

# The Living Church

Saturday, March 30, 1895

## News and Notes

LORD ROSEBERY, having stated that the Church of England was supported by the State out of money taken from the Roman Catholics, a correspondent drew the attention of the Archbishop of Canterbury to this, and has received the following reply:

MY DEAR SIR:—In reply to your letter of the 8th inst., I am desired by the Archbishop of Canterbury to say that you are quite right in supposing that the State does not contribute towards the support of the Church. It does not do so now, nor has it ever done so in the past. I enclose a few leaflets upon this subject which will be of interest to you. Believe me, faithfully yours, (signed) ERNEST L. RIDGE, Chaplain.

“THE Father of Assyriology” was the name given to Major-General Sir Henry C. Rawlinson, whose death has just been announced. Noted as a great scholar, he yet had no university education, going at eighteen years of age to India to serve in the army. For six years he was in the service of Persia, and while there personally copied the immense cuneiform inscriptions of Behistun, engraved on the polished face of a rock at the height of three or four hundred feet from the ground. It was a daring feat, for it was done standing on a ladder resting on a ledge scarcely two feet in breadth. From that time Sir Henry was given a first rank in this historical science. Canon George Rawlinson, author of “Five Great Monarchies,” etc., is his younger brother.

AT Dearham, in Cumberland, an interesting ceremony recently took place. This was the opening of a new colliery. It seems that the mines in this place, which used to be prosperous, had not been worked for some time. The present scheme was set on foot by the working people of Dearham without the help of capitalists, speculators, and promoters. The people had efficient aid in developing the enterprise from their vicar, Mr. Melrose. Mrs. Melrose was asked to cut the first sod of the new pit, as a graceful acknowledgment of the zeal which her husband had displayed in forming the company and launching the scheme. Three cheers were given for the lady, and afterwards for the vicar, who made a hopeful and hearty speech. Here was a good example of true “muscular Christianity.”

THE attempted assassination of Li Hung Chang was an occurrence which might have happened in any country in the world. Hardly any safeguards can be entirely effectual against the acts of irresponsible cranks and fanatics. Nevertheless, it cannot fail to be deeply mortifying to Japan that such a thing should have taken place at this precise moment, and that the object of it should be the representative of a nation which she has reduced to the most humiliating position and holds almost at her mercy. With or without reason, all possible use will undoubtedly be made of the affair by China and her sympathizers for diplomatic purposes. Japan will feel compelled to offer some special form of indemnity, and it is already surmised that it may take the shape of a relaxation in the severity of the terms which it has been proposed to impose upon the conquered people.

THE merciless critic has been at work upon the story of the twin maids of Biddenden, which we printed some weeks ago from an English paper. It appears that there were no such names, and no such wills, in the twelfth century. The land involved seems to have been the gift of two ladies named Preston, after the Restoration, that is, since 1660. The print of the women on the cakes was a still later device, and it is supposed that the story of the conjoined maids was made up to suit the impression on the cakes, assisted by old chap-book stories. The historians and antiquarians of Kent are silent on the subject of the remarkable twins. The alleged terms of the will, the quaint stamp, with its hooped petticoats, Roman letters, and Arabic figures, all belong to a comparatively

recent time. Add to this, that a similar tale is told of two women whose figures appear on the pavement of Norton St. Philip church, in Somersetshire. Thus is the romance of history dispelled.

THE Church has to deplore the loss of the Rev. Edward Venables, precentor and canon-residentiary of Lincoln cathedral, whose death occurred on Tuesday, March 5th. During her husband's illness, Mrs. Venables was attacked by the same disease, influenza, and died two days afterwards. There is something very touching and beautiful in this re-uniting of two lives after so short a separation; “lovely and pleasant in their lives, and in their death not divided.” They were interred in the Cloister Garth, near the graves of the late Dean and Mrs. Butler, whose deaths took place about a year ago, within a few days of each other. In 1864, Mr. Venables was appointed examining chaplain to the late Bishop Jackson, then Bishop of Lincoln, and in 1867 became canon of Lincoln cathedral. He greatly improved the character of the cathedral services, and did all in his power to elevate the tone of the lay clerks and boys of the choir. He was an able writer on archaeological subjects, contributing articles to Smith's “Dictionary of the Bible,” “Dictionary of Antiquities,” the Encyclopædia Britannica, and editing a number of religious and devotional books.

THE vicar-designate of Aston, the Rev. F. S. Webster, of Birmingham, has set a worthy example. He has not been accustomed to any kind of choral service, and his feelings on the subject are so strong that it is a matter of conscience with him not to allow anything of the sort where he has power to prevent it. But at Aston the choral service is an established institution. Mr. Webster, therefore, had a conference with the church wardens, at which he frankly told them that he intended to abolish “the intoning of the prayers, and to restrict the musical part of the service to hymns, and possibly anthems.” The church wardens, with equal frankness, told him that such a course would give pain, and would certainly alienate the greater number of his congregation. Mr. Webster, finding himself unable to yield, and at the same time not wishing to force his wishes upon the people, decided to decline the living. *Church Bells* thinks this circumstance deserves to be pondered by men of both parties in the Church, and that it is far better not to intrude one's self where peace reigns than to insist on having one's own way, even though it be justified by devotion to principle.

LORD Beaconsfield was a literary man. Lord Derby was deeply versed in classical learning. Lord Lytton's novels hold a place amongst the standard literature of the century. Mr. Gladstone's versatility as a writer and the learning and ability he has displayed in several branches of literature, and especially in theology, are too well known to need more than a passing reference. And now another English statesman, Mr. Balfour, has entered the field as the writer of a remarkable book on “The Foundations of Belief.” It is a work calculated to arouse the deepest attention, not only on account of its author, but still more for its intrinsic value. Where else in the world shall we look for cases like these, where the leader of a great political party finds time for profound theological and philosophical studies, and to make himself master of all the dominant systems of thought? Where else is religion a matter of the first consideration on the part of leading statesmen, who do not view it from the political standpoint, but for its relation to the human soul? It is one of the triumphs of English religion that it still has such power over the most distinguished laymen of the day. Nowhere else in Christendom is there a parallel to this.

IF a writer in *The Church Times*, discoursing on the “Catholic Movement in Scotland,” is to be believed, the old-fashioned Scotch Presbyterians were wise in their generation when they opposed the introduction

of the “box of whistles” into the churches. The admission of organs formed the entering wedge, and through the opening thus made a whole train of practices has entered in, threatening to revolutionize the kirk, and well calculated to cause Jeannie Geddes to turn in her grave. The use of organs naturally led to the practice of chanting, occasional anthems, organ recitals, and like novelties. Further steps followed. Several leading ministers of the “established kirk” soon had “read prayers,” fortified by the authority of John Knox, who once edited a prayer book. The society in which the late Professor Milligan and Dr. McLeod have been leading spirits, continued the advance movement, adopting usages closely akin to those of the High Church party in England. It contends for the priesthood, the Eucharistic sacrifice, and prayers for the dead. While Dean Stanley, who on his visits to Scotland affiliated with the Presbyterians, helped to foster a spirit of greater friendliness towards the Anglican church, Canon Liddon, who declined such affiliation, produced a far deeper impression, and indirectly drew attention to the principles controlling the whole subject of valid orders. The writer believes that “some of us may live to see a large Presbyterian return to the true fold.”

FROM *The Indian Churchman*, which comes to us in a new dress and much improved, we learn the particulars of the Calcutta Diocesan Conference, held in the cathedral on January 23rd and 24th. It is a striking evidence of the community of thought all over the civilized world, that the questions chiefly dealt with were much the same as those which would inevitably come up at similar meetings in England or America at the present time. For instance, the first subject was “The application of Christian principles to social problems.” Another was “Religious literature.” In a debate on “The relation between the Church's work among Europeans and missionary work,” some of the Church Missionary Society's missionaries who were present complained of the ignorance and apathy of English Churchmen in India with regard to the mission work among the natives. The Metropolitan, however, reminded them that the fault lay in the policy of the Church Missionary Society itself in insisting upon its missionaries remaining independent of episcopal control. They teach the laity by a conspicuous object lesson that mission work is not an essential part of the life of a diocese, but is a separate thing to be carried on through a separate, extra-diocesan organization. The Bishop regretted, in his review of Church affairs, that it was still necessary to allow work to be carried on by this society. It is an interesting illustration of “extremes meeting” that this great evangelical society should insist upon occupying in the Anglican Church a position so nearly parallel to that of the Jesuits in the Church of Rome. The Bishop states, by way of contrast, that the Society for the Propagation of the Gospel passed over the whole of their work to the diocesan management as soon as it was properly constituted.

THE Bishop of Ballarat, in a recent sermon, referring to the secular system of elementary education in the colony of Victoria, and the execution of a murderer, which had attracted much attention in Australia, said: “Victoria incurred a fearful responsibility when it took Elijah Cockroft and taught him reading, writing, and arithmetic, for three years, and nothing more—no word of his Master or of his Saviour—and then broke his neck because he murdered his half-sister.”—A well-known Irish clergyman lectured recently in Dublin in behalf of the S. P. G. This gentleman had a trick of crossing his hands by placing the palm of one over the back of the other. It was of course entirely unconscious. Afterwards two men were discussing the lecture. One of them, a friend of the lecturer, asked the other how he liked it. I don't like that man” the other replied, “there is too much of the Jesuit about him.” The other asked in some surprise what he meant. The keen-eyed Protestant replied

"Did you not see his movements and how he was constantly placing his hands in the form of a cross?"—*The Lutheran* has found a good name for the excited Christians who fear the chalice and use "individual cups;" it calls them "microbites." There is no safety for such a man "but in a glass case with a glass stopper; and that he must keep out of, lest he poison the inside with his own microbes."—The new trans-Atlantic passenger steamships, the St. Louis and St. Paul, when fully equipped, will have on board of each a pipe organ. A professional organist will accompany the vessels. The instruments are now in course of construction. Electricity will be the operating power, and the keyboard will be removed from the organ by a distance of 30 feet on the level of the saloon deck. Each organ will have 14 stops, and is being built where the ships are constructed—Philadelphia.

### The Church Abroad

A great meeting was recently held at Queen's hall, London, under the presidency of the Archbishops of Canterbury and York, to further the cause of the Church against the threatened spoliation in Wales. There were present large numbers of representatives from the various committees for Church defense, both general, diocesan, and parochial. All political parties were represented, conservatives, liberals, and radicals. The meeting was opened with addresses from the two Archbishops. The Bishop of Oxford, the well-known historian, Dr. Stubbs, moved the first resolution protesting against the isolation of the Church in Wales and the alienation to secular uses, of property given for religious purposes, and made a strong speech, the more effective because no one in England is more profoundly versed in the history of the Welsh Church. A striking speech was made by Lady Frederick Cavendish who proclaimed herself a Home Ruler but not a Heptarchist. Mr. McIver, a workingman, and Dr. A. E. Permewan, president of the Redruth Radical Association, also made effective speeches.

The subjects of the lectures to clergy at Oxford from July 15 to July 27 have been announced. The morning lecturers during the first week will be Dr. Bright, the Rev. J. R. Illingworth, and the Rev. R. L. Ottley, who will deal respectively with "Church History," "Christian Ethics," and "The Messianic hope and belief in a future life, in the Psalms and Prophets." During the second week the morning lectures will be delivered by the Bishop of Colombo on "Christianity and other religions;" the Dean of Christ church, on "The Pastoral Epistles;" the Rev. Canon Gore, on "The Atonement;" Dr. Sanday, on "The Jewish background of Our Lord's Ministry," and Dr. Wace, on "Christian Ethics." In addition, the following have promised to give one or more lectures in the afternoon or evening: Dr. Moore, on "Dante as a religious teacher;" the Rev. G. H. Gwilliam, on "The New Syriac Gospels;" the Rev. H. C. Shuttleworth, on "Some defects of clerical delivery and their remedies;" the Rev. F. Winnington Ingram, on "Parochial Missions;" the Rev. A. T. Littleton, on "Browsing as a religious teacher," and the Rev. E. Jacob. These lectures are open to all clergy who belong to the Church of England or to Churches in communion with the Church of England.

### The Board of Missions

At its meeting, Tuesday, March 12th, 1895, there were present six bishops, eleven presbyters, and six laymen. The announcement was made of the sudden death of the Rt. Rev. Elisha Smith Thomas, D. D., Bishop of Kansas, on the evening of March 9th. Whereupon the Bishop presiding offered suitable prayer.

In connection with the report of the treasurer, to the instant, the following resolution was adopted:

*Resolved:* That, in view of the continued falling off of contributions and the increasing debt of the treasury for money borrowed to pay the missionaries, this Board hereby respectfully requests the venerable, the Presiding Bishop, as President of the Board of Missions, to issue a statement to the clergy and laity of the Church, to be read in all congregations, setting forth the facts and urging special contributions to relieve the Board of its embarrassment, and to provide for the demands of the work.

Permission was accorded to the Rev. J. A. Gilfillan, at White Earth, Minn., to permit the temporary use of the Bishop Whipple Hospital building at that place by the United States Indian agent to house the 100 children (or a part of them) belonging to the Government school there, the building of which was burned a few days before.

At the instance of the Commission on Work among the Colored People and in view of "the critical financial condition of the special funds available" for the Commission's use, a request was made of the Woman's Auxiliary for its active interest in this department of Church work, with a view to increasing the means at the disposal of the Commission.

Letters were received from ten of the bishops having domestic missionary work under their jurisdiction, with regard to appointments, stipends, etc., and confirmatory action was taken in those instances where it was needed.

From the foreign field, letters were submitted from the Rt. Rev. Drs. Ferguson, McKim, and Graves, and from several of their missionaries. Portions of these have been or will be published in *The Spirit of Missions*. It was announced that the Rev. Y. K. Yen, M. A., was proposing to sail from Vancouver for Shanghai on the 22d of April, he having filled many appointments in the Eastern and Middle States and in Maryland, Virginia, and Ohio. *En route* to the Pacific he will meet engagements in Michigan, Illinois, and Minnesota. Remarking upon the China-Japan war, Bishop McKim says: "We as Americans have an influence with the Japanese such as no other nation has; as a Church we are growing in favor among Japanese Christians. A great responsibility is placed upon us. The Church can rise to it if she will. Will she?" On a recent Sunday the Bishop had baptized 44 children in an orphanage at Tokyo, which he states is the largest number baptized at any one time in Japan. There are 51 little girls in this home, all of whom are Christians. He asks for a special contribution of \$500 for a chapel for this orphanage. On December 23d he ordained three Japanese young men to the diaconate.

In the abstract of proceedings of the meeting of the Board for December, 1894, it was announced that Bishop Schereschewsky was contemplating a return to China for the purpose of printing his new translation of the Holy Scriptures in Wen-li, the literary language of China. He now reports that he is proposing to sail, with his wife, in August. The committee appointed by the Archbishop of Canterbury to examine the new version, with a view to having a portion of the expense of the publication defrayed by the Society for the Promotion of Christian Knowledge, consists of the Rev. Dr. Legge, of Oxford, and Prof. Douglas, of King's College, London. This committee will act in concert with one appointed by the Board of Managers at this meeting, viz., the Rt. Rev. Dr. F. R. Graves, of Shanghai, the Rev. Dr. Henry Blodgett, of Peking, and the Rev. Dr. W. A. P. Martin, President of the Imperial College at Peking.

CHURCH MISSIONS HOUSE, NEW YORK,  
March 26, 1895.

TO THE CLERGY AND LAITY: The Board of Managers, by resolution, has requested me, as President of the Board of Missions, to set forth a statement of the present condition of the missionary treasury, and ask for contributions to relieve its embarrassment and to provide for the demands of the work. I am not surprised, but I am, nevertheless, grieved, to learn that the financial depression throughout the country during the past two years has made itself felt in the serious reduction of contributions for missionary objects. The payments to the missionaries have been continued, but it has been necessary to borrow money for that purpose. The treasury of the Board is indebted to the amount of more than \$100,000. The obligations incurred for this year must be met, but unless adequate means are provided it will become necessary to make a serious reduction in the appropriations which must be made at the May meeting of the Board for the new year. Such curtailment would be at great loss and sacrifice to the missionary work, which should not be permitted except in case of extremest necessity. The expansion of the work of the Church in the United States is a constant appeal to us, not only to hold the ground that has been gained, but to continue to advance as rapidly as we are able. The opening of the great nations of the East is a call to us to follow the leadings of Divine Providence by strengthening the hands of those whom we have sent with the gospel to China and Japan.

These demands grow imperative at a time when the ordinary sources of income are checked. A debt of \$35,000 brought forward from last year, has been increased by the falling off of contributions since. During the six months from September 1st to March 1st the contributions were \$136,371, while for the corresponding period last year they were \$168,915. From the 1st of March to the 1st of September next there will be required to meet the appropriations of the year, \$375,000. During the corresponding months of last year (including the unusual amount of \$70,000 from legacies), the receipts were \$270,000. It is our duty to place these facts before all our Church people, trusting that in this season of spiritual earnestness a special disposition will be shown to replenish the missionary treasury and provide against a hurtful curtailment of the work.

May I ask that this letter be read in the churches, and opportunity given for offerings in behalf of our missionary work.

J. WILLIAMS,  
President of the Board of Missions.

### New York City

At Christ Church, the Rev. Dr. Shipman, rector, on the morning of the 3rd Sunday in Lent, the Bishop administered Confirmation to 30 persons and celebrated the Eucharist.

At Grace chapel the anniversary of the Knights of Temperance was celebrated on the evening of the 4th Sunday in Lent, March 24th. The sermon was preached by the Rev. George F. Nelson, minister in charge.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a special musical service was held on the afternoon of the 4th Sunday in Lent, March 24th, when Mendelssohn's "O! for the wings of a dove!" and Gounod's "The Daughter of Jerusalem" were rendered.

At the church of the Incarnation, the Rev. Dr. Brooks, rector, a special service was held on the afternoon of the 4th Sunday in Lent, March 24th, at which addresses and songs were given by representatives of Tuskegee Institute, Ala.

By the will of the late Jane E. Edgar, which was filed in the surrogate's office Friday, March 22d, a legacy of \$5,000 was left to Christ church, Pelham, and one of like amount to the House and School of Industry in this city.

At St. Mark's church, on the evening of the 3rd Sunday in Lent, March 17th, Bishop Potter confirmed a class of 43 persons, presented by the rector, the Rev. Dr. J. H. Ry-lance. The service was an unusually hearty one and the congregation large.

At St. Paul's chapel, the service for boys has been made to include men, though the boys remain in attendance every Friday noon. The speaker, Friday of this week, March 29th, will be the Rev. Dr. Edward A. Bradley, of St. Agnes' chapel.

At St. Bartholomew's parish house a new movement provides a charitable intelligence office, through which laborers and servants will be supplied with employment or put in communication with employers.

It is understood that the amount available from the net proceeds of the sale of the church of the Annunciation, which the vestry have decided to apply to the endowment of the Rev. Dr. Wm. J. Seabury's professorship, will be about \$75,000.

The corner-stone of the new edifice of St. Paul's church, the Rev. Dr. Thomas R. Harris, rector, was laid with fitting ceremonies on the afternoon of Monday, March 25th, the festival of the Annunciation, B. V. M. The principal part of the service, including the addresses, was held under cover of the old edifice, adjoining.

At Calvary church, the Bishop of Delaware administered Confirmation for Bishop Potter on the afternoon of the 3rd Sunday in Lent, confirming a class of 18 persons, presented by the rector, the Rev. Dr. Henry Y. Satterlee. The Bishop addressed those who were confirmed from the text, "Be ye therefore followers of God."

The new building for Ascension chapel already referred to in the columns of the *LIVING CHURCH*, has been purchased for \$57,500. It was formerly used by the Methodist congregation. It consists of an edifice 75 by 100 feet, well located on the north side of 43d st., near 8th ave. The sum paid in purchase was \$57,500.

The Rev. Edward Kenney has resigned the rectorship of the church of the Holy Nativity, in consequence of ill-health. The vestry have accepted the resignation with resolutions expressive of their esteem and gratitude for his untiring ministrations and faithfulness to Church principles. The Rev. Mr. Kenney and his wife will sail for England, April 6, expecting to make a long sojourn abroad.

At St. Bartholomew's church, the Rev. Dr. Greer, rector, took place on Wednesday, March 20th, the funeral of Dr. Gustav Weber Bratenahl. He was a graduate of the medical department of Columbia college, taking high rank in his class. He at once became house surgeon at the Child's hospital, and then resident physician in the Sloane Maternity hospital. Eventually he became connected with Roosevelt hospital. At the time of his death he was instructor in the Polytechnic college, and was associated with the New York Cancer Hospital, the Vanderbilt clinic, and St. Bartholomew's clinic at St. Bartholomew's parish house.

A meeting of clergy of this city and vicinity was held at the Church Missions House, on Tuesday, March 19th, and protested against proposed legislation looking to the opening of liquor shops on Sunday. The Rev. Dr. Henry Y. Satterlee occupied the chair, and the Rev. Drs. Huntington, Vibbert, and Bridgeman presented resolutions, which were unanimously adopted. It was resolved that Bishop Potter be requested to present the resolutions to the Legislature. The statement was signed by the clergy present, and it is expected that a large majority of the clergy of the Church in the dioceses of New York and Long Island will sign the document before it is sent to Albany.

A memorial window in the south transept of the church of the Heavenly Rest was unveiled Wednesday, March 20th, in memory of the late Nathaniel Davis Marshall, given by members of the choir, and Bible class, and by friends. Mr. Marshall was a young man, and highly regarded in the congregation, having been active in several branches of parish work, and at the time of his death, superintendent of the Sunday school. The window is of artistic workmanship, and represents Christ blessing children. It is from the works of Heaton, Butler & Bayne, of London. At the unveiling a short service was held by the rector, the Rev. Dr. D. Parker Morgan, assisted by the Ven. Archdeacon Johnson and the Rev. Arthur H. Judge.

The corporation of Trinity church has just purchased the premises 213 Fulton st., which immediately adjoin the edifice of Trinity mission house. It is proposed to erect an addition to the existing buildings. The property purchased consists of an old-fashioned three-story brick house, and the land on which it stands. This house will be torn down, and a handsome six-story brick and stone building will be erected, which when completed will double the capacity of the mission. The new house will be built by contributions of wealthy Churchmen. Thus far a considerable sum toward the erection of the structure has been promised, and it is hoped that the remainder needed will be subscribed by Easter. The cost is estimated at \$60,000. It is proposed to commemorate by this structure the completion of the 40th anniversary of the successful rectorship of the Rev. Dr. Morgan Dix.

At Barnard College, a special course of lectures was begun Tuesday, March 12th, by Prof. J. F. Jameson, of Brown University, on "The Revolution as a social movement." It is being delivered under the auspices of the New York chapter of the Daughters of the American Revolution. The first lecture was largely a social function, and invitations to it had been sent to the presidents of all the leading colleges for both men and women in the country. The chapter of the Daughters of the American Revolution are actively endeavoring to establish and endow a professorship of American history at Barnard. On the occasion of the first lecture by Prof. Jameson, the president, Mrs. Donald McLean, in the presence of the ladies, asked Bishop Potter to present Dean Smith of the college with a resolution announcing the intention of the society. The Bishop spoke briefly in presenting the dean with this resolution, and the dean expressed her thanks.

The Society of Colonial Wars in the State of New York held its first church service on Sunday afternoon, March 24th, in St. Paul's chapel, of Trinity parish. The event commemorated the 150th anniversary of the starting of the military expedition of colonial days which captured the fortress of Louisburg. In the spring the society will erect a monument at Louisburg, on which occasion it is expected that naval vessels of the American and British governments will unite in an international demonstration of friendliness in memory of a noble historical achievement. The service Sunday was conducted under the direction of the Rev. Dr. Morgan Dix, chaplain general of the Sons of the Revolution, and president of the Society of the War of 1812. He was aided by the Rev. Mr. Geer, vicar of the historic chapel. There were also present in the chancel and assisting, the Rev. Dr. C. Ellis Stevens, rector of historic Christ church, Philadelphia, and chaplain general of the Society of Colonial Wars, and the Rev. Alexander Hamilton, chaplain of the New York State Society of Colonial Wars. The sermon was preached by the Bishop of Kentucky. A distinguished body of gentlemen filled the chapel, representing some of the most noted historical names in the United States. The committees in charge included Col. Frederick D. Grant, son of the late President Grant.

A meeting in the interests of Barnard college was held on Thursday, March 21st, at the residence of Mrs. A. A. Anderson, in 38th st. It proved to be of unusual importance. Mr. Joseph H. Choate presided, and among the speakers were ex-Mayor Abram S. Hewitt, the Rev. Drs. Saunders and Brooks, President Seth Low, LL.D., of Columbia college, and Mr. Elihu Root. The question of raising money for the new college was taken up and discussed. Word was received from Mr. Jacob H. Schiff that he would be one of 25 persons to subscribe \$5,000 each for the land, and his offer was welcomed with applause. If this offer can be successfully met, it will leave only \$35,000 to be raised additionally, and the friends of the institution are sanguine in the belief that such a sum can then easily be secured. It was further reported that Miss Emily O. Gibbs, of Newport, had sent \$1,000 for the building fund, and that \$2,500 had been contributed anonymously. A stated meeting of the board of trustees of Barnard was held on the afternoon of the next day, Friday, March 22d, the Rev. Dr. Brooks presiding. Plans were considered for raising money, and the general subject was discussed of what shall constitute the qualifications for students entering the school of political science. It was decided that a competitive examination should be held in June, and that a competitive scholarship of \$150 should be offered for the best examination at that time.

As fully described at the time in the columns of THE LIVING CHURCH, the trustees of St. Luke's Hospital some time ago sold their present magnificent site, with a view to using the money in erection of their new buildings near the cathedral of St. John the Divine. The property, however, has re-appeared in the market by action of the trustees. It is one of the most desirable spots in New York for private residence, being close to the palatial mansions of Messrs. Cornelius Vanderbilt, C. P. Huntington, Chauncey M. Depew, the Rockefellers, and ex-Secretary Wm. C. Whitney, of the navy. The explanation of the failure to dispose of the property in residence plats is that owing to the inability of the original purchaser fully to meet the expectations of the trustees in regard to the ultimate transfer, deeds could

not be given to later would-be purchasers. Now the sale being off, and the property back again in the hands of the trustees, transfers will be possible. At once a syndicate, represented by Mr. Wm. R. Montgomery, has secured a plot having 100 feet front in 55th st., at a point 250 feet from 5th ave.—being four city lots—for \$160,000. It is said that this syndicate, which is composed of prominent men, believed to be remotely identified with the hospital's interests, has secured the services of leading architects, with a view to the erection of several handsome private houses. Private purchasers have already been secured for all but one of these houses. It is understood that within a short time other purchases will be made from the trustees by private parties or syndicates. In view of the growing demand for property in that locality, and the improvement generally in the financial situation, the trustees hope to realize promptly upon such transactions.

Philadelphia

St. Timothy's church, 8th and Reed sts, has taken on new life since the Rev. W. W. Max became its rector.

The will of Emma Volans in disposing of an estate of \$10,000, bequeaths three-fourths to charities. Among these is a legacy of \$1,000 to the corporation of old Christ church in trust for Christ church hospital.

The chapel of St. Faith, an out growth of Christ church mission, Franklinville, was recently the recipient of a handsome new altar-cloth, the gift of Mr. Stuart Patterson of Chestnut Hill.

There was a large attendance of delegates from the various chapters of the Brotherhood of St. Andrew when the Philadelphia Local Council held its regular meeting on Thursday evening, 21st inst., in the chapel of the memorial church of the Advocate. Addresses were made by the Rev. John Dows Hills and Mr. J. Lee Patton.

A new rectory is about to be erected adjoining St. Simeon's church. It will be of blue marble, to correspond with the church and parish house, will be Gothic in style, and front on 9th st. When built, St. Simeon's church will have as complete and well equipped a collection of edifices as can be found in the diocese.

On Sunday evening, 17th inst., there was a special musical service at the church of the Incarnation, the Rev. Dr. J. D. Newlin, rector, when the full vested choir, assisted by the choral society of the parish, rendered the service in an effective manner. Among the numbers were Gounod's "O Saving Victim" and "By Babylon's wave." The Rev. Charles Logan was the preacher.

The congregation worshipping in Christ church mission, Franklinville, the Rev. T. J. Taylor, priest in charge, has been offered \$5,000 conditionally on their raising \$10,000 to build a new church. The present building is entirely too small for those who attend the services and the large Sunday school. The ladies of the church will hold a bazar on April 24th and 25th in aid of the building fund.

The Clerical Brotherhood have been for several weeks past wrestling with the subject of "Evolution." At their meeting on Monday, 18th inst., the Rev. J. N. Blanchard in the chair, a paper on "Evolution in relation to Theism" was read by the Rev. H. M. Bartlett, of the diocese of Delaware, which was discussed by the Rev. Prof. Micou, of the Divinity school; the Rev. Dr. Guthrie, of the Incarnation, the Rev. Isaac Gibson, and others.

The 3d Sunday in Lent was also St. Patrick's Day, the celebration of which was not confined, as formerly, exclusively to the Roman Church, but among the sectarians, notably the Presbyterians, sermons were delivered and panegyrics pronounced on Ireland's great apostle. So also in our own Church, at St. Matthias', the rector, Rev. Dr. R. A. Edwards, delivered an eloquent sermon whose theme was "The Isle of the Saints" and her great missionary and patron saint, Patricius.

A meeting of laymen was held on the 18th inst. at Holy Trinity parish house, for the purpose of organizing a Church club. Mr. W. W. Frazier was called upon to preside and Mr. F. A. Lewis to act as secretary. It was decided to organize under a charter, the object set forth being the promotion of social intercourse among the lay communicants of the Church in this diocese, and the furtherance of the interests of the Church. The following temporary officers were elected: President, William W. Frazier; vice-presidents, J. Vaughan Merrick and George C. Thomas; corresponding secretary, Ewing L. Miller; recording secretary, Charles A. Brinley; treasurer, John E. Baird.

At the church of the Ascension, the Rev. G. Woolsey Hodge, rector, in addition to the ordinary daily services, the penitential office for Ash Wednesday is being said on each Wednesday and Friday during Lent. At the daily Evensong the boys of the choir are present and sing the service. Mr. F. B. Falkner, a son of the Rev. Dr. J. B. Falkner, rector of Christ church, Germantown, has recently assumed the duties of superintendent of the Sunday school of this parish, thereby relieving the assistant minister, the Rev. Louis A. Lanpher, who had been obliged to act as such simply because there was no one else who could or would undertake the responsibility.

Chicago

The seventh annual meeting of the Chicago Diocesan Branch of the Girl's Friendly Society will be held on Tuesday, in Easter week, April 16th, at St. Luke's church. There will be two early celebrations of the Holy Eucharist at 6 and 7 a. m.; choral Celebration at 10:30 with sermon by the Rev. J. S. Stone, D. D. of St. James, church. The business meeting for organization and election of officers for the ensuing year will be held in the church immediately after the close of the service instead of in the afternoon as hitherto. Luncheon will be served by the ladies of the parish, to which all who attend the service are cordially invited. At the conference of associates 2:30 p. m., papers both original and selected will be read by Miss Hood, vice-president of the diocese, Mrs. Clinton Locke, Miss McDougall and Miss Gary of St. James Branch, Miss Ranney and Miss Prophet of Trinity. An opportunity will be given for the discussion of each paper with the hope of increasing the knowledge and interest of all present.

On Sunday, March 24th, the Bishop of Quincy visited the church of the Epiphany in the morning, Calvary in the afternoon, and St. Andrew's in the evening. During the week he visited Trinity, Wheaton; Christ, Waukegan; Ascension, St. Thomas, and All Saints, Chicago.

Diocesan News

Nebraska

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

The Rev. Mr. Wharton, who has temporary charge of Christ church, Beatrice, is largely increasing the congregation, and winning a warm place in the hearts of all. A five days' series of Lenten services has just closed at Wahoo, conducted by the Bishop and Canon Whitmarsh. It is too early to judge of the results; appearances are, however, very favorable.

The daily services at noon in Omaha for business men are better attended than in previous years; the city clergy unite to sustain them.

The mission services at South Omaha continue largely attended, and bring large numbers of those who are not generally found in any place of worship under the sound of the gospel. They are held not in the church but in a hall.

Unusually large week-day services at Wymore speak well for this little mission. Mr. Wharton, of Beatrice, conducts them. The congregations at Geneva have greatly improved in every way of late. The people are eagerly anticipating the close of Mr. Brown's collegiate course and his ordination, when they are to have the benefit of his services. The parish at Blair has been doing wonderfully well of late for so small a parish, setting an example to the larger ones.

Maryland

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

BALTIMORE.—On Thursday, March 14th, Bishop Paret confirmed 58 persons in the church of St. Michael and All Angels. Six of the persons confirmed were from St. John's church, Waverly. The rector of the church, the Rev. C. Ernest Smith, assisted in the services, and the Rev. Messrs. Francis H. Stubbs, rector of St. John's, and David P. Allison, assistant at St. Michael and All Angels', were in the chancel. In the processional was carried the handsome jeweled cross which was recently presented St. Michael and all Angels' by Mrs. R. H. Lee. The offertory was given the Bishop to aid in his work in the diocese.

Two illustrated lectures were given March 14th and 21st in the lecture room of Christ church for the benefit of the Bishop's Guild; one on "Ireland," by the Rev. Frederick W. Clampett, the other on "The early English Church and cathedrals," by the Rev. J. S. Littell, of Wilmington, Del.

The memorial church of All Saints' the Rev. E. W. Wroth, rector, has secured pledges to the amount of \$2,000 toward the debt of the church.

Dr. Amanda Taylor-Norris is giving practical lectures on nursing to ladies in the mission room of Emmanuel church. Dr. Norris was formerly head nurse at Jefferson College and a graduate of the Woman's Medical College, of Philadelphia, Pa. A class has just been organized at Emmanuel church for instruction in emergency nursing.

On Sunday night, March 17th, the Bishop preached and confirmed a class of 37 persons at old St. Paul's church, the Rev. J. S. B. Hodges, S. T. D., rector.

Stainer's "Daughter of Jairus," was given at Memorial church Sunday, March 17th. The choruses of the cantata were beautifully rendered by the choir, St. Cecilia Guild, and members of other choirs. Wm. H. Rose was the conductor, with Mr. Robert Jones organist.

Services were held Sunday, March 17th, on board the naval reserve ship "Dale," by the Rev. Frederick W. Clampett, chaplain of the reserve. All hands were piped on the spar-deck, where a reading-desk, covered with the

United States flag, was put aft of the main hatch. The officers were in full dress, and the men in blue. The chaplain took for his text St. Luke v: 4, "Launch out into the deep." He used the words as suitable to life, and told the young men present not to launch out into human enterprises solely in a human way, but to invoke the help and direction of the divine power.

At the 8 o'clock P. M. service at Christ church, Sunday, March 17th, Mendelssohn's motet, "Hear my prayer," was sung by the choir, assisted by the Christ church Choral Society. Barnby's Service in E. flat was used. Mr. T. W. Surette is organist and director, and Mrs. Belle Cole Shefloe, assistant organist.

In our account of the progress made in the parish of St. Michael and All Angels, there was an error in the amount mentioned as in hand, three years ago, with which to meet the indebtedness. The sum owing at that time was \$3,197.52, and there was but \$23.14 towards paying it. The Rev. C. Ernest Smith, the rector of this church, has announced the following subjects for sermons: March 24th, "The Cup of loving service;" 31st, Passion Sunday, "The Jews;" April 7th, Palm Sunday, "If Christ came to Baltimore;" 12th, Good Friday, "The Atonement;" 14th, Easter Day, "Christ's teaching on Immortality."

WASHINGTON, D. C.—The Washington committee appointed at the last diocesan convention to devise and carry out plans for the gathering together of funds by which the proposed division of the diocese could become an accomplished fact, reports \$44,000 as having been secured. Great credit is due the Rev. Randolph H. McKim, D. D., and Mr. Henry E. Pellew, and the committee feels greatly encouraged. The Baltimore committee, also appointed, has not as yet made a report. The work of gathering funds, it is said, will not close May next, when the convention assembles, but may continue until October.

The Rt. Rev. Leighton Coleman, S. T. D., of Delaware, preached at St. Paul's church Tuesday evening, March 19th, on "The Christian man in politics," this being one of the series of Lenten addresses under the auspices of the Churchmen's League of the district. The church was crowded with members from different parishes in the city. He took his text from Hebrews xiii: 14, "For here have we no continuing city, but we seek one to come."

### Missouri

Daniel S. Tuttle, D.D., Bishop

St. Jude's church, Monroe City, has just been enriched by four memorial windows. The themes are as follows: *Christus Consolator*, memorial of Dr. E. Bailey and his wife Elizabeth Bailey; The Good Shepherd, memorial of Elizabeth Scheetz Mendenhall; Christ knocking at the door, memorial of George C. Jones, M. D., and his wife Caroline A. Scheetz; The Holy Family, memorial of Alfred Warner and his wife Harriet L. Warner. The west window and the two north windows are in the same scheme of color and of the same quality of glass, opal. Very few village churches in the West are more tastefully appointed. The work was done by the Chicago firm, Geo. E. Androvetto & Co., and is highly satisfactory to the parties interested as well as to the whole parish.

ST. LOUIS.—Entered upon the rest of Paradise, on March 6th, the Rev. John Gierlow, aged 75 years. Dr. Gierlow took charge of Grace church in 1877, remaining rector for above three years, and there he did faithful work, as his record of Baptisms, Confirmations and communicants show. He was a warm-hearted and faithful pastor, and a very eloquent preacher. In 1882 he was appointed chaplain of the Missouri State Penitentiary, and was rector of Grace church, Jefferson City, from 1883 to 1889. His last parish was the church of the Advent, St. Louis. Dr. Gierlow was born at Copenhagen, Denmark—his family belonging to the nobility—educated at Brussels, and received his degree of Doctor of Philosophy from the University of Kiel, Germany. In 1892 Dr. Gierlow retired from the active work of the ministry, but still gave time and service in assisting in pastoral work. His funeral took place March 10th, from Christ church cathedral, where most of the clergy of the city were present. The services were conducted by the Bishop and Dean Schuyler, the whole of the vested choir of the cathedral assisting. Probably 1,000 Knights of Pythias, of whom he was grand prelate, and members of other orders with which Dr. Gierlow was associated, were present. The Bishop and several of the clergy, accompanied by the Masonic orders attended the body to the grave.

PORTLAND—Sunday, Feb. 10th, the bishop made his annual visitation to St. Mark's mission. The minister in charge, the Rev. F. E. Alleyne, presented a class of ten to receive the holy rite of Confirmation, four of whom were boys belonging to St. Mark's School. At the celebration of the Holy Eucharist, 41 received the Blessed Sacrament. The attendance has increased perceptibly during the last six months, and the whole country for a radius of ten miles feels the influence of the Church. The ladies have joined

together and formed a society to be known as the Guild of St. Monica, to assist in the work of the mission. The school is doing good work and shows signs of prosperity.

### Connecticut

John William D. D., LL.D., Bishop

SALISBURY.—St. John's parish, the Rev. J. H. George, rector, has recently received the gift of a new set of violet hangings, which were used for the first time on Septuagesima. The material is broad cloth embroidered in white, lilac and black. The altar cloth has upon the outer frontal the words, "Jesus Hominum Salvator." The frontal of the prayer desk is embroidered with Passion flowers. The hanging for the lecturn has a black cross edged with lilac. The stole is of silk and is embroidered with crosses and passion flowers. The rector has recently spent a very pleasant vacation in Philadelphia, Washington, and Ft. Monroe, his services being taken during his absence by the Rev. S. F. Adam.

The death is announced, March 13, 1895, of the Rev. William Lewis Bostwick, M. A., aged 64. He was a graduate of Trinity College, in the class of 1851, and studied theology in what is now the Berkeley Divinity School. Ordained deacon in 1853, and priest in 1855, he exercised his ministry in Lockport, Decatur, and Warsaw, Ill., and in Trumbull, Redding, Wilton, and Northfield, Conn. (Retiring from active work on account of ill health, he resided last in Fair Haven, Conn. He leaves a wife and six children.

HARTFORD.—At Trinity college, Dr. J. F. Bingham is delivering a course of five special lectures on "Italian Life and Literature." The prize oratorical contest will be held in Alumni Hall, Thursday evening, March 29th. Dean Hodges of the Cambridge Divinity School, last week addressed the Missionary Society at the college, on "The choice of a profession."

### The Platte

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

The following interesting and important letter is from the Rev. S. A. Potter, of Kearney, Neb.:

As many of your readers are doubtless much interested in the people of Western Nebraska who are suffering owing to the successive failures of crops, I thought a letter from a missionary working in some of the most poverty-stricken districts might be desirable.

I have been engaged for seven years in mission work in the State, and during the past three years in the western part of it.

In the last five years there have been three failures of crops, and these have been almost or quite total failures.

Many of the people now residing here came West, enticed by the cheapness of land and opportunities for successful farming the country seemed to offer. Thousands of persons who came here ten or twelve years ago with little or no means were, till the drought of 1890, able not only to improve their farms and stock them well, but able also to build for themselves good residences and have a balance at their bankers. Merchants also who began business in a small way were able with the increase of trade to build brick blocks in the towns, and stock their stores with goods to the value of many thousand dollars. As a rule, those who have been here the longest are the ones who suffer least. Of course, all have had great losses, but most of the early settlers are able to get all the necessaries of life. But there are many who came out West a few years ago with little or no capital, except perhaps a team and wagon, and who homesteaded or rented farms, and have raised but one crop and a half in five years. Some of these persons have large families and are entirely dependent on the charity of the public for support. Many of the counties are totally unable to give further assistance to their poor, and others can give only the most meagre kind.

There is no doubt that many of our people have been anything but thrifty in times past and belong to a class always found among pioneers, who would almost as soon starve as work. But there are thousands of families who are in dire necessity and who would work most willingly for small pay if work were to be had.

Many young persons have married during the past few years who expected with hard work and economy to be able to make their way in the world, but who now, with little families depending on them, are absolutely penniless, and through no fault of their own. Many women there are in a delicate state of health who have been able to make no provision for the future and whose case is indeed pitiable.

Very many of the most worthless class of people have left the country, and in consequence those who remain can be better provided for; had they not gone, some would, I fear have starved to death.

There are aid committees in most of the towns, who on the whole do their work well and exercise much discretion in distributing relief, but there are unscrupulous persons who by false statements and scheming get aid from several places, and so rob the more deserving.

There are some who have written letters to unsuspecting people in the East and to editors of papers in regard to the condition of the people here and requesting that aid be forwarded them for distribution. As a rule, the writers of these begging letters are impostors of the worst kind. I would advise all people who intend to send aid to be very careful to whom they send it. If it is sent to a relief committee recognized by the State Central Committee at Lincoln it will probably be well disposed of. If money or provisions are sent to Bishop Graves, of Kearney, the donors may rest assured that everything sent will be given away to the best advantage.

It is certain that much of the relief given out has had a demoralizing effect on the receivers, who, formerly independent, industrious citizens, seem by taking it to have lost all self-respect. This is, however, I suppose, inevitable. The clergy of the jurisdiction are trying to reach cases of destitution in which the sufferers will almost rather starve than make their wants known, and who will not go to the aid store for assistance. Our own Church people are, of course, suffering as much as others; but as the Church is weak in point of numbers in Nebraska, the majority of sufferers belong to the different denominations. We attend to the needs of our own people first, if they are in dire want, but do not stop there; we help the most necessitous without any discrimination.

### Massachusetts

William Lawrence, S.T.D., Bishop

There is Evensong every Friday in St. Mark's church, Southborough, during Lent. The special preachers are the Rev. Messrs. S. Billings, W. B. Frisby, C. H. Brent, and C. T. Whittemore.

The church of the Holy Trinity, Marlborough, is opened every day from 9 A. M. to 6 P. M. Bishop Lawrence will visit the parish March 31st. The members of the Girl's Friendly Society in this parish have been receiving lessons in cooking from Mrs. Paine, of the School of Domestic Service in Boston.

BOSTON.—Monday, in Passion Week, there will be a service of devotion in the church of the Advent at 11 A. M. It will consist of a celebration of the Holy Communion with an address by the Rev. D. C. Roberts, D. D., of Concord, N. H.

The Rev. Edward S. Sullivan, of Newton Centre, made an excellent address on the Irish race at the banquet given on St. Patrick's Day.

Before the Y. M. C. Union, on March 17th, the Rev. F. B. Allen gave an interesting talk on "Good investments."

Mme. Sorabji Cavalier, a high caste native of India, recently made, in Trinity chapel, a touching plea for her sick sisters. The hospital which she hopes to build will cost \$25,000.

NORTH ADAMS.—In St. John's church, during Holy Week there will be two daily services, and three on Good Friday. The Three Hours' service will be observed this year. Recently 11 boys of this parish were admitted to the Boys Branch of the Brotherhood of St. Andrew.

SWAMPSCOTT.—At the church of the Holy Name, the Rev. H. L. Clode Braddon, rector, the following special preachers and instructions have been arranged for: March 5, "Self-denial," the Rev. W. B. Frisby; March 12th, "Private prayer," the Rev. C. F. Beattie; March 19th, "Public worship," the Rev. D. J. Ayers; March 26th, "Holy Scriptures," the Rev. J. A. Mills; April 2nd, "Pastoral guidance," the Rev. S. N. Field, S. S. J. E.; April 9th, "Holy Communion," the Rev. W. L. Bevan.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop made a special appointment for St. Agnes Deaf-Mute mission, Cleveland, on Thursday, March 14th, and confirmed four members presented by the Rev. A. W. Mann, who began the work in the city 20 years ago in Grace church. On the following Sunday morning the Holy Communion was administered in the same place, and on the Sunday evening a special service for Deaf-mutes was held at Emmanuel church on Euclid ave., when a sermon written by the Rev. A. W. Mann, was read by the rector, Mr. Putnam, and given in the sign language by Mr. Mann. No response has been made to the appeals recently published for means to meet the expenses of this useful mission. The funds raised by former offerings are exhausted, and the general missionary is meeting as well as he can the expenses out of his own pocket.

The growth of Church work in Wellsville is very gratifying. In about 12 months the number of communicants has trebled, and the congregation is steadily increasing in the same ratio. A vested choir is now an established fact, and is fulfilling its duty in a very creditable manner.

The archdeacon, the Rev. William M. Brown, is taking a well-earned vacation during Lent. He is spending the winter in New York and taking a course of special reading and study.

The new St. Luke's mission at AirLine Junction, in charge of the Rev. Harold Morse, rector of St. Paul's, Toledo, has an aid society of energetic women. They gave the rector a complete surprise lately by painting and papering their little chapel. It is already too small for the congregation.

The united Lenten services at the cathedral on the Wednesday evening of each week have been thus far well attended. Good music and an inspiring service have characterized them. The preachers have been: The Bishop of Ohio; the Rev. C. F. J. Wrigley, of Buffalo; the Rev. Dr. Prall, of Detroit, Mich., and the Rt. Rev. T. Cortland Whitehead, bishop of Pittsburgh. The subjects of the sermons have been the 5th, 6th, 7th, and 8th commandments. The fifth in the series will be preached by the Rev. A. W. Arundel, D. D., of Pittsburgh.

The Church Home, Cleveland, now a diocesan institution, is presided over by two Sisters of the order of St. John Evangelist, from the diocese of Long Island. In January last Mr. Samuel Mather, of Cleveland, gave to the trustees the magnificent sum of \$50,000, with which to buy land and erect a suitable building for the home. With this sum the trustees have purchased the deanery lot, adjoining the new Trinity cathedral, and now they propose building the substantial Church home for the diocese. It will be attached to the cathedral chapter house and this to the cathedral itself by a covered cloister, making a continuous building reaching from Euclid ave. to Prospect st.

PAINESVILLE.—Eight adults were baptized at St. James' Sunday, March 17th, of whom five were young men. For the last year there were, Baptisms, infants 21, adults 27, total 48; confirmed, 34; communicants last reported, 213, new 41, removed and deceased 4, total 250; Sunday services, 155, other, 134, total, 290; St. James' Sunday school, 170; Grand River File Works, 60, total 230; a gain over year previous of 100. St. James' has closed each of the past two years out of debt as to current expenses, besides making valuable improvements, and has meanwhile paid off the accrued interest on the old church debt of about \$1,000. The whole amount raised in the two years for all purposes, as per official report, was \$10,407.66. With a united, earnest effort during Lent and at Easter they hope likewise to close up this third year out of debt. The parish register shows Baptisms from 1864 to 1894, 460. During the last two and one-half years there have been Baptisms 126, of which 60 were adults; Confirmations, 1864 to 1894, 378; since 1892, 53; with another class to be presented April 4th.

CLEVELAND.—The death of Hon. Amos Townsend occurred at St. Augustine, Florida, on Sunday, March 17th. He had many important trusts in the city, and was a most valued member of the vestry of Trinity cathedral. The remains were brought to Cleveland, and the funeral services were held at the cathedral on Saturday, March 23rd at 2:30 P. M. The services were deeply impressive. From 10 o'clock to 1, the body rested in front of the chancel, and large numbers of persons from all walks of life looked upon the calm and peaceful face of one who had been their life-long friend and helper. The floral offerings were many and the Townsend pew was filled with white roses and fern foliage. Bishop Leonard and Dean Williams conducted the burial service, and the music was given by the vested choir, assisted by Mrs. S. C. Ford. The committal was said in the cathedral, and the body was borne to Lake View Cemetery, where it was placed in a vault.

TOLEDO.—Trinity church is having its daily Lenten services at noon and 4 p. m., with good attendance. The Sunday night congregation now average about 800, an increase of 400 per cent. on the former average. The larger congregations are due to the singing every Sunday night by a well-trained choir, of Stainer's "Crucifixion." It takes about one hour. The words are in the hands of all. The shortened Evening Prayer, with a familiar exposition by the rector of the collect, epistle, and gospel, precedes the mission service and is well attended. It is held in the chapel.

At a focusing meeting of Sunday school workers in Toledo held at St. Mark's church, on March 2d, was organized the Toledo Sunday School Association; President, D. E. Thomas; Vice-President, Mr. D. W. Moore; secretary and treasurer, Mr. E. C. Clemons; advisory board, all the rectors, who with the other officers, are the executive committee. A grand Sunday school rally is to be held in the National Union Auditorium on Sunday afternoon, May 5th, with a Sunday School Institute next day. The impression prevails that Ohio Sunday schools have decreased in the number of scholars, but a closer inquiry by the committee reveals the fact that this is not the case.

### Virginia

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

According to the Journal for 1869, there were in Richmond and its suburbs seven churches with 1,338 communicants, 1,357 Sunday school scholars, and 8 clergymen. The Journal of 1894 shows the number of churches and chapels, 20, with 3,459 communicants, 3,070 Sunday school scholars, and 15 clergymen. As the population has about doubled, the Church in Richmond and vicinity has kept pace with the growth of the population.

On Tuesday, March 5th, Bishop Potter, of New York, delivered the fourth lecture in the course, at the Theological Seminary of Virginia, Alexandria, in connection with the endowment made by Mr. George A. Reinicker, of Baltimore. The theme of the lecture was, "Some of the qualifications for a useful ministry."

A movement is on foot which may result in an endowment of a scholarship in the Theological Seminary, Alexandria, as a memorial of the late Dr. Kinloch Nelson, the fund to be raised by popular contributions among the alumni and high school, and his many friends everywhere.

From the very beginning the noonday service instituted by the St. Andrew's Brotherhood for business men in the business part of Richmond has been a success, the room being crowded every day by those who seem to enjoy, not only the prayers and hymns, but the stirring addresses that are made.

### Michigan

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

A ten days' Mission in Christ church, Detroit, conducted by the Rev. Algernon S. Crapsey, of Rochester, N. Y., closed Monday, March 18th. It seems not too much to say that this mission affected profoundly religious circles of the city not entirely confined to our own Communion. Beginning with the exercises of a Quiet Day for women on Friday, March 8, the conductor through the week following gave each day six instructions and addresses after this general order: 7:30 A. M., Celebration and brief instruction; 9:30 A. M., Morning Prayer and doctrinal instruction; 12 M. (in St. Paul's church) half hour Mission service for men; 3:30 P. M., address to women; 4:30 P. M., address to children; 8 P. M., Mission service and address. The addresses of the missionary were all of them comprehensive in scope while at the same time definite and practical in application. The attendance and interest steadily increased to the close, and it is impossible to escape the conviction that the result of this Mission, under God, must be of large and lasting blessing to the Church in the quickened life and consecrated devotion of her members.

At a recent meeting of the Church Club of Detroit the subject of "Taxation of Church property" was discussed. This topic was timely, for a bill for the taxation of churches is now pending in the Legislature at Lansing, and the debate was an active one.

### South Carolina

Ellison Capers, D.D., Bishop

On Sunday, Feb. 17th, the Society of the Sons of the Revolution attended morning service at St. Philip's church, Charleston. An historical sermon appropriate to the memory of revolutionary times and persons in South Carolina, as well as to the approaching anniversary of the birthday of George Washington, was preached by their chaplain, the Rev. Dr. Johnson, the rector of the parish. The service that was held was set forth for the occasion by the Bishop.

The 54th meeting of the Greenville Convocation was held in Grace church, Anderson, Feb. 22-24. Holy Communion was celebrated in the morning, the Rev. W. S. Holmes preaching on "Our filial relationship to God, our heavenly Father. Nearly all the clerical and lay members were present. At the evening session the secretary and treasurer were re-elected. Glenn Springs was chosen as the place for the next meeting, on Sept. 4. On the afternoon of the first day the Rev. Edward McCrady read an essay on "The history and doctrine of infant Baptism." At its close Bishop Capers addressed the convocation upon the doctrine under discussion. Feb. 23rd, a business session was held, when the by-laws of the convocation, which had been undergoing revision, were adopted as revised. At 11 A. M. the Bishop preached on "Charity the more excellent way," after which three candidates were confirmed. The missionaries made their reports, and resolutions referring to the death of Bishop Howe were passed. The subject of diocesan missions was opened by the Bishop, followed by the Rev. Byron Holley and Archdeacon McCullough. On Feb. 24th services were held morning and night, with sermons by the Rev. Byron Holley and the Rev. Benjamin Alliston, after which the convocation adjourned.

### Long Island

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

BROOKLYN.—Among the special Lenten sermons which have been delivered on Sunday evenings at the church of the Redeemer, the Rev. G. Calvert Carter, rector, have been those by the Rev. R. S. Nichols, the Rev. H. G. Bateson, the Rev. John W. Kramer, M. D., and by the rector of the parish as chaplain of Orion Lodge of Free and Accepted Masons.

The Rev. W. W. Bettinger, rector of St. Mary's church, has recovered sufficiently from his long and dangerous illness to go to Asheville, N. C., where he hopes for entire restoration to health. The Rev. Charles Donohue, assistant minister, remains in charge of the parish. He has

been aided in his ministrations during the illness of the rector by various clergymen, especially by the Rt. Rev. Alexander Burgess, D. D., and the Rev. Chauncey B. Brewster. The vacancy in the vestry which was caused by the death of Mr. James Davidson, has been filled by the election of his son, Mr. Harold A. Davidson.

The vigorous life of St. Ann's congregation, the Rev. R. F. Alsop, D. D., rector, which is one of the largest free parishes in the Church, is well attested by the guild reports which have been recently sent in. Under the direction of Mrs. E. MacRay, a series of lectures have been held in aid of the guild emergency fund and have been altogether successful. In the sewing school the Pratt system has been introduced, increasing the proficiency and interest of the children. The school with the sewing committee has donated 46 garments to the poor. The Girls' Friendly Society has a large membership, and its weekly meetings are made enjoyable as well as useful. Instruction is given in sewing, embroidery, and cooking, and one of the clergy attends monthly and gives a talk of fifteen minutes on some useful theme. St. Ann's has had for 50 years a work and employment society which helps the poor to help themselves, by furnishing them some work. During the past season 18 women have been helped in this way by being paid for making 390 garments, the order sent in by the Home for Destitute Children. Mrs. MacCormick, wife of one of the assistant ministers, is the efficient head of St. Ann's branch of the Church Periodical Club, which has gathered and distributed a large and varied amount of books, magazines, and other desirable literature.

### New York

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

NEWBURGH.—The Bishop of Delaware has lately confirmed for the Bishop of the diocese, in St. George's church, 30 candidates; in the church of the Good Shepherd, 59; and in St. Paul's church, 10.

YONKERS.—At St. John's church, a special meeting of the Woman's Auxiliary was held Monday, March 11th. An address was made by the Rev. Sherman Coolidge, a native Indian clergyman of the Shoshone tribe.

### Vermont

Arthur C. A. Hall, D.D., Bishop

BURLINGTON.—Noon Litanies have been introduced at St. Paul's on Wednesdays and Fridays of Lent and the well-filled chapel and hearty responses show that they are successful in reaching the more busy people. Bishop Hall is preaching a Lenten series of sermons on Friday evenings, the subject being "The Temptation." The same addresses are also delivered in St. Albans at St. Luke's church on Wednesday evenings. A second parish has become almost a necessity at Burlington. St. Paul's is entirely inadequate to seat its parishioners, and very little space is left for strangers.

SHELburne.—Bishop Hall visited Trinity parish on Sunday, March 10th, and confirmed a class, preached, and celebrated the Holy Eucharist. A crowded church and an augmented choir greeted him. Dr. W. S. Webb was present with a large "house party" from New York, among them being Dr. Chauncey M. Depew.

### Central Pennsylvania

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

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

SOUTH BETHLEHEM.—The faculty of Lehigh University has selected the Rt. Rev. Bishop Nelson, of Georgia, formerly rector of the church of the Nativity in that town, to deliver the baccalaureate sermon this year.

### Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

The Bishop has received intelligence of the death of his father-in-law, Mr. Henry William Ellicott, at his home in Baltimore. Mrs. Nicholson went on in time to see him before he died, but after he was no longer conscious. Mr. Ellicott was well known in Baltimore, where he had for many years been a devout communicant at Mt. Calvary church. He had also spent a large part of the past year with the Bishop in Milwaukee, where he was constant in attendance at the cathedral services.

### Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

On Sunday, March 10th, Bishop Randolph visited St. Paul's church, Petersburg, in the morning, preached to a congregation which filled the church, and confirmed a class of 14 persons, of whom 8 were males. At night he preached at Grace church, in the same city, and confirmed a class of 17. The Rev. Dr. Hams, the rector of St. Paul's, who has been suffering from a severe throat trouble and has nearly lost his voice, left on the 11th for Tampa, Fla., with the hope of being benefited by the change.

## The Living Church

Chicago, March 30, 1895

Rev. C. W. LeMaywell, 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 subscriber for a year.

A CORRESPONDENT of *Church Bells* corrects the impression that the prime minister has absolute freedom in the appointment of bishops. There are, he says, seven limitations: "1. The interference of Almighty God, to whom the whole diocese prays that He will direct the matter. 2. The will of the Queen, which is well-known to be weighty in the selection of a bishop. 3. The nominee must be a priest. 4. He must be at least thirty years old. 5. He must be elected by the Dean and Chapter. 6. The election must be confirmed at Bow church, where the public have the right of opposition. 7. He must obtain consecration from the Archbishop." He admits that at the present day the last three are not likely to constitute an impediment, and considers that this is "merely a testimony to the happy and orderly state of the times." When it is remembered that the Dean and Chapter are subject to severe temporal penalties if they do not elect the person nominated by the crown, and that it has been decided by the civil courts that no interference is allowable at the time of the confirmation, the matter assumes a somewhat different aspect to the minds of those who are not accustomed to English methods. The best that can be said is that these particular limitations, now the merest form, may become important at some future time.

## One-Sided Heredity

We have lately read an explanation of the reason why "women are more gentle, more submissive, more obedient, suffer more from nervous diseases, are more inconstant, less original, more impressible, less reasonable, and more imitative than men." Without at all endorsing this description or admitting anything further than that women, generally speaking, differ from men in predominant traits and characteristics, the interesting point is the highly scientific explanation which is offered us of this difference. The fact is, according to the writer, "woman is half hypnotized," "for centuries she has been the anvil on which monotony and social pressure have hammered with all their might and main," and thus she has formed "a strong predisposition for hypnotic states."

When we are told that the prevailing traits and characteristics of womankind in the present age are the outcome of centuries of social pressure, religious and class regulations, and the like, we know what is meant. Here is our old acquaintance "evolution," which is made to do duty on all occasions and under all circumstances, and often with a lofty disregard of essential facts. The underlying fallacy in this case consists in ignoring the unquestionable fact that women have fathers as well as mothers. It seems to be assumed that a woman of the present generation inherits "predispositions" through a long line of female ancestry, and that she receives nothing from the male side.

To state the case is almost sufficient to refute the notion that heredity has anything to do with such qualities and tendencies as distinguish women in any marked way from men. The female child enters into an inheritance from the father's side as well as that of the mother. Whatever advantages are stored up through the long process of racial

development belong to the girl as well as to the boy. As a matter of fact, it has been a thing of common observation that the daughters of the house have seemed to exhibit the special characteristics of the father rather than of the mother, and on the other hand sons have resembled the mother rather than the father.

The distinguishing traits of womanhood are to be looked for after all, in the ineradicable character of sex, and if women as women are under any disadvantage, it is owing to this original distinction, together with the pressure of society in the generation into which she is born. Certainly the explanation is not to be looked for in heredity or in the pressure of social and class regulations in centuries past.

The theory upon which we have been commenting is only one example among many of the way in which the ideas of "development," or "evolution," "heredity," and the like, are commonly misapplied. The average reader, previously impressed with the conviction that everything is to be explained by the application of these magic formulas, is prepared to accept, without serious investigation, the wildest reasonings of this kind when they are propounded with due solemnity and with an air of scientific assurance.

## The Old Catholics on Anglican Orders

The Old Catholics of Germany and Switzerland owe their episcopal orders to the ancient Church of Holland under the Archbishop of Utrecht and his suffragans. This Church, as is well known, has been out of communion with Rome since the period of the Jansenist controversy. The Bishops of Holland refused to acquiesce in the condemnation of Jansenius, though they repudiated the errors which, as they contended, were wrongfully attributed to him. Some time ago a committee of four priests of this Church was appointed to report on the validity of Anglican Orders. Their report was issued and circulated at the Old Catholic Congress of Rotterdam last August.

This interesting document is, on the whole, adverse to the Anglican claims. The historical fact that Parker and Barlow were really consecrated is fully admitted, after an investigation of remarkable thoroughness. It is on the theological question whether these consecrations were valid that the committee stumble. An adverse decision is arrived at, upon the ground that the Anglican Ordinal exhibits no clear evidence of conveying the priestly character, especially as regards the power of offering the Catholic Sacrifice. It is therefore chiefly upon the ground of a lack of a clear expression of the proper intention that the Dutch theologians base their conclusions.

The Old Catholics of Germany and Switzerland, however, do not acquiesce in this decision, and it was partly with reference to their more friendly attitude toward the Anglican Church that this report was framed. Accordingly the challenge has been taken up by Bishop Reinkens, assisted by Prof. Friedrich, of Munich, two of the most learned representatives of Old Catholicism, who have published an exhaustive reply to their brethren of Holland.

In this valuable paper the doctrine of intention is first considered, and it is shown on unquestionable authority that it cannot be made to cover more than this, namely, that there must be an intention in the administration of the Sacraments to do what the true Church does; and this is enough, even though there may be error as to what the true Church is, and what the Sacraments involve. Therefore if the Anglican Church exhibits in her formularies a clear intention to do what the Catholic Church does, even though there may not be any

exact indication as to what that is in all its fullness, her acts cannot be condemned as faulty for lack of intention. A good illustration is seen in the common instance of Baptism. A sectarian minister baptizes with water in the Name of the Trinity, and his Baptism is accepted by the Catholic Church as valid, though it be true that he had no idea of conveying the gift of regeneration and remission of sins, and would even repudiate such an idea. Nevertheless he has intended, and the body to which he belongs intends, to do what the true Church of Christ does.

The doctrine of the Anglican Church respecting the Sacraments is next considered, and it is shown that it is not, on a fair interpretation, different from the general doctrine of the Catholic Church. If it be urged that "in the Anglican liturgy the idea of the Sacrifice of the Body and Blood of the Lord is absolutely excluded," the same is shown to be true of the Latin Liturgy, in which strong language with reference to sacrifice is used in connection with the unconsecrated gifts at the time of the offertory, but nothing of the kind is to be found after the consecration. The words which the Dutch committee require, "the sacrifice of the Body and Blood of Christ," do not occur, but only such expressions as this, that the oblations "may become to us the Body and Blood" of the Lord. The two liturgies stand side by side in this respect.

The paper of Bishop Reinkens then proceeds to compare the Anglican and the Latin formulas of ordination of priests and consecration of bishops, and shows that the former is as explicit as were the formulas used throughout the Catholic Church for a thousand years, and in the Greek Church to this day. The words now used in the Roman order when the chalice is handed to the deacon who is being ordained priest, "Receive power to offer sacrifice to God, and to celebrate Masses for the living and the dead," were unknown until the later centuries. All the functions of the priesthood were never specified in any Ordinal, some are mentioned, but the whole are summed up in a general phrase, such as "the office," or "the burden," or "the honor," or "the ministry of the presbyterate." This is all-sufficient. Such collective phrases the Anglican order possesses, only it employs the more significant word, "priest," or "priesthood," instead of "presbyterate." Thus we have, several times repeated, such expressions as, "the holy office of the priesthood," "the order and ministry of priesthood," and "the office and work of a priest." The conclusion is that Anglican priests receive all that is included in the priesthood, and the (Dutch) committee is in error when it states that the Anglican formula lacks an essential element because the function of offering the Sacrifice of the Body and Blood of the Lord is not mentioned.

Finally, this valuable paper shows that, tested by the decrees of the Council of Trent, the Anglican formula is superior to the Roman. What the Roman formula does not contain, but is scattered up and down in different parts of the ceremony, the Anglican formula expresses with precision and brevity and in the most significant place. Allusion is here made to the phrases: "Receive the Holy Ghost," etc., and "Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained," which occur in the Anglican Ordinal in direct connection with the laying on of hands.

Another point made by the Dutch committee against the English Ordinal is the lack of the proper outward sign in conferring the office of priesthood. They appear to accept the later Roman contention that the matter of ordination is not the laying on of hands, but the delivery of the chalice and paten. This was defined by an infallible Pope, Eugenius IV (1439), to be the essential part of ordination. But for many centuries this ceremony

was unknown in the Latin Church, as it still remains unknown to the East. If Eugenius was correct, then, for at least a thousand years, the Church of Rome had neither priests nor bishops, and, moreover, she has admitted to her Communion, and sanctioned the orders of many in the East and in Africa, who, on this showing, never had valid ordination. If, on the other hand, Eugenius was wrong, and the laying on of hands is really the essential thing, how often may this have been omitted as an unnecessary ceremony in consequence of his decision? This confusion is rendered still worse when we remember the chaos which was so often introduced by this or that Pope declaring all the ordinations of his predecessor null and void.

Bishop Reinkens concludes with the significant remark that: "It is the Church of Rome which can least afford to dispute upon technical grounds the validity of another Church's succession."

### The Authority of the Pastoral

The letter of the Presiding Bishop in *The Church Standard* of March 16th will settle for all loyal Churchmen the questions which have been raised as to the authority of the Pastoral on the Incarnation and the Inspiration of Holy Scripture. Extraordinary statements had been made upon this subject. It was, for instance, freely asserted that the Pastoral was the result of a voluntary and irregular meeting held by certain of the Bishops after the adjournment of the House of Bishops. These eminent and venerable men, including the Presiding Bishop himself, were thus placed in a very strange light. In other quarters it was considered as allowable to regard the document as representing nothing more than the "views" of the six Bishops whose names are signed to it, notwithstanding the fact that they explicitly declare that they speak by the authority committed to them by their brethren of the Episcopate. While no thoughtful person, who had seen the Pastoral itself, was likely to be misled by such assertions, so plainly devised to meet the case of persons who were rendered uncomfortable by that clear presentation of fundamental truth, they were certainly calculated to have some effect upon the public mind in general. It was a fitting occasion, therefore, for the venerable Presiding Bishop by a plain statement of facts to set all possible doubt at rest.

The following is the letter above referred to:

MY DEAR DR. FULTON:—It is anything but a pleasant duty for me to address to you this letter. But the very serious mistakes in Dr. McConnell's letter in your last number compel me, in justice to the bishops of this Church, to the committee charged with the duty of preparing the late Pastoral Letter, and to myself, to state the facts of the case.

Apart from their sessions in the General Convention, the House of Bishops can be summoned to meet for only two purposes. The first of these to fill a vacancy, occurring by death or otherwise, in a missionary jurisdiction, if not within six months of the session of the General Convention; the second is to act on the resignation of a bishop sent to the Presiding Bishop, if not within six months of the session of the General Convention, in which latter case the Presiding Bishop summons the bishops to meet him under certain conditions; and when they have met (a majority being present), the Canons give them the powers in this matter ordinarily belonging to the House of Bishops.

But it has long been customary for the bishops, whether in session in the General Convention, or when summoned for either of the purposes just mentioned, to go into *Council*, in order to consider matters pertaining to their own special administration and duties.

I am not absolutely certain how early this custom began; my personal recollection dates back, however, to 1853; and I know that from that time the practice has prevailed. It is fully recognized by the twentieth Rule of Order of the House of Bishops, which reads as follows:

"It shall be competent to the House of Bishops to convene as, or, being convened, to resolve itself into, a Council of Bishops, at which only members of the House of Bishops and elected officers of the Council shall be present, and in which one of the members of the Council, chosen for that purpose, shall act as clerk."

Of course, no action of the bishops when thus sitting in Council is taken by them as a House of the General Convention; and the acts of the bishops alone, except in the cases mentioned above, has no canonical effect.

The meeting of the House of Bishops held in New York on the 17th and 18th days of October last, was called specifically to consider the vacancy in the missionary jurisdiction of Olympia; and this business, with a few matters of routine, was all that received the attention of the *House*.

On the first day of the session, a canonical quorum being present, after transacting some business, the bishops, under the provisions of the above-quoted rule of order, went into Council; and it was while they were sitting in Council that the hour of noon arrived, and a recess was taken in order to attend prayers in the chapel of the Missions House. After the prayers the Council continued its deliberations. The Council rose, and the House, after a recess for luncheon, transacted some business. The bishops again went into Council, and again transacted business, before an adjournment was taken to the next day.

On the second day, the House being still in session and a canonical quorum present, the bishops sat again in Council twice; and, while so sitting, they discussed the subject of the Pastoral Letter, decided what topics should be treated in it, and appointed a committee of six bishops with powers to prepare such a Pastoral and send it out to the Church, as is distinctly stated in the advertisement prefixed to the Letter.

After the last sitting in Council, the Council rose, and the House of Bishops completed its business as a House before its final adjournment. Nor was any meeting of the bishops, as Council or otherwise, called by me or held after the House of Bishops had adjourned *sine die*.

I must not be understood, in what I have said, as in any manner questioning Dr. McConnell's desire and purpose to state accurately the facts in this case; no one who knows him would for a moment entertain such a thought; but he has certainly been misinformed.

J. WILLIAMS.

Middletown, Conn., March 11th, 1895.

At the request of the Presiding Bishop, I have compared the statements made in the preceding letter as to the business transacted at the meeting of the House of Bishops, at its session in New York on the 17th and 18th days of October, 1894, and as to the sitting of the bishops in Council, with the records of the said meeting of the House; and I certify that said statements are in accordance with the records.

SAMUEL HART,

Secretary of the House of Bishops.

### Five Minute Talks

BY CLINTON LOCKE

v

Let us talk a little about Lenten charity, for charity is one of the great Lenten duties. Now charity is one of the most complicated and difficult questions of the day. What it means; how to do it; when is it an evil, and when is it a good? Volumes are written on these subjects. The great reason for this is that asking for relief is a regular business like any other business, and people make their living by it, and often a very good living. Testimony was once taken in a great English city from about a hundred beggars, and nine-tenths of them testified that they made a good living, and much enjoyed their easy life. You may take it for granted that at least six out of every ten applying at your door for relief, or accosting you in the street, are impostors. Indeed in most cases their breath is sufficient to condemn them. Giving under those circumstances is no charity. It is only encouraging vice. So do not think that by giving an extra number of dimes to beggars in Lent, you are practising Lent charity. Remember also that you can manufacture calls for charity. The very moment a church starts a society for making clothes for the poor, or giving out second-hand clothes, or supplying food, that very moment candidates will appear. They have never been heard of before, but now they stand out in clear light, and if you look closely you will often find that they are working two or three parishes, and have clothes to sell or pawn. Then, too, we have to look out for the well-dressed knave, who in the politest manner, his white handkerchief to his eyes, tells you he has just lost his trunk, or his purse, or his situation, and needs only the loan of a few dollars, as a remittance from home will arrive in a day or two. One very suave young gentleman, whomsome choirmasters will remember, was so unfortunate as to lose his mother four times. I contributed \$10 toward the last fun-

eral of that much-buried lady. Every chance case of charity ought to be investigated, and unless a parish has an investigating committee, its charity will be generally misplaced and breed more harm than good.

But surely every one must know worthy people who from one cause or another need a little help; women with large families and worthless husbands; men who by some misfortune beyond their control have got behind in the race of life; women left destitute and struggling to get a little start so that they may support themselves. There are plenty of such cases. Many of them most pitiful.

If you do not know any, and you must live a very selfish life if you do not, your rector, or some of your charitable friends will know, and you should make it a very marked part of your Lent keeping to help such cases, and when I say help, I do not mean merely sending a few dollars to the rector to be used as he finds best, but the making the acquaintance of such people, and personally entering into their sad lives. This will do you more good and open your heart more than a purse of dollars sent to some one else to dispense. Do not omit that, but if you possibly can, add the other also. This thing must not be done in any patronizing way. When people are down they are very sensitive. It must be done with delicacy, with gentleness, with the utmost courtesy. You must not be the condescending patron putting yourself out to see the poor, but a pitying man meeting his fellow-man, a sympathetic woman in the presence of her sister woman. A person in reduced circumstances whom I knew received every New Year's day two barrels of flour from two most excellent people. One barrel just came adorned, dressed, nothing more. With the other always came a few kind, sweet words, full of good wishes and loving hopes. Out of which barrel, think you, the bread tasted the sweetest? There is not a person in need, unless very degraded, who would not rather have ten cents given with delicacy and at some personal trouble, than a dollar shoved at them.

There is one class of needy people in whom I have always taken the greatest interest, young men and women trying to get an education in some one of the many schools, on a very small income, barely enough to support existence. Now it may be true that such a life toughens the moral fibre, and is a good training, but it will do no harm to soften it a little by the generous help of some sympathizing friend, whose kindly words and occasional dollars will take off the keen edge of that life which separates mere existence from mere comfort. I recommend you earnestly to seek out some such case this Lent.

This Lent charity includes a large and very different outgiving. The various Church causes ought now to receive that help which your saving in unnecessary expense will enable you to give; missions, aged and infirm clergy, church building, church education, etc. Always have in mind, and prepare for the Easter collection in your parish. It is astonishing how much by a little self-denial even the poorest person can give on that day when gratitude and joy should swell our hearts to overflowing.

### Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE V

*He descended into hell, the third day He rose again from the dead*

18—REASONS WHY CHRIST DESCENDED INTO HELL

As has been said, the death of Christ consisted, just as the death of other men, in the separation of soul from body; but the divine nature was so indissolubly united with the human in Christ, that, although soul and body were separated from each other, yet the divine nature remained perfectly and always present to the soul and to the body; and so the Son of God was with the body in the tomb, and with the soul descended into hell.

1. First, that He might suffer the whole punishment of sin and so make atonement for all its guilt. But the punishment of the sin of man was not only death of the body, there was punishment also for the soul; for sin also was in the soul, and the soul itself was punished accordingly in being deprived of the vision of God, and for doing away this punishment no

tonement had yet been made; and so, before the advent of Christ, all, even the holy patriarchs, after death descended into hell. Therefore Christ, that He might suffer the whole punishment due to sinners, willed not only to die, but also in His soul to descend into hell. "I am counted as one of them that go down into the pit, and I have been even as a man that hath no strength, free among the dead," Psalm lxxxviii: 3, 4. For others were there as in bonds, but Christ as free.

2. The second reason is, that He might perfectly succor all His friends; for He had His friends not only in the world, but also in hell. For in this world some are friends of Christ in so far as they have charity; but in hell were many who in charity and in the faith of Him who was to come had departed, as Abraham, Isaac, Jacob, Moses, David, and other just and perfect men. And because Christ had visited His own that were in the world and had succored them by His death, He willed also to visit His own who were in hell and to succor them by descending to them.

3. The third reason is, that He might make perfect His triumph over the devil. For one triumphs perfectly over another when he not only conquers him in the field, but also comes upon him in his own house and takes away from him his throne and the place where he dwelleth. Christ had triumphed over the devil and conquered him upon the cross, as He says: "Now is the judgment of this world, now shall the prince of this world (that is, the devil) be cast out," St. John xii: 31; and so, that He might make perfect His triumph, He willed to take away the throne of his kingdom, and to bind him in his own house, which is hell. Therefore He descended thither, and spoiled all his goods, and bound him, and took away from him his prey. "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it (in His cross, or, in Himself)," Col. ii: 15. So likewise, having received power and authority in heaven and earth, Christ willed to receive authority also in hell, that so, according to the Apostle, "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (in hell), Phil. ii: 10. And in St. Mark xvi: 17: "In my name they shall cast out devils."

4. The fourth and last reason is, that He might deliver the saints who were in hell. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water," Zech. ix: 11. "O death, I will be thy plagues; O grave (hell, *hades*), I will be thy destruction," Hosea xiii: 14. For though Christ wholly destroyed death, He did not wholly destroy hell, but partly only, since He did not deliver all from hell, but those only who were without mortal sin, and those who were without original sin, from which they had been released by circumcision; and those who, before circumcision, were saved by the faith of believing parents, inasmuch as they themselves had not yet attained the use of reason; and in the case of adults, by sacrifices, and through faith in the Christ to come; but they were there on account of the original sin of Adam from which, as to their nature, they could not be delivered except through Christ. And so He left there those who went down into it with mortal sin, and uncircumcised infants; therefore He said: "O grave (hell), I will be thy destruction" (that is, in part.) So it is plain that Christ descended into hell, and for what He descended.

#### 10—WHAT ADVANTAGE WE MAY DERIVE FROM THE DESCENT OF CHRIST INTO HELL

From these considerations we may learn these things for our edification.

First, to have a steadfast hope in God. For however deeply a man may be sunk in affliction, he ought to hope in God as his help and to trust in Him. For no affliction is so grievous as to be in hell, and if Christ delivered those who were in hell, every one, if he is a friend of God, ought firmly to trust that He will deliver him out of every distress. "When the righteous was sold, she (Wisdom) forsook him not, but delivered him from sin, she went down with him into the pit," Wis. x: 13. And because God specially helps His servants, he who serves God ought to be without care: "Whoso feareth the Lord shall not fear nor be afraid; for He is his hope," Eccles. xxxiv: 14.

Secondly, we ought to learn fear and to put away presumption. For, though Christ suffered for sinners and descended into hell, yet He did not deliver all, but those only who were without mortal sin, as has been said, and those who died in mortal sin He left there; and so no one who dies in mortal sin may hope for pardon, but he will be in hell, as the holy fathers will be in heaven, forever. "These shall go away into everlasting punishment, but the righteous into life everlasting," St. Matt. xxv: 46.

Thirdly, we ought to have carefulness. For Christ descended into hell for our salvation, and we ought often to be careful to descend thither, by meditating, that is, on those pains, as the holy Hezekiah did: "I said, in the cutting off of my days, I shall go to the gates of the grave" (hell), Isa. xxxviii: 10. For he who often descends thither in thought while he lives, does not easily descend thither when he dies, because such mindfulness restrains him from sin. For we see that the men of this world keep themselves back from wickedness through fear of temporal punishment; how much more, then, ought they to keep themselves back on account of the punishment of hell which is greater as to its duration and its severity and its manifoldness? "Remember thine end, and let enmity cease; remember corruption and death, and abide in the commandments," Eccles. xxviii: 6.

#### NOTES

XVIII; 1.—St. Thomas seems to recognize no such difference of place and condition in *hades* as our Lord shows us in the parable (?) of Dives and Lazarus: "Between us and you there is a great gulf fixed."

XVIII; 4.—He reads: *Ero mors tua, O mors; ero morsus tuus, inferne*; and argues on the distinction between *mors*, as total, and *morsus*, as partial, destruction.

XIX; 4.—He adds as a fourth consideration the Roman doctrine of purgatory and of prayers for the deliverance of souls out of it.

(To be continued)

## Submission to Authority

FROM A SERMON BY THE VEN. CYRUS TOWNSEND BRADY,  
ARCHDEACON OF KANSAS

What, then, is the position of Christ with regard to the family, society, and government? What is His view of the relation to be sustained by the perfect man to these three stages in the development of nations?

He was a living example of the principle of subordination and reverence for constituted authority; in almost every act of His life, not only to God the Father, when He said, "Nevertheless not my will but Thine be done;" not only to the social code, when He made wine at the wedding at Cana, and recognized, at Bethany and elsewhere, the familiar customs and home institutions of the people; not only to the civil code, when He caused the payment of the tribute money, and when He said, "render unto Cæsar the things that be Cæsar's," but beginning first and foremost where we must all begin in the human family, in the home, among the humble people through whom He becomes a brother to us all. He learns submission in the smaller sphere of the household and so prepares Himself for a proper subordination, as well as domination, in the wider sphere before Him. The most striking feature of the first narrated incident of His life, in which He took part with conscious volition, which is related in the second chapters of St. Luke's Gospel, His visit to the Temple, is the wonderful example of His acceptance of this principle of authority. Precious as is this beautiful story of childhood, the greatest lesson is not to be found in the evidence of youthful precocity presented, nor in the attention excited, among the aged and learned, by the thoughtful and brilliant lad, not the attraction of His intuition, nor the charm of His innocence; children have been similarly commented upon, and have excited similar attention elsewhere, and in secular history. That lesson is not in the affirmation of His full knowledge of His unique position among the children of men implied in His gentle reply to the reproach of His mother. It is in the fact that He went down with them, and came to Nazareth and was subject unto them for eighteen long and weary years.

It is impossible to urge that He knew no better, that He did not understand His origin and His future, that the gradual development by which many believe He

was to attain to a full knowledge of these things, had not come to Him; these ideas are not tenable in the face of His own assertion, "Wist ye not that I must be about my Father's business?"

Nothing can be deduced from the fact that He was only a child; on the contrary, He was taken to the Temple, though only twelve years old, because He was already sufficiently developed (and a year earlier than the usual age) to assume the responsibility of keeping the law himself. And the length of the period of submission negatives the idea of immaturity or ignorance. The evangelist breaks the silence which enshrouds three decades to record this marvelous action of the Saviour. It was with Him: the golden age of life, the day of youth and young manhood, the honor of strength and energy, of restless longing and desire for work, the time of great aspiration and alluring hope, the period of high courage and deathless resolution. All these qualities the Saviour had to the full limit, He was always a man, the man among men. The young of the present find the mild paternal authority to which we strive to accustom them wearisome, and the simple restraint of home, irksome. They know so much better what is best for them. The young man dreams of the things he may do, and the marvelous results he may bring about if he do but have the chance, if he be unimpeded by regulation and unhampered by advice. He longs to be free and away, and so he goes forth into the old, new fields and upon the old vain errands, while Christ stays patiently at home in submission to His mother, a woman! The young of the present come and go and we have scarcely become accustomed to their presence. The mother looks wistfully with tear dimmed eyes after the flying bouyant figure, the father stretches out his hands to the far-off moving speck—but he is gone. "Oh, Absalom! my son, my son!"

But Christ is here still at home, in the humility of Nazareth, subject in tender affection to Mary and Joseph, ministering to them; they get thirty long years of His care, and His love, and His duty, and the whole world else gets but three.

He stands before us a radiant figure in a darkling past, in all His intelligence and manly ability, His great heart yearning to be again about that mighty business of the Father, which came before Him with such irresistible appeal. Yet still, and still, as opportunity passes away, as days and years slip by, He stands, waiting, serving, waiting, an iron figure of self-repression; as if to show to the world in an unmistakable way that He is immutably committed to the family relationship, to the social and governmental development of the same; to the great principle of concession and the fact of authority, subordination to the powers that be. What a concession that, and from whom, O doubting Thomases! "My Lord and My God!"

This then is the witness of the Church to the example of Christ and the will of God. What is my duty as parent or child, governor or governed? If the former, to walk and to teach in the footsteps of the Christ; if the other, to learn submission in the days of childhood from this story of the Lord. Ay, if we are to put down anarchy, to combat the evils from which it springs, atheism and infidelity—and these again rise from a disunited Christendom—if we are to enforce law, conserve society, promote order, and preserve government, if the fabric of civilization and religion, which has been slowly erected at such a sacrifice of blood and treasure, is not to crash into destruction and end in despair, we must begin as Christ did, in the family, with the children, at the home, among ourselves. It is in the homes of our land that the character of the young manhood and womanhood of the nation must be formed. No external force, no extraneous influence can take the place of the home; it is there those who must carry on this battle, which every day grows fiercer, must be taught and trained to follow the way of that Master, to whose glory it may be said, He was at once the servant and the Saviour of mankind.

It is at the altar of infancy, by the knee of the mother, from the lips of the father, at the prayer of the priest, by the voice of the Church, and the example of the Christ, that this lesson of repression and subordination is to be learned by those we shall leave to this bitter heritage of conflict, which attacks the very foundations of society, and menaces the existence of mankind. To the poison of the murderer, the dagger of the conspirator, the bullet of the assassin, the dy-



namite of the anarchist, and the rule of the mob, let us oppose the subordination and discipline, the energy and courage, the inflexibility and consecration, as well as the love and affection, of the Saviour. Faithfully adhering to principles of correct social order and good government by Him laid down, let us endeavor ourselves to shape the course of events here on earth in accordance with that petition of the world's prayer received from the lips of the Master, which says "Thy kingdom come," and adds the simple explanation, "Thy will be done on earth as it is in heaven."

**Sweet Feast of Lent**

BY GRACE C. ALLEN

Sweet Feast of Lent! The quiet, peaceful days  
Again draw near.  
Withdrawing from the world and all its ways,  
In loving fear,  
I seek my Saviour's side; and close to Him  
With love I cling, as tears my eyes bedim.  
Into His willing, sympathetic ear  
I pour my grief,  
My sorrow, my repentance, and my fear,  
And seek relief.  
He gently soothes and fills my soul with peace;  
He comforts me; and fear and trouble cease.  
In strength obtained throughout these forty days  
Of dear commune  
I seek to live, and show forth all His praise  
In sweet attune;  
Like Him to live, who, tempted in the wild,  
Forever pure remained, and undefiled.  
From earthly joys shall we not then abstain,  
These forty days?  
And share, with penitence and love, His pain,  
Who loves always?  
Low at His Feet, in fasting and in prayer,  
Adore the love that grants us access there.

**Letters to the Editor**

A MARRIAGE IN LENT

To the Editor of The Living Church:

To the Catholic-minded Churchman what a surprise was the event chronicled in the *New York World* of the 8th of March, viz., the performance of the marriage ceremony in the venerable and solemn walls of Trinity church, New York. Not many weddings have ever taken place in old Trinity or her chapels during the Lenten season; the godly and good Church rule is never unnecessarily broken before her altars, and why now in this recent and novel event? To be sure, the Roman archbishop officiated at a wedding the day before, but that was of course by dispensation, and the ceremony was not performed in the Roman cathedral, but at a private house. "Consistency is a jewel;" we look for rigid adhesion to rule, and rite, and ritual in the mother church of the metropolis.

ROBERT T. ROCHE.

Rectory, Easttown, March 8th, 1895.

AQUINAS' EXPOSITION OF THE CREED

To the Editor of The Living Church:

May I say a few words to your many readers with reference to the valuable translation of St. Thomas Aquinas' Exposition of the Apostle's Creed, which is now appearing in your columns?

I think it is by far the best, plain and popular exposition of that creed that I have ever seen, and I have looked through a great many. It exhibits a combination of clearness, simplicity, richness and accuracy which only such a master of theological science as the angelic Doctor could produce. Having been through the original several times, I am prepared to say that none of your subscribers can afford to pass the translation by. I trust that the translator will publish the whole in book form. It is simply invaluable.

St. Thomas is the greatest of the scholastics, and there is so little in his writings which requires any purging to adapt it to Anglican purposes that our clergy ought to study him. No priest should fail to possess his "*Summa Theologica*," the Latin of which is easy, and study it carefully. A good edition can be secured for \$8. or \$10.

FRANCIS J. HALL.

Western Theological Seminary, March 19, 1895.

FROM OHIO.—"Your most valuable paper came to me this morning full of matter, much of which I get from no other source or publication among our many exchanges."

**Personal Mention**

The Rev. P. Le B. Cross has accepted a call to Emmanuel church, Rapidan, Va., to take effect about the middle of April.

The Rev. B. E. Whipple has resigned the rectorship of St. Paul's church, Paris Hill, N. Y., and his present postoffice address is Salmon River, Oswego Co., N. Y.

The Rev. Gustavus M. Murra has resigned the rectorship of Grace church, Haddonfield, N. Y., after an incumbency of 30 years.

The Rev. Annesley T. Young has taken charge of the work at Star Prairie, Wis.

The Rev. Frank J. Mallett has resigned the rectorship of Grace church, Menominee, Mich., and will take charge of St. Paul's church, Marquette, Mich., at Easter.

The Rev. Marison Byllesby has resigned the rectorship of Emmanuel church, Allegheny, diocese of Pittsburgh.

The Rev. Ward Denys is expected to return from Europe in the latter part of Lent.

The Rev. John H. Logie, of the church of the Holy Innocents, Baltimore, is en route for the Holy Land.

The Bishop of California has taken up his residence at the Divinity School, San Mateo, Cal.

The Rev. Wm. Kirkus has accepted the charge of St. Thomas' church, Roseville, diocese of Newark, and entered upon his duties.

The Rev. T. W. Nickerson has resigned the charge of St. Paul's church, Paterson, N. J., and has accepted that of the church of the Messiah, Boston, Mass.

The Rev. Loring Batten has taken temporary charge of Grace church, Haddonfield, N. J.

The Rev. W. J. Wicks has resigned the charge of Trinity church, Milford, Mass.

The Rev. J. F. Robinson has accepted the charge of Grace church, South Boston, Mass.

The Rev. Chas. H. Hatheway, late of Albany, should be addressed at Stockport, N. Y.

The Rev. A. Bailey Hill has accepted a call to St. Jude's parish, Tiskilwa, Ill. Address accordingly.

The Rev. W. W. Abbott, rector of St. Paul's church, La Porte, Ind., has accepted the rectorate of Christ church, Warren, Ohio, and will take charge of the same, Palm Sunday, April 7th.

The Rev. H. A. S. Hartley, M. D., has resigned the mission of St. Mary the Virgin, Keokuk, Ia., and requests all mail sent to him to be addressed, care Western Theological Seminary, Chicago, Ill.

The Rev. C. M. Beckwith has resigned the position of general missionary of the diocese of Texas, and accepted the rectorship of Trinity parish, Galveston. He entered upon his duties Sunday, March 24. Address accordingly.

**Ordinations**

At Christ church, New York city, on the morning of the third Sunday in Lent, Bishop Potter advanced to the priesthood the son of the rector, the Rev. Herbert Shipman, who for some time past has been assistant minister in the parish; the Rev. Messrs. John C. Campbell and A. D. Wilson. The Ven. Archdeacon Tiffany, D. D., was the preacher.

On the 2nd Sunday in Lent, in the church of the Holy Spirit, Missoula, Mont., Philip Henry Linley, presented by his brother, the Rev. Chas. H. Linley, rector of the church in that city, was ordained to the diaconate by the Rt. Rev. Leigh Richmond Brewer, S. T. D., Bishop of Montana. Mr. Linley will still have charge of the same missions where he has been layreading, Marysville, Boulder, and Townsend, and his home is with the Bishop in Helena.

The Rev. Vincent Owen Penley was ordained priest at St. John's cathedral, Denver, March 8th. Father Byrnes, Mr. Penley's former rector at Plum Creek, presented the candidate, and assisted the Bishop, Dean Hart, and the Rev. C. Y. Grimes in the laying on of hands. Mr. Grimes, who was Mr. Penley's classmate at the Western Theological Seminary at Chicago, preached the ordination sermon. Mr. Penley resides at Idaho Springs, and is in charge of the work at that point, Golden, and Georgetown. He became a candidate for Holy Orders under Father Byrnes at St. Philip's church, at Plum Creek, where he was a lay reader for several years. He graduated at the Western Theological Seminary and was ordained to the diaconate last June.

**Official**

ALL communications intended for the ecclesiastical authority of the diocese of Kansas should be sent to the Rev. Dr. A. Beatty, Newton, Kansas.

THE WOMAN'S AUXILIARY

A special meeting of the Chicago branch is called for April 9th, 2 P. M., at Trinity parish house, 101 Twenty-sixth st., to hear an address from the Rev. Mr. Yen, the native Chinese missionary, just returning to China. A large attendance is desired.

O. VAN SCHAACK WARD, President.

**Died**

WASHBURN.—Entered into life eternal, Thursday, Feb. 28, 1895, at Maple Grove, Otsego Co., N. Y., Mrs. Sarah Stratton Washburn, beloved wife of the Rev. Daniel Washburn, in her 60th year.

"I thank my God upon every remembrance of you."

PLATT.—Entered into the rest of Paradise, from his residence at Nantucket, Mass., Saturday, March 9th, Henry C. Platt, of Augusta, Ga., aged 44 years, 7 months, and 9 days.

Grant him, O Lord, eternal rest, and let perpetual light shine unto him. May he rest in peace.

BOSTWICK.—Entered into rest, March 13, 1895, at Fair Haven, Conn., the Rev. Wm. Lewis Bostwick, M. A., son of the late Rev. Wm. Warner and Mary Lewis Bostwick, aged 64.

**Obituary**

HENRY COPPEE, LL.D.

At a special meeting of the rector and vestry of the church of the Nativity, South Bethlehem, Pa., held on Thursday evening March 21, 1895, the following minute was unanimously adopted:

Assembled with sad hearts to express our grief for the death of the rector's warden of the parish, Henry Coppee, Doctor of Laws, we desire to place upon record our sense of his faithful and efficient services as a member of this vestry. Connected with the parish almost from its beginnings, for nearly thirty years he was our valued friend and a wise counsellor in all our plans; he has been identified with every onward step in our parish life, and has been ever found a firm support and help by the successive rectors, to each and all of whom his unswerving loyalty and unquestioning faith have been a stimulus and an inspiration. From the formation of the diocese a delegate to its annual convention, his ready tact and wise counsel have been of great service to the Church he loved. For more than twenty years a delegate to the General Convention, he was known and honored by the clergy and laity of the whole Church. His genial kindness, and his unflinching courtesy, endeared him to all who knew him. In his death we have lost a good citizen, a kindly friend, a valued neighbor, one upon whose warm interest and zeal we could ever rely.

A useful and honorable life, leaving a record of well spent years, has closed among us. It is most fitting that we spread upon our minutes our appreciation of his services, and our sense of personal bereavement.

Resolved, That the sincere and affectionate sympathy of the vestry be tendered to Mrs. Coppee and her family with a copy of this memorial minute.

Resolved, That the vestry attend the funeral in a body.

Attest:

ROBT. P. LINDERMAN,  
Secretary.

**Appeals**

ST. JOHN'S CHURCH, Star Prairie, Wis., is greatly in need of furniture of all sorts, old hymnals and chant books with music, also second-hand altar linen and frontals for desks and altar. At present the church has no font, Communion set, or reading desk, ANNESLEY THOMAS YOUNG, Deacon in charge.

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.

**Church and Parish**

WANTED.—By trained nurse, position as invalid's companion. Reference, Bishop Graves, Kearney, Neb. Miss Hart, 216 Lincoln Ave., Hastings, Neb.

WANTED.—Organist and choirmaster for large parish. For particulars address Postoffice Box 325, Owosso, Mich.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

WANTED.—Principals of a girls' school by Churchwoman of ability and experience. Favorable terms to a bishop opening a diocesan school. Address L., care THE LIVING CHURCH.

WANTED.—In a Church school in the West, women or clergy-teachers for one or more of the following subjects: Instrumental music, French and German, drawing and painting, physical culture. Address, PRINCIPAL, 172 Prescott St., St. Paul, Minn.

ORGAN FOR SALE.—Two manual Mason & Hamlin reed-organ, now used in St. Mary's church. Style, No. 800; twenty-four stops; two and one third octaves of pedals; list price, \$1,150. Perfect instrument, suitable for chapel or choir-room. Cash, \$400, f. o. b., at Newport, R. I. Address, REV. G. HERBERT PATTERSON, St. Mary's Parsonage, South Portsmouth, R. I.

WANTED.—Any one willing to give away, through the Church Periodical Club, a lecture Bible with large print, six or eight copies of Hutchins' hymnal with music, current numbers of *The Forum*, or any other high-class periodical, please write to Mrs. H. F. STARBUCK, diocesan secretary, 6 Groveland Park, Chicago.

AN experienced young American organist, at present completing a course of study in Europe, is open for engagement as church organist or musical director of a college, or both. Episcopalian, used to both boy and mixed choirs. Excellent testimonials. Address, G. H. F., Kurfurstenstrasse 35, Berlin, Germany.

FOR SACRAMENTAL USE

UNBLEBENED BREAD

(in sheets) 3 inches. Round, with or without figure. Address: C. WOLF, 331 S. 4th St., St. Louis, Mo.

## The Editor's Table

### Kalendar, March, 1895

3. 1st Sunday in Lent,	Violet.
6. EMBER DAY.	
8. EMBER DAY.	
9. EMBER DAY.	
13. 2nd Sunday in Lent,	Violet.
17. 3rd Sunday in Lent.	Violet.
27. 4th Sunday (Mid-Lent) in Lent,	Violet.
	(White at Evensong.)
25. ANNUNCIATION B. V. M.	White.
31. 5th Sunday (Passion) in Lent,	Violet.

### The Bread of Life

BY THE REV. E. GAY

"Thou givest them their meat in due season."

The blossoms fair of summer's birth  
Had long their petals shed;  
Kind Mother Nature o'er the earth  
A robe of white had spread.

High in the church the altar stood,  
The emblem of God's throne,  
And beautiful with all things good  
Which nature's breast had grown,—

The altar linen, fair and white,  
The cross of precious stone,  
The candles bursting into light,  
The flowers, His gift alone.

The bread which on the paten lay,  
The wine within the cup,  
Became the food for life divine,  
Where His dear saints may sup.

The last Amen the choir had sung,  
Amen, Amen! for aye:  
Above the altar, angels hung  
To bear the tone away;

When from aloft a honey bee  
Came to those altar flowers;  
Then, quickly filled with nectar, he  
Soared upward to the towers.

He told his story to his mates,  
How, on the altar fair,  
In midst of winter's snowy flakes,  
He found those blossoms rare.

Down from their home which they had made  
In summer, in the tower,  
The bees came singing, not afraid,  
Rejoicing at the dower.

God's love for them: this feast had spread  
Whose Word their life had given;  
They, strengthened at His altar, sped  
Their quickened flight towards heaven.

How they could live they did not ask;  
Nor I such question pressed;  
But from that Presence, satisfied,  
Went forth with quickened zest.

Fernandina, Fla.

A Paris special says: The year 1895 will be a remarkable one, both from the astronomical and religious point of view. On Good Friday next (April 12th), the heavenly bodies which gravitate round the sun will be in exactly the same position they occupied in the firmament the day Christ died on the cross. It will be the first time such a thing has occurred since that great day, just 1862 years ago. That was the thirty-third year of the Christian era, which dates from the birth of Jesus Christ. At 4:20 in the morning, Paris time, (about 11:20 P. M. on April 11th, New York time), the moon will pass before Virginis (Spica), and hide that constellation for over an hour.

A visitor at Peterborough cathedral, after examining the place with much interest, asked to see the Dean, and, after some conversation, presented him with a cheque for \$20,000 for the new organ. This is quoted as an exemplification of the injunction in the Epistle to the Hebrews about entertaining angels unwares. If the vergers had been ungracious, and the Dean inaccessible or discourteous, and such cases have been known, the stranger might probably have turned his munificence in some other direction. Who can tell, it is asked, what good deeds have been nipped in the bud by the inhospitality of the pew system, or by such an act as that once reported from Westminster Abbey, where a verger touched a kneeling visitor on the shoulder and told him, "you must not do that sort of thing here."

The editorial correspondence of the *Northwestern Christian Advocate* (Methodist), after giving a charming account of visits to the English cathedrals, concludes as follows:—In even the most cursory inspection of the cathedrals one cannot fail to be moved by the memorials of religious intolerance and of human greed and ambition. The most abandoned despoilers of the churches were Henry VIII and Cromwell. If "destroyed by Cromwell" is the usual epitaph of an English castle, "despoiled by Cromwell" is the usual story of the English cathedral. At Canterbury, Winchester, Wells and Lincoln are still to be seen, despite the kindness of the years, the cruel ravages of his iconoclastic fury. It may also be noticed that neglect, for which there is no excuse, and ill-advised "restoration," for which there is no apology, have also left despoiling marks. Nevertheless, there are no such monuments as these in grandeur of outline or consummate beauty of detail. To the Anglo Saxon heart, at least, they are more impressive than all the works of heathen art and all the classical temples of the Renaissance.

The following account of some peculiarities of the Armenians, who have of late occupied the sympathetic attention of the Western world, is given by *The Church Review*: Their patriarchs are consecrated by the hand of a man who died in the fourth century, the said hand being a marvel of preservation. Their Bibles contain two books in each Testament, unfamiliar to our ears, the history of Joseph and his wife, the testimony of the Twelve Patriarchs the third Epistle to the Corinthians, and the Epistle of the Corinthians to Paul. They attach great importance to beards, and for a long time a good revenue was derived in Russia from Armenians who purchased exemption from Peter the Great's law about shaving by the payment of a heavy fine. Although as a nation they are the gentlest and most docile of people, their creed contains the most fearful curses on everybody who differs from them. Like the Russians, they permit no instrumental music in their churches. Their principal books are printed at the Mechitarist Monastery at Venice, which has also been the first to introduce to European scholars some rare and long-lost books of Christian antiquity.

In *The Science Gossip* a discussion has been going on in regard to the use of the word "scientist." The Duke of Argyle, Sir John Lubbock, Professor Huxley, and other men of mark in scientific circles, unreservedly condemn the word. Some think "philosopher" is good enough, others would revert to the wider meaning of the word naturalist. Dr. Gunther suggests that "scientist" is a fitting term to denote the modern dabblers in great scientific questions. Professor Huxley thinks "scientist" must be about as pleasing as "electrocution" to any one who respects the English language. Mr. Grant Allen, while condemning the word, argues that as languages grow irresponsibly, it is pedantry to object to a new word when it is used by a majority of persons. Professor A. R. Wallace alone views the word with composure; he describes it as useful. We have zoologist, geologist, botanist, chemist, physicist, physiologist, and specialist, then why not "scientist?" Apparently he does not heed the fact that all the words enumerated are Greek, with the exception of "specialist," and may, therefore, properly have a Greek termination; but perhaps the objection to hybrids is pedantic. Professor Wallace asks, pertinently enough, what there is to use instead, and expresses the opinion that it is too late to object to the word now. It seems to have been invented by Whewell in 1840.

Music is inherent in the organic life of the Church because the Church has a human membership, formed of a redeemed humanity, while music is the most perfect of human expressions. Students in the philosophy of art tell us that, while other fine arts, like painting and sculpture, are only imitative, and represent only the effects of certain passions, music, being an utterance of man out of himself personally, carries with it the quality of the human personality, is inseparable from the sacred human soul, and hence is a profounder thing, embodying in itself what the painter and carver, and architect have only copied and wrought by what was outside of them. This being so, Church music is an original and special trust from God. How is the Church singer, the choir master, the

choir boy, to throw off this august responsibility? How can he be frivolous, irreverent, profane, or unclean without a terrible wrong against himself as well as a desecration before God? His voice is to be as sacred a thing as the Prayer Book in his hand, or the Cross on his breast. How shall he use it? How shall he guard and keep it? How shall he carry that treasure entrusted to him, as he goes on the tempted way of his life, from one Easter to another, towards the choir meeting around the Throne?—*Bishop Huntington.*

### The Origin of Canon 17, Title I

One is tempted to remark here upon the vast emptiness of the outcry against Episcopalians for their attitude in the matter of "ministerial reciprocity." No indignation is expressed at Baptist intolerance, and yet no Churchman would deny the Christian character of clergymen outside his communion, however hemmed: be constrained to regard their ministerial authority. It happens that the very relations we are considering were the occasion of the enactment of the canon which denies ministers of other denominations the right to officiate in congregations of the Episcopal Church, the canon which has lately been the object of so much discreetly inspired and carefully fanned wrath.

In 1870, the Rev. Mr. Hubbard, then rector of Christ church, Westerly, R. I., agreed with the Baptist minister of the town to exchange duties for once. Accordingly, Mr. Hubbard conducted service at the Baptist meeting house, while the Baptist minister appeared in the chancel of Christ church in surplice and stole, and performed the full service, including the functions of absolution and benediction. The Baptist minister had promised, as an acknowledgment of their courtesy and liberality, to throw open his Communion table to Episcopalians. His congregation forbade the carrying out of the promise. Mr. Hubbard was brought to trial before an ecclesiastical court, which found that his procedure, however injudicious, was in violation of no existing statute. Thereupon, the General Convention of the Episcopal Church in the United States, meeting the following year, enacted what is now Canon 17, Title I, Digest of Canons:

No minister in charge of any congregation of this Church, or in case of vacancy or absence, no church wardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church. *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers.

It is an interesting and striking fact that the canon which has been denounced as the chief barrier to Christian unity should have originated in an attempt to force relations between a representative of the Church and of the extreme left of Protestantism.—*The Rev. W. B. Hale in The Forum*

### False Excuses

There is no fair plea for a negligence of the peculiar spiritual duties of Lent, except necessity. My first counsel to each of you is not to abuse or strain that plea. Your worldly profits, your cupidity, your relish for amusements, your bodily convenience, your uneasiness at having what is bad in you put face to face with your conscience and your Judge, possibly your tastes, may tempt you to do that. Take care to defeat that temptation. You may easily construct a flimsy pretext of self-justification. You may easily cheat yourself into a half belief that some demand in your business, your housekeeping, your health, which would never keep you back from a pleasure that you really delight in, and which would empty this gracious period of all its benefits to you, is valid, whereas it really speaks only to the lower part of your nature. By our habits, our likings, our luxuries, we make some things seem necessary which are in fact only lucrative or agreeable. Search out this sophistry in your heart. It degrades your moral nobility. Deal courageously, not despicably, with yourself. Remember, too, that the question whether the excuse is honest is not with yourself and your neighbors only, but with Him who "knows what is in man." Which are the absences from the ministrations of the Church to your soul that He will pronounce "necessary?" Think this over long

enough to set yourself into a regular line of action for the next forty days, which you are perfectly sure is right, and in which your conscience will not feel a twinge. It is by such slight self-deceptions as lead on first to unnoticed and then to grosser deviations from downright duty that Christian character is oftenest betrayed and finally lost.—*Bishop Huntington.*

**"Tracked"**

A PARABLE FROM NATURE

So remarkable a scene took place in front of my window a few mornings ago, that I venture to think it might interest some of your readers if I try and describe it. In itself the event was an occurrence common enough, but I doubt if many people have actually seen it happen. Every one reads about such things, but few witness what all know.

I was at my window, dressing. The window looks out on a hillside at the back of the house, and this hillside is grass, with fern, bramble bushes, and a few fir trees. The hill slopes down to within a few feet of the vicarage, forms a plateau on which the vicarage stands, and then falls away again for nearly two miles before it touches the weald. The point at which the vicarage stands is 800 feet above the sea, and the hillside slopes up for some 200 yards above the vicarage itself. So much for our locality.

I resume my dressing. It was about eight o'clock in the morning. Everything was covered with snow, and everything looked dreary. The surroundings of nature were in keeping with tragedy. I shivered as I looked out of the window.

But, as I looked out over the hill, my eye caught sight of a small brown object coming down a beaten path on the hillside. I saw it plainly one hundred yards off against the snow. It was coming rapidly along, every now and then stopping with its nose close to the ground, and then running for a yard or two out of the straight line. It came on till it was just outside the palings of the vicarage. Then it stopped, raised itself on its hind feet, and sniffed the air. It was a weasel. In another moment it had dropped to the ground again and was running along the bank which bordered the road. There were some bushes in front of it, and after running about outside it ran into them, and I lost sight of it.

"I wonder what that weasel is after," I said to myself. It was plainly after something, or it would never have come so near the house, especially as the dogs were underneath my window. But I forgot the weasel next moment in the serious but abominable operation of shaving. I had carefully lathered my face and was just drawing the razor down my cheek, when, happening to look over the glass on to the hill in front of me, I saw a fine rabbit bound across. He sat down in front of my window. His eyes were bright, his ears pricked up, his whole attitude was one of attention. "Ah!" I said, as I laid down my razor, "all is explained. My friend the weasel is after poor bunny."

Now, as I have already remarked, most people know that weasels catch rabbits, and will, once on their track, never leave them till they are run down. But I don't fancy many people have seen it done. At any rate, I had never seen the whole tragedy played out, though I once surprised a weasel on a rabbit it had killed. In the present instance I saw the whole thing, with an exception. The rabbit and the weasel were never out of my sight for more than a few minutes, and a couple of hundred yards either way was the extent each animal ran at a time.

To return to my story. The rabbit was sitting in front of my window, listening. Suddenly the weasel appeared behind the rabbit, some fifty yards away. It came up to within twenty or thirty yards, when I suppose the patter of its feet was heard by bunny, and off he went full pace. The weasel, on seeing the rabbit, quickened its pace, but of course the rabbit ran away easily.

And now began the strangest scene. The rabbit went up the hill, but instead of running straight on and getting clear away, it had no sooner put a little distance between itself and the weasel than it sat down and waited. The weasel came up to where the rabbit had last rested, and then ran round till it got on the track again. I observed it did not run straight, but sometimes seemed at a loss, and I fancied bunny might

get off. The explanation of this, to my own mind, was that the rabbit at first made leaps, and so the weasel had no scent. When the paws of the rabbit touched the ground the weasel was all right. After a while bunny got tired, and did not jump as he did at first, and so the weasel had no difficulty in following him.

But sooner or later, wherever the rabbit went, the weasel always got on his track and drove him on again. Once it did look as if the weasel was beaten. Bunny headed right up the hill, over the top, and I thought would make for the wood, called "the Warren," where he could get away. The weasel was right down at the bottom of the hill, but after five or ten minutes, during which the weasel ran hither and thither, it got on bunny's track, and raced up the hill untired, and brought poor bunny back.

Well, sir, this scene went on for over an hour. The razor was laid down, the lather on my chin got dry, the cold entered into my bones, but the fascination of this tragedy kept me at my window. With the exception of that bolt over the hill-top, all had been taking place in a circle commanded by my dressing-room window.

But at last it was plain bunny began to tire, and I suppose got more terrified as the horrid little weasel was not to be shaken off. There seemed a sort of mesmerism over the unfortunate animal. It ran for shorter distances. The untiring weasel, which had never rested once the whole time, gave it no breathing space. It was on it at once, ever getting nearer. At last it got quite close. Bunny gave two or three little screams and ran along the bank above the road. Then it came down into the road. The weasel ran up alongside. One frantic jump the worn-out rabbit makes, but the bank is too high. Back on to the road poor bunny falls, and quick as thought the weasel leaped on to its back. The rabbit gave a scream as the weasel fastened its teeth, where weasels always do, in the neck just behind the ears—and then the end came. "Of course," you say, "we knew the weasel would get the rabbit." But the weasel didn't get the rabbit. That scream was the last—of the weasel.

As the end was approaching I sent for my man, and told him to go to the gate with his gun. I really could not let poor bunny be killed by that horrid little creature.

"You don't mean to say you shot the weasel?" said a gentleman to whom I told this tale the morning on which it happened.

"I do, indeed," was my answer.

"What a shame!" he said.

"What a blessing!" I cried.

And it entirely depends whether you look at the matter from the weasel's point of view or the rabbit's. I looked at the affair from the rabbit's side. I hope you do, as well.

A fair fight and I would not have interfered. A slow torture like this I couldn't stand.

The scene had fascinated me and I could not forget it. It came to me in my dreams next night, and it was continually in my thoughts by day. It seemed to me a parable of life. A man has committed some sin, and that sin will not leave him. It dogs his footsteps; it gives him little rest. When he fancies he has thrown it off, he hears the patter of its foot behind him. Like the weasel on a rabbit's track, it never leaves him. He is at its mercy. A man may well be careful where he goes—what he does—lest he bring an enemy on his track that will not leave the trail till it has run its prey down.

But the rabbit escaped? Yes, by a miracle. You must not press my parable to every point. I rejoice to know deliverance comes even from sin, but where one escapes how many do not? Deliverance comes that none may despair; but it comes rarely that none may presume.

I have called my story "Tracked," because it exemplifies a certain text that some of us are fond of forgetting, and that we all are in danger of forgetting: "Be sure your sin will find you out."

J. ROOKER in *Church Bells.*

FROM TEXAS.—"I wish I could say to you how much THE LIVING CHURCH has been to me here, where we have no rector. It has been the only stay in a time of great affliction."

**Lenten Mementos**

1. That the object of keeping Lent is not to conform to an ancient custom, but to obtain a spiritual good.
2. That the testimony of Christians whose testimony is worth having, is that there is much profit in a well-kept Lent.
3. That the benefits of Lent are for those who seek them, and they cannot be expected to come unsought.
4. That the purpose of fasting is not to propitiate God by making ourselves miserable, but to gain control over our appetites and desires.
5. That whenever money is saved to us by our Lenten self-denial in food or pleasure, the discipline of self-denial is not complete until we have devoted that money to the Lord.
6. That all our self-examinations should be unbiased, our object being not to find what can be approved, but what must be corrected.
7. That our Lent will profit us just in the proportion in which it brings us near to Christ and makes us more like Him.—*Selected.*

**Book Notices**

**Thoughts of Great Mysteries:** Selected from the Works of Frederick William Faber, D. D. Introduction by J. S. Purdy, D. D. Fifth edition. New York: Thomas Whittaker. Pp. 229. Price, paper, 50c.

What a world of gain there would be, one must often think as he picks up the works of the reasonable, spiritual, and gentle Faber, if all the reading, religious-minded world would but fill itself with his orderly and wonderful thoughts on the great mysteries of Creation, the Incarnation, Redemption through the Precious Blood, and Sanctification! The introduction, by Dr. Purdy, to this "Whittaker" edition adds much to its value.

**Beyond the Dreams of Avarice.** A Novel, Illustrated. By Walter Besant. New York: Harper & Bros. Cloth, Ornamental, 2mo. price \$1.50.

This novel deals with a theme that at very few periods in the history of this country has seemed to be of more importance than during the present year—the theme being the possession of a great fortune. But the fortune in this story was not founded in good fashion, by pluck or ability in lawful enterprise; it was a miser's hoard. In these pages, however, it becomes pure treasure, without the suspicion of a curse attaching to its ownership, through the magic of Mr. Besant's invention.

**The Pulpit Commentary.** Edited by the Very Rev. H. D. M. Spence, D. D., and the Rev. Joseph S. Exell, M. A. Matthew, Vol. I. Exposition by the Rev. A. Lukyn Williams, M. A. Homilies by Rev. B. C. Caffin, M. A. Homilies by various authors. New York: Anson D. F. Randolph & Co. Price, 75c.

We have already noticed this series and therefore need not add much concerning it. The same method of treatment is pursued. Each chapter is commented upon first in a careful and analytical manner, and then follows a series of very brief sermon outlines or homilies. The Greek text of Westcott and Hort is followed, and references to the Septuagint are to Swete's text, and those to the Vulgate to Wordsworth and White's. Critical notes are not numerous, the needs of the preacher being kept steadily in view. This volume covers the first twelve chapters. We commend the work.

**Modern Missions in the East, their Methods, Successes, and Limitations.** By Edward A. Lawrence, D. D. With an introduction by Edward T. Eaton, D. D., LL. D., president of Beloit College. New York: Harper & Bros.

We believe it was Bishop Coxe who said that "it was positively ignoble to be ignorant of such things as are going on in the leavening of the nations by the Gospel." Here is a book that will put one at once into large possession of knowledge concerning the foreign mission field. Dr. Lawrence visited Oriental lands for the express purpose of personally investigating the needs and the progress of mission work therein, and writes of it with keen discernment and wide judgment. It is intensely interesting, and no one who has the missionary cause at heart can afford to miss such a valuable contribution to the history and science of missions. It is a survey of the whole field and is not limited to the work of the Church or of any denomination.

**The Fitness of Christianity to Man.** By F. D. Huntington, S. T. D., Bishop of Central New York. New York: Thomas Whittaker. Pp. 127. Price, paper, 75c.

This issue, No. 24, rounds out the second year of "Whittaker's Library." The subjects of Bishop Huntington's four lectures now sent out in this popular and excellent publication, at a price within reach of everybody, are: 1. Christ among men; His approach to the human heart. 2. Christ declared to men of a false religious culture; St. Paul at Athens. 3. Christ in the presence of doubt and disbelief; the world without Him, and with Him. 4. The religion of Christ in the power of action; an appeal to the human will. The volume contains a treasury of useful hints to the clergy for right treatment of similar topics in their work-day evening addresses if they would hold and interest men.

**Doctor Judas.** A Portrayal of the Opium Habit. By William Rosse Cobbe. Chicago: S. C. Griggs & Co. 1895. Price \$1.50.

A book of thrilling interest and permanent value. The title indicates the estimate in which the opium drug is held: "It kisses and then betrays." The author, a journalist of Chicago, for nine years in the toils of the demon, is now restored and in his right mind. He might have done a service to many who are suffering under a like slavery if he had given them information as to the treatment under which his complete recovery was wrought. This can probably be obtained by addressing him in care of the publishers. The author undoubtedly writes from the depths of dreadful experience. His sincerity is unmistakable, his competence as a witness unassailable. While literary skill of a high order is displayed, the simple truth of the story constitutes the great value of the work. His arraignment of De Quincy is unanswerable, and will, if the book is widely read, go far to counteract the baneful influence of that opium worshiper. This man writes in his right mind, after complete recovery, calmly reviewing the horrors of his experience and fairly estimating the comfort of a few hours purchased at the expense of unspeakable agonies that followed. De Quincy wrote under the spell of the drug, and is utterly untrustworthy, especially in his later writing, when, having given up all hope of escape, he was hugging his chains. Mr. Cobbe's warning to physicians is also impressive, and ought to be read by every one in the profession. Nearly two millions of intellectual men and women in this country are going down into the opium hell. "Prohibition" towns, as well as the cities, have their laudanum drunkards and morphine sots. Let the warning be sounded and save at least those who are still free!

**Psalm Mosaics:** A Biographical and Historical Commentary on the Psalms. By the Rev. A. Saunders Dyer, M. A., F. S. A., Chaplain H. M. Indian Service. New York: Thomas Whitaker. Pp. 189. Price, cloth \$2.50.

The volume is one of absorbing interest. Hardly anything like it—in this particular line—has been heretofore published. We feel that one could not do better than to give a portion of his own words of introduction to this unique collection of notes on the Psalms: "It was in 1872, when at Lichfield Theological College, that the words of the then Principal, Canon Curteis, first suggested to the writer the idea of collecting, during his readings, such biographical and historical illustrations of the Psalms as are contained in this volume. . . . Dean Stanley has truly said: 'The Psalter, by its manifold application and uses in after-times, is a vast palimpsest, written over and over again, illuminated, illustrated by every conceivable incident and emotion of men and nations; battles, wanderings, dangers, escapes, death-beds, obsequies of many ages and countries, rise, or may rise, to our view as we read it.' 'Psalm-Mosaics' is an attempt to record such incidents and emotions, 'the spiritual experiences, the disclosures of the heart, the comforts and conflicts, which men in the course of ages have connected with the words of the Psalms' [*Tholuck*];—is, in fact, an historical and biographical Commentary on the Psalms. As, however, this collection made progress, other notes of a literary and antiquarian character were added, in the endeavor to make the volume as complete a common-place book of the Psalter as possible. The plan has been to quote the exact words of each speaker or writer, giving a definite reference; this has been thought preferable to working up in one's own words the various incidents and spiritual experiences." "Psalm-Mosaics" are gleanings from a wide and all but universal field, set in delightful form. Whoever acquires this book to his library would gladly lose many others before parting with it.

**Magazines and Reviews**

*The Catholic World* continues "Glimpses of Life in an Anglican Seminary" (our General Seminary) and in the current issue is chiefly concerned with personal reminiscences. A bright article is "India-Rubber Orthodoxy," wherein the variations in what the writer calls the "Episcopalian Church" are droightly caricatured.

The current issue of *The Monthly Illustrator* has an attractive table of contents and the illustrative work is finely wrought. There is an increase of literary as well as artistic excellence and scope. A finer discrimination seems to be needed in selecting illustrations of "the nude in art." An example of reckless, or very injudicious, treatment of this, is the paper on Paul Tullier, the writer himself admitting that this artist is "a type of Parisian art and frivolity," "a poet and a sensualist." Why should such a man be discussed and his sensuous pictures be photographed in a magazine that aims to stand for what is highest and best in art? The article is an offense to art as well as morality. The February issue was open to a similar criticism, though the offense was not so glaring.

*The Arena* for March, as usual, abounds in heresy, political, economical, religious, socialistic, and occultistic, with some articles of real value. What possible good can result, in this age and country, by eulogizing Mohammed and the Koran? The article on Judge Lyman Trumbull quotes him

and praises him, as denouncing federal force in executing the laws, and federal judges in enforcing their own orders; as calling for legislation to limit the amount of property a man may hold; as condemning the issue of interest-bearing bonds; as teaching that the "masses" are being robbed by the money power, etc. He would have all laborers and "middle class" men combine, secure control of all branches of government by their votes, and legislate a distribution of wealth! It is a pity that the distinguished jurist, now over eighty years of age, should lend his great name to such views. William Jackson Armstrong has an article advocating similar views, "Savans to the Rear." All economical theories that the experience of mankind has established are to be ignored. Disparity in the fortunes of men is to be abolished at a blow. Such teachings are at the root of the social unrest and dangerous uprisings of our day, and such teachings are becoming more bold and abundant.

Prof. Huxley finds it necessary to answer Mr. Balfour's recent attack on "Naturalism," in *The Nineteenth Century* for March, and the only way he appears to be able to meet its force is by denying that he is a naturalist in Mr. Balfour's sense. The Rev. Canon Teignmouth Shore endeavors to break the force of Canon Carter's attack on his interpretation of our formularies as to auricular confession. He gives up his use of Jeremy Taylor's name and thinks to make out his case by defending certain truisms as to "what is Church authority." The article which will be most widely read, probably, is "A Night in the Reporters' Gallery" (of the House of Commons), by Michael MacDonagh, which shows what barbarism still remains to be leavened out of the Anglo-Saxon race. George Adams opens up an unusual line of inquiry in "The Chinese Drama." Edith Sellers describes very clearly "How to Organize a People's Kitchen in London," and pleads for a reproduction in the English metropolis of the work achieved in that direction for the poor in Vienna. John Holt Schooling analyzes "Written Gesture," with *fac-similes, i. e.*, the traces of character and psychological condition which appear to a close and trained observer in hand writing.

**Opinions of the Press**

*The Congregationalist*

BISHOP WHIPPLE.—In his recent appointment of Bishop Whipple, of Minnesota, to be a member of the Board of Indian Commissioners, the President has chosen one of the men best qualified by knowledge and experience to fulfill the duties of the office. The objection which might have been made some time ago, that he is an official of a Church receiving government aid for its schools, has lost its force since the schools of the Episcopal Church declined to receive aid from the government. If the two remaining bodies which depend upon government aid for the support of their Indian schools would withdraw, the whole question would be out of politics.

*The Church Times*

THE PASTORAL LETTER.—The American bishops happily recognized the truth that the right way to meet attacks on the teaching of the Church is not the bold assertion of novel additions to the Faith, which in one part of the Church has gained for the time an intensified formal submission to ecclesiastical authority, which, however, is of so precarious and strained a nature that the remedy is worse than the disease, nor an attempt to remove the difficulties of the demands that revelation makes upon faith by attempting to reduce the mysteries of the Faith to the level of human understanding. The better way which the bishops have chosen is to simply re-state, upon the ground of the authority vested in them, and in absolute and unquestioning submission to authority greater than theirs, the authority, that is, of the undivided Church, the truths that have been directly or indirectly called in question. Recent events in America, not to say elsewhere, have made a call on the bishops of the Church to take definite steps to meet, and, if it may be, to stop the spread of erroneous teaching by some of the authorized teachers of the Church. Denials of the necessity of episcopal ordination, and with that a general depreciation of the sacramental system of the Church, the necessary corollary of the Incarnation, repudiation of the elementary principles of the ecclesiastical jurisdiction based upon the authority given by Christ to His Apostles, the practical reduction of the Holy Scriptures to the level of mere human compositions, and even those the compositions of fraudulent men, doubts and speculations touching upon and tending to deny the very central fact of Christianity, the Incarnation of the Only Begotten Son of God: these and such like heresies have been put forward by men authorized as teachers in the Church, some of them by men filling the positions of highest authority. . . . It is of course the bishops of the Church upon whom the responsibility primarily rests for vindicating the truth, and by the positive assertion of disputed truth to check any attack upon the Catholic

Faith. The American bishops have set their English brethren a good example by a bold, and, on the whole, a satisfactory attempt to deal with pressing evils. Broad Church theology, so-called, which appears in England to be forming an unnatural alliance with the narrowest Puritanism, will have received a severe check in America from the positive assertions of the bishops in this Pastoral, especially from their bold assertion that the verities of Christianity are not mere doctrines, but facts.

*The Outlook*

BRAIN CULTURE VS. ATHLETICS.—In commenting on the announcement that the Yale "Lit" prize would not be awarded this year because not one of the essays handed in was worthy of such recognition, *The Evening Post* says that such a statement must give a shock to the older graduates, because this has long been regarded as one of the greatest prizes open to the undergraduate. After remarking on the significance of the fact that an academic department of over eleven hundred students has failed to produce a single literary effort worthy of consideration for a prize, and recalling the other significant fact that the two old debating societies which once formed so great a feature in college life are extinct, *The Post* declares that the fresh man of to-day has pointed out to him the champion slugger of football, the highest jumper, and the farthest thrower of the hammer, as the ideals and heroes about whom the romance and sentiment of college life gather and glow. It looks very much as if *The Post* were right in the implication that the transference of the admiration of the undergraduate from the hero of the mind to the hero of the body has been followed by a decay of that side of college life which is best worthy of culture and which is most stimulating to the student. Athletics are excellent in their place and under proper restraint, but the place of athletics in a college must be secondary, if the best springs of undergraduate life are not to be dried up. There appears to be a decay of the old aspirations for generous culture among college students in this country. If there is such a decay, a loss has befallen the college community which the undergraduates are incapable of measuring or appreciating. The melancholy thing about the athletics which are just now at the head, is the fact that they are utterly dissociated from beauty. Whatever may be the judgment of the undergraduate, it is very certain that the graduate of twenty or thirty or forty years' standing cannot but lament the change of perspective which has put the athlete at the forefront, and sent the man of brains, aspiration, and scholarly instincts to the rear. Those who had the matter in charge acted with wisdom in refusing the prize when no one had won it by work of the right quality.

**Books Received**

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

J. SELWIN TAIT & SONS.

- The White Tsar; and Other Poems. By Henry Eedlow. Illustrated by J. Steeple Davis. \$3.50.
- Inebriety or Narcomania. Its Etiology, Pathology, Treatment, and Jurisprudence. By Norman Kerr, M.D., F.R.S. Third edition. \$3.50.
- Judge Ketchum's Romance. By Horace Annesley Vachell. \$1.
- On India's Frontier; or, Nepal the Gurkhas' Mysterious Land. By Henry Ballantine, M.A. \$2.50.
- Under the Corsican. By Emily Howland Hoppin. \$1.

A. C. ARMSTRONG & SON.

- The Historical Geography of the Holy Land. By George Adam Smith, D.D. With six maps. \$4.50.
- Studies in Theology. Lectures. By the Rev. James Denney, D.D. Second edition. \$1.50.
- The Expositor's Bible. The Book of Daniel. By F. W. Farrar, D.D., F.R.S. \$1.50.

HARPER & BROS.

- The Parables by the Lake. By W. H. Thomson, M.D., LL.D. \$1.25.
- A Short History of the English People. By J. R. Green, M.A. Illustrated edition. Vol. IV. \$5.
- Four American Universities—Harvard, Yale, Princeton, Columbia. Illustrated. \$3.50.

JAS. POTT & CO.

- The Crozier and the Keys. A Companion Volume to the Bishop's Blue Book. By the Rev. J. Sanders Reed. \$1.50 net.

LONGMANS, GREEN & CO.

- The History of the English Church and People in South Africa. By A. Theodore Wrigman, B.D., D.C.L. \$1.25.
- The Final Passover. A Series of Meditations upon the Passion of our Lord Jesus Christ. Vol. II. The Upper Chamber. By the Rev. R. M. Benson, M.A. \$1.75.

HOUGHTON, MIFFLIN & CO.

- "Out of the East." Reveries and Studies in New Japan. By Lafcadio Hearn. \$1.25.
- As Others Saw Him. A Retrospect. A. D. 54. \$1.25.

CHAS. SCRIBNER'S SONS.

- Essays on Scandinavian Literature. By Hjalmar Hjorth Lestren. \$1.50.
- Short Studies in Party Politics. By Noah Brooks. Illustrated. \$1.25.

## The Household

### Take No Thought

BY THE REV. F. WASHBURN

Take no thought for morrow's food,  
Trust in God for future good;

This, in substance, Jesus spake  
As on mountain slope he sat,  
Teaching wisely, this and that,  
Themes that interest awake.

But, dear Lord, how hard it is  
Not to worry, and be wise,  
For the future is so dark,  
And it holds within its breast  
Things which quite disturb our rest,  
We can hear them coming—hark!

What they are we do not know;  
Something? nothing? time will show.  
We are human, Lord, we are;  
Made of dust are heart and brain.  
Shrieking nerve and throbbing vein;  
Living in a floating star.

We are living in a land  
That we do not understand;  
We are feeble folk, indeed.  
Take the wisest man who walks,  
Does he comprehend his talks?  
Know exactly where they lead?

No! I think not; not a soul  
But is blind as yonder mole,  
Though he thinks his vision clear;  
He will tell you to be calm,  
Calm as Japheth, Shem, and Ham—  
Dead they are this many a year.

Calm we are, then, while through sky  
See the dreadful portents fly,  
Presage of a coming blast.  
Calm, we say, but all our blood  
Surges like an angry flood—  
Would to heaven that it were past!

Jesus! Art thou fast asleep?  
Is God silent on the deep?  
We are wide awake, and see  
Foam upon the waters wild;  
Waves upon each other piled,  
Elements that disagree.

Be not anxious, thou didst say  
On a bright and pleasant day!  
Now, the lillies lowly bend;  
And the sparrows refuge make.  
Yonder on the shores of lake;  
Man! on what shall he depend?

Lord, we will our Father trust,  
He is merciful and just;  
Thou art with Him on the throne;  
We have no staunch friend below,  
Such as thou art, this we know,  
Lo! we fall before Him prone.

"Abba, Father," is the cry  
That we send to Him on high;  
"Make us brave, to meet this fate,  
Of gulping sea that cometh near;  
Drive away the coward fear,  
Bid the threatening storm abate."

See! the waves do quite subside;  
Into heavenly peace we glide;  
Gleaming stars in lucent air  
Show our trust is not misplaced,  
Jesus' word is not disgraced,  
God our Father answers prayer.

## Monographs of Church History

IX — THE DOMINICANS

BY K. F. J.

To understand fully the history of the religious orders in England in the thirteenth century, we must know something of the intellectual conditions of the age, and especially of life in the great centres of learning, the universities.

A desire for knowledge was widely spread; men seemed to feel a resistless impulse pushing them on to great things; a restlessness which prepared the way for that great advance in thought, both theological and philosophical, which was to distinguish the middle of this century. The poor scholars who wandered through the land were eagerly welcomed in town and village, and crowds flocked to hear their lectures on every possible

point of religion or morals. The schools at Oxford and Cambridge were filled with thousands of youths—mere boys, like Edmund Rich, afterwards archbishop of Canterbury, who made his way on foot to Oxford at the age of twelve years—as well as older men who cared little about food for the body as long as they could drink freely from the fountains of knowledge. Quarrels between townsmen and gownsmen were frequent and bloody, as could not fail to be the case when thousands of boys were turned loose upon a town, entirely independent of its guilds and burghers, and easily evading such authority as the colleges might exercise for keeping the peace. We are told that many of these so-called students were "mere varlets who pretended to be scholars, who lived under no discipline, neither had any tutors, but only for fashion's sake would sometimes thrust themselves into the schools at ordinary lectures, and when they went to perform any mischiefs, then would they be accounted scholars, that so they might free themselves from the jurisdiction of the burghers."\*

It was not until about the middle of the century that regular colleges were established at both Oxford and Cambridge that the students might live in separate communities, a vast improvement on the earlier custom.

New fields of study were opening up before the scholar. Men's thoughts were drawn towards philosophy, towards new methods of reasoning, or rather old ones revived, and this was stimulated by the study of Greek, first taught at Oxford about this time by a monk of Athens, Nicholas the Greek.

Theology had hitherto ruled as the queen of sciences, but the new ideas were threatening her supremacy. If the Church was to hold her own, to keep her sway over the minds of men, she must try new methods, she must use new tools, she must rouse herself to meet the necessities of the day. She did this mainly through the two great orders, the Franciscans and the Dominicans.

The state of the Church was indeed sad. The bishops were so engaged in worldly affairs that they had little time for the government of their dioceses; indeed, they were perpetually at court or at Rome, taking part in the quarrels between king and Pope. Whichever side they took, their poor flocks suffered.

Under these circumstances little could be expected of the secular clergy who were entirely unequal, both in numbers and ability, to the immense work committed to them. The monasteries had many livings in their gift, and in order to secure the revenues for themselves, they would give to one man the care of several parishes. Preaching was so rare that almost the only teaching the people had was through the constant services of the Church, or the confessional. This must have been wholly inadequate when a priest had many thousands of souls in his cure. In the few cases where the Word was preached, multitudes crowded to be taught and, in Germany, the common people believed that miracles were the constant result of the preaching of one earnest man. War, oppression, and all the evils attending the disturbed state of things in England, had brought the greatest misery upon the people, especially in the towns which were growing rapidly. The same condition prevailed to a greater or less extent throughout Europe. In Spain and in Italy two men were trained

up to provide, under God's grace, the remedy for these evils; Dominic in Spain, burning with the desire to preach the Faith to heretics and to heathen; to bring all men by persuasion or, if not so, by force, into faithful obedience to Holy Church; Francis, in Italy, constrained by love of God to heal all woes of soul and body through the preaching of the Cross, and the tender ministrations of Christian sympathy. With the former we have now to do.

Dominic was born in Castile in 1170. He was of noble birth, and early devoted himself to the Church. He sold even the clothes he wore to buy food for the poor in a time of scarcity, and offered to give himself to slavery to redeem a captive from the Moors. For ten years he studied theology at Palencia, and then became an Augustinian canon. Daily accustomed to hearing tales of the unbelieving Moors, his near neighbors, and obstinate Jews, of whom there were many in Spain, his soul was stirred within him, and he longed to convert them from the error of their ways. When a new danger threatened the Church from within her fold—the subtle poison of heretical doctrines, this desire was strengthened within him.

It became a settled purpose on a journey he made with the Bishop of Osma across the Pyrenees and through France. They were shocked at beholding the strength of the Albigenses, and the inferior position of the Catholic clergy. On their return through France they met three of the Pope's legates on their way home from a fruitless mission to the Albigenses. The magnificence of their dress and surroundings awakened Dominic's indignation.

"It is not," he exclaimed, "by the display of power and pomp, cavalcades of retainers, and richly houseled palfreys or by gorgeous apparel, that the heretics win proselytes; it is by zealous preaching, by apostolic humility, by austerity, by seeming, it is true, but yet seeming, holiness. Zeal must be met by zeal, humility by humility, false sanctity by real sanctity; preaching falsehood by preaching truth."

For a moment they were shamed, but only for a moment. Dominic gave himself to the work of a missionary among these heretics. His life was absolutely devoted, his preaching of a fiery eloquence, and his example that of the most entire self-denial. He founded a convent for women in Languedoc, hoping that it would prove a bulwark of the faith and steady the failing devotion of some of the noble ladies already affected by false doctrines.

But even his stirring preaching could effect little among the determined heretics and his success was not great.

It is impossible to tell how active a part Dominic took in the horrors of the Albigensian war. He is hardly mentioned in contemporary accounts, while later historians made him the centre of everything—with uplifted cross he leads the Catholic troops against their enemies, and his advice is followed in burning without mercy all convicted, or suspected, of the vile sin of heresy. Again, Dominican historians of a more merciful age insist that all these stories are false, and that no stain of cruelty rests upon his memory. His approval was no doubt given to the Crusade; he would gladly have died a hundred deaths to win back one soul to the Catholic Faith, but more than this we do not absolutely know. One man of whose conversion he had hopes was saved by his intercession from the fire. It is certain that he was

not himself the founder of the Inquisition, that terrible creation of his successors. The Pope was slow to acknowledge and to confirm both the Dominican and Franciscan orders, though he did so at last, and they speedily proved of inestimable advantage to Rome. Dominic founded his first house of preaching brothers in Languedoc for work in that centre of heresy, but after a few years he moved it to Rome, which was henceforth his headquarters. Here his wonderful preaching met with unexampled success. He sent his followers all over Europe and the great need that was felt for preachers everywhere opened the way for them. The white robe and black cloak of the preaching friar became a familiar sight wherever missionaries of Holy Church could penetrate. In 1220 he held a grand council of Dominicans, and it was there that they bound themselves, like the Franciscans, by the vow of absolute poverty. Henceforth they were to subsist only on the alms of the faithful.

Dominic died in 1221. In the summer of the same year the first Dominicans—or Black Friars as they were called from the color of their long cloaks—landed in England. Gilbert de Fraxinetto was their leader. They brought the highest recommendations from the Pope. They made their way on foot to London and Oxford. Stephen Langton, Archbishop of Canterbury, commanded them to preach before him and was so pleased that he gave them his warm support. We have no details of their early work in England; we only know that they were received with enthusiasm, and were soon established in all the large towns.

For some years the Dominicans and Franciscans worked side by side with the utmost unanimity. Both were preaching orders, but the Dominicans were avowedly scholars, while at first learning was absolutely forbidden to the Franciscans. The former were men trained to defend the Faith against all the subtleties of philosophy, all the attacks of heresy. Men of noble birth, of acute intellect, of knowledge of the world, filled their ranks. The followers of St. Francis identified themselves with the masses, despising earthly learning. Yet they were one in a burning zeal for the salvation of souls, a contempt for the beautiful and luxurious surroundings of life, even of religion. The Dominicans had portable pulpits, and stone slabs for altars, and these they carried with them, that by the roadside even, they might celebrate the Holy Mysteries or preach the Word of God. No wonder they were warmly received by the ignorant, neglected, suffering people. The mendicant friars, as both orders were called, soon became a tremendous power in the Church, and as was natural, the secular clergy resented this invasion of their parishes. The people would rather go to confession to the wandering friars than to their own clergy, and were easily persuaded that to identify themselves with one of these orders by joining the Tertiaries of St. Francis' rule or the Soldiers of Jesus Christ of St. Dominic's, would insure their salvation.

Matthew Paris—a Benedictine, and jealous of the new brethren—tells us that in twenty-five years the mendicant friars had degenerated more than the earlier orders had done in two centuries. Yet he himself bears the following testimony to the unworldliness of the Franciscans on one occasion in the year 1252:

"About this same time the King of England sent as his alms to the Minorite brethren a cart laden with woolen and gray cloths fit for clothing the said brethren."

\*Anthony-a-Wood.

ren, but they, hearing that the king had extorted them from merchants in the same way as he took, nay seized, on other things, and retained the price of them, only paying tallage on them, refused to receive such a present, and sent the cart back with all its contents, saying that it was not lawful to give alms out of the plunder of the poor, and that they would not receive such an abominable gift."\*

Other writers assert that the friars were the evangelizers of England for the next three hundred years.

The Franciscans, forgetting the narrow limitations of their saintly founder, became celebrated for their learning within a few years, and the two orders share the glory of giving to the Church the greatest intellects of the age. Dominicans and Franciscans divide the chairs of learning in all the great universities.

The Schoolmen, as the originators of the new methods were called, adopted Aristotle's system of reasoning and many principles of heathen philosophy, binding them over to the service of the Catholic Church, and thus, through them, the Church resumed her supremacy over the intellectual life of the thirteenth century. The leader of the Schoolmen was an English Franciscan, Alexander of Hales; his pupil Bonaventura, the seraphic doctor, was general of the order. His master said of him that he was so pure that in him Adam did not appear to have sinned. When Aquinas asked him for the books which had been the sources of his learning, he pointed to the Crucifix. Albertus Magnus, a Dominican, was perhaps only less great among the schoolmen than his pupil, St. Thomas Aquinas, the Angelical doctor—the great light and glory of the Dominican order. Duns Scotus and Roger Bacon were Franciscans.

These orders certainly took an important part in developing the liberties of the English people, for the Church was on the popular side in the struggle which resulted in forcing the Great Charter from the king. On the one side the Schoolmen at the universities gave forth theories of constitutional government and well-balanced relations between king and subjects, and on the other, their brethren, the wandering friars, the guides and instructors of the masses, spread these ideas far and wide throughout England.

In France, the long quarrel between the authorities of the Paris University and the friars is of interest. The secular clergy gained their point in checking for a time the advance of the friars, for they forced them to agree that no one should teach in the university until he had taken a course of study dictated by them. The practical advantage, however, remained with the friars, for their learning and devotion to the Church was so great and so constantly increasing that they won for themselves the first places in this great centre of thought and study. The popes found the friars so absolutely their servants that they favored the orders in every way. Alexander VI. declared that it was safer to offend the most powerful king than a Franciscan or a Dominican. On one occasion Innocent IV. made a decision against them. He died a few days afterwards, it was supposed by many, in answer to their prayers. The general opinion of the efficacy of their intercessions was so great that it was commonly said:

"From the litanies of the preaching friars good Lord deliver us!"

\*Matthew Paris, 2, 475.

The later history of the "Dominicans," or "Dogs of the Lord," as these defenders of the faith were called, in admiring devotion by the people, is too often written in letters of blood. Under Philip in Spain and the Netherlands, in Rome during several centuries, the Inquisitors, of whom many were Dominicans, tortured, imprisoned, and burned the unfortunates who came under the ban of the Church. The inquisition was never established in England. If, however, the friars shed heretics' blood like water, in the name the holy Church, they gloried in shedding their own for her honor. Their own histories tell us that in the century from 1234-1334, 13,370 of them died martyrs for the faith\* Their missionary work in the middle ages was most wonderful. In Japan alone the record of their heroic lives and glorious deaths, and the constancy of their converts under terrible persecution, is a thrilling history.

Of the two founders, the humanity and tenderness of St. Francis and his unwearying labors for the poor and suffering will always appeal to us as the austere devotion of St. Dominic can never do. The character of each of these men was firmly impressed on his order, and though at first Franciscans and Dominicans worked in harmony, they soon became the bitterest rivals.

With the Dominicans deterioration was more in the way of ambition and worldliness, greed of political influence and power, than the coarser vices which stained the lives of other friars. Perhaps their avowed devotion to study helped in a great degree to keep out of this order the lazy and self-indulgent. Their rule called for severe training physically and mentally, whatever they might lack spiritually. The greater number of Dominicans must always be men of a certain amount of mental attainment; the order can never be filled with unlettered enthusiasts or ignorant peasants, like those who replenish the ranks of some of the offshoots of the Franciscan order. They are to-day, as they have been for centuries, the preachers of the Roman Church, and Lacordaire, in the pulpit of Notre Dame, was a worthy successor of St. Dominic and St. Thomas Aquinas.

\*Dominican Missionaries in Japan, by Father Wilberforce.

(To be continued.)

Ellen Alcott

A TALE OF TRUE LOVE

(Copyrighted)

BY FANNIE SOUTHGATE

CHAPTER XIII.

Ellen had thought she heard, the night before, just as she was falling to sleep, a light tap at her door, but as it had not been repeated, she had taken no notice. It was recalled to her mind, however, by Meg, who made an unusually early appearance in her room the next morning, rousing her from her final nap by a light kiss on the forehead.

"Why, Meg, is that you?" she asked dreamily, "what are you doing up at this time?"

"I tried to see you last night, but you were asleep; besides it is not so early, it is half-past six. Do wake up, Nell, I want to tell you something very important."

At this Ellen, who was always sympathetic, and had besides her own views on the subject of Meg's news, sat up at once opening her eyes wide; and drawing Meg

towards her, she sat on the edge of the bed.

"I am quite awake now, little sister, what is it you have to tell me."

The girl's face flushed, and she hung her head shyly for a few moments while saying:

"It is about Mr. Farrant, Nell. He told me last night he loved me, and wanted me to marry him," she finished bravely, looking into Ellen's face, where she found encouragement enough to make her continue, "I am young you know, Nell, and perhaps I do not know my own mind, but I really think I do like him very much. Doesn't it seem strange that I should have a real lover?" and she buried her face on Ellen's shoulder.

"Leslie Farrant is a good man, Meg dear, and is, I am sure, offering you a sincere love. Be very sure of yourself, little woman, before you accept it. Remember a man's heart is the best possession he has, and should be valued by the woman on whom he bestows it beyond all things, and his love returned in full measure. I am sure you think so, too, do you not?"

"Oh yes, I would not marry him unless I was sure that I did really love him, you need not fear that."

"That is right, dear, be true to yourself, and you will have nothing to regret hereafter. A woman's first love is something so new and strange, and takes her so much by surprise, she is scarcely able to tell her own mind. Think it over carefully, Meg dear, I am quite sure Mr. Farrant will be patient with you, and willing to wait until you are quite sure of yourself."

"Yes, he will not come again for a few days, then I am to give him my answer, and I will try and do as you say, Ellen," and looking at the girl's flushed face and bright eyes, Ellen had little doubt as to what her answer would be. Accordingly, when a few days later Farrant made his appearance, saw Meg, and was then closeted for some time with Mr. Alcott, Ellen did not need the assurance from the former that all was well; and later, when she came into her room, asked no questions, but putting her arms lovingly around her, said softly:

"God bless you, my darling, I hope you will be very, very happy," at which the younger girl said:

"Nell, I know I shall be; he is so kind and nice, and yet it all seems so strange."

"It is only the old, old story, Meg, but ever new and beautiful to every one to

Awarded  
Highest Honors—World's Fair  
•DR.  
**PRICE'S**  
CREAM  
BAKING  
POWDER  
MOST PERFECT MADE.  
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.  
40 YEARS THE STANDARD.

whom it comes," and Ellen's face grew bright as she thought of her own happy love.

The girls sat long, talking together, until Mr. Alcott called them down, and taking Meg with him, said to Ellen:

"Mr. Farrant wants a word with you, dear. As to this child, I don't know what I shall do, to her for wanting to leave her poor old father," and he patted her hands gently, as she clung to his arm. Ellen found Farrant awaiting her in the parlor, and went up to him cordially and affectionately.

"I am so glad," she said, looking up into his face with a bright smile, "I know no one to whom I would more cheerfully give my little sister than to you."

"Thank you so much," he answered heartily, and after a little hesitation he continued, "you do not think me very fickle, very changeable, Miss Ellen, do you? You know I have been sincere in both my love for you and Meg. It is different, of course; the love one has for such entirely different characters must necessarily be so; but you do not doubt my affection for Meg any more than you did mine for you? tell me you do not," he added earnestly.

"I have never doubted your sincerity, Mr. Farrant, and rejoice most truly in your happiness now. You have my warmest wishes and congratulations, for Meg is a dear, sweet child, and will make you a loving, true little wife."

"Oh I know that she is far too good for me, but indeed I will love and cherish her dearly, if you will trust her to me."

(Continued on page 949.)

- ARMSTRONG & McKELVY  
Pittsburgh
- ANCHOR, Cincinnati
- ATLANTIC, New York
- BEYMER-BAUMAN,  
Pittsburgh
- BRADLEY, New York
- BROOKLYN, New York
- COLLIER, St. Louis
- CORNELL, Buffalo
- DAVIS-ORAMBERS,  
Pittsburgh
- ECKSTEIN, Cincinnati
- FARNSTOCK, Pittsburgh
- JEWETT, New York
- KENTUCKY, Louisville
- JOHN T. LEWIS & BROS. CO  
Philadelphia
- MORLEY, Cleveland
- MISSOURI, St. Louis
- RED SEAL, St. Louis
- SALEM, Salem, Mass.
- SHIPMAN, Chicago
- SOUTHERN, St. Louis and Chicago
- ULSTER, New York
- VIOLA

# Nothing Better

than Pure White Lead and pure Linseed Oil applied by practical painters. Avoid misleading or unknown brands of White Lead (see list of genuine brands), so-called substitutes for Linseed Oil, and irresponsible painters.

Tint White Lead with the National Lead Co.'s pure White Lead tinting colors, and avoid the difficulty of matching shades. They are the best and most permanent. Send for pamphlet and color-card—sent free.

NATIONAL LEAD CO.,  
1 Broadway, New York

"Since she seems inclined to trust herself," said Ellen, laughingly, "I don't know that it matters much whether I will or not. But you know," she added gravely, "that I do trust you, and feel sure that you will not forfeit it."

Then they continued to talk for some time about the girl and her characteristics, a subject full of interest to both, and Farrant ended by saying:

"Yes, she is all that a man could desire, and besides there will be the added happiness of having such a woman as yourself for a sister, you whose influence must be good for any man with whom you are thrown."

Jack's leave coming to an end, he tore himself most reluctantly away from Longwood, but his last words to Ellen were:

"Never mind, little woman, in a few short months now we will belong to one another, and there will be no more separation for us. It seems almost too good to be true. Remember I cannot wait any longer than that, so hold you precious self in readiness, and accomplish all those hundred and one things which it seems to be essential to do before marriage," at which Ellen had smiled happily and readily given her promise. Meg, it had been decided, should not be married for a year, so Ellen did not feel she would be leaving her father desolate, and after the marriage of both, he was to retire from active work, and make his home with one or the other of them. It had been a hard struggle for the once energetic man to make up his mind to such a step, but he had learned, on consulting physicians, that he was suffering from an incurable disease, which would probably not be fatal for many years, but the doctor had advised his giving up as soon as possible all the cares and anxieties of parish work, and living as quietly as he could. This the rector had not told his children; he could not bear to give them the pain and anxiety, but said smiling that he began to feel his age, now that his daughters were to become dignified wives; and though they protested against the idea of his being old, Ellen, always watchful over his health, saw in many ways that he had become far less active and more easily fatigued, and looked forward to the time when she should have him under her own roof, free from all the harassing cares and work of his past life.

The summer fled all too rapidly for these two young persons, and November, the month set for Ellen's marriage, was almost come, consequently all was busy activity in the little rectory.

"I shall do all I can to help you, Nell," asserted Meg, "and then next year, you know, I shall expect Jack to spare you for a long visit, when it will be your turn to work for me."

"Yes, my young lady, I shall consider it my duty to see that you do not go to your future husband with what you can manufacture by your own unaided efforts; I fear that would be a slim wardrobe indeed, but if I do not get through any more hemming in an hour than you are doing at present, you lazy child, I fear it will not be much of a one after all," she said laughingly.

"Why, Nell how ungrateful you are, just see how much I have done, and there now!" with a little cry, "I have pricked my finger, too, and put a nice little spot on your new gown."

"What shall I do to you?" "Stand me in a dark corner, where I could not see to do anything," suggested Meg.

"Ah yes, I see through that little scheme, you would rather do anything

than sew, but I think a better punishment would be to make you finish that whole hem before dinner."

Relenting, however, in a few moments, she took the piece of work from the girl, and putting a book in her hand, said:

"There, read a little while I finish this, it is a good practice for you, and I love to be read to," knowing that would please Meg more.

After dinner the postman's ring brought Meg flying to the door, for this was the time of day she always received a letter, and today there was one for Ellen, too, which she carried to her in her room before reading her own.

After reading this letter, the girl with a grave and anxious face went slowly down stairs and knocked softly at the closed door of her father's study.

"Will I disturb you if I come in for a moment, father?" she asked.

"No, dear, come in, I was only finishing off a letter to Jack. It can wait a few moments; what can I do for you?" patting the hand which lay on his, as Ellen sat on the arm of the chair. He realized more and more fully how precious this child was to him, now that the time drew near for her to leave him, and at times felt very sad and sore at heart at the thought of losing her, when he felt that perhaps his days on earth were numbered, but not one word would he say to mar her happiness, knowing so well the struggles and self-sacrifice which both she and Jack had endured.

It is about a letter from Jack I want to speak to you, father. You remember a day or two ago he spoke of Mr. Durand's being quite ailing, and now he writes the doctor pronounces it typhoid fever; isn't it too bad? He has insisted upon his mother and Emily leaving the house, for fear of infection, but he himself will go out to Elmwood and take charge of Walter, with the help of a trained nurse. Agnes can do nothing; indeed Jack has tried very hard to persuade her to go with his mother and Emily, but she will not hear of leaving her husband, though they fear very much for her own health. I only wish we could do something to help them," she added despondently.

"One thing is always open to us, darling, that is our earnest prayers for them; do not let us forget that, but I too wish we could do so in other ways. One thing you can do, dear, write the poor boy a nice sympathetic letter; that will cheer him, if anything can, but I am sure that is unnecessary advice on my part," he added with a smile.

The next day brought only a line to say Mr. Durand was no better, and so on from day to day. All thoughts of the wedding were put away in the anxiety of illness, and when after ten days of no more hopeful news a telegram came to tell of Mr. Durand's death, the family at Longwood were not surprised, though Ellen particularly was greatly overcome. Later came a letter from Jack, only a few lines written in the moments he could from those who so sorely needed his love and care. It told of Durand's quiet sinking away from exhaustion, and of poor Agnes' critical condition. All his thoughts were with her now. His mother had taken her to the house in town, and was tenderly nursing her, while he would stay at Elmwood until after the funeral, then go back to them there.

The next day brought news of the birth of a little daughter to Agnes Durand; also that the doctor and nurse were much alarmed at her extreme weakness and inability to rally. Poor Jack himself

# Weak Mothers

and all women who are nursing babies, derive almost inconceivable benefits from the nourishing properties of

## Scott's Emulsion

This is the most nourishing food known to science. It enriches the mother's milk and gives her strength. It also makes babies fat and gives more nourishment to growing children than all the rest of the food they eat.

Scott's Emulsion has been prescribed by physicians for twenty years for Bickets, Marasmus, Wasting Diseases of Children, Coughs, Colds, Weak Lungs, Emaciation and Consumption.

Send for pamphlet on Scott's Emulsion. FREE.

Scott & Bowne, N. Y. All Druggists. 50 cents and \$1.

was half ill from sorrow, worry and anxiety. These certainly were dark days for the two households so warmly attached to each other, and they were not over yet, for on the third day after the birth of her child, a second telegram announced the news of the mother's death, and Ellen's heart ached as she thought of the trouble which had come upon those so near and dear to her, and as she handed the telegram back to her father, she said to him with tears in her eyes:

"May I go to them, father?"

To this request her father gave willing consent, only waiting to send and receive messages as to the convenience of her presence. The welcomness he did not for a moment doubt. This inquiry be-

ing answered in the affirmative, Ellen set out on her sad errand as comforter and could not but contrast the time of happiness and gaiety when she had last been among these dear friends with the sadness of the present. Jack met her at the station; pale, heavy eyed and sad, but as he took her hand and looked into her steadfast loving eyes, a feeling of content came over him, and he gave a little sigh of satisfaction.

"It is so good to have you, dearest," he said gently, "you will be such a help and comfort to us all. Poor mother is completely overcome, and if it were not for the little motherless baby, who needs her care and attention, that dear child

Continued on page 950

# CURE OF PAIN

Is certainly the most important object of medicine.

## Dr. J. H. McLean's Volcanic Oil Liniment



Gives instant relief in cases of Scalds, Burns, Wounds, Bruises, Sprains, Aches, Chilblains, Itch, Frostbites, Sore Nipples, Cramps, Rheumatism, Neuralgia, etc. Easily applied.

SOOTHING AND PENETRATING.

For sale everywhere. Price, 25c., 50c. and \$1.00 per bottle.

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

# HAMMAR PAINT

Costs LESS than "Cheap" Paint or S. P. White Lead.

Write for Book on Painting and Color Card, FREE. If not on sale in your town we will quote price delivered, freight prepaid, and send written guarantee for five years. F. HAMMAR PAINT CO. SPRUCE ST., ST. LOUIS, MO.

## FREE CURE.

# Kidney

URINARY DISEASES and RHEUMATISM.

ALKAVIS is a Positive Cure for Kidney & Urinary Diseases, Rheumatism, etc. It is from the new Polydesian shrub, KAVA-KAVA (botanical name: *Hyper Metysticum*) described in *New York World*, Feb. 8, 1893, and *Medical Gazette*, of Dec., 1892. Endorsed by the Hospitals and Physicians of Europe as a sure Specific Cure for Kidney and Bladder Diseases, Rheumatism, Diabetes, Bright's Disease, Brick-Dust deposits, Liver Disease, Female Complaints, pain in back, etc. Sold at Two Dollars a Bottle. Descriptive Book sent free to all. We know that ALKAVIS is a Positive Cure for these diseases, and to prove to you its Wonderful Effects, and for the sake of introduction, we will send you enough for one week's use, by mail, prepaid, FREE, if you are a sufferer. It is an unfailing cure. A trial costs you nothing. Address, The CHURCH KIDNEY CURE CO., 416 Fourth Avenue, New York.

# "CHAUTAQUA" RECLINING CHAIR

IT IS BUILT OF OAK, POLISHED ANTIQUE FINISH, WITH BEAUTIFULLY GRAINED THREE-PLY VENEER BACK. THE SEAT, HEAD AND FOOT RESTS ARE UPHOLSTERED WITH SILK PLUSH. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST, --- \$10.00! YOU GET ALL FOR \$10.00. WE WILL SEND BOX AND CHAIR ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.



THE LARSEN SOAP MFG. CO. BUFFALO, N.Y.

Emily would have broken down long ago, but she is very brave, and tries hard to keep up for my sake and mother's.

"Who needs care as much and more than any of them," said Ellen tenderly, looking at his tired eyes.

When they got to the house they found Mrs. Milton quietly sleeping, and Emily in the room which had been given up to the baby and nurse, holding the little bundle of flannel carefully in her arms, while the latter made arrangements for the night.

"Let me begin now by holding that little morsel while you go and take a rest, I know you need it," and laying aside her wraps she sat in the low chair, taking the baby in her arms.

(To be continued.)

The Annunciation

BY WILLIAM B. CHISHOLM

Wreath her virgin brow with roses, For the light of heaven reposes In her glad and beaming eye;

Mary, blest and loveliest maiden, O'er the lost and blighted Eden See the star of promise gleam;

She the Virgin meek and lowly; He the King of Kings, All-Holy, Shall on earth incarnate dwell;

Children's Hour

Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it.

THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

FROM NEW YORK:—"Four months ago I gave up THE LIVING CHURCH. I could not afford to take it, now I enclose two dollars subscription because I cannot afford to do without it."

A Story

BY THE REV. HOBART B. WHITNEY

DEAR CHILDREN: There was once a large and happy family who lived upon a high plateau. This lofty table-land was a very beautiful country, with peaks and ridges, and valleys and streams, and fields and forests, all painted by the hand of nature with every color of the rainbow.

So, you see, as long they were content to stay and enjoy their home, this family had everything they could desire to make life happy, there in their own lofty country, where the air was so pure, and the sunny skies so blue, and everything so beautiful.

Now these children had a very beautiful and loving mother. To make their home pleasant and attractive to them, she took pains to have everything as clean and bright and neat and tasteful as possible.

Continued on page 951

Tired, Weak, Nervous,

Describes the conditions of thousands of hard-working women to whom Hood's Sarsaparilla, the great blood purifier, is a true friend: "My wife was completely run down with a complication of complaints, including rheumatism.

Hood's Sarsaparilla Is the Only True Blood Purifier

It is the ideal Spring Medicine.

QUINA-LAROCHE

FRENCH NATIONAL PRIZE OF 16,600. Francs



The Great French Tonic

Your druggist must have it—if not, send name and address to E. FOUGERA & CO., 26-28 North William Street, New York.

WALTER BAKER & CO.



Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations.

SOLD BY GROCERS EVERYWHERE. WALTER BAKER & CO. DORCHESTER, MASS.

DENT'S CORN GUM

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other.

RIDGE'S FOOD maintains nutrition at the highest point with the least possible demand on the digestive organs.

DEAFNESS & HEAD NOISES CURED by my INVISIBLE Tubular Cautions. Have helped more to good hearing than all other devices combined.

Travel

EUROPE NEXT SUMMER. Eighteen routes. Conductors and chaperones. Very select. \$184, \$218, \$278, \$316, etc. Illustrated itinerary free.

YOU SAVE 50% BUY A HIGH GRADE OXFORD WHEEL For men, women and boys at prices ranging from \$15.00 to \$60.00.

FROM MICHIGAN:—"I can't afford to run any chances of missing your valuable paper."

Travel



BEST LINE CHICAGO AND ST. LOUIS TO ST. PAUL AND MINNEAPOLIS

ILLINOIS CENTRAL R. R.

Its "Chicago and New Orleans Limited," leaving Chicago daily, makes direct connection at New Orleans with trains for the

MEXICAN Gulf Coast Resorts

Of Mississippi, reaching Bay St. Louis, Pass Christian, Biloxi, and Mississippi City before bedtime of the day after leaving Chicago.

HOLLY SPRINGS ROUTE To Florida

Via Holly Springs, Birmingham, and Atlanta. But one change of Sleeping Car, and that on train en route.

To California VIA NEW ORLEANS.

Through first-class Sleeping Car reservations, Chicago to San Francisco, in connection with the Southern Pacific's "Sunset Limited," every Tuesday night from Chicago.

FREE!

To Christian Endeavorers POCKET GUIDE . . . and MAP of BOSTON The Convention City.

The Passenger Department of the Big Four Route have issued a very convenient and attractive Pocket Guide to the City of Boston, which will be sent free of charge to all members of the Young People's Society of Christian Endeavor.

E. O. McCORMICK, Passenger Traffic Manager, Big Four Route, Cincinnati, O.

C & A CHICAGO & ALTON R. R. NOW THE BEST LINE TO CALIFORNIA, ARKANSAS, AND TEXAS.

Try the "True Southern Route to California." Pullman First-Class Sleeping Car Pullman Tourist Sleeping Car Service, low rates and quick time, through from Chicago every day.



was not thinking of herself at all. She lived only for her husband and her children, and made herself as lovely as possible because she loved them all with her whole heart, and wished to be a comfort and delight to them amidst the labors and trials of life—a sweet refuge to whom they might come and be sure of peace and comfort there. Her greatest care and anxiety was to keep her children away from the crevasses and pitfalls of the precipices that surrounded their beautiful country. And so she was careful to tell them all about those dangerous places. She knew where they were, for her husband had taken her all around the plateau when they were first wedded, to show her what a delightful home was to be hers, and at the same time what were the stern limits that surrounded it. Every few months she gathered them all together and formed a sort of school, which lasted for six weeks. The object of this was to give them a special and careful course of instruction about their duties—for she knew that they could only be really happy when they had something definite to do, and kept at work on it; and to teach them about those surrounding snares and chasms which they must guard against and keep away from. And she closed this six weeks' special session of school with a grand feast, which was the most joyful event of the year in their family.

Now, my dear children, that is all I have room to tell you about in this paper. To hear more of the story? Write to me to Church during a chapter.

**A Lenten Sacrifice**

ry bad he no  
wame? He has had nearly all day, and it's very him."

"Oh, I can't," said Mabel, "I've just got to go to service now. I promised Miss Hadley. She said we ought to come to service as often as we can during Lent."

"But you went to service yesterday and the day before, and there are other ways of keeping Lent beside that. I think it would be more of a sacrifice to you just now to stay at home with Arthur."

Mabel stood and looked out of the window, and frowned all over her face. She wanted to go to service. Of course, she ought to go to service; and Arthur shouldn't be so selfish as to want her to go. She didn't see what Arthur had to say for, any way, and bother every one. Well, she supposed she had to go. When mamma talked that way.

turned away from the window and took off her cloak with a jerk.

"Better go and wash your face first," looking around at her, "and try to wash the frown off," she added, smiling. Mabel laughed at the idea. Then she ran off to her own room, washed her face and hands well, and laughed again, and when she came back again, sure enough, the frown was all gone.

"Don't you want to play checkers with me, Arthur? We haven't played for a long time. I'm afraid we've most forgotten how," she said, going in where Arthur was.

"Oh, yes," said Arthur eagerly, "let's play checkers." So Mabel got out the checker-board and laid it on the table by the bed. "Which men will you have," inquired Arthur.

"Oh, I'll take the white."

"Then I'll have the black," said Arthur, and they set to work, or rather to play, and in a few minutes Arthur had forgotten all about his headache, and how tired he was of being sick, and how dreadful it was to have to lie in bed, for they did have such a nice game.

When it was quite dark and they had to stop, mamma came in to light the lamp and found them still laughing and talking together.

"Well, who won?" asked mamma.

"It was just even," answered Arthur, "Mabel got four games and I got four. It's hard work to beat Mabel," he laughed.

"I'll go and bring Arthur his supper," said Mabel, and away she ran. "How glad I am," she thought, "that I made a Lenten sacrifice after all, if I didn't go to service."

But Arthur said to himself, "Mabel's a brick."

THE annotations which the late Czar was in the habit of jotting down in the margin of documents that were sent for his inspection have sometime brought despair into the hearts of the highest Russian officials. On one occasion after reading a very lengthy report from a certain high-placed functionary, the Czar seized his pencil and wrote, "What a fool!" The official, on having the document returned to him, was exceedingly sick at heart. The report would have to be placed in the archives, and his Majesty's opinion would possibly follow him into history! He therefore resolved to petition the Czar to be merciful enough to revise his somewhat rigorous "appreciation" of his servant. Alexander III. had a hearty laugh on reading the petition. Then, rereading the report, he effaced the offending words, and instead wrote beneath them, "What a philosopher!"—*Westminster Gazette.*

**A POUND OF FACTS**

is worth oceans of theories. More infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

**LOVE TOKENS**

To fall heir to a big estate or to inherit large sums of money is a desirable happening to anyone who is constituted to handle it properly and use it wisely; but such an event has been expected, looked forward to, perhaps, and comes as a naturally pledged piece of fortune by right and title. It is not looked upon as a memento of personal affection and regard, and does not awaken a feeling of reverence that comes from the heart alone, for in time the possession becomes a part of everyday existence and the privation and toil that amassed a fortune are not a part of the inheritance. Some little thing such as an article of jewelry, or a piece of bric-a-brac that commemorates an event, or is deeply associated with the personality of the donor, becomes a love-token, a keepsake that time cannot rob of its sentiment. It has an individuality that may take one back to scenes of childhood days, keep the heart young, or re-ignite the fires of ambition. It is surprising that you find in so few homes a memento of the great World's Fair, the embodiment of all the attributes that carry out God's glorious purpose that mankind shall search out a higher plane. The World's Fair was a poetic dream, that will live in the hearts of future generations as a fitting climax to a century that has given to the world so many great minds and shattered the last vestige of slavery. The Souvenir Spoon is a beautiful memento of the Fair, and as a present to a friend for a keepsake, or to preserve in a family as an heirloom, there is nothing so purely a love-token. The advertisement of the Leonard Mfg. Co., 20 Adams st., Chicago, on the last page, will interest every reader.

It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

**Kombi Camera**  
\$3.50



**SMALLEST CAMERA MADE**  
Carry it in your pocket. Size 1 1/2 x 2 in. Weight 4 oz. takes 25 pictures with one loading. Made of seamless metal, oxidized silver finish. Size of picture 1 in. sq. The simplest camera made. Any boy or girl can use it. Every instrument fully guaranteed. Not a toy, but a practical camera. THE KOMBI complete, \$3.50. Roll of film (25 exposures) 20 cts. extra. We develop your negatives if desired. Illustrated Booklet Free.  
Alfred C. Kemper, Mfr., 208 Lake st., Chicago  
BRANCHES—LONDON: 36 Oxford-st., W.  
BERLIN: 10 Taubenstrasse, W.

**CUTLER'S POCKET INHALER**  
CURES  
La Grippe,  
Catarrh,  
BRONCHITIS,  
Cold in Head and  
Coughs.



Handy as a knife. Approved by physicians and the Medical Journals. At druggists for \$1; by mail, \$1.10. W. H. SMITH & CO., Prop'rs, 402 Michigan St., Buffalo N. Y.

**PETER MOLLERS' NORWEGIAN COD LIVER OIL**

is clear, sweet, sound and free from disagreeable taste and smell—a product obtained after years of scientific research. It is  
**Absolutely Pure**  
as it existed in the hepatic cells of the living fish, hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles, only, hermetically sealed and dated. All Druggists.  
W. H. Scheffelin & Co., Sole Agents, N. Y.

**Miscellaneous**

**ROSES** at 10 cents each. To meet competition we have reduced prices of our Superior high grade stock. Send for Catalogue. JOHN LEWIS CHILDS, Floral Park, N. Y.

**OFFICIAL ANNOUNCEMENT** of the award on **CILLOTT'S PENS** at the CHICAGO EXPOSITION.  
AWARD: "For excellence of steel used in their manufacture, it being fine grained and elastic; superior workmanship, especially shown by the careful grinding which leaves the pens free from defects. The tempering is excellent and the action of the finished pens perfect."  
(Signed) FRANZ VOOT,  
(H. I. KIMBALL, Individual Judge,  
Approved: Pres' Department Committee,  
JOHN BOYD THACHER,  
Chairman Exec. Com. on Awards.

**Spencerian Steel Pens...**  
Always Write Well, Wear Well.  
Once Used, Always Used.

**Financial**

Absolutely secure Life Insurance, at 60 per cent. of usual rate.  
**MASSACHUSETTS BENEFIT LIFE ASSOCIATION.**  
53 State St., Boston, Mass. Send for Circular.

FROM Chicago and the West to Boston the best as well as the most direct route is the Michigan Central, "The Niagara Falls Route," over which run three daily lines of magnificent Wagner Sleeping cars on fast time. The New York and Boston Special, in particular, leaving the station on the lake front at the foot of 12th street at 10:30 A. M. every day, and arriving at the Kneeland street station at 3:45 P. M. next day, is not surpassed in character or in popularity by any train in the country. City Passenger and Ticket Office, No. 67 Clark street, corner Randolph.

**THE NAMES OF**  
some of the latest and best Music publications are  
**Bel and the Dragon**, by Barter Johns. A superb cantata that won first prize at the Welsh National Eisteddfod of 1892. Price, \$1.00.  
**Saul of Tarsus**, by T. Mee Patison, a well known English composer. Price, 50 cents.  
**Two Hours Practice for Violinists, First 20 Lessons for Violin Playing.** Two exceedingly valuable works for Violin students prepared by the eminent virtuoso Leandro Campanari. Price of each book \$1.50.  
**Mathews' Graded Materials** for the Piano-forte by W. B. Mathews. To be published in four volumes, of two grades each. Vols. 1 and 2 are now ready. Price of each \$1.00 per copy.  
**Songs for Primary Schools, Part 3** A valuable collection of Rote Songs prepared by G. F. Junkermann. Price, 10 cents.  
**The High School Ideal** Edited by A. J. Gantvoort. A collection of choice vocal music especially suited to the needs of High Schools. Price, 75 cents.  
**Complete Mandolin Instructor** by E. P. Hodges. The leading work of its kind now before the public. Price, \$1.25.  
**THE JOHN CHURCH CO.**  
Cincinnati, New York, Chicago.

**A PLAINTE DEUM.**

Arranged from standard music, for Choirs and Congregations. Anthem form. Full harmony; no repetition. "Just the thing for amateur choirs." "Harmonious, melodious, and without undue elaboration." "Successfully crystallized many beautiful gems." Price 10 cts.; 5 copies, 25 cts. CHAS. D. KELLOGG, 105 East 22d St., New York City.

**"A MINISTER OF THE WORLD."**  
The love story of a country minister begins in the November issue of the *Ladies' Home Journal*. Read it. 10c. a copy; \$1.00 a year. All dealers.

**General Information**  
Regarding Business Methods, Weights and Measures, Legal Terms and Advice, Household Hints, Etiquette, History, Jokes, Societies, etc., can be found in **Sawyer's Encyclopedia.**  
We have a job lot of these books to be sold within sixty days, and will send them postage paid for 25 cts. each.  
**CENTRAL SUPPLY CO., Chicago.**

**Church Furnishing**

**CHRISTIAN ART INSITUATE**  
1165 52 & 54 Lafayette to Place, New York  
Foundation, Historical and Memorial Tablets in Brass, Bronze Marble or Mosaics.  
SEND FOR A CIRCULAR AND MENTION THIS PAPER.

**HIGH GRADE CHURCH ORGANS**  
The Standard Pipe Organ Co.,  
11 and 13 North Ann Street, Chicago.

**ST. AGNES' GUILD.**  
Cady church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottes, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.  
Address, Rev. Wm. B. HAMILTON, Rector,  
1240 Wilcox Ave., CHICAGO

**MENEELY BELL CO.,**  
CLINTON H. MENEELY, General Manager,  
Troy, N. Y., and New York City,  
Manufacture a Superior Quality of Bells

**THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES and PEALS and PEALS in the World.**  
**PUREST BELL METAL, (Copper and Tin.)**  
Send for Price and Catalogue.  
**WEST-TROY BELL FOUNDRY, BALTIMORE, MD.**

**FAVORABLY KNOWN SINCE 1826 BELLS**  
HAVE FURNISHED 25,000 BELLS  
(CHURCH, SCHOOL & OTHER)  
**MENEELY & CO.** PUREST BELL METAL  
WEST-TROY, N.Y. BELL METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

**UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OBTAIN FREE CATALOGUE TELLS WHY.**  
**BLYMNER BELL CHURCH BELLS.**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**Buckeye Bell Foundry**  
E. W. Vanduzen Co., Cincinnati, Ohio.  
Best Pure Copper Church Bells & Chimes.  
Highest Award at World's Fair. Gold Medal at Mid-winter Expo. Price, 10c. per lb., supplied free.

**WOVEN WIRE FENCE**  
Close high ball strong and chicken tight. As it is for 13 to 20 cents a rod. 50 cts. per lb. and boy can make 40 to 50 rods a day. Catalogue free.  
**HITCHELMAH BROS.,** Ridgeway, Ind.

**IVORY**  
  
**SOAP**  
 99 <sup>44</sup>/<sub>100</sub> %  
**PURE**  
 FOR THE BABY.

THE PROCTER & GAMBLE CO., CHICAGO.



For the BEST OF GOOD HEALTH, drink  
**HIRES' Rootbeer**  
 THE GREAT TEMPERANCE DRINK.

**Cooking by Gas**

Briefly enumerated, its advantages are: It is always available at a fixed price; avoiding the necessity for the troublesome and tedious distribution of wood and coal, and saving the rent of a cellar and loss of money from market fluctuations. Storage of fuel in the immediate neighborhood of the kitchen fire being unnecessary, the use of gas diminishes the risk of fire in a house. The full heating power is developed from the moment of lighting a gas fire, thereby saving the time and labor spent on fire lighting, which in the case of liquid fuel is accompanied by danger, and accomplishing the work in the shortest possible time. Increase or decrease of gas consumption, according to the requirements of the moment, taking the place of the inevitable stirring of the fire or removal of vessels from it. The consumption can be controlled by the metre, so as not to exceed a certain limit ascertained to suffice for requirements. It can be used with advantage in small as well as large apartments, the consumption being exactly proportioned to the work to be done. Scorching of food during cooking is completely provided against, since each burner can be turned down at any time, and the heat regulated to a nicety. The radiant heat from a gas fire can be taken advantage of in winter for warming the kitchen, but in summer nearly wholly suppressed. The retention of the full flavor of food is promoted by gas cooking, through the complete control of the application of heat. No smoke is evolved from a gas fire, and damage to property, cost of cleaning, and all the inconveniences associated with the smoke nuisance, are avoided.—*Scientific American.*

THROAT DISEASES commence with a Cough, Cold or Sore Throat. "Brown's Bronchial Troches" give immediate and sure relief.



**"Aye! there's the rub!"**  
 And that ought to be enough in itself to seal the doom of bar soap. This rubbing with soap may get clothes clean, if you work hard enough, but can't you see how it wears them out?  
 Follow the directions that come on every package of Pearlina, and you'll find that you not only do away with the hard and ruinous work of rubbing—but that you save time, and actually get better results. At every point Pearlina is better than soap. But the mere fact that Pearlina saves the rubbing—that ought to settle it.

**THE SWANNANOVA, Asheville, N. C.**  
 Central, Strictly good, Medium-priced, Hotel.  
 R. R. RAWLS, Owner and Manager

**IDEAL INVALIDS INN** PENNOYER Kenosha, Wis.  
**SANITARIUM.**  
 For Illustrated Prospectus address N. F. PENNOYER, M.D., Manager.

IF YOU wish to know about the finest resort in the world for health and rest, send for the illustrated book describing THE ALMA.  
**THE ALMA SANITARIUM CO., Alma, Mich.**

**The Living Church**

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington St., Chicago

\$2.00 a Year, if Paid in Advance.

(TO THE CLERGY \$1.00)

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, R. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th St., and Geo. W. Jacobs & Co., 103 S. 15th St.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be sent for exchange.

**Advertising**

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position.

DISCOUNTS.—Liberal terms. No advertisement less than \$1.00 a time.

**What our Uncle Sam  
 has to say about it.**



Books and Pictures of the Great Fair are all well and good, but they won't last. They're in the nature of opinions, and there's a thousand different kinds, and new ones coming, so that they partake merely of the thoughts of some descriptive writer—there's nothing sentimental about them. With the Souvenir Spoon it's different—The Spoon was made for the World's Fair as a memento for you to take care of, to pass along to your children—they won't tear the spoons apart nor wear them out like books, consequently see to it that you have a set to commemorate the fact that you lived in the time of the wonderful Dream City, or participated in that glorious event. You will not appreciate the spoons as much as your children will, and by the time your great grandchildren have come into possession of them, World's Fair Souvenir Spoons will be heirlooms—priceless treasures of historical value.—Is this not a worthy reason why you should buy a set when they can be had so cheaply? They are beautifully made of heavy coin plated silver, gold plated bowls,—after dinner coffee size—each spoon showing a different World's Fair Building in the

bowl. The price is only 99 cents for the entire set of six in elegant plush-lined case. Why not order now? Remit by either Post Office or Express Money Order. Address in full

**Why We Can Do It!**

The readers of THE LIVING CHURCH may doubt the statement that these spoons sold on the World's Fair Grounds for \$1.50 each or \$9.00 for the set of six, but no one bought them for less, and every one may learn from the Exposition authorities that the privilege of making souvenir spoons was awarded a syndicate of private dealers, shutting out the manufacturer of these million spoons which we now offer, leaving them on his hands. We bought the entire stock at a price that enables us to offer them to you at 99 cents for the spoons—each one representing a different World's Fair Building. It is a genuine bargain that you cannot afford to miss.  
**LEONARD MFG. CO.,**  
 20 Adams St., Chicago

**Leonard Mfg. Co.,**

20 ADAMS STREET, C, CHICAGO.

Many readers of THE LIVING CHURCH would send for a set of these souvenir spoons could they be convinced that what we say is true, that we offer a set of six spoons for 99 cents—the same that were sold on the Fair Grounds for nine dollars, and that we are a perfectly responsible firm, and do as we are. How could we continue to refer to the Bank of Chicago?

at  
 obt  
 not in  
 re the  
 CO.,  
 Chicago.