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# The Living Church

Saturday, February 9, 1895

## News and Notes

ON the Feast of the Epiphany, the customary offering of gold, frankincense, and myrrh was made on behalf of the Queen, at the Chapel Royal, St. James Palace. Mr. E. H. Anson and the Hon. Aubrey Fitz-Clarence, gentlemen ushers in waiting, attended and presented her Majesty's gifts. The Bishop of London, as dean of the Chapels Royal, officiated, assisted by the sub-dean and the priest in waiting. The Holy Communion was celebrated. Their Royal Highnesses, the Duke and Duchess of York, were present on the occasion.

THE island of Jamaica is becoming every year more closely connected with the United States by the fruit trade, and is likely to become a winter resort for Americans, Port Antonio being within five days' journey of Boston, and the steamer rates very reasonable. There is an opportunity there for clergymen from the United States who may desire to exchange the rigors of our winters for the more balmy climate of that sunny isle. The Rev. Thos. Hart, of Port Antonio, writes that they would find there a congenial home and a splendid field for the exercise of their calling.

AT a recent meeting of the St. Margaret's congregation at Lochee, Scotland, it was pointed out that during the past ten years, the number of members of the Church of Scotland (Episcopal) had increased by fifty per cent., and that in the same time this particular congregation had increased by 300 per cent. This certainly proves that the "Catholic remnant" of Scotland is alive and vigorous, and justifies the fears expressed by a member of the Presbyterian synod of Edinburgh, whose words we recently quoted, with reference to the growing influence of the Scottish Church, though it does not excuse his style of expressing himself.

IT is always a matter of interest to observe how important an element in the world the Jewish race continues to be. It has to be reckoned with at every exigency in the most important affairs of nations; always unpopular, yet always an unfailing resource. It is now stated that the new Russian loan was managed for the Czar by the Rothschilds, but, according to the *Jewish Chronicle*, they made it an absolute condition that the persecution of the Jews in Russia should be discontinued. This is a modern version of a very old history. The Jews amassed riches from the Christians and then bought immunity from wrong and violence with the treasure thus obtained.

THE death of Robert Louis Stevenson in the far-off island of Samoa leads to the usual discussion of his writings. While the estimate placed upon them by different critics varies widely, there is general agreement on one point. Whatever may be said of his plots, characters, or descriptions of locality or circumstances, there is no question that he takes high rank as a master of English speech. Nothing can exceed the purity, freshness, and exquisite adjustment to the necessities of the tale. It has been said of him that he wrote English as the most brilliant of Frenchmen write French; his work will live in the world of literature as that of one of the most perfect of stylists.

THE Registrar General of Ireland reports that while the population of the green isle fifty years ago was 8,300,000, it now reaches only 4,600,000. The present number therefore is little more than half as large as it was half a century ago. The causes of this diminution are first, the frequent failure of the potato crop; secondly, the emigration, chiefly to America; and, thirdly, the lack of manufacturing industries, the result of which is that when the crops fail, the people on the land become destitute and have to leave the country. Strangely enough, the Registrar General believes that, in spite of a diminished population, the wealth of Ireland has considerably increased.

A LETTER from Philadelphia, quoted in *Church Bells*, refers to an American "episcopal" development, which the English might do well to avoid. The correspondent refers to an oratorio given in the church of the Atonement, Philadelphia, at which the large vested choir included eight ladies in cassocks and surplices. As there was a great crowd, he concludes that this sort of thing is unhappily popular, *i. e.* in America. It strikes us as somewhat cool to call this an American development; if we are not much mistaken, it made its appearance in England some time before anything of the kind had been seen in this country. It was stigmatized at the time by the late Canon Liddon as "grotesque." Among ourselves it is a mere imitation, an exhibition of Anglo-mania.

IN the biography of the late Lord Orford, by his daughter, appears the following blunt letter in answer to the overtures of a Bible Society which had asked him to become its president: "I am surprised and annoyed by the contents of your letter; surprised, because my well known character should have exempted me from such an application; and annoyed, because it compels me to have even this communication with you. I have long been addicted to the gaming table. I have lately taken to the turf. I fear I frequently blaspheme. But I have never distributed religious tracts. All this was known to you and your society, notwithstanding which you think me a fit person to be your president. God forbid your hypocrisy. I would rather live in the land of sinners than with such saints." This was a frank and well-deserved rebuke to the common tendency to seek the patronage of the rich and great at any price.

GRANT STEWART gives an account of a unique celebration of New Year's Eve in the Cevennes mountains. It is called the "animals' mass." The mountaineers in holiday attire gather at the little church, each holding a lighted candle, and chant a hymn to the effect that night is more beautiful than morning. Then follows the celebration of the Mass, after which the *Magnificat* is chanted, and priest and congregation proceed to the door. Meanwhile, all the oxen, cows, sheep, and goats in the parish have been driven before the open portico of the church. As the priest appears, the drivers and shepherds fall on their knees and an altar boy goes in among the cattle, sprinkling them all with holy water. Excited by the ceremony, the animals have all risen to their feet, and the venerable cure blesses them. The Mass is ended by a loud hosanna, in which every voice—including the bellowing of the animals—is blended, and on New Year's morning the hills are as quiet and peaceful as though the animals had never been blessed.

IN a recent charge the Bishop of St. Andrew's, Scotland, Dr. Wilkinson, reported many signs of progress in his diocese: More than 1,000 souls added to the Church; an increase of 700 Sunday school scholars; 223 confirmed more than last year; 463 more communicants; over 300 more celebrations of the Holy Communion; 3,650 more communions; besides ordinations, consecrations, retreats, conferences, and quiet days. The Bishop regrets that the library of the late bishop, Charles Wordsworth, remains unhoused, and that the cathedral still lacks a proper chapter house. The Bishop refers to the war in the East as probably destined to open the gates more widely than ever before for the proclamation of the Gospel to thousands now lying in the darkness of the shadow of death. The good Bishop appears fully to have regained his health, long so seriously threatened. His removal from Cornwall to the North has thus proved as beneficial to himself as it certainly has been to the Church in Scotland.

WHEN the Archbishop of Canterbury was Bishop of Truro he instituted what he called a "carol service" on the last Sunday of the old year, and when he came to Canterbury he brought this practice with him. Accordingly, such a service was held at Addington church on Dec. 31. The most striking feature is

the part taken by the choir. A choir boy read a lesson, which was followed by a carol; then another choir boy read another lesson, and there was another carol, and so on, with yet another choir boy and two adult members of the choir. The clergy, of whom there were four, including two of his Grace's chaplains, then followed, each reading a lesson, succeeded by a carol. It is the practice of the Archbishop himself to read the last lesson, and he intended to do so on that occasion, but was prevented from attending by a cold which kept him indoors. As each lesson was concluded, it was noticeable that instead of saying, "Here endeth the fourth," or sixth, as the case may be, the reader said, "Here endeth *this* lesson." The service is, as might be expected, very popular and attracted a large congregation.

THE Supreme Court of Indiana recently rendered a decision in a divorce case in these words: "You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation made before marriage does not justify you in deserting him. Having knowingly married a drunkard, you must make yourself content with the sacred relationship."—There is a notice in a London church conveying a polite hint that pennies are not wanted in the collection basket.—All Saints' church in Sedlitz, Bohemia, contains a chandelier made entirely of human bones.—This notice was recently given from a rural pulpit: "The pastor will preach his last sermon this evening, prior to his vacation, and the choir have arranged a special praise service for the occasion."—Indians, Zulus, Kaffirs, Maories, and Hottentots, in native dress, formed a prominent feature in a recent "Salvation Army" demonstration in London.—"If wishes were horses the beggars might ride," and they are coming very near to it by an invention of a saddle machine, which gives to the person astride it all the motions of a horseback ride. By varying the adjustment, one gets a trot, a gallop, or a walk.—An Irish paper says, "Last Sunday the Rev. Mr. — made the following announcement: 'Next Sunday, in this church, the Rev. — will renounce the errors of Rome for those of Protestantism.'"—The Rev. Alexander Crummell lately passed the fiftieth anniversary of his ordination to the priesthood, and the occasion was celebrated in St. Luke's church, Washington, of which he is the rector. Dr. Crummell is said to be the oldest priest of African blood in the Anglican Communion.—Speaking of the hardships of some of our clergy, an exchange remarks: "It may comfort some of our poorly paid pastors if they should inquire, what was the average salary of an Apostle?"—It is said that the Czar, in revising the list of officers for promotion, which list gives the age, religion, etc., of the officers, struck his pen through the column marked "religion," declaring that that was a question that did not concern him.—We clip the following from a letter in our old *Illinois Province*, 1873, successor to *The Diocese*: "Anyone brought up in the Dutch Church, when disassociated from it—if free to choose—necessarily gravitates to the Episcopal Church. And for why? Because there, although he may never have used the Liturgy of his own Church, yet the instinct has been implanted, and he feels at home."—The old *Illinois* monthly was a good paper, "if we do say it." In looking over some old copies we come across this, from a distinguished clergyman in another diocese: "I am very much interested in *The Diocese*. It is by far the best of the local Church papers published, and must be valuable in any family."—"I wish," says the Onlooker in *Town Topics*, "some one would interpret the covers of the Christmas periodicals for me. The design for *Harper's Magazine* seems to show a Pagan inclination with Christian corrections; *Scribner's* exhibits a neat patch of red kitchen oilcloth with a yellow hole in the centre, and the *Bazar* has a Chinese girl with incandescent hair contemplating an area of colored sausages projected upon an inflamed grove of Noah's Ark trees. I suppose there is some meaning; I wonder what it is."

### The Church Abroad

The cathedral for the diocese of Rangoon, at the city of that name, was opened for divine service on Sunday, Nov. 18, 1894, an event which marks an epoch in the ecclesiastical history of Burmah. The funds for the cathedral were derived from the sale of the plots of land contiguous to the old town church. These being insufficient for the purpose, it was resolved to pull down the old pro-cathedral or town church, and sell the site. The interior appearance of the cathedral church is considered to be very satisfactory. It is well built, the decorations are in good taste, and the arrangements are nearly perfect.

It is stated that Dr. Johnson, the Bishop of Calcutta and Metropolitan of India, is about to retire in consequence of ill health. Dr. Johnson has held his present appointment since 1876, and the extension of Christianity, particularly among the Eurasians, is largely due to his efforts.

### New York City

St. Agnes' chapel, the Rev. Dr. Edward A. Bradley in charge, has just celebrated its anniversary. Bishop Potter was present on the occasion.

The Bishop of Vermont conducted the February Quiet Hour at the chapel of the Church Missions House, Monday morning, Feb. 4th.

At All Angels' church, the Rev. Dr. C. F. Hoffman, rector, the new parish house is to be made headquarters for a new athletic association, composed of young people of the parish.

Mr. Ward McAllister, the noted society leader, died Thursday, Jan. 31st. He was a brother of the Rev. Dr. McAllister, of Elizabeth, N. J. The burial took place at Grace church, Monday, Feb. 4th.

The church of the Redeemer, the Rev. W. E. Johnson, rector, has undertaken in the upper part of Avenue A., a charitable mission work on the "Settlement" plan, and has secured a house for the basis of operations.

At the church of the Ascension, there was a special musical service on the evening of Sunday, Feb. 3rd, when the Christmas oratorio of St. Saens was rendered, together with part of the *Stabat Mater* from the setting by Rossini.

At the meeting of the Huguenot Society of America, on the evening of Tuesday, Jan. 29th, "A Memorial Sketch of John Jay" was read by Dr. Vermilye. The paper was an eloquent review of the life of Mr. Jay, and an eulogy of his character. Mr. Jay was formerly president of this society.

Steps are taking by the Church Temperance Society to secure an additional lunch wagon for night service, in accordance with recommendations of the recent meeting at the Church Missions House. Effort is also making to increase the Young Crusaders and Knights of Temperance throughout the country. The year's work of the society ended with a deficit of \$1,600.

The annual meeting of the trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and Aged, Infirm, and Disabled Clergymen, has just been held. The annual report showed that \$16,340 had been expended among 199 beneficiaries, scattered in 42 dioceses and 10 missionary jurisdictions, averaging \$82.11 to each individual.

The Rev. Dr. Morgan Dix, rector of Trinity church, has been in much anxiety by reason of the illness of his son, 13 years of age, named in honor of his grandfather, Major General John A. Dix. The boy is lying sick at Groton School, Groton, Mass., where he is one of the pupils. By latest report he is out of danger, but his condition is still low.

The joint committees lately appointed, by the Church City Mission Society and the archdeaconry of New York, have just reached an important basis of agreement as to the lines of operation hereafter to be pursued by the two bodies. By this arrangement the special mission work for various nationalities in the city will be conducted by the archdeaconry, with the exception of the mission for Italians.

At the church of Zion and St. Timothy parish building has been centred the Headquarters Guard of the Temperance Legion. The guard is composed of men from various parishes of the city. The monthly choir festival of the parish was held on the evening of Sunday, Feb. 3rd, under the musical direction of Mr. W. R. Hedden. The choir rendered the Evensong in B flat, by Martin, and Spohr's "God, Thou art great."

A reception to Bishop Courtney, of Nova Scotia, and Mrs. Courtney, was given on Thursday, Jan. 31st, by Mrs. Richard Arnold, at her home, 837 Madison Ave. A large number of the Bishop's old friends in this city were present. Among the clergy were the Rev. Drs. David H. Greer, Edward Cooper, and Newland Maynard; and the Rev. Messrs. Dumbell and Moran. Bishop Courtney preached at St. Bartholomew's church, on the morning of the 4th Sunday after the Epiphany, Feb. 3rd.

At the church of the Holy Communion, the Rev. Dr. Mottet, rector, there has been a re-start of the Teachers'

Association, that formerly had a successful existence. Monthly meetings are to be held, with discussion of a paper read by some one invited for the purpose. The annual Epiphany missionary service of the parish took place Sunday evening, Jan. 27th, an institution dating from the rectorship of Dr. Muhlenberg. The Rev. Dr. Mottet made an address.

At the annual meeting of the board of governors of the Men's Club of St. George's church, the report of finances for the fiscal year showed receipts from all sources, including membership dues, gymnasium, billiards, and a gift from vestry, of \$2,262.77. The expenses left a balance in hand for the new year of \$70.44. The membership committee reported that during the year there had been 129 applications for membership of the club, of which 122 had been elected.

At the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, hospitality has just been given to the Kind Word Society, which will be allowed hereafter to utilize the basement of the church for its operations. The society is one of charity, and undertakes to aid young girls who are thrown out of clerkships, or sales places in shops, and to find them re-employment. Its help takes also the form of gifts of clothing and of money. It needs at the present time enlarged support.

The local assembly of the Daughters of the King was held last week, at St. Agnes' chapel. There was a large attendance of delegates from parishes of the city and suburbs. Bishop Potter made an address at a celebration of the Holy Eucharist. At a business session in the afternoon, Miss Smiley gave a Biblical instruction. Reports from the secretaries of the parish chapters were received. Mrs. Mary H. Dixon Jones, M. D., read a paper of much interest. Mrs. Edward A. Bradley, the president of the council of the society in the United States, gave information of action by the council, which is designed to discountenance the holding of fairs and church festivals by members of the society.

At the church of the Incarnation, the experiment has been tried for two years of keeping the church open on week days for private prayer or inspection of its art objects. The number of people who have availed themselves of the opportunity thus afforded, have far exceeded that anticipated when the corporation first decided on the opening. Those visiting the church during the past year for purposes of devotion amounted to 1,317. The number visiting the church during the month of December was 116. The Rector's Bible class, which has been held for the past two years for the consecutive study of the New Testament, will be resumed in February, and will hold its first session Wednesday afternoon, Feb. 6th, continuing every Wednesday till the beginning of Lent. It is open to all persons.

One of the most interesting departments of the work at St. Bartholomew's parish house is the Boys' Club. The club rooms, which are opened every evening except Sunday, are on the eighth floor, and consist of reading room, drill room, and gymnasium. The boys, whose ages run from 10 to 17 years, meet here in the evening and attend classes in book-keeping, carpentering, "first aid to injured," and typewriting; also games, gymnastics, and cadet drill. The latter seems to take strong hold on the boys, and also to interest the parents, so much so that many have been turned away who applied for membership. On account of lack of space for drilling purposes, the present membership is limited to 300. The cadet corps has lately been equipped with new rifles and swords. The club is managed by the Rev. Bradin Hamilton and Mr. George McVicker, Jr., physical instructor.

At St. Bartholomew's parish house, services of an unusually interesting character have been conducted recently. Many workmen out of employment have been given free suppers. A new line of work is the establishment of the Girls' Club Branch of the Employment Bureau. There are now over 300 names recorded in connection with it, though but a few weeks have passed since its beginning. Applications for employment are received for any kind of skilled labor that can be performed by women. All expenses are borne by the parish, so that the benefits are free to those receiving them. Another agency will provide employment for unskilled workers. Still another undertaking is the establishment of a respectable boarding house where women of some cultivation but of moderate means can live together in comfort at small cost. It will be, of course, a building separate from the parish house, but will be administered from the latter, as one of its annexes. Beginning with a capacity of 25 lodgers, it is hoped to increase the accommodations as the venture proves successful.

The formal dedication of the new buildings of Trinity School took place on the afternoon of Saturday, Feb. 2nd. Addresses were delivered by Seth Low, LL. D., president of Columbia College; Bishop Rulison, of Central Pennsylvania; Bishop Coleman, of Delaware; the Rev. Dr. Eliphallet N. Potter, president of Hobart College; the Rev. Dr. Geo. Williamson Smith, president of Trinity College; and the Very Rev. Dr. E. A. Hoffman, Dean of the General Theological Seminary. The Rev. Dr. Morgan Dix is chairman of the board of trustees. The dedicatory service was read in the main hall. Trinity School was originally estab-

lished in 1709, under the auspices of the venerable Society for the Propagation of the Gospel in Foreign Parts, and since continued without interruption. For many years the buildings of the school were located in Long Acre Square. The new buildings, which are near St. Agnes' chapel, were completed in the autumn.

The Society for the Home Study of the Scriptures has, not merely by its local, but by its general work throughout the Church, deserved the recognition and support of all Churchmen and Churchwomen. It arranged some time ago for Biblical and divinity lectures for women to be given by the professors of the General Theological Seminary. During January the lecturer has been the Rev. Dr. Body, former president of Trinity College, Toronto, who has been lecturing on "Glimpses of the Christ in the Old Testament." Each lecture has been complete by the aid of a careful resume of the previous one. The final lecture of Dr. Body's series was delivered Jan. 26th. He will be followed during February by the Rev. Canon Riley, professor in the Seminary, by a series of lectures on St. Leo, St. Gregory, St. Bernard of Clairvaux, and St. Francis of Assisi. Tickets for the remaining lectures will be at nominal cost. These are given solely for the benefit of those who attend them. The proceeds of the sale of the tickets scarcely provide one fourth of the cost of renting the room in which the lectures are delivered.

The mission work of Calvary church has gone through remarkably encouraging developments. The large model Olive Tree Inn, accommodating over 300, is always full. It now occupies a building having a frontage of 50 feet, and rising four stories high. Lodgings are provided at nominal cost. The Galilee restaurant has become self-supporting, and is patronized by an increasing number of the poorest class of men. The Tee-to-Tum Indian Divan has worked up a large business since its foundation, noted at the time in the columns of THE LIVING CHURCH. It provides at small expense good tea and coffee for poor families in the neighborhood, and the patronage of these shows how highly it is appreciated. The Working Men's Club has attained a membership of 200, and has been self-supporting almost from the beginning. It now possesses a fine library and an attractive billiard room. The free reading room and gymnasium are popularly used. The Boys' Club has grown to 400 members, and there are vigorous branches of the Knights of Temperance and Young Crusaders. There is in the building a large concert hall for suitable entertainments, and a very flourishing bowling alley.

The Church Publishing and Printing Co., which, as already explained in the columns of THE LIVING CHURCH, is an outgrowth of the Church Club, is intended to be conducted on plans analogous to those in operation in the Methodist Book Concern. A proposition in the shape of a prospectus has been sent to many of the clergy and laity, stating that the object is to print and publish everything in the way of Church literature. The institution is to be organized in the form of a stock company, to be incorporated under the laws of the State of New York. It has been estimated that it costs the Church for her printing—general, diocesan, and parochial—annually over \$1,000,000. The company expects in time to receive a large part of this printing work to do. A printing business for the first year of \$75,000 is already guaranteed, with much more in immediate prospect, to be had as soon as the company is prepared to take care of it. In urging the possibility of the proposed establishment, the circular cites the fact that the Methodists, Baptists, Presbyterians, Congregationalists, Lutherans, United Brethren, Disciples of Christ, and others, have their own printing and publishing houses, from the business of which large profits are annually derived. In one instance, that of the Methodist Book Concern, profits of \$325,000 were contributed in a single year to the Superannuated Ministers' Fund.

Another prominent layman of the Church has passed away. Mr. Henry Brevoort Renwick, a descendant of one of the oldest families of the city, died Sunday, Jan. 27th. He was the eldest son of the late Prof. James Renwick, LL. D.; who for 50 years occupied the chair of natural philosophy and mathematics in Columbia College. He was born in 1817, in the ancestral home of the family, then standing on the site now owned and occupied by Grace church. He graduated at Columbia College in 1833, at the age of 16, and entered business. Becoming interested in engineering, he was made examiner of the Patent Office at Washington, and afterwards U. S. Inspector of steam vessels, being the first incumbent of that office at this port. He was engaged in many of the engineering works undertaken by the national Government, and also took part in the Government survey which settled the boundary line between the State of Maine and the province of New Brunswick, Can. But it was as an expert in patent cases that he became especially prominent, for his knowledge of mechanics made him eagerly sought after by the best patent lawyers of his time. He took part on one side or the other in nearly all the prominent patent litigations of the last quarter of a century or more. He was a parishioner of St. Mark's church, where for 40 years he was a vestryman and warden, having been for many years the senior

his grandfather was before him, and was active in Church affairs. While the rector, the Rev. Dr. J. H. Rylance, was conducting the services in the church Sunday morning, a message came to him announcing the death of his old friend. The clergyman was so affected by the intelligence that he dismissed the congregation with the blessing, explaining that he could not go on with his sermon. He spoke feelingly of the loss sustained by the parish and himself, and paid a glowing tribute to the Christian life of Mr. Renwick. The burial service took place at St. Mark's church, Thursday morning.

At the church of the Transfiguration, the Rev. Dr. Geo. H. Houghton, rector, the handsome new chancel was used for the first time on the 4th Sunday after Epiphany, Feb. 3rd, although the work upon it has not yet been completed. The placing of this improved chancel in the church is the attainment of a wish long felt by the rector, and has been made possible by the generous gift to the church of some \$60,000, by Mrs. Zabriskie, whose name was kept secret at the time the benefaction was made public in the columns of THE LIVING CHURCH, some time since. The house that adjoined the church on the east was purchased, and the chancel extended eastward into the courtyard of this property, leaving sufficient space on the north and east sides for light and ventilation, and to place the organ in what had been the dining-room of the house. The improvements consist of the prolongation of the chancel 19½ feet, which, together with the old part, makes it now 34 feet long by 20½ feet in width. In the old portion have been arranged open stalls for a full choir, besides a prayer desk on either side for the clergy. What were formerly the chancel aisles, will now be used as ambulatories for the exit of communicants. The steps at the entrance of the chancel and at the altar rail, and also those at the foot pace in front of the altar, are of pink Tennessee marble, and all the floors are laid with tile, those in the sanctuary being enriched with encaustic tile. The sedilia, with arched heads and canopies, have been built into the wall on the north side, and a credence of the same character of work has been constructed at the south of the altar. At present, the chancel windows are glazed with plain glass, it being the intention to insert richly stained glass of suitable artistic themes in a short time. The new organ, which will stand on the south side of the chancel, will be one of the most perfect instruments in the city when it is completed. A portion of the front parlor of the former house has been fitted up with the requisite number of lockers and will be used as a vesting room for the choristers. The architecture of the new portion of the church is in the style of English Gothic known as Late Perpendicular, and is from designs by Mr. Frederick C. Wilbers.

The 8th annual dinner of the Church Club was served at Snerry's, on the evening of Tuesday, Jan. 29th. About 70 members were present, and President Ogden presided. At the end of the dinner Mr. Ogden made brief remarks, saying that the Club was now eight years old, and had 500 members. He explained in introducing the speakers of the evening, that set speeches had been done away with, and that each speaker would be allowed ten minutes to speak on any subject he might choose. The Ven. Archdeacon Tiffany, D. D., commended the idea of the Club, which, he said, was one of mutual sympathy and mutual regard, and urged the importance of an understanding of this idea by all the members. The Rev. Dr. Greer, of St. Bartholomew's church, spoke of the "Credit system in its application to wage earners." He thought the Church was coming to increased sense of the greatness of its responsibilities. There was need that all should put shoulder to the wheel, and push forward. The question of what to do with the poor was not, he said, a new question. Poverty had always been a dangerous factor in the community. The aim of modern philanthropy was not only to help the poor, but to help them in such a wise way as to enable them to help themselves. One way of helping the poor was to find them employment, but in spite of all the plans that were set on foot, something else was needed. Credit was needed. Even business people could not get on without credit. But there were institutions for them to go to with their stocks and bonds, and get what they needed. Where was the poor man to get credit? Sickness, death, and the landlord came, and the poor were overwhelmed. What the poor man needed was not charity. He wanted to be trusted in his manhood. The loan association started by St. Bartholomew's church had loaned to the poor \$40,000 since last May, and had never had to foreclose in a single instance. Another similar organization started about the same time, the "Provident Loan Society," had loaned \$100,000 since last May. It was a movement that had attracted attention not only in New York, but throughout the country. It was a means of helping the poor over hard places, and saving them from privations. The Rev. Dr. Rainsford of St. George's church, who was the next speaker, heartily endorsed the remarks of the latter, and said that a need of the time was reverent and earnest consideration of the example of the great Master, who was moved with compassion for the poor. Bishop Potter, who arrived near the close of the evening, said it was a great advantage on such an occasion to meet so many laymen.

It was an occasion when those who were usually the teachers of others had an opportunity of being taught. The laymen certainly had a chance once a year to get even with the clergy. He expressed his hearty approval of the objects of the Club. The Rev. Dr. Peters, of St. Michael's church, spoke of "The Church Catholic and modern methods of Bible study." The pleasant occasion was brought to a close with brief remarks by Prof. Van Amringe, of Columbia College.

### Philadelphia

The collections for foreign missions on Sunday, 27th ult., at the church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, amounted in the aggregate to the large sum of \$7,600.

At the annual meeting of the House of Rest, of which Bishop Whitaker is *ex officio* president, held on Monday, 28th ult., the following officers were duly elected: Vice-president, the Rev. Dr. R. A. Edwards; secretary, the Rev. John R. Moses; treasurer, S. F. Houston; solicitor, J. Sergeant Price, Esq.; chaplain, the Rev. Dr. T. S. Rumney; also two clergymen and four laymen as managers.

An eight-day Mission was begun on Sunday, 27th ult., at St. Barnabas' church, Kensington, the Rev. O. S. Michael, rector. The Rt. Rev. Dr. Jackson, of Alabama, was the missionary, and preached the first sermon after Morning Prayer, taking as his text, Romans xii: 1, and his subject, "Christian Sacrifice." On each day, at 4 and 8 P. M., except on Saturday, the Bishop preached.

At St. Matthias' church, the Rev. Dr. R. A. Edwards, rector, there is a Young People's Association, of which Mrs. Edwards is the directress, which has raised the funds and paid for a fine pipe organ, built by Brown, of Wilmington, Del., which has been erected in the chapel adjoining the church. The instrument was formally "opened" on the 22nd ult., when an organ recital was given by Prof. D. D. Wood, of St. Stephen's, interspersed with solos, a duet, and a quartette by members of the choir of St. Matthias, and readings by Mrs. Frank Leslie. After the concert a reception was tendered Mrs. Leslie.

The 47th annual report of the Churchmen's Missionary Association for Seamen, states that 5,738 seamen have attended the Church services, 24,059 visits have been paid by sailors to the reading room adjoining the church, and the Bishop confirmed 38 persons at his last visitation. The Rev. F. M. Burch, missionary in charge, reports Baptisms (including 3 adults), 25; marriages, 9; burials, 10. During the year, 150 services were held in the church, and 141 sermons delivered. There were distributed at this mission, 1,475 New Testaments; 596 copies of a sailor's prayer; magazines, 2,680; pages of tracts, 11,995; Church cards, 23,985; pages of papers, 2,091,408; pieces of clothing, 711.

The 27th anniversary of the church of the Holy Apostles, the Rev. Henry S. Getz, rector, was celebrated on Sunday evening, Jan. 27th. During the year there have been: Baptisms (including 3 adults), 71; presented for Confirmation, 44; marriages solemnized, 13; burials, 40; present number of communicants, 885; offertory at Holy Communion, \$482.05. Since the organization of the parish in 1868, the summary of statistics has been as follows: Baptisms, 1,540; confirmed, 1,115; marriages, 327; burials, 906; services held, about 4,600. The endowment fund was increased during the year, \$1,172.45; present amount, \$11,071.93. There is no debt whatever on any of the buildings or ground, and the estimated value of the same, exclusive of furniture, is about \$200,000. The average attendance during the year at the Sunday schools and Bible classes has been, officers and teachers, 72; scholars, 894. The school has now enrolled, officers and teachers, 86; scholars, 1,434. The receipts from all sources including balances from last year, were \$26,112.57. From this aggregate there were paid to the General Missionary Board, \$1,309.41; diocesan missions, \$792.86; domestic missions, including Indian and Freedman, \$1,745.16; balance in hand, \$3,682.79. The report of the chapel of the Holy Communion stated that the attendance on the services had been unusually good, showing a steady growth over past years. The minister in charge, the Rev. W. F. Ayer, reported: Baptisms (including 3 adults), 75; confirmed, 14; marriages, 3; burials, 34; present number of communicants, 128; receipts, \$894.38; scholars in Sunday school and Bible classes, 672, being an increase of 39; officers and teachers, 46. The sermon was preached by the Rev. Dr. James S. Stone, now of Chicago, whose text was, Exodus xxxiii: 14, 15. There was a very large congregation in attendance.

### Chicago

Mr. William Smedley, who has been choirmaster of St. James' church for almost ten years, leaves it to accept a like position in All Angels' church, New York. His going will be a great loss, not only to the musical community of Chicago but to the Church as well, for his skillful work a musician has been supplemented and made more valuable by his life and conversation as a Christian man, and by cultivated and churchly taste, which was manifested in all the music in St. James. The choir has for a long time stood in the forefront in this diocese, by reason of the fin-

ished style and exquisite quality of tone that characterized all its work. The position of solo alto in Trinity church, New York, Mr. Smedley filled for nearly 17 years. During the same period he was conductor of a Jersey City Philharmonic society, he had choral classes in the building of the Young Men's Christian Association, he formed a glee club in Jersey City, which, after his departure for Chicago, was reorganized by Victor Baier, and is now known as the Schubert Glee Club. Further, he laid the foundations for thorough work carried out at a later day by efficient organists and choirmasters. He was the first teacher of Mr. Warren R. Hedden, now of Zion and St. Timothy's, training him when a boy, and procuring for him a situation in the choir of Trinity.

## Diocesan News

### Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The tenth annual dinner of the Trinity club took place at Young's Hotel on Jan. 28. Mr. Josiah H. Quincy presided. The Hon. John D. Long made an address. Mr. Richard H. Dana gave an outline of the political progress of the past year, while Dean Hodges, of Cambridge, dealt with the social progress. The Rev. Dr. Donald and Dr. Edward E. Hale also made addresses. This club now numbers 100 members.

The Massachusetts Church Union had their second annual meeting with dinner at the Hotel Brunswick Jan. 31st. About 100 members were present. The president, the Rev. Dr. Chamber, made an address in which he retraced the doings of the Union and referred to the year 1894 in the annals of the diocese, as a memorable one, and those who then stood up bravely for the faith of the living God and the Faith once delivered to the saints will be remembered with gratitude. The darkness is now passing away and the declaration given by the House of Bishops strikes no uncertain note. The Rev. Dr. J. Lewis Parks, of Philadelphia, made an excellent address upon the relation of the Virgin Birth of Christ to His Incarnation. He went into the testimony for this teaching from the evidence of the Scriptures and Fathers. He called it impertinence to pretend that the doctrine of the Virgin Birth grew out of the ascetic spirit of the early times. He differed from a compendium on theology issued by a learned gentleman of Cambridge. But compendiums are usually milk for babes, and this compendium, he thought, needed very much to be sterilized. He then showed the Incarnation was the divine plan of salvation, and showed that any questioning of this fact would lead to Socinianism. The Rev. George M. Christian, D. D., examined the nature of the Faith as a trust, and urged his listeners to contend earnestly for its promotion among mankind. The sacred ministry and its stewardship, to conserve, defend, and transmit the Faith, was ably treated by the Rev. Alfred G. Mortimer, D. D. He also showed the decay of many schools of philosophy and the triumph of Christianity over them. Evolution was discussed and condemned as a world philosophy, and the higher criticism was humorously dealt an effective blow. Mr. Causten Browne went into the history of the Union and showed the influence of the truth, which it stood for, and how effective it was in drawing the attention of people to the Church and her faith.

### New Jersey

John Scarborough, D.D., Bishop

WESTFIELD.—St. Paul's parish was visited by Bishop Scarborough, on the 3rd Sunday after the Epiphany, and a class of nine persons presented by the Rev. J. Dudley Ferguson, received the laying on of hands. This is a new parish, organized under very adverse circumstances, but now free from debt, and doing a good work. Priest and people are both to be congratulated.

SOMERVILLE.—St. John's parish has renewed its youth. Under the able and loving efforts of its present rector, the Rev. Harrison B. Wright, every department of church work is being pushed with determinate vigor. Plans have been drawn and accepted for a new building of stone. It is to be a very handsome structure of the early English style. It cannot be completed too soon, as there is not a vacant pew for rent in the present edifice.

### Newark

Thomas Alfred Starkey, D. D., Bishop

JERSEY CITY.—The final organ recital of the series given in Christ church, the Rev. John C. Hewlett, rector, was on the evening of Jan. 31st. Mr. William C. Carl played nine selections on the organ, including works from Von Weber, Dubois, and Coerne. Two of the pieces were written especially for Mr. Carl, a concert piece, by B. Luard Selby, and Canzona, by Samuel Rousseau. Solos were sung by Miss Lucy F. Nelson, soprano, and Mr. Luther G. Allen, baritone.

NEWARK.—St. Paul's parish, the Rev. Millidge Walker, rector, celebrated its anniversary on Friday, Jan. 25th, St. Paul's Day. The musical portion of the service consisted of Field's *Magnificat* and *Nunc Dimittis* in D, Smith's "Re-

oice greatly, O daughter of Zion," and Hall's "Brightest and Best." The Rev. Wm. H. Vibbert, of Trinity chapel, New York City, preached the sermon. The service was conducted by the vested choir of 23 boys and eight men, which has been in successful operation for more than a year. The customary choir-supper was had on Friday, Feb. 1st.

The Junior Auxiliary of this diocese has made a good beginning, and there are 11 parishes where there are branches well started and working. Several others also are on the point of taking up this work, while in 13 parishes the rectors are more than willing to inaugurate the work, but find a difficulty in getting some devoted woman to take charge of it. The first regular meeting was held on Jan. 19 in St. Luke's parish house, Montclair, with an encouraging attendance and a most encouraging spirit. Three of the clergy were present. A good many boys are enlisted in this work, several parishes having branches where boys and girls work together, while some have boys alone. These branches are all flourishing, and the outlook could not be brighter. The next meeting is to be a mass meeting for children at Christ church, East Orange, on the Saturday before Holy Week; the Bishop will preside, and interesting speakers will address the meeting. It is the plan to have the meetings in different parishes in the months of April, October, and January, with an annual meeting in November, coincident with the meeting of the Woman's Auxiliary.

Long Island

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

BROOKLYN.—The Rev. Howard M. Dumbell, of Memphis, Tenn., has accepted the rectorship of St. Paul's church, corner of Clinton and Carroll sts., and will take charge Sextagesima Sunday, Feb. 17th. The Rev. John D. Skene, after a rectorship of five years, resigned the charge of St. Paul's to accept the parish of St. James', Danbury, Conn. Under Mr. Skene's faithful and untiring labors, the parish has been greatly improved, and the general tone and character of the services raised to a dignified and Catholic standard. During the five years from Advent, 1889, to Advent, 1894, as a partial evidence of the work accomplished, there have been 149 Baptisms, 129 Confirmations, 57 marriages, and 73 burials. The offerings for all objects amount to \$35,895.77. Several important improvements have been made, the principal one being a handsome Caen stone altar, which was erected as a memorial of the late Mr. Augustus Ford, for many years senior warden of the parish. Eucharistic and vesper lights have also been given in memory of other parishioners. St. Paul's, which is one of five Episcopal churches in a distance of one mile on the same street, is one of the largest and most Churchly buildings in Brooklyn, with a chapel adjoining, and while not including any wealthy parishioners, has a united, zealous congregation working in quietness and patience, which gives the best evidence of its deep spiritual life. The rectorship of the Rev. Mr. Dumbell will begin upon foundations well and truly laid, and with every hope and promise of good and effective work being done in the future.

Southern Florida

Wm. Crane Gray, D.D., Bishop

BISHOP GRAY'S APPOINTMENTS. FEBRUARY.

- 10. A. M., Zenithwood; afternoon, Lane Park; night, Yalaha.
11. Yalaha.
12. Orlando, ("St. Home," Episcopal residence).
13. A. M., De Land; P. M., Orange City.
14. Enterprise. 15. New Smyrna.
16. Port Orange.
17. A. M., Daytona; P. M., Ormond.
18. Ocoee.
MARCH
19. St. Alban's, Key West.
20. Key West: A. M., St. Paul's; P. M., St. Peter's.
21. A. M., Coconut Grove; P. M., Lemon City.

The third annual convocation was held in Grace church, Ocala, Jan. 15-18. It began with Evening Prayer on Tuesday, the Rev. Wm. B. Thorn, of All Saints, Winter Park, preaching the sermon. Wednesday at 10 A. M., Morning Prayer and Holy Communion, the Rev. J. R. Bicknell, preacher, and the Bishop, celebrant. Immediately after the service the Bishop called the convocation to order and appointed the various committees, which, with some additions, are substantially the same as last year. The Rev. Gilbert Higgs, D. D., of St. Paul's, Key West, was unanimously elected secretary. Standing Committee: The Rev. Messrs. J. H. Wedden, Chas. M. Gray, Hon. E. K. Foster, and H. P. Burgwin, treasurer, F. H. Rand, registrar, the Rev. W. H. Bates. A matter of considerable importance to this diocese was the action taken in regard to a college home and hospital. A hospital located in Orlando has been carried on for several years on denominational lines. Much good has been done, but those who felt the greatest responsibility in the matter were desirous of putting it under the direct care of the Church. Several lots and cottages were offered to the jurisdiction, on condition that a board of five trustees be appointed, to accept and take charge of the property and carry on the work of the hospital. The work is not to be confined to our own jurisdic-

tion. A larger proportion of the patients that have been cared for have come from outside of the State, some even from Canada. To make this work thoroughly efficient, better buildings and better support are needed than have yet been received. The Church in this jurisdiction will do all that she can, and at the same time she feels that she has the right to ask for some outside aid, as she proposes to care for all who come needing the comfort and nursing of a Church home and hospital.

Thursday, at 7 P. M., there was a meeting of the Woman's Auxiliary. The Bishop of Georgia came 400 miles on purpose to address this meeting. His words answered fully that oft-repeated question, "Do missions pay?" Friday, at 10 A. M., the Bishop of the jurisdiction made his address to the Woman's Auxiliary and celebrated the Holy Communion. The Bishop appointed Mrs. E. K. Foster directress, Mrs. Patton, treasurer, and Miss Harriet Parkhill, secretary. The report of the Woman's Auxiliary shows a very encouraging advance over the work of last year. A number of new parochial branches have been organized. A large proportion of the branches hold monthly meetings for prayer and instruction. A paper called The Palm Branch has been started and shows signs of permanency.

The Bishop, in his address to the convocation, gave the summary of his year's work. Over 75 places have been visited, many of them two and three times; 207 have been confirmed.

The next annual convocation will be held in St. Luke's, Orlando, in January, 1896.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL. D., Bishop

Nelson S. Rullison, D. D., Asst. Bishop

WILKES BARRE.—On Dec. 23rd, Bishop Rullison visited St. Clement's church, and confirmed 13 candidates. Jan. 20th, a beautiful lectern, Bible, and processional cross were blessed and used for the first time. Each bears the inscription, "To the glory of God, and in loving memory of Ebenezer Warren Sturdevant and Lucy Huston, his wife." They were given by the daughters of General and Mrs. Sturdevant, Mrs. Jas. N. Stone, Jr. and Miss Lucy H. Sturdevant, of Philadelphia. The lectern and cross are of polished brass, beautifully ornamented. The Bible, from the University Press, Cambridge, is a superb copy in size, type, and binding. Notwithstanding the "hard times," St. Clement's is in better financial condition than it has been at any time since the present rector took charge, over seven years ago.

California

William F. Nichols, D. D., Bishop

SAN FRANCISCO.—The clericus of San Francisco and vicinity, acting through the Rev. Messrs. F. J. Mynard and F. H. Church as its committee, has solicited the co-operation of ministers in the various religious bodies about them, in the enforcement of the Bible rule for marriage and divorce. The same committee was recently authorized to submit to the Bar Association of San Francisco the propriety of recommending that the Legislature now in session amend the laws so that they shall conform to the Church law.

OAKLAND.—The Rev. Dr. Lathrop has resigned the rectorship of the church of the Advent, East Oakland, on account of ill health.

St. John's church has recently added to its furniture a handsome hand-carved bishop's chair of oak, and a brass lectern. The latter was the gift of Mrs. E. C. Farnham, an active member of the congregation.

Trinity mission, organized and built up by the Rev. Dr. Bakewell, has recently organized as a parish and has called Dr. Bakewell as rector.

Maryland

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

BALTIMORE.—Bishop Paret wishes to caution the clergy and others with regard to three persons who are visiting the city, professing to be clergymen from the East, and to be Nestorians. They are asking and securing contributions. The Bishop refused to give his signature and approval to their efforts, and from careful inquiry has found good reason to doubt the authority which they claim, and does not think they deserve encouragement or help.

The Rev. Maudsby L. Hewett, who died at his home in Linesville, Pa., Jan. 12th, was formerly rector of St. Mark's church, Baltimore.

At a meeting of the St. George's Society, held Jan. 21st, at the Hotel Renner, Archdeacon F. J. Clay Moran was elected chaplain of the society.

On Sunday night, Jan. 20th, the choir and choral class of Christ church gave a special musical service at the church. Barnby's Magnificat and Nunc Dimittis in E flat was sung, with portions of Mendelssohn's 42nd Psalm, including the soprano solo and male quartette, "The Lord hath commanded."

The 24th annual report of the parochial charities of old St. Paul's church, the Rev. J. S. B. Hodges, S. T. D., rector, has been issued, the contributions for the past year amounting to \$4,766.76, which was divided as follows: Boys

school, \$2,151.79; Church Home, \$1,935; and St. Paul's House, \$551.24. St. Paul's House is a home for young women, and 13 boarders are now living there; 14 boys are educated and cared for in the Boys' School.

CURTIS BAY.—The Bishop visited St. Barnabas' church on Sunday, Jan. 20th, and administered the rite of Confirmation to a class of 10 adults, presented by the rector, the Rev. Theodore C. Gambrall. St. Barnabas' church was built last year, and is now free from debt, as is also the rectory.

CENTREVILLE.—Mr. Richard Tilghman Earle, a vestryman of St. Paul's church for the past 40 years, died Jan. 21st, at his residence, "Winton," in Corsica Neck, in the 78th year of his age. Mr. Earle was especially known for his generous charities and his liberality to his church. When St. Paul's was remodeled he had the chancel entirely rebuilt in memory of his father and mother, and placed memorial windows in memory of his wives and sister.

HYATTSVILLE.—The Rev. Charles J. S. Mayo, who has recently been called to this parish, preached his initial sermon in Pinkney memorial chapel, Sunday morning, Jan. 27th. Mr. Mayo will reside in Hyattsville, the rectory in Bladensburg having been rented.

WASHINGTON, D. C.—The future of St. Mark's parish is very bright. The new church building and parish house, together with a very large body of active workers, give an equipment that is bringing results. During the last month the rector, the Rev. A. J. Graham, has received 11 men into the chapter of the Brotherhood of St. Andrew, and three women into the Daughters of the King. On Sunday, Jan. 27th, Bishop Paret visited the parish and confirmed 20 persons, 16 of whom were adults. On the evening of the 29th, the chapters of the Brotherhood, in the District of Columbia, to the number of 67 men, met in the parish house, and profitably discussed "Brotherhood Bible Classes." The mission of the Good Shepherd is visited by the rector two Thursday nights in each month, and the Holy Communion is celebrated by him at 7:30 A. M., the first Sunday of each month. The other services and most of the work in the mission are conducted by Mr. Henry C. Parkman, a member of St. Mark's parish.

The Province of Illinois

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

St. Mary's, Knoxville, re opened after the holidays with increased numbers, and has just closed the half year. During the holidays some improvements were made in the way of decoration and electric lighting, which delighted the pupils on their return. Last week the Rev. Dr. Delafield, of Chicago, favored the school with one of his entertaining lectures entitled "The Old Oaken Bucket." This was enriched by many extempore anecdotes, and was full of wit and wisdom. It was heartily enjoyed by all. During the same week a concert was given by the pupils of Miss Strong, resident director, giving promise of great things in the future for the department of music. Miss Strong was nominated to her position by Mr. Wm. H. Sherwood, of Chicago, her former master, who is now visiting director at St. Mary's.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Rev. Harry Leigh Yewens, for 15 years rector of St. John's church, Franklin, died on the morning of the 3d Sunday after Epiphany. A supposed slight illness took a sudden fatal turn and he died before the arrival of a brother priest who hastily responded to a summons, fully conscious that his end was at hand, and spending his last moments in repeating the Communion office. The Rev. Mr. Yewens was ordained by the Bishop of London some 42 years ago, and had held several charges in the United States and Canada. A constant and profound student of Holy Scripture and a sound Churchman, he possessed singular force and depth as an expository preacher. Though the study of God's Word was perhaps his chief occupation and pleasure, the offices of the Church were publicly said each day, and his studies were never allowed to interfere with parochial or diocesan work. He was buried at Franklin Jan. 19th, the Holy Communion being celebrated at an early hour in the morning, followed by the burial service in the afternoon.

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—The anniversary of the organization of Trinity chapel Brotherhood was celebrated on Jan. 20th, with considerable enthusiasm. Bishop Sessums, the Rev. Messrs. A. G. Bakewell, A. H. Noll, A. J. Hardy, and B. E. Warner, took part in the service. Addresses were delivered by Bishop Sessums and the Rev. B. E. Warner.

On Sunday, Jan. 27th, the Brotherhood in connection with St. Paul's parish held its annual celebration. The rector, the Rev. H. H. Waters, read Evening Prayer, and addresses were delivered by the Rev. Jesse Moore, assistant to the rector of St. George's church, the Rev. A. R. Edbrooke,

curate of St. Paul's church, and Mr. Wilmer Gresham, a candidate for holy orders from this diocese and parish, and a student of Sewanee.

A high tea was given by the Woman's Guild of St. George's parish in order to add to the funds for the proposed new church building. The foundations are already laid, and work is to be begun on the new building when the funds on hand shall warrant. The parish is located in the midst of a rich and growing population, and, under the wise administration of the rector, is increasing in usefulness.

A practical system of charity has been inaugurated in Trinity parish, under the direction of the rector, the Rev. Beverly Warner. A vacant lot adjoining the church has been purchased, and is being used as a wood yard. On being solicited for alms, the rector sets the unemployed man to work sawing, splitting, and stacking wood, at ten cents per hour. The wood is then offered for sale, and the proceeds derived therefrom, it is expected, will enable the work to be continued without expense. The plan has met with much success.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

CLEVELAND.—At the church of the Good Shepherd, the Rev. Wemyss Smith, rector, a vested choir of 50 voices, both male and female, rendered the musical part of the service for the first time on Sunday morning, Jan. 27th.

Yung Kiung Yen, the Chinese missionary, gave an interesting address at Trinity cathedral on the evening of Sunday, Jan. 27th. He was graduated from Kenyon College, with high honors, about 34 years ago, having been the protégé of Bishop Bedell. Mrs. Bedell, who has always been a warm friend of his work, has just promised him \$5,000 to build a church at Wuchang.

A pleasant reception to the rector of All Saints', the Rev. W. Rix Atwood, was given in the parish house by the people of his congregation on Tuesday evening, Jan. 22nd.

### Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

GENEVA.—At the last meeting of the Executive Committee of Hobart College, announcement was made of an additional gift of between \$30,000 and \$40,000 for the endowment and maintenance of one of the college buildings. The name of the giver and the precise purpose of the gift are withheld for the present.

### Virginia

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

The general health of Bishop Whittle continues fairly good, and he is just sending out to the Richmond churches the dates of his Confirmation visitations among them.

The vested choir of Monumental church, Richmond, continues to grow in favor, and it looks as though what was at first considered an experiment, has come to stay. Many who felt somewhat prejudiced against it, now concede it has added greatly to the beauty of the services.

The Rev. D. F. Sprigg, D.D., editor of *The Southern Churchman*, has taken charge of Epiphany chapel, Barton Heights, at the request of the rector of Emmanuel church, of which the chapel is a mission, and the mission congregation. Barton Heights is a beautiful suburb of Richmond, and the Church people there have a beautiful little church.

On Tuesday, Jan. 22nd, the first of the newly founded Reinicker lectures at the Theological Seminary of Virginia, Alexandria, was delivered by Bishop Randolph in Whittle Hall. His subject was the relation of the Church to the masses. Among other things he made an earnest plea for the proper observance of the Lord's day, and a greater attention to family prayers. The next lecture will be delivered by Dr. Currie, of Baltimore, and one of the subsequent lectures will be by Bishop Potter, of New York.

### North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

Bishop Walker has just returned to Fargo from a long series of visitations in North Dakota, occupying between three and four months. During that period he visited between 30 and 40 different mission stations and parishes, and traveled 5,402 miles. He baptized 21 persons, chiefly at small stations, and confirmed a larger number of persons than ever before at this inclement season of the year. He also held an ordination to the priesthood at Bismarck, the capital of the State. The attendance at service in every place but two, was larger than ever before on the occasion of the Bishop's visitation. In many instances the churches, school houses, and halls were so crowded that numbers could not gain admission. The Bishop delivered 62 sermons and addresses in this visitation.

It is a pleasing fact that nearly every clergyman at work in North Dakota is in effect a general missionary. The Rev. Geo. A. Chambers has the charge of Bismarck, Mandan, the penitentiary at the capital, in part, and the chaplaincy of the Senate. The Rev. William D. Rees cares for the Indian mission at Fort Totten on the Devil's Lake reservation, also a second mission among the Sioux 10 miles distant from the

Agency; he also oversees the Indian work at the Canon Ball, where is a church and guild hall. The Rev. Mr. Johnson holds services at Rolla, in North Dakota, and at Killarney, and at other stations in Manitoba. The Rev. W. N. I. Wharton has the charge of Bathgate and Pembina, in North Dakota, and of St. Vincent, Joe River, and Hallock. The Rev. Samuel Currie ministers to the congregations at Larimore and Grand Forks, in North Dakota, and to that of Mentor, in Minnesota. The Rev. John Trenaman has the charge of Casselton, New Buffalo, Northwood, and Wahpeton. The Rev. Frederick I. Tassell cares for the missions at Park River, Milton, Langdon, Soper, Arvilla, and Crystal. The Rev. Charles MacLean holds services at Grafton, Forest River, Ardock, Walshville, and St. Thomas. The Rev. Charles Turner is in charge of the work at Devil's Lake, Lakota, Cray, Minot, Towner, York, Knox, Webster, and the penitentiary at Devil's Lake. These faithful missionaries reach, therefore, a large number of people. The area of the mission field of several of them stretches over 100 miles. By conforming to the railroad lines, it is thus possible for a few to accomplish so much; not, however, without great labor and very much of discomfort.

In addition to the above, there are two other clergymen in charge of single fields, and 14 lay readers at different mission stations. There is also one lay reader in charge of three different missions of Swedes in as many townships within the borders of Walsh co. They number 50 communicants in the three townships. Services are held in their own tongue.

### Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The vestry of the parish of St. James, Syracuse, has unanimously requested Bishop Huntington to take special charge for the present of that church, a measure generally gratifying in view of some recent troubles and some erroneous reports. The Bishop is understood to add willingly to his labors, but asks the consideration of the clergy for the necessary changes in his approaching visitations.

Lt. Col. William Verbeck, principal of St. John's Military school, has received an appointment to the staff of Governor Morton as Assistant Commissary of Subsistence.

One of Bishop Huntington's daughters, Mrs. A. L. Sessions, of Brooklyn, is now the editor of *The Girls' Friendly Magazine*.

Bishop Huntington was to conduct a Quiet Day for the members of the Auxiliary in St. John's church, Ithaca, the Rev. Stephen H. Synnott, rector, on Feb. 5th.

A reading room has been established in the parish house of the church of the Evangelists, Oswego, under the auspices of the Junior Guild of the Iron Cross.

Christ church, Jordan, is to have a mixed vested choir.

Christ church chapter, of the Brotherhood of St. Andrew, in Binghamton, have, under the direction of the rector, the Rev. R. G. Quennell, started a mission on the north side of the city.

Miss Mary Savage Johnson was admitted deaconess by Bishop Huntington in Grace church, Utica, Dec. 20.

Archdeacon Edmund N. Joyner, of South Carolina, recently made a number of addresses in the diocese in the interest of his work among the colored people, speaking in Calvary, Grace, and Trinity churches, Utica, Jan. 7 and 11; in Trinity and Grace churches, Watertown, Jan. 8 and 9; in Grace church, Syracuse, Jan. 11; in Christ church, Manlius, and Trinity church, Fayetteville, Jan. 13.

The quarterly meeting of the Woman's Auxiliary of the Fourth District was held in St. John's church, Syracuse, Jan. 31st, at 11 A. M. The Bishop celebrated the Holy Communion and made an address. Lunch was served at noon in the adjoining guild house, and a business session occupied the afternoon, Mrs. E. L. Knickerbocker presiding.

On Friday afternoon, Feb. 1st, Mrs. E. L. Knickerbocker, diocesan president of the Auxiliary, addressed the Syracuse branches of the Junior Auxiliary at St. Mark's church.

The Bishop visited St. John's church, Oneida, the Rev. John Arthur, rector, Dec. 14, and confirmed 21 persons, of whom six were from St. Andrew's mission, Durhamville. The present rectorship of St. John's numbered five years on Jan. 1st, 1895. The following record covers that period in Oneida and Durhamville: Baptism, infants, 82, adults, 15—97; confirmed, 84; marriages, 21; burials, 53. The following funds are invested, and include interest to Jan. 1st, 1895: Parish Workers' (organ) Fund, \$1,457.45; St. John's Church Building Fund, \$752.68; St. John's Church Sunday School Fund, \$140.97; Parish Workers' Pew Fund, \$124.39; Daughters of the King Building Fund, \$65.74.

Arrangements have been made for two series of Union Lenten services in Syracuse, Wednesday evenings at 7:30 o'clock, in St. James, St. Paul's, Grace, Trinity, Calvary, and St. John's churches, and Friday afternoons, at 4:30 o'clock, in St. Mark's, St. John's, St. James', St. Paul's, Trinity, and Grace churches.

The Brotherhood of St. Andrew in Utica will hold a series of Lenten services in the city parishes and also at Oriskany and Frankfort Centre. The officers of the local

assembly are: President, E. M. Butler; vice-president, F. J. Bowne; secretary and treasurer, W. S. Crocker.

Ova Hoyt Bogardus, late sole warden of St. Mark's church, Jamesville, entered into the rest of Paradise, on the evening of Jan. 13, 1895, in the 68th year of his age.

A diocesan conference will be held in St. John's church Ithaca, the Rev. S. H. Synnott, rector, Feb. 20th and 21st. There will be papers and discussions on the following subjects: "Guilds and other societies in parishes, their benefits and abuses;" "The culture of reverence," "Organized and unorganized Christianity, in Scripture and history," "Instruction in preaching," "The devotional element in the ministry," "A sympathetic ministry," "The office and the man in orders," "Social classes and the Christian Brotherhood," "Does progress in civilization owe most to intellectual or moral factors?" "How is the Cross borne in the modern life and ministry of the Church?" "What self-denial does Christ demand for the extension of His Kingdom?"

A convocation of the Third District was held in the church of the Good Shepherd, Binghamton, Jan. 15 and 16. The sermon Tuesday evening was preached by the Rev. W. E. Wright. The Rev. J. H. LaRoche preached at the Wednesday morning service. At the business meeting the dean reported for the Committee on Convocational Book club, the work of the Brotherhood of St. Andrew was discussed, and Norwich was selected as the place for the next meeting. Supper was served at 6 o'clock in the parish house, and at 7:30 o'clock a missionary service was held, when the dean, the Rev. R. G. Quennell, gave his report, and addresses were made on "The missions of the Church; what are they?" by the Rev. W. E. Bentley; "Their purpose," by the Rev. G. G. Perrine; "How supported," by the Rev. A. H. Rogers.

On St. Paul's Day the new St. Paul's church, Oswego, the Rev. J. H. Kidder, rector, was consecrated by Bishop Huntington. The church is a stone cruciform building with a chapel opening into the nave. The altar and its vessels are a memorial gift from Bishop Worthington and his brother, whose family were residents of the place. Bishop Worthington was expected to be present but was unavoidably absent. Bishop Leonard, of Ohio, also a native of the place, preached.

The Syracuse Local Assembly, Brotherhood of St. Andrew, held an interesting meeting at St. Mark's church on the evening of Jan. 8. The Rev. F. N. Westcott delivered an address on "The Incarnation the inspiration of true manhood." Addresses were also made by Dr. Charles J. Peters and Mr. A. W. Arnold on the work of the Brotherhood.

A Quiet Day for the members of the Brotherhood of St. Andrew was conducted by the Rev. Floyd W. Tomkins, jr., of Providence, R. I., in St. John's church, Syracuse, Jan. 9. The services were very interesting and profitable. In the evening a public service for men only was held in St. Paul's cathedral, the Rev. Mr. Tomkins making the address. About 20 of the clergy were present at all or part of the day's exercises.

The mission which was to be held in the church of the Evangelists, Oswego, in February, under the leadership of the Rev. Fr. Field, has been postponed by the rector until a more favorable time.

The Rev. Samuel Hanson Coxe, S. T. D., the brother of Bishop Coxe, departed this life at Utica, Jan. 16, in his 75th year. He was born at Mendham, N. J., Nov. 13, 1819, and was the second son of the Rev. S. H. Coxe, D. D., a prominent Presbyterian divine. He graduated from the New York University in 1839, and from the General Theological Seminary in 1843. He was ordained to the diaconate by Bishop Onderdonk in St. Stephen's church, New York, and assumed the charge of Bethesda church, Saratoga Springs. During his ministry the new church was built and the parish placed on a firm basis, from which it has grown into a large and leading congregation. Here, in 1844, he was ordained to the priesthood, and soon after accepted the rectorship of St. Peter's church, Auburn, N. Y., where he remained about two years. His next parishes were in Cazenovia and Oxford, in both of which he was instrumental in building substantial churches. He accepted the rectorship of St. James', Birmingham, Conn., but in a short time returned to his flock in Oxford. In 1857 he was elected to the rectorship of Trinity church, Utica, his longest, and in some respects, most successful rectorship, extending over a period of more than 20 years. In 1866 Dr. Coxe received the degree of S. T. D. from Columbia college. His last ministry was at Kinderhook, where he filled faithfully for ten years the rectorship of St. Paul's church. Six years ago he retired from the active ministry and returned to Utica, where he has since resided, preaching occasionally as his strength permitted, and assisting his brother clergy whenever it was possible. The funeral service was held at Trinity church on Friday, Jan. 18, 3 P. M. The vestry of the parish acted as bearers. The Bishop and the clergy of the city and vicinity, all robed, preceded the casket from the door. Those who took part in the service were, Bishop Huntington, the Rev. Drs. Gibson, Goodrich, Olmsted, and the rector of the parish.

# The Living Church

Chicago, February 9, 1895

Rev. C. W. LeMagwell, Editor and Proprietor

Subscription price, in advance, \$2.00 a year. Subscribers sending \$3.00 may extend their own subscription one year and pay for one new one.

It would not, we think, be in accordance with Catholic doctrine, and certainly not with the propositions of the Thirty-nine Articles, to regard the utterances of the bishops of any particular part or branch of the Catholic Church as infallible and irreformable. We cannot, therefore, appeal to the recent Pastoral as settling at once and forever the important subjects of which it treats. If it does effect such a settlement, which is to be devoutly desired, it is because, first, it has made it plain that the doctrines there vindicated are the doctrines of this Church. It is not because the Bishops say that they are the doctrines of this Church, but because they *show* that they are, so clearly that he who runs may read. Secondly, the Pastoral will have authoritative weight because the truths which it sets forth are in accordance with the Faith of the Anglican Communion and of the Catholic Church of all ages. These are assertions which we hardly imagine anybody will be found to deny. *The Southern Churchman* thinks the matter as plain as the multiplication table. In the peaceful borders of Virginia, indeed, where a happy conservatism still prevails, the editor has never heard of any one who denied, not indeed that these doctrines are the doctrines of the Episcopal Church, but that they are true. He has not heard of the new "ethics of subscription," and their practical application. It is to this point in particular that the Pastoral addresses itself.

THERE are two reasons why we hail this Pastoral with rejoicing. Beyond all documents which have issued from the House of Bishops for many years, it is positive. The Bishops speak as men who feel the responsibility of their position as guardians in a peculiar manner of "the Faith once delivered to the saints." There is no compromise, no bidding for popularity, no attempt to offset one thing by another, no adroit use of ambiguous phrases which may for the time satisfy a popular demand, but which, in reality, settle nothing. The consequence is that this admirable paper has something of the vigorous and confident tone of the encyclical of an ancient Council of the Church. In those days orthodox bishops never devised forms of words cunningly adjusted so as to include both sides of a controversy while seeming to each to exclude the other. Exclusion, clear and unmistakable, was the very purpose of every doctrinal decree. But perhaps the greatest mission of this Pastoral is that to which we have referred in other connections. It assures all men that the Bishops of the Episcopal Church are not unfaithful to their sacred charge, but intend to guard and keep it with all diligence as men who shall hereafter give an account to God. At a time when the religious world is in a ferment, and in great denominations of Christians fundamentals of belief are being called in question, and on so many sides there are signs that the supernatural religion of our Lord and Saviour is giving way to new systems which, whether by interpretation or contradiction, would resolve it finally into a product of natural evolution; when with grand professions about fatherhood and brother-

hood and the essential divinity of humanity, the foundations of all traditional religion coming to us through an original intervention and revelation from God Himself, are being undermined, it is a cheering thing to feel that this Church, at least, stands firm, and still steadfastly points to the old paths. It seems certain that this attitude on the part of our spiritual rulers must not only serve to calm anxiety within, but that it will arouse the attention of men everywhere who have been tempted to despair of any permanent element in religion as they have known it hitherto.

THERE is a "Truth Students" Association in Chicago. The organization is described by one of its members as "an outgrowth of Christian Science, Theosophy, and Buddhism, and was evolved out of a feeling that much in Christian Science was silly and foolish, that theosophy was out of reach and not practical, and that Buddhism was too unreal." Of course it professes to be "without any creed," which renders it difficult for the uninitiated to get at a definite notion of its positive principles, but the abstracts of the lectures delivered before it sufficiently illustrate its tendencies. One of these was on the "Divinity of Motherhood." The lecturer apparently demanded the abolition of the old ideas of sovereignty and subjection in the relation of parent and child. The parent is simply the guardian of the child, not its ruler. She demanded for the child "the right to live his own life and rejoice in his own personality." If this means anything, it is that characteristic traits, however base or foul, are not to be decisively checked or sternly repressed; that the appetites and passions are to have free scope, so far as any authoritative external control is concerned. Persuasion and influence may be employed, but not coercion. This lecturer may not be fully conscious that she has only been erecting into a rule and justifying a state of things which has already established itself in a vast number of families. It is a state of things which has been viewed with alarm by moralists and statesmen, not to speak of the ministers of religion. The lesson of obedience in childhood is the foundation of loyalty to the State. The principles which this lecturer applies to the family, when they are extended to the State, can only result in anarchy; that is, absence of government.

ANOTHER point presented in the lecture referred to, as reported in the newspapers, is that "everything suggestive of life's crosses should be obliterated" from the sphere of a child's education. The bearing of this is plain. The existence of evil and sin is not to be acknowledged. That life has its side of discipline, that there are "giants" to be overcome, difficulties and trials within and without—all this is to be deliberately ignored. Of course, the absurdity of this to a sane mind is equal to its utterly impracticable character. It would hardly be worth while to notice it were it not that such ideas are very much in the air. Many people, who are far from any intention of cutting loose from the sanctions of our holy religion, are captivated by this new ethics of pleasant atmosphere, insensible influences, beautiful flowers, sweet odors, and untrammelled independence, "freed from the hypnotic suggestion of poverty, disease, and suffering." Yet nothing is more certain than that in the end, a scheme which refuses to acknowledge sinfulness, and which ignores the suffering that is in the world, is irreconcilable with the religion of Christ. Men in general know too well that sin, and suffering, and misery, do exist, and that they are not to be remedied by shutting the eyes. Sooner or later these dread realities force themselves upon all serious minds as something which must be reckoned with. The strength of Christianity consists in the fact that in

it alone men have found the source of comfort, the antidote for spiritual and temporal evil, and the force and strength to overcome.

WE are reminded that such ideas in education are by no means new. Both the method and its futility are illustrated by the ancient story of "Barlaam and Joseph," a tale which dates back to the sixth century, and which had a wonderful vogue throughout the Middle Ages. Before the thirteenth century it had been translated into almost every known language of the world. An Indian king had a deadly hatred of Christianity and endeavored to extirpate it from his dominions. A son, the young prince Joseph, is born to him, and the astrologers predict that he is destined to become a Christian. The king adopts every precaution to prevent this dreaded consummation. "He encloses him in a magnificent palace; allows none but young and beautiful attendants to approach him; and forbids all mention of sorrow, disease, and death." As the young man grows up, he desires greater liberty. This wish must necessarily be granted, as otherwise his life will be saddened, and the king feels instinctively that that would be the first step towards the reception of the forbidden faith. He is therefore allowed to drive abroad; but the way is guarded beforehand from the intrusion of sad sights and sounds. But all precautions are vain, and one day he sees a lame and a blind man, and another day a man wrinkled and tottering with age. He is seized with horror and dread. May accidents befall any man? Must every man come at last to old age and death? The answer cannot be evaded. Joy has fled from his life and he sinks into a settled melancholy. The stern father would still shut out the only source from which light and peace could come to his son's troubled soul, but all his efforts are vain, and the story ends with the happy conversion of prince, king, and people.

THE widespread popularity of this ancient fiction proves that it was felt as conveying a true lesson. Sin and misery, disease and death, do exist. To ignore or deny this is to contradict common sense. And it is equally a matter of universal conviction that there can be no antidote for these things, no means to triumph over them except through the intervention of the Almighty Father, who "so loved the world that He gave His only-begotten Son to the end that they that believe in Him should not perish, but have everlasting life." The poet Heine was an eminent example of one who through his years of strength and comparative prosperity held to that view of life which our advanced ethical culturists are now endeavoring to commend to us. He was, to be sure, more logical than they, for they are unconsciously restrained and limited by the influence of a society in which Christian morals still have power. But he could not see why the possession of appetites and passions without any self-limitation should not imply the right of full satisfaction, with no check but the laws of health. A great philosopher, he says, had persuaded him that he was divine, a god. This was very fine, and while he had youth, health, friends, and money, he felt that he could sustain that character with great satisfaction to himself and with complete emancipation from the trammels of a moral system which called for self-discipline and a curb upon natural propensities. He put away from himself all thought of "life's crosses," and banished "the hypnotic suggestion of poverty, disease, and suffering." But spite of all this, these dreadful things came upon him. He found himself mastered by poverty, and prostrated for long years by disease, helpless as an infant. Then he realized the absurdity of the position—a god in rags and tatters! In spite of his boasted freedom, his god-like superiority, unable to move hand or foot to help himself.



To maintain the state of a divinity, he realized that it was necessary to have the means to support that state with some dignity and splendor. But all was gone, money, friends, strength, and health. "No one," he bitterly declared, "should ever again persuade him that he was a god." He turns with evident longing to religion, and though by a long career of mocking irreverence he finds his spiritual perceptions sadly blunted, and his mind hardly capable of comprehending divine truths, there is a certain pathos in the evident humility with which he clasps the Bible as in some way the source of light and consolation to a darkened soul, and throws himself upon his knees by the side of the poorest of God's creatures, in dumb prayers, inarticulate, incoherent, for something better and more enduring, more really divine and transcendent, than the poor philosophy of life which has crumbled under his feet and left him poor, naked, and desolate.

To several inquiries as to the sale of cancelled postage stamps, we should like to say here that we have as yet no information to give, nor can we lend our columns further to the advertising of this scheme until we know what use is made of such stamps. The only use that we can imagine is the defrauding of the Government by using many of the stamps over again. A correspondent reported recently to THE LIVING CHURCH 85,000 sold for \$18.35. Not counting the time frittered away in securing this rubbish, and arranging it in regulation packages, how much of this \$18.35 was expended in correspondence? Is the game worth the candle, even if it does not connive at a fraud? We add the following from a Chicago paper, to show that this "craze" has assumed almost alarming proportions and is likely to become a nuisance:

AURORA, Ill., Jan 18.—The newspapers are asked to discourage the sending of cancelled stamps to Miss Ella Garman or Edna Brown, in the little village of Kaneville. Some time ago a chain of letters was started on the plan of geometrical progression. It started with three letters, each recipient being asked to send ten stamps to Edna Brown and write three others, and so on. Now they do not know how to stop the flood. From 15,000 to 20,000 letters a day containing stamps, besides numerous packages both by mail and express are received. The postmaster and mail carrier are both waxing indignant, seventeen large sacks of mail matter daily preventing the carrying of passengers or freight in the stage.

## Analysis of the Petrine Claim

BY R. B. OWEN

Matthew xvi: 13, 14, 15, 16, 17, 18, 19.

When Jesus came into the Coast of Cesarea Philippi, he asked his disciples saying, Whom do men say that I, the Son of Man, am?

And they said, some that thou art John the Baptist; some Elias; and others Jeremias, or one of the Prophets.

• He saith unto them, but whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered, and said unto him, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter (Greek, Petros, a Rock), and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be loosed in heaven.

It is upon the words of the Lord, I believe, as contained in the foregoing verses, that the claim of the Roman Church is based, that Peter, one of the twelve apostles, was then and there and thereby appointed by the Lord to be the Head of His Church, when He should build it, and that that Church, afterwards being "built," Rome, the metropolis of the world, became its metropolitan see, Peter its first metropolitan Bishop, and as such its Head there, and in all parts of the world, and that the successors of Peter, in the see of Rome, have, each of them, continued to be metropolitan bishops, and each, in his time, Head of the Church throughout the world; and having in the person of their predecessor, Peter, been vested by the Lord Himself with the keys of

heaven, and with power to bind and to loose, they have, each, in his time, been the Vice-gerents of Christ on earth.

This is a claim of tremendous importance and significance, and it vitally concerns all men, so far as their faculties, intellectual and spiritual, will enable them to do so, to determine whether or not it be justified, by a true construction of the verses from the Gospel of St. Matthew, above quoted. In construing these verses the idiomatic and grammatical characteristics of the Greek text from which they are translated must be considered; and they must be construed as a whole; they must be considered in the light of their context, and of the interdependence of the ideas conveyed in each upon those conveyed by all of them.

First, then, upon what subject were our Lord and His disciples conversing?

He had asked them, "Whom do men say that I am?" The answer (by whom made, is not stated) was in effect, that there were various opinions as to whom He was. No one of these opinions disclosed a belief that He was what He claimed to be, the Christ, the Son of the living God, God incarnate, conceived of the Holy Ghost, born of a virgin, yet being of one substance with the Father. The human intellect could not comprehend it, and, in consequence, "men" said He was all else than that which He really was.

And then the Lord continuing to question them said, "But whom say ye that I am?" Thereupon Simon, in an outburst of fervid faith, having its foundation in no one of his mere human faculties, answered at once with the inspiration which could have come only from on high: "Thou art the Christ, the son of the living God."

That this knowledge which Simon had of the Lord's true character, was from on high, is attested by the words of the Lord, immediately following: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was knowledge founded on faith, faith inspired by God, faith whose foundation was as firm as the everlasting rock.

The Greek word corresponding to the English word "faith" is "Pistis," a noun feminine.

That the Lord intended to express to Simon His estimate of the firm foundation of his (Simon's) faith ("Pistis") when, continuing to address him, He said to him, "Thou art Peter (Greek "Petros," a noun masculine and corresponding to the English word "Rock,") is evidenced by the fact that He said to him immediately afterwards, "and upon this rock I will build my church." Now the Greek word corresponding to the English word "rock" has both a masculine form and a feminine form, being in its masculine form "Petros" and in its feminine form "Petra," this latter being also its poetical form, and being given it when it is used to typify, or be the simile of some other faculty, physical, intellectual, or spiritual, which is expressed in the Greek by the use of a noun feminine.

The Lord, in giving to Simon, at this moment, the name by which he was thenceforward, through all time, to be known, and which was to typify his unchangeable, rock-founded faith, gave him the name as expressed by the masculine form of the Greek word, and said, "Thou art Peter (Petros)," but in announcing the sub-structure on which He proposed to build His church, He did not say on thee, "Petros" (the masculine form of the word, meaning "Rock"), but "Petra," the feminine form thereof. Had He intended to say it was Peter (Petros) on which He would build His Church, most certainly He would (Peter, Petros, being masculine) have used the masculine form of the word. In point of the fact, however, He used its feminine form, in the Greek, in which language the Evangelist writes "Petra," plainly indicating the faith ("Pistis") noun feminine, through which it has been revealed to Peter that He was the "Christ, the Son of the living God."

On this reasoning, then, I must conclude that the claim of the Roman Church as above set forth is not well founded. If it be objected, however, that the claim is further evidenced and strengthened by the words of our Lord, "I will give unto thee the keys of heaven \* \* \* and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," I answer, true, but Peter was one of the twelve apostles, and this awful power was given not only to him, but to all the others equally with him, for in Matt. x viii:

18, we read that the Lord said to the apostles, collectively: "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven," using the plural pronouns "you" and "ye" and not the singular pronouns, "thou" and "thee," as when addressing Peter alone.

Mobile, 1894.

## Not Peace but a Sword

It is said that *The Boston Transcript* in a recent issue, asked: "What is the origin of the expression, 'the Faith once delivered to the saints?'" Perhaps the lack of knowledge arose from the fact that Athens' great book of information—Worcester's Unabridged—failed for the nonce, and that another book which contained the information was not at hand, perhaps, or was overlooked as being of no authority in the matter. We venture the assertion that almost any infant class in any one of our Sunday schools could have satisfied the hungering for information of *The Boston Transcript*.

At any rate the circumstance furnishes a text for a very practical sermon. The expression involved is one which every Churchman, especially if he be a Greek scholar, regards as very significant. Sectarianism does not like to face it, and Liberal Christianity simply bristles and growls before it with pugnacious intent. A "Faith once for all delivered," must be an historical creed. It must be of Divine origin, Divinely delivered, and hence of Divine authority and obligation. Its application to the ages and to the changing currents of thought may vary, but no authority, not even Rome, may add to, or higher criticism take away from, its simple and unchanging verities. For it we are bidden "earnestly to contend," and it is a singular fact that from the very moment the fighting order was given, for these nearly two thousand years, the fight has been vigorously on, in council, and diocese, and parish; and yet though great national churches have succumbed and been blotted from existence, though local churches have fallen away, and individuals have made shipwreck of the Faith, (yet the gates of hell have never prevailed finally, and that "Faith once delivered," according to our Blessed Lord's most true and comforting promise, is still the intact possession and heritage of the Church. The tactics of the enemy are shrewd and changeful. Once it was the honest, open, and manly assault. Men hated the truth and boldly fought against the truth. But to-day they are a forlorn hope, and the more dangerous foe, of the household poisoner, the enemy within the walls, confronts the faithful. Men who are teachers in the Church, and who either by a perversity of intellect or by a moral obliquity of heart, which, were it not most guilty and dishonest, would be at least most strange, can say at the desk: "I believe in Jesus Christ His only Son," that "He was conceived by the Holy Ghost;" that as He ascended into heaven, so "He shall come again to judge the quick and the dead;" and then go into the pulpit, and say: "I believe all men are sons of God," that "Christ was the proper son of both Joseph and Mary," and that the "personal coming of our Lord means merely a regenerated and uplifted humanity." We have always boasted, and we still boast, that the desk and the altar are a safeguard against the idiosyncracies of individualism in the pulpit, and of itching ears in the pews; and were sincerity of purpose, especially with regard to the third and fourth clauses of the ordination vow by which a priest compacts to receive function in this Church, unequivocally esteemed, no other safeguard were needed; but when sophism beclouds the one, making the fair trumpets of our boast to give forth an uncertain sound, and when to the other the aspiring individualism of the man overtowers the gift of the office, the lawless one stands revealed, the precursor of Anti-christ.

Undoubtedly, as the blandly innocent query of *The Boston Transcript* above quoted sufficiently indicates, the trend of the movement is towards the denial of the Incarnation in its true sense—the denial that "Jesus Christ is come in the flesh"—and that, through the breaking down of institutional Christianity. It is not to be resisted by argument, any more than Pilate's question, "What is truth," was to be met by argument when truth in the person of the bound Saviour stood silently before him; but it can be met by the love and loyalty of all who, like St. Paul, know what it means

to "speak concerning Christ and the Church," and who by devoted lives of fellowship with Him and of useful ministrations for Him, best "contend for the Faith once delivered to the saints." And it behooves every one who is devoted to the truth as taught by the Word, and as held by this Catholic Church, to be aware of this trend, and to inculcate the truth more diligently; remembering always that when the enemy comes in like a flood, it is only the Spirit of God that can effectually lift up a standard against it.

If the "energy of wandering" has come over the religious world so that it can believe a lie, then certainly the hour has struck for all good soldiers of Jesus Christ to endure hardness; and because the supreme lesson of history is the persistence of that "once for all delivered Faith," through ages and storms of assault, then surely the hour has come when we may reject with scorn both the charge of bigotry, because we will not surrender nineteen centuries of Christian history, and the charge of superstition, because we worship a God incarnate. And surely the hour has come when from the whole Church of God a mighty shout of protest should arise against the infatuation which adopts theories compelling the disowning of Jesus Christ, and against the dishonesty that seeks to commend a religion by using the name of Him whom it betrays.—*All Saints' Record, Pasadena.*

Letters to the Editor

"THE CHURCH IN JAPAN"

To the Editor of The Living Church:

Will you permit me to say that at the request of the editor, I am ready to receive and forward subscriptions to *The Church in Japan*? This is a magazine which has just been started by the members of our mission in Japan, designed to give information concerning the Church work in that far-away land. It will be published bi-monthly, and be mailed to subscribers direct from Tokyo. The subscription price is one dollar per year, which, for convenience in forwarding, should be sent to my address below. The whole amount is forwarded to Japan, and the profits, over the expense of publication, go to the work of that mission.

I am hoping that a very considerable number of Churchmen will evince a practical interest in the work in Japan, both by sending their own subscriptions, and by sending subscriptions of others who might thus be stirred up to make goodly offerings in aid of the work. Persons who may be unable to contribute their hundreds or thousands, may perhaps do an equal amount of good by securing the subscriptions of others of more ample means, whose interest will thus be enlisted; and the magazine is worth all that it costs, aside from any benefit that may accrue to the mission from subscriptions. Japan is now so prominently before the world, and her opportunities and needs are so marked and manifest, that it would seem as though this new venture of our brothers in the field should receive a cordial support from us at home.

F. C. MOREHOUSE,  
Care of The Young Churchman Co.,  
Milwaukee, Wis.

A RECORD OF CONVERTS

To the Editor of The Living Church:

Will you be so kind as to give space in THE LIVING CHURCH for the following: Two years ago I kept an account of the number of ministers entering the Church from the denominations. My method was to keep an accurate account of names, order, denomination, and a few other details. When I sent out the result of my work at the end of the year, I was surprised to see what interest it created. Many letters were written to the Church papers, and I received a large number myself, asking many questions and urging me to continue the work from year to year. I have concluded to keep a similar record this year, and would kindly ask through THE LIVING CHURCH that all who shall report during the year the ordination of ministers from the denominations, will be so kind as to help me by giving name, order, denomination, and educational standing. This will simplify my work, and help me to make a correct record. In the first number of THE LIVING CHURCH for 1895, in three notices of ordinations, each notice mentions a denominational minister, namely, Baptist, Presbyterian, and Roman Catholic. It would seem that a very interesting record would be sent out at the end of the year if all would help to make it up by giving a correct account of each minister coming into the Church from the denominations, and I shall be very glad to get that help.

URIAH SYMONDS,  
Rector of Grace Church.

Coriferous, N. Y.

CARDINAL VAUGHAN ON ANGLICAN ORDERS

To the Editor of The Living Church

Referring to what I had to say on the above subject in your issue of Jan. 12th, page 722, about the position which the Council of Trent took in November, 1562, with regard to the validity of Anglican Orders, I will add that in the appendix to chapter xvii of Little's "Reasons for Being a Churchman," it is stated that in 1560, Pius IV., at that time Pope of Rome, sent a letter to Queen Elizabeth, in which he expressed his willingness to recognize the Reformed Church of England just as it stood, provided that his own supremacy should be acknowledged. Little gives and refers together no less than sixteen different authorities for the statement, including "Historical Memoirs," by the Roman Catholic, Charles Butler, and also including Sir Edward Coke, afterwards Lord Chief Justice of England, who asserts that he received his information directly from Queen Elizabeth herself, and also from some of the statesmen of England who had seen and read the letter from Pope Pius IV. It would seem then that Pope Pius, as well as the Council of Trent, could find no fault in Anglican Orders further than that the Church of England would not recognize his supremacy. For it must be remembered that Matthew Parker, the validity of whose consecration as Archbishop of Canterbury some Roman Catholics have attacked, had been consecrated the year before Pope Pius sent his letter to Queen Elizabeth. In fact, he was consecrated before Pius IV. became Pope, as Parker's consecration took place Dec. 17, 1559, and that of Pius IV., Dec. 23, 1559. I have used the expression "some Roman Catholics," because since the time of Pius IV. and the Council of Trent, quite a number of Roman Catholic writers, including some very distinguished ones, have at different times recognized the validity of Anglican Orders. For instance, Du Pin, one of the greatest of French Roman Catholic scholars and a doctor of the Sorbonne at Paris, together with De Girardin and Beauvoir, also Doctors of the Sorbonne, in a correspondence which they carried on in 1718 with William Wake, at that time Archbishop of Canterbury, fully acknowledged Anglican Orders. (See Dr. Pusey's *Irenicon*, pp. 215-216.) And there has lately been published by the Rev. Montagu R. Butler, of England, a pamphlet entitled "Rome's Tribute to Anglican Orders," filled with Roman Catholic testimony to their validity.

LAYMAN.

WELSH CHURCHMEN IN CHICAGO

To the Editor of The Living Church:

The letters of Wales and Celt in your columns are timely, though, unfortunately, true; they show distinctly where the Catholicity of our holy Church is weak, though I hope in no measure unbecomful of the responsibilities her claims as a Catholic Church of God impose upon her.

The revival of the Catholic position of the Church, contemporary with the publication of the Pastoral Letter by our beloved bishops, will, I trust, produce a desired effect in the realization of the fundamental and essential principles, declared and accepted by the faithful of our Catholic and Apostolic Church.

My object in writing you is to evidence some of the points touched upon regarding "the famine of the word of the Lord" that some thousands of Welsh Churchmen are suffering in the city of Chicago. The sincerity of the Welsh in their loyalty to the Church can be traced beyond the distant lines of history, for among the Welsh the peculiar character of the British Church was distinctly preserved and perpetuated through generations of difficulties, when storms and dangers were sweeping around her, and constantly changing the complexity of her government and ritual in England through successive regimes of varying political and sovereign power.

The position of the Welsh, as exemplified in their racial character, is one of unequalled national eminence. Loyal to their many noble and religious traditions, sincere in their patriotic duties as citizens, undeviating in their fond attachment to the maternal language, and profoundly earnest in its employment to the worship and glory of God, the annihilation of the Welsh language is as impossible as the extinction of the race itself. Welshmen, whether within or driven without the Church of their forefathers, are so vitalized by the beauty and poetry of their language that no creed or canon can dislodge the inseparable relationship that unites Welshmen with all that is sublime, nor can any substitute of language be found that is capable of so full a meaning. The undying love for the mother tongue is half the religious instincts in the possession of man at that great altar of prayer, a mother's knee, our earliest impressions are formed of man's duties and gratitude to God as revealed by our mother in the mother tongue, and forever accepted the very bulwarks of faith. Heaven is nearer the hearts of all when invoked by supplications in language we first lisped. The annual service in the cathedral of our city, at which thousands of Welshmen meet, is incomparable for its heartiness, sincerity, or devotion, with any religious service in the diocese, or within the State. The music at that service is a fine expression of that sentiment that portrays congregational praise when

"The songs of lips of thousands  
Lift us from the heart of one."

The necessity of a Welsh church in Chicago should certainly arouse the Catholic sympathies of our clergy. The noble service of foreign missions is highly commendable, but can it be sincere if the children, and those the most earnest (the defenders of the Faith for ages), are denied bread? The service of our Church in the Welsh language, appeals to the souls of Welshmen as refreshing rain to a parched garden. The association of prayer with paternal reverence passeth all understanding, and produces in the Welshman's heart a fullness of divine and patriotic aspiration that breaks forth into melody and song, giving him in all countries of the earth the highest inspiration of heaven and his eternal home.

E. GEORGE DAVIES.

DID WESLEY INTEND TO MAKE COKE A BISHOP?

To the Editor of The Living Church:

Judging from the many letters that I have received, I am constrained to think that my recent publication, "Methodist Orders Examined, or modern Methodism compared with the writings of John Wesley," is awakening a goodly degree of interest in the subject. One esteemed correspondent thinks the crucial questions are these:

1. "Did Mr. Wesley ordain for England and Scotland?"
2. "Did he intend to ordain Asbury and Coke?"
3. "Was Mr. Wesley a bishop?"

In comments which follow, the writer is rather disposed to answer the above questions in the affirmative. He says: "Conceding that he (Wesley) was a bishop, ordained by his friend the Bishop of Crete, and all Mr. Wesley's inconsistencies disappear."

I have replied to the questions given above; but feeling that an answer to them in your columns might be of service to others, I venture to request for that purpose a little space in your next issue; and for convenience I will change somewhat the order of the questions.

1. "Did Mr. Wesley ordain for England and Scotland?"

To this I would respond, I have never seen anything to convince me that he "ordained" or attempted "to ordain" for either England or Scotland. He did "appoint," or set apart, certain men for certain work in his societies in England, Scotland and other places, but I can recall no single place, either in his journal or his works, where he calls such an act ordaining.

In 1763, he got a few of his preachers ordained by a Greek Bishop, Erasmus (at that time in England), with the express purpose of enabling them to administer the Lord's Supper (presumably where there was no clergyman of the Church of England), taking pains first to ascertain that he was a real bishop. This much is acknowledged by Dr. Smith. Query: Would he have done this if he felt that he could himself ordain them? I trow not.

2. "Was Mr. Wesley a Bishop?"

To this I would reply unhesitatingly, No. It has, I think, been ascertained that he applied to that same Greek Bishop to consecrate himself a bishop. But it was not done, and probably for the reason that two other bishops (necessary to make the consecration regular) could not be found. This fact, that he applied to the Greek Bishop for consecration, has been questioned; but any one who will read Dr. Smith's account of the matter will be convinced that such was the case. He tells how that Toplady accused Wesley of "strongly pressing" the bishop to consecrate him. Wesley did not reply himself; but one of his preachers named Oliver denied that Wesley "strongly pressed the bishop, admitting at the same time that Wesley "would be glad if he had an outward call, too, but that no bishop in England would give to him. What wonder, then, if he were to endeavor to procure it by any other innocent means?" (Smith's Hist., I. p. 298.)

The position which I have taken here will be greatly strengthened by much that appears in reply to the next question.

3. "Did he intend to ordain Asbury and Coke?"

In reply to this, I would observe (a) that he never attempted in any way to "ordain" Asbury. Whatever ordination or authority Asbury had he received from or through Dr. Coke. Then (b) as to Coke, Wesley would not be very likely to try to "ordain" him, for he was already a priest in the Church of England, and Wesley (as I think it will appear) was no more. What then did Wesley do to Coke? He "set him apart as a superintendent" of the societies in America, with instructions to appoint Asbury as a "joint superintendent," on his teaching America. That this is correct view of the case will appear from several considerations:

1. The act is nowhere in Wesley's writings called ordination or consecration.
2. That act, whatever it was, took place in Wesley's bed-chamber at Bristol, a most unlikely place for Wesley to attempt to ordain one who was already ordained, or to consecrate a bishop.
3. My contention is greatly strengthened by the letter which Wesley himself sent to Asbury (vide my "Methodist Orders Examined," etc., p. 3), in which he reprimands him severely for allowing himself to be called a bishop. He asks: "How can you, how dare you suffer yourself to be called bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and

am content; but they shall never by my consent call me bishop." A sufficient proof, surely, that Wesley did not consider either himself or Asbury (and consequently Coke) a bishop.

4. Coke's subsequent conduct ("Methodist Orders Examined," etc., p. 5) proves to a demonstration that he did not consider himself a bishop.

5. The following article appeared a few weeks ago in the *Hants' Journal*, Windsor, N. S. Assuming it to be genuine and authentic, it throws light on the situation and confirms the position I have taken. Here it is in full:

AN OLD DOCUMENT

A valuable relic is in the possession of Mr. E. S. Foster, of Berwick. It belonged to his wife's family and was brought from the United States. It is in the handwriting and bears the signature of John Wesley. It reads as follows:

To all to whom these presents shall come, John Wesley, late Fellow of Lincoln College in Oxford, presbyter of the Church of England, sendeth greeting:

Whereas, many of the people in the Southern Provinces of North America who desire to continue under my care, and still adhere to the doctrines and discipline of the Church of England are great distress for want of ministers to administer the sacraments of Baptism and the Lord's Supper, according to the usage of the said Church; and whereas there does not appear to be any other way of supplying them with ministers:

Know all men, that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And therefore under the protection of Almighty God, and with a single eye to His glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer (being assisted by other ordained ministers), Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this second of September, in the year of our Lord one thousand seven hundred and eighty-four. JOHN WESLEY.

[Seal].

It will be seen that the words "ordain" and "consecrate" are not anywhere employed, but rather the words "set apart as a superintendent." The inconsistency of the act is to be found in the words, "by the imposition of my hands," etc. We have no way of knowing what form of words he employed but we do know that whatever they were, it was not in his power to make Coke a bishop, as he himself was but a presbyter, and Coke was the same. That Wesley did not see the inconsistency of his conduct in this matter was attributed by his friends at the time to failing intellect (he was in his eighty-second year). Charles Wesley wrote: "Twas age that made the breach, not he." The foregoing considerations prove clearly, I think, that Wesley was not a bishop, and, therefore, could not consecrate or make a bishop. I therefore in charity conclude, that, notwithstanding the "laying on of my hands," he contemplated the appointment of "a superintendent" over his societies in America, but acted inconsistently in the way or manner in which he did it.

ANDREW GRAY.

Boston, Mass.

CONCERNING A HYMN.

To the Editor of The Living Church:

Among the curiosities of the new Hymnal, for which no doubt occult reasons exist (the omission of six of the ancient, simple, poetic hymns, for the Seven Hours, and the striking Advent anthems—regularly sung at the chapels of the Berkeley Divinity School and of the Sisters of St. John Baptist—and therefore, probably, in many places; being others) is hymn No. 231, "I am not worthy, Holy Lord." This hymn in itself is beautiful, and having an easy, pleasing tune, is quite likely, through inattention, to come into common use.

My point is, that it is manifestly out of place as a Communion hymn.

The penitential part of the office, as we have it, is earlier. As soon as the canon begins, our thoughts are turned to Christ and His work for us, His presence in the Eucharist to cheer and bless. Our eyes are turned away from our poor, miserable selves to Him. Even where, in the *Agnus Dei*, the *Gloria in Excelsis*, or other hymns, sins are spoken, of it is only as in Him, "taken away."

If we turn to the Communion hymns in the old Prayer Book we find that sounder liturgical ideas prevailed, and that each and every one of them are conformed to the principle I have laid down; as "Thou God, all glory, honor, power," "My God, and is Thy table spread," "And are we now brought near to God, who once at distance stood," "To Jesus, our exalted Lord."

Luther says in his forcible way, "If I look at myself only, Christ being excluded, it is over with me. For then immediately the thought comes across me, Christ is in heaven, thou upon earth; how wilt thou now come to Him! I will live spiritually, and do as the law demands, and so as to enter into life. Here reflecting on myself, and considering what is the quality of my mind, or what it ought to be, also what I ought to do, I let go Christ from my eyes, which is my sole righteousness and life. We should accustom ourselves, turning from ourselves, in such distress of conscience, from the law and works, which only force us to reflect on

ourselves, simply to turn our eyes to the brazen serpent, Christ fixed to the cross, on whom fixing our earnest gaze, we may be sure He is our righteousness and life."

And another great writer, far removed from Luther, Cardinal Newman in his Anglican days, says the same thing: "What! is this the liberty wherewith Christ has made us free, and wherein we stand, the home of our own thoughts, the prison of our own sensations, the province of self, a monotonous confession of what we are by nature, not what Christ is in us, and a resting at last not on His love towards us, but in our faith towards Him! This is nothing but a specious idolatry; a man thus minded does not simply think of God when he prays to Him, but is observing whether he feels properly or not; does not believe and obey, but considers it enough to be conscious that he is what he calls warm and spiritual; does not contemplate the grace of the Blessed Eucharist, the Body and Blood of this Saviour Christ, except—oh, shameful and fearful error!—except as a quality of his own mind."

The great ancient hymns are objective in their character. Subjective hymns have their place, but surely that place is not just before the reception of the Sacrament of the Body and Blood of Christ, and this particularly individualistic, subjective hymn strikes a harsh, discordant note in the beautiful harmony of our Communion service.

W. ALLEN JOHNSON.

Middletown, Conn.

Opinions of the Press

The Church Times

SHALL PREMIERS APPOINT?—Churchmen should insist on some alteration of the way in which bishops continue to be imposed on sees by the Prime Minister of the day. Our present system may have been well enough adapted to Tudor times, but it is ill-adapted to Hanoverian. We live in the nineteenth century and not in the sixteenth, and the machinery that might pass muster in the latter is worse than ridiculous in the former. So long as it is possible for even a plausible case to be made out for regarding any appointment of a bishop by a Prime Minister as "a political job," so long will it be impossible to regard our present system with satisfaction. It is time that the Church of England was set free from the necessity of accepting a Bench of Bishops, of which the composition depends on the idiosyncracies, good or bad, of successive premiers.

The Pacific Churchman.

DIVISION OF THE DIOCESE—Whatever may have been the difference of opinion heretofore on the subject of the division of the diocese, there can, we think, be no reasonable doubt that the real welfare of the Church in California, and the relief of its overworked bishop, demand at this time the action proposed. This is the paramount consideration now. As Dr. Trew well says: "The most urgent need of the Church in the southern half of the State, not only as a whole, but in every individual congregation thereof, during this present year, is the carrying out of this erection of the Southern Convocation into a diocese." Other things, in the way of parochial improvements, involving expense, can better wait than this; which we venture to predict will help, financially and otherwise, through the increased vigor and prosperity resulting from it to the churches as a whole, in the new diocese, every parish and mission within its borders. Wherefore we exhort our southern brethren—whom we particularly address here, because the action desired depends largely upon their response to the appeal now being made to them by the appointed committee—to rise to the importance of the occasion—we had almost written crisis—and show by their self-denying course, that they are alive to the interests of the Church of God in this land.

Personal Mention

The address of the Rev. Chas. A. Kienzle is 934 West 5th st., Erie, Pa., until further notice.

The Rev. H. G. Batterson, D.D., has been elected honorary fellow of the London Choir Guild, *ignoris causa*.

The address of the Rev. George Maxwell is 9 Hancock st., Waretown, N. Y.

The Rev. Charles Orvis Dantzer, missionary among the deaf-mutes, has removed from Syracuse, to 447 Elk st., Buffalo, N. Y.

The address of the Rev. H. A. F. Hoyt has been changed to 1811 Walnut st., Philadelphia, Pa.

The Rev. Howard M. Dumbell, of Memphis, Tenn., has accepted the rectorship of St. Paul's church, Brooklyn, N. Y., and will enter upon his duties, on Sunday, Feb. 17th.

The Rev. A. J. Tardy is associated with the Rev. A. Gordon Bakewell in the rectorate of Trinity chapel and St. John's church, New Orleans, La.

The Rev. Henry L. Foote has accepted the rectorship of St. Michael's church, Marblehead, Mass., and takes charge Feb. 1st.

The Rev. William Cross has entered upon his duties as rector of the church of the Messiah, Detroit, Mich. Address 361 Mel drum ave.

The Rev. George H. Fenwick's address is 14 East 109 st., New York City.

Ordinations

In the church of St. John the Evangelist, San Francisco, the Rev. Dr. Spalding, rector, Mr. Henry Brown was ordained a deacon on the 2nd Sunday after the Epiphany. Mr. Brown was formerly a Congregationalist minister.

On the 25th ult. at the cathedral of All Saints', Albany, Bishop Doane ordained to the diaconate Mr. Ernest Melville, presented by Archdeacon Olmstead of the Susquehanna, and Mr. George M. Davidson, presented by Canon Fulcher. Mr. Davidson will have charge of the work at Fonda. Mr. Melville, who was formerly a Baptist minister, will take charge of the mission at Sidney.

The Rev. George H. Ottoway, principal of the Canastota High School, Central N. Y., was advanced to the priesthood by Bishop Huntington in St. John's church, Syracuse, Dec. 22nd. The Rev. Dr. A. B. Goodrich preached the sermon, and the Rev. Dr. Theodore Babcock and the Rev. A. W. Ebersole presented the candidate.

Official

A QUIET DAY for the clergy will be conducted D. V., by the Bishop of Delaware, in the chapel of the Good Shepherd, Wilmington, Feb. 21st. Any clergyman outside of the diocese will be cordially welcomed. Address the Bishop as soon as possible, that all necessary arrangements may be made.

Married

PITTINGER—GARRETT.—At 12 o'clock on Jan. 9th, in the cathedral of the Good Shepherd, Raleigh, N. C., by the Rt. Rev. J. B. Chesbire, D.D., assisted by the Rev. C. J. Wingate, the Rev. I. McK Pittenger, D. D., dean of the cathedral, and Miss Lucy Walton Garrett, of Medoc, N. C. No cards.

Died

LOWRY.—Emily M., aged 72 years, widow of Maj. John A. Lowry, Jan. 29th, 1895, at the residence of her grandson, W. W. Lowry, 40 Woodruff Place, Indianapolis, Ind.

"Her life was spent for others."

CURRIE.—Entered into heavenly rest, Jan. 22d, Herbert Froebel, beloved son of the Rev. Samuel and Mary Currie, aged 16 years and 6 months.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

A talling off in the twelfth Sunday after Trinity offerings makes necessary this appeal for money to meet the expenses of the Mid-Western Deaf Mute Mission. Copies of annual reports sent any one on application. Rev. A. W. MANN, general missionary, 878 Logan ave., Cleveland, Ohio.

MISSIONS IN BRAZIL AND CUBA.

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We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, \$8.00.

H. A. OAKLEY, Treas.

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Acknowledgments

FOR INVALID—Amount previously acknowledged, \$122 50; A. A. H. N., \$5; Anon., \$5; Dr. Jas. P., \$2; Texas, \$20; total, \$154 50.

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# The Editor's Table

## Kalendar, February, 1895

2. PURIFICATION, B. V. M.,	White.
3. 4th Sunday after Epiphany,	Green.
10. Septuagesima,	Violet.
17. Sexagesima,	Violet.
24. Quinquagesima,	Violet.
27. ASH WEDNESDAY,	Violet.

## A Chancel Window

"The Day spring from on high doth visit us."

BY MARGARET DOORIS

So ran the text which shone with glow and gleam  
 Upon a chancel window's broad expanse,  
 However dark the day, some brightening beam  
 Across the jeweled panes would joyous dance.  
 In quaint design an artist's skill had traced  
 An angel host, with forms divinely fair,  
 Bright, blossoming flowers in beauty interlaced,  
 Suggesting fragrance of the summer air.  
 One day, through that grand window's colorings,  
 I watched the gray December's chilly mist  
 Grow warmly bright, and flash through angel wings  
 And angel faces bathed in amethyst.  
 The radiance fell upon the white-robed choir,  
 It lit the furthest shadows deeply cold  
 With glowing touch from some celestial fire,  
 In slanting rays of burnished, sifted gold;  
 The text with deeper meaning seemed to glow,  
 And I, observant, read it gladly thus,  
 To guide us up, through doubts and mists below,  
 "The Day spring from on high doth visit us."

## The Training of Vested Choirs

XVI

CONCLUSION

A word in closing this series of papers, concerning accompaniment of a vested choir of boys and men. It is sometimes said that Mr. So-and-So is not a good accompanist of boys. The writer has never been able to see any necessary difference between accompanying a chorus of boys and one of women. Sometimes organists make a difference by assuming that boys are incapable of any decision or independence in singing and must be dragged along by the organ all the time; and in their playing they are constantly pushing out notes here and there, anticipating the leads of the trebles, and in other ways continually assisting their boys in a way which is perfectly obvious to the listener, and very annoying to a critical ear. Another of these false assumptions is that a boy choir must always be accompanied by a loud and heavy organ, and "diapasons coupled to full swell," is the stereotyped composition of stops for everything, except where the full organ comes on for a time. Any chorus choir which sings without the baton must of necessity rely more or less upon the suggestions of the accompanying choirmaster. The organ has to take the place of the conductor's stick at certain points, and it is true skill in training which reduces the number of these points to a minimum and effectually conceals the fact that the instrument is really leading the singers. Now this can be accomplished with boys as well as with women. It may take more time and more work to attain the end, but it can be reached. Nothing is more disagreeable than to hear an organist constantly thrusting a single note at his trebles in advance of the other parts, as one would extend his finger to help along a tottering child, or to hear him prodding his singers by thumping out staccato chords. The organ should be smooth, steady, and played with a firm hand, the voices supported, but not overborne. Above all things, it should be managed with taste and with variety of effective registration. The last should be judicious and always done with a definite purpose. Mere pulling on and pushing off of stops is worse than useless. When a change is made there should be a reason for it. All this of course is an old story to an experienced man, but it is written for the benefit of the many who are suddenly thrown into this work without previous preparation. Mr. Dudley Buck, who is perhaps the most consummate master of organ registration in this country, says that this art may be learned but cannot be taught. He has, however, gone a long way toward reducing his own statement by publishing a valuable book on organ accompaniment (Schirmer), which, in spite of its high price, would be a judicious investment for any young organist and

choirmaster. One of the best ways for a young organist to acquire skill in this respect is to sit beside a player of acknowledged ability while he plays a service, and note accurately his method of handling the instrument. Organists who are located at a distance from musical centres are at a disadvantage here, but they should take every opportunity which offers to make up for the deficiency. Distinguished players are occasionally reluctant to admit strangers to their organ lofts, but generally they will be found disposed to help along one who is anxious to learn.

The Church service calls for a certain amount of extempore ability at the organ—the more freedom of invention the player has the better, but some skill must either be possessed or the want of it made good in some way. Occasionally when a young lady graduates from the piano stool directly to the organ bench, without any intermediate process of instruction, she is sadly at a loss how to fill up certain places in the service where the organ must go on, but for which no notes are provided: little interludes by way of modulation, a short postlude after the offertory ascription while the wardens or vestrymen are returning to their seats, accompaniments to the reciting in monotone of the Creed, or the preface to the *Sanctus*, or other parts of the service—there are many instances where the ability to improvise a few bars is almost indispensable. Occasionally one finds in the most unlooked-for and out-of-the-way locality, a priest who makes a point of reciting every service in monotone, or even of singing with the Plain-song inflections, and who desires a running accompaniment kept up on the organ all the time. The writer once came across an instance of this where the organist (a lady) had hit upon a peculiarly original plan for supplying the accompaniment which her knowledge of harmony was insufficient to enable her to extemporize. The priest recited in G, and the organist arranged on her desk a number of little pieces in the key of G, and played them one after another while the intoning proceeded. Of course each of the little pieces modulated more or less freely, and the effect produced of the priest clinging to his G with a perseverance worthy of a better cause, while the organ was sweetly rambling about in the key of A (for example), may be better imagined than described. To add to the horrible grating of this confusion, the performer kept her foot immovably planted on the G pedal by way of keeping the rector steady, and prevent his being switched off into a new key. When the end of a prayer was reached, no matter what key she happened to be playing in, she took the Amen in G without stopping for any intermediate progressions at all. This reads like fiction, but it is sober truth, and strange to say, both the rector and the organist seemed to think that they were getting on quite well, and when the writer ventured to suggest that she would find it an easier and better plan to procure as many examples of accompanied monotone in G as she could find (and there are a great many, a whole Communion service by Champneys in the Novello, "short settings") and adapt from these the accompaniments which she could not invent, she seemed to regard the hint as quite unnecessary. There are many places where the circumstances of the case compel the employment of organists no better prepared than this. Such persons would do well to study diligently Dr. Bridge's little book on organ accompaniment (Novello, "Primer Series"). To such works, and to observation of the methods of the best players, the reader must be referred.

No mention has been made of instructing the boys in reading music, for the reason that every organist has his own idea of the best system to be employed. It is unfortunately true that the study of reading does not receive enough attention in most choirs, for the reason that the pressure of preparing music from Sunday to Sunday does not leave sufficient time. If the boys receive this kind of tuition in school, of course the choirmaster's work is much lightened. If not, at least 20 minutes may be profitably spent at the beginning of each rehearsal in reading practice, and the boys should be frequently questioned about particular passages in each composition sung, until they have an intelligent understanding of what they are doing. Practice of this kind saves time in the end by increasing the rapidity with which they take up new music.

To treat exhaustively the subject of choir training can hardly be accomplished within the limits of any other than a large work. It has been the aim of the present series of articles to touch upon the most

important points which are likely to present themselves in the organization of a vested choir of men and boys, and to furnish some practical hints toward the surmounting of difficulties which most choirmasters only conquer by the hard experience of repeated trials, and sometimes that of repeated failures. If these papers, somewhat hurriedly written amid the pressure of many duties, shall have contributed in any degree toward the improvement of Church music in any one of the many parishes where the art is as yet hardly in its infancy, or shall have removed some of the stumbling blocks from the way of any young choirmaster, their author will feel more than repaid for the time and labor which have been expended upon them.

## 'Bible, Science, and Faith'

BY C. B. WARRING, PH.D.

In addition to the review of Prof. Zahn's work which appeared in THE LIVING CHURCH of Jan. 26th, I should like to offer a few comments.

The student of Genesis who takes up this book for the first time, and reads the title page, will have his expectations excited by the fact that its author is a clergyman, presumably acquainted with the language in which Genesis was written, a professor of physics, and the writer of scientific treatises. If any one can cast light on the difficulties of the Mosaic story of creation, it ought to be a man so well equipped. I regret to say the book bears no marks of the patient and profound study of the Bible narrative to which it is entitled if it came, as Prof. Zahn believes, from One who made all things, saw all things, and through His servant gave to the children of men such facts as He deemed best to communicate. It seems to me that such a document demands the most patient and thorough study of which the human mind is capable. Instead, one finds little else than a learned resume of the exploded theories of the fathers and others, with reasons for their rejection. There is a statement that this chapter was not given to teach science—a fact as true and as self-evident as that the stars were not made for the teaching of astronomy, or the human frame to teach anatomy. Then there is a paragraph or two on *bara*, affirming that it means, in the record of creation, *et c.*, in this chapter, and almost everywhere else, creation *ex nihilo*.<sup>\*</sup> Lastly it says that *tohu* (rendered in the Common Version, "without form") refers to matter not yet reduced to order, a nebulous state, and another asserting that vegetation preceded animal life, and that water animals preceded land animals. This is all that the book contains as to the pertinent facts of geology.

Much space is devoted to the discussion of the days. The various theories which have been advanced, and the arguments for and against them, occupy so large and prominent a position in his book, that it seems that the Professor regards them as the most important matter in the whole account, and in fact, he is, in this, in accord with most writers. Yet I venture to say that as one begins more and more to see the profound meaning of those brief statements of Moses, the days will loom up indeed, but will present only one problem among many whose importance will overmatch theirs. Professor Zahn accepts the explanation now most generally received, that the days were really vast periods of time, an explanation that is a vast improvement over all others of which he speaks.

There is, however, another way to explain them of which the Professor makes no mention, and probably has not heard. It suggests itself very naturally to one who realizes the vast time of creation, and is imbued with a sense of the intensely literal character of the Mosaic account. For as he reads the account he will observe that the first four verses speak of acts and conditions which he knows occupied millions of years. Then, in the next verse, he will notice that no divine work is recorded, save calling light Day and darkness Night. This is followed by a statement that there was an evening, and a morning, "Day One," or, as the Common Version has it, they were "the first day." The flow of the story is abruptly interrupted by this interlying "day," on one side, of which are recorded the creation of heaven and earth, and of light, and on the

<sup>\*</sup>On philosophical grounds I believe that matter is not eternal; God created it. But however it may be, in the first verse, *bara* cannot mean creation *ex nihilo* when God created great whales. If it be said his first creating the life, certainly when Moses says *et c.* "Male" I understand that he referred to their bodies and these were made by God from dust.

other, the making of the firmament. I take it, this first day was a common day. Just as in the history of our country, the colonial period lasted a long time until came a certain day (July 4, 1776,) which separated that from the next, or national period, and was the first day of our history as a nation.

After the "first day" the story of God's work goes on again, takes up the thread of the narrative, and tells of what occupied the next great stretch of time—the making of the firmament—announces its completion by the words, "And it was so," and rounds out the brief account by adding that God called the firmament "heaven." Then comes another day, the second of this series, marking the end of that stage, and preceding the next.

When the next, the third great work is done, and pronounced good, again the flow of the narrative is stopped by another day, the third of the series, and so on through the six.

In this way, as it seems to me, without forcing the language, we easily get a hexad of ordinary days, in some relation to which, not indicated in the commandment, God made heaven and earth, the sea, and all that in them is,\* and at the same time allow space for the immeasurable periods of geology.

The Professor well remarks that there are many difficulties connected with the Genesis account, although he points out none of them besides those days. I am sure his readers would like to know why light was pronounced good before it was divided from the darkness. And why the work of the second period was not called good. Not very long ago I asked this last question in a company of clergymen and scientists. Every one insisted that it was pronounced good, and would not be convinced until a Bible was brought in and consulted. A very distinguished gentleman a few years ago published a book on this chapter, in which he says: "When God had made the atmosphere, *i. e.* the *ragiah*, or firmament, he saw that it was good, and," he adds, "the highest significance is given to this by the consideration that God is good." Is it possible that he had read the account?

A little farther on we find that the arrangement of land and water is pronounced good; so is vegetation; so is the work of the fourth day, and of the fifth, but only the first part of the sixth is so honored. All these have each a special verdict "good," and every one is included in the last verdict, "very good," which is applied to *all* that God had made. Two works, the forming of the firmament, and the creation of man, fail to be pronounced individually good, and merely share with plants and brutes the declaration that *all*, the *tout-ensemble*, that God had made was very good. Why these two exceptions?

But this is not all; there are three divine acts besides making the firmament and creating man, two of them of greater importance than any others in the chapter, that also fail to receive the award "good." These I leave to the reader's acumen to discover.

Then as to the order. The story is, I assume, from God, and He makes no mistakes. I suppose it is true that vegetation preceded the first animal life. \* But the earliest vegetation contained only the lowest orders of marine plants, and the first animal life, for millions of years, included no vertebrates, much less great whales (*tannim*) and fowl. And in reference to the land, its first animals, whatever else they were, included in their number no cattle. Now most certainly it is not true that vegetation on our earth *began* in grass, herbs, and fruit trees; nor is it true that life *began* in vertebrates (great whales) and fowl; nor that the first land life included cattle and beasts. All this is clearly taught by Milton in the story of creation, which he puts into the mouth of Raphael, but is not taught by Moses. Milton's account is the source of nearly all current ideas in reference to the story of creation, and it is what our friends, the Assyriologists, unwittingly refer to, when they tell us that the Babylonian tablets of the creation, especially the first, tally so closely with the work recorded in Genesis. Milton's story is absurdly false, the Mosaic is not. Milton says the earth was bare of all vegetation before grass, herbs, and fruit trees appeared. Moses does not say

so. Milton says the air and water were destitute of every form of life until great whales and other moving water creatures and fowl appeared. Moses does not say that. Milton says there were no land animals before cattle and beasts. Moses does not. He speaks only of the plants and animals contemporary with man. He is silent as to all that preceded them. As geologists would say, he spoke of the flora and fauna of the recent or human period—he knew of no other. Of these he says, the vegetable part, grass, herbs, and fruit trees, the plants which still live, came before the other two; the birds and water vertebrates came next, and cattle, beasts, and other land animals, last. Geology tells us the same. De la Saporita says the vegetable kingdom attained its present characteristics before the animal, and that present genera of plants had their present geographical boundaries by the end of the tertiary. Dana tells us that the vertebrates of the tertiary are extinct; "Not a fish, reptile, bird or mammal, is now extinct;" that the fishes, reptiles, and birds of the quaternary, are now extant; that present land vertebrates (including, of course, present cattle) came later yet.

Taking the story as Moses has left it, it shines in the focus of science with a light too great to be of human origin. Who has any right to add to his words?

There are many other things in this story of which I would like to speak, but I have already made my article too long. If any one shall read this who is a scientist and possessed of some knowledge of the Hebrew, I hope he will be incited to study this account for himself, subject to two limitations: he shall not charge to it anything not in the story itself; and, secondly, shall judge it by its own words. Give it credit for what it says. Find no fault with it for what Milton, Father Suarez, or anybody else says it says.

Poughkeepsie, N. Y.

## American Cathedrals

BY THE RT. REV. I. L. NICHOLSON, D. D., IN *The Living Church Quarterly*

It is greatly to the credit of the vigilant publishers of the *Living Church Quarterly* that they here place before their extensive reading constituency the first attempt to shape out a consensus of experience, on this cathedral question, in our rapidly growing American Church. This "Symposium," from the cathedral authorities of 25 different dioceses, is certain to be found interesting and helpful reading.

The whole cathedral question is yet in its infancy with our Church folk—hardly a quarter of a century old. Usually, when one thinks of a cathedral and its surroundings, as in the olden countries, he at once remembers, when he looks up at the massive walls, and realizes the solid grandeur of the enormous establishment, that from 500 to 1,000 years of piety and work of continuous worship and devotion, lie behind it. When we look at our humble attempts, here on our newly found shores; when we consider that not 25 years are behind these formative struggles; when we recall the great difficulties in our way, the huge mass of Protestant prejudice to be overcome;—the one great wonder is that we have got so far, have done so much in this short time, have done it so effectually and so well. The American Churchman is an apt student, and a quick learner, in everything that concerns his Church; and nowhere do we find a better illustration of this than in these determined experiments at transplanting so ancient and venerable an institution as is a mediæval cathedral, and adapting them to these bristling cities of our new world.

We therefore welcome this compilation of our cathedral experiences, so far as we have gone, as both timely and valuable. It is our first written *consensus* on this important subject. Recently, another *consensus*, on the vital question of the Historic Episcopate, and its proper place in the Christian Church, was forced from the bishops; and we all remember with what gratifying results. In the pungent but somewhat unclassic language of one of our adverse critics, an eminent Presbyterian clergyman: "It was a wonderful and effective sight; they all fired as one man." Evidently then, any consensus of opinion, on any theological or ecclesiastical topic, has its evidential value, even our brotherly foes being our witnesses.

This "Symposium on cathedrals" gives us some few points which can be regarded as fairly settled, so far

as we have progressed, in our experience. First.—The cathedral is no longer here as a mere experiment, as an "English fad," as once we heard an esteemed prelate, now departed this life, somewhat sneeringly term it. In language again unclassic, but forceful and true—it has "come to stay." It is a recognized fixture in our diocesan machinery, and has got well in place in our diocesan constitutions, and our canon laws, all over this American Church. More than one-half—indeed, nearing three-fourths—of our dioceses and missionary jurisdictions have now their cathedrals, or pro-cathedrals, or organizations definitely looking to that end. Secondly.—The American cathedral has got to be the Bishop's church, and not the "Dean's own." So far as they are established, the Bishop's have made all our cathedrals, and have called them into existence; usually with more or less of local and diocesan opposition in the way. Hence, the need of them as institutional creations is first seen by the Episcopal eye; and the creation of them the strong desire of the practical Episcopal mind. And, as our experimental work goes on, it would appear the closer the Bishop's personal attachment to his cathedral, the more watchful his identity with its daily work—the stronger and more fixed that work has become. The less he has to do with it, the weaker and more unstable the foundation on which it rests. Thirdly.—We may take it as almost a demonstration, that there can be no real cathedral with the vestry system, or any vestige of it, remaining in the way. These parish churches, with the vestry dominance over fabric and emoluments, may be the temporary pro-cathedrals; but that local system and machinery has got to be completely swept out of sight, ere the actual and permanent cathedral, covering the interests of the whole diocese, can come into real life. It will be noticed in these papers that these pro-cathedrals, where the vestry organizations in any degree yet remain, are more or less apologized for, as they should be. Fourthly.—The pew system is another exotic, utterly obnoxious to the idea of a cathedral, which will have to go. The free seat, free to any Churchman and every Churchwoman in the whole diocese, the common interest and property of all, share and share alike, is essential to any proper and permanent success of the cathedral idea. If the pew system, as a means of securing income, yet obtains in any place, it is regarded as only a temporary make-shift, which must be wiped out so soon as endowments begin to come in. And other issues would seem to be rapidly proving themselves—the open Church door, the daily services, the daily Eucharist, the diocesan high altar ever pleading the merits of the atoning sacrifice for all within the Bishop's special fold, the community of clergy—all these concomitants and corollaries of the cathedral system are plainly in view, already beginning to cluster closely around even our embryotic cathedral enterprises in this American Episcopal Church.

And another evident fact may be very satisfactorily gathered from a study of this symposium. Our laymen are fast beginning to see the practical good of the cathedral, and are now pouring in their generous gifts of money, in huge and massive sums, to fortify these young cathedral plants. Witness Long Island, Albany, and the coming architectural wonder of New York city. Soon there shall be "millions in it." We repeat then, this gathered consensus of our cathedral experience, kindly placed before us for the first time by the enterprise of *The Young Churchman Co.*, deserves only our gratitude, since it shows us again in another important ecclesiastical matter, "The sight is wonderful and effective; they all fired as one man."

Much more might be written, and many more dioceses might be heard from than those here recorded. The subject is quite worthy of a book, a digest of information covering the whole ground, of which these following pages claim to be only a part. We are just now engaged in making so much history, solving so many problems, learning so many lessons, in our young and glowing American National Church, *ex experientia*, as we rapidly move along, that it seems hard to digest it all, as we take up the several themes. The provincial system, for instance, how to get it, and how to work it; the restoration of the Archiepiscopate; the mode of translating bishops from see to see; the settlement of the proper and final name for our National Church, and the ridding ourselves of that clumsy titular malformation, unawares brought in, which has now passed beyond all reasonable utility

\* "For six days," etc. The English scholar will notice that the preposition is italicized in his Bible, to indicate that it is not found in the original. The word days is in the genitive construct. Hence it most literally reads: For a hexad (*i. e.* a set of six) of days was God creating, etc.

\* This is a matter of inference. The lowest and earliest remains actually found are of animals, but the abundance of graphite may have been, and probably was, common from the beginning of the geological period.

and which is only awaiting the time for a deep but decent and Christian burial; the formation of a thorough system of canon law; the practical grasping of the grave question of church schools and colleges, of which we trust our recently formed "University Board of Regents" is but an approaching "sign in the heavens." All of these issues have been discussed by the Church, and most of them assigned to joint committees, and standing committees of the General Convention. Shall our Joint Committee on "Cathedral Organization and Work" soon be called into being, and take its place on the recognized honor roll, and roll call, of the Church's great triennial Council?

Let some attention be given also to the extremely divergent degrees and manner of Christian work done by these several cathedrals. No two seem alike in what they accomplish, though each one accomplishes something, and together they accomplish a vast deal. From work down in the slums, among the "submerged tenth," of which Mr. Booth so plaintively tells us, where we hear "the exceeding bitter cry" of the poor and the outcast, up to the noble fabric, which even Solomon in his glory might call "exceeding magnificent," with elaborate music and a very high order of ornate worship, this American cathedral is even now reaching its long and helpful arm. For the one, witness the Chicago cathedral, situated amongst the poor and lowly, and really a model of the way wherein a great cathedral can be made to help the impoverished and suffering classes in our huge city life. For the other see the stately fanes and the beautiful functions of the Long Island and the Albany cathedrals. Perhaps when the New York cathedral of St. John the Divine is nearing its fruition, and stands before us with all its flow of material wealth and its noble structure, we shall see the best exemplification of how both these ends can be well combined in one, and most effectually bring a mighty thing to pass.

Milwaukee, Advent, 1894.

### "Stop My Paper"

Every man has a right to take a paper or to stop it, for any reason or for no reason at all. It's a free country, in that respect. But at the same time there is a certain responsibility attaching to all actions, even to so trivial an one as stopping a paper because the editor says something one does not agree with. There is complaint that newspaper editors lack fearlessness and honesty; that newspapers are too generally mere partisan organs that disregard the claims of truth and justice when political interests are at stake. There is too much truth in the charge; but let us ask how it is possible for a fearless, honest, outspoken journal to live if every man is to cry, "Stop my paper" whenever he reads something that does not accord with his views. The men who insist that the paper they read shall never say anything contrary to their views are the ones who are in a large measure responsible for the craven cowardliness and the weathercock propensities of modern journalism. One of two things is absolutely necessary. Either a paper must be a namby-pamby sheet that has no opinions whatever about important events, or else its readers must make up their minds that a difference of opinion is not sufficient reason for stopping the paper. If all the readers insist upon it that everything said must accord with their views, then the editor must say nothing except on the one subject on which they all agree, and the public must be left for light on current events to bitter partisan papers. In a community composed entirely of these "stop my paper" people, true independent journalism would be an impossibility. When convinced that a paper is dishonest and deceitful, stop it. When convinced that it is unclean, stop it. When it lacks enterprise and fails to give you the news, stop it. When some other paper gives you more of value, stop it. But don't stop a paper that you believe to be honest, courageous, enterprising and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best please his readers, instead of what he honestly believes to be the truth."

### Book Notices

**Week by Week.** By Fraser Cornish. New York: Macmillan & Co. 1894. Pp. 110. Price, \$1.00.

The purpose of the author of this little book is to provide a few (usually four) simple verses for every Sunday in the year, connecting them in each case with the Collect, Epistle, or Gospel for the day, which is printed in full. The rhymes are primarily intended for the young and for "those who are any way afflicted or distressed." The verses are simply a rhythmical version of the Scripture they illustrate, with some very obvious thought it suggests. How close the verses keep to the Scripture is best illustrated by the following quotation from the lines for "the second Sunday in Lent:"

"As Jesus nears, a mother's cry,  
'Have mercy,' strikes the Tyrian sky,  
From Jesus' lips falls no reply.  
'Send her away, her cries are loud!  
'Send her away!' exclaim the crowd,  
Of Hebrew birth and lineage proud.  
And Jesus says: 'Shall dogs be fed,  
Midst children, with the children's bread?'  
To Him who thus her faith would try,  
'Truth, Lord,' she says, 'a dog am I,  
Yet crumbs beneath Thy table lie.'  
Then He who 'answered not a word,'  
Says "Great thy faith, thy prayer is heard."

**Early Bibles of America;** being a descriptive account of Bibles published in the United States, Mexico, and Canada. By the Rev. John Wright, D. D., rector of St. Paul's church, St. Paul, Minn. Third edition, revised and enlarged. New York: Thomas Whittaker. Octavo, gilt top, ivory paper. Pages 483. Price, \$3 net.

From the preface we learn that since the first edition of this book appeared, much valuable material connected with his interesting subject has come into the author's possession, with a result of expansion to the original chapters and the addition to them of sixteen new ones. Several more of the twelve presentation Bibles sent to Germany by Christopher Sauer have been traced, and probably all the information now obtainable on this matter has been brought to hand. The writer has visited and inspected nearly all the collections of Bibles, both public and private, in this country and in the National Library in the City of Mexico. Hence the descriptions here given by Dr. Wright are not at second hand, but as the result for most part of personal observation. It would be easy to speak in terms of high praise concerning the painstaking labors and determinate accuracy which manifestly appear in this volume throughout its beautiful pages. And the book itself is indeed solid and beautiful, a rare specimen of printer's art and publisher's generosity in its treatment. Every known Bible that has appeared on the North American continent here receives its due share of presentation, the Eliot Bible, the Sauer, the Aitken, the First Douay Version, the Thomas Bible, the Collins, the first Bible published in New York, the first translation from the Septuagint, the first Hebrew Bible, the first translation from the Peshito Syriac Version, early editions of the Greek Testament, the Webster Amended Bible, early editions of the Bible and New Testament in German, early editions of the Douay Bible, early Paragraph Bibles, early pronouncing Bibles, first stereotyped editions, special editions, some notable title pages, and some notable editions, curious versions, the engravings of early Bibles, Bibles and Bible societies, the Bible among the Indian tribes, the Bible in Mexico, in Canada, and various editions. The appendices, covering a hundred pages, contain a vast lot of information bits, some rare and some curious, and all interesting, in regard to various Bibles. And there are in the volume 33 full-page illustrations of old title-pages, handsomely done, on coated paper. It occurs, naturally, that here is the very choice for a fine Bible-class prize.

**Un-American Immigration;** Its Present Effect and Future Perils. A study from the census of 1890. By Rena Michaels Atchison, Ph. D. With an introduction by Rev. Joseph Cook. Chicago: Charles H. Kerr & Co. Price, \$1.25.

This book ought to be read and studied by every American citizen, and some of its contents ought to be preached from every pulpit in the land. The selfish greed of our great capitalists and corporations is threatening the safety of our American institutions, not only by the accumulation of enormous wealth, but still more by the importation of millions of the most degraded beings on the face of the earth. In order to reduce wages and bring the forces of labor more entirely under their control they are flooding certain parts of our country with the very scum and off-scouring of the old world. At the rate of half a million a year our Northern States are being filled with a motley horde of human beings, most of whom know no true religion, no authority, no law, no morality, no sacredness of life or property, and have none of the qualities requisite for American citizenship. Eight out of every ten persons in New York are either foreign-born or of foreign parentage, in a score of our greatest cities the foreign-born males exceed those of native parentage, and the foreign element now forms considerably more than one-third of our whole white population. The question how to educate and Christianize the colored race in America is sinking into insignificance compared with the awful problem of assimilating into our

national and religious life this tremendous mixed multitude of alien peoples. They crowd our prisons and almshouses (many of them being paupers and criminals assisted to America by societies organized for that purpose in the Old World); they overcrowd our industrial centers and drive out our native workmen; they bring with them the filthy, intemperate, lawless, immoral habits of southern and central Europe; they hold all together and keep themselves close, and aim to perpetuate the languages and customs which they have brought with them; they are the tools of unscrupulous employers and politicians who drive them like cattle to or from the workshop and the polls; they stubbornly resist all efforts at education and moral improvement; they form an alien element in our body politic, which may any day be excited to deeds of violence and anarchy. The American people need to know what is going on and to deal with this subject wisely and at once, before it is too late. This book is full of reliable information which they ought to have, and it ought to be circulated far and wide. It is not a book of partisan theories but of plain facts, set forth in their inevitable bearing upon our industrial, educational, municipal, and national life.

**Occult Japan, or the Way of the Gods.** An Esoteric Study of Japanese Personality and Possession. By Percival Lowell. New York: Houghton, Mifflin & Co. 1895. Pp. 379. Price, \$1.75.

This book opens up to us quite a new field of study, and gives us a great deal of information upon a subject of curious interest, for the observation of which the author had some especial facilities. At the sacred mountain of Ontake he made the acquaintance of the Society of the Gods, and got hold of the esoteric cult that is embedded in the core of the Japanese character. He tells us all about Shinto, the oldest religious belief of the Japanese, about miracles, the ordeal by boiling water, walking barefoot over a bed of live coals, and the climbing the ladder of sword blades, incarnations, pilgrimages, the Gobei, the shrines of Ise, and investigates the nature of the essence of these spirits. The discipline that is needed for divine possession is rather tedious and severe. Cold baths at morning, noon, and night, another before bedtime, and still another at 2 o'clock in the morning; then fasting from what has taste and smell, from tea, and salt, and tobacco; then elementary prayers, repeated an untold number of times; then the scrutiny of one's respirations for three weeks at a time; then walking on the tips of the toes wherever one has occasion to go; and if one wants to be perfect, he must let unlimited mosquitoes bite him to satiety for seven consecutive nights, and by all this the subject is prepared for the possession of the god, or for a cataleptic fit, which seems to be about the same thing. We have read the book with a good deal of interest, and with amusement, too, for, though the author appears to be in earnest in his account of these esoteric practices, and in his explanation of them, he seems to be laughing with himself all the while. Quaint terms of expression make us chuckle as we read. His conclusion is that "in Shinto god possession we are viewing the actual incarnation of the ancestral spirit of the age. The man has temporarily become once more his own indefinitely great grandfather. It is a veridic incarnation if ever there was one. If these, his ancestors, were gods in the past, gods they are that descend to embodiment to-day." There are four illustrations which seem to be half-tone photographs, and the outside of the book looks mysterious in its dark, coarse cloth, with a conventional device of a water lily wrought in silver.

**Outlines of Christian Theology.** By the Rev. Cornelius Walker, D. D., Professor of Systematic Divinity in the Theological Seminary of Virginia. 1894. New York: Thos. Whittaker. Pp. vi, 256. Price \$1.50.

This manual presents "in brief outline the leading topics in a course of theological study," the writer says; and he adds that "it is substantially that which the writer has pursued with his classes successively during the last eighteen or twenty years." His text book has been Knapp's "Theology," with references to the works of Hodge, Hill, Dorner, Martensen, Lindsay Alexander, and Von Oosterzee; also, in recent years, to those of Dr. Buel, Drs. Shedd, Strong, and Hodge the younger. We mention these names as he gives them, because the list is a significant one, and shows the strong protestant bias of the writer. He has written an able and most interesting book, and we are glad to see that he is not tainted to any alarming extent with modern neologism. He is a serious and thoughtful member of the evangelical school, keenly alive to current thought, but not carried off his feet by it. Much of what he has written, we accept *ex animo*; perhaps, after differences in phraseology have been allowed for, more than he would give us credit for accepting. We have many reasons for admiring and sympathizing with the loyal-hearted defenders of Virginia Churchmanship. In particular, we admire the spirit in which Dr. Walker writes, and shall prize his book as a worthy production of his school. But we should be untrue to our convictions if we said no more. The book has grave defects which in our opinion make it unfit for use as a text book in the science of dogmatic theology. These defects may be reduced to three heads. In the first place the book does not preserve true proportion. The whole subject of Christology, the very core of dogmatic

theology, is dismissed with 33 pages. The Church and the Sacraments are only given 22 pages. Moreover, these subjects are treated practically as so many parts of anthropology, which subject colors the larger part of the entire book. Eschatology has a beggarly six pages. In the second place, certain important subjects are not treated of at all, *e. g.*, the lesser sacraments and the Communion of Saints. Finally the book is at fault in certain doctrinal matters. The doctrine of Baptismal regeneration is so stated as to be emptied of its historical meaning, and reduced to a theory which Bishop Cheney could accept *ex animo*. The sacrificial aspect of the Holy Eucharist is misunderstood and in effect repudiated. The Real Presence is rejected, pp 234-236, and apparently confounded with the Lutheran theory of an ubiquitous Body of Christ, p 104. Dr. Walker appears to think that the Anglican Communion is historically committed to a recognition of sectarian ministers, p. 220. The invisible Church theory is advocated, pp. 220, 221, in objectionable form. We are thankful for Dr. Walker's strong words on Biblical inspiration, and for his clear treatment of the doctrine of God. But he has not escaped the general inability of evangelical Churchmen to understand the Catholic doctrines which they reject.

**A Sketch of the History of the Parish of the Advent, in the City of Boston 1844-1894.** Printed for the parish of the Advent, 1894.

This sketch of the parochial history of the church of the Advent is more than the outline of fifty years' history of a noted parish; it is an integral part of the story of the growth of a great movement in Church life in this country. Ten years had gone by since the Catholic revival began in England, and in the starting of this enterprise in Boston it was the purpose of the founders to disseminate Catholic truth on the basis of the Prayer Book and to establish a parish on a strictly Churchly basis, in whose church building the seats should be opened free to all. No wonder it met with opposition and much comment in the atmosphere of Puritan Massachusetts. How strange it all seems now, when daily services, surpliced choirs, preaching in the surplice, the observance of fasts and feasts, the altar cross, a proper altar and open pews, are matters of course. But not only did the sentiment of the city oppose these innovations, the bishop of the diocese ranged himself in an attitude of hostility to the new parish, and in its story it could not be but that the painful controversy should be set forth, in which Dr. Crosswell maintained a firm and dignified stand. The rectorship passed from Dr. Crosswell into the hands of Bishop Southgate, who inherited the unfortunate conflict which disturbed the peace but not the prosperity of the parish. A canon of the General Convention in October, 1886, provided that a bishop must visit every parish that required such a visitation once in three years; to this canon the bishop yielded, and a vote of thanks was tendered to the rector for his earnest and successful labor for the welfare of the parish. During Dr. Bolles' rectorship, 1858-1869, the weekly Celebration was established, the choir was vested, and the choral service introduced, but the parish maintained a conservative position and held its own. Then came another controversy with the advent of the clergy of the Society of St. John the Evangelist, which finally resulted in resigning the Bowdoin Street church to the society, and in the parish moving into the new edifice in Brimmer st., where it carries on the good work for which it stands, striving as of old to maintain and push forward Catholic truth, and standing as a bulwark for the Faith against the encroachments of heresy and unbelief. It is indeed a notable history, and although it is the story of a single parish its interest is sufficiently general and important to justify this sketch of its rise and progress. The first portion of it was written by the late Dr. F. E. Oliver, who was intimately associated with the early life of the parish of the Advent.

**Life and Letters of Dean Church.** Edited by his Daughter, Mary C. Church, with a Preface by the Dean of Christ church. London and New York: Macmillan & Co. 1894. Pp xxiv. 428. Price, \$1.50.

The life of such a man as Dean Church would be interesting under any circumstances, but when such a life is passed amid the thick of the Oxford movement, united intimately to other lives which were the spring and soul of that movement, when it is occupied with the great and important task of reconstructing the organization of St. Paul's cathedral, and of making it the centre of spiritual life and influence in London; when his life winds itself in and out amid the stirring events of English Church history, of which it forms a part, such a biography assumes a livelier interest and a more potent charm. It becomes a solid contribution to the world's treasure of the lives of great men who have lifted it up unto higher levels, and left a beacon light for the encouragement of others in noble efforts for man's good. And the work is excellently well done. Really, four hands have been busy at it. The subject of the memoir speaks in his very letters, which have been grouped and woven together by the admirable literary skill of Miss Church. Then, too, the long preface is written by the Dean of Christ church, whose intimacy with the subject of the biography fitted him to speak with authority of the mind of the man he loved and revered; while the introduction to the St. Paul's section of the Dean's life, written by Canon Scott-Holland, is a marvelously compact and brilliant summary of the Dean's work at St. Paul's, and one of the finest and most interesting

character criticisms we have ever read. It was a happy thought of the authoress to call in the aid of two such strong men to illustrate and unfold the character and work of her distinguished father.

Her own purpose is to let the Dean speak for himself in his own letters, rather than to make the book a complete biography; but we must speak with praise of her arrangement of the letters, and of the explanations so lucidly given in introduction of the letters so as to connect the different stages of the narrative in harmonious progress. The only thing we wish for is more letters, which have all the charm and spontaneity of writings never intended for publication. And yet in them all we fail to light upon anything that mars or spoils the purity and greatness of the character they unconsciously reveal. There is no need for the author's apology for the last number of letters written from abroad, for they are full of interest, vivid and suggestive, and we would not willingly be without them. They are the work of one who was deeply interested in nature and in the politics and Church life of the countries he visited.

Curiously enough, the life of Dean Church, as the prefatory notice tells us, fell naturally into three periods of about equal length. "Eighteen years were passed at Oxford; then came nineteen at Whatley; and these again were followed by nineteen years at St. Paul's." Around these three natural divisions are grouped the letters which belonged to each period, with the needful illustrative comments; so that we can follow the subject of the memoir through his life as an Oxford tutor, a parish priest, and as Dean of St. Paul's. As the material of the life at Oxford is comparatively scanty, the narrative of the author is richer and more continuous. But in the glimpses that we get of the events that were transpiring during Mr. Church's stay at Oxford, fragmentary and slight as they are, they reveal something of the inner story of those troublous times, and now and then we get some of the humorous aspects of those times; *viz.*, the way in which the Vice-Chancellor managed to give an honorary degree to Mr. Everett, our fellow countryman. Few of us will forget the famous proctorial veto (in favor of J. H. Newman), in which Mr. Church played such a prominent part, of which a graphic account is given on pages 64 and 65.

Only eighty-three pages are given to his life at Whatley, a little agricultural village of a couple of hundred souls, in which he spent almost a score of pleasant, happy years, and to which his heart was so devotedly attached that when the call to leave it came, "it seemed at first as if there could be no compensation in the work that awaited him which could adequately meet the loss of all that he was giving up." It was to Whatley, too, that, in accordance with his wish, his body at last was carried and laid away to rest. While there, he was offered a canonry at Worcester, which he refused, simply from disinterested motives, and because he would give no color to the charge that Gladstone's supporters were looking after preferment.

What he did at St. Paul's, and what he made it, its own splendid position to-day fully testifies. In these letters, and in Canon Scott-Holland's preface to the third part of the book, we see what tremendous obstacles he had to overcome, the magnitude of the task, the opportunities under which he undertook it, the scope of the work, and the means he had, and the character he brought with him to the fulfillment of his labor. The Canon emphasizes four especial points in the Dean's character—his marvelous and beautiful retirement, his genuine reality, his admirable judgment, and his stern sense of moral justice. In reading the Life, we are impressed with these three features of his character—his judgment, his sympathy, and his toleration. Take any of the matters referred to in this Life, *e. g.*, the publication of the *Essays and Reviews*, the passing of the public worship regulation act, the ritual prosecution, and the issue of *Lux Mundi*, and one cannot fail to be impressed with his judgment, sympathy, and toleration in relation to the matters themselves, or those who were connected with, or affected by, them.

As is said in the preface, "he was apt to take with him in judging the affairs and cases of ordinary life a broader volume of thought, a greater multitude of considerations, than most men bear in mind." He was a scholar, a scientist, an historian, and a statesman in his realm of thought, and happily combined them all. Things that upset other great minds never disturbed his equilibrium. See his attitude toward Darwin, the appointment of Fraser to Manchester, of Temple to London, towards the *Essays and Reviews*, and *Lux Mundi*. He judges fairly and clearly, and is not thrown off his balance by fear or affection. Though nothing of a Ritualist himself, he would have nothing to do with the crusade of the Church Association against the Ritualists, but continually pleaded for a large and generous toleration.

The temptation is strong to quote passages from his letters illustrative of his simplicity and sincerity, his breadth of view, his estimate of men and matters, his position in reference to the burning questions of his time (and there were many of them), his humility and unselfishness, but our notice has almost outrun our space already. There is an index, but it is not full enough; and the next edition should have a half-tone photograph of the Dean, which we miss very much in this first edition. And so we lay down, with regret, the story of a life which has filled us with true and

genuine interest, left us an example to emulate, and stimulated us to put forth our energies and activities for the welfare of our day and generation.

## Magazines and Reviews

*Recreation* is the name of a new magazine, which promises to be very popular with all lovers of sports. The third number before us contains some fine descriptions of hunting, fishing, etc., with numerous half-tone illustrations. Published by G. O. Shields (Coquina), 216 William st., New York.

We understand that Albert Lynch, the famous French artist, who received the highest Salon prize for his panel of "Spring," has been engaged by *The Ladies' Home Journal* to draw a series of designs for the cover of that magazine, which, as the reading public knows, changes its cover design each month. Lynch is, perhaps, one of the best paid artists in France, and these covers will cost *The Ladies' Home Journal* nearly \$1,000 apiece.

*The Monthly Illustrator* has developed out of "The Quarterly" a surprising growth, and one wonders how the publisher is going to "live up to it." Where are all the fine illustrations to come from? In this February issue we have 272 from 74 well-known artists. We should like to give some notice of several articles on contemporary artists and their works, but can note here only the increase of the scope and beauty of the work. [Published by Henry C. Jones, 92-94 Fifth ave., N. Y. Subscription price, \$3.00 a year.]

*The Pulpit* begins its tenth volume with an increase in the number of its readers by the purchase of the subscription list and good will of the *Living Words* magazine. The two are henceforth consolidated. This publication gives every month carefully selected sermons from prominent preachers in England and America; hence its value is seen in presenting the best thought of the pulpit. All denominations are thus represented. This presentation of living topics by the thinking men of our generation cannot fail to be helpful to one who tries to be helpful to his own hearers. [Edwin Rose, publisher, Buffalo, N. Y., \$1.00 a year.]

A portrait of James Anthony Froude forms the frontispiece of *Scribner's Magazine* for February. It is engraved by Gustav Kruell, further specimens of whose work are shown in connection with the article on American Wood-engravers; there is a strength of fidelity to nature in these studies that is very striking. This issue contains also a fine portrait of the late Philip Gilbert Hamerton, from the last photograph taken in the spring of 1894, of the loss of whose "sane criticism and safe guidance through the pitfalls of modern taste," a critic speaks regretfully. Only too seldom is the popular "short story" made to serve any purpose but that of amusement, and we therefore note with interest "A Moral Obliquity," by Francis Linde, which is suggestive along the line of some pressing present-day problems.

We are pleased to receive the first number of *The Church in Japan*, a bi-monthly magazine and official organ of our missions in Japan. It is a very interesting and attractive periodical, a credit both to editor and printer. The former is the Rev. Joseph M. Francis; the latter, "The Tokyo Tsukiji Type Foundry." "The aim will be," says the editor, "to give a true picture of our work and of the people among whom we labor." If it could be widely circulated among the Church people of this country, it would greatly increase interest in the work which it represents. Mr. F. C. Morehouse, care of The Young Churchman Co., Milwaukee, has kindly consented to receive and forward subscriptions; one dollar a year.

Antonin Dvorak, in *Harper's Monthly* for February, makes a plea for a more general interest in music in the United States, in the hope that a musical genius shall be developed which shall discover and build up a national school of music. The unbounded capacity for patriotism and enthusiasm which he considers is a distinguishing characteristic of Americans, promises, he thinks, an ultimate success in this direction. Rarely has *Harper's Monthly* contained a more important and valuable article, or one more needed at the present time, than that by the Hon. John Bigelow, entitled "What Is Gambling?" It affords serious food for thought which many would do well to heed. We regret to discover that Mr. Thomas Hardy is again debasing his fine talent as a novelist by permitting a strongly immoral tone to be a leading feature of the story, "Hearts Insurgent." There is a taint of uncleanness about it that mars the beauty of his style.

## PAMPHLETS

The Red Cross. Its Origin, International Character, Development, and History. By Laura M. Doolittle. And an Address by Clara Barton. The American National Red Cross, Washington, D. C.

A Sermon on the Lord's Day. By the Rev. J. G. Wright, Greenville, Ill. 100.

United States Income Tax Law Simplified for Business Men. By Ferdinand A. Wyman, 131 Devonshire st., Boston. 50c.

## The Household

### The Merry Monarch

BY MRS. R. N. TURNER

Now the merry monarch comes,  
Greet him with a song;  
All ye happy girls and boys,  
To his presence throng!

Hear the jingling sleigh bells ring,  
As the guards advance;  
Old King Winter holds the rein,  
See the horses prance!

There is sunlight on his face,  
Though the winds blow cold,  
For a gay and kindly king  
Is our monarch bold.

He brings fun for girls and boys  
In his royal train,  
Then we'll greet him with a shout,  
Welcome here again!

Bristol, R. I.

## Monographs of Church History

V.

KING STEPHEN'S BISHOPS.

BY M. E. J.

When Stephen took possession of the English throne, he was welcomed by three prominent bishops, all of whom had previously taken the solemn oath of allegiance to his rival, Matilda. Two of them, Roger of Salisbury and Henry of Winchester, would have been remarkable in any age for their strong characters and splendid talents, while the third, William, of Corbeuil, Archbishop of Canterbury, was of importance, rather because he held the highest ecclesiastical position in the realm, than for any personal gifts or qualifications. When we examine into the reasons which induced these prelates to perjure themselves in such an extraordinarily open manner, we cannot feel that they acted in a high-minded way, though their excuses were plausible, and perhaps genuine.

Roger of Salisbury, as we have already seen, alleged that the oath was taken on condition that Matilda should not make a foreign marriage without the consent of the bishops and barons, and that King Henry, totally disregarding this agreement, had married her to Geoffrey Plantagenet without even previously announcing the fact to his subjects, and therefore he considered himself at liberty to act as he thought fit in the matter of the succession. Henry of Winchester may have quieted his conscience in the same way, but it does not appear that any motive save that of expediency governed him; and, as he changed sides more than once in the course of Stephen's troubled reign, to suit his own ends, it does not seem necessary to try to account for his present defection by any painfully elaborated theory. He was a man of brilliant intellect, strong will, and remarkable self-control, but with all due admiration for his talents, we cannot deny that his principles were more than questionable. As for William of Canterbury, though he held the nobler qualities of the other two, we are surprised to find that the oath weighed more heavily on his conscience than on theirs, and that he hesitated some time before giving his adherence to Stephen. At a meeting of some of the nobles who were friendly to the new king, he expressed his doubts as to the propriety of breaking such a solemn oath, but was easily persuaded that it was better for the land to have a full-grown man at the head of affairs than a woman or a boy, that Stephen was the people's choice, and that King

Henry, on his death-bed, had repented of having extorted such an oath from his subjects. The Archbishop declared himself convinced by these weighty reasons, and forthwith repaired to Winchester, where he anointed and crowned Stephen with great pomp in the cathedral. According to Gervase, two remarkable accidents occurred during the service. William entirely forgot the customary kiss of peace to the people—a truly significant omission—and “the consecrated host disappeared from the hands of the Archbishop.” The guilt of perjury seems still to have weighed upon the Primate's soul, depriving him of his ordinary self-command. It is just possible that the knowledge that a large amount of royal treasure laid up at Winchester had been appropriated by Stephen, may have influenced the prelate's decision, for it was well known that avarice was his ruling passion. The contemporary historians had a profound contempt for him. He is described by one of them as “a man with a smooth face and strictly religious manners, but much more ready to amass money than to dispense it,”\* and indeed he seems to have spent his life in hoarding treasure, such immense sums of money were found in his coffers at his death. Henry of Huntingdon says: “The see of Canterbury was filled by William, of whose merit nothing can be said, for he had none.”

There is little of interest in the life of this miserly Archbishop, and we turn with relief to his successor, and to Henry of Winchester. The latter prelate was the son of Adela, Countess of Blois, the Conqueror's favorite daughter, and own brother to Stephen. His talents had won him speedy promotion, first to the position of Abbot of Glastonbury, and later to the see of Winchester. It was natural that he should look for still greater preferment from his royal brother, and there is no doubt that he considered that his efforts to establish Stephen upon the throne of England would naturally be rewarded by his own advancement to the highest ecclesiastical position in the realm. We are not informed whether any promise had been made by Stephen to that effect, but it certainly was not unreasonable in Henry to expect with confidence, at the death of Archbishop William, his election to the vacant see. But Stephen had reasons which he never made public, and which the historians of the day do not spend time to discuss, which induced him to use every means in his power to thwart Henry's plans. Probably he felt his own inferiority to his brilliant brother, and feared that as primate he would gain the upper hand in the affairs of the kingdom. For Stephen, though a very charming and amiable man, was weak in will and easily influenced, but, as is generally the case with weak natures, he could occasionally be stubborn, as he certainly was on the present occasion.

When Henry discovered the state of his brother's mind upon this subject, he laid clever but unscrupulous plans to possess himself of the see in spite of the royal wishes. He proceeded to intrigue with the Bishop of Ostia who, in the capacity of papal legate, was visiting Scotland, and who eagerly embraced the opportunity of extending his commission to England. In ordinary times the entrance of a legate into the kingdom without the royal invitation would have been impossible, but such was the condition of both Church and State that this foreign pre-

\*Gesta Stephani.

late made his way without protest as far as Westminster, and on his arrival there actually had the effrontery to convene a synod to consider the election. He informed the Canterbury monks that the right of election lay with them, and that the king had no power to refuse to acknowledge their candidate, who, he naturally supposed, would be Henry of Winchester. Stephen made no attempt to contradict this remarkable announcement, but he succeeded in outgeneraling these crafty plotters, on their own ground, with more exceeding craftiness. He introduced at this juncture to the Canterbury monks Theobald, Abbot of Bec, a man of acknowledged sanctity and devotion. The contrast between the monk and the worldly Bishop of Winchester was so great that all the eloquence of the legate and Henry's fine promises were as a feather's weight in the scale against the monastic virtues of Theobald. It is strongly suspected that Queen Matilda had a hand in this bit of statecraft, for she was a woman of strong character and quick perceptions, and it was more than probable that she did not relish the idea of her brother-in-law occupying such an important position, fearing the influence of his strong mind over the king's more yielding nature.

Theobald was the third primate which Bec had given to the English Church, and though very far from possessing the talents of his two illustrious predecessors, he was a man of no ordinary character and attainments. His disposition was quiet and equable, his judgment calm, but there was no lack of force in his character. He laid his plans carefully and thoughtfully, met opposition patiently, bided his time, and generally accomplished his ends to his perfect satisfaction. He was certainly the right man in the right place, for, having no personal ambition, he set himself to work for the improvement of his clergy, the encouragement of learning, the establishment of regular courts of law, and the introduction of schools and libraries into the kingdom. Theobald had a remarkable insight into character, and gathered round him many young men of great promise who afterwards were distinguished in the kingdom for their talents; among them John of Salisbury, Thomas a Becket, and other brilliant youths who cast a lustre upon the court of the Archbishop which his own mental endowments could not have kindled.

(To be continued)

### Ellen Alcott

A TALE OF TRUE LOVE

(All Rights Reserved)

BY FANNIE SOUTHGATE

CHAPTER VI.

“A letter for me from Carrollton, and in a strange handwriting. Who can it be from, I wonder,” and Ellen Alcott turned over, and examined closely the outside of the letter which had just been handed to her by the postman.

“Suppose you open it and see,” suggested her father, smiling. “I think that would be the easiest and shortest way of solving the mystery, don't you?”

“Yes, I dare say it would,” answered the girl, still looking puzzled, but acting on the advice she had received, and opening the letter. Turning first to the signature, she read the name “Isabella Carter.”

“I never heard of her before, but I suppose, of course, she is some relative

of Mr. Henry Carter's. Let me see what she has to say.”

“Asking how you have bewitched her kinsman, probably, to make him waste his time in a quiet little town like this, when the gay world at Carrollton is open to him.”

By this time, though, Ellen was so absorbed in the contents of her letter, she did not heed her father's raillery. Presently, looking up, she said:

“It's an invitation, father. Wait, let me read the letter to you, that will be better,” and she read aloud as follows:

DEAR MISS ALCOTT:

Pardon the liberty I take in writing thus to you, stranger that I am in person, though I hope not in name as the mother of one who has such a sincere admiration and friendship for both you and your father. So often have I heard my son, Henry speak of you, one and all, that I feel we cannot but be friends, and it is with that desire that I venture to make the following request; cannot you come to me next week for a fortnight's visit? I should so much enjoy making your acquaintance, and showing you the beauties and gaieties of our city. The former, I regret to say, are few, but the latter, at present, are quite numerous, and would, I am sure, interest you; besides this, it will really be a boon to me to have the society of a young person in my home. Henry being, as you know, my only child, is naturally, as a man of business, much away from home, and I am often alone. He joins me most heartily in regards to your father and yourself, and in hoping that he will consent to let you come to us. I remain, dear Miss Alcott,

Very sincerely yours,  
ISABELLA CARTER.

“Well, what do you think of that, Daddy? Two invitations in one year; isn't that gay for such a little home-body? And to Carrollton, too, that gay centre of social life and pleasure, which, according to Grace Myer and her sister, who visit there, you know, every winter, is the most charming place in the world. What do you think of my going? Could you spare me? Then there would be dresses to get, too, what could I do about that?” dubiously. “Oh, I guess I won't even think of it.”

“Not so hasty, my lady-bird, think it over carefully in your own mind; put your practical little head to work to evolve a wardrobe out of nothing. I have often heard you flatter yourself that you could do it, so show your ingenuity in this case, and as to my sparing you, what do I need with such a useless little per-

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•DR•

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**POWDER**

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A pure Grape Cream of Tartar Powder, Free from Ammonia, Alum or any other adulterant.  
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son?" and he pinched her cheek, as she sat on the arm of his chair.

"But seriously, father, what do you think of it? Isn't it too much expense, and wouldn't you be very lonely, papa?"

"Well, seriously, daughter, I should miss you sorely, but you must allow me to exhibit the unselfish side of my character once in a way, you know—that is, if I have one; and all joking aside, I should like you to have this visit, my child. You have seen little or nothing of the world as yet. I do not want you to go through life with the idea that there is something, a great beautiful world of pleasure and brightness, in which you have had no part nor lot; to feel that you have been kept from things which other girls know and enjoy. Whether you will be the gainer or not, remains with yourself, but no girl of your age is free from a certain longing to experience those things which she hears painted in such glowing colors. I venture to say, too, that my little girl, for one, will not be spoiled by them, but will come back more than ever satisfied with her own quiet little home and quieter old father."

"If you really think, then, I could go"—and a look of eager anticipation was on the girl's face. For what young woman of nineteen years does not long for a taste of those pleasures which are so luring to the ear, though in the tasting they may prove unsubstantial, nay, even bitter; but having tasted have they not satisfied themselves, have they not proved by their own experience what such things are? And which one of us, young or old, is content to take the experience of another in place of our own, suffer we never so much in consequence?

The letter we have read was the outcome of a conversation between Henry Carter and his mother on the subject of this girl, in which, however, the former had not given his own state of feelings as a motive; that was a secret still in his own heart. After his disappointment several months before, when he had gone down to Longwood to declare his love to the girl, he had not again been there. First, her absence had removed the chief inducement for his going there, and secondly, he had argued long and seriously with himself on the subject. A doubt had presented itself to his mind as to the generosity of his action in trying to bind to an engagement a girl who had seen so little of the world, known so little of men, or people in general, and whose whole life had been spent in the quiet of the

parsonage at Longwood. Was it a fair advantage to take, he asked himself? To be sure there was Jack Milton; his suspicions on that score had recurred again and again to torment him, but even then, supposing she had formed an attachment for this man, was it not more than likely only a childish fancy for one who had been her close companion for so long a time; was there not in that case all the more reason she should see something of other men to rid her of such fancies, and show her that with such sweetness and grace as hers, many suitors would be at hand to choose from? In so doing, doubtless, he lessened his own chances by opening the way to many rivals, but in this matter he was enough in earnest to be truly unselfish, and to wish the girl to choose what would be most for her own happiness, even if it lay not with him. Besides, would he not rather win her from among others than to take advantage of any little favor he might have from his former friendship with her?

So it came to pass he had requested his mother to write the foregoing epistle, and, if truth must be told, she, an ambitious, rather worldly woman, hoped this visit might be the settling of the girl's fate, and with it, the death of her son's fancy; though, in justice to her, it must be said that if she had known to what extent his affections had become engaged, even her ambition for this, her only child, would have faded before the desire for his happiness.

On receipt of a favorable answer to her request, from both father and daughter, Mrs. Carter hastened to impart the same to her son, and if her eyes had not been otherwise occupied at the moment, the flush and strange eager look which came into his face at the news, would have been somewhat of a revelation to her. When, however, she did look up to say: "You will go with me to meet her, of course, Henry, as I should not be able to recognize her, I fear, even from your description, graphic though, I feel sure, it will be," his face had resumed its usual calm expression, and he had replied, quite coolly:

"Yes, I shall certainly go with you. Which train did she say she would take from Longwood? Three o'clock; let me see, that arrives at half-past six. I shall just run down to the office for a while now, and be back in full time to accompany you. Is the carriage ordered, and did you tell James about the trunk? And by-the-way, mother," he turned to say as he was leaving, "what room are you giving her? The pink, I hope; it is by far the most comfortable," at which his mother looked up in surprise, never having known Henry before to manifest such interest in details, being generally only too content to leave his own most cherished guests to her tender care.

Two hours later, when Ellen stepped on the platform at Carrollton, the first thing she saw was the familiar face of Henry Carter, who took her to where, seated in a comfortable Victoria, was a middle-aged, gray-haired woman, whom he introduced as his mother. She was still so handsome, and so stylishly attired, that the girl, thinking of her own modest little wardrobe, felt her heart sink. However, she was not one to let such matters come between her and her pleasure, and the cordial greeting from the elder woman, soon made her feel quite at ease.

"It is so kind of you, Mrs. Carter, to let me come and visit you," she said, "I don't know what a treat a glimpse will be to me. I have al-

ways lived so quietly in our little country parish, that it will all be so new, so delightful!" and her eyes grew bright with anticipation.

"My dear child," answered Mrs. Carter, "it is you who are to be thanked for taking compassion on a lonely old woman. I have never known a daughter's love and companionship, and though my son is all in all to me, he must, necessarily, be much away, leaving me often entirely alone; so you see I shall really enjoy having a young person about me, and taking you around on all my visits, and the few gaieties which are admissible for one of my age; for the others, I shall hand you over to Henry and his friends, and I am sure they will want to monopolize most of your time, so prepare to be very busy."

Ellen smiled to herself at the idea of the handsome, still fresh-looking woman at her side being too old for the gay world, and to think of her as the mother of a quiet, unyouthful-looking man like Henry

Carter. She might more easily have been taken for his sister, in spite of her gray hair, which only served to make her fair skin and bright color all the more striking. She felt sure she should like her hostess, and was prepared to enter enthusiastically into all which, in the kind-

You may as well know what chimney to get for your burner or lamp.

Write Geo A Macbeth Co, Pittsburgh, Pa, for the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

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WEST TROY, N. Y., BELL'S  
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

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Two Mince Pies, equal to one Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

**MERRELL-SOULE CO.,**  
Syracuse, N. Y.

**"Chautauque" Desk, FREE** WITH A GONG...  
MOST POPULAR DESK EVER MADE. SOLID OAK THROUGHOUT. 30 INCHES WIDE, 20 INCHES DEEP. THE LAUNDRY AND TOILET ARTICLES, BOUGHT AT RETAIL WOULD COST \$10.00.  
WE WILL SEND YOU A COPY OF THE LIVING CHURCH IF YOU HOLD A COPY OF THIS DESK.

ness of her heart, she would devise for her amusement.

Arriving at their destination, Ellen was shown to her room at once, to prepare for dinner, and found a maid—that luxury which she had always declared would be the first money could bring her—ready to unpack her trunk, and dress her hair, a process she much enjoyed, and was not, either, above being flattered by the woman's evident admiration of her long, soft, wavy locks. The question of a proper gown was not difficult, as her wardrobe contained but few, and though a little twinge of discontent made itself felt at the thought of the simplicity and scariness of its contents, still she soon regained her usual philosophical mood; and truly, if she had been aware what a sweet picture she made in the soft, white woolen dress, slightly open at the throat, revealing the creamiest of skins, her only ornament a few of the tea buds she had found in her room (whom she was to thank for those, she did not doubt), she would have had no just cause to complain.

In the eyes of Henry Carter, she appeared indeed a very vision of loveliness, and even his mother was surprised to see how fair the girl was in this simple, though graceful attire.

The dinner itself was a revelation to Ellen. The beautiful silver and glass and flowers, the many dainties and delicacies served in as many courses, in fact, all those things which make the daily business of eating a truly wonderful proceeding among the rich, filled her with surprise and admiration. Compared with the little table ornamented by a bowl of wild flowers or greens, and the simple fare to which she was accustomed at the rectory, it seemed a great contrast indeed, but let it be told to her credit, the latter seemed none the less dear. Only to a girl of innate refinement and exquisite taste, the enjoyment of all such luxuries and beauties, attainable only by riches, is but natural, though she may have the wisdom to know that these alone can bring no real contentment—a gift as rare among the possessors of riches as among the poor and needy.

This, Ellen's first evening with the Carters, was, so Henry had decided, to be spent by them at home, and alone. She would be tired with her travels, he knew, besides she and his mother could become well acquainted in being thus together before the whirl of late hours and busy days began; and in his heart, too, he had hoped thus to gain a quiet talk with her himself, which he knew would be rare enough later. In this he was not disappointed; but having resolved not to speak to her of his love as yet, his manner was much constrained, and though Ellen did her best to renew their old pleasant relations, and chattered away of their many mutual acquaintances, telling of all those little incidents in their home life which she felt would be of interest to him, she found him so unlike his usual easily entertained, pleasant self, that she was not sorry when their *tele a-tele* was finally interrupted by Mrs. Carter, who, having gone to indulge in her usual after-dinner nap, now joined them again.

Music, and a little general talking, finished this first evening, which to two members of the party, at least, had been an unsuccessful one; Ellen wondering to herself at the changed manner of Henry Carter, whom she had a sincere regard for, and almost any affection,

**"Abide in Me"**

St. John xv. 4.  
"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Isaiah xx: 3.

BY J. PALMER PURGE  
How richly blessed am I  
In Jesus to "abide,"  
I would or live, or die,  
So He my way doth guide.

Whether by day or night,  
With Christ my Saviour near,  
All darkness turns to light,  
Never a doubt, or fear.

O'er life's tempestuous stream  
I calmly, smoothly, glide,  
In blissful, waking dream,  
With Jesus by my side.

Because my "trust" in Thee,  
Dear Lord, will never cease,  
In love Thou sendest me  
Thy holy Dove of "peace."

**Children's Hour**

**True Story**

BY G. C. H.

Marjorie was much delighted over her valentines—six lovely affairs of lace-paper and rosebuds—and on the day following St. Valentine's, was displaying them to the washerwoman.

"How many did *your* little girl get?"

"Never a valentine did Katey get."

"What! not any, *any*?"

"Not one, little deary."

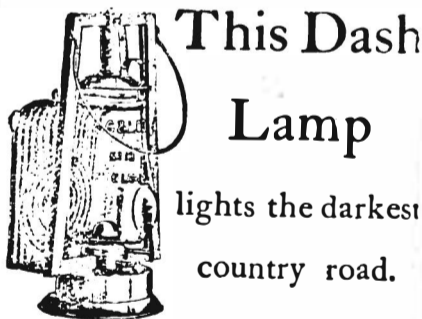
Marjorie runs upstairs.

"Oh mamma, mamma! may I give some of my valentines to Mrs. Muldoon for her little girl who didn't have any?"

"You may, Marjory."

So three of the treasured love messages are carefully wrapped and laid beside Mrs. Muldoon's bonnet to be taken to little Miss Muldoon.

Now can you believe that after a while Marjorie repented of her generosity.



**This Dash Lamp**

lights the darkest country road.

The Tubular DASH LAMP No. 13 of the S. G. & L. Co. is equally good as a Side Lamp or Hand Lantern. Has a powerful reflector and either a plain or Bull's-Eye globe. Won't blow out in strongest wind, and can be filled, lighted, regulated, and extinguished without removing the globe. Throws light 200 feet straight ahead.

Buy it of your dealer. He has it, or can get it for you if you insist. Send for our catalogue.  
STEAM GAUGE & LANTERN COMPANY,  
Syracuse, N. Y. Chicago, 75 Lake St.

crept downstairs, and took away the valentines?

So she did, and played with them the rest of the morning.

And what do you think happened in the afternoon? Mamma happening to pass the nursery, saw Marjorie and the valentines in a tumbled little heap behind the door. And when the trouble was being sobbed out in the sweet shelter of mother's arms, what Marjorie said was this:

"Oh mamma, mamma! I *thought* they'd make me happy, but they didn't."

THE government has decided to introduce some Lapp families into Alaska for the purpose of teaching the natives the various uses of the reindeer, which have been brought from northern Siberia. A first family of twelve adults and four child Lapps have arrived from Norway, bringing with them a dozen reindeer dogs. Each family is to receive \$350 a year for three years, with free board. If dissatisfied they may return gratis, but the government promises them in addition 300 reindeer, and other inducements to remain.

**FREE TO DYSPEPSIA SUFFERERS.**

The Stuart Chemical Co., of Marshall, Mich., will send free to any address a small sample package of Stuart's Dyspepsia Tablets, the new discovery, which has made so many wonderful cures in hundreds of cases of dyspepsia and stomach troubles, and which is now used and recommended by physicians everywhere, as the safest and surest cure for any form of indigestion or dyspepsia.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but are a scientific combination of pure pepsin, bismuth, vegetable and fruit essences, and Golden Seal. When you use these tablets you know what you are putting into your stomach, and no chances of injury are taken, as is often the case when secret patent medicines are used. These tablets digest all wholesome food, no matter how weak the stomach may be, thus nourishing the body and resting the stomach at the same time, and a cure is the natural result. Full-sized packages of Stuart's Dyspepsia Tablets are sold by all drug gists at 50 cts. per pkg.

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THE DR. J. H. McLEAN MED. CO.,  
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Gentlemen: I suffered from Bright's Disease for more than three years. During the progress of the disease I lost flesh to an alarming extent, and became so weak I was unable to attend to any household work. I doctored considerably, but got no relief until I began taking Dr. J. H. McLean's Liver and Kidney Balm. It saved my life. I make this statement for the benefit of others who may be afflicted as I was.

Mrs. H. M. ROBERTS,  
Iuka, Miss.

FROM Washington, D. C.:—"I received the beautiful little Oxford Prayer Book for which please accept my hearty thanks just what I wanted." [Given with a new subscription to THE LIVING CHURCH.]

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**New Chrysanthemum Seed**

These charming new types of Chrysanthemum from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Ostrich Plume types, Rosettes, Globes, Embroidered, Miniature and Mammoth. Sow the seed this spring and the plants will bloom profusely this fall either in pots or in the garden. From a packet of this seed one may have a most magnificent show of rare beauties. Price 25c. per pkt. or **FOR ONLY 50c WE WILL MAIL ALL OF THE FOLLOWING:**  
1 pkt. NEW JAPANESE CHRYSANTHEMUM Seed.  
1 pkt. BEGONIA VERNON, mixed—best of all.  
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5 bulbs NAMED GLADIOLUS, 1 each of White, Pink, Scarlet, Yellow and Variegated.  
3 bulbs MAMMOTH OXALIS, different colors.  
1 bulb VARIEGATED TUBEROSE, Orange flowers.  
1 bulb ZEPHYR FLOWER, a perfect fairy-like gem, and our GREAT CATALOGUE with 9 magnificent colored plates and covers, and sample copy of the MAYFLOWER with two great chromo plates. These 5 packets of seed Novelties and 10 choice Bulbs worth \$1.35 will all flower this season, and we send them for 50 CENTS only to introduce our superior stock. Collections for \$1.00. Catalogue will not be sent unless asked for, as you may already have it.

Order at once, as this offer may not appear again.

Send us the names of 5 or 10 of your neighbors who love flowers and we will send a fine Novelty, FREE.  
**OUR CATALOGUE** Seeds, Bulbs, Plants and Rare new Fruits is the finest ever issued, profusely illustrated with elegant cuts and colored plates. We offer the choicest standard sorts and finest Novelties. We are headquarters for all that is New, Rare and Beautiful. This elegant Catalogue will be sent for 50c., or FREE if you order the articles here offered.  
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**VICK'S FLORAL GUIDE.**  
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**A CHANCE TO MAKE MONEY.**  
In the past week I have made \$125 and attended to my household duties. I think I will do better next week. It seems the more Dish Washers I sell, the more demand I have for them. I think any lady or gentleman, anywhere, can make money in this business. It is something every family wants, and when they can be bought so cheap, they buy them, and the person who has enterprise enough to take an agency is bound to make money. I wish any of your readers that wish to make from \$5 to \$12 a day, would try this business and report their success. Any one can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa. Such a chance is rare—at least I have never struck one.  
MARTHA F. B.

# A 19th Century Souvenir.

Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century, and every man, woman, and child should have a souvenir; an heirloom to hand down to posterity, of the great White City.

One of the largest Manufacturers of Silverware in the World made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at \$1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This Immense Stock Was Left on Their Hands**, and must be sold at once. **The Full Set** of six spoons formerly sold for \$9.00 can now be had **FOR ONLY**

**99c. FOR ALL SIX** Sent Prepaid in a Plush-lined Case.

The spoons are after dinner coffee size. **Heavy Coin Silver Plated, with Gold Plated Bowls**, each of the six spoons representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus and date 1892-1893.



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Send Chicago or New York exchange, postal note, or currency. Individual checks not accepted.

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(Signed) **FRANK FOOT**  
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(Signed) **J. L. KIMBALL**  
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Approved: **JOHN BOYD THACHER**  
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For **THIRTY-FIVE YEARS** have maintained their superiority for **Quality of Metal, Workmanship, Uniformity, Durability.**

Simple card, 12 PENS, different numbers, for all styles of writing, sent on receipt of 4 CENTS in postage stamps.

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**MARBLE STAINS**—The stains, if not too deep, may often be removed by rubbing the surface with a cloth wet with a solution of oxalic acid, previously rendering the marble free from grease by washing it with a solution of carbonate of sodium in water. After using the acid, the marble must be washed quickly to prevent destruction of the polish. To give the marble a gloss, rub with caustic, moistened with water. Another method is to take caustic potassa, quick lime, and soft soap, equal parts, make in a thick paste with water, and apply with a brush, leave it on for about a week and apply again and again till the stain disappears. Still another recipe is carbonate of sodium two parts, powdered pumice one part, powdered chalk one part, make into a paste with water and rub over the spot. *Druggists' Circular.*

**To Remove Grease from Glass.**—Dissolve an ounce of soda in water in the proportion of one of the former to ten of the latter, and let the liquid boil in a clean unglazed pot. Black eight parts of quicklime in a covered vessel, and add the hydrate thus formed to the boiling liquid, stirring it meanwhile. Great care must be exercised in using this caustic solution, which must not be allowed to touch the hands; the glass must therefore be dipped into it by the aid of tongs or pincers. When the grease is dissolved the glass is to be well brushed and subsequently rinsed in water.

"BROWN'S BRONCHIAL TROCHES" are the simplest, quickest, and most effective remedy for Bronchitis, Asthma, and Throat Disorders.

FROM SAN FRANCISCO:—"The Living Church is a paper for which I entertain great respect, and to which gratitude is due for its timely, outspoken, and able championing of the faith in all times."

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**THIS HIGH-GRADE \$50.00 MACHINE ABSOLUTELY FREE.** No representation. No expense. We mean just what we say. This machine is yours free. No such opportunity has ever before been offered. We shall continue these liberal terms for only a few days. Cut this out and write to-day. Sewing Machine Department 12286 WASHINGTON ST. CHICAGO, ILL.

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STOPS TOOTHACHE INSTANTLY.

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Absolutely secure Life Insurance, at 50 per cent. of usual rate.

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55 State St., Boston, Mass. Send for Circular.

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FOR TRAVELLERS, FOR REMITTANCES, SUPERIOR TO ALL OTHERS. CIRCULAR ON APPLICATION.

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Pure blood makes a sound and strong body. Purify the blood, strengthen the body.

**Dr. J. H. McLean's Strengthening Cordial and Blood Purifier**

Is known as a never-failing remedy for nervous debility and stomach troubles. It purifies the blood, imparts vigor to the circulation, clears the complexion, aids digestion and restores perfect health. For sale everywhere. Price, \$1.00 a bottle.

**THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.**

"The More You Say The Less People Remember!" One Word With You

**SAPOLIO**