

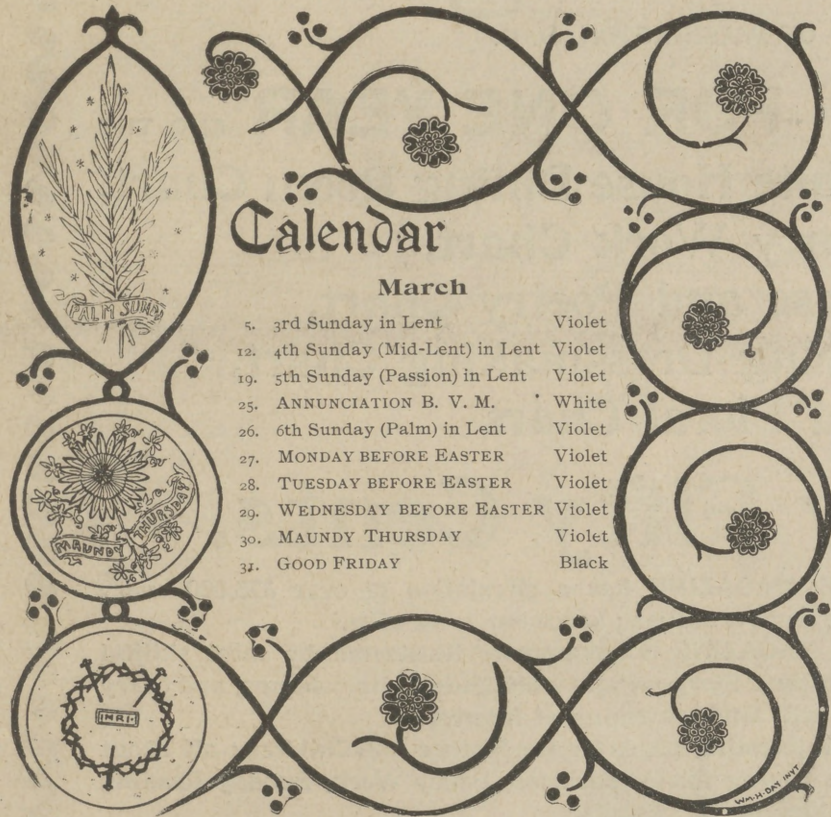
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 52

Chicago, Saturday, March 25, 1893

Whole No. 751



Calendar

March

5.	3rd Sunday in Lent	Violet
12.	4th Sunday (Mid-Lent) in Lent	Violet
19.	5th Sunday (Passion) in Lent	Violet
25.	ANNUNCIATION B. V. M.	White
26.	6th Sunday (Palm) in Lent	Violet
27.	MONDAY BEFORE EASTER	Violet
28.	TUESDAY BEFORE EASTER	Violet
29.	WEDNESDAY BEFORE EASTER	Violet
30.	MAUNDY THURSDAY	Violet
31.	GOOD FRIDAY	Black



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The Living Church

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The Living Church

Saturday, March 25, 1893

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C. W. LEFFINGWELL, Editor and Proprietor.
Publication Office, 162 Washington st., Chicago.

News and Notes

QUITE a breeze was raised in the Texas legislature last week by the chaplain's prayer. If "preaching politics" is unsafe, praying politics must be extra hazardous, especially when the praying is done in the face of the enemy, as occurred in Austin. The chaplain was very desirous for the passage of a certain bill, and prayed that the members might be brought to vote for it. The opposition was furious, and the breeze became almost a cyclone. The best way to prevent such unseemly performances is to have the prayers read "out of a book."

THE March number of *The Church Eclectic*, with its index, closed the twentieth volume. It is a long and honorable record, to which the learned editor may look with pride, and for which all of us ought to be thankful. *The Eclectic* is more than "eclectic". The contributed and original articles are often among the best, and the notes from Dr. Gibson's own pen are worth all the rest, though we do not always see "eye to eye". We wish him twenty years more of good work and better pay.

DR. LANGFORD, in an admirable circular to the clergy, reminds them of the recent election of missionary bishops for Shanghai and Yeddo, and of the consecration of four missionary bishops in the home field. Also that the Board of Missions has refused longer to accept government aid for its work among the Indians, which involves, of course, larger appropriations from our treasury. In the face of these facts it is distressing to hear that contributions show a falling off from last year. We hope the Easter offerings will be astonishing in size and number. The children will come to the rescue, and can they make it this year, \$100,000?

FOUR of our bishops recently had an interview with President Cleveland: the Rt. Rev. Drs. Paret of Maryland, Potter of New York, Whittaker of Pennsylvania, and Hare of South Dakota. The object of their visit was to discuss with Mr. Cleveland the Chinese exclusion law with relation to its bearing on American interests in China, as they believed that its strict enforcement would probably endanger the property and lives of Americans in that country. The president promised to do what he could in the matter. It will be remembered that at the recent meeting of the House of Bishops a resolution was unanimously adopted, to protest against the extreme anti-Chinese law.

OUR READERS who remember the delightful series, "A Vacation Club," which was published by THE LIVING CHURCH a year or two ago, and has since appeared in book-form, will be pleased to hear that we have engaged another series by the same gifted writer, entitled: "The Vacation Club in Winter." The first series has been very favorably received, the city libraries having several copies in constant use. The second will illustrate in a pleasant way, the study of natural science in the winter season. The following are some of the subjects: Autumn Flowers; Stars in Autumn; Bacteria; Jo's Letter; Grace's Housekeeping; Mosses; Fernery; Stars in Winter; Thanksgiving at Harrison Farm; A Microscope Meeting; Early Spring in Woods; Visit to a Natural History Museum.

OF WORLD-WIDE reputation as a writer and man of letters, was Hippolyte Adolphe Taine, who died in Paris, March 5th. Very early in life he gave evidence of the talents that were to lead him in after years to eminence; at the age of 25 he had received a doctor's degree. His "History of English Literature" has attracted much attention, and was the first work of the kind to employ psychological and scientific methods on a large scale. "The Origins of Contemporary France" likewise awakened much interest, and was both commended and criticised strongly. For many years Taine wielded a powerful influence on French thought. He was a master in handling vast masses of information and in his grasp of scientific conditions, while failing to take into consideration personal and spiritual influences.

THE STUDENTS of Trinity College, recognizing the harm done to the college by recent exaggerated reports of hazing, and desiring to right the college in the eyes of the public, called a meeting, at which the following resolutions were adopted:

Resolved, That the statements in Monday's (March 6th) newspapers concerning the recent hazing in this college were greatly exaggerated, and the unknown author of the false reports is heartily condemned.

Resolved, That the four classes of the college in a joint session, as a united body, hereby determine and agree that they shall discontinue, disapprove, and discourage all hazing in this college so long as they remain in it, and that they hereby give assurance to the Faculty of their belief that such hazing is here and now so discontinued.

Resolved, That a copy of these resolutions be sent to the Faculty and to the newspapers.

Resolutions passed by the Faculty were read before the college, in which the Faculty expressed their approval of the resolutions passed by the students, and their belief that the students would abide by their resolutions, and that all hazing would henceforth be discontinued in the college.

Brief Mention

We regret to see a parody of the Ten Commandments copied from a New England paper into one of our Church school papers, though there was no intention of irreverence. "God spake these words, and said:" is too awful a prelude to allow the form which follows to be filled up with hygienic laws, however good they may be.—Dr. Laws, who has returned from missionary work in Africa, says that on the banks of Lake Nyassa, which a few years ago was the habitation of cruelty, there are to-day Christian schools with 150 teachers and 7,000 scholars.—It is well that some legislatures are awaking to the evil of juvenile smoking. The provinces of Quebec and Ontario have made it illegal to sell to children under eighteen, tobacco for

their own use. In Quebec, children who smoke on the streets may be fined \$2, or sent to prison for two days.

—It is stated that women have the full right of suffrage in Iceland, the Isle of Man, the Island of Jersey, Cape Colony, the Indian provinces of British Burmah Madras and Bombay, Australia, New Zealand, and Tasmania, and the State of Wyoming; and the partial right in Great Britain, Sweden, Finland, Norway, Prussia, Saxony, Roumania, Russia, Belgium, some parts of Austria, the States of Massachusetts, New York, Minnesota, Kansas, South Dakota, and the territories of Arizona and Oklahoma.—Bishop Gilbert appeals to the children of Minnesota to raise \$2,000 for the Easter offering to missions. It would be a grand record, and we hope it will be made. Minnesota was liberally aided in its early days, and rejoices now in the strength of helpfulness.—Among the manuscripts of the Borgia Museum, copies of which are to be sent to Chicago, is a letter of Nicholas V. to two Irish bishops, in regard to sending missionaries to Greenland. The letter was written in 1448, forty-four years before Columbus' discovery of America.—Some of our Church people, says a correspondent, seem to have forgotten that we are passing through Lent. An entertainment of the "vaudeville" pattern is to be given for the benefit of a Boat Club. Amongst the performers are the names of some Churchmen and many prominent society people. The boys of a Church choir will appear in their "snow-white surplices." What other use will our vested choirs be put to!—One who has been a subscriber to THE LIVING CHURCH since the first number, kindly says: "Long may you live to visit us every week as welcome as heretofore."—The earnest but eccentric monk Ignatius has preached at St. Mary's, Oxford, on invitation of the vicar, Mr. Ffoulkes, and a collection was taken for the monastery.—The English Bishop of Japan, Dr. Edward Bickersteth, was expected to arrive in England early this month, having stopped for a time at Delhi.—Lenten services have been well attended in our parishes, early celebrations have been more frequent than before, and Confirmations have increased. May this good Lent be the prelude to a joyful Easter, and a very large Easter offering!—An undertaker in an English town announced that "the winter funeral season having commenced," he would offer his large stock and his services at reduced price. He would, if parties prefer it, conduct interments on the hire system. But "those who once use my system," he says, "never go anywhere else." Probably not!—We are indebted to *Grace Church Bells*, Cedar Rapids, for a very cordial notice of THE LIVING CHURCH. Dr. Thomas E. Green, the editor, some years ago contributed to our columns a series of popular papers on the Church.—The salary of the Reader of the Temple, which has become vacant by Dr. Ainger's resignation after a 26 years' tenure of the office, is £300 a year. The duties are light, and the position is a peculiarly pleasant one. There have been 400 candidates for the post.—"What we need in the prayer-meetings of to-day is a set of new prayers," saith the *St. Louis Methodist Advocate*. "The old ones are not exactly worn out, for a good prayer, like a good diamond, only brightens with use, but they have become so familiar to the audience that they no longer produce any impression." "Impression on whom?" says the *Presbyterian Interior*. "Does our contemporary think that God is tired of the Lord's Prayer."—The Governor of Michigan has re-appointed the Bishop of Western Michigan as a member of the Board of Charities and Corrections, says *The Young Churchman*. The term is for eight years, and this is the third term. Bishop Gillespie has always been a valued member of the Board, and we trust he will be spared to serve his full term.—An Indian came to Bishop Whipple and handing him two dollars said: "One dollar for me to give to Jesus and one dollar for my wife to give." The Bishop asked him if it were all the money he had. He said, "Yes." The Bishop was about to tell him it was too much, when an Indian clergyman standing by whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the Saviour's love."

Church of England Notes

Towards the relief of the poor clergy in England, the Archbishop of York has generously offered to contribute £1,000 a year for three years, to be apportioned in annual grants to the poorest benefices of his diocese, the grants varying in amount to meet the difference between existing incomes and a stipend of at least £200 a year. His Grace imposes the salutary condition that in each case the grant made from his own fund shall be met by the parishioners or other lay-people with an equal amount.

The Bishop of Lichfield has instituted Bishop Adelbert R. S. Anson, late Bishop of Qu'Appelle, as warden of St. John's Hospital and Chapel, Lichfield.

It is announced authoritatively that Dr. Wilkinson, the late Bishop of Truro, has accepted the bishopric of St. Andrews, Dunkeld, and Dunblane, to which he was recently elected.

The eighth hundredth anniversary of the dedication of the Cathedral church of Winchester occurs this year. Few of the historic towns of England can vie with Winchester in interest, ecclesiastical as well as civil. A city that has been a royal residence, and a meeting-place for parliaments, and is still the seat of an ancient bishopric, with a diocese extending well-nigh from the metropolis to the Channel Islands, with its great church, successively dedicated to St. Swithin, St. Peter, and St. Paul, and the Holy Trinity, and the longest from east to west of the English cathedrals, has a unique attraction far and near.

Bishop Wilkinson (North Europe) has just handed over to the Church Army an estate in Suffolk to be worked under the social scheme of the society as a Labor Colony for testing and training youths and young men for emigration.

A memorial brass to the late Dr. Liddon has been placed on the south choir wall of Salisbury cathedral, opposite the tomb of Bishop Hamilton. The brass is of the form of a cross, the arms of which have quatrefoil termination, enclosing emblematic figures of the Evangelists on a blue enamelled ground, and the *Agnus Dei* at the intersection of the arms. The brass is inlaid in a slab of South Devonshire polished red marble, 7 ft. by 3 ft., and presents a rich effect. On a plain brass plate at the foot of the cross is an inscription bearing testimony to the late Dr. Liddon's great gifts as a preacher, his subtle genius, his ready wit, his grace, and his learning.

A general Mission has lately been held in Edinburgh, in which 23 churches and mission stations joined. The Mission commenced with a reception service at St. Mary's cathedral on Saturday, Jan. 28th, and continued until Feb. 7th. Amongst the missionaries were Fathers Maturin and Hall of St. John the Evangelist, Cowley, Canon Newbolt, the Rev. Messrs. J. H. Illingworth, E. J. Gough of Dundee, Alfred Pearson of Brighton, F. J. Ponsonby of London, A. J. Harrison, B.D., evidential missionary, J. Beale of Duns, J. Trew of Greenock, and many others. Special sermons to business men were preached daily at 1:30 o'clock by Canon Newbolt and Mr. Illingworth, and evidential lectures were given every afternoon by Mr. Harrison. The general result of the Mission has been eminently satisfactory, and will, it is hoped, greatly stimulate Church life.

The death is announced of the Rev. Charles Browne Dalton, prebendary of St. Paul's, who, until his retirement from active work in 1878, was for over 40 years a prominent London clergyman. Mr. Dalton was educated at Wadham College, Oxford, and subsequently became a fellow of his college. After his ordination as priest in 1839, he was elected chaplain of Lincoln's-Inn, a position which he held till 1846, when he was appointed by Archbishop Howley to the rectory of Lambeth, and in the following year became rural dean of Southwark and a proctor in Convocation. After eight years at Lambeth, Mr. Dalton, who had been made a prebendary of St. Paul's in 1845, was presented to the vicarage of Highgate. His death occurred at the Precincts, Rochester, in his 83rd year.

East London has sustained a great loss by the sudden death, at the age of 52, of the Rev. George Augustus Mayo How, vicar of St. Mary, Bromley, rural dean of Stepney, and prebendary of St. Paul's cathedral. The deceased was educated at St. Paul's School and Brasenose College, Oxford, where he was a scholar and Hulmeian Exhibitioner. He graduated B. A. in 1862 and M. A. in 1866. After being ordained in 1864, he worked in Bromley under his father, who was then vicar of the parish, and on his father's promotion to another living, was presented to the vicarage in 1872. He took an active part in building the churches of St. Gabriel, SS. Michael and All Angels, and All Hallows. He was made rural dean of Stepney in 1886, and a prebendary of St. Paul's in 1891.

New York City

A tablet commemorating the many and generous gifts of Miss Talman, has been placed by the vestry in the vestibule of the church of the Beloved Disciple.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, choral Evensong was held on the afternoon of the 5th Sunday in Lent, with the rendering of Stainer's "Crucifixion."

At St. James' church, the Rev. Dr. C. B. Smith, rector, a special musical service will be held on the evening of Low Sunday, when Stainer's "Daughter of Jairus" will be sung.

A boy choir renders the music on Wednesday night services during Lent, at St. Peter's church, the Rev. Olin Roche, rector. The ordinary choir of the church is composed of mixed voices.

Special services are being conducted at the Rescue Mission at St. Bartholomew's parish house, at which addresses are delivered by a series of speakers on the subject, "How to reach and save drunkards."

A new chancel window has been provided for at the church of the Holy Cross, the Rev. H. Meissner, rector. It is the result of small savings of the poor of the parish, who have also taken other steps to improve the chancel.

The successful organist of the church of the Heavenly Rest, Mr. W. H. Will, at the end of next month, will take charge of the music at St. Ann's church, Brooklyn, giving a part of his time to the Brooklyn parish, and being aided by an efficient assistant.

The 10th anniversary of the founding of the church of St. Edward the Martyr, was celebrated Friday evening, March 17th. The preacher was the Rev. Frank M. Clendenin, of St. Peter's, Westchester. On the 5th Sunday in Lent, special services were held. An anniversary sermon was preached in the morning by the Rev. Dr. Edward Wallace Neil, rector.

The Sisterhood of St. Mary has taken steps to raise the funds needed to buy ground and erect a building, for use as a home for young girls who are condemned for petty crime. Many such children are the victims of circumstance, or of evil surroundings, and may be saved for useful lives by a gentle Christian care and education, such as the Sisters propose.

On Monday evening, March 13th, the Rev. John P. Peters, Ph. D., of St. Michael's church, gave a lecture at Association Hall, on his experiences as head of the exploring expedition sent to Babylon by the University of Pennsylvania. The topic was "Life, Adventures, and Explorations among the Arabs of the Euphrates Valley." Dr. Peters has recently resigned his professorship in the university, and will devote himself to Church and educational work in this city.

The Board of Managers of the Domestic and Foreign Missionary Society has sent out an invitation to Bishop Ferguson, of Cape Palmas, Liberia, to visit the United States during the coming summer for the purpose of attending the Congress of Christian Missions to be held in Chicago as part of the Columbian Exposition. He will also be asked to be present at the sessions of the Missionary Council of the Church, which will meet in the autumn. The Bishop has not been in this country since his consecration at Grace church, in 1885.

On the evening of Friday, March 17th, the Rev. Brockholst Morgan, superintendent of the City Mission Society, gave an interesting lecture before the Church Club on the "Prison, Hospital, and Chapel Work," of that society. With the assistance of a stereopticon he showed the members of the club, the different prisons, hospitals, and other charitable institutions where the work was being carried on. He indicated the nature and extent of the effort, and gave figures of the results accomplished in the slums and among the criminal and unfortunate classes.

The building committee of St. Luke's Hospital met Thursday morning, March 16th. May 6th was selected as the date for the laying of the corner-stone for the new edifice on Morningside Heights, that being the anniversary of the day when Bishop Wainwright laid the corner-stone of the present building in 1854. The ceremonies will be conducted by Bishop Potter, and are expected to be imposing in character. Among the members of the committee are Messrs. Geo. Macculloch Miller, Cornelius Vanderbilt, Geo. Crocker, H. A. Hakley, Samuel D. Babcock, Hugh N. Camp, and Gordon Norris.

All Angels' church, the Rev. Dr. Chas. F. Hoffman, rector, is taking steps to secure land adjoining the present church. On this Dr. Hoffman proposes to erect at his own cost a handsome enlargement of the church. He has desired that the endowment fund of the church, which now amounts to \$20,000, be increased by the sum of \$30,000, making it \$50,000, and an active effort is making in the parish to raise the funds. The parish building about to be erected, and referred to last week in these columns, will be an unconditional gift from him. These improvements will make All Angels' one of the largest, handsomest, and best equipped churches in the city.

On the evening of Tuesday, March 14th, a meeting was held in the lecture room of St. Chrysostom's chapel, to discuss the "Saloon Question." The Rev. Dr. Wm. S. Rainsford, of St. George's church, gave an address, in which he expressed his advanced views on the temperance question. He reiterated his belief that a liquor annex to the churches was the only true solution of the problem, and argued that if light wines and beer were sold in a comfortable place at a small cost, the iniquitous grog shop would be exterminated, and with it drunkenness. After Dr. Rainsford had closed his remarks, opportunity was given for free discussion. All shades of opinion were expressed. The extreme

prohibitionists and the party of moderation were alike represented, and some excitement was manifested. At the close of the meeting, publications expressing various views on the liquor question, were distributed.

A movement for the erection of a new elevated railroad is pending before the Rapid Transit Commission of the city, and a proposition has been made to take the structure for the road through 10th ave., in such a way as to pass the front of the new cathedral of St. John the Divine. The road would seriously impair with the appearance of the cathedral, and would interfere with its use for purposes of worship by the constant noise of passing trains. The new buildings of St. Luke's Hospital would be similarly interfered with, and the sick would suffer from the sounds. The new Columbia College would also be sadly injured, and the fine effect of the whole locality, which promises to be one of the noblest architectural sites in the world, would be destroyed. In view of this danger, Bishop Potter sent an earnest remonstrance to the Rapid Transit Commission, on March 17th, and a forcible protest was presented by Mr. Geo. Macculloch Miller, president of the trustees of St. Luke's Hospital, and one of the trustees of the cathedral. The result is awaited with interest. Should the unsightly railway obstruction be erected in 10th ave., it may retard the raising of funds needed for the building of the cathedral.

At St. George's church, the Rev. Wm. S. Rainsford, rector, the Girls' Friendly Society is in such a prosperous condition that the council has felt justified in recommending a new step in the development of the work. Already one evening a week was given to younger girls, but there were many little ones who longed to come but for whom evening hours and work were not suitable. The kitchen garden classes have accordingly been utilized, and the society has now arranged for these to meet every afternoon in the G. F. S. room of the Memorial House next the church. A systematic course of teaching is offered each week, including calisthenics, singing class, advanced kindergarten, and cooking class. The classes will be taught by volunteer teachers and will be self-supporting. The battalion of cadets is at last a battalion in fact well as name, a second company of boys having been formed in order to meet the growing number of applicants. Each cadet has a uniform and is armed. A move towards an employment bureau has just been made, in the shape of a suggestion that parishioners having situations to offer should communicate with the clergy or a committee, stating the nature of the requirements. This, it is hoped, may enable the church to at least provide for those of the poorer members of the parish who are worthy and without work. The work at the Avenue A mission, encouraging as it is, needs men to co-operate in larger numbers. A definite request has therefore been made for men volunteers for Sunday nights to get hold of men who come to service, and for week-nights to visit in the neighborhood and search out young men. Bishop Potter makes his visitation to administer Confirmation at St. George's on the evening of Palm Sunday, March 26th. A class of immense size is being carefully prepared for presentation to him at that time.

The business at the Galilee Coffee House of Calvary church has been good during the winter months, although, as usual at this season of the year, the attendance is not so large as during the autumn. Any change in business activity or in the employment of laboring men is soon seen in the reduced receipts. The average number of meals now ordered shows that the season is a severe one. The average served daily is about 526, and receipts about \$46, showing the average cost of each meal to be about nine cents. On account of the high price of food materials, meals are really furnished at a little less than cost. It is hoped this may be made good in the spring, as a self-supporting basis is aimed at. The receipts for the year since May 1st, have been sufficient to pay all expenses and leave a small credit balance in favor of the coffee house. The committee in charge is making substantial improvements in the building adjoining, which will bring the coffee house in direct contact with the Working Men's Club, and so finally complete what has long been a cherished plan of those who have organized and directed this practical business charity. The clothing committee of the church meets every Wednesday and Friday. On Wednesday work is given out to women who are recommended by the clergy to the relief department. This season 47 persons have received sewing, the usual number each week being about 42. In special cases a double amount is given to meet temporary needs. The garments thus made are sold at a price covering the cost of the material. The work of the relief department is done in a very quiet and unobtrusive manner. It consists simply in systematic friendly visiting of the poor families who may from time to time be in need of either material or spiritual assistance and sympathy. The visiting is done by about 40 ladies who have the leisure, and over 140 families are visited more or less regularly every week, with a monthly average this season of 130 visits. No material help is given by visitors on their own responsibility, but all cases are reported to the clergy who never refuse help to a case of real need. Confirmation was administered at the church on the 4th Sunday in Lent, and at the chapel on the evening of Wednesday, March 15th.

On the morning of the 4th Sunday in Lent, the Rev. Dr. Wm. R. Huntington, in his sermon at Grace church, announced

the proposed change of location of Grace chapel and the erection of new buildings, and appealed for funds to carry on the work in the tenement district. The chapel which for several years has been located on 14th st., is to move to a larger site east of 1st ave., between 13th and 14th sts. Negotiations for purchase of ground in that locality have been terminated and the corporation has secured a plot, measuring 200 by 206 feet, occupied at the present time by a brewery and two tenement houses. The price paid is \$180,000, of which \$6,000 has been paid down to bind the purchase. The buildings on the site will be torn down, and work on the new chapel will be begun about May 1st. The present chapel will be sold eventually, and the funds used for the new building. For some time the parish has conducted Grace mission in the new neighborhood, and the removal of the chapel will have the effect of concentrating the work on the East Side by uniting the chapel and mission. In addition to the chapel, there will be erected a parish house and clergy house, and also the hospital of which description has already been given in these columns. The money for the hospital has been given by three parishioners, and the plans have been drawn. It will contain separate wards for men, women, and children, and will be used incidentally as a home for the aged. The children's ward will be called the House of the Holy Child; and the other wards named the House of Simeon and the House of Anna. The main entrance to the chapel and hospital will be on 14th st., and that of the parish house on 13th st. The parish house will contain a large Sunday school room, a gymnasium, a library, and rooms for the Grace church Boys' Club, which formerly occupied limited quarters on the same site. The clergy house will have a frontage of 25 feet, and will probably be the place of residence of the present efficient minister in charge, the Rev. Mr. Nelson, and the headquarters of his assistant clergy. The Rev. Mr. Nelson is secretary to Bishop Potter, and assistant secretary to the House of Bishops. Back of the chapel will open a circular structure connecting by a cloister with the parish house. Near by the hospital, will be a garden court with grass and plants, and perhaps a fountain. Rough plans already drawn, provide for brick as the material in construction, but these designs are subject to change before final adoption. Considerable money will yet need to be raised by subscription. The buildings, if all goes well, will probably be finished in about two years.

Philadelphia

It is proposed to organize the younger members of the Sunday schools of the church of the Holy Apostles and the memorial chapel of the Holy Communion into a society for scientific purposes.

Confirmations are reported at St. George's mission, Vengano st., 20; Zion church, 24; Redemption, 9; Holy Comforter memorial, 40; St. John's free church, Frankford road, 21; Holy Innocents, Tacony, 6; Incarnation, 22; Grace church, Mt. Airy, 17; Holy Apostles, 43; St. Stephen's, Clifton Heights, 6.

A meeting in the interests of the Seamen's Mission was held on the evening of the 17th inst. in the parish building of St. Matthew's church, the Rev. J. W. Forsyth, rector, when an address explanatory of the work was made by the Rev. Francis M. Burch, missionary in charge of the church of the Redeemer.

A meeting of the local council of the Brotherhood of St. Andrew was held on the evening of the 16th inst., in St. Thomas' church, the Rev. O. M. Waller, rector, who presided. The Rev. Dr. James S. Stone made an address, and the sermon was preached by the Rev. O. A. Glazebrook, D. D., rector of St. John's church, Elizabeth, N. J.

The Rev. Wilbur F. Watkins, D. D., having declared in writing his renunciation of the ministry of the Church, and requesting to be deposed from the same, Bishop Whitaker, acting in accordance with the provisions of Title XI, Canon V, Section 1, of the Digest, duly deposed him, on the 6th inst., in the presence of the Rev. Dr. B. Watson and the Rev. Messrs. George A. Keller and Jacob LeRoy, presbyters.

The sacred cantata, "The Daughter of Jairus," by Sir John Stainer, Mus. Doc., was given at St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector, on the evening of the 14th inst., by the combined choirs of St. Luke's and St. Martin-in-the-Fields. The edifice was crowded, among the audience being a large number of choir-masters from the city churches and religious bodies. The chorus numbered about 65 voices, and was under the direction of Profs. G. A. A. West, organist and choir-master of St. Luke's, and J. Sebastian Matthews, of St. Martin-in-the-Fields. Prior to the rendition of the cantata, there was choral Evensong, the service being S. S. Wesley in F, and ferial responses. At the offertory, a soprano solo, "There is a green hill far away," arranged from Gounod by Prof. D. D. Wood, was sung by Masters Philip LeRoy and Arthur Widdowson. The cantata, which was ably rendered, proved a success in every particular, and reflected great credit on the choir-masters. In addition to the sopranos already named, Messrs. J. S. Hart, Harry Elliott, Wm. Barstow, and C. W. Conrad, all members of St. Luke's choir, rendered tenor solos. At the conclusion of the performance, Profs. West and Matthews played selections from Bach's Fantasia in G, and Mendelssohn's Sonata in F minor. The cantata was repeated in the

church of St. Martin-in-the-Fields, Wissahickon Heights, on Sunday evening, 19th inst.

The will of Mary M. Hutchinson, who died on the 9th inst., leaves an estate of over \$300,000, the greater portion for charitable purposes. Having furnished the money to erect and equip the house called the Hutchinson House, built on the grounds of the Home of the Merciful Saviour, to contain 25 beds for crippled children, she has now given the sum of \$50,000 as an endowment fund, the income thereof only to be used. She has also given to the Home, portraits of her parents and grandfather Hutchinson, and also of her adopted daughter, Lillie H. Mears. She also bequeathed to the said home a large case of curiosities, stereoscopic views, and the books in her library, not otherwise bequeathed, to be kept for the use of the inmates. To the trustees of the P. E. City Mission, \$10,000, in trust, to expend the income in the support of the sick "in their own homes, that they may be with those who love them until death." To the Domestic and Foreign Missionary Society, \$30,000, in trust, "to apply the income to the support of clergymen to preach the Gospel and hold religious services according to the rubrics of the Prayer Book; one-third to support a clergyman to labor among the Indians; one-third to support a clergyman to labor among the negroes gone out to the Western States; and the remaining one-third to support a missionary to labor among the heathen in Africa." She gives \$50,000 to the Presbyterian Hospital to found an incurable ward for women, and \$25,000 to three unsectarian institutions; and devises her residuary estate to the pecuniary legatees, individuals, and corporations to be proportionally divided among them.

The Mortuary Society of the Guild of St. Vincent was organized Jan. 22, 1892, being St. Vincent's Day, in St. Clement's church, the Rev. John M. Davenport, rector, the membership being restricted to the acolytes of that parish, 19 in number. Associating themselves, in accordance with their motto, "*Amori Christi et Ecclesiae*" (For the love of Christ and the Church), their sphere of action is confined to one of the corporal works of mercy—burying the dead—affording a decent Christian burial to all members of the Church who die in the Philadelphia Hospital and its Outwards, commonly known as the almshouse. The first annual report of the work done during the guild year has just been issued. Seven communicant members of the Church, four men and three women, have been laid to rest in a burial lot in Mt. Moriah Cemetery, bought by the guild at a reduced rate, they obligating themselves to purchase a larger lot in the same cemetery at an early date, and for which they are now making an earnest effort to secure the necessary funds. The treasurer reports: Total receipts, \$438.19; present balance, \$206.35. The average cost of each funeral was a fraction less than \$21.80. The lot of the inmates of the almshouse, without family, home, or friends, is a hard and painful one. Their distress and suffering are greatly increased as death approaches by the knowledge that they will be denied Christian burial and their bodies sent to the dissecting table. "Believing that by Baptism our bodies are hallowed and made temples of the Holy Ghost, and remembering our Blessed Lord's saying: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me,'" the guild have undertaken this gracious work. "In each case of a death, at least one member of the guild undertakes to be present while the undertaker prepares the body for burial, and at the funeral service held in one of the chapels of the almshouse. Another is present at the interment, and a third attends a celebration of the Holy Communion on the day of the funeral to pray for the soul of the departed." At these burial services, very many of the inmates of the almshouse or hospital attend, and frequently, upon their conclusion, with tearful eyes, they thank the priest and the guild for the respect shown to the remains of their late fellow-sufferer or house-mate. The guild proposes in this, their second year of work, to extend their labors by a systematic visitation of the Philadelphia Hospital in its entirety, and in this way assist the chaplain, the Rev. William S. Heaton, of the City Mission, in doing a work for Christ's poor during their life and after death. The chaplain of the guild is the Rev. A. B. Sharpe of St. Clement's; warden, Lewis T. P. Downing; secretary and treasurer, Walter B. Reed.

Chicago

The Bishop has organized a new Swedish mission on the South side, and it is to be known as St. Sigfrid's church. The Rev. A. F. Schultzberg has been appointed to its charge, and Messrs. Anderson, Johnson, Ljungblom, Lundin, and Welin, are the Finance Committee. The congregation are for the present worshipping in Trinity chapel.

The 5th annual meeting of the Chicago diocesan organization of the Girls' Friendly Society, was held in Trinity church, Tuesday, March 14th. There was a celebration of the Holy Eucharist at 11 A. M., with sermon by the Rev. Chas. E. Bowles, of Irving Park, who spoke most beautifully of the spiritual nature of the work. At the close of the service, all repaired to the parish house, where a light luncheon suitable to the Lenten season, had been prepared by the ladies of Trinity. The business meeting commenced promptly at 2:30, the Rev. Mr. Rouse saying a few helpful words of encouragement and friendly greeting, after the opening prayers. The election of diocesan officers for the ensuing

year resulted in the following choice: President, Miss Groesbeck; vice-president, Mrs. N. W. Perry; secretary and treasurer, Miss Edith Hall; the latter declining re-election, Miss Kate S. Bishop, of Calvary church, was elected in her place.

The reading of the various reports showed the society to be in good, healthy condition, with a quiet, steady growth, and the meeting was in every respect, most enthusiastic.

Diocesan News

Long Island.

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

BROOKLYN.—Christ church, Clinton ave., the Rev. Arthur B. Kinsolving, rector, has secured for its chapel, in place of the Rev. James B. Nies, Ph.D., who has accepted the rectorship of St. Chrysostom's, the Rev. William D. Smith, of the Good Shepherd memorial church, Petersburg, Va. Christ chapel is an important mission of the parish, at what is known as Red Hook, in the midst of a large population who greatly need the ministrations of the Church. Mr. Smith, who will be assistant in the parish in especial charge of this chapel, will enter on his duties shortly after Easter.

The Rev. William G. Webb, assistant to the Rev. Dr. James H. Darlington, rector of Christ church, Bedford ave., has taken charge temporarily of the church of the Holy Comforter, which was made vacant by the resignation of the Rev. William T. Tierkel. The Holy Comforter is a parish that was originally greatly furthered as a mission by the contributions and active personal labors of Dr. Darlington and the members of his parish. Dr. Darlington has, during Lent, been giving an interesting series of "Sermons to all ages," applying religion practically to persons from childhood to old age.

The Rev. W. H. Thomas, D. D., has resigned the rectorship of St. Michael's church, and accepted a similar position in Michigan.

The Rev. Charles A. Jessup, lately one of the canons of the cathedral of the Incarnation, Garden City, has become assistant minister in St. Paul's parish, Baltimore, Md.

Announcement has been made that, owing to the illness of Mrs. Littlejohn, the Bishop will not return to the diocese for several weeks, the Bishop of North Carolina continuing in the meantime to administer Confirmation.

St. Mark's church, Adelphi st., the Rev. Spencer S. Roche, rector, is steadily reducing the amount of the mortgage indebtedness which was incurred by the erection of its new church and chapel, the sum cancelled each year being two or three thousand dollars.

On the evening of Sunday, March 12th, there was at St. Luke's church a special service of music in addition to the usual service. The large choir of the parish was reinforced by a portion of the Cathedral choir. The church was filled to its utmost capacity and as many more were unable to effect entrance. "Pro Peccatis" and "Inflammatis" from the *Stabat Mater*; Gounod's anthem "Gallia," and the *Magnificat* in G, by Cruikshank, were sung. The rector, the Rev. Henry C. Swentzel, delivered the fifth of a series of sermons on the "Issues of the Day." The special subject for this evening was "Temperance."

NEWTOWN.—the Rev. Edward M. McGuffey, rector of St. James' church, has recovered from his illness and resumed his duties in the chancel and parish.

FLUSHING.—Plans for the enlargement and improvement of St. George's church, the Rev. J. Carpenter Smith, D. D., rector, have been adopted. This important work will be entered upon about the 1st of May.

The Platte

Anson R. Graves, D. D., LL. D., Bishop

The summary of parish and mission reports, just tabulated, shows a steady increase in results. Three years ago the jurisdiction was set off from Nebraska. The reports for the first year, closing with Dec. 31, 1890, gave total number of adherents 2,549, present number, 3,249; baptized persons in 1890, 1,889, in 1892, 2,427; communicants in 1890, 786, 1892, 1,068; confirmed in 1890, 65, in 1892, 153; baptized in 1890, 166, in 1892, 255; Sunday school members in '90, 464, in '92, 874. In '90, the debt on church buildings was \$10,608.00, in '92, about \$950.00. Other statistics are equally encouraging. The number of parishes and missions has increased to 68. The territory embraced in the Platte is very large. The distance from northwest to southeast, is as great as from Chicago to St. Paul, or from New York City to the middle of Maine, to South Carolina, or to Ohio. Some of the missionaries traveled thousands of miles during the year. One missionary has 200 miles to look after. The Bishop visited every parish and mission last year twice, with one or two exceptions. The Platte Institute, a first-class school, with business and collegiate departments, is rapidly filling up with students. The capacity is 150. The buildings cost \$22,000, all paid for. There is a full staff of teachers. The cost of tuition, board, lodging, heating, and light is \$120 for each pupil. The school is proving successful.

The Platte Missionary, issued monthly at Hastings, (address the Rev. W. Lucas, business manager), contains fresh

and interesting accounts of the missionary work in the jurisdiction. It will prove of service in keeping the friends of the work informed and interested.

BROKEN BOW.—The missionary stationed here has recently begun Sunday services at Ansley, a town of 600 people and 20 miles distant. He takes the freight train at noon, just after morning service, preaches at Ansley in the vacant Presbyterian church and returns by train in time for the 8 o'clock service at Broken Bow. Services are held regularly each month at several other towns within a radius of 50 miles from Broken Bow.

St. John's church in Broken Bow, a town of 1,600 people, has recently paid off a debt of over \$700, making in all \$1,300 of debt cleared off within three years. There yet remains some \$400 on the church. There are here 56 communicants and 104 baptized members, a large increase in three years. The Church has had many obstacles and discouragements to fight against, but is steadily winning her way.

Chicago

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

Plans are being drawn for a new church at Woodlawn Park. The old building has been moved over the street to the new lot.

The new rectory at Highland Park is approaching completion, and will be a very comfortable home in a very comfortable suburb. We learn that the church building is about to be renovated and decorated by a parishioner. Within the next five years there will be a demand for a larger church, if the place continues to grow.

HINSDALE.—A well-known artist and Churchman, Mr. Alfred Payne, died two weeks ago, at the age of 70, from the effects of injuries received last fall. The funeral was held at Grace church. Mr. Payne was born July 10, 1823, at Bristol, England. His father was Henry Payne, a minister of the Methodist body. His mother was Ann Cibbard Payne, of Bath, England, and it was from her that Mr. Payne's artistic temperament was inherited. His parents came to New York City when he was nine years old, soon after moving to Geneva, N. Y., and thence to Springfield, Ohio. The lad was educated in the public schools until he went to Kenyon College, Ohio. Sickness made his college life brief. He began his painting at home with materials which he manufactured. At 18 he continued painting in the art schools of Cincinnati, later in Boston art schools and private studios. From the time of his earliest painting in Cincinnati in 1841 until the close of his life, his pictures have been exhibited among the best collections in Cincinnati, Boston, and other cities, and have been "honored" at Omaha, Kansas City, Grand Rapids, St. Louis, Denver, and other cities. His greatest pictures were portraits, among them many of noted men, as Bishops Onderdonk, Eastburne, McLlaine, Chase, and McLaren, Dr. DeKoven, and others.

ENGLEWOOD.—The new St. Bartholomew's church was formally opened on Feb. 12th, although service was held in it the previous Sunday, when the Rev. T. N. Morrison, D.D., and Messrs. Arthur Ryerson and W. R. Stirling made addresses, and an offering of \$3,000 was made. On Feb. 12th, Holy Communion was celebrated at 7:30 A. M., by the rector, the Rev. B. F. Matrau, assisted by the Rev. E. H. Clark. About 200 communicants of the parish received. At 10:30, the Holy Communion was again celebrated, the Rev. Geo. D. Wright being celebrant, the Rev. C. C. Tate, epistoller, and the rector, gospeller. The sermon was preached by the Bishop. After service, the clergy, vestrymen, and seminarians, were hospitably entertained in the rectory adjoining. At the evening service Archdeacon Bishop preached the sermon, and incidentally paid a high tribute to the Rev. B. F. Matrau, who had brought such an undertaking to completion.

The cost of the building as it stands, including furnishings, was about \$40,000, there being several important improvements yet to be made. The lot, owned by the congregation, has a frontage of 164 ft. on Stewart ave., and 135 ft. on North Normal Parkway, and is valued at \$30,000. The entire value of the church, lot and furnishings, is estimated at \$70,000. The nave has a seating capacity of 800, with accommodations for a choir of 100 voices; the gallery seats 150. Early in the spring the basement will be finished off for Sunday school purposes. The finish of the interior is red oak. Heating is by steam radiators. Light will be furnished by 400 incandescent electric bulbs. In the front end of the church is the baptistry, which is lighted from the dome by colored glass. Opening from the baptistry is a large room which will be used for Sunday school class purposes. The sanctuary is 34 feet long by 15 wide. To the right of the choir is the large pipe organ, which is being erected by the Roosevelt Company. In the rear of the robing room is the sacristy, and in the north-west corner of the church, a large room with appointments for a music library connected with the robing room and sacristy by an ambulatory behind the altar. Numerous memorial tributes and thank offerings for the church were received, possibly the finest of which are the altar and reredos, finished in carved oak, highly polished. They are the donation of a well known Chicago Churchman, and cost \$1,000. The brass and oak pulpit cost \$500, and was a gift from the Sunday school. The chancel rail is

a memorial to Mr. Calvin W. Levings, deceased, presented by his widow and family. It is very elaborate, being finely finished in polished brass and oak. The baptistry rail is of polished oak, with polished brass standards, and is a thank-offering from a member of the congregation, whose name is withheld. The polished bronze receiving basin on the altar is the offering of Miss Emma J. Hahn. The polished oak hymn board is a donation from Mrs. James L. Gates, and the large oak litany desk, costing \$75, was presented by Miss Helen Davidson's Sunday school class. Pews and cushions were purchased by the Ladies' Church Furnishing Society, and the carpets were secured by the Rector's Guild, with the assistance of friends.

Much credit is due the members of the building committee, of which the rector is chairman, and vestrymen Julian Clarke and William Macklem are members, for their personal attention and supervision of the work of construction. The wardens of the church at present, are Messrs. Oscar Crandall and R. G. Ellis; and the vestrymen, Messrs. Joseph L. Gurber, J. C. Roath, Charles W. Hamilton, Francis J. Wooley, Charles R. Iliff, William Macklem, and Julien Clarke.

Arkansas

Henry Niles Pierce, D. D. LL. D., Bishop

At St. John's church, Helena, the Rev. C. H. Lockwood, rector, due preparation was made for an eight days' Mission, beginning Sunday, Feb. 19th, conducted by the Rev. Robert S. Barrett, of Atlanta, Ga. The congregation greeted him in a body at the 5 o'clock service Saturday evening. The Mission opened Sunday at 6:30 A. M., with celebration of the Holy Eucharist. Charming weather enabled large numbers to attend the numerous services. The eloquent and earnest missionary spoke with force and directness, and made a strong impression on his hearers. The missionary in closing his course of ten sermons on "The soul in its relation to God and other souls," spoke of "The law of the soul, which is 'Love,'" and in a thrilling word-picture tried to indelibly imprint the necessity of the missionary spirit among Christians, and so long as there was a soul to be saved, work was to be done; in fact, the world was one vast neighborhood and every one was our neighbor.

Large congregations attend the Lenten services. A class will be in readiness for the Bishop, who is expected very soon after Easter. The diocesan council will meet here this year. Another hopeful sign is the establishing of St. John's mission by the Brotherhood of St. Andrew. A "Home" is building, a memorial to Miss Ophelia Polk Moore, for orphans. St. John's is certainly on a higher plane spiritually, the rector taking up the work of his predecessors, and by faithful, loving effort bringing it to its present fullness in good works.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—Mr. Charles T. Boehm, a retired merchant, died suddenly on Monday, March 13th, aged 57 years. Mr. Boehm was one of the trustees of the Church Home, was a vestryman of St. Barnabas' church, and was treasurer of the fund for the relief of widows and orphans of deceased clergymen.

The choir of Christ church is rehearsing Stainer's "Crucifixion" for production on the afternoon of Palm Sunday.

The Rev. Kenneth Mackenzie, of Westport, Conn., is conducting a Mission at the church of the Atonment, the Rev. Jos. C. Jones, rector, under the auspices of the Parochial Missions Society. Two services are held daily, one at 4, and the other at 8 P. M. A special service for men was held on Sunday, March 12th.

Bishop Paret administered the rite of Confirmation to a class of 27 persons at Advent Mission, on March 9th. The Bishop confirmed 20 persons at the church of the Holy Comforter, on March 10th, and a class at the church of the Holy Cross, on March 14th.

The rehearsals for the forthcoming performance of Handel's "Messiah," in St. Peter's church on April 6th, are progressing satisfactorily, over 200 singers having attended the last one.

WASHINGTON.—Bishop Paret on Sunday, March 12th, administered the rite of Confirmation to a class at St. Mary's church on 23rd st.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

MORRIS.—Zion parish, of which the Rev. R. H. Gesner is rector, has for almost two years been raising a fund sufficient to build a new rectory. The amount thought necessary for the purpose was \$2,500, all except \$300 of which has already been secured. It should encourage any parish raising money for Church purposes to know that this money has been obtained almost entirely within the parish, although it is not wealthy, by hearty co-operation among all its members, by gifts in general of small sums, and by entertainments given by the various guilds, in which junior and senior organizations vied with each other. By means of this continuous effort the vestry was enabled to let the contract last winter to a firm of builders in Oneonta, who will commence work on the 1st of May. The contract calls for the completion of the house by Oct. 1, 1893. The new building will be a first-class piece of

work throughout, worthy in every respect of the noble church beside which it will stand. It will be furnished with all modern conveniences and is most commodiously and usefully arranged for a clergyman and his family.

Mention must not be forgotten of Mrs. Tamar Davis, who, beside giving the new furnace for the rectory, has given most liberally to the fund, the inauguration of which is largely due to her encouragement and invincible resolution.

Connecticut

John Williams, D. D., LL. D., Bishop

At St. James' church, New London, on Thursday, March 7th, the Woman's Auxiliary of the parishes in New London and Windom counties held an all-day meeting to further their work and increase the general interest in the cause of missions. There was a large attendance from the different parishes. The opening service was held at 11 o'clock by a celebration of the Holy Communion by the rector, the Rev. A. P. Grint, Ph.D., assisted by the Rev. J. Hooper of Mystic. After a bountiful lunch at the parish house, a business meeting was held, at which addresses were made by Mrs. Jarvis, Miss Emery, the general secretary, Mrs. Gardner of Japan, Miss Beech, and the Bishop of North Dakota. A missionary meeting was held in the evening, with a crowded congregation, when stirring addresses were made by the Bishop of the diocese, the Rt. Rev. Dr. Hare, the Bishop of Utah, and the Bishop of Oklahoma.

The executors of the estate of the late Mrs. Mary Jeannette Keeney of Hartford, have been instructed to make certain gifts in her name and memory to the amount of between \$200,000 and \$300,000. The following public gifts have already been made: To be placed in trust, the income to be used for the benefit of Christ church, \$30,000; to Trinity College, \$25,000; to the Wadsworth Athenæum to create a fund, the income of which is to be used solely for the purchase of works of art of a high order of merit, \$25,000; to the Hartford Hospital, Orphan Asylum, Union for Home Work, Good Will Club, Woman's Aid Society, Open Hearth, \$10,000 each; to the rector, wardens, and vestry of Trinity church, Hartford, to be used in connection with building the new church, \$10,000.

New York

Henry C. Potter, D. D., LL. D., Bishop

MIDDLETOWN.—On Thursday evening, March 9th, Bishop Johnston, of Texas, acting for the Bishop of New York, confirmed an interesting class of 38 persons, consisting principally of adults, at Grace church, the Rev. David J. Evans, rector. The church was filled with a large congregation. The boy choir, which, since the present organist, Mr. Harvey L. Wickham, came into residence, has made great improvement, rendered a fine musical service. The daily Lenten services are very well attended. Steps are being taken to organize a chapter of St. Andrew's Brotherhood, in connection with the Bible class for men which meets on Thursday evening.

NYACK.—A handsome reredos of sculptured marble, has been placed in Grace church, in memory of Mrs. Amelia G. B. Ullman, wife of General D. Ullman, and daughter of the late Dr. Berrian, of Trinity church, New York. The design has been executed by Cioni, and is a reproduction of the Last Supper by Leonardo da Vinci.

New Jersey

John Scarborough, D. D., Bishop

The Rev. Richard B. Post, who has been in temporary charge of St. Paul's free church, Helmetta, has received a call to the permanent rectorship of the parish.

Deaconess Alice D. Goodene has been transferred from the diocese of New York, and is engaged in missionary work in connection with St. John's church, Elizabeth. She will soon be joined by another of the same Order.

The Lenten services are everywhere well attended, notwithstanding the unfavorable weather. Large congregations attend the special courses of sermons preached in many of the churches in the diocese on week nights.

The Rev. Charles M. Perkins, rector of Salem, and archdeacon of the Convocation of Burlington, is chaplain of the Sons of the Revolution in New Jersey. An ancestor of his was an officer in the New Jersey militia.

ATLANTIC CITY.—The corner-stone of the new church of the Ascension will be laid in April, as soon as the weather will permit an outdoor service. Mr. Frederick Hemsley, of the Brighton Hotel, gives the tower and a fine chime of bells, in memory of his father and mother. Mr. Hemsley's mother was a daughter of the late Bishop Onderdonk, of Pennsylvania, and the real founder of the church of the Ascension.

BURLINGTON.—Several memorial windows have been ordered from England for St. Mary's church. A rood screen of wrought iron is to be put into position, to separate the chancel from the nave.

SOUTH AMBOY.—Plans have been adopted for the building of a priest house for the church of Our Saviour. The work will be begun as soon as the weather permits.

The Rev. R. M. Hayden died at Asbury Park the second week in March, and the body was taken to New York for

burial. He came to Asbury Park last April on account of poor health, and when able, assisted in the services of Trinity church in that place. He will be much missed by the Rev. A. J. Miller, rector, and many friends. He leaves a wife and children.

Western Colorado

Wm. Morris Barker, D. D., Bishop

Bishop Barker visited St. John's parish, Ouray, and captured the hearts of the people, both in and out of the Church. The Bishop was preacher and celebrant at the morning service and preached, and administered the rite of Confirmation to 14 persons in the evening, 13 were adults. The offerings amounted to \$2,765. A reception was given the Bishop Monday evening at the residence of Mrs. Munn and was well attended. A large congregation greeted him at Ridgway on Tuesday evening. The rector at Ouray presented three candidates for Confirmation, adults. Already the rector at Ouray and missionary for Ouray County recognize good results from the Bishop's visitation.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

A six days' Mission has just been concluded at the church of the Ascension, West St. Paul, conducted by the Rev. Wm. Wilkinson of Minneapolis, and assisted by the Rev. Stuart B. Purves of St. Paul. The attendance was not as large as it should have been considering the size of the parish, and the preparation was too short. This, coupled with the circumstances surrounding the parish, may account for the slim attendance. The missionaries worked hard and left an impression upon those who heard them that will not soon be forgotten.

Massachusetts

BOSTON.—A House of Refuge will soon be added to St. Stephen's church in Florence st.

The classes for Confirmation in the various parishes are generally larger than ever before. At St. James', Roxbury, 30 candidates were presented, and 24 at the church of the Redeemer. Correspondingly large numbers have been presented in other parishes.

The death of Mrs. Margaret R. Peabody removes one from the Church in this city, who did an effective and progressive work in the establishment of a "Church Lending Library." This she started for the prime reason of giving information with reference to the historical and sacramental position of the Church. Many a clergyman and layman avail themselves of this library, and are able, by means of it, to have the use of the best literature of the Church. Nothing would be more fitting than the endowment of this library as a memorial of her zeal and devotion.

SOUTHBOROUGH.—Bishop Courtney at his visitation of St. Mark's confirmed 17 candidates. The sermon was preached from Romans xii:21. This parish hopes to wipe out their debt of nearly \$3,000 by Easter. Every encouragement is given by the five-dollar subscriptions that the parishioners are greatly interested, and will do their best to cancel the debt. A very beautiful window has been placed in the church "to the glory of God and in loving memory of Rachel De Koven Peck who entered into rest Nov. 14, 1891." It is the gift of the boys of St. Mark's School, and was designed by Mr. Maitland Armstrong of New York. The subject is the Madonna and Child.

WEST NEWTON.—The Rev. Justin Field, for a long time rector of Trinity church, Lenox, was buried from the church of the Messiah, Anburndale, March 8th. He was a clergyman, well-read and scholarly in his tastes, of a quiet and retiring disposition, and highly esteemed in the town he served so well as a faithful priest of the Church. Two daughters and a wife survive him. He owned property in Lenox and South Boston.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Recent Confirmations by Bishop Davies: Feb. 26th, 2nd Sunday in Lent, St. John's church, Saginaw, 22; March 12th, 4th Sunday in Lent: St. Paul's church, Fort Gratiot, 14; Grace church, Port Huron, 30.

A meeting of the Detroit branches of the Woman's Auxiliary was held in Christ church house on Monday, Feb. 20th, which was addressed by Bishop Leonard of Utah and Nevada on the missionary work of his field. The Bishop gave a clear statement of the Church's needs and what caused them. The population of the jurisdiction was not large, it was scattered and fluctuating according to the productiveness of the mines. Yet in a broad view there was ample evidence the seed was being sown in good ground and that the active ministries of the Church were supplementing our national legislation in such a way as to make the solution of the Mormon problem more speedy and simple than, at times, it has promised to be.

In St. Paul's church, Fort Gratiot, a branch of the Woman's Auxiliary has recently been organized, and mite boxes placed in many houses. The chapter of St. Andrew's Brotherhood has been revived, and a Bible class for adults started with encouraging attendance.

A special meeting of the Woman's Auxiliary was held in the parish house of St. John's church, Detroit, on the afternoon of Wednesday, March 15th, when an able and instructive address was delivered by Bishop Dudley of Kentucky, on the "Mission of the Church to the Colored People of the South." On this subject the Bishop always speaks from the abundance of the heart. He deplored the apathy and inactivity of the Church, but is still hopeful that the awakening will yet come.

Another union meeting of the various chapters of the Brotherhood of St. Andrew in Detroit was held on the evening of March 16th in Emmanuel church house. A paper was read by Mr. Geo. H. Randall of the Grace church chapter on "Our Motives or Why do we do it?" A general discussion followed on "What to do with him when we get him?" Sixty members were present. A chapter of the Brotherhood has just been organized in St. Matthew's congregation of colored people, making the tenth chapter of the organization in Detroit.

The rector of St. Paul's church, Flint, the Rev. R. E. Macduff, has been making a stay of some weeks in the far south this winter by reason of impaired health. The parish is rejoicing at the prospect of his return with strength regained, before Easter. In the rector's absence the services on Sundays have been in charge of the Rev. R. Heber Haskins, of Detroit. It is worthy of note that through Lent there has been a daily lay service maintained in this church with goodly attendance, an example of devotion that might be emulated by certain parishes elsewhere in like case.

The Rev. J. L. Watkins, recently assistant to the rector of Grace church, Detroit, is to become assistant to the rector of St. Peter's church, Detroit. We understand that St. Peter's parish has recently decided to enlarge the church edifice, and rector and congregation alike are surely to be congratulated on this evidence of strength and prosperity.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Grace church, Holland, is in a fair way to be freed from debt and consecrated before long. The debt has been steadily reduced during the past year, and the congregation, as well as the Sunday school, has increased in numbers. Six have been confirmed. The services have been supplied by the Rev. W. P. Law of Allegan, the Rev. Charles W. Ivie, general missionary, and Mr. C. A. Stevenson, lay reader.

In St. Paul's church, Grand Rapids, the Rev. A. Mead Burgess, rector, on the last Tuesday, in February was organized a chapter of the Brotherhood of St. Andrew, consisting of 11 members. On the 3rd Sunday in Lent, after Evensong, the young men came to the altar and took the Brotherhood vows in the presence of the congregation.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The Bishop visited All Saints' church, Omaha, on Sunday evening, March 12th, and was warmly greeted by a large congregation, completely filling every part of the church. He preached a practical and eloquent sermon, and confirmed a class of 32 presented by the rector. The parish of All Saints' is rapidly growing, and much interest is manifested by all its parishioners, in its spiritual and temporal welfare.

The Board of Managers of Missions

At its meeting, Tuesday, March 14th, 1893, there were present of the elected members, four bishops, six presbyters, and nine laymen; also two of the bishops, *ex-officio*. The Rt. Rev. Dr. Whitaker was called to the chair.

Official notice was received from the Rev. Dr. Samuel Hart, secretary of the House of Bishops, of the election of the Rev. John McKim as Bishop of the missionary jurisdiction of Yeddo, and the Rev. Frederick Rogers Graves as Bishop of the missionary jurisdiction of Shanghai, together with the information that the secretary by order of the House of Bishops had cabled both gentlemen the fact of their election.

A resolution of the diocesan convention of California was received from the Rev. R. C. Foute, unanimously inviting the Board of Managers to hold the next meeting of the Missionary Council in San Francisco. Whereupon it was

Resolved, That, with the approval of the Presiding Bishop, the Missionary Council be held in San Francisco as early as possible in October.

Since the meeting a communication has been received from the Presiding Bishop in these words:

According to the provisions of Article IV of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, I hereby give my approval of the designation of the city of San Francisco, Cal., as the place of meeting of the next Missionary Council of the Church.

The Board of Managers appointed a committee of five to inquire as to what terms can be made for transportation, etc.

Information was received from the Commission on Work among the Colored People, that they had met in the city of Washington on the 28th of February, and continued the appropriations for the several dioceses to the close of the second quarter (March 1st), of the present fiscal year, with the

single change that the appropriation to Virginia was divided so that the new diocese of Southern Virginia should receive \$1,697.50 for the quarter and the old diocese \$287.50. The Bishop Payne Divinity School is situated in the new diocese.

Communications were received from twelve of the bishops in the United States, having missionary work within their jurisdiction, with regard to appointments, etc., and favorable action was taken where necessary. In view of the brief time before the sailing of the annual vessels to our part of the territory of Alaska, the secretary was requested to make a strong appeal in the name of the Board for at least two clergymen for the mission, stating the urgency of the case. This appeal appears in another column.

The question of the Rev. Mr. Locke's resignation being renewedly brought under consideration, since the Board was informed that he had accepted permanent work in this city, but with the hope of returning to the mission field hereafter, it was accepted with regret, and the expression of the hope that he may see his way clear at no distant day to again take up his work in China. Letters were received from the Standing Committee, and members of the mission in China, from which it appeared that there had been another riot at I-chang, which, however, was immediately put down, showing that the missionaries there need always to be on the alert. Archdeacon Thomson has made a visitation of the work at Hankow and Wuchang, and expressed his gratification with what he saw. Mr. Graves was about going up to I-chang with Mr. Sowerby, where there were ten persons awaiting Baptism, and five more at Sha-sze, the work at those stations being temporarily under charge of native clergymen assisted by catechists. The Standing Committee sent a pressing request for the appointment of a clergyman to be stationed at Hankow with the Rev. Mr. Ingle, who, during the time that he was studying the language, should take the services for the English residents there. Before the death of Bishop Boone, an arrangement had been made to this effect, the English community guaranteeing 400 Hankow taels per annum for two years toward the salary. The Rev. H. Clinton Collins, M. D., of the diocese of Easton, whose application was already before the Board, was appointed for the position. The Rev. Sidney C. Partridge arrived at Shanghai on the 30th of January. By assignment of ecclesiastical authority, he has taken charge of the work in the valley of the Yang-tse, with residence at Wuhu.

A most interesting letter was received from the Rev. T. S. Tyng, with regard to the usefulness of St. Paul's School, Tokyo, referring to a pamphlet which he had issued and which had obtained a wide circulation. Incidentally he states that in the Japan Mission there are now more than fifty young men in various stages of their preparation for the ministry or for work as evangelists, nearly all of whom give promise of great future usefulness; and also states that a very large proportion of the communicants of the mission are young men. The prospects are very bright, one of the most hopeful things being the deep interest of the Japan Church in charitable work. For example, two orphanages in Tokyo are altogether managed and mainly supported by the Japanese. The Rev. Mr. Ambler sends an appeal for a "Special" of \$225 to rebuild the native structure used as a church at Kumagaye, which has been badly damaged by earthquake. There are in the congregation fifty-one communicants, and seventy-five baptized persons.

Holy Trinity church, Philadelphia, has contributed (in two years) \$9,110 for the new church at Kyoto, under the charge of the Rev. A. D. Gring, which will be known as Holy Trinity church. With the sanction of the Board, Mr. Gring has issued an appeal for \$10,000 for a parish house, to be built upon the same plot upon which also the new building for St. Agnes' School, recently at Osaka, is to stand.

Letters were submitted from Bishop Ferguson and from the kings and chiefs of the Cavalla tribe, the king of the Rocktown tribe, and from several of the catechists representing the native Christians in those districts, from which it appears that during the last six years, while the rebellion against the Liberian Government of the half Cavalla tribe and their allies has been going on, lay services have been continued by the native Christians at Cavalla, numbering about 125 communicants. On the 31st of December, because of active hostilities, Bishop Ferguson was obliged to withdraw from the work on the Cavalla river and at other points in the vicinity. One presbyter, and several of the catechists and others who had previously given in their allegiance to the Government, finding that they were not protected in person and property, addressed the president of the Republic, who counselled patience. They, after waiting ten or eleven months longer, returned to their tribal allegiance at Cavalla, thus breaking their oath of loyalty to the Liberian Government. The letters from the chieftains call the attention of the Board to the fact that they have never at any time refused or maltreated a missionary sent to them, and that they need the ministrations of the Church who first came to them in the persons of Bishops Payne, Auer, and their co-laborers, and they wish education for their children. The members of the Board of Managers upon receiving this information were much concerned, and gave careful consideration to all the questions involved. The Board finally instructed the secretary to reply to these communications, remarking upon the fact that the tone of the correspondence, both from Bishop Ferguson and themselves, indicated a desire to har-

monize difficulties, and suggesting that every effort be used to bring themselves into cordial relations with the authorities of the mission.

Bishop Ferguson had just made a visitation to the upper end of the Jurisdiction, during which time he confirmed at Monrovia and other places fifty-six persons and received four young men as postulants for Holy Orders. An invitation was extended to Bishop Ferguson to come to the United States during the summer months to attend the Congress of Christian Missions in connection with the Exposition; and, if possible, to remain for the Missionary Council.

"Still Nearer Thee"

BY MARY A. KIRBY

"Nearer my God to Thee,
Still nearer Thee,
Through Him who shed His blood
Freely for me,
Through Him the Crucified,
Jesus, who for us died,
In Him may we abide,
Still nearer Thee.

"Nearer my God to Thee,"
Through Christ the way,
May Thy blest Spirit lead
Me, day by day;
Till in my inmost heart,
Thy word shall life impart,
Knowing Thee as Thou art,
Still nearer Thee.

"Nearer my God to Thee,"
Through grace divine,
Taking my will away,
Leaving but Thee,
Till in my soul Thou see
Likeness, dear Lord, to Thee,
Thus may I ever be
Still nearer Thee.

"Nearer my God to thee,"
As Thou may'st lead;
Thine all-sufficient grace
Staying my need,
Praying that light divine
May o'er my pathway shine,
Not mine the glory, Thine,
Still nearer Thee.

"Nearer my God to Thee,"
Yes, nearer Thee,
Till in the realms above
Thy face I see,
Then, earthly service done,
Immortal life begun,
Blest Holy Three in One,
Still nearer Thee.

"Nearer to Thee"

BY CARLOS A. BUTLER

Climbing the mountain height,
Weary, my footsteps drag,
Feeble in human might,
Slowly o'er many a crag,
Watching Thy face to see,
Longing the while to be
"Nearer, my God, to Thee."

Stumbling the way along,
Tempted on every side,
Joining the current throng,
Wandering forever wide,
How can I ever be
"Nearer, my God, to Thee"?

Pleasures that dawn with light
Scatter with later pain,
Shadows that come with night,
Banishing present gain,
Cease with the sweet refrain—
Breathing a balm to me—
"Nearer, my God, to Thee."

Pity this sinful child,
Pleading Thy ransom given,
Craving Thy mercy mild,
Lord of the highest heaven!
Vision of light to me,
Only by that to be
"Nearer, my God, to Thee."

Viewing Thy glorious face,
How dare I further gaze;
E'en in that holy place
On Thy white throne ablaze,
Myriads of angels see,
Circling yet nearer Thee,
"Nearer, my God, to Thee"!

Sin with its monstrous load,
Barring the narrow road;
Voices of terror rise,
Warning me, from the skies!
Dangers I cannot heed,
Saviour! Thy grace I need!
Reach down and draw Thou me
"Nearer, my God, to Thee."

Lent, 1893.

Letters to the Editor

"LIFT ME UP"

To the Editor of *The Living Church*

I have the poem referred to by M., in your issue of March 11th, over the signature of C. F. Parker. Perhaps some one can tell me who C. F. P. is. The thought of the entire poem is most beautiful.

Brodhead, Wis.

OPHELIA W. MACK.

PRAYER BOOKS NEEDED

To the Editor of *The Living Church*

Will you kindly inform me whether there is any society which undertakes to provide poor parishes with the new edition of the Prayer Book free? I have recently been appointed to a very large and scattered parish, the population of which is poor. Believing that we are bound to use the new edition, I made applications to two Prayer Book societies, hoping to obtain a free grant, and henceforth to use the right book. One of these was willing to give new books of the old edition; the other offered to sell copies of the Prayer Book now authorized and required to be used, at the price advertised by the Church publishers! Is there any Prayer Book society that will donate the necessary books? We will send an offering in return. Lastly, may I ask for what purpose Prayer Book societies exist?

POOR PRIEST.

"ECCLESIASTICAL DEAD BEATS"

To the Editor of *The Living Church*:

I desire to enter a decided protest against the interpretation given by your correspondent, "Disciple," of the above term, which was used by me in *The Churchman*, some weeks since. In the use of that expression, I had not the poor in mind at all, or those unable to rent a pew. Quite the contrary. I meant those who are well to do, who live in good houses, wear fine clothes, spend money freely in self-indulgence, in the way of amusement, and pleasure generally, and yet who sponge their religious privileges, who never contribute one cent to the Church's support, or for the spread of the Gospel of our Lord Jesus Christ. If this "Disciple," or any other, can suggest a better term to describe such persons, than "ecclesiastical dead beats," I shall be ready to adopt it.

GEO. H. MCKNIGHT.

Elmira, March, 1893.

BISHOP THOMPSON WROTE IT

To the Editor of *The Living Church*

The number of your esteemed paper for Feb. 18th, affords, unintentionally, an example of the untrustworthiness of ancient, perhaps of modern, history and especially of the untrustworthiness of "the Higher Criticism"! You republish a paper headed: "Exclusiveness of the Church," clipped from *The Northwestern Church*, of 1864. So far, all right. By internal evidence, I should decide that the paper, if published in 1864, could have appeared only in *The Northwestern Church*. There was not a Church paper in this country, or any other, that published papers in that particular style. It was a style much criticised then, and frequently criticised since. It is open to criticism. You will no doubt concede that. People have, in some instances, gone scared upon it—may continue to do so!

But, dear Mr. Editor, the late Bishop Cummins could not write three sentences in that fashion! He wrote, or at least spoke, beautifully, "eloquently," touchingly, "rhetorically," unctuously; not at all in the method of the paper you copy. You can get one or two sermons of his and compare them. He printed one or two. But if you do not care to go to that trouble, you will no doubt take my word (since I was editor of *The Northwestern Church* then) that poor Bishop Cummins did not write the paper in question. I must relieve his unhappy memory of that burden. I just wrote it myself!

HUGH MILLER THOMPSON.

Jackson, Miss., Feb. 18, 1893.

"EVENING COMMUNIONS"

To the Editor of *The Living Church*:

May I suggest one thought on the mooted subject of Evening Communion. I would say, let those who want them have their wish, but on one condition. Those advocating the practice always plead that our Blessed Lord instituted the Holy Feast at night, and that it was the custom in the early days of the Church to celebrate it at night, and in part they are right. But let those who argue so, read the sermon by the Rev. F. W. Puller, of the Society of St. John the Evangelist, on "Fasting Communion," preached before the "Confraternity of the Blessed Sacrament," on May 28, 1891. In this sermon, he proves by quoting from several of the early Fathers, that on Sundays and all feast days, the Holy Eucharist was celebrated early in the morning; on half-fasts, such as Wednesdays and Fridays, at three o'clock in the afternoon; in Lent, at night-fall; and on great fast days, such as Easter Eve, not till midnight. Why this change of hour? Surely, as Father Puller proves, so that the Holy Sacrament might be received fasting, and that the fasts, which were very strictly observed by the early Christians, might not be broken even by the reception of the consecrated Elements. Let people be honest, and if it is more convenient, or they have some sentimental fancy for the quiet evening hour, do not let them proclaim that they are going back to primitive practices. If this is their object, well and good, but let them revive all the old customs, and not just those that suit

them. If they revive the Evening Communion, let it be on this condition, that they revive also the strict fasts which could not even be broken by receiving the Holy Eucharist. Conditions of life are so different now, though, that I fear people will not and cannot fast now as in those early days; so let us all yield to things as we find them, and accept the early Celebrations as best fitted to our lives in this 19th century.

L. KIRKBY.

March 9, 1893.

MISSIONARY BOXES

To the Editor of *The Living Church*

Please allow me to say a word about missionary boxes. Having been a missionary's wife and the recipient of many boxes, I feel as if I must say something in behalf of the noble women who, over this whole land, are unselfishly laboring to sustain the missionary efforts of the Church.

If the Church is a human organization and its ministers objects of charity, who are to be sustained by the gifts of those who are willing to be charitable to have their peculiar views disseminated, the sooner the boxes and all efforts of this kind are stopped, the better. But if the Church is indeed the Church of God, and her ministers His ministers, and the children of the Church His children, I can't see how any effort made by these His children to sustain these His ministers in doing the work he has given them to do, can be deemed objectionable in any sense. These ministers have to be supported while doing the work, and it is certainly His command that they be supported by His children.

Now whether sending them money is less degrading and humiliating than sending them clothes, is a question that can be readily settled by the Church being a divine reality and the relationship the members bear one to another and to God the Father. While in the mission field we needed money and clothes both to enable us to go on and do this work for the Father, and when some of His children, from love for Him and for His sake, did what they could and sent us a box of nice clothing, we always felt grateful to God and not at all humiliated that He had put it into the hearts of His children to help, as best they could, those members of His family whom He had placed on lone and distant outposts. They were contributions from members of our own family, who, instead of looking down upon, honored us for being willing to labor at our Father's command at the outposts.

I believe the Woman's Auxiliary has caught the true spirit of the unity of God's family, and the near and dear relationship that exists by reason of that unity. From my dear sisters all over the land working in the Woman's Auxiliary, whom I have learned to love indeed as sisters, I have been made to feel more and more that God's family is one.

Were any of you ever children far away from home? If so, you know what a box from home meant. Every article in the box spoke of love and loved ones. Just so is a missionary box to the lone picket on the outpost. A box from home, and all articles told of love and loved ones; our own children were made happy and comfortable, and as they grew to man and womanhood, and went out from the home nest, they ever looked back with pleasure to the opening of the mission boxes at home. God bless the Woman's Auxiliary and prosper them in their blessed work. I miss very much the dear, loving letters and many comforts they sent.

MRS. D. B. WADDELL.

USE OF THE INSTITUTION OFFICE

To the Editor of *The Living Church*:

The adoption of the revised Prayer Book brings with it, as generally understood, the obligation to use the book in its entirety. Occasional verbal departures may, as in the past, seek to be justified on the plea that "the letter killeth," but plainly the Church does not mean that any of her entire offices shall lapse, as has largely been the case with the "office for the institution of ministers into parishes or churches." The Prayer Book further says that this was "prescribed by the Protestant Episcopal Church in the United States of America; established in General Convention of the bishops, the clergy, and laity, 1804; and set forth with alterations, in General Convention, 1808." Its need was plainly apparent. The American Church for over a century had been, and seemed likely to continue, "a Church without a bishop. The episcopal authority had become vested in the vestries of the different parishes where practically it has ever since remained. The vestry system was without warrant from the Word of God or the custom of the primitive Church, it has never served the highest interest of the Church in shaping her polity or in extending her jurisdiction, and still less was this so in the formative period of her history in this land. Its tendency has ever been to belittle the ministry and to degrade its sacred functions. In the State of Virginia, where all Church historians agree that the most obnoxious features of the system were manifested, Methodism first switched off in Fluviana county as an independent body which, with all its faults and mistakes, has served as an object lesson to the Church and the sects, that mission must come from above. The dawn of the present century was also the dawn of a more Catholic conception of the Church's mission which later found expression in the shibboleth of John Henry Hobart: "Evangelical truth and Apostolic order." It was at this juncture that the Institution office was added to the Prayer Book. Its salient features speak for themselves, particularly the emphasizing of the sacerdotal relation betw

the parish priest and the congregation. The wardens and vestrymen are indeed recognized (in their place), but so is the power of the keys, while over and above all parish instrumentalities towers the office of the *pastor pastorium*, symbolical of the rule of the great Shepherd and Bishop of our souls.

This function of institution is ever an educational one. It cannot take the place of that godly discipline which the faithful pray so earnestly may be restored in the Church, at least so much of it as will make the scandal of closed churches and unemployed clergy forever an impossibility in the future; but still its use appeals to all classes in the Church; to the bishops, because the apostolate is there taught to be the fount of jurisdiction and the centre of unity; to the clergy, because it confirms their rights, duties, and privileges; to the laity, in the assurance sealed there of their rights to the services of the Church and the ministrations of those divinely commissioned to lead them heavenward. It is true that varying constructions have been put upon certain expressions, in the office of the different schools in the past, but all parties as well as classes, will be benefitted by insisting on the more rigid enforcement in this respect of the Church's requirements for the future.

T. A. WATERMAN.

Opinions of the Press

The Episcopal Recorder.

INJUSTICE TO THE CHINESE.—The action of the Protestant Episcopal bishops in protesting against the cruel and unjust anti-Chinese legislation of Congress, does them credit. It is worthy of the position of influence and dignity which must ever attach to them, individually and collectively. When many years ago, the Bishop of the diocese of California joined in the local hue and cry against the Chinese, it was felt that he gravely erred, and men laughed at the punning verses which made his name rhyme with his desire to make the unfortunate Mongolian "skip." We are glad that the House of Bishops by their action have delivered their Church from misrepresentation on this important issue.

The Interior

THE PANAMA SCANDAL.—Sensationalism is a common thing in French affairs. There is a degree of picturesqueness about it which is unique. Had Carlyle been alive he could have woven out of the Panama scandal a tale as thrilling and dramatic as he did out of the Diamond Necklace. The figure presented by M. Baihout in court last Thursday was such as to awaken pity for him in his painful humiliation. He faced the situation as bravely as he could and acknowledged the truth of the charge brought against him. He did not attempt excuse or palliation of his offence. It is a sad position for a man to be in who, not so long ago, held an important portfolio in the French ministry. He is reported to have said in court: "I acknowledge having been led astray. I am guilty. My words express my grief and repentance. I feel I do not yet understand how I could have fallen so low. I ask pardon of my country, whose good name I perhaps have sullied; I submit in advance to any sentence that the court may pass upon me." The man who can make so frank a confession of his wrong-doing has not yet sunk irretrievably. He who makes no acknowledgment and who feels no compunction for the evil he has done has fallen to a much lower depth. There is a difference between an active and a deadened conscience. Conscience needs cultivation, and its monitions ought to be heeded.

The Christian Union.

LENT.—There are very good reasons why the non-Episcopal churches should, with their brethren, recognize the Lenten season. It is true that the forty days of fasting in the wilderness have no historical connection with the passion and death of Christ. It is true that setting apart these particular forty days is a purely ecclesiastical and artificial act. Nevertheless, they have been so set aside, and Lent is not more artificial than Christmas or Fourth of July. Society recognizes it; releases her votaries from the insistent and inexorable demands which she usually makes upon them; and gives a little leisure to our overplayed (miscalled overworked) company of sinners against the laws of health—physical and social. More than half the Christian Church has long since laid hold of this vacation of the "world and the flesh" as a special opportunity of work for God and man. There is something worse even than ecclesiastical artificiality, namely, ecclesiastical prejudice; and it is difficult to discover any other reason for ignoring the observance of Lent, and substituting for it a new and even more artificial sacred season in the unhistorical and conventional "week of prayer." We advise all Church communions to recognize the Lenten season. It is a good season for ministers to forget "the times," lay aside the ambition to be journalists, and the substitution of 'preludes' for sermons, that they may deal with the deeper concerns of the 'life that really is.' It is a good time for the choir-master to expel the opera from the organ-loft and introduce the music of the spiritual life. It is a good time to prepare a course of Sunday evening sermons that shall lead up to, if they do not centre about, the two greatest facts of human history—the Crucifixion and the Resurrection.

Before the Cross of Calvary

BY THE REV. FRED. C. COWPER

Be still, my soul, fall down on bended knee,
Let awe the pulsings of thine heart subdue,
Teach now thine eye with moistened grief to see
The laver of thy sins, the stream of crimson hue.

Yon cross, upon the mount of sacrifice,
Is altar reared for Lamb without a spot;
See how the Victim pays the awful price
Of man's deep fall and every sinful blot!

The Innocent is nailed onto the wood,
And, for the guilty, beareth all the pain.
Thy crime poured forth that pure and precious blood;
Smite on thy breast, smite thou, and smite again!

Yet, through the mists of penitential woe,
Thou art permitted to take heart of grace;
For He who died free pardon doth bestow;
Canst thou not see the love writ on His face?

Thou art full blest if thou shalt carry hence
The priceless truth around that cross which shines,
That, making thyself poor in penitence,
Thou hast a Pearl exceeds the wealth of mines.

The love of Christ shall make thee rich indeed,
His pardon shall deliver thee from sin.
His grace shall give thee virtue's fairest meed,
His blood shall make thee white and pure within.

Take, then, the blessings flowing from yon cross;
It is thy weal eternal to obey;
Cast down thy worldly loves as filth and dross;
Tread where thy Jesus points the better way!

Amesbury, Mass.

William and Mary College

BY THE LIBRARIAN

To all tourists who have made the shores of the Chesapeake Bay the scene of their wanderings, "ye ancient Capitol" of Virginia offers unparalleled attractions. From the site of the old capitol at one end, where Henry offered his world-famous resolutions, to the massive brick structure at the other, which has stood for two centuries as the guiding star of the education of the South, every spot is laden with hallowed memories. The very atmosphere is historic. We can almost imagine that the shades of Jefferson and Randolph, of Dunmore and Spotswood, nightly return to view the spot where the most eventful years of their lives were spent. It is natural that they should come here, for it is here, and here only, that we find that curious restfulness which we are led to believe was so characteristic of the colonial times.

But by far the most interesting of the historical monuments to be found in this ancient city, is the College of William and Mary. Built in the century which gave birth to Virginia, she has sent forth more statesmen, soldiers, and patriots, than any other institution of her size in America. From the time when Henry spoke and Jefferson wrote, until she was burned in 1862, William and Mary has ever been foremost among the makers of American history.

William and Mary was at first intended to educate the sons of the planters in colonial times, but now she fulfils the humbler but not less noble office of educating the poorer students of our State. For a few years she was inactive, but, in 1888, a bill of the Legislature set her on her feet, and now, combining the features of a college and a normal school, she offers the cheapest tuition of any institution of learning in Virginia. We are likewise fortunate in having the services of a very efficient faculty, and we stand to-day, ahead of our record, with 198 students on our roll, and with our classes graded up to a standard higher than they have ever reached before.

Our president is Lyon G. Tyler, the son of John Tyler, former President of the United States, and he is giving his life towards helping the college on to success. Prof. J. L. Hall, by his translation of Beowulf, has added to our reputation among literary men. Our professor of Greek is a Ph. D., from Leipzig, Germany.

The college gives three degrees. The old A. B. and A. M. are here; and in her office is a normal school. William and Mary gives the degree of Licentiate of Instruction. These two departments of the college fit into each other without any friction, and a man may be a normal student, and, at the same time, offer for a collegiate degree.

William and Mary is sending noble and experienced teachers to the less favored districts of Virginia. She is inseparably linked with the history of Virginia and her name has almost become synonymous with political liberty.

Just now, William and Mary is surrounded by more snow and cold than she has seen for years, but a visitor who enters the chapel cannot but feel his heart

warmed when he looks at the illustrious names on the wall and reflects on the part that their owners played in the drama of American history. For William and Mary points with pride to such names as those of Jefferson, Monroe, Marshall, Harrison, which, with those of three attorney-generals, seventeen governors, numerous congressmen, and many others, go to make up a roll of alumni which she defies the world to equal.

Ne'er shall her glory be forgot,
While fame her record keeps
And honor points the hallowed spot
Where valor proudly sleeps.

Hearts of Clay or Hearts of Stone

(CONTRIBUTED)

The Rev. Paul Ledyard is an ardent young priest who, graduating from an honored western theological school, went forth to do his Master's work, feeling that he had only faithfully to teach and preach in order to win souls to Christ.

His first charge was in a western town. He worked with enthusiasm but with many discouragements. The tares were many and the sands were shifting; bright gleams of hope were quenched in darkness, and earnest efforts came to naught.

After four years of labor he gave it up and accepted a call to a parish in one of the Middle States. Before going there he visited his father, who was "the doctor" in a small Pennsylvanian town. To his father was poured forth an account of his sorrows and disappointments. He told heart-rending stories of sin and ungodliness, of the rebellious disposition of his people. Some strange conversions from evil ways were reported, some earnest efforts to break from iron bands of habit, some examples of whole-souled devotion to Christ and His Church. "But," he passionately declared, "the people are unstable, I cannot depend upon them. They are one day hot with enthusiastic devotion to the Church, and the next carried away by some sensational ideas which crowd out all thought of religion. The opening of mines near has brought in a rough class that influences our young men and is undoing all that seemed accomplished. What can I do with such an element? They know nothing of the Church and do not care to know."

The old doctor, a man of few words, listened quietly till his son was through, then slowly said: "A priest is called a 'physician of souls.' I don't know that I should think much of a physician who ran away from his people when an epidemic broke out."

"But, father, don't you see, this is a different thing. If you had a bad case which you knew you did not understand, would you not feel it a duty to give it up to one who did?"

The old gentleman chuckled as though that was an un-supposable case, but simply answered: "I might."

Three years later, we find our friend writing to his father as follows:

"You may not approve, father; I know your dislike to rolling stones, but I have again resigned and shall look for a parish in the East. There the Church is strong, the people are thoroughly taught and know the difference between the divinely organized Church of God and all the petty sects and denominations founded on the prejudices of men. One can hope to do something there. I love my people here, the most of them, and am sorry to leave them, but I cannot hope to accomplish anything when the 'High and Dry' element (which makes its votaries think they know all there is to know and are impatient of any suggestion), is complicated with the sectarian ideas of others who think the Church's only claim upon them is its 'liberality', and that 'one church is as good as another.' Why, father, a communicant of my parish has asked me for a letter to the First Congregational, because she had moved so far from St. John's! And all I say and teach and do is of no use. Why should I stay when I know I am doing no good? Have I mistaken my vocation? It is a sore trial, for I do heartily desire to give my whole life to the service of the Church; you know I have made sacrifices to do it, and why must it be in vain? I will not take it back! I will still work for Christ and the Church, but it must be where my efforts are not utterly wasted. I go to my Eastern charge next month."

ONE YEAR LATER

"Dear Father:—I have resigned. The people of this parish have been well taught, they have perfectly trained minds, but their souls are petrified. I shall return to Colorado."

The Living Church

Chicago, March 25, 1893

Rev. C. W. Leffingwell, Editor

ROMAN CATHOLIC newspapers are accustomed to encourage their readers with an account of the large numbers of converts from the Anglican Communion, who are said to be flocking into the fold of Papal Infallibility. Lists of names are published at length, an expedient calculated to make a great impression upon the average reader who does not know that the same list does duty each time, that the greater number of genuine names date back forty years, and that a period of sixty years altogether has been ransacked to make the showing as large as possible. This, of course, is not stated—dates are not given—and the uninitiated naturally assume that the cases are all quite recent. The impression is thus conveyed that there is a steady and increasing tendency Romewards from the Anglican Church. We are sometimes asked whether a similar list might not be made out, of no mean importance, of persons who have moved in the opposite direction. Undoubtedly such a list might be given, and an interesting proportion of it would consist of the names of those who, having "gone to Rome," have afterwards returned to the Church of their fathers. Another and very melancholy list would consist of men who from the Anglican priesthood have entered the Roman Church and subsequently have lapsed into infidelity.

BUT there is a simpler method of reassuring those who are troubled with fears that the Anglican Church is fast passing into the Roman pale; namely, by giving a few quotations on this subject from Roman Catholic authorities themselves. It will be seen that in England the feeling is one of marked discouragement. Father Mitchell in 1890 did not hesitate, in reviewing the situation, to make this emphatic statement: "We are fast decreasing and if we go on as we are, England will never be Catholic." Father Powell, at Wigan, in 1891, said: "The melancholy truth is that, in many parts of England, our numbers are on the decrease." Father Vaughan at a conference in Liverpool last year said that "hardly one and a half millions profess the Catholic (*i. e.*, Roman Catholic) faith"; and again, "Our numbers are small." We forget how many centuries an eminent priest in New York recently declared would be required to convert the people of North America to the Holy Roman Church at the present rate of progress. Such admissions as these speak volumes. They ought to be sufficient to assure the timorous that there is no immediate cause of alarm.

THE DANGER which threatens the Church of England is not from Roman aggression, but from the attacks of the party of unbelief, the party which seems bent upon secularizing the people of England. This shows itself at present in the struggle over primary education. Every possible embarrassment is thrown around the schools of the Church to compel them to give way to a system in which the Christian religion is, to all intents and purposes, eliminated. But the objective point of the movement is the confiscation of the property of the Church. It is called "disestablishment", but this is only an euphemism. Everybody knows that the real purpose is to deprive the Church of her property. Unscrupulous or ignorant partisans are constantly repeating the falsehood that the Church was endowed by the State, that the clergy are State-paid, and the like, though it has been shown again and again that the property of the Church has been everywhere the gift of private individuals, and that, outside of chaplaincies, none of the clergy

receive anything from the State treasury. Many new parishes are formed and endowed year by year. Let any one enquire where the money comes from, and he will find in every case that it is from the pockets of devoted Churchmen.

A NUMBER of new bishoprics have been established of late years. Here again it will be found that the endowments have been obtained by appeals to the generosity of private individuals. The State has contributed nothing. Disestablishment, simply, would probably be an advantage rather than a loss to the Church of England. But no one looks for disestablishment without spoliation. It is the property of the Church which tempts the adversary. It is only necessary to look at one result of this movement, if it should be successful, namely, its effect upon Christianity in the villages and rural districts. It is through the endowed churches that religion is maintained in many of these places at present. Take away the endowments and numbers of churches must be closed for want of support. Then indeed Romanism might have a new chance. Her celibate priesthood would give her a great advantage over the married clergy of the Church of England. In this, as in some other points, the disestablishment of the Church would play into the hands of the "Italian mission" and give it a new impetus.

IN THE United States the danger is from the failure of Protestantism. Rome has a splendid organization. Protestantism is, as a whole, unorganized. There are numbers of bodies which, to the disinterested observer, differ in nothing important, and are, in fact, fond of declaring that their differences signify nothing. Yet they remain apart. They contest the ground with each other even in the smallest villages. Thus they scatter and waste what strength they may have, and, in the presence of a strong organization, are like bands of guerillas. Worse than this is the decay of doctrine, and, as a natural consequence, of moral power. Any one who candidly considers the religious condition of many of our western towns and villages will be mournfully impressed with the lack of definiteness in teaching and belief as touching the very fundamentals of Christianity, the divinity of our Lord, for example. In too many cases the divorce between morality and religion is all but complete, and the latter is resolved into an exercise of the emotions, while the former hardly rises to the level of natural ethics. We repeat, the serious problem which confronts religion in the West, at least, is the deterioration of its own character, its lack of unity, the growing vagueness of everything which concerns belief, the loss of moral power.

IT IS waste of time to declaim against the aggressiveness of Rome under such circumstances as these. Protestantism held the field; why is it not still in full and strong possession? Which is the foe which is pressing us most closely now? Is it Romanism? Is it not rather infidelity? Meanwhile, as Churchmen, may we not say that the true bulwark against both Rome and infidelity is to be found, not in the negations and divisions of Protestantisms, but in a Church which, as the ancient mother of Anglo-Saxon Christendom, maintains unchanged the true Catholic Faith, the Apostolic order, and the worship of the primitive Church. We believe that the Church of our love has only to cling to this position, to assert it without fear and without wavering, and, at the same time, without arrogance on the one hand or compromise on the other, to bring thoughtful men everywhere to see that there is here a rock on which to stand amid the changes and uncertainties which everywhere threaten the destruction of all to which the name of Christian rightly belongs.

Mexico and Its Church

In the course of the discussion upon the Mexican mission during the General Convention at Baltimore and in the newspapers since, it has been maintained that the Roman Catholic Church in Mexico has not and never has had any proper jurisdiction. The following reasons are given for this assertion: first, that the Mexicans never organized themselves into a Church for themselves, but the Pope organized it, through his agents, as a Church for himself. This is the point made by a revered priest in *The Churchman* of Feb. 25th. The conclusion is that a Church formed in that manner by agencies from outside, and in a subordination unknown to the purer ages of Christianity, cannot be Catholic. The second reason which has been alleged for this radical position, is found in the oaths taken by the Bishops of Mexico at their consecration. Through these, it is said, they concede all jurisdiction to the Pope, making themselves merely his administrative tools and instruments. Thus, it is contended, no proper Catholic jurisdiction was ever established. It would seem, however, that such arguments as these prove too much. We cannot imagine the Anglican reformers making use of them. Dr. Wilson well says the Church of Mexico is not to be compared or confounded with those of France and Spain, inasmuch as the origin of the Church in the latter countries was independent of the Papacy. It would be more accurate, no doubt, to compare the Church in Mexico with that of England. The Anglo-Saxons, it may be said, did not organize themselves into a Church for themselves. They were converted and organized by emissaries from Rome. Even the relics of the ancient British Church in the North and West submitted in the end. Their bishops allowed "what was lacking" in their orders to be supplied by an archbishop sent from Italy. It was "organization" most emphatically which was conferred upon England by Rome. The whole arrangement of provinces and dioceses as they still exist, and their relations of precedence were from that source. It has been contended, we believe, by Roman writers, that, by reason of its origin, the Church of England properly owed a more entire allegiance to the Papacy than any of the older Churches of Europe except Italy itself.

It is to be remembered also that the English bishops down to the Reformation took a very rigid oath of fealty to the Pope, promising to be "faithful and obedient" to him and his successors. It might easily be claimed that through this oath they inflicted a fatal blow upon their own jurisdiction, as they certainly did upon their independence. Cranmer himself obtained the papal consent to his elevation to the Archbishopric of Canterbury, and received the pall. He also took the usual oath, though he declared beforehand that he did not regard it as binding.

By origin, therefore, and by virtue of the relation of the episcopate to the Pope, the Church of England was in this subordination. The difference between this position and that of the present Church of Mexico is simply one of degree. It may be that the modern oath is more exacting, but the result is much the same. Nevertheless, we assert that the Anglican Communion was and is a true branch of the Catholic Church, that the presence of a hierarchy validly ordained, holding the Catholic Faith and in organized occupation of the soil, with no conflicting claims, is sufficient to establish rightful jurisdiction. These are the essential and permanent requisites. The source from which organization was derived, and the designs of its authors, as well as the special conditions, terms, or oaths are not determining elements. If they are uncatholic, arbitrary, wrong, tyrannical, they may and ought to be repudiated and abolished.

It is a necessary consequence of Anglican principles, and we believe, of primitive and Catholic

principles, that a bishop or a national hierarchy cannot evacuate inherent powers by making their sacred functions subordinate to an extraneous authority.

On our own principles we are bound to regard the Church of Mexico as a national branch of the Catholic Church, and to do what in us lies to arouse it to a sense of its true position. The old claim that a national Church has power to reform itself, is the constant claim of the Anglican Communion. Her true missionary relation to the rest of Christendom lies in her assertion of this claim, in her vindication of it by her own work and life. She has been the pioneer in this path. Her very example will be a strong appeal to others in proportion to the spread of intelligence and enlightenment among the nations. Her true business is to do her work where God has placed her, to show the power of a true Catholicity untrammelled by the Papacy, and thus to let her light shine, to be as a city set upon a hill.

The Election of Missionary Bishops

Not long ago we received a letter criticising the method of the House of Bishops in electing missionary bishops and making statements which seemed to us not well founded. As there may be others who have been misinformed on this subject, we are glad to publish the following, kindly forwarded by one of our bishops to whom we referred the matter.

THE BISHOP'S ANSWER

"Nominated" is the word used when the General Convention is in session; "elected" is used at a special session of the House of Bishops. Tit. I, Canon 19, Secs. vi, vii, xvi of the Digest.

This is the course of proceeding:

Nominations are made in open session by any of the bishops, the roll of names being called in the order of consecration; statements are made in favor of or against any presbyter nominated; the names are referred to a Standing Committee of five, appointed, unless the House decide otherwise, by the chairman, an officer elected at each triennial session, and not the Presiding Bishop.

This committee is to collect and report information as to the education, age, and qualifications of the several persons nominated. Their report is to be made on the "third day after nominations", unless, by "unanimous consent", the time is shortened. The report is a simple statement of the information received, without judgment, or recommendation, or expression of opinion. Discussion of merits or of facts stated then follows, more or less prolonged, as the case may demand.

New nominations are at all times in order, and are frequently made in the interval. If possible, the bishops assemble in some church and partake together of the Lord's Supper on the morning of balloting. Then follows secret prayer and other devotional exercises; then balloting, each bishop casting his vote as his name is called, two of the bishops, the youngest in ordination, acting as tellers.

No bishop is required to vote for any person nominated or reported on, but may vote for any presbyter he chooses. In fact, not a few votes are sometimes cast for persons not nominated. There is no effort to make the election unanimous, nor any declaration to that effect.

Of course, no obstacle is in the way of any bishop talking to the committee, but there is enough of honor on the part of the bishops of the House and of the committee, to hold that talk within the same limits as a public declaration. Besides, as above, the committee would not be permitted to give their favorable opinion of any candidate. They state but facts. Discussion of the names and qualifications may be continued, and often is continued, up to the moment of balloting.

Missions in China

DEAR LIVING CHURCH:—Allow me to thank you for the handsome offering made by your readers in aid of our publication work, and for the kind interest you take in our China mission and in ourselves. Our work of preparing Church teaching for the Chinese, in the form of tracts and books, steadily goes on. The Rev. F. R. Graves has added to his Sadler and Bingham a very good Commentary on Isaiah, and I have published several tracts, and a work on Christian symbolism, and have nearly ready for the press the Saints of the Saints' Days of our Prayer Book, and have begun a handbook

to the Psalter. Mr. Graves and myself have in the press a service for making catechumens as given over to us by the late Bishop Boone. Mr. Graves has also nearly ready a book of private devotions.

It must be remembered that we have first to write these books and then to translate them, a slow job, then to revise the translation, a fearful job; and at last to see them through the Chinese press, or block cutters, a work nearly as bad as the above. We can only give a little of our time to this work, as we have all our usual duties of the mission to see to as well.

Mr. Partridge, as you know, has been at home. He has, to a great extent, kept up interest by his ready pen. I am almost unknown to friends in U. S. A., and Mr. Graves, being alone in Wuchang, is over-worked. I was there for two years alone, so I know what it means.

Friends at home cannot understand China. We who live among the Chinese, work for their good, study them, and, to some extent, know them, every year see that we are only beginning to find out how little we really know about them. My idea is this: the Chinese are beginning to awake slowly. As a nation, of all nations on the face of the earth, they are the most self-conceited, and hate foreigners more than pen can write. This hatred is increased by the foreigner being in any way superior to them. Such being the case, the great increase of missionaries of late years, and the Chinese Government not only using foreigners as Custom House officers at treaty ports, but also introducing western men and western improvements, first as means of defence, and now as means of trade, have caused an influential conservative party to be formed to prevent these things, if possible. The secret societies formed by the late rebellion have in them two classes: one, even high officials; the other, low rowdies and dismissed soldiers, who live by murder and robbery. Also a lot of men of all classes ready for what may turn up. These were ready and willing tools. Missions were first attacked, as they are the leaders of the western invasion of thought, and are the easiest to attack, to get up a popular cry against, and less likely to make trouble, such as would follow an attack upon trade or officials.

Some Mandarins encouraged the movement with one hand while, when pressure was brought to bear on them, they endeavored to stop it with the other. On the other side, there are a large class of quiet, good Chinese that only need to be treated well and instructed, to join the so-called foreign side. To prevent this, the Mandarins have always been anti-foreign and anti-Christian, because the mob rule in China, and they fear that when once the good, quiet class awake, their game will be over. These officials are backed by the literati and the priests.

But the good work is going on. Many high officials, much against their will, see that China must open and adopt our ways to a great extent. Others see that Christianity and western science are true, so they become Christians; others, only friends. The Chinese are waking up and dividing, and the whole country is in so bad a state that rebellion or reform must shortly come.

The work has been hindered, but I think strengthened, by all these troubles. Even in Ichang, where we were burnt out and nearly killed, the converts have held together; and others to the number of 38 in the two stations have, since September, 1891, joined the Church, though they know they will get no protection. If the foreigner is driven out they will be put to death. Many Christians have of late suffered death in other parts of China during the past few years.

You will be glad to hear that I can personally tell you that the work in Wuchang is doing well. Mr. Graves had to go away after his illness, and I took duty for him. The church, the schools, the divinity students and all, were in the best of working order. Men are needed more, I might say, than money. Our Church has an open door before her, but the work is a hard one, needing the best men, with patience and self-sacrifice, to accomplish any real good work. Any one could get a crowd in China, but only work on real principles will last, or stand the test even of the smallest kind of trouble. To dig deep, to build true, is our purpose. Present results we can do without, leaving the *real* results to God.

I must close, and you will think it time. We hope Mr. Partridge will soon be in China again, and I will ask him to write you.

HERBERT SOWERBY.

Hankow, China.

Sermon Notes

DELIVERED IN ST. PAUL'S CHURCH, WASHINGTON, D. C., THE SECOND SUNDAY IN LENT, BY THE REV.

CLARENCE ERNEST BALL.

Text: Levit. xi: 45. I am the Lord, ye shall be holy, for I am holy.

I. Morality is deemed desirable by men, and is considered the practical end and aim of religion—the "highest good." So the feeling is rife that to be "good" is so commendable that it settles once for all a man's accountability to and acceptance with God, who declares His highest characteristic to be holiness, wholeness, perfection. But when "good"-ness or morality is examined it is found to be all negative, all ending in, as it begins in, self. Indeed, it may be only a high cultivation of manners and tastes that revolts at what is low, base, vulgar. Morality is not religion, and can never be in any case an acceptable substitute for it. In fact, a blasphemous atheist, a hater, or a miser may be moral.

But true morality, *i. e.*, such as looks Godward as well as selfward, is one of the fruits of religion, though by no means the most conspicuous. In fact, on examination, it might be called a minor fruit.

Religion, when explained, is the "binding back of the wandering, truant, sinful, rebel soul, to God for restraint, correction, purging, and humble submission,—the binding back of every thought to Him; binding back every word, every deed, to Him, as an offering; binding back ourselves, body, soul, and spirit "to be a reasonable, holy, and living sacrifice." Binding back, *i. e.*, consecrating to Him, His honor and glory, every purpose, desire, and imagination of the heart. Binding back, *i. e.*, referring to Him, examining as to its conformity to His will, every relationship, every detail of our life, "doing all as unto the Lord and not unto men," or ourselves. This binding back or consecration done by sacramental union with God in Christ *i. e.*, in His mystical body, the Church, not living like him merely, but so joined sacramentally to Him as to *live His life*.*

II. The temptation of Christ is gathered up by St. John, Epistle I, as "the lust of the flesh, the lust of the eyes, and the pride of life," under which forms they also come to us. This temptation was not to give us an example, to create an ideal of what a perfect manhood could reach. In fact, we could conceive of a mere man by refinement of natural qualities, and cultivation of the humanities attaining an outward perfection, a scrupulous exactness of deportment which should seem to be equal to every surprise and event of life, and show such correct dignity under all circumstances of life as, without any religion whatever, to be irreproachable, and bear favorable comparison with the human life of our Blessed Lord himself. But in secret, in trial and temptation, to so bear himself as to be tainted with guilt by no temptation, to conquer every suggestion of the tempter, would mark such an one as in his own person divine. Our Blessed Lord in His humanity was to pass through such stages of imperfectness as were entirely consistent with perfect holiness, and He must be perfected. "He was made perfect through suffering," as "He learned obedience by the things which He suffered."

So, too, our temptations are sent not merely to see if we will follow a high ideal—the Ideal Man (as the Unitarians teach that Christ was merely)—but to work our development and to perfect us in Christ, to try, to refine, to develop, to strengthen, to ennoble, to exalt us in Christ-likeness, to live Christ's life more and more until we come to the fulness of the stature of the perfect man in Christ Jesus.

III. The uses of Lent are, briefly, to give us a special time for the exercise of this life by way of self-training, aided by the Holy Spirit, and it is to be done by "retirement" so as to be with Christ "apart" from the world.

The world charges us that we Christians use this "retirement" of Lent as a season to recuperate our weakened forces after a year's gayety in the whirl of social pleasures, to be able to enter into them again more madly after Easter. But this is unjust, for it shows the base conception of religion as only an etherealized morality.

The real purpose of this retirement is to give us time for (a) prayer—calm, quiet prayer—with unhurried, devout meditation and searching, effective self-examination; (b) fasting—for learning to say No, for self-disci-

*To live is Christ, Phil. i: 21; Christ liveth in me, Gal. ii: 20; Life hid with Christ in God, Col. iii: 3; I in them, St. John xvii: 23; In Christ a new creature, II. Cor. v: 20.

pline, for self-denial, for self-consecration; (c) reparation—the devotion of our means, our time, our labor, for God's honor, for learning true alms-giving.

Personal Mention

The address of the Rev. Geo. B. Pratt is 68 Ogden ave., Chicago, Ill.

The Rev. John Henry Hopkins has resigned the position of first assistant at St. James' church, Chicago, to become rector of Trinity parish, Atchison, Kansas, commencing the first Sunday after Easter. Address Trinity rectory, 416 T. st., Atchison, Kan.

The Rev. H. M. G. Huff has resigned the rectorship of St. Thomas', Glassboro, and accepted the position of assistant minister of the church of the Epiphany, Philadelphia, the Rev. Thos. A. Tidball, D. D., rector.

The Rev. Thomas W. Haskins, having removed from Los Angeles to Monzana, requests mail for himself, and *The Coming Age*, and The Monzana Colony, be addressed "Monzana, Los Angeles county, California."

The Rev. R. E. Bennett has accepted the rectorship of St. George's, Lee, Mass.

The Chicago diocesan secretary of the Girls' Friendly Society is now Miss Kate S. Bishop, 820 W. Monroe st., Chicago.

All communications requiring the attention of the Standing Committee of the diocese of Arkansas will hereafter be addressed to the Rev. C. H. Lockwood, president, Helena, Arkansas.

The address of the Rev. Charles Westerman is White Hall, Philadelphia, Pa., and not Bridesburg, as is given in the Church Almanacs.

The Rev. W. J. Coidick has resigned the charge of St. Paul's chapel, Oshkosh, Wis., to take effect Easter Day. He continues the priest-in-charge of the missions at Menasha and Neenah.

Ordinations

At the Cathedral of SS. Peter and Paul, Chicago, on Friday, Feb. 17th, the Bishop of Chicago advanced to the sacred order of priesthood, the Rev. Messrs. Philip K. Hammond, Frederick D. Ward, and George Sherwood Whitney. They were presented in the order above by the Rev. W. J. Gold, S. T. D., the Rev. Theodore N. Morrison, and the Rev. George A. Whitney. The Bishop of Chicago delivered the ordination sermon.

At Calvary church, New York City, the Rev. Dr. H. Y. Satterlee, rector, a special ordination was held Friday morning, March 17th, when the Bishop of Kentucky ordained to the priesthood the Rev. G. S. Richards. The Rev. Dr. Geo. G. Field presented the candidate and united in the laying on of hands.

Official

MEMORIAL OF THE LATE BISHOP OF MASSACHUSETTS
Adopted pursuant to a Resolution of the Church Club of New York,
passed January 25, 1893

The Church Club in the diocese of New York, deeply sensible of the great loss which the Church and country have sustained in the death of the Rt. Rev. Phillips Brooks, D. D., late Bishop of Massachusetts, desires to pay its tribute to his memory.

It is not merely a conventional homage that we give to a man whom the English-speaking world knew as a great preacher. He ought to multitudes of men the knowledge of the might, power, and blessedness of the Gospel, performing his mission with unwearied zeal and self-devotion, and inculcating the truths of the Christian religion, by stirring eloquence, persuasive reasoning, child-like faith, and gentle love.

Recognized wherever the English language is spoken as in the fore-front of modern preachers, his remarkable influence for good was probably due even more to the wonderful grace and loveliness of his personal character, than to his unquestioned gifts of mind. In this one man, a trained intellect, an humble faith, were combined for the service of Almighty God, with a breadth and a tolerance which endeared him to all. Let us thank God that it was in the comprehensive Church of our love that he was permitted to show the way to a perfect life, and to set forth the spirit of the Gospel, which should draw all men into fellowship with Christ.

Such a man as Phillips Brooks enables the world to gain a faint idea of what it would be if all men were animated by the same spirit. His mission was faithfully fulfilled, and that the world is better for his having lived in it, thousands of his fellow-men, among whom are numbered the members of this club, will joyfully and thankfully attest.

Grant him, eternal rest, O Lord, and let perpetual light shine upon him. Amen.

JOHN H. COLE,
Secretary.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

STUART.—In Bedford, England, on Sunday, Feb. 19, 1893, Caroline Mercy, wife of Edward Stuart, and mother of Mrs. Jesse Higgins, of Baltimore.

MORRISON.—Entered into life eternal, at her residence, Collingwood, Frederick Co., Md., March 7th, Mrs. Mary Skinner Morrison, aged 90 years.

ROBERTS.—Entered into Paradise on the morning of March 10, 1893, the Rev. Edmund Roberts, assistant minister at the Memorial church of the Advocate, Philadelphia, in the 69th year of his age.

GREENLEAF.—Entered into rest, on Monday morning, March 13, at Savanna, Ill., Hon. Simon Greenleaf, in the 71st year of his age. A consistent Christian and loyal Churchman, his was a noble, unselfish life. Grant him, O Lord, eternal rest.

CLARKE.—Entered into rest, Mary Eliza Virginia Clarke (nee Stratton), at Louisville, Ky., Tuesday, March 15, 1893, in the 66th year of her age. Born in Richmond, Va., June 15, 1827.

"God's finger touched her and she slept."

MCCANDLESS.—At the rectory, Mt. Pleasant, Mich., on the 9th day of March, 1893, the Rev. George J. McCandless, rector of St. John's church. The funeral services were held in St. John's church, Saginaw, Mich., on Mid-Lent Sunday, the Rev. B. F. Matrau, of Englewood, Ill., officiating. Burial at Forest Lawn, Saginaw. "Always loyal to the Church, and faithful unto death."

Acknowledgements

The Rev. C. M. Hall acknowledges, with thanks, the following offerings for work at St. Barnabas' mission, Camden, N. J.: C. R. W. S. M., \$10; S. E. B., \$100; total, \$110. Still needed, \$180.

Appeals

THE undersigned, laboring among the widely scattered deaf-mutes of fifteen dioceses, needs money to meet increasing expenses. Rev. A. W. MANN, General Missionary, 89 Arlington street, Cleveland, Ohio.

A PRIEST, temporarily incapacitated through sickness and misfortune, asks for aid from the Church. Immediate need prompts this appeal. Address G., care of Rev. C. W. Leffingwell, LIVING CHURCH, Chicago.

ANY ONE having books, magazines, and papers to give away can send them to MISS DRAPER, Supt. of Nurses, Cook Co. Hospital, (Ills.) where such literature is much needed for the patients. Second-hand clothing will also be acceptable for convalescents.

THE Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions, earnestly appeals for offerings and donations on Palm Sunday, Good Friday, or Easter. Please send remittance to Wm. G. Danes, Treasurer, 68 E. 7th st., New York. WM. A. MATSON, Sec'y.

GETTYSBURG—the "battlefield Mecca" of our common country, to which during the year just closed over 100,000 visitors made patriotic pilgrimage—is, withal, truly missionary ground. The missionary in charge has been, for nearly five years, in a three-fold effort, trying to till it and strengthen it, viz. the mission work in the town, besides two very interesting and historic country stations, 10 and 15 miles distant, long neglected and forgotten, but now sought out and added; the completion of the "National Memorial church;" and, thirdly, the establishing and conduct of a school for girls.

The latter is doing an effectual work of influence for the Church; but for four years both missionary and school have had but temporary and shifting shelter. The necessity for better things, caused the venture last April to purchase a home for both under one roof. We need the moderate sum of \$300 to complete this purchase of \$2,500, and to meet our obligation on the 1st of April (prox).

Surely so good a cause, in a spot where the Church was unknown until long after the "famous battle," and where the native soil is slowly being broken, and still difficult to till for the Church, may, we trust, touch some religiously patriotic hearts to send us an Easter offering to aid us in our earnest and hopeful work.

T. P. EGE, Missionary.

APPEAL FOR ALL SAINTS', SAGINAW, MICH.

About two years ago, All Saints' church, Saginaw, was sold under the sheriff's hammer to liquidate a large indebtedness. The vestry applied to the Rev. Dr. Dean R. Babbitt, rector of St. John's church, Saginaw, to save their church. With consent of the Bishop, Dr. Babbitt superintended the raising of \$2,000; the church was bought in, and a mortgage of \$4,000 placed upon it. That mortgage which is now due, is in the hands of a Jewish banker. If the mortgage is not immediately raised, the parish will be extinguished. The building seats 500, is advantageously situated among 30,000 people on its side of the city, with only one other parish there, distant a mile and a half. It has ninety-one communicants, but they are poor and able to pay only current expenses. The parish is an important point for the Church to hold. Urgent appeal is made for immediate contributions, small or large. They may be sent to the Rev. Dr. Dean Richmond Babbitt, rector of St. John's church, Saginaw, or to Robert Hall, treasurer, First National Bank, Saginaw (E. S.) Mich.

The Rev. DEAN RICHMOND BABBITT,
Saginaw, Mich.

BISHOP'S INDORSEMENT

Diocese of MICHIGAN, DETROIT.

I earnestly recommend to the liberality of Church people the appeal of the Rev. Dr. Babbitt for help toward extinguishing the remaining indebtedness of All Saints' church, Saginaw.

THOS. F. DAVIES, Bishop of Michigan.

Jan. 7th, 1893.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small.

Sunday School Lenten Offering. The Sunday schools did nobly last Lent. If all move together this year from Ash Wednesday to Easter they can gather \$100,000. Every child should have a box or pyramid. They will be supplied on application to No. 22 Bible House, New York.

Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD D. D. General Secretary.

ST. MARY'S, MICADALE, NORTH CAROLINA.

A Church day-school has for six years past been conducted in connection with St. Mary's mission, Micadale, a remote valley in the mountains of Western North Carolina.

Through the kindness of the late Dr. Buel, the teacher has hitherto lived free of rent in a cottage near the chapel and school house. This property, consisting of a four-room house, a barn, several other out-buildings, and over thirty acres of land, well enclosed, is now offered to the Church for \$500. It is suitable for a teacher's home, or a parsonage. A cemetery is needed, and part of the ground could be used for "God's acre."

We are raising up in Western North Carolina a native ministry. In order, with the very limited means at command, to provide support, it is most important, now while land values are low, to secure small farms which will in some degree serve as endowments.

Please send contributions to Bishop Lyman or the priest-in-charge.

WM. STANLEY BARROWS,
Priest-in-charge.

I cordially commend the above, as securing the kind of help so important for us, and without such help, our great missionary work in the mountains is rendered much more difficult. I trust that Mr. Barrows' appeal may not be made in vain. Let all remittances be made to him, and they will be duly acknowledged.

THEODORE B. LYMAN,
Bishop of North Carolina.

Feb. 7th, 1893.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the repose of the souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

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Church and Parish

A LADY desires position in school or family as piano teacher. Address "K. D.," care of THE LIVING CHURCH.

A PRIEST, married, middle-aged, desires new parish after Easter. Address CLERICUS, care THE LIVING CHURCH.

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PRIEST—Twenty-nine years of age, married, good extempore preacher, some years' experience in missionary work, splendid reference, desires work in or about Chicago. Address ALPHA, care of THE LIVING CHURCH.

WANTED immediately, two men, in priest's orders, married preferred, to join the Alaska Mission. It is necessary that whoever goes shall be in robust health. It is imperative that the mission stations which the Church has established there shall be reinforced; and, since the annual vessels sail early in May, applications should be made without delay. This is a formal call from the Board for volunteers. Address THE REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

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Choir and Study

In the Garden

BY WM. B. CHISHOLM

Come thou with Me; it is a narrow way—
E'en have disciples fled—
If thou wouldst watch, if thou wouldst fast and pray,
If thou wouldst Kedron tread,

Come thou with Me; the olives in the gleam
Of sickly moon sway in the moaning wind;
Once thou hast crossed this slender thread of stream
All earth is left behind!

E'en as I bow beneath the agony
Of a sin-burdened world,
Lo! at My side shall angel legions be
With their bright wings unfurled.

Come thou with Me; 'tis meet that thou be here,
In Lenten faith and prayer;
A blessing blooms e'en in the bitter tear,
E'en in the world's despair.

Come thou with Me; soon shall be overpast
The evening's blackest frown;
After the night of bitter grief and fast,
After the cross, the crown!

Maundy Thursday, 1893.

Nothing is more perplexing or humiliating than the almost universal trend of college life. It is sad enough that its ancient and time-honored ideals of Christian scholarship and honorable emulations in professional life have given place to athletics and animalism, that the gymnasium and boating club, with foot-ball and base-ball, have distanced the recitation-hall, and the library, and the literary society. But it is inexpressibly disheartening when, year after year, the demonstration becomes clearer that what once proved, and always ought to prove, the most helpful period of a young man's life in preparation for a man's best work, has really degenerated into a perilous ordeal of temptations threatening both body and soul, with irreparable loss. Every conscientious, observing college graduate knows only too well the fierceness and persistency of this ordeal, under which the "reading man" becomes a reproach among his fellows as the inexorable penalty of fidelity to duty. The alternative is subjugation to the yoke of the athlete, or contempt; while the man who gathers the applause and honors of his fellows, wins them at the oar or in field games which have degenerated into brutal scrimmages, perilous to limb and life.

This perversion and degradation of college life is become epidemic. It rages most tyrannously in the great colleges, where luxury hastens the devastation. Colleges, traditionally religious in cult until within a generation, have demolished denominational and religious restraints, and come to vie with the would-be universities. This epidemic is peculiar to American college life. It is practically unknown in the great English universities. At Oxford and Cambridge, last year, we learned from college dignitaries and "fellows", that "hazing" was unknown, that the incoming "Freshmen" invariably found helpful and courteous friends in the "Sophomores", who had pleasure in opening up to the newcomers the routine duties and recreations of university life. Any "new man" who proves exceptionally obnoxious or bumptious is soon taught his proper bearings, and here interference and "disciplinary measures" end. Besides, the games and athletics do not thrust themselves upon or usurp the higher activities of the undergraduate. Scholarships and learning remain the dominant interests, to which everything else is subordinated. At home, that which is nominally "first" has come to be last, and the drawing popularity of our colleges has departed from the faculties and curriculum, and is sought for in the amplitude and management of the gymnasium and the record of the athletic clubs in intercollegiate contests, so that a victorious contest in rowing or foot-ball counts for more in swelling the new Freshman class than professorial or literary reputation.

As we intimated a little while ago that Dean Hoffman had acted very wisely in taking the young men of the General Theological Seminary to a service of liturgic exemplification and instruction, as recently at St. Agnes', New York, it has since occurred to us that this line of objective study might be profitably extended in very different directions. St. Agnes' is a very splendid edifice, enriched with more than the ordinary ritual and ceremonial appliances of our richest parishes, where such a choir is quite practical and lies in the proper order

and plane of relative expenditure. But these young men will, it is to be hoped, begin and not unlikely spend the larger portion of their ministerial life in much humbler fields of work. Here and there one among them may serve his diaconate in a great city church—rather a misfortune than otherwise—and so find himself in relation with an impressive and costly musical service. But most of them will begin and continue parish life in a very moderate and simple way. Where will Dean Hoffman school this majority in such practical liturgics as will most likely demand their hearty and intelligent co-operation? Certainly not in St. Agnes'; certainly not in the other great, richly-appointed city churches.

It is of the utmost importance that the seminarian should be able and instructed, and indeed willing, to begin at the beginning. He ought to be quite able to muster and organize a rudimental choir at a cross-roads, or back-woods, or mining, or lumber camp mission, and break it in to rudimental chanting and hymn singing. More than that, it may stand him in good turn if he be able "to raise a tune" alone, as "Mear," "Hebron," "Old Hundredth," "Nearer, my God, to Thee," and a dozen other tunes of universal currency, and do it well and heartily. The power to do this is a guaranty of success in many waste places, where success is to be had under any sacrifice. There is such a thing that young men may grow up too daintily, with high-fed notions of music and liturgics, and so find themselves, at ordination, disqualified for and hopelessly out of sympathy with rude, pioneer duty. It would be most helpful could these young men associate themselves with some of the many missions in New York, where a devoted worker in the Lord's vineyard must be willing and know how "to rough it". There are not a few "primary schools" of this sort where every soldierly postulant for the sacred commission should gladly learn hardness and inure himself to the severities of pioneer work.

Possibly nine-tenths of a young clergyman's failures in pastoral life are traceable to an ignorance or misapprehension of musical liturgics, and their prudent administration. If he enters a rural or "way-back" parish, fresh from the suggestions of St. Agnes, or "Old Trinity," and unfurnished with anything else, his discomfiture is a foregone conclusion. Without full knowledge and helpful sympathy with the humblest forms of evangelic work among plain, unschooled people, he is unfitted for the best work anywhere. One of the most disastrous results of our excessively elaborated musical services is the indifference, or, possibly contempt, for rudimental and even illiterate musical services which continually demand the sympathetic co-operation of refined and cultivated people, lay as well as clerical. There is a very great danger lest our city-bred seminarians become insensibly unsympathetic towards wayside, pioneer musical work. Even a rough, slumming campaign with the Salvation Army were infinitely better than the moribund degeneracy of a luxurious aestheticism. Happy and privileged, indeed, is that priest who, like the devoted preacher at the St. Agnes "exemplification" service, enters his suburban or village parish, marshals, educates, and enthuses his own vested choir so wisely and so lovingly that even warden and vestryman enter the vested ranks and vie with little children in the choral service of the sanctuary, without money and without price, singing heartily, with the spirit and the understanding. Why should not Dean Hoffman betake himself, with his zealous seminarians, out to Elizabeth, New Jersey, to the lovely parish of Christ church,—which the Dean himself established 40 years ago,—and study the practical work so heartily and successfully carried on by the Rev. H. H. Oberly? Not unlikely they could learn lessons even of greater profit from Mr. Oberly's choral work, than even from his masterly discourse at the "exemplification" service in St. Agnes.

The Junior Auxiliary Publishing Company of Connecticut, is made up of Churchwomen who have combined for the purpose of disseminating as widely as the funds that may be at their disposal will permit, a periodical series of popular articles, biographical, memorial, and historical, such as are likely to arouse and promote intelligent missionary zeal among the clergy and laity. Indeed, three separate series are already under way. I, "The Round Robin," or sketches of our

missions, in pamphlet form (10 numbers published and in preparation)—"Stories of Child Life in Mission Fields" and "Missions of the Church of England"; II, Soldier and Servant series—pioneers and founders of the Anglican and American Church; and III, a series of maps for Church workers, already projected. The writers contributing are: Bishops Williams, Doane, Nichols, Talbot, and Walker, Dr. Samuel Hart, Father Hall, the Rev. Messrs. Walker Gwynne, Melville K. Bailey, Henry Ferguson, and others. Among the subjects already presented are: Foreign and Colonial Missions (Anglican) in the 18th century, Missions in India, St. Columba and Iona, St. Aidan, Archbishop Theodore, Archbishop Cranmer, The English Bible and Prayer Book, John Keble and his Friends, and Pioneers and Founders of the Church in the United States. Among others on the editorial staff, are Mrs. H. G. Girard, vice-president of the Woman's Auxiliary, Misses Edith and Mary E. Beach, and Miss Lucy C. Jarvis. The work is managed with rare sagacity and economy, and advances as rapidly as the income permits. It commends itself not only to the children, but to all who understand the value and importance of training and directing the zeal and predilection of children into channels of regulated and systematic activity. The enterprise in its modest beginnings, has in mind the methods and purposes of the English S. P. G. and the S. P. C., in the distribution of an inexpensive but welcome literature that shall promote an intelligent interest in Church work in Churchly ways. The association needs and merits a general and generous co-operation, and contributions may be sent, with fullest confidence of a judicious use of them, to Miss Mary E. Beach, Lock Drawer 13, Hartford, Conn.

The silent, tranquil transference of the supreme authorities of the National Government from the recent administration to its successor, in obedience to the suffrages of the people, without disturbance or confusion, is in itself a sublime spectacle and event; the underlying patriotism of the whole people, supplying the best conceivable guaranty for the safeguard and perpetuity of our institutions. It is not to be wondered at that hundreds of thousands assemble at the national capital to witness the august ceremonies. But it is a matter of grave concern that such an event should prove the occasion of an unprecedented round of bacchanalian revelry and drunkenness. All the "great dailies" are agreed in this general account of the situation. Hundreds were prostrated under this disgraceful epidemic, and ambulances and private conveyances were overworked in the care and protection of the helpless and reckless. But the situation is explained when it is remembered that of this vast multitude of visitors, the larger part consisted of political "associations," and these, as is universally known, are for the most part recruited from the saloons which serve the purpose of filling the pockets of the "bosses" and district managers at the cost of their dupes, who are professional politicians, living upon the "spoils" of a successful campaign.

Magazines and Reviews

The Century has for a frontispiece an exquisite medallion portrait of the first Napoleon, an idealization eloquently suggesting the superlative genius of "the little Corsican." It is followed later by the most important paper in the number, a personal account of "Napoleon's Deportation to Elba," by Admiral Sir Thomas Ussher in command of the "Undaunted," from the little French seaport of St. Tropez in the south of France to the island kingdom where the Allies caged their mighty captive for a season. Since the publication of this number the editors have learned that the entire article appeared in a Dublin periodical full fifty years ago. Mr. Henry B. Fuller's "Westminster" with several fairly good illustrations, will interest many readers, but its manner is prosaic and chilly and constantly invites contrast with the picturesque soliloquies of Irving. Besides, Mr. Fuller fails to catch the deeper notes of significance in his theme; and his entire treatment is desultory and incoherent. Certainly well-read people will open their eyes when they read his comments on the music of the abbey: "Not that there exists any music absolutely fitting for a Gothic cathedral, since the two great arts (Gothic architecture and music) of Northern Europe were *four hundred years apart* (our italics) in the course of their development," thus betraying a glaring ignorance of facts which all educated readers are supposed to be conversant with. On the contrary, it is true that the great polyphonic school which is the normal cathedral school of liturgic music, matured and culminated contemporaneously with the middle, decorated, and perpendicular Gothic architec-

ure, while the early and middle Anglican schools of music grew logically and artistically out of the continental polyphonic art. Indeed the "wig music," as he contemptuously styles the music of Handel and Haydn, was in no sense cathedral music, and has absolutely no historic or æsthetic relation with the cathedrals or the art culture from which they sprang. Such an example of ignorance in high places is not to be winked at, and on the editorial staff of *The Century*, "some one has blundered," or slept while studying the "copy." Mr. E. H. Krehbiel contributes a valuable study of the eminent French composer, St. Saens, who has arranged to attend the Columbian Exposition. While expressing our acknowledgments for the learning and painstaking character of his monograph, we cannot by any means accept Mr. Krehbiel's judgment when he places St. Saens at the head of living composers, with the possible exception of Brahms; Dvorak, Brahms, Gounod, Max Bruch, and others, will occur as challenging this arbitrary decision.

The Review of Reviews gives its usual succinct and admirably condensed resume of biographical matter and public occurrences, which from month to month enrich it, as it presents "The Progress of the World." Such an epitome has a permanent and great value. It presents two characterizations of the late Bishop Brooks: I, "An English Estimate and Tribute," by the Ven. Archdeacon Farrar, a devoted and enthusiastic friend, and this must remain, as it unquestionably will, as the ablest and most touching of all elegiac memorials of the late Bishop; and II, "His Power and Method as a Preacher," by President Charles F. Thwing, covers altogether different ground, and with less ability and a feebleness of comprehension. The teacher and scholar will find special interest in "A Royal Road to Learn Languages, the Result of Six Months' Experiment." Mr. Stead, the editor and proprietor, has made this experiment in his own family, of his three sons, aged 18, 17, and 15, for one class, and a second, of a girl and a boy, aged 13 and 9. A detailed account of the results, very carefully specialized, is presented in Mr. Stead's report. Endorsed by the testimony of several accomplished linguist-examiners, it proves beyond question that the average learner will gain a better practical and colloquial mastery of the French language in six months under this new system introduced by Mr. Gouin, than during years of labor under the old conventional methods. *The Review* is rich in carefully-digested studies of contemporaneous literature.

The New England Magazine excels most of its illustrated contemporaries in the high average excellence of its articles and the small percentage of its trivialities. It does not confine itself to any provincialism of management or editorial selection. While steadily true in its illustrations of New England history and institutions, it moves towards all points of the sociologic compass where fresh and wholesome pasturage invites. This has become an increasing perplexity for our many illustrated monthlies, since all the highways, and not a few of the byways, of literary adventure, are become commonplace and barren of novelties. The opening article is a well-written reminiscence of the 250th anniversary day in Plymouth in 1878, when Dean Stanley and Dr. Phillips Brooks were among the principal guests. Mr. George E. Ellis, the writer, gives a felicitous and graceful commemoration of these distinguished guests, with a fine infusion of other interesting personalities. A very beautiful portrait of Dean Stanley serves as frontispiece. Equally interesting is a well-considered paper by Daniel B. Frankenberger on "The University of Wisconsin," presenting in a readable and picturesque way the founding, growth, and subsequent development of that splendid institution, which, together with the University of Michigan, has given many needed and timely lessons to faculties and corporations of older educational institutions in the East. That community is favored indeed which provides a free tuition under such admirable auspices to its own sons and daughters, with a charge of only \$6 a term for non-resident students. Under such a supreme attraction, the city of Madison should speedily quadruple its population.

The Comments at the Cross. Six Lent Sermons. By Cameron Mann, rector of Grace church, Kansas City, Mo. New York: Thomas Whittaker. Pp. 121. Price, 60 cents.

While there is an abundance of pulpit literature on the subject of the Seven Words spoken by the Redeemer from His Cross, we cannot recall any book whose subject is the same that the Rev. Cameron Mann has chosen, the comments of those who witnessed the precious death of Him who hung thereon. He treats first of the six comments which are recorded in the Holy Gospels: the comments of Indifference, Hatred, Despair, Faith, Superstition, and of Thought ("Truly this Man was a Son of God"); and the seventh and last is the comment of Love, in which the persons are considered of the Lord's Mother, the two Marys, and the disciple whom He loved. The author of these brief sermons shows much keenness of analysis and spirituality of thought in the treatment of his seven subjects.

Abraham Lincoln. By Chas. Carleton Coffin, author of "The Boys of '76," "Drum-Beat of the Nation," etc. Illustrated. New York: Harper Bros. Pp. 542. Price, \$3.

It would be faint praise to say that this is a very readable book; there is a brightness about the narrative brimful of anecdotes and racy sayings, and a finished charm to the literary style, that renders it fascinating reading for old and young. The reader lays down the book with the feeling that

he has become personally acquainted with the great, true-hearted Lincoln, in a very familiar, pleasant way. The illustrations and portraits are good, and the references are valuable to the student of history. Mr. Coffin is a discriminating writer, and this historical sketch of the life and times of Lincoln cannot fail to be popular.

Socialism from Genesis to Revelations. By Rev. F. M. Sprague. Boston: Lee & Shepard. Price, \$1.75.

This book is a presentation, as the author explains, of the "claims of Socialism from a thoroughly democratic and American standpoint." Socialism is defined and compared with the various other systems. It is claimed to be identical with Christianity. Reforms proposed by other theorists are merely means to an end—Socialism, and cannot of themselves remedy the social and industrial evils which exist. Moderate methods are advocated to bring about the change. Religion, education, and the ballot are the weapons, while the violent methods and wild utterances of many rash socialists are condemned. The work is a clear and simple exposition of the arguments for and against Socialism. The socialist side is fairly laid before the reader, but on the other hand, the author quotes Prof. R. T. Ely as saying that industries owned and controlled by government at present, prove all that socialists claim. Prof. Ely expressly speaks of what he calls "natural monopolies", and makes a distinction between them and those industries which are not natural monopolies. This distinction the author ignores, leaving the impression that Prof. Ely includes all industries. This is an example of the socialistic way of ignoring details, which, according to the author, do not enter into their consideration, but nevertheless, is an omission that weakens their cause.

The Word and the Book. By S. H. Buchanan, D.D., professor of Bible Study, Arkansas Cumberland College, Clarksville, Arkansas. With introduction by Rev. W. G. Miller, M.D., pastor of First Methodist Episcopal church, S. Memphis, Tenn. Published by the author, 1892.

This is a highly ingenious attempt to reconcile the historical portions of Genesis with the latest results of scientific research—the testimony of the world with that of the Book. There is much in the volume which is worth careful study, and the writer is plainly a close student and reasoner; but we have two criticisms to make. In the first place, our author writes like a pioneer—as if no one had pursued his particular line of thought before. As we have said, his work is ingenious, but it is not altogether original. In the second place, our author goes too far, we think, in his attempt to show a harmony in minute details between the Bible and science. Natural science is in its infancy, and many of its so-called results are likely to be modified by and by. The apologist who is too eager to make an exact harmony in details is likely to commit himself to interpretations (not necessary) of Genesis which will be in conflict with more mature scientific conclusions. It is more prudent to content one's self with a demonstration that the broad outlines of the Biblical narrative remain unimpeached by the conclusions of contemporary scientists. There is such a thing as attaching too much importance to this department of apologetics. The Bible is not a scientific manual, and as Peter Lombard says somewhere, the writers of the Bible were not inspired to give us information about natural things, which lie within the limits of our natural powers of investigation, but to reveal to us supernatural verities not otherwise discoverable. We commend the book to thoughtful readers.

Louis Agassiz, his Life and Work. By Charles Frederic Holder, LL.D. New York: G. P. Putnam's Sons. 1893, Pp 327. Price \$1.50.

This sketch of the salient points in the life of Louis Agassiz is the second in the "Leaders in Science" series, and if the rest of the series is as interesting as this volume, the publishers are to be congratulated on their undertaking. Mr. Holder, who seems to have had special opportunities for knowing the subject of his biography, has given us the picture of the great man who marked the beginning of a new epoch in natural science, drawn by an appreciative and loving hand. He brings clearly before us the personality of the illustrious teacher, investigator, and scientist, his indomitable purpose, his industry, his acuteness of observation, his tireless labors, his love for science and his devotion to the dissemination of knowledge. He tells us of his boyish career, his triumphs at college, and takes us with him upon the glacier, into the forests of Brazil, on the coast survey and around the Horn, and reveals to us the realization of Agassiz's dream at Penikese. Not the least interesting chapter is the one on his "religious belief" in which he stands first as the great theistic philosopher of the scientific world of our day, who believed that God was existent in nature, tracing the evidences of the Creator's design in every animate and inanimate object, and contesting to the last the modern evolutionary theory of Darwin. We commend this book to our younger readers who will be captivated by the story of this hero's life and by the charm of the style of him who tells the story, confident that they will be stirred to emulate the lessons this life presents. The volume is richly and copiously illustrated, and the list of Agassiz's principal works covering twenty-eight pages, is a striking evidence of the tireless industry of this warm-hearted, gentle-spirited, patient student of the book of nature.

The Acts of the Apostles. By the Rev. G. T. Stokes, D.D. Vol. II. New York: A. C. Armstrong & Son.

We were able to speak of the first volume of Dr. Stokes' work as a contribution of real value to the study of a book

which must ever be read with singular interest by the Christian student, containing as it does, in however brief and fragmentary form, the *origines Ecclesie*. The first volume of the present commentary included only six chapters of the Acts, while the second covers the whole of the remaining twenty-two. The author explains this apparent disproportion by reminding us that a great part of the ground of these chapters is covered by the account of the life and labors of St. Paul, which several well-known works, one or all of which ought to be in every student's hands, have elucidated so fully that he had nothing fresh to offer. This is modestly said, and we assure the reader that if the matter is not fresh in itself, it is nevertheless presented in a fresh and forcible way quite worthy of the author's high reputation. The limitations of the "Expositor's Bible", of which this book is a part, exclude lengthy discussion of critical theories. The author in his preface refers to "the endless theories supplied by German ingenuity to explain what seems to us the plainest matter of fact, demanding no explanation whatsoever," and quotes from Dr. Salmon's "Introduction to the New Testament" an interesting case in point.

There are many special discussions of interest in these pages in which reference is made to phases of religious thought as they exist around us at the present day. Thus we have a very clear exposition of the word "saints", first used to designate "the ordinary followers of Christ" in Acts ix: 10, 11, in opposition to the interpretation insisted upon in certain Calvinistic circles. Doctrines of conversion are dealt with in connection with the conversion of St. Paul and the subsequent command: "Arise and be baptized and wash away thy sins." "These words," the author remarks, "sound startling to one accustomed to identify the washing away of sin with faith, and yet there they stand, and no method of exegesis will avail to make them say anything else than this, that Baptism was for Saul the washing away of sin, so that if he did not accept Baptism his sins would not have been washed away." "Baptism is the door of entry into the covenant of grace, and till men humbly enter within the door they do not exercise true faith." The explanation of St. Paul's retirement into Arabia, which is probably here the Siniatic desert, and the considerations presented on that head are most satisfactory. It is strange that so many of the ancient commentators should have supposed that he went to preach to the Arabians.

There is an interesting and convincing discussion (pp. 133-138) of the reason why "overwhelming evidence" was not given of the resurrection of our Lord to the people generally, and especially to the Scribes and Pharisees. But it would carry us too far to attempt to indicate the numerous passages of interest which we have marked. Of course, we can hardly fail to find in so large a book by so frank a writer some points in which we cannot quite agree. For example, we think that in his zeal to defend the admission of the laity to Church councils, he has laid himself open to the charge of special pleading. Again, in commenting on the quarrel between St. Paul and Barnabas, it is at least doubtful whether "St. Paul was thoroughly right." The sequel of the history might rather be taken to indicate that Barnabas was right in his judgment of the character of St. Mark. We should certainly hesitate to say on such slender evidence that "Barnabas, in plain language, wished to perpetrate a job in favor of a member of his family." Such language is a blemish in so careful and scholarly a book. It is a strange perversion of speech to describe as a "job" the attempt to obtain for a young man an appointment upon a missionary staff, without salary or hope of fame, and in a field where nothing was more certain than that "perils of robbers," "perils of the heathen," "perils in the city," "perils in the wilderness," awaited the adventurers, together with "weariness and painfulness, watchings often, hunger and thirst, fastings often, cold and nakedness", not to speak of the probability of stripes, rods, and stoning. We confess to a strong feeling of sympathy for the unfortunate young man, who, because he had once shown a faint heart, now had his humble offering of penitence and self-devotion scornfully refused. It is a comfort to know that St. Paul came to him know better at a later period. But we have already allowed ourselves to dwell too long upon special points in a book which we can warmly recommend as a most useful companion to the study of the Acts of the Apostles.

We note the issue, by Mr. Whittaker, of a second edition of Dr. Holland's unique paper on "The Philosophy of the Real Presence," a paper praised by scholars as widely apart in theology as David Swing and the late John Henry Hopkins.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

D. APPLETON & Co.
Why Not, and Why. Short Studies in Churchmanship. By the Rev. Wm. Dudley Powers. Second edition. Paper covers.

FLEMING H. REVELL Co.
Thoroughness. Talks to Young Men. By Thain Davidson, D.D. 50 cents.

Moses. The Servant of God. By F. B. Meyer, B.A.

JOHN D. WATTLE, Philadelphia.
The Blood Covenant. A Primitive Rite and its Bearings on Scripture. By H. Clay Trumbull. Second edition, with a Supplement. \$2.00.

The Household

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

(Copyright, 1893)

CHAPTER XII.

—“One's friends' little ways are not therefore absurd because one does not happen to be used to them.”

“Here ye be, at hum, an' ye'll find Mrs. Jenkins one of the most comfortablist folk to live with, ye ever see.

The old gig had stopped before a rather small, but neat-looking cottage. It was certainly neat when compared to the shanties which they had just passed.

A woman with an exceedingly good-natured face, was coming forward to meet Mysie. She enlarged upon how glad they were to have her come, as they passed into the little sitting-room, which had rather a bright appearance from the gay rag-carpet to the gaudy advertisement cards on the wall.

“I s'pose you don't mind havin' a room long with Neal. She's an awful still sleeper, and don't snore much; and when she does, you can just punch her.”

And Mysie found herself in the room she was now to occupy. And her strange new life was begun.

Strange and new it was, indeed. She found Mrs. Jenkins had many queer ways. “Anything for comfort and convenience,” was her motto, and she lived up to it.

As, for example: when, after a longer period than it would be pleasant to mention, Mysie requested to have clean towels, Mrs. Jenkin's good-natured reply was: “I was just thinkin' I'd better be washin' one for you next week. I'll try to mind to put it in the wash.”

Mr. Jenkins was a farmer, leastwise, that is what he called himself, and he managed to raise vegetables enough for the family, and a few to peddle. He had a young Swedish lad to assist him, of bright complexion and colorless hair, who was, to say the least, a remarkable specimen of humanity, and bore the still more remarkable name, Emanuel. Mysie would have been amused at the queer creature, if it were not that she soon grew to look upon him as a personal enemy. For bashfulness, or some other reason, he always came late to his meals, and as the family toilet and dining room were one, poor Mysie, hot and tired, trying to eat a most unappetizing meal, would find Emanuel's toilet scarcely a tonic. She tried coming late, but it was of no use, and she never once, during her stay with Mrs. Jenkins, missed Emanuel's performances. Mysie soon made up her mind, that no place in the whole wide world held such remarkable people as Percosset. Her pupils were Danes, Swedes, Germans, or Irish. One-third of the children could neither speak nor understand the English language; and that made the work both slow and difficult. There was constant trouble between parents and children. But whatever came up, Mr. Braynard, poor, ignorant old man as he was, was always loyal to the “school missus,” as he called Mysie. Mysie possessed that rare and blessed gift of winning the love and countenance of her pupils to a remarkable degree. She was able to keep order, even among those rough children, and she seldom resorted to severe punishment. And so many of the people were inclined to think, because they heard no complaints about beatings, the new teacher was entirely too easy.

Though the work was very hard, Mysie was fond of it, and her life about this

time was thrown among so many funny people. They furnished her with much amusement, as she was blessed with a keen sense of humor.

“Well, good evenin', Miss. I came to call on you. I don't generally call on the Percosset teachers; but I'm sure, you look to be more my sort, and you showed yourself to be a lady t'other day, when them big boys of yours helped themselves out of my orchard. And when I just started off down to the school, to give you a good bit of my mind, why, there comes them boys, fetchin' back the apples, and they sa'd, as how the teacher had sent 'em back. Well, I just had to sot down where I was, and spectate them boys. Why, such an unsuspectin', astonishable thing never happened in Percosset before. Why, the inhabitants of this place seems to 'steem Peg Cooper's things as though they belonged to them all. There ain't a boy hereabouts whatever, thinks of passin' my orchard or garden, without just takin' what they likes best. Well, you know, since Guy used to have fits, and then took the amonia and died, and was my brother, ye know, and used to chase them boys, there hain't been nobody to chase 'em. In vain I remonstrate with 'em, and teach 'em more'n their mothers ever think of tellin' 'em, and all they do is grimacin' all the time I'm tellin' 'em such wise things. They haven't no soul to appreciate higher things, ye know, and few of 'em's got as much sense as a pussy cat. But, poor thing, what's the use of tellin' you that? I warrant ye've had more chance than ye care to find that out. Well, here's a basket of them apples you saved. I kereditated a grateful and generosity spirit, and there's nothin' more health-givin' than apples, when they're used for eatin'.”

Mysie had been sitting in her little room preparing her lessons for the next day, and, on opening the door in answer to a knock, she received this volley, without a second's pause. And when it was over, she had only breath left to remark, that Miss Cooper was very kind. She hoped she would come in and take a seat, and mentally, she wondered, whether it was the fits or the “amonia” that made Guy her brother. And then the patent steam-talker had started again, and was saying, half indignantly: “Not Miss Cooper, missus, if you please. To me it seems nigh impossible, that any one, who seems as bright as you be, with as much mental calender, shouldn't have known about me, when my residence is in such close proximity to the one in which you abide. I live down here'n Percosset, 'cause Guy bought the place here, but I don't never assemble among these people, and I see you're not like 'em any more'n I am. And that's just why I came to call, and I should be pleased to see ye when you come to me. I live alone, but I never thought of bein' afraid. Why, I don't fear man nor beast, nor I don't fear night nor day. If I get sick, why, I get well again, and I don't get made worse with a lot of folks and gimcrack doctors, and if anything happens, why, I just ring the dinner bell outer the window to let folks know, for they're too stupid to find things out for themselves.”

The word “gimcrack doctors” brought Mysie's own experience to her mind, and she wondered if Mrs. Cooper would call Dr. White by that horribly undignified name. And somehow, the memory of Dr. White crowded everything else out of Mysie's mind. And though Mrs. Cooper rattled on, and Mysie smiled and nodded, she did not really hear one word.

This was only the beginning of Mrs. Cooper's friendship. Scarcely a day passed

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that some proof of her admiration for the new teacher was not shown.

The pupils increased steadily, so, of course, did Mysie's work.

One day, after she had been teaching for several weeks, the Board of Education visited the school in a body. It was a day of great excitement to Mysie. She had had such a bright, encouraging letter from Sister Aime. For her sake, as well as her own, she was anxious to make her work a success.

Mr. Braynard, Mr. Gould, the old village doctor, and two of the foremen in the factories, represented the Board. And Mysie, flushed with excitement, looked as pretty as a picture, moved about her work, showing off her little pupils to the evident satisfaction of the Board, especially Horace Braynard, who grunted and clapped to express his approbation.

All was going smoothly, when there was a slight commotion outside the door, and a child's voice, loud and clear, calling: “You shan't! you shan't! Robin or Blanche! You shan't kiss her, she's my friend. She was your governess, but she's my friend. You shan't kiss her first! You shan't kiss her at all!”

Then there came, evidently, some remonstrances in a lower tone. Then again, the shrill voice shrieked: “Hush! hush! Hush, I tell you! Hush immediately! I'll bite you, Robin! I'll pinch you, Blanche! I'll kill you, grandma, if you speak again!”

Horace Braynard opened the door cautiously, and there, in the little entry, stood

Blanche and Robin terrified and ashamed, and Mrs. Tucker looking the personification of meekness, while her little darling granddaughter was thumping and kicking her, still vehemently shrieking: “Hush! Hush!”

Mysie went forward, remembering Follet's words, that when Mrs. Tucker came, there would surely be a circus. The well-regulated little school was all of a sudden thrown into as much disorder as if a menagerie had arrived.

Mysie always had a wonderful way of soothing children. She picked the little fury up in her arms and said gently, but firmly: “If you do not stop this noise, I shall have to carry you out in the yard.”

The child looked at her a moment, seeing that she was perfectly in earnest, and though gentle, was quite decided; she subsided immediately, and consented to sit on the corner of the wooden form, away from every one else, and watch the children's exercises.

School was at last over. The children had gone, so had the members of the Board, and yet Mrs. Tucker lingered, though the Johnson carriage was waiting outside.

After some commonplace remarks about the school, she leant across and whispered to Mysie: “I don't just know what to do. I am afraid Darling will not go back with me. Mr. Johnston spoke quite sharply to her about these nervous attacks which the poor child has almost daily. I promised her everything, if she would only be good to-day. But, as you see, she could

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not help it, and I am dreadfully afraid we shall have another scene."

Before Mysie had a chance to reply, a voice from the corner of the room shrieked out: "I shan't go! I shan't ever, ever go! So, just hush! Hush! Hush! Hush!!!"

"But where are you going then," Mysie asked, "if you are not going home with Blanche and Robin?"

"I'm not goin'! They hate me. Everyone hates me, and thinks me bad. Susan said I was the devil's child. But I don't want to be good, and I won't go. So there now! Hush! Hush!! Hush!!!"

"You certainly act like the devil's child, my dear. I feel that you are possessed of an evil spirit, like we read of in olden times, and it is to be my daily cross to bear with you. Everyone says, Miss Mysie, that I should give her up, or send her to school. But no one else would have the patience with, or know how to bring her up, as I do," Mrs. Tucker said meekly."

Mysie looked pityingly down into the tiny white face, with its sad lines of care and unhappiness. There was something about those great blue eyes, with their depths of sympathy, that acted upon the child like a magnet. She had been sitting on the low wooden form, the very picture of defiance. In a moment she sprang down, sobbing, "I will stay with you. I will too," as she hid her face in Mysie's skirt. How it happened, Mysie never quite knew, but Mrs. Tucker announced that Mrs. Jenkins had a room she could give her for a few days, and that she and Darling would stay there. Even Neal had come to escort them, and Mysie stayed behind for a few quiet moments with Robin and Blanche. As she was helping them into the carriage, a shrill voice, that she instantly recognized, cried out: "I knowed she wouldn't come back, arter I hearn Mr. Johnston agivin' it to her about the way she was afetchin' up that young un. So I walked 'long over here, fer I knowed Martin wouldn't amind fer ter give me a lift back. Fer I want ter speak a bit to ye, Miss Mousie," and Follet sat down on the school steps, and mopped his face and head well with his red handkerchief.

As Martin said he could not wait another minute, Follet continued rapidly: "There's a doctor come to Madison, what I've bin aworkin' for. I telled him about ye, an' he says he was adeown ter the war along with yer par, he reckons. So if you'll send him the time he went, the time he got wounded, he'll see if he can't git ye yer penny from the government."

As Martin cracked his whip, he called out: "It's ter Dr. Hall, now, Miss Mousie, don't ye forgit, don't ye forgit."

(To be continued)

The Monastery and School of Bec

XIII.—EARLY CHURCH HISTORY

BY K. F. I.

Lanfranc was not, like Anselm, a bold and original thinker, but he was a faithful and painstaking student and inspiring teacher. Had he not created the school of Bec, Anselm could hardly have had in Normandy the intellectual training and great powers demanded. Lanfranc well versed in the Latin fathers, and teaching and writings based upon the foundation for the work of the men in later times. He was also a student and expounder of St. Augustine's theories. To quote again from the life of these two men together: "Lanfranc was a man of great genius. Anselm was an

original thinker of extraordinary daring and subtlety. But the two men had high aims in common; they knew what they meant, and they understood each other's varied capacities for their common task. They found themselves among a race of men of singular energy and great ambition, but at a very low level of knowledge, and with a very low standard of morality; illiterate undisciplined, lawless. To educate and reform, to awaken the Normans to the interest of letters and the idea of duty, to kindle the desire to learn and think, and to purify and elevate the aims of life, were the double object of both Lanfranc and Anselm, the key to their unwearied zeal to re-organize and inspire fresh vigor into the monastic system which was the instrument which they found ready to their hand. Opposite as they were in character, and working in different lines, the great purpose which they had so sincerely at heart bound them together."

Bec was a Benedictine monastery, and when Lanfranc remodeled the English convents he followed the rule of his own early home. But his wisdom advised such changes and modifications in applying as the circumstances of each house demanded. We can quite minutely follow the daily life in Bec when Herlwin, Lanfranc, and Anselm ruled and studied there. The routine was the same in most Norman and English monasteries. We must not associate the idea of seclusion with these great foundations. The life was one lived much in public. Men continually went and came on various errands. From within were sent forth to neighboring villages the almoner, the teacher, the priest, to minister to the souls and bodies of the poor. To its shelter came the travelling brother with news from the nearest city, or perchance from the army or the court; the pulmer with store of wonderful tales from distant lands; even the merchant with jewels and rich stuffs to sell the brethren for altar hangings, banners, and vestments. Among the monks we find the chronicles of the deeds of glory and of shame which make up the history of the times. They picked up their information from all sorts and conditions of men, and to do this they must have kept both eyes and ears open.

The neighboring abbey of St. Evroul was the home of Orderic the Chronicler, who has left us a lively picture of the times. To his vivid pages we owe much of our knowledge of men and manners in castle as well as convent, in secret council chamber and on the field of battle. This public life was led in the cloister where the monks read, wrote, studied, talked, entertained strangers, and where even some of the services intended for outsiders were held. Orderic quaintly tells us how the cold got into his fingers and prevented him from finishing his writing, which he laid by till the winter's frost should be over and spring sunshine come again. The services for the day ruled everything in the monastery. The offices for the hours, the daily masses, had to be said at their appointed times, and around these as their center circled all the other duties. Refreshment was taken twice a day, except during fasts, and even then there was indulgence for the sick and the children, and the cellarer was particularly recommended to look after their comfort. Every day the brethren assembled in the chapter house, and there transacted their private business. If any brother had failed in his duty, he was here accused, and had to listen meekly to his accuser, and then submit penitently to be scourged before them all with greater or less severity, as the case might be. For more serious

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offences isolation from their brethren, or even imprisonment was the penalty. Every year at the beginning of Lent the librarian laid all the books on a carpet except those that had been given out to the monks a year before. He then read out the names of the brethren, and each one as he answered returned the volume he had been given to read the past year. If a brother had failed to read his book he prostrated himself, declared his fault, and asked for pardon. Then the books were given out to each monk for the year. The cantor arranged the music for the services, the chamberlain the dress of the brethren and orderly arrangement of the services, the cellarer attended to the housekeeping. The sacristan among other duties paid special attention to preparing the bread for the Holy Eucharist. He was to choose the grains of corn—to watch the grinding so that nothing unworthy should mingle with it—and to see that it was kneaded and baked on iron while hymns and chants were sung.

When death was drawing near to one of the brethren, the rest were summoned to his chamber, and when they heard the call they left everything to come, repeating the Nicene Creed as they ran. The dying man confessed his faults, received forgiveness and the kiss of peace from each of the brethren, and in his turn forgave them. Then the Viaticum was administered. As the last moment drew near, a hair cloth was spread, ashes were scattered over it in the form of a cross, and the dying man was laid upon it, and until his soul passed away, litanies and prayers and psalms arose continually about him. On his death a form of absolution was written and laid upon his heart, torches were extinguished, bells tolled, and he was laid to rest in his grave.

The life of a monk where the rule was

carried out to any extent, a constant discipline. This, in an age when lawless indulgence prevailed. They bore witness to the truth, to the body, owed obedience to a higher law than that of his senses and passions, that in subjecting these to the rule of God's commandments in self-denial and in self-control, lay a truer happiness than in any life of ease and pleasure. This truth the religious house, the religious life, brought constantly before men. As in a picture, they could note the contrast between charity, devotion, and sacrifice on the one hand, great godlessness and oppression on the other. Men needed the object lesson brought home to them strongly in that age; the day had not yet dawned when the home might be equally the school of high teaching, pure example, noblest ideals. Granted that many monks disgraced their high profession by laziness, greediness, and worse; that many convents and monasteries fell away from their first noble profession and mocked their founders' holy purpose, the tares will always in this world grow among the wheat, the real will always fall sadly short of the ideal. Though these noble foundations did their work as all earthly work is done, imperfectly, with many failures and shortcomings, they held up a noble standard of worship, of labor, of sacrifice. They sheltered learning, they preserved treasures of knowledge for all time; above all, they were the training school of the best and greatest of their day and generation. They gave us saint and scholar, they nurtured in the fear of God the men who, in court and council-chamber, in Church and State, controlled the destinies of nations; who labored, and toiled, and prayed, who bought for us the liberty of the Church and the freedom of the people.

The Children's Hour

What the Boys Did

BY VIRGINIA CASTLEMAN

It was the week after Thanksgiving that the boys met to start their guild.

Of course they must have a president, and who could it be but Miss Julia? She had proposed to them to form a society of their own and was always interested in their plans. At the first meeting only three boys were present, John Daley and two of the younger boys who belonged to the Sunday school. But everything must have a beginning, and these three put down their names for five cents a month toward the treasury of St. Timothy's Guild. Egan George Roy, who had not yet learned to write more than a few letters, tried hard to put down his name so that it could be easily read. At the next meeting Ralph came and brought his two little brothers, Paul and Hansel, with him. They all promised to come regularly, and some of them were faithful, but one or two, sad to say, did not remember the promise.

What a glorious thing it is for a boy always to keep his word! Then you may be sure he will grow up to be an honest man, one will trust and honor. He was in earnest, however, and he came regularly to the weekly meetings. He tried to stir others up to join the list of names grew longer and longer were twelve in all. They were naturally to work, and in order to save a few pennies, they ran errands, sold wood, and did many other things which boys can do. They adopted the motto of the Ministering Children's League: "No day without a deed to crown it." Even the youngest boy could say that simply because they learned, too, the sweet lessons of the League, the same as the boys used.

There is no part of the world better adapted by all that nature can do, for comfortable rural homes, than is California. That this phase of life has not more rapidly developed is chiefly attributable to the fact that so large a portion of the parts of the State where permanent settlements were first founded, was distributed in immense Spanish grants, making large holdings, whose owners were averse to selling any of their possessions. The "Whirligig of Time" that makes all things even, has greatly changed this feature. These tracts are now being subdivided and sold, and a home-seeker will find no difficulty in obtaining at a reasonable outlay, a place that must satisfy the most exacting. It is sometimes said that to live in California one must be wealthy. On the contrary, there is no other place where a family of moderate means can make a living more easily, or where they can enjoy one-half the luxuries that are within their reach in California. It certainly is not wise for a family to land there with nothing ahead. One who has not been thrifty enough to accumulate a little in other places would hardly succeed there. But little capital, however, is required. A small tract of land, ten or twenty acres, is ample; a few acres in vineyard and a few in orchard, both carefully selected in regard to varieties, and in from three to five years there is assured an annual income of \$1,500 to \$2,000. The work should, and can, be done all within the family, and this income will therefore be nearly all net. Expensive buildings are not necessary, as the weather is always mild, life in the open air being entirely agreeable for ten months of the year.

During the time the orchard is coming into bearing, enough can be raised between the trees to furnish a family with subsistence, and as there is no fruit crop to harvest on the home place, there is time, as there is always opportunity, for those who choose, to find pleasant and remunerative labor upon places already in bearing, and this may add materially to the income.

Almost the entire coast range of mountains, especially from San Francisco to near Monterey, with the adjacent foot hills, is admirably adapted to home-making in this way. The soil is fertile and well-watered, the climate all one can ask, and land in abundance can be had at a low price and on easy terms. For information as to this locality, and how it is reached, call upon or address the following named officers of the Southern Pacific Company.

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music at St. Timothy's Sunday school had wonderfully improved. It was in the Lenten season that the boys undertook this special work, for they wanted in some way to show their gratitude to their dear Saviour for His great gift of Himself to the world. They tried to remember, too, to sing heartily "as to the Lord," not seeking the praise of men.

They pledged themselves to attend, as often as possible, the Lenten services, and to try to bring others with them. It followed that some fathers and older brothers, seeing the enthusiasm of the boys, were shamed to greater zeal.

It was Roland Hill who came running down Grace street one afternoon toward the close of Lent. His cheeks were flushed and his eyes sparkled as he hailed Ralph walking just ahead.

"I say, Ralph, they've come."
"What's come?"
"Oh, the hymnal boards!"
"Who said so?"
"Mr. Levering just told me."
"Won't it be splendid to have them up next Sunday? We won't wait for Easter Day, he says."

"There's John now! I do hope all the guild boys will be on hand to-day."

Palm Sunday was beautiful and mild that spring. At the Sunday school services the Young Sowers and the boys of St. Timothy's Guild beheld with glad faces their offering in its place beside the chancel. As they joined in singing the well-known hymn, "In the vineyard of our Father," Mr. Levering watched with interest their earnest faces, and uttered a heartfelt Amen to the closing words:

Steadfast, then, in our endeavor,
Heavenly Father, may we be,
And forever, and forever,
We will give the praise to Thee;
Alleluia!
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Financial News

The financial world is still in an unsettled condition. Most of the railway shares have suffered in value, and there seems little likelihood of a change for the better for some time to come. The railroads entering Chicago anticipate serious labor troubles this spring, in which event all the trunk lines in the country will be or less affected, and this menace together with the general scarcity of money, tends to dishearten both speculators and investors. There is a dearth of activity in all channels, and people are in a waiting mood, not caring to take risks until more is known of the Administration's policy toward currency and tariff legislation. Industrial securities such as American Sugar Refining Co., American Tobacco Co., National Lead Trust, Distillers and Cattle Feeding Co., etc., are extremely weak. The public are gradually learning that this class of investments are unsafe, and that a large dividend now and then does not reflect the financial prosperity of a company at all, but rather a means employed by a speculative management to unload their holdings on the public at a big profit. When people come to fully understand the processes by which such stocks are raised and lowered, they will refuse to shoulder the burden of these unscrupulous operators any longer.

Mr. McLeod, of the Reading R. R. Co., has been elected President of the New York and New England R. R., the news of which further depressed the price of this already worthless stock.

The New York Central and Hudson River R. R., has increased its capital stock from \$90,000,000 to \$100,000,000 for betterments, and offers stockholders the privilege of subscribing one new share at par for every nine old shares. The stock is worth about 104.

The bond market is firm, and conservative municipal and first mortgage railroad securities are being rapidly absorbed at high prices. They do not net over four and one-half per cent. per annum, but investors realize that under present conditions it is best to have their funds amply secured, and regard the matter of interest rate as of secondary importance.

The rates for money in the open market range from eight per cent. to fifteen per cent. and commercial paper is negotiated with difficulty. The gold in the United States Treasury has increased slightly owing to the high money rates, but not enough to restore confidence.

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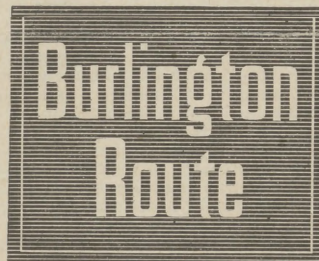
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The Care of the Teeth

BY G. Q. COLTON, M.D., IN *The Ladies' Home Journal.*

It is important to know that the decay of the teeth always commences externally. It shows itself upon the enamel, which covers the bony structure of the teeth. In most cases, this decay may be said to be the result of chemical action produced by the decomposition of particles of food that collect and lodge between the teeth. These fissures are caused by the imperfect uniting of the edges of the enamel during the formation of the teeth. Everyone will see, therefore, how necessary it is to prevent all particles of food or foreign matter from remaining in the mouth a sufficient time to cause decomposition.

Keep your teeth clean. Use a stiff rather than a soft brush. Your gums may be sore for a time, but you will find that they will soon become hardened, and the blood will circulate through them more freely. A good preparation for cleansing the teeth is of pure soap, prepared chalk, and a little orris root. This makes a simple and at the same time effective dentifrice. Do not use powdered charcoal or pumice stone as a dentifrice; they are insoluble, and no matter how fine you may prepare them, their little grains will scratch the enamel and squeeze in between the tooth and the gum. An irritation follows that may induce inflammation. If your teeth are of a dark or yellow hue naturally, do not attempt to make them white. It cannot be done, except at the expense of the teeth themselves. Tooth powder is not used to make teeth white, but to keep them clean.

Children have twenty temporary teeth; they need just as much care as the permanent teeth. Preserve the first set of teeth from neglect and decay. Better that the child's face should be unclean than that the teeth should be neglected. One of the first things you should teach your child is the use of powder and brush. It is essential that the mouth should be cleaned before the morning meal is eaten. And after every meal, see that the mouth is washed clean with a glass of tepid water, and all particles of food removed from the teeth. For this purpose a tooth-pick is best. In selecting a tooth-pick, see that it is composed of some elastic and tenacious substance, so that it may readily be inserted between the teeth.

About the sixth year, or soon after, four permanent molars, or double teeth, make their appearance. Some parents harbor the mistaken impression that these four teeth are temporary. This is not the case; they are permanent teeth, and if lost will be lost forever. No teeth that come after the sixth year are ever shed. The second set is usually completed at the end of the twelfth year, with the exception of the wisdom teeth. These make their appearance anywhere from the eighteenth to the twenty-fifth year. During the eruption of the second set, the formation of the child's countenance is completed. Everything depends upon proper care and attention at this time; the teeth should come regularly and without crowding. Irregular or crowded teeth alter the whole expression of the face. It is important to remember that the loss of a single tooth affects articulation.

Don't wait until you have actually experienced pain from a tooth before consulting a dentist. The tooth cannot then be preserved with as much certainty as if it had given no trouble. Go at the first sign of discoloration or decay. No matter how small the cavity, it should receive immediate attention. The province of the dentist is as much to prevent as to arrest disease. A periodical visit to a dentist once in every four months may save you no end of trouble and pain.

Look out for the tartar. Many people allow this substance to collect around their teeth under the impression that it is a part of their structure. But after awhile the teeth become loose and the gums tender and inflamed. Tartar in its soft state can readily be removed by the brush and powder, but when it becomes hard it requires the aid of a dentist. Keep the teeth clean; that is the principal thing. Consult a dentist periodically. That is the next important matter. Then the teeth will be beautiful, the mouth well-formed, and there will be none of that pain which is of all pains the most unbearable.

NEVER use wooden toothpicks for the teeth. Use instead the dentist's silk. Avoid icy cold water for the teeth, as it tends to crack the enamel.

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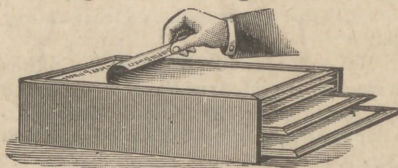


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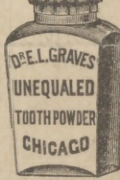
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