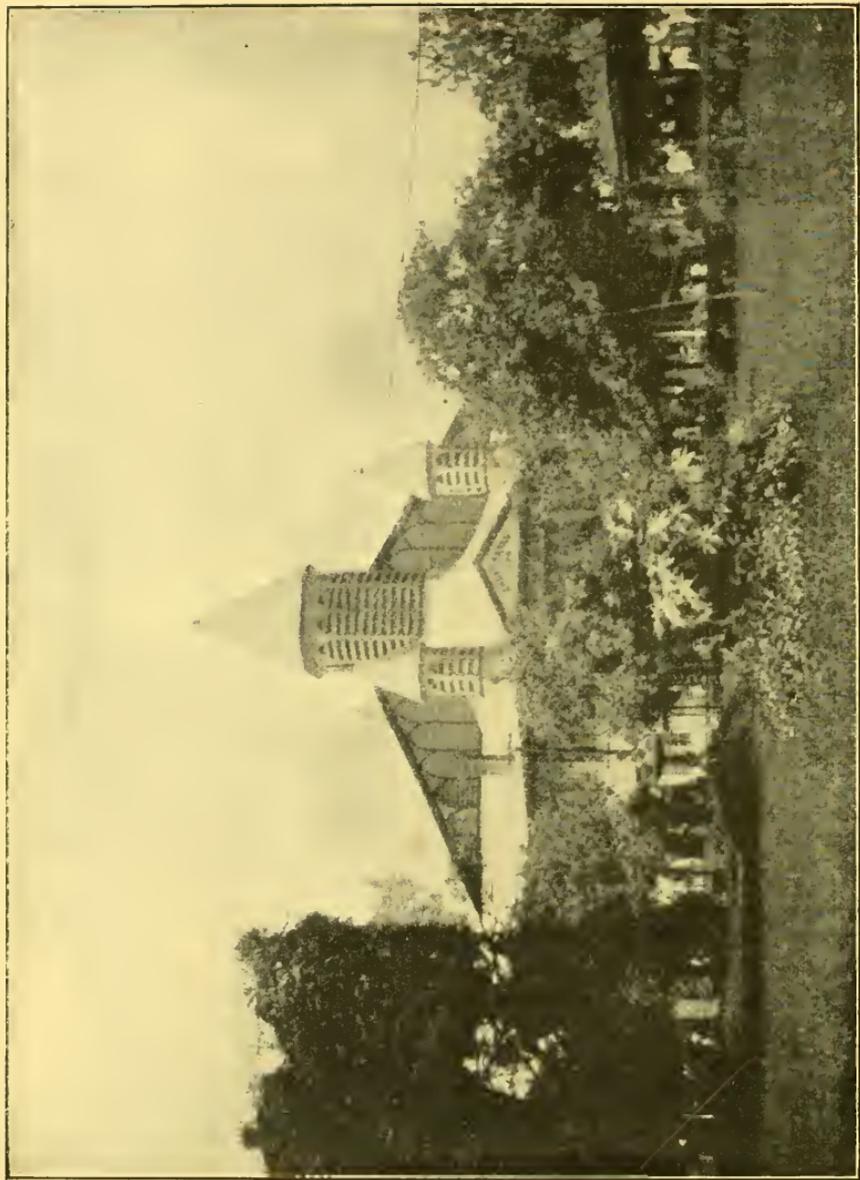


1919

THE METHODIST BOOK CONCERN  
NEW YORK CINCINNATI



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THE AUDITORIUM

Dedicated at the Twenty-fifth Anniversary—1894

1869

1919

THE STORY OF  
**OCEAN GROVE**  
RELATED IN THE YEAR OF ITS  
**GOLDEN JUBILEE**

BY

**MORRIS S. DANIELS**

A trustee of the Ocean Grove Camp Meeting Association, from personal knowledge acquired by an intimate association with the place from its earliest days, and supported by historical records.

ILLUSTRATIONS FROM HIS PRIVATE COLLECTION  
OF ORIGINAL PHOTOGRAPHS



THE METHODIST BOOK CONCERN  
NEW YORK CINCINNATI

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## DEDICATION

TO THE GLORY AND HONOR OF THE FATHERS—WORTHY MEN, MINISTERS AND LAYMEN—WHO, IN THE PROVIDENCE OF GOD, WERE PRIVILEGED TO ESTABLISH OCEAN GROVE, AND AFTER ZEALOUSLY GUARDING IT AS “A PEARL OF GREAT PRICE,” HAVE ENJOINED UPON THEIR SUCCESSORS

“TO KEEP THESE LANDS A PERPETUAL OBLATION UPON CHRIST’S ALTAR.”



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## FOREWORD

It should be remembered that, in telling "The Story of Ocean Grove," there is afforded no opportunity to present anything original. It is necessarily limited to a recital of past events, and the retelling of what has already been told.

Some of what is here presented already has appeared in the Ocean Grove Monthly, and liberal quotations—as such and otherwise—have been made from documents which during the past fifty years have become historical.

But it is hoped that the narration of "The Story of Ocean Grove" in the year of its Golden Jubilee will be an inspiration to all to fulfill the injunctions of the founders as set forth in the Charter, that Ocean Grove may continue "*A perpetual oblation upon Christ's Altar*" and "*consecrated to sacred uses.*"

A rugged, stalwart man of splendid physique—"preeminently a child and lover of nature"—with hair and beard to rival David's; whose voice could easily be heard from the Auditorium to the ocean, and whose great ambition was to provide "somewhere along the sea, a convenient place where a few families of like mind can pitch their tents, and for a little while in summer enjoy the sea air, bathing, fishing, etc., having such social and religious exercises intermingled as convenience and inclination might suggest."



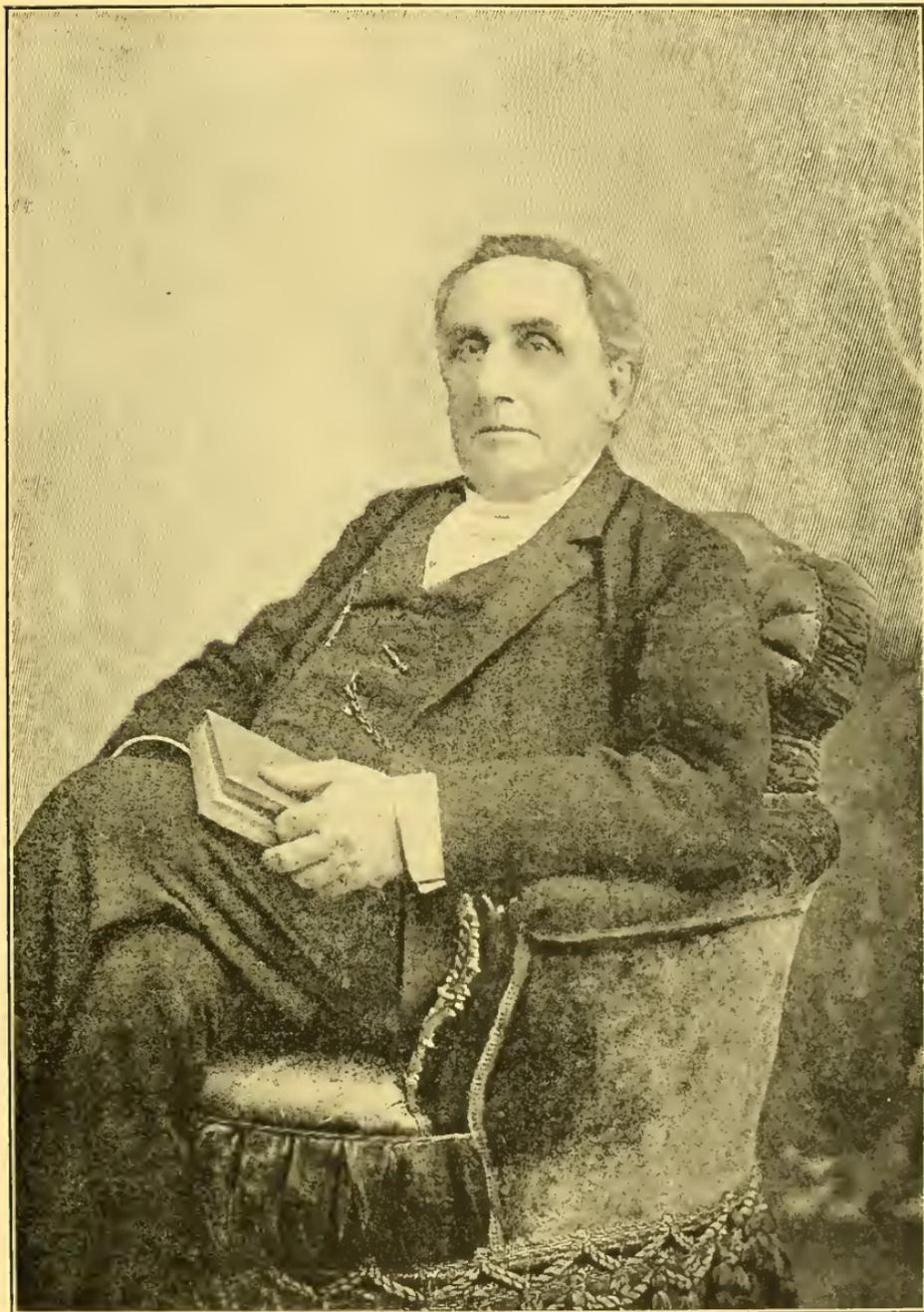
WILLIAM B. OSBORN

A charter member of the Ocean Grove Camp Meeting Association. The founder of Ocean Grove.

To Ocean Grove I have given the best judgment of my ripest years—the toil of brain, and bone, and blood and heart. The joy of her success is like the joy of one's nuptial days; but when she departs from her original principles, my grief will be like that with which I followed my dead to the silent grave—and as I have mourned for them, so should I mourn if Ocean Grove failed to fulfill her high and holy mission. But she shall not fail; God is with her, and so long as we are true to him, he will be true to us. If I speak to you no more on this subject, this is my last request for Ocean Grove:

Still let this place be held for God,  
By him be blest, to him be given,  
Its hearts and homes be his abode,  
His, morning, noon and dewy ev'en;  
My heart repeats it o'er and o'er,  
His all the while, HIS EVERMORE.

ELLWOOD H. STOKES.



ELLWOOD H. STOKES, D.D., LL.D.

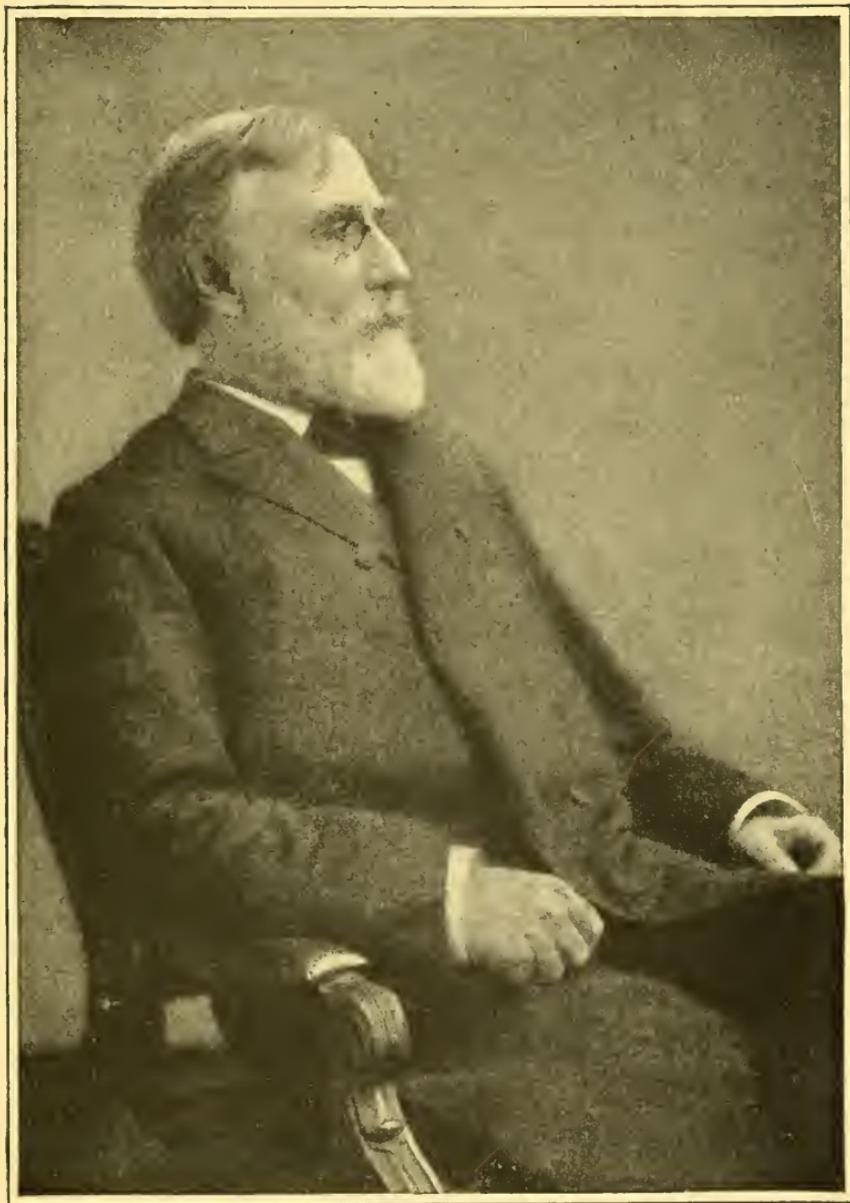
A charter member of the Ocean Grove Camp Meeting Association, and its first President—1869-1897.

When the great tablet "Holiness to the Lord" was placed in position [in the new Auditorium], Dr. Stokes called attention specially to it expressing the earnest hope that we might never depart from its principles.

With her peculiar customs changed, Ocean Grove would be a matter of history; a new order of things would obtain and the gates of this our Zion would be borne away.

If our grounds can be preserved from invasion by forces that would destroy our distinctive features, and from influences that are inimical to the great object that we have in view; and if in the spirit of true consecration we adhere to and exemplify the great scriptural doctrines which we are set to maintain, we should move forward to even more glorious achievements in the name of the Master.

JAMES N. FITZGERALD.



JAMES N. FITZGERALD

A bishop of the Methodist Episcopal Church. The second President of the Ocean Grove Camp Meeting Association—1897-1906.

I am not accustomed to looking forward beyond what the present necessities demand. I feel a sure trust that God will find something for me to do in the world beyond, for which I am being educated here.

In spiritual life I am sure that I grow in the consciousness of the higher degrees of spiritual knowledge. I am grateful for the kindness of your appreciation, which has placed me in your high place of honor.

AARON E. BALLARD.



AARON E. BALLARD

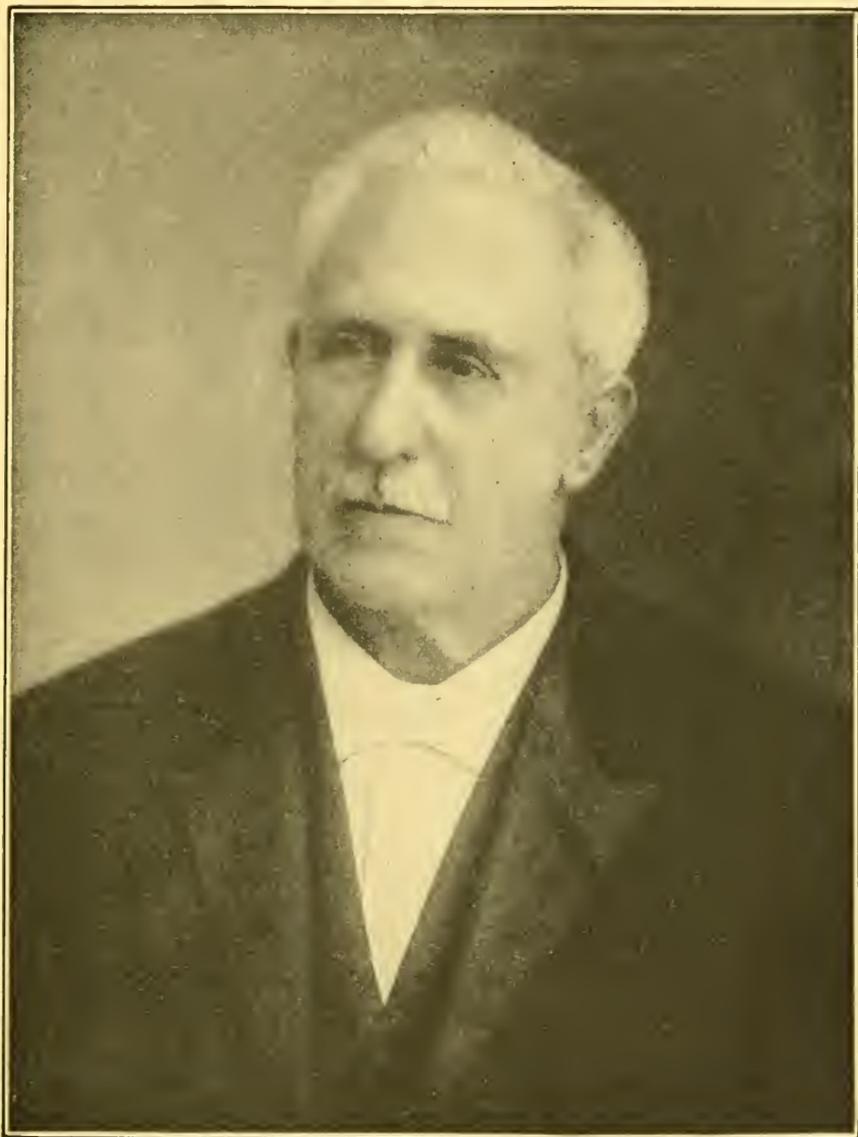
A charter member of the Ocean Grove Camp Meeting Association. The third Vice-President—1874-1906; elected third President 1907. Now in the midst of the ninety-ninth year of his age.

Dr. Marshall, who has had general oversight of all religious services at Ocean Grove since 1918, entered the ministry of the Methodist Episcopal Church in the Newark Conference in 1872. After occupying some of the leading appointments of that Conference—among them the great Roseville Church, of Newark, generally acknowledged by those who know to be the most important in the metropolitan area—he was transferred to the New Jersey Conference, and became the first pastor of the new Centenary Church, and later served the great Broadway Church, both of Camden, New Jersey—the latter said to be the largest Methodist Episcopal church edifice in New Jersey. In 1903 Dr. Marshall succeeded the late Dr. Thomas O'Hanlon—of Ocean Grove Bible Class fame—in the presidency of Pennington Seminary.

Three times Dr. Marshall has been a member of the General Conference of the Methodist Episcopal Church: in 1900 at Chicago, 1908 at Baltimore, and 1916 at Saratoga, while twice, in 1904 and 1912, he was the first reserve delegate, these signal honors having been bestowed upon him by the New Jersey Conference. In 1911 he was a member of the Ecumenical Conference held at Toronto, Canada.

Dr. Marshall has been the district superintendent of the Trenton District and recently completed the sixth year as district superintendent of the New Brunswick District. During this latter period, he has made Ocean Grove his home, having long planned to make this place his permanent residence should he ever retire from the active ministry. He now devotes his entire time to Ocean Grove.

Of all this work and service, Dr. Marshall naïvely says, "On the whole, I have spent a very happy, busy and useful life for our Lord and Master, Jesus Christ."



JAMES WILLIAM MARSHALL, D.D.

Elected Vice-President of the Ocean Grove Camp Meeting Association  
January, 1918



## THE ORIGIN

In a little old dingy tent, one of ten erected on the sand drifts of what was later to be known in Ocean Grove as Thompson Park but now called Founders' Park, there occurred on the night of July 31, 1869—fifty years ago—an event of immense significance. What happened was not unusual of itself, and the surroundings were not such as would impress one that history was making within the confines of the poor little tent, illumined, as it was, by a few tallow candles; but "Great oaks from little acorns grow."

On this occasion, which has now been commemorated at Ocean Grove for half a century, there had gathered in the tent about a score of persons. They had arrived only the day before and pitched their tents on the sands. There being no chairs, seats had been improvised for them out of rough pine boards. The night was dark, save for the stars which twinkled brightly from overhead, while the few candles within cast weird shadows upon the scene. Some had come directly from their own tents while others had preferred to wander over the yielding sands to the edge of the dune overlooking the sea to watch the moon rise from her briny bed. But shortly after nine o'clock all had gathered in the little dimly lighted tent for the first religious service—a prayer meeting—held at Ocean Grove. What a memorable occasion, and how much has resulted therefrom!



VASE MARKING THE SPOT WHERE, IN THE TENT OF MRS. JOSEPH H. THORNLEY, THE FIRST RELIGIOUS SERVICE—A PRAYER MEETING—WAS HELD IN OCEAN GROVE, JULY 31, 1869.

## HOW OCEAN GROVE ORIGINATED

William B. Osborn, the founder of Ocean Grove, was an impulsive, enthusiastic individual, and the poverty of his father, a Methodist preacher, so galled his proud, independent spirit that he determined he would never be one. Later, he was converted and entered the wholesale marble business in Philadelphia. After a time he lost his "first love," but, being wonderfully reclaimed at a camp meeting, he was led to give his life to the promotion of that form of worship. Soon he was called to the ministry. He worked indefatigably on his charges and at camp meetings.

Finally he suggested and founded the National Holiness Association. It is a well-known fact that Ocean Grove grew out of the National Holiness Camp Meeting movement.

Being preeminently a child and lover of nature, including the ocean and groves, God's natural temples, he became enthusiastic in desiring that God should have a place for his church by the sea—objectionable worldly features having been ruled out—where his children could gather and reap physical, mental, and spiritual benefit. He interested many others in the project. He prospected the New Jersey coast from Sandy Hook to Cape May, seeking principally for three things—the highest beach, best grove, and the place freest from mosquitoes. He chose what has become Ocean Grove, and said the name for it had been given to him in prayer. He was soon appointed by Conference to Farmingdale, which enabled him to work up the enterprise. One cold winter's day in 1868, leaving the carriage on the main road, he wended his way through the brush to what is now Founders' Park, and knelt there in the snow and prayed that if this spot was the divine choice God would further the enterprise. Later, he proposed going to a fisherman to purchase some acres, but was told it was no use, for he had declared he would not sell a foot of it to any one. Mr. Osborn characteristically remarked that if God Almighty wanted that land, he could either kill the old man or make him willing to sell it. He went and told the fisherman in his frank, straightforward way what his plan was, and, moreover, that if he knew what was good for himself he would sell him that land before he left the house—which he did. Mr. Osborn also told him that he would live to sell his adjoining land for one thousand dollars per acre—which also he did!

It was with difficulty even then that men could be persuaded to become members of an association. But finally, in December, 1869, the Ocean Grove Association was formed, and the first camp meeting was held, at Mr. Osborn's suggestion, the next summer.

In the early days a minister when asked to buy a lot, inquired, "Osborn, what have you there?"

"The ocean and sand now; but in twenty years there will be a continuous city from Long Branch to Cape May," was his reply. The prophecy was fulfilled. He had the vision to see what this place, most unkempt, with its brush and sand dunes as high as the boarding houses and hotels are now, could become. As an illustration of this, he had literally to plead with the Association to grant enough land, which they greatly hesitated to do, for the wide Ocean Pathway—now a suitable avenue to the Auditorium and the glory of Ocean Grove.

Not only was Mr. Osborn a charter member of the Association but he became its first Superintendent of the Grounds. To permit this he received a Conference appointment to "Greenville and Ocean Grove" with the understanding that he fill the Greenville pulpit on Sundays throughout the year, but that his time during the week, especially during the first six months, would be largely devoted to Ocean Grove. And he remained Superintendent of the Grounds until the spring of 1872, when he felt it his duty to resign.

#### DR. STOKES'S HISTORICAL SKETCH

"A brief outline of the Ocean Grove enterprise seems appropriate," wrote the Rev. Ellwood H. Stokes, first president of the Ocean Grove Camp Meeting Association in 1872, after three summers had passed from the time when in "an informal, social, and religious way, eight or ten families met in the summer of 1869." Continuing, Dr. Stokes said:

"Its origin was simply this: A few familiar friends, after protracted labors in the pastorate, felt that an annual respite of a few weeks from these toils was an absolute necessity. But where, in connection with the congenial society, free from fashion and folly, at an expense within their means, could such rest be found? This was a grave question, and for several years remained unanswered. The first crude thought was, Is there not, somewhere along the sea, a convenient place where a few families of like mind can pitch their tents, and for a little while in summer enjoy the sea air, bathing, fishing, etc., having such social and religious exercises intermingled as convenience and inclination might suggest? An affirmative conviction seemed to rest on all. But it was a long time before the crude thought gathered sufficient strength to assume definite shape. Meanwhile, the Rev. W. B. Osborn, whose interest in camp meetings is generally known, traveling extensively through the State, and conversing with many persons on the subject, associated with this thought of a summer resort for ministers, a long-cherished idea of a camp meeting by the sea, and soon became greatly interested in the selection of a proper place. In this work the New Jersey coast from Sandy Hook to Cape May was thoroughly explored, and the grounds now occupied, six miles south of Long Branch,

having a magnificent ocean front, with splendid grove, bounded north and south by fresh water lakes, with every other convenience needed, was selected as the best adapted to our wants.

"It was soon decided to purchase six acres of this land, lying in the grove immediately along the northern lake, and, in this small compass, a few of us proposed, in the simplest and most unostentatious way, to assemble from year to year, and enjoy our summer rest in bathing, fishing, worshipping, or sauntering socially along the shore, free from the heavy cares which we felt resting upon us, welcoming from the immediate neighborhood such as might choose to join us in our simple service by the sea.

"It was no speculation; no scheme for money-raising; no device of any kind, but simply and singly social, recreative, and religious, mainly—excepting the few neighbors who might desire to worship with us—for ourselves alone. The great world we did not seek, but rather shunned, following the Saviour's invitation, 'Come apart into a desert [or quiet] place, and rest awhile.' In this informal, and social, and religious way, eight or ten families met in the summer of 1869. We gave ourselves up to rest, yet at the same time two or three religious services of an intensely interesting character were held each day. The grounds were solemnly consecrated to the worship of Almighty God, with overwhelming and never-to-be-forgotten evidence of the divine approval. Every one was delighted and the rich communion enjoyed with God and nature along the ever-sounding sea was left with profound regrets.

"As our plans became known, others wished to unite with us, and we were earnestly desired to extend our enterprise to include all who sought similar relief from the heavy cares of professional or business life. Yielding to this request, in the winter of 1869 an Association, consisting of thirteen ministers and thirteen laymen, was formed, and a charter<sup>1</sup> obtained from the New Jersey Legislature, under the following title: 'THE OCEAN GROVE CAMP MEETING ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH.'

"The following paragraph precedes the charter: 'Recognizing the truth and beauty of the Scripture declaration, "The earth is the Lord's and the fullness thereof,' and being especially impressed with the propriety of having a portion of the land skirting the sea consecrated to sacred uses, we, whose names are hereunto annexed, with a single eye to the Divine glory, and in humble dependence upon our heavenly Father's aid, do hereby solemnly covenant together, to use certain land, which has been providentially committed to our trust for these high and holy purposes. And we further declare it to be our design, to keep these lands a *perpetual* oblation upon Christ's altar, enjoining the same duty upon those who may succeed us. To this end we mutually pledge our Christian honor.'

<sup>1</sup> See Appendix, page 272.

"Any surplus funds remaining to the corporation, after defraying the necessary expenses for improvements or otherwise, are to be devoted to such benevolent objects as may be determined by the Association at its regular meeting.

"From this time our enterprise assumed proportions not anticipated by any at its commencement, and from six acres has advanced [1872] to two hundred and thirty. This land, when originally purchased, was in many places overgrown with a tangled wildwood, while in others it was rough, unsightly, and barren. To reduce it to its present condition has been a very laborious and expensive work. Still, as the demand for lots exceeded our most sanguine expectations, we have gone forward, expending thus far more than all receipts, in payment for lands and permanent improvements thereon, and as funds continue to be received from the sale of lots and other sources, improvements for the general good will still be made. The grounds are laid out in beautiful avenues and parks. Some of these avenues, as they stretch across the open beach-land, are, at their commencement at the grove, two hundred feet wide, increasing in width as they approach the sea. The aggregate length of avenues now open [1872] is about five miles. The number of lots already surveyed [1872] is about fifteen hundred, two thirds of which are now sold. Over three hundred cottages, some of them very beautiful, varying in cost from one hundred and fifty to over three thousand dollars, are already built, and many more will be erected the coming season.

"The eastern front of our grounds, half a mile in extent, is bounded by the Atlantic Ocean, where the surf bathing is unsurpassed; the west by a good turnpike, leading from Long Branch, six miles above, to Shark River, two miles below; the north by Wesley and the south by Fletcher lake, both of which are fresh water, where the boating privileges are fine, and the bathing, for ladies and children who fear the surf, superb. The congregational grounds, where large, high-toned, and successful camp meetings have already been held, are just inside Sea-Drift Heights, in a delightful grove of thrifty young oaks, *exactly five hundred yards from the open sea.*

"Ocean Pathway, leading directly from the Preacher's Stand to the surf, is a fine graveled walk, in the center of a park, fifteen hundred feet long by two hundred feet wide at the grove, and widening to three hundred at the sea. Ocean Avenue, running parallel with and immediately along the sea front, is also several hundred feet wide. Cottages are now being built on both these thoroughfares, and when the grounds are completed will be the most magnificent avenues to be found.

"Superior water for drinking and general household purposes is everywhere found, by means of tube pumps, at a depth of from fifteen to twenty-five feet, and the supply is inexhaustible. [Long since abandoned for

artesian water of surpassing quality, not equaled anywhere along the coast.] A number of buildings have been erected by the Association for business and other purposes. Among these are a store for general merchandise and provisions also, a building used by the Association for post office, telegraph office, general news office, bookstore, etc. The Grove Cottage, just inside the gate, has been recently purchased by the Association, of Mr. Charles Rogers, raised, and otherwise improved, and will be kept open the year round for the accommodation of visitors. Ice houses, bathing houses, bathing lines, boats, etc., are provided, and will be multiplied as necessity demands.

“From this brief sketch it will be seen that our plans are vastly beyond original intentions. This enlargement has been pressed upon us. We have accepted the pressure as a providential call. The enlargement has involved a vast amount of care, anxiety, and expense; difficulties too have sometimes so accumulated as seemingly to obstruct our further progress, but, toiling on in faith, God has many times marvelously opened our way. Efforts still are necessary to complete our plans, but, as we believe our work is of God, we shall toil, and pray, and wait.”

#### CHANGING PERSONNEL

There were no losses by death in the membership of the Association until 1871.

The first was the Rev. Alfred Cookman, a member of the Newark Annual Conference; a young man of great influence and remembered to this day for his many Christian virtues and widespread and commanding influence.

Then followed shortly the death of the Rev. Ruliff V. Lawrence, a member of the New Jersey Conference; and the first and only vice-president of the Association until the time of his death. Of him Dr. Stokes said: “He was quick to perceive, and as prompt to execute, all that tended to promote the interests of Ocean Grove.”

Death came next to a layman, George Franklin, Esq., of Farmingdale, New Jersey, who, though a layman, “in his sphere,” said Dr. Stokes, “was none the less interested, or prompt in doing all that was assigned to him. When Ocean Grove was a problem, George Franklin gave time and deep attention to its interests, and when Brother Osborn knew not where to turn for help or how in the beginning



to get from Farmingdale to Ocean Grove, Franklin said, 'Here are my horses and carriage, and I will go with you.' "

Dr. Stokes paid a beautiful tribute to these men when he said: "Three noble men! Ocean Grove owes a debt of gratitude to them all, and as the righteous shall be in everlasting remembrance, while Ocean sings her endless song, or the ages of eternity roll, they shall not be forgotten."

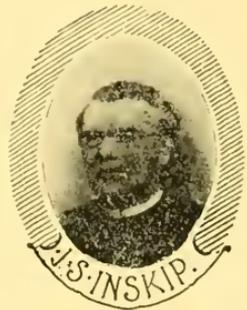


The places of these members were filled by election at the Annual Meeting of 1873, the Rev. J. Reeves Daniels, a member of the Newark Conference, being elected to succeed the Rev. Alfred Cookman;

the Rev. John H. Alday, M.D., in place of the Rev. Ruliff V. Lawrence; and James L. Hays, Esq., layman of Newark, New Jersey, in place of George Franklin.

During the interval between December 22, 1869, when the original officers were elected, and the Annual Meeting in the latter part of 1873, John S. Inskip had been elected a vice-president and William H. Boole had been elected a secretary. The president and treasurer remained the same.

In 1874 Aaron E. Ballard became the third vice-president, and George W. Evans the third secretary. William B. Osborn was the first superintendent of the grounds, being succeeded by Henry B. Beegle in 1872, and who, in 1876, was succeeded by Lewis Rainear.



#### THE FIRST SALES OF LOTS

After obtaining the charter, at a meeting of some of the trustees of the Association held during a session of the New Jersey Conference at Long Branch in 1870, it was decided that the members of the Association should have the first choice of lots and that they should meet for this purpose on the 31st day of May, 1870. Dr. Stokes has naïvely said: "The history of our struggles to make such selections of lots for ourselves as would give satisfaction is fresh in the minds of all and need not be repeated." On the 1st day of June there was a sale to the subscribers of the choice of one hundred lots at a fixed price of \$50 each plus the premium for the choice.

The bidding for the choice of lots was spirited, meeting the highest expectations; the aggregated premiums amounting to about \$1,500.

From that time forth there was a favorable impression of the enterprise, and the fixed price of lots advanced from \$50 to \$75, and at the close of the season in 1870, 104 lots had been purchased by members of the Asso-

ciation for their personal use, and a further sale of 269 lots had been made. In 1871, "impelled by a sense of duty to the Association and the lot-holders already located," and growing out of the heavy demand for lots, the price advanced from \$100 to \$150, and then to \$250.

In this connection it will be interesting to note that Mr. James A. Bradley, now known throughout the length and breadth of the land as the "founder" of Asbury Park, was the first purchaser of a lot by choice.

Asbury Park—Ocean Grove's next-door neighbor to the north—may properly be called the first outgrowth of Ocean Grove.

Not only has it been named for the first bishop of the Methodist Episcopal Church, Bishop Francis Asbury, but Mr. Bradley, himself a Methodist, purchased the acreage "to prevent its falling into the hands of some one who was not in sympathy" with the principles which prompted the formation of the Ocean Grove Camp Meeting Association and the founding of Ocean Grove.

#### THE STORY OF ASBURY PARK

The history of Asbury Park is interesting, and who can tell it better than Mr. Bradley himself? His own words are so characteristic that we quote rather than to write anew. Mr. Bradley says:

"One afternoon in May, 1870, I was walking down Broadway, New York, and suddenly ran against my friend David H. Brown, Esq., treasurer of the Ocean Grove Association. 'How is Ocean Grove getting along?' I asked. 'Very fairly,' said he; 'why don't you buy a lot? 'Those who have their names put down now have first choice.' 'Well, put me down for two,' said I. A few days after, in company with others, we started for Ocean Grove. We took the boat for Port Monmouth, thence by railroad to Eatontown. The seashore route was opened a few days afterward. After dining at Mr. Brown's country house at Eatontown, we drove to Ocean Grove in carriages. The turnpike company had just commenced operations, and from Great Pond (now Deal Lake) to Ocean Grove was one of the worst roads that could well be imagined. I was completely taken with Ocean Grove and its surroundings—so much so that I purchased the first lot ever sold there, the premium being \$85.

"Having for some time previous been in bad health, I concluded to try what I had been recommended—sea air. So, a few days after purchasing the lots, taking two horses, carriage and tent, and John Baker, my colored man, I left the hum of the busy city behind to become an inhabitant of the wild woods, where my wearied body and brain might rest, lulled to sleep by the murmuring sea at night, awakened in the morning by the songs of birds in the pine trees surrounding my couch.

"John and I arrived at Ocean Grove just at nightfall, and having

gotten our horses under shelter, in a barn belonging to Charles Rogers, near the present Ocean Grove schoolhouse, we entered the woods and about half a mile off, erected our tent. It was too dark to get poles, so we hung the tent on the beams of what was afterward the Association Office, the first building ever erected in Ocean Grove. This building stood near the Auditorium and was afterward torn down or removed. The building at that time was without roof. We were without light, and soon after lunching on some crackers we lay down to sleep, our heads resting on the carriage cushions, and our covering being the carriage blankets. So we spent our first night in Ocean Grove, and so began an entire change in my mode of life and which led eventually to an almost complete restoration to health.

"In the morning Baker sighed and said, 'Mr. Bradley, this is a wilderness place.' He was homesick; for, let the reader, who perhaps has been on the same spot during the busy summer season, and heard the continuous click of the telegraph instrument, and seen the vast throng of men and maidens call for their letters when the mail arrives, remember it was far different on the morning of which we are writing; although it was the 10th of June, not a soul was within hearing distance of us. I cheered him by saying: 'O, don't be cast down,' and soon we were eating our morning lunch. That finished, we proceeded to my lots on the lake, and pitched our small and large tents, and so we began our Crusoe life. During the day we occasionally saw Mr. Franklin's men, who worked about the Grove, and at night we were left to our solitude. Mr. Franklin's men tented on the lots now covered by the Hayward cottages (at the New Jersey Avenue Bridge), but on Sundays went to their homes in the interior of the township.

"Baker was my steward, housekeeper, and cook. I procured a box and dug a hole in the ground and put it in, and that was our ice house. We would sometimes drive to Long Branch, six miles away, and procure food, principally canned goods. Foreman Franklin's men indulged more in fresh meats than Baker and I, so I would trade canned goods for the old-fashioned savory stew that gave muscle to the men who first removed briars and brush from Ocean Grove and made its streets.

"One evening Baker and I took a stroll along the ocean, and I proposed a bath. Baker smiled and said, 'No, no.' 'But remember, John, cleanliness is next to godliness.' I took an ocean bath; but O, how different from the way bathers usually enjoy the surf, the waves dashing over their heads. I laid down on the soft sand and allowed the water to just touch my body, and I can tell you, reader, it is somewhat lonely to trust yourself in the great ocean in the twilight and alone. After I had been lying on the beach for a little while I looked around to see what had become of Baker. He had plucked up courage and had really divested himself of his clothes, and, coward like myself, barely allowed the water to touch

him. His dusky skin was somewhat in contrast with the white sand, and the whole scene forcibly reminded me of Robinson Crusoe and his man Friday.

"During the Camp Meeting that took place in August we often heard the inquiry, 'Who owns the land on the other side of the lake?' One day the Rev. William B. Osborn and myself went over, and at the risk of having our clothes torn from our bodies, worked our way through the briars until we reached Sunset Lake. And, like the red man of whom we read in tradition, we could say, 'Alabama—here we rest,' for we stood on the banks of as beautiful a sheet of water as can be found anywhere. We returned to the Grove by way of the beach, and soon set to work to make up a company to purchase the land. We soon learned the owner would not sell the land in parcels, but the purchaser must take the whole or none. Here was a difficulty: five hundred acres! 'Never mind,' said some; 'the more land we have the more profit we will have. Our company was to consist of eight persons, some of whom were very enthusiastic; but alas! when the cool nights of autumn came along, it chilled their enthusiasm, and their example had its chilling effect on me. But I often thought of the matter, and as soon as I heard that Bishop Simpson, of the Methodist Episcopal Church, urged the Ocean Grove Association to purchase it, to prevent its falling into the hands of some one who was not in sympathy with the enterprise they had in their hands, I called on David H. Brown, and proposed he should join me in the purchase by taking one eighth, the price asked being about \$90,000. 'No,' said he. 'I am determined to have nothing to do with any enterprise in that neighborhood that would seem to place me in an inconsistent position, as I am now treasurer of the Ocean Grove Association. This I will do: I will write to every member of the Association, and if they say buy, I am inclined to think I shall not oppose it, although I think we have enough land now. But if they do not buy it, you can. And as you wish me to negotiate the purchase, I will so do on condition that you advance the requisite amount to secure the property, and if the Association decides to take it, your money to be refunded. We are to have a week's option to consider the matter.' A majority of the Association decided not to purchase the land, although some urged it very strongly; so the property became mine—I, at the same time, assuring them that the property would be resold only to such parties as would appreciate the situation of the place. After the purchase, the briars before alluded to, with the tangled underbrush, were removed at a cost of several thousand dollars. And very few would now suppose that the choice spots upon which are now erected beautiful cottages was so recently a jungle.

"As stated previously, it was supposed that immense profits would result from the purchase of the land known as Asbury Park, but the man who has tried to meet every emergency that has risen is wiser now than

when he first risked a fortune in an entirely new and untried scheme. There was not, so far as he knew, a seaside resort, an incorporated town, on the American continent or in Europe, where in the deeds the sale of intoxicating liquor was prohibited. 'With your restrictions you can never make a seaside resort a success so near New York,' said the timid and the croakers, but the founder of Asbury Park, with an intense and life-long hatred of the liquor traffic, has given hundreds and hundreds of deeds which are on record at the County Clerk's office, and contain a protest against the curse of society which the American people strangely allow to exist; and yet Asbury Park, notwithstanding, did grow, and its success has been so great that the anti-liquor clause is now a feature in the deeds of many seaside resorts started on the New Jersey coast."

Not only was there friendly protective interest to Ocean Grove on the north, but likewise the same on the south. Another Methodist, Bradner by name, from Newark, New Jersey, purchased the tract south of Fletcher Lake, later acquired by Mr. Bradley, the founder of Asbury Park, and now known as Bradley Beach.

During the first year—in 1870—large numbers of men and teams were engaged in clearing that portion of the ground between Main Avenue and Wesley Lake, and the turnpike and the ocean. Ocean Pathway, two hundred feet at the grove and three hundred feet wide at the ocean, and fifteen hundred feet long, was graded and laid with gravel walks, with a "beautiful highway through the center ten feet wide reaching directly to the surf." It was necessary to trim about forty thousand trees, cut out and remove dead trees, go through the grove with brush hooks, and to cart out hundreds of loads of brush to be burned upon the clearings. The opening of the avenues on the beach from the grove to the surf, which was also done, helped greatly in the sale of the beach lots.

Much grading of the land and some drainage was required in laying out the grounds. To begin with, an immense sand bank, poetically named "Sea Drift Heights," extended across Ocean Grove from Wesley to Fletcher Lakes, following a course where the Model of Jerusalem and the Young People's Temple now stand. This must have been from twelve to fifteen feet high. By degrees this was removed, some of the sand being used to fill in the low ground on Ocean Pathway, and some to fill in the lots of the lessees.

With a keen foresight for the comfort of those who might come, a small icehouse had been filled and the contents sold during the summer for \$150.

#### RESTRICTIONS

Much has been said and written about the "Restrictions" at Ocean Grove. These so-called restrictions were simply designed for mutual pro-

tection. From the beginning it was said: "Those who violate a rule for what may seem to their advantage to-day may have a similar rule violated to-morrow by others which will prove to their great disadvantage. Adherence to the old gospel precept, 'All things whatsoever ye would that men should do to you, do ye even so to them,' is all we ask in regard to our regulations here."

Everyone in accepting a lease from the Ocean Grove Camp Meeting Association agreed in advance to these regulations. None of them was unreasonable.

The superintendent was required to rigidly enforce the rules that cottages should not, without the written consent of the Association, be occupied except during the season from May 15 to October 30. The cottages were light and combustible, and to occupy them in cold weather required more heat than safety allowed; it was therefore feared a violation of the rule would lead to the destruction of property. The reasonableness of this soon became apparent to all. So far as is known no proper and responsible person ever has been denied the privilege of remaining. This rule is still enforced, though changed living conditions and modern houses make it possible in most instances to permit all-year-round occupancy.

Another rule relates to the transfer of leaseholds from one owner to another. This rule—a charter provision, amplified in the by-laws—stipulates that property may be transferred only to those "who may be vouched for as of good moral character and in sympathy with the objects of this Association."

A rule that has called forth much comment is that requiring the gates to be closed on the Sabbath. Of this, Dr. Stokes said at the very beginning, "We are a religious place and a religious people." To the thoughtful people the Sabbath quiet is one of the chief attractions of Ocean Grove.

To correct many misapprehensions concerning these "restrictions," there was published by order of the Association in July, 1875, five thousand copies of a "Hand Book of Rules to be observed at Ocean Grove"—a little pamphlet of eight pages. These were distributed throughout the Grove and resulted in a more thorough observance of the regulations than ever before, and it is said the universal sentiment appeared to be, "Keep your rules without alteration or abatement."

Always there has been an almost universal disposition on the part of the proprietors of the large hotels and boarding houses to comply with the regulations of the place.

Dancing and card-playing have not been encouraged. On one occasion, many years ago, one of the policemen in requiring a couple of young men to desist from a game of cards was met with the question indignantly proposed, "Don't this Association allow us to play cards upon their grounds?"

The policeman respectfully answered "No."

"Well," continued the young men, still more indignant, "they are the narrowest-minded and most bigoted set of men we ever heard of."

"That is your view from your standpoint," said the policeman, and continued: "I think that instead of being narrow-minded or bigoted, that they are very liberal, for they have established this place on different principles, and for entirely different purposes, and they pass no law requiring you to come, and after you have come, if you do not like it, there is nothing to compel you to stay."

The restrictions and regulations were often criticized by those who knew nothing about them. Nothing is required but what is right, and so long as persons coming to Ocean Grove elect to do right they do not know a restriction on their liberty exists.

#### OBJECT OF ORGANIZATION

On one occasion, Dr. Stokes felt called upon to say:

"It is important now to call even more special attention to the object of this organization—and it is a pleasure to me to say that it is preeminently *Religious*. All the members of our Association must be members of the Christian Church. The aim of the Association has been and is to keep its eye to the glory of God. This is its primary object—this is its great leading design. The lands we have laid on Christ's altar; our meetings are to promote the highest forms of religious life. These things we have never concealed, but have labored to make public everywhere. Those who come among us come with this understanding, and so long as they see and have sympathy with our objects we welcome all, of every name. If they do not see and feel with us, the world is wide, and we wish them well."

In 1883 the New York Sun paid this tribute: "The remarkable success of this place as a summer resort is attributable in a great measure to the attraction of the camp meeting, the remarkable beauty of the locality, and the firmness of the Ocean Grove Camp Meeting Association in enforcing the laws and regulations of their charter concerning the sale of intoxicating liquors and beverages, and the suppression of amusements of a character classed as immoral by the Discipline of the Methodist Episcopal Church."

#### LAND AND TITLES

"Up to the time of the first prayer meeting<sup>1</sup> there had been no purchase of lands save the one third of a third of one hundred acres, fishing tract, directly along the surf, of Britton White, for \$50. It was eleven acres of sand, nothing more, nothing less—just as good and pure sand as the world produces!"

<sup>1</sup> See Appendix, page 281.

The question of titles became one of increasing anxiety, but in 1872 Dr. Stokes was in position to report to the Association that the various perplexing interests had been finally arranged and that the Association had acquired an acreage having an exact measurement of 230-89/100 acres. The total cost of the lands was \$39,368.35, thus averaging \$170.51 per acre, to which, when the expense incurred in perfecting the titles had been added, would bring the average cost to approximately \$200 per acre.

Naturally, the payment of so large a sum of money as this had been a heavy drain upon the resources of the Association from the beginning, and Dr. Stokes pointed out that these, with their extended outlays, were a "sufficient explanation to the thoughtful as to why the public improvements were not even greater than they are."

When it is remembered that the first and only resource of the Association was the small sum of \$650<sup>1</sup> contributed by the founders at the time of forming the organization and that it was thereafter dependent upon the sale of leaseholds for funds from which to pay for the property and to improve it, it seems marvelous that so much was accomplished.

At the Annual Meeting of 1876 Dr. Stokes reported to the Association that "during the past year all of our numerous titles to lands in our possession have been adjusted and perfected; nothing in this line, so far as we know, remains unsettled." During the same time the balance of the lands had been surveyed and laid out in lots; avenues had been opened, graded, and curbed wherever lots were sold.

It was also recommended that Fletcher Lake be cleared out, beautified, and "made navigable for small boats as far out as the railroad, so that, should a depot be located there, persons can receive and convey their friends by boat to a point near their homes."

As it became apparent that some were purchasing lots intending to allow them to remain without improvements, "to great disadvantage of their neighbors and Association," it was recommended that the ten per cent cash discount allowed in the sale of lots be withdrawn unless the purchasers proceeded to improve their lots within a specified time. By the purchase in 1881 of a tract of seven to eight acres running down into the center of Fletcher Lake, the entire body of the lake and both shores, with the exception of possibly two hundred or three hundred feet, was acquired by the Association.

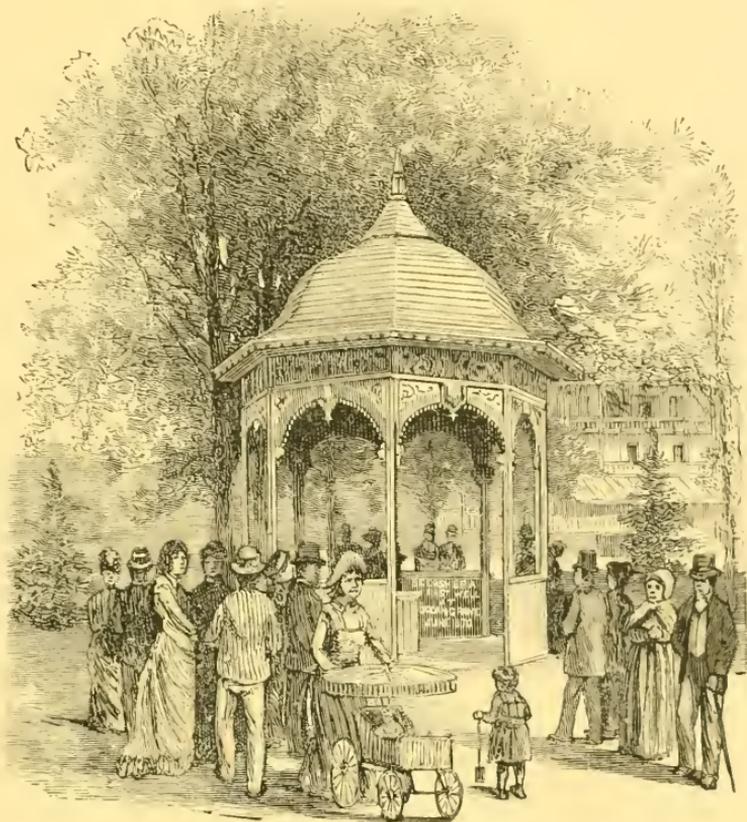
#### HOW WATER WAS FOUND

The water question was, in the beginning, one of great anxiety. There was plenty of water in the sea, in the lakes—all around—but where was there water to drink? There were no springs, no living fresh water streams. The prospects were discouraging. Sunset Lake seemed to be the

<sup>1</sup> See page 25.

most feasible source, but that was too far off. Finally attention was called to the tube pump, and it was thought it might work here. It was tried, and proved a triumphant success.

The first pump driven in Ocean Grove was in June, 1870. It is located between the Tabernacle and Young People's Temple, near the corner of Pilgrim Pathway and Mount Carmel Way. With the improving conditions in that locality the present octagon structure was erected over it. From



that time it has been called "Beersheba"—"because at the beginning, when we drove this well, we covenanted together to keep these grounds for God." Later a new and improved pump by which four or five persons could drink at the same time was placed in the pavilion, that all might drink from the well of Beersheba and carry away with them pleasant memories of its sweetness; and still later the drinking fountains were connected with the artesian wells.

In the construction of the new Association Building it was decided to dig a well in the cellar nine feet in diameter, and from it to pump water to a wooden tank having a capacity of twenty-seven hundred gallons located in the third story of the building.

Sufficient water was secured at a depth of thirteen feet for this purpose, and the pumping was done by a little hot-air engine and double acting pump. From the tank two lines of 2-inch pipe were laid, one running up Mount Hermon Way to Delaware Avenue, and one down Olin Street to Central Avenue, where hose connections were placed. A pipe was also laid along Pilgrim Pathway to the Auditorium, where water was supplied for the fountain and for the care of the grounds and flowers, and to the gas tubs for gas-making purposes. The pump capacity was fifteen thousand gallons of water per day.

Prejudice, the outgrowth of ignorance, is difficult to contend with. Ocean Grove had to contend with both in the matter of its water supply. It was frequently declared—and many were ready to believe the declaration—that there would be a failure of the water supply. The question was asked, with an air of triumphant satisfaction, "*What will you do then?*"

While all this was as remote from actual facts as well could be, the question had to be met as though it were sober truth. Furthermore, additional water for fire and sewer purposes was needed. Then a company was organized for the purpose of securing an adequate supply, but after numerous meetings, discussions, and some expenditure of money, the company dissolved. Some of the trustees of Ocean Grove, however, held tenaciously to the thought that a water supply was beneath their feet. In 1882 the matter was brought before the Annual Meeting of the Association, and in December of that year a proposal was received to sink a well six inches in diameter and sixty feet deep just south of the icehouse. It was later decided to bore one hundred feet if necessary. At a depth of one hundred feet it was resolved to bore fifty feet deeper. While still boring through impervious blue clay the State geologist sent geological charts with the urgent request that the boring be continued, and accompanied by the assurance that water would be found at a depth of two hundred and fifty feet.

At the session of the semiannual meeting in May, 1883, having bored two hundred feet, further instructions were asked from the Association. Already \$1,500 had been expended; to stop with the probability of water in close vicinity would not only be an actual loss of that amount, but a discouragement to all future efforts. It was resolved to go fifty feet further, and still on, at the discretion of the Executive Committee. At two hundred and seventy-five feet stiff blue clay was still being encountered. The Board decided to go twenty-five feet farther, then fifty feet if necessary, and finally, in apparent utter desperation "*until water should be found.*" At two hundred and eighty-five feet a thin stratum of sand and shells was reached and a slight flow of water. "It was like an oasis in the desert to swollen feet and blistered lips of weary travelers." Naturally, there was jubilation and an increase in faith.

The boring was recommenced, and having passed through seven feet of sand without any increase of water, the same kind of stiff, blue clay was again reached. This was discouraging, for, with slight variations, this continued for weeks and even months, and became both expensive and an extreme test of faith and patience. Never quite losing courage, however, the work was kept on under the inspiration and a sort of slogan—"Water or China."

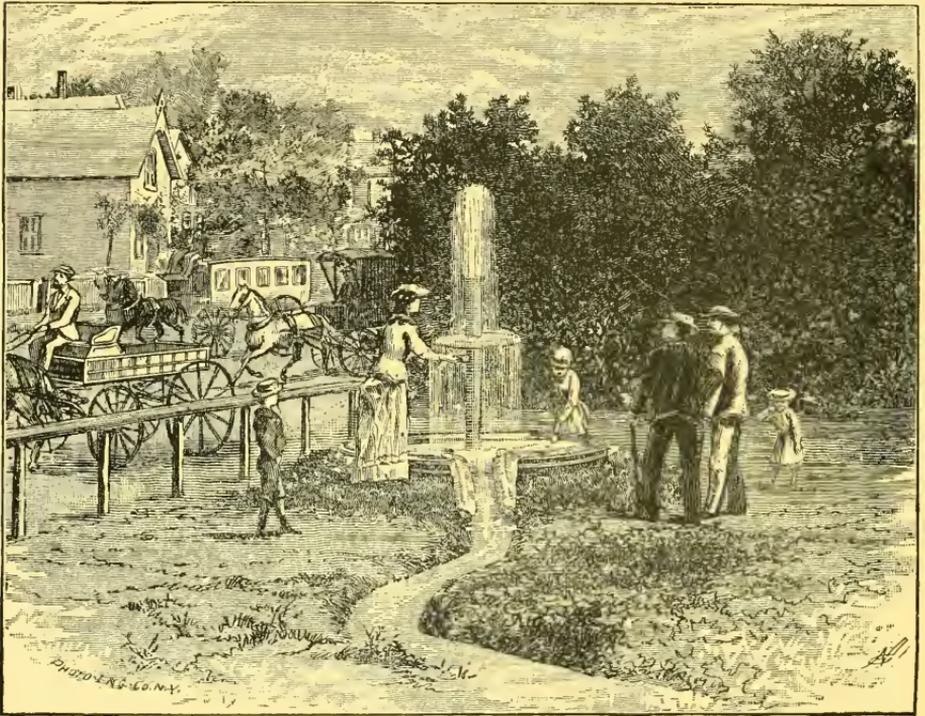
Finally through oak land soils—through pine land soils, through the upper marl bed, through the red sand bed—through the lower marl bed, at a depth of four hundred feet laminated sands were found according to the geological chart and water was again reached. The flow, however, was small and the difficulties of developing very many.

A four-inch iron pipe four hundred feet long was sunk to the bottom of the bore. One and one half inch iron pipe four hundred feet long was placed inside the four inch pipe for the purpose of forcing water down by means of a steam engine, to wash out the sand and form a cavity at the bottom. The experiment was not at first successful. The small pipe met an obstruction and would not go to the bottom. The machinery broke; the men became discouraged—almost demoralized. To fail now would be not only failure to us but a blight on all the efforts to secure water all along the New Jersey coast. Ocean Grove was laboring for others as well as for herself.

At last, a final effort was made to sink the small pipe to the bottom. Late in the afternoon of August 10 something gave way four hundred feet below and the small pipe sank twenty feet through the sand to the bottom of the bore. Immediately the fire engine threw a stream of water from Fletcher Lake into the well and a wash of sand and water came up—"a cart load or two in fifteen or twenty minutes." In half an hour the engine stopped, but the sand and water continued to flow of their own pressure. Interest grew and was intensified while the water and sand continued to roll out from a depth of four hundred and twenty feet of their own force. Hope had been so long deferred and the heart had been so often sick, that the realization of the long cherished desire seemed more like a dream.

As the water continued to flow, measurements were made to make sure there was no mistake. Then a barrel was placed; forty-two gallons flowed in just one minute. The following morning the water was still flowing, and crowds had gathered from all quarters to offer congratulations. The flow had also increased to a barrel of water in fifty seconds. By actual test it was found the water would rise twenty-eight feet above the surface of the ground. After some consultation it was decided to lead the water through an iron pipe one thousand feet across to the turnpike, just north of the head of Fletcher Lake and form a fountain that it might be seen by

all, and until it should be determined how best to utilize the flow. This was done, and the fountain flashed in the sun for the first time on Saturday morning, August 25, 1883, while the gathered multitude sang with grateful hearts, "Praise God, from whom all blessings flow."



A careful analysis of the water has proved it to be the best of any water subsequently found along the Jersey Coast.

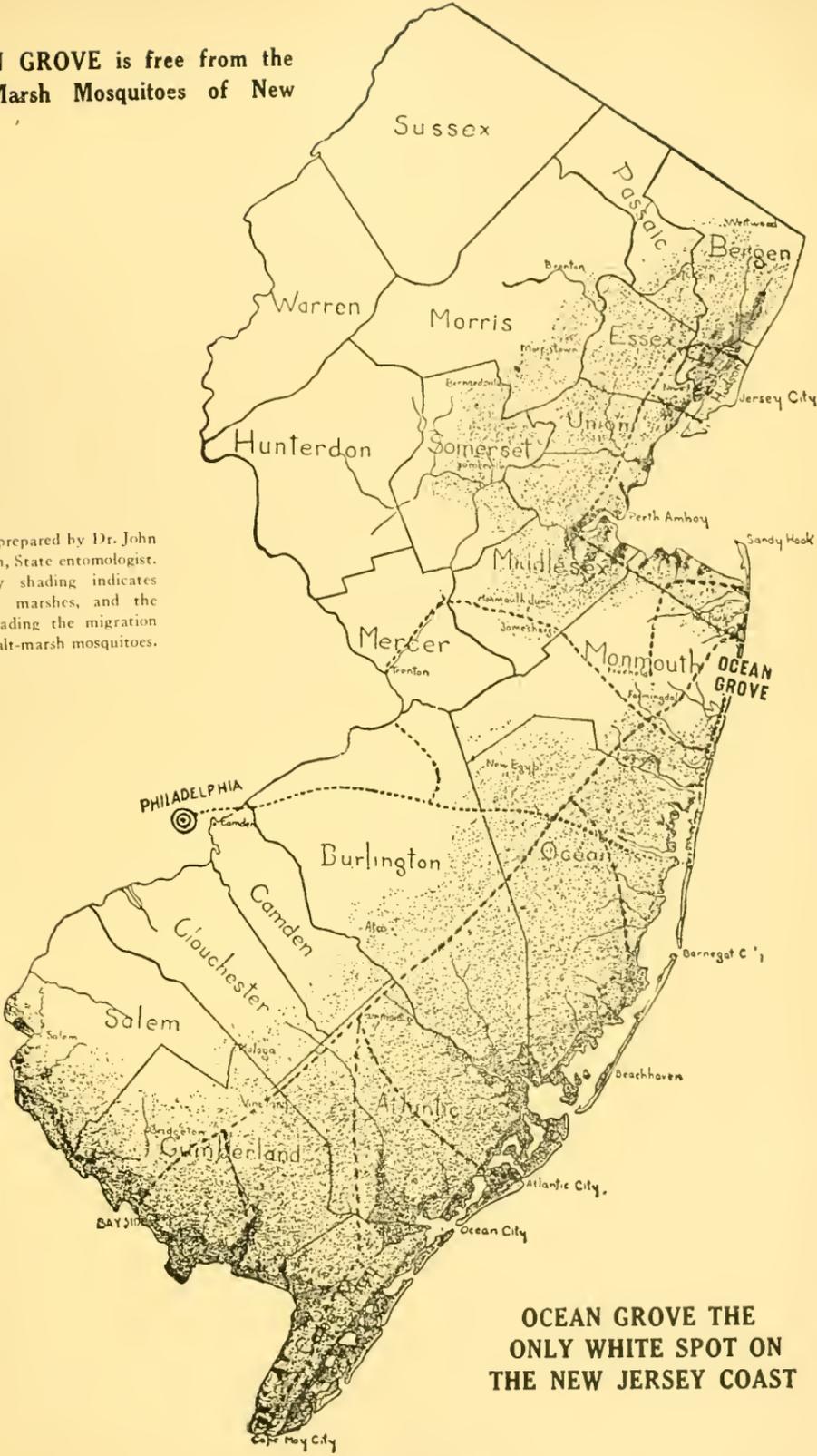
#### NO MOSQUITOES

At this time of Ocean Grove's anniversary it is well to remember a practical incident bearing on its location.

The present site had been carefully considered, but because of its generally wretched unsightliness had been deemed so unpromising as to be unworthy of further consideration. Another location, near Cape May, was selected and a committee of which the Rev. Robert J. Andrews and the Rev. William B. Osborn were members, visited the place prepared to purchase the land at once. But something occurred to prevent closing the deal until the day following their arrival, and they were obliged to remain overnight. This apparently trifling circumstance caused an entire change of plan.

**OCEAN GROVE is free from the Salt Marsh Mosquitoes of New Jersey.**

Map prepared by Dr. John B. Smith, State entomologist.  
 Heavy shading indicates the salt marshes, and the light shading the migration of the salt-marsh mosquitoes.



**OCEAN GROVE THE ONLY WHITE SPOT ON THE NEW JERSEY COAST**

THE MOSQUITO MAP

During the night Andrews said to Osborn, "There is one thing we have forgotten."

"What is that?" said Osborn.

"*The mosquitoes,*" replied Andrews. "We don't want to buy the mosquitoes."

"That's so," said Osborn. Long before the night was over the committee decided that it had not come to "buy the mosquitoes," and with the appearance of daylight the deal was declared off. Back they came and reconsidered the abandoned site, with the result that Ocean Grove was located where it now is, *within reach in twenty-four hours or less of more than forty millions of the people of the United States and Canada.*

There were no "mosquito maps" in those days to be consulted, but a reference now to such a map issued by the State of New Jersey, shows that Ocean Grove and its vicinity as about the only location along the New Jersey shore which is free from mosquitoes. *Who will say there was no overruling Providence in the selection of this location?*

A study of the official record of 1869 shows that for the property now occupied by Ocean Grove, Asbury Park, and as far south as to take in a part of Sea Girt, the assessments aggregated a total of \$23,500. Ten years later, in 1879, the same property with its improvements was assessed at \$2,065,308—and all this happened during a period of financial depression unparalleled in the history of the country. This was acknowledged "with grateful emotions," and it was all attributed "under God, to the influence of the Church of our Lord and Saviour Jesus Christ."

"It is now clearly revealed," said Dr. Stokes on a later occasion, "that we have on our hands a vast and responsible enterprise, vastly greater than was at first anticipated, and, unless I greatly mistake, far beyond what our present comprehensions grasp."

Constant improvements have been made until to-day Ocean Grove alone is assessed at about \$4,500,000, while the same territory as was assessed in 1869 at \$23,500 is now assessed at \$121,694,679 (1918 ratings).

## THE RELIGIOUS SERVICES

The first religious service, as already stated, held at Ocean Grove was in a tent on a spot in Thompson Park (now Founders' Park) marked by a vase. A few days later it was decided to hold a "kind of camp meeting." The spot chosen was a little east of Pilgrim Pathway. "Two loads of boards were hauled from Long Branch. Pine logs were cut, and on these the boards were placed for seats. A stand rude as could be, holding three or four persons; a little straw scattered around, invitations sent to a few people of the neighborhood—and all was ready for the first camp

meeting. Edgar Orville Howland, of Troy, New York, an exhorter, held the first religious service at this little Camp Meeting. The theme of his discourse being 'Partakers of Christ,' suggested by Hebrews 11. 14. 'The congregation numbered thirty to forty persons.'

#### FIRST CAMP MEETING

The first real Camp Meeting commenced Tuesday, July 26, and closed Friday, August 5, 1870. "It was well attended; the weather was delightful, the order perfect, the influence from its inception to its close heavenly and divine."

To accommodate this meeting and that of the succeeding year, tents were hired from the Round Lake Association.

At the Camp Meeting in 1874 "over two hundred ministers were present during the meeting, and most of them in some way took part in the exercises."

In 1881, on Camp Meeting Sunday, the Auditorium was crowded to its limit while the Rev. G. Lansing Taylor preached. The Tabernacle was full, where the Rev. J. S. Inskip preached; likewise the Temple, where Dr. Ballard conducted the services; and at Ross's Pavilion (now the North End) on the beach, where Dr. Munhall preached.

Much might be said about the Camp Meetings, but space will not permit: How the greatest preachers of the day have been the preachers on those occasions; not only bishops and clergy of the Methodist Episcopal Church, North and South, but many distinguished preachers of other denominations, and from foreign countries. Practically all of the greatest preachers of the day and generation have spoken in the Auditorium on one or more occasions.

Somewhat of a departure from the usual plan of conducting the Camp Meetings was adopted in 1915, when the evening preaching services at the Camp Meeting were in charge of the Rev. George Wood Anderson, until recently pastor of the Elm Park Methodist Episcopal Church of Scranton, Pennsylvania, and who resigned to engage in evangelistic service.

Dr. Anderson, during the Billy Sunday campaign at Scranton, was in charge of the personal workers, and thereafter, it is said, felt called to engage especially in evangelistic work. It may be mentioned that he came as a stranger to nearly all who listened to him at Ocean Grove, but his departure was marked by all the tokens of sincere friendship and esteem.

The attendance at all the evening services was larger than for several years past, and the attention given by the people to the preaching was more apparent. To be sure, there was the added interest in the services caused by the presence of the large choir under the leadership of Mr. Homer Rodeheaver, a circumstance which was frankly acknowledged by Dr.

Anderson himself, who observed naïvely near the conclusion of the first service and before the people had become fully acquainted with him, "I know you have come to hear Mr. Rodeheaver and the choir and not to listen to me." But while this may have been in a measure true, for the reason that the work of Dr. Anderson was unknown to the vast majority at Ocean Grove, the few remarks he had already made had won the hearts of his hearers, and there was a response, unheard but nevertheless real, "But

we are remaining to listen to you preach the gospel." And this the people continued to do through every service, until even at the closing service of Sunday night the great Auditorium was filled to overflowing, hundreds of those who could not obtain seats standing throughout the entire preaching of the sermon.

It is a cause of real regret that there is not space to reprint the sermons for the benefit of those who could not be present, but from first to last, and with growing appreciation, the people listened with great attentiveness to the preaching of the word.

Dr. Anderson's presentations of his subjects were made



THE REV. GEORGE WOOD ANDERSON

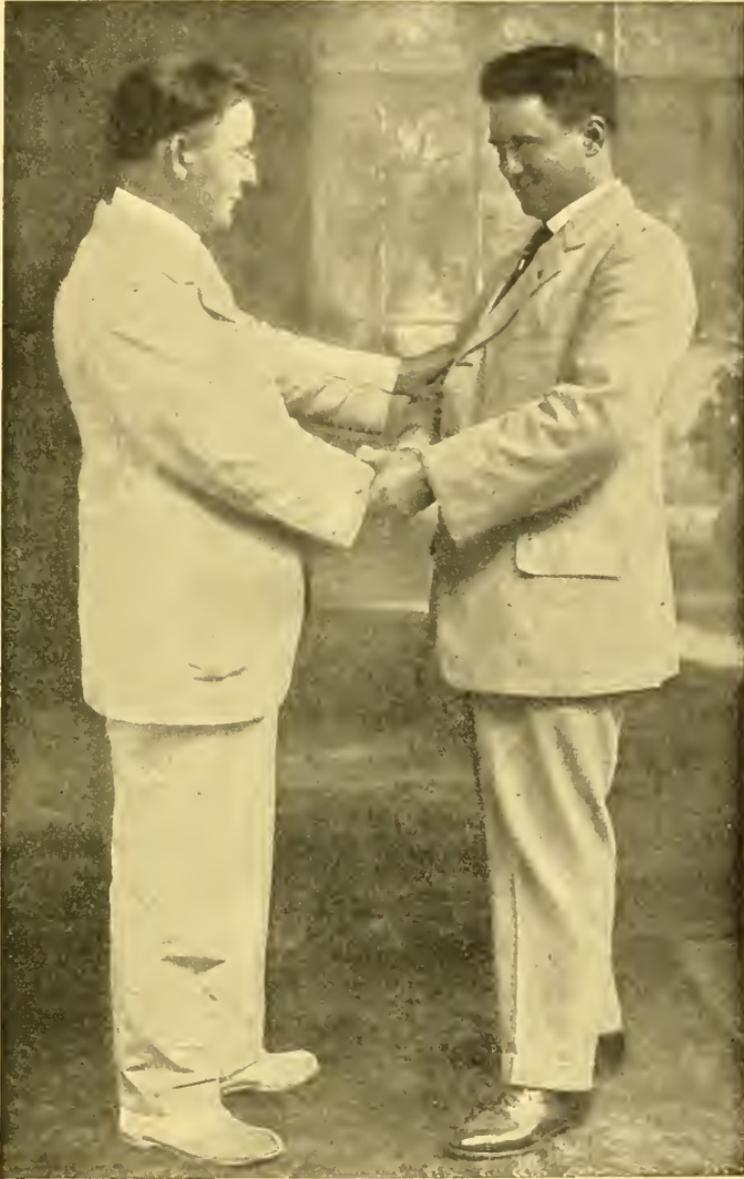
in a unique but dignified manner, and his earnestness and sincerity won him the closest attention of his hearers. It is not for us to count the results of his labors at Ocean Grove—that will never be fully known here—but many have carried away with them a strengthened purpose to profit by what they have heard from Dr. Anderson.

#### MR. RODEHEAVER AT OCEAN GROVE

The story of how Mr. Rodeheaver came to Ocean Grove to lead the Camp Meeting singing in 1915 may be of interest to the many thousands who attended the services.

The musical director of Ocean Grove—Mr. Tali Esen Morgan—and Mr. Rodeheaver had been friends for years. During the early stages of the Billy Sunday campaign in Philadelphia Mr. Morgan called on his friend

Rodeheaver at Philadelphia. On that occasion, at the evening service, Mr. Morgan was introduced by Mr. Rodeheaver to the Philadelphia Taber-



MR. MORGAN AND MR. RODEHEAVER

nacle Choir in which he found many of his Ocean Grove chorus singers, and was invited to lead the singing of one or more of the hymns.

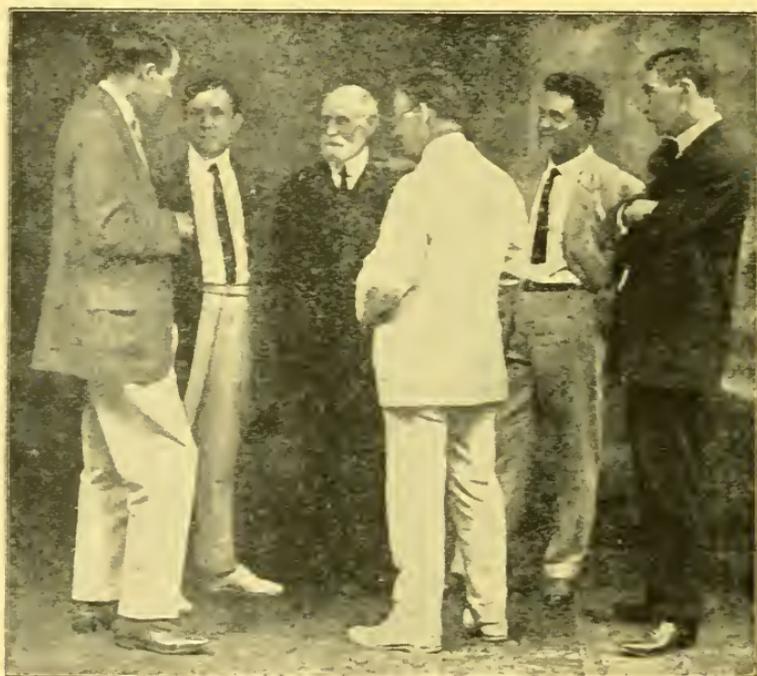
It was on this evening that Mr. Morgan gained the impression that Mr. Rodeheaver would like to pay a visit to Ocean Grove during the Camp

Meeting, and that he might perhaps be induced to assist with the singing.

A few days later a meeting was arranged at Philadelphia by Mr. Morgan, the invitation was extended and informally accepted, and later the resolution was adopted, directing Mr. Morgan to extend the formal invitation on behalf of the Association. And so it came to pass that Mr. Rodeheaver was here.

#### A REMARKABLE CONSTELLATION

Many a musical star of distinguished magnitude and brilliancy has shone upon Ocean Grove during the past fifty years. Each season too has had one or more constellations whose meteoric splendor or clear and steady radiance has illuminated our sky with fine effect. To the latter class belongs an unusual group shown in the accompanying picture. Each of the



OCEAN GROVE'S MUSICAL LEADERS

individuals that make it up is so well known to Auditorium congregations as to be quickly and pleasantly recognized by large numbers of our readers. Of one this is particularly true; for even with his face turned almost wholly from us, there is no mistaking the "man who made the music go" in Ocean Grove for nearly twenty years, the popular and efficient director, Tali Esen Morgan.

Of the other five, the central place and foremost mention belong to the veteran singer and composer, Dr. William J. Kirkpatrick, whose name, along with that of Sweeney, was familiar for many years upon the covers of the songbooks annually introduced in the summer services here. White hairs have come to Dr. Kirkpatrick; but such hymns as "Lord, I'm Coming Home" and "'Tis So Sweet to Trust in Jesus," written by him and sung the country over, can never grow old.

Homer Rodeheaver, next on the right, is distinctly a man of the present generation. Young, earnest, magnetic, he is perhaps the best known conductor of gospel music now living. His help in the Billy Sunday campaigns has everywhere contributed immeasurably to their success.

Among the numberless religious songs produced during the past quarter century, not one has met with such instant success and overwhelming popularity as the "Glory Song." At the extreme right in the group stands its composer, Charles H. Gabriel. But it is not only by this one effort that Mr. Gabriel is known. The thousands who heard the Paterson Choir—and afterward the Ocean Grove Chorus—sing "Sail On" and "All Hail! Immanuel" do not need to be told that in him we have a composer of unusual gifts; while his "Brighten the Corner Where You Are" probably has been sung oftener, in public and in private, than any other hymn.

Clarence Reynolds, next to Dr. Kirkpatrick on our left, needs no introduction to anyone who has been in Ocean Grove. As official organist and a musician of extraordinary powers, for several years his daily renderings of that marvelous production, "The Storm," have given more pleasure and caused more admiring wonder than any other one thing that Ocean Grove has offered to its visitors.

Artistic talent does not always run in families, but one can feel no surprise that Charles H. Gabriel, Jr., who, at the end on the left, completes the group, should be a musician of exceptional ability and rising reputation.

Was not the assembling of such a company as this upon our platform a noteworthy event?

The coming of the Paterson Tabernacle Choir to Ocean Grove on Saturday, August 21, 1915, to assist on that occasion in the Camp Meeting singing under the direction of Mr. Rodeheaver—affectionately called "Rodey" by his choirs and those who know him—was an event never before equaled in the history of Ocean Grove. One has only to comprehend that there were one thousand singers of this great organization present on that occasion, not to mention the hundreds of friends who came with them in two long special trains, to understand the magnitude of the undertaking.

That this large number of singers came all the way from Paterson to Ocean Grove altogether at their own expense, to participate in the afternoon song service and to sing at the evening preaching service, is a remarkable

tribute to their former leader and an indication of at least one of the lasting results of the Sunday Campaign at Paterson, particularly when one realizes that to do this they had to arise at five o'clock in the morning and could not get back before midnight.

Large choruses have come to Ocean Grove on many other occasions to sing in the Auditorium, and many oratorios have been rendered there, but nothing like this has ever occurred before. The singers filled the immense choir loft and occupied in addition two entire sections on each side of the gallery beyond the choir seats, while the two center sections on the main floor were reserved for their friends.

Words cannot describe the volume of sacred song that rose and fell from this great body of singers, while the effect upon the congregation, which filled the Auditorium to its capacity and stood in rows outside the doorways, was to change the old time "Amen" to joyful clapping of hands. Nothing within the history of the great building, which has been the Auditorium for the last twenty years, has quite equaled this.

On this occasion Mr. Rodeheaver, as he frequently does, introduced some of his friends to the Paterson choir, among them Mr. Tali Esen Morgan, the musical director of Ocean Grove, who responded with a few appropriate remarks, saying that he hoped next year there would be a "Paterson Day," when the Tabernacle choir would come again. To this there was a ready response by the choir itself, in which the congregation joined.

#### BILLY SUNDAY AT OCEAN GROVE

Ocean Grove congregations are composed of people from all parts of the United States, with frequently some from overseas. This occasion of his first visit here enabled him to reach many who, in the natural course of events, never would have heard him, and through these to extend the influence of his sermons to many more who could not themselves be present.

The coming of Billy Sunday and his work throughout the Camp Meeting of 1916 were so much of the nature of an innovation that unusual interest attaches both to the comparatively small details of the event and to the summing up—so far as such can be made—of its results.

The Sunday party arrived at Ocean Grove shortly after five o'clock on the afternoon of Friday, August 25, having traveled by automobile from Philadelphia by way of Trenton. Although warm, fatigued, and dusty, they proceeded directly to the Auditorium, where a large concourse of people eagerly awaited them. Their reception was enthusiastic, though neither prolonged nor very formal. Mr. Sunday was welcomed by the president of the Association and the mayors of the adjacent towns. He

replied cordially, briefly but very distinctly stating his purpose in coming here and then withdrew during the singing of a song led by Mr. Rodeheaver.

Very little special preparation of the Auditorium for the series of services was required. In the middle of the large platform a smaller one, at a slight elevation, was erected for Mr. Sunday's own and sole use. The pulpit was removed and its place supplied by a neat pine preaching-desk,

made expressly for the purpose. Suspended overhead was the audiphone of the somewhat peculiar shape which Mr. Sunday has found especially effective and which is everywhere a part of his necessary equipment.

The camp meeting singing was led by Mr. Rodeheaver, who has been Mr. Sunday's chorister, accompanying him in his evangelistic campaigns, for the last seven years. Other interesting features were the presence of the Paterson Tabernacle Choir on Saturday, August 26,



THE REV. WILLIAM A. SUNDAY

and of the Trenton Tabernacle Choir on Tuesday, August 29, to participate in the singing under the leadership of "Rodey." These occasions were in the nature of reunions of the members of the choirs. Every one who was at Ocean Grove and heard the singing of the Paterson Choir, which came one thousand strong to sing at the Camp Meeting service, will remember it as a notable occasion.

Miss Grace Saxe, who has been a member of Mr. Sunday's staff of assistants in his recent campaigns, was also at Ocean Grove during the



HOMER A. RODEHEAVER

Camp Meeting and gave Bible readings and directed a Bible Class each day. Miss Alice Mir-

iam Gamlin, also a member of the Sunday party, directed the work for the children.

While the coming of Mr. Sunday and his helpers necessitated some changes in the methods of conducting the annual Camp

Meeting, it was confidently believed that the results to be achieved justified so radical a deviation from the methods hitherto employed.

The choir gallery at the rear of the platform was reserved for the large and ever-growing chorus. The "ministerial seats" on the platform were placed as close together as possible, and in addition to these a section on the ground floor was reserved for clergymen, who were present in large numbers at every service.



MISS ALICE M. GAMLIN



MISS GRACE SAXE

Mr. Sunday's first sermon was preached on Saturday morning, August 26, on the text: "As the Lord liveth, even what my God saith, that will I speak." The subjects of the succeeding discourses, in the order of their delivery, were as follows: "The Sins of Society," "The Three Groups in the Garden," "The Mercies of God," "The Ten Commandments,"

"The Lack of Vision," "What Must I Do to Be Saved?" "No Man Cared For My Soul," "What Will You Do With Jesus?," "The Holy Spirit," "The Atonement," "Hope," "Think on These Things," "Dr. Jekyll and Mr. Hyde," "The Unpardonable Sin," "Home," "How Shall We Escape?," "Family Religion," "Chickens Come Home to Roost," and "What Shall the End Be?" At both morning and evening services, day after day, the Auditorium was crowded literally to overflowing, hundreds of persons, unable to get seats, usually standing several rows deep both without the doors and along the wall of the building.

On the first Saturday an excursion of more than two thousand persons, mostly members of Billy Sunday's Tabernacle Choir in their city, came from Paterson to take part in the services. Seats were reserved for them in the choir galleries, and their singing made the day and evening notable. On the following Thursday, August 31, a similar delegation of thirteen carloads from Philadelphia arrived, too late for special participation in the morning service, but contributing much delight by their singing in the evening.

At every meeting sections of seats were reserved for delegations from neighboring churches of various denominations, numerous other organizations, and trade representatives. On one evening special arrangements were made for the accommodation of the hotel and boarding-house "help," many hundreds of whom availed themselves of such an opportunity, marking this occasion as one of the most extraordinary of the campaign.

As to the results of the meetings, it is obviously impossible to speak in terms of the concrete. Cards to the number of 1,949 were signed by persons who, by so doing and taking the evangelist by the hand, signified their determination to lead a new life in Jesus Christ. But no one can seriously regard these as representing the total good accomplished.

When Billy Sunday agreed to come to Ocean Grove he gave up nearly two weeks (including time required for travel) of his much-needed summer rest period to do so. This he did under no financial contract and with no assurance of pecuniary remuneration for his services. No canvass or special effort to raise money, such as is usually made where a campaign is held, was employed here. Yet, so great was the appreciation of the earnest services of these nine days, that the free will offering, as announced by the Association, amounted to \$6,076,91—a larger sum, in proportion to the time covered, than has been raised in any of the big cities. Out of this, as many already know, Mr. Sunday purchased a desirable summer home at Ocean Grove, which he presented to an old minister who had been his valued friend and associate in evangelistic work.

As a further expression of grateful appreciation, the following resolutions were drafted and a copy presented to Mr. Sunday:

The members of the Ocean Grove Camp Meeting Association and other persons assembled on Sunday, September 3, 1916, hereby extend to Rev. William A. Sunday their gratitude:

1. For giving to the Ocean Grove Camp Meeting nine days of his vacation time, which means so much to such an indefatigable worker.
2. For the informing, doctrinal, convincing and timely sermons which he has preached with faithfulness, earnestness, and effectiveness.
3. For the methods that have brought such large audiences to hear the gospel and led so many to come to Christ to have their spiritual needs supplied.
4. For bringing with his corps of workers Homer A. Rodeheaver, whose genial spirit, singing, and leadership have done much toward making the Camp Meeting of 1916 so successful.

We commend Mr. Sunday, his family, and associate workers to the care of our Heavenly Father and the favor of those among whom they may labor.

### THE MEETING FOR MEN ONLY

In accordance with Mr. Sunday's custom elsewhere, a meeting for men only was announced for Sunday afternoon, September 3, in the Auditorium at 1:30. Although the hour designated would be an inconvenient one in that it would interfere with the Sunday dinner, it was suggested that the men might on this occasion eat a later breakfast and go without the midday meal.

Long before the doors of the Auditorium were opened great crowds of men had assembled outside the building, which, as the hour of the meeting approached, were augmented by the arrival of delegations of certain societies and from various localities, for which seats had been reserved.

When the doors were opened the vast throng entered without confusion or disorder and quickly filled the building. During the service there were a few vacant seats in the choir gallery which were not easily reached from the floor of the Auditorium, but many more than enough to fill these seats were obliged to stand throughout the entire service for lack of seats.

The presence of enough men in the Auditorium at one time to more than fill every seat in the great building, at an hour which made it necessary for them to go without their Sunday dinner, at once fixed the occasion as a most notable one and demonstrated that the men responded to the interest Mr. Sunday had taken in them.

While awaiting the arrival of Mr. Sunday, and during the song service, Mr. Rodeheaver introduced the various societies and delegations by asking them to stand, and extended a cordial word of greeting. At the conclusion of each introduction, Mr. Rodeheaver would ask, "What hymn do you like best?" Some of the answers created some merriment, because the crowd quickly saw the appropriateness of the selections.

The Spring Lake Firemen's favorite was "Rescue the Perishing"; the Ocean Grove Firemen chose "I Want to See Jesus, Don't You?" The

Belmar Board of Trade, where "Rody" said the life saving station was located, called for "Throw Out the Life Line." The Soda Water Clerks selected "There Is a Fountain," which led to a short but earnest exhortation from Mr. Rodcheaver, not only to this delegation but to all the men present. "Over the Line" was announced by the Asbury Park Fishing Club, while the always popular "Brighten the Corner" proved to be appropriate for the Neptune Building and Loan Association.

Each delegation in time called for its favorite hymn, but not all can be repeated here. Many of them were sung, and by the time Mr. Sunday



THE REV. PAUL RADER



THE REV. MELVIN E. TROTTER

stepped forward upon the platform, the entire audience was in a happy frame of mind and ready to listen to his message.

Mr. Sunday preached his sermon on "Chickens Come Home to Roost," and held the men's closest attention until he had finished. His dramatic description of the last run of the Burlington Mail Train held all in breathless silence, while his recital of his own experience brought a responsive throb to the heart of every man.

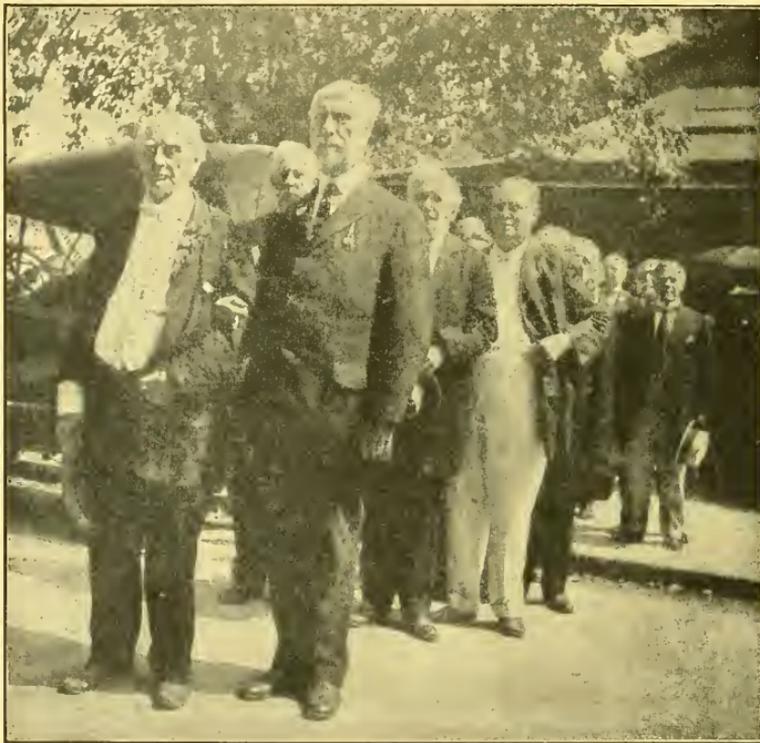
The Rev. Paul Rader, pastor Moody Church, and the Rev. Melvin E. Trotter, superintendent Pacific Garden Mission, evangelists of Chicago, had charge of the Camp Meeting services under the direction of the Devotional Committee of the Ocean Grove Camp Meeting Association, in 1917 and 1918.

#### THE MARCH AROUND JERUSALEM

One of the most interesting features of the close of the Camp Meeting at Ocean Grove is "The March Around Jerusalem." This custom has

prevailed from the earliest days and perhaps originated as an expression of a similar sentiment to that which prompts the alumni of a college or school to march through the rooms of the buildings of their alma mater before taking their departure and on the occasions of their reunions. Whatever its origin may have been, "The March Around Jerusalem" is one of the distinguishing features of the close of the Camp Meeting.

In the early days the march included a visit to the foot of Ocean



PRESIDENT BALLARD AND VICE PRESIDENT WILSON LEADING THE PROCESSION IN 1915

Pathway, where the Surf Meetings had been held, and thus the procession "counter-marched" on Ocean Pathway, while kindly Christian greetings were exchanged. It is hoped there may be a return to this custom as an opportunity is thus given to the marchers to meet each other and exchange the friendly greetings appropriate to the occasion.

After the final gathering of the host in the Auditorium to listen to the reports of the leaders of the various meetings, the line is formed for the march. The choir of the Young People's Meetings come first, while the officers and members of the Association follow next in line, and thereafter

come those who have participated in the services either as workers or as worshipers.

Upon leaving the Auditorium the choir starts singing the favorite hymn of the occasion, "We're Marching to Zion." As the line threads its way to the Tabernacle, Thornley Chapel, and the Young People's Temple, those who were marching, as well as those who waited in the Auditorium and the other buildings, together with many who watched by the way, join in the singing. Other hymns are used from time to time, two time-honored favorites being, "Shall We Meet Beyond the River?" and "When the Roll Is Called Up Yonder I'll Be There."

The procession passes first into the Tabernacle, where, at a word, it halts while a short prayer is offered giving thanks for the blessings bestowed upon that service. Thence the marchers, still singing as they go, slowly wend their way to Thornley Chapel, a memorial to the late Mr. Joseph H. Thornley, first superintendent of the Ocean Grove Sunday School, which had been the meeting place of the children throughout the season.

Again taking up the march, the way leads through the shady Centennial Park—sometimes called Auditorium Square—to the Young People's Temple. Then out of the Temple and across Ocean Pathway, the line proceeds actually to Jerusalem (The Model), which is circled by the marchers, who still sing the marching hymn.

Back at last to the Auditorium, the company reenters the building through the west center doors. Here the strains of the hymn are taken up by the great organ, the marchers, those who had waited for their return, and many more who crowded in to be present at the simple but impressive closing ceremony, so well known to hundreds of thousands of frequenters of Ocean Grove during the past forty-five years.

As soon as the officers and members of the Association had reached the platform, the venerable president, the Rev. A. E. Ballard, D.D., surrounded by his fellow-members and the preachers and flanked by the choir, until recently, pronounced the historic words used on all similar occasions, and, while the chimes of the organ were sounded, declared the Camp Meeting for the season closed, "in the name of the Father, and of the Son, and of the Holy Ghost."

#### AUDITORIUM

The first "preachers' " stand, said to have been "a beautiful structure," was of octagon form, capable of seating seventy-five or more ministers. It was painted inside and out and "surmounted by a cupola in which was a small bell." This was erected at the head of Ocean Pathway where now stands the Auditorium. Seats were provided under the trees for the con-

gregation. These seats were made of pine boards, planed on both sides, and placed on trusses; and there were "sufficient to seat a congregation of ten thousand persons."

The spot chosen for the congregation though open, seemed to afford the least shade of any on the ground and no protection from the rain. In



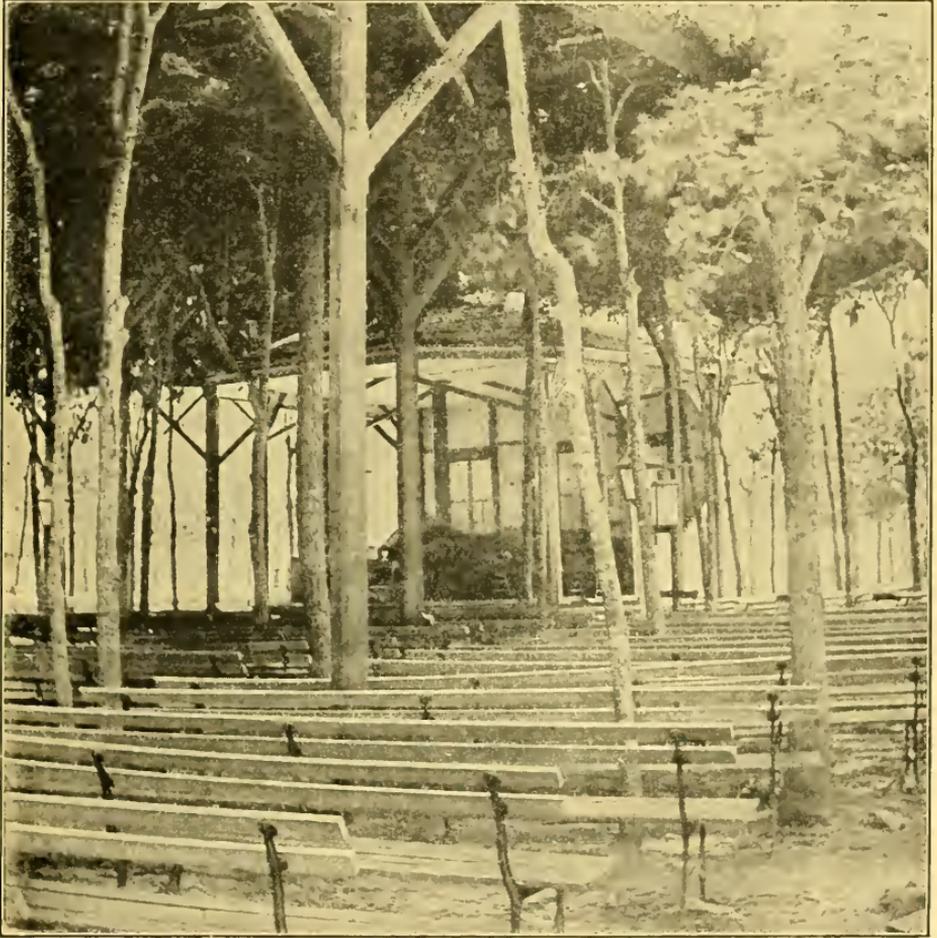
THE FIRST AUDITORIUM

1875, to meet the demand for a better shade in front of the stand, a substantial frame 75 feet by 100 feet and 16 feet posts was erected. This was covered with boughs cut from the trees, providing a screen from the sun. "Its beautiful appearance was a subject of universal remark"; and had there been no rain, it would have met every purpose, but was considered "a grand success."

The following year the framework was covered with a permanent roof and the preachers' stand was enlarged, in which there was erected a bell

tower, in which was hung a new and fine-toned bell, which has pealed forth its calls to service since 1876.

In 1872 the necessity for artificial light became apparent for the "congregation grounds," and a small gas-making plant was installed. From



THE SECOND AUDITORIUM

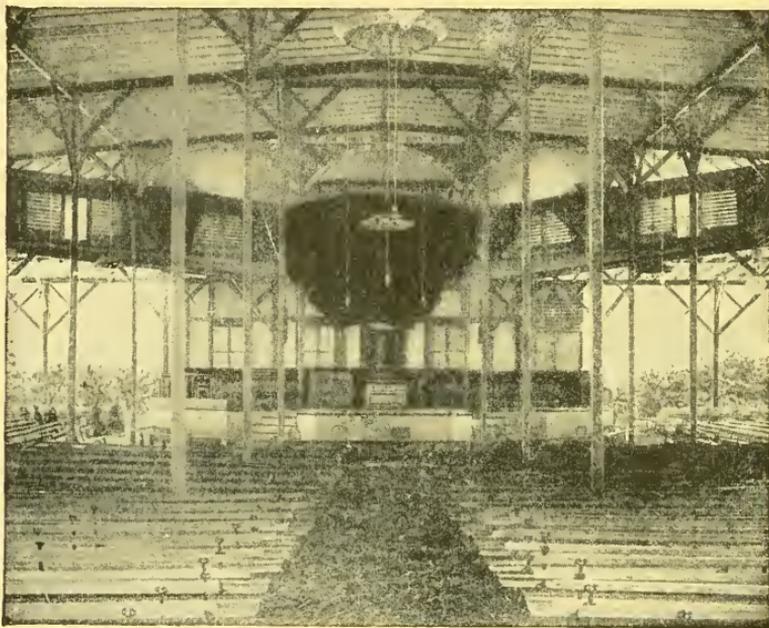
that time forth until the electric lights came into use gas was used for illumination.

The question of shade not having been satisfactorily solved, a recommendation was made for a "substantial and tasteful frame," of from one hundred feet wide to one hundred and fifty feet long, with rafters running to a peak (connected with the stand), to be so constructed as to endure for years and not injure the trees; and that "we cover this frame each year with

bowers until the trees get large enough (if ever) to afford the needed shade." This, with the addition of another large tent, would protect in time of storm.

On Sunday, July 2, 1876, this new Auditorium was occupied for the first time. The sermon was preached by the president, Dr. Stokes, who took for his text—"All the passages painted on the stand"—there having been stenciled on the rafters various passages of Scripture.

In 1877 the congregation increased so that many were standing at almost every service notwithstanding the addition of new settees. This year



THE THIRD AUDITORIUM

the seating capacity in the Auditorium was from twenty-five hundred to three thousand people.

Opened July 4, 1880, the Auditorium, though enlarged to nearly double its former capacity, was filled. Bishop Hurst, who had just been consecrated a bishop, preached on "Where two or three are gathered in my name, there am I in the midst of them."

Bishop Harris rededicated the Auditorium. Then President Stokes proceeded to say:

"Whereas we have for a number of years last past unveiled some object on our anniversary day which we have styled our anniversary monument, we now present this building as our 'Twelfth Anniversary Memorial,' and while we feel assured it has the smile of God, we trust it has your approval

also. We therefore dedicate this building to Almighty God, to be used for his glory in the transaction of all business whether secular or religious, for upon all things connected with us we desire to have written 'Holiness unto the Lord'; and we also dedicate it to such directly religious uses as may be called for and from time to time appointed, such as the reading of the Holy Scriptures, the preaching of the word of God, the administration of the holy sacraments, and such other exercises as may not be inconsistent with the doctrines, discipline, or usages of the Methodist Episcopal Church."

The need of better and more extended accommodations for public worship became apparent during the next ten years, and there came to life a great conviction that a new Auditorium with sittings for eight thousand to ten thousand persons should be erected.

In the course of time a model, built by General Patterson and Wistar H. Stokes after plans by W. H. Carmen, Esq., became an object lesson of interest and attraction. Following this event, unsolicited contributions aggregating about \$3,000 were offered in 1891. Of this amount the first \$200 was paid by Miss Ester Toohig, "a devout missionary and Bible reader among the poor of New York city."

At the Annual Meeting in 1892 Dr. Stokes called attention to the fact that on July 31, 1894, Ocean Grove would be twenty-five years old, and that plans should immediately be made to celebrate this event by the erection of an auditorium seating not less than ten thousand persons. He concluded his appeal to the Association to undertake this project by saying, "The day of small things with us is past; the day of a great opportunity has come." The truth of these words has been shown during the succeeding twenty-five years.

The proposal to erect a new auditorium, though "received with silent courtesy" by the members of the Association, did not meet with enthusiastic favor. Permission, however, was given to pursue the investigation and report to a special meeting. Then permission was given to test the willing-

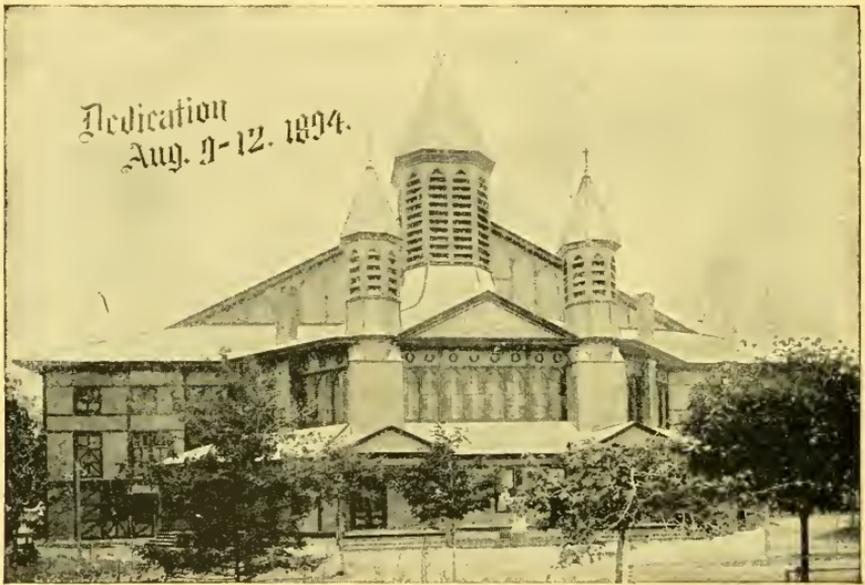


DAVID H. WYCKOFF

ness of the people to contribute the sum of \$50,000, with which amount it was thought the structure could be completed.

Sunday, August 13, 1893, was fixed as "New Auditorium Day," and in perfecting the plans the best financial talent was sought, which included Chaplain C. C. McCabe.

An old friend, David H. Wyckoff, Esq., suggested a laymen's mass meeting for Friday, August 11, to be conducted by laymen, and for laymen—"the ministers having nothing to do with it in any way or form." This meeting was held on August 11. James A. Bradley presided over the vast

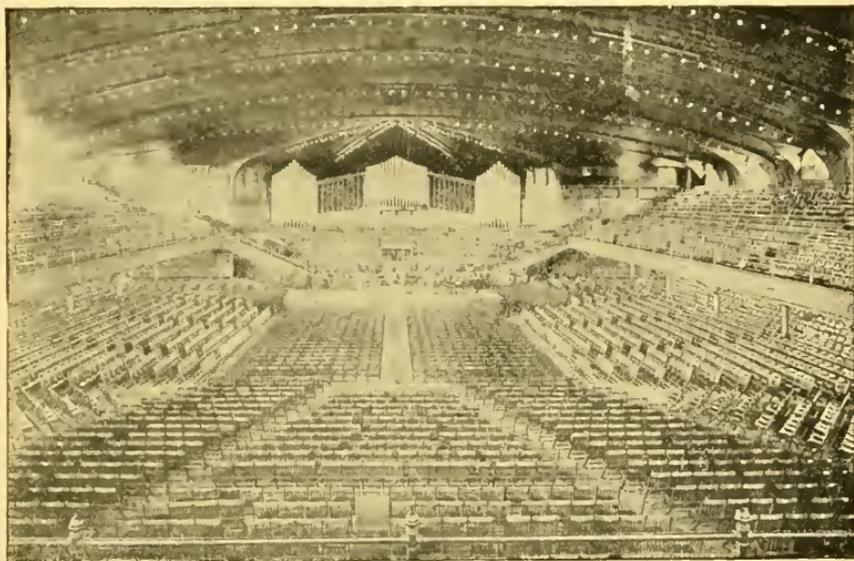


THE FOURTH AUDITORIUM, 1894

audience and addresses were made by a number of laymen. No collection was taken, but resolutions of "high moral and financial support were adopted."

The "New Auditorium Day" was a matchless day, without a cloud in the sky. A vast audience was present, but Chaplain McCabe was prevented from attending through family affliction. After the introductory services Dr. Stokes read Chaplain McCabe's letter announcing his inability to be present. Two large blackboards had been placed on the platform in full view of the people for use in receiving subscriptions; these were received at the morning service, at Dr. O'Hanlon's Bible Class in the afternoon, and again in the evening when, as nearly as could be ascertained, \$42,000 had been subscribed.

The next day, the Association meeting in adjourned session, passed resolutions of thankfulness to "Almighty God for his presence and blessing," and "to the gentlemen of Asbury Park, Ocean Grove, and elsewhere who participated in the laymen's meeting," and "to others who prominently aided in the reception of the contributions" and stated that "the contribution of \$41,500 reported" justified the Association in taking immediate measures for its erection. A committee was appointed; plans of Fred T. Camp were accepted, and ground was broken December 2, 1893. "The cost of the new auditorium, including furniture and everything pertaining



INTERIOR, AUDITORIUM

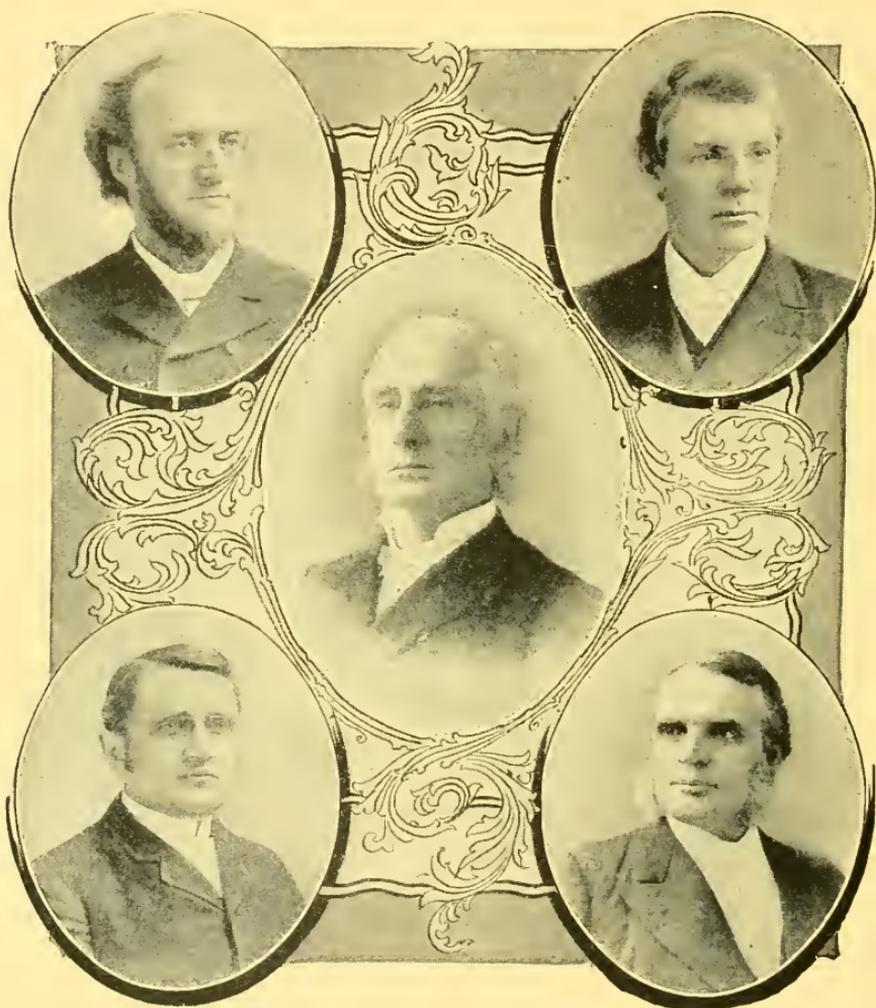
thereto, all and singular, inside and fixings outside, as grading, curbing, lights, etc., including donations of work, material, etc., was \$69,112.16." Among the donations was the Baptismal Font, given by Mrs. Simpson, the wife of Bishop Simpson; likewise the Bible and hymn book of Miss E. E. Smith; the electric motto and hymn books by Mr. A. H. DeHaven.

The new auditorium was opened on Sunday, July 1, 1894. The service was conducted by members of the Association, and the sermon was preached by the President, Dr. Stokes, from the text: "The glory of this latter house shall be greater than the former, saith the Lord of hosts" (Hag. 2. 9). The sermon concluded with these words:

"To you, old men, on whose shoulders now rests the grave responsibility of guiding its destinies, and to you younger men and women, into whose hands this vast enterprise must shortly fall, to you as you fear God, and hope to be finally saved, I commit this great trust to be held with a grip

that knows no relaxation, to its original aim to the last. If you do this God will help and keep you. If you do not, he will cast you off forever."

Preceding the day of dedication, David H. Wyckoff again proposed



Bishop Charles H. Fowler

Bishop John M. Walden

Bishop Thomas Bowman

Rev. A. J. Palmer

Chaplain C. C. McCabe

PARTICIPATING IN THE DEDICATION OF THE AUDITORIUM,  
AUGUST 9-12, 1894

another laymen's meeting, which was held on August 6, 1894; and again Mr. James A. Bradley presided. "It was a great meeting—great in numbers, great in enthusiasm, great in its influence for good, and great in the satisfaction which it gave to all."

The dedication of the new auditorium covered a period from August 9 to 12. It was "Ocean Grove's Silver Anniversary Monument—the largest and finest evangelical audience room in the known world." All of the Board of Bishops were invited, but only three—Bishop Thomas Bowman, the senior member of the Board; Bishop John M. Walden, and Bishop Charles H. Fowler—could be present. Added to these there were present Chaplain C. C. McCabe; Dr. A. J. Palmer, of New York; and Dr. C. E. Mandeville, of Chicago.

There having been some shrinkage in subscriptions, about \$26,000 was required to be raised to dedicate the Auditorium free from debt. During the morning service one half of this amount was subscribed; in the afternoon Dr. O'Hanlon's Bible Class gave an additional \$1,000, leaving \$12,000 to be raised. At an informal interview of a few friends held in the president's room in the Auditorium in the afternoon, John E. Andrus, of Yonkers, New York, a stranger to most, said, "You need \$12,000?"

"Yes."

"Divide it into three blocks, \$4,000 each; I will give one quarter of the first block, one third of the second, and one half of the last, if the remainder shall be taken by the congregation."

In the evening Bishop Fowler preached, and subscriptions were received. When the last block of \$4,000 was announced, Mr. Andrus said, "I will give \$250 for each one of my children, and I have eight of them," thus fulfilling his proposal to take one half of the third block and making a total contribution of \$4,333.33. Notwithstanding this there was a further shrinkage in the payment of the subscriptions of about \$2,000, which perhaps has not been specifically covered to this day.

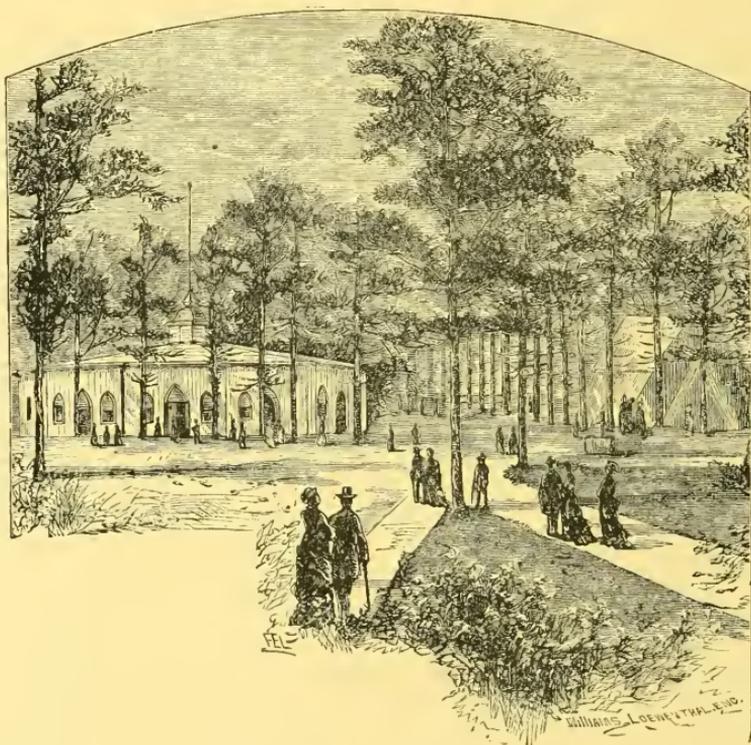
### THE OCEAN GROVE USHERS

This body of men, numbering about seventy-five, has labored faithfully and well. They are business men representing the commercial world in all its various activities, and having willingly volunteered their services. Ocean Grove, therefore, has the advantage of a body of ushers unusually intelligent and capable who, through years of service and association with the people of Ocean Grove, have become wonderfully efficient. These men greet the audience more as welcoming hosts than as ushers.

Not only do the ushers attend upon the religious services, but they are also present at the entertainments. One of the most striking features of the Sunday services in the Auditorium has always been the lifting of the plate collections. This work has been so thoroughly organized for years that it moves with perfect ease and quietness. As if by magic, the ushers appear at their designated places, the collection is received rapidly and without con-

fusion, after which the ushers gather from all parts of the building at the head of the main aisle, from which place they proceed in orderly fashion to their places before the chancel for the presentation of the offering. For many years this has been an impressive part of the service.

The greatest efficiency of the ushers, however, is apparent in their handling of the immense crowds which attend the larger entertainments. Many of those who attend these entertainments come from outside of Ocean Grove and are not familiar with the seating plan of the Auditorium. Here it is



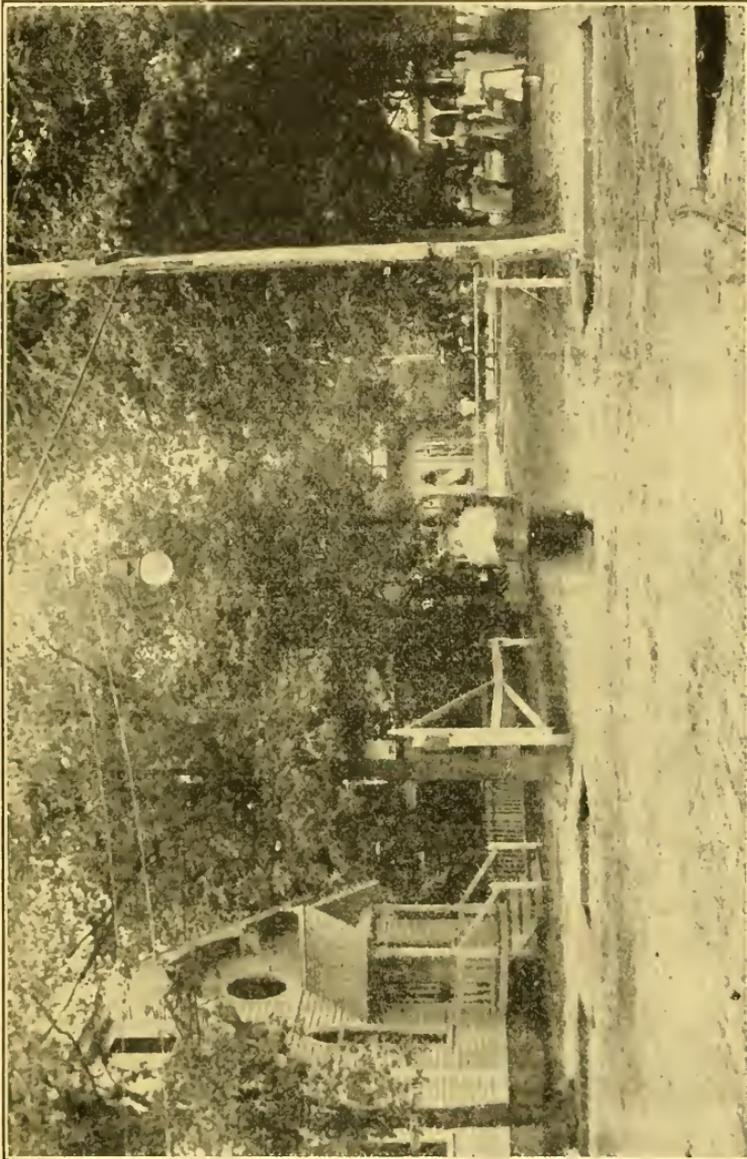
TABERNACLE

that experienced ushers with intimate knowledge of the seating of the building are indispensable. So expert have they become that they are able to direct the people from the various entrances to their seats quickly and without confusion.

It has frequently happened in past years—and even as late as last year—that managers of some of the great concerts have desired to bring their own corps of assistants to do the ushering, but observing the efficient manner in which the Ocean Grove ushers handle the crowds they found there was nothing left to be desired.

The Ocean Grove Camp Meeting Association has for many years ac-

knowledgeed the services of the ushers by tendering a banquet to them and their wives at a convenient time during the season, and has likewise provided them with tickets of admission to the various entertainments.



Thornley Chapel

James Memorial Tabernacle

Beersheba Well

A GROUP OF WELL-KNOWN LANDMARKS

The ushers maintain an organization of their own and have funds in their treasury which from time to time they dispense for such purposes as they find desirable.

## THE TABERNACLE

The original Tabernacle was a large tent erected on Ocean Pathway just outside of Sea Drift Heights. It was purchased second hand for \$450. In course of time it became leaky. It was resized and a lining added. Seats of homemade construction were used. It is said that when placed upon a better foundation these seats gave "great satisfaction." A permanent stand was erected in the Tabernacle, and every other seat had a reversible back for the accommodation of the Sunday school.

In addition to the large Tabernacle tent another, known as "Dr. Ward's tent," was used for religious purposes, Dr. Ward presented his tent, which cost \$165, to the Association "to be held exclusively for religious purposes." Dr. Ward's tent was located to the north of the Auditorium.

In 1875 Dr. Stokes recommended the construction of a frame building, or partially frame, which would afford protection in time of storm and permit additional meetings to be held. The use of canvas curtains was suggested for the sides as being cheaper and better adapted to the needs.

## A GROUP OF WELL-KNOWN LANDMARKS

Although the chief interest of Ocean Grove naturally centers in the Auditorium, whose evolution from a little cluster of bare pine seats in the open air to the vast proportions of the present edifice was nothing less than phenomenal in its rapidity, yet by no means all the fragrant traditions and significant associations of the place cling to that imposing structure. In the accompanying illustration are to be seen several familiar landmarks, without which Ocean Grove would hardly be Ocean Grove.

First in point of age among the buildings erected for religious uses which are now in actual existence here is the Janes Memorial Tabernacle. Only a few readers, it may be, can remember the time when this site was occupied by a big canvas tent, in which all large meetings except those at the "Preachers' Stand" were held. For it was in 1877 that the tent was pronounced no longer adequate, and in the early spring of that year the erection of the Tabernacle was begun.

The original plan was simply to erect a frame supporting a permanent roof, using curtains around the sides for protection against sun, rain, and wind. Only after the work was under way was the decision reached to make a complete and permanent inclosure, "as being the best and cheapest in the end."

This building was completed in the comparatively early summer and on the evening of Saturday, July 14, was formally opened and dedicated

to the worship of God and the memory of Bishop Edmund S. Janes, who was recently deceased, and who may almost be said to have finished his life work at Ocean Grove. For the last of the many hundreds of churches which this eminent bishop had dedicated was that of Saint Paul's, in this place, between which official act and his death he spoke but twice in public.

The dedicatory service at the Tabernacle was performed by President Elwood H. Stokes, addresses being delivered by the Rev. Thomas O'Hanlon, the Rev. Joseph Knowles, and Hon. Hiram Price, of Iowa. One of the most notable events of this occasion was thus described by President Stokes in his next annual report:

"At the close of the exercises, which were of a very delightful character, a basket collection was taken, to aid in our expenses—the first one ever asked on these grounds for this purpose—amounting to \$52. These collections were continued on the Sabbath throughout the season, and once a day through the Camp Meeting, with the heartiest approval of the people, who have our thanks for their generous aid in this direction."

What a precedent was then established!

Much of the religious history of Ocean Grove has been made in the Janes Memorial Tabernacle. For years it was the meeting place of the always famous Bible Class. In later times the primary department of the summer Sunday school has been held in it. From the very beginning it has been associated with the morning Bible reading and holiness meetings throughout the season, as well as with the popular twilight services, to which could be added innumerable gatherings for different purposes and often of great importance.

Thornley Chapel, though the smallest of public buildings in Ocean Grove, is one with peculiarly pleasant associations. These associations are preserved here too as in no other on the grounds. For while the larger structures are almost invariably spoken of by their general names—Auditorium, Tabernacle, Temple—this is always named as Thornley Chapel. In it also is framed the portrait of the man whom it memorializes.

The number of those to whom either name or face has a definite and personal meaning is growing smaller every year. Yet there are many still, in Ocean Grove and elsewhere, who cannot hear the one or see the other without a vivid and delightful remembrance of one of the best-known and best-loved men in this place during the first twenty years of its history.

Joseph H. Thornley was a charter member of the Ocean Grove Association. Not only this, but it was in his tent, at the suggestion of his wife, that the first religious meeting was held on these grounds, on the evening of July 31, 1869. He was a man of the highest integrity and at the same

time of the most genial and joyous temperament. From the beginning of the organization until the end of his life he held the office of superintendent of the summer Sunday school, and not a child was there in all the place who did not adore this man, who was never too busy or too absorbed in greater matters—if there are any—to give a smile and a merry word or a bit of kindly help to the least of the little folk.

It was in February of 1889 that Mr. Thornley was called home. Only a little while before his death he had talked earnestly of what was already known to his friends as one of the dearest wishes of his heart—a smaller building in Ocean Grove for the holding of the many meetings which did not require the space of the Auditorium, Tabernacle, or Temple. Shortly after he had passed away the idea of a Thornley Memorial Chapel, which would realize this desire, took a strong hold of some of his friends. A committee was formed, sufficient money was raised entirely independently of the Association, the work was quickly done, and on Sunday, June 30, of the same year, Thornley Chapel, free of debt and equipped with organ and suitable furnishings, was opened for use.

Since that time many important meetings have been held in the pretty little building. It has been used continuously for the Helping Hand and Mothers' Meetings of successive Camp Meetings, and has long been the gathering place of the children for their special services. On every Sunday afternoon from the close of each summer season until the opening of its successor a meeting is held as a connecting link between the nine o'clock Tabernacle meetings of successive years.

By no means unworthy of notice also among these treasured landmarks is the quaint little pavilion known as far back as memory can reach in Ocean Grove as Beersheba. This, as the time-honored inscription in the pavilion informs us, was the first well bored in the Ocean Grove grounds, having been driven in June, 1870. At first it was merely a common pump, with a tin cup attached to a chain. In 1883 a "new and improved pump and other fixtures, by which four or five persons could drink at the same time," were added "at a cost of \$21.30." Still later running water was brought here, so that one's thirst could be slaked without the effort of pumping.

The situation of Beersheba was always the most convenient possible for a public drinking-fountain, and its waters were exceedingly popular. They have been declared, indeed, by many of the unnumbered thousands who have quaffed them in years gone by to be the best in all Ocean Grove. This belief may have been largely a matter of sentiment. Among the eight hundred wells which preceded the great Artesian plant it is probable that there were many as pure and cool as this. Nevertheless, Beersheba has always been a blessing and is lovingly remembered as one of the "institutions" of Ocean Grove.

## THE HOLINESS MEETING

"One of the most delightful things connected with Ocean Grove," wrote some one in the earliest days of Ocean Grove, whose name is not recorded, "was Dr. Ward's meeting for the promotion of holiness, carried on from day to day in this large tent. To see that dear Presbyterian elder surrounded by such crowds of Christians of all denominations, not only his own, but Baptists, Episcopalians, Dutch Reformed, and others, as well as Methodists, and all in loving harmony, was a heavenly sight. They had varied views on minor points of theology, no doubt, but there was no clashing on the duty and privilege of loving God, with all the heart, and together they strove to get near to Jesus."

These meetings were held in Dr. Ward's tent located just south of Ocean Pathway and east of the sand bank known as Sea Drift Heights.

With the erection of the Tabernacle, it became the home of the Holiness Meeting, of which Dr. and Mrs. W. C. Palmer took charge in 1878.

For some time during Dr. Palmer's illness, resulting in his death in 1883, Mr. Thornley had charge of the Holiness Meeting, assisted by H. Dixon, of Canada. Mrs. Palmer returned to the meeting late in the season and was assisted by Mrs. Mary D. James.

The meetings continued from year to year after the death of Dr. Palmer, in charge of his widow, Sarah Langford Palmer, and Joseph H. Thornley—one of the lay members of the Association. At the opening meeting in 1889, Mrs. Palmer was given charge, though Mr. Thornley had passed to his reward. She continued in charge until, through physical disability, she relinquished her leadership with the season of 1892. Then the Rev. George Hughes, a member of the Association, became the leader in 1893 and continued during 1894.

In 1895 the Rev. J. Reeves Daniels, of the Newark Conference, also a member of the Association, became the leader. In 1897 it appears that "the attendance has been so large that in most of the days of the camp the Tabernacle was unable to hold the throng who pressed for entrance."

Then for a period beginning with 1898, the meeting was in charge of the devotional Committee, consisting of Bishop FitzGerald, the president of the Association; Dr. Ballard, the vice president, and Dr. J. H. Alday. But the attendance declined, and in 1900 the hour of meeting was changed from nine o'clock in the morning to three thirty in the afternoon.

A return to the morning hour was made in 1902, with the president of the Association, Bishop FitzGerald, usually in charge, with Dr. Alday and the vice president. The next year a change in the character of the service was made, and it became necessary to suppress certain enthusiasts who went beyond the limits of orthodoxy.

Although Bishop FitzGerald gave his undivided attention to this meeting the next year, which resulted in increased attendance, it was still difficult to repress speakers who made "the service a weariness" by lack of appropriate ideas and words.

Dr. and Mrs. Henry Wheeler assumed charge during the winter of 1907, and after the death of Bishop FitzGerald Dr. Alday became leader. Bishop Luther B. Wilson gave the daily lesson. This followed for some years, during which Bishop Wilson gave almost every morning short sermons of an evangelistic order. Dr. and Mrs. Wheeler, with others, were giving continuous service.

In the summer of 1911, during the illness of Dr. Alday which resulted in his death on October 23, 1911, the meeting was practically in charge of the president, the Rev. A. E. Ballard, assisted by the Rev. Frank L. Wilson and Dr. Henry Wheeler. The Association appointed Dr. Wheeler leader, and Mrs. Wheeler as associate leader, to take charge of the meetings in the summer of 1912. Bishop Wilson still continued, giving many of the lessons. During the latter part of the season the congregation became too large for the Tabernacle, and the last few meetings were held in the Auditorium. Dr. and Mrs. Wheeler continued in charge until 1915, when from advancing years, together with the serious illness of Mrs. Wheeler, they requested to be relieved from the leadership. It was then that Dr. Frank L. Wilson, vice president of the Association, was appointed by the Association as leader. Dr. Wilson was succeeded by Dr. James William Marshall in 1918.

Many notable speakers have been heard in the Holiness Meetings during the years of its existence; in addition to those already mentioned were Bishop Warne, Bishop Oldham, and Col. Brengle, the last named of the Salvation Army.

The Holiness Meeting is the one service maintained throughout the year by the Camp Meeting Association, being held daily in the Tabernacle during the summer and continued every Sunday afternoon during the winter in Thornley Chapel.

#### YOUNG PEOPLE'S TEMPLE AND THE YOUNG PEOPLE'S MEETING

In 1877 or 1878, under the leadership of the Rev. Frank Cookman and his brother, the Young People's Meetings were started. For the better accommodation of the young people it was found desirable to erect a building for their use. The first Temple was completed at a cost of \$1,635 and dedicated Anniversary Day, July 31, 1879. Immediately it was found to be too small, though more than twice as large as Dr. Ward's tent, where the Young People's Meetings had been held previously.

The first leaders, "the young Cookman Brothers," because of other duties were unable to give their entire time during the season of 1883. The Rev. C. H. Yatman, then secretary of the Y. M. C. A. of Newark, became the leader (and remained such for some twenty-five years), assisted by the Rev. G. H. Gastweit. The attendance became so large that it was necessary to take out the rear end of the Temple and extend it to increase its size, as many more as the original building; but even after the enlargement these meetings continued so popular and successful that there seemed no diminution in the crowds gathered outside and about the windows; and further enlargement was recommended. To accommodate the increasing attendance, the next year the meeting was assigned to the Tabernacle.



THE ENLARGED YOUNG PEOPLE'S TEMPLE

Before the opening of the season of 1885 the Young People's Temple had been enlarged more than double its former capacity, and still at the opening meeting on Sunday, July 5, nearly every chair was occupied.

After having been enlarged three times, the constant cry was "More room!" To solve the difficulty it was decided to still further increase the accommodation. Plans were approved, the work progressed, and in commemoration of the eighteenth anniversary, the building was dedicated on August 1, 1887. Its seating capacity was fifteen hundred and its cost \$7,500. At the opening service, Sunday, July 3, it was "a matter of grateful surprise to find nearly every seat taken before the service began."

The attendance increased, so that all seating room was occupied, "while doorways were crowded and windows often thronged."

During the absence of Mr. Yatman upon a European trip in 1891, the Rev. G. L. Barker had charge of the Young People's Meetings, which were held with increasing interest.

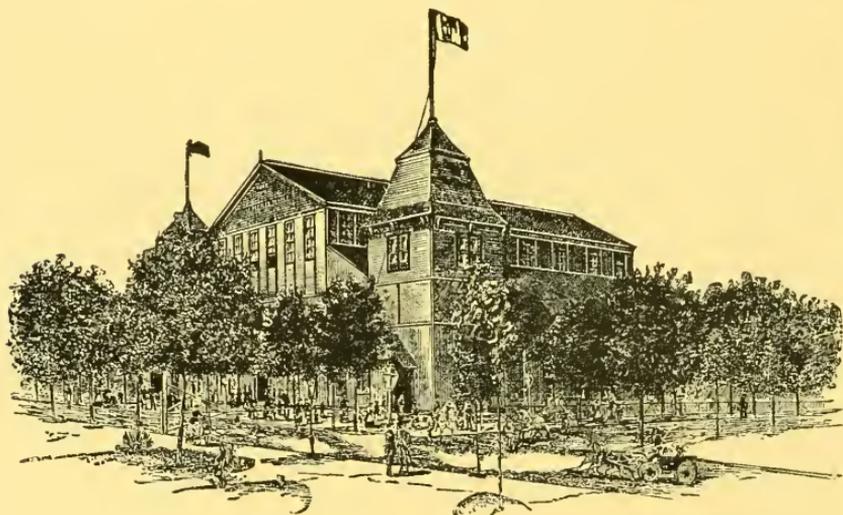
An unusually large audience greeted Mr. Yatman upon his return in 1892.

The Young People's meeting came to be known as the "Sunshine Hour—Sixty minutes of Sunshine," during the leadership of Mr. Yatman, who,

on one occasion said, "Bad people have been made good and good people have been made better" by their attendance at these services.

Lula Pauline Whinna, who was associated with the Temple services during Mr. Yatman's leadership, says:

"I never knew two services to be exactly alike. Day after day, season after season, the crowds came and remained for the full sixty minutes. Five minutes before the hour, when the orchestra, or the chimes under the skillful fingers of Miss Imogene Fields, put all in a devotional frame of mind by the strains of some old familiar hymn, every chair would be filled



THE YOUNG PEOPLE'S TEMPLE—1887

and standing room would be at a premium. The hands of the clock pointing to the hour of nine always found the curtains at the back of the platform parting, and with the leader's cheery 'Good morning,' 'The Sunshine Hour' had begun.

"'Let us stand!' From a thousand people would break forth, 'Praise God from whom all blessings flow.' The services were full of music and sunshine and—best of all—Christ. Never for one moment was the object of the services, 'To make bad people good and good people better,' lost sight of. The leader resorted to no 'tricks' in trying to win souls. His 'young people' from 'one to one hundred and one' felt that they could trust him, and they remained without fear to his 'after services,' where, with the crowds shut out, he was enabled oftentimes to help the timid heart to take the first step toward Christ. Blessed with a winning personality, coupled with tact and sanctified common sense, he was able to reach all the various kinds and conditions of people that attended his meetings. His mes-

sages were forceful and heart-searching and unconsciously, almost, one was filled with a desire to be good after listening to one of his soul-stirring appeals.

“His ‘quiet moments’ were seasons of spiritual uplift. Sitting quietly by his table, his ‘Lean back in your chair and rest’ would make set faces relax and smiles creep into tired eyes, ‘Listen!’—‘Safe in the arms of Jesus,’ ‘Come, ye disconsolate’—the sweet strains from violin and flute oftentimes drew tears from the eyes of strong men unused to show emotion.

“The music was a great drawing power. The ever-welcome cornets of the Park Sisters and the music of the Bradford Trio touched many hearts.



REV. CHARLES H. YATMAN, FOR TWENTY-FIVE YEARS THE  
LEADER OF THE YOUNG PEOPLE'S MEETING AT  
OCEAN GROVE

One of the sweetest messages ever given to the people was by Ray Fitzgerald, son of Bishop FitzGerald. His ‘Abide With Me’ on the violin will never be forgotten. And not alone by instruments were sermons set to music, for second to none in power for good were Miss Blanche Bennett,

Mrs. Henderson, and the 'Scotch Lassie' from Nebraska, Miss Agnes Alexander.

"From the platform, as the days went by, were heard speakers from all parts of the homeland as well as those from across the seas, but no voice was more gladly listened to than that of the 'Sunshine leader' himself.

"And not forgotten were the 'Little Men and Women.' Special days were set apart for them. We wish space would permit of giving in detail his great missionary 'Doll Sermon.' His 'Go ye into all the world, and preach the gospel' were not idle words, standing as he did on the threshold of a third missionary world-circling journey. His 'Candle Sermon' and 'Cup Sermon' followed, and even now the writer can well remember what a thrill went through the audience when 'David's Cup' was made to overflow by the 'Cup of Salvation.'

"The material side of Christian work was never overlooked in the Temple services. An old newspaper clipping gives this item: 'Over five hundred dollars has been given to miscellaneous benevolences, and more than one thousand dollars handed over to the Association.'

"It is the opinion of many that Mr. Yatman's Jubilee Year, 1903, witnessed the strongest meetings of all the series. His



THE REV. CHARLES L. MEAD, D.D.

parting theme that year was the 'Four Temples.' One look at his audience was enough to convince even the most skeptical that he had touched on a subject dear to many hearts when he voiced the hope that '1905' would see in Thompson Park the completed 'Stokes Memorial Temple,' marking the twenty-fifth year of the Temple 'Sunshine Hour.'

"No description of those Temple days would be quite complete without a word concerning Mr. Yatman's workshop, the 'Sanctum,' where he and his helpers met together to discuss ways and means of making the 'Sunshine Hour' a blessing to all. There, too, any one in trouble could go and be sure of receiving help.

"When, at the close of his twenty-five years as the 'Sunshine Leader,' Mr. Yatman thought it best to give up his Temple work, he carried with him the love and prayers of thousands of 'bad people made good and good people made better' through his instrumentality; but the influence of those 'Sunshine Hours' on the lives of men and women the wide world over can never be estimated."

In 1899 when it became certain that Mr. Yatman could not be present, the Rev. Dr. D. R. Lowrie, a man of broad experience in similar work, was selected by the Devotional Committee for leader of the Young People's Meeting. On the morning following the Floral Day exercise, Dr. Lowrie was prostrated by a sudden illness and died in the evening. A memorial service was held in the Temple under the direction of the Devotional Committee, at which a fitting tribute was paid him.



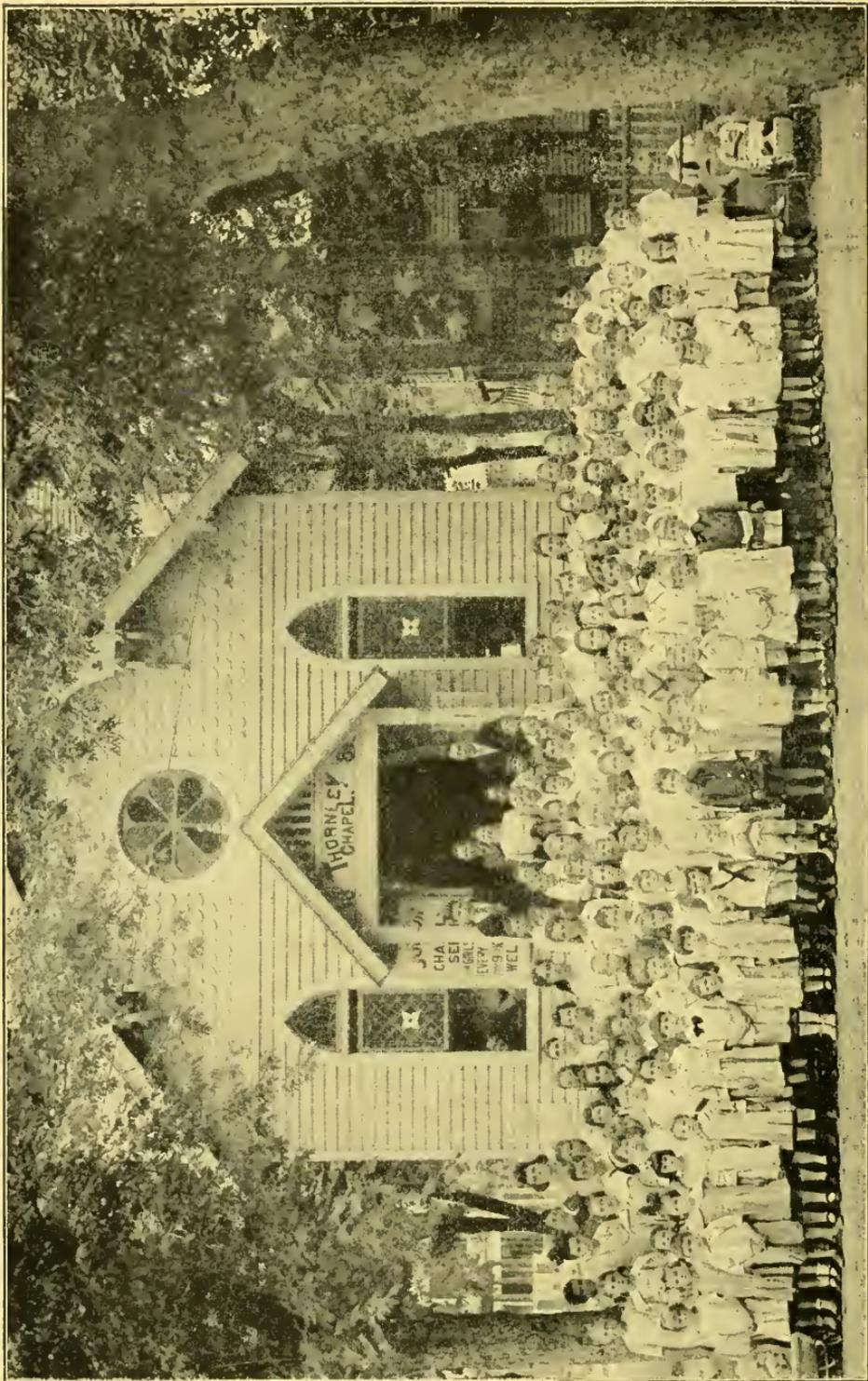
THE REV. WILLIAM H. MORGAN, D.D.

Notwithstanding the loss of leadership there was no diminution in the interest of the meetings, which were carried forward under various leaders, among whom will be found the names of Mead, Merry, Schell, and Doherty.

In 1907, the Rev. Carlton R. VanHook, then a student in Pennington Seminary, was in charge. Following this, in 1908, "after prayerful deliberation," the Devotional Committee selected



THE CRITERION QUARTETTE



THE JUNIOR ASSEMBLY—1918

the Rev. Charles L. Mead, Pastor Trinity Methodist Episcopal Church, Denver, Colorado, and the Rev. W. H. Morgan, Pastor Calvary Meth-



THE JUNIOR ASSEMBLY CHOIR AND ORCHESTRA

odist Episcopal Church, New York City, for the leadership of this great assembly. Dr. Mead was to lead in July, Dr. Morgan in August.

The meetings of the young people have continued with increasing interest from year to year, and are conducted every morning in the Temple from nine to ten o'clock. It is an hour of inspiration and uplift. The singing is always attractive. Congregational singing of such a character seldom is heard. The Criterion Quartette delights the people of Ocean Grove with their singing and service. The addresses are always brief and to the point; they begin somewhere and end somewhere, and doubtless this year will be of a highly patriotic character.



THORNLEY CHAPEL

#### THE JUNIOR ASSEMBLY

From the beginning Ocean Grove has had a special regard for the children in the way of religious exercises. Almost from the start there were special services for the children, of which the first is recorded in 1874 under the direction of Miss Sarah Sharp, of Philadelphia. Her successor was the secretary of the Association, Mr. George W. Evans, who had charge for two years; then followed Miss Cassie Smith for one year, and thereafter, for a number of years, Mr. Joseph H. Thornley, assisted by Mrs. Martha J. Inskip, who ultimately succeeded Mr. Thornley. In 1891 Mr. Louis Klopsch was the leader; then came Mrs. Grace Weiser Davis, who served for seven years, being succeeded in 1900 by Mrs. S. M. Thompson, super-

intendent of the children's services at Pitman Grove, who was the leader for two years. Mrs. W. L. Starks was the leader in 1902-03. Thereafter some difficulty was experienced in procuring the right kind of leadership, but this problem was solved when Mrs. Joseph A. Hudson became the leader in 1906.

The number of children attending these meetings presents a pressing demand for larger accommodations.

#### CHILDREN'S MEETINGS

The children's meeting is now known as the Junior Assembly, and is held each morning for one hour, beginning at nine o'clock, in Thornley Chapel. This is for girls and boys too young to attend the Young People's Meeting in the Temple. The Junior Assembly is full of inspiration and helpfulness and develops leadership in the Juniors in the spiritual life. In this meeting they learn to testify, pray audibly, and lead the meeting. Having a good orchestra, made up of their own number, the singing is delightful. In this day of story-telling the Bible stories form a great attraction as a part of the hour's program. It is never a task for a girl or boy to spend this early hour in this service.

Thornley Chapel, where the Junior Assembly is held, is a memorial to Mr. J. H. Thornley, the first and, until his death, the only superintendent of the Ocean Grove Sunday School.

#### SUNRISE MEETING

This has been a feature of the regular Camp Meeting services from the commencement of the Ocean Grove enterprise. The earliest records indicate that the late Rev. R. J. Andrews, of New Jersey, one of the founders of the Association, was in charge of this meeting. From the first it is reported that these early meetings "were well attended, and prepared the people for a better work during the day."

The consecration is made at the altar, all repeating, "Lord Jesus, I promise thee that whatever opportunities may come to me this day to do thy will, as far as thou wilt help me, I will do it." After which is sung the hymn,

"But drops of grief can ne'er repay  
The debt of love I owe,  
Here, Lord, I give myself away,  
'Tis all that I can do."

#### FAMILY DEVOTIONS

These have been conducted every morning during the Camp Meeting since the season of 1881. They were established to meet the wants of many of the visitors to Ocean Grove, who, residing in hotels, boarding houses, and tents, were without the accustomed privacy for family devotions.



THE TWILIGHT CHOIR

The services are short, lasting but fifteen minutes, and consist of reading the Scriptures, singing, and prayer.

#### THE IMMEDIATE DECISION MEETING

This has been known for many years as "Lizzie Smith's Meeting," so named after its leader for many years. It is held for the purpose of immediate decision on personal salvation. It continues daily throughout the encampment.

#### THE MOTHERS' MEETING

These are held every afternoon during the Camp Meeting.

#### THE TWILIGHT MEETING

This special service, inaugurated in the early days of Ocean Grove, under the charge of the Rev. Benjamin M. Adams, one of the charter members of the Association, has continued throughout the years with a brief interval of two years.

These meetings are always popular and, being distinctively evangelistic in character, tend to win souls and to upbuild Christians. The service lasts about one hour, in which the early twilight adds to the beauty of its setting.

For many years the Rev. C. H. Yatman, while leader of the Young People's Meeting, also had charge of the Twilight meetings, and thereafter G. F. Barker and F. D. Hoagland at different periods.

Miss Helen Gertrude Rumsey, the national evangelist of the W. C. T. U., was the leader for eleven years. Those who attended these meetings with a view to having a closer walk with God had no reason to go away without such a desire fulfilled, as the invitation given every night by Miss Rumsey was broad enough to apply to everyone.

Miss Rumsey's charming personality and influence for good over the young people who assisted in her meetings, drew them, not only closer to each other, but to the One who commanded all of his followers to "love one another." It is not from a sense of duty that these young people assisted in the Twilight Service, but because of their love and devotion to their Master, and a sincere desire to help their leader. The sermons delivered at these meetings have all been uplifting and the music inspiring.

Miss Rumsey strove to make the "Twilight Revival" especially attractive to students. The character of the service has always been distinctively evangelistic.

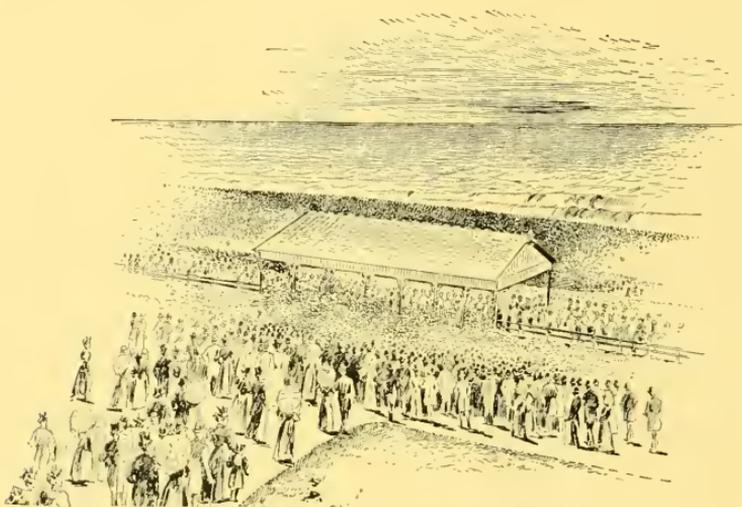
#### SURF MEETINGS

Deep impressions were made in the early days by the striking character of these services. One attendant said:

"But our reverie is soon to be interrupted; it has been announced from

the preaching stand that there will be public service at 6 P. M., at the beach; and now slowly from cottage and tented circle they come. They cover the sandy slope, and still they come, until they crowd all the place down to the wave-washed strand. And now in silent awe, all uncovered, in the presence of him who holds the mighty deep in the hollow of his hand, the song of praise goes up, like the voice of many waters, until it swells above the roar of the foaming billows that dash at our feet."

Another has said: "A wide and beautiful avenue runs from the grove, where religious services are held, directly to the ocean. A sandy bluff slopes up from the beach, and here these unique and remarkable meetings are held. Two weeks since there were probably five thousand persons at



THE SURF MEETING OF LONG AGO

the meeting sitting or standing in a kind of amphitheater, at the base of which was the ocean, whose surf kept rolling up and dashing on the beach with measured tone."

Still another has written:

"At 6 o'clock a beach meeting was held on the seashore, during which exhortations were given, hymns sung, and prayers offered.

'Beside the sea the wondering people stood,  
Or sat, or bowed, devotion's earnest throng;  
The spirit, lost in worship's attitude,  
Mingled its praises with the billows' song.'

"About 7 o'clock the audience began to move toward the preaching place, singing as they went that favorite song,

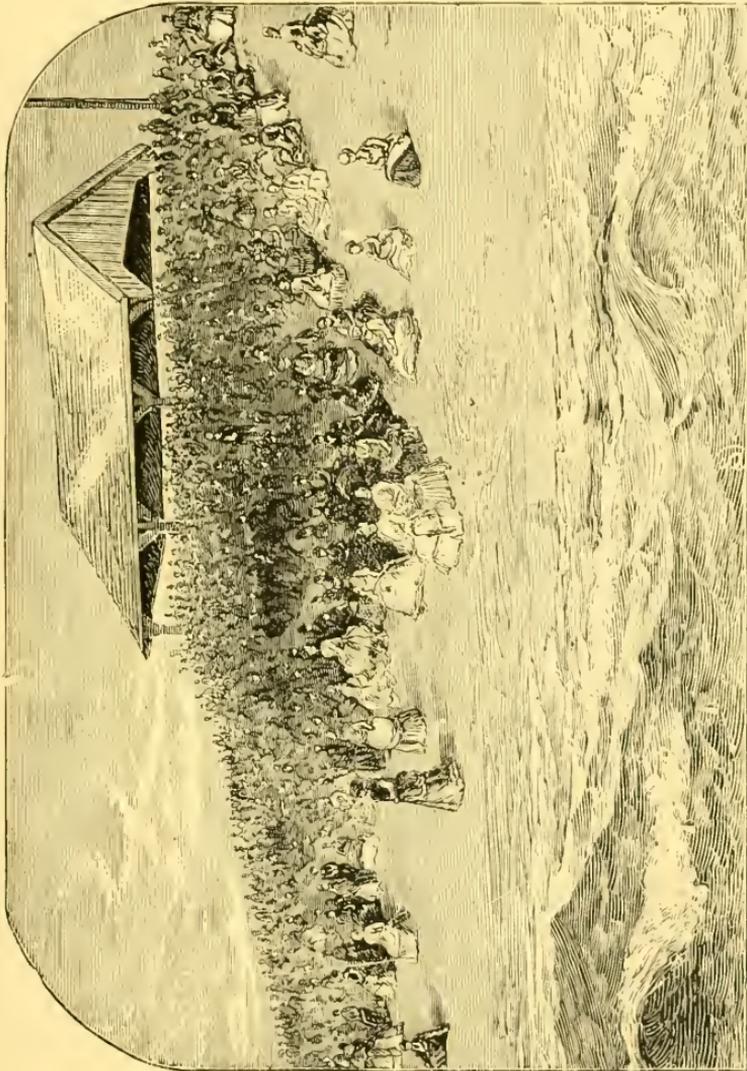
'In the sweet by-and-by  
We shall meet on that beautiful shore.'

For many years over the flag which floated from the staff at the foot of

Ocean Pathway was a long steamer upon which was inscribed the words, "The Lord God Omnipotent reigneth."

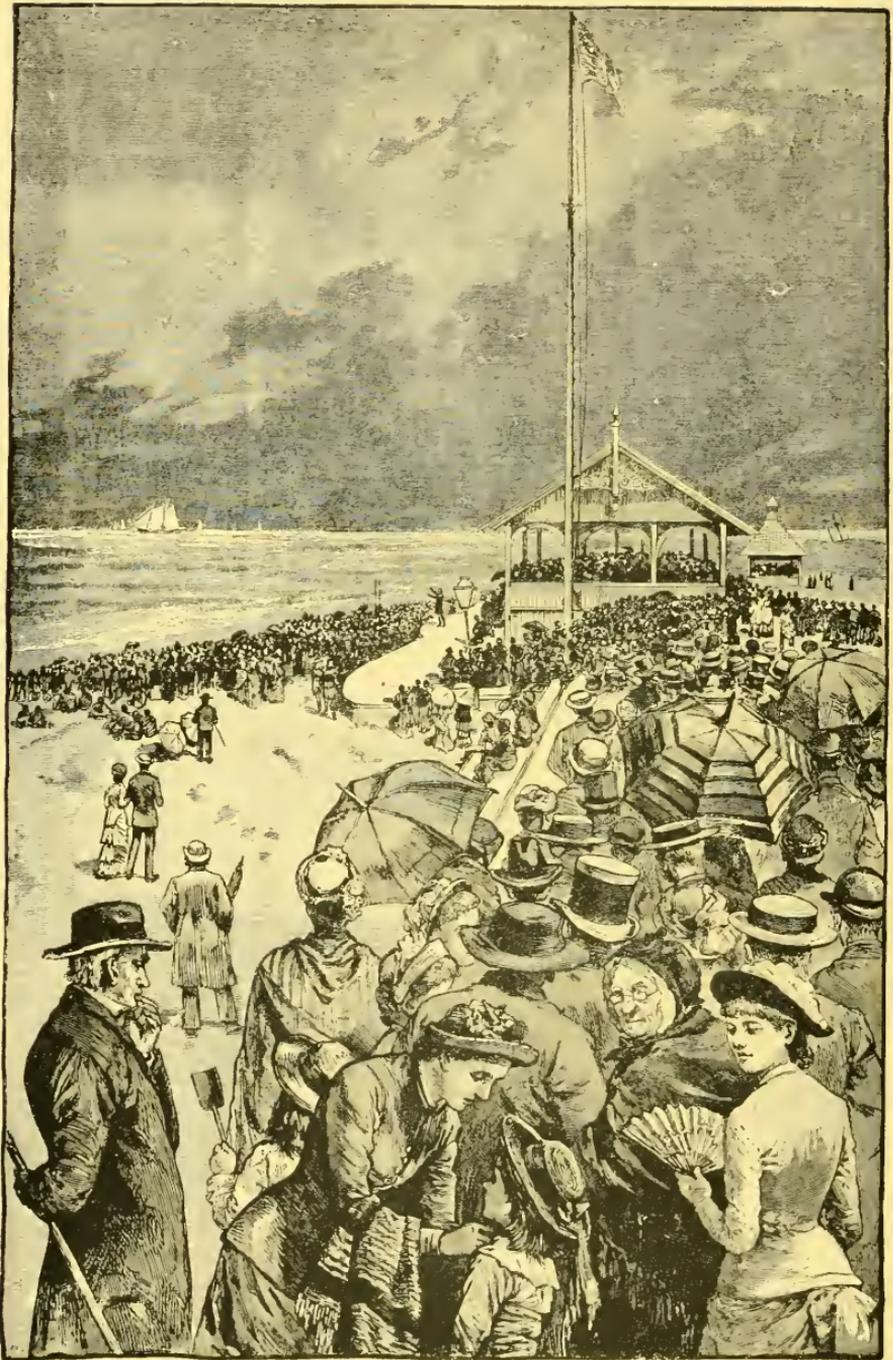
### THE SURF MEETING OF LONG AGO

From the first summer of its existence the Surf Meeting has been a



THE SURF MEETING IN 1878

unique feature of the services held at Ocean Grove. Nearly a generation and a half ago, when the Board Walk was but a narrow path of planks, and when the crowds of tenters and cottagers, flocking to the beach to watch the wondrous tints of closing day in sky and sea, were well content to drop on the sand and rest, instead of trudging over the yielding dunes, the Surf Meeting partook somewhat of the nature of a social gathering as



ANOTHER SURF MEETING (FROM AN OLD WOOD CUT)

well as of a religious service. There were no seats, but the sand was soft and clean. The first pavilion was merely a rustic arbor, covered with pine boughs; and the "stand" which served as platform was barely large enough to hold the leader, a speaker or two, and a cornetist and chorister. But how popular these meetings were in those far-back days, one needs but a



STILL ANOTHER SURF MEETING

glance at one of the old, faded photographs, a few of which are still in existence, to know. What marvelous sunsets shed their glory over the world and lifted the souls of the gathered worshipers to strange poetic heights on some of those evenings! How thrilling it was when, as often happened, a big ocean steamer, gliding incredibly close to shore, was greeted by a burst of song and waving of white handkerchiefs, responding with a salute from its steam whistle! And how little ripples of laughter even

would occasionally be heard, when, on the fringe of the crowd nearest the water, an unexpected and unusually audacious wave would give the unwary a wetting and cause a sudden scrambling among adjacent groups! Once a beautiful, mysterious mirage was seen—a phantom ship, distinctly outlined and magically colored—in the clear sky overhead.

Many things have changed at Ocean Grove, but never, on a pleasant summer Sunday evening, has the Surf Meeting failed to be held. Always it has its charm, different from any other. Always, even in old ocean's calmest moments, can be heard here on its very edge the murmur or whisper, the rhythmic undertone, according with the listener's most varying moods and suggesting thoughts "too deep for words" of life itself, as restless and as changing as the sea.

Many speakers of national reputation lend their aid in making the gathering of each Sunday evening memorable for interest and helpfulness.

#### THE NORTH END SONG SERVICE

The attractive Song Service held every Sunday afternoon at the North End Pavilion came into being through a natural and gradual process of evolution. These services were held

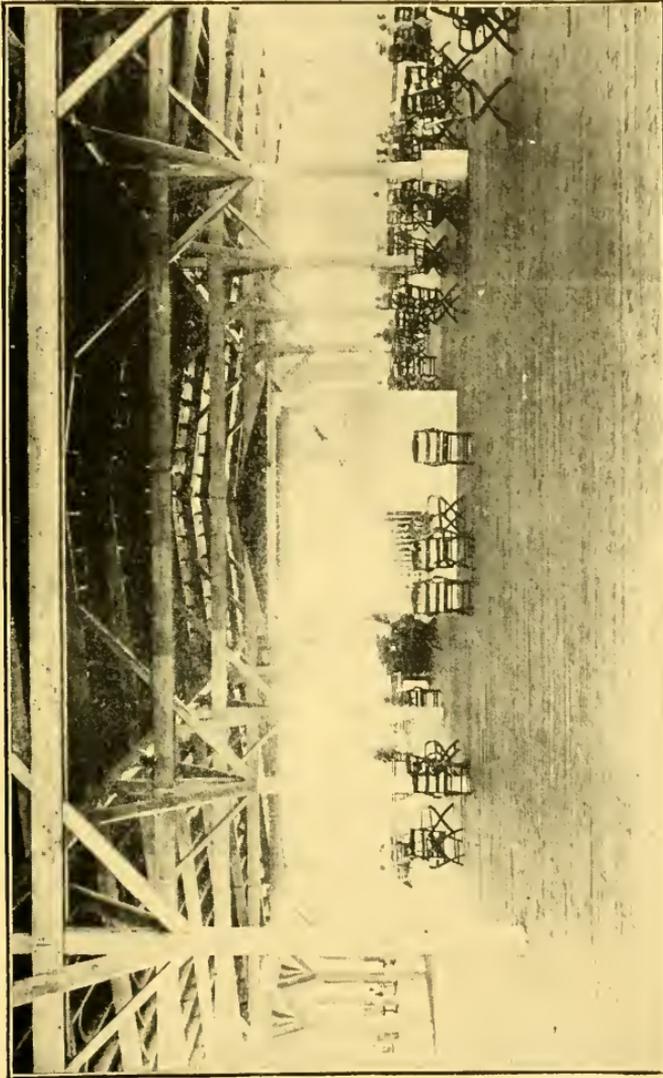


JAMES F. MOHN

at first irregularly and as the occasion seemed to demand, but for about eleven years the meetings have been given a recognized place upon each season's program. During this time they have been continuously under the charge of Mr. James F. Mohn, who has expended all his splendid energy and spared no effort to make them successful. The attendance has grown with each year, until the Pavilion, large as it is, can no longer fully accommodate the crowds who gather there. Music, as the name indicates, is the conspicuous feature in these meetings, consisting of congregational or chorus singing and solos. But there are also short, live talks, and Mr. Mohn has succeeded, to a remarkable degree, in securing the

best speakers for these. The Song Service makes it a rule to open promptly and to close on time. Those who have been present are sure to go again,

while newcomers, passing on the Board Walk, are attracted in increasing numbers from the opening Sunday until the close of the season.



INTERIOR SOUTH END PAVILION, WHERE SONG SERVICE IS HELD

### THE SOUTH END SONG SERVICE

With the ever-growing population in the neighborhood of Fletcher Lake and also to the south of Ocean Grove, has come the opportunity and the demand for a Sunday afternoon religious service of a bright and attractive nature at this as well as the upper end of the Board Walk. The present spacious and beautiful Pavilion is especially well adapted to this

purpose, and the South End Song Service on Sunday afternoon has become as well established and apparently as popular as its older sister at the North End. No more delightful spot in the late afternoon than this wide, shaded Pavilion can be found in all Ocean Grove, and a short informal, inspiring Song Service, in which every one may share, adds just what is needed to make enjoyment of it complete. President A. E. Ballard has from the first taken a special and paternal interest in this service. The leader for several years has been George B. Class.

### THE SUMMER SUNDAY SCHOOLS

The founder of the Ocean Grove Sunday schools was Joseph H. Thornley. Beginning in a very small way, with a handful of attendants gathered in the straw in two or three little tents, the schools soon grew to very large proportions and became known the country over for their size, enthusiasm, and the results wrought in and through them. For a number of years the Sunday School Department of St. Paul's Church combined with these during July and August.

The regular organization was perfected in 1875, with Joseph H. Thornley as superintendent; F. J. McPherson, assistant superintendent; and Frank S. Cookman as secretary.

The several departments are thoroughly organized and efficiently managed by men and women having the best interests of the children and young people deeply at heart. There is, however, a perpetual need of helpers in this important work, and experienced, earnest teachers can always find a channel for their talents in Auditorium, Temple, Tabernacle, or the Chinese Department in Association Hall. Even those who are in Ocean Grove for a short time only—no more perhaps, than a single Sunday—are sure to find a worth-while opportunity for giving and gaining inspiration here.

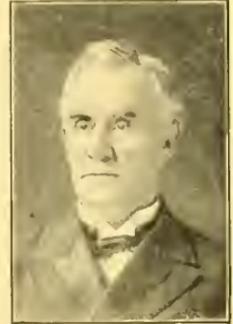


### THE AUDITORIUM BIBLE CLASS

The Ocean Grove Bible Class may be said to be historic as well as famous. It was organized in "the seventies" with thirty persons gathered in what was then known as Dr. Ward's tent, with Dr. Thomas O'Hanlon as leader and teacher. From the tent it was transferred to the Tabernacle, and thence, in 1887, to the new Young People's Temple. Even this proved in course of time insufficient for the requirements of the growing class, which in 1891 was taken to the Auditorium, its attendance hav-

ing increased from the original thirty to twenty-five hundred. And it still continued to grow.

For over forty years Dr. O'Hanlon remained in charge of the class, with an interval of two years, in which his place was taken by Rev. L. W. Munhall, D.D. During this long period it achieved a world-wide fame. Not only were the Bible lessons regularly taught, but some of the ablest thinkers in Methodism and in other denominations have been heard in exposition in its sessions. There for three years Dr. Frank L. Wilson, well known as a pastor of the New York Conference and as an officer in the Ocean Grove Association, was the leader of the Bible Class. Last year the leader for July was the Rev. Samuel W. Grafflin, for fifteen years a pastor in the Baltimore Conference.



THOS. O'HANLON

#### THE TEMPLE SUNDAY SCHOOL

The Intermediate Department is generally known as the Temple Sunday School, having met since 1891 in the Young People's Temple. Previous to that time its gathering place had been the Auditorium, which, however, was not the present vast building. The beloved founder, Joseph H. Thornley, was for twenty years—that is, until his death in 1889—its only superintendent and had the happiness of witnessing its most phenomenal growth, fulfilling his dearest hope and aspiration. He was succeeded by the Rev. George W. Evans, who held the post for thirteen years. Mr. Evans was assisted from time to time by the late Louis Klopsch, of the Christian Herald; Dr. J. H. Gunning, Dr. Schadt, and others. Since the death of Mr. Evans in 1892, the present superintendent, Joseph A. Hudson, has been in charge and has made the Sunday afternoon hour in the Temple one of rich and varied delight as well as profit to the boys and girls.

#### THE PRIMARY SUNDAY SCHOOL

Some one has called the Primary Department of the Sunday School the "jewel casket" of Ocean Grove. The name, doubtless, was suggested by the lines of the old, but ever-popular, hymn:

"Little children, little children,  
Who love their Redeemer,  
Are his jewels, precious jewels,  
His loved and his own."

In any case, the most indifferent stranger, passing by the Tabernacle when

the little folk are gathered there of a Sunday afternoon, can hardly fail to be arrested by the sound of their sweet young voices singing in joyous unison some swinging chorus, or to be held for a few minutes at least by the attraction of the bright little faces massed in close rows before the platform. There are hundreds of pairs of eyes there as sparkling as any gems; though, in these days of white frocks and suits, of little lads' bright ties and little girls' big ribbon bows, the picture suggested is perhaps rather that of a flower garden than of a jewel case.



KATE J. SKIRM

In 1887 the Primary Department of the Ocean Grove Sunday School, which until then had met in the Young People's Temple and was known to some who are now parents and even grandparents as the "Infant Class," was removed to its present home in the Tabernacle. During its first twenty years this department had several superintendents, among them Mrs. Adams, Mrs. Titian P. Summers, Miss Martha Van Marter, and Miss Mary A. Lathbury. But there was scarcely a time in its history when the present superintendent, Mrs. Kate J. Skirm, was not in close association with it in some capacity, and now for twenty-nine years she has been in entire charge of its work, assisted by a number of able helpers who are themselves "graduates" of

this department in years gone by, and who know how to attract and hold the interest of the hundreds of little folk who gather here on Sunday afternoons. The regular lesson is always taught, keeping the connection with the work in the home Sunday school unbroken. It has been said that the Primary Department not only looks like a flower garden, but "sounds like a choir of cherubs." If anything can be judged from the numbers of "grown-ups" always gathered on the outside of the Tabernacle, it is a most inviting place to them as well as to the children.

#### THE CHINESE DEPARTMENT

This department was organized in 1885. It has always met in Association Hall, usually at nine o'clock in the morning. The smallest of the

divisions of the Sunday school, it is yet the one which perhaps requires the greatest devotion and self-denial on the part of its workers, as a teacher is needed for each pupil. Because of the difficulties which the Chinese meet with in the English language, they cannot be grouped in classes. For a number of years the attendance numbered from seven to twelve. Later it increased to as many as forty. The Chinese Department opens on the first Sunday in June. Miss Eva Mackrell, whose name has been for about fifteen years the one chiefly associated with this branch of our Sunday school work, is again in charge. Few efforts for the making of Christians or of citizens bring greater rewards than this. Young men and youths are especially urged to lend a hand here, there being a pressing need for work which they, more than any others, can do.



EVA L. MACKRELL

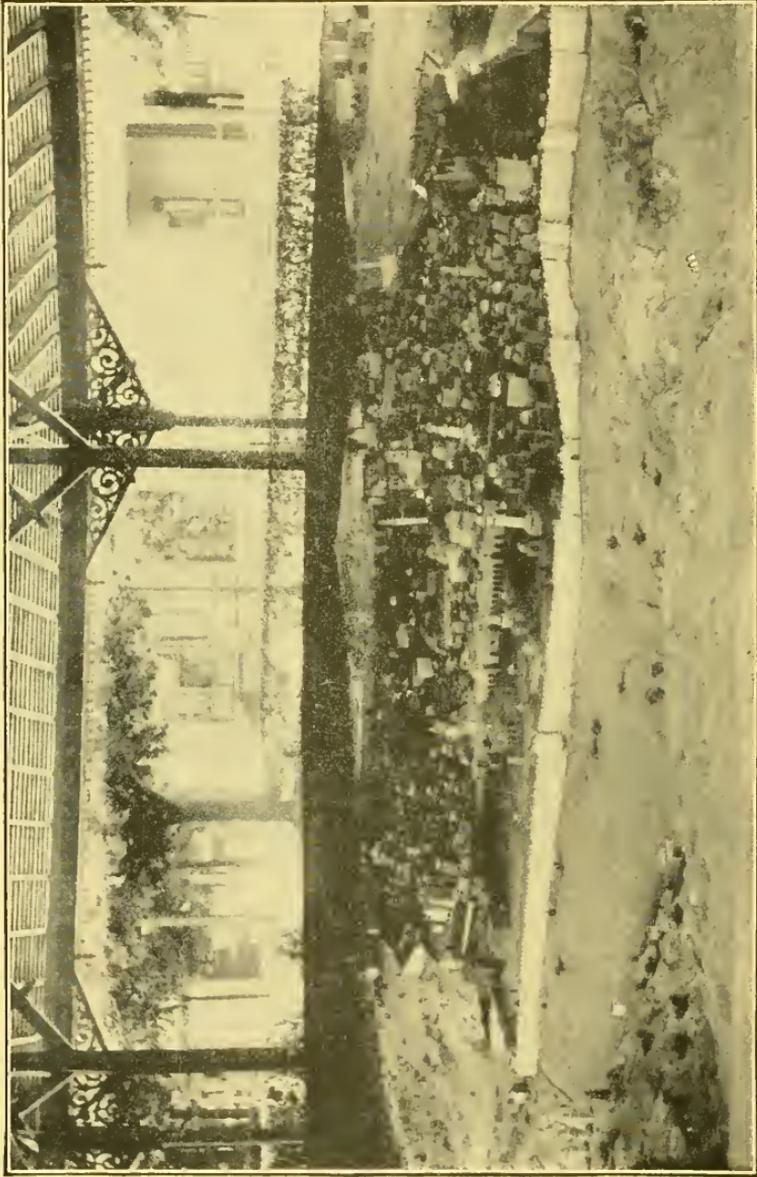
#### THE MODEL OF JERUSALEM

The Model of Jerusalem was presented to Ocean Grove in 1881 by the Rev. W. W. Wythe, M.D., a member of the Erie Conference and at that time a resident of Ocean Grove, who had designed and made it at a great expenditure of time, labor, and research, as well as an actual outlay of about \$2,500 in money. Twelve hundred miniature trees, made during the winter of the following year by Mr. Wistar H. Stokes, added much to its beauty.

This Model, located on Ocean Pathway near the Auditorium, is, as its name indicates, not a picture, but a miniature representation in relief and color, of the modern city of Jerusalem, showing its configuration of streets, dwellings, mosques, and minarets, walls, gates, water-courses, and surrounding hills—some of them partly wooded—in remarkable detail. So accurate in the reproduction that scores of travelers who have visited Jerusalem have found keen delight in identifying its different sections and even individual buildings.

Eminent lecturers also have spoken upon its site, including the brilliant and distinguished Lydia von Finkelstein (afterward Mrs. Mountford), herself a native of Jerusalem; Allan Moore, F. R. G. S.; and the Rev.

Marshall Owens, of the New Jersey Conference. It is expected that similar explanatory and descriptive talks will be made a feature of this summer's program also.



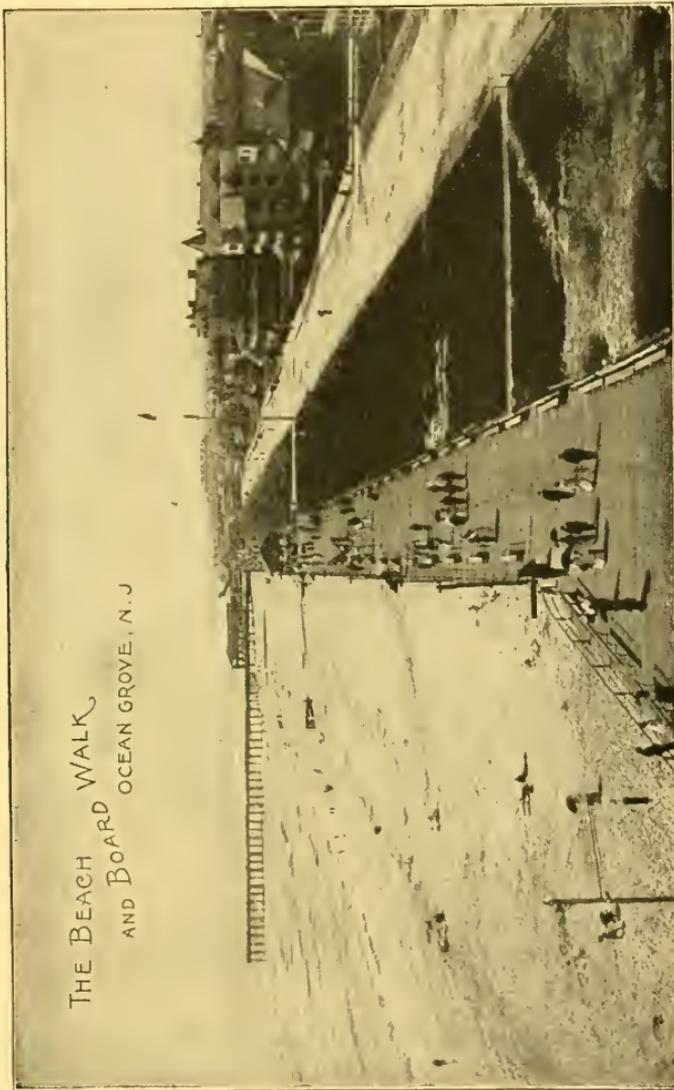
THE MODEL OF JERUSALEM

## THE BEACH AND BOARD WALK

BESIDE THE SUMMER SEA

Ocean Grove's first and most continuous attraction, the one of which no program was needed or can be prepared, is its almost unequalled sea

front. Originally a mere expanse of drifting dunes, mottled here and there by patches of coarse beach grass—yet even then inviting to true sea-lovers—it has come with the flight of years to be featured by the present broad and handsome Board Walk, parallel to the shore and flanked on the landward side by a wide stretch of well-kept and beautiful green lawn, over-



looked by many attractive cottages and hotels bordering the charming ocean driveway. This whole beach front, reaching more than half a mile from lake to lake, is kept clear from all obstructions, provided with a large number of seats, and maintained by the Camp Meeting Association at its own expense for the free enjoyment of residents and visitors.

The Board Walk is too well known to require description. Thousands of people all over the country are familiar too with the North End, its elegant Pavilion and many varied attractions. The South End, also, once equally familiar and popular, but ravaged and desolated about three years ago by fire, has now been rebuilt. The new Pavilion, with its more than fourteen thousand feet of floor space, affords a most delightful rendezvous at a most desirable bathing place.

### THE BOARD WALK

It was not long after Ocean Grove became a reality before the need of a plank walk along the ocean from Wesley to Fletcher Lakes became apparent. In its original state the ocean front was an undulating sand dune.

The first board walk was a couple of planks laid lengthwise on stringers. With the removal of the sand dune in July, 1877, a plank walk was laid two thousand eight hundred and thirty-five feet long and six feet wide, reaching from lake to lake. This was lighted with twenty-one lamps. The expense of this work was liberally aided by the generous donations from Mr. Joseph Ross and Mr. T. W. Lilligore, the respective lessees of the bathing privileges at the foot of Wesley Lake and Fletcher Lake.

In 1880 the plank walk was changed from a width of six feet to sixteen feet, constructed of white pine plank; it was three thousand two hundred and fifty-seven feet long from Wesley Lake to Fletcher Lake. The total cost was \$3,250—about \$1 per running foot.

Strolling on a quiet day along the Board Walk on its slight natural bluff, the rippling waters making scarcely a sound as they lightly lap the sand, it is difficult to realize the ungovernable power of the northeast wind, which—sometimes in a few hours—can whip up a sea of pounding breakers dashing high upon the shore and threatening destruction to everything within their reach.

This destruction has proved in many other places much more than a threat. Ocean Grove, however, has fortunately escaped serious ravage by storm except on one occasion. At that time the damage to the beach was so great as to seem irreparable, old Neptune having ripped up and washed away the shore, the street, and the ground to the very steps of the houses at one point on Ocean Avenue. But the Camp Meeting Association rose to the emergency, devised and built a system of jetties, pumped in sand from the ocean bed to fill the hole, and at a cost of \$25,000, secured what is now the finest beach and promenade along the Atlantic coast, with nothing to obstruct the view or intercept the cooling breeze on either side—the favorite gathering place and common pleasure-ground of our visitors.

In 1882, though faring vastly better than any other coast and inland places, the protracted September storm cut the beach from Surf Avenue to

Ross's bathing grounds as never before. An immense amount of sand and solid earth was washed out, completely undermining the plank walk for a hundred yards or more, and but for timely intervention portions of it would have gone out to sea. The cut was so great that, without aid in the way of jetties, or something of the kind, it was feared it would not make up. The beach at that point was sixteen feet below the surface of the walk, it was still washing, and the planks were sustained by stanchions only.



THE BEACH WAS SIXTEEN FEET BELOW THE WALK

It became necessary to move the Board Walk back some distance, and the beach in the meantime regained some of the sand it had lost.

### THE GREAT WASHOUT

On September 18, 19, and 20, 1895, a heavy storm occurred, coming from the northeast. This storm lasted over five "high tides," and created a dangerous current, running south along the beach eight to nine miles an hour.

The sea being heavy and the tides high, their united action made a dangerous "sea push" nearly opposite Surf Avenue. This "sea push"

showed by its work a break in the outer bar, which allowed the heavy swell to force itself directly on the shore. As these long-reaching seas struck the beach north-end first, they created a "swirl" which carried out vast tons of sand at each recession.

The beach was thus cut from the "Camera-obscura" south to Bath Avenue, and the sand carried out between the shore and outer bar, not very far away, but for the time lost to us. The heavy cut under the plank walk



MANY OF THE PILING BARELY TOUCHING THE SAND

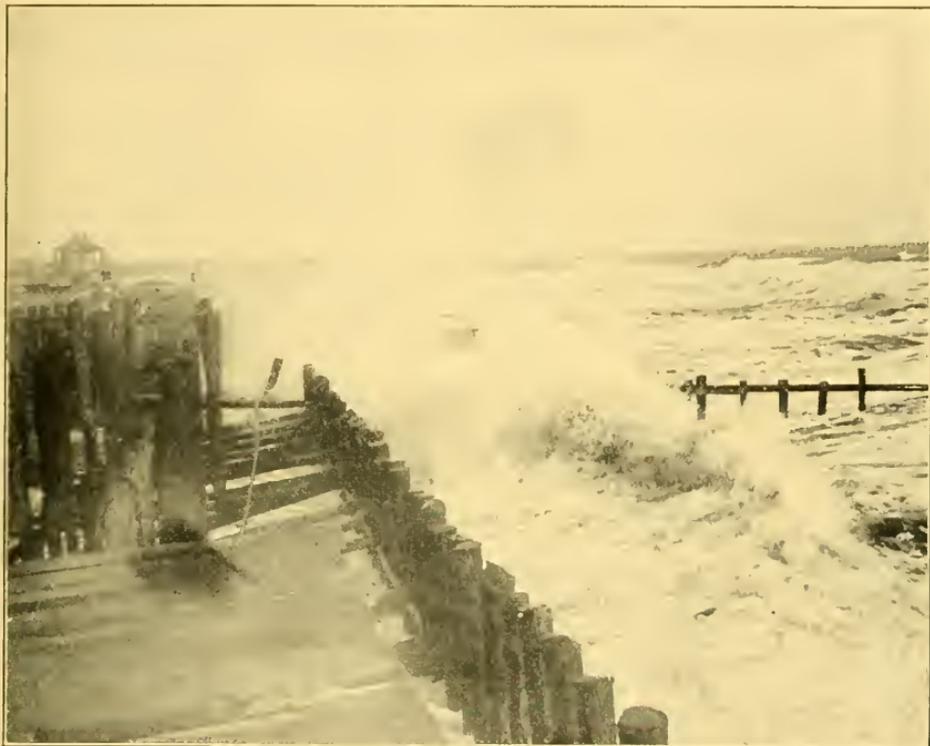
left many of the piling barely touching the sand, while many were floated entirely away. This cut in the bluff between Atlantic and Bath Avenues reached back in many places from twelve to twenty feet.

Something had to be done at once. It was finally decided to build a sufficient number of jetties between the North End and Ocean Pathway to hold the sand and protect the bluff.

A contract was immediately entered into to build four of these obstructions, starting on a line with the west side of the Board Walk well into the bluff, and extending one hundred feet seaward from the east line of the Walk, the level or top of the jetty to start seven feet six inches below the top of the Walk.

By November 2, 1895, these jetties were well under way. The Jetty Committee labored hard to get them in before the heavy storms that were likely to visit us at the beginning of the winter.

It was decided at this period to put in a "bulkhead" running parallel with the Board Walk, ten feet east of the same, beginning at Jetty No. 1. This bulkhead was built as strong as iron and wood could make it, thor-



DASHING AGAINST THE BULKHEAD

oughly bolted and braced at every joint. It must be remembered too that this work of building the jetties and bulkheads could not be done without severe battling with the high tides and terrific seas.

On November 10, 11, and 12, 1895, another storm broke, and for two days the wind blew heavily from the north. On the 12th it veered eastward. The tides were extremely high, and from the south side of Atlantic to Bath Avenue the pilings under the Board Walk were cut out, and for a distance of four hundred feet the west side of the walk sunk from two to four feet. Another bad cut was made in the embankment; for a distance of five hundred feet uncounted tons of bluff were washed away.

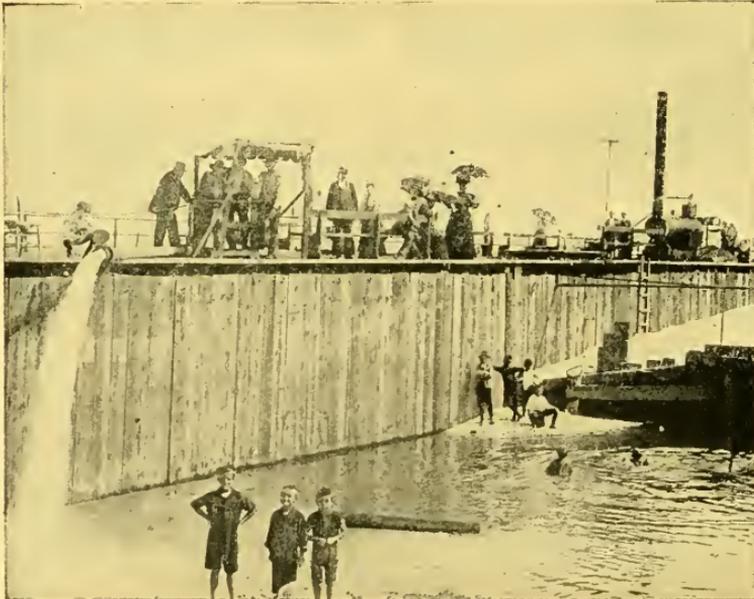
As soon as this storm subsided the work went on. Extensions west-

ward were added to Jetties Nos. 2 and 3. Jetty No. 4 was badly weakened while in an unfinished state.

On the 24th of January, 1896, a heavy easterly storm set in, raging



THE SEA CARRIED AWAY A PORTION OF THE WALK

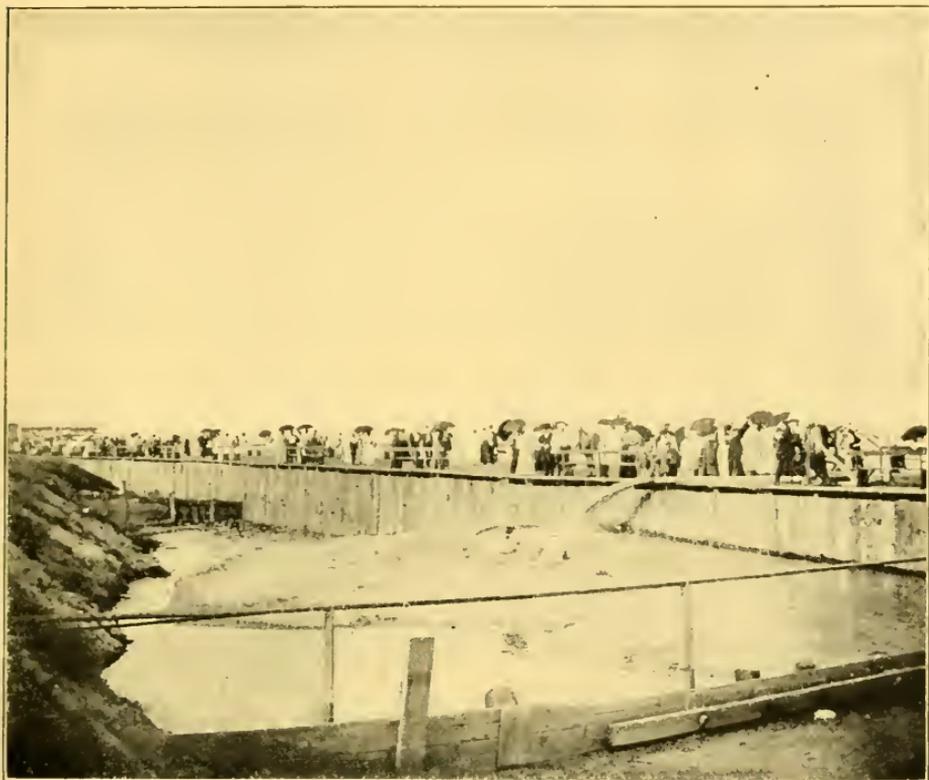


STARTING THE SAND PUMP

about 26 hours, damaging bulkheads and completely destroying Jetty No. 4.

It was a wonderfully grand sight to see with what resistless force the waves dashed against all resistances, while the sea carried them away as if they were but cork.

The bulkhead stood the storm long enough to protect the bluff from the high tide and seas, and but for it Ocean Avenue, between the points named, would have been destroyed. All day Captain Rainear, the superintendent of the grounds with his men, battled with the elements. Sometimes, as the seas struck the bulkhead, they would bound 30 to 40 feet in



PUMPING IN THE SAND

the air, while the high winds carried the spray 150 to 200 feet over the walk and beyond Ocean Avenue.

It was ordered to replace Jetty No. 4, which was soon done. A row of piling was driven 10 feet outside the bulkhead, as close together as their formation would permit. Fifty-seven of these were placed in a single day.

The contractor having finished his work, Captain Rainear was directed to build two additional jetties between Ocean Pathway and the fishing Pier. The high tides of November 12, 1895, February 8 and 15, 1896, having cut their way from Pitman up to and south of Maine Avenue from 6 to 15 feet into the bluff, a jetty was located just north of the Fishing Pier, and another opposite Main Avenue. Fifty feet were also added to Jetty No. 1.

The bulkhead west of the Board Walk was finished one thousand and fifty feet north of Ocean Pathway and two hundred and eighty-six feet south of Pitman Avenue.

The vast amount of work done in building and rebuilding these jetties and bulkheads would not be imagined by anyone looking at our present completed beach, nor does the observer know of the battles fought and refought with the ocean and its overpowering billows in order to reach this long-sought consummation.

The carting of the piling for this great work was an Herculean task,

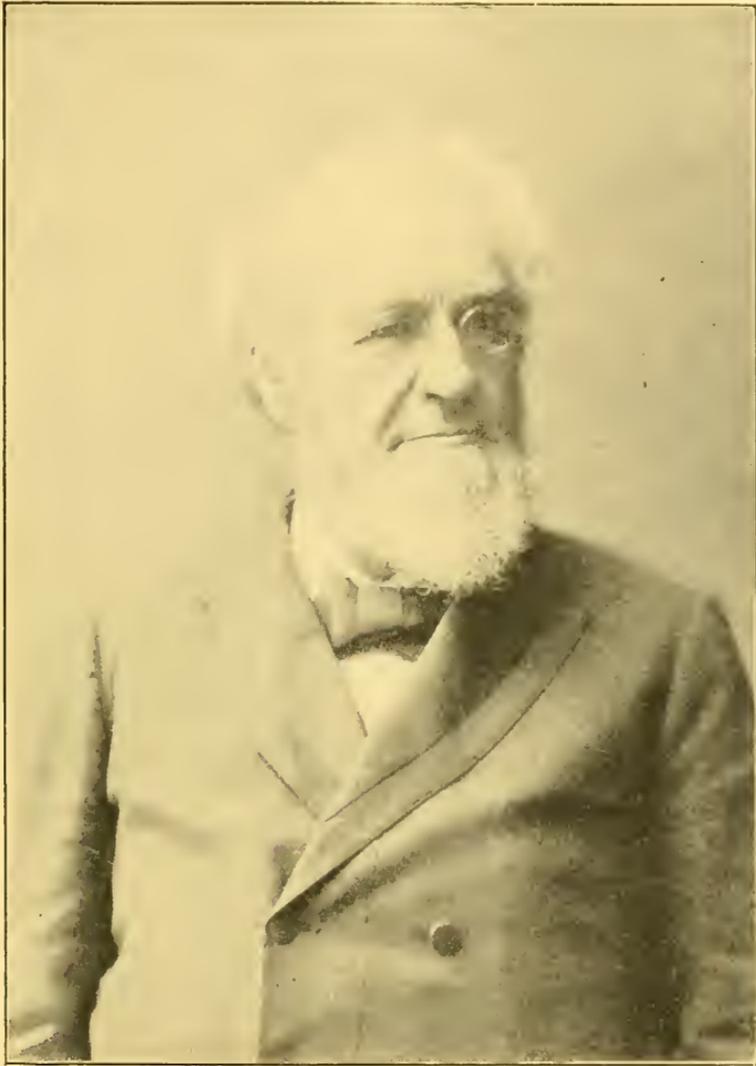


THE WASHOUT FILLED SEPTEMBER 1, 1896

most of which was hauled a distance of from fifteen to twenty miles, often over heavy sand roads or mud.

There were from seven hundred to eight hundred piling used for the jetties alone. But the great chasm under the west of the plank walk was still there, requiring fifteen thousand cubic yards of sand to fill. It was a great undertaking. There was no material within practical reach of the shore. The only solution of the problem of how to fill it was from the sea. This too had innumerable difficulties—the high tides, the dashing billows, the northeast winds, and the trash brought in by it clogging the pipes; with all past engineering experience against it, the protest of practical men against it, the crowds of daily spectators against it, all uniting in one loud unanimous cry, "It cannot be done!"

Still, on the part of our subcommittee, Mr. T. J. Preston and the Rev. J. R. Daniels, there was an abiding conviction that it was possible. This conviction grew partially out of the fact that there seemed to be no other



THE REV. J. REEVES DANIELS

Elected to membership in the Association in 1873, to fill the vacancy caused by the first death in the ranks of the charter members.

Of him, it was said at the time of his death, August 22, 1908, "His monument is the Beach."

way, and that the sea was the source from which the filling must come. There lay the sand in great abundance, but it was beyond low-water mark, fifty or more yards east of where it was needed, under water, and requiring a vertical lift of from fifteen to twenty feet, and to be carried to the east side of the plank walk. It would take fifteen thousand wagonloads to do the work. But the teams could not get to it. What should be done? Necessity replied, "Get a sand pump." Popular sentiment ridiculed. Perseverance said "Try." Determination said "We will." The work of preparation commenced about the first of June. There were many and exceedingly vexatious delays, continuing through most of the month. But the committee held on, so that by July 3 the difficulties were largely overcome, and the pumping commenced. Soon new adjustments were needed. Now a breakdown, then the tides too high or the sea too boisterous, or the pipes filled up; people laughing—"I told you so," etc. Some days not much was accomplished, other days nothing; but under favorable conditions fifty cubic yards of sand were lifted and thrown in place in a single hour. The principle was a triumph, and there was general joy. It was also a glad day when, on September 1, 1896, the work was completed, and the problem solved that with a proper pump sand could be lifted from the sea as well as from quiet bays and rivers.

The cost of the entire repairs on the sea front is just about \$25,000. Seeing the enormity of the expense the Emergency Committee was called together to deliberate on ways and means to meet it. It was finally decided to send out an appeal to the residents and property owners of Ocean Grove. This resulted in a contribution of \$2,078.75. (See Appendix.)

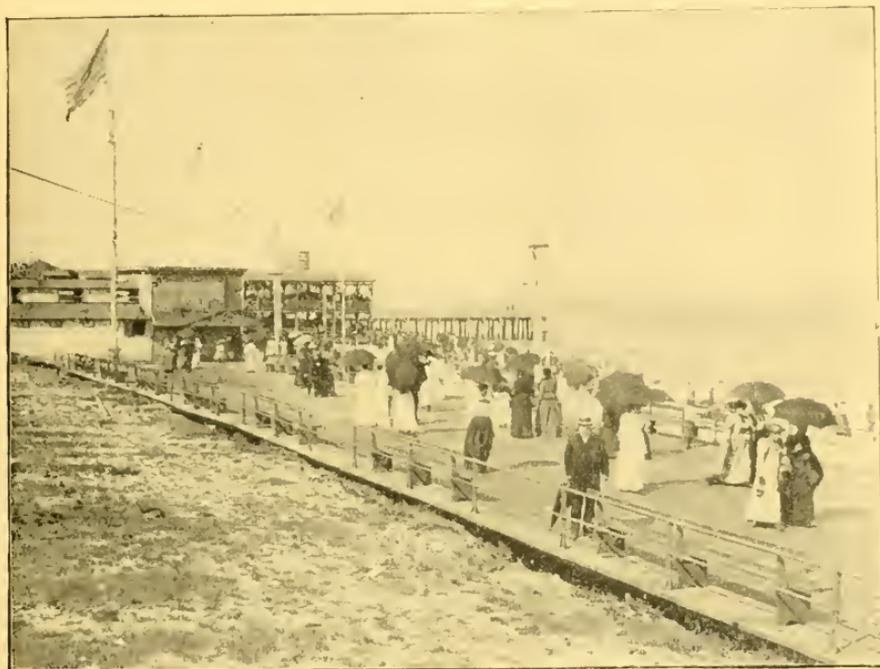
## PAVILIONS

The first pavilion erected on the beach was located at the foot of Main Avenue. It was a small pavilion covered by "a roof of a four-square building," which had "fallen into our hands, thus affording at a small expense accommodation for the people in that locality." Always intent upon the welfare of the people, it was recommended that "another should be erected farther down the beach."

In 1878 the pavilion at the foot of Ocean Pathway, small and poorly constructed, was demolished by the storms of the winter. In its place a large, substantial, and in every way more tasteful structure was erected "which cost by contract without painting \$500." Another small pavilion at the foot of Olin Street, having been abandoned by its private owners, fell into the hands of the Association, was repaired and given over to the use of the people. At that time there were eight summer houses "more or less ornamental," distributed through the grounds.

## THE NORTH END PAVILION

With the improvement of the bathing grounds at what is now known as the North End and South End, respectively, pavilions were



ROSS'S PAVILION

erected by the lessees. The pavilion at the North End, having outlived its usefulness, a new and more elaborate pavilion was erected there in 1911.

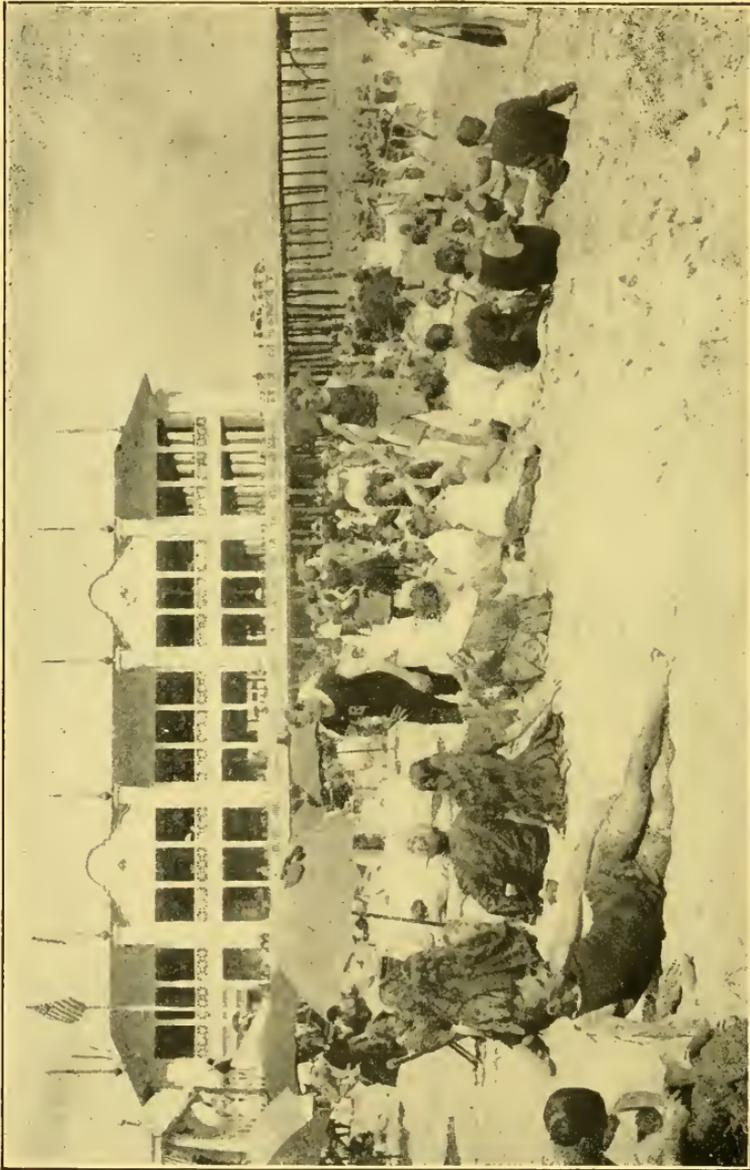
## THE EXCURSIONISTS' PAVILION

The beginning was one of those chance happenings that no one thinks very much about. And this is the plain, unvarnished tale of how it came to pass.

Among the groups of excursionists that swarmed over the "twin resorts" on a certain summer day, several years ago, was a young German woman with her family of little children. Simple folk they were, used by necessity to frugal ways, to whom this day at the seashore was apparently a rare and wondrous treat. Probably no one of them had ever heard of a "shore dinner" or seen the inside of a hotel or restaurant. But no happier picnic party could have been found along the coast than this little family when luncheon time came round and they drew excitedly

about the modest feast brought from home and spread on a newspaper on the sand north of the Ocean Grove Pavilion.

Quite ignorant of boundary lines, they had chosen a bit of the beach



THE NEW NORTH END PAVILION

just north of the Wesley Lake flume. Young appetites were keen, and the murmur of the sea, lapping almost to their feet, made as tuneful music to their ears as any high-priced orchestra could furnish. So, oblivious to everything but the food and the enchanting novelty of their surroundings,

they sat and ate in uttermost contentment. And to 'The-Man-Who-Looked-On—there seemed to be only one such—they made a pleasant picture.

But suddenly the scene was changed. Down upon the unconscious group swooped an overzealous officer of the law, somewhat roughly ordering the startled family to leave the beach and betake themselves and their "victuals" to the place provided for such uses, several blocks back from the shore. To many children a policeman's uniform and badge mean just one awesome thing. One of the little fellows caught at his mother's hand and asked piteously, with quivering lips, "Is we arrested?" The others, in scared silence, huddled close as they began to pick their way from the friendly sand in the direction indicated.

Somehow the pathos of the little scene touched 'The-Man-Who-Looked-On. He tried to intercede for the bewildered party, then took it under his own charge, and presently had the satisfaction of seeing the interrupted meal comfortably resumed upon one of the ice cream tables on the North End Pavilion. It was some time, to be sure, before the little fellow who had been terrified at the thought of having been "arrested" could be wholly reassured. But even this was at last successfully accomplished, the bestowal of a few soda water checks completed the children's happiness, and all was well once more.

But 'The-Man-Who-Looked-On went on thinking. After all, the incident was but one of many such which might happen every day. And gradually the thinking took form and crystallized in the idea which led to the construction, before another summer, of the Excursionists' Pavilion—a place where chairs and tables are provided and visitors made freely welcome to their use—a place not back among the prosaic sights and sounds of public streets, but directly over the sand and the curling waves—a place where cool sea breezes give relish to the simplest box or basket luncheon, where the glory of old ocean lies spread before out-looking eyes, and where the boom of surf and splash of breakers mingles with the strains of the Pavilion Band in making most delicious music. All of which is just one part of Ocean Grove's welcome to her guests to-day.

#### SOUTH END MEMORIES

The loss of the old Pavilion, with the consequent changed appearance of the entire South End, not only suggests varied possibilities for the future, but revives many vivid memories of both the near and the more distant past. A number of these have been brought to us and are full of interest. But few—and those only of the older generation—can recall much of the earlier history of this part of the place.

The bathing privileges at Ocean Grove were originally held by Mr.

W. T. Street under a patent granted by the State of New Jersey. But at this time there was bathing only at the north end of the beach. Previous, however, to the expiration of the Street patent, in the year 1876, it had been thought to have bathing facilities at each end of the beach front, and leases were drawn up under contracts with individuals for the provision of such requirements.

The first pavilion on this site was built by one hotel owner for the accommodation of his guests. It was called by his name, and for many



THE SOUTH END PAVILION, FORMERLY "LILLAGORE'S," WAS TOTALLY DESTROYED BY FIRE ON APRIL 21ST, 1915

years the whole establishment continued to be known as "Lillagore's." Although neither very large nor very substantial, this pavilion served an excellent purpose and was for its time an admirable and attractive structure. But it became the frequent prey of winter storms, as well as the occasional victim of a summer tempest, receiving damage from both winds and waves, so that it had repeatedly to be rebuilt, at much expense to its owner. Each time that this occurred, considerable additions and improvements were made, including hot and cold sea water baths, an inclosed swimming pool, a restaurant, and other desirable features.

In 1904, when the old Auditorium was removed to make place for the present structure, it was decided to reerect it, in somewhat modified form, as a pavilion at the South End. This was successfully done, and when

completed it provided the commodious and cool retreat, far superior to the accommodations then existing at the North End, known as "Ross's." Some years ago the establishment came into the possession and under the direct management of the Ocean Grove Association; but the equipment having begun to be regarded as less than adequate, the Association was planning still further extensions and improvements, some of which, indeed, were already begun, when the fire occurred which utterly destroyed the whole of the South End group.

The most hallowed and tender of associations with this site were naturally those which clustered about the old Auditorium. Many there were who could hardly pass beneath its roof without recalling successive memories of the past—how, when this building succeeded the green pine "bowers" built in front of the original "Preachers' Stand," ample provision was believed to have been made for all future congregations, inasmuch as it was inconceivable that any speaker could be heard by a larger audience than the six thousand persons who could be seated on the benches or settees which it contained; how these very beams and rafters had vibrated to the utterances of great orators like Bishop Newman, General Gordon, Colonel Bain, and scores of others; how between the slender wooden pillars had been massed attentive, earnest faces, while from the little elevation of the platform, looked down the revered countenances of Osborne, the founder of Ocean Grove; of Dr. Stokes, its first and only president until the time of his death, of Inskip, Stockton, Cookman, and many more whose names will never quite be forgotten in this place. Even the rhythm and deep reverberations of the waves, as one sat here, seemed somehow touched with the harmonies with which these timbers had been used to ring when thousands of worshippers gathered under the same roof back yonder in the grove, had lifted up their voices in a volume of song such as nowhere else was ever heard. And it was not difficult to fancy that one saw again the very faces of Sweeney and Kirkpatrick and Willisford Dey, as in summers gone they led the multitudes in the dear, familiar hymns.

But memories are more enduring than material things. And is it strange that to some the smoke rising through that April night of the holocaust seemed like incense of old casting its shadow on the awed faces of the beholders?

#### THE NEW SOUTH END PAVILION

Foremost among the pleasant surprises which Ocean Grove held in store for its summer visitors in 1916 was the new Pavilion at the South End. Every one knew, of course, that something of the kind was in process of construction, but no one could have been quite prepared for the actual impression made by this spacious and beautiful structure.

By no means a copy or imitation, the new Pavilion was in perfect artistic harmony with its popular older sister at the North End. The two together, with the wide and unobstructed Board Walk between, now form a well-composed and balanced picture, the like of which, for fine and simple proportions, is rarely to be found. Whether seen by day, standing out in white relief against the blue of the summer sky, or by night, glitteringly outlined in the darkness by their hundreds of electric lights, both alike appear as fairy palaces of pleasure.

The interior of the new Pavilion, with its immense unencumbered floor space and abundant supply of easy-chairs and rockers, is in full keeping



THE NEW SOUTH END PAVILION

with its external beauty. Adding to this the number and excellence of the bath-houses and the many other provisions for the comfort and enjoyment of patrons of all ages, no one can wonder at the instant and growing popularity of "the new South End."

## STREETS AND ENTRANCES

In 1874 the entrance to Ocean Grove at Main Avenue was greatly improved by grading and graceful curving of the lines permitting a triangular plot which was sodded and otherwise beautified.

It was not until December 24, 1890, that the old wooden gates at Main Avenue entrance were superseded by new iron gates, at a cost of \$455. The first to pass through these gates, in one of Mr. Stiles' stages, were the officers of the Association.

### THE NEW MAIN AVENUE GATES AND THE STORY OF THE INSCRIPTIONS

"O-oh!" In varied tones of surprise and admiration the exclamation burst from the lips of hundreds of arriving visitors in 1916—especially of

those who have been former frequenters of Ocean Grove, familiar with the old swinging gates through which nine tenths of all the folk who came here have entered the place. For they were utterly gone, those old gates; and in their place the fine new portal, with its pillars of tapestry brick, offered if not a wider and heartier, at least a more cheery and impressive welcome alike to friends and strangers.

Hundreds of feet too halted, and vehicles paused, that incomers might read the beautiful inscriptions on the tablets that greet the eyes of every arrival.

"ENTER INTO HIS GATES WITH THANKSGIVING." The words sound the keynote of Ocean Grove's welcome so plainly that one can almost



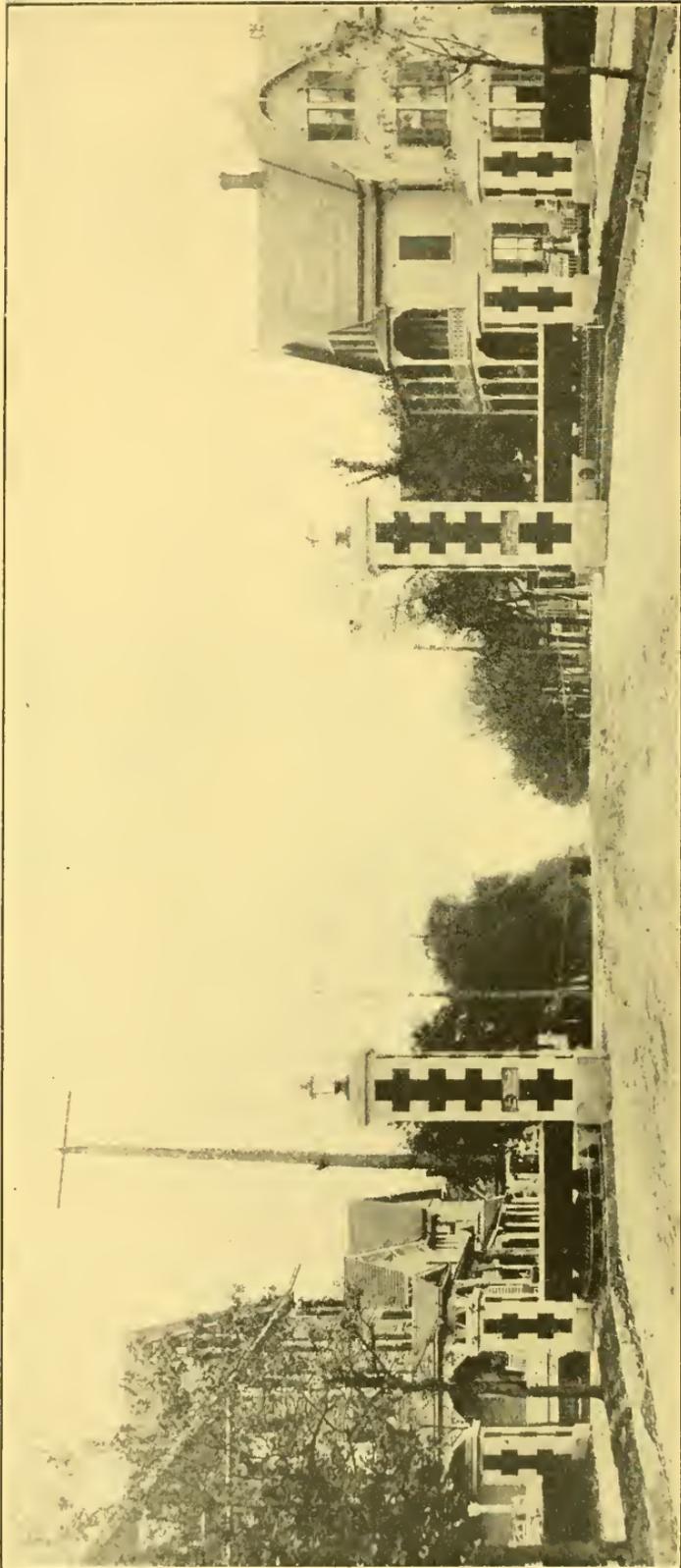
THE OLD MAIN AVENUE ENTRANCE

hear as well as see them. And like the response of an antiphonal chorus comes the answering refrain from the other hand—"AND INTO HIS COURTS WITH PRAISE."

"How handsome! And how fitting!" is the quick tribute of appreciation from every one who looks upon them. And so they are. But they are something more. The tablets, from the moment they were set in place, have not only been a choice decoration and the expression of an appropriate sentiment, but—to the little circle of "those who know"—they have daily told a sweet and intimate story of personal love and remembrance—a story almost too sacred for telling, yet quite too beautiful for keeping secret.

No, there is no name engraved upon the bronze, look as closely as you will. In that sense these are not memorial tablets. Yet—again to the few who knew and have remembered—each recalls a name and a personality which a generation ago stood out in bright relief and whose real impress cannot be lost so long as influence extends from life to life adown the years.

One is of a man, strong and splendid in his early prime, endowed



THE NEW MAIN AVENUE ENTRANCE TO OCEAN GROVE

with unusual gifts of mind and body, already holding success in his hands and destined, as all who knew him believed, to rare eminence and distinction in his chosen profession of law, yet suddenly called by an inscrutable Providence, from the sphere of earthly activity which he so adorned and served, to a larger work and higher place than any that this world can offer.

The other vision is of a fair young girl, a slender, flower-like, winsome maid of only seventeen, sweet and pure as the lilies she loved best, left for a little while to breathe fragrance and balm into one stricken heart, to touch with light, transforming fingers some scores of other lives in little everyday contacts, to form her own high and joyous aspirations, then caught away to the garden of pure souls for her full and perfect blooming.

How many lives have been made happier and better by the touch, direct or indirect, of these rare natures, who can tell? To some—more, perhaps, than any one may know—their memory is still a dear and uplifting possession. *One*, to whom these two were all the best in life, has gone softly and alone through more than thirty years for love of them. Always keeping in her heart a sanctuary of hushed remembrance whose altar candles have never flickered out, she has grown a white-haired woman, waiting and listening for her call to follow.

It was this white-haired, lonely and loving woman, well known in Ocean Grove, where she has gone her quiet ways during the last few years, better known still in some of the larger cities in which she wrought during her days of wider activity, who, when the new gates were begun, modestly asked the privilege of contributing to their construction and in particular of placing the inscribed tablets on the central pillars. And so, no less than if the names of Isaac Vanneman Dickinson and Florence May Dickinson were emblazoned on the burnished metal, are these memorials of the loved and unforgotten, given as by their own hands and uttering their message of praise as if from their own lips.

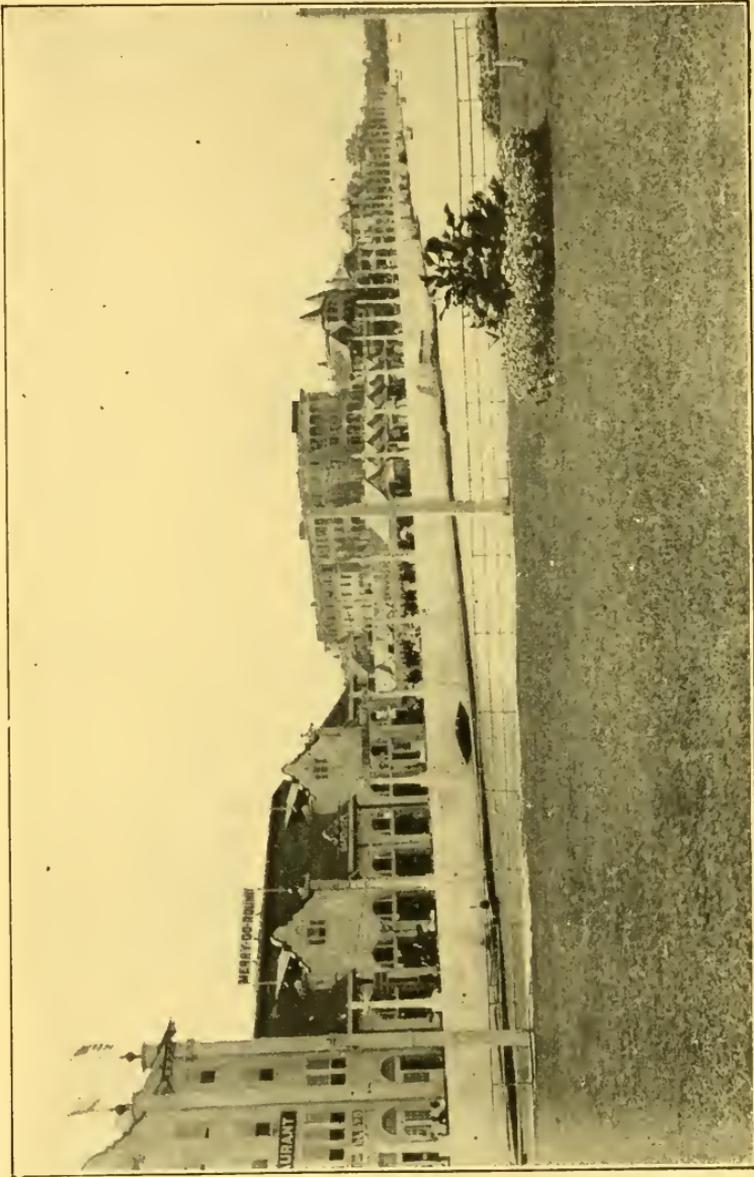
This, then, is the story of the inscriptions. Not he who runs may read. But to any who stop and listen it must surely add the crowning luster to the beauty of the new gates.

#### STREETS

Much might be said about the significance of the names of the streets in Ocean Grove. (See Appendix.) If any confirmation were wanted that the founders of Ocean Grove designed it to be a religious seaside resort and that religion was the foremost thought, it would be found in the names of the streets, many of which have been named for noted persons in religious life.

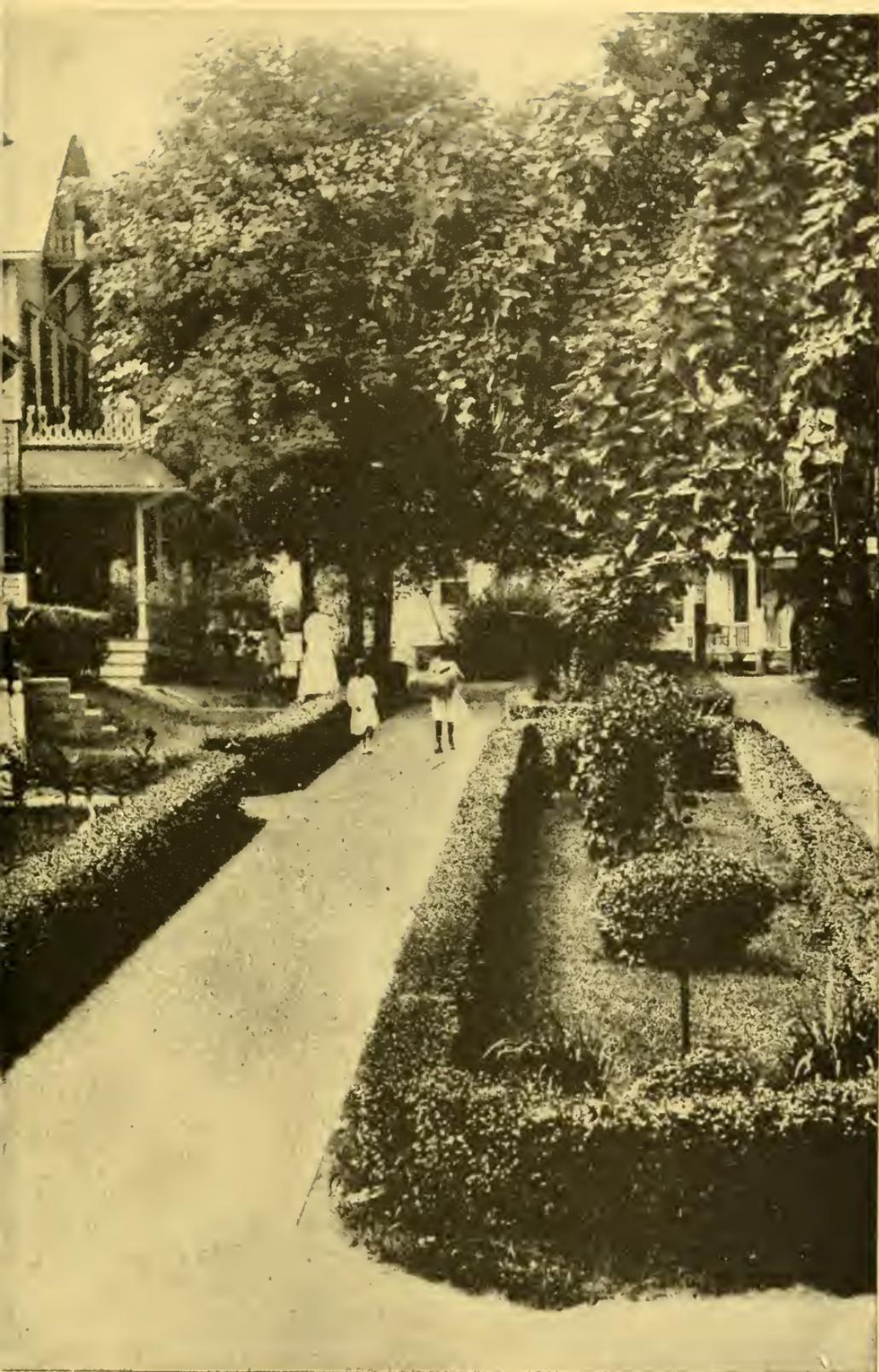
In addition to this, certain streets were named for their location,

such as Ocean Avenue, paralleling the ocean; Ocean Pathway, extending from the Auditorium to the Ocean; Pilgrim Pathway, leading in both directions to the Auditorium—all of which are characteristic.



THE WESLEY ESPLANADE

Many times the question has been asked why the same streets east and west of Pilgrim Pathway bear different names. The answer is simple when one remembers that "Sea Drift Heights," an immense sand-bank, extended from Wesley Lake to Fletcher Lake, the removal of which



NEW JERSEY AVENUE ENTRANCE

seemed altogether improbable at the time the streets were laid out. So to designate the location the streets to the east bore one name and those to the west another, thus indicating which side of "Sea Drift Heights" they were located. The first streets to be cut through were Bath and Pitman Avenues and Olin Street.



EARLY COTTAGE OF J. R. DANIELS, PITMAN AVENUE NEAR THE OCEAN, THE FIRST "ALASKA"

The most striking street or parkway in Ocean Grove is that called Ocean Pathway, extending from the "preaching stand to the ocean." As early as 1874 it is said that "on either side of it are fields of buckwheat which perfume the air and charm the eye." This thoroughfare is two hundred feet wide at the Auditorium and three hundred feet in width at the ocean.

To enable the leaseholders on the avenues which extend from Central

Avenue to the Ocean to have an unobstructed view of the latter, these avenues were made wider at the Ocean end than at Central Avenue. At the beginning there were small inclosed parkways in the spaces between Beach Avenue and the ocean.

Huge sand drifts like "Sea Drift Heights" were on the line of Ocean



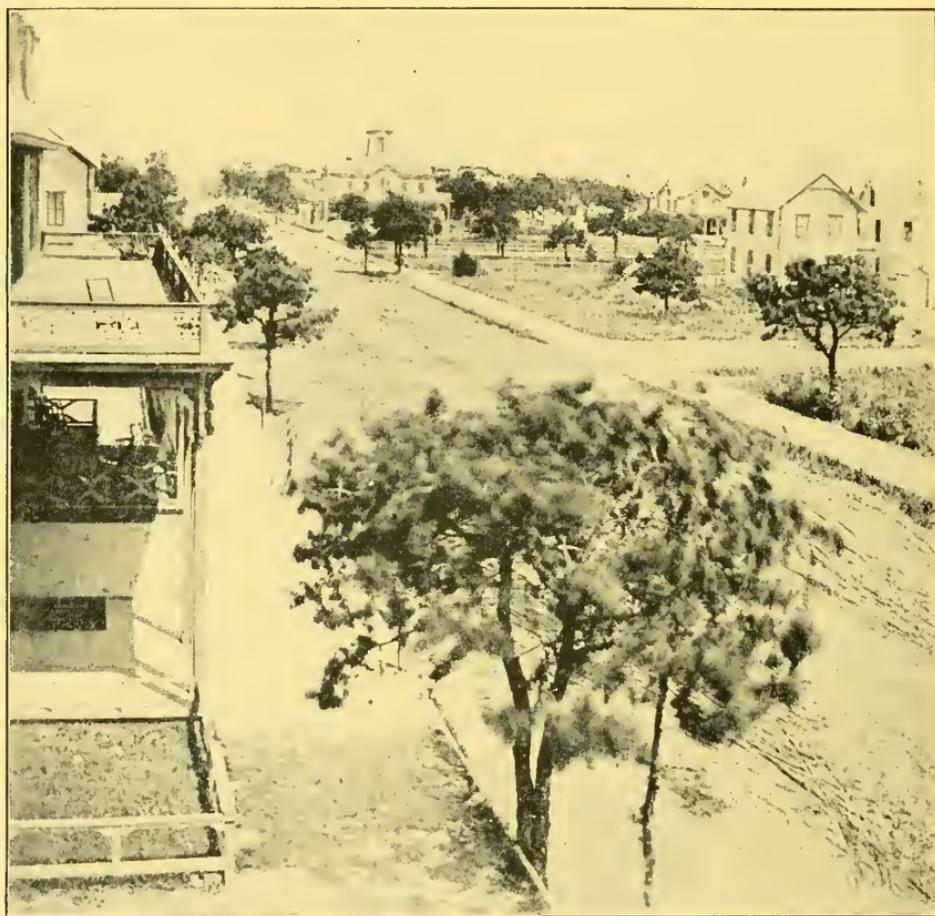
PILGRIM PATHWAY IN THE EARLY SEVENTIES

Avenue from Wesley to Fletcher Lakes. These were finally removed in 1874, except one immediately south of Ocean Pathway, which was left for the purpose of filling in a great excavation to the east "from which many thousand loads of clay" had been taken for road-making purposes.

The sandbank on Central Avenue, where formerly stood a summer house constructed by the Rev. George Hughes, was leveled in 1874 and the summer house removed to Fairy Island. The summer house was

painted, the island beautified, and the following year was connected with the mainland by a neat rustic bridge.

A sandbank north of Ocean Pathway was used to fill in a strip of land along Wesley Lake which not only made the bank conform to other parts, but created three additional merchantable lots.



CENTRAL AVENUE FROM MAIN AVENUE

It is surprising to know that although many of the property owners on the avenues leading to the sea were in favor of a proposed change to give the use of the parkways to the householders, it was a long time before the majority approved so that the work might proceed. In 1880 Pitman Avenue lacked three votes. The following year the property owners on Pitman Avenue fell into line. The improvement and general appearance was so great, with the addition of some twenty-two thousand square feet of sod interspersed with flowers, that property owners on other avenues

quickly followed in giving approval. The maximum cost was \$80 per lot of sixty feet front, and the smallest \$15.

These improvements to the flaring avenues led then to the suggestion that the "desolate waste of glaring sand," one hundred and fifty-four feet

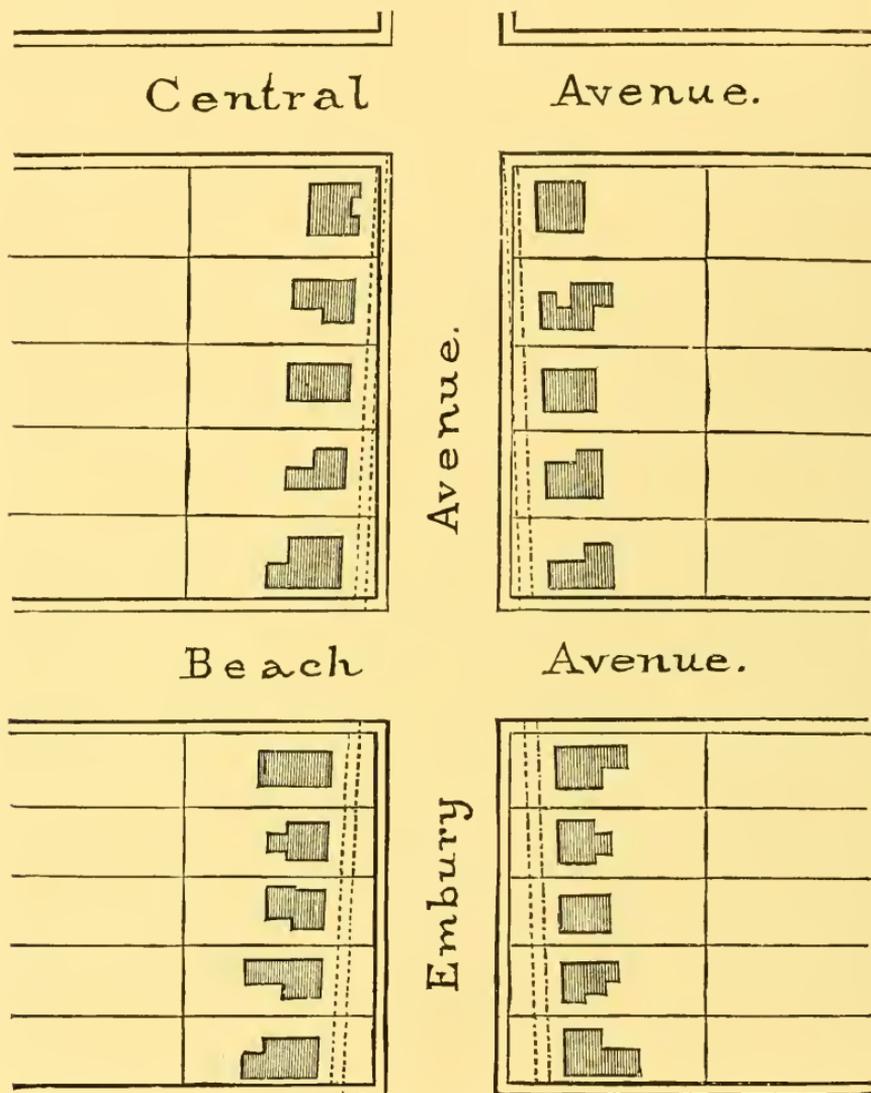


MAIN AVENUE AND THE POST OFFICE, FROM CENTRAL AVENUE

wide at Lillagore's (South End) and one hundred and forty-five feet wide at Ross's (North End) be also improved in like manner.

In 1882 Clark, Franklin, Stockton Avenues were graded from Central Avenue west to the turnpike, while others were paved and graded south to Fletcher Lake. In a few years all the streets and avenues, hastily laid out at the beginning had, at considerable labor and cost, been rearranged and

improved. The lines had been straightened so that the use of additional frontage between the building line and the curb had been granted; all had been laid to sod and the sidewalks curbed with stone. All of this added



THE FLARING AVENUES

greatly to the value of private property and to the general appearance of Ocean Grove.

In order to appreciate what had been accomplished one must consider that there are upward of thirteen miles of avenues, with twenty-seven miles of sidewalks.

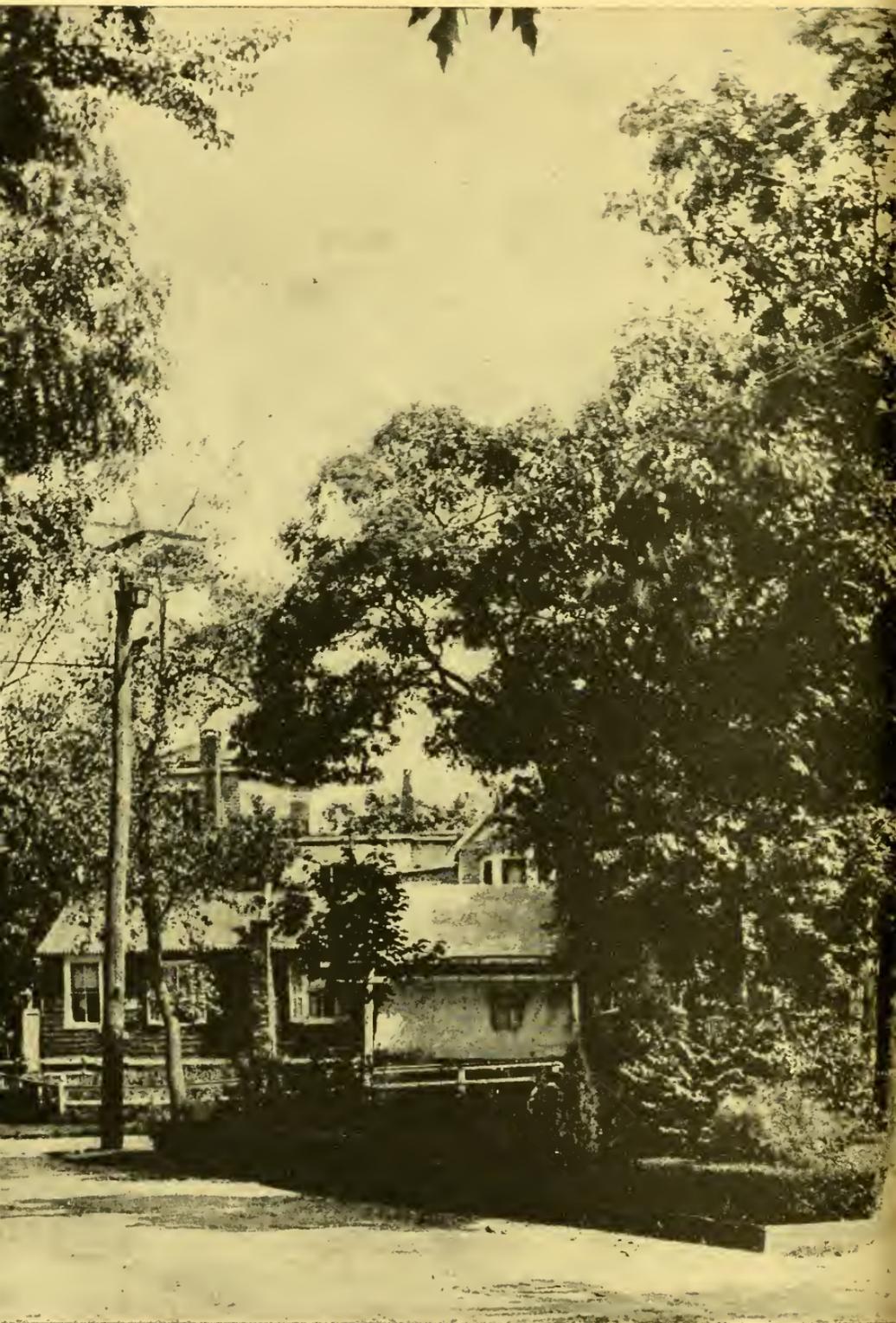
## PARKS

In 1875 a plot of vacant ground between the lumber yard and the book store facing Pitman Avenue was set apart to be laid out in walks



CENTENNIAL PARK

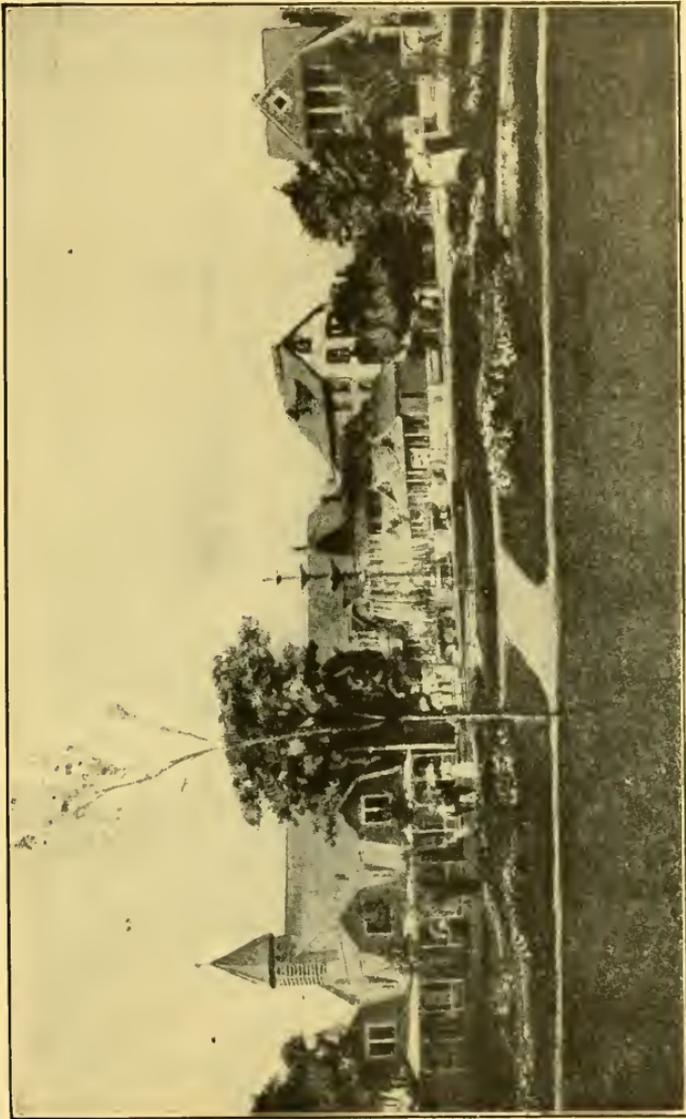
and sown to grass according to a plan submitted. This was named "Centennial Park," being thus prepared in the Centennial year. It was that year adorned with flowers, and on July 31 "received a beautiful vase, the result of a little private subscription, and dedicated as the 'Young People's Vase of Ocean Grove,' in commemoration of the seventh anniversary."



THE ASBURY TRIANGLE

Ten plots of ground had been reserved for parks, namely:

Thompson (now Founders'), Greenleaf, Woodlawn, Evergreen, McKendric, Central, Memorial, Centennial, Park Square, and Park Heights, to say nothing of the unnamed plots—four on Ocean Pathway, and ten



FOUNDERS' PARK (FORMERLY THOMPSON PARK)

others, one at the foot of each avenue as it widens out to the sea—twenty-four in all.

Upon these parks some labor had been bestowed at first, but no considerable outlays of money, for the reason that funds were in greater demand for other improvements, less ethical and more substantial. It was

soon discovered, however, that on several of these plots, as well as around the congregation grounds, quite a number of smaller trees were dying. This grew out of the fact that they were in many cases merely shoots from stumps partly decayed and had but little root. Strong, healthy maples and poplar trees of as large size as was safe to transplant were set in the



MEMORIAL PARK—MONUMENT UNVEILED JULY 31, 1875

places made vacant by such deaths, and this practice continued from year to year.

Thompson Park had received a little attention, but needed more. The spaces on Ocean Pathway between the Auditorium and the sea greatly needed improving. Of these latter, the first steps toward improvement were to prepare them with top soil and to sow buckwheat.

It is recorded that Mr. Sheldon, the proprietor of the Sheldon House

facing Thompson Park, did, "at his own expense, beautify Thompson Park by erecting a beautiful fountain surrounded with pool, mounds, and flowers; two artistic summer houses, and one dozen rustic settees," for which he received the thanks of the Association.

### MEMORIAL PARK

After removing the sand drift, leveling, soiling, and seeding the plot of ground immediately opposite the Association Office, it was named "Memorial Park."

"It was all important," thought the founders, "that this place, where the multitudes arrived and from which they departed, should be of such a character that the first and last impression be pleasant." And this spot became a place of beauty and attraction.

Central Park was subsequently laid out in lots. In 1878 Memorial and Centennial Parks were the best improved, and were objects of beauty.

In 1881 Thompson Park was recommended for improvement to relieve the annoyance of increasing crowds which "gather around the Auditorium with lunch baskets and bundles."

### LAKES

To the north and south of Ocean Grove respectively, the natural boundaries are the lakes. To the north, Wesley Lake, originally known as Long Pond, and to the south Fletcher Lake, formerly known as Goose Pond.

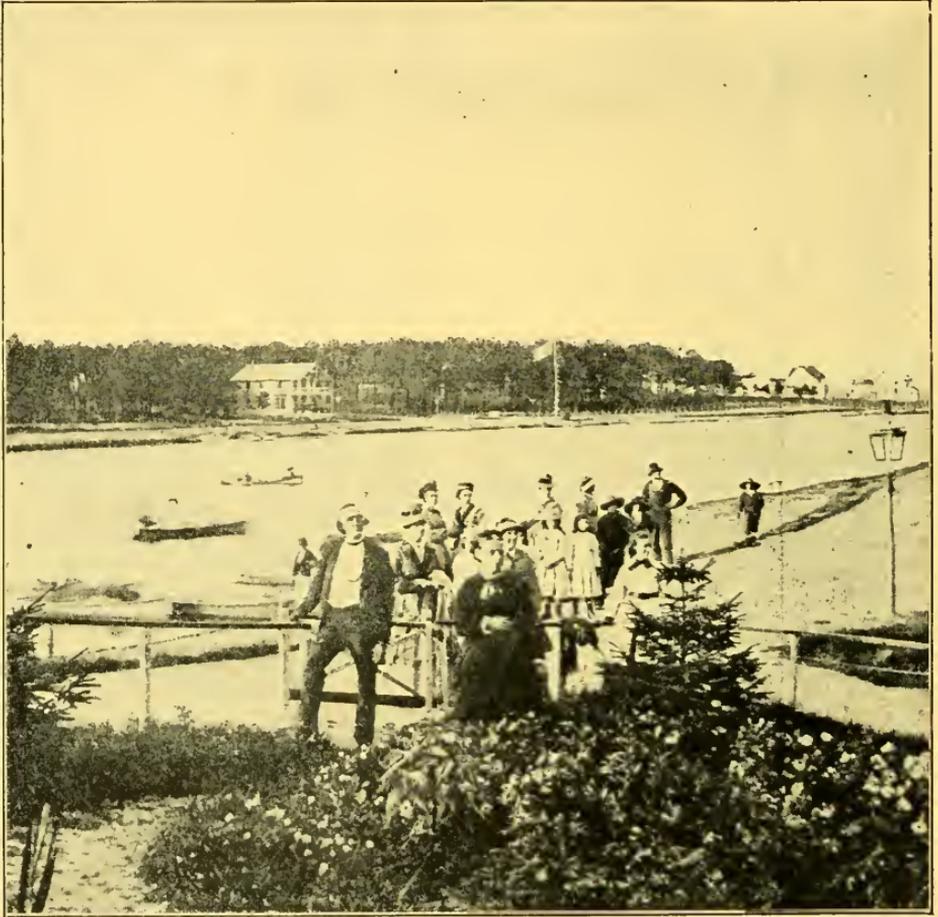
Both Wesley Lake and Fletcher Lake are natural bodies of water, though not infrequently storms and the beating waves of the surf would cut out the sand embankment and permit their waters to flow into the ocean. On several occasions this happened to Wesley Lake just at the time of camp meeting. In the course of a few years it became necessary to build dams, floodgates, and flumes to control the water in the lakes, whether increased by heavy rains or attacked by the surf.

Before the advent of the footbridges regular ferries were maintained, first at the foot of Pilgrim Pathway and later at New Jersey Avenue. One cent was the fare charged for crossing. On Sundays the boats were operated for the convenience of those attending worship, without charge.

Boating, like bathing, has always been considered purely a recreation and has neither been encouraged or permitted on Sunday on either of the lakes. This has been possible by the cooperation of Mr. Bradley and later Asbury Park, whose boundary line adjoins Ocean Grove and follows the middle of the lake. Ocean Grove owns practically both sides of Fletcher Lake.

One of the beauty spots in Wesley Lake was a little island called "Fairy Island," connected by an attractive rustic bridge from McKendree Park. Fairy Island was later removed, but its site was in the lake a few feet distant from where the large willows now stand.

For years Fletcher Lake, whose water was clear and pure, provided



AT THE OLD FERRY—PILGRIM PATHWAY

the ice for the use of the summer residents, the icehouse having been located near the head of the lake.

The dam at Wesley Lake, reconstructed in 1880, stretched one hundred and seventy-five feet across the lake; the flume two hundred and thirty-four feet long, twelve feet wide, six feet high; at a cost of \$1,930. Half of this amount was paid by Ocean Grove and half by Mr. Bradley on behalf of Asbury Park.

In 1882 Fletcher Lake was extended westward nearly five hundred

feet toward the turnpike, and widened to one hundred and sixty-eight feet. From the material removed the whole southwestern part of the grounds was graded.

During the same year, along Wesley Lake the terrace was continued



FAIRY ISLAND—WESLEY LAKE

(From an old wood cut)

on the south bank from Pilgrim Pathway to Beach Avenue. There were four hundred and sixty-two boats on the lake. Sixty-four licenses were issued by Ocean Grove. Boats, as a rule, were comfortable, nicely cushioned and ornamented. There being no electric lights along the lake in those days, the presence of two hundred or three hundred of the lake

boats out on the water, "each bearing from one to five lighted Chinese lanterns," presented an interesting scene.

Although Wesley Lake has not played a title role in the drama of Ocean Grove's history, its part has never been a minor one. Ocean Grove, indeed, would hardly have been Ocean Grove without the lake. And if



THE HAYWOOD COTTAGE IN THE EIGHTIES

the scenes which have been successively reflected on its surface during nearly fifty years past could have been fixed in a cinema film, scarcely a written word or a line of print would be needed to make the story of the development of the place alike clear and fascinating.

But most of the pictures are engraved only in the memories of those who saw them lived; and even of such, few in these hurrying days have time to pause upon the bridge and gaze down with the "inward eye" upon their shifting through the vanished years.

The lake as it was when Ocean Grove was founded—you would not recognize it in that little pond with the uninviting name, its irregular margin bordered by scrubby trees and tangled bushes at one end and by swelling sand drifts at the other. But it had its attractions even then. The green and the gray were prettily mirrored on its bosom, and in its depths were repeated then as now the fathomless blue and fleecy white of summer skies. It was partly because of this little sheet of spring-fed



WESLEY LAKE

fresh water so close to the briny ocean that the site of Ocean Grove was chosen.

There were no bridges then to Asbury Park. There was, indeed, no Asbury Park—nothing but a wilderness of small oaks, pines, and huckleberry bushes, into which only brave, adventurous spirits cared to penetrate far. But there was a boat—just one, a clumsy, superannuated fishing-boat, secured by the founder from some source and named by him the Barbara Heck—in which the favored few (we were so “few” then that we all were “favored”) enjoyed occasional rows to and from the beach or to the opposite shore.

How rapidly it all was changed! The clearing of the banks, the

building up and sodding of the pretty terraces, the erection of the charming cottages—these soon transformed the scene. And the boats! O, yes, there are boats now, of course! But *you* know nothing of what boating on Wesley Lake meant forty years ago.

There were no merry-go-rounds then, remember, no observation

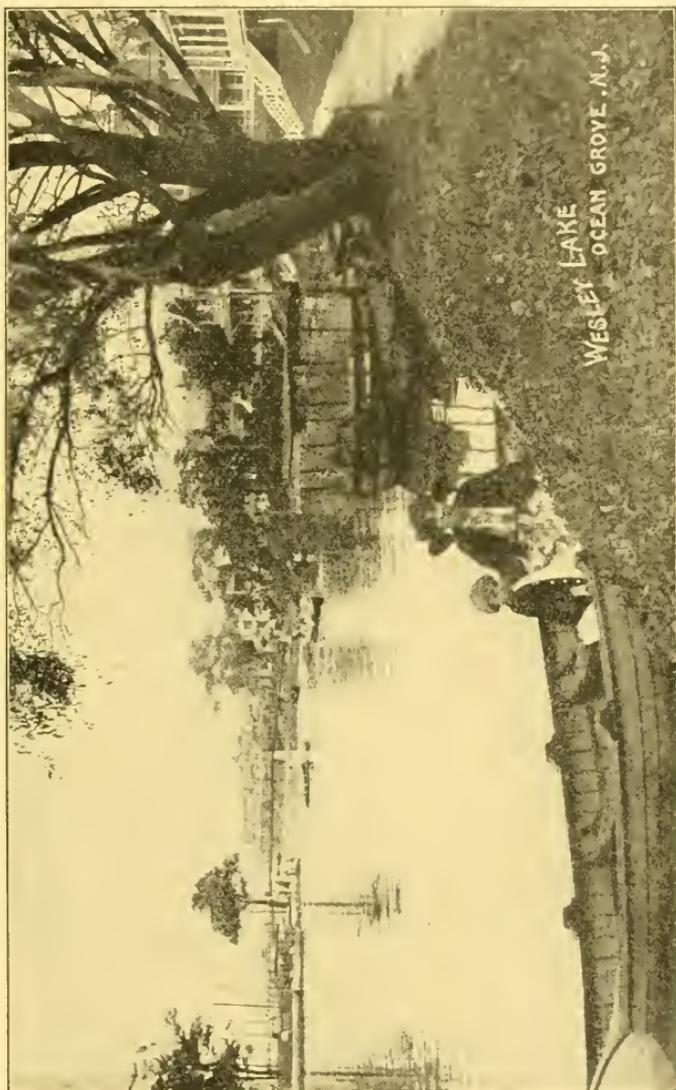


FAIRY ISLAND—WESLEY LAKE

wheels, excursion yachts, moving-picture shows, automobiles, nor even bicycles—of small use the last two would have been on our sand-dunes!—to provide amusement for either young or old. All we had was the lake. But we made the most of it, and it was years before we thought of craving more.

From five to six hundred pretty little craft used to float at once on Wesley Lake during those far-back summers. Most of them were more or

less elaborately upholstered, with bright-colored cushions and rugs, striped awnings, flags, and at night innumerable gay little paper lanterns in strings and clusters, darting hither and thither in whimsical, broken rhythms. So many were they, and so fanciful, that every day was like a regatta and



every night a carnival. For there were no electric lights, either, and in the surrounding darkness the thousands of colored lanterns made the lake like a bit of fairyland.

Everyone went rowing then. And the boat business was the best-paying one in the place. Across the lake one cent, up or down ten cents,

an hour's row for half a dollar—why, the lads who ran the boats fairly coined money, a hundred and fifty dollars or more in a single vacation! More than one man now eminent in commercial or professional life will tell you how he made his first bank account or earned a part of his college course on Wesley Lake. To say nothing of all the fun he had!

Romance flourished here, too. Ask one of those boat-boys, now gray-haired, to tell you of the pairs of lovers who used to sit dreamily side by side against the cushioned backs and be rowed slowly up and down the lake. They were the most profitable of customers, those couples!

Up near the head of the lake was a picturesque little island—"Fairy Island"—long since removed, connected with the shore, for a time, by a pretty rustic bridge. It was such a tiny island that grown folk could do little more than look at it. But children's fancy knows no dimensions, and Fairy Island was a whole fairy world, reached after many thrilling adventures over a bounding main, and containing buried treasures of which one could speak but with baited breath.

There was the wading too, and the fishing. And many a youngster, in the days before the "pool," learned to swim with a piece of old board in Wesley Lake. For the timorous, as well as the very young, the lake was a favorite bathing-place, and often a little lazy dallying in its smooth water was combined with the more strenuous battling with the breakers.

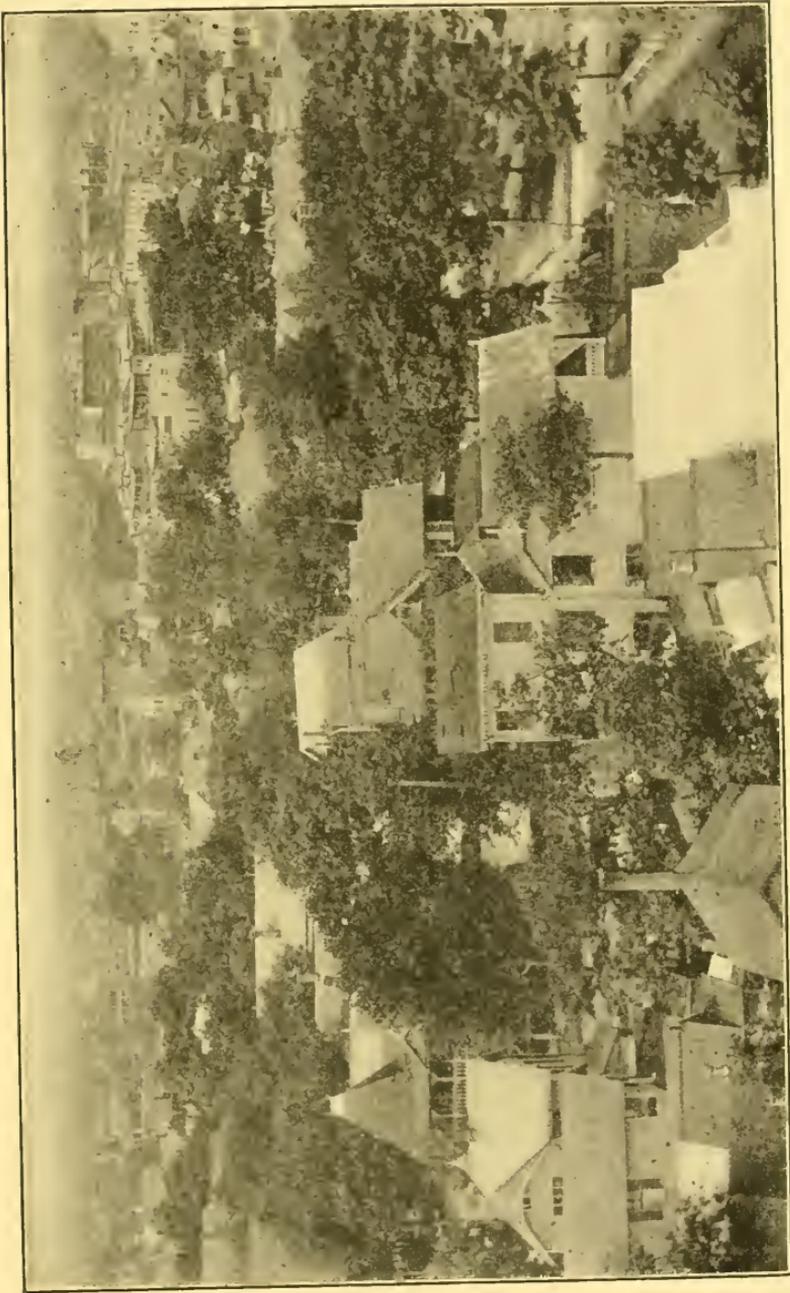
But the water was not always smooth. Sometimes a fierce north-easter would whip its surface into a miniature turbulent sea. Then (if you were young enough) you would furl your awning, ship your oars, be borne swiftly up the current, and finally be driven against a foreign shore or dashed upon a *desert* island—where Fairy Island was yesterday!

At some time during nearly every summer in the years before sluiceways and floodgates, such a storm would break the unsubstantial, sandy barrier between lake and ocean and the former would slip swiftly out to sea, leaving only a bed of mud. This had a way of happening somewhere about Camp Meeting time, whereupon some one would always lift up his voice and charge the president, our genial Dr. Stokes, with having purposely drained the lake, in order that its pleasures might not distract interest from the meetings!

Occasionally, however, Wesley Lake bore its part in the religious services. Once, at least, as the writer recalls, very quietly and privately, in the solemn light of the stars, a baptism by immersion was performed in its waters, the candidate having begun his Christian life at the Camp Meeting and desiring the rite to be administered in that form.

#### TREES

It was necessary to cut out many thousands of small trees in clearing



AS THE BIRDS SEE OCEAN GROVE WITH ITS WEALTH OF FOLIAGE. NO SEA-SHORE RESORT IN THE WORLD CAN BOAST OF SO MANY TREES

the grounds and opening up the streets and avenues with a view to the future. The practice of planting trees began in 1878; then between one hundred and two hundred maple trees were set out. Some of them were in the grove around the Auditorium; some on Ocean Pathway between Central Avenue and Pilgrim Pathway, and others in Thompson (now Founders') Park, Centennial, and Memorial Parks.

Trees, like men, decline and die. This was true at Ocean Grove. Many of the trees of native growth were merely sprouts from the cuttings of former years, and hence not reliable for the ordinary length of tree life. The pines, particularly, steadily declined as cultivation advanced. Therefore, to keep and advance the beauty of the place, the second Wednesday of April of each year was set apart to be an annual festival at Ocean Grove and to be called "Tree Planting Day." It was then that the Ocean Grove Association, by its example of setting out trees along the streets and elsewhere, encouraged the leaseholders to do the same upon their own grounds.

In 1879 five hundred and thirty-five trees were set out by the Association along Pilgrim Pathway from Pitman Avenue to the Lake, and in Centennial, Memorial, and Thompson Parks, and the two new inclosures at the head of Ocean Pathway.

It is a matter of peculiar and touching interest to say that in 1882, at the suggestion of a friend of Ocean Grove, the venerable and greatly beloved Bishop Scott, who was then lying at his home in great feebleness, sent two small cedar trees from his own farm near Odessa, Delaware, to be planted in his name. They were received and set just opposite the Young People's Temple near the large fountain, and were watched over with tenderest care. It is a significant incident that one of these trees lingered in a declining state until about the 13th of July, when the saintly bishop passed into immortality; it then became evident its life was extinct. The other continued to flourish.

In 1883 there was planted in Centennial Park, opposite the Tabernacle, a tall, straight maple for, and in the name of each bishop of the Methodist Episcopal Church constituting the episcopal board as it existed at the close of the General Conference in 1880.

How different things look from other than the usual viewpoint! And this is no exception at Ocean Grove. From the small grove of scrub oaks and pine trees and a barren waste of sand dunes—so high as to effectually prevent a view of the ocean unless one had climbed laboriously through the yielding sand to the crest on the one which paralleled the shore—Ocean Grove has been transformed into a most delightful resort by the sea.

Viewing the place from above the tree tops, as do the birds, one gains an entirely different impression than that obtained in walking through its

streets. What a wealth of green foliage greets the eye as seemingly it tries to hide the cottages, bungalows, and tents! How cool and inviting appears to be the shade under the wide-spreading boughs! How restful it all is! And how quiet and peaceful!

No other seashore resort in the world, we are told, can boast of so many trees as are found at Ocean Grove. But these did not all "happen" to be where they are to-day. There were trees, to be sure, on the spot we now know and call Ocean Grove when it was "discovered," for the combination of ocean and grove provided the appropriate name for the place—Ocean Grove. Just how the name was decided upon is an interesting story of itself.

By care and cultivation some of the trees have continued to grow, but many had to be cut away in clearing for the streets and tents, and later for the cottages and bungalows. While this was being done, however, other trees to replace them were being planted alongside the newly made streets, in the parks, and about the tents and cottages, and most of these have lived and thrived.

Every year trees are planted by the Association at some spot or along some street, where needed, for the shade they will later afford, or for the future beauty of the place for the landscape effect. Not only does the Association plant trees but the leaseholders do likewise, and frequently they strive with one another to excel in increasing the attractiveness of their surroundings. And woe to anyone who willfully destroys a tree at Ocean Grove!

For many years the unique custom has prevailed at Ocean Grove, on Arbor Day, of planting memorial trees for those who have departed this life during the year preceding. A simple but interesting service is held at each spot where a tree is planted. Some one, who has known the person in life whose memory is thus to be honored, will speak of some characteristic, or of some service rendered, or of some event which it is appropriate to recall on such an occasion, while the arborist firmly sets the tree in mother earth; after which there follows a short prayer of dedication.

The thought—a beautiful one indeed—of perpetuating the memory of those who themselves have helped to perpetuate Ocean Grove, has resulted in a two-fold benefit: The trees become living memorials, while at the same time they add to the beauty of the place.

Where are the memorial trees? Everywhere; in the parks, in rows alongside the streets, and *very many* around the Auditorium, the Tabernacle, and the Young People's Temple. Some of them bear nameplates, but from most of them the names have disappeared. But the trees grow on, rich in foliage and color, gracefully casting their shadows over all who pass beneath their spreading branches. Those around the Auditorium,

Tabernacle, and Young People's Temple have been likened to watchful sentinels ever guarding the "Camp" that no enemy may enter to desecrate or destroy.

### TENTS, COTTAGES, AND HOTELS

Being primarily a camp ground, tents were the abode of the people. These, for the first two or three seasons, were rented from the Round Lake Association. Finding this to be inconvenient, expensive, and unsatisfactory,



TENTS WERE THE ABODE OF THE PEOPLE

there was a purchase made in 1871 of fifty new tents, and later in the season one hundred more, the large size (to accommodate families of six to twelve persons) being mainly in demand; to these were added forty-three second-hand tents acquired by purchase. Thus at the end of 1871 the Association owned two hundred and one tents, but these were not sufficient to meet the demand.

After several years' experience, in 1879 it became necessary to rearrange the tent grounds around and near the Auditorium. At this time the tents were placed farther apart; the avenues were widened, and substantial posts erected and permanent floors laid. About seven hundred tents were in use at this time.

The necessity for additional tent room for religious services was

emphasized from time to time, but the construction of permanent buildings made the securing of these unnecessary.

#### WHAT'S IN A NAME?

Most regular summer residents and visitors to Ocean Grove are familiar with the names and locations of our principal and permanent



THE OLD-FASHIONED BOARDING TENT

blocks of tents—Auditorium Circle, Bethany, and Bethesda. But many, probably, have scarcely thought of the history and significance of their appellations.

The first, to be sure, is obvious enough, the name being frankly descriptive, but glancing through the Fourteenth Annual Report of the president, printed in 1883, one will find the following interesting and suggestive paragraph, referring to our attractive Bethany:

"The plot of ground lying between Central Avenue and Pilgrim Pathway, Ocean Pathway and Bath Avenue, so long the unsightly receptacle of old bunks and tent poles, has been transformed into a beautiful canvas village, called Bethany, *because of its proximity to the Jerusalem Model*; 'Now Bethany was nigh unto Jerusalem, about fifteen furlongs



LAKE PATHWAY IN 1870, DR. STOKES AND ALFRED COOKMAN IN LEFT FOREGROUND

off.' This cluster consists of twenty-four tent cottages, all of which have frame attachments in the rear. . . . The square court in the rear is well supplied with water, trees, and such conveniences as the place demands. This whole tent village is inclosed with a picket fence. . . . Inside the ground is covered with sods, fresh and green, with painted tubs before each door, filled with earth for flowers."

During the thirty-five years since Dr. Stokes, with his quick and

poetic imagination, bestowed the name of Bethany and wrote these words, fewer apparent changes have been made in the Bethany Block than in most other parts of Ocean Grove. The installation of separate water and gas service, the substitution of the present pretty green hedge for the



BETHANY

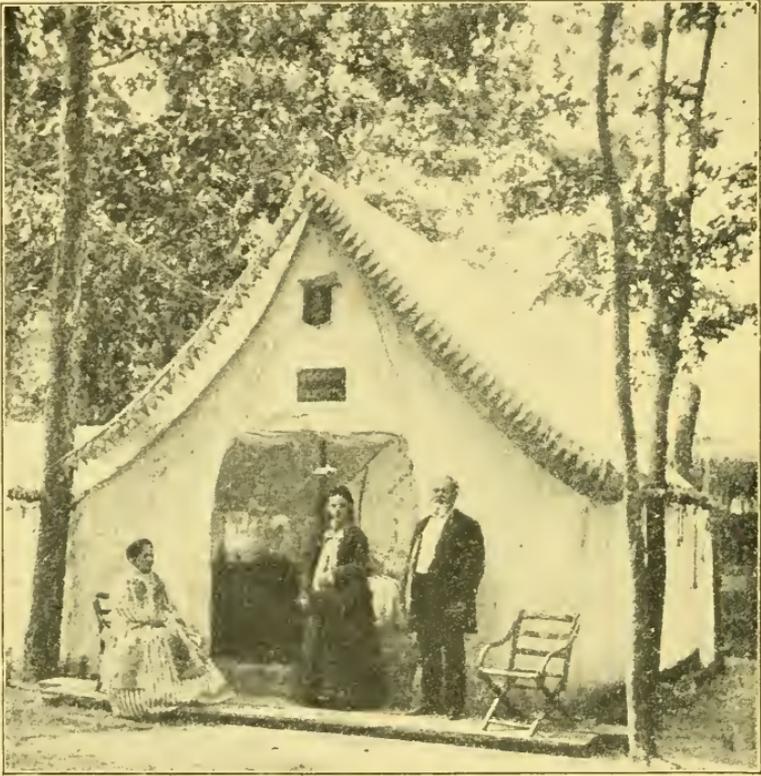
original fence, are the chief ones. The little canvas village is still the same Bethany, nigh unto Jerusalem.

In the Sixteenth Report, two years later, we find the first mention of Bethsaida Block, close to the end of the lake and Ross's, now the North End, Bathing Ground. Its name, chosen for a like reason, has grown only more appropriate with the passing of the years and the establishment and evolution of the "Pool."

Dr. Stokes wrote of the popularity of these tiny tent communities and the demand for accommodations in them. Could he revisit Ocean Grove, the earthly home of his great heart, to-day, he would find this popularity and demand not less, but greater, with the outward surroundings even more beautiful than he had ever known them.

#### AT THE OLD-TIME CAMP MEETING

When *The Methodist*, a paper published by the Rev. Adam Wallace,

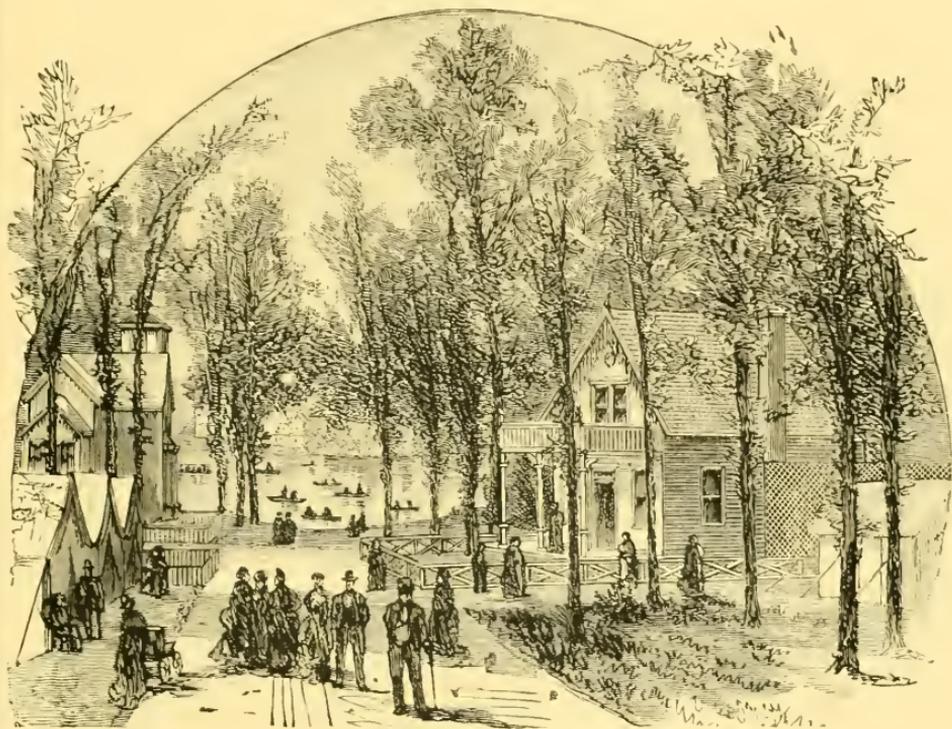


TENT OF THE LATE DR. CHARLES N. KARSNER, FORMERLY  
LOCATED ON THE EAST SIDE OF PILGRIM PATHWAY  
NEAR THE AUDITORIUM

announced to the people of Philadelphia that it was proposed to form a Camp Meeting Association, and have a camp meeting by the sea; and that Ocean Grove had been selected as its site, the Christian people of that great city immediately became interested; the talk of Ocean Grove and its Camp Meeting was universal.

"My father," said Charles W. Karsner, "was always an ardent camp-meeting follower, and early announced that as for him and his family,

Ocean Grove Camp must be the destination, and we packed up for the shore. Well! The day came and the people came. There was the grove of trees, the sea, the stand for the preachers, the benches and straw for the people, and an altar was erected. Mr. Perry, of Philadelphia clothing house fame, and myself, slept under a little A tent, on straw. The tent was so small we were obliged to go in on our hands and knees. But never was sleep sweeter, or rest more refreshing.



PIONEER COTTAGE

“But such a Camp Meeting! I wish for ability to fittingly describe it. The preachers were aflame with zeal, enthusiasm, and power, and the faces of the people fairly glowed with the sweetness of that peace which passes all our understanding. The shouts of the saints and saved, mingled in happy exaltation. The camp fires seemed endowed with more brilliancy; the sand hill east of Pilgrim Pathway seemed to swell with pride; the waves tumbled more joyously; the sea roared louder; and everybody knew when that camp was over, that the Lord had been there and had placed his seal of approval on the work of the Ocean Grove Camp Meeting Association.

“My father’s tent was located near the Auditorium, on the east side

of Pilgrim Pathway, and was occupied by him every year until the development of the Grove demanded the place as a public square with a fountain. General U. S. Grant and my father had been personal friends since the Civil War, in which my father served the country, and the General used this tent to receive friends during his visits to the Grove. He



THE ORIGINAL HOWLAND HOUSE

frequently expressed his pleasure at being again in a tent and thought the tent life of early Ocean Grove to be ideal."

The first cottage, called "Pioneer Cottage," was built in June, 1870, by H. Y. Lazear, of Warsaw, New York. It was erected on Asbury Avenue, near Wesley Place.

Then came the other cottages and boarding houses. The Howland House, starting in a cottage, Ocean Hall for boarding and lodging, and the Osborn House named for the founder.

Some of the boarding houses were very plain and their names signified the spirit within, as the Friendship Cottage.

In the light of the present development at the North End, it is significant to find the following reference in the report of the president of the Ocean Grove Association forty-three years ago.



FRIENDSHIP COTTAGE—MOUNT ZION WAY

“There are persons of high standing and influence who think that the interests of the Association and Christianity both demand, for the accommodation of a class who desire to visit our grounds, that there should be erected on the point of land north of Spray Avenue, west of the bath-house and near the foot of Wesley Lake, . . . a large, well-furnished, well-kept, and in every sense first-class, hotel. Without such accommodations, it is claimed, the place, failing to measure up with others not remote, will suffer, as persons of means will go where they can get entertainment in accordance with their views, and so be under influence less beneficial than we could throw around them.”

In 1878 the ground occupied by the lumber yard and storehouse was sold to Charles E. Howland to enable him to extend his new building known as The Arlington. This gave Mr. Howland the occupancy of the entire block and enabled him to have the main entrance facing Centennial Park.



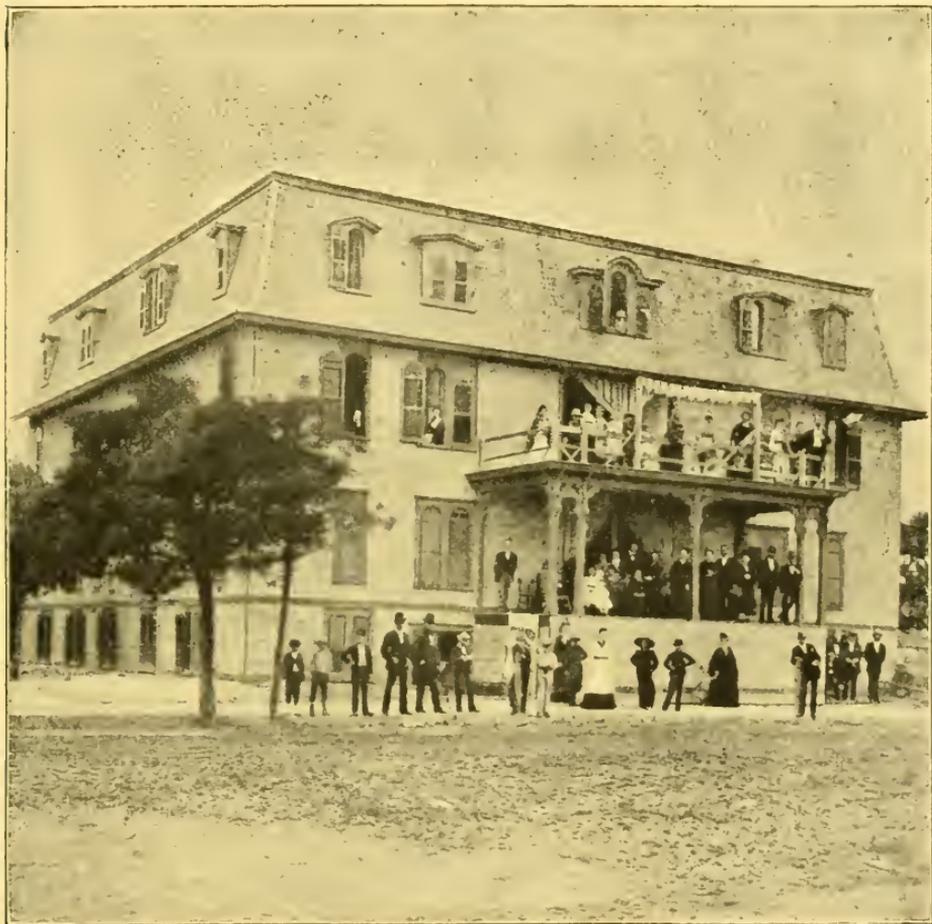
OCEAN HALL

## ANOTHER LANDMARK GONE

The fire which, early in the morning of Sunday, February 17, 1918, destroyed the Fountain House, swept away one of the oldest and best-known of the larger buildings of Ocean Grove. It is not so many years, to be sure—five or six, perhaps—that there has been a "Fountain House" here. But who that is now living can remember Ocean Grove without the Sheldon House? And the Fountain House and the Sheldon House were one.

The original hotel erected on this site in 1876 was the early and rapid

evolution from a boarding house owned and managed by Welcome Sheldon, one of the members of the Ocean Grove community almost at its beginning. To the folk of those days this large hostelry, occupying practically an entire block, was quite a stupendous affair, suggestive of almost incredible affluence on the part of its patrons. Nevertheless, it was



THE ORIGINAL ARLINGTON

promptly and continuously successful, being so well patronized that it had speedily to be enlarged and improved to meet the requirements of its growing clientèle. We were unsophisticated in those days, and when in 1879, we read in the newspaper and actually saw with our own eyes such added improvements as "bells and speaking tubes from each room to the office, telephone to different parts of the town, gas in all rooms, elevator of the most improved construction, numerous fire escapes, and a *monster safe* in the office for the storage of valuables," we felt indeed that here the last word in

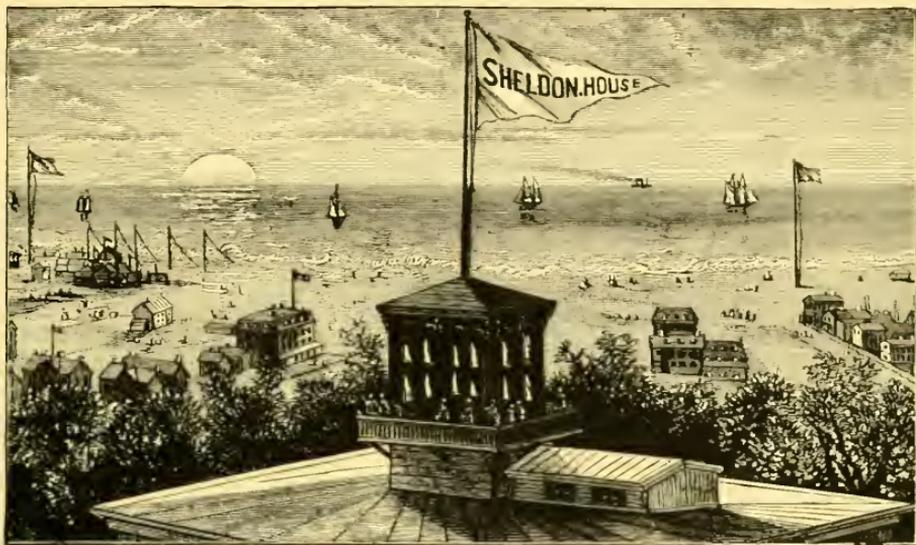
hotel luxury and equipment had been uttered. Then, almost before we knew it came the announcement of rooms thoroughly heated by steam, warm salt water baths, galvanic and electric baths "given under the direction of an experienced gentleman," the water being pumped from the ocean by an engine on the premises and "as pure and clean as the ocean itself," and the



OSBORN HOUSE—NAMED FOR THE FOUNDER OF OCEAN GROVE

humblest of Ocean Grovers swelled with conscious pride at the possession of such a palatial caravansary. We lived on contentedly in our tents or tiny cottages; but we boasted of the Sheldon House and took our visitors to its roof to see the then famous bird's-eye view of Ocean Grove and its surroundings, hoping that at the same time they were duly impressed by the elegance through which they passed and at which we ourselves looked with tingling awe from the corners of our eyes.

Times have changed since then, and what seemed to us the summit of achievement are the commonplaces of modern hotel equipment. But the old Sheldon always held its own and marched with the progress of the years. Several times it has changed hands, one of its owners having been M. M. Belding, of spool silk fame. Several times, also, it has been damaged by fire. On a September evening in 1901 flames destroyed the entire fourth story, many of the prominent residents and summer visitors being at the time enjoying a banquet with the Auditorium ushers and



(From an old wood cut.)

#### BIRD'S-EYE VIEW FROM THE SHELDON HOUSE

their friends in the Temple, and some of them knowing nothing until afterward of the fire and the danger to the entire place so successfully averted by our excellent fire companies.

A few years ago the name of the hotel was changed by its then owner, Mr. L. J. Arthur, to "Fountain House," with reference to its proximity to and view of the Memorial Fountain in Founders' (formerly Thompson) Park. But to old timers it has always been the Sheldon House.

Many distinguished and honorable visitors—and of such Ocean Grove has had a goodly share—have been entertained here and have given flattering testimony to the treatment they have received. Many delightful "functions" have been held within the spacious rooms. Innumerable pleasant associations add poignancy to the sense of loss we feel at the passing of our first large hotel. That the fire which consumed the Fountain House did not sweep away a large part of Ocean Grove is due to Providence and the heroic efforts of a fire department unsurpassed for morale and efficiency.

Some of the surrounding buildings were more or less damaged, but the injuries have already been entirely repaired.

So another old landmark has vanished. It will be missed and much regretted. But that in the fine and eligible open space left by the clearing away of the debris a suitable and even more complete hostelry will in time succeed that which is gone no one can reasonably doubt.

## RECREATIONS

### ON THE SANDS AT OCEAN GROVE

Ocean Grove's playground, its real recreation center, is the mile of sandy beach that stretches along its eastern edge, between Wesley and Fletcher Lakes.



SHOWERS OF SPRAY

Just a mile-long stretch of level, pallid sand! Yet there is never an hour's dullness here, never a lack of that variety which is the spice of life, never a break in the attraction which it holds for everybody. Variety, indeed, is the secret of its charm. Every taste and temperament finds here its own fine gratification. And for all alike is the tonic and stimulant of air and sunshine.

At each end are the wide, bright pavilions, with their gay little bazaars,

their music and diverse amusements, their shady spaces and comfortable chairs, where groups of holiday acquaintances foregather with easy informality, and where every now and again the most unexpected encounters and delighted recognitions between old friends take place.

Close to the pavilions are the bathing grounds, always crowded on summer days with those who love the cool dip or plunge, the battle with the breakers or the refreshing shower of the spray, and no less attractive to thousands of spectators, who sit upon the sands and Board Walk benches or cluster close to the railings of the decklike pavilions, watching feats of swimming and diving, of the clumsy antics of happy novices, with unabating zest.

Between are the quieter places, where little children "paddle" in the lapping waters of spent waves or build sand forts and houses, their flutelike laughter making music as sweet as that of the band or orchestra, still faintly heard in the distance. Here the dreamer dreams his dreams, as ships go sailing by. Here lovers sit in the shade of a big umbrella, in fitful talk or no less contented silence. Here poet or artist feasts eye and soul on the endless play of light and color and changing motion, surrendered heart and mind to the mysterious spell of the sea.

And overhead! This summer of 1918 in particular there has been the daily quickening interest of those marvelous ships of the air, which go humming by at such short and frequent intervals. Nowhere could be found a better place for watching the swift, fascinating movements of the air-planes than in these vast reaches of clear sky above the sands. Sometimes, bright as burnished silver, they look like giant dragon-flies in their smooth and graceful flight across the blue. Again, practicing their aerial maneuvers, they dart and swoop in thrilling fashion, making magic curves and spirals, "looping the loop," and now and then descending so low that we can see the figures of the intrepid aviators and the waving of their hands as we gaze in breathless wonderment. Even at night the big "dirigible," faintly illuminated, hovers silently above like a guardian spirit.

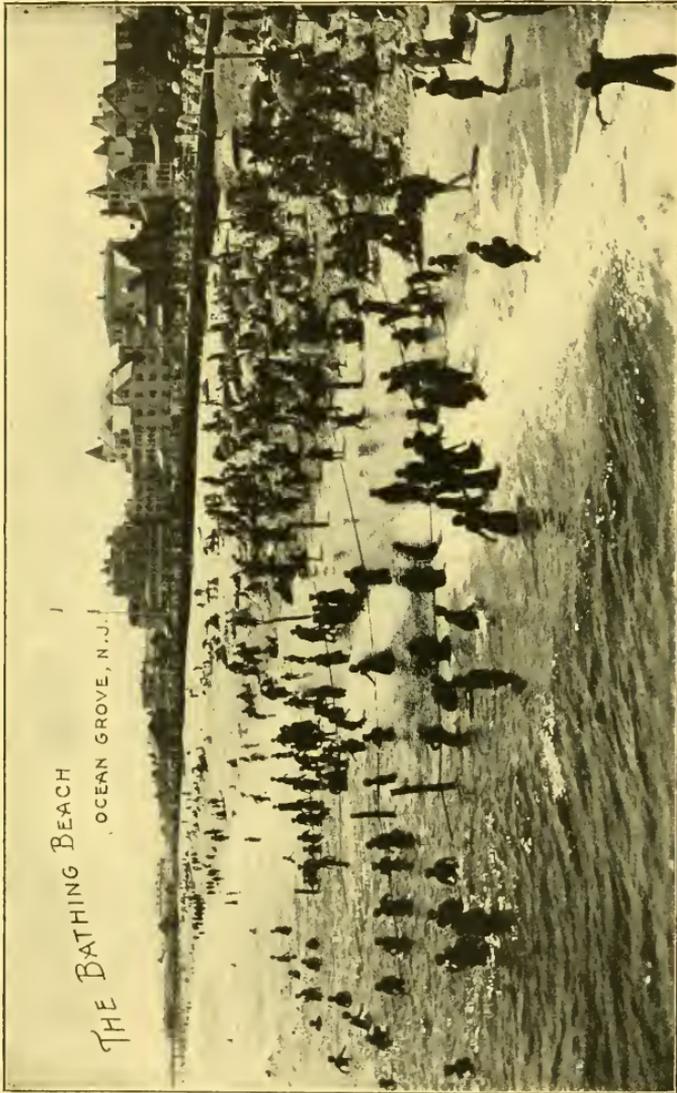
Be it morning, midday, or evening, in sunshine, starlight, or the white radiance of the harvest moon, there is always invitation and satisfaction on the sands at Ocean Grove.

### BATHING

The recreation features of Ocean Grove—marked and prominent—gave great anxiety to the founders "lest the religious element should become subservient to simple pleasure."

By no means an easy task should we find it to determine (offhand, at least) to what class of visitors the Ocean Grove bathing beach affords the most enjoyment—whether to the merry groups of frolickers among the

life-lines, to the expert swimmers and divers, disporting themselves in the deeper waters, to the tiny tots, with rolled-up trousers or pinned-up frocks, "paddling" in the rippling shallows sent up by the breaking waves, or to the greatest crowds of all, who, high and dry on the sands or in the pavilions, watch the lively scene through every summer morning and afternoon.



For sheer fun and recreation, along with the healthiest physical rebound and exhilaration, there is no institution in all these borders which can compete with the bathing plants.

It has been matter of common consent, for many years past, that the bathing facilities of Ocean Grove are unsurpassed, if equaled, by any on

the New Jersey coast. The gently sloping, sandy beach, the presence of a protecting sandbar at the most desirable distance, the no less important absence of holes and eddies, and the very moderate undertow—all these are the natural advantages of this part of the shore. To them are added exceptional and most efficient precautions against accidents of all kinds, secured by the setting apart of especially eligible and spacious bathing grounds, furnished with strong life-lines, well-manned relief and patrol boats, the best of bathing masters and guards, and—this summer for the first time—by the fencing of these bathing grounds with strong wire-mesh nets as a still more complete safeguard against even remote possibilities of danger from within or without.

It is no wonder, then, that all the world, as the French say, frequents the bathing beaches and finds the utmost pleasure and benefit in so doing. To many persons the daily dip in the tonic salt water, the stimulus of breasting the big waves, or the delicious relaxation of floating, face up, on the buoyant, upbearing element, furnishes the chief refreshment of a seashore holiday. Hundreds have learned to swim here under the most favorable conditions. Many who are at first timid and fearful gain new confidence as they venture further and further in water so thoroughly safeguarded. Even for those who never don a bathing-suit and step into the surf at all there are thrills and tingles only less than those which the bathers themselves enjoy. Indeed, if one can judge by the throngs of spectators always in evidence at bathing hours, no form of entertainment provided by this place of many resources is equal in popularity to this. The ever-changing groups of stalwart forms and graceful figures in natty suits and caps, the appearance of an occasional oddity in person or in costume, who braves good-naturedly the smiles of amused onlookers, the sight of frequent fine swimming or diving feats, the laughing play of little children, even now and then a harmless mishap which ends in shouts of merriment—all make up a daily program whose charm seems never lessened.

After what may be termed a preliminary season, when only a few families had gathered in tents at Ocean Grove, it is said that during 1870 "two ranges of bathing-houses forty feet long divided into twenty private rooms," were erected on the beach near the foot of Wesley Lake. The free use of these was granted to the visitors. It was then recommended that a larger number be erected during the next year, "some of which should be free and some rented." These were the beginnings of the bathing recreation at Ocean Grove.

During the first season of Ocean Grove, Dr. Ballard said: "Who that has luxuriated in the joy of an ocean bath, has not longed for the repetition? When once the body is arrayed—not exactly in purple and fine linen, but in the unique and graceful bathing dress, and has gone out into the

rolling breakers, the vivacity of childhood comes back. When the provisions for safety are so thorough that all fear is dismissed from the mind, the abandon is complete, and the joy ecstatic. The surf lubricates the joints like oil; grave men fling out their limbs like colts in pastures; dignified women, from the very inspiration of necessity, sport like girls at recess; aged people tumble among the waves till one would think they were only in their teens."

Arrangements of the first bathing facilities were granted under contract to Captain W. T. Street, whose contract terminated in 1876. It was then determined that thereafter there should be two bathing places; "one at or near the foot of Wesley Lake, and one near the foot of Fletcher Lake." Both of these were to be conducted under similar regulations and restrictions but under different management.

The adjustment of the bathing question gave the Executive Committee some solicitude and care from the fact that Captain Street owned the bath houses and the Association owned the land. The easiest solution proved to be for the Association to purchase the buildings erected by Captain Street, "including the use of the life-lines all along our coast, for which he held the patent," for the full term to which his patent extended. The bathing privilege near Wesley Lake was then leased for one year to George W. Evans, which lease he, with the consent of the Association, transferred with all its privileges and financial interest, to Joseph Ross. Theodore W. Lillagore became the lessee for the bathing privileges at the foot of Fletcher Lake.

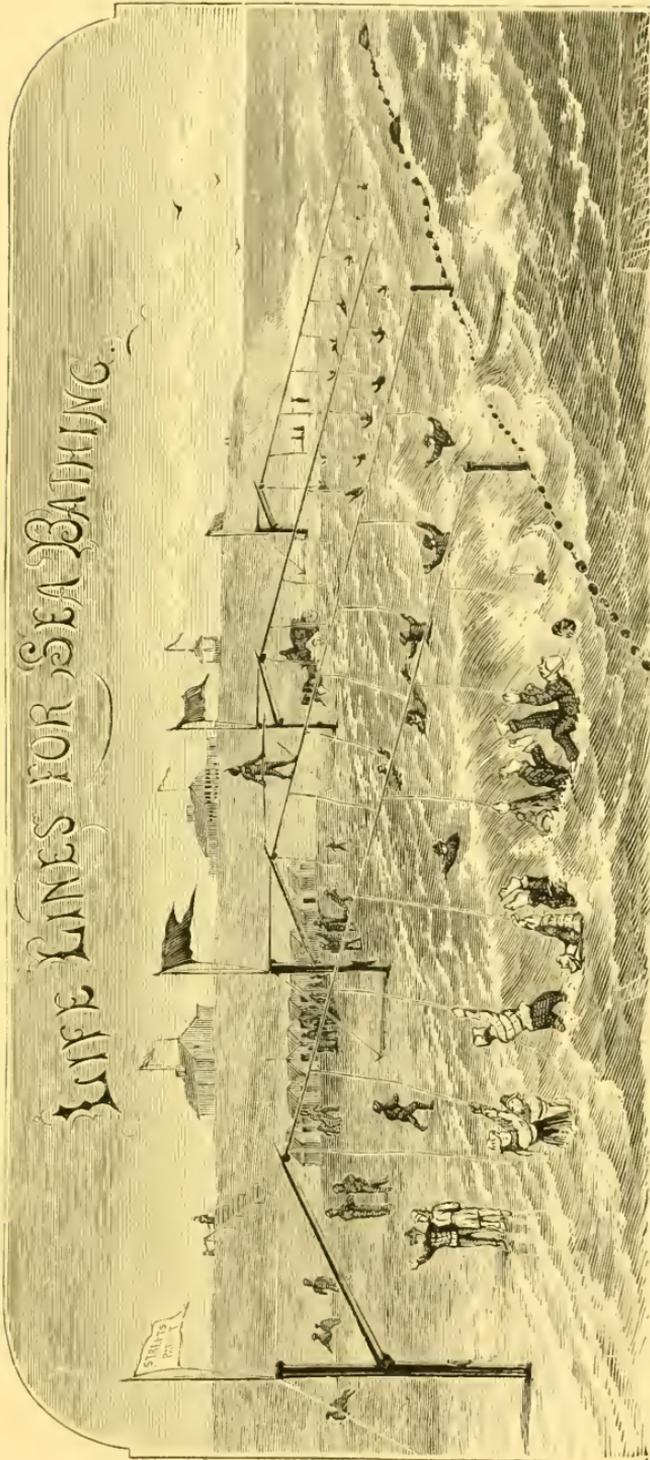
The arrangement with both of these lessees continued for many years—until the management of the bathing was taken over by the Association.

To indicate the most suitable hours for bathing, flag staffs were erected at the bathing grounds; small flags were floated to the breeze at bathing hours. During the period of Camp Meeting services, when the bathing hours occurred at the same hours when religious services were to be held, flags were hauled down and bathing was not permitted.

Ocean bathing has always been considered solely a recreation at Ocean Grove and has never been permitted on Sunday.

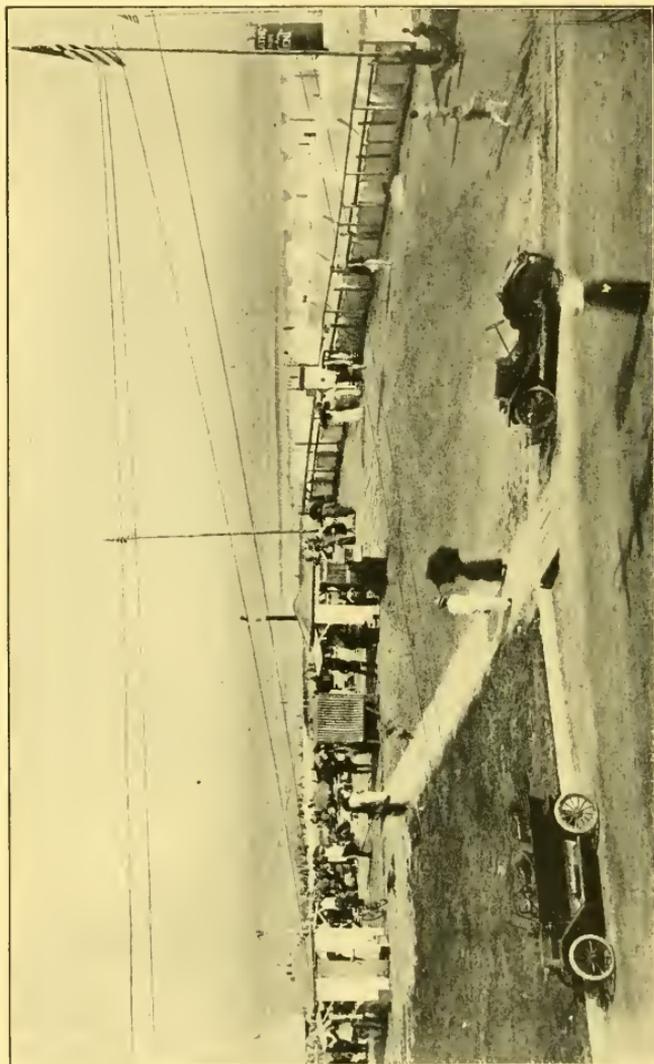
Both Wesley and Fletcher Lakes are fed by natural springs. For a number of years fresh water bathing was enjoyed by those who preferred it, and the bather had the option of either fresh or salt water bathing, or both.

With the construction of the new plank walk, marked improvements were made at both the North and South End. Mr. Ross, lessee of the North End, constructed a two-story pavilion having a total seating capacity of from eighteen hundred to two thousand, while Mr. Lillagore at the South End added to the bath houses bringing the total to three hundred and thirty.



## THE SOUTH END BATHING CAMP

The year 1915 marked a new stage in the history of the South End. It was, to be sure, merely a transition period, and but a brief one. Yet, for the time at least, it made this portion of the ocean front a center of more than ordinary popular interest, presenting as it did an aspect at once



THE SOUTH END BATHING CAMP

novel and attractive, and drawing with each week larger and larger numbers of appreciative visitors.

At the time of the great fire which destroyed the pavilion it naturally was felt that in this disaster Ocean Grove had suffered one of the direst calamities in its career. So near the beginning of the season that it was manifestly impossible to rebuild, or even to select and adopt plans for a

suitable permanent group of buildings to succeed the old ones, the fire produced the utmost consternation and dismay in the minds of all concerned. Apart from the heavy financial loss, the problem of providing bathing facilities and other accommodations for residents and visitors in the entire southern section of the resort seemed a hopeless one. But earnest consider-



TEMPORARY BOOTHS SOUTH END BATHING CAMP

ation was promptly given to several more or less feasible expedients, out of which was finally evolved the plan for the establishment of a "South End Bathing Camp" to meet the most pressing needs of the current season.

This Camp consisted primarily of a block of small, snow-white tents, set up on the dunes for the convenience of bathers, life-lines and guards being provided for their safety. Each tent was partitioned into two com-

partments, with hooks in the ridge-pole for the disposal of clothing. All were secured upon a firm wooden floor and are supplied with seats.

In addition to the bathing tents, a protected band-stand and awning-shaded shelter, with seats for a larger number of people, were arranged on the eastern edge of the Board Walk, while on the other side sprang up numerous attractive booths for the sale of various kinds of refreshments, novelties, photographic supplies, and such other articles as sojourners and excursionists were likely to require for their comfort and enjoyment. Electric lights encircled and illuminated the whole inviting scene at night.

These provisions were, it is true, all of a temporary character. But just as it stood that summer, the whole little colony of tents and booths was so picturesque as well as serviceable that even the loss of the old pavilion was almost forgotten. Here more than anywhere else was found the poetry of seashore life. The very novelty of the place added to its charm, and its simplicity appealed to many persons, especially those who, coming from crowded cities, preferred more of nature and less of art in their holiday surroundings.

#### WINTER BATHING AT OCEAN GROVE

When does the surf bathing at Ocean Grove cease? Does it stop with the close of the season—if anyone can tell exactly how that word should



be interpreted? No, not exactly. It continues the year round, but of course, not to the same extent in winter as in summer.

Nevertheless, there are some who either do enjoy surf bathing in winter—or think they do—even when the snow covers the sand like a white blanket. And then there are others who believe that the cold sea bath is exhilarating and bene-

ficial and take it as a tonic to strengthen and harden themselves. All will tell you the water is not so cold as you would expect and that on a winter's day the air is colder than the water, which is undoubtedly so.

Here we see a regular bather at the North End bathing grounds who takes his bath about noon nearly every other day, and who says he does this



WESLEY LAKE AT FOOT OF PILGRIM PATHWAY

for the real pleasure he derives from it. He says he feels the cold air before he enters the water but after his first dip in the water he does not feel the cold air again until his bathing suit begins to dry.

#### BOATING

The first and chief recreation for the evening beginning with the sun-down hour was the boating on Wesley Lake, then known as Long Pond. From seven o'clock until nine o'clock the lake was literally alive with

boats. These were of all sizes, from the tiniest shell to the sixteen-foot rowboat. They were generally loaded to their capacity with men, women, and children. This being in fact the only evening out-of-door recreation, it was indulged in to the limit the boats provided, "all laughing and chattering, voices ringing out in the soft moist air of the evening and harmonizing sweetly with the departing sunset and advancing evening."



SOMEWHAT LIKE THE "BARBARA HECK"

The first boat and for the first year the only boat on Wesley Lake was "a clumsy superannuated fishing boat, which Bro. Osborn had bought for a small sum of the fishermen along shore, and had christened her the Barbara Heck. This craft could carry, without much inconvenience, nearly if not quite the whole population of Ocean Grove at that time, at a single trip. Bishop Simpson and his wife honored this old craft with their presence, and

in it sailed along Wesley Lake up through the wilds toward the bridge, and thought the ride was very fine. But alas! one stormy night Wesley Lake, wearied with its long imprisonment, slipped out to sea, and with it carried the old Barbara Heck, since which time all efforts for its recovery have been without avail.

The next year there were ten boats, which were not ready until Camp Meeting was half over. The number increased until in 1878 there were five hundred and thirty boats. In 1880 there were five hundred and forty-seven boats on Wesley Lake and one hundred and twelve boats on Fletcher Lake.

As this recreation became more and more popular, it was found desirable to hold a closer supervision over it, that this "paradise of children from early dawn till evening shades" should not be marred. By means of a nominal license fee, an opportunity was provided to inquire into the character and suitability of the persons desiring to have boats upon the lakes. Not only were the boats used for pleasure purposes but they became a source of revenue to their owners in transporting excursionists from the head of the lake near the railroad depot to the ocean; for excursion parties during the day, and again for their return in the evening. There were no trolleys of course, at that time, and practically everyone preferred to use the boats rather than the stages. In licensing the boats it also gave control over them, so that it resulted in stopping the foolhardy practice of taking the flat-bottom lake boats out to sea when the ocean was calm, the risk of which had become apparent to all. It also enabled the Association to set a fixed charge which might not be exceeded for carrying passengers, and to regulate sailboats, which latter, together with a small steamboat, were later removed altogether from Wesley Lake, for safety sake.

It was at this time also that a large surf boat twenty-three feet long by seven feet wide, named the Ocean Grove, was built by the employes of the Association, to be used by them in case of wreck or as necessity might require.

One of the most interesting and outstanding features of the summer was the annual Carnival on Wesley Lake. Although the day was generally given over to the enjoyment of the Carnival, and the boats were gayly decorated with flags and bunting, the chief feature of the Carnival was in the evening; then the boats, illuminated with many varicolored Chinese lanterns formed in procession, led by a boat carrying the marshal and followed by boats carrying a band. It must be remembered that in the days before the use of electric lights the illumination of the boats made a much more beautiful picture than would be possible to-day under the glare of electric lights. With hundreds of boats on Wesley Lake, which joined in the procession, the picture became one of entrancing beauty.

Since the waning of interest in boating, the Carnival has, during the past few years, been omitted; but some still cling to the hope that there will yet be a revival of boating on the lakes when the Carnival will again become a feature of the season's program.

### MUSIC AT OCEAN GROVE

The first mention made of the singing at Ocean Grove was by a preacher, who, after his return from Ocean Grove, said to his congregation:

"If you want to hear such singing as you can hear nowhere else this side of heaven, go to a live Camp Meeting at Ocean Grove. The singing alone is enough to sweep down the powers of hell."

During the first few years the singing was led by members of the Association, some of whom were excellent singers and accustomed to leading congregational singing.

The first choir was organized in 1878 and led by Willisford Dey, of Asbury Park. Mr. Dey continued in



WILLISFORD DEY

charge of the choir and singing each year preliminary to the Camp Meeting until ill health necessitated his removal to Colorado.

That year, at the anniversary prayer meeting, the singing was conducted by Philip Phillips, a noted song writer, who, for a week following, held a service of song assisted by several prominent singers of the day.

At the Camp Meeting the same year the singing was under the direction of Professor John R. Sweney, who continued as leader of the Camp Meeting singing for many years until through ill health and advancing years he was obliged to retire.



JOHN R. SWENEY

## AN OUTDOOR "CONCERT"

The first record of a concert, if such it may be called, at Ocean Grove, was in an invitation extended in the early seventies to attend at quarter past ten o'clock in the evening on the bank of Wesley Lake, "out of doors with only the stars looking down in their soft brilliance for light." All were informed that "nothing particular was to take place and that only those who want to know what was going on were invited while those who did not care to know might stay at home and go to bed." All sorts of rumors spread abroad as to what would happen. "Would it be a wedding, a baptism," or something else suggested by active imagination?

When ten o'clock came it seemed as if the entire encampment were on the banks of the lake, leaving only deserted avenues, closed and darkened tents and cottages.

Better to do justice to this unique occurrence, we quote part of a vivid account written shortly afterward by the Rev. George K. Morris, D.D.:

The deep gloom of the groves on either shore of the lake is only heightened by the feeble starlight struggling through the misty night. It is so dark that you need to peer carefully under the hatbrim of your next neighbor to see whose features the darkness veils. The hundreds that line the shore, form a dark, irregular border to the motionless waters. . . .

On the lake, just in front of us, in dim outline, may be seen a dozen boats, laden with silent passengers—as if waiting for Charon to ferry them over the waveless river to the land of spirits. The gloom is softened by two or three lanterns in the boats. We can distinguish nothing clearly, but it is clear that something is preparing for us.

Listen! A rich, musical voice, clear as the bugle tone, and as distinct, yet mellow as a flute, breaks the stillness that was becoming oppressive. Musical waves seem to roll along on the bosom of the lake, that surely must be listening, and then, without breaking, they roll over the thrilled hearts of the hundreds on shore, and on, till the very groves are flooded with music. It is a manly voice, and one of peculiar qualities. We, here at a distance, seem to hear it as distinctly as those in the boat by the singer's side. He is singing "The Life Boat," and when he throws out the cry, "The life boat! the life boat!" it startles the listener almost painfully.

There follows the world-picture of what we all seemed to see—the storm-tossed sea, the shipwrecked mariner, his rescue in the moment of despair, and his joyful home-coming. Then—

Again, that persuasive voice repeats "The life boat! the life boat!" Now we think of life's stormy sea and its shipwrecked ones. O from many hearts is wrung the despairing cry, "A life boat!" Is it vain? Does heaven hear? The singer—an unwonted mellowness now in his voice—moves the soul's deep. The lifeboat is near the sinking one. Thank God, he is safe! Join all in the chorus joyfully, for God looks after the shipwrecked.

That was all. We waited a moment in a solemn hush. Then the

multitude on the shore joined their voices with those of the singers in the boats, pouring forth the old familiar strains of "Shall we Gather at the River," before we scattered in the starlight, going softly to our tents and cottages.

It all took little more than half an hour. But no other half-hour, perhaps, in the history of Wesley Lake has left so deep and indelible an impression on the hearts of so many persons as that in which we stood close together on the bank and listened to Professor Hardy, whom we could not see, singing "The Life Boat" in the hushed and starlit night.

#### A REMINISCENCE

Recently one of the Metropolitan papers announced the death of a famous violinist well-known to all music lovers of the last generation—Giuseppe Vitale—saying:

A noted violinist of a generation ago and a collector of Stradivarius violins, died on Sunday at his home in Brooklyn. Mr. Vitale was a pupil of Ole Bull, and in his time was acquainted with some of the world's famous men and musicians, including Sarasate and Wieniawski. He was also a friend of Longfellow and Beecher and had played for McKinley and Roosevelt. He owned the only two Stradivarius violins in Brooklyn, one of them having been handed down in the family for one hundred and fifty years and being valued at \$12,000. He also owned two Amatis and some instruments manufactured by Vuillaume and Bodio.

The name of Giuseppe Vitale—even after the lapse of many years—recalled vividly an announcement made by Dr. Stokes from the pulpit of the old Auditorium. It was at the close of the services on a quiet July Sunday. Dr. Stokes said, in substance, that on a particular evening of the week following "a treat" would be given all those who came to the Auditorium. He said he would not tell what would be the nature of the "treat" but that everyone who failed to be there would miss something worth while. He further said that Ocean Grove was worthy the best of everything, and what he referred to was of the best.

Various conjectures were indulged in by those who heard the announcement. Some thought it would be a great preacher; others that the President of the United States was coming, or perhaps some famous group of singers, or a lecturer, while the boys and girls could only think of ice cream or something good to eat.

As the intervening days passed, the interest grew apace and much curiosity was aroused, but Dr. Stokes could not be induced to say what was in store for those who came to the Auditorium. All he would say was "you will be sorry afterward if you are not there."

It really seemed as though the appointed evening would never come, such as the intense interest created, but when it did, the Auditorium was

crowded to its capacity. At last, when the hour arrived which had been set in the announcement, Dr. Stokes came to the front of the platform and introduced Signor Vitale, saying that he had expressed a desire to play for an Ocean Grove audience.

Instantly there was silence, even the younger generation who had hoped for—if not really expected—the ice cream, wondered what the dark-haired foreign-looking gentleman would do. And then Signor Vitale slowly raised his violin, touched it with his bow and there came forth such sounds as had never been heard before in the old Auditorium. Rising and falling in sweet cadences, they floated out among the trees whose leafy branches swept the Auditorium roof, and up into space, seemingly as an incense bearing the prayers of those gathered within sound of the instrument.

Perhaps it was the famous old "Strad" he played that evening at Ocean Grove for the vibration of the strings can still be heard in the recesses of one's memory.

What did he play? Memory cannot say. Probably he who writes did not know at the time. But it was "a treat" and it has lasted through all the years. Dr. Stokes was right.

#### ORATORIOS AND CONCERTS

The success of the oratorio "Messiah" in 1895 led to a demand for great concerts, and three such were given in 1896—The Creation, August 12, the first children's chorus supported by the New York Symphony Orchestra, August 13, and the Messiah August 14—all under the auspices of the Summer School of Theology. The oratorios and Symphony concert were directed by Walter Damrosch, the leader of the Symphony Orchestra. The Children's Chorus was led by Tali Esen Morgan.

The following year there were two great music festivals, again under the auspices of the Summer School: "the first associated four hundred voices of children, trained to a surprising accuracy of time and tune under Prof. Tali Esen Morgan," and the other, the oratorio of "Elijah," conducted by Professor Damrosch.

In 1898 the increasing infirmities of Professor J. R. Sweney, who so long and ably had filled the position of musical director, made his continuance impossible, and Mr. Morgan was selected to fill his place.

It is said that "the choir was largely increased in numbers and equally so in efficiency," and that Professor Morgan "exactd the discipline of drill unsparingly and the improvement was marvelous." At the close of the season at a banquet tendered by the choir, "an elegant gold watch was presented to its leader."

With this start the great concerts and children's festivals at Ocean Grove were continued under Mr. Morgan's direction from year to year.

The "Messiah" has been the favorite oratorio, and the leading oratorio singers of the day have been heard. The children's festivals have crowded the Auditorium to its capacity on many occasions and have probably been the most popular of all the great concerts, though it is impossible to compare them with the great oratorios and the great concerts in which world-renowned singers have been heard; among the latter should be mentioned:



TALI ESEN MORGAN

Lillian Nordica, Schumann-Heink, Mme. Jomeli, Mme. DeVere, Louise Homer, Mme. Yaw, Shanna Cumming, David Bispham, Edward Johnson, Dan Beddoe, Henri Scott, Swilym Miles, Frederic Martin, Albert Spaulding, Edwin Lemare, Clarence Eddy, Mischa Elman, and scores of others.

An amusing story is told concerning the engagement of the first great artist for Ocean Grove. It was rumored that Professor Morgan had engaged a singer for the sum of \$2,000. This rumor spread rapidly and created some comment, and, it is said, led some of the officers of the Association to interview Mr. Morgan on the subject; something like the following conversation is said to have occurred:

"We are surprised," said the spokesman, "to hear that you have engaged a singer for the Auditorium at a cost of \$2,000." Mr. Morgan responded, "That is a mistake; the price agreed upon is \$2,500." Then followed some discussion, Mr. Morgan showing his confidence in the engagement by offering to bear one half the loss if he might have half the gain. The Association officers finally decided to accept Mr. Morgan's judgment that the engagement would prove profitable, and it is said a net profit of about \$3,000 resulted on the entertainment.

Mr. Morgan organized and directed for several years, an orchestra of sixty-five, generally conceded by musical critics to have been the best non-professional orchestra in the United States. He also wrote the "Storm" for the great organ, and with much care worked out the best combinations of stops to produce it with the fineness of interpretation that made it justly famous.

### THE CHILDREN'S FAIRYLAND FESTIVAL

A visitor at Ocean Grove, writing of the Fairyland Pageant, said:

We had heard of the Children's Fairyland Festival at Ocean Grove, of course. Who has not? But it was only through seeing for ourselves this unique



THE KIMONO GIRLS

and beautiful pageant that we gained anything like a true conception of its real character and charm. There are some things for which no description quite prepares one, and this is one of them. Is there its like anywhere in the world? Several widely traveled acquaintances who were present on that Wednesday evening in August assure us there is not, and we easily believe them.

The evening was one of surprises. First came that at the beauty of the



THE CHILDREN'S FESTIVAL—QUEEN MAB III AND THE ROYAL COURT

Auditorium, which had been magically transformed into the semblance of a vast fairy garden, illuminated by hundreds of bright-colored Chinese lanterns. The platform, enlarged to hold some fifteen hundred participants, rose against a scenic background of rocks and mountains, forests, caverns and ravines; while in the foreground had been erected a massive and glittering throne for the fairy Queen, with spaces on either side for the Royal Court. Next we were amazed at the size of the audience, which filled the huge building to the limit of its capacity. When we reflected that the children of Mr. Morgan's chorus had only a short time previously given a concert which had crowded the Auditorium, this seemed to us



SOME OF OCEAN GROVE'S ROUGH RIDERS

the more astonishing. But that was because we were strangers and inexperienced in these affairs. We know now that this was the very reason why so many thousands of eager listeners and spectators had gathered. Should we be in Ocean Grove next summer, we shall be many times more keen about the Children's Fairyland because of having seen it this year. For, while making no comparisons as to the quality of the various entertainments given in the Auditorium, there can be no question but that this is the season's one most popular event. A great many other things are doubtless just as good in themselves and just as interesting to certain classes of people. But this is the one in which everybody, old or young, big or little, is interested.

Ocean Grove audiences assemble more promptly, it appears, for the Children's Festivals than for other entertainments. We had supposed we were somewhat overearly in arriving, but already nearly every seat was filled and the aisles were rapidly being cleared. A minute or two more, and, amid a general hush and thrill of expectancy, the wonderful organ struck up a martial strain and at a signal from the conductor the children began to file in—from all the entrances to the building, apparently—and march down the aisles in time with the music.

How many there are of them! A thousand, Mr. Morgan announced; but it seems as if the number must be even greater, as the long lines move rhythmically down from every direction toward the center, then up on the platform, where

they are packed in almost endless rows and tiers. Gallant little Rough Riders in khaki uniforms, demure Japanese maids in flowery kimonos, tiny fairies in a white mist of flimsy frocks, and bright-eyed gypsy girls in gay-colored skirts and bodices sparkling with beads and sequins—on and on they come, while the audience bursts into delighted applause at the bewildering sight as they are massed in front.

The program this year was divided into three parts—first, a Concert, in which a number of songs were charmingly rendered by the immense and well-trained chorus of little folks, alternated with solo features by brilliant young artists, some of whose names are already winning fame; second, the Coronation of the Fairy Queen Mab III; and third, a grand Patriotic Finale, in which the enthusiasm of the assembled thousands rose to its highest pitch.

How is it done? At the time, as we sat there, breathlessly looking and listen-



A GROUP OF GIRLS OF THE CHILDREN'S FESTIVAL CHORUS

ing, we thought little of the processes. The results were too absorbing—the music of the hundreds of clear young voices; the splendid ceremonies of the Coronation, with the rich and gorgeous mediæval costumes of the attendant court, its heralds, high lords, ladies-in-waiting, flowermaids, pages, and all the rest; the patriotic tableaux and trooping of national colors; and the marvelous spectacular effects produced by the artistic manipulation of electric lights. But none of this comes to pass of itself. It must mean weeks and even months of preparation, the expenditure of much talent, labor, and patience. Probably no one but Mr. Morgan could tell the whole story of each year's work in design, elaboration, and execution. But the children have their stories too, of drills and rehearsals, of work that is pleasant as play and play that is always making them wiser and richer. And altogether they bring to Ocean Grove every year a glimpse of Fairyland which no one can afford to miss.

Since Mr. Morgan resigned at the close of his engagement in 1915, the Children's Festivals, as conceived by Mr. Morgan, have been discontin-

ued and the concerts have been conducted generally under the direction of the artists' managers. Caruso, Galli-Curci, John McCormack and others have been heard in concert. Homer Rodeheaver and J. Lincoln Hall have, respectively, led the congregational singing.

### THE OCEAN GROVE ORGAN

The instrumental music at the beginning was such as could be secured from any melodeon, cottage organ, or piano that might be borrowed for the occasion. Then a cheap reed organ was purchased. Then more organs and some pianos were rented.

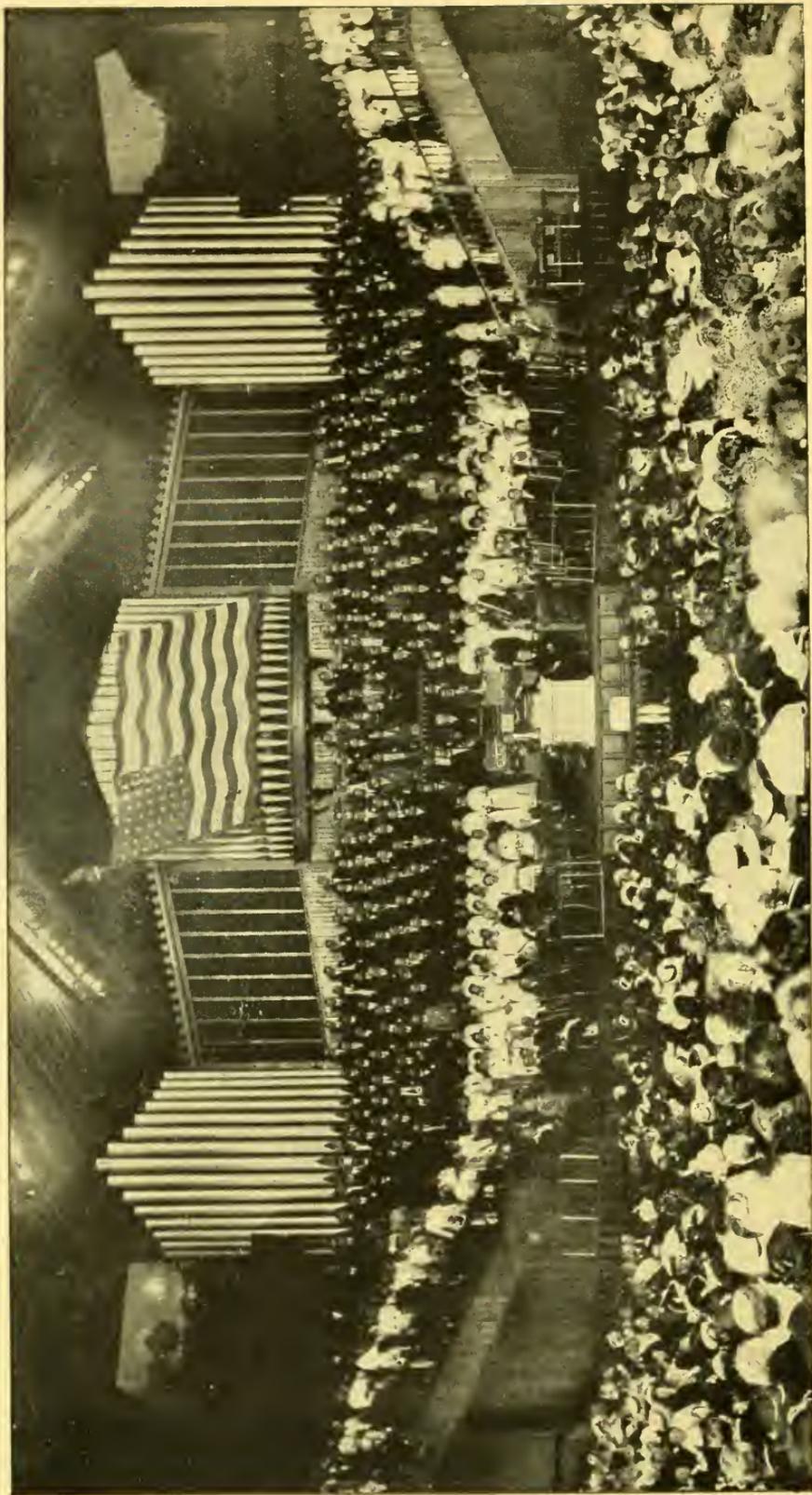
After the great auditorium was built, the Washington Square Methodist Episcopal Church, of New York city, which was then about moving, in 1895, presented its organ for use in the auditorium. This organ was used for some years until through use and damage from atmospheric changes, no further dependence could be placed upon it, and it was moved to the Young People's Temple. Then the Hope-Jones Organ Company proposed to install an organ in the Auditorium at a price very much below the usual cost, recognizing the great advertising advantage to be gained. The Association accepted the proposal, and ordered that it be a memorial to the late president of the Association, Bishop James N. FitzGerald.

In order to accommodate an organ of suitable size without lessening the seating room for the people or destroying the design of the choir gallery, it was found necessary to make some alterations in the front of the auditorium.

The price of the organ as originally contracted was about \$13,000 (total cost to be \$26,000, one half donated by Hope-Jones). An Association report says that Tali Esen Morgan, the musical director, "has already privately raised the largest part of its cost." Later on a number of friends of Mr. Yatman, previously referred to as the leader of the Young People's Temple for twenty-five years, desired to connect his name with the organ, so, at the instance of Miss Imogene Fields, the sum of \$1,200 was raised, and a set of chimes were placed in the organ, to be known as the "Yatman Chimes."

The first recital on the new organ was given before it was fully completed, on Friday evening, July 3, 1908, by Mark Andrews, of New York. Edwin Lenare, of England, an organist of renown, succeeded Mr. Andrews in presiding at the instrument and during the ten days of a recital convention.

Thus the greatest feature of musical Ocean Grove is the great Hope-Jones organ, installed in 1908. The problem at that time was to secure an instrument which would stand atmospheric conditions, in an auditorium



THE FITZGERALD MEMORIAL ORGAN, AT A NOTABLE CAMP MEETING SERVICE

unheated and closed for nine months during the year. Robert Hope-Jones, the organ builder, had been attracting much attention in England at the time, by means of his new and novel method of constructing organs inclosed in cement and brick chambers. Mr. Tali Esen Morgan, then musical director of Ocean Grove, believed that an instrument built in this manner would stand the severe climatic test, and the contract was accordingly given to Hope-Jones. The wisdom and judgment to this type of instrument and style of construction has been proven season after season, when upon opening the Auditorium the organ has been found to be in excellent condition, practically unaffected by the weather.

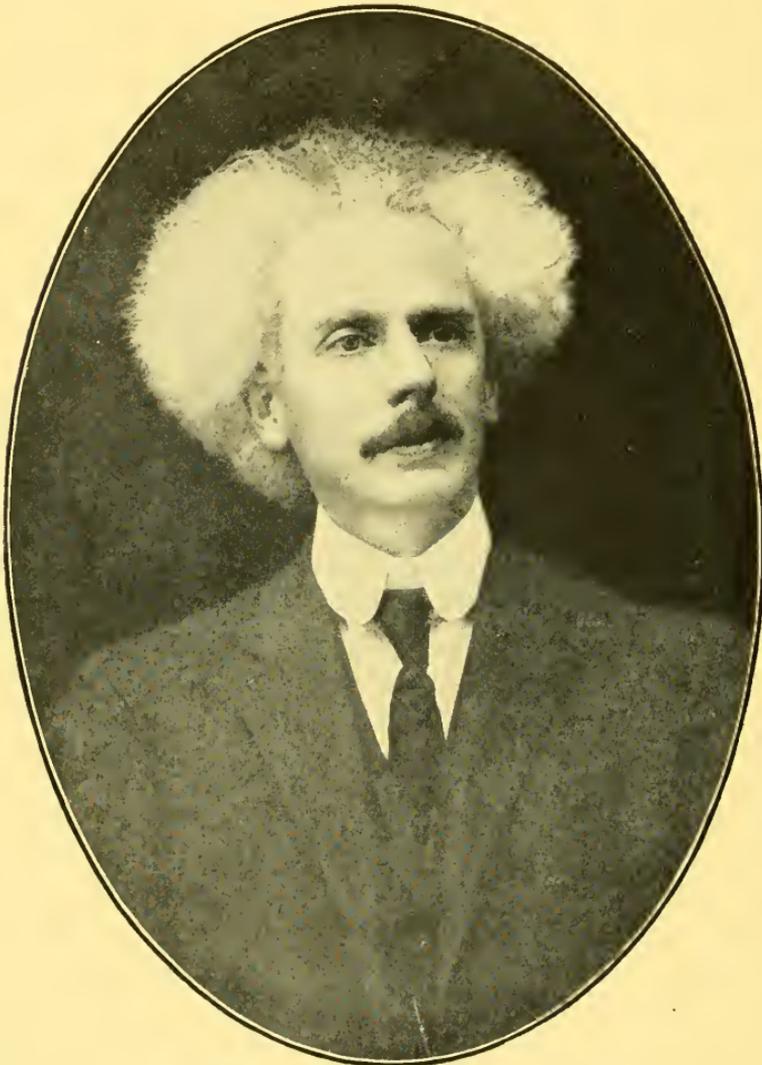
In many respects the Ocean Grove organ is the most wonderful instrument in the world. In its arrangement the old plan of dividing and classifying an organ into Pedal, Great, Swell, Choir and Solo organs is abandoned in favor of Fountain, String, Wood, Brass and Percussion departments, each inclosed in its own independent cement chamber. On top of these chambers or swell boxes are swell shutters, in laminated form, so that when opened the tones are thrown upward and are directed into the Auditorium by means of parabolic reflectors. By means of this new division of the stops the performer is able to mix and blend tone qualities, by the opening or closing of one or more of the swell boxes, with a delicacy of coloring which was hitherto unknown in other organs. There are four manuals and a pedalboard of the usual compass. Instead of drawstops, the tone is controlled by means of stop-keys, arranged in an inclined semicircle around the manuals. There are no bellows, the wind being supplied by electrically-driven fans and compressors, which furnish wind at pressures of ten, twenty-five, and fifty inches. These high-wind pressures give an immense volume of tone, which it is possible to control by means of the swell shutters, so that almost any stop can be used to accompany the human voice. A stop entirely new to this country, called the diaphone, under fifty inches wind pressure, occupies a fifth box, open at the top without shutters. The largest pipe is thirty-two feet long and three feet across at the top end. This tone is produced by what is termed a resonator and vibrating valve, which yields a majestic volume of firm, diapason tone, and also provides a glorious pedal bass.

In addition to the wonderful power and dignity of tone the Ocean Grove organ is notable for its remarkable orchestral qualities and effects. There are installed two sets of chimes, one in the roof of the Auditorium, a set of ceiling bells, harmonic gongs, xylophone, castanets, tambourines, orchestral bells, drums, singing birds, and rain effects. No organ in the world has the great variety and quality of tone colors that this instrument possesses. The tone combinations are inexhaustible, ranging from the distant vox humana to the thundering diaphones.

## THE ORGAN BUILDER

Emory J. Haynes, writing for the New York Mail, said:

The largest organ in the world is at Ocean Grove. Its excellencies are comparable with its size. September 13 the anniversary of the instrument was



ROBERT HOPE-JONES

celebrated, but poor Hope-Jones, the builder, was not there. A vast audience of fifteen thousand people, within and without the immense auditorium, rejoiced in the grand melody. Never was the organ in better tune, never was it played by Morgan more triumphantly. All the people united in the praise. The autumn air was as soft as a caress. The sea flashed its salutations. It was just one happy

day. But poor Hope-Jones, that great man, that genius among the sons of song, was not there.

The builder spent years amid this mass of pipes. Like one wandering in a forest he was accustomed to enter, to disappear and to be lost amid the great spaces of the gigantic organ. He would not reappear to eat. He kept no eight-hour day, but many a twilight in this city by the sea was vocal with his experimental creations of stops and tones. For in music there is no night, and the night shineth as the day. So does this art triumph over painting, sculpture, and architecture.

Hope-Jones loved to gather the shadows of evening and weave them into organ melodies. He was an inventor and the novelties of his construction were most daring. No doubt they have come to stay. An organ in process of construction grows slowly; Hope-Jones, being a genius, toyed with tones. By the varying pressure of the hand alone, without changing a stop, he attained wonders. It would seem as if his very soul got mastery over the wood and metal pipes as it did over his own nerves.

No written score, no instrument, indeed, ever could express the music that, in ecstatic moments, sounds through the musician's mind. The player will often spring from his bed at night to attempt to give utterance to his dream. Ocean Grove, in the still hours of the night, has heard time and again this organ suddenly break forth with murmurings. Hope-Jones was at the keys. He had heard rhapsodies while he slept. He had stolen into the colossal building alone and sat at the bench amid the shadows. His deft fingers had magic in them as he laid them on the leaden lips of pipes and taught these insensate things angelic inflections.

The organ builder crouched down on his stool and engaged in thought, away in there among the pipes. He would often sit for hours motionless. Then springing up he sought to make these utensils of music obedient to his reverie. As it stood there that September day it was the incarnation of a genius.

Why was he not there? Was it a question of money? Men and women worth a fortune sat entranced by the organ. There were a thousand finger rings on the hands of fair women who were listening to the organ that day that would have brought much money if sold. The genius organ builder was sick in a humble lodging house in Rochester.

Let us say it was a matter of nerves. It does take nerves to live an ambitious life in this hard world. What queer things these nerves are! And there, all nerves unstrung and jangling, sat Hope-Jones, the organ builder, on the veranda of the far-away humble hostelry. And the chorus at Ocean Grove rose higher. The audience joined in anthems of praise. The flags stood still to listen. The ocean hushed its breakers as became an autumn day and the anniversary of the great organ.

What a flutter of beauty in dress! What a vision of happy faces!—while over all the majestic diapason of the organ thundered like a conqueror. Did the sound reach Rochester? Did the anthem seem to him a requiem? Did he continue to whisper to himself: "I built it. It is my organ. It is my other self. It is time for me to go"?

This we do not know. We only know that on that anniversary day the organ builder was found dead in the lonely lodging room. And by his own hand. That was why he was not there on the organ's birthday. Alas, for human nerves! Poor harmonies that charm us in our days of health, will they ever prevail over the discords of a mind overstrained?

## THE POST OFFICE

The Post Office at Ocean Grove was opened on June 18, 1871, but for the lack of a key to the mailbags no mail was dispatched until June 30. During the season, 3,967 letters were mailed, and from the opening to Sep-



THE POST OFFICE PRIOR TO 1880

tember 30, 1872, 21,840 letters were dispatched. No record was kept of the incoming mail. In 1873 30,661 letters left Ocean Grove.<sup>1</sup>

In the eleven months of 1876, 75,819 pieces of mail were dispatched. As all mail was then received at the Post Office, a recommendation was

<sup>1</sup>In 1875 the Asbury Park Post Office was established, which naturally decreased the number of letters dispatched from the Ocean Grove office. Notwithstanding this, however, 49,873 letters were sent out, showing an increase over the preceding year of 9,609.

made that before another season a larger space should be provided for the Post Office.

The Post Office building, one of the first erected on the grounds, was old, unsightly, and inconvenient and too small. Its removal was recommended, and Pilgrim Pathway, the main thoroughfare to the Auditorium for all persons living south of Main Avenue, was to be widened, so that with the crowds almost constantly at the Post Office, persons coming or returning need not be crowded into the street. In 1880 113,324 letters were sent out.

### THE BUILDING

At the annual meeting in 1879 it was ordered that a suitable building having accommodations for the Association Office, the Post Office, and other necessary public purposes be erected at the earliest date practicable.

Three plans were submitted. Those of a Mr. Buck, of Brooklyn, New York, were selected, providing the building as sketched by him could be built for \$15,000. After mature deliberation D. H. Brown, Esq., the Association's treasurer, gave his opinion as a practical builder that the structure could be erected for the stipulated amount, and consented to give the entire work his personal supervision.

Early in December the old office was removed in preparation for the construction of the new building. In March the foundation was laid under the direction of Captain Rainear. The corner stone was laid by the President, on the 24th of March, in the presence of several members of the Association. It was so far completed that early in July the Association occupied its business office on the first floor.

On August 1st, being the twelfth anniversary day at Ocean Grove, it was dedicated "with appropriate religious services to the work for which it was intended."

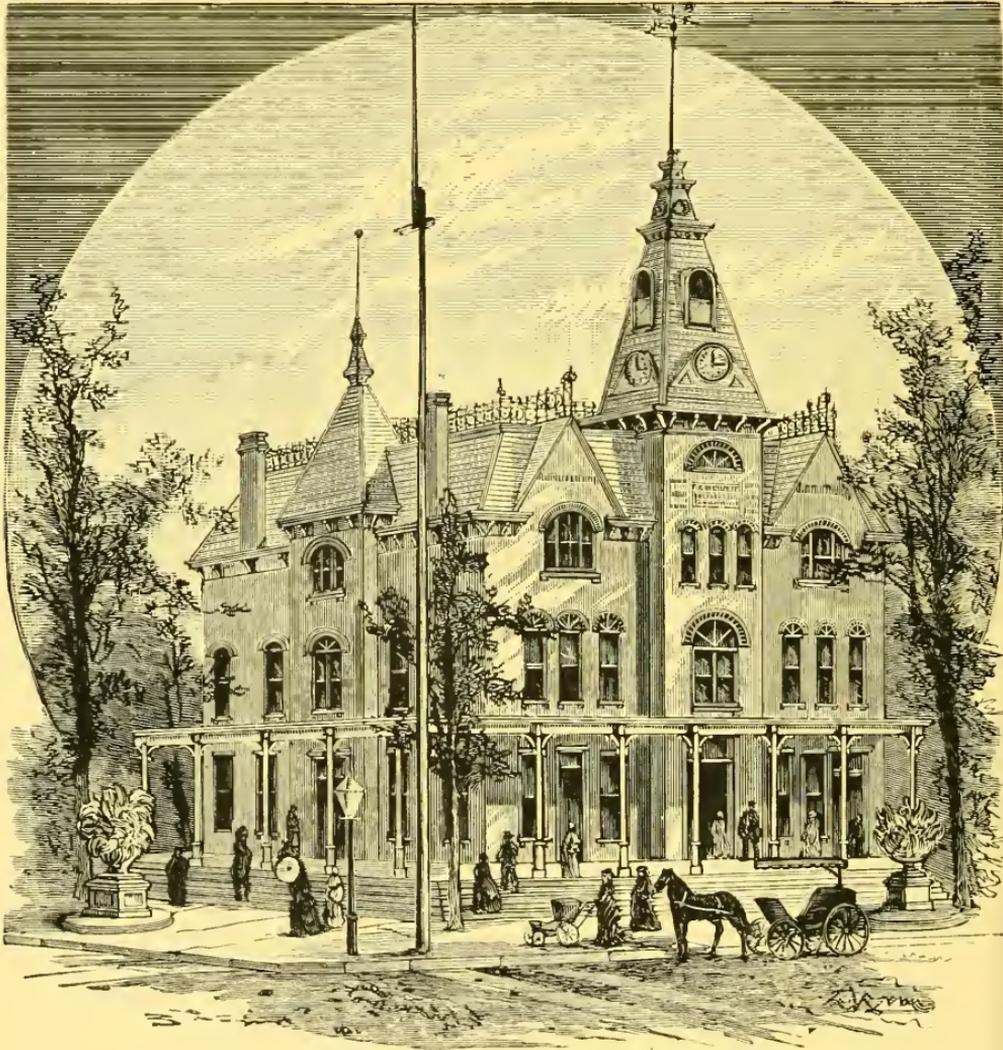
Its total cost including the clock, bell, engine, well, furniture, and Post Office fixtures, together with a new tent house on Bath Avenue, none of which was contemplated in the original estimate and notwithstanding a considerable advance in the cost of material after the first calculation, was a little over \$22,000.

### THE TOWN CLOCK

The four-faced clock placed in the center tower of the new Association building cost, with its twelve-hundred-pound bell complete and in working order, \$864.30; \$92 of this sum was contributed by the citizens.

Precisely at twelve o'clock noon, on Monday, July 4, 1881—just one hundred and five years to the hour after the old State House bell at Philadelphia proclaimed liberty—the clock struck the hour for the first time.

From the new flagstaff in front of the building at the same moment there was gracefully unfurled to the breeze the stars and stripes, while the great congregation, just dismissed from the oration at the Auditorium, sang the Doxology.



THE ASSOCIATION BUILDING

After nine years of monotonous but faithful work, during which period practically no repairs had been required, the four dials were then lighted at night by electricity, making it possible to ascertain the time by night as well as by day. It merited the following tribute, which, it is thought, was written by Dr. Stokes:

“Up in the tower the solemn old clock  
 Has stood for many a year;  
 Soon as erected, it said ‘Tick, tock,’  
 And ever since then the grave old clock  
 Repeats each second, ‘Tick, tock, tick, tock.’  
 From month to month, from year to year,  
 When friends are few, or foes are near,  
 ‘Tick, tock, tick, tock,’ says the solemn old clock.

“’Tis the old clock’s mission, to say, tick, tock,  
 And to give the time of day;  
 The same each year, like the moveless rock,  
 It stands at its work—tick, tock, tick, tock,  
 Unswerved, unswerving, is the grave old clock;  
 And so may we, when all is gay,  
 Or when the sunlight fades away,  
 Be true to every trust and say, ‘Tick, tock.’”

#### THE POSTMASTERS

The new Post Office provided in the new Association Building where now located, opened for business August 1, 1881. The first letter delivered was addressed to the Rev. E. H. Stokes, president of the Association, and was from the postmaster. (See Appendix.)

H. B. Beegle was appointed a salaried postmaster by President Arthur July 1, 1882, with an additional allowance for clerk hire. Up to that time the postmaster had received only a commission, which did not provide a sufficient income for him to live, so that it was necessary to engage in other business. Furthermore, the Association, although it had supplied the quarters and furnished them rent free, received no remuneration whatsoever.

In 1883 the allowance of \$500 for clerk hire was withdrawn by the government, but by persistent effort the sum of \$350 was restored.

Although receiving free rent, which included the use of the post office fixtures, the government, “as if this were not enough,” charged the Association postal box rent “for boxes which belong to us, and use a room worth \$800 rent for which they pay us *nothing*.” The justice of this was not apparent.

After fourteen years of service as postmaster, H. B. Beegle resigned in 1885 and the President appointed a new postmaster in the person of George W. Evans, Esq., the secretary of the Association.

Three hundred thousand pieces of mail were handled in 1886, and this number grew to 500,000 in 1887 with “no formal complaints to the department during the year against the administration of the office.”

The term of George W. Evans having expired in 1890, the Rev. A. E. Ballard was appointed postmaster by President Harrison.

With the change of national administration in 1893, Dr. Ballard

resigned as postmaster. President Cleveland nominated and the Senate confirmed Mr. Evans.

During the summer of 1894 over 1,000,000,000 pieces of mail matter were handled.

An effort was then made to consolidate the Ocean Grove and the Asbury Park Post Offices, the consolidated office to be located in Asbury Park. This effort was supported by the partisan press; but the effort was successfully "resisted by every true friend of Ocean Grove." It is recorded that, "not long after this a further attempt was made in the same quarter, on the sanctity of our Christian Sabbath, by having the United States mails delivered at our depot on this holy day. For a quarter of a century we had been exempt from such annoyance, and, unresisted, could not submit to it now. The railroad officials stood solidly by us; again national interference was sought, and as before, the national assurance given that no changes would be made."

The postmaster, encouraged, provided a free delivery service, which was greatly appreciated by the permanent residents and summer visitors. To further facilitate the service the "postmaster expended from his own salary during the past three years \$2,000."

W. H. Hamilton, "who has so grown up in the office that it is impossible to separate the two in the minds of the people," became postmaster in 1897.

The present efficient postmaster is Walter F. Clayton. The business of the Ocean Grove Post Office continues to show steady increase in volume. A substation has been maintained at the North End for a number of years for the benefit of the public.

#### TELEGRAPH SERVICE

The telegraph office, opened in 1872, was located in a part of the same building used by the Post Office and the Association. In 1873 1,121 messages were dispatched.

The telegraph office occupied the same quarters until the erection of the new Association Building, in which it was assigned quarters. The first telegram sent from the newly reopened office was to the President of the United States inviting him to Ocean Grove's anniversary on July 31. (See Appendix.)

#### TELEPHONES

These were first introduced into Ocean Grove in 1881, and for the privilege of entering and conducting business upon the grounds, the Telephone Company granted the use of three of their instruments: one at the Main office, one at the Auditorium, and one at the Tent House. Excellent service resulted and a vast amount of time was saved by their use.

## TRANSPORTATION FACILITIES

To facilitate travel to the grounds, a subscription of \$500 was made by the Association to the capital stock of the "Deal and Squan River Turnpike Company," which was to build a turnpike from the Squan River bridge to Deal, where it would connect with the road from Long Branch. It must be remembered that Ocean Grove was somewhat over six miles from the nearest railroad station at Long Branch, and that the only means of conveyance was by stage.

The wisdom of this action was shortly justified, for in 1873 a close estimate indicated that about 25,000 people had come to Ocean Grove by way of Long Branch or Squan, using the turnpike for this purpose.

Among the deeply felt embarrassments of the situation was a lack of railroad connections. While the road from Long Branch to Ocean Grove was fine for some distance along the seashore and in pleasant surroundings, the difficulties of conveying several thousand persons with baggage by means of stages were great. The question was constantly asked, "When will there be a railroad?"

In 1871 a meeting was held in Ocean Grove at which the railroad authorities were present; the officials pledged themselves to have a railroad in operation by the middle of May, 1872, "providing sufficient financial encouragement could be had."

While the Association preferred to devote the proceeds of the sales of its leaseholds to direct improvements on the grounds, it was constrained to believe that railroad facilities were an imperative requirement. Guided by the result of the subscription to the turnpike enterprise some two years before, the Association subscribed to \$10,000 of the stock of the proposed railroad. Additional subscriptions aggregating \$1,500 were made by the lot-holders and friends. The perplexities attending stage travel undoubtedly led to this action.

There was a demand for a stage line to run throughout the year. For six months the business would not pay, and in the absence of the regular line of stages a visitor was charged from \$2 to \$5 per trip, with possibly a single hour or less at the Grove.

Pending the opening of the railroad a contract was made with Tilton & Stiles to run a line of stages between Long Branch and Ocean Grove for one year from February 1, 1872; the fare during the nonpaying months was to be 75 cents, passage; during the season proper to be 60 cents. There was no trouble with outside stages while the business did not pay, but when travel increased, troubles multiplied "until the outside opposition, encouraged in many instances by inside parties, became an unmitigated nuisance." As the Association's arrangement for transporting the public

became better known, the inside sympathy abated and the opposition died, "a somewhat stubborn, natural death."

Unhappily, the railroad investment did not prove to be so successful as that of the turnpike. After the Association had paid for \$5,500 of the bonds in the Farmingdale & New Egypt Railroad, which bonds were indorsed by the New Jersey Southern Railroad, the first named failed to meet its obligation and the latter claimed exemption from theirs.

It was the 28th of August, 1875, when the first train arrived at Ocean Grove from New York, and two trains came that afternoon. Shortly after this the track was completed to Squan, where connections were made to Philadelphia. Since then regular service has been maintained.

Notwithstanding the difficulties of travel preceding the opening of the railroad, the people had been coming in increasing thousands year by year. During the fifth year at least 40,000 came, and during the sixth year (1875) not less than 50,000. The natural expectations that with the advent of the railroad and the centennial year the attendance in 1876 would vastly exceed those of previous years were fully realized.

The location of the passenger depot where it now stands was thought only to be a temporary arrangement, the expectation being that the Ocean Grove depot would ultimately be established opposite Ocean Grove upon the land purchased in 1875.

From September 1, 1875, to September 1, 1876, which represented the first year of its existence, the receipts at the station were over \$47,000.

The railroad traffic steadily increased until in 1879 a close estimate indicated that not less than 50,000 pieces of baggage and express packages had been received; that at least 300,000 persons had come to Ocean Grove by rail, while 72 excursions had also arrived, and on one day these special trains had brought 8,000 persons.

The coming of great numbers of excursionists added to the anxiety of the trustees. The excursionists accompanied by bands of music, as was then the custom, frequently arrived at hours of public worship, greatly disturbing the services; then, besides, they frequently made a picnic ground of the Auditorium, scattering the remnants of their picnic lunches over the seats and in the straw. The coming of mere pleasure-seekers, therefore, impelled only by curiosity, and who did not remain long enough to be impressed by their surroundings, was not encouraged.

#### SUNDAY TRAINS

The question of Sunday travel had exercised the minds of the founders of Ocean Grove from the beginning. The sanctity of the Sabbath was one of the fundamental principles upon which the place was founded. Numerous efforts from the outside had been made from time to time to change

this, but the founders stood steadfastly against it. In 1879 this matter became a subject of correspondence between the railroad and the Association. (See Appendix.)

The increasing railroad traffic, which in 1881 aggregated about 500,000 persons arriving at the depot during the months of June, July, August, and September, together with the increasing number of excursionists, brought forth favorable recommendation of the application by the Pennsylvania Railroad Company for a grant of ground for a depot at or near the head of Fletcher Lake. The president admonished the Association, in whatever action was taken, to "never fail to guard with the utmost solicitude and rigidity the sacredness and sanctity of the holy Sabbath, or make any grant that will compromise the question."

Sunday trains were first run in 1883. The trains did not stop at Ocean Grove, an exemption which it was expected the railroad company would continue "with all the sacredness of the highest moral obligation that can be imposed upon honorable men." Nevertheless, it was a source of profound regret to have the Sunday trains run through the Grove.

In 1910-11 there was a new agitation for the stopping of Sunday trains at Ocean Grove station. The Association resisted "by all possible means the efforts to annul the existing contract by which railway trains were not permitted to stop at the main station in Asbury Park-Ocean Grove on the Sabbath day." In course of time a petition was sent from the Asbury Park Council to the Public Utilities Commission, recently created by the State Legislature, which decided that "public interest demanded the stopping of all trains," and issued the order for them to do so beginning with November 1, 1911. An appeal was taken from this decision by the Ocean Grove Association, but this was decided adversely by the courts.

In justice to the railway company it must be said, that while running Sunday trains elsewhere it stood by its agreement with the Association until obliged to do otherwise.

## POLICE AND FIRE PROTECTION

### POLICE DEPARTMENT

At the beginning the police force consisted mainly of men selected from the workmen, those who were found most intelligent and best adapted to the duties required of them. They were and always have been walking encyclopaedias and general directories for the benefit of the visitors, and guardians for the children.

With the advent of the railroad in 1876 and with additional travelers, it was thought well to employ during the winter a night policeman—"a protection we have not hitherto taken"—thus insuring careful protec-



A PICTURE STORY FOR THE CHILDREN

tion "both day and night" during the year, while the owners, in many instances, were "hundreds of miles away."

The police duties at Ocean Grove were varied, delicate, and oftentimes trying to the last degree. It required experience, tact, adaptation, knowledge of human nature, gentlemanly deportment, self-control, mildness, and decision. There are not many born policemen, and good ones were difficult to get. Their duties must be performed "unostentatiously, so as not to attract attention and so delicately that the least offense shall be given."

In 1886 a new lockup was constructed in the basement of the Association Building at a cost of \$117. It was not very often used, but it appeared to be a necessity, as "sometimes unruly people straggled through our gates and need to be taken care of for the night."

In 1876 the visitors aggregated at least 100,000.

The police found pocketbooks, shawls, etc. They cared for lost children—"sometimes two or three on hand at once." A recommendation was made in 1889 that "a little tag around the neck or attached to the clothing of such as cannot speak plainly, giving the name and address, would save much perplexity."

As a rule, the people coming to Ocean Grove are the law-abiding class. There is nothing to draw the others. The stimulus to misrule and violence are not at hand and the place is not congenial for the unruly; either "they hide away under a sense of their own inferiority, or depart to more congenial climes."

General John C. Patterson was appointed chief of police in 1871, and Frank Tantum, now the chief, was on duty throughout the year.

This method of policing the grounds proved satisfactory and resulted in maintaining perfect order until the multitudes increased by the coming of the railroad. Then it was felt important to have a police magistrate, so that if an arrest were made there could be prompt dispatch of the case.

In the early part of 1876 the Legislature passed a law enabling the governor to appoint six policemen, one of which should receive a commission as police justice. Thereupon the Executive Committee of the Association applied to Governor Bedle for the appointment of J. C. Patterson, Lewis Rainear, and Frank Tantum as policemen, with the added request that J. C. Patterson be commissioned as police justice.

The duties of the police were various, for besides enforcing the rules of the Association they were also obliged to remove nuisances of all descriptions. Among the latter class have been recorded pack-peddlers, organ-grinders, eyeglass peddlers, brass bands put off during camp-meeting, prize-package venders, circus tumblers, noisy straw-riders, religious frauds, Punch and Judy shows, tramps, etc.

Policemen were stationed at the entrance gates on the turnpike, at Pilgrim Pathway ferry (there being no bridge at that time, throughout the interior of the grounds, and on Wesley Lake where, as early as 1878, there were five hundred and thirty boats.

Some of the nuisances, after having been removed from the grounds, would "return as often as twenty times a week." To accommodate these persistent individuals there was provided "a new and substantial lockup upon our grounds," of which, as soon as it became known, it has been said, there was "no occasion for its use."

The policing of Ocean Grove was not "necessary for our own people" but for "the unchristian and incoming lawlessness of the outside world against which we have to protect ourselves."

#### FIRE DEPARTMENT

During the first five years only one small fire occurred, but it suggested the necessity of having the lots cleared of their leaves and underbrush. Another small fire occurring in the Association barn emphasized the importance of the recommendation for "the immediate purchase of a fire apparatus of sufficient capacity to afford reasonable protection." A large fire engine was shortly purchased and a fire house erected on Olin Street, near Pilgrim Pathway, facing the Memorial Park.

This was two stories high and accommodated the engine and apparatus in one large room on the ground floor. In the second story was a large front room and a small one back. The front room was plastered and furnished by the young volunteer firemen and was thereafter used for a reading room and was available "for prayer or other religious meetings."

Subsequently the engine—the property of the Association—was placed in the custody of the Fire Company consisting of persons permanently upon the grounds.

With the increasing property values and the greater risk of fire, notwithstanding the presence of the fire engine and a well organized Fire Company, there was danger in insufficient supply of water. To provide an adequate supply two cisterns were constructed; one at the corner of Pitman and Beach Avenues, and one at the corner of Surf and Beach Avenues. These were followed by wells near the Tabernacle; Main and New Jersey Avenues; Heck and New York Avenues; Embury and Beach Avenues respectively.

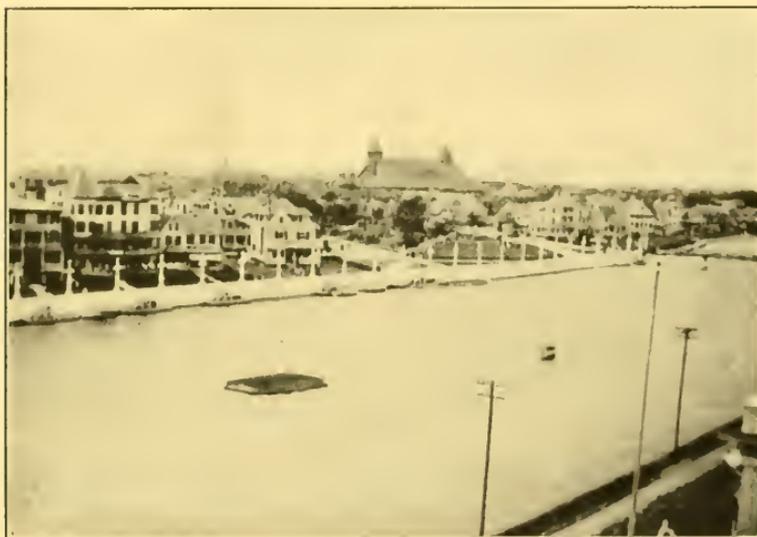
The next fire resulted from "the careless use of matches in the hands of a little colored boy," causing the destruction of a private tent with its contents.

After a time the question of more efficient fire apparatus resulted in considerable attention. A joint committee from Ocean Grove and Asbury

WESLEY LAKE



LOOKING EAST



LOOKING WEST

Park was appointed to consider the propriety of purchasing a steam engine jointly for both places. Several meetings of the committee were held, and at least one public meeting of the winter residents. The whole matter was thoroughly discussed, resulting in the purchase by the Association of "a good four-wheeled truck, four ladders, fire hooks, buckets, axes, and all the adjuncts of such an arrangement; four small fire extinguishers, and a large-size four-wheel chemical engine." This with "the old line suction engine" was thought to protect Ocean Grove as well or better than other populations of an equal size.

Captain Lewis Rainear became chief in 1880. Two water wagons used for sprinkling the streets were kept filled each night as a further precaution. Day Brothers engine could throw water into the tank in the Association building for a fire in the business section.

The Fire Department was supplied with hats, belts, buckets, and furnished themselves with red flannel uniform shirts in 1881 "so that on parade or duty they make a good appearance."

The first company was Washington Fire Company No. 1; the third company was E. H. Stokes Hook and Ladder Company.

In 1883 a substantial two-story building was erected on Olin Street between Pilgrim Pathway and Central Avenue, the second story making a "beautiful room handsomely furnished, designed for company purposes." The cost of the furniture was met by donations from the company and its friends in Ocean Grove.

In 1884 wells were sunk, four in Wesley Lake and two in Fletcher Lake, for the suction pipe of the steam engine if the supply of water in the lakes should be low.

A fire alarm was also attached to the clock bell in the tower so that immediate alarm could be given. An honorary membership in the fire department could be secured for \$1 annually for the creation of a fund "to be expended in the employment of a special watch in times of special danger."

A new steam fire engine became necessary in 1886, for the previous one had "reached a state where it was liable to explode at any time." It was then that "a fire district, taking in the whole of Ocean Grove, and West Grove, was therefore formed according to law, commissioners elected, an assessment by regular and lawful vote of the citizens of the district ordered upon the property, and a new engine purchased at a cost of \$3,500." Upon its arrival there was a grand parade of the Fire Departments of Ocean Grove and Asbury Park.

In 1889 a new company was organized in West Grove called "Unexcelled Fire Company No. 2," this being also a part of the Ocean Grove fire district.



Charter Members of L. S. Stokes & Co. Shipyard No. 5.

Photo. by L. S. Stokes & Co. No. 5 Shipyard

This being the twentieth anniversary of the founding of Ocean Grove, there was "a very excellent collation served at Morrow & Day's," following the annual parade, after which "a magnificent silver trumpet" was presented by the summer residents for the use of the chief.

Ocean Grove is now guarded by three volunteer fire companies, namely, the E. H. Stokes Engine Company, Washington Fire Company, and the Eagle Truck Company. The efficiency of the Fire Departments thus constituted has become widely known; and largely to their vigilance and activity Ocean Grove has escaped any serious conflagrations.

In recognition of the services rendered, and for the kindly interest shown by the firemen, the Association has for many years granted to them a night in the Auditorium for concert or entertainment purposes, the entire proceeds of which are devoted to the benefit of the fire companies.

## THE OCEAN GROVE ANNIVERSARIES

Institutions, like individuals, have birthdays. Ocean Grove may be said to have been born on July 31, 1869, and each anniversary of that date has been observed with more or less interest and ceremony.

The event thus celebrated could scarcely have appeared of any great significance to an onlooker at the time. The place was a remote wilderness of billowy sand-drifts, spending themselves against a scrubby grove of pines and stunted oaks, in a tangled undergrowth of thorns, briars, and huckleberry bushes. The entire population of the tract covered by Ocean Grove consisted of four persons—a man, his wife and their two children. What is now Asbury Park had not a single inhabitant. Into this wilderness had come a few families, pitching their tents on some partly cleared knolls near Wesley Lake (then called Long Pond), to enjoy a fortnight of sea bathing, and pine air, apart from the distractions and exactions of fashionable resorts.

The July night referred to was a brilliant one. Some of the campers had trudged over the soft dunes to the beach to see the moon rise "out of the ocean." The rest decided to hold a prayer meeting, gathering in the tent of Mrs. Joseph H. Thornley for the purpose. By the time the little service was under way the stollers had returned, and in that small, candle-lighted tent, on the natal night of Ocean Grove, the entire tiny colony was present. They numbered just twenty-two. The names of all have been preserved. No one of them is living now. But Ocean Grove still lives.

In the accounts of what took place, the one incident which stands out most vividly is the quoting by Rev. Ellwood H. Stokes, leader of the meeting and first president of Ocean Grove, of the phrase which became the Ocean Grove motto. Under the stress of great emotion and perhaps with a

half-realized prevision of the future, he repeated, with an intensity of emphasis never forgotten by those who heard, the words, "In the beginning, God!"

As Ocean Grove grew—and grow it did, with phenomenal rapidity—Anniversary Day was annually observed with great enthusiasm. All flags were unfurled. The Auditorium platform was decorated and public exercises were held, usually consisting of a young people's entertainment with music and recitations in the afternoon, followed by an anniversary prayer meeting in the evening, the latter having a recorded attendance on some occasions of more than three thousand. Sometimes a whole day was given up to the festival, a historical address being delivered by the president, or a sermon preached by some distinguished minister or bishop. Once the President of the United States participated by invitation in the celebration. And *always* at the principal gathering the "Ocean Grove chapter" was read—the fifth of Isaiah, containing the prophecy which seemed to have been so marvelously fulfilled in this wilderness of sand and brush. There are some of us who, to this day, can neither read nor hear that matchless poem without being carried back to those old Anniversaries, when our childish hearts devoutly believed the words to have been written with particular reference to this strip of the New Jersey coast!

For many years it was the custom on Anniversary Day to unveil some monument, or perform some other special service, as an expression of gratitude and praise. These included commemorative fountains and flower urns in the parks and other conspicuous places.

The first celebration—the sixth anniversary in 1875—was a great day at Ocean Grove. The president of the Camp Meeting Association, Dr. Stokes, delivered an historical address in the Auditorium, where, seated respectively at his right and left, were the President of the United States, General Ulysses S. Grant, and a high dignitary of the Methodist Episcopal Church, Bishop Levi Scott. After the exercises in the Auditorium the memorial vase standing before the entrance of the Post Office on Pilgrim Pathway was unveiled with appropriate ceremony. On the marble slabs which adorned the four sides of the base, had been inscribed the names of those members of the Ocean Grove Camp Meeting Association who had died; and since then the names of others who have passed away have also been inscribed until the remaining space has been filled.

On the seventh anniversary Saint Paul's Church was dedicated. On the ninth the new Methodist Hymnal was first introduced. On the twelfth, following the young people's exercises in the Auditorium, the entire congregation marched to the new Association Building, which was formally dedicated "to Almighty God, to be used for His glory, in the transaction of all business, whether secular or religious, . . . and such other

exercises as may not be inconsistent with the doctrines, discipline, or usages of the Methodist Episcopal Church." On this occasion the first letter received through the new Post Office and the first telegram transmitted from the new telegraph office were read aloud amid hearty applause. One year instead of a monument, the anniversary offering was the six new artesian wells. In 1887 the new Young People's Temple was consecrated, and two years later Thornley Chapel was dedicated, on Anniversary Day.

Of late years memorial exercises have been combined with those of the Anniversary. But originally the two were quite distinct, and the "birthday" of Ocean Grove was wholly a joyous and festal occasion.

#### MONUMENTS AND FOUNTAINS

It was in Memorial Park on the sixth anniversary of Ocean Grove that a "memorial vase was erected." Not only was it intended to commemorate the first religious service held upon the grounds, but to provide a place on which might be inscribed the names of the members of the Association who had died, such carving to be upon the marble slabs found upon the several sides.

On the seventh anniversary, after the Young People's celebration in the Auditorium in the afternoon, the vase in Centennial Park, opposite the Arlington, was dedicated to "the young people of Ocean Grove."

At the eighth anniversary exercises, which were again conducted mainly by the young people, a large vase filled with flowers was unveiled and dedicated to the Pioneer Women of Ocean Grove. This vase stood originally just at the head of Ocean Pathway, but has since been moved somewhat to the south.

On July 4, 1878, after the Independence Day celebration, following the parade of the McKnight Rifle Company under command of Captain Lewis Rainear, a company of citizens joined them and marched with them to the foot of Main Avenue, where the Statue "Angel of Victory" was unveiled. The plot upon which the statue had been erected was named "Monmouth Place" in honor of the battle of Monmouth. There were short speeches of presentation and reply, after which the procession moved to the Auditorium, where the usual Independence Day exercises occurred, with an oration by the Rev. Charles R. Hartranfft, with music under the direction of Willisford Dey, Esq.

The tenth anniversary of Ocean Grove was celebrated as a great occasion, in the morning, afternoon, and evening. Bishop Simpson preached "eloquently and impressively from Isa. 6. 3."

In the afternoon, following the Young People's exercises, two statues were unveiled to the north and south of Ocean Pathway near the Auditorium, each bearing the figures 1869-1879, and were to commemorate the

first ten years of the founding of Ocean Grove. One bore the name "Grace" as an acknowledgment, and the other "Gratitude," as thanks.

The day's exercises were concluded by a prayer meeting, and concluded what to them was "the best anniversary we have ever held."

"Jennie and Joe," a new piece of statuary at the foot of Main Avenue, was unveiled in 1880, following a parade down Main Avenue by the children of Ocean Grove, escorted by the McKnight Rifle Company under Captain Rainear. A heavy wind and rain storm accompanied by thunder and lightning interfered with the public reception of the evening.



ANGEL OF VICTORY

Bishop Bowman preached on the eleventh anniversary. Following the young people's exercises, the people proceeded to the "newly erected fountain opposite the Bishop Janes's Memorial Tabernacle," at which time Dr. Alday read Dr. Ballard's "Apostrophe to Water," after which President Stokes said, "This fountain is dedicated to the friends of temperance, and to the perpetual use of pure cold water."

In 1882 the "Angel of Victory," which had been broken a couple of years before, had been repaired and was placed on its pedestal at the foot of Main Avenue. "Jennie and Joe," really a fountain, which had been placed there in 1880 together with a new fountain named "Good Will," were brought up near the Auditorium and unveiled there.

The anniversary exercises for 1889 were somewhat changed in character to make it the occasion of the dedication of Thornley Chapel. As the first meeting had been held in Mr. Thornley's tent, it was deemed especially appropriate that the dedication of the Chapel in his memory should mark the anniversary.

Preliminary services were held in the Auditorium, which were in the character of a tribute to Mr. Thornley as "the Christian merchant." The congregation then repaired to Thornley Chapel, where Bishop Foss, assisted by other ministers, dedicated the building. This building has since been in constant use the year round for religious services.

#### THE STOKES MONUMENT

At the semiannual meeting of the Association held May 15, 1902, a committee was appointed "for the purpose of erecting on these grounds, a



THE STOKES MONUMENT

suitable monument to the Rev. E. H. Stokes, D.D., LL.D.," the first president of the Ocean Grove Camp Meeting Association.

After deciding that the monument should be a bronze statue of heroic size, the services of Paul W. Morris were secured as sculptor. The cost was determined as not exceeding \$6,000, and the committee proceeded to solicit popular subscriptions. It is estimated that the entire amount col-

lected, including the basket collections, represented at least three thousand different subscribers.

The 36th Anniversary Day, July 31, 1905, was fixed as the most suitable time for the unveiling of the statue. On this occasion an address was made by Governor Stokes, and an oration delivered by Bishop Spellmeyer, while the unveiling was done by A. H. DeHaven, Esq.

In reporting this event to the Association, the Committee congratulated the friends of Ocean Grove that there was permanently erected "in our midst, a constant reminder to one who planned and executed long and well in the upbuilding of this city by the sea."

The death of Dr. Stokes occurred on the evening of July 16, 1897, when "the great sorrow whose shadow had for months been falling before us was realized in the presence of such members of the Association as could be gathered together; after an impressive prayer by Bishop FitzGerald, our beloved president departed for heaven."

A meeting of the Emergency Committee, called by the vice-president, was held in the reception room of the Auditorium, to take into consideration the arrangement of appropriate funeral services in memory of the deceased president, at which Monday, July 19, 1897, at 2 o'clock P. M., was the time fixed for the solemnities. The members of the Association were invited to attend in a body, and a committee appointed to arrange these services in connection with the family of the deceased president. A committee on resolutions was appointed, who reported that:

*Whereas*, It has pleased Almighty God, in a wisdom which is beyond our comprehension, to remove from us our beloved president and pastor, the Rev. E. H. Stokes; therefore

*Resolved*, 1. That in the decease of the Rev. Ellwood H. Stokes, D.D., LL.D., the first and only president of the Ocean Grove Camp Meeting Association of the Methodist Episcopal Church, we have sustained a loss which to human foresight seems irreparable.

*Resolved*, 2. That his eminent abilities, cultured by continuous application to the duties of his offices of president and pastor; his impressive personal presence, always inspiring respect; his courteous and genial manner, illustrative of large kindness of heart; his patient and generous nature, ever more considerate of others than himself; his wise administration of business, through which our phenomenal success has largely been attained, all crowned with the fullness of a spirituality which shone transparently through the deeds of his daily life, entitle him to a record rarely accorded to men in any position.

*Resolved*, 3. That in a sorrow which has no expression in words, we feel deeply grateful that for nearly twenty-eight years he has been permitted to exercise among us the duties and privileges appertaining to his high office. That we find in the example of his life, and the peaceful trust of his death, a powerful incentive to follow him as he followed Christ, so that when we too shall be called away from time, we may enjoy his fellowship again in the world where his Divine Master has said to him, "Come up higher."

That we tender to his bereaved widow, who for over fifty years has been the beloved companion of his life, and to the other members of his family, our deepest sympathy in their sorrow, and pray the God he loved and served to be their God for ever and ever.

J. R. DANIELS,  
J. H. ALDAY,  
A. E. BALLARD,

*Committee.*

Copies of the resolutions were ordered to be sent to members of the family and public press.

It was ordered by the committee that the funeral service should be the order of the Ritual of the Methodist Episcopal Church, and that notices be sent to all members of the New Jersey Conference; that invitations be issued to Asbury Park officials, and that proper arrangements be made for seating the family, the Association, and all invited individuals or companies.

It was ordered that the body should lie in state from Monday, 6 P. M., to Tuesday, 6 A. M.

A special palace car was ordered from the Pennsylvania Railroad Company, in which to convey the family and friends to the cemetery at Haddonfield, where the final interment would take place.

The Rev. J. R. Daniels was appointed to superintend the leave taking of the people.

It was announced that Bishop FitzGerald had consented to preach the funeral sermon, and Bishop Newman was invited to participate in the services.

While the death of Dr. Stokes was not altogether unexpected, it was somewhat confusing, for all the details of the summer program had been in his special charge. The Devotional Committee, however, consisting of A. E. Ballard, J. H. Alday, and J. R. Daniels, immediately took charge, so that it was said "all our work, both spiritual and secular, moved forward without any apparent lessening of force."

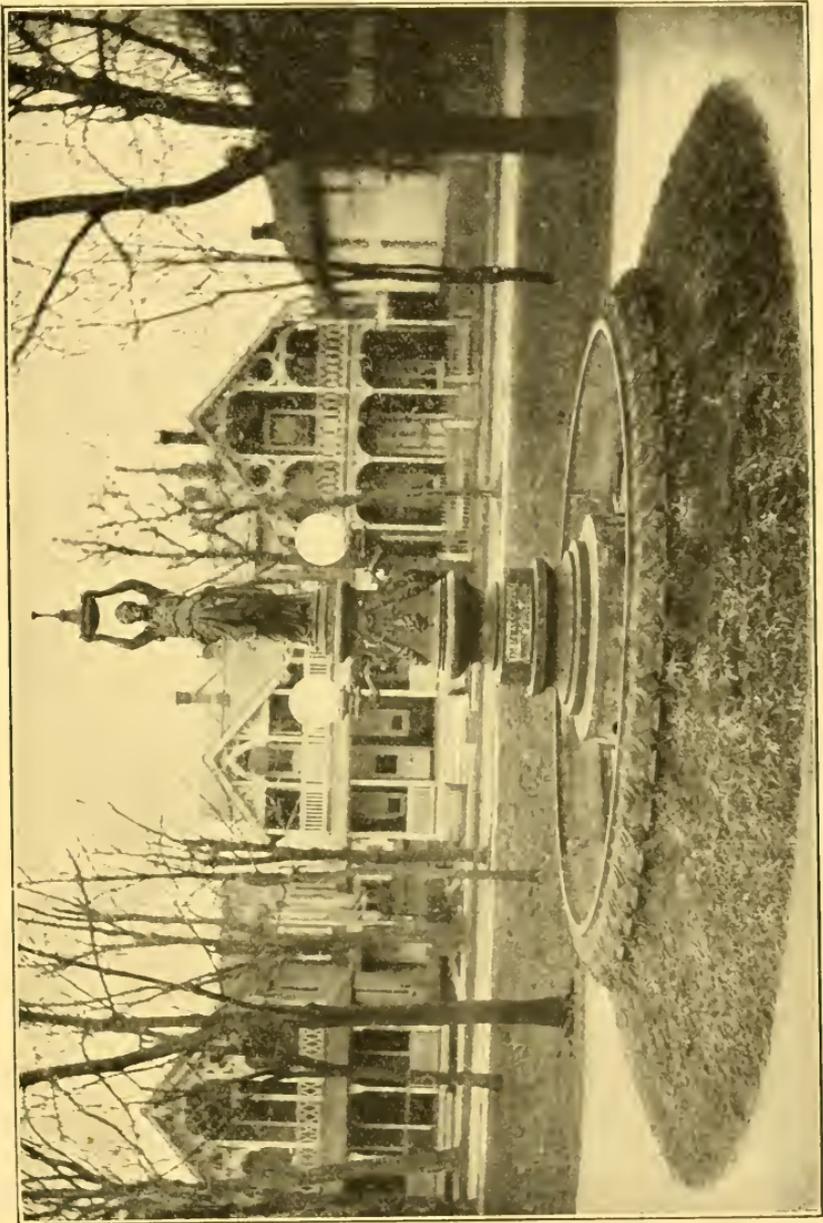
#### THE ALDAY MEMORIAL FOUNTAIN

One of the most recent and beautiful of the enduring recognitions with which Ocean Grove has begun from time to time to honor some of those who have signally helped in the making of her character and fame is the John H. Alday Memorial Fountain.

This graceful tribute of affection and remembrance was erected in 1915 and was most appropriately placed in the center of Woodlawn Park, the prettiest of Ocean Grove's little green parks and close to the home (for many years) of him whose name and work it commemorates. It is also so situated that nearly every one who visits the place, coming in by the principal entrance at the head of Main Avenue, is sure to catch at least a glimpse

of it within a minute or two of his arrival and have his first impression of Ocean Grove and its attractiveness enhanced by this new embellishment.

To thousands who have long known Ocean Grove, no monument of



THE ALDAY MEMORIAL FOUNTAIN IN WOODLAWN PARK

bronze is required to keep the memory of Dr. Alday fresh. Many there are to whom it can never seem as if his presence had altogether left the haunts he loved so long and so well. On the Auditorium platform, in the

Tabernacle, in Thornley Chapel, at Saint Paul's Church, or passing up and down beneath the trees that shade the pleasant streets, one still can seem to see, as in the years gone by, the tall, impressive figure, the grave yet kindly face, and the luminous smile always ready to greet a friend or to gladden the heart of a little child.



JOHN H. ALDAY, M.D.

(Elected to fill vacancy in the Association caused by the second death among the charter members.)

But every year brings new friends to add to the old, or to take their places, and so there are always some to whom the best known of yesterday are strangers to-day. Therefore it is most fitting that such remembrances should be placed, and none is more suitably rendered than this.

There are few, even of the oldest residents, who can recall a time when Dr. Alday was not part and parcel of Ocean Grove. Although not a charter member of the Association, when, in the third year of its history, the deaths of three of the founders made their places in that body vacant,

he was elected to fill one of the vacancies. The other two chosen at the same time were his friends the Rev. J. R. Daniels and the Hon. J. L. Hays, one of whom preceded and the other followed him, at intervals of but a few years.

From the time of his election until his death, Dr. Alday was constantly identified with the life and interests of Ocean Grove. He soon built a cottage here, later erecting a more substantial and spacious residence, and for many years made the place his permanent home. Previous to settling here he had been actively engaged in ministerial work as a member of the Philadelphia Conference of the Methodist Episcopal Church. He filled several important appointments, and his career was marked by distinguished success, both as a pastor and in the conduct of revivals. It was to these that, until the very end of his life, he loved best to refer in intimate conversations with his friends.

To the principles and early traditions of Ocean Grove Dr. Alday's strongly religious mind, as well as his warm sentiment, gave the most unreserved adherence. He believed profoundly in the future of the institution, but only as it maintained its loyalty to the spirit in which it was founded. In all its spiritual and intellectual work he was most earnestly active, holding successive responsible positions both on committees and in the conduct of public services. Especially in the summer morning meetings in the Tabernacle and those held on Sunday afternoons in Thornley Chapel through the remainder of the year—except in the months which the state of his health obliged him to spend with his family in the South—he was a faithful leader.

In the other relations of life he was ever the genial friend, courtly in manner, warm in sympathy and practical in its expression. For children he had a singularly loving heart and a "way" which seemed to be irresistibly winning. The little folk always loved him, and it is said that in his earlier practice of medicine it was with them that he had his most conspicuous success.

It seems, somehow, peculiarly fitting that the memorial to a man like John H. Alday should take the form of this bronze fountain, with its constant stream of pure, clear water. Such was his life, a continuous out-giving of help and inspiration and pure, ennobling influence.

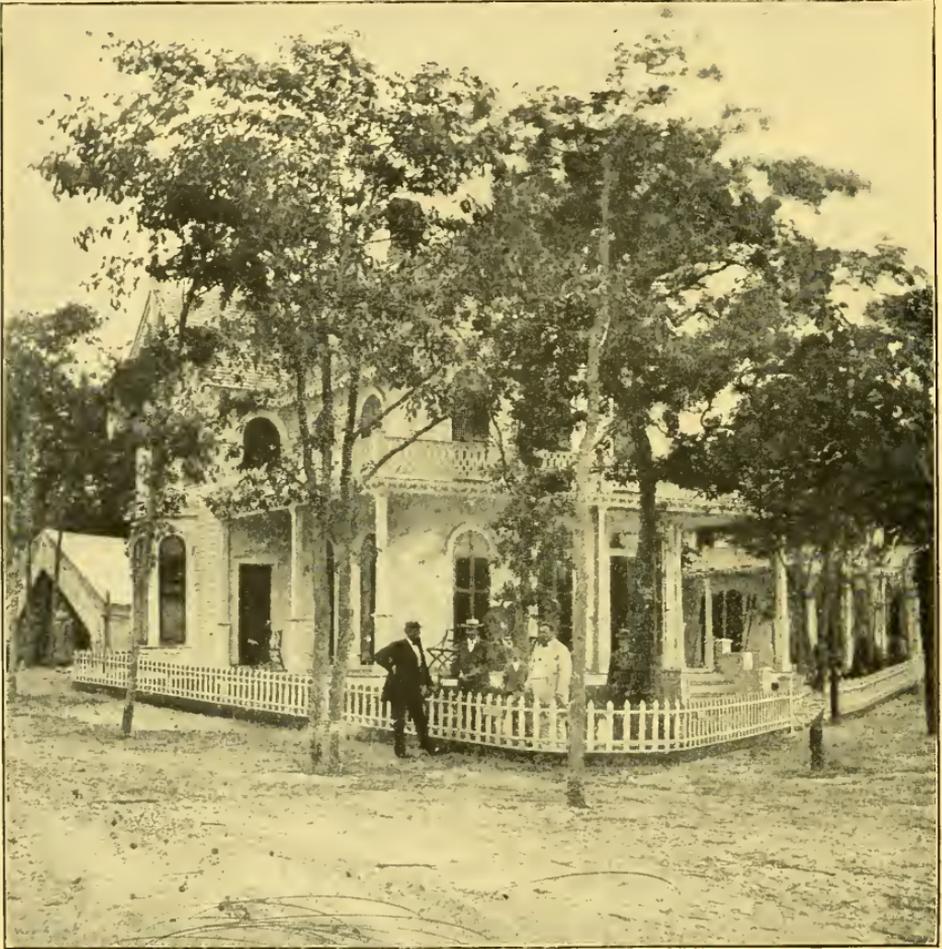
## NOTABLE EVENTS

There have been many notable occasions at Ocean Grove, so numerous in fact that it will be impossible to mention them all.

Early in its history, however, there was one of unique character, as it illustrates the feeling which existed among the residents.

## THE OSBORN COTTAGE

In the first annual report the president, Dr. Stokes, recommended that a cottage be provided for the superintendent, the Rev. W. B. Osborn, "as a testimonial of esteem and in further consideration for the labors ren-



THE OSBORN COTTAGE

dered." Mr. Osborn, it will be recalled, was the founder of Ocean Grove. The Association funds were too low to admit of this particular recommendation, though all felt the propriety of the suggestion. As the years passed on, Mr. Osborn relinquished his position and removed to Florida. His intention to return having been learned, the matter was taken up again, and under the direction of Mrs. John S. Inskip, the wife of one of the charter members of the Association, the scheme to provide the cottage

was carried through successfully. The money was subscribed and collected, a cottage costing over three thousand dollars constructed at the corner of Pilgrim Pathway and Wesley Lake, and on July 15, 1873, the cottage was presented to Mr. Osborn who, it is said, was "overcome by this unexpected kindness." Dr. Stokes delivered an historical poem concluding with "O, Pioneer Brother, we welcome you now."

#### THE WEDDING ON THE BEACH

Another very interesting and unique event occurred in 1873. It was nothing less than a wedding on the beach at the foot of Ocean Pathway! The officiating clergymen were the Rev. J. S. Inskip, of the Ocean Grove Association, assisted by the Rev. J. D. Adams, then of Buffalo. "It was just at the sunset hour, by the ocean in the presence of thousands of witnesses where the beautiful ceremony of the church was pronounced. Silent and most impressive was the scene; only the measured dash of the surf and the voice of the officiating clergymen were heard. There was a harmony in the occasion of the surroundings, and the wedding on the beach seemed to be the poetry of marriage."

#### "A FREE LUNCH—ENJOYED BY ALL"

Independence Day celebration in the Centennial year—1876—was likewise "a grand celebration." Ocean Grove and Asbury Park united on this occasion. There was a procession of two military companies, members of the Ocean Grove Association, the Asbury Park Commissioners and many others marching through the Park and Ocean Grove to the Auditorium, where James A. Bradley, the founder of Asbury Park, presided. The music was rendered by the choir of Saint Paul's Church of Ocean Grove. Dr. Ballard delivered the oration, and at the conclusion "a free lunch was served"—all of which appears to have been "richly enjoyed by all."

#### PRESIDENT GRANT AT OCEAN GROVE

The fact that the founding of Ocean Grove and the inauguration of Ulysses S. Grant as President of the United States took place in the same year is not in itself a sufficiently remarkable coincidence to receive much emphasis, even from a sentimental point of view. But the accompanying fact that the infant resort was located so near to the President's summer home at Long Branch, and that its first years and period of most phenomenal growth coincided with his two administrations, is somewhat more significant. For this no doubt had much to do with the friendly interest which Grant always manifested toward the place.

During those years it was no infrequent thing to see him at Ocean Grove. Gray-haired men and women who were children here in the sev-

entireties remember quite distinctly his occasional visits to these grounds and the keen thrills of excitement that ran through young, hero-worshipping hearts on the days when the news spread—as such news would—that Grant was here.

Some of these visits were by invitation and in a sense official. One such was on Independence Day in 1875. The day was really the fifth of



ULYSSES S. GRANT

President of the United States 1869-1877

July, the "glorious fourth" having fallen that year on a Sunday. But the celebration was on the largest scale which Ocean Grove had up to that time attempted. A large and beautiful new flag was raised with appropriate ceremonies at the foot of Ocean Pathway. The Declaration of Independence was read by Joseph H. Thornley, Esq., of Philadelphia, and a patriotic oration was delivered by the president of the Association, Dr. E. H. Stokes. An invitation to be present on this occasion had been extended to President Grant, who accepted graciously, took an unassuming part in the

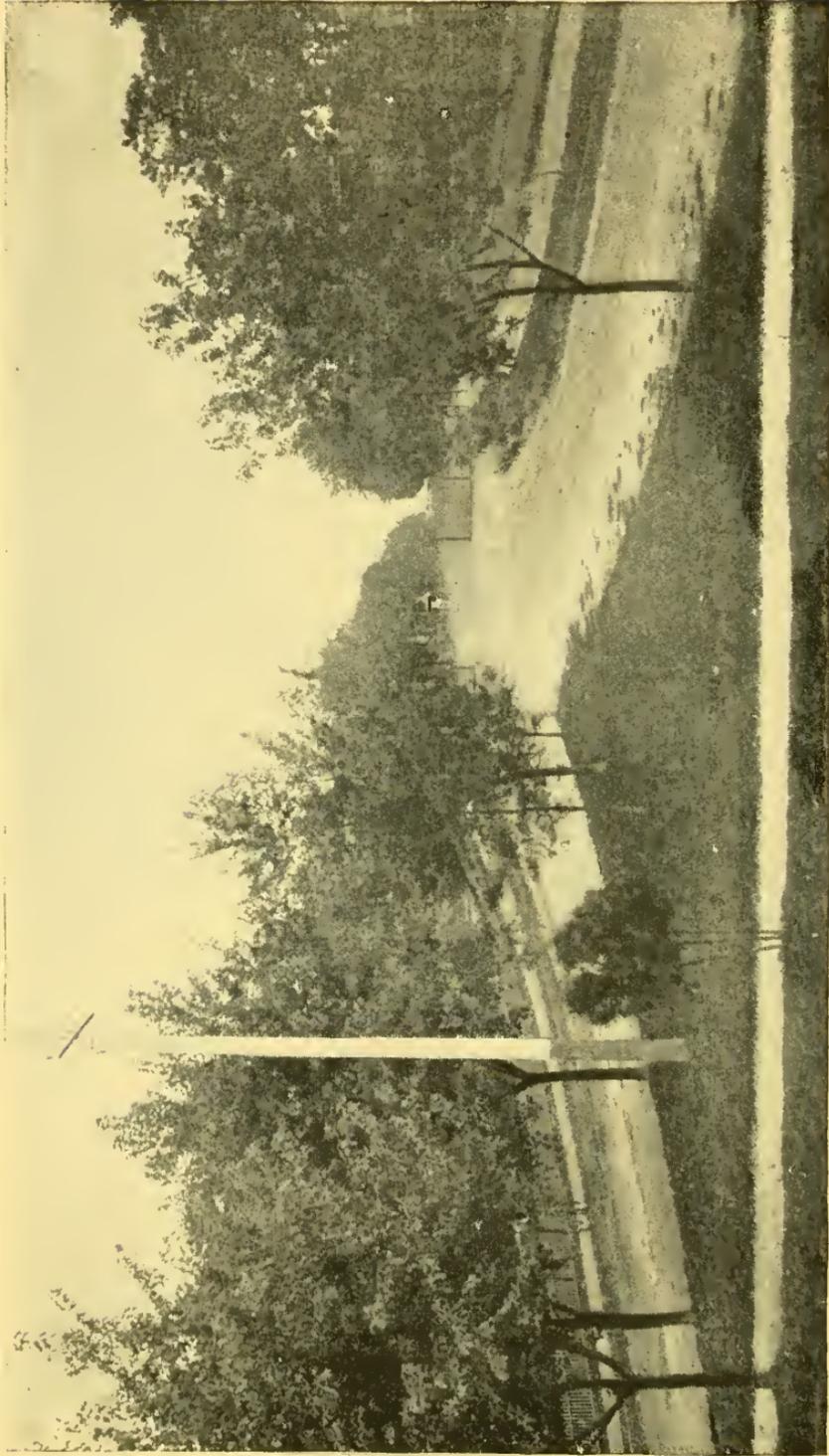
exercises, and afterward dined with the officers of the Association at the Pitman House.

Those who were present related with pleasure how, after the dinner, Mrs. Grant, who also was of the company, joined with others in the singing of patriotic and religious songs; and many still remember the hour that followed; when the President was conducted to the Auditorium, where a great crowd of people had gathered and where a kind of informal reception was held, the honored guest giving a generous and willing interval to handshaking. This privilege was especially sought and enjoyed by the many children present, and none entered more heartily into the spirit of the occasion than President Grant himself.

Again, on what was then called Anniversary Day, now known as Founders' Day, Grant was invited to be present at the commemorative exercises. This also was a notable occasion. A large congregation gathered at the Auditorium. The "stand" had been handsomely decorated with flags and flowers, most of the members of the Association occupying places upon it. Special music was prepared and other attractive features were introduced into the program. It was generally known that the President was expected, and there was a sense of disappointment when, at the time for the service to begin, the seat of honor prepared for him on the right of Dr. Stokes was seen to be still vacant, the chair on the left being occupied by Bishop Scott. But the disappointment was only for a little while. The distinguished guest had been unexpectedly and unavoidably delayed; but, rather than fail to keep his engagement, he arrived after the beginning of the exercises and during Dr. Stokes's Historical Address, which was interrupted long enough for the enthusiastic and affectionate welcome which Ocean Grove always had ready for the nation's hero.

Other visits were made quietly and without any of the pomp and circumstance attached to high position. Such, indeed, were always repugnant to the great and simple nature of the man. The matchless soldier and the nation's chief was also a dutiful son and brother, and during the time that his mother and sister occupied a cottage near Wesley Lake he came at frequent intervals to visit them. These trips from Long Branch were made by carriage, and the President's favorite pair of horses came in time to be as quickly recognized as the man himself. It is not surprising, perhaps, that Main Avenue, so wide and straight and smooth, offered to a genuine horse-lover almost irresistible temptation to speeding; but the big and commanding chief of police, who still holds the same position at Ocean Grove, testifies that on certain occasions when it became necessary for him to lift his hand as a warning signal the President always and instantly complied, reining in his spirited bays to a decorous trot.

But of all the visits of Grant to Ocean Grove, there was one which



#### THE OCEAN GROVE GATES

As they appeared at the time of the Sunday visit of President Grant when, accompanied by Dr. Newman (late Bishop New-  
man), who preached the morning sermon in the Auditorium, he alighted from his carriage and entered on foot "like any  
other law-abiding citizen."

left a peculiarly deep impression. It was on a Sunday in the height of the season. Dr. John P. Newman, afterward Bishop Newman, had been invited to preach at the morning service in the Auditorium. There were no Sunday trains at that time. In fact, the writer is not absolutely sure whether the railroad had as yet been extended to Ocean Grove or not, though he believes it had. Dr. Newman was Grant's pastor in Washington and his intimate friend. It happened also that at the time of his Ocean Grove engagement he was the President's guest in the Long Branch cottage. What more natural, then, than that the President should offer to convey the preacher in person in his private carriage to Ocean Grove and the Auditorium on that Sunday morning? This was the arrangement made and communicated to Dr. Stokes.

But with it arose an unanticipated source of embarrassment. According to the by-laws, no vehicle could be admitted to Ocean Grove on Sunday. The small gates were open for foot-passengers, but from midnight Saturday until the same hour on Sunday the large gates were kept tightly closed. What was to be done? Hundreds of visitors came every Sunday, in all kinds of conveyances, from the surrounding country; but they all alighted unquestioningly outside the inclosure and walked in. This involved no little exertion and sacrifice of comfort on a hot summer's day; for there were no pavements or concrete sidewalks in Ocean Grove then, and trudging through the soft sand and flying dust could scarcely have been agreeable. But law was law, in those early days, and was cheerfully respected.

Here, however, was an unforeseen situation. The President of the United States was about to honor the place with his presence. Could the law be set aside? On the other hand, could even seeming discourtesy be shown the President by asking him to get out of his carriage and walk into Ocean Grove like any common man?

Only the other day a lady who was a girl in her teens at the time, recalling the incident, said that she remembered hearing Dr. Stokes confess in a small circle of intimates how great disquietude the dilemma had given him, even robbing him of his sleep at night. But, with the simple directness of the large-natured man and true gentleman, the President of the Camp Meeting Association met the emergency. Candidly and courteously he wrote the President of the United States, setting the case before him. And Grant rose to the occasion with a fineness and nobility that will make his memory forever revered in Ocean Grove. "Who should regard and uphold the law, if not the chief magistrate of the nation?" he replied. "Enforce your rules. When I come to Ocean Grove on Sunday, I will walk in like any other law-abiding citizen." And this he did.

After the close of his administration Grant still came sometimes to

Ocean Grove. On Sunday, August 13, 1882, he was present at the anniversary service of the Woman's Foreign Missionary Society. The anniversary sermon was preached by Chaplain (afterward Bishop) McCabe, and after the sermon Grant's venerable mother was made a life-manager of the society by the payment of \$100, while the ex-President himself became an honorary life-member by the payment of \$20.

Quiet, grave, unassuming, and undemonstrative, Grant came and went, maintaining to the very end of his life his friendly relation to this place. His last public appearance, indeed, was made in Ocean Grove, and his last public words were spoken upon the Auditorium platform. But this occasion was of too impressive a nature to be added to these reminiscences, and of it another will have the privilege of writing.

#### GENERAL GRANT'S LAST VISIT TO OCEAN GROVE

It was in the summer of 1884, one year before his death, that General Grant, long a familiar figure in this place, made his last visit to Ocean Grove.

The occasion was a Reunion of the Army Chaplains of the Civil War, growing out of the convention of the Christian and Sanitary Commissions of the Northern and Southern Armies, which had been held here the previous year and was in itself one of the most notable events which Ocean Grove had ever witnessed. Not many such gatherings, indeed, have been seen anywhere as this, in which thousands of men from all parts of the country, who had participated for the sake of cherished principles on both sides of the great civil struggle of twenty years before, assembled in the old auditorium to grasp one another's hands in peace and friendship. Over the convention, which continued from Friday, August 1, to Sunday, August 3, George W. Childs, editor of the Philadelphia Ledger and president of the Christian Commission throughout the war, presided. And so thrillingly interesting were all the exercises that it is difficult for one who attended most of them, and recalls vividly the intensity of the impressions made, not to dwell upon each one of the features that made up the three days' program—the beautiful sermon on "Broken Things," delivered Friday morning by Dr. Dennis Osborne, of India; the reception, on the same afternoon, to the Grand Army of the Republic, when post after post of veterans, marshaled by Major John C. Patterson, still an honored and beloved resident of Ocean Grove, marched into the Auditorium with music and waving banners, while an audience of five thousand persons, on a wave of feeling and enthusiasm, sprang to its feet and welcomed the heroes with cheers and waving of handkerchiefs; and the superb oration of the Rev. A. J. Palmer, then a young man, whose humor, pathos and eloquence

swayed the vast congregation and swept it to unprecedented heights of patriotic exaltation.

But it is of the reception given on the afternoon of the second day to General Grant that we have more particularly to write.

The time was a crisis one in the great soldier's life. Grant was no longer President. A physical injury had left him crippled to some extent, and his spirits were broken by reason of the failure of the firm of Grant and Ward in New York, of which his son was a member and for whose business calamities Grant himself had been sorely criticized by an unfriendly press. This was, in fact, the first opportunity he had had to meet any large company of his comrades, hundreds of whom were massed in the center seats below the platform, or any representative gathering of the Christian people of the country, since the lamentable business disaster. Naturally, the moment when he appeared, accompanied by General Richard Ogilvy and a little party of his intimates, was one of strained tension.

But an Ocean Grove audience has always been one sensitive to fine distinctions and responsive to fine issues. As the old commander and former President came slowly down the platform, leaning on his crutches and supported by George H. Stuart and the Rev. John Foster, to the seat placed for him at the side of Dr. Stokes, the vast concourse, moved by the united impulse of full hearts, rose to its feet and, with cheers and waving handkerchiefs, gave the wounded chief such a greeting and welcome as has perhaps never before been accorded to any visitor on these grounds. It was indeed, as Dr. Stokes said at the time, an ovation that defied description.



REV. A. J. PALMER, D.D.

As he appeared on the occasion of the last visit of General Grant to the Auditorium at Ocean Grove, in the summer of 1884.

The person selected and invited to introduce Grant to the audience was the young orator of the previous day, A. J. Palmer, a clergyman it is true, but a soldier before he had become a preacher. In fact, it is believed that he was the youngest member of the Union Army, having enlisted when barely fourteen and a half years old in Company D, the famous "Die-No-Mores," 48th Regiment, New York volunteers, in the summer of 1861. During his three years and two months of service, the lad had had a full man's share of military experiences. Captured in a night assault upon Fort Wagner, he was imprisoned in

Charleston and Columbia, South Carolina, in Dansville and Saulsbury, Georgia, and in Libby Prison, Belle Island, and Mayo's Prison, Richmond,

for nine months. But he had still his boy's heart and a boy's generous worship for the Commander-in-chief of the national army.

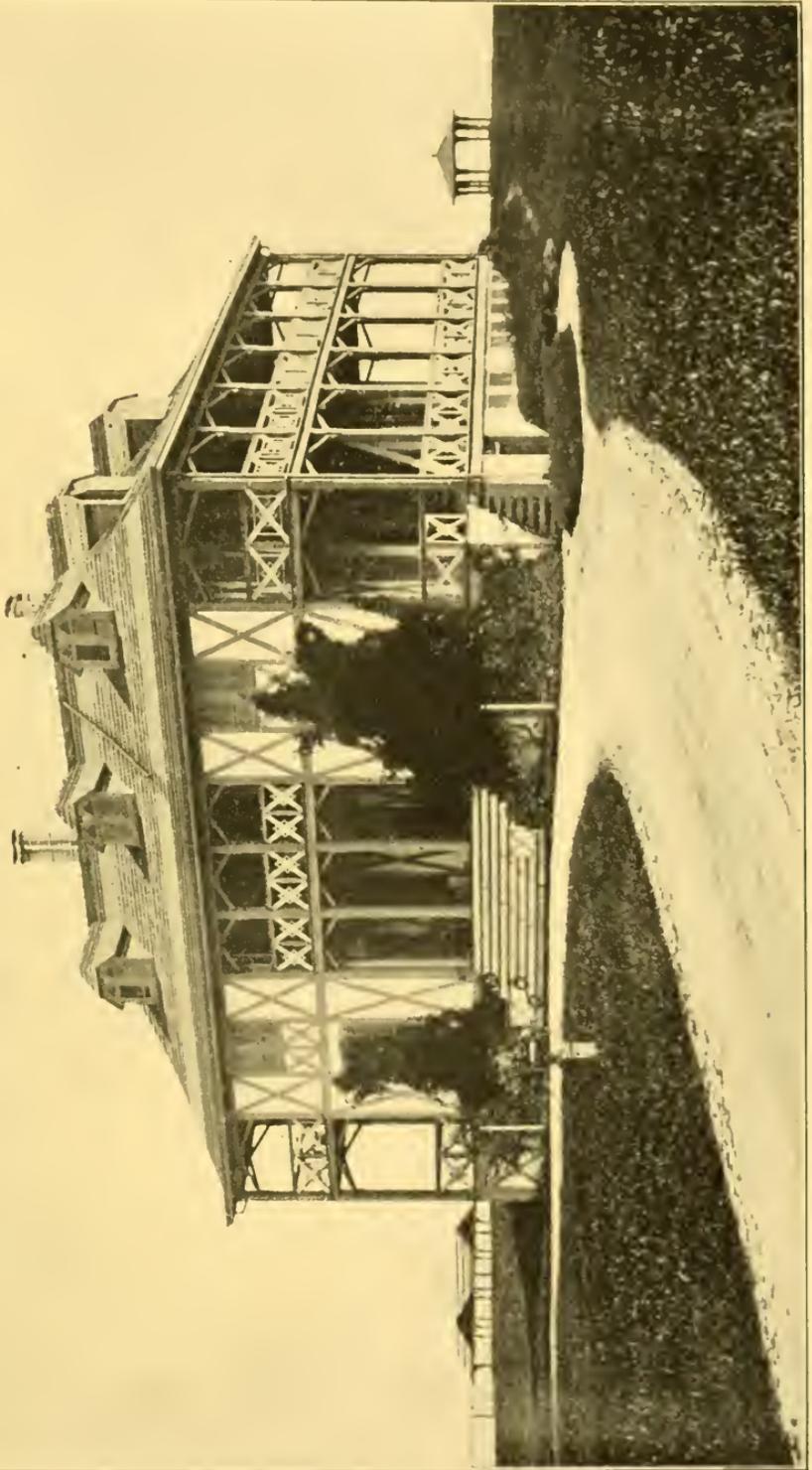
One evening last summer, this soldier lad, now a doctor of divinity and an officer of the Ocean Grove Association, strolling with a friend on the beach and sitting for an hour in the flooding moonlight, was induced to speak of that day of Grant's last visit here and his own personal memories of the occasion.

"How did you feel at having to introduce the General to that great congregation?" he was asked.

"Feel!" He gave a low, indescribable exclamation. "When I saw the crowd—and him—and realized the whole breathless situation, I remember saying to Dr. Sandford Hunt, also an old soldier, who sat next to me, 'I will give you ten dollars if you will make this speech and let me out.' But he shook his head. As I went forward and began to speak, for the life of me I didn't know what to say. On this same platform the day before I had addressed these same people for more than an hour. But I had a feeling that I was a sort of voice for all of my comrades, living and dead—the voice of the thousands of people who had followed this great soldier in his battles, speaking for him now the generous judgment of his countrymen. I began by saying that I was 'a very appropriate person to introduce him because he was the head of the army and I was the tail of it, but that there was only one of him, while there was a million of me!' The laughter and cheering that followed gave me time to collect myself and try to find my cue. All through my address I had a sense that what Grant craved was the true sentiment of the Christian people of the country—to know if they still trusted him; and that what the people wanted was an opportunity to express that trust. So for probably half an hour I kept feeling my way toward some opening that would make it possible to bring those two desires into coalescence."

How successfully this was done, many who were present remember. The young speaker was not long in finding his cue. And finally, carrying his hearers on the tide of his eloquence, he ran into a sort of gamut of the Union generals, which led by natural steps to the fitting climax. It was a tribute to one after another of the Union commanders, from "Thomas, standing like a rock at Chickamauga, to Hooker, climbing Lookout Mountain; Sheridan awakening one morning at Winchester 'mid crash of defeat and sleeping that night at Fisher's Hill 'mid shouts of victory; Sherman cutting their land in two; Burnside, the rock of Knoxville," and finally to the "iron man" himself, "the peer of Wellington, Marlborough, or Hannibal," who sat so quietly there gazing out upon the sea of faces in the Auditorium at Ocean Grove.

There was a moment of electric silence. The General looked up into



THE GRANT COTTAGE AT LONG BRANCH AS IT WAS WHEN OCCUPIED BY PRESIDENT U. S. GRANT

the young man's face; the young man looked down with unutterable reverence into his. Then out of the full heart welled the one unstudied, simple sentence that finished the day's work—"And no combination of Wall Street sharpers shall tarnish the luster of my old commander's fame for me."

The effect was tremendous. This was what the people had been waiting for. The keynote was struck. And for many minutes the audience did nothing but cheer, some leaping upon their seats and throwing their hats, while the great space seemed like a foamy sea of fluttering handkerchiefs. Sometimes the applause would subside for a moment, only to rise again and again in great waves of enthusiasm.

At last Grant got upon his feet and attempted to speak. He said that when he came upon the platform, an hour ago, he thought that he might say a word or two about the chaplains, whose reunion this was, referring to their devoted service and their goodness to "the boys," ministering to them in the hospitals and writing home letters for them. But when he had gotten so far, he burst into tears, adding, "but this young man has overcome me," and then cried as if his heart would break. Finally he took his seat. A moment later Palmer took his hand and he rose again, taking the young man's arm and saying with recovered calmness as they passed off the platform, that never before had he been unable to control his feelings.

This was the last time that the great General ever showed his face to his countrymen. Some few afterward saw him through the windows of his house on 66th Street, and some later, through the windows of his carriage, when they drove him to Mount McGregor to die. But this was his last public appearance.

On the Fourth of July the following year, 1885, at the close of the oration, the following telegram was drafted by a committee and sent to the hero and statesman, who was suffering with acute disease at Mount McGregor:

Ocean Grove, July 4th, 1885, 12 o'clock.

To General U. S. Grant:

The citizens of Ocean Grove, N. J., assembled on this anniversary day, wish to express to General Grant and family the assurance of their undying remembrance, deep sympathy and fervent prayers, with the hope that his life may yet be spared to the nation and that at last he may rest with God.

E. H. STOKES,  
C. SCOTT,  
M. E. CLARK.

Early in the afternoon the following was received:

Mount McGregor, N. Y., July 4th, 1885.

To E. H. Stokes, C. Scott, M. E. Clark:

Please return my thanks to the citizens of Ocean Grove.

U. S. GRANT.

Among the reminiscences shared on that moonlight night last summer, Dr. Palmer gave this also, which has a touch of personal interest :

"When Grant was dead, at the memorial service held in the Academy of Music in New York—in some acknowledgment, I suppose, of my having spoken those words at Ocean Grove for his comfort—his family invited me to share with them their box, and at the conclusion Colonel Grant wrote across the edge of his program these words: 'To my father's last friend, with the love of his son, Frederick D. Grant'—and gave me it to remember him by. I have left it in my will to my eldest son."

Ocean Grove has had other great days, has received other Presidents and statesmen ; but except that Abraham Lincoln might have made as great a day by his presence, no other American of our generation has so conquered the world's esteem because of the greatness of his deeds as the quiet man who came to us when his heart was heavy, his step faint, his eye dim, and was comforted.

#### GARFIELD AND OCEAN GROVE

It was as a private citizen, a few years before he became President of the United States, that Garfield first came to Ocean Grove. Wishing to spend a few quiet days in rest and recreation in congenial surroundings on the seashore, he selected this place, coming with his family and making his temporary home at the old Main Avenue House, on the corner of Main and Beach Avenues. Very little stir was made by the visit, the already distinguished Ohioan passing his time so quietly that only comparatively few persons took note of his presence. It was, in fact, only after his elevation to the highest office in the land, and still more after his tragic and untimely end, that residents of Ocean Grove and its summer visitors began to realize the distinction conferred upon the place by his short sojourn here. The Main Avenue House in particular came to enjoy a certain prestige from his previous presence there. Strangers flocked to look at his autograph in the hotel register, and the proprietress of the house, Miss M. Crossett, took a quite pardonable pride in showing her guests the armchair which Garfield had purchased for his personal use during his stay and in which he used to sit on the veranda gazing out on the sea. The chair was left behind when he departed ; and probably no souvenir in Ocean Grove has ever been held in greater honor than this. Not long since a gentleman of considerable prominence and influence in both New York and New Jersey, who is also still a frequent visitor to Ocean Grove, relating certain boyhood recollections in a company of friends, mentioned having been taken by his father to see these mementoes and described the deep impression made upon his childish mind by the occasion.

The only time that Garfield was seen at Ocean Grove after the be-

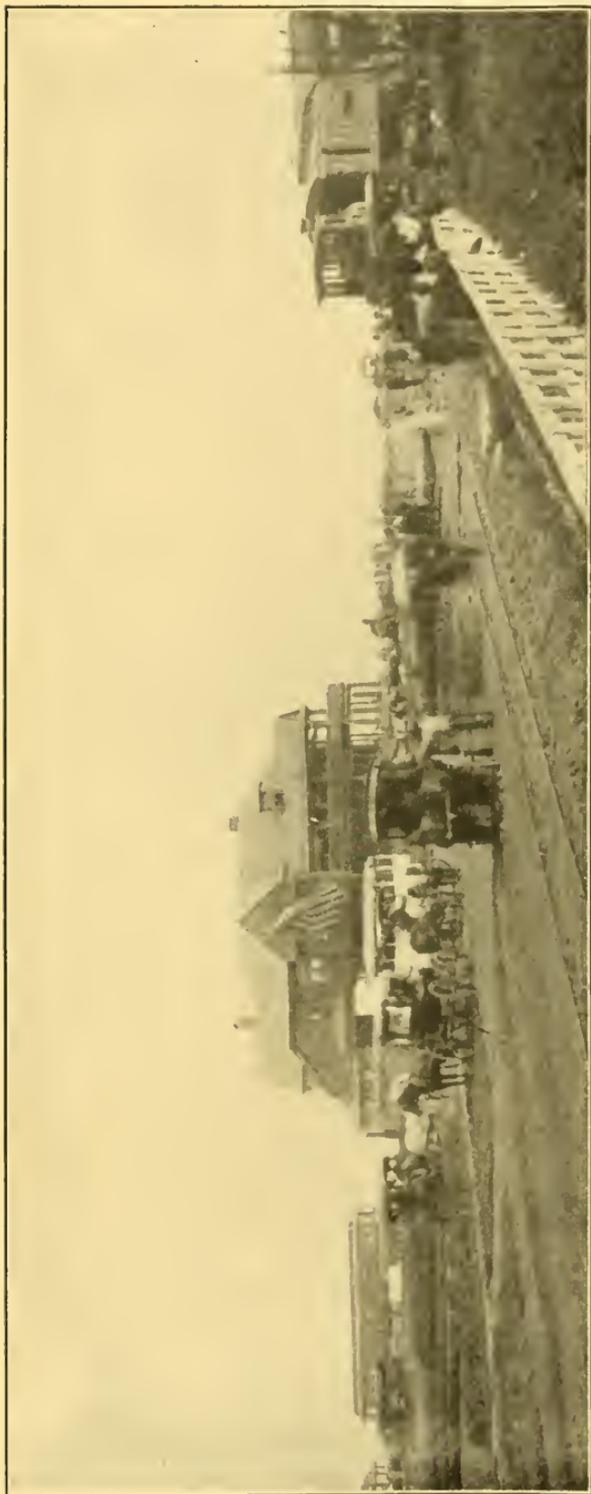
gining of his short presidency was on the 18th of June, in 1881. The first express train of the season went through on that day, leaving West Philadelphia at half past three in the afternoon for Ocean Grove and Long Branch, under the convoy of Mr. James Riddle of Manasquan, referred to in a local paper of the time as a veteran and model conductor. The train consisted of nine cars, one of which was the special car of President Garfield and his family. From the time of leaving Philadelphia until that of arrival here, the President had kept himself aloof from observation. During the halt at this station, however, and while the train was being nearly emptied of its passengers, Garfield, moved perhaps by some pleasant recollection of his former visit and interested in the evidences of the marvelous growth and prosperity of the place, of which some glimpse could be obtained even from a car window, looked out on the lively scene.

It was inevitable that the often-photographed face should be recognized as soon as seen. In a moment a rousing cheer went up from the crowd of alighting passengers, stage-drivers, baggage-men and platform loiterers. This the President very graciously and gracefully acknowledged as the train moved on, conveying him to his destination at Elberon.

Once again President Garfield passed through Ocean Grove. But on that day there were tears and bowed heads, instead of hand-clappings and cheers, from the hundreds who stood anxiously on the same platform.

Just two weeks from the day of the ovation just described, the news had flashed across the country that the President had been stricken down by an assassin's bullet in the Pennsylvania Railroad Station at Washington. Notwithstanding the common knowledge of the political strife that had centered around him for months, the tidings were at first received with utter incredulity. With their confirmation, consternation spread through the length and breadth of the land. At Ocean Grove the sad intelligence was received much the same as elsewhere. In the words of Dr. Stokes, "every heart was sad and every countenance betokened grief." During the eighty days that he lingered President Garfield was constantly in the thoughts and prayers of the people, and the records show that at Ocean Grove, besides the petitions in the regular services, seven special prayer meetings were held on his behalf, from half an hour to two hours in length and unmeasured in sincerity and earnestness. The end of it all every one knows. But it may be said to the credit of Ocean Grove that even in such a time of testing, the faith of the people never degenerated into fanaticism or superstition, accepting with resignation and confidence the truth that "God moves in a mysterious way."

It was in early July that the dastardly deed was committed. As the President made the grave fight for his life on his bed in the White House at Washington, summer grew apace and the heat became so intense that the



THE GARFIELD TRAIN AND FRANKLYN COTTAGE

From a photograph taken on September 6, 1881, just after the arrival of the special train conveying President Garfield from Washington. The President's private car is seen to the left, the Franklyn Cottage in the center, the locomotive and baggage car to the right, while in the foreground appears the newly laid track leading from the main line of the railroad to the cottage.

attending physicians and surgeons became convinced that notwithstanding grave risks of removal, it would be the part of wisdom to find some quiet seaside place to which the sufferer could be conveyed and where the cooling ocean breezes might aid science in restoring him to health.

Quickly came the offer of the Franklyn Cottage at Elberon. With the swiftness of magic the Central Railroad of New Jersey built a siding and laid tracks from the main line directly across the beautiful grounds of the summer residents of Elberon to the very door of the cottage, in order that the President might be borne thither with the very minimum of danger and discomfort. And it is worthy of mention that, so far from resenting such disfigurement of their property as no other consideration would have induced them to permit, the kindly residents of Elberon regarded as the highest honor the presence of the sleepers and rails upon their velvety lawns.

On the day when the preparations were completed and the doctors agreed that, if ever, the chances of the removal might be taken, the Pennsylvania Railroad provided a special car and special train for the journey. All other traffic yielded right of way, and the distance was covered at slow speed all the way from Washington to Elberon.

It was of course known that the train must pass through Ocean Grove. Long before the hour of its arrival hundreds of persons had gathered upon the platform, desiring merely by their presence to express their sympathy with the sick President and his family. All spoke with lowered voices, and all eyes were turned down the track. As finally the smoke of the engine was seen, still far away, the tension increased. Then, as the train rolled near, all drew respectfully back from the track, men and boys instinctively removed their hats, and a hush fell upon the pitying throng.

Not in curiosity, nor because any one dreamed of getting a glimpse of the brave sufferer, but in solemn interest, every eye was fixed upon the President's car. All the shades were down, except that at a single window. From this looked out the sorrowful face of a young woman, recognized as the President's daughter, Miss Mollie Garfield. Then, slowly on and out of sight moved the train, followed by the hopes and prayers of all the people that benefit might come and the life of the President be spared.

The days that followed, until September 19, when the assassin's deadly work was completed, with their tale of alternating hope and despair, are matter of history. Nowhere were the bulletins watched with deeper interest than at Ocean Grove. After Garfield's death three memorial services were held here—one on the following evening, September 20; one on Sunday morning, September 25, in which the people of Asbury Park also joined; and a third in the Auditorium on Monday afternoon, September 26, at the hour of the President's interment at Cleveland, Ohio. At the last Dr. E. H. Stokes read most impressively the burial service of the church.

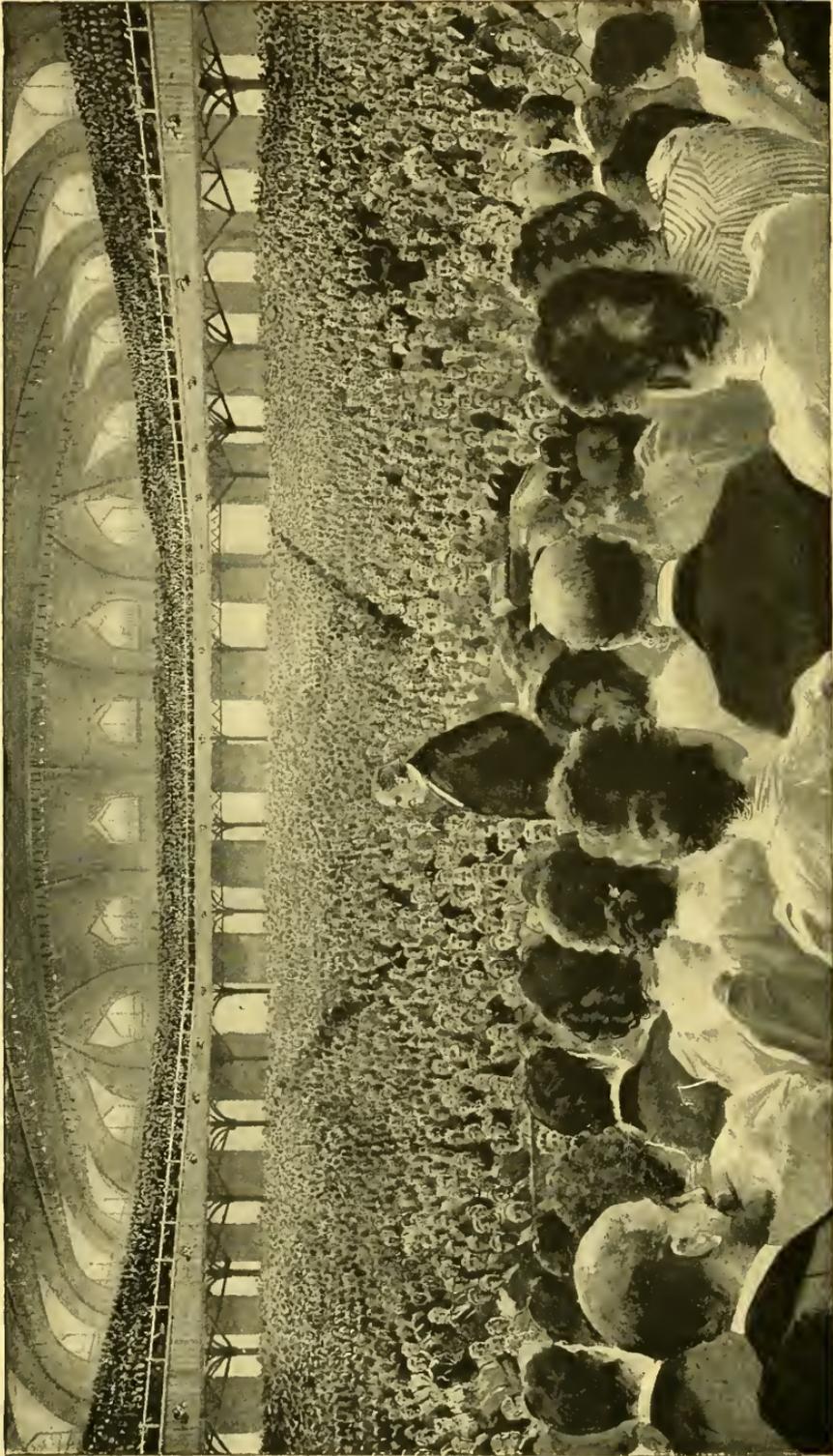
It may be of interest to add that at the close of the Auditorium service on that day an opportunity was offered, without solicitation, for any who wished to contribute toward the Garfield Monument in Lake View Cemetery, Cleveland. Baskets were placed in front of the pulpit, into which contributors might drop such sums as they desired, and in a few moments forty-five dollars had been deposited. A few months later a certificate was received by Dr. Stokes, as the representative of the people of Ocean Grove, for a total contribution of more than fifty dollars.

#### PRESIDENT MCKINLEY AT CAMP MEETING

When the announcement was made, on that Camp Meeting Friday morning—I think it was the twenty-fifth of August—in 1899, that President McKinley would be in Ocean Grove and at the Auditorium in the afternoon, a flutter of unusual excitement ran through the place. It was many years since a President of the United States had stood upon this platform. In days gone by President Grant had been a frequent visitor to the grounds, and it was, in fact, in the Auditorium that he joined for the last time in worship with a public congregation. But Hayes had never been here. Garfield, after his inauguration, had merely received and responded to a greeting in passing through. And now McKinley was coming!

Naturally, everyone wished to see and hear the President. Those who were present in the morning service, at which Dr. Luther B. Wilson, now Bishop Wilson, preached his moving and inspiring sermon on "The Prevailing Power of Humble Prayer," hastened home or to their boarding places to carry the news and return as speedily as possible. Housewives contrived easily-prepared and quickly dispatched dinners, and many a meal was consumed with little regard to the leisurely processes of digestion—or even left half eaten—in order that the diner might not lose a chance of a good seat. Even little children shared in the excitement and flocked to the Auditorium. Long before the doors were opened such a crowd had gathered on the outside of the building that the entrance, when afforded, seemed like a kind of orderly stampede. In a very few minutes every seat in the immense space was occupied and throngs were still trying to gain admittance or to find eligible standingplaces near the numerous doors.

The circumstances of President McKinley's visit were different from those that had attended the coming of any other dignitary. Efforts had been made to secure his attendance, with an address, at the Summer School of Theology or on some other occasion; but the cares and responsibility of state, along with the illness of his delicate and beloved wife, had prevented the carrying out of any of the successive plans made for this. Now that he was at last free to make the promised visit, the President came, not as a lecturer or high official, but as a member of the Methodist Episcopal Church



PRESIDENT WILLIAM MC KINLEY ADDRESSING THE CONGREGATION IN THE AUDITORIUM UPON THE OCCASION OF HIS VISIT TO OCEAN GROVE TO ATTEND CAMP MEETING, AUGUST 25, 1899

to the great Methodist Camp Meeting. There was therefore no elaboration of ceremony in his reception, sincere and hearty as was his welcome.

Nevertheless, it was necessary and fitting that the nation's Chief Executive should receive suitable recognition; and after a prayer by Dr. Lanahan, of Baltimore, and the customary Scripture reading by Dr. Thomas, of Philadelphia, Bishop James N. FitzGerald, president of the Camp Meeting Association, greeted the President of the United States, in the following well-chosen words, of which, happily, a verbatim report has been preserved:

It is my privilege and honor in behalf of the Ocean Grove Camp Meeting Association of the Methodist Church, and also in behalf of the thousands that are gathered in this city by the sea, to welcome to these grounds and to this Auditorium, his excellency, William McKinley, the President of the United States of America. And so, Mr. President, I give you greeting, cordial and heartfelt, in the name of the Association and in the name of the multitude here assembled, the church which we represent and of which we form a part, which has at all times, and in many ways, shown its loyalty to the government of which you are the distinguished head. We march under the flag that floats now directly above us, "The Star-Spangled Banner," and we also march under the banner of the cross. Between these two banners there is no conflict. They float harmoniously together, wherever the hosts of Methodists move. Both of them stand for righteousness, justice, humanity, and freedom. We regard the defense of the one the same as the defense of the other, and we consider the advancement of the one to be the advancement of the other. We call upon our children to enlist under the banner of the cross, and prove themselves to be good soldiers of Jesus Christ, and we also teach our boys, as you, Mr. President, and the Nation have well learned, to respond very promptly whenever a call comes from you to bear the starry banner to any part of our own land, or to any part of the world. To-day, on the other side of the globe, our sons and brothers stand for this flag, which is an emblem of liberty, and we who are here seek to lift higher and still higher that banner which is an emblem of "Peace on earth and good will to men." It is a joy to us, Mr. President, to know that, while as the chief ruler of our country, you are the chief standard-bearer, you also have delight in marching with the forces of the Lord, under the banner of the cross; that banner that, we believe, is to achieve victory to the ends of the earth and to signalize that "the kingdoms of this world will belong to our Lord and to his Christ"; and so, not only as the Chief Magistrate of our beloved land, but as a brother beloved, we welcome you.

As the President rose to his feet, at the conclusion of the Bishop's address of welcome, the vast congregation also rose, according him the customary graceful salute of waving white handkerchiefs, and remained standing while he advanced to the front of the platform.

The sight of the ten thousand upturned, waiting faces and of the ten thousand handkerchiefs, fluttering friendlywise, appeared to make a deep impression upon the President. For a few moments he stood in silence, looking out on the remarkable spectacle. Then he spoke, briefly, as follows:

Ladies and Gentlemen: I have no words with which to express my appreciation of your warm and generous welcome. I have come to pay my respects to the Ocean



THEODORE ROOSEVELT

As he appeared at Ocean Grove, July 7, 1905

Grove Association, and to thank it for the magnificent work it has done for us and that we want it to do for all people and all lands, which, by the fortune of war, have come within our jurisdiction. That flag does not mean one thing in the United States and another thing in Puerto Rico and the Philippines. There has been doubt expressed in some quarters as to the purpose of the government respecting the Philippines. I can see no harm in stating it in this presence—peace first, then, with charity for all, to establish a government of law and order, protecting life and property, and providing occupation for the well-being of the people, in which they will participate under the stars and stripes. Now, I have said more than I intended to. I only want to express, in conclusion, the pleasure it has given me to look into the faces of this great assembly of Methodists, and to receive your most gracious and splendid welcome.

During the address a few zealous kodakers, who had secured seats in the front row of the gallery, took photographs, more or less satisfactory, of the congregation and the speaker. At its close, prolonged cheering and a second waving of handkerchiefs testified the people's appreciation of President McKinley's presence and words. And then the honored guest quietly withdrew, leaving the incident fixed in the minds of the multitudes present as one of the most memorable in a memorable summer and indeed, in its way, in the history of Ocean Grove.

#### ROOSEVELT'S TWO VISITS

Two notable visits were paid to Ocean Grove by Theodore Roosevelt—one as governor of New York, the other as President of the United States.

It was through the enterprise and earnest personal efforts of Dr. J. E. Price, dean of the Summer School of Theology, that the first occasion was brought to pass, on August 3, 1899. It was Dean Price's fixed policy to bring to Ocean Grove during the ten days' sessions of his school the greatest men in their several lines that the country afforded, no matter how great the apparent difficulties that might be in the way. In that summer of 1899 no more conspicuous figure was in the eye of the world than that of the gallant colonel of the Rough Riders and the governor of the Empire State. It was then an almost unexampled achievement to draw such a man from the pressure of official duties to lecture to an Ocean Grove audience. On the other hand, no wider opportunity for influencing a representative American multitude could have been secured than was afforded on the Ocean Grove Auditorium platform on that August evening, and this perhaps Roosevelt of all men would not be slow to realize.

The subject of the lecture was "Practical Politics and Decent Politics." To good citizens and thoughtful men and women none could have been of more vital interest. The speaker, besides, was in the flush of honorable fame, already held high in the esteem of the nation which was to place him in a few years in the loftiest position in its gift. It was no wonder, then,

that not only the people of Ocean Grove but hundreds from adjacent and surrounding towns thronged the Auditorium on the evening set for his address. Every available inch of space was filled, many standing close to the doors on the outside, to hear—as a contemporary report expressed it—“the question of pure politics discussed by a man whose conduct in civil life had its reputation for purity and in the recent war as one of its most gallant heroes.”

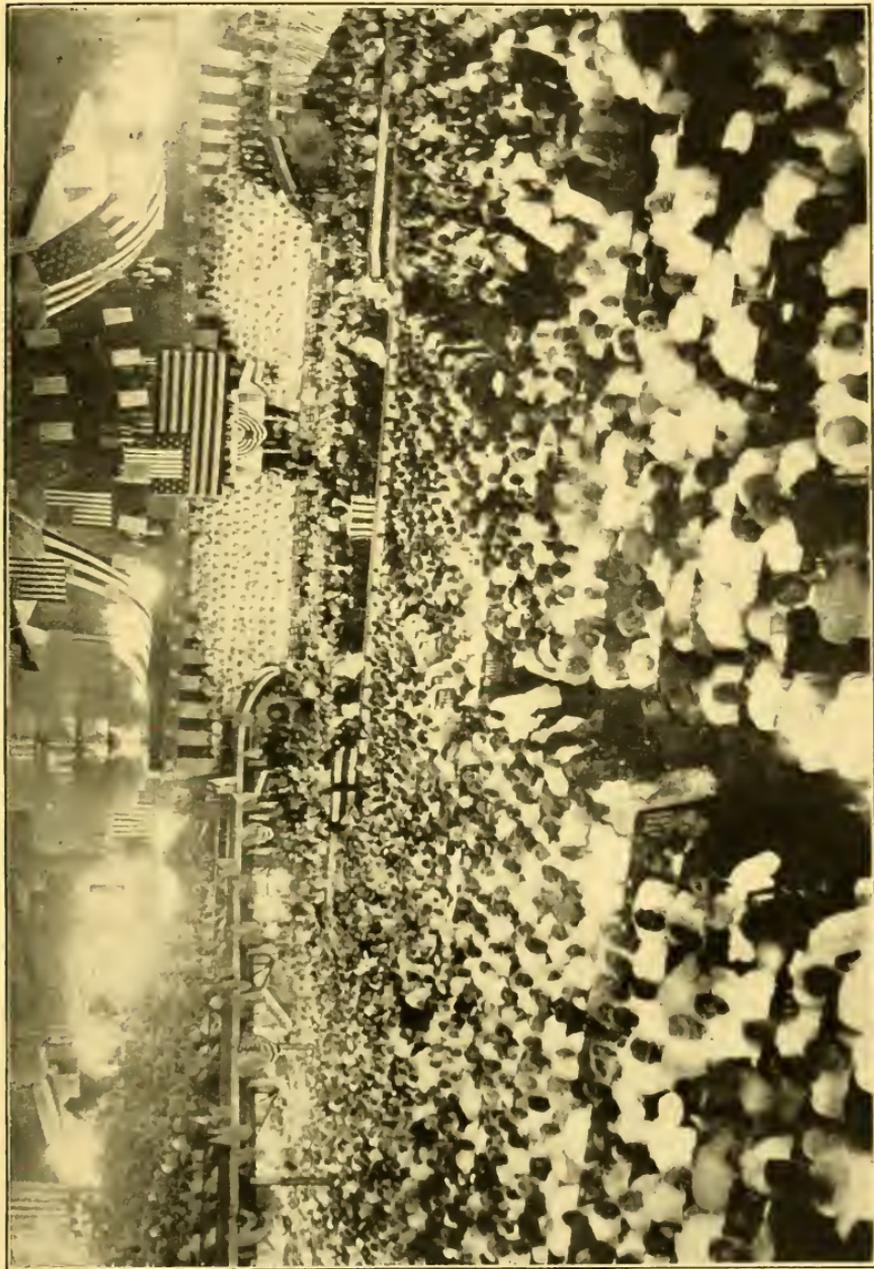
The lecture, possessing no party bearing, was universally conceded to be one of the best and most inspiring ever delivered on such a subject in Ocean Grove. Some even went so far as to pronounce it the very best. The political economy of our relation to the Philippines, with its purpose of elevating their civilization, was skillfully handled. The most thoughtful care and the courage of absolute honesty were strongly urged. Equally strong was the wholesome advice that the people of the country refrain from the wholesale and often unthinking abuse of men holding the dignity of office which has been so prevalent. At the same time the speaker pressed the holding of every public official to strict accounting for the slightest malfeasance in office. He advocated the breaking up of political rings, regardless of any temporary party defeat which might be the consequence of so doing, and maintained that in politics, as in business, conscience and religion should have a dominating influence. Incidentally a tribute was paid to early Methodism, as a body which had always taken the initiative in the purification of politics.

The occasion of Roosevelt's second visit was in connection with the Convention of the National Educational Association in 1905.

In every public position which he had held Theodore Roosevelt had been the friend of education and of educators. Nothing could therefore have been more fitting than that as President of the United States he should be invited to meet this body and deliver the closing address of the convention. And no act could have been more gracious than his acceptance of the invitation. The welcome to Colonel Roosevelt on his former visit had been enthusiastic. The reception given the President at this time exceeded anything of the kind ever seen on these grounds.

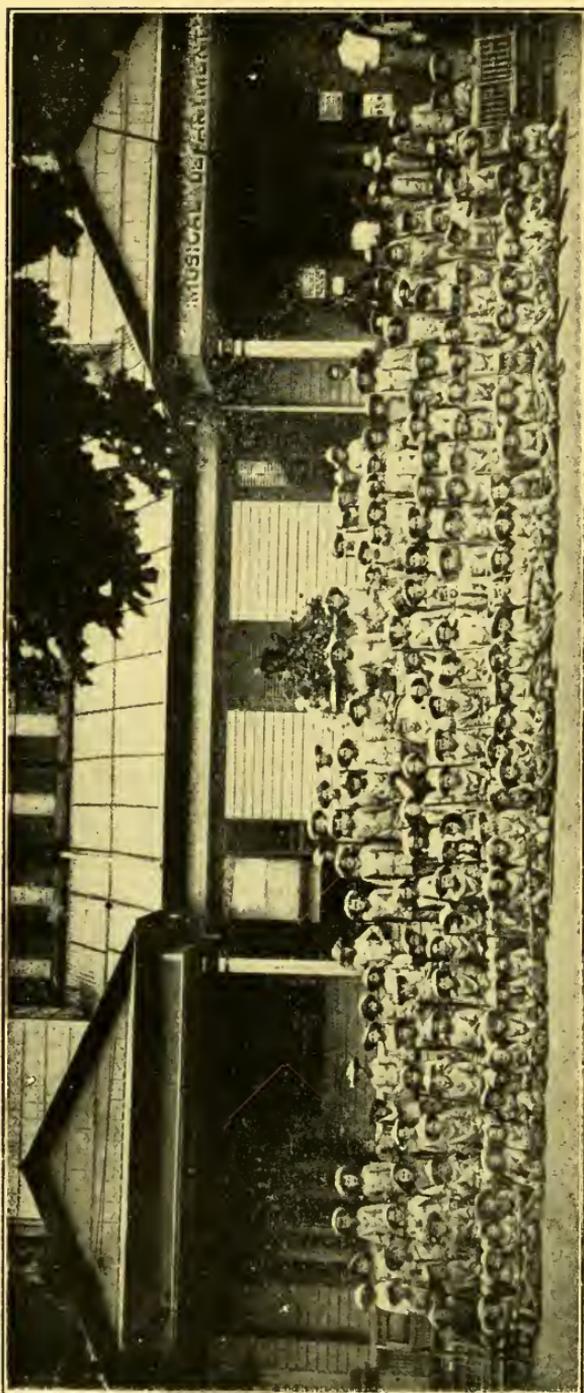
Roosevelt arrived in Ocean Grove from Oyster Bay, New York, at 2 P. M. on that day, July 7, accompanied by his private secretary, William Loeb, Jr., and a small party of friends. At the station he was met by a receiving committee made up of distinguished educators, Edward Caspar Stokes, governor of New Jersey; Bishop J. N. FitzGerald, and the Rev. A. E. Ballard, president and vice-president of the Ocean Grove Association; James L. Hays, president of the State Board of Education; and a large number of distinguished State representatives and United States senators, as well as local dignitaries. An escort of honor was furnished by the Third

Regiment New Jersey infantry from the State Camp at Sea Girt and the Second Troop of Cavalry of Red Bank, with their military bands.



PRESIDENT ROOSEVELT ADDRESSING THE CONVENTION OF THE NATIONAL EDUCATIONAL ASSOCIATION IN THE AUDITORIUM, JULY 7, 1905

Half past two was the hour appointed for the exercises in the Auditorium to begin. But long before that time the vast building was filled to its utmost capacity and surrounded on the outside by a dense throng. With



A TROOP OF OCEAN GROVE'S ROUGH RIDERS  
Organized by Tali Esen Morgan as a part of the Children's Festival Chorus and  
named in compliment to Col. Roosevelt

twelve thousand teachers in attendance upon the Convention and understood to have the preference in admission to the Auditorium, and with still more thousands of enthusiastic citizens eager to see and hear the President, it may be imagined, by those who do not know, what the press was like.

As the Presidential party entered the Auditorium at the rear of the platform a mighty cheer arose and the air blossomed with the waving of white handkerchiefs in a hearty greeting and salute. Prayer was offered by the Hon. Nathan C. Schaeffer, Pennsylvania State superintendent of public schools, after which Dr. William H. Maxwell, president of the Convention, introduced President Roosevelt to the audience with the simple but most impressive words: "Members of the National Educational Association, the President of the United States."

In an instant the vast concourse was on its feet as one body, and a second and long-continued welcome was accorded the national hero.

Roosevelt's address, which followed, was full of eloquence and inspiration to the teachers. It was acknowledged by a vote of thanks moved by John R. Kirk, president of the Missouri State Normal School, and seconded by Miss Katherine D. Blake, of New York, who evoked a round of corroborative applause by her characterization of the President as "the best-loved man in all the whole round world." The unanimous rising vote was given amid prolonged cheering and waving salutes.

At the end Tali Esen Morgan's trained Festival Chorus sang the "Hallelujah Chorus" from Handel's Messiah, supported by the Ocean Grove Festival Orchestra; and then the Presidential party withdrew, being escorted back to the station by the infantry and cavalry, friends in carriages, the inspiring bands, and an immense throng of folk on foot eager to do honor to the greatest man in America.

Fourteen years have gone by since that day, and many things then unforeseen have come to pass. But all who remember that occasion must agree that a greater occasion than "Roosevelt Day" has never been seen in Ocean Grove in all its history.

#### OCEAN GROVE, THE FORUM OF MR. TAFT'S ARBITRATION PRONOUNCEMENTS

It was on the evening of August 15, 1911, that President Taft made his memorable visit to Ocean Grove, where, before the assembled thousands and to the world at large he made the first pronouncement of his proposed arbitration treaties. Reporters from all the great papers were present, and telegraph instruments had been placed in the Auditorium office for the quick dissemination of his speech. Unfortunately, the weather was not favorable. It had been a warm, humid day. And it rained!

The arrangements for the visit had been approved by Major Archibald Butt, the President's military aide—who later lost his life with the sinking of the Titanic—whose duty it was to approve all schedules for Presidential visits, so that it would be known in advance how long each part of the program would take. Everything was in readiness for the arrival of the President of the United States. All hoped the rain would cease, but as the time passed the downpour increased. This was discouraging, but with characteristic cheerfulness the people of Ocean Grove accepted the situation philosophically, still looking forward with pleasant anticipation to greeting the President.

Owing to the storm and consequent wet and muddy roads, Mr. Taft, who traveled by automobile, was greatly delayed in arriving at Ocean Grove. He had accepted an invitation to dine with a friend whose summer home was a few miles distant, and upon his arrival at the Grove was to be tendered a short reception at the home of the late A. H. DeHaven on Ocean Pathway. While Mr. Taft was behind the schedule long before he arrived at the Ocean Grove gates, Major Butt subsequently said that the schedule arranged for Ocean Grove, and for which the Association was responsible, had been carried out perfectly. Time lost could not be made up; but after the President passed the portals of Ocean Grove everything went like clockwork, and Ocean Grove kept up to the schedule.

And how about the people who were waiting to greet another President of the United States upon his first visit to Ocean Grove? What did they do? They could not welcome him as he passed through the streets, because of the rain; therefore, partly for the sake of shelter and partly to be sure of comfortable seats from which to listen to the President's speech, they flocked to the Auditorium. Shortly after five o'clock—and the President was not due to arrive until 8:15—the building was thronged to its capacity. Professor Tali Esen Morgan, the versatile musical director of Ocean Grove, quickly grasped the situation and decided to lead the vast audience in its own entertainment while waiting. Sending for the organist, Mr. Clarence Reynolds, who quickly responded, he invited the people to sing. From hymns to patriotic songs and from patriotic songs back again to hymns the people sang, accompanied by the great organ; and during breathing spells the hymns and songs were interspersed with patriotic selections upon the organ. Thus the time passed and the people were scarcely sensible of what would otherwise have been tedious hours of waiting.

It was nearly nine o'clock before Mr. Taft and his party reached the Auditorium. The rain was still descending in torrents, flooding the streets; and it was a weird scene as the flaring electric lights cast shadows among the trees and gave glimpses of hundreds of people clustered under dripping umbrellas at the doorways of the Auditorium.

The Presidential party was preceded to the platform by Major Butt, who, in full uniform, stepped rapidly and with a martial tread as he passed from the side entrance around the edge of the platform to the center, where seats had been reserved for Mr. Taft and his party. Then came the President, followed by the Rev. A. E. Ballard, D.D., the venerable president of the Ocean Grove Camp Meeting Association, and the Hon. Woodrow Wilson, then governor of New Jersey. Following these came the rest of the party, including four stalwart secret service men, who took seats on the platform near the President. The people rose *en masse* to greet the President, while the organ pealed out its welcome in patriotic music.



HON. JOHN E.  
ANDRUS

Treasurer of the Ocean Grove Association, who welcomed President Taft.

After an appropriate prayer by the Rev. A. J. Palmer, D.D., a member of the Ocean Grove Association, the Hon. John E. Andrus, treasurer of the Association, who presided, and who at that time was also a member of Congress, introduced the President

in a short and happy speech, concluding by saying:

The Ocean Grove Association tenders a hearty welcome to the President, the governor, the invited guests assembled upon this platform, and to this magnificent audience this evening, and we trust the exercises of the hour will long be remembered and make a great event in the life of Ocean Grove.

The President, when the enthusiastic cheering permitted, proceeded, in a voice clearly heard by the ten thousand people crowded within the Auditorium and the outside attendance of nearly two thousand more, saying:

Mr. Chairman, Governor Wilson, ladies and gentlemen:

I am convinced from the description which your chairman gives of Ocean Grove, that it is a good place for a Washington man to come to, and I wish to-night, before this magnificent audience, I had the ability of speaking in such a way as to entertain you and make the effort you have made in coming here worth while. But we so-called statesmen in Washington have a good deal to do, and when we say anything we want to get it in such a form that it shall not be either misleading or furnish an opportunity to mislead. Therefore, I am going to ask you to give me the privilege of reading what I have to say to-night.

The imposing presence of President Taft fitted well with the Auditorium and with the great subject of arbitration instead of war as the last resort of dispute among the nations. While he announced that he did not expect its immediate ratification, yet the stand taken by the American people was such that it was among the almost certainties of the future that it would prevail among the nations, and the horrors and devastations of war

come to an end. He admitted that there were difficulties barring the path, but no difficulty that stood in the way of judgment of the American people



WILLIAM HOWARD TAFT

President of the United States, who made his first arbitration pronouncements in the Ocean Grove Auditorium

was insuperable, for they would not act without reason and would insist upon that reason being carried out until the result was accomplished. He said in part:

If I am wrong in my judgment—and I do not claim infallibility—and know that the enthusiasm of the cause may sometimes warp judgment, I am quite willing to abide the ultimate judgment of the people; but I deem it my duty, until I shall receive an adverse decision, to urge my views upon the Senate and to invoke the attention of the people to these questions and such expressions of opinion from them as shall influence a ratification of the treaties as they were signed.

If we are afraid to submit to an impartial tribunal, lest we may lose our case, then we would better go back to war as the only means of settling international controversies when negotiation fails. When we enter into an arbitration, or an agreement to submit our differences to an impartial tribunal, we must play the game.

It is generally quite impossible for a court to decide a case so that both sides shall like the decision, and a court to decide between nations cannot find it any more easy to do this than a domestic court does.

We cannot make omelets without breaking eggs; we cannot submit international questions to arbitration without the prospect of losing, and if arbitration is to be effective and is to cover the ground that shall really promote the cause of peace and prevent war, it must cover questions of the utmost interest to both countries; and therefore the loss of one country in the contest must be, of course, a serious matter to that country, and when it comes into an agreement for arbitration it must be willing to face the disappointment that comes from a serious loss thus imposed by an arbitral decision.

If the subject of arbitration is merely for discussion in peace societies and is only for the purpose of furnishing a text for an address—like I am delivering to you—and if the result is not to mean real victory for one party and real defeat for the other, certainly the time of diplomatic officers, who have many other things to do, ought not to be wasted on it.

I am very serious in my advocacy of arbitration as a means of settling international disputes, and I believe that you are. I am willing to abide an adverse decision in a court of arbitration for my own country even though it may impose a serious loss upon her, if the system of arbitration is to be made permanent and the court is of such a character that when I have a just cause I can count on receiving a just judgment.

A secular paper said of the occasion:

*Only in the Auditorium at Ocean Grove could such a scene be witnessed as graced the visit of President Taft. Ten thousand persons sat in the building, a panorama of faces representing the best people of the nation, stretching from rostrum to gallery, with row on row from apex to floor. As President Taft came on the platform there was a series of cheers, while thousands of handkerchiefs gave a white salute to the good Executive who had come to speak of peace—peace by arbitration of the nations: not that peace which comes from sanguinary fields with bloody corpses strewn. The President is a noble specimen of physical manhood. He looks like a President—he is a President in spirit and truth. His good face shone with a smile that would not come off as he earnestly urged his views as to universal peace, and that the hour might speedily arrive when nations should learn war no more.*

*Just prior to the introduction of the eminent statesman the splendid audience arose and sang Julia Ward Howe's "Battle Hymn of the Republic." In the midst of the stanza, "Mine eyes have seen the glory of the coming of the Lord," four*

*beautiful young ladies appeared in the loft near the grand organ, with long trumpets in their hands. They were clothed in dresses of the national colors—waist of stars on the flag in the field of blue; skirts of alternate red and white stripes. As they lifted the horns to their lips and the music therefrom joined with the organ and the voice of the many thousands, we felt somewhat as John must have felt on the Isle of Patmos in his view of the ecclesiastical choir in the new Jerusalem. It carried us beyond our surroundings; beyond the temporalities of the hour; beyond humanity, as it were, to the purer and better atmosphere of a more delightful country, whose ruler is Jehovah, King of kings, Lord of lords. Such was the inspiration given us at Ocean Grove! It was incomparable to any scene we have ever looked on, and we have been present at many great national gatherings of the people. No one in attendance last night will ever lose the vision as long as life shall last and the eye reflect.*

Following his visit to Ocean Grove, President Taft, in a letter to Mr. Andrus, wrote as follows:

The White House, Washington, August 16, 1911.

MY DEAR MR. ANDRUS:

Before beginning the duties of the day I wish to tell you how thoroughly we enjoyed last evening at Ocean Grove. It was a memorable occasion. You and your associates are to be commended for the service you have rendered to good citizenship in establishing a community of that character.

I thank you for giving me the opportunity to visit you there.

Sincerely yours,

(Signed) WM. H. TAFT.

### WILSON, OUR NEIGHBOR

Long before he became President of the United States, Woodrow Wilson was a neighbor of Ocean Grove. First as president of the State university at Princeton, afterward as governor of New Jersey, with headquarters in Trenton and at the summer military camp at Sea Girt, he was already more or less a familiar figure to thousands of residents and visitors in this resort. It was as governor that he made his first visit—the first, at least, of which the present writer has any knowledge—to the place.

For many years it has been an established custom at Ocean Grove to invite each newly elected governor of the State of New Jersey—within whose bounds Ocean Grove is located and by whose charter it was established—to be present and deliver the annual patriotic oration on the Independence Day next following his accession to office. The invitation is clearly understood to be entirely nonpartisan, the celebration never being permitted to take in any sense the form of a political demonstration. Indeed, it has always been of a strictly national character, all party politics being rigorously excluded.

Upon his election as governor, accordingly, Woodrow Wilson received the customary invitation of the Ocean Grove Camp Meeting Association, extended through a committee of which former Governor Edward Caspar

Stokes was chairman. This he graciously accepted, and so it came to pass that on the Fourth of July, 1911, the man who is now the Chief Executive of the American Republic was the orator of the day.



WOODROW WILSON, PRESIDENT OF THE UNITED STATES  
1913-1920

The Auditorium had been beautifully decorated with the national colors. The great organ and the Aida Trumpet Quartette filled its vast

spaces with inspiring music. The "Battle Hymn of the Republic" was sung with unusual effect by Donald Chalmers. Governor Wilson, attended by his staff, entered the place amid thousands of waving salutes and welcoming cheers.

There is an unwritten law that all functions in the Auditorium shall be presided over by a member of the Ocean Grove Camp Meeting Association. On this occasion the Hon. John E. Andrus, treasurer of the Association, presided and introduced the governor with a few well-chosen words of greeting. Upon the platform were gathered the trustees of the Camp Meeting Association, members of the State Legislature, and prominent officials of some of the nearby towns.

Governor Wilson's address dwelt upon themes involving the vital welfare of the nation, and was listened to with rapt attention by an audience of nearly seven thousand for an hour. It was said at the time that "the address was delivered with a graceful dignity, always characteristic of Governor Wilson's appearance, and left an impression that the high office to which the people had lifted him would never lose its dignity while to him was intrusted the chief magistracy of New Jersey."

The next visit of Woodrow Wilson to the Auditorium occurred on the evening of August 15, 1911, when President Taft made his memorable visit to Ocean Grove and delivered before the vast audience in the Auditorium his first pronouncement of the arbitration treaties advocated by him. Mr. Wilson, then governor of New Jersey, was present in his official capacity to greet the Chief Magistrate of the nation.

It was on this occasion that, after the Presidential party, which included Governor Wilson, had reached its place upon the platform of the Auditorium, the request was made of the President, that he stand while a flash-light picture be taken of the assemblage. He consented to do so, saying, as he graciously turned to the governor, "Providing Governor Wilson will stand beside me." Thus it happened that President Taft and his successor in the presidential office were photographed while standing together on the platform of the great Auditorium at Ocean Grove. Dr. Ballard, the venerable president of the Association, completed the group.

Still again during that season of 1911 was the governor and future President seen in Ocean Grove, the third visit taking place on the evening of September 5, when William Jennings Bryan delivered his famous lecture on "The Prince of Peace." On this occasion, however, Woodrow Wilson occupied a seat on the platform, listening with close attention to the address, but modestly and persistently declined all attempted demonstrations in his honor.

The announcement was received with pleasure in 1916 that Shadow Lawn, only a short distance from Ocean Grove, would be the summer

residence of President Wilson. Long Branch, on the New Jersey coast, had been the choice of President Grant for his summer residence, and President Garfield had spent the last days of his life by the edge of the sea at Elberon. Hence there were thrills of pleasant anticipation when the news was received that the "Summer White House" would again be established on the Jersey coast and very close to Ocean Grove. No one could foresee that the responsibilities imposed upon the President because of the European war and the threatened hostilities with Mexico would prevent his early occupancy at Shadow Lawn.

At the beginning of the season it was also confidently expected that President Wilson would be present at the song recital of his daughter, Miss Margaret, in the Auditorium on the evening of July 15. He had courteously accepted the invitation of the Ocean Grove Camp Meeting Association, subject to the prior adjournment of Congress; and, notwithstanding the fact that Congress was still in session, word was received from what were believed to be reliable sources that the President would attend on that occasion. A special box was therefore prepared and reserved for his use. This was occupied by members of the presidential family, including Mrs. McAdoo (formerly Miss Eleanor Wilson), accompanied by Secretary McAdoo, and the mother of Mrs. Wilson. With them were Secretary and Mrs. Tumulty.

In spite of the unavoidable disappointments growing out of the delayed adjournment of Congress, the close proximity of Shadow Lawn, affording an attractive goal for automobile and even pedestrian excursions from Ocean Grove, preserved not a little of the sense of neighborliness. Not a few sojourners here, availing themselves of an unusual opportunity, were numbered among the throngs who made a special visit to the "Summer White House," where they witnessed the President's notification of his nomination for a second term and heard his response to the same.

#### BISHOP WILLIAM TAYLOR

The present Centenary campaign, inaugurated by the Methodist Episcopal Church to mark one hundred years of foreign missionary efforts, leads one to recall one of the greatest of all missionaries—William Taylor, bishop of Africa. Although years have passed since Bishop Taylor preached in the Auditorium, the memory of those occasions is still fresh in the minds of those who were present.

Bishop Taylor was a man of large physique; hale and hearty, and so devoted to his calling that he became part and parcel of it to the extent that one was unable to separate the man from the bishop's office.

The sermon of the opening of the fifteenth Camp Meeting at Ocean Grove in 1884 was preached by Bishop Taylor from Acts 9, 10, 11:

“And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is



BISHOP WILLIAM TAYLOR

called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth.”

It is said that “his great stalwart form, his fearless independence, his profound consciousness of right, his utterances of truth, secured for him

ready access to the hearts of all, and his blows fell like the blows of a Hercules."

Proceeding from Ocean Grove to the International Camp Meeting then being held at Niagara Falls, Ontario, Bishop Taylor joined in a message from there August 29, 1884, timed to reach Ocean Grove when it would be in the midst of the closing exercises of Camp Meeting, which read:

"International Camp Meeting, Niagara Falls, to Ocean Grove Camp Meeting. Greeting: Grace, Mercy, and Peace unto you all, Amen. Salvation fires burning brightly in sight of the great cataract. Hallelujah!"

And immediately the wires flashed back the following characteristic reply from Ocean Grove:

"Ocean Grove greets you. May you prosper. Over four hundred souls converted here, and five thousand wonderfully blest. 'Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee.'"

On another occasion, Sunday evening, August 19, 1888, Bishop Taylor was the preacher during the anniversary of the Woman's Foreign Missionary Society and the record says that "Bishop William Taylor, of Africa, preached at night to an immense congregation, from Rom. 2. 14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

For a full hour his wonderful eloquence swept like a tempest over this sea of humanity, and when about to close, the people cried, "Go on," and it was nearly ten o'clock when the service ended.

Bishop Taylor conducted his missionary enterprises through what was known as "The Bishop William Taylor Building and Transit Fund." While at Ocean Grove he did not ask or receive during his several addresses any public collection, yet on this occasion the friends of his Transit Fund were so anxious to give him aid that one gentleman—the late Richard Grant—offered to give a dollar for every dollar contributed by others. By this means the sum of \$2,500 was quietly raised. When this had been accomplished, another supporter of Bishop Taylor—Dr. Welch, of Vineland, New Jersey—generously added \$2,500 more, making a sum total of \$5,000 for Bishop Taylor's missionary enterprises. The collections during this anniversary of the Woman's Foreign Missionary Society amounted to \$1,551.59, or a total aggregate of \$6,551.59.

No wonder that these days have been referred to as "marvelous days of privilege and power for foreign missions" at Ocean Grove!

## AN OCEAN GROVE SHRINE

Writing of Thornley Chapel, Benjamin F. Edsall said :

“She [Cleopatre] . . .

Made hir subtil werkmen make a shryne  
Of alle the rubies and the stones fyne  
In al Egipte that she koude espye; and forth she fette  
This dede cors, and in the shryne it shette.”

So Chaucer wrote; and so we early gathered the idea that a shrine is a precious box holding some sacred relic. But, metaphorically, a shrine is a thing or place hallowed and consecrated by its history or past associations.

There are many such in America. A notable one is the Haystack monument at Williamstown, hallowed because on this spot, in 1807, Samuel J. Mills, a member of Williams College, with Gordon Hall and James Richards, in a meadow behind a haystack, spent all day in fasting, prayer, and conversation on the duty of missions to the heathen, the outcome of which day of prayer and conversation was the institution of the American Board of Commissioners for Foreign Missions, the earliest of the great missionary associations of our country.

Ocean Grove is also a place for pilgrimage. To visit is to visit a shrine, a place hallowed and consecrated by its history and past associations. This is true in a large sense; it is true also in a particular sense. Here is many a spot, the scene, like the haystack at Williamstown, of a day of prayer and conversation, the outcome of which was large things for the uplifting and blessing of mankind throughout the world.

In this day when the United States is being stirred by the meetings of the National Campaign of the Laymen's Missionary Movement, it is of interest to call attention to one of such special shrines.

Thornley Chapel is a place for pilgrimage, a shrine. Not much more than a box—but not covered without with precious metal nor made with “rubies” and “stones fyne”—it has held within from time to time many precious things.

Here on Thursday, August 27, 1908, in a day given to prayer and conversation “on the duty of missions to the heathen, a child of Providence, of divine indication, was born the Laymen's Missionary Movement of the Methodist Episcopal Church. With others present on this day were three notable men. As at the Haystack in 1907 were Mills, Hall, and Richards, so at Thornley Chapel in 1908 were J. T. Stone, S. Earl Taylor, Homer Stuntz; and the good work begun in America by the three first named was, one hundred years later, given a new and great impetus by the latter three. As a result, the missionary work has progressed as never before under the inspiration of the National Laymen's Missionary Movement, of which the



Laymen's Missionary Movement of the Methodist Episcopal Church is a part.

When next you visit Ocean Grove pause a moment at Thornley Chapel, a missionary shrine, and send up to heaven a prayer for the blessing of Almighty God on the many heroes and and heroines engaged in forwarding the missionary work and in carrying out the Christ's command, "Go ye into all the world and preach the gospel"; and remember that our Lord made no special places for winning the world, but that Christ and the missionaries, his ambassadors, are just "counting on you" to do your part.

#### COLLEGE ASSOCIATION OF OCEAN GROVE

The design of College Day, which falls on the last Saturday in July, is primarily to awaken interest in higher education among the young people who gather here by the seashore every summer; also to foster and strengthen the spirit of college fraternity; to renew friendships made in the days gone by, and chiefly to lead all college people, young and old, to higher conceptions of Christian truth and moral ethics in a summer resort where holiness to the Lord is the common motto.

College Day is not intended exclusively for graduates and matriculated students of colleges and universities. All educational institutions, from the public town high school to the greatest university of the world; all missionary training schools, the theological seminaries, medical colleges, law schools, normal schools, business colleges and schools of elocution and oratory are all equally interested and welcomed to Ocean Grove to attend this great reunion and participate in the responses, songs, yells, stunts, etc., under the colors and pennants of their respective institutions.

On the preceding Friday evening, a public reception is held, when many graduates and students of colleges and universities and their friends are cordially welcomed and entertained by a committee of ladies and gentlemen.

#### PATRIOTIC OCCASIONS

##### FROM OCEAN GROVE TO THE FRENCH FRONT

He was just one of thousands such, the little boy in the picture—one of the many thousands of children who year after year have come and gone, playing in the sunshine and the sand on Ocean Grove beach. And to-day he is one of as many thousands of gallant American lads—hundreds of them, no doubt, the same merry youngsters who played here on the beach—who are "somewhere in France," bearing arms against tyranny and oppression, upholding the gracious, pure ideals of liberty and humanity for which our nation and Ocean Grove in its own good measure stand.

It was not strange that this little lad should play at soldiering, imagiua-

tion turning for him the stick of driftwood picked up on the sand into a gun which he shouldered proudly as he listened with the inner sense so keen in children to strains of martial music and the tread of marching feet. For he came of soldier stock. More than a hundred and fifty years before the Revolution a branch of his family tree had been planted in American soil, and from the very earliest times his forefathers had played their part in their country's struggles. Through the Colonial Wars, the Revolution, the War of 1812, the Civil War, all the way down to the present time, his ancestors on both sides have been marching out to military service whenever they were needed. Some of them were captains. One, in the Revolution, was a brigadier-general under Washington. Others, and no less gallant gentlemen, went forth as private soldiers with the same loyalty and exalted purpose. No wonder, indeed, that he built forts in the sand and shouldered driftwood guns, and that in his childish eyes were vague, alluring dreams of warfare and heroic deeds. It was "in the blood," a strain kept pure through many generations.

How many years have passed since the picture was "snapped"? Fifteen? Sixteen? Less than twenty at the most. Very few, indeed, they seem to those who love the lad. But with their passing he has grown through youth to manhood. The world—*our* world—was at peace. Life was very full of interests. With so much else to think about, study, work, a man's aims and ambitions, the soldier play and dreams were long ago forgotten.

But the spirit of the race was in his soul, the blood of his ancestors in his veins.

When the war-cloud seemed to be gathering on the southern horizon and our troops began to mobilize, he felt the stir and heard the call. For several years, with an inborn love of the land, he had been managing his father's country estate. But there was something deep within him that would not be silenced or repressed. So down to Ocean Grove he sped, to beg the consent of his parents, who were spending a few weeks here, to his enlisting for service on the border.

Every father and mother of such a lad knows whether or not it was easy to give approval and consent. He was the only child left to them. In him were centered all their hopes and aspirations. And he was a loyal son. Without their consent he would not go, deep as was the longing in his heart. "If you say I ought, I'll go back to the farm. But"—he added, with an intensity the greater for its very repression—"I shall feel a coward all my life, and none of my ancestors were *that!*"

After all, it was through their veins that the blood of the old fighting men had flowed into his. Only one answer was possible. That same day the lad made his way to the state camp at Sea Girt, offered himself, was



PLAYING SOLDIER IN THE SAND

accepted, and the next day entrained for the Mexican border, a member of the famous Essex Troop of New Jersey, known as "the Governor's Own."

Some of those who will read this know what the succeeding months of service on the border meant. Not many illusions as to the romance of military life were left when they ended. Hard work, hard fare, trying climatic conditions, the dullness of camp life, without the splendid excitement, if also without the dangers, of actual warfare—these were the tests that had to be met.

But the stuff was in our lad. After being mustered out and having devoted a few months conscientiously to business, the soldier in him again began to assert itself. He sought and obtained admission to one of the officers' training camps and entered upon a rigorous course of preparation for service in the time of need now all too clearly seen to be swiftly approaching.

Of course he made good. No work was too hard, no discipline too severe. And the end was an honorable commission as second lieutenant of cavalry in the Regular Army of the United States.

What next? A few months in a southern camp, then the call to service "over there." For in the meantime war with Germany had been declared and our boys were being pressed toward the front as rapidly as they could be gotten ready.

Then this boy, the little Ocean Grove boy with the driftwood gun in the picture, sailed away with his command to "do his bit" in France, wholeheartedly ready to face whatever lay before him.

Letters came. One was from an unnamed port. Another, posted in England, told of terrific storms encountered at sea and of dangers in the ocean war zone safely passed. The rest are from France.

*You* know the kind of letters. They come to your home too, or to your neighbor's. Breathing love and loyalty in every line, uncomplaining of any hardship or discomfort, making jests of twenty-seven days of rain in one month and mud knee-deep, "compared with which our camp at Sea Girt last summer was dust," confident but not boasting, full of *esprit du corps* and manly faith—surely never in the world's history did the mails carry such a freight of precious missives.

Ah! our brave, brave boys at the front and elsewhere! Not for gain of territory or of booty did they go to fight. Not actuated by any sordid desires or moved by any unworthy motives of hatred or vindictiveness did they offer their powers and their very lives, but inspired to carry the noblest ideals of liberty, of human brotherhood and righteous government where these have been suppressed and nearly throttled by a mad greed and lust of power. It is for the true freedom and lasting peace of the world that they and their comrades are fighting.

## OCEAN GROVE'S "ROUGH RIDERS" IN THE WAR

"Where did you receive your military training?" asked the commanding officer.

"I was a member of Mr. Morgan's Rough Rider military companies at Ocean Grove every summer since I was eight years old," replied the soldier boy.

He was a top sergeant at Camp Wadsworth, Spartanburg, South Carolina. Probably scores—maybe hundreds—of the boys who have been trained in the military companies are now in the service of Uncle Sam.

When Tali Esen Morgan first gathered together his Ocean Grove Children's Chorus, over a thousand names were enrolled. Among the number were about three hundred boys. It was soon discovered that to keep these boys in order during the rehearsals was a matter of impossibility. Four policemen were stationed at different parts of the Young People's Temple, but this had no effect on the boys.

Mr. Morgan very soon solved the problem. He asked permission of the Ocean Grove committee to have the boys uniformed in khaki suits, divided into Troops A, B, and C, and placed under experienced drill-masters. The plan was a great success. No more use for the "cops," and the best of order was maintained throughout the years that Mr. Morgan had charge. Little did anyone dream that this training would prepare the boys for this great world's war. It is very certain that few, if any, of these boys were rejected as being unfit for the service, for not only were they trained in military affairs, but they were surrounded by the moral atmosphere and religious character of Ocean Grove.

The Children's Chorus at Ocean Grove, under the direction and management of Tali Esen Morgan, became a national institution. It brought many families to these shores who would not otherwise come. The Ocean Grove Children's Festivals were not equaled anywhere and were always attended by a crowded auditorium. The boys and girls of twenty, fifteen, and ten years ago are now men and women, and it is certain that they have not forgotten the religious and musical training they secured at Ocean Grove.

## THE HONOR ROLL

Give us men!	Strong and stalwart ones:
Men—from every rank,	Men whom highest hope inspires,
Fresh and free and frank:	Men whom purest honor fires,
Men of thought and reading,	Men who trample self beneath them,
Men of light and leading,	Men who make their country wreathe them
Men of royal breeding,	As her noble sons,
The nation's welfare speeding:	Worthy of their sires:
Men of faith and not of faction,	Men who never shame their mothers,
Men of lofty aim in action:	Men who never fail their brothers,
Give us men—I say again.	True, however false are others:
Give us men!	Give us men—I say again.
Give us men!	Give us men!
Give us men!	Give us men!

Men who, when the tempest gathers,  
 Grasp the standard of their fathers  
 In the thickest of the fight:  
 Men who strike for home and altar:  
 (Let the coward cringe and falter)  
 God defend the right!  
 True as truth though lorn and lonely,  
 Tender, as the brave are only:  
 Men who tread where saints have trod  
 Men for country—home—and God:  
 Give us men! I say again—again—  
 Give us such men!

WILLIAM H. ALSTON  
 THOMAS ANGLES  
 THEODORE F. APPLEBY  
 GEORGE H. ASAY, JR.  
 HAROLD ATKINS  
 WALTER S. AUTEN

WALTER BAMMAN  
 GEORGE BARLOW  
 THOMAS BARNES  
 EDGAR F. BAUMGARTNER  
 HERBERT BECK  
 RUSSELL BEDELL  
 RAFFAELE BERARDI  
 WILLIAM BERGFELS  
 ALVIN BILLS  
 NORMAN BLOODGOOD  
 WALTER BLOWERS  
 HAROLD BORDEN  
 CHARLES M. BOSWELL, JR.  
 LEONARD L. BROOME  
 DONALD A. BROWN  
 HORACE BROWN

HARRY M. BULL  
 GEORGE BUTLER  
 JOSEPH BUXTON

CLARENCE CHAMBERLAIN  
 JOHN L. CLASS  
 JAMES M. COLEMAN  
 FREDERICK W. CONOVER  
 RAYMOND COOK  
 JOSEPH COUSE  
 W. PERCY COUSE  
 W. S. CUMMINGS

MORRIS S. DANIELS, JR.  
 J. ADOLPHUS DAY  
 WILLIAM H. DAYTON  
 HENRY B. DORR  
 ELMER DUNNING

WILLIAM ENGLISH  
 EARL ERVIEN

CLIFFORD W. FOGERTY  
 HARRY F. FURMAN

RUSSELL GARDNER  
 FRANK GASNER  
 HILTON S. GILBERT  
 WILLIAM GRANT  
 CHESTER D. GRAVATT  
 SAMUEL V. GUERIN  
 EDWARD GUMAR

DOUGLAS HANDLEY  
 EDWARD HANDLEY  
 JOHN HANDLEY  
 JOSEPH H. HARRIS  
 DAVID HARVEY  
 RAYMOND HENDRICKSON  
 NEIL HEPBURN  
 WILLIAM H. HERBERT  
 RALPH J. HERSH  
 ALFRED M. HICKMAN  
 J. GRANT HOLMES  
 PAUL H. HOLMES  
 EDWARD M. HOPE  
 JAMES E. HUGHES  
 RUSSELL HULSE  
 WILSON B. HUNT  
 WILLIAM HUTSON

ELVIN IMLAY

RUSSELL JERNEE  
 FRANCIS JONES

HOWARD T. KARSNER  
 W. MORTON KELLY  
 HAROLD J. KING  
 JOHN WESLEY KNOX

ARTHUR C. LADOW  
 HOWARD LANCE  
 VINCENT LAYTON  
 ROBERT LONG  
 LLOYD LUDWIG

ALFRED SHARP MANLEY  
 J. RAYMOND MANLEY  
 JOHN C. MAYER  
 LAMBERT P. McKEAN  
 WILLIAM B. McMICHAEL  
 DONALD McMURRAY  
 CHARLES L. MEAD  
 RAYMOND MILLEN  
 HERBERT A. MILLER

CHESTER MINER  
 C. EDWARD MOORE  
 HERBERT MOORE  
 HERBERT G. MOORE  
 MELVIN MOORE  
 PAUL MORGAN  
 L. MORTON MORRIS  
 DAVID W. MORROW  
 FRANK W. MORROW  
 G. ROWLAND MUNROE

JARVIS EVERETT NEWMAN  
 GEORGE W. NOE

STEPHEN A. PAWLEY  
 JOHN McC. PENNELL  
 EDWARD D. PERRY  
 W. DE WITT POLHEMUS  
 STANLEY POTTER  
 JAY PRIDHAM

E. D. RALSTON  
 JAMES M. RALSTON  
 ERNEST RICHARDSON  
 WALTER RICHMOND  
 WELDAY ROSCOES  
 HENRY M. ROSS

JAMES V. SANDERSON  
 SOLOMON G. SCHACK  
 PASQUALE SCOTTI  
 HERBERT SEGUR  
 HENRY SENCER  
 A. LINCOLN SHEAR  
 SIMON SIMONSON  
 HARRY M. SIMPSON  
 EARLE B. SMITH  
 GEORGE SMITH  
 NORMAN SMITH  
 HARRY SMOCK  
 WILLIAM L. STEELE  
 WARREN STEPHENS

WILLIAM TAYLOR  
 NATHANIEL THOMPSON  
 RAYMOND THOMPSON  
 HUGH D. TOMPKINS  
 EDWARD TUSTIN  
 JOSEPH TUSTIN

S. A. VANDEWATER  
 PHILIP VAN DORN

HAROLD VAN WICKLE  
 CHARLES VASSOLO  
 GEORGE L. VUNCK  
 NORMAN L. VUNCK

HARRY F. WHEELER  
 HAROLD WINSOR  
 ALBERT WOOD  
 LEROY WOOLEY  
 JOHN C. WORTHY  
 GERALD WRIGHT

COLBERT WALKER  
 REZNOR WARD  
 ROSCOE WARNER  
 WALTER H. WEBBER  
 HARRY WELSFORD

KENNETH YETMAN  
 DIOMEDES E. ZEHARES

How appropriate are the sentiments written for the Ocean Grove Monthly, by Eugenie P. Bennett, a resident of Ocean Grove:

Just a little baby—  
 Just a little red-faced baby!  
 But to her it was an angel, the only one  
 Ever sent to earth from heaven.  
 If you ask the reason, this only can I tell you—  
 That little red-faced baby was her son.

Just a romping schoolboy—  
 Just a rough-and-tumble schoolboy!  
 But to her he was the apple of her eye.  
 And her love smoothed down the roughness,  
 While her teachings made him manly,  
 As the years were ever passing swiftly by.

Just a tall young soldier,  
 In a uniform of khaki!  
 But to her he was the army, every one.  
 And she saw him as a general,  
 Coming home to be the hero  
 Of the country that was proud to call him son.

Just a little cross in Flanders!  
 Just a little mound in Flanders—  
 But to her it was a mountain, great and high,  
 'Till she saw, beyond that mountain,  
 Another Cross uplifted;  
 Then she bowed her head and whispered, with a sigh:

"That the world might be saved, I gave him—  
 My all that I had to give,  
 I gave him to humanity's cause,  
 That democracy might live."  
 Ocean Grove, New Jersey.

## LOCAL INTEREST

## WHEN THE SUMMER FOLK HAVE FLITTED

“What is Ocean Grove like in winter?”

Of the thousands of visitors who throng the beach, the Board Walk, the hotels and boarding houses in summer, many individuals, doubtless, more or less vaguely form this question in their minds, especially if said minds happen to have an imaginative turn or an inquisitive twist. Most of them, of course, forget it the next moment. But now and then one—the number is really running into scores and even hundreds now—is drawn back first by curiosity and afterward again and again by a much stronger attraction born of pleasant knowledge, to spend days and sometimes weeks of mid-winter in this place, which *you*, perhaps, are thinking of as dead or sound asleep.

Ocean Grove is neither dead nor asleep in winter. I am not sure but that most of those who are coming to know it well would pronounce it even more delightful at this time of the year than in the crowded “season.”

Many things, of course, are different. The great Auditorium, the Temple, and the Tabernacle are closed and their doors and windows tightly boarded. Most of the large hotels, also, are closed, and so are many cottages, though not nearly so many of the latter as you might expect. But these changes come as a matter of course, like the falling of the leaves and the ripening of the acorns. And with them come the charms that belong to winter alone.

It is true that Ocean Grove was designed first of all for the summer sojourners. They are always most cordially welcomed. Every effort is made for their pleasure and profit. Hundreds of cozy homes are given up to their use, and from June to October the place is theirs. But their bright season, after all, covers less than half the year. When they have packed their trunks and folded their tents and gone their diverse ways, seven months of the twelve are still left.

Enjoyable and profitable as the popular season has been, no one can be blamed for a certain sense of relief when its excitement and confusion are over. A few weeks are devoted to a general clearing up and setting to rights, indoors and out, and then the winter population settles down to a home life not unlike that in other places of the same size. For them there are the usual occupations and resources that other people enjoy in their home towns. Saint Paul's Church, with its nearly seven hundred active members, is earnestly engaged in all the ordinary lines of organized religious work. A school of fifteen hundred pupils, with a teaching staff of forty-nine, occupies a large and beautiful building, entirely modern and well-equipped. A considerable number of business places flourish throughout the

year. A weekly newspaper and a monthly magazine are published. Electric lights in streets and buildings, gas in most houses, free postal service with three deliveries each day, and one of the best water supplies and sewer



A WINTER MORNING SCENE IN OCEAN GROVE

systems in the state—all these have become so old a story that they are taken for granted and seldom thought of; while a sense of safety and security is provided by an extraordinarily efficient volunteer fire department, whose fine buildings are equipped with excellent, up-to-date steam and electric apparatus and furnished with attractive reading and club rooms. The general social life of the place is, of course, what every one makes it. But at

least it does not fall behind that of other similar towns in interest. Lectures and concerts, entertainments of various kinds, and an interchange of hospitality, keep the weeks from ever being dull. The common query, "Is not Ocean Grove very lonely in winter?" is sure to bring an indulgent smile to the face of any year-round resident.

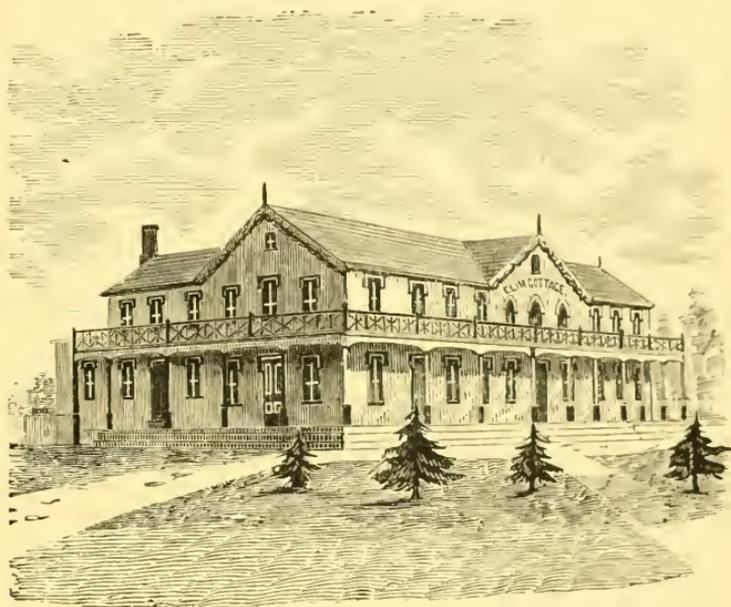
But what is there for the mere winter visitor?

First and always there is the sea. Pleasant as was the beach in summer, it is still more so in fall and winter. The bathing grounds, to be sure, are deserted; the swimming pool is empty; the merry-go-rounds are still. But this is the time for long, brisk, bracing walks, unjostled by the crowds that used to swarm the Board Walk. The peanut carts are no longer in evidence, nor is the odor of popcorn wafted to your nostrils on every zephyr. But will you miss these, with the keen salt air in your face and its sharp tang on your lips? And who could sigh for the tinkling of the beach bands, when the fingers of the wind play upon the great deep, the spray plashing in showers of melody while the breakers beat out a basso profundo in solemn harmony?

Then, if you care to turn your back on the drifting dunes and the blue splendor of the sea, not far to seek are bits of woods carpeted with crisp oak leaves and soft pine needles, spicily fragrant on sunny days with balsam and dried sweet-fern. I have heard that the fishing-pier offers sport for the enthusiastic angler even in winter. And I know that the two lakes are as well adapted for skating as for rowing. "A good freeze" is hailed with delight by the young folk, and these placid little sheets of water afford no prettier a sight with their gayly decorated boats and darting colored lanterns in August than they do on a white and gold day or a moon-flooded evening in winter, when the ice "bears" and is thronged with merry skaters. Even the swans are apparently as comfortable and contented in January as on the warmest July days, dividing their time between the ice and their little wooden "house," with an evident preference for the former. The very storms too have their charm—to some persons the most potent of all. There are occasional tumultuous "northeasters," when you breast the furious wind to gaze upon the grandeur of the storm-lashed surf. And there are quiet, mysterious days, when the snow comes dropping through the still air, covering trees and roofs and sand with its powdery, glistening veil. Sometimes, too, there are fairly well-developed blizzards, when snowdrifts pile shoulder-high or spread out in wide, white wastes. But it is doubtful if there are many places where these bring less of discomfort than in Ocean Grove. As soon as the snow reaches a few inches' depth the Association's snow-plows begin a rapid progress through the streets, clearing the sidewalks and opening the crossings. Provision wagons of all kinds go from door to door, making sales or taking orders, as assiduously, if not in as great num-

bers, in winter as in summer. Telephone service is uninterrupted, and mails appear with their accustomed regularity. As to hotel accommodations, while most of the houses are closed, there is still ample provision for a large number of guests, who will find entertainment unsurpassed, for comfort and good taste, in any hotel in the country. This, at least, is the verdict of many persons who have traveled widely and had much experience.

I do not know whether or not Ocean Grove has any aspirations toward becoming a winter resort in a large or general way, but to the growing



ELIM COTTAGE

number of those who have found it out it is already a most satisfying retreat for a week end's outing or a longer period of rest and recuperation even in the coldest months.

#### ELIM

Recognizing the advantages to be derived by having a "home for the ministers" erected on the grounds, plans were considered in 1874 for the granting of lots for this purpose. While the object was considered to be a grand thing, there was a fear it would interfere with the erection of the proposed church. The application was made through the ladies of Ocean Grove. It was granted and a committee appointed to select a site. Shortly after the Association granted the use of Grove Cottage to the ladies for this purpose. In 1876 Grove Cottage was renamed "The Elim Cottage," granted and furnished gratuitously by the Association and placed in charge

of the Ladies' Union Aid Society of Ocean Grove. It was not intended to be a hotel, but what its scriptural name indicates—a place of rest. It even became cosmopolitan: "Often the inhabitant of far-away India mingled his song with the Swede, the Japanese with the Bulgarian, and the converted Hebrew with the Dane."

During the season forty two ministers of different denominations, twelve of them with their wives, were entertained at a charge of from \$3 to \$5 per week. Some unable to pay anything, but needing rest and recreation from their toils, were entertained as guests of the ladies. The receipts just met the expenses of the table, the matron and her help having been paid from the treasury.

Mrs. Cookman and Mrs. Joseph H. Thornley, wives of members of the Association, were respectively the president and treasurer of the Ladies' Society. Mrs. Badeau was the first matron.

Those who came to the Elim Cottage were many and from remote localities; they represented many branches of the Christian Church, yet all dwelt together in delightful harmony, so that it was said, "O how good it is for brethren to dwell together in unity!"

In 1883 it was found necessary to move the Elim Cottage some thirty feet west in order that Benson Avenue might be opened.

In 1895 a new porch and railing were built on the east side and certain other improvements made.

Through the years following the Elim Association, which has succeeded the first Society in charge of the building, has kept the house open each season with but one exception. During the years it has continued to afford the entertainment intended at the outset.

#### OCEAN GROVE CHURCH

From the beginning a site along the turnpike had been plotted on the map of Ocean Grove for a church and parsonage, so that when the time came that a church was needed to serve the permanent population of the locality, everything would be ready. Nothing was done until 1874, at which time it appeared the necessity was present. The plot of ground was thereupon donated and the Association pledged \$1,000 to carry on the work.

Prior to the building of the church edifice, however, religious services had been held before and after the summer meetings for the benefit of those who came early and remained late.

The first time Ocean Grove appeared in the Minutes of the New Jersey Conference was in 1870, when Bishop Simpson appointed the Rev. William B. Osborn pastor at Greenville and Ocean Grove (Greenville is now known as Hamilton). In 1871 the Rev. H. B. Beegle became superintendent at Ocean Grove and was appointed the pastor at Ocean Grove,

which was then made a separate charge by the New Jersey Conference. At the same time Dr. A. E. Ballard succeeded Dr. E. H. Stokes as the presiding elder of the New Brunswick District. Dr. Ballard in the course of his duties organized the first Official Board of Saint Paul's Church, Ocean Grove, on June 11, 1871.

Mr. James A. Bradley fitted up free of cost a room over a blacksmith shop for religious services. He was the first superintendent of the Sunday school. Prayer meetings were held on Sabbath evenings at the Elim Cottage. The first four members enrolled on the Saint Paul's Church membership record were William A. Harvey and Catharine Harvey his wife, William Laird, and Abigail White. The first regular Quarterly Conference was held August 17, 1871. James A. Bradley, John F. Briggs, and W. A. Harvey were made stewards; W. A. Laird was class leader. These four constituted the first official board. James A. Bradley was recording steward and Sunday school superintendent.

The first annual report of the Ocean Grove charge made to the Annual Conference in 1872 follows:

Members, 6; Probationers, 7; Sabbath school officers and teachers, 10; Sunday school scholars, 4; with benevolent collections:

Conference Claimants .....	\$15.00
Missions .....	12.00
Church Extension Society .....	5.00
Tract Society .....	2.00
Bible Society .....	6.00
Sunday School Union .....	3.00
Freedmen's Aid .....	2.00
Education Society .....	2.00
<hr/>	
Total .....	\$47.00

The pastor's support was \$203.73, of which Mr. Bradley gave \$100.

When Park Hall, Asbury Park, was constructed, Mr. Bradley fitted up the second story for religious services. It was there that divine worship was held from June, 1872, till the church was built in 1876.

On Thursday afternoon, July 15, 1875, ground was broken for Saint Paul's Methodist Episcopal Church of Ocean Grove. The site was just south of the Main Avenue gates, where now stands the Neptune High School. During the afternoon of Saturday, July 31, 1875, the corner stone was laid by Bishop Scott. The building contract called for an expenditure of \$8,000.

The next year when the church was completed it was valued, with its grounds, at \$12,000.

It was first opened for religious service on May 28, 1876, and was formerly dedicated on Tuesday, August 1, 1876, by Bishop Edmund S.

Janes. The dedicatory sermon was preached at the Auditorium in the morning. In the afternoon the services were held in the church, when the dedication took place. This proved to be the last service of the kind performed on earth by Bishop Janes.

For some time thereafter—until the establishment of a cemetery, the grounds surrounding the church were used as a temporary cemetery. Later the bodies were removed when a cemetery had been permanently located.



THE OLD SAINT PAUL'S CHURCH

In 1879 one hundred or more members were transferred to a new society organized in Asbury Park, but leaving one hundred and fifty-nine full members at Saint Paul's. In view of this depletion the bishop was requested to appoint the president of the Association, Dr. E. H. Stokes, as pastor at Ocean Grove. The removal of the church to another location began to be agitated at this time.

The old Saint Paul's church building facing the turnpike at the head of Main Avenue was sold in 1882 for public school purposes. The same year a chapel was built in West Grove to accommodate those who lived in that vicinity. The West Grove enterprise started with thirty-two members and thirteen probationers. After the sale of the property the church services were held in Association Hall while an application was made by the

society to the Association for ground upon which to locate the new church edifice. "After careful and prayerful consideration," the plot then occupied by the Young People's Temple was offered to the society as a site for their new building. After some deliberation, the official board of the church unanimously accepted the proffer and the matter rested there. Some months later, nothing having been done, the Association by vote requested the church to reconsider the matter. This was done and the church, upon further consideration, reached the conclusion that if the Association would grant the use of the plot of ground known as Park Square, where now stands the church, the needs of the church would be fully met.

A special meeting of the Association was then called, the entire question canvassed, and the request was granted.

This was during the pastorate of the Rev. W. W. Wythe, M.D.

Saint Paul's church has had a substantial and satisfactory growth during the period of its existence, and has enjoyed the services of some of the leading preachers of the New Jersey Conference, as the subjoined list shows:

William B. Osborn, 1870-1871; H. B. Beegle, 1871-1874; Levi Larew, 1874-1876; William T. Abbott, 1876-1878; William S. Barnart, 1878-1880; E. H. Stokes, 1880-1883; W. W. Wythe and George Hughes, 1883-1884; John B. Westcott, 1884-1887; Henry Belting, 1887-1891; D. B. Harris, 1891-1893; Milton Relyea, 1893-1896; J. G. Reed, 1896-1901; E. C. Hancock, 1901-1905; J. W. Marshall, 1905-1907; Percy Perinchief, 1907-1909; Marshall Owens, 1909-1913; James D. Bills, 1913-1918; T. J. J. Wright, 1918-

#### BANCROFT REST HOME

The Woman's Home Missionary Society has nearly five hundred deaconesses and three hundred and fifty missionary workers in its service under the flag. These workers become very weary in the service they render to God and humanity. For this reason Rest Homes have been established in various places.

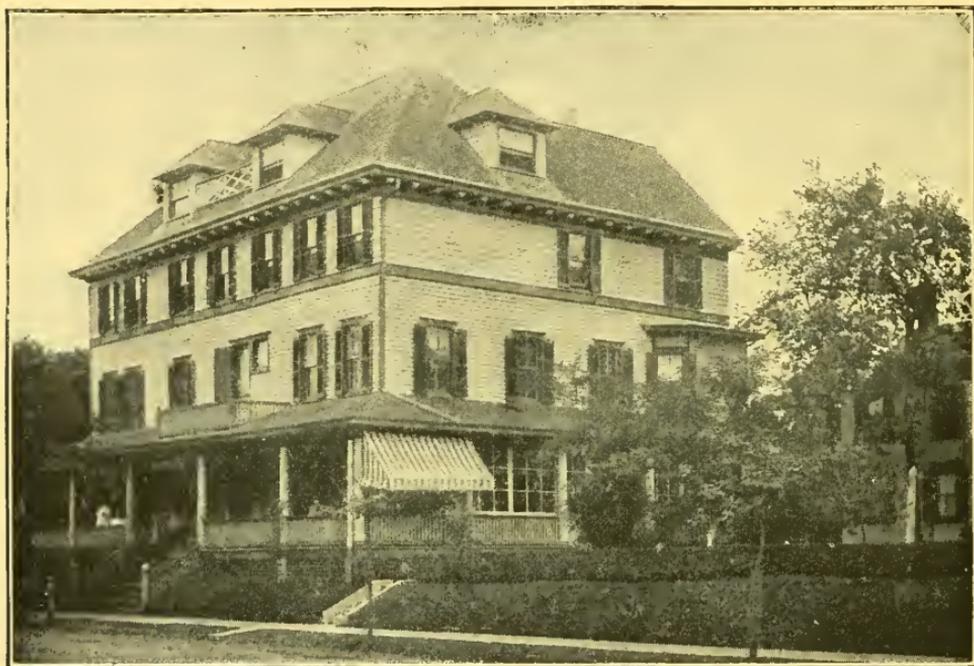
Bancroft Rest Home, at Ocean Grove, for Missionaries and Deaconesses was among the first to be opened by the Woman's Home Missionary Society. Here at a moderate rate of board these workers may spend their vacation period. At Ocean Grove they gain not only physical rest and recuperation, but the religious environment makes them "strong in the Lord and in the power of his might." Thus they are enabled to return to difficult fields of labor to which God has called them to render more acceptable service.

Some who have given long years of service in various departments of

the activities of the Society have come here to rest during the later days of life, and here at the "evening time it is light."

Bancroft Rest Home is open during the entire year, and at all times missionaries and deaconesses, as well as other guests, are made welcome.

Mrs. J. A. Hudson, of Philadelphia, is president of the Local Board of Managers; Miss Kate Quarry is superintendent, and Mrs. W. B. Scott, assistant superintendent.



BANCROFT REST HOME

#### METHODIST EPISCOPAL HOME FOR THE AGED IN OCEAN GROVE

Ocean Grove is deeply interested in religious and benevolent enterprises, and does what it can to promote them. A Home for Aged Persons is consonant with its character and purposes. From the viewpoint of religion or benevolence a better place for such an institution cannot be found in the State. The Home was founded in 1907.

Started at first as a local enterprise of the New Brunswick District of the New Jersey Annual Conference, it quickly took in all of Monmouth County and later became a general enterprise for the Methodists of the State of New Jersey including both the New Jersey and the Newark Annual Conferences.

On Sunday morning, February 6, 1916, the Home was destroyed by fire. Fifteen aged persons were in the building, the oldest just ninety-two

years of age. Though all were in great danger, by a gracious Providence all were saved without injury.

It is particularly appropriate that it should be located at Ocean Grove—this center of Methodist Episcopal activities—where the residents may have all the advantages of the religious services and other features of Ocean Grove's summer life as well as the local social and church activities during the autumn, winter, and spring.

Mrs. John H. Parker of West Long Branch, New Jersey, is President of the Board of Managers.



THE NEW HOME FOR THE AGED AT OCEAN GROVE, ERECTED  
TO REPLACE THE FORMER HOME DESTROYED BY  
FIRE FEBRUARY 6, 1916

## CONVENTIONS

### THE CHURCH AND SUNDAY SCHOOL CONGRESS

There was an innovation in the program of 1881, by a meeting of a Church and Sunday School Congress. There were lectures and addresses by men and women of distinction. Chief among these was the Rev. J. L. Hurlbut, A.M., conductor of the Sunday School Department, who, with the children, brought out the topography of Palestine on the sands at the foot of Ocean Pathway. There was issued daily a little paper called *The Children's Hour*, printed from a stencil made with a pulsating pen, which proved to be of wonderful interest to the children.

The congress closed with a concert under the direction of Professor

Sweney which "was like the waves of melody filling the air with delicious sounds."

#### THE NATIONAL EDUCATIONAL ASSEMBLY

Again, in 1882, the National Educational Assembly met. This assembly was organized by the Rev. Dr. Hartzell, who later became a bishop of Africa.

There were a host of prominent speakers, among whom were bishops of our own and other denominations, statesmen prominent in national and state affairs; leading editors, clergymen, educators and laymen, forming what might be called a "galaxy of orators." The assembly was so successful that an invitation was extended to meet again at Ocean Grove the following year.

#### THE EPWORTH LEAGUE INSTITUTE AND THE "GET-TOGETHER CONFERENCE"

The recent presence of two organizations—the Epworth League Institute of the Second General Conference District of the Methodist Episcopal Church and the "Get-Together Conference" of the Executive officers of the Young Men's Christian Associations of New Jersey—at Ocean Grove, presumably after careful consideration of the advantages offered by this place in comparison with many others which might have been chosen—or under whatever guiding motive—emphasizes a fact which we have long held as a firm conviction, namely, that Ocean Grove presents most attractive features for such gatherings and is in many respects better adapted to their purposes than any other resort.

The beauty and quiet of the place, with its natural attractions of ocean, board walk, boating and fishing, combined with the excellent roads in all directions for driving or automobiling to the numerous nearby points of local or historic interest, render it notable for its suitability. Its close proximity, also, to both New York and Philadelphia—the two greatest American cities of the East—indicates its convenience of location.

There are many organizations of more than local scope and character, which, if Ocean Grove were called to their attention, would, we believe, gladly avail themselves of such opportunities as are afforded by meeting here. Some such, like the two just mentioned and the State Federation of Women's Clubs, have already done so. Others are coming, including the National Educational Association, which it is expected will hold its sessions in the Auditorium, as it did some of those of 1905. It is rumored that some thirty thousand persons are likely to attend this Convention, which could not be held here except for the cooperation of the Ocean Grove Camp Meeting Association in granting the use of the Auditorium.

It is surely evident that a little combination of effort, directing attention to Ocean Grove and its natural and geographical advantages, must result in many other organizations, whose purposes and objects are in harmony with our fundamental principles, seeking to make this the center of their conventions and assemblies.

### TEMPERANCE

Ocean Grove has devoted much time to the cause of temperance and prohibition. In 1875, on August 11 and 12, there was held a two-days' temperance meeting, the influence of which it was thought "must be felt for long ages to come."

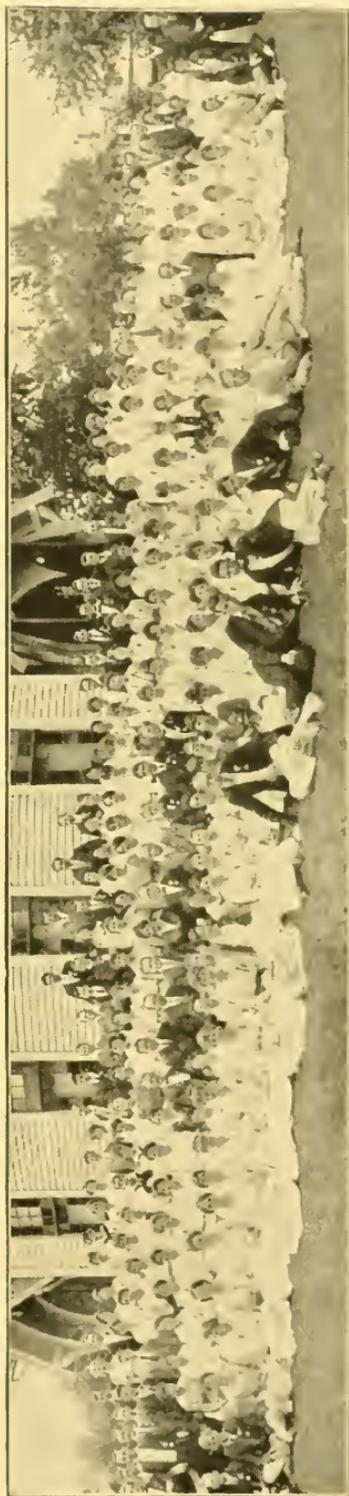
Miss Frances E. Willard, prominent in the Women's National Christian Temperance Union, attended the conventions of that Society for many years in Ocean Grove. It is said that her closing address in 1881 "thrilled many thousands of hearts."

In 1882 when Iowa voted with a thirty thousand majority for prohibition, a jubilee meeting was held.

In 1883 the National Temperance Society held a convention, when at one of the meetings George W. Bain, known as "the silver-tongued orator of Kentucky," swayed an audience of six thousand.

In passing it may be noted that in 1900 the National Temperance and Publication Society held its twenty-fifth annual gathering at Ocean Grove.

Since then practically all the National and State temperance organizations have held conventions or meetings at Ocean Grove, when men and women of



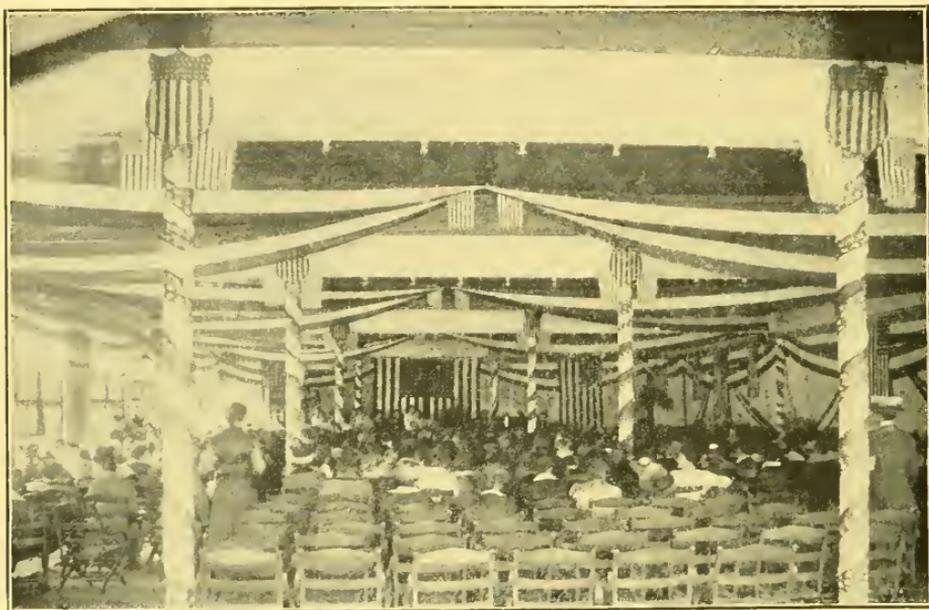
THE SECOND GENERAL CONFERENCE DISTRICT EPWORTH LEAGUE INSTITUTE AT OCEAN GROVE, N. J.

national prominence have been present either as presiding officers or as speakers.

The sentiment of Ocean Grove on the temperance question was well expressed by Dr. Stokes who said, "Let every man's eye be like the eagle's to detect, and every man's face as flint, and every man's voice terrible thunder against this foe which leads to ruin here and eternal hell hereafter."

#### SUMMER SCHOOL OF THEOLOGY

This was inaugurated in Ocean Grove in 1895 under the presidency of Dr. Stokes, with J. E. Price, D.D., as dean. The advisory council con-



THE NEW JERSEY STATE FEDERATION OF WOMEN'S CLUBS IN SESSION IN THE CONVENTION HALL SET APART FOR THE PURPOSE ON THE UPPER DECK OF THE NORTH END PAVILION

sisted of such prominent ecclesiastics as Bishops Hurst, Warren, Andrews, Foss, Dr. Neely (later bishop), and Dr. George K. Morris.

The first oratorio ever given at Ocean Grove—"Messiah"—was "the brilliant crowning" of the summer program of the School of Theology in 1895. Ten thousand people were present in the Auditorium which caused Dr. Walter Damrosch, who was present with his orchestra and who conducted the presentation, to say that "it was the largest number" before whom he had ever directed it. The chorus for this occasion was drilled by Professor Tali Esen Morgan, who had but recently become the musical director of Ocean Grove.

The object of the Summer School of Theology was "to promote higher ministerial efficiency and to afford to those whose time is largely absorbed by the demands of a busy pastorate, facilities for some study in the advanced thought of the times, upon various phases of doctrine and of ministerial life and work."

The Summer School of Theology was continued for six years under the deanship of Dr. Price, who in 1900 found it necessary to resign because of the press of his pastoral duties. The school was continued for a number of years but was discontinued with the season of 1905.

#### STATE FEDERATION OF WOMEN'S CLUBS

The Convention of the New Jersey State Federation of Women's Clubs, held during the eleventh, twelfth and thirteenth of this May, 1916,



DR. ELLA PRENTISS UPHAM  
President Woman's Club of Asbury  
Park



MRS. C. W. STOCKTON  
President New Jersey State Federation  
of Women's Clubs

at the North End Hotel and adjoining Pavilion, is justly to be regarded as the most important early-season event in the history of Ocean Grove.

This body, which was organized in 1894 and the same year joined the General Federation of Women's Clubs in the United States, represents one hundred and eighty-seven clubs, located in a large number of cities and towns, with an aggregate membership of more than seventeen thousand women, drawn from among the most able and influential of our commonwealth. Its activities and interests cover a wide range and are divided, for efficiency's sake, into a number of special departments, including those

of Education, Legislation, Home Economics, Civics and Public Health, Conservation, Industrial and Social Conditions, Art, Literature and Libraries, Music and Sociology, with subdepartments or committees devoted to Drama, Pageantry, safe and sane expressions of patriotism, and other subjects.

The reports and conferences upon these and allied subjects were full of interest, as were all the general sessions of the Convention. The latter were very largely attended and were addressed by special and very able speakers, including Mrs. C. W. Stockton, the capable and gracious president of the body, who spoke impressively on "Responsibility"; Mrs. Percy V. Pennypacker, president of the National Federation now in session in New York, whose words on "The Spirit of Federation" will long be remembered for their fine eloquence and practical helpfulness; Miss Pauline Scarborough, who set forth in a most delightful lecture-recital "The Relation of Music to Life," illustrating her points by selections from Chopin; Mrs. Beatrice Forbes Robertson Hale, who kept her large audience at a high pitch of fascinated interest as she enthusiastically discussed and illustrated the subject of "Dress Reform"; and Mr. John Barrett, director-general of the Pan-American Union, who spoke at length and illuminatingly on the responsibility of the United States toward the people of the Latin-American countries and urged a congress of the women of North and South America in 1920. Dr. E. Stagg-Whitin, of Columbia University and the National Committee on Prisons, gave much interesting and valuable information on the problems and need of prison reform. Other fine speakers were Mrs. Belmont Tiffany, one of the vice-chairmen of the Red Cross Society, and Mr. Gordon Berry, field secretary of the National Committee for the Prevention of Blindness, both of whom dealt forcefully with their special topics. Several distinguished guests, including a number of past-presidents of the Federation, were present from time to time and were introduced to the Convention.

On the whole, this gathering was declared by common consent to be the best ever held by the Federation, as the place of meeting also was pronounced ideal for the purpose. All general sessions and some of the conferences were held in the western end of the upper Pavilion, which had been admirably enclosed, steam-heated, and tastefully decorated. The North End Hotel itself, large as it is, proved insufficient to accommodate all the four hundred or more attendants upon the Convention; but such additional entertainment as was required was provided by the Majestic, the Queen, and other neighboring hostleries.

To any community the presence for three days of this progressive and influential body is of signal importance, not only as a stimulant to wider culture, but because of the kindling among its citizens of a livelier, more

intelligent, and more practical interest in many vital subjects concerning us all. It was therefore gratifying to note at nearly all the sessions, besides the delegates and members of the local club, who were in a sense hostesses of the Convention, a considerable representation of our home folk, availing themselves of the opportunities thus freely offered.

### THE COMMUNITY CHRISTMAS TREE

In the center of Woodlawn Park, on Main Avenue, upon the spot where now stands the Alday Memorial Fountain, there was erected in 1914 the first Community Christmas tree in Ocean Grove.



THE COMMUNITY CHRISTMAS TREE

DECEMBER, 1914

From whatever source came the first suggestion, the idea that there be such a tree, with a community celebration, met the hearty approval of all; and true to its traditions as a leader among its neighbors, the suggestion was adopted. Ocean Grove becoming the first of the New Jersey resorts to have its Community Christmas Tree.

A large cedar tree, with wide-spreading branches, was obtained and

erected in Woodlawn Park, where everyone entering and leaving Ocean Grove through Main Avenue could see it. The Ocean Grove Association, through its electrical department, provided the illumination with electric lights of varied colors, and at the top of the tree the chief electrician had with wonderful good taste placed a Christmas star.



THE COMMUNITY CHRISTMAS TREE—1916

The day before Christmas had not been altogether pleasant, but toward evening the snow fell covering the ground and the Christmas tree with its mantle of white, so that before the hour arrived for the Christmas Eve celebration, the whole scene was one of beauty and of the character so generally considered to be associated with Christmas.

Of course, with a Community Christmas Tree, Ocean Grove must

needs have a suitable celebration. And what more suitable exercise could there have been than the commemoration of the birth of Christ? In joyous groups around the foot of the tree gathered the people of Ocean Grove, some to take part in the celebration and some to watch and listen. Nothing more appropriate could have been devised than the simple exercises of prayer, Christmas carols and hymns, and recitations. Under the ruddy glow of the illuminated tree the whole picture was one to be long remembered.

The next year a large and beautiful tree was erected in a different and even more conspicuous location.

#### AROUND THE COMMUNITY CHRISTMAS TREE

No more perfect Christmas Eve for an out-of-door celebration was ever known than that of 1915 in Ocean Grove. In spite of earlier threatenings of storm, the air was crisp and clear, the ground was dry, a million stars glittered overhead, and the temperature, though low enough to be bracing, was still quite sufficiently warm for comfort.

For days beforehand anticipation had been whetted by glimpses of preparations going on and hints of pleasant things to come. There was the big beautiful tree, a stately cedar set up in the most conspicuous and central place in all Ocean Grove—the very middle of the crossing of Main Avenue and Pilgrim Pathway, where it could be seen through long and spacious vistas in all directions. There were the chief electrician and his helpers, busily employed in arranging the palisade of greenery around its base and the colored lamps and emblems among its branches. And people were saying that the chorus choir of Saint Paul's Church was practicing special music for the celebration. By the time the appointed hour on Christmas Eve arrived, an expectant crowd, several hundreds strong, had gathered eagerly in the open space around the tree.

A hum of happy chatter, occasional trills of youthful laughter, an atmosphere vibrant with holiday excitement and general good will, all were attuned to the glad festival. Then suddenly came a hush, as the sound of voices caroling in the distance was caught, and down Main Avenue from the gates came the girl chorus, singing through the frosty air:

"Hark! the herald angels sing  
Glory to the new-born King."

Almost at the same time the tree flashed out in the darkness, calling forth exclamations of wonder and delight at its beauty, with the red and white lights gleaming amid the green, the shining crescent, cross, shield, heart and other emblems, and the splendid star coruscating on its lofty apex.

The exercises were brief, but beautiful and fitting. Dr. Ballard, the President of the Association, offered prayer and in a few well-chosen words dedicated the Community Tree to the childhood of Ocean Grove—a dedication that made all the hundreds present in whose hearts “the eternal child” persists feel that this was indeed their tree and their festival. The choir girls sang “It Came Upon the Midnight Clear” and “There’s a Song In the Air”; and another little thrill of excitement was felt, as the jingle of approaching sleighbells was heard and up from the direction of the sea swept the modern, but ever-welcome Santa Claus in his automobile.

Whether in a reindeer sledge or an up-to-date motor car, Santa is always Santa, known by his scarlet coat and snowy furs and still more by his genial countenance. With him he brought his magic telescope, through which he gazed back along the ages and across the seas to Bethlehem and the first Christmas, describing the little town in the Judæan hills, the overcrowded inn, the manger crib, and the Eastern kings bringing their gifts and homage to the Royal Child of a young Jewish mother. Then on into the future he peered, bringing his message of “Peace on earth, good will toward men,” yet to be fulfilled.

At the request of Santa, the carolers sang “O Little Town of Bethlehem.” Meanwhile, big-hearted as ever, he was busily distributing among all present, whether old or young, gifts of oranges, rosy apples and Christmas candies. When it is remembered how many of these there were and how much assistance was required in the mere work of distribution, and at the same time is considered that all was donated by one man, one cannot but wonder if anywhere else on this Christmas Eve was found so generous a Santa Claus as that of Ocean Grove.

It is also said that each member of the choir was presented with a box of candy and a hymnal as a gift from the Ocean Grove Camp Meeting Association.

The festivities closed with the singing, by all present, of “Praise God, from whom all blessings flow,” after which the crowd quickly dispersed, amid a general chorus of good wishes and with a universal feeling that never before, in Ocean Grove or elsewhere, had a Merry Christmas been more heartily ushered in.

#### IN TIME OF STORM

From the days of the Hebrew bards, poets the world over have sung of the variableness of the sea. Its everchanging aspect has made it, through all ages and in all languages, the symbol of mutability, of restlessness, caprice, inconstancy and instability. Nevertheless, it is in this very changefulness that its greatest fascination lies. Yesterday the ocean was a shimmering expanse of pale-blue satin, fringed with foamy, lacelike whiteness.

At sunset it became a milky plain, with mother-o'-pearl reflections. This morning its billowy surface is a dazzle of sapphire and emerald, tossing up a jewelled mist of rainbow-tinted spray. What will it be to-morrow? Perhaps a plunging, lead-hued monster, tearing with angry growls the sands on which we sat so little while ago, listening to the "innumerable laughter" of tiny, lapping waves or the half-hushed whispers of retreating swirls, and where even now we are thrilling to the deep organ tones of the booming surf. But in every phase it holds us with an irresistible attraction. In which one we love it best depends upon some subtle quality of our individual constitution—or, perhaps, upon our swiftly-changing moods. Only, be sure, if you are finely keyed to nature's harmonies, that you can never be quite satisfied until you have seen them all—until you have watched the ocean in storm as well as calm; have learned its majesty and power as well as its summer-morning beauty.

Sometimes, even in summer, the storm-king leaps upon our shore in a genuine old northeaster, which drives the timid into hotel parlors and sheltered porches leaving the beach to the intrepid souls (a goodly number of them too!) who answer to the roaring gale as to a trumpet call, and, cloaked and muffled, beat their way to the board walk and the pier to see the wondrous pageant which old Neptune has prepared. But it is in the autumn and winter that the most magnificent storms are seen on this New Jersey coast. And, baleful as has been their work in other places, some only a few miles from here, so far Ocean Grove, with one exception, has had only the revelation of their grandeur without the experience of their destructive and devastating power.

You have seen it, some of you who read. You know the tempest's spell, the breathless joy and tingle of it. How valiantly one struggles down to the shore in the teeth of the mad wind! And how tonic and quickening is the sight of the giant forces in their unrestrained play! The sea plunges and roars, thrashed and fretted to a creamy froth, which is sent scudding in white drifts along the smooth beach or tossed in feathery fluffs far up on the land. The timbers of the pier creak and quiver beneath your daring feet. The breakers leap furiously up against the pavilions, shaking their spray above your head, and you laugh at the risk of a drenching. The frosty wind nips your nose and your fingers; it clutches your garments, now threatening to tear them quite away and again whipping them round and round your trammelled limbs; it blows the swirling wet sand stingingly against your half numbed cheeks. Yet still you laugh, and your heart sings exultantly in tune with the thunderous music that envelops you. There is something solemn and awesome about it too, and you feel your soul expand with a new comprehension of elemental things.

"Ah! but this is all for the strong and vigorous, for those able to stand

with the wind and wet and cold for the sake of such experiences. There are many who must miss the grandest spectacle the world has to offer, if it can be witnessed only so."

It *was* so, yes. But now—well, the writer is not an advertiser, and



HAVOC WROUGHT AT SEABRIGHT, NEW JERSEY, ABOUT TEN MILES NORTH OF OCEAN GROVE, BY THE STORM OF JANUARY, 1915

Ocean Grove has thus far, with one exception, escaped damage from storm, being protected by an excellent jetty system.

"names no names." But when last winter's storms came raging down the coast place was found in Ocean Grove—anyone can find it easily enough!—where the frailest and most delicate sea-lover can sit all day, warm, sheltered, perfectly protected amid the welter of wind and water in the very wildest weather, and gaze upon the wrack of sea and sky, the wave-torn beach and storm-swept front as far as eye can reach in both directions, yet

without setting foot out of doors, feeling the slightest chill, or drawing in a breath of dampness. And those who saw it thus, as well as we who love to face the blasts, agree that anyone who has never beheld the ocean in a storm has something still to live for.

## OCEAN GROVE LITERATURE

More extended information than could be given in advertising caused the publication in 1871 or 1872 of two numbers of a paper called Ocean Grove. This was very widely circulated and much good resulted in attracting attention and awakening of interest in Ocean Grove. This publicity was found to be more effective than any form of advertising. Each edition consisted of ten thousand copies and the publication of this paper continued for a number of years.

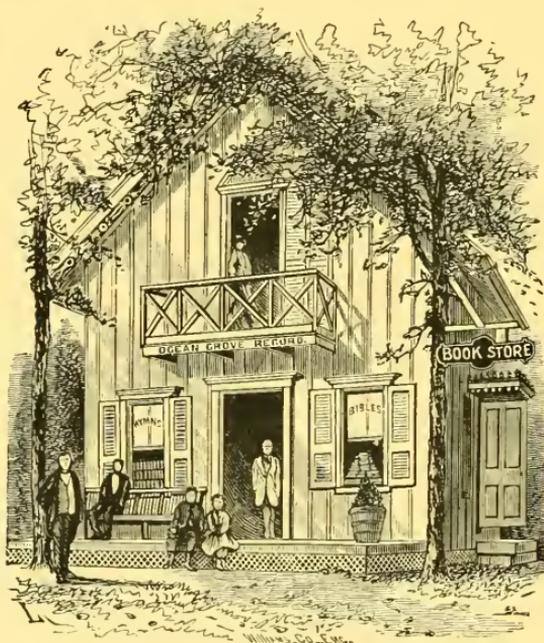
In 1874 a pamphlet of about one hundred pages, including illustrations, was issued. It contained the annual reports of the president up to that time, though these were somewhat abridged. It also contained other interesting Ocean Grove matter. Two thousand copies were printed and circulated. In the same year a neat little directory of Ocean Grove was prepared, and during the Camp Meeting, two numbers of the Ocean Grove Bulletin were issued, giving a full account of the Camp Meeting services and other interesting items. Thereafter, the annual reports of the Ocean Grove Camp Meeting Association were issued in pamphlet form under various names, beginning with *City by the Sea*, and including *Summer by the Sea*, and *Centennial by the Sea*. In 1879, ten years after the organization of the Association, it appeared as *Ten Years by the Sea*.

These annual reports have been continued with one exception (1917), to the present time, the last appearing as *Upon the Sands at Ocean Grove*, a neat and profusely illustrated pamphlet of one hundred and twenty-eight pages, with cover of special design—a view of the beach—and printed in colors. *Upon the Sands* is not only the annual report, but a souvenir of the program and services of 1918, and has been used for publicity purposes in anticipation of the semicentennial celebration occurring in 1919.

In June, 1875, the Rev. Adam Wallace, a member of the Association, began the publication of the *Ocean Grove Record*. This was a weekly issue, though sometimes published twice a week during the season. It gave a rather full account of the summer's work, and was circulated broadly, probably reaching every State and Territory in the Union. This publication, while a private enterprise, received the moral and some financial support of the Association. The *Ocean Grove Record* was published for many years and became widely known throughout the country.

For a period of thirteen years there was published an Ocean Grove Annual, prepared for gratuitous distribution. The annual issue consisted of five thousand or more copies, but in later years has been superseded by the publication for gratuitous distribution of the summer program.

During the earlier years of its existence, Ocean Grove received a great deal of publicity, and it is known that electrotypes were granted the Rev. Joseph Parker of the City Temple of London, to be used to illustrate articles written by him for publication in a London newspaper. Highly appreciative articles also appeared in the Canada Methodist Magazine,



THE HOME OF THE OCEAN GROVE RECORD

which devoted fourteen pages to an illustrated article in 1881. Likewise the Ladies' Repository, then published by the Methodist Episcopal Church under the editorship of Dr. Curry, gave considerable space to setting forth the ideals of Ocean Grove.

The Ocean Grove Camp Meeting Association has had among its members at various times some well-known editors, such as the Rev. George Hughes, Guide to Holiness; The Rev. R. J. Andrews, Methodist Herald; James S. Yard, Esq., Monmouth Democrat; The Rev. A. Wallace, Ocean Grove Record.

#### THE OCEAN GROVE TIMES

The Ocean Grove Times was established by William H. Beagle in 1893. Prior to that time the local field was covered, more especially with

religious intent, by the Ocean Grove Record. The inauguration of the Times followed an insistent demand for a paper giving more attention to the home news of a growing population, but in no way trespassing on the Record's preserves. After a period of years the Times absorbed the Record, being published under the name of the Times-Record. Later the Record part of the heading was dropped. The Times eventually passed out of the control of its original owner and has been published by several different persons, and to-day is owned and published by Mrs. Laura V. Rainear, with John E. Quinn as editor. The latter has remained with the paper under its several owners. The Times is the only newspaper published in Ocean Grove. Its subscribers number a fair proportion of out-of-town property owners, as well as summer visitors, who take this means of keeping in close touch with Association affairs, and with all else pertaining to Ocean Grove, as well as with real estate and tax matters of Neptune Township, as the Times is the official paper of the township and publishes all of its legal business.

#### THE OCEAN GROVE MONTHLY

In 1915 the Ocean Grove Monthly made its first appearance. This is an illustrated magazine devoted to the varied interests of Ocean Grove—A Christian Seaside Resort. It is of an entirely different character from any other publication and adds to the dissemination of information in text and picture, in addition to the news published by the Ocean Grove Times. The Ocean Grove Monthly has been established for the purposes of helpful publicity for Ocean Grove, and this was set forth in its first editorial, as follows:

#### PUBLICITY VS. ADVERTISING

Even well-informed people frequently confuse the distinctions between publicity and advertising. This is not unnatural, for advertising is much more common than is publicity. There is, however, an essential difference between the two.

Publicity might be defined as the art of spreading information on some particular subject, not necessarily involving any commercial transaction. Advertising, on the other hand, is the making of certain kinds of announcements, generally with a view to bringing about the sale or purchase of some commodity. In other words, publicity is calculated to create an interest, while the object of advertising is to set forth means of satisfying demands which may grow out of such interest.

Of course publicity is of various kinds. It may be personal, general, or particular, and it may relate to individuals, organizations, commodities, or places; but it is primarily intended to attract attention and awaken intelligent interest. Only when this is successfully accomplished is the time ripe for advertising.

*The primary object of The Ocean Grove Monthly is helpful publicity.*

The attractions of this place are many and varied—whether they be natural, religious, or musical. Many thousands of people come to Ocean Grove, but there are many more thousands who have never heard of it. It probably would be as popular with the latter as with the former. It is, therefore, important to let them

know about it—and herein publicity can serve Ocean Grove. When the attention of those who know nothing of the place is drawn to it and they learn of its unique advantages, it is natural that they will be inspired, as have been multitudes before them, with a desire to visit the place. The immediate and assured result will be a variety of needs which advertising can satisfy. And in meeting these needs our secondary but no less careful aim will be fulfilled.

Have we made the distinction—and our object—clear? *First, publicity to create the demand, and second, advertising to satisfy it.*

## FINANCES

### A CHRISTMAS GIFT

On the twenty-second day of December, 1869—but three days before Christmas—a company of seriously-minded men, not fully understanding the nature of the Christmas gift they were about to make, if, indeed, it ever occurred to them that what they were about to do would prove to be of that character, met at the Trinity Methodist Episcopal Church of Trenton, New Jersey, and formed an association, which later was chartered by the State of New Jersey as the Ocean Grove Camp Meeting Association of the Methodist Episcopal Church.

When we say these men were seriously minded, no one must think that they were sad-faced or pessimistic. They were not. On the contrary, they were men of a rugged, hearty type—of cheerful face and joyous heart. But inspired by the experiences of a few weeks of rest and recreation by the side of the sea during the preceding summer, and desiring to gratify the expressed wish of many who urged them “so to extend our enterprise as to include all who sought similar relief from the heavy cares of professional or business life,” they had come together to perfect a permanent organization.

The association they formed was without shares of stock. It was not inaugurated as a commercial enterprise, and neither these founders nor their successors have ever derived any profit from it. Nevertheless without hope of return, but in order to constitute a fund with which to start their work, each of the twenty-six charter members contributed the sum of \$25, thus creating a fund of \$650. Considering what Ocean Grove has become, it seems marvelous that it could have had so modest a beginning.

Perhaps the founders did not themselves perceive the significance of the Christmastide organization. Certainly, the real value of their offering—their Christmas gift of Ocean Grove to the world—cannot be expressed in terms of the material contribution each made, though even this, no doubt, was to many of them no inconsiderable sacrifice. Through all the years between it has been steadily growing in magnitude and luster, until to-day it stands before the world in all its glory, a priceless gift and beautiful

possession—OCEAN GROVE, AN UNEQUALED CHRISTIAN SEASIDE RESORT.

Innumerable thousands who have come and gone without knowing the circumstances of the origin of Ocean Grove or perhaps even learning that these men had ever existed, have reaped pleasure and benefit from that Christmas gift. So it is and ever will be, in large things and in small. The little child with his Christmas toy says "Santa Claus brought it," all uncomprehending the parental love which prompted the gift. He may even weary of it and try to injure or destroy it. So too his elders may fail to discern the motives, the sacrifices, the labors of love, aye, and the prayers which have been woven into the fabric of this greater Christmas gift. Some few of them, from time to time, may seek to mar or mutilate it. But even as the memory of the founders fades from our minds, and though their very names may be unknown to those who enjoy their gift in future, the gift itself remains—ever beautiful—and may it so continue until the end of time.

#### GROUND RENTAL

Notwithstanding the contract in the leasehold, no ground rentals were demanded for four years, for there was very little expense incurred. For several years it was fixed at \$2.50; then for several years increased to \$3 and in 1880 fixed at \$5 per lot. In 1883 owing to the expense incurred in erecting a fire house on Ohio Street, the ground rental was increased to \$7.50, as it was thought just that the leaseholders should bear their share of the expense, as it had been incurred for their benefit.

On November 27, 1885, a heavy storm destroyed the board walk, two pavilions, flagstaff, and washed away a considerable portion of the beach, beside destroying the sewer outlet. When all was over it was a scene of "widespread desolation." The cost of reconstruction would be so heavy that it was deemed necessary to hold a special meeting of the Association to consider the situation. It was resolved that the board walk should be rebuilt and that the leaseholders be requested to meet the expense by voluntary assessment. A nicely worded circular letter was issued pointing out that the destroyed facilities had been provided "entirely at the cost of the Association," that they were "for the public benefit, promoting the pleasure, increasing the value of property, and thereby advancing the financial interests of all."

A special assessment was fixed at \$5,000 and was placed on all property between Wesley and Fletcher Lakes, and the turnpike and ocean, in varying amounts according to location.

As this was a new departure, the answers to these circulars were awaited anxiously. Almost without exception they proved to be of an

encouraging character; most of them were paid promptly, and some offered to double the amount if such should become a necessity. The spirit of the responses was a great encouragement to the Association. The total expense, including the repairs to the sewer, amounted to about \$6,500, of which the assessment of \$5,000 left \$1,500 still to be paid by the Association. It is recorded that "D. H. Brown, Esq., the treasurer, and J. H. Thornley, one of the members of the Executive Committee, drove the nails next to the last, and the president the last in the new board walk at 11.40 A. M., June 18, 1885. The Doxology was then sung, and refreshments and general congratulations followed."

### THE RIGHT OF TAXATION

The Ocean Grove Camp Meeting Association possesses no right of taxation, and, therefore, levies no taxes. Yearly ground rentals, thus far limited to a maximum of \$10.50 per lot, irrespective of values, are matters of leasehold contracts, just as house or office rents are matters of contract, and should not be confused with taxes levied by the taxing authorities of the town, county, and State government.

A commission form of government is usually considered to be the most efficient and economical form of municipal government and is generally reflected in a lower tax rate. Our neighbors, Asbury Park to the north and Bradley Beach to the south, have each adopted the commission form of government in recent years. Ocean Grove, the first of the seaside resorts, has remained continuously under the management of the Ocean Grove Camp Meeting Association.

The Ocean Grove Camp Meeting Association pays taxes upon its property for township, county, and State purposes, the same as its lessees, and at the same rates and to the same collector. Besides that, it maintains the streets and ocean front, which are private property—lights them, polices them, and removes the garbage without help or financial assistance from the tax fund. The ground rentals are used exclusively for these purposes, but are not sufficient to meet the necessary expenditures. It may not be generally known that the entire sum received from ground rentals approximates only about \$18,000, while more than double this amount is required to perform the work mentioned. The difference must be secured from other sources, and comes mainly from rentals of property upon which the Ocean Grove Camp Meeting Association pays taxes like others.

In Ocean Grove the public school, which is of excellent character; and the Fire Department, whose members serve as volunteers, are supported from the taxes the same as elsewhere, which taxes are disbursed by officials elected by the voters of Ocean Grove and the other sections of Neptune

Township. The other usual municipal functions of a city or borough are performed by the Ocean Grove Camp Meeting Association.

A great saving results to the taxpayers of Ocean Grove by the management of the Association, as a comparison of the tax rates quickly shows. Asbury Park paid in 1918 at the rate of \$3.54 per 100, and Bradley Beach at \$3.13, while Ocean Grove (Neptune Township) pays only \$2.12. A further comparison, using as a basis the last tax assessment upon that part of Neptune Township known as Ocean Grove, in round figures \$5,000,000, shows that the taxpayers of Ocean Grove have saved \$71,000 as compared with Bradley Beach, and \$50,500 as compared with Asbury Park.

Some who read this will say that the lessees in Ocean Grove pay to the Ocean Grove Camp Meeting Association, in addition to the Neptune Township taxes, an "assessment" which is in the nature of a tax. The use of the word "assessment" is unfortunate to describe a contract agreement for ground rental. As a matter of fact, the so-called "assessment" is not a tax, nor is it an assessment, but is a payment for ground rent provided for in the original leases.

If it is conceded, for the sake of argument, that the ground rental corresponds to a tax, it may also be said that it is expended by the Ocean Grove Camp Meeting Association for the benefit of the leaseholders.

It is doubtful "if in all the land there is another place where the people receive so much attention at so little cost." The Ocean Grove Association "lights the public streets and avenues the year round;" it polices the grounds, summer and winter; removes the garbage from the doors of the producers. It takes sanitary supervision of the entire place. It keeps the streets in order, maintains the board walk and many of the sidewalks. It provides public pavilions and seats for the free use and accommodation of the masses. It sprinkles many of the streets during the dry and dusty days of summer. It provides parks, fountains, lakes, and flowers, and does a thousand other nameless things for which the leaseholders have contracted to pay a small ground rental, which thus far has never exceeded \$10.50 per lot, which is the maximum ground rental which can be charged under the leases already made. The ground rentals amount to about \$18,000; but much more than this sum is required for the purposes mentioned and is made up by the Association.

However, allowing this concession to meet the objection that the ground rental corresponds to a tax, there still results a net saving to the taxpayers of Ocean Grove as compared with Bradley Beach of \$32,500, and Asbury Park \$53,000, after deducting the amount of the ground rentals.

It thus appears that the conduct of the so-called municipal affairs of Ocean Grove by the Association compares most favorably with the commission government enjoyed by its neighbors.

## THE TREASURY

Ocean Grove has had but two treasurers—the late David H. Brown, Esq., of Brooklyn, who was treasurer from the beginning until 1896, when he was succeeded by the present treasurer, John E. Andrus, Esq., of Yonkers, New York.

It was said in the first year the gratitude of the Association was due Mr. Brown “for the cheerful manner in which he has at all times, when called upon, advanced money for the forwarding of our important work.” It was largely due to Mr. Brown that the titles of the property to Ocean Grove were finally cleared and the Association became the undisputed owner, so that it was later said, “We owe a debt of gratitude to him which words cannot express.”

It must be remembered that Ocean Grove was chartered by the state as a religious organization; and that it has not capital stock issue. To cover the necessary expense of organization and to make its beginning, each one of the charter members, as previously stated, contributed the sum of \$25.

At the end of the fourth year the treasurer made the following report:

Whole amount of money received from all sources since the commencement of Ocean Grove enterprises to present time (sales of leaseholds principally).....	\$156,727.15
Expended from beginning up to present time.....	153,406.10
	<hr/>
Cash balance on hand .....	\$3,321.05
In notes .....	2,830 00
	<hr/>
Total .....	\$6,151.05

During the year the sum of \$16,000 had been paid on land purchases, leaving then only a mortgage of about \$9,000 remaining against the entire property. There then appears in the record this significant statement: “The announcement of these facts was so gratifying to the Association that business was suspended for a season, each shook hands with the other, in token of gratitude, and the Doxology was sung with thankful hearts and tearful eyes.”

The following year—the fifth—the mortgage referred to had been reduced to \$6,000, and was then the only indebtedness against the Association. At the same time the inventory, exclusive of land, amounted to \$56,313.44.

As time passed it became clear to the Association that they had on their hands “a vast and responsible enterprise, vastly greater than was at first anticipated, . . . and far beyond what our present comprehensions grasp.”

October 1, 1880, the cash on hand was \$10,104.51, with an excess of assets \$48,471.50 additional. But the balance was soon to be expended in improvements ordered and in process.

In 1881, the assets above liabilities were \$27,899.45 and \$76,371.20 respectively above the estimated value of unsold lands.

The president and secretary, whose whole time was absorbed by the duties assigned them, received compensation, but that compensation, while there was no complaint as to its amount, was much less than was paid by other corporations where there is equal care and responsibility.

The excess in 1882 grew to \$95,796.67.

In 1884 some of the assets having been considered to be inventoried too high, there was a reduction in book value of about \$36,000, so that the excess was \$47,686.54. In 1885 the assets were still further reduced to \$38,259.94, but the sum of \$25,000 expended for sewers, artesian wells, water mains, etc., was not included though they were producing revenue. In addition there were expenditures on account of the Young People's Temple enlargement, the pavilion for the Model of Jerusalem, concrete walks, etc., aggregating \$4,100.

In 1886 bonds were issued to the amount of \$80,000 as a security for notes of like amount for money loaned by various individuals, on demand or in six or twelve months. The Association requested the return of the notes and substituted the bonds as a better business arrangement.

The trustees of the sinking fund were Joseph H. Thornley, Esq., and the Hon. Holmes W. Murphy. The bonds required the payment of \$5,000 of principal into the sinking fund annually.

In 1886 J. R. Vankirk, Esq., a member of the Association, became the cashier; vice G. W. Evans, Esq., who had been secretary and cashier. Mr. Evans became postmaster and retained his office as secretary, the latter however, without salary.

The net assets in 1887 were reported as \$53,106.26, with interest paid on bonds; principal reduced \$5,000, the values increased \$40,858.18, chiefly in permanent improvements. But the assets did not include the sewer system, water, and electric light plants, which in cash amounted to over \$100,000. Then for a period of years there was a steady advance in values from permanent improvements, and a constant reduction in debt until, in 1890, Dr. Stokes said, "There are members of the Association who hope to live long enough to see not only the last dollar of indebtedness wiped out, but a current annual income sufficient to keep up all repairs and meet all expenses as they come. The prospect was never more hopeful."

With each succeeding year there were additional permanent improvements, as for instance, in 1895, a new electric light and water plant was constructed at a cost of \$43,086.66; also each year showed a reduction in

the indebtedness. This is said to be true of each year up to and including 1909, except for the years of 1896 and 1904; in the former the disastrous washout occurred on the beach front which caused heavy and unexpected expenditure, "the indebtedness" for that year being increased, as stated by the annual report, "by ocean front disaster only." In the latter year an "unusual number of violent storms necessitated immediate and costly repairs to streets and parks."

In the last year of Bishop FitzGerald's presidency of the Association he reported a reduction of \$10,000 in debt.

The annual report of the Association published in 1909 gives the liabilities of the Association as \$115,700. Since then the annual reports for the succeeding years show increased liabilities. In 1914, the last year when the figures were published, it was said the liabilities were \$690,171.94.

No official statement of the present indebtedness of the Association has been published, but it is generally known that application has been made to the proper state authorities to sanction a bond issue of \$750,000.

#### THE FUTURE

And here the telling of the story must end. "But what of the future?" is the natural query. Yes, what of the future? If those who chose the site and marked the way realized only vaguely that there were possibilities in the future of Ocean Grove far beyond their ability to comprehend, how much more, in the light of the marvelous development in the last fifty years, can we of to-day realize the greater possibilities which may still be attained?

In addition to the Camp Meeting and the present features of the summer program, some have suggested that Ocean Grove should become the seat of a great training institution for home workers and foreign missionaries. And, in this year of the Centenary of Methodist Episcopal missions, what more appropriate suggestion could be made? And some have expressed a desire to see a great popular university established at Ocean Grove. Much that would make for the success of such an enterprise is already here, and it would not be difficult to supply what is lacking.

Others would have a great school of music located here for the promotion of sacred music. What more suitable place could be found for this than Ocean Grove, with its great organ and immense auditorium? The melody of the organ and the human voice would blend harmoniously with the rhythm of the sea.

Lying as Ocean Grove does, at the most suitable spot along the Atlantic Coast and easily reached in what might be termed an overnight trip by nearly, if not quite, one half of the population of the United States, some or all of these suggestions and desires should come to pass.

What is needed? Nothing but a vision of its greatness and a genius—no less than that possessed by its founders—to bring it to pass.

Already there is a beginning; Dr. Stokes, by his will, left a bequest to the Ocean Grove Camp Meeting Association amounting to about \$17,500 in the following words:

I give and bequeath the other and remaining half of my estate to The Ocean Grove Camp Meeting Association of the Methodist Episcopal Church, at Ocean Grove, New Jersey, to be used in aid of the erection of such building or buildings, as may be needed for further enlarged accommodations for carrying on our Ocean Grove Summer religious work; greatly desiring, as I do, that as now, if possible, still more fully after my decease, to the end of time, that the work of salvation, free, full, and eternal, may have all the appliances needed to reach the largest possible results.

This is, as one has aptly said,

“A GOLDEN YEAR FOR A GOLDEN GIFT”

# APPENDIX

## THE CHARTER PREAMBLE

Recognizing the truth and beauty of the Scripture declaration, "The earth is the Lord's, and the fullness thereof";

And being especially impressed with the propriety of having a portion of the land skirting the sea consecrated to sacred uses:

We, whose names are hereunto annexed, with a single eye to the Divine glory, and in humble dependence upon our Heavenly Father's aid, do hereby solemnly covenant together to use certain land, which has been providentially committed to our trust, for these high and holy purposes.

And we further declare it to be our design to make this a perpetual oblation upon Christ's altar, enjoining its strict observance upon those who may succeed us. And to this end we mutually pledge our Christian honor, adopting the following as our Charter:

## CHARTER

An Act to Incorporate the Ocean Grove Camp Meeting Association of the Methodist Episcopal Church.

Section 1. Be it enacted by the Senate and General Assembly of the State of New Jersey, That Ellwood H. Stokes, Ruliff V. Lawrence, George Hughes, William B. Osborn, David H. Brown, John S. Inskip, William H. Boole, Benjamin M. Adams, Alfred Cookman, Adam Wallace, John H. Stockton, Aaron E. Ballard, William Franklin, Robert J. Andrews, Joseph H. Thornley, George W. Evans, Christopher Sickler, George Franklin, Samuel T. Williams, William Manahan, John Martin, George W. Cheeseman, James Black, Oliver L. Gardner, Gardiner Howland, and William F. Jordan, and their successors, are hereby constituted a body, corporate and politic, under the name of "The Ocean Grove Camp Meeting Association of the Methodist Episcopal Church," for the purpose of providing and maintaining for the members and friends of the Methodist Episcopal Church, a proper, convenient, and desirable permanent Camp Meeting ground and Christian seaside resort.

Section 2. And be it enacted, That it shall and may be lawful for said corporation to purchase and hold real and personal estate, and to acquire such lands in this State in fee simple or otherwise, as they may deem necessary, proper or desirable for the purposes and objects of the corporation, and the same or any part thereof to dispose of in parcels or otherwise, or in fee simple or otherwise, on such terms, conditions, and restrictions, not repugnant to the laws of this State, of the United States, as they may see fit.

Section 3. And be it enacted, That it shall be lawful for said corporation to construct and provide all necessary works to supply the said premises with water and artificial light, and to provide all other conveniences and make all other improvements which may be deemed necessary or desirable.

Section 4. And be it enacted, That the affairs of the said corporation shall be managed by twenty-six Trustees; the persons named in the first section of this Act shall be the first Trustees of said corporation and shall hold their offices until others are chosen in their stead—they and their successors shall be and remain mem-

bers of the Methodist Episcopal Church, in good and regular standing. Any Trustee dying, or ceasing to be a member of said Church, or being guilty of conduct deemed incompatible with the objects and purposes of the corporation, his place may be declared vacant, and a successor duly elected by a two-thirds vote, by ballot, of the remaining Trustees present at the regular annual meeting of the Association.

Section 5. And be it enacted, That said Board of Trustees shall from their own number elect a President, Secretary, and Treasurer annually, and may appoint any other officer of the corporation they may think proper, from time to time, and may pass and enforce such By-Laws as they may deem needful—provided that the same be not repugnant to the Constitution or laws of this State or of the United States.

Section 6. And be it enacted, That the real and personal property of said corporation (said property not to exceed in annual value five thousand dollars) shall be exempt from all assessment and taxation. Any surplus funds remaining to the corporation, after defraying the necessary expenses thereof, for improvements, or otherwise, shall be devoted to such charitable, benevolent, or religious objects or purposes as may be agreed on by the said Board of Trustees at their regular annual meeting.

Section 7. And be it enacted, That said Trustees shall have power to appoint such peace officers as may be deemed necessary for the purpose of keeping order on the Camp grounds and premises of the corporation, which officers shall be paid by said corporation for their services; but shall have, when on duty, the same power, authority, and immunities which constables and other peace officers under the laws of this state possess or enjoy, when on duty as such, and they shall have power to enforce obedience on said grounds and premises to any rule or regulation of said Trustees for the preservation of quiet and good order. All the provisions of "An Act for Suppressing Vice and Immorality," revision approved April fifteenth, eighteen hundred and forty-six; and of "An Act to prevent the disturbance of meetings held for the purpose of religious worship," passed February second, eighteen hundred and twenty, shall apply to all meetings or gatherings held in pursuance of, and under the authority of the corporation hereby created, in all respects.

Section 8. And be it enacted, That the meetings and religious services held on said Camp ground and premises shall, at all times, be under the directions of a committee for that purpose, to be appointed by the said Board of Trustees at their regular annual meeting.

Section 9. And be it enacted, That this act shall be considered a public act, and shall take effect immediately.

Approved March 3, 1870.

I, Horace N. Congar, Secretary of State of the State of New Jersey, do hereby certify that the foregoing is a true copy of an Act passed by the Legislature of this State, and approved by the Governor, the third day of March, A. D. 1870, as taken from and compared with the original, now on file in my office.

In Testimony whereof, I have hereunto set my hand and affixed my official seal, this fourteenth day of March, eighteen hundred and seventy.

H. N. CONGAR.

THE OFFICERS AND MEMBERS  
OF THE  
OCEAN GROVE CAMP MEETING ASSOCIATION  
1869

President

THE REV. ELLWOOD H. STOKES, D.D.

Vice President

THE REV. RULIFF V. LAWRENCE

Secretary

THE REV. GEORGE HUGHES

Treasurer

DAVID H. BROWN, ESQ.

*Ministers*

ELLWOOD H. STOKES  
RULIFF V. LAWRENCE<sup>1</sup>  
GEORGE HUGHES  
WILLIAM B. OSBORN  
JOHN S. INSKIP  
WILLIAM H. BOOLE  
BENJAMIN M. ADAMS  
ALFRED COOKMAN<sup>2</sup>  
ADAM WALLACE  
J. H. STOCKTON  
AARON E. BALLARD  
WILLIAM FRANKLIN  
ROBERT J. ANDREWS

*Laymen*

DAVID H. BROWN  
JOSEPH H. THORNLEY  
GEORGE W. EVANS  
CHRISTOPHER SICKLER  
GEORGE FRANKLIN<sup>3</sup>  
SAMUEL T. WILLIAMS  
WILLIAM MANAHAN  
JOHN MARTIN  
GEORGE W. CHEESEMAN  
JAMES BLACK  
O. L. GARDNER  
GARDINER HOWLAND  
WILLIAM F. JORDAN

<sup>1</sup> The Rev. J. H. Alday elected in place of Ruliff V. Lawrence.

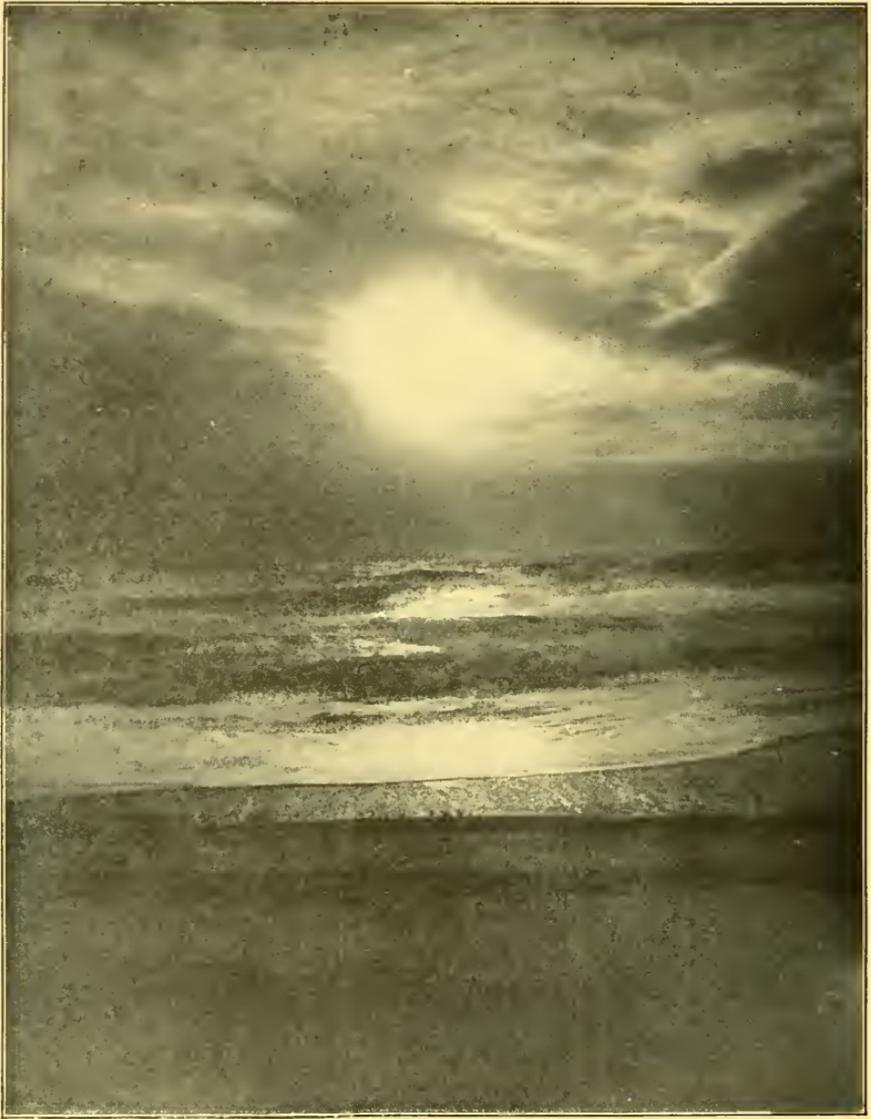
<sup>2</sup> The Rev. J. Reeves Daniels elected in place of Alfred Cookman.

<sup>3</sup> James L. Hays, Esq., elected in place of George Franklin.

THE MEMBERS OF THE OCEAN GROVE CAMP MEETING  
ASSOCIATION, 1919

THE REV. A. E. BALLARD.....	1869
T. J. PRESTON, ESQ.....	1892
JOHN E. ANDRUS, ESQ.....	1894
CHARLES E. HENDRICKSON, ESQ.....	1897
THE REV. A. J. PALMER.....	1903
THE REV. W. H. MORGAN.....	1903
THE REV. C. L. MEAD.....	1903
M. E. BLANCHARD, ESQ.....	1903
THE REV. BISHOP LUTHER B. WILSON.....	1903
E. C. STOKES, ESQ.....	1906
THE REV. HENRY WHEELER.....	1907
M. S. DANIELS, ESQ.....	1910
W. HOLT APGAR, ESQ.....	1910
THE REV. FRANK L. WILSON.....	1910
THE REV. JAMES WILLIAM MARSHALL.....	1913
THE REV. C. M. BOSWELL.....	1913
B. G. MOORE, ESQ.....	1913
JOSEPH C. JACKSON, ESQ.....	1913
F. L. THOMSON, ESQ.....	1918
HAROLD B. WELLS, ESQ.....	1918
E. M. YERKS, ESQ.....	1918
HENRY C. WINSOR, ESQ.....	1918
THE REV. BISHOP JOSEPH F. BERRY.....	1918

## CROSSING THE BAR



Photograph taken by Mary S. Daniels from the foot of Ocean Pathway, Ocean Grove.

<p>Sunset and evening star,          And one clear call for me!          And may there be no moaning of the bar,          When I put out to sea.</p> <p>But such a tide as moving seems asleep,          Too full for sound or foam,          When that which drew from out the          boundless deep          Turns again home.</p>	<p>Twilight and evening bell,          And after that the dark!          And may there be no sadness of farewell,          When I embark;</p> <p>For though from out our bourne of Time          and Place          The flood may bear me far,          I hope to see my Pilot face to face          When I have crossed the bar.</p>
--	---

ALFRED TENNYSON.

## IN MEMORIAM

	A. Cookman	
	J. H. Stockton	
	J. S. Inskip	
	T. T. Tasker, Sr.	
	James Black	
	John R. Vankirk	
R. V. Lawrence	Ellwood H. Stokes	George Franklin
James S. Yard	Jas. N. FitzGerald	J. R. Tantum
J. H. Thornley	Ichabod Simmons	Joseph McPherson
Robert J. Andrews	H. W. Murphy	William B. Osborn
	G. W. Evans	
	B. M. Adams	
	Adam Wallace	
	George Hughes	
	H. M. Brown	
	W. H. Skirm	
	William Franklin	
	J. R. Daniels	
	Enoch Hanthorn	
	S. M. Myers	
	John H. Alday	
	A. H. DeHaven	
	Thomas O'Hanlon	
	W. H. Wardell	
	T. M. Dickey	
	E. N. Cole	
	W. H. Heisler	
	Jas. L. Hays	
	George B. Wight	

They sought for rest and found it by the sea,  
 Where proud ships sail, and winds so gently sweep;  
 Where glassy lakes lie shimmering on the sea,  
 And dim old forests cast their shadows deep.  
 Here oft they sat and with their friends conversed,  
 And prayed and sung of Jesus' precious blood;  
 Here many a time the story they rehearsed,  
 Then sweetly passed in triumph up to God.—F. H. S.

## OFFICERS AND COMMITTEES, 1919

President

THE REV. AARON E. BALLARD, D.D.<sup>1</sup>

Vice-President

THE REV. JAMES WILLIAM MARSHALL, D.D.

Secretary

THE REV. FRANK L. WILSON, D.D.

Treasurer

JOHN E. ANDRUS, ESQ.

THE EXECUTIVE COMMITTEE

M. S. DANIELS, *Chairman*F. L. WILSON, *Secretary*

A. C. BALLARD

H. C. WINSOR

J. W. MARSHALL

B. G. MOORE

J. E. ANDRUS

T. J. PRESTON

C. M. BOSWELL

E. C. STOKES

## THE STANDING COMMITTEES

## DEVOTIONAL

CHARLES M. BOSWELL, *Chairman*

F. L. WILSON

W. H. MORGAN

LUTHER B. WILSON

J. E. ANDRUS

## FINANCE

H. C. WINSOR, *Chairman*

J. E. ANDRUS

M. E. BLANCHARD

E. C. STOKES

H. B. WELLS

## REAL ESTATE

B. G. MOORE, *Chairman*

T. J. PRESTON

HENRY WHEELER

F. L. THOMSON

J. C. JACKSON

## LOCAL AFFAIRS

T. J. PRESTON, *Chairman*

H. WHEELER

W. H. APGAR

J. W. MARSHALL

J. C. JACKSON

## NOMINATIONS

E. C. STOKES, *Chairman*

J. E. ANDRUS

L. B. WILSON

A. J. PALMER

C. M. BOSWELL

<sup>1</sup> No election.

## SIGNIFICANCE OF THE NAMES OF THE STREETS OF OCEAN GROVE

*Streets running north and south:*

OCEAN AVENUE—Paralleling the ocean.

BEACH AVENUE—On the beach second from the ocean.

CENTRAL AVENUE—The main thoroughfare, north and south.

PILGRIM PATHWAY—Leading from both directions to the camp grounds.

WESLEY PLACE—A short street from Lake Avenue to the Auditorium; named for John Wesley.

NEW YORK AVENUE—For the State of New York.

PENNSYLVANIA AVENUE—For the State of Pennsylvania.

NEW JERSEY AVENUE—For the State of New Jersey.

DELAWARE AVENUE—For the State of Delaware.

WHITEFIELD AVENUE—For the noted preacher George Whitefield.

BENSON AVENUE—For the Rev. Joseph Benson, an eminent preacher of England.

LAWRENCE AVENUE—For Ruliff V. Lawrence, first vice-president of the Association.

*Streets, east and west from the north, southward:*

LAKE AVENUE—To the south of Wesley Lake from the turnpike (now Ocean Boulevard) to the ocean.

*East of "Sea Drift Heights":*

SPRAY AVENUE—One block in length ending at the ocean.

SEAVIEW AVENUE—Two blocks in length ending at the ocean.

ATLANTIC AVENUE—The Atlantic Ocean.

SURF AVENUE—The Surf.

BATH AVENUE—Terminating at the location of the bathing grounds.

OCEAN PATHWAY—Appropriately named, extending from the camp grounds and Auditorium to the ocean, exactly five hundred yards in length with beautiful parkways to the north and south. Two hundred feet wide at Auditorium and three hundred feet wide at the ocean.

MCCLINTOCK STREET—The Rev. James McClintock.

PITMAN AVENUE—The Rev. Charles Pitman, D.D.

OLIN STREET—The Rev. Stephen Olin, D.D.

*West of "Sea Drift Heights":*

KINGSLEY PLACE—Bishop Calvin Kingsley.

MOUNT PISGAH WAY

MOUNT ZION WAY

MOUNT CARMEL WAY

MOUNT TABOR WAY

MOUNT HERMON WAY

} Named for noted mountains of Scripture.

*Extending from the Turnpike (now Ocean Boulevard) to the ocean:*

MAIN AVENUE—For many years the main street of Ocean Grove.

HECK AVENUE—For Barbara Heck.

EMBURY AVENUE—For Philip Embury.

WEBB AVENUE—For Captain Thoms Webb.

ABBOTT AVENUE—For Benjamin Abbott.

BROADWAY—Named for its breadth.

COOKMAN AVENUE—For the Rev. Alfred Cookman, a charter member of the Association.

CLARK AVENUE—For the Rev. Adam Clark.

FRANKLIN AVENUE—For George Franklin, Esq., a charter member of the Association.

STOCKTON AVENUE—For the Rev. J. H. Stockton, a charter member of the Association.

INSKIP AVENUE—For the Rev. John S. Inskip, a charter member of the Association.

## SUNDAY TRAVEL

"The question of Sunday travel has, as you all well know, exercised our minds from the beginning. The sanctity of the Sabbath is one of the fundamental principles upon which this place was founded. Numerous efforts, you are aware, too, have been made from time to time, to move us from our steadfastness at this point; and, I am happy to say, thus far without success. And so, my brethren, may it be written to the end of time. Entertaining these views, you will be interested in the following correspondence, which will explain itself. A correspondence, I might add, which in its beginning filled me with intensest anxiety, but which at the close gave the profoundest satisfaction. It is here placed upon record, in order that both parties may stand in their true light, and occupy their true position in the public mind:

Office of C. R. R. of N. J.  
New York, July 16, 1879

D. H. BROWN, ESQ.,

Dear Sir: Some of the patrons of our road at Sea Girt, Spring Lake, and Ocean Beach, say that it would be a great convenience to them to have a few cheap excursion trains on Sunday between Long Branch and Sea Girt, at such hours as would enable them to attend church at Asbury Park, Elberon, and Long Branch. What do you and your people think of it?

Yours truly,  
A. RECKLESS, *President.*

OCEAN GROVE, N. J., July 20, 1879,  
10.45 P. M.

A. RECKLESS, ESQ.,

Dear Sir: D. H. Brown, Esq., to whom your letter of the 16th inst. concerning Sunday trains was addressed, who has been absent for the last ten days, did not reach home until last evening, and did not find it convenient to show me your letter until after service to-night. I need hardly say, that its contents were a great surprise, and in view of the repeated pledges made by your company that no Sunday trains would be run to this place during your administration, a profound grief. I must also say, that if this proposition is seriously entertained by you, we shall feel compelled immediately to convene our Association in special session, to consider the propriety of abandoning our camp meeting, as we cannot, and will not under any circumstances or conditions that can be named, consent directly or remotely to be involved in the desecration of the Sabbath day. The day that Sunday trains commence to run to this place, will be the beginning of the end of the prosperity which has so wonderfully attended us, because we have revered this holy day. That which interferes with us interferes with you. The gentlemen who originated and are perpetuating this institution are a unit on this question, and will abandon the place rather than desert the principle.

Very truly and respectfully yours,  
E. H. STOKES, *President.*

The following was telegraphed in reply:

Central R. R. Co., of N. J.,  
New York, July 22, 1879.

REV. E. H. STOKES, D.D., Pres't Ocean Grove:

Your letter, owing to my absence, was not received until this moment. *We shall run no Sunday trains to Ocean Grove.* I expect to stand by you in the future as I have done in the past. I regret that my letter, informing you that a request had been made by some boarders at Spring Lake and Sea Girt, for a train to take such persons from these places as desired to attend church to Ocean Grove and Long Branch, on Sunday mornings, returning after services, should have given you so much anxiety. The request was made to the "Receiver," and he desired me to inform you of it. I gave no intimation that such a train would be run, as I supposed you would not favor it. It seemed but fair, however, that it should be communicated to you. I will write to Mr. Brown.

A. RECKLESS.

HON. A. RECKLESS,

OCEAN GROVE, N. J., July 23, 1879.

Dear Sir: Your telegram of yesterday came to my hands last evening. Its declaration and assurances are a great relief and satisfaction to us all. It is the high moral tone of this place that has secured its unparalleled success. If this tone is leveled down to an ordinary plane, and it becomes simply a summer resort of a type like most of others, its chief attraction will be gone, and the uncounted thousands which have been drawn here because of these attractions, ceasing to feel assured of such moral protection as the past has given, will be scattered, or drawn to other places less likely to be interrupted by the frivolities of a costly so-called fashionable life, and so the gain that might possibly accrue to you by the running of Sunday trains would be lost by the diminished week-day travel, as it is quite clear, if Sunday trains were run, our present arrangements for summer meetings, which draw the people from all parts of our extended Union, would cease at once.

Thanking you for the prompt and positive manner in which you have met and answered the question, I have to assure you that the bond of interest which has heretofore existed between your company and this Association, is hereby strengthened an hundredfold.

Very truly,

E. H. STOKES,

Pres't O. G. C. M. A. M. E. C.

It is proper to say too, that this correspondence is thus made public with the knowledge and consent of the parties concerned."

### THE FIRST PRAYER MEETING

Of the first prayer meeting, the Rev. George Hughes wrote at the time:

A company of ministers and laymen, with their families, had the week previously tented at Ocean Grove. On Tuesday evening the friends were invited to meet in one of the tents. The Rev. E. H. Stokes, presiding elder of the New Brunswick District, led the exercises in a prayer of wonderful unction. He took fast hold of the Eternal Throne. All hearts were drawn into the exercise, invoking divine aid in this new enterprise. The tokens of divine presence were unmistakable and glorious. The heavens were bent in gracious manifestations. O, as the pleading man of God grew vehement in the request that we "might have a single eye," there was a deep and thrilling response to that utterance.

After a somewhat protracted season of prayer, the elder, evidently struggling under extraordinary emotion, rose to speak. The thought that pressed upon him at that hour was the nearness of the spirit-world, and the undoubted presence of the pure ones. He felt that there was only a thin veil intervening. He referred to the fact that just seven years ago that day a beloved daughter had gone to join the glorified. His heart was full—full of painful memories in view of that departure, and full of exultation that for seven years she had been developing her redeemed powers in the realm celestial.

Then (with an emphasis not to be forgotten) our brother said he felt, in view of the undertaking before us, like quoting the first verse of the inspired Word, stopping in the middle, "In the beginning, God," and, added, "Lo God is here"—here in the beginning, and he trusted would be in the continuance, and to the end.

Mrs. R. J. Andrews was moved to speak in a similar strain, saying that she had been impressed with the fact that spirits from the excellent glory were very near.

The occasion made an indelible impression on the minds of those present. The seal is on the work. The Lord has taken possession of Ocean Grove. The sense of his presence was deep and all-pervading during the week. The history of the week is comprehensively and truthfully written in the expressive sentence flowing so unctuously from the elder's lips, "In the Beginning, God."

### ON EXISTING LAWS

The following paper, presented by the president, after the report was rendered, was adopted, not only by a unanimous, but one of the most emphatic votes ever given by the Association, and a special request made that it be incorporated as a part of the Annual Report.

"It is the fullest and firmest conviction of our heart, that God has the right to rule, and to enact such laws as he in his wisdom sees will best promote the interests of all; that as Christian men, in harmony with him, we best promote his glory, and secure, as a result, our own happiness, when by all that in us lies, we strive to observe these laws, and do his will; that being governed by these principles for the last eighteen years, in the management of this place, we are this day, more than ever assured, that in all our multiplied and varied perplexities we have been, not only divinely guided, but in all have secured the divine favor, as is shown in the general prosperity of the place, as well as the approval of vast multitudes of good people of every name, which we continually receive. This being true, I ask you, without the slightest thought of relaxing in any feature of our government, that we do here and now *reaffirm*, all our past moral and religious regulations, and restrictions, emphasizing in the strongest possible manner that words can express such as bear upon the liquor traffic and holy Sabbath.

"That we reinstruct our officers and all intrusted with authority upon these grounds, urging and insisting upon a still greater vigilance, in detecting and bringing to proper rebuke and punishment, all tendencies to infringement upon or disregard for existing laws, and that we call with renewed earnestness upon all Christians and order-loving people, who occasionally visit, or steadily abide with us, to aid in our Christly work of keeping this a holy place:

"And furthermore, that we again proclaim, as we often have before, that there are no rules, regulations or restrictions at this place different from those which all evangelical bodies in this and other lands expect and require of their people, and as the purpose of all is to make this place what the Lord designs the whole earth should be at his coming, we have great confidence that all right-minded people will, as they have in the past, steadily cooperate with us in this great work, so that they and we may at all times have that which we most desire, the constant smile of God."

#### THE FIRST LETTER FROM THE NEW POST OFFICE

Post Office

REV. E. H. STOKES, D.D.

President O. G. C. A.

DEAR BROTHER: In two hours the Post Office will open to the public for business in the large, elegant, and well-appointed room in that part of the new Association Building assigned for its use. It is becoming that to you, as the president of the Association which has provided these quarters at its own cost, should be delivered the first letter from the new office.

In making this transfer and arranging for business I have been forcibly reminded of the change wrought in the past ten years. The office was established in 1871, and was opened in the small dwelling on Main Avenue, near the gates owned by Charles Rogers, and after a few weeks removed to the building in which it has since been kept, and which at that time stood where now stands the Janes Memorial Tabernacle.

The first letters mailed after the office was established was on the 30th day of June, 1871, and the marked contrast between that time and the present will best be expressed when you are informed that the office now receives and distributes, and mails and sends out more letters in one day than were received and distributed, and mailed and sent out during June, July, August, and September (the whole season) of 1871. What of the next ten years?

J. C. Patterson, chief of police; Capt. Rainear, Geo. Kellogg, F. Tantom, and others, together with the assistants in the office, have been very kind in assisting to transfer office fixtures and materials to the new building and aiding to begin business in the new room.

Very truly yours,  
H. B. BEEGLE, P.M.

#### FIRST TELEGRAM SENT

Ocean Grove, N. J.  
July 30, 1881.

To U. S. Grant, Elberon, N. J.

Can you be with us on Monday at our anniversary?

E. H. Stokes.

To Rev. E. H. Stokes, Ocean Grove, N. J.

Liberia, N. J.

I am obliged to go to New York on Monday. Beg pardon for not having informed you yesterday.

U. S. GRAY.

#### ANNIVERSARIES

Sixth Anniversary—1875. Memorial vase at Post Office.

Seventh Anniversary—1876. Vase dedicated to Young People at Ocean Grove in Centennial Park opposite the Arlington.

Eighth Anniversary—1877. Vase in rear of preachers' stand facing the sea at head of Ocean Pathway, dedicated to the Pioneer Women of Ocean Grove.

Ninth Anniversary—1878. "Angel of Victory"—Monmouth Place.

Tenth Anniversary—1879. "Grace" and "Gratitude."

Eleventh Anniversary—1880. "Jennie and Joe"—Cold water fountain.

Twelfth Anniversary—1881. Association Building.

Thirteenth Anniversary—1882. New Fountain "Good Will," next east corner of the Auditorium was unveiled—a little boy in bronze.

Fourteenth Anniversary—1883. Anniversary vase at Thompson Park to mark the place of the first religious meeting at Ocean Grove.

Fifteenth Anniversary—1884. Six artesian fountains already running, taken as the anniversary monument.

Eighteenth Anniversary—1887. Dedication of the Young People's Temple as the anniversary monument.

Twentieth Anniversary—1889. Dedication of Thornley Chapel.

Twenty-fifth Anniversary—1894. New Auditorium.

Thirty-sixth Anniversary—1905. Unveiling of the Stokes Monument.

Thirty-eighth Anniversary—1907. Fountain in Thompson Park, in honor of the late Bishop FitzGerald.

#### THE OCEAN GROVE HYMN

The Ocean Grove hymn was written by the late Ellwood H. Stokes, then and thereafter for a period of twenty-eight years the president of the Ocean Grove Camp Meeting Association, to be sung at the exercises commemorating the sixth anniversary of the founding of Ocean Grove, or, perhaps to speak more correctly, of the first religious service held at Ocean Grove.

The sixth anniversary was held on July 31, 1875, and it is said that the auditorium, where the exercises were held, was crowded to its limit. Altogether, the occasion was a most notable one. Ocean Grove had been in existence only six years, but two guests of national prominence were present, seated upon the platform; one, the President of the United States, Ulysses S. Grant, who sat at Dr. Stokes' right, and the other, a bishop of the Methodist Episcopal Church, Levi P. Scott, who sat at his left. The orator of the day was none other than the beloved president of the Association, Dr. Stokes.

The oration was in the nature of a historical address and at its conclusion the Ocean Grove Hymn, written for the occasion, was sung by the choir and congregation; it is also said both the president and the bishop joined in singing.

The beauty of sentiment and lines alike is such that we are sure all will be interested in it, and if, perchance, it shall be seen by any who were present on that occasion, doubtless they will remember it.

In writing this hymn Dr. Stokes has not only truly portrayed his own sentiment but also that of the founders, toward Ocean Grove. These sentiments are of

such a character as to make the singing of this hymn appropriate on many occasions.

It is hoped that the custom of singing this hymn may be revived.

God of the Grove, where leaves of green  
 Are brilliant in the golden light,  
 Where bright skies looking down between  
 Smile on us through the silent night—  
 Thou God of might and matchless love,  
 Walk through our walks at Ocean Grove.

God of the lakes, where soft winds blow,  
 And waters laugh beneath the sun,  
 Where maidens sing and children row,  
 Where age and youth melt into one—  
 Thou God of might and matchless love,  
 Be on our lakes at Ocean Grove.

God of the beach, whose ocean air  
 Gives zest to life and rest to all,  
 While we such earthly blessings share,  
 O let Thy Spirit on us fall—  
 Thou God of might and matchless love,  
 Brood o'er the beach at Ocean Grove.

God of the sea, where tempests sweep,  
 And stormy billows lash the land,  
 Who measurest the awful deep,  
 As in the hollow of Thy hand—  
 Thou God of might and matchless love,  
 Command the sea at Ocean Grove.

God, whom we worship, Jesus, Lord,  
 We sing thy praise, we trust thy blood,  
 Led by thy spirit and thy word,  
 O, make us wise and make us good—  
 Thou God of might and matchless love,  
 Make us a power at Ocean Grove.

God of the land and of the sea,  
 God of the human heart and will,  
 Whatever may or may not be,  
 O may we in thy hands be still—  
 Then sink into thy matchless love,  
 And all be pure at Ocean Grove.

## OUR MAJOR PATTERSON

The truest greatness is ever the most modest. The words are trite, perhaps; but the truth has been rarely illuminated for us at Ocean Grove during the last few months, as we have contemplated the life, so recently ended, of General John C. Patterson.

For more than forty years a hero walked among us—a hero, too, of the kind that the whole world loves to honor, especially in these days when military achievement and distinction count for so much. Yet day by day he went his quiet ways in Ocean Grove so unassumingly that pride in the soldier and officer was almost forgotten in love and respect for the man. Some, indeed, of those who thought they knew him best were scarcely aware of his brilliant record in the Civil War and later in the Life-Saving and Coast Guard Service, until they read in the eulogistic columns of the public press and his brave exploits and successive promotions. We thrilled to them then; yet, after all, it was not the honors he had won that meant most to us of Ocean Grove, but our own memories of the upright man, the simple gentleman, whom we had known. Colonel, brigadier-general—whatever rank or title might have been conferred upon him—to us he was still, as he always will be, “our Major Patterson.”



GENERAL JOHN C. PATTERSON

It is not our purpose to present a biographical sketch. That has been ably done by others. A brief tribute to the character of one of Ocean Grove's best and oldest friends, however, we would offer.

What are the qualities we remember best?

There was, first of all, his personal integrity. A man without guile and above reproach, the confidence which he inspired was absolute and unquestioning. And any work which he directed or controlled, whether material or moral, was faithfully and thoroughly performed.

There was his justice, which, like his charity, never failed. Just the other day an old laborer, past his days of activity, was heard to say, with a look of infinite pathos and yearning in his eyes: “Thirty years and more I worked for the Major in Ocean Grove, and never once did I know him give a man anything but a fair deal. We was friends, Major Patterson and me.” In the many years of his service as superintendent and as chief of police, offenders against law and order had sometimes to be punished. But never a man or boy among them felt that he got more than he deserved, or that the Major was anything but his friend.

There was his courage. Several boys of a generation ago, now men in middle life, declare that they have no more vivid recollection than that of the Major, standing erect in the stern of a surf-boat, in a sea which no man on the shore had dared face until inspired by his example, putting out to the rescue of some foolishly venturesome lads caught outside in a storm. It was the same courage that marked

the exploit at the storming of the breastworks at Cold Harbor in 1864, that carried him unflinching through thirty-two engagements in the Civil War, and that won for him as captain of the Coast Guard the highest honor medal awarded by Congress for "saving life from the perils of the sea."

There was his courtesy, so fine, because so simple and sincere—the courtesy of the true gentleman, based on kindness and equal to high and low, to rich and poor.

There were other qualities too, best known to the small inner circle of intimates—his great love of reading and of good literature; his artistic sense and the native ability which, had greater things left time and place for them in his life, might well have won him distinction; the deeply thoughtful element in his faith and religious life; his affection for his friends, to so many of whom on later birthdays—his own birthdays—he has sent beautiful and valued cards of remembrance and greeting.

It was Major Patterson who with his own hands laid the foundation of our great Auditorium and helped construct our famous Board Walk; whose soldierly figure we have so often seen marshaling the veterans in our patriotic and national gatherings. It was he too who for many years drew and adorned the scroll of names of those remembered on our Memorial Day. This year his own name appears in the list of those who have passed on within the twelve-month. In this first half-century of Ocean Grove's history no name has been more untarnished, no man has lived a nobler life within its gates or been a more beneficent influence than "our Major Patterson."

### THE GREAT WASHOUT

Request for assistance to defray expenses of restoring the damaged ocean front.

Ocean Grove, N. J., July 23, 1896.

DEAR FRIEND:

Greetings of Grace, Mercy, and Peace!

You have doubtless heard of the destruction wrought on our ocean front by one of the terrific storms of the past winter.

To restore the former conditions will cost at least \$25,000.

The whole beach and plank walk were so seriously threatened that to prevent the further destruction of one of the highest interests of our town something had to be done at once.

The best knowledge growing out of years of experience along the sea was sought and applied to our situation.

The unanimous conclusion reached was that a series of jetties and bulkheads should be immediately constructed to prevent the further encroachment of the sea on Ocean Avenue and, if possible, restore our wasted beach. The success thus far has been exceedingly gratifying.

To reach our present restorations over \$20,000 has been borrowed, on which we are paying an annual interest of six per cent. This burden is too great for us to bear alone.

Our lot owners have always shown sympathy with us in our efforts to protect and promote their property interests. Ours is a mutual copartnership.

The permanent loss of our plank walk would depreciate the interests of all, and by that much lessen the attractions of our beautiful seaside resort.

This heavy burden of expense is felt all the more seriously in that it follows so quickly after other large and imperative outlays in providing better systems of electric light and water supplies; and now we have the added cost of constructing a larger and stronger water tank of sufficient capacity to meet the increasing demands of our people. These last-named improvements, however, will in time make such remunerative returns as will, to a large extent, lighten their own weight.

But from the beach and plank walk there are no direct returns whatever, and as they come from the general prosperity of the place, in which prosperity all property holders share, some more, some less, and all are in their measure benefited.

We, therefore, appeal not only to all of our lease holders, but to you also, as an interested friend of our town, as shown in your gifts to the great Auditorium, for help to remove this largely added debt, which has, in the providence of God, so unexpectedly come upon us.

Some of the members of our Association have given months of uncompensated toil to the restoration of our sea-smitten front, and will, in answer to this appeal, give of their means also to lift the debt incurred.

I, therefore, in view of all these things, in the name of and on behalf of the Ocean Grove Association, most kindly, earnestly, and notwithstanding all the financial depressions which embarrass our country, even hopefully ask you to join us in the effort to raise this money.

We would be very thankful to have you answer this appeal at once, or at the farthest by September 1, 1896.

If not convenient to pay immediately what you would desire, our ends would be served if we receive it by September 1, 1896.

In the best interest to secure the highest spiritual and material results, and to hold our beloved Ocean Grove for God,

I am very truly yours,  
E. H. STORES.

Copies of the above circular were sent to all property owners and a large number of friends, not lot owners, whose names and addresses were on our Auditorium subscription book, altogether aggregating about one thousand six hundred. By change of residence many failed to reach the parties for whom they were designed, so that between one and two hundred, to the Auditorium contributors, not lot holders, were returned to us, and, having failed to reach their destination, did not do their work. You will be interested to know the result:

Total number of subscribers, 151. Of these—

13	gave	\$1.00	each	.....	\$13.00
6	"	2.00	"	.....	12.00
1	"	3.00	"	.....	3.00
64	"	5.00	"	.....	320.00
1	"	8.00	"	.....	8.00
30	"	10.00	"	.....	300.00
1	"	12.00	"	.....	12.00
1	"	15.00	"	.....	15.00
4	"	20.00	"	.....	80.00
14	"	25.00	"	.....	350.00
7	"	50.00	"	.....	350.00
4	"	100.00	"	.....	400.00
<hr/>					
146	Subscriptions paid	.....			\$1,863.00
1	Gordon Lecture (ne.)	.....			215.75
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Total cash				.....	\$2,078.75
Unpaid,	2	of \$5	.....		10.00
Unpaid,	1	of 10	.....		10.00
Unpaid,	1	of 50	.....		50.00
<hr/>					
151	Total subscribed	.....			\$2,148.75

To these statements it should be added that a number of letters were received expressing profound sympathy with the situation, and at the same time very greatly regretting utter inability to render financial aid. It is also just to say that several gentlemen of high standing in their home relations of thoroughly intelligent and successful business habits, wrote us, in the most kindly spirit (which letters are

not only preserved, but highly appreciated), of their fullest sympathy, readiness, and perfect willingness to help at once; but as parties appealed to could not know their share in the matter, that by far the better and much more equitable way would be to raise the amount by a special assessment. This plan, however, and indeed almost every other had been fully discussed in our Emergency Committee before sending the circulars. It was finally decided to try the circular plan first, and wait developments.

There is another item of interest in this history, which will enlighten you somewhat, namely, the relations of each subscriber to our work:

18 resident lot owners, total amount subscribed.....	\$138.00
73 summer residents, total amount subscribed.....	979.00
55 friends, not lot owners.....	746.00
2 subscribers, out of town, not yet paid.....	10.00
1 friend, not yet paid .....	50.00
1 subscriber, lot owner, not paid .....	10.00
1 Gordon Lecture (net).....	215.75
<hr/>	
151 total subscribers. Total amount .....	\$2,148.75
4 not paid .....	70.00
<hr/>	
Total cash .....	\$2,078.75

Dr. Stokes, in reporting this said, "I add, in conclusion, it gives me great pleasure to say that in all the correspondence I do not recall one unkind sentence or word, and to all who wrote or gave I render profoundest thanks."















