

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 51

Chicago, Saturday, March 18, 1893

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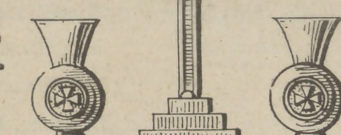
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The Living Church

Saturday, March 18, 1893

Table of Contents

NEWS AND NOTES	921
CANADA CHURCH NEWS	922
DIOCESAN NEWS	922-926
OPINIONS OF THE PRESS	925
PRAYERS FOR THE DEAD. From <i>The Church Standard</i>	927
THE BACON MEMORIAL MOSAIC	927
THE CHURCH PERIODICAL CLUB	927
FIGS AND THISTLES. From <i>The Ram's Horn</i>	927
EDITORIAL	
College Hazing	928
A Live Paper	928
Failure of Church Papers	928
"Theological Cobwebs"	928
Ecclesiastical Millinery	928
An Exclusive Gospel	928
The Suppression of Vice	928
Our Bishops-elect	928
Missions to Roman Catholic Countries	928
LETTERS TO THE EDITOR	
Further Exposure of Vilatte	930
Eastern Colleges for Women	930
SERMON NOTES. Rev. Henry F. Allen	929
THE SUNDAY SCHOOL AT THE WORLD'S FAIR. Rev. J. W. Sykes	929
THE TREND OF DISSENT. From <i>The Guardian</i>	930
CLERICAL CHANGES	931
CHOIR AND STUDY	
Lent	932
College Expenses	932
Recent Musical Events	932
MAGAZINES AND REVIEWS	933
MYSIE.—E. A. B. S.	934
THE MONASTERY AND THE SCHOOL OF BEC.—K. F. J.	934
IT PAYS TO BE PLEASANT	935
POETRY	
The Little City and Its Deliverer. Mary Ann Thomson	926
FINANCIAL NEWS	937
NERVOUS WOMEN AND HEADACHES	938

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News and Notes

A CORRESPONDENT writes: "In 'Why I am a Churchman,' by the late Bishop Randall, we read that at that time, *to wit*: in 1858, about two-thirds of our clergy came from other folds; that out of 285 ordained by Bishop Griswold, 207 were converts. Can any other bishop produce the same record?"

IN NEW YORK CITY there are more than a thousand millionaires; adding the number outside the city there are more than fifteen hundred in the State. Some of them are doing great good with their wealth, but how many? The great majority of them are doing scarcely anything for the benefit of the public. What is the public to them? Very much. Without the public they would be as poor as Robinson Crusoe. Their money has for the most part been made out of the public, by franchises, unearned increment, patronage, trade, speculation. Why not do something substantial for the good of that public? Why not practice reciprocity?

THE ANNUAL MEETING of the stockholders of the World's Columbian Exposition will be held on the first Saturday in April, for the purpose of electing a Board of Directors. The best interests, if not the success, of the enterprise demand that no great changes be made in the management at this crisis. All stockholders who cannot attend in person would do well to forward proxies to the secretary of the World's Columbian Exposition, Rand-McNally Building, Chicago, executed in favor of H. N. Higinbotham and Lyman J. Gage, or either of them. Blanks will be furnished on application to the secretary.

THE FOLLOWING is a translation of the invitation to attend the recent opening of the railroad between Beirut and Damascus.

DEAR SIR.—By the aid of God Almighty and His fostering care, and by the overshadowing protection of His Imperial Majesty the Sultan, may God help him by His victorious power, the work on the railway from Beirut to Damascus will be completed by a public celebration on Thursday, the 10th of Jema-da-el-Ula, 1310, corresponding to the 8th of Decem-

ber, 1892, at 6½ o'clock, Arabic time, in the garden near the Lebanon guard-house on the Damascus road. The honor of your attendance is requested, that you may aid us by your prayers for the success of this undertaking. May God Almighty preserve you.

(Signed) President of the Company and the Owner of the Concession.

A FRIEND sends us the following extract from a recent letter of Dr. E. B. Ledis, medical missionary in Corea:

The Church has occupied four centres of work. Seoul (the capital) has two churches, one for Europeans and one for native work, with a staff of two priests, one deacon, six Sisters of St. Peter, one doctor, one lady doctor, one nurse, and one layman. There are two Chinese and one Japanese catechumens. Tang Mak, six miles from Seoul, has been occupied for three months by one priest. Chemulpo is occupied by the Bishop, one layman, and myself. We have here a church, a hospital, a school for Japanese, and an orphanage for Coreans. We have one Japanese catechumen, one Chinese and one Korean orphan. There are now 15 pupils in the Japanese school, which is under the charge of Mr. Smart, a layman. The hospital and dispensary, of which I have charge, is flourishing. Last year 3,500 were attended at the dispensary, while in the hospital there were 52 patients.

IF THE daily papers had not given such notoriety to a recent case of hazing in Trinity College, perhaps it would not be best to refer to it here. As it has been published to the world, doubtless greatly exaggerated, causing regret to all who have the good of the institution at heart, we desire to say that the faculty are taking decided measures to punish the offenders and to prevent the occurrence of such outrages. The present freshman class, it is hoped, will take a stand against this custom from which Trinity, like most other colleges, has suffered in the past, and, as sophomores, will more honor it in the breach than in the observance. We are confident that public opinion will sustain the authorities in their effort to stamp it out. Churchmen should have the assurance that their sons will associate with gentlemen, in a Church college. Prompt and energetic discipline, at this crisis, will strengthen the confidence of patrons and be heartily endorsed by the public.

WE have received numerous and frequent complaints from subscribers in and about Philadelphia, that their papers did not reach them till Monday, and sometimes later. We print below a letter from the Philadelphia post-office, which explains the trouble that exists not only in that city, but in many other localities.

FEBRUARY 28th, 1893.

THE LIVING CHURCH,

162 Washington st., Chicago.

DEAR SIR:—In reply to your communication of the 15th inst., I beg to inform you that the clerical force at this office is inadequate to promptly handle the large increase of mail matter received here, and as the earliest attention is always given to first-class matter, there has been some delay in handling newspaper matter.

Application has been made for additional clerks but owing to the lack of appropriation at Washington, the same has not yet been granted.

Yours respectfully,

B. F. HUGHES,

Assistant Postmaster.

THE COLLEGE SETTLEMENT ASSOCIATION, in its third annual report, shows that eleven colleges for women are now officially connected with it, and others will doubtless soon unite with them. Three settlements are now in active operation, one each in Boston, New York, and Philadelphia. Hull House, Chicago, is more correctly described as a Social Settlement, although working on similar lines. The University Settlements in New York, and the Andover House in Boston, with other kindred organizations, have practically the same aims in view. As one of the practical methods toward a solution of the vexed social problems of the day, these settlements appear to have a definite mission. They have certainly done good in bringing men and women of culture face to face with the every-day life and needs of the great working classes, thereby creating a common basis of sympathy and good feeling on which future action towards the setting right of the deeper and more difficult questions may the more wisely proceed.

BISHOP HORNBY, the first Bishop of Nyassaland, has proved his fitness for his high position by the record of his faithful work in humbler stations. After serving his first curacy at St. Margaret's, Liverpool, he joined the Oxford Mission at Calcutta, spending four or five years there. Returning home he accepted the charge of St. Columba's, Sutherland, and found the mission quartered in a hired room over a pawn-shop. He has left a beautiful church, which cost over £6,000, a clergy house on the south side costing over £1,500, and day schools are now in the course of erection on the north side, which are to cost over £4,000. This is a splendid record of material progress in eight years; but the still better one is that he has built up a large congregation of laboring people in Catholic faith and practice. During the short time this parish has been in existence, it has given to the mission field five priests and one layman, and now a bishop. Several working men and women belonging to the congregation went specially up to London to be present at his consecration on St. Thomas' Day, a strong testimony to the Bishop's personal influence with his parishioners. "That man's life is a sermon," was the remark of the vicar of another church in his own town. One of the farewell gifts presented to Bishop Hornby was an altar book from the communicants, with a Latin inscription, which, being translated, reads: "Though waves roll between us we are all one in the Body of Christ." It contains the names and birthdays of all who cared to sign, and the Bishop promised to offer a prayer for each in turn.

Brief Mention

Great Britain is said to be amongst the lowest of civilized countries in regard to the tender age at which it allows child-labor in factories. Seventy-six thousand children of ten years of age are now at work.—A merchant at Frankfort has been fined 100 marks for using a Bible quotation to head his advertisement. It might be advisable for similar action to be taken by our own courts. To some people there is nothing sacred or worthy of reverence.—Pope Leo XIII celebrated, Feb. 19th, his golden episcopal jubilee, the fiftieth anniversary of his entrance upon the episcopate. Recent events would seem to give point to a remark recently credited to him, *viz.*: "Mr. Gladstone and I are the oldest men in active public life, but we seem to be the ones who have the most new ideas."—There are some things in which the less civilized nations are an example to those more highly favored. The generosity of converts from heathenism to Christianity in sending the Gospel to others, is often mentioned, as witness the \$80,000 given last year by Christian Japanese whose wages average about twenty-five cents a day.—A correspondent informs us of a recent accession to his parish, of a dealer in horses and cattle. He had been a member of one of the denominations having its origin in the sixteenth century, and reading somewhere about "A Church without a Pedigree," determined to look into the matter. "Pedigree" he had learned to appreciate in his business, and he naturally concluded it must be of value in ecclesiastical relations. His investigations resulted in his being confirmed in the Church of which his good wife was a communicant.—Dear Father Himes says: "I congratulate you on your management of THE LIVING CHURCH. God bless and prosper you. I keep well and do my work at 88 with the vigor of other years. *Laus Deo!*"—A good friend writes: "It always is a wonder to me that you take such pains to hide the address of THE LIVING CHURCH. Why don't you print it in the most conspicuous place on the first page?" We do. The address is "Chicago." A letter sent from Japan to "THE LIVING CHURCH, Chicago," would reach us in due time. Everybody in the world knows where Chicago is, and the Postmaster of Chicago knows where THE LIVING CHURCH is.—We are always glad to hear from our readers. One writes: "It contains a wonderful amount of interesting matter for all classes of people, but no part deserves more commendation than that which gives an account of what the Church in the many dioceses is doing."

Canada

Much regret is felt among Church members at the announcement of the death, at his post in the far North, Moose Fort, of the Rt. Rev. John Horden, Bishop of Moosonee. He had been at work in that distant field for over forty years, having come out under the auspices of the Church Missionary Society from England in 1851. His kindly nature and great ability were thoroughly appreciated by those with whom he labored. He translated a great part of the Scriptures into the Cree language, publishing them for use in his diocese, and would have completed the whole Bible had he survived a short time longer. He mastered every dialect of the neighboring Indian tribes, was skilful as an artisan, and made many a garment and moccasin for his proteges. The scene when the funeral took place from the Hudson Bay House, near Moose Fort, is said to have been most affecting, he was so much beloved. The Bishop was in his sixty-fifth year, and was about to resign his bishopric and join his wife and family who have been living in England for some time. He was consecrated first bishop of Moosonee during a visit to England in 1872, and the Archbishop of Canterbury conferred the degree of D.D. upon him in the same year. He was born at Exeter in England.

A conference of the clergy and laity of the deanery was held at Port Erie, diocese of Niagara, lately, at the request of the Bishop, to decide upon the best means of meeting the needs of the scattered families belonging to the Anglican Church throughout the township of Bertie. The committee are to report to the Bishop, who has been ill but is better. There are now over three hundred members of the Church of England Temperance Society in connection with St. Thomas' church at St. Catherine's.

A Mission of ten days' duration, conducted by the rector of St. John's church, Port Hope, was lately concluded at Creemore, diocese of Toronto, in which much interest was aroused. The missionary, the Rev. E. Daniel, seems to be proving very efficient in this kind of work. At least \$30,000 was given in the diocese of Toronto during the past year to mission work. The two churches whose offerings were largest are St. Peter's church and St. James' cathedral, Toronto.

A generous gift was recently made to the parish of St. George's, London, diocese of Huron. A parsonage was greatly needed, but no funds were forthcoming, as the parishioners had expended their energies in building the new church just completed. A member of the congregation, however, has, with his two nephews, made a donation of \$1,500 so that the difficulty has been overcome, and building will be commenced very soon, it is expected. The Bishop of Huron and Mrs. Baldwin's safe arrival at Gibraltar was chronicled some time ago.

The Bishop of Newfoundland has authorized, it is said, the roofing of the choir and transepts of the cathedral at St. John's which was destroyed by the disastrous fire last summer. The cost of this work of restoration will be about \$50,000.

A Mission was lately closed in St. Matthew's church, Quebec, conducted by the well-known English missionary, the Rev. Canon Bullock, vicar of Leeds, who had previously been holding Missions in Toronto and Hamilton. All unoccupied seats in the cathedral, Quebec, are labelled, so that strangers can take them freely.

There was a good attendance of the clergy at the annual meeting, in February, of the deanery of Kingston, at Hamilton, diocese of Fredericton. The Choral Union for the deanery is to meet on the 12th of April at Rothsay. The question of amalgamating the parish of St. Jude's with that of St. George's, Carleton, has been given serious consideration.

Encouraging reports from most of the parishes were read at the annual meeting of the Diocesan Church Society, at Charlottetown, diocese of Nova Scotia, on the 15th. The new church at Long Creek is almost finished. A commodious guild hall in connection with St. Mary's, Summerside, is completed. Steady progress was reported in every branch of Church work at Milton. The Guild of St. John organized there, last October, has already doubled its numbers. Improvements have been made in St. Mark's church, Kensington. The land has been purchased for a new church at Biddeford, and part of the building material taken there. A new church was opened in June at Alberton and consecrated by the Bishop in October; among the gifts to it was a beautiful memorial window. St. Paul's, Charlottetown, has had a prosperous year. The Mission held during Lent seems to have borne fruit.

Bishop Sillitoe of New Westminster, B. C., has been visiting Montreal. He was there for the second week in March, and has been making a tour in Canada, having come east at the request of the Provincial Synod to give information to the Church as to the outlook on the Pacific coast. He preached on the morning of the 3rd Sunday in Lent at Christ church cathedral, Montreal, and in the evening at St. John the Evangelist's church. A very largely attended meeting was held in Synod Hall on Monday evening in aid of Domestic Missions, at which the Bishop of Montreal presided, and Bishop Sillitoe was the principal speaker. The lecturer was assisted by views cast by the calcium light, and the extent of the diocese of New Westminster and its organization

were pointed out on a large map. The diocese extends about 500 miles east and west by 400 miles north and south. The adjoining diocese of Caledonia comprises the northern section of British Columbia and there the work is principally among the Indians. Outside the towns of Vancouver and New Westminster, Bishop Sillitoe's work lies amongst a largely scattered population of ranchers, miners, and prospectors. For some time to come the only valuable help to be provided would be to enable a few itinerating clergy to travel from house to house and camp to camp. When the Bishop went to British Columbia in 1879 there were only four clergy; now there are twenty, besides organizations of lay helpers. The Cottage Hospital at the Indian colony at Yale only needs a little more money for its completion. A missionary steamer for coast work is much needed. Ladies have already volunteered for the Indian Cottage Hospital as nurses. The Bishop and Mrs. Sillitoe had a very warm reception in Montreal, and much interest was taken in their work.

The home carried on by the Sisters of St. Margaret, Montreal, is in a prosperous condition, judging from the annual report just issued. The Hon. G. Drummond has purchased a property in the city for the purpose of building a permanent home for incurables of which the Sisters will take charge. Over \$3,000 was raised by a fancy fair held for the purpose on the 4th and 5th. A refuge for those afflicted with incurable diseases is much needed in the city.

The Montreal diocesan branch of the Woman's Auxiliary held the seventh annual meeting in February. A service with Holy Communion was held on the morning of the first day. The Bishop gave a short address, and also presided at the open business meeting. The reports of the secretaries and treasurer showed that a vigorous interest had been taken in Church work at home and abroad. A well-attended missionary meeting was held in the evening under the auspices of the Woman's Auxiliary at which the Auxiliary's lady teacher, Mrs. Archie Wilson, of the Washakada Home for Indian children, Elkhorn, gave an account of her work. A large number of delegates from country parishes attended the meetings of the Woman's Auxiliary.

New York City

The Sons of St. Athanasius, of the church of the Holy Nativity, have recently become a chapter of the Brotherhood of St. Andrew; the chapter number is 944, and bids fair to do good work under the able direction of its president, the Rev. Edward Kenney.

At the church of the Intercession, the Rev. E. Spruille Burford, rector, a course of Lenten lectures on "The Gospel according to Moses," is illustrated with large pictures, and has created much interest. Bishop Potter administers Confirmation on Ascension Day.

A handsome chalice and paten have recently been presented as a memorial gift to All Angels' church by Mr. and Mrs. David Bryan Ingersoll. Both vessels are set with jewels, and ornamented with scenes in the life of Christ, executed in the finest foreign enamel work.

At St. George's church, the Rev. Dr. W. S. Rainsford, rector, a musical service was held on the evening of the 2nd Sunday in Lent, on which occasion two compositions of Mendelssohn were the chief features. The church was crowded to its utmost capacity. On Passion Sunday, Stainer's "Crucifixion" will be rendered.

A meeting of the Joint Committee on the Revision of the Constitution and Canons of the American Church, was held at the diocesan house on Friday, March 3rd, at call of the Presiding Bishop Williams. Bishop Potter presided at a meeting of a sub-committee appointed to consider and report upon the expediency of introducing certain new matter.

The members of the Church Parochial Missions Society attended a celebration of the Holy Eucharist in the new oratory in the diocesan house, on Tuesday, March 7th. Bishop Potter acted as celebrant of the Sacrament, and delivered an address. He afterwards took part in the monthly meeting of the society.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, a special service for the Niobrara League was held on the evening of Sunday, March 5th. The church was crowded, and the utmost interest was manifested. Dr. Huntington conducted the services. Addresses were made by Bishop Hare, Mr. Herbert Welsh, Bishop Johnston, and the Rev. Dr. Wm. S. Langford.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the children of the Sunday school with their parents and teachers held a missionary service on the afternoon of Saturday, March 11th. Bishop Talbot of Wyoming, delivered a missionary address. It is hoped that such services will be frequently held in future for the children, with the object of interesting and educating them in the Church's missions.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the 11th musical festival was held on the evening of Feb. 28th, with the rendition of Williams' oratorio, "Gethsemane," for the first time in the United States. The choir sang with beautiful effect, especially in chorus passages where it was unaccompanied by the organ. The composition though somewhat difficult, is a work of great merit.

At All Angels' church, the Rev. Chas. F. Hoffman, D. D., rector, temporary provision has existed for some time for the church guilds and clubs, but has proved entirely inadequate. Dr. Hoffman, who has already generously benefitted the parish, has offered a lot of ground and the means to erect a permanent and substantial edifice for use as a parish building on condition that the congregation raise \$50,000, which is estimated to be a small proportion of the contemplated cost. The parish has begun an endowment fund.

The regular monthly meeting of the managers of St. Luke's Hospital was held at that institution on the evening of Monday, Feb. 29th. Mr. Geo. Macculloch Miller presided. The chief topic discussed was the new hospital building. The building committee reported that the contract for excavation had been let, and that the work was now fairly begun. The ground in some places is 10 or 12 feet higher than the street grade. The total depth of the foundation at these points will be, therefore, about 24 feet. The work will not be completed in all probability before July 1st. In the meantime, plans, specifications, and details for the building will be completed, and the granite for the base will be cut and dressed ready for use. The laying of the corner-stone will probably take place before the excavation is entirely finished.

On the evening of March 1st, the Christian Social Union, a branch of the organization of similar name in England, held a reception in the diocesan house, to which the House of Bishops was invited. Eight of the bishops were present, and a number of clergy and laity gathered. Mr. Everett P. Wheeler, chairman of the executive committee, read a statement of the objects of the new organization to be: 1. To claim for the Christian law the ultimate authority to rule social practice. 2. To study in common law to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time. 3. To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love. He described the workings of the society. Bishop Huntington, the president of the Union, delivered an address, as did also the Bishop of Louisiana. Other bishops present were, the Bishops of Maine, New Hampshire, Pittsburgh, New York, Wyoming, and Georgia.

At the church of the Holy Apostles, the Rev. Brady E. Backus, D. D., rector, has had for many years in connection with the Sunday school, a recorded list of scholars who attended the services of the church regularly, and who were known as the Church Attendance Society. Cards of membership and badges were distributed at Easter to scholars attending church at least once a Sunday during the winter. The society has done much good in encouraging the children to attend church, not by any prize, but by simply taking note of their attendance. There has, however, been no definite organization beyond grades of merit indicated. It has recently been determined to organize, and the rector is president, and Mr. David Brown secretary. All children in the Sunday school are members, and the association meets in the church for service every Sunday morning.

The new United Charities Building, opposite the site of the new Church Missions House, was recently opened. It is the noble gift of Mr. John Stewart Kennedy to the four leading charitable organizations of the city, reference to which has already appeared in these columns. Admission for inspection of the building was by card only, and 5,000 invitations had been issued. A constant stream of visitors passed in and out all the afternoon. At night, Mr. Kennedy made formal presentation of the property, and opening exercises were held in the assembly hall, a handsome room capable of seating 300 people. Around Mr. Kennedy on the platform were seated Bishop Potter, Dr. Huntington, President Seth Low, Ex-Mayor Hewitt, and other distinguished men. Mr. Kennedy's speech of presentation was responded to by the Rev. Dr. Wm. R. Huntington. Addresses were also made by Messrs. John A. Kernan, Rabbi Gottheil, Col. McClenan, and Ex-Mayor Hewitt.

Philadelphia

The resignation of Mr. M. J. Sebastian Matthews, organist and choirmaster of the church of St. Martin-in-the-field, will take effect after Easter Day.

On the evening of the 9th inst., Bishop Whitaker made a supplementary visitation to St. Simeon's memorial church, the Rev. Edgar Cope, rector, where he confirmed 30 persons, mostly adults. This gives a total of 119 confirmed in this parish during the present Lenten season.

The Advent Sunday school offering of the diocese amounted to \$960.94, which at the meeting of the executive committee of the Sunday School Association was increased, so as to reach the sum of \$1,000. This has been sent to the Board of Missions to be applied to Bishop Talbot's work in Wyoming and Idaho.

An interesting service was held on the evening of the 7th inst at the church of the Messiah, the Rev. F. H. Bushnell, rector, in aid of the organ fund. The music selected was Mendelssohn's cantata of the 42nd Psalm, "As the hart pants," interspersed with a few well-known solos by friends

last November, from Keene, N. H., a principal reason for accepting the call being to bring his invalid daughter to a milder winter climate.

CENTREVILLE.—A number of young ladies of St. Paul's church have organized a charitable society to be known as St. Hilda's Guild.

GOLDSBORO.—Bishop Adams visited the church of the Holy Trinity, preached and confirmed a class of six persons.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

In accordance with the announcement recently made by the Bishop, that he would, so far as his strength permitted, resume his episcopal duties, he visited Christ church, Richmond, on the morning of Feb. 26th, confirming 14 persons, and the Monumental church in the afternoon, where he confirmed six.

It will be interesting to know that the ruins of the old colonial church at Jamestown, the first church building erected in this country, together with the tomb-stones scattered about it, will probably be for the future preserved from the vandalism of relic hunters.

On Sunday, March 5th, Bishop Whittle visited St. Paul's church, Richmond, the Rev. Hartley Carmichael, rector; 26 candidates were confirmed.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—At the church of the Atonement, the Rev. E. H. Wellman, rector, the Bishop of North Carolina, who is acting for the bishop of this diocese during his absence in the West Indies, confirmed, on Tuesday evening, March 2, a class of sixty persons.

Dr. Van de Water has received an election to the rectorship of Trinity church, New Orleans, made vacant by the resignation of the Rev. Dr. William A. Sniveley, formerly of Brooklyn.

It is understood that the Rev. James B. Nies, Ph. D., who will begin his services at St. Chrysostom's on Easterday, will relinquish his salary for a year in order to further the finances of the parish, which is embarrassed.

St. Matthew's church, of which the Rev. A. A. Morrison, Ph. D., Archdeacon of North Brooklyn, is rector, contemplates removal to a new site, and erection of a new church building adequate for its growing wants.

R. M. Crowe, Mus. Doc. Cantab, who has been organist for several years at St. Ann's, has resigned. Under his lead the music has been of a superior order.

On Sunday morning, March 5th, the rite of Confirmation was administered in St. Peter's church, the Rev. Lindsay Parker, rector. In the absence of the Bishop of Long Island the Rt. Rev. Theodore B. Lyman, of North Carolina, officiated, and gave an earnest and tender address to the candidates.

"God's great gifts are dependent upon conditions, upon faithful endeavors to do His will. Confirmation is closely associated with Holy Baptism, of which it is the complement. There are special blessings to be derived from it.

needs the Holy Spirit upon going out into the world, in which he has duties to perform, for he is to be a worker with God in advancing the kingdom which Jesus came to establish; this work is not to be done by ministers only.

This service was made more impressive by the fact that those who had been confirmed in St. Peter's during the present rectorship sat together just behind this year's candidates. The class has been under weekly training for four months, and for a few days before Confirmation some of its members received daily instruction.

WINDSOR TERRACE.—The Rev. William A. Wasson, who for a year past has been in charge of the church of the Holy Apostles, has accepted the rectorship of a parish at Norwich, Conn. The church of the Holy Apostles is a mission of the parish of St. Paul's, Flatbush, the Rev. T. G. Jackson, rector.

NORTHPORT.—The Rev. William Holden, rector of Trinity church, has started two missions, one at Eaton's Neck, and the other at Centerport, holding services at each on alternate Sundays. The congregations, which are very encouraging, assemble in district school buildings.

Kansas

Elisha S. Thomas, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

- 2. Cathedral, Topeka.
3. Evening, St. John's, Leavenworth.
4. " Olathe.
5. Evening, Parsons.
6. " Chetopa.
7. " Coffeyville.
9. A.M., Fort Scott; P.M., Galena.
10. Evening, Baxter Springs.
11. Evening, Pittsburgh.
12. " Girard.
13. " Chanute.
14. " Ottawa.
16. Leavenworth: A.M., St. Paul's; P.M., Post chapel.
17. Evening, Theological School, Topeka.
23. A.M. and P.M., Wichita.
24. Evening, Freeport.
25. Evening, Anthony.
26. " Kiowa.
27. " Medicine Lodge.
28. " Harper.
29. " Kingman.
30. A.M., Kingman; P.M., Hutchinson.

Chicago

Wm. E. McLaren, D.D., D. C. L., Bishop

The third of a series of lectures under the auspices of the Church Club will be delivered in St. James' church, corner Huron and Cass sts., Chicago, on Sunday evening, March 19th, at 7:30, by the Rt. Rev. Geo. F. Seymour, S. T. D., LL. D.; theme: "The Undisputed Councils."

AUSTIN.—For about a year and a half, the Rev. Luther Pardee has been rector of the church of St. Paul the Apostle, and the progress of the parish has been most encouraging. At the weekly Celebration, a number of communicants always receive, and the list of communicants is rapidly growing.

have determined to take advantage of this coming depression in building to defer operations until labor and estimates are cheaper.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

BISHOP'S APPOINTMENTS

MARCH

- 19. Chicago: 10:30 A. M., St. Peter's church; 7:30 P. M., St. James' church, lecture before the Church Club of Chicago.
21 and 22. Chicago, Western Theological Seminary, three lectures each day.
26. Bloomington: St. Matthew's church, all day.
30. Lincoln: Trinity church, 7:30 P. M., Confirmation.
31. Lincoln, same church 12 M. to 3 P. M., Three Hours' Meditations.

APRIL

- 2. Springfield: A. M., pro-cathedral; 7:30 P. M., Christ church.
9. Jacksonville, Trinity church, all day.
16. Decatur, all day.
23. Petersburg all day.

MAY

- 16. Cairo, adjourned meeting of the Board of Diocesan Missions.
24. Buffalo, N. Y., St. Paul's church. Lecture in the course arranged by the Bishop of Western New York.

APPOINTMENTS OF THE BISHOP OF CAIRO

MARCH

- 25. Church of the Redeemer, Cairo.
31. Cairo.

APRIL

- 1. Belleville.
2. A. M., Belleville; P. M., East St. Louis.
3, 4, 5, 6. Hecker, Lebanon, and Nashville.
7. Fairfield.
8 and 9. Albion.
10. Olney.
11. Carlyle.
12 and 13. Belleville, ruri-decanal meeting.
15. McLeansboro.
16. A. M., McLeansboro; P. M., Mt. Vernon.
21. Grayville.
22 and 23. Mt. Carmel.
24 and 25. Carmi.

The Rev. Ambrose Baxter Russell who died March 5th, at Clarksville, Tenn., was buried in the cemetery near Pekin, on the following Tuesday. He was born March 18th, 1815, graduated at Geneva (now Hobart) College, 1843, spent two years at the General Theological Seminary, and was ordained deacon in 1848, and priest in 1849.

Southern Ohio

Bovd Vincent, D.D., Bishop

By leaving their homes early in the day, the scattered deaf-mutes of Warren county were able to cover the long distances and assemble at St. Mary's church, Waynesville, in time for morning service, Monday, March 6th. At this service an entire family was received into the Church by Baptism.

At Columbus on Feb. 26th, Bishop Vincent conducted, at Trinity church, the Ordination service recorded elsewhere in our column. In the afternoon at 4 o'clock he visited St. Andrew's chapel at 492 North Twentieth st., a mission organized and supported by St. Andrew's Brotherhood, and in charge of the Rev. E. V. Shayler. A sermon was delivered by the Bishop, preached on "the evil of knowing evil."

Western New York

Arthur Cleveland Coxe, D.D., L.L. D., Bishop

BUFFALO.—On Sunday, March 5th, the rector of St. Andrew's church, the Rev. H. E. S. Somerville, opened a new mission, at the corner of Jefferson and Northampton sts., which has been named the mission church of St. Barnabas. Services are to be held at present in a hall in the second story of a business block, as follows: Matins at 10:30 A. M.; Evensong, 4 P. M., and Sunday school at 3:30 P. M.

until now given over to the Roman Church and various Protestant bodies, and with the nearest church of our communion a mile distant. The outlook for the new work seems very bright.

BATH.—Entered into the rest of Paradise, Thursday, March 2nd, the Rev. O. R. Howard, S. T. D., one of the oldest priests of the diocese. The funeral services were held in St. Thomas' church, the Rev. B. S. Sanderson, rector of the parish, assisted by the Rev. G. H. McKnight, of Trinity church, Elmira, officiating. Oran Reed Howard, S. T. D., was born in Franklin, Del. Co., N. Y., May 24, 1810. He graduated from Yale in 1835, was educated for the Methodist ministry, and for several years occupied important and responsible positions in that religious body. He was received into the Church and ordered deacon by Bishop Delancey, in Grace church, Lyons, May, 1849. The year following he was priested in Geneva. From 1849 to 1857 he was rector of St. Peter's, Dansville. In 1857, he became rector of St. Thomas' church, Bath, which position he occupied until 1882, when, upon his retiring from the active rectorship, he was made rector *emeritus*. During this quarter of a century the parish prospered continuously. A monument of his rectorship is the beautiful and costly stone edifice of St. Thomas', which was consecrated by Bishop Coxe, April 13, 1871. Dr. Howard received the degree of S. T. D. in 1868, from Hobart College. After his resignation in 1882, he acted as chaplain of the Church Home, Buffalo. Since 1887 he made his home in Bath, assisting the rector of the parish, as his strength permitted, an endearing himself to all classes in the community. Suitable resolutions expressive of the worth and fidelity of Dr. Howard, were passed by the vestry of the parish he had served so long and faithfully.

The Little City and its Deliverer

BY MARY ANN THOMPSON

There was a little city and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.—Ecclesiastes xi: 14, 15.

A story Solomon once told,
I fain, to-day, would tell anew;
A little city stood, of old,
Wherein the men were few.

Against it came a mighty king,
Whose host encamped, its walls about,
While none drew near relief to bring,
And none his force could rout;

The city was in peril sore,
O'ershadowed by impending woes;
Great bulwarks stood its walls before,
Built by besieging foes;

When lo! within the city's bound,
Where few or none had heard his name,
One poor, wise man, at last was found,
Who, bringing succor, came.

He, by his wisdom, overthrew
The might of that proud king and host,
Who sword and bow against it drew,
With bold and wanton boast.

But though the city he alone
From grasp of ruthless foemen freed,
Yet none remembered him, to own
The greatness of his deed.

Is not the little city, earth,
Whereon our lot awhile is cast,
So small in space, though not in worth,
'Mid stars and systems vast?

Are we not few who dwell thereon,
Compared to all in worlds beyond,
On whom far distant suns have shone,
Linked in creation's bond?

How great the peril none can say,
Save He who sees and cares for all,
In which our little city lay,
Through Adam's primal fall.

For earth was yielded to the chief
Who sought to work its deadly ill;
And none was found to bring relief,
Or thwart the captor's will;

Till One, though rich beyond compare,
To rescue it from ruin dread,
Became so poor He had not where
To lay His sacred head;

And by His wisdom, that excelled
The wisdom of the sons of men,
Through griefs He bore, by love impelled,
Surpassing finite ken,

To save the city He prevailed,
The Prince of Darkness overcame,
And strengthened men by hell assailed,
To conquer in His Name;

For Christ, of Whom the prophets spake,
This tale of Solomon portrays;
Let grateful memory awake,
His deed of love to praise!

Opinions of the Press

The Chicago Journal

PRIZE-FIGHTING.—There is no denying that prize-fighting as an institution is in the ascendancy. Men pay large sums to see such fights. No newspaper can afford to ignore this part of the sporting news. Even the little children on the streets talk knowingly of Corbett and Sullivan. The American champion prize-fighter, like the boss bull-fighter in Mexico, is worshiped by the masses and is almost a greater man than the President. This is one of the most discouraging aspects of our civilization. It takes colossal optimism even to mention the millennium in the same breath. It makes one feel like learning by heart Lincoln's favorite poem, "Oh, why should the spirit of mortal be proud?" It keeps us constantly reminded of our origin from the prehistoric beasts that tore each other to pieces for pastime through the chaotic ages before the dawn of reason. The very prevalence of the institution and the murderous brutality at present exhibited in the prize-ring give hope that this disgusting craze is passing the zenith of its power. Fatal results are becoming so frequent that it seems the time can not be far distant when the prize-fight must go like the duel.

The Churchman

A SECULARIZED EPISCOPATE.—A new evil now appears, the horizon in the form of an attempt to control or influence Episcopal elections through the secular press, by the assertion that public sentiment demands the election of a certain candidate to a particular episcopate. In so far as such expressions of opinion are spontaneous on the part of the secular public, they may be endured as evidences that at least the conduct of the Church is not altogether an indifferent matter to the public, although such opinions, being probably based upon ignorance of the Church, her system, her methods, and her needs, are essentially of little value. But when such expressions show marks of an intelligent design to manufacture public sentiment outside of the Church in order to "bring pressure" to bear upon the councils of the Church in the administration of her own affairs, it is evident that some Churchman is inspiring the oracle of the secular press, in an almost blasphemous attempt to substitute the "breath of the multitude" for the afflatus of the Holy Spirit in the direction of the acts of the Church. The sooner such practices can be stamped out, the better for the Church and for her members. And we venture to say that the day is close at hand when any such attempts will not only insure their own defeat at the bar of an enlightened Church conscience, but will be denounced as unholy and profane, and no better than simoniacal practices.

The Standard (Baptist).

CAHENSIVISM IN THE PUBLIC SCHOOLS.—A question much in agitation in Chicago, for some time past, concerns what are called "fads" in the public schools—things not essential in the kind of education such schools are expected to give, particularly in the primary and grammar grades. One of these is the study of German. It seems that a certain portion of the German population in Chicago,—not all of them by any means,—insist that provision shall be made for the teaching of German children in the German language. To this demand concession has been made so far as that, according to a statement made at a recent meeting of the Board of Education by Mr. Rosenthal, himself a German, 207 rooms in the Chicago school buildings are used for teaching German in the lower grades of the schools, "and this at a time when children are excluded from the schools on account of a lack of accommodation;" while also in 299 classes in the schools only a half-day's teaching is given, for the same reason. It is granted, without objection so far as we know, that in the high schools German may well be taught. American public schools, however, are not intended for the instruction of children in the languages of foreign countries, and should no more be devoted to such a purpose in behalf of the Germans, than for Swedes, Norwegians, French, or Italians. Intelligent and right-minded people among the Germans recognize the justice of this, and refuse to join in the demand that, regardless of all other claims, buildings erected for the proper purposes of the public schools shall be appropriated to uses of the kind in question, while inadequate to accommodate pupils in the kind of instruction proper to the American school.

Irish Ecclesiastical Gazette.

UNITY IN DIVERSITY.—We cannot help thinking that there are growing evidences here as well as in England of the coming together of the "High" and the "Low." We think that the general tendency, for example, of the Lambeth judgment, supported as it has been by that of the Privy Council, is in this direction. One thing, at any rate, is plain as it is hopeful: both parties find themselves within the bosom of the one Church; they may be like brothers who have disagreed among themselves in a family, but nevertheless they are of the family; and there is every probability that the brothers may draw closer to one another again in the bonds of fraternal love. Neither party, thank God, is a sect, and therefore there is not with them the hopelessness of sectarian bitterness. However High Church and Low Church

differ in some things, on fundamentals they must after all be agreed, as is evident from the fact that they abide together in the one body; and in this respect they differ *toto caelo* from the sects outside of the Church. In the aspect of the times, too, we think we see much that tends towards a drawing closer together of these two parties. The progress of the "Higher Criticism" must have this effect, as a counterbalance to the disintegrating effects of such criticism on what has been regarded hitherto as the homogeneous character of Holy Scripture; the growing interchange of opinion in our synods, congresses, and clerical meetings must have a like influence; nor will the increase of foreign travel fail to be a factor in the same direction. Above everything, the consciousness of the sincerity and zeal more than ever conspicuous on the part of High and Low alike, their readiness to spend and be spent in the interests of a common Master, must lead to increased mutual respect and toleration, and so far to a drawing closer together.

Prayers for the Dead

FROM The Church Standard

In our last number an esteemed correspondent took us decidedly, though not unkindly, to task for using the phrase "privilege of prayers for the dead," in a notice of a book of devotion, in which the author asserted and claimed that privilege. Our correspondent asked us, "Where and how we find such privilege?" and vehemently denied "that a true Church standard shows it." He admitted, indeed, the propriety of "memorial prayers," which he distinguished from "intercessory prayers for the individual dead," and which he unequivocally condemned. It will be seen that there is very wide difference of opinion between our correspondent and one of the Bishops of the Church, who is reported to have said in a public deliverance not long ago that "he thanked God for the prayers for the dead which are to be found in the Prayer Book," and declared that "without prayers for the dead it would not be a true Prayer Book." The difference of opinion between these two gentlemen we shall not undertake to reconcile; but it may be worth while briefly to show why they ought cheerfully to agree to disagree. The historical method is always the best. Therefore, we shall confine ourselves here to a few plain facts of history, from which our readers can draw their own conclusions.

Long before the time of Christ prayers for the dead were practised by the Jews; and the Christian advocates of such prayers draw a direct inference from the fact that our blessed Lord did not condemn them. They adduce certain passages in His teaching which they consider to be consistent with them, and even suggestive of their propriety: but the strongest Scriptural argument in favor of them is that, according to St. Peter, our Lord Himself, while His body lay in the grave, went in the spirit and preached the Gospel to the spirits in prison, which had been disobedient in the days of Noah. It is argued, not without force, that spirits which were not beyond the province of preaching, could not be beyond the charity of prayer. Other passages of the New Testament, of more or less questionable application, are cited in favor of the same practice.

In various passages Tertullian speaks of prayers for the dead as long established in the religious usage of his time. St. Augustine and St. Chrysostom wrote, at a later time, in the same manner. The memorial of departed saints in connection with the Eucharist was certainly a very early practice in the Church; and prayers for the departed are to be found in all the earlier liturgies. There is not one exception.

In the liturgy of St. Mark we find this language: "Give rest to the souls of our fathers and brethren that have heretofore slept in the faith of Christ, O Lord, our God."

In the liturgy of St. James: "In peace let us make our supplication to the Lord for the repose of our fathers and brethren that are departed."

In the liturgy of St. Clement, the deacon says in his bidding prayer: "Let us pray for all those who are fallen asleep in the faith."

In the liturgy of St. Chrysostom: "We offer to Thee this reasonable service on behalf of those who have departed in the faith, our ancestors, fathers, etc., and every just spirit made perfect in the faith. . . . Remember all those that are departed in the hope of the Resurrection to eternal life, and give them rest where the light of Thy countenance shines upon them."

In the liturgy of St. Basil: "Remember all who have fallen asleep in the hope of the Resurrection unto life eternal, for repose and remission of the soul of Thy servant, N., in a place of light, where sorrow and sighing are put away. Give him rest, O Lord, our God, and give them rest where the light of Thy countenance looketh upon them."

In the liturgy of Malabar, the deacon says in his Bidding Prayer: "Let us pray, bearing in memory . . . all the faithful who have departed from the living and are dead in the true faith; let us pray, I say, that in the resurrection from the dead they may be rewarded by God with a crown, with a good hope of the inheritance of the life of the Kingdom of Heaven."

In the unquestionably ancient office of the *Prothesis*, which is mentioned by St. Cyril, we find this language: "For the memory and forgiveness of the sins of the blessed founders of this holy habitation and of all our orthodox fathers and brethren who have departed in the hope of the resurrection, etc.—let us make our supplication unto the Lord."

To these might be added citations from Armenian, Coptic, Jacobite, and Nestorian liturgies; but it would be useless, since it would only emphasize the acknowledged fact that there is no ancient liturgy, Catholic or heretic, which does not contain prayers for the departed.

Entirely different from these Catholic memorials—though they contained much more than a mere general commemoration—was the later mediæval practice of masses for the dead, by means of which it was supposed that the torments of purgatory might be assuaged, or the duration of its punishments might be abridged; and without condemning every doctrine of the state of the departed, the Church of England, at its Reformation, denied "the *Romish* doctrine of Purgatory," condemned the offering of masses for the dead, and expunged from her book of worship all intercessory prayers for the dead, retaining, in the celebration of the Holy Eucharist, only a general commemoration of the faithful departed. But it is to be observed that she did not otherwise condemn prayers for the dead. Though she made no provision for them in her public worship, she did not forbid their use in private, nor declare them to be superstitious. She did not condemn even intercessory prayer for the dead as "a gross error," and still less did she call them a "blasphemous audacity," as Mr. Whittingham feels free to do.

That is the whole story, from a historical point of view. One can hardly join with Bishop Nicholson in his laudation of the Prayer Book on account of its prayers for the dead, which are conspicuous in the Prayer Book only by their absence; and still less can one join in the cruel denunciation which Mr. Whittingham hurls at those of his fellow Christians who feel free in conscience, and whom the Church leaves free in their private devotions, to commend those whom they have loved on earth to the kind care and loving providence of Him to whom no human soul is dead, since all live unto him.

For our own part, we are perfectly free to say that the boundary-line between this world and the other seems but a line, after all, which separates, but does not divide, the seen from the unseen; and of these two, the unseen is incomparably the more real. On both sides of that line one and the same Father of all souls rules. "If I ascend up into Heaven, Thou art there; if I go down into hades, lo, Thou art there also." Our very best prayers here can only be that He will do what He sees best and most gracious for our loved ones; and we see no ground of reason, nor is there any prohibition either of the Church or of Holy Scripture, to restrain any Christian man or woman from praying that prayer for a loved one who has passed beyond the veil. Even could we be sure—and who can ever be sure?—that a departed spirit had gone into outer darkness, knowing, as we do, that "His lovingkindness is over all His works," we must frankly deny that it would be a "blasphemous audacity" to pray, even for such a soul, that God, of His great mercy, might be pleased to do for it whatever He, in His great wisdom, may still know to be possible. If such a prayer were breathed, it would imply no denial of any article of faith, and it would be a transgression of no law of the Church. It might be called, perhaps, an excessive act of charity, but excessive charity is not one of those things from which we are taught to pray the good Lord to deliver us.

That is the personal opinion of the present writer. He asserts it to be an opinion which he has a right to hold—as his personal opinion—in the Protestant Episcopal Church, and which it is his "privilege" to put into practice, in his private devotions, without offense to any man, and without rebuke from any.

In public worship it is the duty of every man to follow and obey the order of the Church. In private worship, where the Church has chosen to be silent, no man has a right to judge his brother's prayers.

The "Bacon" Memorial Mosaic

HOLY TRINITY CHURCH, MADISON AVE., AND 42ND ST., NEW YORK CITY.

We take pleasure in publishing a half-tone illustration for the revised chancel in Holy Trinity church, of New York City, which, as many of our readers will remember, was entirely reconstructed during the past year, the windows being very much enlarged, and an important new reredos filling the blank wall at the back of the old chancel. This reredos is unique in its treatment, and unquestionably frames one of the most artistic, as well as the largest, mosaic ever placed in the United States. This is the gift of Mrs. Clara Bacon, a member of the congregation, in memory of her father. The reredos is Gothic in character, and the large central cusped panel, 14 feet high, has been filled with rich colored enamelled mosaic, the subject represented being the figure of our Blessed Lord in the centre, surrounded by the four archangels, St. Gabriel, St. Uriel, St. Raphael, and St. Michael.

In position, this mosaic painting is the focal point of the chancel, and by the design, which is monumental in character, the eye is naturally led from the figure of the two archangels in the foreground past the other two



archangels, to the central figure of our Blessed Lord, who is seated on a throne which is mounted at the top of a long flight of steps. In color, the treatment is especially artistic, the whole field being one gloria in which the light emanates from the central figure and radiates throughout the entire work. The archangels, in the foreground, being in deep rich color, aid in centralizing the effect upon the figure of our Blessed Lord, which is treated in a scheme of cream, white, and gold, producing the most brilliant and artistic effect.

This work was executed by Messrs. J. & R. Lamb, of New York City, and undoubtedly marks a decided step in advance in the religious art work of this country. For unquestionably, as stained glass has, in the American school, distanced its foreign competitors, so mosaic will, undoubtedly in the hands of the intelligent designer, do so also. Below the mosaic, in oxidized silver, is placed the memorial inscription which reads as follows: "To the glory of God and in memory of William Bryan Casey, M. D. A. D. 1892.

"The Church Periodical Club"

The object of "The Church Periodical Club" is to distribute systematically all first-class papers and books among our missionaries. The secretary obtains from the bishops the addresses of all their clergy in need of such literature; she writes to each of these and sends a list of periodicals the "Club" is able to send out, and each clergyman is allowed to select three from the list for his own use. If he has a free reading room he can have as many as he wishes for it; if he visits prisons or jails he can have as many as he wishes for that work. He is also requested to give the names of two of his parishioners who cannot afford to take *Spirit of Missions* but would enjoy it, also the addresses of five more, to each of whom one Church paper will be sent. He is also asked to name a few books he needs and the "Club" will try to furnish them. By this method each missionary receives the paper or magazine he wishes.

This work originated in the church of the Holy Communion, N. Y., and from that church the first periodical was sent out Jan. 10, 1888. The Club is now sending regularly 5,970 periodicals and 1,223 S. S. papers, and has distributed over 212,443 numbers of periodicals. It has given away 17,501 books, which include 4,422 S. S. books, 404 Bibles, 167 Testaments, 666 Prayer Books, and 949 Hymnals. It has also distributed over 21,376 Christmas and Easter cards, and 1,128 Catechisms.

A correspondent is desired in every diocese, whose duty it will be to interest the parishes to join the Club. Forty-three

dioceses are now working with the Club. A librarian in every parish is also desired, whose duty it will be to ascertain what periodicals she can obtain in her parish. She receives her addresses from the correspondent of her diocese. The books are obtained from the ladies—those they have on their book-shelves and are willing to part with, or new ones, when one is willing to purchase a book. The person furnishing periodical or book always sends it to the address furnished her. When books are offered, send the title and author's name to the correspondent. She will then send a clergyman's address, or if more suitable for a free reading room, Sunday school, or school, will give that address.

It is requested that those kindly donating papers, periodicals, or books, will forward them to the addresses furnished them by the librarian of their parish, repaying express or postage.

Figs and Thistles

From *The Ram's Horn*, Chicago.

Ornamental characters are full of weak spots.

A man with a bad liver very often has a good heart.

If the tongue could kill

not many would live to old age.

The man who picks his own cross never gets the right one.

Every man in a brass band thinks his horn makes the best music.

The easiest thing for a loafer to do is to find fault with busy people.

The diamond has the most sparkle, but window glass does the most good.

They know in heaven how much religion the rich have, by the way they treat poor folks.

Do good as often as you have opportunity, and it will not be your fault if you are not kept busy.

The religion that is noisy in church is sometimes very quiet in other places where it is more needed.

The recording angel never strikes a balance on his books by what is said of a man on his grave stone.

There are men who would be willing to go on a mission to China who let their wives carry in all the stove-wood.

When all people are willing to become as good as they think their neighbors ought to be, the millenium will come.

The Living Church

Chicago, March 18, 1893

Rev. C. W. Leffingwell, Editor

COLLEGE HAZING, in its lighter moods, is not so very harmful as to call for the severest discipline, and college authorities generally let it go on without exerting themselves to suppress it. The boys who are hazed in a jocular way sometimes have as much fun as the hazers. But at the best, it is coarse and unmanly sport, the inflicting of personal indignity upon the victims, who enjoy it in proportion to their lack of refinement and self-respect. The practice grows by what it feeds on, until sport degenerates to crime. *Obsta principiis* is the only safe ground for college authorities to take with reference to this relic of mediæval brutality.

The Daily Picayune says that Church papers generally have neither news nor opinions worthy of attention, and kindly volunteers advice as to how such papers should be conducted. The writer in the New Orleans paper refers to a recent paragraph in this journal deprecating the lack of interest shown by our people towards the Church press, as indicated by the frequent failures of such papers, and says: "Make a live paper, LIVING CHURCH, and you will find that people will have enough interest in Church matters to buy and read it."

THE LIVING CHURCH was not speaking for itself in the paragraph referred to. Many thousands of Church people do buy and read it; but our Church press, as a whole, is not nearly so well sustained as that of several denominations, the papers of which are quite as "stupid and narrow" as ours. Some of the "livest" papers we have ever had have failed for lack of support. There were the old *Gospel Messenger*, *The American Churchman*, *The Church Journal*, without naming magazines that deserved a better fate. There are a great many people besides the junior editor of *The Picayune* who think they could make a much better paper than THE LIVING CHURCH. Perhaps they could.

A PRESBYTERIAN MINISTER, preaching recently upon the excited condition of affairs in that denomination, took for his text, "And Micah said, ye have taken away my gods and what have I more!" His argument was that the alarm over the loss of non-essentials is foolish. The sweeping away of "theological cobwebs" he regarded as fortunate. "What have we left? Everything essential and vital." That is a begging of the question, mere assumption. Are these age-long principles and universal beliefs "theological cobwebs" or are they truth?

THE PREACHER referred to above emphasized the folly of "paraphernalia," "teraphim and ephod," in the worship of God, ignoring the fact that the minutest details of ritual for the worship of "the chosen people" were prescribed by divine authority. "The cut of a priest's robe, for example, the mode of administering a sacrament, the style of a church's architecture, and the external form and drapery of a church's creed—these are things which are often made paramount in religion." The Presbyterian ministry is credited with being the best educated body of clerics in America, yet here is one of them in a city pulpit making this silly charge that the cut of a priest's robe is often made paramount in religion. The cut of a priest's robe ought to be of as much importance as the cut of a priest's overcoat. Possibly we should be even more particular about proprieties in the sanctuary of the Lord's house than we are in the parlor of our own house. Does a Presbyterian gentleman who takes off his hat on entering a church, mean to make the act "paramount" in his religion?

A RECENT WRITER, in speaking of the exclusive claims of Christianity in the first age of the Church which effectually prevented it from being let alone, uses the following language: "This sense of the awful importance of Christianity as the Way, made the Christians enthusiastic and determined in their efforts to spread their religion. . . . A system so broad as to view all religions as equally important, would never have force enough to lead a man to become a missionary, and most certainly never would have produced a martyr. Christianity really understood, is a very broad religion; its essential dogmas are very few, but there is a kind of breadth in religion now fashionable, which the early Christians never understood or they would not have acted as they did." Here is a criterion which may be applied with very convincing force. We have heard a great deal of the study of "Comparative Religion," which is supposed to show that there are several other Masters almost, if not quite, equal to Christ, and several systems which compare well with Christianity and of which it may even be a question whether they are not better adapted to certain races. It has even been urged that the chief merit of Christianity lies in the fact that it is a selection of the best of the religious principles which had already been developed in the various systems already existing. Thus it would be better to make use of the race religions by endeavoring to supplement them with elements which they lack and by pruning their extravagances, than by endeavoring to overthrow them and substitute an entirely new system. It requires no great amount of reflection to see that this was not the position of the founders of Christianity. It would have relegated Christianity to the position of a crowning philosophy—like Neo-Platonism—and would have rendered martyrdom absurd. The early Christian knew no compromise. To him the world religions were as a whole merely human or diabolic. The religion of Christ alone was from God.

It is no wonder that the officers of the Society for the Suppression of Vice sometimes feel depressed and discouraged. The business itself is enough to make a man heart-sick all the time, and the general lack of interest and support, in the community at large, makes the work apparently thankless and almost hopeless. Worse than this, perhaps, is the apathy of the courts. Chicago is said to be now the publishing centre in this country, of pamphlets, books, and pictures that encourage and stimulate the most debasing vices; but when offenders are convicted after great expenditure of time and money, trifling penalties are usually imposed. Worst of all, many of our best and influential citizens seem to ignore all the facts and records, and refuse to believe that any harm can come to respectable families and schools from the evil agencies referred to. On the principle of "sweets to the sweet," they believe that the vile must be for the vile, and that there is no danger of contamination to the innocent, the educated, the well-bred. President Harper, of our grand university, is reported as saying that "the liberal education of young men and women, is their greatest safeguard against this trash." We do not believe that "liberal" education in itself, is any safe-guard against temptation except that which on the face of it is repulsive to the æsthetic nature. Great musicians, poets, scholars, statesmen, have been corrupt, "as foul as Vulcan's stithy;" and we need not go to very ancient records to find illustrations. Such a statement from such a source is startling; but it is nothing less than amazing to read that the Chicago University could take no action, "even if evidence were obtained that the students actually possessed such books." One of the professors in the same institution, who has been connected with two other colleges and with the public schools of a large city, says: "I have yet to know of the presence of such stuff

among students. I don't think a student in the university would read anything of the kind if it were sent him." Such sweet simplicity would be amusing, were it not enthroned and chartered for the protection of our youth.

THE ELECTION by the House of Bishops of Messrs. Graves and McKim as bishops, respectively, of China and Japan, will doubtless be acceptable to the Church at large. Both these gentlemen are well-known for the faithfulness and success of their labors as missionaries in the fields over which they are now called to preside. Mr. Graves is, perhaps, next to Bishop Schereschewsky, the best Chinese scholar we have had. He has translated several standard works on theology into the Chinese language for the use of the students and candidates for Orders in the school at Wuchang. Unfortunately, we are unable to speak from personal knowledge of the literary merits of these productions, but we are assured by those whom we have reason to believe competent judges, that they are expressed in the best classical style. Some of our doctrinaires have disparaged the utility of such work, under the notion that it ought to be left to the new converts from paganism to develop some kind of theology of their own; but an ounce of experience gained in missionary labor on the ground is worth pounds of theory evolved by one who looks on from a distance of several thousand miles. In point of learning, sound judgment, balance of character, and enthusiastic devotion to his work, Mr. Graves will prove a worthy successor of the earnest and devoted men who have held the Chinese bishopric before him. Mr. McKim is also well and favorably known to the Church for his work at Osaka, Japan, where he has under his charge seventeen stations, including a large number of communicants. He is a graduate of Nashotah, a son-in-law of the late Dr. Cole. The fact that both these appointments are made from among the missionaries already in the field, has been alluded to as though it were a new departure. It is, in fact, strictly according to precedent so far as precedents can be said to be established in those regions. Both Bishop Schereschewsky and the younger Bishop Boone were missionaries in China for many years before they were appointed to the bishopric. In Japan we have had but one bishop up to the present time, the venerable Williams, who still remains in the field to do such work as his advanced age will permit. If it be true that an increasing number of men of intellectual promise are presenting themselves for work in those countries, there will be no difficulty in following this most desirable rule in time to come.

Mission to Roman Catholic Countries

Some of our correspondents, we see, are in favor of sending missionaries to Roman Catholic countries. Aside from any question of our right to do so, it seems to us that there is a practical question to be considered, viz., whether we can afford to do so. Have we got so much missionary money and so many missionary men and women, that we can reach every heathen tribe and have some to spare for Mexico and Brazil? Granted that the Roman Catholics ought to be converted from their errors, do we need to go to Cuba and Spain to find them? They outnumber us, five to one, here at home, where we have the best opportunity in the world to convert them! At the present rate of progress, how long will it be before we have them all converted and get them all into the Protestant Episcopal Church?

But it is argued, the Roman Catholics of Mexico and Spain are different from those of our country, they are very superstitious and degraded. That may be true, and if so, it becomes their own brethren of more advanced races to labor for their en-

lightenment. Surely, we have enough to do without becoming responsible for them. There are millions of human beings who never heard the name of our Lord Jesus Christ, who are given over to devil worship, whose condition both physical and spiritual is indescribably pitiful. We have undertaken some missions among these forlorn and degraded people for whom Christ died; and we have not shown very great zeal about it, either. We have scarcely made an impression on the great mass of darkest heathenism in three continents, and now we are urged to undertake the conversion of Roman Catholics in North and South America, in Europe, and in the islands of the sea! We are to leave our few weak little missions in Africa and China and among our own colored people, to linger along at the poor dying rate that has heretofore, for the most part, characterized them, and get up a grand enthusiasm about evangelizing Roman Catholic Brazil! The Church of England, as if she had not enough to do in discharging her responsibility to the heathenism over which in every clime floats the flag of the British Empire, is called upon to set up a new Church in Spain. Such misdirected zeal and mismanagement would ruin any enterprise, secular or religious.

We cannot affirm, from personal knowledge or from reliable statistics, to what extent the allegations of immorality in Roman Catholic countries, is true. Perhaps if the matter were looked into, the report might be found to be exaggerated. We have before us statistics as to the ratio of illegitimate births in Ireland, in the Roman Catholic and the Protestant sections. The percentage of the former is much below that of the latter. We do not believe that the difference is largely due to religious influence or lack of influence. We think it would be unfair to Protestantism to make it answerable for the bad showing which Ulster makes in this comparison. May it not be also that the low tone of civilization in South America, for example, is due to something besides errors in religion? Many of the priests, it is said, are immoral. If so, it is deplorable; but have we not known of such a state of things existing in other ages and countries, and of reformation without interference of foreign influence?

Surely, there are some true and devoted men in these countries, who, with all their errors, are doing good to the bodies and souls of these inferior races. Not long ago the writer of this met one whom he believed to be such. He was a venerable priest of nearly seventy years, from the jurisdiction of Buenos Ayres, for forty years a missionary in Patagonia. He was a lovely old man, one whom you would turn to look at as he passed along the street. Nearly every one of his fellow passengers on the Pullman car chatted with him and carried away golden opinions of him.

"You will of course retire from that hard field after so long a period of service," said one.

"Oh, no!" he replied; "I am going back to die with my children. And it will not be long."

On being asked about the wild people to whom he had ministered, he replied that they were much misrepresented. "They are the best race of Indians in the world. Those who belong to the mission, live good, pure lives. Many of the men are splendid fellows, seven feet in stature. They are giants, but with me they are as docile and affectionate as little children."

In the entire company, except the old priest, there was not a Roman Catholic, but if a collection had been taken up to send a Protestant missionary to Patagonia, we doubt if any one would have responded with a dime.

It is true that "one swallow does not make a spring;" but such cases should make us less confident in our condemnation of everything and everybody that is "Roman." There is no end of mission-

ary work for us to do, from Alaska to Cape Horn, without entering upon fields already occupied by Roman Catholics.

Sermon Notes

FROM A SERMON BY THE REV. HENRY F. ALLEN, RECTOR OF THE CHURCH OF THE MESSIAH, BOSTON

Blessed are the pure in heart, for they shall see God.—Matt. v:8.

We may always know what sins are hidden in the world, by simply noting what the world's suspicions are. Would you find how fair men's hearts are, insinuate before them the charge of immorality against a neighbor. For one who doubts it, a dozen will believe it. The one doubts because he is pure; the dozen believe because they are impure. Suspicion glides like moisture off a mirror from a clean soul. It sticks like slime to an unclean one. "Unto the pure, all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."

There are several ways in which men are guilty of the impurity that blinds to God. One such way is that of action. One of the saddest chapters in the never-ending tale of human sorrow is that of the miseries that spring from just this cause. There are a thousand unhappy homes where the skeleton beneath the floor, is the skeleton of lust. There are a thousand broken reputations, infirmities, insanities, sicknesses, suicides, deaths, whose causes no one knows but they who are the victims. We pass these miseries and troubles by with specious names, we lay them at the door of polite causes, but the truth about them is something the world does not suspect, or if it does, forbids the mention of.

Then come sins of thought. The low novels people gloat upon, the scandals and lewd trials our newspapers report, and that the world crowds to buy, such things people the hidden places of the heart where the sweet-singing-birds of pure thoughts were meant to build their nests, with obscure imaginings that fly to feed on the garbage of the streets. A debased fancy honeycombs the strength of moral character like water trickling through a wall.

And then just catch sometimes the echoes of the speech of men. There are those to whom the salt and spice of conversation lies in what they can bring in from outside the lines of decency. They wait for the fellowship of the impure, and then the coarse allusions, the grimy jests, the bestial anecdotes that have been hiding in their minds, come out in that congenial presence.

* * * In this life we shall always be exposed to temptations like these. So long as the distinction of sex exists, there will be those who will degrade it, as they do the rest of God's appointments. * * * If there are features of the soul, as of the face, if our hearts could be pictured as our countenances, how would that spirit look whose lines impurity has been chiselling through life. A spirit meant to gaze upon the glory of the Lord, and so to be transformed as from glory to glory into His image, has been gazing into the face of lust. Impurity is marked on every line and curve; from that soul God will turn. I suppose the judgment of a soul resembles that. It is putting that soul beside the countenance of Christ, and letting it see how sin has degraded it from His likeness. * *

Only the pure in heart shall see God, for only they are like Him. It is by being like Him that we shall one day see Him. Even among men there is no barrier so insurmountable to fellowship as difference in the moral sympathies. The man of high, and the man of low affections repel each other by a law as absolute as the rebound of opposing forces. * * * But when we ascend to the infinite purity of God, then how deep our need of kindred purity. For purity is the attribute of the divine attributes. It is, as it were, the shining mantle that enfolds God. It is that quality of His most different from earthliness, the one that by power of contrast will strike in most vividly upon our consciousness when we come into His presence. It is the one that even here on earth, we plainest see our need of when we feel clearest what God is. * * * That power to feel is our assurance of a power to possess. The purity of God, dazzling as it is, is something even we may own. "He that hath this hope in him purifieth himself, even as He is pure." His soul must be filled with God's purity, just as the little cleft far down in the mountain's breast may be filled full of sunlight; the light within it, while not indeed of the same intense splendor as that of the full sun above, yet partaking with it of the same pure

essence. * * * The pure in heart shall find and see Him, because he has that which makes his soul a shrine of God. His is the manly purity of Christ. With how many men, would all that, if they but dared to say so, be ridiculed as childish, as worthy only of a child. To sound the depths of evil, to see life, to know vileness in its every form, this is their ideal of manliness, and they emerge from that discipline of brutishness with souls dulled forever to the sight of what is pure.

To see God—the full meaning of those great words, we cannot tell now. What the rapture of that reward may be, it passes us to realize in this life. Be pure, and we shall know one day. Those only shall, those only can, gaze at last upon the beatific vision of the Face of God, whose eyes are pure enough to bear its light. * * * Take the lamp into your own hands, and search the corners of your lives; not your neighbors but your own. And I charge you to look thoroughly and well. The temple of God is holy, which temple ye are. You are of a Church whose mark is that she hath no spot, nor wrinkle, nor any such thing. And if there be such spots within you, they will most surely bar you out from God. He will not dwell in a polluted temple. * * * In that life we all hope for, into that city through whose gates we all, I trust, shall pass, there shall in no wise enter in anything that defileth, neither whatsoever worketh abomination, or maketh a lie.

The Sunday School at the World's Fair

BY THE REV. JOHN W. SYKES

A representative, national Sunday school Convention must commend itself to the judgment of all who are interested in the work among the children and youth of the Church. Helpful, indeed, must be the words of wisdom which we shall hear from the advanced workers and thinkers who will be drawn together by a national gathering.

It would seem that such a convention will not be difficult to assemble this year, in Chicago, when thousands from all parts of the land are looking in that direction. Thus it has occurred to the writer that the time has come when the Church with little effort and expense may draw together representatives from every diocese and missionary jurisdiction in the United States to discuss the important questions pertaining to Sunday school work, which confront officers and teachers everywhere. In many dioceses there are Sunday School institutes, and through these delegates can be easily appointed, with reference to their special qualification, for the work to be performed. Where institutes do not exist, the bishops would find it neither difficult nor burdensome to secure suitable persons to represent their dioceses in the convention.

Five delegates from each diocese (more if necessary) would give a total of about three hundred, to which add many already in Chicago, and the holy enthusiasm from such an assemblage would make itself felt throughout this great land. These delegates, coming from all quarters, would not only be blessed and benefitted, but would carry back to their respective Sunday schools and districts many of the impressions and methods gathered from the convention. Those of us who have attended large gatherings of God's people can well remember how we returned to our homes with renewed resolutions, clearer knowledge, deeper faith, and quickened zeal, how we took up our tasks with a larger hope, and wrought for God with increasing strength.

To be representative, the delegates should be clergymen, laymen, and women, selected from many parts of the dioceses, and above all, familiar with the work of the Sunday school in all its phases. I do not believe we can afford to let this opportunity go by unimproved. We must not miss the blessing to ourselves as individuals, and to the Church at large, that will surely follow such a convention.

I plead earnestly for the convention because I feel deeply its need; and I feel deeply its need because I realize how great has been, shall I say, our neglect of this important branch of Church work. The feeling among many is that the Sunday school is almost, if not altogether, a useless appendage to the Church, increasing the already over-many duties of the clergy, and discouraging the important duty of home training.

Thus, in many instances, the most vital work, the most glorious work, which the Master has given us to do, is relegated to the non-essential matters, or left with a few faithful men and women to perform.

A national convention will rouse the Church, the whole Church, from her lethargy, put new life in our dead resolutions, and send us home with the abiding conviction that the Sunday school of to-day is the Church of to-morrow.

It is the earnest prayer of the writer that this subject will so commend itself to the leaders in the Church that others may take it up, and with firmer purpose and clearer brain push it on to completion.

The Trend of Dissent

From *The Guardian* (London)

English Dissenters, with a few Presbyterians over the border, are falling into line with Church worship and Church work in a most wonderful manner. This movement is almost entirely unconscious, and it is, therefore, so much the more remarkable. It is no sudden spasm or effort; it is the growth of years, and its evolution still continues. Could some of the Dissenters of the last century look in upon their children to-day, they would be more astounded than pleased. The old square chapel, with high pulpit, big galleries, and dwelling-house windows, with large family pews down stairs, and the "table-pew" for the singers, have all gone into the limbo of forgetfulness; and to-day the Gothic church, with high-pitched roof, stained glass windows, arches, and columns, with no galleries, and with organ chamber, choir stalls, font, and, in some instances, altar-table, have taken their place. The old order has indeed changed, and the change has been a revolution, and is not yet ended.

A similar drift towards Church methods of worship has set in. Organs have ousted the "table pew choir." No deacon now "lines" out the hymn. Chanting has been introduced, with intonations, anthems, psalms, and amens. The "worship" has grown until it occupies nearly two-thirds of the morning service, and the sermon has declined in length, though not in culture, taste, or literary finish. But a much more serious drift is seen in regard to the sacraments in the modern Dissenting chapel. Up in Scotland, some noted Presbyterians have begun to set the Eucharist in its rightful place in worship. Nearer home, the Methodist Conference re-affirmed the solemn duty of Baptism as the one entrance into the Church. Congregationalists have not yet followed on that line; but the present dissatisfaction with the position of Baptism, in their communion, points to the beginning of a movement for which Mr. Dale's suppressed chapter upon Baptism, in the *Congregational Church Annual*, prepared the way. That chapter, if it had any meaning—and all that Dr. Dale writes is full of meaning—was, as the late Dr. Allon said, sacramental. The same is true of Dr. Dale's chapter in the same book upon the Eucharist. Strong language was used therein—too strong for that time, but most significant as to the trend of the deepest and most scholarly thought in the Congregational body. Dr. Dale wrote as only a man who believes that the Eucharist is more than a "memorial" could write. And what Dr. Dale thinks to-day, his younger brethren, apt learners at his feet, will think to-morrow. It is not too much to say that amongst Dissenters worship is growing in reverence, devotion, and beauty, and in that worship the great Sacrament is slowly taking its rightful place.

Further, the drift into line with the Church is evident in other directions. On all hands the parochial system, peculiar in England to the Church, is winning the sympathy of Dissenters, and stimulating them to practical imitation. At the "Free Church Congress" at Manchester, this was clearly in evidence. The advocates of the parochial system may not just now realize what it means for Congregationalism; they will see that soon enough. But, in yet another direction we see how wonderfully the Dissenters are falling unconsciously into line with the Church. They think and speak of episcopacy in a way enough to make their fathers shiver in their coffins. Episcopacy, they admit, was first, is primitive, and, in a modified sense, historic. Years ago the bishop seemed like some monstrous mountain of difficulty forever blocking the way of return to the Church. To-day, the dissenting leaders are disposed to accept the episcopate as primitive and Scriptural. The stone is, indeed, rolled out of the way. Writing about the Congress of the seven denominations at Manchester, a well-known dissenting journal says: "The great feature in the session . . . was the affirmation of the visible unity of the Church of Christ!" To some members of the Congress this was a surprise; but it came with

dominant impressiveness. And so, deepening, broadening, yet drifting in one direction, and one direction only, the tendency of dissent is towards Church lines in worship, in work, in a better conception of the Church and the sacraments, while the old prejudice against the "parish" and the bishop is dying a natural death.

Are there not some pregnant lessons for Churchmen in these facts? One certainty is self-evident. There must be no lowering of the Church standards, no failing in the fullest teaching of her truths. The Church has leavened Dissent not by compromise, nor by feeble utterances and stammering declarations. Clear, concise, and bold setting forth of the Church, with her episcopate, her parish, her liturgies, her sacraments, and her visible unity, must be the order of the day. The deepest, most scholarly, and most spiritual thought of Dissent is falling into line with the Church. Is this a time for the Church to waver, to speak indistinctly, and to indulge in vague words as to "unity" on other lines than those of her own historic life? If ever Churchmen were called to be such it is now. If they are sometimes inclined to be self-critical, and to think that all things are better in Dissent, let them look upon that profoundly interesting and wistful face that is turned with such unmistakable signs of self-weariness towards the Church.

But is there not another lesson? Let all be granted that may be said as to the attitude of a certain phase of Dissent; surely, so grave and grand a Church as ours can afford to be generous in thought and conduct. Nothing that is dear to the Church need be sacrificed by any act of Christian courtesy. To recognize the deep and beautiful Christianhood of thousands of individual Dissenters is only to recognize undoubted facts. And therein lies a pleasant duty, not only of the Church's leaders—a duty they well discharge—but a duty belonging to all her priests in their several parishes. There the task may be more difficult; yet it will bring a larger reward. There are many social amenities and Christian courtesies which find a fine field for use and operation in every parish, in times of sickness and bereavement, and amongst the children of Dissenters. Let these opportunities be seized, and many a parish priest will then discover how much there is amongst individual Dissenters, and especially amongst the more cultured of them, that falls into line with Church truth and teaching. The opposite line of conduct will often repel a sensitive soul that has already turned its face towards the Church and touched the wide threshold of her doors.

Does this "drift" mean that the dissenting denominations are coming back into the Church and seeking organic union with her? No. It means nothing of that sort for the present generation. But who can tell what it may mean for the individual Dissenters born in Dissent, but already filled with the new spirit, and already longing for that which only the Church can give. The future of Dissent in England, as a religious life, worship, and work, depends far more upon the Church than many Churchmen may suppose. By an unfortunate policy thousands of individual Methodists have been driven away from the Church. By a similar policy thousands of Dissenters with their faces Churchward may be driven away forever. The Church, to say the least, ought not to be too proud to insult, annoy, or coldly treat a single soul without. Her work is to win, teach, guide, and bring home those who are almost waiting to be led into all the truth. Anyway, let Churchmen watch with careful and tender sympathy this remarkable falling into line with Catholic and Church truth of thousands of English Dissenters.

Letters to the Editor

THE GREEK EUCHOLOGION

To the Editor of *The Living Church*

In the year 1884, the Rev. Nicholas Bjening (with some slight assistance from myself), edited and published the first complete English translation of the sacramental "Offices of the Oriental Church," (A. D. F. Randolph & Co., New York). This was kindly noticed and commended at the time by *THE LIVING CHURCH*. I write now to say that a much better and fuller work, with both Greek and English in parallel columns, is about to appear in London, at the small price of 10 shillings. I enclose a prospectus of the work, trusting that you will bring it to the notice of all who love "Jerusalem, the mother of us all."

J. ANKETELL.

"FURTHER EXPOSURE OF VILATTE."

To the Editor of *The Living Church*:

As a subscriber of *THE LIVING CHURCH* and a priest, I ask permission to criticise your judgment in admitting to your columns such an article as that in your last issue under the above caption, by Edward R. Knowles.

Who, pray, is Edward R. Knowles that he should be allowed to impeach the character of a loyal priest of this Church in the columns of a paper that professes to be an organ of the Church?

Base insinuations are therein made against the Rev. Karl E. G. Oppen, which, if they go uncorrected, will make him an object of suspicion every where. Now I know something about this business, and I know Mr. Oppen to be a true and loyal priest of the Church. He is, also, it is true, a friend of Mr. Vilatte, but when Vilatte offered to make him an Old Catholic bishop he promptly—immediately—without considering the matter for a single moment—declined. And he has placed it on record that he "prefers the Anglican stole to the mitre of Bishop Herzog, to say nothing of that of Vilatte."

Things, Mr. Editor, have come to a pretty pass if this Mr. Knowles, a self-professed renegade, who has out-vilatted Vilatte, is to be allowed to cast aspersions at random upon priests of this Church through the medium of a Church paper, and I for one protest against it.

One word more. Who is this bombastic "Archbishop of America" that *THE LIVING CHURCH* should pass so far out of its way to advertise him? It seems to me, Sir, that you are forgetting your dignity, and the dignity of the Church, when you bring yourself down to the level of Vilatte and his little sect. A king, you know, cannot fight with a peasant.

I sincerely hope we have heard the last of Mr. Knowles. I hope *THE LIVING CHURCH* will not further demean itself by discussing this poor little fanciful Frenchman's plaything in Duvall, Wisconsin.

PRIEST.

EASTERN COLLEGES FOR WOMEN.

To the Editor of *The Living Church*

Two communications have recently appeared in your paper in reference to the case of a Church girl in an eastern college, who was compelled, it is said, to receive the Communion as administered by the minister of some other religious body. The name of the college was not given further than the vague statement that it was a Congregational college, and in the East. I know of but one strictly Congregationalist college for women in the East, and that is Mount Holyoke, recently incorporated as a college, but long before known as the famous school of Miss Mary Lyon. I know nothing of the arrangements of that new college for religious services and instruction. I simply refer to it to correct the erroneous impression that all the colleges for women in New England are Congregational. Smith and Wellesley are not Congregational colleges, although the predominating influence now is that of members of that faith.

Having been a member of the Board of Visitors at Wellesley college for more than twelve years, it may not be inappropriate that I should state the provisions made there for members of our Church who become its students:

First of all, each girl, upon entering is asked to state her denominational connection, or her preference.

2. Then, at the opening of the college year, notice is given that any student who does not wish to attend the regular Sunday morning service in the college chapel may decide where she will attend within walking distance of the college. Over sixty of the students this year have been attending St. Andrew's church in the village of Wellesley, and in that parish there have been full and regular ministrations.

3. Still further, on the first Sunday of each month, the communicants of any religious body have permission to drive any distance to any place of worship of their choice to receive the communion. For years past different parties of the college students have driven occasionally to Grace church, Newton, seven miles from the college; and others have gone to Natick, or to Boston, to attend celebrations of the Holy Communion.

4. Attendance at college prayers is required five times a week, but at one of these five occasions the devotions are taken entirely from the Prayer Book, each student being supplied with a copy. Mr. Durant, the founder of the college, once told me that, although he was a Congregationalist, he wanted every girl who came to Wellesley to know something of the treasures of devotion contained in the Prayer Book.

5. Every Lenten season the Church students have special services. Some years one of their own number has read portions of the Evening Prayer or Litany, but usually the neighboring clergymen have been ready to officiate.

6. In addition to all this, when I was made a member of the Board of Visitors it was expressly stated that the trustees desired me to serve as a pastor of the members of our Church in the college. Accordingly I have officiated from time to time, and nearly every year, for 12 years past, have prepared candidates for Baptism and Confirmation. I have been within reach, whenever apart from the duties of a large parish here, I could be of any help to the college students. Since the

Choir and Study

A leading—perhaps *the* leading—New York daily says:

It is a pity that "Lent" could not be expunged from the social calendar. The word carries with it a certain religious significance, and to many true and earnest people it really is a season of penitence and devotion, and therefore it should not be spoken of lightly or contemptuously. To others again, equally right-minded and right thinking, it means simply a halt in the whirl of gayety and a time for rest, change, and recuperation. To them, an ascetic observance of the season by forced retirement from all social pleasures is impossible, and it is hard to say why they should be stigmatized as worldlings by the ultra-religious faction, or sneered at as Pharisees and formalists by those who have no religious sentiment whatever, merely because they combine attendance upon church services with their other duties and occupations.

So much for oblique influences and sinister currents that are steadily and rapidly wearing away the practical religiousness and churchly devotion of unsuspecting and lukewarm Church people. The same journal gave half a column's mention to the meeting organized chiefly among our denominational friends in memorial of the lately-deceased Bishop Brooks, in which many eloquent and learned ministers and laymen took part, some of them eminent and celebrated in the New York pulpit and "bar," as Dr. Lyman Abbott, the Rev. Father Ducey, a brilliant and popular Roman priest, and Rabbi Gottheil, whose panegyric, strangely enough, was most eloquent of all. This journal pronounced it one of the most remarkable and interesting gatherings ever held in New York. But on the next page it devoted two and a half columns to the arrival of a notorious professional pugilist, just released from a London prison, accompanied by a noticeable portrait. So much for the moral perspective and the higher, journalistic education of the people. This is the same journal that has assailed both *The Churchman* and *THE LIVING CHURCH* because of their protest against the editorial aggressions of *The Boston Herald* in the grave matter of canonical elections to the episcopate.

College extravagance and a rapidly-increasing class of luxurious "high-living" students, who find tacit, if not open, favor, with college faculties, especially in a few of the older and richer institutions, challenge comment. It is a perplexing and problematical fact that with all the millions lavished upon Harvard and Yale by benefactors within the last twenty years, the cost of subsistence and tuition has steadily increased for the undergraduate. It works in this wise: a grateful millionaire, or public-spirited, or one disposed to memorialize a deceased son, after a munificent fashion, builds a very costly and sumptuous dormitory with all modern appliances for health and comfort. The new apartments thus put at the disposition of the faculty are held at a considerably increased tariff over the old edifices; one or more of which have, as in several instances, been removed to give place for the memorial. In effect, this so-called benevolence reacts to the prejudice and injury of a majority of the undergraduates, who necessarily pursue their studies under the constraint of limited means. A privileged class of students is thus fostered; and it comes that rich men's sons are thus enabled and permitted to live a sybarite life among their fellows, wasting not infrequently many thousands a year, in idle and perilous indulgences, while a snare and stumbling block to the very class of men who alone are likely to reflect credit in the future upon Alma Mater.

Such memorials, therefore, are not, practically, benevolences, but hindrances to the higher and legitimate work of college life. Mr. William H. Vanderbilt has recently arranged for the construction of a memorial dormitory at Yale, where his eldest son contracted a fatal typhus fever a year ago. It is to cost \$500,000. This not only displaces one of the old-time brick edifices where students have been housed at a minimum expenditure, but its erection will thrust the former class of occupants out into the city for cheaper rooms, as they are unable to afford, for the most part, the greatly increased charges for rooms in this costly Vanderbilt memorial "beneficence". This has been an old and painful story. The donor, however, in such instances might have coupled his "memorial" with such stipulations as should open its privileges under the old prevailing rates. It is shabby business when college faculties are tempted into the position and practices of speculative lodging-house keepers; and beyond question the sacred name and office of benevolence suffers a grievous humiliation

and outrage. Why an enormous increase of endowments should raise the cost of a collegiate education 15 or 20 per cent, no ordinary intelligence can make out.

An important musical service was held in St. Thomas' church, Fifth ave., New York, on the evening of March 6th. It was arranged under the co-operation of the rector, the Rev. Dr. J. W. Brown, and Mr. George F. Le Jeune, organist and choirmaster of St. John's chapel. Some eight years ago, the celebrity of this choir of St. John's had far outstripped metropolitan bounds and commanded the recognition of cultivated professionals and amateurs, both at home and abroad. For four years or more, the annual series of monthly musical festivals literally crowded that almost-inaccessible church, far "down town," so that hundreds were unable to gain entrance or standing room. It was neither a craze nor fad, but an involuntary and spontaneous recognition of an august musical revival, unprecedented for the wealth and splendor of its repertory no less than the artistic beauty and religiousness of expression. Dr. Sullivan H. Weston was the clerical support of the movement which so long enthused and literally edified the ever-widening clientele of musical Church people, and with his decease, the "movement" expired, an event deplored ever since among those who had derived comfort and liturgic instruction from its memorable gatherings. Nothing since has replaced them. The many meritorious festival services, of which the St. John's work was indisputably the pioneer, have not altogether realized that far-reaching artistic and educational influence which the habitués of St. John's still love to cherish. There was, it may be said, a rare conjunction of admirable soloists who represented the best culture of the English Oratorio school, as William Courtney and Whitney Mockridge, the tenors, and Messrs. Connell and Cholmondley Jones, the basses. Then the choir boys were steadily developing an astonishing proportion of fine soloists.

It is not strange then that the announcement of a festival or musical service by Mr. Le Jeune and his choir, in perhaps the most beautiful church in the city should have elicited general and critical interest. The rector was the preceptor and gave a spirited and well-considered address. A vested choir had not been seen or heard before in the church, so long associated with the exquisite singing of the highly trained adult chorus and double quartets, under the administration of that admirable choralist, Dr. George W. Warren. A full choral service of ancient Plain-song had perhaps never before been heard therein. Besides, there was a generous series of anthem selections to follow the address. The interior of St. Thomas' has a strongly predominating Florentine aspect. Had there been a Gothic choir and chancel in that cradle of ecclesiastical art it would doubtless have grandly prefigured the art and feeling of our Fifth Avenue sanctuary. There is nothing like it or even analogous in any American or Anglican church that we can recall. The entire spirit is Continental. There is a glowing impression of harmonious color in the great sanctuary arches and walls, in the floating figures of Fra Angelico's angels with instruments of music, and the great sanctuary pictures, all by John S. Lafarge, while Lucca della Robbia certainly inspired the great cross and its throng of adoring cherubs and angels, wrought in bronze after the designs of St. Gaudens.

Strangely enough the picturesque *ensemble* was completed as the long procession of white-robed choristers took their places, singing, "Hark, hark, my soul," for a processional, and singing it very beautifully too. The preces and responses were sung to Mr. Le Jeune's setting, which is thoroughly churchly. In the Psalter, antiphonal choirs of men and boys took up the Psalms, *Te decet hymnus*, to a double chant, full of Plain-song feeling, and *Jubilate Deo*, to a double Anglican, arranged for the same antiphonal effect, a very reverent and exceptionally beautiful delivery, at once deliberate and in perfect English. The *Magnificat* and *Nunc Dimittis* were sung to anthem settings by Gounod; and here the Continental *ensemble* begins, for by a singular coincidence, the chief musical selections were Continental, with but a faintly distinguishable flavor of Anglicanism; thus the choral work was pitched on a harmonious and sympathetic key with the art and architecture. For the compositions were chiefly by Rossini, an Italian, with Molière and Mendelssohn, Germans; while the brief selection from Dr. Gaul for treble and contral-

tes, "List! the cherubic host," and the lovely soprano solo by Sullivan, "O that thou hadst hearkened," were less Anglican than Continental in form and feeling. Much the best of these selections was the ever beautiful quartet and chorus from "Christus", "When they thirsted, rocks were riven."

A vested choir is a very delicate and sensitive growth for transplantation. It is very easily thrown out of relation in a strange place and under strange conditions. Even an adult chorus suffers something under an unfamiliar acoustic and environment. Besides, the principal boy soloist was disabled by a sudden and obstinate cold, which temporarily obscured a beautiful voice and compelled a redistribution of all the treble solos in the choir early in the service, so that they were actually sung, and for the most part well sung, by lads who had never studied them and had only heard them practiced at rehearsals. Such an achievement can hardly be paralleled among adult soloists of the higher class, and illustrates the admirable training and exceptional efficiency of Mr. LeJeune's little choristers. There was the old, familiar liquidity and tender beauty of the boys' voices of which Mr. LeJeune was the first expositor and continues the master. In passages the tonality was astonishingly pure, sympathetic, and artistic. The magnificent basses and tenors of the earlier "festival" days were sadly missed, but the general artistic intelligence, the old tonal delight, the easy management of great difficulties, were all familiarly recognized. The rapturous delivery of "Abide with me", in the old St. John's manner of choir and congregation, brought back welcome memories of the earlier days, and St. Thomas' never reverberated so melodiously and grandly before. Could Mr. LeJeune have placed his choir, with ample rehearsals in the new church, the results would certainly have greatly benefitted. Besides, the selections, especially the first Rossini and the Molière music, were hard of delivery and burdensome for any choir. There was an uncomfortable presence of *vibrato* among the men's voices, which is always to be deprecated. But as an exemplification of a largely-modeled musical service, at once thoroughly artistic and religious, Mr. LeJeune and his choir earned a grateful recognition.

Yet another bulletin from the Music Bureau of the Columbian Exposition brings additional intelligence of general interest. The following musical organizations have concluded arrangements with the Bureau to appear at the Exposition: The New York Symphony Society, Walter Damrosch, conductor, gives two concerts in May; Sousa's Military Band, during the month of June; the Cincinnati Military Band, conductor, Michael Brand, during the entire period of the Exposition; the Chicago Military Band, conductor, Adolph Liesegang, during the entire Exposition. Among the compositions arranged for are Bach's Passion Music, "St. Matthew," June 16 and 20, Handel's "Messiah" June 14 and 28, and Beethoven's Ninth Symphony. The following works by American composers will be given: By Professor John K. Paine, "Oedipus Tyrannus," "Tempest Music," "An Island Fantasy," and Symphony No. 1, "Spring"; by Jerry W. Chadwick, Symphony No. 2, in B. flat, overture, "Melpomene," and Cantata, "Phoenix Expirans"; by Arthur Foote, overture, "Francesca da Rimini," Serenade for String Orchestra, and Quartette for Pianoforte and Strings; by George F. Bristow, oratorio, "The Great Republic," overture, "Jibbewainske"; by Arthur Bird, Suite for Orchestra; by Harry Rowe Shelley, Suite for Orchestra; by A. M. Foester, Festival March for Orchestra. Compositions by F. A. MacDowell, Templeton Strong, and Frank Van de Stucken will also be given.

Magazines and Reviews

The North American, in the large range of its topics, in its almost dramatic boldness of contrasts thereby presented, as well as in the world-wide reputation of contributors who appear in almost every number, easily take and holds its place among the great reviews at home and abroad. Indeed it unquestionably leads our periodical literature in its masterly discussion of political and sociologic questions. We have only to regret that it is rather a "debating club" than a review, that it is without policy or principles, that it makes for no finalities in creed and philosophy, and that it is much like the London *Times*, a weather-vane, breasting, rather than creating public opinion. One day the agnostic or infidel has the floor, the next, the Ultramontanist and Theosophist. All this, however, comports with the latter-day theory of journalism, and we are only left to determine the ability or

it 'n he did; 'nd he'd been made commit-tee-man 'caus never havin' had no eddication himself, he knowed jes' heow much the young uns needed it. He would see that things was done up jes' right; that he wouldn't have no half-way work in his deestrick. He knowed leetle enough 'bout spellin'-book, but there warn't a man in the hull country, much less in his deestrick, knowed better heow ter pay a bill; an' that, tew, when there warn't no money in the treasury. Warn't no money no-where, 'cept in Horace Braynard's pocket. While the money's thar, the deestrick shan't never suffer." Then he added: "So ye needn' be skeered 'bout yer pay."

(To be continued)

The Monastery and School of Bec

XI.—EARLY CHURCH HISTORY

BY K. F. J.

His mother Heloise shared her son's feelings, and giving up her lands followed him to his life of privation, and became a lay sister as it were to the house, doing their work, even washing for them. The monastery was soon burned down, and Herlwin who was absent, heard a false report that she had perished in the flames. Weeping, he raised his eyes to heaven and thanked God that He had taken His servant from earth in the midst of her ministry to Him in His poor. But she lived to serve the brotherhood longer.

When they re-built they moved to a wood near the castle of Briowne, where there was plenty of water, and the site was a better one in every way. The new monastery took its name from the little stream or beck which flowed close by. To quote again from Freeman: "The hills are still thickly wooded, the beck still flows through rich meadows and under trees planted by the water side, by the walls of what once was the renowned monastery to which it gave its name. But of the days of Herlwin no trace remains besides those imperishable works of nature. * * * The truest memorial of that illustrious abbey is now to be found in the parish church of the neighboring village. In that lowly shelter is still preserved the effigy with which after times had marked the resting place of the founder."

He was not without discouragement for the old chronicle tells us how the wooden cloister was destroyed in a great storm. It says: "The devil deeply grudged these beginnings of good things; he rose with great violence on the roof of the dormitory; thence gathering himself for his utmost effort he leaped down on the new covering of the new-built walls and overthrew all in ruins to the ground." But Herlwin encouraged the hearts of the brethren, and they speedily re-built the cloister in stone.

We have seen that the abbot was a man of wisdom and shrewdness, and capable in the management of affairs, but he was no scholar. He had learned to read, and astonished the learned Lanfranc by the depth of his understanding and explanation of the Scriptures. "I know not what to say," exclaimed the scholar, "but that the Spirit breatheth where it will," and he was not ashamed to sit at the feet of the ignorant but holy man, and learn of him the deep things of God. But Herlwin felt more and more deeply the benefit, nay, the necessity of learning, if he would not have his monastery degenerate into a shelter for narrow souls, of no ambition and no aspirations.

He therefore looked about him for some scholar to guide the studies of the brethren and inspire them with high ideals. He considered that Lanfranc was sent him by God in his great need. We learn that Lanfranc came in sight of the little settlement, a peaceful hidden nook such as the man of the world wearied with the unsatisfying adulation of the crowd, sought for quiet and meditation. He saw the gardens and fields, carefully kept, and as he drew near, found himself in the presence of a man in old worn garments, working with others in building an oven. But his humble garb could not detract from the noble beauty of his face, or conceal the bearing and carriage which told of ancient race. "God save you," said Lanfranc. "God bless you", was the abbot's reply. "You are a Lombard?" "I am." "What do you want?" "To be a monk." The abbot sent brother Roger for the book of the rules of the abbey, and bade Lanfranc read them through, but he was not deterred by their severity, and said that God helping him he would keep them. The abbot gladly promised to receive him, and Lanfranc falling on his knees, kissed Herlwin's feet.

Lanfranc's arrival at Bec marked a fresh start in its onward course, but we must pause a moment to note the union in one life and work of two such remarkable men. Herlwin represents well the best type of Norman, brave, honest, determined, steadfast in pursuit of his lofty aims; Lanfranc, the Italian, learned, courtly, quick in reading men and times, and wise in guiding, not forcing, events. On both, so different, yet so choice, the divine Spirit of God has worked. We admire and wonder at the humility of the saint and founder, losing himself in the desire of leading his children to greater learning than he can compass; content to sit in the shadow of the great name which was to shed such lustre upon the monastery of Bec; the equal humility of the intellectual man who turned from the honors and glories of the world of letters, refusing to taste the full cup offered to him, that he might sit at the feet of the saint, and hide himself in the least known and lowliest house of God.

The perfect understanding which existed between these two good men was never disturbed during the twenty years or more which they spent together at Bec. This was a most important time in the life of Lanfranc, and his years of seclusion, study, and teaching in the monastery prepared him for the wider life of usefulness in England. After three years he was made prior of Bec. The office of prior was next in importance to that of abbot. The latter was held in great honor, and was the ultimate authority in the brotherhood, but the interior management and discipline rested with the prior. Herlwin was admirably fitted for managing the business affairs of the house, and especially those which brought him in contact with the Norman law courts, for he had a practical knowledge of local laws and customs. Lanfranc, on the other hand, was prepared by his early life, to direct the studies and maintain the discipline of the various orders of men and boys sheltered within the convent walls. Bec, hitherto almost unknown to the world, suddenly rose into eminence as a school of learning, and to it flocked scholars from far and near. Norman learning was at a low ebb, but the desire for better things was at work, and Bec became as the city set on a hill, that cannot be hid. New dwellings of the

simplest character sprung up around the old monastery to shelter the crowding students, until at last Herlwin, shrinking from the notoriety forced upon him and his brethren, but recognizing the advantages and the future of usefulness now opening out before him, consented to the re-building of his beloved house, and thus this celebrated Norman monastery was re-built in a style worthy of its great mission. Money and lands were given by its friends among the generous lords and knights, until the saying became a proverb: Let the wind blow from where the wind will, From the lands of Bec it bloweth still.

All this came from the fame of Lanfranc as a teacher, but as Dean Church truly remarks, "the greatest glory of Lanfranc and the school of Bec was to have trained the Italian Anselm to quicken the thoughts and win the love of Normans and Englishmen."

(To be continued)

It Pays to be Pleasant

It seems even monkeys differ in disposition, and in this respect are like children. It is told of a small monkey in the zoological gardens at Marseilles that every one who visited the place noticed him because he was always friendly and apparently happy, sitting in the front of his cage, bowing to every one who passed. He never joined in the frequent quarrels that went on between the other monkeys in the cage, and never was cross or snappish over any real or fancied "teasing" of which the boys were guilty. The result was he had many more dainties given him than the others received, and was remembered by all visitors because of his sunny disposition, when none of the others were thought of twice.

Cross boys and girls lose many nice things they might have.

Cultivate the habit of being pleasant. It pays.

A young minister, unexpectedly called upon to address a Sunday school, asked, to gain time: "Children, what shall I speak about?" A little girl on the front seat, who had herself committed to memory several declamations, held up her hand, and in a shrill voice inquired: "What do you know?"

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 AUTOGRAPH OF *Stewart Hartshorn* LABEL AND GET THE GENUINE **HARTSHORN**

Financial

INVESTMENTS

C. H. WHITE & CO., BANKERS.

72 Broadway, :::: New York.

Send for lists of city, county, and school district bonds, netting from 3 1/2 per cent. to 6 1/2 per cent. Bonds delivered to purchasers wherever desired, free of expense.

THE

Mutual Home Improvement Co.,

Capital Full Paid, \$100,000.

Your Idle Money Will Earn Large Returns If Sent to Us. We issue Trust Certificates guaranteed by assets amounting to more than \$2.00 in assets for every \$1.00 in certificates. On these certificates we pay 6 per cent. per annum, payable semi-annually. The Certificates are issued for terms of 3, 6, 9 or 12 years, as investors may elect. The interest is paid semi-annually during the term for which the subscription is made, and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates.

EAST WHITTIER

Los Angeles Co., California.

A Foothill Belt almost entirely Frostless, where Vegetables and Fruits grow the entire year.

A Growing Suburban City of Churches, Schools, and Ideal Semi-Tropic Happy Homes.

The East Whittier Land and Water Co. has a few choice tracts of land for sale at low rates and on easy terms.

The East Whittier Land and Water Co. has the finest water system in Southern California.

Address,

A. L. REED, WHITTIER, CAL.

Proprietary

CHECK THESE FACTS.

Catarrh is an annoying and dangerous illness. It attacks the nose, throat and lungs. It can be cured by Aerated Oxygen. Aerated Oxygen is a richly medicated, oxygenized vapor, that reaches the whole respiratory system and cures disease. Aerated Oxygen Compound Co., Nash, N. H. Chicago Office: 3 & 4 CENTRAL MUSIC HALL. New York Office: 19 BEEKMAN STREET.

Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cure Guaranteed or No Pay. Export Office, 1164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA IMPORTING CO., 132 Vine St., Cincinnati, Ohio.

A Suggestion.--The readers of Children's Hour can earn money to save up for Easter by securing subscribers for The Living Church. Write for particulars.

Financial News

The deduction gathered from the leading financial operations and conditions of the past few months is a melancholy one. Yet it is more or less entertaining to those who were fortunate enough not to be buried in the ruins of several lofty financial air-castles, which have recently caved in, smothering a number of victims. Such has been the plight of the unwary victims to the Reading fiasco, which road is in the receiver's hands again for the third time within fifteen years. A month ago people were eager for Reading Common at 50, while now it can be had at 25.

Then, with the Reading's 7 per cent. guarantee on Lehigh Valley Common being reduced to 5 per cent., there is no inducement for this company to maintain its lease, as it can easily earn 5 per cent. independently. Should the Lehigh withdraw, it will have the good effect of dissolving the obnoxious coal combination. We will then hear no more of Reading. It is a significant fact that the securities of the various corporations concerned in this imbroglio have suffered a shrinkage in value of over \$20,000,000, within thirty days.

Northern Pacific has also commanded a great deal of attention lately, and the remarkably plain charges of the committee appointed to investigate the condition of this property have brought to light a new case of the old features of railroad mismanagement. The open accusation of plunder, extravagance, and total disregard of stockholders' rights and interests has forced the officials to take up the gauntlet, and they are out with an excessively long statement in rebuttal, using over four columns of paid space in all the leading eastern daily newspapers and financial publications to properly reach the confiding stockholders. The statement denies all the allegations of the wicked committee and discloses many virtues of the management hitherto withheld from the public. Advertising on this scale costs money, and the stockholders will have at least \$15,000 deducted from the company's earnings to pay for this report, which is an expensive way of learning that their property is being honestly managed, and also indicates that at least the committee's charge of extravagance is well sustained.

The American Sugar Refining Co. has declared an extra dividend of 10 per cent. on its common stock in addition to the regular three per cent. The market did not respond to this suspicious generosity of the directors and the stock dropped to 120 in the face of it. Industrials in general and sugar in particular is regarded with distrust. There is a feeling that the insiders wish to unload at a high figure and get out before legislation at Washington hostile to tariffs and trusts makes it impossible.

There has been a wild flurry in the money market the last ten days, the rate fluctuating between three per cent. and seventy-five per cent. for call loans. This has been caused partly by the disturbing elements already referred to, and to the heavy withdrawal of western deposits in New York. The interior country banks have the gold scare and want their money safely housed at home. There is some reason for this, as the government's free gold is down to about \$3,000,000, and within sixty days the new administration will be called upon to either sell bonds to buy gold, encroach on the \$100,000,000 reserve, or have the yellow metal go to a premium. It is most probable that \$50,000,000 four per cent. bonds will be issued to replenish our stock.

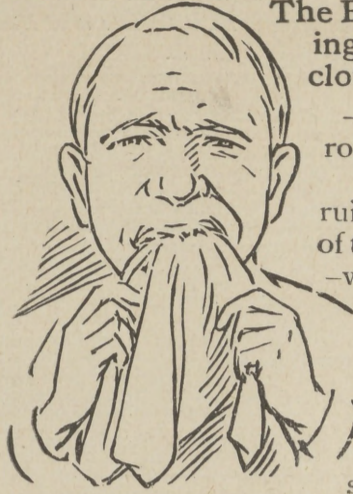
Notwithstanding the unsettled condition of affairs, good bonds have not depreciated in value, and are in demand, which indicates that wise investors are apprehending trouble and preparing for it. We must soon have a change, one way or the other, and it remains to be seen whether it is for better or worse.

C.

You can't make a new arm with Salvation Oil, but you can cure the bruises with it. 25c.

ANY subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with \$1.00 extra, he can renew his own subscription for one year.

Domestic Outfitting



The Eating of clothes — the rotting and ruining of them — won't

show right away. Your new washing powder may be dangerous, but you'll have to wait a little for its results. But it is doing its work. After a while, your clothes go to pieces, all at once. Now isn't it better not to run any risk? Isn't it better to trust to an article like Pearline, which has been tried, tested, proved?

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. 343 JAMES PYLE, N. Y.

Toilet

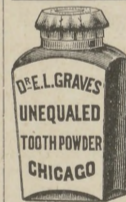
BUTTER MILK TOILET SOAP



OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the COMPLEXION.

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO., 84 Adams Street, Chicago.



A Perfect Dentrifice. The result of 22 years careful investigation. Recommended by Dentists and Physicians. Cleans, Brightens, Beautifies, and Saves the Teeth. Cures Soft and Bleeding Gums. 2 oz. bottles, 25c.; 4 oz. 50c. Sold by first class Druggists, Marshall Field & Co., Carson, Pirie, Scott & Co., Jas. H. Walker & Co., and others. Dr. E. L. GRAVES, Dentist, 7 Laflin Street.

THOSE answering an advertisement will confer a favor upon the Advertiser and the Publisher by stating that they saw the Advertisement in THE LIVING CHURCH.



Made with the Natural "Manitou" water combined with Jamaica Ginger and pure fruit juices.

It is a most delicious and exhilarating beverage, and being heavily charged with Natural Gas taken from the "Manitou" spring it sparkles for hours after being uncorked. For family use it has no equal, and is unexcelled for admixture with wines and liquors. Once tried, always used.

Unexcelled for Family, Club, and Restaurant use. Address for literature,

MANITOU MINERAL WATER CO.,

Manitou Springs, Colorado

Sold by all first-class groceries. Also by all druggists.

Plant Ferry's Seeds
 and reap a rich harvest. They are always reliable, always in demand, always the best
FERRY'S SEED ANNUAL
 For 1893 is invaluable to every Planter. It is an encyclopedia of the latest farming information from the highest authorities.
 Mailed Free. D. M. FERRY & CO. DETROIT, Mich.

Well-Bred ROSES
 on their own roots are our specialty. We have grown and sold the best for 25 years. Our New "Guide to Rose Culture" contains all the secrets we have learned in that time about successful flower growing. We will send it to you gratis, together with a sample copy of our Monthly Magazine, "SUCCESS WITH FLOWERS," if you will send us your address.
 The DINGEE & CONARD CO., Rose Growers and Seedsmen, West Grove, Pa.

SALZERS THREE HARDY FRUIT NOVELTIES 50c

SALZER'S JUNE BERRY
 No Dwarf Shrub Fruits ever introduced, created such a sensation as our Buffalo, June and Tree Cranberry. From the time the leaves begin to unfold they are a source of constant beauty, blooming and bearing continuously.

THE BUFFALO BERRY. Tree Cranberry Hardy, from the lava beds of the Dakotas. Extremely prolific. Each 30 cents; 10 for \$1.25, postpaid.

DWARF JUNE BERRY. A shrub of great beauty. Covers itself with a great mass of pure, white, deliciously fragrant blossoms, followed by large, dark colored berries, excellent for pies, sauce, etc. Each 25c.

TREE CRANBERRY. Everybody is fond of cranberries. Here we have shrub that will flourish and bear prodigiously in every section of America. These 3 Shrubs are hardy as oak. Each 35c. One plant each of above three novelties for but 50c, postpaid.

For 14c Postpaid (With Catalogue 22c.)
 We will mail 4 pkg. Early Vegetables and 5 pkg. Flower Seeds; in all 9 PKG. listed nowhere under 90c. This is done that you may test our choice Northern Grown Seeds for only 14c. Our Seed and Plant catalogue is the finest, largest, most complete catalogue issued in America. It is mailed upon receipt of 8c postage.

JOHN A. SALZER SEED CO. LA CROSSE WIS

