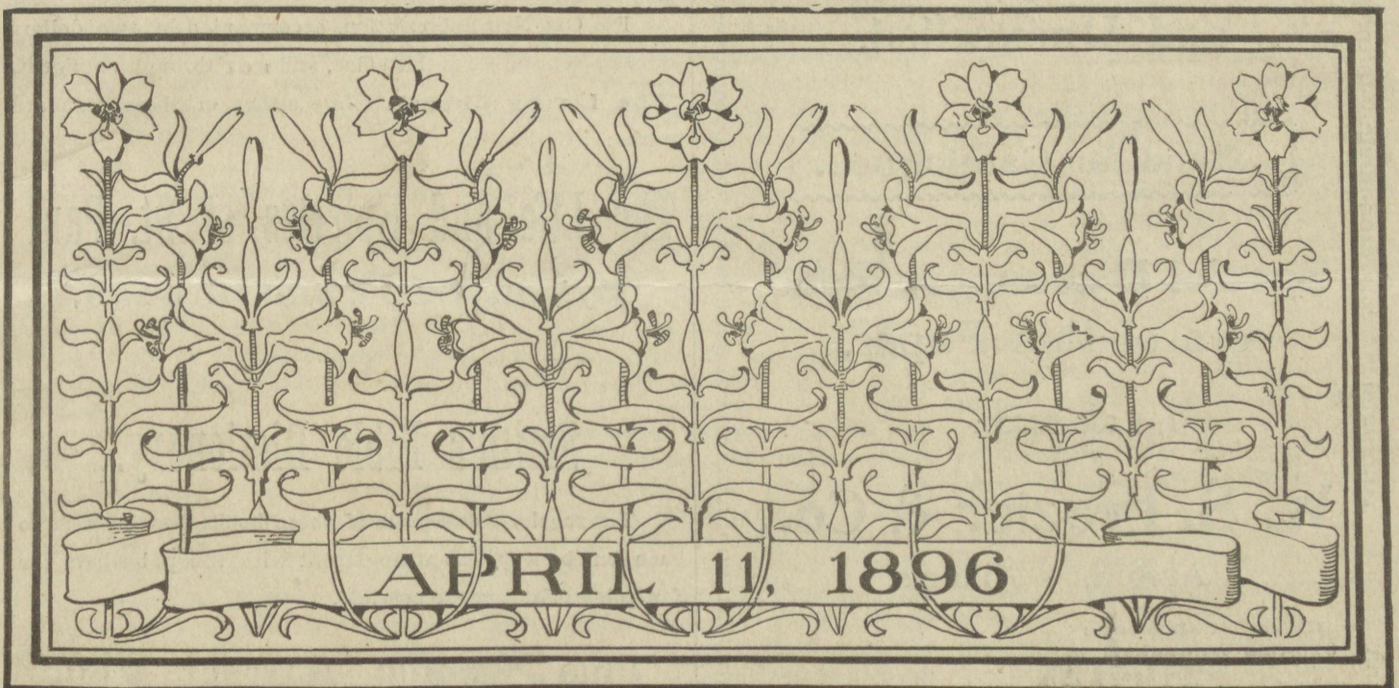
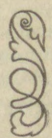
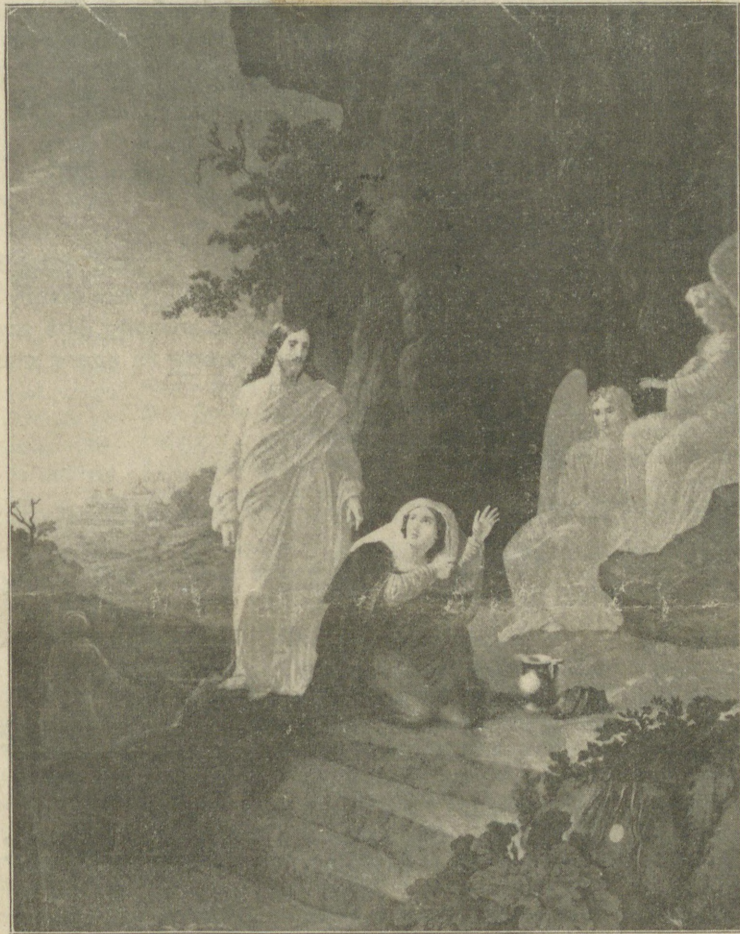




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The Living Church

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This Should Attract You.

The Living Church

A Weekly Record of its News its Work and its Thought

VOL XIX. No.2

CHICAGO, SATURDAY, APRIL 11, 1896

WHOLE NO. 911

News and Notes

A CURIOUS fact is noted in connection with Easter this year; that on the Pacific slope, the moon being full about 10 o'clock on Saturday night, March 28, the next Sunday, March 29, should be Easter, under the rule that it is the first Sunday after the full moon that occurs upon or next after the vernal equinox. In the East the moon was full a few minutes after midnight on Sunday morning, and the following Lord's Day was Easter Sunday. This is said to be the first instance of the kind since the beginning of the Christian era, when the man in the moon seemed to be "on the fence."

APPARENTLY authoritative reports come from Constantinople in effect that the Sultan of Turkey has issued an imperial irade which decrees the wholesale expulsion of all Christian missionaries from Armenia. Dispatches say it is possible, by immediate pressure, to prevent the execution of the decree. It is believed the irade is aimed against agents of the relief fund, and is due to the fact that the missionaries give publicity to the massacres.

It is to be greatly deplored that in some instances the true significance of the festival of Easter seems to be lost sight of, and thought given to the milliner and modiste rather than to spiritual subjects. An instance of this tendency and the desire to gratify at least the feminine portion of its readers, was displayed by a Chicago morning paper which came out with descriptions of costumes worn at Easter services at prominent churches. This innovation is, to say the least, somewhat startling, and met with prompt and well-deserved condemnation. Reporters who were assigned to some of the Episcopal churches were informed that their presence, in such a capacity, was not desired, but as they were simply discharging their duties, reports were made just the same. One Chicago clergyman, who has charge of a minor parish, requested particularly that spring costumes be not made conspicuous at the Easter service, and his wishes were carried out. Enterprising secular editors would do well to bear in mind that people go to church to worship God, and that an Easter service is not a social function.

THE annual report of the chief of police of the city of Chicago affords material for serious thought. The number of arrests for the year is 83,664. In a population of about a million and a half this certainly seems a very large proportion. It is not pleasant to reflect that one in 17 or 18 of the people among whom we live and move is a thief, murderer, or law breaker of some kind. It would be interesting to compare these fig-

ures with those of other large cities. Another rather startling feature of the report is the immense predominance of Americans. The number is 47,597, and if we add 8,106 colored people, who are also "Americans," though reported under a distinct head, we have 55,703 natives against 27,961 foreigners. This must go far to dispel one of our cherished illusions, namely, that it is to the foreign population most of our crime is due. It is to be remembered that the percentage of foreign-born population of Chicago is large. The number of colored people is larger than might have been hoped, but that this is the fact is due, no doubt, in large measure to the restrictions under which they live in this enlightened northern city. Comparatively few skilled occupations are open to them, and even the field of the day laborer is chiefly monopolized by Italian immigrants. An interesting feature of the report is the fact that the number of married persons brought before the courts was considerably less than half the number of the unmarried, the figures being 23,617 of the former to 59,847 of the latter. This seems to exhibit unmistakably the effect of married life in imparting a higher sense of responsibility. But the report as a whole is very melancholy reading.

THE Church Association has not yet sufficiently recovered from its defeat in the Lincoln case to try a similar experiment, but contents itself with calling bishops to account when their conduct does not accord with its standards. Lately the chairman of this association sent a letter to the Bishop of Rochester, taking him to task for attending a service at St. Agnes', Kennington. The Bishop's secretary replied as follows: "Sir, I am directed to acknowledge the receipt of your letter of the 25th, in which you criticize the Bishop's conduct while visiting in the ordinary course of his duty one of the churches in his diocese, and following, according to his general practice in matters unessential, the order of that particular church. He must leave it to you to consider whether this conduct on his part can rightly be described as 'partisan.'" It is to be feared that in this country a reproof administered to a bishop by the head of an irresponsible society, would hardly meet with so tolerant an answer. Most likely it would be consigned to the waste basket without any reply whatever.

A CORRESPONDENT writes to the English *Church Review* that a unusual scene may be witnessed every Good Friday in Weston Favell Church, Northamptonshire. Morning Prayer is said at 11 o'clock, followed by the Litany and Holy Communion. After the sermon, the rector and the churchwardens give from the chancel steps a dole of money to those householders of the parish who care to apply for it. As the men and women receive the money they leave the building,

and the Holy Communion is generally finished with a congregation of two or three old women and the parish clerk. The majority of the recipients of the money are not seen again in the parish church until next Good Friday. This seems deplorable from every point of view. The customs of Weston Favell church must have come down from the Georgian period.

THE consecration of the Rev. G. Mott Williams as Bishop of the diocese of Marquette, is fixed for Friday, May 1st, festival SS. Philip and James, in Grace church, Detroit. The consecrator will be Bishop Davies of Michigan, the preacher, Bishop McLaren of Chicago, and the presenters, the Bishops of Fond du Lac and Tennessee.

BALLINGTON BOOTH and his friends appear to have taken measures to form an American organization of their own. It is reported that they intend to address themselves to a "middle class," and leave the very poor and degraded to the Salvation Army as at present. It is probable that the methods which they have hitherto employed will not be quite so applicable to such a class. And, by the way, this differentiation of classes is rather a questionable experiment in this country, and suggests a doubt whether Mr. Booth is as much of an American as he thinks he is. Circulars have been distributed in Chicago announcing a preliminary meeting to be addressed by Mr. Booth. Complaint is made in this circular that the American Booths have been misrepresented from the London headquarters. The judgment of thinking people will be based upon the general facts of the case, that Mr. and Mrs. Booth had voluntarily joined an organization in which they subjected their movements to the will of a single head, responsible to no one; that they liked America, and when they were ordered to leave it and surrender their command to other hands, they refused to do so and resigned rather than obey; that they are now proceeding to form a new organization of their own, into which they do not decline to receive as many seceders from the "Army" as possible. No amount of zeal, enthusiasm, or patriotism, can disguise these deplorable facts.

THE "ritualistic" movement in the Presbyterian Church of Scotland continues apparently to make headway, and is gradually stirring up an opposition which may become exciting. The minister of Thornliebank, the Rev. John Charlson, says *The Scottish Guardian*, is one of the body of young Presbyterian clergymen who have set their minds on a definite improvement in the worship of their churches, by an approximation to Anglican forms. A considerable number of his congregation have shown their disapproval of these innovations by petitioning the Presbytery against

them. Complaint is made of the continued alterations in the services, the alteration of the church building without proper authority, and the erection of a font without consulting the managers. A committee of the Presbytery is investigating the case. It is not unlikely that it may get into the ecclesiastical courts, in which event it will be interesting to see whether the spirit of Jenny Geddes still rules as against "prelatic" forms of worship.

The Church in England

FROM OUR CORRESPONDENT

MARCH 24th, 1896.

We are learning to be truly thankful for the smallest mercies. Otherwise it would have been difficult to understand the pathetic burst of gratitude with which we recently welcomed two sermons on divorce by the Bishop of Stepney in St. Paul's cathedral. That a Bishop, it mattered little that he was a suffragan only, should actually maintain publicly that Holy Scripture could not be interpreted rightly as allowing the remarriage of people divorced for any cause, and that the doctrine of the English Church was inflexible on that point, was more than we had hoped, in view of the recent conspiracy of silence. The sermons, which have now been published, are as strong and definite as any Catholic could desire; and exposed the pretensions of those who hold to the theory of the lawful "marriage of the innocent party" with merciless logic. "From the mockery, the sacrilege"—thus the preacher concluded—"of saying those words, 'whom God hath joined together, let no man put asunder' over man or woman, whether innocent or guilty, whom man hath already put asunder—Good Lord, deliver us." The excellent effect of the Bishop's sermon was immediately apparent, not only in the joy with which it was received by all loyal Churchmen, but also in the anger which it aroused in the ranks of the opposite party. That anger found a fitting expression in *Truth*, the so-called "society" paper, which is almost entirely written by that prince of cynical worldlings, Mr. Henry Labouchere. After attacking the Bishop of Stepney for his supposed defiance of the Bishop of London, *Truth* made the following genial and courteous observations: "If the law would only allow it I should be glad to see the Bishop of Stepney in a cell, picking his allotted amount of oakum for a month. His conduct in prostituting the pulpit of St. Paul's by the enunciation of his lawless fads and fancies was a disgraceful exhibition of silly fanaticism." Meanwhile, public opinion is leveling up in spite of Mr. Labouchere. Apologies seem to be the order of the day. The last priest who allowed his church to be desecrated by a remarriage has now announced that he will "defer to the feeling of the Church," and not lend his Church for a similar purpose again. On March 10th a magnificent meeting, organized by the English Church Union, was held to protest against the "remarriage" of divorcees. The meeting was enthusiastic and unanimous, the speeches, both of the laymen and of the clergy, were excellent; and were reinforced by a letter from Mr. Gladstone who wrote to express his entire sympathy with the objects of the meeting.

There is a strong movement on foot for the union, or federation, of the sects. It began some two or three years ago, and has been sedulously fostered by some of the more energetic spirits in each sect. It did not "catch on" at first; but the perseverance of the promoters of the scheme for the "Federation of the Free Churches" has triumphed at last; and there is no more popular theme for the preacher to day than the scheme which has been formulated at a large conference. At first the notion of the "Federation of the Free Churches" seems innocent enough. If it were merely designed to prevent the overlapping of Nonconformist effort, which has planted "Free Churches" of every variety of belief and disbelief in every town and village in

England, and has studded the land with half-empty chapels, Churchmen would not view it with much suspicion, although they would, of course, consider the attempt to combine all the sects into a colorless undenominationalism as quixotic, and even foolish, in view of the tendency to infinite subdivision which every sect manifests. But the "Federation of the Churches" has no such innocent and spiritual purpose. It is not the outcome of any yearning after religious unity; but it is a union of suspicious and half-hearted friends in face of a common foe. Antagonism to the Church—which is the one ground of agreement between all the sects—is the real reason for the "Federation of the Churches." The sects have little in common with each other, and little real desire for unity, but they each and all dread the advance which the Church is making, and they are ready to join their forces against her. The first point of attack is, of course, the Church schools. The cry that the Church, through the schools, wishes to dominate the State, is popular enough among Dissenters, and assists the intention of the founders of the Federation. It supplies also that political element which seems essential to the existence of the modern Dissenter; and the Federation is, therefore, being promoted assiduously by the political wire-pullers. The movement may be strong and powerful for a short time. But the "dissidence of dissent" will undoubtedly manifest itself very shortly, and the movement will collapse. Among creedless sects there can be no real bond of union; and recent history has repeatedly shown that the artificial link snaps as soon as it feels any strain.

It is interesting to note the signs which tell of the increased observance of Lent by all classes. The announcements of marriages in the daily press are not a tenth of the usual number. The theatres are all complaining of bad business since Lent began; and so, strange to say, are the butchers, who complain that the demand for flesh meat in Lent decreases more and more every year.

One of the daily papers has been amusing the ecclesiastical world with a long and circumstantial account of recent proceedings at the Vatican, which are soon to culminate, the writer informed us, in a formal and explicit condemnation by the Pope of Anglican Orders. There is no doubt that Cardinal Vaughan and the leaders of the Italian Mission have been straining every nerve to obtain such a condemnation. But there is very little likelihood that such a condemnation would be obtained from the present, if from any, Pope. It is more than probable that the article was written as a "feeler," to gauge the feeling of the English Catholics; and if that were the case, the English Vaticanists must have been rather disappointed at the indifference, and even amusement, with which it was received. The fact is that a Papal pronouncement against the validity of Anglican Orders would have very little effect here. There are, of course, a few weak-kneed ones among us who would avail themselves of the opportunity, and would see in such a pronouncement an excuse for secession. But they are only those whom Rome would in any case gather in sooner or later. Of course English Catholics are quite satisfied on every count that their priesthood is what it professes to be, or they would not remain in the English Church. Hence they would not be affected by the award of a volunteer arbitrator who is vitally interested in the case. The only feeling would be one of regret that the discussion of the possibilities of Corporate Reunion would then be finally and irrevocably closed.

Full of years and honor, George Anthony Denison has passed to his rest. Last year the venerable Archdeacon of Taunton kept his jubilee as vicar of East Brent, the little Somersetshire village, where most of his life was passed in study and devotion, and a few months ago the cross in the churchyard, which had been restored by friends and parishioners in memory of the jubilee, was dedicated. Both occasions were celebrated with an enthusiasm which showed how large a place he has occupied in

the affections of Churchmen. Born in 1805, and living to extreme old age, he had seen and shared in every stage of the Catholic revival. He held a fellowship at Oriel in 1828, five years before the Tractarian movement began. From its earliest beginnings he was its strong supporter, the intimate friend of Dr. Pusey and the inner circle of the Tract writers. He was in the van of the movement all his life, suffering for his fidelity to it, for when the persecution began he was one of the first to be singled out for attack, having been cited before a legal tribunal nearly a quarter of a century ago for a sermon on the Real Presence preached in the cathedral of his diocese, a sermon which he had purposely made as definite as possible, knowing that his prosecution on some point of doctrine was inevitable in the then excited state of Protestant opinion. He was found guilty of "depraving the Articles of the Church of England," and was deprived of his benefice, but a decision of a superior court affirmed the Catholic doctrine and reinstated the archdeacon in his cure. The later years of his life were but labor and sorrow, for he regarded most of the tendencies of the age as dangerous in the extreme. As a Tory of the old school he looked upon the extension of the franchise and the growth of democracy with absolute horror. As a Catholic of the most conservative type he regarded the "Higher Criticism" and its adherents among the High Churchmen with sorrow and alarm, and he left the English Church Union, of which he had been one of the founders in 1890, because it would not take any action in the way of repudiating *Lux Mundi*. He could see little hope for the future of either Church or State, and his later writings were full of regret that both Church and State had fallen away from high ideals. Personally he was the most charming of men. The incisiveness of his attacks upon the policy of Mr. Gladstone did not prevent a warm friendship with that statesman; and he was beloved by all with whom he was brought into ecclesiastical relations, of whatever school of thought they were. Many *mots* are recorded of him, the best known and most characteristic being that in which he defines prudence as "a nasty, mean little virtue." He was an able and faithful priest, a strong man, dowered with the utmost vigor and determination, one who made himself beloved even by those who felt compelled to differ from him, and who spent his long life in the quest and the strenuous advocacy of the truth.

New York City

The amount realized by the sale of old Grace chapel is stated to be \$150,000.

At Trinity church, the Rev. Dr. Morgan Dix, rector, Bishop Potter confirmed a class on the evening of Easter Even. The members took their first Communion on Easter Day.

At the church of the Holy Trinity, the Rev. Dr. T. De Witt Bridgeman, a feature on Easter Day was the visitation of the Bishop, who administered Confirmation.

The Parochial Missions Society has been compelled to cancel many arrangements for spring services, owing to the serious illness of its general missionary, the Rev. Robert S. Barrett.

At All Saints' church, Good Friday was made notable by a visitation from Bishop Satterlee, of Washington, who, at the request of Bishop Potter, confirmed a class presented by the rector, the Rev. Dr. Wm. N. Dunnell.

It is rumored on what seems good authority that the property of the church of the Holy Trinity at 42nd st. and Madison ave., has been sold for \$750,000. The name of the purchaser is not announced.

At the church of St. Ignatius, the Rev. Arthur Ritchie, rector, on Good Friday, six services were held, including a children's service of the "Story of the Cross," at an early hour, and the "Preaching of the Cross," from 12 M. till 3 P. M. The day ended with Vespers and Compline, with a sermon at the latter.

On Easter Sunday the offerings at the church of the Transfiguration, the Rev. G. H. Houghton, rector, were for the increase of the endowment fund of the parish, which is now a trifle over \$88,000. The object of this fund is not only to secure the future of the church, but to guard against the possibility, in so far as may be, of change in worship as regards the daily prayers and the daily Eucharist.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph. D., rector, Good Friday was observed with the ante-Communion office, followed by a children's service at an early hour, in addition to the usual morning service and the Three Hours'. In the evening was rendered Haydn's "Seven Last Words."

At St. Chrysostom's chapel, the Rev. Thomas Henry Sill, vicar, the Three Hours' service was the feature of Good Friday. The Rev. Canon Knowles made the addresses and meditations. Every Tuesday in Lent there has been an address to women. On Easter Day there were four celebrations of the Holy Eucharist. In the afternoon at the children's carol service offerings were made for the Church's domestic missions.

At St. Paul's chapel, the Rev. Wm. M. Geer, vicar, the musical services of Easter Day included Dudley Buck's great festival *Te Deum*, *Benedictus* in C., and *Credo* in C., with Martin's Communion service in C. Notwithstanding the down-town location of the venerable edifice, which stands fronting the post office on Broadway, in the very heart of the busiest business part of the city, it was thronged with worshippers, many of them of the poorer classes.

St. John's chapel, the Rev. Philip A. H. Brown, vicar, has recently augmented its choir by the addition of ten female voices, to assist the boy choir. The processional, Easter Day, was "Light of Light," sung to a composition by Mr. Le Jeune, the distinguished organist of the chapel. The introit anthem was Robert's "Christ is risen from the dead;" the offertory anthem, Handel's "Hallelujah for the Lord God omnipotent reigneth," and the Eucharistic hymn, Gounod's "O Saving Victim."

Bishop Potter confirmed on Good Friday night, in St. Andrew's, Harlem, a class of 145, of which 69 were adults over 18 years, and none under 13. In the class were three Chinamen. The Sunday school contributed 30 per cent of the class. None came from the East side chapel this year. This is the largest class presented by any one church in the city without recruits from its chapel. St. Andrew's has now nearly 1,000 communicants. The church was filled during the Three Hours' service Good Friday.

It was announced on Monday in Holy Week, that Bishop Potter has accepted an invitation from the authorities of the University of Cambridge, England, to be select preacher to the university in May, 1897. The city papers have much to say about this honor, which was conferred on Bishop Littlejohn, of Long Island, many years ago. It is not usual to ask any but an Englishman to fulfil the duty, which consists in delivering certain sermons at the university, to fill gaps in the series of sermons falling ordinarily to the members of the university in course.

An event of special interest in this city on Easter Monday, was the marriage of Gen. Benjamin Harrison, ex-President of the United States, to Mrs. Dimmick. The ceremony took place in St. Thomas' church, and was conducted by the rector, the Rev. Dr. John W. Brown. The church was beautifully decorated for the occasion with azaleas, roses, and lilies. President Harrison's best man was Gen. Benjamin F. Tracy, his former secretary of the navy. The bride was given away by Lieut. Parker. After the ceremony the wedding breakfast was served at the residence of Mrs. Gray in Park ave. Later the ex-President and his bride took a private car attached to an express train for Indianapolis.

At Trinity church the chimes rang in the Easter feast. At the High Celebration there was sung for the first time, a Mass by Widor, ar-

ranged for both the choral and gallery choirs, and accompanied by both of the organs. This work was rendered partly by the ordinary choir, partly by men only singing generally in unison, but breaking occasionally into two or three parts. It is a short Mass of declamatory character, and has interesting antiphonal and organ effects. For the second chorus eight men from outside had been especially engaged. The Creed was from Gounod's St. Cecilia Mass. For offertory was sung the *Graduale* from Liszt's *Kronung's Messe*. The offerings at the service were devoted to the Seaside Home of Trinity Church Association, located at Islip, L. I.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, there were three Eucharistic celebrations Easter Day. At the high Celebration the music included Hummel's offertory anthem "O risen Saviour," rendered by soprano, chorus, orchestra, and organ. Other compositions were by Bach, Monk, Mason, Haydn, Gumbert, Dykes, Thayer, Palestrina and Reipecke. At solemn Vesper the prelude was from Mehul's overture of "Joseph." The *Magnificae* and *Nunc Dimittis* were sung by the two choirs, with two organs and orchestra, to setting of Gailmrat, rendered for the first time. The Easter anthem was Costa's "The Resurrection," and the postlude was Goltermann's "Marche Heroique." Bishop Talbot, of Wyoming and Idaho, acting for Bishop Potter will visit this parish for Confirmation on the evening of Friday, April 17th. There will be a special Eucharistic celebration for the first communion of those confirmed on the morning of the 3rd Sunday after Easter, April 19th.

Miss Charlotte A. Hamilton, who was the oldest living granddaughter of the celebrated Alexander Hamilton, and daughter of the late John Church Hamilton, died at her home in this city Maundy Thursday. Miss Hamilton who was 78 years of age, had been in her youth a leader in the highest social circles of the city. She was a special favorite of General Lafayette, whom she met on his second visit to this country. Much of her time in recent years was given to Church work, and she was deeply interested in foreign mission work. The funeral services took place at Calvary church, Easter Monday, and were conducted by Bishop Potter, Bishop Satterlee, the Rev. Dr. Wm. R. Huntington, and the clergy of Calvary parish. The burial was in the family plot of the Hamiltons at Greenwood.

The State has lately been much exercised by the passage of a law to regulate the liquor traffic, known as the Raines bill. It is unfortunately mixed up with politics, but it contains some measures which as already described in the columns of THE LIVING CHURCH, are favorable to temperance, and have been urged by the Church Temperance Society, and by leading Churchmen of this city. Among these is high license which has long been contended for by temperance reformers, a decisive requirement for Sunday closing of saloons, a provision that no barriers shall obstruct the free view of the saloon from outside, at all times; a prohibition of sale to drunkards and to minor children; and a prohibition to the opening of saloons within 200 feet (the ordinary measure of a city block in New York, of any church or school. Moreover the residents of a neighborhood have a veto on the opening of a saloon in their vicinity. Even in clubs, liquor is prohibited on the Lord's Day. The law goes into effect at once.

Holy week was a busy time for Bishop Potter. Among his numerous appointments and public duties have been visitations and the conferring of the rite of Confirmation at the church of the Archangel on Tuesday evening; at St. Paul's chapel, of Trinity parish, on the evening of Maundy Thursday; at St. John's church, Clifton, Staten Island, on the morning of Good Friday, and at St. Andrew's church, Harlem, in the evening. At the latter service were present several persons brought under the influence of the Church by the recent Mission conducted by the Rev. W. Hay Aitken. The class was a large

one, and, as always at this parish, prepared in a most careful and systematic manner. On Easter Even the Bishop confirmed in the morning at the church of the Holy Comforter for seamen, and in the evening at old Trinity church. The Bishop has recently confirmed classes at the church of the Intercession, the church of the Redeemer, the church of the Ascension, the church of the Holy Sepulchre, St. Philip's, and St. Mark's churches, and Transfiguration chapel.

Calvary church, besides losing its rector, Bishop Satterlee, who officiated for the last time, on Easter Sunday, has lost one of its curates, the Rev. Geo. C. Groves, Jr., who has accepted the rectorship of St. Luke's church, Seacliff, diocese of Long Island. Calvary parish is a wealthy one, but its generosity has, in marked degree, followed the earnest efforts of its late rector. Since his election to the episcopate, he has secured an endowment of \$10,000 for parochial purposes. During his rectorship his missionary activity is testified to by \$60,000 raised and expended in providing quarters for the Galilee mission, and the Men's Lodging House; nearly another \$60,000 for two additional houses used for reading rooms and men's clubs, and a further \$68,000 for two buildings for use as a parish house. There were other great enterprises on like scale, including a gift by a single parishioner, of a coffee house. The rector was assisted by a staff which, at the time of his consecration, consisted of a vicar and six curates. These manifold energies have made the parish one of the model parishes of the Anglican Church in the world. During the vacancy in the rectorship, the parish will be in charge of the Rev. Wm. S. Emery, vicar of the chapel. Next Sunday the preacher will be the Rev. Canon Mason.

The annual report of the Penny Provident Fund, of this city, for the year, has just been issued. It shows that the work of the Fund is advancing, and that many persons have availed themselves of its beneficent results. There are 300 stations, and 52,187 depositors, an increase of nearly 2,000 over the previous year. The sum deposited is nearly \$31,440. In the last year several stations connected with schools were closed and the funds withdrawn, because teachers found themselves unable to keep up with the work. The demand for these school stations was, nevertheless, so great that a memorial was presented to the Board of Education, asking that savings be made a regular part of educational curriculum. The request has not yet been granted. The expenses of the Fund for the past year were \$2,803.42, as against \$3,226.90 for the year before. The income from all sources other than contributions, including a small balance with which the year was begun, amounted to \$1,591.71, to which should be added contributions amounting to \$1,211.71. This work, which originated among English Churchmen, is sustained largely by Churchmen in this city, and a number of the stations are connected with parishes of this diocese.

Easter services were, if possible, more notable than ever, and the popular observance of the day among all classes in the community was very marked. All our churches were crowded. In the more fashionable ones, strangers were obliged to wait long for a chance to secure seats. The floral decorations were sumptuous in the extreme, a fact aided partly by the unusual cheapness of flowers this season. At St. Thomas' church, the choir under the direction of Dr. Warren, rendered among other musical numbers, Barnett's "Worthy is the Lamb," and the offertory anthem was H. R. Shelley's "The Resurrection Song." At St. Andrew's church, Calkins' *Te Deum* and Mozart's *Jubilate* in C. were sung, and Handel's "Hallelujah" was the offertory anthem. At the church of the Ascension, the musical settings were from compositions of Humphreys, Stewart, Schubert, Bennett, and Millard. At St. Ignatius' church the ritual was as usual of an elaborate character, culminating in the high Eucharistic celebration. There were seven Celebrations during the morning at the pro-cathedral, the composers repre-

sented, in the musical portions of the services were Palestrina, Sir John Stainer, and Sir Arthur Sullivan. At St. Clement's church the *Te Deum* was sung to a fine setting by Kotschmar, and the offertory was Simper's "Hallelujah, Christ is Risen."

GENERAL THEOLOGICAL SEMINARY.—Easter vacation began Maundy Thursday, April 2nd, and will last till April 13th. During this vacation the examinations will take place for the Greek alumni prize and the alumni prize in ecclesiastical history. These prizes are respectively \$30 and \$20. At the last meeting of the Devotional Society, the Rev. Canon Riley discussed the subject of "Thanksgiving." Mr. Hamilton D. B. MacNeil, of the graduating class, has been awarded the prize of \$100, on the subject of "The motives for foreign missions." The judges were the dean, the Very Rev. D. C. A. Hoffman, the Rev. Dr. Morgan Dix, and President Seth Low, of Columbia University. Essays of Floyd Appleton, Reginald Pearce, and Clay Fiske were commended. There were eight competitors.

Philadelphia

Special Mission services were held at the church of the Nativity during Holy week, conducted by the rector, the Rev. L. Caley.

At the annual meeting of the Sons of the Revolution held at the New Century Drawing Room, on Friday evening, 4th inst., the Rev. G. Woolsey Hodge, rector of the church of the Ascension, was re-elected chaplain. With few exceptions, nearly all the "Sons" are Churchmen.

On Monday, 30th ult., in an opinion given the State College and University Council by Attorney-General McCormick, certain institutions which had been chartered through the courts, have, he states, the right to confer degrees. Included among these is the Divinity School of the Church, to which was granted the right to confer degrees in canon and civil law.

Attendance at the Mid-Lent services, for business men only, at old St. Paul's, increased very materially during Holy week. On Monday and Tuesday the Ven. Archdeacon C. T. Brady made addresses; on Wednesday, 1st inst., the Rev. Dr. R. A. Edwards was the preacher; on Maundy Thursday, the Rev. S. F. W. Symonds made a forcible address; on Good Friday, the rector, the Rev. E. K. Tullidge, addressed those assembled, and on Easter Even, the Rev. R. A. Mayo closed the series of Lenten short sermons.

Large congregations were in attendance at the mid-day services at St. Stephen's church during the entire week. The addresses for the four days ending on Thursday before Easter were by the Rev. Hay Aitken, the principal topics being those relating to the Passion of our Saviour: the "choice of the populace," the "choice of Pontius Pilate," the "choice of Judas," and the "choice of Saul of Tarsus." The rector, the Rev. Dr. S. D. McConnell, was the preacher on Good Friday, and the Rev. Dr. J. Lewis Parks, on Easter Even.

A large congregation filled St. Stephen's church, Wissahickon, on Maundy Thursday evening, when Stainer's "Crucifixion" was finely rendered by an augmented choir, under the direction of Prof. Frank Berry, chorister. The same oratorio was given on Good Friday evening in St. Matthias' church, with a chorus of over 40 voices, under the leadership of A. L. Phillips; and, also, on the same evening, at the church of the Holy Apostles, where, after a special address by the rector, the Rev. H. S. Getz, it was sung by the choral society of that parish, numbering 60 voices.

Haydn's Passion service in its entirety was sung by the vested choir at St. Paul's church, Chestnut Hill, under the direction of Dr. Carl H. Reed, organist and choirmaster, on the evening of Maundy Thursday, assisted by Miss Zaidee W. Townsend, soprano, and Miss Reba Whitecar, contralto. On the evening of Good Friday the same music was rendered by the

vested choir of St. Andrew's church, West Philadelphia, under the direction of Mr. Howard R. O'Daniel, organist and choirmaster. At the offertory, the "Condemnation and March to Calvary," from Gounod's "Redemption," was given, Mr. Charles J. Graf singing the baritone solos.

Daily services at all the churches during Holy week were the rule rather than the exception, and on Maundy Thursday the Holy Communion was celebrated in very many; a few having that service in the evening, but the great majority before noon, and at an earlier hour in the day. A drizzling rain was falling all day, yet good congregations were present in all the churches. Good Friday brought out many worshipers, and the services, which mostly included that of the 'Three Hours', were well attended. This latter feature was preceded in a number of churches by the singing of the Reproaches, mostly a *capella*. At St. Clement's the preacher was the Rev. Father Sargent, Superior O. H. C., and Bishop Talbot, of Wyoming, at the church of the Ascension.

Palm Sunday services are always impressive, especially in those parishes which, following ancient ritual, distribute among those in attendance real branches of the palmetto, and whose choirs and clergy enter the sanctuary bearing them. Such is the custom among a few of our city churches, notably St. Clement's, St. Mark's, St. Elizabeth's, Annunciation, Evangelists, and Ascension. The processional cross is veiled in violet, and on each side of the crucifer and acolyters with lighted candles, also veiled in violet, who slowly precede the vested choir singing, "All Glory, Laud, and Honor," which hymn has been sung for nearly eleven centuries on the morn of Palm Sunday. At St. Mark's there was an immense congregation at the late or choral Celebration, at which the rector, the Rev. Dr. A. G. Mortimer, preached from the text, St. Luke xix: 41-44. The vested choir sang Smart's service in F, in an able manner.

The second week of the Mission services at the church of the Saviour, under the Rev. W. Hay M. H. Aitken, began on Palm Sunday, the missionary making an address at the early Communion service, and preaching at Morning Prayer on "The hosannas and the tears," as suggested by Palm Sunday. In the afternoon, his subject to men only was "Whether of the twain, Christ or Barrabas?" At the night service the church was again crowded to the doors. The topic dwelt upon was: "What shall I do with Jesus?" Mr. Aitken, during the early part of the afternoon, made an address to the University students at Houston Hall, on the campus. The "Sacred Passion" of our Blessed Redeemer was the theme of the missionary's sermons during the days following. On Maundy Thursday, "Institution of the Lord's Supper" was the theme of his discourse in the morning, and at night the subject was, "The Cross as the revelation of God's heart of love," from the text, Romans v: 8. In a letter to the parishioners of the church, Mr. Aitken says, in reference to the "Three Hours" service: "I have learned to value this service so highly that I would, I think, prefer to miss any other service in the year, rather than that." On Good Friday morning after Matins and the ante Communion service, the Rev. Mr. Aitken delivered seven addresses on the seven last words spoken by the Saviour on the Cross. Mr. Aitken has conducted this service of the Three Hours' devotion during the last eleven years in many places. He remarked to a friend that in all his experience never before had so large a proportion of persons in attendance remained throughout the entire service.

Diocesan News

Chicago

CITY.—At St. Peter's there were three celebrations of the Holy Communion with an attendance of 456. The total offering was \$2,000

from the church and \$160 from the Sunday school. An appeal had been made for \$2,000. The Sunday school festival was held in the afternoon; Choral Evensong was followed by the distribution of choir medals in the evening. A feature of the day was the first view of a handsome memorial window given by Mr. and Mrs. R. H. Boericke in memory of their son; subject, Christ in the temple with the doctors.

Easter was saddened to the parishioners of St. James' church by the sudden death on Thursday last of Mrs. Lydia E. Stone, wife of the rector, the Rev. James S. Stone, D.D. The funeral services were held on Good Friday afternoon and the remains were taken to Philadelphia for burial. During her residence in Philadelphia Mrs. Stone was prominently identified with many charities, having for their aim the alleviation of the miseries of the poor and afflicted. Had she been spared longer to Chicago, she would doubtless have become equally well known in the same way here.

At the cathedral of SS. Peter and Paul, the Rev. Geo. D. Wright, priest in charge, the services of the day began at 6 o'clock A. M. with a choral celebration of the Holy Eucharist. The second Celebration was at 7:30, and the attendance of the early morning was largely augmented. Matins preceded the High Celebration at 11, when Bishop McLaren officiated, and conferred the rite of Confirmation on 15 persons. At 3:30 o'clock the Sunday school festival was held, and in the evening, Evensong and Easter festival service, terminating with a sacred cantata, "Israel in the Wilderness."

The interior of Grace church was decorated with banks of Easter and calla lilies, with backgrounds of green foliage, ferns, and smilax. Back of the altar white daisies were banked in profusion, while in front of the chancel were arranged crosses of lilies and ferns. The music was rendered by the usual choir of 60 voices, under the supervision of Organist Henry B. Roney. Promptly at 11 o'clock the choir entered to the sound of the processional hymn, "Welcome, Happy Morning," and sang the anthem from Gounod's "Redemption," "The Resurrection and Ascension." The Easter sermon was preached from the text, "Fear ye not," by the rector, the Rev. Earnest M. Stires.

At the church of the Ascension the early Celebrations at 6, 7, 8, and 9 o'clock were well attended. Upon the altar reposed banks of lilies, in a background of palm leaves. The solemn High Celebration at 11 o'clock was opened with the processional, "Hail, Festal Day." The choir of 50 voices rendered the service by Guilment in E Flat, under the direction of Choirmaster Knapp, Elias Breedon officiating at the organ.

St. James' church was beautifully adorned florally. For the first time the chimes in the belfry of the church were brought into use in the Easter services. A special processional hymn was composed for the occasion by organist P. C. Lukin, the chimes carrying an obligatory movement, "Welcome, Happy Morning." The services were conducted by the Rev. Dr. Fleetwood. After the anthem at the morning service a memorial anthem for Mrs. Lydia E. Stone, the wife of the rector, was sung, "Blessed are the departed." The music of the Eucharistic service was sung to harp accompaniment by Edmund Schneckner. The choir was under the direction of Fletcher Hulett Wheeler.

The Rev. Theodore N. Morrison, rector of the church of the Epiphany, conducted the services there and preached the sermon. He was assisted by Rev. Mr. Van Ingen of St. Luke's Hospital. The offertory hymn, "I know that my Redeemer liveth," was sung by Mrs. Elizabeth Fenno Adler and the "Hallelujah Chorus" by a choir. The services of the day began at 7 o'clock with the first celebration of the Holy Eucharist. At 5 o'clock a Baptismal service was held, and in the evening, the Sunday school festival.

At St. Mark's the musical services were elaborate and presented by the large choir of male voices. Among the selections were Buck's *Te Deum* and Warren's *Jubilate*. Rev.

William White Wilson, the rector, preached on the doctrine of personal resurrection.

At Trinity church, Holy Communion was twice celebrated before the principal service of the day was begun, the Rev. John Rouse, rector, being assisted by Rev. Frank Du Moulin. John L. Hughes, the choir-master, with the choir of 45 voices, rendered the music. The Sunday school had its celebration in the afternoon, when carols were sung by the children and the latter presented their offering for foreign and domestic missions.

The services at St. Andrew's were marked by an unusually full musical programme. At 6 and 8 o'clock in the morning early Celebrations were held, at 10:30 o'clock the festival Celebration with a sermon by the Rev. W. C. De Witt and at 7:45 o'clock in the evening, the children's festival service. Wm. H. Bowes, the choir master, conducted the music, having under his charge a large chorus.

Maryland

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

BALTIMORE.—The Rev. Armand De R. Meares recently entered upon his sixth year's rectorship of Holy Evangelist's chapel, Dillon and Potomac sts. The debt on the ground and small hall in the rear of the chapel has been reduced from \$1,200 to \$150. As soon as the remaining debt is paid off, some necessary repairs can be attended to. The societies of the chapel continue to be active and very helpful. A branch of the Woman's Auxiliary is in contemplation.

Bishop Paret has appointed the Rev. F. B. Randall, of Waverly to serve in Christ church parish, Calvert Co., under oversight of the rector, the Rev. R. Heber Murphy; his special duties being at Solomon's Island and at Middleham chapel.

Bishop Paret visited Emmanuel church, the Rev. J. Houston Eccleston, S. T. D., rector, Palm Sunday morning, and after administering the rite of Confirmation to a class of 26 persons, preached in condemnation of the growing habit in social life of having Sunday teas, card parties, and entertainments. He preached the same sermon at Grace church, the Rev. Arthur C. Powell, rector, in the afternoon, and confirmed 24 persons. Both churches were crowded and the Bishop's strong official condemnation of such Sunday entertainments made a deep impression.

As has been the custom for years past, Stainer's cantata, "The Crucifixion," was sung by the choir of St. Luke's church, the Rev. William A. Coale, rector, on Palm Sunday afternoon. Mr. C. Cawthorne Carter, organist and choir-master of the church, produced this composition for the first time in America nearly ten years ago at St. Luke's. For the offertory was sung "Blessed Jesus," by Dvorak, and at the close Mr. Carter played "*Marche Funèbre*" and "*Chante Seraphique*," by Guilman.

At St. Peter's church, the Rev. Frederick W. Clamptt, rector, Gounod's beautiful and impressive cantata, "Daughters of Jerusalem," was sung at night on Palm Sunday, under the direction of Mr. Horton Corbett, organist and musical director of the church. At the morning service, Miss Nicolai sang "The Palms." The chancel was beautifully decorated with palms, imitation palmetto trees flanking it on each side.

The services at Mt. Calvary church, the Rev. Robert H. Paine, rector, consisted of celebrations of the Holy Eucharist at seven, eight, nine, ten, and eleven o'clock, with a sermon by the rector following the latter services. There was a procession of chorister boys, headed by the choir-master, bearing palms. The music was composed by Mr. H. Hills, the organist. A sermon was preached at night by the Rev. Richard M. Benson. The anthem sung was from Gounod's "Gallia."

CATONSVILLE.—Mr. John Glenn, an active member of St. Timothy's church, which was founded by his father, died in the 68th year, at his residence in Baltimore, on Monday, March 30th, of

a complication of diseases. Mr. Glenn was also a vestryman of St. Timothy's and took a profound interest in the church. He usually served as its lay delegate in the diocesan convention. The funeral took place Wednesday, April 1st, from St. Timothy's church. The rector, the Rev. Percy F. Hall, read the service, assisted by the Rev. Wm. F. Brand. The burial was in the family vault, in front of the church.

Los Angeles

Joseph H. Johnson, D.D., Bishop

The first bishop of this new diocese, the Rt. Rev. Joseph Horsfall Johnson, D.D., with his wife and son, received a royal welcome on his arrival. A large party, including representatives from all the parishes of the city, and several from outside towns, left Los Angeles in a special observation car to meet the Bishop at San Bernardino. The car had been beautifully decorated by the ladies of St. Paul's, Christ church, and St. John's, with callas, date palms, carnations, roses, and fleur-de-lis, branches of oranges and their fragrant blossoms, and boughs of olives in fruit. The chandeliers were garlanded with smilax, and even the bell cord straps were wreathed with yellow acacias. Through the courtesy of Mr. Phillips, a delicious luncheon was served in the car, and a horse car ride was enjoyed at Riverside, where a stop was made for two hours. A large box of fine oranges from Mr. Phillips' ranch at Riverside also did much to quench the thirst engendered by the summer heat of the day. As the train neared San Bernardino, a committee was appointed, consisting of the Rev. Messrs. Trew, Hall, Grey, Clark, and Taylor, and Mr. Phillips, to wait upon the Bishop and his family, and invite them into the car. The invitation was, of course, accepted, and the newcomers fully appreciated the decorations. The Bishop held an informal reception, and spoke with pleasant anticipation of his work in the diocese.

Michigan

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

The rectorship of St. George's church, Detroit, made vacant by the recent resignation of the Rev. C. W. Dubois, has been accepted by the Rev. W. L. Jerome, of Marine City. Mr. Jerome will enter on his new duties 1st May.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

12. St. Paul's church, Oshkosh.
14. St. Stephen's church, Menasha.
15. Grace church, Appleton.
17. St. Mark's church, Oconto.
19. St. Paul's, Marinette.
21. Trinity church, Waupun.
22. St. Peter's church, Ripon.
23. St. Paul's church, Plymouth.
24. St. Peter's church, Sheboygan Falls.
26. Grace church, Sheboygan.
28. St. James' church, Manitowac.
29. St. Joseph's church, Antigo.
30. St. Augustine's church, Rhinelander.

MAY

1. St. Barnabas' church, Tomahawk.
3. St. John's church, Wausau; church of the Ascension, Merrill.
5. St. James' church, Mosinee.
6. Marshfield.
8. St. Mary's church, Medford.
10. St. Andrew's, Ashland.
11. St. John's church, Washburn.
12. Christ church, Bayfield.
14. St. Mark's, Waupaca.
15. St. Olaf's church, Amherst.
17. Church of the Intercession, Steven's Point.
19. St. John's church, Centralia.
24. Cathedral, Fond du Lac.
- 27-28. Nashotah House.
31. Ordinations at the Cathedral.

JUNE

2. Diocesan Council.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Bishop has appointed the Rev. Mr. Cann, of New York City, to have charge of St. Andrew's church, Clearfield; St. Laurence's church, Osceola, and Holy Trinity, Houtzdale, all in Clearfield Co. Mr. Cann will begin work in his new field of labor on the 1st Sunday after Easter.

The Rev. A. H. Judge, rector of St. John's church, Franklin, has resigned his work to accept a position as assistant to the Rev. Dr. Parker Morgan, of the church of the Heavenly Rest, New York City. The Rev. Mr. Judge will remain in Franklin until after the meeting of the diocesan convention in that place, which occurs in June.

Friday, March 27th, was the occasion of the Bishop's visitation to Emmanuel church, Allegheny. At that time three young men were publicly licensed as lay-readers for the parish, and a class of 40 candidates, a majority of whom were boys and men, was presented to the Bishop to receive the laying on of hands. This large class represents the first fruits of the labors of the Rev. Mr. Thompson, who has been rector for but three months.

CITY.—Good Friday was very generally observed in all the city churches. The Three Hours' service was held in Trinity, Calvary, St. John's, the church of the Ascension, and Emmanuel, Allegheny.

Ohio

Wm. Andrew Leonard, D.D., Bishop

GAMBIER.—A large audience witnessed the annual exhibition of the Gymnasium club of Kenyon Military Academy, on the evening of March 18th, testifying by continuous applause to its appreciation of the performance, which exceeded in brilliancy and accuracy anything of the kind heretofore given at the academy. Cadet Amory Moore, of Canton, presided at the piano, playing acceptably between the acts. In all the work of the evening Captain Blackford who has been training the club for several months, distinguished himself. A graduate of the Virginia Military Institute, he went to that institution seeking health, and left it a prize athlete. Cadets Harry N. Swezey and Xenia Y. Smith, of Indiana; Harry R. Leland, of Toledo, and Claude C. Clemens, of Illinois, did good work on the horizontal bar. Cadets George and Louis Hayner, twin brothers, of Dayton, had a skillful and spirited sparring match of five rounds, exhibiting well the excellent features of this exercise. The trapeze work was brilliantly done by Smith and cadet Hans F. Wolff, of Cincinnati, and there was a great variety of tumbling, chiefly by Captain Blackford, Smith, and Wolff. There was also a symmetrical pyramid by the performers mentioned, and cadet Franklin W. Wakefield, of California, who was prevented by an accident during the forenoon from filling his place on the general programme. The exhibit was a great success, and a big audience braved a bad storm to see it. The K. M. A. Gymnasium Club more than once has demonstrated the great value in the development of delicate boys, of scientific gymnasium work.

PAINSVILLE.—On Palm Sunday, Bishop Leonard visited St. James' parish, the Rev. F. B. Avery, rector. Confirmation was administered to 26 candidates, nearly all of whom were men and women, the average age of the class being 29 years. Four adults were baptized by the rector at the morning service. Bishop Leonard also visited, at 3 P. M., the mission chapel at Richmond, which, having been erected during the past year, and well furnished, with no indebtedness whatever, he blessed; not, however, consecrating it, as it is the forerunner of what may be a larger church in the future; the property is valued at about \$1,000. The Bishop named it St. Alban's. In St. James' parish during a period of four years there have been 80 adult Baptisms and 123 confirmed. Despite two bank failures, which were particularly hurtful to the parish, and an old debt on the church, nearly \$20,000 has been raised in the four years.

Indiana

John Hazen White, D. D., Bishop
THE BISHOP'S APPOINTMENTS

APRIL

- | | |
|----------------------------|------------------------|
| 8. Plymouth. | 9. Rochester. |
| 20. Kewanna. | 12. Fort Wayne. |
| 13. Auburn. | 14. Emmanuel, Garrett. |
| 25. Trinity, Kendallville. | |
| 16. St. John's, La Grange. | |
| 17. St. Mark's, Lima. | |
| 19. St. John's, Elkhart. | |
| 20. St. John's, Bristol. | |
| 21. St. James', Goshen. | |
| 22. St. Andrew's, Warsaw. | |
| 25. New York. | |

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

WHEELING.—The 1st Sunday in Lent marked the 7th anniversary of the successful rectorate of the Rev. Jacob Brittingham, of St. Luke's parish. Mr. Brittingham, appropriately, used the occasion to briefly review the work done, and that attempted, during this time, his text being St. Luke xvi: 2, "Give an account of thy stewardship." It was a sermon in which the Master alone was exalted and magnified. Mr. Brittingham stated that since his incumbency there have been 1,135 services held, at every one of which, as a rule, sermons or lectures have been delivered; of Baptisms, 115; Confirmations, 107; and 102 funerals. The membership, which is now 203 has doubled. In pastoral work he averaged about 500 visits a year, making in all about 3 500 visits during the whole time of his rectorship. In the matter of contributions, \$21 707 53 have been given; with this amount the obligations of the parish have been met, and a rectory and a parish house built. The diocesan objects have also been helped in every case, to which \$1 810.70 have been applied. For the general field the offerings were \$1,565 55. According to these figures, this parish has made during the rectorship of Mr. Brittingham a grand offering of \$25,083 78 to all the objects of the Church at home and abroad. The valuation of Church property has increased from \$10,000 to \$25,000. When it is remembered that this congregation is by no means a rich one, the figures are gratifying, not alone because of the total amount, but because a due proportion has gone to other needs than those of self-support and self-equipment.

Long Island

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

BROOKLYN.—By the 26th annual report of the Sheltering Arms Nursery, recently put forth, it appears that during the year the bodily and spiritual interests of 164 little children have been cared for. The present year begins with 77 under the shelter of the home. The excellent attention which these little wards of the Church have received is due to the kind and efficient management of those who administer the Nursery, and especially to the attending physicians and the matron. The report expresses the desire that a larger building, and one better adapted to meet the increasing demands for admittance, may be provided by the generosity of friends. The treasurer, Mrs. T. G. Jackson, reports that the contributions in money were \$8,735.

The Rev. R. Edmund Pendleton, rector of St. Clement's church, has started upon the accumulation of a sinking fund, for the purpose of reducing and ultimately extinguishing the mortgage debt now encumbering the parish property. St. Clement's has become a strong and influential centre of Christian activity in the quarter of the city in which it stands, although its history began only a few years back. With the clearing off of the indebtedness incurred in building its present house of worship, it will enter upon a still wider field of usefulness. On the evening of Good Friday an illustrated Meditation on the Passion of our Holy Redeemer was held, in connection with which the vested choir rendered "The Passion of Jesus," by Vincent, and representations from the masters of religious art were shown.

Friends and parishioners of the Rev. John F. Matthews, who for several years did excellent work in this diocese, but who is now in charge of St. John's, Evansville, diocese of Milwaukee, have lately made a gift to him of a handsome gold watch.

Easton

Wm. Forbes Adams, D.C.L., Bishop

CITY.—Col. Thomas Hughlett, clerk of the Circuit Court for Talbot co., an influential member of Christ church, and for many years treasurer of the convention of the diocese, died on March 30th, after an illness of several weeks, in the 70th year of his age. The funeral took place April 2nd, from Christ church. The rector, the Rev. Leonidas B. Baldwin, was assisted in the services by Bishop Adams and the Rev. Franklin B. Akins, a nephew of the deceased. The *De Profundis* was chanted by the choir and people.

The General Assembly appropriated \$1,000 a year for the next two fiscal years for the Home for Friendless children, this city. The board of managers of the Home asked for \$5,000 each year, but the request was not granted. The institution takes care of orphan and friendless girls, gives them a rudimentary, scholastic education, religious training, and prepares them to earn a living as women.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop
BISHOP'S APPOINTMENTS

APRIL

1. St. Mark's, Syracuse.
5. Syracuse: A. M., Calvary; evening, St. James'.
7. P. M., Hay's Corners; evening, Romulus.
8. 8 A. M., Willowdale; 11 A. M., Willard.
11. A. M., Marcellus.
12. Syracuse: A. M., St. Paul's; P. M., Trinity.
15. Evening, Brownville.
16. A. M., Sackett's Harbor; evening, Carthage.
17. A. M., Champion; evening, Port Leyden.
26. Utica: A. M., St. Luke's memorial; P. M., Calvary.

Southern Ohio

Boyd Vincent, D.D., Bishop

DRESDEN.—A Mission, commencing on March 16th and lasting seven days' was held in Zion church. There were two services each day, all of which were well attended. The Mission was conducted for the first five days by the Rev. Frederick E. J. Lloyd, and the last two days by Archdeacon Edwards.

NEWARK.—The Rev. F. B. Nash, of Trinity church, has been successful in securing funds for the purchase of a fine two-manual pipe organ, costing \$3,000. The order has been given for the organ, and it will be finished by June. A mixed vested choir of 25 voices has been organized, and is now being drilled by a competent choir-master. A very handsome brass pulpit has been placed in the church by Mr. Thaddeus Montgomery, in memory of his wife. Mrs. Walter Quincey has ordered a beautiful chancel window as a memorial of her husband and son.

COLUMBUS.—A Lenten Mission, lasting seven days was held in St. Philip's chapel, beginning on Monday, March 2nd. Services were held every evening, and the attendance was large. The services were conducted by the following clergymen: The Rev. J. W. Atwood, and the Rev. Mr. Jenkins, of Trinity church; the Rev. Messrs. John Hewitt, R. R. Graham, Ephraim Watt, G. Alex. McGuire.

On Sunday, March 15th, Bishop Brooke and Bishop White were both in Cincinnati. The former to bury his brother, Leighton Brooke, and the latter to deliver the sermon on the observation of Founder's Day of Woodward High School.

CIRCLEVILLE.—Bishop Vincent visited St. Philip's church, on March 20th, and confirmed a class of 28, presented by the Rev. Thomas Lloyd.

WINTON PLACE.—The Rev. Augustine J. Smith assumed the rectorship of St. Stephen's church on Feb. 1st, and March 1st Bishop Vincent vis-

ited the parish and confirmed a class of seven, presented by the rector. Already Mr. Smith has organized an excellent chapter of the Brotherhood of St. Andrew, and started societies for the ladies and young people of the parish.

CINCINNATI.—A successful Mission was held at St. Andrew's mission for colored people, commencing on the evening of March 23rd, and lasting seven days. On the evening of the 25th, at the close of the service, Archdeacon Edwards baptized 6 adults, which makes 17 baptized at the mission during the past few weeks. All the services were well attended. The following were the subjects of the sermons, and preachers: "God the Father," the Rev. H. Burbank; "God the Son," the Rev. Wm. C. Otti; "God the Holy Ghost," the Rev. John H. Ely; "Man's duty towards God," the Rev. Wm. T. Manning; "Man's duty towards man," the Rev. Edwin F. Small; "Baptism," the Rev. John H. Burton; "Holy Communion," the Rev. Dwight S. Marfield.

Alabama

Richard H. Wilmer D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Brotherhood of St. Andrew, of St. James' church, Eufoaula, desiring to assist the ladies of the guild in raising funds with which to place a new fence round the church property, recently gave an entertainment at the Opera House, which was a source of delight to the large audience, and a success in every way. About \$85.00 was realized. Funds have also been raised wherewith to make an addition to the rectory.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Coadjutor Bishop

On Sunday, March 15th, the congregation of Grace church, Albemarle, worshipped in their new church. The original building which was destroyed by fire, Feb. 9th, 1895, had gained a wide celebrity as being one of the handsomest churches of its size. The massive granite walls and lofty tower were in no way injured by the fire, and stand as firm as when built 40 years ago. The interior has, however, been somewhat changed, and the church now has a recess chancel. The interior is finished in hard wood, the chancel furniture and pews being in antique oak. The windows are all of stained glass, and these as well as most of the chancel furniture are memorials. The bell weighing nearly 1,600 lbs. which survived the fire, was a gift from Mr. David Sears of Boston, Mass., in 1855, and again hangs in the tower.

On Sunday morning, March 22nd, Bishop Coadjutor Newton visited St. James' church, Warrentown, and after preaching held Confirmation.

On Easter Eve there was unveiled at a memorial service at St. Paul's church, Richmond, a beautiful piece of work from the Tiffany Co., of York, as a memorial of the late General Anderson who had been for many years the senior warden of this church. It is the gift of his widow, Mrs. Mary Pegram Anderson, and consists of a reproduction in glass mosaic of the famous fresco by da Vinci of the "Last Supper of our Lord," occupying a space 9 ft. by 5. Beneath are the words: "This do in remembrance of me." "In loving memory of Joseph Reed Anderson." It is placed just over the altar, under the central window.

Washington, (D. C.)

The first Bishop of Washington began his official work on Palm Sunday, and was warmly welcomed in the three parishes which had the privilege of his first ministrations; the churches being crowded to their utmost capacity. In the morning, at the church of the Epiphany, the largest in the city, the Rev. Dr. McKim, rector, Bishop Satterlee confirmed a class of 50, and preached from St. Matthew x: 38, "He that taketh not his cross and followeth after Me is not worthy of Me."

Speaking of the work in the new diocese the bishop said:

"The first and foremost blessing that I would ask of God for this diocese is that it may be perfectly joined together in the unity of the spirit of love and the bond of peace; that there may never be any feeling of rancor or party spirit dividing clergy from people, or one part of the diocese from another; that we may all be of one heart and one mind in doing Christ's work, and that each and all of us will feel the terrible responsibility of being the first to break or disturb that hallowed bond of union.

As for our outward work, we must wait until it shapes itself before us. We cannot forecast the future. The only wise course is to pause until we see what needs develop themselves.

The chancel was decorated with palms, and the music was beautifully rendered by the vested choir. In the afternoon, at St. John's, the Rev. Dr. Mackay Smith, rector, the Bishop confirmed 32 and made an address; the service was choral, and the altar decorations tasteful and appropriate to the day. The evening service at St. Paul's, the Rev. Alfred Harding, rector, was very beautiful; Evensong was at 4 P. M., so this was simply the Confirmation service. The altar and chancel were bright with lights, and beautiful with palms and flowers. The candidates assembled in the Parish house, and followed the procession of choir, clergy, and Bishop. The class numbered 61, the largest ever presented in St. Paul's, including many children of the Sunday school, four choir boys, and a number of other boys and men. The Bishop gave them a brief, practical address, and also preached an earnest sermon.

The visitation of the Bishop to the church of St. Michael and All Angels on Monday evening, turned the mourning of Holy Week into a solemn gladness. Evening prayer was sung by the rector, the Rev. Clarence W. Bispham, followed by an admirable sermon by the Bishop. Spohr's anthem, "How lovely are Thy dwellings fair," was well rendered by the vested choir; after which a class of 12 men and 9 women received the laying-on of hands. On Good Friday the service of the Passion was celebrated, the meditations by the rector. During the three hours, solos were sung: from "Elijah," "It is enough;" the "Messiah," "He was despised," and "There is a green hill far away." On Easter there were three celebrations of the Holy Eucharist, at 6:00, 7:30, and 11:00. Eyre's service in E flat was sung. During the incumbency of the Rev. Mr. Bispham, the first rector of this parish, 119 have been confirmed, 200 baptized, and 300 communicants have enrolled themselves. A chancel has been added, and, under the capable leadership of Mr. Reed, a good boy choir has been formed. The rector's resignation takes effect May 1st.

The Mexican Episcopal Church

VISITATION BY THE BISHOP OF NEW MEXICO AND ARIZONA

This is a report of my second visitation of the Mexican Episcopal Church, to which I have given seven weeks, from Jan. 2nd to Feb. 19th, the time from leaving El Paso till my return.

For a general statement: I found everything in good condition. There is harmony and earnestness, and there has been good management. There is evidence of substantial progress since my visit two years ago. The Mexican Episcopal Church is lifting up its head. I can say to those at home who are interested in this foreign field that they have reason to be satisfied with the situation.

Twenty-two congregations were visited, of which I count two in the City of Mexico, San Jose de Gracia and the Orphanage. At the two visits that I have made, I have seen the entire Mexican Church except one small congregation: most of the congregations have been visited twice.

The number confirmed at this visitation was 248. At my two visitations I have confirmed 610.

At San Jose de Gracia, City of Mexico, Feb.

13th, I admitted Horacio Eudave Lopez to the Order of Deacons, and Fausto Orihuela to the Order of Priests. These are good men, and this will be a valuable addition to the ministry of the Mexican Church. At this service all the clergy of the Mexican Episcopal Church were present, with the Rev. Mr. Forrester, the Rev. Mr. Branch, and myself, of the missionary district of New Mexico, U. S. A.

I found it necessary to depose, for immorality, one of the deacons whom I admitted two years ago. The unanimous approval of this act is evidence of the desire and determination on the part of the Mexican Episcopal Church to have discipline maintained.

The synod (heretofore known as the *Guerpo Eclesiastico*) met during the last week of my visit. Canons were adopted, and a service for the benediction of marriage, and a burial service. It was a harmonious and very satisfactory meeting. I cannot speak too highly of the work of the Hooker memorial school. The capacity and faithfulness of Miss Driggs ought to be known far and wide. She is very fortunate in her assistants, Miss Forrester and Miss Dodd. I was told that there are twelve applicants for admission to the school who cannot be received, and that there would be twice as many applicants as there are, were there room for them.

The most faithful and intelligent of the young ladies of the Hooker memorial go out as teachers of the parochial schools. I wish that those who are supporting this school for girls in the City of Mexico could see with their own eyes the good that they are doing. On Thursday, Jan. 9th, there was a special service in the chapel for six young ladies who were about to go to their schools; four of these had been teaching for a year or more, and two were going out for the first time. The Rev. Mr. Forrester made an address to them, to which they gave the most earnest attention. I met several of the young ladies afterwards at their schools, and I am sure that they are all trying to do good work.

The training school for the ministry that the Rev. Mr. Forrester has established was at once a success. There are ten young men and boys here. The boys are taking a four years course in the public school. The young men have completed this course and have commenced their special studies under the Rev. Mr. Branch and the Rev. Mr. Forrester. It is very fortunate for this school that the Rev. Mr. Branch is able to help us here. He teaches English, Latin, Greek, and speaks enthusiastically of the capacity and faithfulness of these young men. The young men and boys live together, under a capable superintendent, in a rented house. The training school, for its great importance and the great success that it has already attained, should have a home of its own which shall be the property of the Church. This school for candidates is an absolute necessity, and it should be well provided for.

The growth of the Mexican Church is limited only by its ability to raise up good men for its ministry. Congregations can be gathered everywhere, almost. There is a determination on the part of the authorities of the Church to guard its ministry. The importance of this is now thoroughly appreciated. The worthiness of everyone who applies to be received as a candidate for Holy Orders is carefully looked into. There is no lack of applications, more are rejected than are received.

The Rev. Mr. Forrester's administration of affairs continues to be characterized by faithfulness, ability, and wisdom. He has comprehended the situation here, and has adapted himself to it as very few men could do. He has the confidence and affection of the Mexican Church, and he is entitled to the confidence and support of the American Church. The end and aim of Mr. Forrester's administration is to make the Mexican Church self-reliant, able to stand by itself, after awhile, with God's help. He does not aim to keep these Mexican brethren in leading strings. Something has been done to develop self-reliance and self-support. Very much more remains to be done. We must wait God's good time to bring events to pass.

The Bishop, in his report, gives an account of each congregation visited, from which the following paragraphs are quoted:]

At Amecameca, Jan. 14, confirmed eleven. There was a congregation of seventy at the service. The chapel is a room nicely fitted up in the residence of the presbyter Lopez, whose house also accommodates the schools for boys and girls.

At Cuernavaca, on the second Sunday after the Epiphany, confirmed thirty. The Washburn memorial is here, a very good property, and the chapel is in nice order. Next to the City of Mexico, this is the most important town where we are at work. The Rev. Mr. Forrester has secured the title to a property that once belonged to us, which, when completed, will give us a good church building, well located, and the Washburn memorial can be devoted entirely to school purposes.

At Chapantongo, Jan. 25, confirmed fourteen. We were the guests of Don Marcial Guerrero, the Presidente Municipal, who gives a room for services and offers a room for a school and board for a teacher. This is a new congregation.

At Nopala, on the same day, confirmed twelve. This is the Bishop Lee memorial. Everything bright and cheerful and in good order. There is a school. Did not visit this place two years ago. Were I resident in Mexico, I would live here—but I would build a chimney and have a fire-place.

At Humini, Jan. 31, confirmed eight. A devout and faithful congregation, crowded into a miserable room. They are very poor, and deserve something better. I know of friends in the East who would build a little chapel for these people could they have been with us at this service.

At Encinillas, Feb. 1, confirmed ten. We have a good building here and a school. After the service at the Church, the Rev. Mr. Forrester administered the Holy Communion to a sick man, who lay in a hut; part of the roof over the sick man's head blew off during the service. I must acknowledge our obligation to Dona Florentina Basurto de Romero for her gracious hospitality.

On Septuagesima Sunday, at San Francisco, confirmed four. Had not seen this place before. We have a very nice little chapel, wish that we had such a chapel at Humini. At Debejo, confirmed two sons of Don Ignacio Guerrero, one of the original reformers, now eighty years old and infirm.

At San Pedro Martir, Feb. 5, confirmed twenty. After the service an address of welcome was read, to which I replied, Rev. Mr. Forrester interpreting. In the afternoon there was a school celebration, at which I delivered the prizes. This was the anniversary of the adoption of the Constitution of 1857. There are 44 children in the school. Loreto Jimenez gives the use of a room, which has been nicely fitted up for chapel and school-room. Congregation and school in good condition.

At Joquicingo, on Sexagesima Sunday, confirmed six; this is the place at which eighty-five were confirmed two years ago. Progress has been made with the building since I was here. The walls are nearly ready for the roof. The front wall, which is finished, is of stone; the side and rear walls are of adobe. When finished, it will be a very neat building, a typical Mexican Episcopal church. The congregation, in addition to labor contributed on the church building, has built a substantial fence—which was required by the authorities—and has made the beginning of an adobe school room. The church building was temporarily roofed over and prepared for our services; we were evidently expected with much interest. There is a school here. At present, services and school are accommodated in the house of the presbyter Hernandez.

At the City of Mexico, in the Church of San Jose de Gracia; on Quinquagesima Sunday, confirmed forty; of these, seventeen were girls from the Orphanage.

J. M. KENDRICK.

The Living Church

Chicago, April 11, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

WE have received an invitation from a "militant church," "in the interest of humanity," to be present in the Columbia Theater on Sunday, April 12, when Col. Ingersoll, by invitation, will deliver an address giving his idea "as to how the Church can be of the greatest service to the world." We are exhorted to join "in respectful attention;" to meet him "as fellow men and women, in the honest cause of humanity." What has Robert G. Ingersoll done to deserve "respectful attention" from any Christian man or woman? What has he not done to forfeit all claim to respect? He has slandered our Mother, and now we are asked to give our "respectful attention" while he informs us as to how she should conduct herself. He has defamed and ridiculed the Word that we receive as inspired by the Holy Ghost; he has blasphemed the God whom we adore; he has done his utmost to destroy the foundations of faith and hope upon which alone "the honest cause of humanity" may find a safe resting place in this world and the next. The "church" that sets him up in its pulpit may be "militant," but we fear it is militant for anti-Christ."

Some interest has been aroused in English Church circles by the report that the Pope and his advisers are on the point of coming to a final official decision on the subject of Anglican Orders. The London *Daily News* has accounts from Rome indicating that the decision is likely to be adverse to the claims of the English Church. It is no doubt true that Cardinal Vaughan is doing his best to bring about such a result. The subject is necessarily interesting, and has a certain bearing upon future movements in the line of Christian unity; but, as *The Church Review* remarks, "as Rome's recognition of Anglican Orders cannot make them valid, neither would her repudiation of them make them invalid." Rome may for her own satisfaction examine the Anglican title deeds, "but no authority is given her of God or of the ancient Church to be the judge" of the English Church. If we look at the strange way in which the workings of God's providence in connection with the history of religion in England in this century, have led the Roman authorities to adopt precisely the policy most opposed to their own interests, we may think it probable that this further step will be taken. To take two signal instances—nothing more short-sighted could be conceived than the policy which thwarted the plan of Newman to establish a Roman Catholic college at Oxford. It is hard to estimate the extent of the influence which a man of

such personal gifts and extraordinary power might have exercised over the best minds among the rising young men of the Church of England. The other instance was the elevation of Papal Infallibility into a dogma of faith. This, coming at a time when a great strain was laid upon the souls of many English Churchmen, by the anti-Church legislation of the period, aided materially in holding back those who might have fancied that a security for truth and principle could be found in the Roman communion which was wanting in their own. If at this time the Roman authorities, in their infatuation, should be led to a definite and final rejection of Anglican Orders, such a move would at once put an end to all premature measures looking towards the reunion of the Churches. The thoughts and energies of all good men would be concentrated upon those things which concern the development of the Anglican communion itself, its doctrinal purity, its gradual emancipation in England from the trammels of the State, the restoration of its discipline, its efficiency in the work of saving souls, and the extension and organization of its missionary work. Certainly many would be led to the most wholesome conclusion that the restoration of visible unity is in the hands of God, and that it is His will that His servants should make their contribution to it through the path of duty, by doing with all their might that which lies directly before them to be done. The nearer the divine ideal each broken portion of the Church can approach, the nearer will be the day when all shall be one.

The Ethics of a "Great Religion"

During the World's Fair we heard much from facile speakers of Oriental origin, of the pure and simple moral teachings of their respective cults. Not the least prominent in making such claims were the exponents of Hinduism. The amenities of the "Parliament of Religions" would not allow anything like controversy or drastic criticism of their claims. A good deal, it is true, was conceded to the advocate of strange religions, and very ugly attacks were made occasionally upon Christianity, to which no reply could be made without violating the principles upon which the dazzling enterprise of a Congress of Religions was necessarily based. The doubt would suggest itself at times to those who had any previous knowledge of the subject, whether some of the most popular speakers were true representatives of the systems they undertook to defend.

So far as Hinduism is concerned, its real character is well known to many who have had the advantage of studying it on the spot. Scholarly investigators have put the results of their researches within reach of the reading public. But

of course it may always be alleged of such writers that they were incapable of forming an unbiased judgment, and that, with the best intentions, their foreign traditions and prejudices made it difficult for them to deal sympathetically with alien religious beliefs. It is useful, therefore, to be able to learn from the votaries of Hinduism, when they are uttering themselves on their own ground, outside of all suspicion of the endeavor to make out a case, what they themselves esteem their religion to signify from a moral point of view.

The Fortnightly Review, in a recent number, gives us material of this kind in an article by the Pundit Vamadeo Shastri, criticising Mr. Balfour's notable book on "The Foundations of Religious Belief."

Commenting on Balfour's demonstration of the futility of endeavoring to find a basis for morals in naturalism, the writer says that it is equally hopeless to look for such a basis in religion. He then adduces as a chief merit of Hinduism, that it has "avoided entanglement with ethical considerations," and has "never pledged itself to the postulate that the universe is morally governed." He recognizes the "beauty of virtue," but does not admit that it has any connection with religion. The writer candidly says that Hinduism has never professed to be historical, that its teachers "do not aspire to any canon of consistency," and "have never committed themselves to any precise creeds or submitted themselves to the bondage of law, and hence are able to vary their external front according to circumstances." The initiated will, it may be, become convinced that they have no arguments adequate to meet the assaults of rationalist criticism, but they will not publish abroad any admission of that kind. "This would be to cut deep into the core of popular religion, which is rooted in the certainty of positive and literal beliefs, and can never flourish in any other soil."

The admissions here made are a perfect revelation of the immoral position of the teachers, and are instructive in other ways. Here is the old distinction between the "initiated" and the vulgar multitude. The former may hold some kind of philosophy, but openly they give their countenance to the popular religion founded on baseless facts and false beliefs. Nothing could be more significant, from a Christian point of view, than the unreserved acknowledgment that a religion for the people must be "rooted in positive and literal beliefs and can never flourish in any other soil." Such a religion is Christianity, which does profess to be historical, and which offers the same facts to be believed both by learned and unlearned, and has nothing different in kind for the wise and foolish. It is, moreover, pledged to the postulate that "the universe is morally governed." It also presents to the world as an indissoluble

part of itself a moral teaching, of which all other ethical systems are seen to be only faint shadows, at the best, and a basis of morals having its origin in the Divine source of every good and perfect gift.

The writer, however, makes it evident by some expressions, that a religion without morality is not satisfying even to the Indian Pundit. Observing that Mr. Balfour, after dismissing naturalism as incapable of supplying what is needed, suggests that the mind may be forced to assume the existence of a rational and moral Deity; that, as we are moved to postulate a rational God in the interests of science, we can scarcely decline to postulate a moral God in the interests of virtue, the writer proceeds: "I wish from my heart that we Hindus could accept this method of satisfying our deepest needs," but immediately expresses the despairing conviction that the "subtle Hindu intellect" cannot content itself with "a Deity whose very existence seems in a manner to depend on evanescent and mutable modes of human desire and consciousness." The moral sense of the Pundit Shastri for a moment asserted itself and extorted a cry from the heart—would that we might know these things to be true!—and then the veil fell again, and the state of mind induced by a long course of training which has made the moral sense "evanescent and mutable," asserted itself.

The Indian Churchman (Calcutta) remarks that the sum of all this is the confession that the subtle Hindu intellect can never find any method at all of satisfying its deepest needs. "However," proceeds our contemporary, "even his inability to believe in a moral deity is no excuse for inventing or tolerating immoral ones." "The natural outcome of the incurably subtle Hindu intellect, thus made supreme, is, alas, discernible in the diseased workings of the incurably subtle Hindu conscience! Lying and deceit are regarded, not as sin, but only as an intellectual means of meeting a difficulty. This, and much that is akin to it, proceeds from the cynical contempt for ethics, and their complete absence from Hindu literature. The morals of India are a practical comment on its philosophy." *The Indian Churchman* has the best possible means of knowing whereof it speaks.

But, it may be asked, what have we in this practical Western world to do with Hinduism, and why should we devote our pages to any consideration of it? In the first place, the appearance of the principal religions of the world side by side on the same platform in Chicago, has seemed to turn many people's heads. The magniloquent exhibition of vast numbers of votaries, the side glances at the shortcomings of Christians, the tone of injured innocence, and the indefinite and half intelligible claim of a vast and profound view of the universe, beside which Christian philosophy and theology must dwindle to insignificance, all these

fell with impressive effect upon the minds of many superficial hearers. The results are around us in many books and papers, they crop out in newspaper articles, and find their way into the patent sheets supplied to country villages for rural reading. The burden of it all is that Christianity is only one among many respectable religions; it may have superior merits and a special adaptation to the Western world, but it rests upon no higher authority.

It will be remembered that the expounders of these various systems, and perhaps none more than the Hindu apologists, made much of ethics. Whether it is because the deepest needs will assert themselves, or whether it was felt that the Occidental mind has no use for a religion which does not form a basis for good morals, it is at any rate the fact that the thing which most moved many hearers was the discovery that the morality propounded by the representative speakers was substantially the same as the morality of Christian teaching. In some quarters might be observed almost a feeling of resentment that Christian missionaries had so misrepresented these beneficent religious systems, condemning them all indiscriminately as merely heathen. It is worth while to make it clear that all this assumption of virtue was merely masquerade.

And is it not the fact that we have among us a good deal of modified Hinduism? The utterances of some of our "liberal" preachers attest it, to say nothing of the so-called Theosophy which has its votaries, and even its organized circles, in some of our principal communities, into which an occasional Churchman is drawn, and perhaps more often a Churchwoman. As these deluded people suppose themselves to be more or less in possession of the esoteric teachings of the initiated, it may possibly be of some use to assure them, on the testimony of a real pundit, that in genuine Theosophy there is no power to preserve purity of life and truthfulness of heart and speech. If the Theosophy of the American sort inculcates good morals, that is a feature which it has borrowed from Christianity.

Five-Minute Talks

BY CLINTON LOCKE

LIX.

Let us talk about Confirmation. This is the season of the year when the most frequent visitations occur. Without entering into all the nice questions being constantly discussed as to whether it means this or that, let us base what we have to say on the following great principle. Confirmation is a time for beginning a closer religious life a time for publicly announcing that as for us, in the future our Master shall be Christ, and His army the one in which we will fight.

No matter what else you may hold about Confirmation, you certainly hold that. Now there are three general classes of people to be considered in regard to Confirmation. Children, adults brought up in the Church, and adults brought up in other religious

systems. Take children—clergymen will differ about the age at which children should be presented, and some bishops announce that they will not confirm persons under a certain age, but children differ very much, and many at twelve are able to grasp the meaning of the step they are taking, much better than others at sixteen. If asked to name a general age, from which only peculiar gifts and graces should induce a rector to depart, I would say fourteen. In the first place, not much spiritual experience can be expected from children, and any profession on their part to have deep feeling about sin, and the dealings of God with the soul, should be regarded with suspicion. I remember a girl of twelve coming to me to be prepared for Confirmation. She said that she felt herself the worst of sinners, and did not see how God could pardon one so vile as she. I said: "Nonsense, Mary, you are a very nice little girl, and have always been obedient to parents and teachers, and very conscientious, you are not the worst of sinners." On examining her, I found she had been reading the biography of some unhealthy and precocious child, and thought she must say such things to be a worthy candidate. St. Catherine of Siena did indeed flog herself for her sins at six years of age, but St. Catherine did many lunatic things, and was about as impossible a guide for a Christian girl as could well be found. Any child who is not perverted and degenerate, who knows what truth is and honor, and realizes the fatherhood of God, and the redeeming love of Christ, ought to be presented for Confirmation. Any child who will answer (not perfunctorily), when the question is asked: "Why do you want to be confirmed?" "Because I think it will help me to be a better boy or girl," is in the proper frame of mind, without waiting for any deeper convictions. The priest ought to see that children know the letter of the catechism, and as much of the general meaning as can be imparted. Neither children nor adults grasp it all, and I have generally found the children of the class quite as well prepared intellectually, as a great many of the adults.

Now about the adults. One class are persons who have never tried in any way to lead a religious life, but now, pricked by conscience, or from some crisis in their lives, or moved by the pleading of pastor or friend, wish to try. They are often very hazy in their doctrine and very crude in their notions of a religious life, but if they do sincerely desire to live nearer to God, and are willing to do their best to follow the counsels of the Church, they ought not to be rejected. It will be found difficult to get men to follow regularly any course of instruction. They will plead affairs, and you will have to be satisfied with their reading some of the many short and effective tracts on Christian doctrine and the religious life. My experience is that the majority of candidates seem to have no deep searchings of heart, and no very moving conviction of sin. They are generally sincere and earnest, and I prefer those who do not make such great professions to those who do. A lady once said to me: "I know I am ready to be confirmed, for I have never played cards in Lent." I tried to show her some of the "weightier matters of the law," but the soil was pretty rocky.

Another class of candidates are those who have been sincere and consistent members of some Christian body, but who feel convinced that the Church is their true home, and that

in her fold they will be able to follow Christ more closely. These are often persons of large spiritual experience and deep personal religion, and make some of the very best parishioners and communicants. They do not need to be told what serving God means, but they need instruction on the points where the Church differs from the religious body they are leaving. The Christian life is the same in the Presbyterian body as in ours; prayer, sacraments, meditation, good works, find their place there as here, but we know the inestimable advantages we enjoy as Catholic Christians, and these the candidate will readily appreciate.

Confirmation is not, as so many seem to think, a reward for having attained great eminence in holy living, but a step, and one of the first steps, in such a life. It contemplates evidently only beginners, and includes very imperfectly informed and very weak people in a spiritual sense. It does expect that those coming shall be sincere in their profession, anxious to grow better, and willing in humility to try the sacramental life, as the best help in doing that. No one ought to be accepted who does not feel that. You do not want people who are being confirmed because their wives want them to be, or because they think every one ought to belong to some Church.

Is God Good?

BY THE REV. A. W. SNYDER

VIII.

Few, if any, will deny the assertion of Herbert Spencer that "The assumption of the existence of a first cause of the universe is a necessity of thought," or disagree with Mill in saying that "The argument for a first cause admits of being and is presented as a conclusion from the whole of human experience." This first cause men call God. His marvelous knowledge, wisdom, foresight, and power are seen in His works. These attributes are witnessed to on so vast a scale that we are justified in regarding them as infinite. That belief in such a being is matter of great importance no thoughtful man will deny. That we always have to do with Him; are always in the presence of His infinite knowledge and almighty power; that "in Him we live and move and have our being," is certainly a matter to be very seriously considered; hence the vast importance of faith in the nature, the character, of God; of asking, "How will He exercise His almighty power?" Will it be for our good? Does He really care anything for us? Is He mindful of us? Are we safe in His hands? What assurance have we that we are? Belief in His omnipotence is, of itself, not very satisfying. It might lead us to fear God. It never would move us to love Him. The heathen of old felt this keenly. It caused them to propitiate Him when they thought He was angry with them; to try to purchase His favor with costly gifts, and even with human sacrifices, but they never thought of loving God. And if He is the pitiless doom of Mohammedanism, or even as some Christian theologians have represented Him to be—if as the Confession of Faith of the Westminster Assembly asserts, He cares only for a favored few, and "The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures,

to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice"—we would have good cause to fear Him. In such case, however, it would not seem possible to love Him, or indeed for a just or a merciful man to help feeling toward Him the very opposite of love.

No, it is not enough to believe in the omniscience and the omnipotence of God. If we are to love Him we must have some further faith in Him. We must believe Him to be lovable; must believe in His goodness. Is God good? It is not a presumptuous or irreverent inquiry. It is a very necessary one. It is not only right to make it but our duty to make it; for it would be a wrong thing to love God if He is not lovable. Is He? The question should be asked not only in the interest of true religion but of morals as well. Is it capable of an altogether satisfactory answer? It would not seem so if our belief must rest simply on what we see in the world around us, and are obliged to infer from what we see only. We see a great deal that would lead us to infer that God is good; that He is mindful of us and would fain promote our well-being and happiness. We find ourselves in a beautiful world, marvelously provided not only with all things necessary to our existence, but with a vast number of things evidently meant to minister to our satisfaction, comfort, and pleasure.

This, however, is not all that we find, by any means. We find pestilence, famine, hideous diseases, countless forms of rapine and of suffering, and seemingly a great deal of needless and unnecessary misery. In every drop of water we see the pursuer and the pursued, the destroyer and the destroyed. Nature makes the maw of the shark and the blade of the sword-fish, and seems to care no more for the lamb than for the lion. It arms man and beast for rapine and plunder. The lair of the lion is strewn with the bones of its victims, the eagle's beak is red with blood, and its talons clotted with the feathers of the dove. If we look to nature only for an answer to our inquiry, we will not find one that can satisfy us. It does not tell us whether the power behind nature is tender or pitiful, kind or just. It is no wonder that those who refuse to believe that God has made any other revelation than that which nature tells of are led to doubt either the infinite love or the infinite power of God.

From his standpoint it seemed an inevitable conclusion to Mill. He says: "These then are the net results of natural theology on the question of the Divine attributes: a being of great but limited power, how or by what limited we cannot even conjecture; of great and perhaps unlimited intelligence, but perhaps also more limited than His power; who desires and pays some regard to the happiness of His creatures, but who seems to have other motives of action which He cares more for, and who can hardly be supposed to have created the universe for that purpose alone. Such is the Deity whom natural religion points to; and any idea of God more captivating than this comes from human wishes, or from the teaching of either real or imaginary revelation." The most that he can say is that "There is a preponderance of evidence that the Creator desired the pleasure of His creatures," and again, that "There is much appearance that pleasure is agreeable to the Creator, while there is very little if any appearance that pain is so, and there is a certain amount of justification for inferring,

on the ground of natural theology alone, that benevolence is one of the attributes of the Creator." (Theism, p. 195.) This was the deliberate conclusion of a cold, cautious, but candid thinker, whose early training had prejudiced him not only against religion in general, but against Christianity in particular. This, however, is to be said for him: He had identified Christianity with the Calvinistic theology, and rejecting the one rejected the other also. Not seeing in Jesus Christ the manifestation of God, coming to his conclusions only from what he saw in the world around him, he could not believe in the infinite power and in the infinite goodness of God. Nor is it plain how anyone can unless he believes in Jesus Christ as the manifestation of God to man. When once we believe in Him, and that He was what He affirmed Himself to be, and what the Church Catholic has always confessed concerning Him, then, and then only, can we believe in the infinite goodness of God, and that there was nothing consistent with the infinite perfection of His nature that He would not do and endure "for us men and for our salvation."

The Observance of Sunday

In consideration of the current interest in this subject, and the attention being given to it in many of our large cities, specially the efforts of the Churchman's League, of Washington, we give herewith extracts relating to it, from the first letter of Bishop Satterlee to his diocese:

Let me remind you, as your Bishop, that we are all in danger, amid the growing demands of business life and the ceaseless round of complex social duties, of losing that consciousness of the presence of Christ, without which our religious life will gradually become an unreality or a form of godliness without the power.

The safeguard which the Word of God has provided, and which the experience of the Christian ages has found most effectual in protecting us from this danger, is Sunday observance. The more engrossing the demands of secular life upon our time and strength and means, the more necessary becomes this counteracting religious influence, and the more earnest should become our efforts to be in the spirit on the Lord's Day.

I beseech you to consider prayerfully and carefully how large a blessing is covered by Sunday observances. Sunday is the day of light; the day when Christ, the Sun of Righteousness, arose from the darkness of the tomb, bringing life and immortality to light; the day when the Holy Ghost came down to endow us with power from on high. Again, from the beginning of the Christian era, the first day of the week has been the day which the disciples have consecrated to Christ by commemorating Him in that only service of public worship which He himself instituted, the breaking of bread, when they repent them truly of their former sins, steadfastly purposing, week by week, to lead a new life, and when Christ feeds them with the Bread of Heaven.

Sunday is the day of rest, when, free from the distractions of the world, our hearts can hear the voice of Christ calling unto us and saying: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." When we realize the joy of His presence and the comfort of casting all our care upon Him; when we gain

strength to go forth to the trials and labors of the coming week, with the consciousness that we have a Friend in heaven, by whom the very hairs of our head are all numbered.

Sunday is the day of ministering, in Christ's name, when we are free from the routine of secular work to do Christ's own work in Christ's own way; to tread in the footsteps of the Man of Nazareth; to bring the Gospel, the good news from heaven, home to the hearts of the poor and ignorant; to visit those who are sick and in prison; to help our brother men to be more Christ-like, and to comfort others with the comfort wherewith we ourselves are comforted of God.

Sunday is the family day, when every Christian father fulfills the highest duties of fatherhood—first, by worshiping with his wife and children in the house of God, and then, as priest in his own house, by coming in contact with the purest, divinest life of those God has given him, and instructing them in the way of the Lord. And as the family is the unit of all civilized life, there is no sphere where our responsibilities are greater, or our influence, as Christians and as citizens, more far-reaching than in household religion. Read your Bible, and you will see that a special blessing is everywhere pronounced upon those who, with their families, keep the Lord's Day holy. Great shall be the peace of our children, our families, our parishes, the clergy, and people of this whole diocese, if we thus strive to realize Christ's presence in our Sunday and week-day life.

Easter Joys

BY EMMA PLAYTER SEABURY

No grief that ever had its birth
In deathless anguish, seems to me,
In tragic mystery, so grand,
So terrible, in its despair,
As that when thunders rocked the earth,
And night hung over Calvary,
Engulfing day; and we can see
The faithful few, who gathered there
In mute, resistless agony.

No joy can come to earth again,
'Til Christ claims what His love redeemed,
Like the first Easter morning knew;
No sorrow, to such gladness turned,
Within the waiting souls of men,
As that ecstatic love which gleamed,
Transfiguring His chosen few,
Luke-warm, to souls who leaped and burned
With raptures of His love supreme.

Letters to the Editor

THE CHURCH IN SMALL TOWNS

To the Editor of the Living Church:

The letter of the "Churchwoman with Eyes Open," in your paper dated March 21st, opened inquiry in a matter I should like to see thoroughly discussed in the columns of THE LIVING CHURCH. Why is the Episcopal Church so weak in many small towns, although perhaps long established? Permit me to set forth some of my opinions as to the cause.

The Church languishes in many small places because it is not truly presented, either by priest or people. After gaining a precarious foothold in the face of persecution and bigotry and ignorance, it settles down to become a nice little "Episcopal" club of a few prominent families, with some odds and ends of humanity that sit on the back seats and stick to the congregation for various singular reasons, scarcely one of which would be theologically valid. The Church molds and the flock molds with it. The people know little or nothing of the great vigor and

new adaptations of Church life in large cities. In the petty gossip of the sewing circles or the sociables, is sometimes heard stupid tirades against "ritualism" that the speakers have never seen, or against a longing for deeper piety and devotion that some visiting priest or layman has expressed. The rector quickly learned on his arrival that the "prominent families" wished nothing changed in the work or services of the parish from what they had been for the preceding fifty years, and thinking peace to be the best policy for all concerned, including himself and family, has let things drag along in the rut, obscuring the doctrine of the Church, investing its infrequent services with funereal gloom, reading essays that arouse no sluggards, and watching for a chance to get another parish. Should a priest come in charge that tries to put the Church in harmony with the Prayer Book, he speedily comes in contact with the "lay pope," that curse of decaying parishes, and either succumbs or goes. I know of country churches that never observe holy days (even Christmas); that have no week-day services, so as to save the fuel; that have no frequent Eucharists, because they "make the Sacrament too common;" that tolerate no music except Wesleyan hymns, because it "disturbs the spirit of worship;" that will suffer no lights, or crosses, or pictures, because "Romish;" that give no opportunity for adoration of our Lord, but gaze upon the Blessed Sacrament in open violation of one of the articles they think to know the most about. And this state of things is to be charged primarily to the "lay pope."

I firmly believe that where the spirit of the Prayer Book is faithfully followed, whether in country or city, there the Church will grow and bear fruit. It is no question of "High Church" or "Low Church," but simply of Church. I wish that every priest, directly after ordination, had to serve a country parish five years before being eligible to matrimony or a city rectorship. I wish that he would go to the village where the bishop might send him, and present the Church before the community fearlessly and constantly. If fuel must be saved, let him use the front room of the rectory for a chapel, furnish it with a real altar (that is, one that is put to use and not designed merely as an ornament), some chairs, a cottage organ, and a stove, and have the Church's daily services and designated Eucharists, at hours convenient for attendance. Half after ten in the forenoon is unsuitable for business men or for housewives on week days, but six or seven in the morning, four in the afternoon, and half-past seven in the evening, are convenient hours for villagers. Some can come in the early morning, children can come after school, and all can come in the evening. In any case, let the young priest set the example himself. He will gradually get followers, if he is found to be in earnest about it, and takes care to practice what he preaches. If the organist is absent, let him play and sing, himself. He should have been taught enough of music at the seminary for that. Let him meet some of his people regularly for practice in singing chants and hymns to simple tunes, and encourage them to help the choir Sundays from their places in the pews. Above all, let him teach the doctrine of the Church; all of it, not only in sermons and in Sunday school, but to evening classes on week days; and let the instruction be direct and with authority; not apologized for. Let him get up a parish celebration occasionally, with a banquet, and speeches by respected members of other congregations than his own and by visiting priests. Such things promote a good feeling for the Church among villagers, and help to set in a tide in its favor. A reading room at the rectory, where people may remain after service and look at various of our Church papers, books of doctrine, and pictures of churches and clergyman, will help much to interest them. In almost all village parishes there now exists a few communicants that desire and are benefited by a service rendered with Catholic ritual, as devoid of the Protestant denominational style as is wise in such communities. Some of the services should be framed on such a model for the

benefit of such persons. It is unjust to give them nothing of the sort year in and year out, so that they suffer from a depression of feeling at the public devotions, when an occasional early altar service, with liturgical music, Eucharistic vestments, lights, flowers, and Catholic ceremonial, would gladden and warm their hearts, without offending others, who would scarcely be found at services held before breakfast. One often reads in Church papers complaints from aggrieved Low Churchmen about the services in some other parish that concern them not at all, but seldom if ever does a High Church parishioner utter a public complaint about what he is deprived of in the Low Church services he is obliged to attend.

If the village priest perseveres on Prayer Book lines, he will gather about him a nucleus of adherents who will become the salt of the parish in coming years, and such a record is far preferable, it seems to me, to being able to point to a large, but uninstructed congregation, most of whom attend church Sundays for the pleasure of going somewhere, or for respectability's sake, receive the Blessed Sacrament without any spiritual preparation, and scoff at the claim that we are of the Catholic Church with a Catholic priesthood.

F. MARTIN LAYMAN TOWNSEND.

Marshall, Mich., March 21, 1896.

COMMON JUSTICE

To the Editor of the Living Church:

There appeared in THE LIVING CHURCH OF March the 14th, a misleading, and, in some particulars, a slanderous statement, written by the Very Rev. Henry Martyn Hart, of Denver.

This statement, I wish to say, in common justice to myself and family, is incorrect. He charges me in this article with having written him an abusive letter. I never at any time wrote Mr. Hart on this or any other subject.

It is true, lamentably true, that I have a wayward son, but I can scarcely believe that it was because of any willful or intentional neglect either on the part of myself or his mother.

I am not the only man, and possibly not the only clergyman of the Church, who for some reason has been compelled to suffer and endure the misfortune and humiliation of an erring child. There are but few homes possibly, if it were known, but what have their own cares, sorrows, and disappointments. There are some sorrows which come to the human race which must necessarily be borne quietly and alone until the grave comes to the rescue.

The unfortunate young man who has been so extensively advertised by the reverend gentleman of Denver, has had all the care and attention which could possibly be given a child by parents of ordinary means and opportunity, but he has thought best to use them to his own disadvantage, and to the discomfort and untold sorrow of those that gave them.

I am not responsible morally or legally for any liability which he may have incurred, or any endorsement which may have been made for him at his own solicitation.

Whatever Mr. Hart or his assistant may have done for this young man, they did it upon their own responsibility, and to my mind it is unfair and unjust to attempt to hold me accountable for their own voluntary act; and because I refuse to make good a blunder of their own making, to attempt in the way of revenge to shadow my character and standing in the Church, and humiliate my family if possible, is in my opinion a species of cruelty inexcusable and reprehensible.

W. H. SPARLING.

Trinidad, Col., March 30, 1896.

To the Editor of the Living Church:

In the March 14th number of your paper appears a communication from the pen of the Very Rev. H. Martyn Hart, which does my old friend and rector, the Ven. William H. Sparling, great injustice. I have been intimately acquainted with Mr. Sparling, and with his family, for eleven years, and know that he and his estimable wife have been faithful in the nurture, care, and ad-

monition of their children. Mr. Sparling is a faithful priest in our Church, honest in all his dealings, with a keen sense of the rights of others, and a ready recognition and performance of all his duties to his fellow-men. But Mr. Sparling has a wayward son, who long since forfeited every right to a place in the affections and consideration of his parents. Something over a year ago this prodigal son drifted into Denver, and remained there several months. Sometime before, his father had, for the best of reasons, discontinued to supply any money to his recreant son. But the son, without his father's knowledge, was being supplied from time to time with money furnished by his mother. His appeals to her were so cunningly contrived that in her mother's heart she could not refuse him. That sent to Denver was forwarded to Dean Hart by her.

Mr. Hart, in his communication, says that after furnishing young Sparling with money, he wrote to his father; and again, months afterwards, and after the dean's return from England, he wrote to Mr. Sparling, and that this last letter elicited an abusive letter from the archdeacon.

It may be that Mr. Hart wrote to Mr. Sparling, but I am persuaded that his memory is poor, because Mr. Sparling never received a letter from Mr. Hart. Mr. Hart's declaration that Mr. Sparling wrote him an abusive letter is farther evidence of a faulty memory; aye more, for Mr. Sparling never wrote a line or word to Dean Hart. If he did, let him produce it, or stand convicted of a violation of the Ninth Commandment.

But Mr. Sparling has removed to Colorado, and the dean seizes his opportunity, and covertly threatens to make his stay "about as happy as the proverbial dove was in the Jackdaw's turret." And the dean, who draws upon his imagination for his facts (?) is quite likely to pursue the course indicated by his published letter. The dean has, by the reckless statements contained in that letter, invited the application of the rule, "*False in uno, false in omnibus.*"

Can it be that the dean's motive is to punish Mr. Sparling for not responding to a demand for \$75? Or has he ever been actuated by the spirit that holds a victim up for money to procure silence? Mr. Sparling, when informed of the \$75 incident, inquired into the facts, took counsel of those he naturally would consult under such circumstances, and it is sufficient to say that that counsel, in the main, was from a source that would not be questioned in the American Church; and he was advised that he was under no moral or legal obligation to reimburse the man who had so foolishly parted with his money.

The letter mentioned by Mr. Hart as coming from Mrs. Sparling, if such a letter in fact ever had an existence, was a forgery.

To the average layman an unjustifiable attack upon the character of a man, like the one made upon Mr. Sparling by Mr. Hart, is unaccountable.

Knowing the facts as I do, I cannot remain silent, but insist that a full denial of the slanderous statements contained in the publication referred to, be likewise as publicly made.

CHAS. J. PHELPS.

Schuyler, Neb., March 31, 1896.

CHANGE OF ADDRESS

To the Editor of the Living Church:

Will you kindly state through your paper that I will be glad to have the copy of THE LIVING CHURCH, heretofore sent me at East Las Vegas, N. M., sent to me at my new address, 802 D st., N. E., Washington, D. C.

HENRY C. PARKMAN.

Personal Mention

The Rev. John R. Atkinson, late an assistant minister in Calvary church, N. Y. City, has accepted a unanimous call to Trinity church, Elizabeth, N. J., to succeed the late Rev. Dr. McAllister, and entered on his duties on Palm Sunday.

The Rev. F. M. Burch, of the Seamen's mission church of the Redeemer, is slowly recovering from a severe illness at the Garfield hospital, Washington, D. C.

The Rev. Hiram Bullis, rector of St. Mark's church, Durango, has accepted the appointment of Archdeacon of Western Colorado, with headquarters at Colorado Springs, Col.

The Rev. Clement D. Brown has accepted the rectorship of St. James' church, Port Gibson, Miss.

The Rev. R. D. Brooke has accepted the rectorship of St. Stephen's church, Wyandotte, Mich.

The Rev. Alfred H. Brown has accepted the rectorship of the church at Tivoli, N. Y.

The Rev. Howard S. Clapp has resigned the rectorship of the church of the Advent, Philadelphia.

The Rev. Chas. W. Du Bois has resigned the rectorship of St. George's church, Detroit, Mich.

The Rev. T. William Davidson's address is changed from Fox Chase, Pa., to Olney, Pa. Mr. Davidson is at present performing duties for the Rev. F. M. Burch, at the Seamen's mission church of the Redeemer.

The Rev. A. L. Urban, of Scranton, Pa., has accepted a unanimous call to the rectorship of Christ church, Woodbury, N. J., and will enter on his duties in the near future.

The Rev. W. H. Graff, of Williamsport, has accepted the rectorship of the Memorial church of the Holy Comforter Philadelphia, and will take charge Sunday, May 3rd.

The Rev. H. M. G. Huff has taken temporary charge of the church of the Advent, Philadelphia.

The Rev. Mr. Hawkesworth who has been laboring for some months in the associate mission at Trenton, N. J., has resigned, to take effect at Easter. He will return to the diocese of Albany, where he is canonically resident.

The Rev. Horace W. Jones has accepted the rectorship of St. Barnabas' church, Greensboro, N. C.

The Rev. Mr. Lancaster, assistant minister of St. Thomas' church, Norfolk, S. Va., has been elected rector of that church, to succeed the Rev. Dr. Hubbard, recently deceased.

The Rev. G. A. Ottmann has resigned St. Paul's, Sacramento, Cal., and accepted the church of the Ascension, St. Louis, Mo., and will enter upon his labors there about May 5th, 1896.

The Rev. Hibbert H. P. Roche, rector of St. Luke's church, Metuchen, N. J., has been elected to the rectorship of St. James' church, Long Branch.

The Rev. Dr. C. N. Spalding has taken temporary charge of Trinity church, River Falls, Wis.

The Rev. W. T. Snyder has resigned the curacy of the church of the Ascension, to accept that of the church of the Incarnation, Washington, D. C.

The Rev. E. P. Wright has resigned as city missionary, Milwaukee, Wis.

The Rev. Annesley Thomas Young's post office address will be St. Augustine's mission, Barron, Wis., on and after Easter week, and not Star Prairie.

Ordinations

At the church of the Transfiguration, New York City, the Rev. Dr. G. H. Houghton, rector, a special ordination was held on Tuesday in Holy week, March 31st. The Bishop of Wyoming ordained two priests, the Rev. Wm. R. Scott, for the Bishop of New York, and the Rev. Albert C. Monk, for the Bishop of New Mexico.

In Grace church, Brookfield, Mo., on the Feast of the Annunciation, Bishop Atwill advanced to the priesthood the Rev. George Bancroft Norton, D. D., of Brookfield. The presenter was the Rev. Cameron Mann, D. D., who also preached the sermon, and joined with the Rev. E. E. Madeira in the laying on of hands. Dr. Norton was formerly a Methodist minister and a missionary to Japan.

On Feb. 27th, in Grace church, Syracuse, C. N. Y., Bishop Huntington ordained to the priesthood the Rev. Parker Fenno and the Rev. Albert Lester Byron-Curtiss. The presenters were the Rev. Theodore Babcock, D. D., and the Rev. Joseph M. Clarke, D. D. The Rev. Wm. DeLancey Wilson preached the sermon. The Rev. Amos Watkins and the Rev. J. E. Johnson joined in the laying on of hands.

On the 5th Sunday in Lent, at St. Andrew's church, Ann Arbor, Mich., Bishop Davies advanced to the priesthood the Rev. Lawrence T. Cole. Mr. Cole was graduated from the General Theological Seminary in 1895, and from the University of Michigan in 1892. He has recently been acting as assistant to the rector of St. Andrew's church, Mr. Cole's present home being in Ann Arbor, with his grandfather, the Hon. Alpheus Felch, ex-Governor of Michigan. The sermon was preached by the Rev. W. O. Waters, of Detroit, from the text, St. John xx: 21. The candidate was presented by the Rev. Henry Tatlock, rector of the parish.

To Correspondents

B. L. B.—Neither the General Convention as a whole, nor either House separately has ever, so far as we are aware, expressed a formal opinion on the subject of dancing.

Official

The Bishop of Newark will bless the new Baptistery of Trinity church, Hoboken, N. J., (memorial of Mr. John Stevens) on Wednesday, April 15th, at 11 o'clock. The Bishop of New York will preach the sermon. Evensong will be sung at 8 o'clock, the Bishop of Delaware being the preacher, the choir rendering Gaul's "Holy City," in orchestral setting. The reverend clergy are cordially invited to be present vested.

Died

BATTLE.—Entered into life eternal on the evening of March 20th, 1896, in the 23rd year of her age, at her home at "Cool Spring," Edgecombe Co., N. C., Nannie Speight Battle, oldest child of Seth E. and Alice B. Speight, and dearly beloved wife of Rev. Gaston Battle of St. John's church, Battleboro, N. C. "Blessed are the pure in heart for they shall see God."

BATTLE.—Lavinia Daniel Battle, only child of Gaston and Nannie S. Battle, joined her mother in Paradise on the 20th of March, 1896. "Of such is the Kingdom of God."

SMITH.—On March 27th, at Elgin, Ill., Mrs. Sarah Jane Smith, widow of the late Rev. Leonidas L. Smith, and mother of the Rev. J. Stewart-Smith, in the 68th year of her age. May she rest in peace.

SISTER MARIE.—Entered into life eternal in "the confidence of a certain faith," on the evening of March 23rd, Sister Marie, of the Sisterhood of the Good Shepherd, St. Louis, daughter of the late Rev. Daniel and Lucy C. Gavin, Sabrevois, P. Q. "After storm and whirlwind, Is calm and joy and light." Alleluia! alleluia! alleluia!

Appeals

THE legal title of the General Board of Missions and The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

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

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately. OFFERINGS in all congregations are urgently requested early in the year.

Remittance should be sent to the order of the Society, 281 Fourth ave., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and Parish

A Clergyman's daughter wishes to make herself useful in Church family, especially in needlework. Pleasant home her object, rather than much salary. MARGARET, LIVING CHURCH office, Chicago.

A MIDDLE-AGED clergyman, active, able, and experienced, seeks a position in a milder climate, in a favorable location; a moderate (*if sure*) salary would be accepted. Highest testimonials. Address CLERICUS, 132 S. East st., Grand Rapids, 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.

ORGANIST and choirmaster, F. G. C. M.; 15 years' experience in important English parishes; open to engagement after Easter; choral services, Anglican or Gregorian; brilliant performer, and successful choir-trainer; references exceptional. CATHOLIC, LIVING CHURCH.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., a house, furnished in part, 13 rooms, bathroom, pantries and cellar, furnace, kitchen range, fire-place, cistern, well, connection with city water works, nice lawn and trees, brick walk, iron fence, electric lights; most desirable home for a family having daughters to educate. Rent, \$25 a month.

ALSO a cottage of 8 rooms, similarly located, cellar, well, and cistern, garden, lawn, barn, etc., very comfortable and pleasant. Rent, \$15 a month. Both houses can be vacated July 1st. Apply or write to the Registrar, St. Mary's School, Knoxville, Ill.

The Editor's Table

Kalendar, April, 1896

Wednesday before Easter.	
2. MAUNDY THURSDAY.	Violet.
	(White at Holy Communion.)
3. GOOD FRIDAY.	Black.
4. EASTER EVEN.	Violet.
	(White at Evensong.)
5. EASTER DAY.	White.
6. Monday in Easter.	White.
7. Tuesday in Easter.	White.
12. 1st Sunday (Low) after Easter.	White.
19. 2nd Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
26. 3rd Sunday after Easter.	White.

Christus Resurrexit

BY S. LOUISE SHELTON

Alleluia! Alleluia! Alleluia!
Rejoice, rejoice, beloved, rejoice,
And raise in praise each tuneful voice
To Jesus Christ, our hearts' true choice.
Alleluia!

For He is risen this Easter morn,
Who for us wore the crown of thorn,
And for our sake the Cross hath borne.
Alleluia!

Come see the place where Jesus lay,
Who rose again on the third day,
That we may live and sing alway.
Alleluia!

The empty grave on Easter found,
Where sin and Satan both were bound,
Call forth our love, and joy profound.
Alleluia!

Thee, risen Jesus, we adore,
Who all our sin and sorrow bore,
We laud and praise Thee evermore.
Alleluia!

Rejoice, rejoice, beloved, rejoice,
And raise in praise each tuneful voice
To Jesus Christ, our hearts' true choice.
Alleluia!

Somerville, Mass., 1896.

A memorial tablet has been placed on the house known as Lawn Bank, Hampstead, in which the poet Keats lived. The inscription on the tablet is, "John Keats, poet, lived in this house. B. 1795, D. 1821." The unveiling was to have been done by Sir Walter Besant, but he was detained by illness, and the ceremony was performed by Professor Hall Griffin, F. S. A., who said that after a period of neglect, the English people had come to recognize in Keats a poet of a very high order, and he had been placed by some side by side with Shakespeare, because some of their characteristics were similar. The people of Rome, in which city Keats died, long since recorded their admiration of his poetry by the erection of a tablet to his memory.

There is often a deplorable lack of tact and delicacy on the part of really good and well-meaning persons who wish to be kind to the poor. Two instances have lately been quoted. A laboring man reminded a young lady who had taken up "slumming" that no difference in their stations gave her the right to enter his room without knocking. Yet this attitude is not uncommon. Such things as lifting the lid of the saucepan to see what is boiling inside, and asking questions which one would not venture to put to those who are accounted equals, are not unheard of. Another instance was the following: A fisherman was ill in a hospital and was visited after awhile by a clergyman; and what was the first question

addressed to the sick man, before even his name, his calling, or his complaint had been asked? "Have you been a heavy drinker?" The fisherman did not reply, but shed tears of vexation, for his family had been noted in his town for their temperate habits. These are English stories, but there is reason to think they might often find a parallel on this side the water.

The remarkable Life of Cardinal Manning by Mr. Purcell continues to attract attention and criticism, the latter chiefly from Roman Catholic quarters. The writer, we believe, is a layman and a member of the legal profession. Apparently he wrote his work with the Cardinal's sanction and with full use of all possible material. The controversy revives the old question as to the proper object of a biographer. The critics, of whom Cardinal Vaughan is a sample, seem to think that the true biography ought to take the form of a eulogy. Mr. Purcell's idea seems to have been to tell the unvarnished truth, defending his subject wherever defense seems possible. Mr. Gladstone says the book is the most extraordinary biography he ever read; that in it a work of unparalleled difficulty has been executed with singular success. The book, he says, even raises his estimate of Manning's talent, which was always very high. But it lowers his estimate of his wisdom, his power of forming an independent judgment. As to the light shed upon Manning's character, Mr. Gladstone even goes so far as to say, writing to the author: "You have so pierced into Manning's innermost interior that it really seems as if little more remained for disclosure in the last day and when the books are opened" (!).

Monographs of Church History

(Second Series)

EDMUND RICH, ARCHBISHOP AND SAINT—Continued

BY K. F. J.

When Edmund discovered that a legate was on his way from Rome, he remonstrated on this unjustifiable proceeding. It was equally resented by the nobles and clergy, but the foreigners, and a few others who hoped much from the Roman interference, prepared a brilliant reception for the Pope's ambassador. A special grievance mentioned by the historians was the present of a quantity of scarlet cloth from some of the Pope's friends—an acknowledgment it appeared to all of the Italian's authority as cardinal legate to the English people.

Otho's character was pure and upright,—he was wisely chosen for his difficult task—and at first he was careful to conciliate and show moderation and lack of covetousness.

By invitation of Henry, the King of Scotland met him and the legate at York, that the latter might settle the difficulties between the two monarchs. This was accomplished, but when the Pope's ambassador expressed a wish to enter Scotland, the king replied:

"I do not remember ever to have seen a legate in my territories, nor that it has been necessary for one to be summoned there, thanks to God, and there is not now, any need of one, for all goes well; neither was any legate allowed ingress into that kingdom during the time of my father, or

any of my ancestors, and I will not allow it as long as I am able. However, since report pronounces you to be a man of sanctity, I warn you, if you should enter my territories, to proceed cautiously, lest anything untoward happen to you. For ungovernable wild men dwell there, who thirst after human blood, and whom I myself cannot tame, and if they were to attack you, I should be unable to restrain them."

This very unpleasant prospect restrained the eagerness of the legate for awhile, but later he forced his way into Scotland in spite of the canny king's dissuasions.

The position of the English Church at this juncture, and the special designs of the Pope in sending a legate to that country, as also the difference of opinion between such saintly men as Archbishop Edmund and Bishop Grossetete on this matter requires some explanation.

There were few laymen at this time fitted to hold the higher positions of trust in the English government, which therefore had naturally fallen to the leading clergy. It was manifestly impossible for a bishop to carefully fulfill the duties of his spiritual office, and also discharge those which devolved upon him as an officer of the State. The custom of the time therefore was for one ecclesiastic to hold many preferments, deputing his spiritual duties to others, while he himself served his country as chancellor, or in some other office, at the same time using the income from his numerous preferments to support the state befitting his position. This was manifestly a most corrupt and unrighteous condition of things, and so it was felt to be by such good men as Bishop Grossetete and the Archbishop. But it was by no means peculiar to England—indeed, the most scandalous instances of this holding of pluralities were to be found in the Italian Church itself, the very legate now sent by the Pope to reform such abuses, being guilty of this same offense. The Pope had not hesitated to force foreigners, many of them children or incapable persons, into English benefices. The amount of income received by these men from England was more than three times the revenue of the crown. We actually hear of one man who held several hundred preferments at once! From all this it will be seen that the Roman church was hardly in a condition to hold up a stricter moral standard before her sister Church of England. It is not probable that a burning zeal for purity in these matters alone, moved the Pope to send a legate to England. Dr. Hook gives us the real reason in the following clear words: "These measures were not suggested by principles, which, abstractly considered, commend themselves to the judgment, but exclusively by political considerations. If further proof were necessary, it is supplied by the fact that it was not even pretended that pluralities were to be no longer held, or that the bishops should reside on their bishoprics. * * * All that Otho proposed was that pluralities should not be held, and that the clergy should not be engaged in secular pursuits, except under a dispensation from Rome." It is clear that this placed unlimited power in the Pope's hands—nothing more nor less than the appointment to all the high civil offices in England; if a bishop so appointed failed to be entirely subservient to Rome, he could be summarily removed by this same ruler of England who sat in St. Peter's chair.

A council summoned by Otho was held at St. Paul's, and on this occasion the legate occupied the highest seat, with an archbishop on either side of him.

When the preliminary business was settled, the real object of the council came in the suggested canon, and this at once aroused the wrath of nobles and clergy. The Bishop of Worcester, Walter de Cantilupe, arose, and in a few vigorous words warned the legate that neither the elder nor younger bishops would stand such interference, and begged him to further consult the Pope before pressing such laws upon the English Church. He was loudly applauded, and the legate, alarmed, did not press matters. The rest of the council was taken up in advising many needed reforms—very much the same as those enjoined by the Archbishop in the late council. The obnoxious canon never became law in England.

It is not for a moment to be supposed that Edmund and many others did not deeply deplore the evils under which the Church suffered from the holding of pluralities and the non-residence of the clergy. His whole influence was used to do away with all abuses and corruptions in the Church, even when he had to stand alone for the right against a weak king and his evil counselors. But he was too far-sighted, and of too clear a judgment, not to recognize that the proposed legislation, far from curing present evils, would add to them many more grievous ones. Educated as he was in the strictest asceticism, and not above the prevailing superstitions of his age, chosen by the Pope himself as chief bishop of the English Church, and bound to Rome by those ties of reverence which were never stronger than in the thirteenth century, he was yet raised up by God to defend the liberties of His Church, in opposing the enormous power of Rome. That he had an ally in the worldliness of such men as the Bishop of Worcester, proves nothing against the purity of his own motives, nor the wisdom and consistency of his course. Bishop Grossetete, at this time, saw only the one question of the present corrupt practice; but, as we shall see in the life of that prelate, he found it necessary to withstand Rome himself on a different matter at a later period.

The Archbishop was much grieved and shocked by the marriage of Eleanor, the King's sister, with the brave Simon de Montfort. Heart-broken after the death of her first husband, she had taken a solemn vow before Edmund of perpetual widowhood. She had not even sought for a dispensation from this vow before marrying again, and the Archbishop excommunicated the pair. This enraged Henry, and the legate took the opportunity of winning favor from the king by promising a dispensation from Rome to set all things right. This he of course obtained. He put himself in still further opposition to the Archbishop by siding with the troublesome monks of Canterbury and Rochester against him.

Edmund and Grossetete were united on the subject of the great need of reform in the monasteries; the rules were scarcely observed, and, in many, more grievous evils still were rife. Giraldus Cambrensis describes his entertainment by the Canterbury monks. Instead of three simple dishes, the utmost allowed by St. Benedict's rule, sixteen, most delicate and delicious, were offered him. Rich sauces and all varieties of wine were passed around, and then, to

keep up the letter of the rule, a dish of herbs was barely tasted by the monks. "They did not, by actual talking, break the rule of silence, but made signals with heads, arms, and hands, and hissing sounds, so that," he says, "you would have imagined yourself among a company of actors or jugglers."

"The monks, who always resented any interference, as they deemed it, from a bishop, ignored the interdicts laid on them by the Archbishop, and appealed to Rome, and the legate supported them. In despair, Edmund himself set out for Rome, trusting, in the goodness of his heart, that as soon as his case was laid before the Pope, his influence would be used to uphold the right. But, alas, for his hopes of aid from the tender Mother of Churches. The Archbishop was treated with marked neglect, and lost his case at Rome, returning, sad at heart, to his own land, condemned to pay all costs out of a property much diminished by his charity.

Further insults were offered him. The young prince, born in 1239, should have been baptized by the Archbishop of Canterbury, but he was passed by, and the legate was chosen for that honor, although he was only a deacon. In spite of the fact that Otho had been recalled to Rome, the king insisted on keeping him in England, where he was quite willing to stay, only to insult and embarrass Edmund.

Wearied out with this continued strife and apparent defeat, the Archbishop made one more effort to purify the existing order of things. On the death of a bishop, the see was allowed to lie vacant for months, and even years, as the king enjoyed its revenues during an interregnum. This great evil was the subject of earnest thought to St. Edmund, who consulted in the matter his dear friend, Richard de la Wych, who was learned in the law, and who afterwards became Bishop of Chichester. Together they prepared the rule that after a see had been vacant for six months, the Archbishop should have authority to appoint some one to fill it. The king, of course, was not at all pleased, and violently opposed the measure, which was defeated at Rome, through the influence of the legate. Otho was now in full favor with the king and court, and one after another outrageous demands were made by the Pope on the suffering Church of England. Money, money, money, was the cry, and all sorts of taxes were imposed upon the people to supply this demand. The barons united with the clergy, under the Archbishop, to withstand the oppression, but things grew worse and worse, until an order actually arrived from Rome to the Archbishop of Canterbury and two other bishops, to provide at once for three hundred Italian clergy; and one of the legate's friends, whom he had sent to Rome with English money, brought back with him twenty-four Romans, for whom benefices must instantly be found.

Edmund, worn out, unable to win justice for country or Church from king or Pope, at last succumbed. He resolved to leave Canterbury, as more than one of his eminent predecessors had done, to seek rest and peace in one of the religious homes which he loved, there to prepare for death, which he felt was not far off.

His thoughts naturally turned to Pontigny in Burgundy, the Cistercian monastery which had welcomed Thomas a' Becket, and, later, Stephen Langton. As St. Thomas

left the kindly shelter of this house, he said that he regretted that he could not repay the monks for their hospitality, but added: "God will send me a successor who shall discharge this debt for me."

Langton had, in remembrance of this, granted a pension to the abbey, which was increased by Archbishop Rich himself, and paid until the reign of Henry VIII.

Edmund desired permission from the king to leave the country, but it was refused; so, after waiting a little while, he departed, sadly, from his native land. On landing in France Queen Blanche met him, and besought him to undertake the office of counselor to her son, but he refused. Strangely enough that office was eventually filled, and worthily, too, by the pope's legate, the same Otho who had made himself so disliked in England. Edmund's dear friend, Richard de la Wych, like-minded with himself, accompanied him to Pontigny. The monks gave a warm welcome to the holy Bishop, and set apart the house which had been occupied by St. Thomas, for his use. But he declared himself unworthy of the honor, and begged them to give him lodging like the monks, neither better or worse. This they did, only stipulating that one brother should be set apart to attend on him. St. Edmund spent two years at Pontigny, preaching often in the monastery and neighborhood, and working on his book the "*Speculum Ecclesie*," which he finished and read to the monks. The rest of his time was devoted to prayer and meditation. The life in even the strictest convent could not have been more self-denying than his had been since childhood—fasting constantly, and practicing all kinds of mortification of the flesh. His strength at last giving out, he was ordered to Soissy for change of air, and on his way thither he gave alms to all the poor he met. He had promised the monks at Pontigny that he would return to them on the feast of St. Edmund when the summer heats had passed away. This was fulfilled in a different manner than he had supposed, for he died on Nov. 16th, and was brought back to Pontigny on the 20th of the same month—the feast of St. Edmund, as he had said.

When the Holy Sacrament was brought to him for the last time, he stretched out his hands towards it, saying:

"Thou, Lord, art He in whom I have believed, whom I have preached, whom I have truly taught; and Thou art my witness that while I have been on earth, I have sought nought else beside Thee. As Thou knowest that I will only what Thou wilt, so now I say Thy will be done, for all things are in Thy power."

Filled with joy he kissed the crucifix, and,—at last, the sorrows of his life over, he yielded up his soul to the God whom he had served his whole life long.

His devoted brother Robert, his friend Richard, and the monk Bertram who, as well as his brother, wrote his life, watched by him to the last.

The monks at Pontigny reported so many miracles at Edmund's tomb, that in spite of the objections raised at Rome, the demands of both clergy and people in France and England obliged the Pope to consent to his canonization, with great honors six years after his death.

Having declared him St. Edmund of Pontigny, one wonders how the Roman Church reconciled this latest act of hers with her treatment of the Archbishop a few years

before. It looks very much as if she herself could sometimes be a persecutor of the saints.

At the time of the French Revolution the tomb of Edmund Rich, Archbishop and Saint, was broken up and his dust was scattered, but the memory of his holy life still lives in the land of his birth and of his love, in the Church for which he toiled and suffered, and in the land and the Church which sheltered him in his distress.

Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

VI.

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Having given a brief survey of the rise and development of Christian architecture, it may be well to consider the question of style, in its relation to the erection of new churches.

At the outset, it may be taken for granted that there is no need to go beyond the limits of former styles in designing new work, when the problems presented are those that have been considered and grappled with, innumerable times. Architecture is a progressive art, and with a given condition of circumstances, the best that the most able and conscientious architect can do, is to fully consider and determine the nature of the difficulties presented in the case in question; then, after doing this, to refer to precedents where the problem has been worked before, weigh, with all the advantages of knowledge and experience he possesses, the many solutions of the difficulties by former architects; select those presenting the happiest solution, and, after due consideration of these solutions, proceed to work out the case in point, by adopting the good, and avoiding the mistakes, of his predecessors.

He will thus attain a final result, which, theoretically, at least, should be superior to the older solutions.

Unfortunately, there enters into the case the unexpected defects which, with the most painstaking foresight, are sure to appear in his work, and the result is, that while it may be good, yet, after it is put into execution, the really honest artist is sure to regret that he cannot do it over again, as he sees point after point, invisible maybe, to unprofessional eyes, where he could do better, if he had the opportunity.

Such has been the universal experience of all good architects.

Of the practice of inferior men, it need only be said that with the same problem before them, their only object and ambition appears to be to attempt a different solution from anything previously done, any differences, in fact, so long as it gives something unlike any former building.

The slightest consideration will satisfy us that the former is the only logical method to adopt affording the faintest hope of producing a good result, and that the latter is a mere blind striving after novelty, which is doomed, from its illogical aim and purpose, to failure and disappointment.

While the observing critic will generally frankly admit that he never saw anything like this before, the admission is qualified by the fervent hope that he may never see anything like it again.

At the same time, a mere mechanical copy of older features and details, brought together without coherence or the exercise of sound judgment, will produce a result

almost as bad; and it is necessary, for the creation of new work in a satisfactory manner, that principles governing proportion, composition, and general mass, as well as the proper subordination of detail, should be very carefully studied and wrought out. And this in a manner that cannot be described in words, or laid down by a series of rigid rules, but which is only attained by a long and studious consideration of not only the results obtained by older designers, in their buildings, but by the manner in which they produced those results, and an endeavor to fathom the reasons underlying and determining their methods of procedure.

The artist who is content to studiously work in this manner to produce a modern design, is the only one who can hope to give us a building in the true spirit of the style he adopts; and such an artist is the only one fitted to be entrusted with the designing of buildings for the worship of God.

Reference has been made, in describing the ideal method of approaching the determination of a design for a new building, to the solutions of these same problems that present themselves to us, by former architects; it cannot be too strongly impressed on our minds, however, that these results were not the happy inspirations, in their entirety, of any particular individual, but that they present to us the fruit of the gradual evolution of art, by the almost minute variations obtained by architects who perhaps thought that they were merely repeating some still older solution; but who, in the very coping, maybe unconsciously, though none the less surely, by their very sincerity and earnestness, did their work in a better manner; and gave us more and more perfect types upon which to base the improvements whereby we may be able, by the exercise of what patience and skill we may command, to follow in their steps; and advance, nearer and nearer, to an ideal, which, while it may be beyond our final reach, is never beyond our hopes.

It is the unfortunate tendency of popular architectural criticism, particularly in the United States, where there exist no monuments of antiquity, standing as so many eloquent lessons in art, to assume that novelty is the highest merit in new work.

A true perception of artistic principles will cause this very novelty to arouse, at once, a feeling of distrust; and if there exists in the mind of the critic any knowledge of what has been done, in time gone by, in architecture, this feeling of distrust will cause him to carefully consider whether this novelty, which may be mere whim and oddity, is better than what has gone before; whether it is as good; or whether, as is most likely to be the case, it is not worse. And that its very novelty is a frank, though unconscious, confession of the ignorance on the part of its author, of the many, very many, examples in existence showing a more simple, tasteful, or ingenious solution of his difficulty.

Were this rule of criticism applied oftener than it is, many freaks of imagination, mis-called architectural designs, that disfigure our country, would never have gone further than the paper upon which they first saw light.

This applies to all works of architecture, but surely, in the erection of temples for the exercise of the noblest feelings of our nature, we should so endeavor that anything less than the best in quality would not be tolerated for a moment.

Not less than the care that a well-dressed man exercises in the cut of his raiment should be given, that everything, about the house of God should be as perfect, so far as it is within reach, as it is possible to obtain.

In too many cases, the design of the church is left to be adjudicated upon by some man; a good man, no doubt, upon the vestry, who happens to be a carpenter, or other "practical" man, who may know, possibly, good from bad lumber, but whose knowledge of the principles governing church building is below zero.

In many cases, also, because a member of the congregation chooses to call himself an "architect," he offers to make the plans, and give them, as his donation to the building fund; and he is allowed to put up a building which is an outrage upon the name of architecture; the vestry forgetting that it is not often possible to get for nothing anything worth having, and that generally, when they accept his design as a gift, they are paying really more than its full value, and that it would be better for them to pay him to not give it.

The logical conclusion is this—when it is determined to build a new church, do as you would if you wanted a steam engine; go to some man whom you know is competent to give you a good thing; one who can prepare for you a design which shall be at once convenient, truthful and ecclesiastical; pay him for it, as you expect to pay your brick-mason, or your tailor; and be assured that the result will more than satisfy you that the expenditure incurred thereby was the truest economy you could have practiced.

NOTE.—In article III of this series, a statement was made comparing the church of Sta. Sophia, in Constantinople, and the Temple of Solomon, with regard to size and materials of construction; this statement has been questioned by a correspondent, and, as other readers may have doubts as to its accuracy, it is thought desirable to quote the authority upon which it was based. In vol. II, p. 443, of the "History of Architecture in All Countries," by James Fergusson, which is recognized as the highest critical authority in the English language, is found the following:

"At all events, the celebrated boast of its founder (*i. e.*, the founder of Sta. Sophia) on contemplating his finished work was more than justified. When Justinian exclaimed, 'I have surpassed thee, O Solomon,' he took an exaggerated view of the work of his predecessor, and did not realize the extent to which his building excelled the Jewish temple. The latter was only equal to a small church with a wooden roof supported on wooden posts, and covering some 7,200 square feet. Sta. Sophia covers ten times that area, and is built of durable materials throughout, and far more artistically ornamented than the temple of the Jews ever could have been."

Easter

BY MRS. JAS. H. WALKER

Rise, my soul, the day is dawning
Of the blessed Easter morning.—
Not as Mary at the tomb,
In the gray and chilly gloom,
Hasted with a heart of fear,
Heeding not, her Saviour near;
But before the altar fair,
Midst the blossom-scented air,
Let your grateful heart find voice,
Christ is risen! Rejoice! Rejoice!

Chicago, 1896.

Charles Kingsley

BY THE REV. PHILIP WHEELER MOSHER

I cannot expect to give in these short sketches anything like a full account of the lives of these great and noble men, the modern saints of God. All I want to do is to tell you a little about them, so that you may feel the better acquainted with them; and to bring out some central thought, some high ideal which seems to have guided and fashioned their thoughts and actions.

Charles Kingsley was a man so near and dear to the hearts of the English-speaking people that one seldom hears him called by his title. The people of his day did not say Canon Kingsley, or the Reverend Charles Kingsley, or even Mr. Charles Kingsley, for he achieved that high degree of honor which can receive no brilliancy from titles, and he was so beloved by the people that they spoke of him as of a brother, calling him Charles Kingsley. His great intellect and heart were so devoted to humanity, and his writings have touched so many hearts, that even now people speak of him, as "Kingsley," as if he belonged to the human race, and as if a second Kingsley would never arise.

Charles Kingsley, son of the Reverend Charles Kingsley, was born on the 12th of June, 1819, at Holm Vicarage, under the brow of Dartmoor, Devonshire. He says of his father, that he was a magnificent man in body and mind, and was possessed of every talent except that of using his talents. His mother, an English woman, born in the West Indies, was a remarkable woman, full of poetry and enthusiasm, being keenly alive to the charms of scenery, and highly imaginative in her younger days, yet in her mature life eminently practical. Of her, Kingsley says: "My mother had an extraordinary practical and administrative power, and she combines with it, even at her advanced age (29), the sentiment and fancy of a young girl."

Hugh James Rose is said to have known his letters before he could speak, and would point out on the map, which hung in his father's hall, any letter asked for; also he is said to have mastered the Latin grammar when he was but four years old. As much as that cannot be said for Kingsley, and yet before Charles Kingsley was five years old he had written a poem upon night and morning. That on morning ends thus:

"The bee wakes from her sleep to gather honey,
But the drone and the queen bee lie still in the hive,
And a bee guards them.
Be busy when thou canst!"

And at the age of four he would turn his nursery into a church and preach to an imaginary congregation.

From 1824-1830 the Kingsleys lived at Barnack, in the diocese of Peterborough. From 1830-1838 we find them doing the Lord's work among the fishermen "who worked" and the "women who wept," at Clovelly, and then Charles Kingsley, Sr., went up to London to take charge of St. Luke, Chelsea, and the next two years Charles, Jr., spent in what he called hard, grinding work in King's College, walking up there every day from Chelsea,

reading all the way, and walking home late, to study all the evening. In 1838 Kingsley entered Magdalene College, Cambridge, and was graduated with honors in 1842. In the same year he was ordained, and became curate at Eversley. Just before his ordination, he writes: "God's mercies are new every morning. Here I am waiting to be admitted, in a few hours, to His holy ministry, and take refuge forever in His temple. Night and morning, for months, my prayer has been, 'Oh, God, if I am not worthy; if I am desiring to be a deacon not wholly for the sake of serving Thee; if it be necessary to show me my weakness and the holiness of Thy office still more strongly, O God, reject me.'"

The man who would pray such a prayer, would work faithfully in his office, and within two years we find the people of Eversley, young and old, rich and poor, beseeching that Charles Kingsley may be appointed to fill the vacant rectorship.

These three men established at Eversley shoe clubs, coal clubs, matutinal societies, a

fore you must make up your mind to see me, with God's help, a hunter out of abuses till the abuses cease, only till then." This he did first in his own parish, but his heart was big enough to take in humanity, and his desire that all men should be saved and come to the knowledge of the truth as it is in Christ Jesus our Lord, led him to extend his hunt over the whole of England.

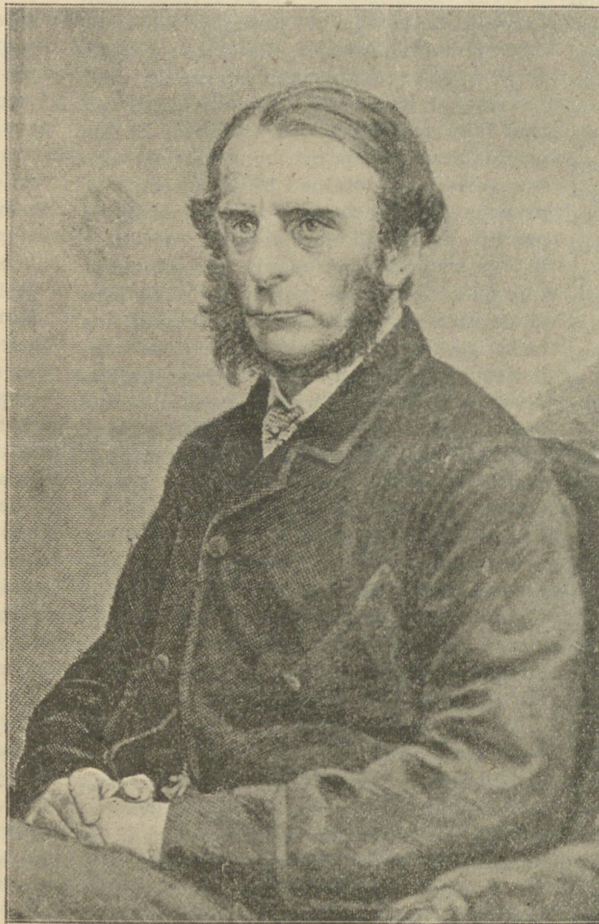
In 1859 he was made one of the queen's chaplains in ordinary; 1860 he was created professor of Modern History at Cambridge; in 1861 the prince consort laid upon him the responsibility and the honor of giving private lectures to H. R. H. the Prince of Wales; 1870 he became a canon of Chester cathedral; and in 1873 received his last ecclesiastical preferment, and became a canon of Westminster. One or two little stories which revealed to us the man, and then I must hasten on to another side of his character. Kingsley was an inveterate smoker and used to hide his pipes in the stone walls about the parish. As he went his rounds, he would stop a moment, lift up a stone and take out a pipe. And when he had had his smoke would seek another hiding place for the pipe. Of smoking, he writes to a friend: "Don't fire at me about smoking. I do it because it does me good. I smoke the very cheapest tobacco. In the meantime, I am keeping no horse. But if I did, I should have so much less to give to the poor. God knows all about that, John Ludlow, and about other things, too."

One Sunday a great heath fire broke out on the flats during the time of service. News was brought to the church; Kingsley leaving the curate to finish the service rushed to the scene of action. Arrayed in surplice, hood, and stole, he cleared the churchyard fence in one jump, and was soon fighting the fire.

But here is another, told by a letter: "My dear friend, I often remember you, and 'the kindness of God,' which you showed toward me years ago. You found me in the way, near Hartley Row, a poor, homeless, friendless, penniless stranger. God sent you as an angel of mercy to me, a very unworthy creature. I was not aware, until afterwards, that you were the author of so many books and a person of so great note."

In some ways it is unfortunate that Charles Kingsley is so popular and well beloved that his title is lost sight of, for many persons read his writings without knowing that he was a faithful country parson, a

priest devoted to the Church. "Yeast," "Alton Lock," "Hypatia," "Westward Ho," "Water Babies," "The Saints' Tragedy," "Parson Lot's Papers," "Cheap Clothes and Nasty," and that exquisite little song, "The Three Fishers," are widely known, and yet I think that no one can understand Kingsley's writings and his work as a chartist and socialist unless they know something of his life as a parson and grasp the grand ideal which was constantly before him. In our last lecture we saw Archbishop Laud's ideal, the great Catholic and Apostolic Church, the Historic Church of England, and that Laud's aim was to make the English church of his day conform in worship and practice to the Church of St. Chrysostom, St. Augustine, and St. Alban,



Charles Kingsley

loan fund, and a lending library. An adult school was held in the rectory three nights a week for all the winter months; then a Sunday school met every Sunday morning and afternoon, and weekly cottage lectures were held in all outlying districts, for the old and feeble. Week after week he visited from house to house, and if a man or woman were suffering or dying he would go to them five or six times a day "for his own heart's sake as well as for their soul's sake."

This was his work among the people of Eversley for the 33 years of his rectorship. The keynote of his work in this little country parish was this: "I will never believe that a man has a real love for the good and beautiful, except he attacks the evil and the disgusting the moment he sees it. There-

the Martyr. Charles Kingsley had ever before him that same vision of the Glorious City, the Church of the Living God. Kingsley was a most spiritually minded man, a man who walked and talked with God, who constantly dwelt in the spiritual world, and realized most keenly all the great benefits of Christianity and the helps and blessings of the Church. He had tasted and seen that the Lord was gracious, and he wrote novels not to amuse others, or to make money for himself; he worked and preached and wrote for laboring men, not primarily that he might better their physical condition, but that he might reach and touch the hearts and souls of his fellow-men and lead them into the Church where they would find God.

What he attempted to do for his people at Eversley by his personal influence and his faithful work as a parish priest that same thing he endeavored to do for the English people by his writings. He knew the Church of England to be a branch of the Holy Catholic and Apostolic Church. He agreed with Thomas Carlyle who said that "the Church of England is the most rational thing he sees now going, and it is the duty of every wise man to support it to the uttermost," and because Kingsley regarded the Church of England as the historic Church, as "the most rational, liberal and practical form of Christianity," and because he dreaded "as much seeing it assimilated to dissent, as to Popery," because he loved the people and would unite them to God, therefore he desired to draw all people into the Church. His ideal was a Kingdom of God, a Church of which every son and daughter of England should be a member, and find all that he longed for, all that he could desire, because he would find what Kingsley himself had found, his God. Concerning his novel-writing, he says: "My path is clear, and I will follow it. He who died for me, shall I not trust Him through whatsoever new and strange paths He may lead me?" To another friend he writes: "He has made the 'Word of the Lord like fire within my bones,' giving me no peace till I have spoken out. I know that he has made me a parish priest, and that that is the duty which lies nearest me, and that I may seem to be leaving my calling in novel-writing; but has He not taught me all these very same things by my parish-priest life? Did He too, let me become a strong, daring, sporting wild-man-of-the-woods for nothing? Surely the education He has given me points out to me a peculiar calling to preach on these points from my own experience.

(To be continued.)

Book Notices

The Epistle of James; and Other Discourses. By R. W. Dale, LL.D. New York: A. C. Armstrong & Son.

The first part of this volume contains ten discourses embracing a continuous exposition of the epistle of St. James as far as the sixth verse of chapter four. The method is an excellent one. It is much to be desired that the clergy of the Church should more frequently employ it. There is an increasing degree of ignorance of the Bible in this period of the world which might be corrected by careful expository sermons, including entire books of the sacred volume. The late Dr. Dale was the most eminent minister of his denomination in England. More learned than many of his contemporaries, he often comes close to Catholic theology in his teaching. The second part of the volume contains a number of miscellaneous sermons, which were, for the most part, well worth publishing.

Advice to Singers. By Fredrick J. Crowest. Twelve thousand. London and New York: Frederick Warne & Co. Pp. 128. Price, 50c.

The book will prove itself a study-treat, and quite as surely a most instructive benefit to whomever, "professional" or amateur, may take it up and read we do not say read it through, for that will become a sequence unavoidable. It seems small in hand, but it holds a veritable mine of rarely fine suggestions and valuable counsels to the singer, nowhere else to be found, we think, in such compact, easy paragraphic form; without waste of words, every bit of advice or direction in the comprehensive little book is clear-cut, directly understandable, and its value at once evident, whilst the whole is characterized by the simplicity of an excellent literary style. A practical sympathy in the tasks of choir-masters, be they clerical or lay, points the instant reflection, "What a help this brief manual must be to all such workers in the art of training, in both voice and singing method!" After an explanatory preface, Mr. Crowest divides what he has to teach and suggest into three main sections, with the subordinate paragraphs of counsel and instruction falling into due place under each of the ten department headings: On Habits and Diet; Pronunciation and Study of Words; Voices and their Various Qualities; on Instruction, Masters and "Singing Tutors;" on the Practice of Singing; Style, Expression, etc.; on Time in Singing; the Choice of Music; Physiological Surroundings of the Voice (larynx, thyroid, etc.). Fifteen example exercises follow, with text-work, on the writing of notes with facility, and the breathing methods. One or two suggestions made in the course of the book we feel like quoting—choir-masters will perhaps perceive from them its general hint-usefulness: "Though you raise your tone of voice (in passing from one note to a higher) you must dispel from your mind all notions of raising your breath or your larynx; it is just the reverse; you must lower these. Remember a golden rule—the higher your note, the lower must it be generated in your chest, and your breath must be under the note supporting it, or there cannot possibly be any tone there." "Humming.—Some people have a wretched habit of continually humming tunes. Pray, do not get into this habit of singing unconsciously—than which nothing is more prejudicial to the voice. You should never sound a note without being perfectly aware of what you are doing, and that it is being done in the right manner. The faults acquired by 'humming over,' as it is called, are of the worst kind, and, moreover, they are far sooner acquired than eradicated."

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series. Translated into English with Prolegomena and Explanatory Notes, under the Editorial Supervision of Philip Schaff, D.D., LL.D., and Henry Wall, D.D. Volume XII., Leo the Great, Gregory the Great. New York: The Christian Literature Company.

There are but few names in the history of Church and State that have been linked with the title "Great." Among these few are the names of the fathers whose lives and works are brought before us in this volume. Leo Magnus, says his biographer, was the first great Latin-speaking pope, the first great Italian theologian, "and neither in Church nor State was there any other at all of Leo's calibre." His enduring legacy to the Church was his defence of the cardinal doctrine of the Incarnation in the Eutychian controversy. We have, in his letter xxviii, as Mr. Gore says, "a Latin bishop, ignorant of Greek, defining the Faith for Greek-speaking bishops, in view of certain false opinions of Oriental origin." Leo's services in saving Rome from Attila and partially rescuing the city from Genseric, are matters of world fame and record. To this prelate is attributed the origin of the brief forms of prayer known as collects. His most important work was a "Sacramentary," though his part in this compilation is by many considered uncertain. Numerous sermons and letters of undoubted authenticity are extant, and the best of them are given

in the book before us. These are highly instructive and helpful—"singularly Christian," as his biographer says. His efforts to establish and extend the power of the Roman pontiff as the successor of St. Peter, were doubtless stimulated by the disturbed condition of affairs in Church and State, and the apparent need of centralizing authority in Rome. The period of Gregory the Great was even more disturbed than that of Leo. By his public spirit and the unsparing use of his influence and effort, he did much to advance the political power of the Roman episcopate, and to make it serve the interests of the people. He was a remarkably versatile man, a master in secular as well as spiritual affairs, and his great talents were devoted to beneficent ends. He was not, like Leo, a great controversialist, but a great administrator and teacher. His name calls to mind the Gregorian tones of our Church music, many of our collects, the mission of Augustine to England, and the protest against the claim to supreme power by the patriarch of Constantinople. Gregory I. deserves to be ranked among the greatest and best of doctors of the Church. His character (though infused with the monastic spirit) was noble, and his religious zeal and sincerity were conspicuous in word and deed. As a theologian he was sound and true. His "Pastoral Rule" is his work of greatest repute, and well worthy of study in these as in other days. His intimate acquaintance with Holy Scripture is evident in this and in other writings, and to them he appeals as final authority for conduct and belief.

A Child's Garden of Verses. By Robert Louis Stevenson. Illustrated by Charles Robinson. New York: Chas. Scribner's Sons. Price, \$1.50.

No one needs to be told of the pretty blossoms that are to be found in this child garden. All the world knows about the sweetest verse planting that has ever been done for children, but perhaps all the world does not know that an artist has been found to embellish the garden with the daintiest devices to enhance its beauty. This artist is Mr. Charles Robinson who contributes to this elegant volume more than 160 illustrations. We could wish that the portrait of the dear poet had been made less lugubrious in expression, and more in keeping with the smiling verses; but he has a rare gift of telling the truth about the toddlers for whom the poet sings. The book should be immensely popular.

The Book of Deuteronomy. By the Rev. Andrew Harper, B.D., professor of Hebrew and Old Testament Exegesis University of Melbourne, Australia. New York: A. C. Armstrong & Son. Price, \$1.50.

As a popular presentation of the view of Deuteronomy now held by the majority of the exponents of the Higher Criticism, we know of nothing better than the first chapter of this book, a new volume in the Expositor's series. The author, moreover, writes with a feeling reverence, the absence of which in too many of this later race of commentators has served even more than their actual conclusions, to arouse the distrust of devout people. But though the writer's concessions to criticism are great, he is far from being a disciple of Wellhausen whose positions he often assails with great acuteness. The volume takes a worthy place in the series of which it is a part.

Methods of Mind-Training--Concentrated Attention and Memory. By Catharine Aiken. New York: Harper & Bros.

Miss Aiken's system is based upon the belief that "the chief factor in the attaining of knowledge, in school or out of school, is the ability to concentrate the attention to such a degree as to secure a retentive memory." The author has received numerous letters from educators and others who have visited her classes in mind-training, all testifying to the success of the method used by her.

Daily Teachings for the Christian Year. Arranged in Accordance with the Seasons of the Church. By the Rev. G. H. S. Walpole, M.A., S.T.D. New York: Brentano's. Price, \$1.50.

This book is well named. It is a collection not merely of readings—it is a mine of teachings from which the whole outline of Christian

doctrine and life may be gathered. As Dr. Dix says in his prefatory note: "It brings before the reader every topic of the Gospel." The first part, extending from Advent to Whitsuntide, contains extracts bearing on Christian doctrine; the second, those which concern Christian duty. The order of the Christian Year is followed, the leading thought for each week being illustrated. The authors quoted are mostly English and American Churchmen, but other distinguished writers are represented. For general use we believe that this is the most valuable of all the books for daily reading that have been published.

Magazines and Reviews

The third installment of "Some Memories of Hawthorne," in the April *Atlantic*, is even more delightful reading than the preceding, for Mrs. Lathrop covers the interesting time of their residence in Rome and Florence. There is a good deal about the Brownings and their circle; and the writing of the great romance of "Monte Beni"—as his daughter says Hawthorne himself preferred to call it—comes under discussion. Then we have four chapters of Mr. Henry James' new story, "The Old Things"—so filled with niceties of character drawing and incident that one must read the story to appreciate its difficult art. "A Son of the Revolution" is a story with a sturdy moral—one that is interesting and exciting enough, however, to attract those who care nothing for the lesson it contains. Probably the publishers of *The Atlantic* could have found nowhere a more competent authority to write on "China and the Western World," than Laocadif Hearn. The writer's position as one of Occidental birth and training, yet with Oriental sympathies and experiences, is a unique one. "Latter-Day Cranford" may be begun by one set of readers "for its name," but will be enjoyed by all who read it. The same issue contains "Old-Time Sugar Making," by Rowland Robinson; "The Teacher's Social and Intellectual Position," by F. W. Atkinson, being the second paper in the series, "The Case of the Public Schools." "Improvements of the Teachers' Status," says the author, "must take their beginning from the teachers themselves; they must possess culture and personal power outside of school."

The record of Lord Leighton's artistic career, in the April issue of *Scribner's Magazine*, takes on additional interest in connection with his recent decease, although completed before that event. The reproductions of some of his pictures are exceedingly beautiful, and were selected with the assistance of the artist himself. Sir Frederick Leighton, to use the title by which he is best known, was an enthusiastic lover of the beautiful, and his own work is devoted almost entirely to its creation and representation. Even in such pictures as "Hercules wrestling with Death," or "Rizpah detending the dead bodies of her children," he does not permit either violence, terror, or grief, to disfigure the features or render ungraceful the draperies. It is interesting to note that he was ever ready to aid and encourage young artists and to acknowledge merit in the work of others even when opposed to his own theories of art—a characteristic unfortunately too rare. In connection with the recent developments in photography there are many who will welcome the clear and untechnical exposition of the constantly referred to cathode rays, and the experiments lately made with their aid. Mr. Henry Norman, correspondent of the *London Chronicle*, and advocate of arbitration, believes that in Great Britain there is genuine admiration and affection for Americans, despite certain English travellers and old-fashioned Tories. In his article, "The Quarrel of the English speaking Peoples" he points out certain national dangers in the United States and says that "the one thing you shall ask for in vain in the chief city of America is a distinctly American community." There is much of interest in the whole paper.

The revival of the Olympic games at Athens during the present month furnishes a fruitful topic for the current magazines, several devoting many illustrated pages to the subject. Prof. Allan Marquand of Princeton University, writes an interesting preliminary paper on the "Old Olympic Games" in the April *Century*. The illustrations by Mr. Castaigne are based on authentic archæological sources. Students of Church architecture will find interest in Mrs. Van Reusselaer's article on "The churches of Perigueux and Angouleme" in which she shows the development of ecclesiastical architecture in France. Among the many discussions current now-a-days anent the brotherhood of man, the essay of W. D. Howells, entitled: "Who are our Brethren?" will be read with appreciation. He points us to a high ideal worth striving for. The editorial department of this issue of *The Century* contains valuable and pertinent suggestions on pressing problems under the titles: "The Possibilities of Permanent Arbitration," and "Patriotism that Costs." Prof. Sloane's "Life of Napoleon" deals with that monarch as the assailant of Nationality, in this installment of the history.

Opinions of the Press

The Outlook

News! A good many editors seem to interpret the word "news" as meaning only the abnormal, the immoral, and the sensational. Information about the normal, healthy life of the world is reduced to the smallest possible compass; its crimes, diseases, insanities, lusts, and perversities, are magnified out of all proportion to their real importance. Not many weeks ago the first and therefore the most important, page of one of the leading journals in the country was filled on Sunday morning, with monotonous reports of local crimes and scandals. There was not a word about what was going on in the great world; no recognition of national, governmental, religious, educational, or philanthropic movements; no comment on the industrial life of men; but an entire page surrendered to local thefts, arsons, and crimes. The absence of the sense of the relative value of news is strikingly shown in the way in which most newspapers treat the colleges. There are a few journals of high standing which regularly report the college news, but the vast majority of the newspapers, except at commencement season, surrender space to the colleges only when there is some disturbance to report; and every college officer knows from sad experience that the slightest infraction of the law, the least outbreak of youthful exuberance, is elaborated and padded until it fills a column or columns, and is treated as if it were a matter of international importance. The college reads with surprise a report which is practically as fresh and novel to its members as to other readers. The normal life of the college, the work it is doing, the health by manhood growing up in it, the lessons of obedience, manliness, and sobriety, learned by the great mass of students, the increase of endowments, the additions made to knowledge—these things are not "news." News consists mainly of reports of college rows! Evidently there is dense ignorance, not only of the popular cry for something addressed to the intelligence of men, and not to their vilest curiosity and their meanest tastes, but of the meaning of the word "news;" for news does not mean simply the abnormal and the scandalous.

Christian Work.

OPEN CHURCHES.—The movement which has been made in this city for keeping open the churches at all times during the day, for the convenience of those who would be glad to retire within their precincts for awhile, or a quiet hour of meditation and prayer, is a good one. To find oneself sitting quietly in a building devoted to the worship of God and that only, where for years, it may be for generations, the

voice of prayer and praise and exhortation has gone up; to recall the hours passed there, and amidst all the suggestions of the hour to lift up the heart in prayer—all this is helpful, as it has proved to many a thirsty soul. By all means let us have the churches open every day, for it is not only on Sunday we need the meditation and the prayer which come to us in the house of God as they come nowhere else:

"Why are our churches shut with jealous care,
Bolted and barred against our bosoms' yearning,
Save for the few short hours of Sabbath prayer
With the bells' tolling stately returning?
Why are they shut?"

Are there no sinners in the churchless week
Who fain would sanctify a vowed repentance?
Are there no hearts bereft which fain would seek
The only balm for death's un pitying sentence?
Why are they shut?

Are there no poor, no wronged, no heirs of grief,
No rich, who, when all strength and courage
Long for a moment's respite and relief [falter,
By kneeling at the God of mercy's altar?
Why are they shut?

Are there no wicked, who, if tempted, in
Some qualm of conscience or devout suggestion
Might e'en redeem them from the power of sin?
Oh, if there be, how solemn is the question,
Why are they shut?

Especially at the Lenten season many of the churches are utilized by worshipers having a few moments of leisure during business hours. But why should only Episcopal doors swing open?

Books Received

E. P. DUTTON & CO., New York.

Vesper Songs. 80c.
Te Deum Laudamus. 80c.
The Gate of Paradise. \$1.25.
Violets. 75c.

FLEMING H. REVELL CO.

Bible Chronology Carefully Unfolded. By the Rev. Smith B. Goodenow, A. M. \$2.
Puritanism in the Old World and in the New. An Historical Handbook by the Rev. J. Gregory. \$2.
The Gospel in Isaiah. By Charles S. Robinson, D.D. \$1.25.

E. & J. B. YOUNG & CO.
S. P. C. K.

The Official Year Book of the Church of England 1896.

SCOTT, FORESMAN & CO.

Readings from the Bible. Selected for Schools and to be Read in Unison. Supplied to Schools, 25c. Mailing price, 30c.

E. B. TREAT, New York

The Testimony of the Land to the Book, or the Evidential Value of Palestine. By the Rev. David Gregg, D.D. 35c.

D. APPLETON & CO., New York

Cleg Kelly—Arab of the City. By S. R. Crockett \$1.50.

PAMPHLETS RECEIVED

Foreign Mail, Vol. 3, No. 1. Published by the International Committee of Young Men's Christian Associations, New York.

Old Christ Church and Bishop Croes. By Chas. D. Deshler, published by Christ Church Club, New Brunswick, N. J. 25c.

Third Annual Report of the House of the Annunciation for Crippled and Incurable Children. John Polhemus Printing Co., New York.

Ye Thoroughbred. By Novus Homo. A. C. McClurg & Co., Chicago. 50c.

Charge of the Rt. Rev. William Crane Gray, D.D., delivered in St. Luke's church, Orlando, Fla., Tuesday, Jan. 21st, 1896.

After its Kind; its Relation to Scientific Evolution and the Historic Episcopate. By the Rev. Jas. A. Buck, Washington, D. C.

Report of the Proceedings of the Nineteenth Annual Convention of the American Humane Association. Secretary's office, 560 Wabash avenue, Chicago.

The Presence of Christ in the World through his Church and Sacraments. Jas. Pott & Co.

The Household

Easter Hymn

BY MARY ANN THOMSON

All hail! Redeemer Glorious,
Who, from the rock-hewn cave,
Didst rise, o'er death victorious,
Omnipotent to save!

The grave could not detain Thee;
The watch, the seal, were vain;
And hell could not restrain Thee
From taking life again.

Not for Thyself Thou barest
The Cross, the shame, the scorn;
Nor for Thyself declarest
Thy might on Easter morn.

For us the hour of sadness;
For us the mortal strife,
For us the day of gladness;
For us the risen life.

For us the food unfailling,
Our strength in weal or woe;
Thyself, Thy presence veiling
In symbols here below.

We bless Thee, Saviour glorious,
And pray, when fought the fight,
Through Thee, o'er death victorious,
To stand with saints in light.

Philadelphia, 1896.

Among the Lilies

BY MAZIE HOGAN

The Rev. Horace Gravesend, rector of the church of the Beloved Disciple, walked rapidly home through the soft balmy air of early twilight. He had been attending the practice of his choristers for the Easter services of the morrow, and the joyful strains still repeated themselves in his ears, though with every step sadness deepened upon brow and lips. As he neared his destination, his steps slackened perceptibly, and the gloom of his face increased. He knew he would find his wife sorrowing as those without hope, it almost seemed, and as she had sorrowed for a whole year.

For on the last Easter Even had been taken from them their little Dorothy, a "gift of God" to them for three short, happy years, and ever since the heart-broken mother had seemed unable to look beyond the little grave where lay the curly golden hair and closed blue eyes of the lost darling.

The husband and father, sorely grieved himself, had striven with all the tenderness of a lover and the skill of a priest to comfort her. He had set before her all the well-worn sources of consolation and the sure and certain grounds of our hope for those gone before, but she was yet uncomforted.

He was noted among his people as most efficient in comforting and consoling those in affliction, and the spirit of resignation was most beautifully inculcated by his sermons. Only his wife was not reached by his teaching either public or private.

On Ascension Day he had spoken most feelingly and touchingly upon the text: "I will not leave you comfortless." On St. Michael's, his words on angel ministrations moved his hearers greatly, and his beautiful address on All Saints' had brought peace to many a troubled spirit, and comfort to many an aching heart. His wife alone received neither peace nor comfort, and her incessant grieving wore upon his spirit, already

bruised and sore from the loss of his baby, until he himself almost felt rebellious against that kind Providence, the wisdom and love of whose dealings he upheld in every sermon.

He sighed heavily as he opened the little gate and mounted the rectory steps. "Well, Florence?" he said, striving for a cheerful tone, but scarcely daring to look in her face, fearing lest he should see traces of tears. She was a tall, fair, woman, with heavy braids of blonde hair and large gray eyes, now swollen and reddened with long weeping. She rose and kissed him without speaking, then both went into the dining-room, where the supper was prepared.

As they ate, he talked brightly of his choir, of the visits he had made, and the people he had met during the afternoon, and of the church decorations, receiving only an occasional languid response. The meal ended, they went into his study, where he took up a book and read fitfully, meantime furtively watching his wife, who sat with folded hands looking out into the deepening dusk.

Usually he would have talked soothingly and consolingly to her, but somehow to-night he had no comfort to speak. His heart was very heavy with grief for his little daughter, and he was oppressed by the sense of deep depression and unworthiness which occasionally falls upon all conscientious clergymen as they compare their own short-comings with the standard they set before their people. He strove to recall his trust and love, and uttered mental prayers, while he endeavored to steady his lips to speak cheerfully to his wife. His Easter sermon was unfinished, but he could find no words of rejoicing to add to it.

At length, he glanced through the window, the blinds of which were still unclosed, and saw in the east the moon, shining serene and brilliant. "See, Florence," said he, "the Paschal full moon."

She came to his side and knelt by him, her hand on his knee. "Yes, Horace," she faltered, her eyes filling, "the same moon you pointed out to me the happy night four years ago when our little girl came to us; but how differently it shines now! Its rays seem cold and re-

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lentless, just as they did a year ago, when they streamed upon her little white coffin. Dear, did you remember that it had been a year to-night since she was torn away from us?"

"Nay, Florence," he answered gently, as she sobbed, "a year since she was taken to the Saviour's bosom, away from pain and grief and care, a year that she has been with the angels, happy and sinless as they. How loving the Hand that so dealt with us! How selfish to wish her back again!"

The words were such as he had often uttered before, but the deep pathos of the moment seemed to bring their meaning home to his heart, and the gloom and despair which had held him a moment before gave place to the trust and faith which usually animated his spirit. Florence, too, though she continued to weep, for the first time derived some little comfort from her husband's presence and words.

For an hour or two they talked, and her bitter rebellion gradually yielded to the tender soothing of Christian love and hope. Finally, worn out by conflicting emotions, she retired to rest, and, thoroughly exhausted, soon sank into deep slumber.

Her husband sat alone by the open window, through which poured in a stream

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of Easter moonlight, and reflected upon the many mysteries of life and death.

He thought of the infinite love and the infinite power manifested in the miracles of the first Easter, and wondered that any one could doubt that love or deny that Power. He thanked God that he had overcome his own brief faithlessness, and that, as he hoped, his wife had been brought to feel that the grief which had weighed her soul to earth grew lighter when rested upon the loving Saviour's breast. Then he fell to thinking of his baby, his little Dorothy. How lovely and how loving she was! He could see her now, standing by his knee, the crisp curls of shining gold just on its level, the rosy dimpled face all aglow with eagerness, the chubby arms upraised, the blue eyes dancing, and the rosebud mouth lisping: "Papa, take your baby!"

Never was such a petition disregarded. Dorothy always found papa a royal play-fellow. What games they had! How proudly would the little one sit mounted on his shoulder with arms tight clasped about his neck! Then when she was tired of romping and grew drowsy, what delight it had been to hold the precious little burden in his arms, the curly head pillowed on his breast, the long silken eyelashes drooping lower on the rounded cheeks, until she was fast asleep!

He started with surprise at feeling hot tears on his cheeks. Faith, trust, resignation, none could prevent his grief for his child, and remembering who wept by His friend's grave, while knowing Himself strong to save, he did not chide himself, but continued to dwell on thoughts of his little one. The town clock slowly struck twelve. It was Easter morning now. He murmured: "Christ our Passover is sacrificed for us, therefore let us keep the Feast." The moon shone fair and bright, and the wind softly stirred the shrubbery. There was a dewy freshness in the air, and the mournful cooing of a dove was just audible in the distance.

A sudden impulse moved him to spend this first hour of Easter by his baby's grave, and he yielded to its guiding. He noiselessly let himself out of the front door, and walked through the shimmering moonlight to the churchyard, for it was one of the older parishes in which the bodies of the faithful rest around the church, there awaiting the resurrection. The old ivy-covered building loomed dark against the pale sky, while around it were the white gleams of the grave-stones.

He was soon beside little Dorothy's resting-place. The moon shone full and bright upon the head of the little mound, but the dark shadow of a cedar lay across the foot. The heavy odor of lilies greeted him, and he saw that the marble shell at the head was filled with those odorous flowers, entirely surrounding and nestling about the sculptured child's figure lying within, while more were heaped upon the little violet covered mound. His wife spent a part of every day here and he knew she had brought them. He recalled the argument he had had with her the morning before as they stood together by the bed filled with the snowy blossoms. He had asked her for some of them to use in decorating the

church for Easter. She had refused, almost indignantly, saying that she was keeping them for Dorothy's grave. He endeavored, tenderly but earnestly, to change her purpose, and to persuade her to yield a few of the cherished lilies to do honor to the risen Lord, hoping that thus her thoughts might be turned from gloom to gladness, from bitter thoughts of death to the glory of the Resurrection morn. But he besought in vain. She refused to give him even one flower, with reproachful words that he should have wished to despoil their dead darling. He saw now that she had cut them all, and heaped them upon the little mound.

As he approached closer, his foot touched something soft, and just then a passing wind swept aside the cedar boughs, and revealed to his wondering, startled, awe-struck gaze a little child with golden head lying among the lilies. An unreasoning dread took possession of him, and he hesitated to touch the figure, fearing it might elude his grasp. Conquering this feeling, he stooped and touched the child. This was no spirit, but warm, living flesh and blood, and just then the baby stirred and murmured "Pitty f'owers!" Quickly he raised the little waif in his strong arms, feeling a thrill of exquisite delight as he felt the little arms close around his neck.

Scarce reasoning as to why or wherefore, he went straight home, and rousing his sleeping wife, put the little stranger into her arms, those empty mother arms which had so longed for such a burden. And so it came to pass that Dorothy's crib once more pillowed a golden-haired baby-girl.

When Mrs. Gravesend waked next morning to see the soft, bright Easter sunbeams shining across the dainty white and gold crib, with its snowy drapery, so long unused, and lighting up the tangled yellow curls of the little stranger, her first idea was that Dorothy had come back, and she rested in the thought. Even after she was fully awake and realized that it was not her dead darling, her heart felt strangely lightened of its sorrow, and when her husband came to her, she said: "Let us keep her, Horace, and though she will not take Dorothy's place, she will comfort me, I know."

The rector rejoiced that his wife, unasked, accompanied him to the early Feast which he spread for the faithful. As they passed through the churchyard, she paused by the little grave, and selected a cluster of the still fresh, dew-sprinkled lilies, and carrying them with her into the church, placed them within the marble font, a memorial of their little one. By so doing, it seemed to her that her thoughts were turned from earth to heaven, and she prayed earnestly for forgiveness for the rebellious grief which had blinded her eyes to the love of the One who had dealt the blow. Her tears fell, it is true, but they were a soft, refreshing shower which relieved her heart.

So it was a happy Easter to the rector and his wife, and the sermon was filled with the true spirit of Easter joy.

Inquiries and advertisements failed to find any trace of the child's relatives, nor could her imperfect speech throw

50 cents

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Commenting upon the Illinois flag law, which provides that the stars and stripes shall be raised above all schools, public or private, from nine A. M. to four P. M., and provides a fine of \$10 for every violation, the *Chicago Tribune* (Rep.) says: "The Lutherans are justified in their opposition to this law by many and sufficient reasons. The trustees of all other similar private schools, denominational or undenominational, will also be justified if they ignore it. It is a clear invasion of private rights. The Lutherans claim that their schools are private and that the State has nothing to do with them so long as they confine themselves to their legitimate purposes. The State is not called upon to support them and they are not a burden upon the people of the State outside the Lutheran denomination. There is no more reason why they should be required to fly flags over their schoolhouses and churches (for, in many instances, the schools are held in the churches) than there is why they should be required to put them on their dwellings."

Blood

That is impure is a constant source of danger, and a constant cause of weakness. Circulating as it does to every part of the system, carrying nutriment to the nerves, muscles, and the great vital organs of the body, it is absolutely necessary that the blood should be pure if you want good health. The way to purify the blood and keep it pure is to take

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any light upon the mystery of her appearance in the churchyard. The only possible explanation was that she had been left by, or had strayed away from, a party of gypsies which had camped near the town, but had moved their quarters on the day when the child was found. As soon as it was ascertained that there was little probability of any claimant upon her, Mr. Gravesend took steps to adopt her legally and give her their name.

As to a Christian name, she called herself Susie, but, mindful of the place where she had been found, they always called her Lily; and indeed she came like a fair blossom into their saddened lives, and soon became a great comfort and blessing to them both, not filling little Dorothy's empty place, indeed, but winning for herself a very tender love.

Nor did Mr. Gravesend ever have cause to be otherwise than thankful that he had found the little stranger among the lilies on his baby's grave.

"Mary!"

F. BURGE GRISWOLD

Voice of Jesus, speak to me,
On this morn of mystery!
Call my name, O, Rabbouni!

Kneeling at Thy sacred feet,
I, my risen Saviour meet,
And with adoration greet.

From this garden of the tomb,
Banished is the mournful gloom;
Bide the brightness and perfume,

Henceforth, death is death no more;
All its baneful fears are o'er;
Christ doth light and life restore.

Easter, 1896.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Elsie's Happy Easter

BY GERTRUDE COFFIN.

The six little girls, who belonged to the "B. G." Club, kept the signification of the two initials, a profound secret. The boys called them the N. G.'s, because as they said, the girls did nothing but talk and eat candy at their meetings and were "no good."

But Lent was just beginning, and the "B. G."s wanted to raise some money before Easter. They wanted a good deal of money, too, twenty dollars. A poor little girl, who was in their Sunday-school class, and whom they all loved dearly, had fallen on the ice, and hurt her spine. It would be long before she could walk, and unless an invalid chair could be bought for her, she would have to be many weeks on her hard bed. The doctor had agreed to get one for twenty dollars, if that sum would be raised. The "B. G."s suggested all sorts of schemes, but none seemed practicable. At last, Bessie Gray said: "Let's ask Aunt Grace. She knows 'most everything!" Aunt Grace was one of those dear aunts who seem to live simply to smooth the paths of others while they themselves go sorrowing.

To Aunt Grace's room they flew, and confided to her their difficulty. She begged a night to think it over, and invited them to come to her room the next day after school.

The first thing that greeted their eyes, when they came, was a large bundle on a round table. On being opened, it disclosed piles of bright-colored papers, crepe and plain, which were beautiful in themselves. It was in the early days of paper work, and Aunt Grace had planned a paper fair, all the articles to be made by the little girls themselves. O, how they worked! Every day for four weeks, they spent two hours in Aunt Grace's room which soon became a bower of beauty.

When the day of the sale came, the parlors at Bessie's house were filled with friends to view the dainty work. Flowers of every sort, looking natural enough to deceive even the most experienced eyes, bags and boxes, picture frames and every sort of pretty device. Buyers were many and generous, and the little girls, who wore jaunty paper aprons and caps, were kept busy. By evening everything was disposed of and the weary but happy maidens counted their gains. The money box felt so heavy, they were sure of a nice sum, but were delighted to find that they had nearly thirty dollars. After deducting their expenses they had twenty-five dollars, so the chair was an assured fact.

Easter morning dawned bright and fair. In a poor little room, down in the lower part of the city a sweet-faced girl lay on her hard bed and gazed out of the window, her dark eyes filled with tears.

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Chicago Lots and Acres on easy terms at True Value.
Queries answered—Our book "Gent Sense" Free.
CAMPBELL INVESTMENT CO.,
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The Santa Fe Route is the most direct and only through broad-gauge line from Chicago and Kansas City to the celebrated Cripple Creek gold mining district. Luxurious Pullmans, free chair cars, fastest time, and low rates.

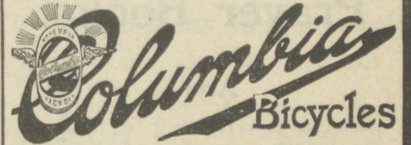
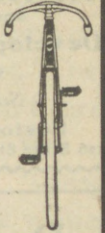
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CHICAGO

NEW POINT COMFORT.

The Hon. J. H. Sanders, editor of *The Breeder's Gazette*, thus writes of the Pennoyer Sanitarium:

"NEW POINT COMFORT."

"To any of *The Gazette's* readers who may be desirous of finding a quiet, refined, home-like hotel for invalids, near Chicago, I have no hesitation in recommending the Pennoyer Sanitarium, situated at Kenosha, Wis., about one hour's ride on C. & N. W. R. R., directly north of Chicago. While this institution is most thoroughly equipped as a sanitarium and hotel, yet in its internal management and surroundings it is more nearly an elegant, refined, comfortable home for persons suffering from nervous troubles and in need of rest and quiet, than any other institution of this kind of which I have any knowledge. It was especially designed for the treatment of the chronic sick and the recuperation of those nervously exhausted who desire home-like comforts and restful surroundings, and it is certainly most admirably adapted to this purpose, as numerous readers of *The Gazette* can testify from actual experience. It has numbered many of the best and wealthiest people of Chicago among its patrons, but its prices are as reasonable as could well be expected for the accommodations furnished. It is so quiet, so restful, so home-like, and yet with surroundings so attractive, that it has well been named the "New Point Comfort." Full particulars concerning it may be obtained by addressing N. A. Pennoyer, M.D., Manager, Kenosha, Wis. J. H. S."

It was too hard to be shut up this Easter Day. If she could only take a peep into the church she loved so dearly, see the flowers and hear the children sing one Easter carol, she would be content to lie weeks patiently on her bed.

A knock at the door caused her to turn her head. What was the sight that met her eyes? Had Easter come to her? Six girls marched into the room, all in their pretty new Easter clothes, and each carrying a pot of blooming flowers, Easter lilies, azaleas, roses, and other lovely blooms soon made the shabby room a bower of beauty. A man brought up the rear with the chair and Aunt Grace was there too with her contribution, a bright dressing gown and knitted slippers. Elsie was too amazed to speak. She could only look at them with a face on which tears and smiles were mingled.

At a sign from Aunt Grace the girls gathered around the bed and their voices sang out sweet and clear, in one of the carols they were to sing in Sunday-school that afternoon.

"Fill the Easter font with care—
Heap the roses rich and rare,
Round the stately calla, set
Heliotrope and mignonette!
From their lips there comes a voice
Bidding Christian hearts, rejoice!
Whispering through the lips of bloom,
Christ is risen from the tomb."

Then they placed their fragrant burdens about the room and kissed their little friend, saying: "Good-bye, dear Elsie! A happy Easter to you!" And, after church they told the secret of their name to the subdued boys. It was "the 'Be Generous Club.'"

Only a Little Thing

"What's the matter, Robbie?" Susy was just hurrying out of the little old schoolhouse when she was stopped by the sight of Robbie's forlorn face.

"I can't do my examples."

"Dear me, Robbie," said Susy, with a little impatience, "I'm afraid you're stupid about arithmetic."

"I guess I am," said Robbie, with a doleful shake of the head.

"I thought you'd be sure to get 'em right to-day."

"So did I," agreed Robbie.

"I stayed in to help you yesterday."

"Course you did."

"And came the nearest to not having my geography lesson."

"Yes," said Robbie, with another rub at his already red eyes.

"Come on, Susy," cried some of her schoolmates. "The sliding's splendid, and it won't be so much longer."

"No, indeed, it won't, for it's going to snow."

"Yes, the track'll all be filled in by to-morrow morning."

Susy ran with the others out into the fresh air, through which the sun shone hazily, as if the weather were making ready for a change. After the closeness of the country schoolhouse, every breath of it seemed full of delight. She tried her best to put Robbie's face out of her mind, and not to think how he must

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Mrs. C. SHIPPERLEY, Saratoga Springs, N. Y.

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Every lady reader of this publication who is interested in flowers should read the advertisement of S. H. Moore & Co appearing in this issue, and take advantage of their most liberal offer. They agree to send their Magazine, *The Ladies' World*, nine months for 30 cents, and give free to every subscriber a mammoth collection of choice Flower Seeds, including many novelties and tried favorites.

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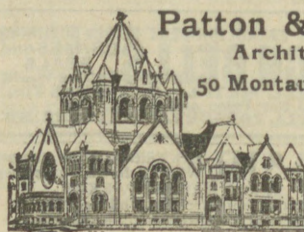
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wish to be out. But Susy was not accustomed to trampling down her better feelings, and it would not do. A voice in her heart on other occasions of her giving up her own wishes to give kindly help to others had seemed to whisper:

"Ye did it unto Me."

There had been in it a sweetness which she longed to taste again; a sweetness which may be tasted by any little heart which invites the Blessed Saviour to make it His hiding place.

"I guess I'll go and show Robbie," she said, and would not give up in spite of the clamor of voices.

Robbie was standing at the teacher's desk, to which he had gone to beg for a little help.

"I haven't any more time to give you," Miss Lane was saying. "I went all over it with you yesterday."

"Yes'm," said Robbie, meekly.

"You must get your geography after recess."

"Yes'm."

"And after school you must stay here for an hour and work at your examples."

"Yes'm," said Robbie, walking slowly back to his desk.

"I can't stay here myself, as I've done with you three or four times this month. I shall leave the key with you, and you must bring it to me this evening."

"Yes'm."

Miss Lane did not mean to be severe, but she had many things to try her patience, not the least of which was this constant trouble with Robbie's examples.

"You don't think I really meant that you were stupid, did you, Robbie?"

It was Susy's cheery voice which came to him as he bent a very discouraged face over the tiresome examples.

"No, indeed," she went on. "I only meant that perhaps you're not quite so bright as you are in most other things. Don't we all know what you are in reading and spelling?"

The pleasant words probably had as much to do with helping as the patient care with which she went over and over the rule, watching to see that no mistake was made in the figuring. Perhaps Miss Lane observed what was going on, and delayed the ringing of the bell for a few minutes. Perhaps Robbie's wits brightened under such kindly help. However it may be, the examples were so nearly finished that Miss Lane relented on the dreaded hour after school, and no music could have been sweeter to Susy's ears than the whoop and laugh with which Robbie bounded out with the others as the bell rang for dismissal.

"Yes, it's beginning to snow."

"I'm glad, for the coasting track was almost bare."

"I wonder if it'll snow much."

"Yes, lots, I guess. My father said the clouds looked like it at noon, and told me to bring an umbrella."

The chat went on at first; further on, the attention of each one was given to holding wraps and umbrellas in the fight with the increasing storm. Faster and

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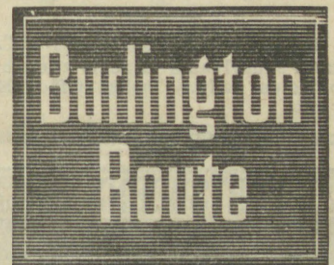
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faster it came, sweeping over the rolling prairie with a breath that grew every moment keener and crueller. Stumbling almost blindly before its dreadful force, Miss Lane helped on, cheered on, her little band, thankful indeed as finally she saw the last one in her care safe within shelter.

All night the storm raged, and for two or three days afterward no children could get out in the deep snow.

"There comes Miss Lane," said Susy, looking out of the window, inside of which she felt as if she had been quite long enough a prisoner. "I wonder if she has come to tell us when we may go back to school. I hope so."

Miss Lane however, had come on no such errand. After talking for a few minutes with Susy's mother she drew the little girl to her with a very loving hand.

"Do you remember that I was going to leave Robbie in the school house last Tuesday?" she asked.

"Yes, for not doing his examples," said Susy.

"I thought it best, because he is such an inattentive little fellow; it sometimes seems impossible for him to do them when the others are there. Well, you helped him with them and he got out with the others. No one can say, dear, what might have happened that dreadful afternoon but for your loving kindness to him. The storm began so suddenly and became so violent after we left the schoolhouse, that I could scarcely have fought my way back against it, even if I had dared to leave the rest of you. No help could have reached him that night, and—have you heard?—the old schoolhouse was blown to pieces before morning. As far as we can know, you saved little Robbie's life."

"But it was such a little thing to do, such a little thing," said Susy, the tears coming to her eyes.

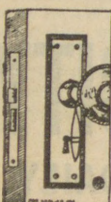
"Who can tell what is small and trifling in God's eyes, dear? Very few of us have opportunities of doing great things, but do not let us forget that little duties, little kindnesses, are always ready to our hand, always waiting to give us blessed chances to make our sweet home lives sweeter."—*Christian Observer.*

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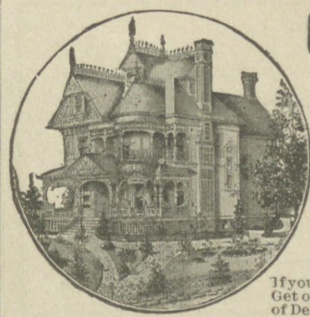
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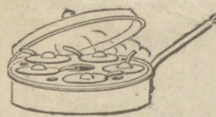
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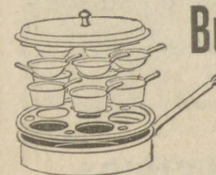
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Moths love the dark, and have a penchant for tucking themselves away out of sight. Therefore it not infrequently happens that goods are put away moth free, but in closets where stray millers are hovering, and the result upsets all calculations as to the efficacy of all preventives. To outwit the millers, do all the packing in the sunlight. First clean clothing free from spots, beat, and dust, and hang every piece out of doors on a breezy, sunshiny day. Bring them in at night and hang them out a second day for an hour or two, as it is not wise to pack away goods that have lain over night exposed to the sly miller looking for a soft nest, without another airing. After a final shake, do the packing in trunks, boxes, drawers, or bags, but always in something that can be covered up tightly. Be sure these receptacles are clean, then line with newspapers, and have the edges overlap widely. Between every two layers of goods spread a newspaper, and put one over the top. Moths do not like printers' ink, and will not eat through it. The use of the paper is to prevent moths getting at the goods from the outside, and from eating in more than one layer if by chance a collection of eggs has been deposited in some garment before it is packed away, despite one's best endeavors. Dresses, and men's suits, which cannot well be folded, may best be hung upon wooden "shoulders" and covered with a cotton bag. This bag should have double-stitched seams, and the top should be folded down twice and basted, a strip of the stuff being wound about the wire hook where it comes through the top of the bag to hang the shoulder up by.

To sum up, it is not the miller, but the miller's eggs, from which are hatched the ravenous moths, that do the mischief. Moth marbles and camphor, tobacco, and pepper, and all the other odorous substances are useful only where the air can be so saturated with them that millers cannot live in it. They do not prevent the hatching out of eggs once laid. Brushing dislodges eggs, wind and sunshine and beating operate to keep millers at bay, and the combination of these agents with keen eyes and newspapers and tightly-covered receptacles, will prevent moth ravages without the aid of any ill-smelling or expensive chemicals.

It may not be generally known that while all woolen is beloved of moths, not all furs are. The miller seldom settles down to lay her eggs upon sealskin or Persian lamb, for instance, but will get at marten wherever it happens to be, unless the utmost care is taken to prevent her doing so. The explanation is that certain dyes are obnoxious to the fastidious moth, while certain natural scents please her mischievous mightiness. If, therefore, your marten-trimmed cape or gown is kept about after moths begin to fly, to be worn on chance cold days, be sure that the garments are not left hanging in a dark place for many hours at a time.—*Jennens Miller Monthly.*

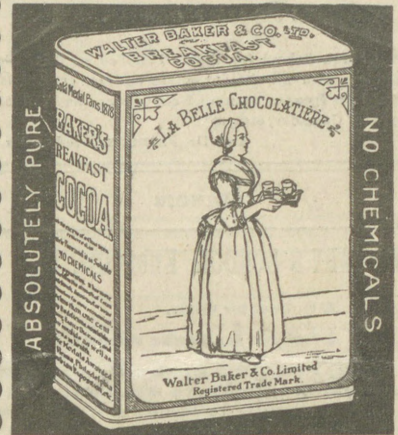
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