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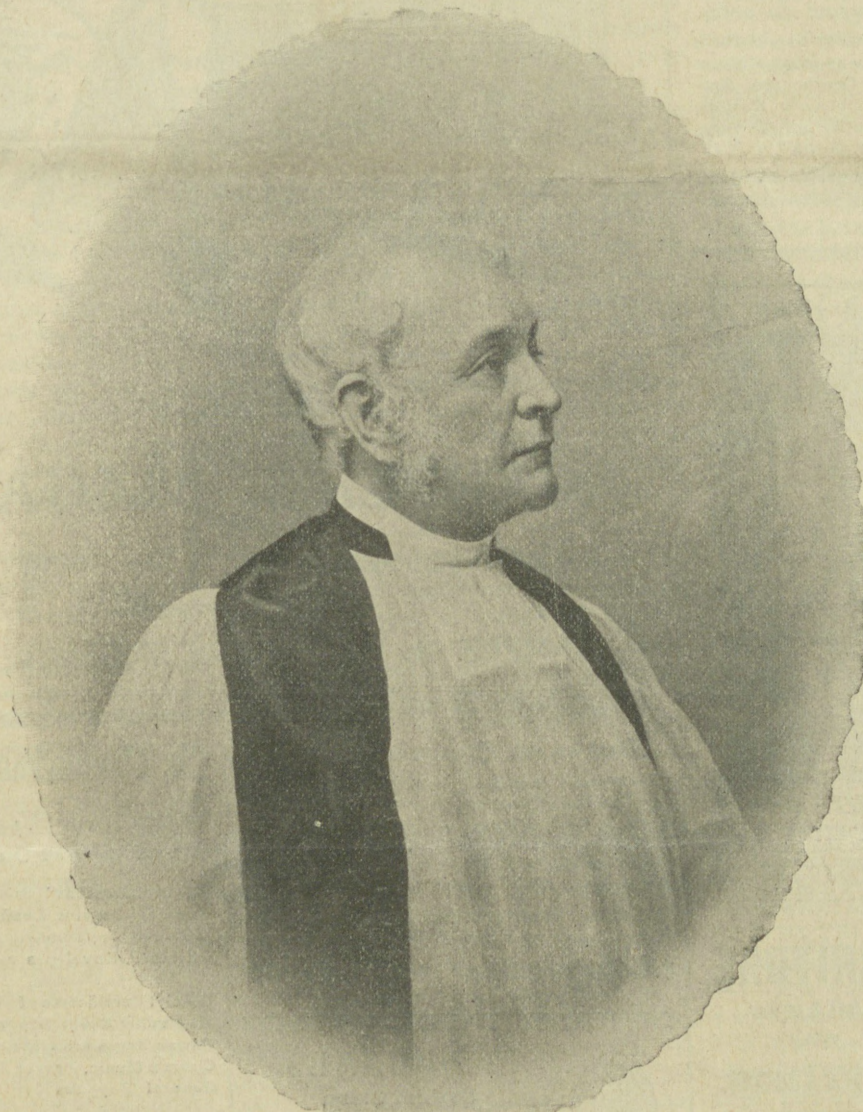
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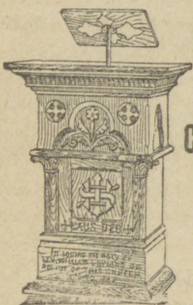
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# The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

VOL. XIX. No. 26

CHICAGO, SATURDAY, SEPTEMBER 26, 1896

WHOLE NO. 935

## News and Notes

INDICATIONS are not lacking that the backbone of public opinion in Europe is stiffening up in connection with the Turkish troubles, and will support any aggressive action that may be taken. In England Conservatives and Liberals are apparently ready to stand together in sustaining radical measures. Mr. Gladstone has published another letter stating the now generally received opinion that the Sultan authorized the late massacres. Many indignation mass meetings were held last week in England and Scotland. Great Britain has now a fleet of thirteen vessels within easy striking distance of Constantinople, and the British ambassador has compelled the Sultan to issue an irade preventing further deportation of Armenians without trial and conviction. Semi-official statements are nevertheless made that the English government has not changed its policy, and cannot take any independent action in the line of coercion of the Porte.

In Germany, owing to the personal testimony of a son of Leipsius, the great Egyptologist, who recently traveled through Armenia, public feeling is aroused and mass meetings have been held in Hamburg and Brunswick, where arrangements were made for securing both diplomatic and pecuniary aid for the persecuted people. In France the minister of foreign affairs has been notified of an intention to interrogate the government as to its action in the matter of protection for Armenian Christians. There are evidences that all goes not smoothly among Turkish officials. The finances are in bad shape, and it may be a solution of the Eastern problem will come through internal divisions and changes.

THE indefatigable Mr. Gladstone, amid a quantity of literary and other work, has been engaged in going over and re-arranging his correspondence. A friend states that the right honorable gentleman, who sits at his desk five hours every day, has nearly finished this gigantic task. A vast number of letters have been weeded out and laid aside, but no less than 60,000 have been carefully tied up in bundles and docketed for use hereafter. These will at some future day afford material for the biography of this phenomenal man.

WE copy the following, which is going the rounds of the press: "In 1894 the Tribunal of the Inquisition at Rome passed sentence of excommunication against the 'Odd Fellows' and such like societies. Members of such societies were not to be admitted to Holy Communion, or to receive Christian burial. It is now reported that the Inquisition has modified its attitude so far as to remove the ban from members who have joined without

knowledge that it was forbidden; who would suffer serious loss by resigning or entail loss upon their families; and, finally, those whose family stand in no danger of the contagion of pernicious principles." This seems about the same thing as to remove the ban altogether.

NOT long ago the Pope declared that whatever claim an episcopate might have to Apostolic Order, if not subordinate to the so called successor of Peter, its claim was null and void. He now publishes his conclusion that the Church of England has not valid orders, and exhorts to Church unity by a return to the "true fold." Few Anglican Churchmen care for the Pope's opinion on this point, and few intelligent Romanists, we think, hold that papal infallibility extends to declarations as to matters of fact and history. But this decision may help to settle some uneasy Anglicans who have been trying to serve two masters. The issue is now clearly defined.

It is not generally known, perhaps, that the six colonies of Australia are entirely dependent upon one another, and that there is considerable difference in the laws governing each colony. The disadvantages arising from this state of things have led to a movement for federation and adoption of a common constitution. The two smallest colonies, New South Wales and Victoria, are the most densely populated and the richest, and the support of the movement comes largely from them. Queensland, Western Australia, and South Australia do not favor it so readily, fearing some restriction of their liberties may result. The manifest advantages to be secured from the union must, however, eventually outweigh all objections, and it will doubtless become within a few years an accomplished fact.

THE Archbishop of Canterbury draws attention to the regulations connected with the ministrations of clergymen not licensed in his diocese. He complains that "grave scandal and disquietude have been created by the introduction into the celebration of Church offices, in certain places, of unauthorized, irregular, and even criminous, clerks." According to the law of the English Church, no priest can exercise his ministry more than three consecutive Sundays without a license from the bishop of the diocese. The Archbishop requests incumbents not to allow any stranger not personally known to themselves, or licensed by the Bishop, to officiate at all in their parishes without unquestionable proof that he is "sufficiently authorized." He also calls attention to the rules to be observed in engaging a *locum tenens*, and finally gives notice that any stranger who officiates without compliance with these necessary regulations, "will be inhibited from again officiating in the diocese."

THE following estimate of our Church endowments and contributions has been given to the press for the purpose of showing that it is not only rich men and bankers who are interested in maintaining the present gold standard of values. We have invested in endowment and trust funds:

For the Episcopate.....	\$ 2,400,000
For the Aged and Infirm Clergy.....	800,000
For Widows and Orphans of Clergymen.....	1,900,000
For Hospitals, Homes, and Theological Schools.....	18,000,000
For Support of Parishes, at least.....	18,000,000
American Church Building Fund Association.....	275,000
Trust Funds of Domestic and Foreign Mission Society.....	900,000
For Prayer Book and Hymnal Distribution.....	100,000
For local Missionary Societies, at least.....	1,000,000
Total, not including schools and colleges.....	\$43,575,000

We raised last year for all purposes, including salaries, missionary and parish work, etc., \$13,500,000. In addition to this, our people gave to hospitals, dispensaries, homes, orphanages, shelters, etc., at least \$2,000,000. The foregoing sum is not complete, as many statistics cannot be ascertained. Probably, if all were at hand, our total endowments for Church and charitable institutions would aggregate \$50,000,000. These endowments were, generally speaking, given by the rich, but are used for the benefit of the poor. The rich man pays his way at the hospital. He never heeds the charitable home in his old age, nor does he send his children to the orphanage. Among the many charitable institutions supported by these endowments, are 320 homes and institutions for the comfort and care of the needy and distressed, of which are classed a few: Hospitals, 74; orphan asylums, 48; homes for aged, 70.

MISS CLARA BARTON has arrived in New York; she expects to return to Turkey during the winter. — Portugal will celebrate next July the four-hundredth anniversary of the discovery of the sea route to India by the celebrated explorer Vasco de Gama. An historical exhibition will be held in Lisbon, and all seafaring nations will be asked to join in the festivities. — Here is a prospect which our cities might well strive to have as their own: "After Jan. 1, 1897, Glasgow's revenue from municipal property, chiefly street railways, will be so large that the city will cease taxing its citizens." — The Salvation Army is sending out ambulances at night in certain districts of New York to pick up drunken men. They are taken to an Army shelter to sober up. — The political campaign is developing some queer instances of ignorance. A Democrat in Maine making a speech on the tariff, classified hydraulic hose as women's stockings, and a Missouri Populist thought that the expression "sixteen to one" meant that he could take a gold dollar to the mint and get sixteen silver dollars for it! — The



New York *Christian Advocate* has just completed its three-score years and ten! It has had eleven editors, the present one being Dr. J. M. Buckley, a man highly esteemed, who has proven that he has the courage of his convictions——A secular contemporary has closed its brief, if not eventful, career. Its motto was "Onward and Upward." It went onward for three months and then it "went up."——A prominent clergyman writes: "Some of the opponents of THE LIVING CHURCH (the writer among them) are beginning to see whither the 'Broads' would lead. They begin to realize, also, the service rendered by you. Hold your ground. The cause is just and will prevail"——"Never punish a child when excited," says wise *Southern Churchman*; "take a drink of water, take twenty drinks thereof, and then consider how to punish justly and wisely and for the benefit of the child. If there were some wise punishment for parents they might learn to punish wisely."——It was at a marriage in Los Angeles, as the reporter describes it, where the organist played softly, "Call me thine own," during the ceremony. The Prayer Book title is, "The Solemnization of Holy Matrimony." How "softly" solemn it must have been!

### The Church in England

BY OUR SPECIAL CORRESPONDENT

So far as Church events are concerned, August and September are always comparatively blank months. Most of the bishops are taking their well-earned holidays, and most priests who can leave their parishes are recruiting by the sea or in the mountains. "Everyone is out of town," and though few of the London churches are altogether shut up, yet in most of them the services are fewer and the staff smaller for the time being. One church, noted for its ever-open doors, is this year shut for the first time in its history, for though the daily Eucharist at St. Alban's, Holborn, never ceases, and is now being celebrated in the Macknochie chapel, the rest of the church is having a thorough and much-needed cleaning, and an electric lighting installation is being fixed. It will be re-opened about the middle of this month.

The Church Congress, at the beginning of October, gives the signal for the resumption of the normal routine. At about that time a very important meeting, representative of the clergy and laity of both provinces, will assemble under the presidency of the Archbishop of Canterbury, to see if some arrangement cannot be arrived at between North and South on the education policy which the Church is to pursue. At present the North insists that the Church schools shall be partially supported by local taxation; the South declaring in favor of State aid. While the present difference of opinion continues the government will naturally decline to bring in any more education bills, a class of measure which it has already found difficulty in handling with any credit.

The English Church Union has lost two of its most able vice presidents, Mr. Justice Pinhey, and the Earl of Limerick. Both were types of the loyal and devout laity, without whose aid the battles of the Catholic revival would never have been won. The death of the Rev. Canon Curtis, at the age of 75, removes one who did a great work for the English Church in the East, though he was little known in England. He had been chaplain of the Crimean memorial church at Constantinople since its foundation forty years ago, and had been indefatigable in ministering to the many English who are scattered about the Turkish empire. The death of Sir John Millais, most pathetic in all its circumstances, is the loss to English art of a painter who was popular rather than really great, and

who made no serious contribution to sacred art since the early years when he was under the influence of the pre-Raphaelite brotherhood. Twice in seven months has a president of the Royal Academy been laid to rest in the crypt of St. Paul's cathedral, where the Painters' Corner bids fair in time to rival the Poets' Corner at Westminster Abbey. Sir John Millais was a bluff Englishman, and a modest man, and when he was elected to the chair of the late Lord Leighton only one vote was cast against him, his own.

The publication of the programme of the next Lambeth Conference has evoked a good deal of comment, although since the conference has no legislative power, and is entirely free to discuss whatever the Archbishop of Canterbury and his advisers think necessary, it seems almost an impertinence to criticise. But at the same time the deliberations and reports of the Conference are awaited with so much interest, and carry so much influence with clergy and laity, that it may be thought that criticism is allowable. It is felt in England that two or three of the subjects proposed for discussion are not likely to lead to more than merely academic debates. On the question of criticism, for example, most people are already ranged into one or the other camp. Nothing that the bishops can say will be likely either to strengthen the faith of those who believe that the Holy Scriptures are the inspired Word of God, and that the Church is the keeper of Holy Writ, or, on the other hand, to restrain the destructive criticism of Professor Cheyne and his school. Nor will the bishops in their discussion of arbitration be able to do more than affirm that arbitration is to be preferred to war, an abstract proposition which no Christian would deny, but as to the realization of which in a concrete scheme the widest differences of opinion exist in face of grave difficulties. Churchmen regret to see that no opportunity will be given for a reassuring pronouncement on the burning question of the Church's marriage law, which might make the moral support of the episcopate felt as a practical reality by any priest who was struggling to uphold the Church's discipline. The questions which are proposed as to Anglican organization are viewed with much suspicion. High Churchmen and Low Churchmen unite, though for different reasons, in deprecating any attempt to assign the title of "Patriarch" to the Archbishop of Canterbury, a title which would be historically inexact and would aid that concentration of power at Canterbury which is regarded by the watchful with ever growing uneasiness. Nothing has more tended to increase the unpopularity of the present Archbishop than his quiet and gradual assumption of control over the appointments to colonial and missionary sees. It is to be hoped that the conference will emphatically repudiate the action of the Archbishop of Dublin in the case of Senor Cabrera, for his schismatic action was not only contrary to all Catholic principles, but also in direct opposition to the decisions of the last Lambeth Conference. Whatever criticisms may be made upon the Lambeth programme, Churchmen will hope and pray that nothing but good may come of its deliberations. It will at any rate be a pleasure to us to see once more in England the bishops who are ministering in the four quarters of the world to the Churches in communion with the English Church, and to none, I venture to say, will a more cordial welcome be given than to the bishops of the great sister Church of America. Of those who visited our shores in 1888, Churchmen retain pleasant recollections of most kindly intercourse and of inspiring counsel.

The Deceased Wife's Sister is again to the front in an unexpected quarter. The Jersey Legislature, which is independent of the English, has passed a law legalizing these incestuous marriages in the island. The Channel Islands are in the diocese of Winchester, and the Bishop is, therefore, in a quandary. In one part or another of his diocese he is bound to come into conflict with State law. He is not a strong prelate, but there is little doubt that on this

point he will take up a firm attitude, and forbid the clergy in the island to countenance such marriages. If he does this he will greatly aid the opposition which will be made to the Incest Bill when it comes again before Parliament. For if in the case of Jersey he can convince people that it is anomalous and unjust legally to compel the clergy to lend their churches or to celebrate these marriages, he will have taken the best means to ensure the insertion of protective clauses in the Bill. Of course it is hoped that the Bill may not become law, but it is wise to make every provision for such a contingency. In view of the many difficulties which arise in consequence of the differences between the laws of Church and State, there is a small but growing party in the Church which desires to see the enforcement of compulsory civil marriage in all cases, leaving the contracting parties free to seek the Church's benediction afterwards, or the rites of their sects. This would solve many difficulties, and would remove a great grievance of Dissenters, who are compelled to require the attendance of the civil registrar at their marriage ceremonies, whereas his attendance is dispensed with at weddings in church, where the State recognizes the priest as the registrar.

The Duke of Norfolk has purchased a site at Oxford for \$65,000, on which it is proposed to build a Roman Catholic College. This is an outcome of the favorable consideration given by the Pope to the petition presented to him in the spring of last year for permission for Roman Catholic laymen to attend the universities. The college will be in addition to, and quite distinct from, the Hall which is about to be started in Oxford under the auspices of the Jesuits, which I referred to in a recent letter. It is stated that the Roman bishops intend to issue a joint letter of instructions with reference to the new permission. One of the provisions is the appointment of a chaplain for each university.

### New York City

Miss Sibyl Carter, known to all friends of missions, has returned from her travels in Europe, much benefited in health. Dr. Mary N. Glenton has returned from her mission work in Alaska, having been unable after two years of work to endure the severity of the climate at Anvik. The other missionaries who went out with her in 1893 remain at their posts.

At the pro-cathedral mission, Sept. 12th, a large distribution of flowers took place, under the supervision of the flower mission of the Moderation Society. Several thousand small bunches of flowers had been sent from friends in Great Barrington, Mass., for the purpose. The scene at the distribution was a lively one.

The church of the Ascension, the Rev. Percy S. Grant, rector, is nearing the completion of the alterations and improvements already detailed in the columns of THE LIVING CHURCH. At the re-opening of the church, a new vested choir will render the music, led by the fine new organ, in the reconstructed chancel. The church is approaching its semi-centennial. It is expected that the 49th anniversary will be celebrated on the first Sunday in October.

The local assembly of St. Andrew's Brotherhood held a joint meeting with the Long Island local assembly at the church of the Redeemer, Astoria, Sept. 24th. A feature of the occasion was an address by the general secretary of the Brotherhood, Mr. John W. Wood, who gave an account of his efforts to introduce the Brotherhood into England. Addresses were also made by the Rev. G. A. Thompson, Hon. John P. Faure, and others.

At St. Bartholomew's employment bureau, under the auspices of the Brotherhood of St. Andrew of St. Bartholomew's church, during the past year there have been 2071 applications made by employers, and 2233 by seekers for work. There were 1,213 situations filled. The maintenance of the bureau cost the parish about \$400 during the year; the receipts from other sources were \$1,582.59, and the disburse-



ments, \$2,008.55. The work has now become self supporting.

The former edifice of Grace chapel, on 14th st., has been formally secularized by Bishop Potter, in a canonical act disannulling the act of consecration by his predecessor, Bishop Horatio Potter. The building, which has been sold to provide part of the funds for the new and enlarged Grace chapel, will give place to a business structure. The purchaser has generously offered to donate the handsome stone and carved front of the edifice to any church which will agree to remove it. This front would make a very fine part of a new building, and it is hoped it may yet be put to such use.

Trinity Hospital, which is maintained by the corporation of Trinity parish, at a cost of \$8,500 per annum, for the benefit of the sick poor belonging to the church and the several chapels of the parish, has been doing a notable work during the year. There were admitted during the year 323 patients. The number of days of hospital care for patients who paid the hospital rates for board in full, or in part, was 583; for non-paying patients, 7,411. It is interesting to note that of the total number of patients, 171 were natives of the United States, 44 were Irish, 43 English, 38 German, 11 Swedish, 10 Scotch, and the balance Austrian, Danish, Italian, Dutch, Russian, Norwegian, French, and other nationalities.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, the past year has been one of unusual progress in the sewing school. The introduction of a new system of work has stimulated the children to greater action, and proved an incentive to the officers and teachers. The number of scholars on the roll has exceeded 200, with an average attendance of about 125, with 30 officers and teachers. A Penny Provident Fund has been conducted, with good results, in connection with the school, Miss McCulloch Miller being the treasurer. The receipts for the school have amounted to not far from \$300. The disbursements have been a trifle over \$200, leaving a substantial balance.

At St. Andrew's church, Harlem, the Rev. Dr. Van de Water, rector, two memorial windows have been placed in position. They are from designs by Miss Helen Matland Armstrong, and have been executed by Mr. Maitland Armstrong, of this city, as memorials of the late Wm. H. Arnott, having been presented by his widow. Each window represents an archangel in life size, one being St. Michael and the other, St. Gabriel. St. Michael appears in resplendent brazen armor, over which is thrown a crimson mantle. His left hand rests upon his naked sword, while in his right he lifts a balance. His wings point upward to the Gothic finial of the window, and on a nimbus is an inscription: "Sanctus Michael Angelus." St. Gabriel is arrayed in flowing robes of purple and pink tints, and holds a branch of Annunciation lilies. His name also is inscribed about his head, "Sanctus Gabriel."

At Grace church, the Rev. Dr. Wm. R. Hantington, rector, there is a Good Friday guild for the visitation of prisoners confined in the jails and prisons. Often has it happened that innocent people are found, either waiting for their cases to be passed upon or under sentence of imprisonment, who, but for the interest taken by the ladies of the guild, would suffer wrongfully. Most cases, of course, which are cared for by the guild are those of genuine criminals. To such the religion of Christ is brought with a view to accomplishing not merely comfort, but reformation. During the past year many touching instances have occurred of the good which has quietly been accomplished. Grace parish library and reading room has done an increasing work of late. A number of new books have been added to the already large collection. The cost of maintenance is about \$300 annually. There is in addition a vestry library, which was founded by the late Miss Catharine Wolfe shortly before her death, and which consists of works of reference connected with the American Church.

The 26th annual report of St. Mary's Free Hospital for Children shows that during the year 241 more patients have been treated than in the preceding year, but that the work has been carried on under great financial difficulty. The year was closed with a debt for current expenses. The hospital has no connection with any church or corporation. It is entirely dependent for its support and maintenance on the income from its endowment fund and the daily contributions of its friends. This report closes the first quarter century of the existence of the hospital, and is a remarkable evidence of the good management of the Sisters. The work, which began in 1870 in a small house, has grown to its present splendid proportions, with large and handsome buildings, an increasing outdoor department, a dispensary, a seaside home at Rockaway Beach, and the Noyes Memorial Home at Peekskill. During the 25 years 4,701 children have been cared for. These have grown in number, year by year, from 77 at first to 673 for the last year. In the out department 3,962 patients were treated, and 7,101 visits were made to homes.

A leading Churchman of this city, Mr. Henry Hill Anderson, died suddenly Sept. 17th, at his summer place, York Harbor, Me. He was of the law firm of Anderson, Howland & Murray, and has long been one of the best known lawyers of New York. He was born in Boston, Mass., Nov. 9, 1829, and was graduated at Phillips Academy, Andover, and at Williams College, in his native State. In 1848 he entered upon the practice of law in this city, in the office of the distinguished jurist, Henry E. Davies. In 1871 he received the nomination for judge of the Supreme Court of the State, and in 1872, for judge of the Superior Court; subsequently being offered by Mayor Wickham the position of counsel for the city. He declined all honors, however, preferring to devote his time to an ever-increasing private practice. He was always a sincere Churchman, and was for years a vestryman of Calvary church. A member of many clubs, he was particularly active in the organization of the University Club, in its present form, and was elected its first president, continuing in that office for nine successive years.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, the work of decorating the interior will soon be completed. The walls of the body of the church are colored in a deep crimson tone, with ornamentation in old gold. Over this are set oil paintings of the Passion, above which runs a border of pomegranates and leaves of hawthorn, and below, maple branches in a wainscot design. The windows are outlined in ferns and geraniums. Throughout the ceiling is a rich tone of buff, relieved by olives, blues, and reds, in a well blended motive. A series of panels breaks the effect. The scheme of ornamentation includes, in conventional treatment, lilies, woodbine, oak, ivy, convolvulus, and thistle. Around the arch of the chancel, and about mosaic figures of the Blessed Virgin and the Archangel Gabriel, is a frieze representing a grape vine, emblematic of the Eucharist. The arcades on either side have like designs. Elsewhere appear scrolls, medallions of angels, and other ecclesiastical symbolism. The plan includes the restoration of the baptistry of the church, and that of the chapel, and in time the chancel will be handsomely treated.

### Philadelphia

Old St. Peter's church was re-opened for services on Sunday, 13th inst., having undergone a renovation during the past summer. The interior has been greatly beautified by the restoration of the original colors of true colonial style, yellow and white.

During the last few months the Sunday school room of St. Timothy's church, the Rev. W. W. Mix, rector, has been renovated, a brass pulpit has been placed in the church, and \$100 paid on

the mortgage. The rector's salary was increased during the year.

Bishop Whitaker is expected to be at home about October 1st, as he has engagements for the 4th prox. The Rev. W. S. Baer, the Bishop's secretary, will take a rest of a few days before resuming parish work. Meanwhile, he goes to Atlantic City, N. J.

The contract for repairs to St. Andrew's church, West Philadelphia, recently damaged by fire, has been taken by Messrs. George F. Payne & Co. who will remove the burned roof and place a new one upon the entire building. All the damaged stone, both inside and outside, is to be thoroughly cleaned. The cost of the work will be \$11,000. The chapel, which has been thoroughly repaired, was opened on Sunday, 13th inst., and will be in use by the congregation until the church is restored to its former condition.

The Brotherhood of St. Andrew House, at 20th and Race sts., was formally opened on Tuesday evening, 15th inst., a large audience being in attendance. The office of Benediction, specially prepared for the occasion, was conducted by the Rt. Rev. Dr. Coleman, Bishop of Delaware, assisted by the Ven. Cyrus T. Brady, Archdeacon of Pennsylvania. After the service in the dining room, parlor, and bedrooms, the Bishop, standing on the first floor near the stairway, delivered an address and the greetings of the Brotherhood in Delaware. Mr. John W. Wood, general secretary of New York, brought the greetings of the different chapters of the Brotherhood in that diocese. Addresses were made by Archdeacon Brady and others. The house and the object for which it was built were fully described in THE LIVING CHURCH, August 22nd last.

The principal entrance to the church of the Ascension, the Rev. G. Woolsey Hodge, rector, is only temporary as, according to the architect's plan, the tower to be erected there will include a handsome doorway. But in the meantime, it has been determined to erect over the door a gable or hood of wrought iron, carrying a small cross, underneath which will be a gas or electric light. This will give prominence to the door, both by day and by night. About a year ago there was placed in one of the clerestory windows a stained glass representation of St. Michael the archangel. As it did not harmonize with the figures in the adjacent windows, another painted glass was obtained from London, which was recently inserted in the frame, and the triple lights are now perfectly in accord with one another, and give entire satisfaction.

There was a large congregation in attendance at St. Jude's church, on Saturday afternoon, 12th inst., when the Burial Office was said by the rector, the Rev. Charles Logan, over the mortal remains of Dr. Alexander H. McAdam who entered into rest on the 9th inst., aged 56 years. He was a graduate of both the collegiate and medical departments of the University of Pennsylvania, and, although a prominent communicant member of St. Jude's, he was one of the medical staff of St. Mary's (R. C.) hospital for seven years. But it was in educational matters connected with the public schools of the city that he took the greatest interest, and since 1869 he was prominently identified with the different bodies which have the schools under their care. Since December, 1890, he was a member of the Board of Education, to which he was re-elected, both in 1893 and the present year, by the Board of Judges of the Common Pleas Courts. At the conclusion of the services the rector delivered an eloquent address. The music, arranged for the occasion, was very impressively rendered by the vested choir. On the 18th inst., Dr. McAdam's will was probated, in which there is a bequest of \$5,000, the income of which is to be paid to his sister Margaret during her life, and on her death to revert to the Episcopal hospital, for providing and maintaining a free bed named after his deceased wife, "The Anna W. McAdam bed." The estate will pay the collateral inheritance tax.



### Chicago

The Bishop of the diocese returned to the city on Saturday, Sept. 19th, after a summer spent at Point Pleasant, N. J., and preached at the cathedral on the following Sunday morning.

The Western Theological Seminary will reopen on Tuesday, Sept. 29th, with very favorable prospects. The Rev. Dr. Gold returns to the city on the 24th inst., having spent the summer at Bishopthorpe, Lima, Ind.

Waterman Hall, the diocesan school for girls, entered upon its eighth academic year, on Sept. 16th, under very encouraging conditions. The registration of new pupils was more than double that of last year, while a large increase was made in the day and special departments. The indications are favorable for further additions in the near future.

CITY.—The rector of St. Andrew's has undertaken to deliver a series of informal talks upon the myths and traditions relating to historical personages and events of the Jewish and Christian eras. These will be delivered at the meetings of the Brotherhood of St. Andrew in the chapter house on Monday evenings, beginning with September 21st, and continuing as regularly as possible on each successive Monday for eight or ten weeks. Men, young, old, or middle aged are cordially invited to attend. The discourses will not be lectures, but simple talks subject to the interruption of any questions any one may desire to ask.

A correspondent writes: "In your report of the meeting at St. James' church of the local assembly of the Brotherhood of St. Andrew, the names of the speakers should have been as follows: The Rev. E. C. Bowles, of St. Luke's church, and the Rev. Dr. Wm. White Wilson, of St. Mark's. The attendance was not less than 300."

## Diocesan News

### Easton

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

CAMBRIDGE.—A new parish house for Christ church is now in course of construction, adjoining the church. It will be Gothic in design, 60x40 feet, and will cost \$5,000. The material, like the church, is of serpentine stone and granite from the quarries of Birmingham, Pa. It will be called the Barber Memorial parish house, in memory of the late Rev. Theodore P. Barber, D.D., LL.D., who was rector of the church for 43 years, and who died Jan. 1, 1893. Through the efforts of the Barber Memorial chapter of the King's Daughters and the liberal contributions of former residents of Cambridge now living in Baltimore, over two thirds of the funds necessary for its construction have been collected. The Rev. Thomas C. Page is the present rector of the church.

### Virginia

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

After long weeks of patient suffering, the Rev. Robert South Barrett, D.D., was called from his earthly labor to the rest that remaineth for the people of God, on Saturday night, Sept. 12th, in Wytheville, in the south western part of Virginia, whither he had gone early in the summer in the hope that the clear air of the mountains would be of help to him. Dr. Barrett was born in Milton, N. C., June 9th, 1851. He adopted civil engineering as his profession, having been graduated from Norwood Institute; but soon after his attention was turned toward the ministry, and he entered the Theological Seminary of Virginia. After his ordination he became rector of Christ church, Richmond, in 1877, and in 1880 removed to Henderson, Ky., becoming diocesan evangelist. In 1881 he was called to be rector of St. Paul's church, Henderson, where he remained until 1887, when he became dean of the cathedral,

Atlanta, Ga. Here he labored for eight years, and was soon recognized as one of the most influential of the clergy of the diocese. He was one of the most magnetic men in the pulpit. In 1895 he accepted the post of missionary of the Parochial Missions Society. Dr. Barrett was a frequent writer. He is the author of "Character Building," "Hymn Writers of the Church," "Thought Seed," "A Plea for Liberty," "Churchman's Scrap Book," "Religion and Politics," "Episcopacy," "The Soul," and "Nineteen Questions About the Church." This last has had a sale of more than 100,000 copies. As he entered upon his mission work his health began to fail, and he was beginning to feel the malady that was eventually the cause of his death. The last work of his life was compiling into one volume the sermons he had preached in his missions, under the title, "A Reason of the Hope."

### Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The will of the Rev. Alfred F. Washburn bequeathed \$5,000 to the church of the Redeemer, South Boston.

St. Stephen's Rescue mission has opened a place where meals may be obtained at a mere nominal price. Twenty-two tickets are sold for a dollar, and seven bed tickets for the same price. This is an excellent enterprise, and churches by purchasing these tickets can aid a good cause, as well as benefit in the right way those who are temporarily unfortunate.

WOLLASTON.—The mission in this place is building a rectory adjoining the church. The work is under the charge of the Rev. C. P. Mills.

### Pennsylvania

Oz W. Whitaker, D.D., Bishop

LOWER MERION.—An elaborate altar desk and alms basins of lacquered brass have been presented to St. John's church, the Rev. Henry A. F. Hoyt, priest in charge.

The Merion chapter of the Daughters of the American Revolution unveiled a monument, on Monday, 14th inst., to mark the spot where Washington's army encamped Sept. 14th, 1777, during the campaign incident to the British occupation of Philadelphia. The exercises were presided over by Mrs. J. M. Munyon, regent of the chapter of this order, who called upon the Rev. Dr. Charles S. Olmstead, rector of St. Asaph's church, Bala, for the invocation. After the "Betsy Ross" flag of 13 stars had fallen from the monument, and the national salute of 45 guns had been fired by Battery A, the ovation was delivered by Major Moses Veale, a prominent Churchman and vestryman of St. Philip's church, West Philadelphia. The exercises were enlivened by patriotic airs by the band, and were concluded by the benediction pronounced by the Rev. Dr. Olmstead.

OGONTZ.—On the occasion of the opening of the 26th school year of Cheltenham Academy on Sept. 16th, with a full number of pupils in attendance, the first address was made by the Rev. Dr. E. W. Appleton, who, with the late Rev. Dr. Clements, Messrs. Robert Shoemaker and Jay Cooke, was instrumental in founding the academy 25 years ago. He was followed by Dr. John C. Rice, the present principal of the school.

### West Missouri

Edward Robert Atwill, D.D., Bishop

ST. JOSEPH.—For several weeks preparations have been made for putting in two greatly needed improvements in Christ church, the Rev. John Henry Hopkins, rector: One is the recess chancel, given by one of the communicants, and the other is a fine organ, which, it is hoped, will be ready for use by All Saints' Day, or, possibly a few days earlier. The chancel has long been needed, and will be a great addition to the church. The organ will be the only three manual instrument at present in the city, and, with its 40 stops and couplers, the largest

in this part of the country. It is a divided organ, and simultaneously with its coming a new choir room is to be prepared, which will aid in the effectiveness of the processions. The parish work has been kept up all summer, without any interruption, either in the services or the various departments of guild work. A few of the guilds have met once a month, instead of once a week, but the choir has kept up three rehearsals every week. For the first time in some years, services have been held on Sunday evenings throughout July and August, and the congregations have been excellent. The Brotherhood chapter is doing faithful work in bringing men to church. Three Bible classes have been held every Sunday, and the Wednesday evening lectures have been well attended every week. The rector has not taken a vacation. The Sunday school has done unusually well, its attendance on two Sundays in August reaching within 14 of the largest total of the winter and spring. The children have pledged \$60 this year for diocesan missions. Christ Church Club, the men's parochial club, has met each month, and the literary features of all the meetings have been most enjoyable. Large numbers of men have come to these meetings, and they are growing in usefulness each month. In April, the address of the evening was by Bishop Atwill, on "The Armenians." In May, the Rev. John E. Sulger spoke about "Church life and work on the frontier." In June, the Rev. David W. Howard gave a lecture on "Henry VIII. and the Anglican Reformation." In July, the Rev. Nathaniel S. Thomas described "Undergraduate life at Oxford and Cambridge Universities;" and in August, the Rev. Dr. Cameron Mann lectured on "Church architecture and stained glass." All these meetings were held at various residences where the club was entertained, but they are mainly to be held in the guild room during the fall and winter. Designs are now being considered for the memorial chancel window, in memory of the late Rev. Dr. James Runcie, for so many years the beloved rector of the parish, and under whom the present church was built.

In Holy Trinity church, the Rev. Arthur R. Price, curate, there has been no cessation of the services or guild meetings during the summer, and several improvements have been added to the church; noticeably, the substitution of electric lights for the large lamps previously used. The Rev. Mr. Price has also taken charge of St. Matthias' chapel (colored), and the services are being much more largely attended than for the past two or more years. The future of this mission is bright.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

Port Clinton, a thriving town of 3,000 people, has just witnessed the laying of the corner stone of St. Thomas' new church. Archdeacon Brown, by request of the Bishop, provided a good service for the occasion. Six of the clergy of the North west convocation attended. The leading address was by the Rev. G. T. Dowling, and the other speakers were the Rev. T. N. Barkdull (under whose ministry as general missionary of this convocation nearly 80 persons were confirmed here), the Rev. Messrs. W. C. Hopkins, and J. W. Sykes, and the archdeacon. A goodly number were present during the service in the opera house. An excellent choir of 25 men and women rendered the music. After the service all marched across the street, and the archdeacon duly laid the stone. It contained the usual documents, and on the outside the word *Credo* appeared, with the church name and the date. This mission has an unusually good guild and choir. The guild has raised \$600 in six months. The Rev. L. R. Gloag has charge here and in Catawba, and enjoys the hearty co operation of the people. The Church has owned a lot here and had a few members for years, but only within a year or so, when Mr. Barkdull officiated, has there been any show of strength or prospect of success. Now the outlook is bright.



**New York****Henry C. Potter, D.D., LL.D., Bishop**

On Wednesday, Sept. 23<sup>d</sup>, the archdeaconry of Orange held its regular meeting at Grace church, Middletown. The meeting was preceded by a service in the church, and celebration of the Holy Eucharist.

RYE—The 6th annual harvest home festival of Christ church, was held Thursday, Sept. 17<sup>th</sup>. It was conducted by the rector, the Ven. Archdeacon Kirkby, D.D., assisted by the Ven. Archdeacon Kleeck, D.D., and others. The preacher was the Rev. Stephen Granberry. There were special musical features.

CARTHAGE LANDING—Bishop Potter administered Confirmation Sept. 9<sup>th</sup>, at St. Mark's church to a class numbering six persons, one of whom was from the parish at Wappinger's Falls. The past summer has seen services resumed in this church after a lapse of many months. They have been in charge of Mr. R. H. Brooks, lay reader of Christ church, Poughkeepsie, who is to study for Holy Orders. The church has been renovated throughout at a cost of \$300.

**Kansas****Frank E. Millspaugh, D.D., Bishop**

Bishop Millspaugh made his first visitation since his recovery, to St. Cornelius church, Dodge City, on Sunday, the 6<sup>th</sup> inst. The Bishop preached very practical and excellent sermons. There was a celebration of the Holy Communion at the morning service. A class of 26 was presented for Confirmation by the Rev. Dr. Krum, rector of the parish and general missionary for south-western Kansas. The class was a remarkable one, the average age of the whole 16 being 23 years. The rector had given them thorough instruction for several weeks before the visit of the Bishop. Dr. Krum has been elected professor of English language and literature in Saule College, located at Dodge City, and will give instruction in this department in addition to his other duties as rector and general missionary. St. Cornelius parish now numbers 50 communicants, and it is hoped that it will soon engage in the work of securing a church building of its own.

**Louisiana****Davis Sessums, D.D., Bishop**

NEW ORLEANS—Trinity parish has lately suffered the loss of three of its best members: Mr. George Lacey Butler, Mr. A. W. Scardon, Dr. William Henry Blanc. Mr. A. W. Scardon was for many years the secretary of the Sunday school, and Messrs. Butler and Blanc were earnest members of Trinity Brotherhood. Sister Rachel who works in connection with Trinity parish, makes a good report of work for the last month. The lodging-house and reading-room reported for the month of August 132 lodgers and 438 reading-room visitors. The Industrial Yard in connection with Trinity church has employed since its opening last December 1,759 in the yard, has furnished 1,562 meal tickets, 1,554 lodging tickets; temporary work outside the yard furnished to 181 men, permanent positions found for 25 men. The work of the yard has been well sustained through the summer months. Dr. Warner, the rector, is still away on his summer vacation, but he is expected home in October or early in November.

At Christ church cathedral the chapter of the Daughters of the King has held together well during the summer, meeting every Saturday to sew, and every Wednesday for a social gathering. The society has now 27 members. They are well guided by the earnest and able dean of the cathedral church, the Rev. F. I. Paradise.

The Brotherhood of St. Andrew in connection with St. Anna's parish, though few in numbers, continues its work well. Dr. D. C. Miller, one of the members, travels a good deal and puts in some good work for the Brotherhood in making addresses to congregations and to chapters, strengthening weak chapters and encouraging

the formation of new ones. On Sunday, Sept. 13<sup>th</sup>, a delegation of Salvation Army people in full uniform attended St. Anna's church and remained throughout the celebration of the Holy Communion office at 11 A. M. They were very devout and after service met the rector for a long talk in the chapel adjoining the church. At a special meeting of chapter 333 Brotherhood of St. Andrew, held Monday night, Sept. 14<sup>th</sup>, the Salvation Army men met the members of the Brotherhood and a long discussion as to how best to reach the irreligious masses took place. The rector and members of the Brotherhood extended a cordial invitation to the Salvation Army people to attend the services at St. Anna's church.

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

The Rev. Joseph Moran, Jr., has resigned the rectorship of St. Luke's parish, Whitewater, diocese of Milwaukee, and removed to Springfield in the diocese of West Missouri. Mr. Moran was rector of Whitewater for more than five years, and did a splendid work under most discouraging circumstances.

The Bishop has appointed officers in the new mission of the Holy Name, Genesee, under the Rev. H. E. Chase, as follows: Mr. J. J. Finney, warden; Mr. Henry Bowner, secretary; Mrs. Dalzell, treasurer.

**Quincy****Alexander Burgess, S.T.D., LL.D., Bishop**

The Bishop has returned from his vacation and is making some visitations. The report that he would return in October was incorrect.

**Pittsburgh****Cortlandt Whitehead, D.D., Bishop**

The Rev. A. C. Prescott, of the diocese of New Jersey, has accepted the charge of St. Joseph's church, Port Allegany, and the mission at Eldred. Mr. Prescott will enter upon his work on Sept. 20<sup>th</sup>. The new chapel at Eldred has been completed, and, it is hoped, will be ready for consecration on the occasion of the Bishop's visitation, late in October.

Holy Cross Day, Sept. 14<sup>th</sup>, was the anniversary of the consecration of St. Luke's church, Smethport. There was a choral celebration of the Holy Communion in the morning, and in the evening the anniversary sermon was preached by the Rev. A. R. Kieffer, of Bradford. The anthem in the evening was Handel's "Hallelujah Chorus."

On the 15<sup>th</sup> Sunday after Trinity, Christ church, New Brighton, which had been closed for a considerable time while undergoing repairs and improvements, was reopened for service. The sermon on that occasion was preached by the Rev. Dr. Arundel, of Pittsburg.

The corner-stone of the new church building for St. Paul's parish, Pittsburg, was laid on the afternoon of Sept. 15<sup>h</sup>, that date being the 61st anniversary of the laying of the corner-stone of the old St. Paul's. The church, which will be of stone, is to be a memorial to the late Rev. Dr. Crumpton who was for many years its rector. Bishop Whitehead officiated, and was assisted in the service by the Rev. Messrs. Coster and Brown. The address was delivered by the Rev. John R. Wightman, a former rector of St. Paul's, but now in Uniontown.

The 11<sup>th</sup> annual convention of the Brotherhood of St. Andrew will be held in Pittsburg Oct. 15<sup>th</sup> to 18<sup>h</sup>. The meetings will be held in Trinity church and Carnegie Hall. One of the social features of the convention will be a public reception in Carnegie Hall and Art Gallery, on Saturday evening, October 17<sup>h</sup>. In the interests of the convention there has been arranged a series of what are called "ante convention services," to be held in different quarters of the city. The first one took place in St. John's church, Lawrenceville, on Sunday evening, Sept. 13<sup>h</sup>. It was well attended, and much interest in the coming of the convention was

manifested. The address of the evening was delivered by the Rev. H. E. Thompson, of Allegheny. The other services of the series will be on Sunday evenings, Sept. 20<sup>th</sup>, at St. Mark's church, South Side, when the Rev. Messrs. Meech and Thompson will be the speakers; Sept. 27<sup>th</sup>, at Emmanuel church, Allegheny, at which time the Rev. Mr. Steed, of Crafton, will deliver the address; and at Calvary church, East End, on Oct. 4<sup>th</sup>, when the addresses will be made by the clergy of the parish.

**Southern Florida****Wm. Crane Gray, D.D., Bishop****BISHOP'S VISITATIONS****OCTOBER**

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|--|-------------|
| 4. A. M., DeLand; P. M., Orange City.                              |             |
| 6. Holly Hill.   | 8. Readiok. |
| 11. Brooksville.   | 12. Lenard. |
| 13. Lake Buddy.  |             |
| 18-19. Tampa; A. M., St. Andrew's; P. M., St. James; St. Salvador. |             |
| 20. Ybor City.   | 25. Ocala.  |
| 27. Missionary Council, Cincinnati, Ohio.                          |             |

**NOVEMBER**

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|---------------------|
| 1. Louisville, Ky.  |
| 8. Nashville, Tenn. |

**Western Michigan****Geo. D. Gillespie, D.D., Bishop**

The Rev. Mr. Mann officiated twice at St. Bede's deaf-mute mission, Grand Rapids, on Sunday, Sept. 13<sup>th</sup>. On Monday, a service was held in the chapel of St. Luke's church, Kalamazoo; and on Tuesday evening, marriage was solemnized between a deaf-mute man and woman, at Bachanan, near Niles.

**Maryland****William Paret, D.D., LL.D., Bishop**

BALTIMORE—Bishop C. Clifton Penick, D.D., agent for the Church Commission for Work among the Colored People in the United States, has severed his connection with that work. Dr. Penick said that he had accomplished enough to keep the commission busy for some time to come, and that the work could be continued through the regular channels of the Church without the aid of a special agent. Bishop Penick was agent for the commission for three years and a half. In that time he has traveled from the St. Lawrence river to the Gulf of Mexico, and as far west as Minnesota, in behalf of the cause.

SUNDERLANDVILLE.—All Saints' church is now without a rector, the Rev. J. C. Anderson, of St. Paul's church, Prince Frederick, who has also acted as rector of All Saints', having, with the Bishop's approval, restricted his work to the church of his residence. All Saints' is one of the old colonial parishes whose bounds were established by civil authority in 1692. In old times it was a strong parish, but is now very weak. Of the old families very few remain; they have been so long without a rector of their own that they have been further scattered and disheartened. It is a strictly rural parish, with no towns and no villages, save the very smallest. The old brick church building stands out by itself in the fields. They who come to it must ride some distance.

LONG GREEN—On Saturday, Sept. 12<sup>h</sup>, an annual "harvest home" was celebrated at Trinity church, the Rev. George R. Kelso, rector. Addresses were made by the rector and the Rev. Theodore C. Gambrill, D.D. The church was decorated with flowers, fruits, corn, wheat, grass, and other products of the farm. These, after the ceremonies, were distributed to the poor. The children of the Sunday school were abundantly supplied with ice cream and cake.

ANNAPOLIS.—The Rev. Charles W. Brooks, colored, who was recently ordained deacon by Bishop Paret, has been assigned to duty at St. Philip's chapel. He is a graduate of King Hall, Washington, D. C.



## The Living Church

Chicago, September 26, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

### September

We hail the coming of autumn with a subdued joy. It is not the exultation with which we greeted the spring time, when life abounded, when days were lengthening, when Hope, "with eyes so fair," whispered promised pleasure, "And bade the lovely scenes at distance, hail!"

A sober gladness, like the subdued tints of the ripening corn, comes to the thoughtful soul, in looking at the autumn fields, the gleaming orchards, and the purple hills.

The contrast is not sad, but suggestive. Between pursuit and possession, between the near and the far, in this world, there is ever this difference: We are eager to gain the prize, we are quietly glad to hold it. As our hopes are consummated the ardor that attended our expectation fails. We reap not with the spirit in which we sow; we gather not with half the energy that tilled. We wait and watch and work, in scorching heats and drenching rains, "with eyes upraised" to the future; but when we come to that future, even though its fruition be abundant, it is not all that we fancied; the spirit is gone out of it. We are glad because we are not disappointed, because we are not defeated. Our winter is a season of discontent, and glorious summer waits too long.

We were not made to use and enjoy, but to work. The law of eloquence is the law of life, "action, action, action." To stop is to stagnate; to be satisfied is to surrender hope, and to surrender hope is to lose our hold on eternity. We were not made after the law of a carnal commandment, but after the power of an endless life. It is the energy of that life that leads us on with impatient eagerness, that finds no satisfaction in all that we reap here, and refuses to rest this side the grave. A rest remaineth, but it is not here. The earthly harvest crowns the summer of earthly toil, but the golden sheaves of the spiritual harvest are still to be garnered. We gather in the fruits of the earth with thankfulness, but with a feeling that, after all, these are not our real treasures. The end is not yet. We must again sow and till the field, again garner the store, wait in winter and work in summer, while life lasts. This harvest is but one of many, and it means not that our toils are ended. With all the bounty that it brings, autumn must ever remind us of the labor that has led up to it.

Life has its early autumn, differing from its springtime as this serene September is unlike the last rosy June. Happy the man who comes to it with vigorous body, mature mind, and ripened

character, fruitful in all good works. Although to such the enthusiasm of early youth is wanting, there is a chastened joy and satisfaction in the contemplation of an honorable career, and the assurance of treasures laid up in store against the time to come. The rainbow that arched the heavens when April showers were coaxing the young buds to blossom, has departed, but the skies of September are blue and the sunsets are golden. The kindly light leads on towards evening, fading imperceptibly to the twilight of paradise, and dawning to a more glorious day at the rising of the Sun of Righteousness.

The summer is ended and the harvest is nigh. Where, O Christian! are thy sheaves? Shail the husbandman bring in his golden fruits to his landlord, and thou have nothing to offer to Thine? What hast thou been doing all this summer time, O brother, beloved of the Lord? Hast thou brought thy gift to the altar? Hast thou offered there thy sacrifice of praise and thanksgiving, hast thou pleaded there the One Sacrifice, and joined in the Holy Eucharist from week to week? Hast thou gathered treasures from the inexhaustible Word, and enriched thy soul by frequent communion with God in prayer and sacrament? Hast thou saved a soul from death by timely warning and watchful care? Hast thou filled up the measure of thy high calling in Jesus Christ, as thou hast filled the appointments of thy secular life?

If thou canst answer yea, thou art ready to enter into the joy of thy Lord, when called.

### Old Words With New Meanings

We have received the prospectus of the second volume of the Boston monthly called *The Church*. We have read this announcement with care, endeavoring to ascertain, if possible, how this "journal of American Churchmanship" is differentiated from other Church papers. We read that there is a "conviction in the minds of its promoters that the need of the present is for a larger and truer conception of the Church of Christ." It would generally be agreed that such a need exists in many quarters. The question is, how is this need to be met? What is this "larger and truer conception of the Church?" The prospectus answers this question. It says "*The Church* believes in the Church" as a divine organization. It believes that the Church is Catholic. And believing in catholicity, it opposes all sectarianism. For sectarianism is partisan and divisive, whereas catholicity is sympathetic and inclusive." Moreover, we are told that "the aim of *The Church* is positive and constructive."

So far the unsophisticated reader finds words, expressions, and aims familiar to the mind of every well-trained, Prayer-

Book Churchman. He believes that the conception of the Church which he has been taught is larger and truer than that contemplated by religious denominations generally. He believes that the Church is an "organization," and that, "built upon the foundation of Apostles and prophets, Jesus Christ being the chief corner-stone," it is a divine organization in a sense in which no other body can claim to be such. He believes that the Church is "Catholic," and constantly declares this belief when he recites the Creed, without a suspicion that the word "Catholic" can bear any other meaning in this connection than that which it has had from the beginning of Christianity. It follows, if the Church is a divine organization, that it opposes sectarianism, for if there be such a Church, all others must be human, not divine. That the Church, by virtue of its Catholicity, "is sympathetic and inclusive," as opposed to the 'partisan and divisive' character of sects of human origin, is a truism to all who understand what the Catholic Church is. Finally, the aim of any loyal Church paper cannot be other than "positive and constructive."

Thus far the unwary reader may have every reason to assume that the new candidate for favor is worthy of all acceptance among people who desire to have their attachment to the ancient creeds and to the Prayer Book and its doctrine strengthened and confirmed.

Such a person will hardly be prepared to believe that these most highly satisfactory expressions, so perfectly familiar to his mind, are not here used in the sense to which he has been accustomed. In the light which has been supplied by some of the gentlemen whose names appear in this circular and by the past numbers of *The Church* itself, we shall find that these old words are words with new meanings.

The "larger and truer conception of the Church" here spoken of, is not the conception which the creeds and the Prayer Book have hitherto conveyed of the Church as a visible organization, its ministry and chief institutions ordained by Christ to be perpetuated through an unbroken succession till the end of the world,—the historic, Catholic Church, distinguished from all human sects and organizations. If we have rightly understood its exponents, this Church consists of all mankind; no one can be out of the fold, for all are members of it by virtue of their birth into the world. It is a "divine organization" in the same sense in which the kingdoms of the world and the glory of them are divine, or because it is the divinely constituted order of things to which all men belong by virtue of the nature imparted to them in creation. This conception explains the sense in which the word "catholic" is used, that is, "including everybody." Sectarianism evidently signifies every view of the Church inconsistent with this, as for



instance, that of the historic Catholic Church consisting of those who repent and are baptized and abide in the Faith. Of course, "catholicity" is "sympathetic and inclusive," when it is understood as meaning the comprehension of all men and of all views and opinions.

But when the aim of those who advocate ideas of this description is said to be "positive and constructive," we confess we are brought to a stand. We cannot see any room for construction nor anything to be positive about. And our difficulty increases as we read that part of the circular which follows that already quoted. The idea of *The Church*, we are told, is "not compromise but comprehension. It not only tolerates, but expects and welcomes, differences of opinion, seeing the spirit of Christ working in ways of thought and action other than it would choose." It is hard to see how this programme leaves any room for positiveness, while we regret to observe the suggestion that our friends would perhaps choose to have the Spirit of Christ work in other ways of thought and action than those in which He does work. But the general sense, we take it, is that everything we are used to consider as matter of faith revealed for our acceptance unto salvation, is only matter of opinion after all.

Next, this catholic, positive, and constructive paper, which "opposes all sectarianism," makes "no complaint against the existence of other bodies of Christians," and "it does not object to parties within the Episcopal Church, provided that no one of them claims to be the whole Church and despises its brethren." Is there not a faint spice of illiberality in the insinuation that any party in the Church claims to be the whole Church? We know of none such. As for "despising the brethren," party spirit on any side, however lofty the ideals for which it strives, is liable to faults of that nature. The organs of the most liberal and comprehensive of sects or of parties are not exempt from the temptation to use the weapons of ridicule and sarcasm.

We think *The Church* owed it to its fellow Churchmen to make it clear that it is employing venerable terms, consecrated by the usage of centuries, in a new sense. In particular it was bound to explain what it means by calling the Church "a divine organization;" in what sense it uses such terms as "catholic" and "sectarian;" and, not least, what can possibly be meant by the claim to be "positive and constructive."

The promoters of the paper in question do not object to parties within the Episcopal Church "provided that no one of them claims to be the whole Church." For our part, we object to no party in the Episcopal Church, provided it is not one which undertakes to evacuate her formularies of the sense they were framed to convey, in order "to flux them with new meanings" of recent invention.

## Five-Minute Talks

BY CLINTON LOCKE

LXXXVII.

We talked last week of the ending of summer and the finishing up of vacations and going back to work. How it palls at first! How the wheels of the machinery of daily work creak and groan as they are again forced to commence their revolutions. How dull the office seems after the bright river, the vine-covered porch, the gleaming sand beach by the sea! But there is no use to fret about it. With a thankful heart that we have had our play we bend ourselves to our work.

Now among our divisions of labor comes parish work, which again must be taken up, for it also has been laid aside and dust has gathered on the floors of the well known guild rooms. There are, of course, a few marvelous parishes where the most wilting heat never cares to penetrate, and where the "hustling" never ceases; but as a general thing just as bears hibernate, so do parishes "summerate." But now again they wake to life, and what we lump together under the title of "parish work" begins. At the head must be the rector, and if he be a poor head, why, all the rest of the body will suffer. His headship is clearly defined by the law of the Church, which says of the rector that he has, by virtue of his office, exclusive charge and care of all the spiritual concerns, and of the music and all ritual observances. He has the full direction and control of all guilds, societies, and associations within the parish. He opens the church building when he thinks proper, and calls meetings of vestry or congregation as he sees fit. Now I consider any rector very foolish who does not carry out his privilege. He should never allow any guild to choose its own head, or make any rules which have not passed his observation, nor should he let any choir-master or "committee" of any kind ride over him, with the exception of the vestry, which, like himself, has a legal standing. He should let it be known that all societies and guilds are purely his creatures, removable by him whenever he chooses, and entirely subject to his wishes. And I consider any rector equally foolish who does not do all this with the greatest care. Let his hand be steel but let it be cased in velvet. Any priest who is silly enough to swagger around the parish saying, "I am your divinely appointed ruler and commander, and you are all my divinely appointed slaves," will surely come to grief. Americans are not to be managed that way.

But a head is not all that is necessary. What is a head without a body? How can it do its work unless it be nourished by the blood making, the digestive, the respiratory apparatus? No more can a rector do anything without helpers, without the division of labor. He must arrange, and the people who have just had their vacations, and some who have been unblest with any vacation, must take hold and help him. Now in most parishes, about the middle of September the rector will get up some Sunday morning and preach about waking up and taking hold, and that the "parish work" now was commencing, and he needed recruits of all kinds. My parishioners were as certain such a sermon would be preached as that the sun would rise. I remember meeting a prominent man one Monday and

asking him why he was not at church. "I felt sure," he said, "that the drumming-up sermon was going to be preached, and you would put it so strong that I would feel obliged to offer to do something, and so I staid away." Now do not act like that man. When you hear the call respond to it, and do not put off responding. How I dreaded the Sundays in September! I had a very large Sunday school, which required at least forty teachers, and even then some classes would have twenty scholars. I had to "nag" the congregation, again and again, plead, entreat, make myself tiresome, before these could be got together, and it all could have been avoided by a prompt response to my appeal.

So, then, when you hear the rector say: "I cannot carry on the manifold work of this parish by myself, will you help with it?" respond cheerfully and conscientiously. If you really have reasons which, after a thorough searching of your heart before God, are valid, and you cannot take part, go and tell the rector so. He will not expect impossibilities. But if, by making some sacrifice of time, or comfort, or money, you can lend a hand somewhere, go and catch hold of the rope. Do not wait to be asked; offer yourself. Say, "Here am I, take me." Stand ready. Let it be felt on all sides that men and women, young and old, want to do something for the Church and for the work of Christ. One word more—do not kick if the rector does not put you in as high a place as you feel your very great fitness merits.

## Letters to the Editor

THE INCARNATION NOT DEPENDENT ON THE FALL.  
*To the Editor of the Living Church:*

Will you permit a few lines of comment on the very admirable article in *THE LIVING CHURCH* of Sept. 12th, entitled "Broad Church Theology and the Sacramental System?" While sympathizing deeply with writer's denunciation of "Broad Church theology," and even echoing the surprise of many that men who aver these novel and revolutionary theories should be willing to disseminate them from the pulpits of the Church, may I not suggest that there is a Catholic interpretation of the Incarnation and of the sacramental system which need not rest upon exactly the foundations described so ably by Mr. Davenport? On page 566 this article says: "The sacramental system postulates a Fall, and the corruption of the race in its consequence." Does not this imply that the Incarnation was only a consequence of the Fall? When so many theologians who are certainly not biased by any Maurician or Bostonian "Broad Churchism" have clearly held to something of a Thomist view of the Incarnation, would it not be as well for Catholic Churchmen to remember this aspect of the truth, postulating, as the primary fundamental conditions of the Incarnation and the sacramental system, the love of God and the union of creation and the Creator, as St. Paul teaches in Ephesians 1: 10, rather than only the restoration of a fallen humanity? "The Incarnation, under the actual circumstances of humanity, carried with it the necessity of the Passion," says Bishop Westcott. It was then not so much because of as in spite of the Fall, that the "Eternal purpose" (Ephesians 1: 11) was accomplished. The "ascensional law of intervening force," which Bishop Alexander so strikingly describes on page 69 of his "Primary Convictions," seems to sustain this interpretation of the Incarnation. "At four stages in the history of this world some new cause made itself apparent: in the earliest matter, in the earliest



vegetable cell, in the earliest beginnings of sensation and consciousness. We have four beginnings of four kingdoms in regular ascension—matter, vegetation, animality, self-conscious mind. All are mysterious; each is miraculous to that which is beneath it. The organization and analogy to life of the vegetable is miraculous to the rock; the very insect is miraculous to the vegetable; man is miraculous to the animal, and Jesus is miraculous to man! Of course, this is only one way of looking at the "Kingdom of God," the last and highest of the kingdoms, into which we are born again in Holy Baptism, and in which we are nourished, as well as forgiven, by the grace of Eucharist and Absolution. It adds, if anything, to our thankfulness for the redemption, while it affords an escape from the necessity of exclaiming, "O felix culpa!" when pondering on the Miracle of the Incarnation.

JOHN HENRY HOPKINS.

St Joseph, Mo.

#### AMERICAN CLERGY IN ENGLAND

##### To the Editor of the Living Church:

I have read with great interest, and some surprise, the letter of the Rev. Dr. Wyllys Rede in your paper of Sept. 5th. Surprise, not at Dr. Rede, but at the action of the ecclesiastical authorities in England. Surely, the "petty examinations as to knowledge of Latin and Greek and the elements of theology" might be, and ought to be, dispensed with.

May I once more point out that, in my interpretation of the Colonial Clergy Act the license of the archbishop is *not* necessary for those who are, or have been, rectors, vicars, or curates in England. For such clergy with American orders the license of the bishop of the diocese is all they need.

But even where the license of the archbishop is necessary, I think it would probably be easier to induce the two English archbishops to modify and simplify their practice in issuing licenses to American clergy, than to obtain an alteration in the present Act of Parliament.

If the archbishops are willing to act in the matter, as our bishops may very properly suggest they should, very much on the lines suggested by Dr. Rede, there would be no need of legislation. And this remedy, as a matter of courtesy and friendly personal action, may be brought about (as it seems to me) much more speedily by the friendly representation and request of our bishops than by attempted Parliamentary legislation.

Rosendale, N. Y.

HENRY BARKER.

#### GIFTS TO AMERICAN COLLEGES.

##### To the Editor of The Living Church:

An article entitled, "Gifts to American Colleges," credited to *The Critic*, appeared in your issue of August 1st, which has omitted one very important institution, which, though not a college, is regarded by our citizens as a most capital training-school for American youth.

In 1888, a philanthropic Philadelphian, Isaac V. Williamson, handed over to a number of trustees he had selected for the purpose, a sum of \$2,500,000 for the endowment of a school where poor and deserving boys would receive a good English education, be trained in habits of morality, economy, and industry, and be taught mechanical trades. The Williamson Free School of Mechanical Trades was formally opened in 1891, and accommodates at present 150 boys; that there are now over 300 awaiting an opportunity for admission bears witness to its value. Mr. Williamson died in 1895.

Philadelphia, September, 1896.

F.

#### WHY DO NOT WOMEN GO TO CHURCH?

##### To the Editor of the Living Church:

I have just read with much interest the editorial article in THE LIVING CHURCH for September 5th, "on the perennial question why so many men do not attend church regularly."

It has often seemed odd to me that the church-going of men only should be discussed, and that

the question, "Why do not women go to church," should never be asked in the public prints? So far as I can recollect, I have never seen this question in type.

Yet, very many women never go to church. Perhaps as many women as men, in this country at least, are not church-goers. If THE LIVING CHURCH should need a new topic for discussion, will it not ask, "Why do not women go to church?"

New York, Sept 4, 1896

QUERIST.

#### Personal Mention

The Rev. Wm. E. Allen has resigned the rectorship of Christ church, Sherburne, N. Y., and taken charge of the church of the Epiphany, Allendale, N. J. Please address accordingly.

The address of the Rev. Benjamin T. Bensted, late missionary at Trinity, Prairie du Chien, Wis., is 776 Madison ave., Council Bluffs, Iowa.

The Rev. J. Carey, D. D., rector of Bethesda church, Saratoga, N. Y., sailed, Sept. 26th, on the North German Lloyd steamship "Fulda," for a tour of the Holy Land. He intends to return to his parish just before Lent.

The Rev. J. N. Chestnutt has accepted the rectorship of Christ church, Henrietta, Mich.

The Rev. George N. Deyo has resigned the charge of St. Peter's church, Coronado, Cal., and accepted the rectorship of St. Luke's church, Los Gatos, Cal.

The Rev. Dr. John C. Eccleston has returned from Lake Mohonk, and resumed his duties in Staten Island.

The Rev. Edward Henry Eckel, rector of Trinity church, West Pittsburg, Pa., has accepted the rectorship of Christ church, Williamsport, Pa., and will enter upon his duties Nov. 1st.

The Rev. H. C. Goodman, late general missionary of Oakland Co., diocese of Michigan, has been appointed priest in charge of St. Philip's mission, Detroit. Address Church House, cor. McDougall and Gratiot.

The Rev. Jesse Higgins has resigned the rectorship of Ascension church, Westminster, Md., and accepted the rectorship of Calvary Monumental church, Philadelphia, to take effect in November.

The Rev. Philip H. Linley has resigned the charge of the missions around Helena, Mont., to enter upon a two years' course of study at the Seabury Divinity School, Faribault, Minn. Address accordingly.

The Rev. Medville McLaughlin has entered on the rectorship of St. Paul's church, Brunswick, Me.

The Rev. O. Parker, of Ventura, Cal., has succumbed to nervous prostration, and is lying sick at his home, as an outcome of his very arduous work.

The Rev. Prof. M. O. Smith, M. A., of the Nashville Theological Seminary has been spending his vacation in Montreal, Can., and the Rev. Prof. Webb, at Laconia, N. H.

The Rev. W. W. Steel, rector of St. Mary's church, Ardmore, Pa., has returned from Europe, and may be addressed as formerly at Ardmore, Pa.

The Rev. R. Bowden Shepherd is returning at the Wilmore House, Lake Minnewauka, N. Y.

The Rev. J. Townsend Russell will take a post-graduate at Columbia University.

Mr. Geo. C. Thomas, treasurer of the Domestic and Foreign Missionary Society, has returned from his European tour much invigorated.

The Rev. Chas. Temple has accepted the rectorship of Christ church, Walton, N. Y., and entered upon his duties.

#### Ordinations

The Rev. Thomas M. Sharpe who has been laboring as a deacon at the penitentiary and hospital on Blackwell's Island New York City, has been advanced to the priesthood by Bishop Potter.

#### To Correspondents

"M. T."—We have several applications for your file of THE LIVING CHURCH, but have lost your address. Please send it to the editor.

A. T. Y.—We have declined, of late, to publish appeals for wheels, having done all that seems practicable in that way. We have a list of several missionaries waiting for a "mount," and shall keep all appeals on file to wait their turn of the wheel of fortune. At present it does not seem to be turning.

#### Official

THE "Society for the Home Study of Holy Scripture and Church History," president, the Bishop of Albany, will enter upon its eleventh year the first of October next. Through the generous offer of a lady as secretary, it is hoped that all applicants can now be received. It is open to all women throughout the country. Instructions by correspondence free. Dues for printing, postage, etc., \$2 per term of eight months. Applications and requests for circulars should be addressed to MISS ANNIE CLARKSON, secretary of S. H. S. H. S., "Holcroft," Potsdam, New York.

SARAH F. SMILEY, Director.

St. Anna's House, 406 West 20th st., New York.

#### Married

CRAVEN-LESLEY.—At Rockhurst, Spuyten Dayvil-on-Hudson, Sept. 15th, 1896, by the Rev. George Nattress, Caroline daughter of Mr. and Mrs. Alexander McParson Lesley, to Macdonough Craven.

#### Died

WHITMAN.—Entered into Paradise, Sept. 18th, at Easton, Md., Louise, aged seven years, only daughter of S. Edward and Annie Whi man.

"Of such is the kingdom of heaven."

PINKNEY.—At her home in Annapolis, Md., on Thursday, Sept. 31, 1896, of paralysis of the heart, Mary Sherwood Pinkney, aged 79 years, 9 months, and 4 days, widow of Ninian Pinkney, medical director United States Navy, and daughter of the late Edward N. Hambleton, of Easton, Md.

'Grant her, O Lord, eternal rest,

And let light perpetual shine upon her."

"Write, from henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."

TIBBS.—At her mother's residence, No. 218 27th st., Cairo, Ill., Aug. 26th, 1896, of heart failure, Eva Tibbs, aged 22 years, daughter of the late George Tibbs and his wife, Sarah Ellen (Lynch) Tibbs. A native of Cuba, Mo.; a devout communicant of the Church of the Redeemer, Cairo, Ill.; a member of the order of the Daughters of the King; a constant and faithful Sunday school teacher. She was active in every good work of the parish; she received with her mother and sister the Holy Communion an hour before she died; she was a patient sufferer nearly all her life. A dutiful child and a lovely young lady; she shirked no responsibility nor neglected any duty. She has been gathered unto her fathers, having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world."

"Most Merciful Father, grant that we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen."

#### Church and Parish

WANTED.—St. Paul's Episcopal parish, Pekin, Ill. A boys' and men's choir is just organized and we shall be very thankful to secure any old cassocks and cottas, as at present we have none. ANNESLEY THOMAS YOUNG, priest.

EXPERIENCED and cultured Churchwoman will take charge of girls requiring warm winter climate. Boating, tennis, etc. Also lessons in piano, singing, guitar, *belles lettres*. Highest New York City references. Address MRS MACLEAN, Melbourne, Indian River, Fla.

A CLERGYMAN with a moderate income, having charge of two parishes, in good health and standing, and just 60 years old, would like to become rector of a small parish wherein his daughters (all graduates of a Church school and with musical education, both vocal and instrumental) could establish a school. Excellent references. Address "G. N.," office of THE LIVING CHURCH, Chicago, Ill.

A LADY having for several years had the entire charge of a gentleman's children and household, in Boston, would like a similar position in Chicago. References exchanged. Address G, care THE LIVING CHURCH.

WANTED.—A position as organist in some church. Graduated at the Royal Conservatory, at Leipzig. Address MAMIE M. DEGE, Schuyler, Neb.

SUBSCRIBERS who are interested in cycling or amateur photography, should write THE LIVING CHURCH for pamphlets giving full information of attractive premium offers. Special arrangements with manufacturers make possible the offer of premiums of a value several times the amount which would otherwise be allowed in cash commissions.



## The Editor's Table

### Kalendar, September, 1896

6.	14th Sunday after Trinity	Green
13.	15th Sunday after Trinity	Green
20.	16th Sunday after Trinity	Green
21.	ST. MATTHEW	Red
27.	17th Sunday after Trinity	Green
29.	ST. MICHAEL AND ALL ANGELS	White

### What is Love?

"The greatest of these is Love."

BY THE REV. J. A. M. RICHEY

Oh, what is love? Why, 'God is love.'  
O'er faith and hope it reacheth high;  
For faith will end in sight above,

And hope be spent for treasures nigh.  
The past, the present, and to come,  
Is love, which makes that happy home—

Eternal home of God above,  
Before His creatures saw the light;  
When Father, Son, and holy dove  
In their rapt union found delight.  
As was, so is, shall ever be,  
With ever blessed Trinity.

But what is love? Words cannot tell.  
Love only can define itself  
He who has God has love as well,  
And in that love completes himself;  
For love of God—he loves mankind—  
And the whole law he thus can flid.

Those who on earth in bonds of love  
Unite their hopes and interests,  
Each other teach the way above.  
And walk n it by earthly tests.  
Each test of love is a step giv'n  
By which to mount the way to heav'n.

To God alone all love belongs;  
To Him refer the love thou hast.  
The love that breathes through angel-songs  
Is the rebound of heaven's cast.  
And love on earth we cannot have  
Except we give to Him who gave.

He gives that we may learn to love;  
May learn to think the thoughts of heav'n;  
May learn the tongue they speak above,  
And yield the fruits of that blessed leav'n.  
Oh happy he who has that leav'n,  
"To him that hath shall more be giv'n."

To him be given even this—  
To walk in paradise of God,  
Where sorrow is not mixed with bliss,  
In paths where angels oft have trod;  
There only this divine affection  
Shall find its one and true perfection.

Dr. De Bossy who is now one hundred and three years old, dean of the French physicians, hale and hearty as ever, and still in the practice of his profession at Havre, France, writes to the *Sunny Hour*: "I rise at seven, winter and summer, and as soon as I am dressed go on my rounds, generally on foot—eat and enjoy all kinds of food—teeth are sound and good—have drank coffee all my life, and consider it a most excellent tonic. The secret of longevity is consideration in all things, clearness, and a pure life, and I believe it is in the power of every one to become a centenarian."

The natives at Mangaldai, India, have been almost in a panic. They say that government is about to build a big bridge over a river between Mangaldai and Tezpur, and for a foundation there are required the bones of a large number of infants, as the bride is intended as a sacrifice to the god the Sirkar worships. All Europeans are required to join, and natives in their employment are expected to assist in procuring victims. So terrified are the villagers that at night four or five families crowd together in one house, and hardly a soul is to be

seen about after dusk. They say that though the primary objects required for the sacrifice are children, yet the Sirkar will have no objection to having a few grown men and women thrown in. The women are terrified to take their children out to the fields and equally afraid to leave them alone in the house.

Recently a skeleton was put together from fossil bones discovered by Doctor Dubois in Java, and was proclaimed as the missing link to show man's descent from the monkey. The great scientist, Professor Virchow, refuses to accept it. The skull, so he says, is that of a gibbon; the teeth, while they look like human, are not identical with them; the thigh bones may have belonged to a man or to an ape—there is no certainty either way; and, finally, there is nothing to prove that all the bones belonged to one body. So the alleged *Pithecanthropus erectus* will have to take a back seat.—*Catholic Review*.

St. George-in-the-East Window Garden Society held its annual show this year in the recreation ground of St. George's church. Exhibits were sent in by 400 persons, a larger number by 200 than on any previous occasion. Twenty-seven prizes were given, ranging from one shilling to seven and sixpence. At the distribution of the prizes in the evening, the Archdeacon of London, in a short address, said that the show was a great honor to the exhibitors, who all lived in crowded places. One thing should be remembered; namely, that while these men, women, and children were emulating those in the country in the growth of flowers, a great deal more care was necessary in St. George's-in-the-East than in a rural village to bring flowers to anything like perfection.

At Folkestone, an English parish largely inhabited by fishermen, there is an annual blessing of the fisheries. The ceremony is a very striking one and well calculated, not only to make the people feel very strongly the intimate relation between the Church and their own daily life, but also to teach them the wholesome lesson that the divine benediction attends the most humble occupation honestly pursued. Upon the last occasion of this observance, early in July, the clergy and choir, in surplices, left St. Peter's church and marched in procession through the fishing quarters of the town, chanting the Litany. Coming to a position upon the seashore, the vicar gave a short address and, after prayers asking the divine blessing on fisherman's calling, the service concluded with the hymn, "Eternal Father, strong to save." Thousands of people participated in the service.

Our readers may recall the fact that the Armenian colony in England offered to place a memorial window in the parish church of Hawarden as an acknowledgment of Mr Gladstone's warm advocacy of the cause of the persecuted race. The vestry decided at the Easter meeting to allow the large west window to be used for this purpose. Afterwards it became known that the sons and daughters of Mr. and Mrs. Gladstone would like to make that window a memorial of their thanksgiving for the lives of their parents. A distinguished artist has been preparing designs, and the Gladstones are desirous of proceeding with

the work at once. Under these circumstances it was unanimously agreed, at a recent meeting, to place the window at the disposal of the Gladstones, and offer one of the side windows to the Anglo-Armenian committee.

A well-known Churchman traveled to London with a very superior Wesleyan minister on his way home from the Liverpool Conference. The two gentlemen had an argument on the Church question. Suddenly the minister asked who won the race at Liverpool the day before. He said he had heard that the Archbishop of Canterbury's horse was expected to win! The Churchman thought it was said in joke, as he was well acquainted with the Archbishop, and could say most positively that he had nothing to do with race horses. The minister, however, was not joking, he was quite certain the Archbishop was running a horse. On consulting a newspaper they discovered that Lord Derby's "Canterbury Pilgrim" had won the race. So the "mare's nest" was brought to light. The moral seems to be that much more is needed in order to clear up misunderstandings about the Church than is commonly supposed, since even in England, with the Church on every hand, it is easily believed by excellent and sincere men that the bishops are worldly, if not unprincipled and dissolute, men.

### St. Michael and All Angels

This festival has been kept in the Catholic Church with great solemnity on September ever since the fifth age. Holy Church holds a feast in memory of the holy angels, first, because they minister to them that shall be heirs of salvation; secondly, because they fight against the devil for us by their prayers and recommendations of us and our condition at the Throne of Grace, as appears by the Epistle and the Gospel for the day.

The only members of the heavenly host known to us by name are the four archangels—SS. Michael, Gabriel, Raphael, and Uriel.

St. Michael is specially commemorated on this festival, because he was priest or tutelary saint of the Jewish nation (Dan. x: 13); and when the Synagogue gave place to the Church of Christ, then St. Michael became the patron of the Church Militant in Christendom, and the guardian of redeemed souls against his old adversary, the Prince of Hell (Rev. xii: 7). The most celebrated church dedicated in honor of St. Michael is that erected on Mont-Saint-Michel, a lofty isolated rock off the coast of Normandy, which is crowned by a little fortified town. This becoming a very favorite spot for pilgrimages, the honor paid to St. Michael very much increased. An order of knighthood was founded by Louis XI, King of France, in honor of the archangel. There is also an English order of SS. Michael and George, which was founded in A. D. 1818, for the purpose of bestowing honorable distinctions upon the natives of Malta and the Ionian Islands. From France the veneration of St. Michael extended to England at the Norman Conquest, probably from Duke William's reaching England on the "eve of St. Michael's Mass," as the Saxon chronicle relates. Many churches, especially in the counties nearest the French coast, were built upon rocky eminences, in imitation of the position of Mont-Saint-



Michael—as St. Michael's Mount, Cornwall; St. Michael's chapel, near Torquay; the church of Brent Tor, near Tavistock; and that of Abbotsbury, Dorsetshire. St. Michael is usually represented as a young man of beautiful and noble aspect, with wings, and golden hair girt with a circlet, from which a cross rises up over the forehead. He is generally full-armed, and bears a lance and a shield charged with a cross. In the paintings of the Great Doom, St. Michael appears with scales weighing souls, the devil being often represented in one scale and several human figures in another.

St. Gabriel was the archangel who announced to Blessed Mary the Conception of our Lord, and to Zacharias the birth of St. John Baptist. St. Gabriel is commonly represented in alb and crossed stole, and sometimes with cope; he holds a lily in his hand; from his mouth often proceeds a scroll with the Angelic Salutation.

Of St. Raphael we read in the Book of Tobit as the guardian and protector of Tobias. According to an early tradition, it was he who at our Lord's Nativity appeared to the shepherds by night "with good tidings of great joy," which shall be for all people. He seems to have no ancient dedication in England, but a college of almshouses for reduced seamen, with a beautiful little chapel attached, has been built and dedicated in his honor at Bristol. St. Raphael appears in works of art as a beautiful angel, resembling St. Michael, but without armor; he has a pilgrim's staff in one hand, and in the other a small casket, box, or vase, supposed to contain the heart and liver of the fish, the smoke of which drove away the Evil Spirit, and the gall by which Tobit recovered his eyesight (Tobit vi., viii., and xi.) Sometimes this box is replaced by the fish itself, which, however, is always small, as an emblem rather than a real object.

St. Uriel was the angel that appeared to Esdras to interpret God's Will to him (2 Esdras iv). He usually has a roll or a book, as the interpreter of judgments and prophecies.

Frequent allusion is made in Holy Scripture to the seven holy angels who stand in the presence of God. Four of these only are individualized by the Catholic Church; viz., the four archangels. Three others are, however, distinguished by the Jews, and named—

Chamuel, who wrestled with Jacob; there is a tradition that it was he who also appeared to our Lord at Gethsemane; but, according to other authorities, it was St. Gabriel. Jophiel, who was the Guardian of the Tree of Knowledge of Good and Evil, and expelled Adam and Eve from Paradise. Zadkiel, who stayed the hand of Abraham when about to sacrifice his son; but, according to other authorities, this was St. Michael. All these names terminate with the syllable El, which signifies God, and are significant of some divine excellence.

According to St. Dionysius the Areopagite, and other Fathers, there are three great divisions of angels, each division consisting of three orders or choirs, thus making nine in all. This arrangement has been followed by SS. Chrysostom, Gregory Nazianzen, Ignatius, Jerome, and Gregory the Great, and has been universally adopted by the Church, both Eastern and Western. The following is a list of the choirs, with their respective emblems and modes of representation.

Most of the classes are mentioned by St. Paul:

I. Councillors of the Most High, who consist of—(1) Seraphim, usually represented merely as heads with two wings; their color being fiery red or bright blue. (2) Cherubim come next in order to the Seraphim, and are usually represented as angels with six wings—two mounting towards their head, two covering their body and pointing to their feet, and two extended for flight. They usually hold a scroll inscribed with the words "Holy! Holy! Holy!" In Greek art they bear in each hand the fan formed like a cherub used in the Liturgy of the Eastern Church, and inscribed as above. These two orders ever stand adoring and praising in the presence of God. In paintings, the celestial hierarchy is represented in circles one within the other; the Seraphim nearest to the Almighty, next to them the Cherubim, and so on. (3) Thrones, who support the Thrones of the Almighty, and who, when represented by themselves, generally carry a throne or tower.

II. Governors, who rule the stars and regulate the universe:—(4) Dominations, crowned and bearing a sword and sceptre; or an orb and cross. (5) Virtues, in complete armor, carrying a crown and thurible, or pennon and battle ax. (6) Powers, chaining or scourging devils or holding a baton. In Greek art these three last sub-orders of angels are represented in albs reaching to the feet, with golden girdles and green stoles; they hold golden wands and "the seals of God," which is represented as a St. Andrew's Cross with a line drawn over it, the whole within a circle.

III. Messengers of God's Will:—(7) Princedoms or Principalities, holding a lily, or in complete armor, with pennons. (8) Archangels—viz., SS. Michael, Gabriel, Raphael, and Uriel, already mentioned. (9) Angels. Generally bear wands, or musical instruments, but are variously represented according to the particular message or duty upon which they are supposed to be.

The first division keep around the Throne, and derive their light and glory from the Most High, from whence they reflect it to the second; these reflect it to the third, who are the appointed messengers of God, and guardians of man and the universe, and therefore reflect it thither.

The Greeks have many modes of representing the holy angels unknown to Western art. Thus they depict in a single picture the four archangels—St. Michael armed as a warrior; St. Raphael in the vestments of a priest, and St. Gabriel in civil costume, all supporting a great aureole, in the centre of which is the Infant Jesus, winged like an angel, as being the messenger or angel who came on earth to do the will of the Father, and giving His benediction; a crowd of angelic beings appear in the background. This composition is called "the Assembly of the Archangels," and is intended to show the ecclesiastical, military, and civil power of the celestial hierarchy.—*The Church Review*.

Love, like the opening of the heavens to saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope, and love for another being, perhaps but a creature of his imagination. Still it is a great advance for a man to be profoundly loving, even in his imaginations.—*Helps*.

## Book Notices

**A Village Drama.** By Vesta S. Simmons. New York: The Cassell Publishing Co. Price, 50 cts.

A dull and sordid tragedy the "Village Drama" proves to be, with no reasonable excuse for being, so far as one can see. That the commonplace lives of commonplace people may be both interesting and helpful there is abundant proof; but this story, beyond its careful realism, has little to recommend it and much to condemn it, in that it swells the list (already too large) of books that add nothing to the beauty of life and explain none of its mysteries.

**Reflections and Comments.** 1865-1896. By Edwin Lawrence Godkin. New York: Charles Scribner's Sons. Price, \$2.

The articles in this volume are the cream of Mr. Godkin's writing in *The Nation* for many years; they are mostly upon topics of permanent interest and are of permanent value. This can not be said of every collection of fugitive papers, however popular they may have been in the day of their production. Considering the variety and gravity of the subjects discussed by Mr. Godkin in a long editorial career, it is wonderful that so little revision is needed in the light which a generation of progress has brought to bear upon them.

**Out of the Woods.** A Romance of Camp Life. By George P. Fisher, Jr. Chicago: A. C. McClurg & Co. Pp. 270. Price, cloth, \$1; paper, 50 cents.

Mr. Fisher has written a story of camp life in the Michigan woods which lovers of outdoor life will be glad to include amongst those with which they are to while away their summer holidays. The interest of the story centres in the uncertain parentage of an amazonian heroine, which is at last explained by the hero, to the surprise and delight of all, and he has his reward. The tone of the story is pure and high, and while it has no great literary merit, we think it above the average of to-day. It contains accounts of fishing, shooting, and canoeing galore, and will no doubt be enjoyed by those who love the woods, and do not demand a high standard of literary excellence.

**In New England Fields and Woods.** By Rowland E. Robinson. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

These pleasing notes on the scenes and seasons of our picturesque north are written by one to whom they are now hidden "by a curtain of darkness." "A Voyage in the Dark" is the only allusion by the author to his blindness which we note, and that is without complaint. The tone of all is cheerful and brave. Through the bright summer and the blustering winter we follow our entertaining guide, while he calls our attention to a world of sights and sounds which lie within the world of our ordinary observation. The homely old friends of our boyhood are pictured for us with realistic pen—the birds and beasties, and the happy hunting grounds; while there is a flavor of literary art and a bright imagination pervading all.

**Jerry, the Dreamer.** A Novel. By Will Payne. New York: Harper & Bros. Price, \$1.25.

The scene is laid in Chicago, and one is carried through newspaper offices and socialistic combinations, and the varied life of the great metropolis of the West. The local color is really clever, and the crowded streets and the Chicago river and the great lake in its various moods, all are well pictured. The hero is a country lad who comes from some place called Tampico to seek his fortune. This he does not find, but when all has left him, and he is almost in despair, he seeks once more the wife from whom he has been separated, and the curtain falls on them as she sees her husband standing in her father's hall. "She stopped abruptly," the story tells us, and then "with a soft intaking of her breath like a sigh, a kind of eager wonder in her face, she saw her husband poorly dressed, unshaven, defeated, appealing. 'Why, Jerry! Oh, Jerry!' she cried, in two short gasps, and ran towards him, her arms extended." How strange it is that like the seven notes



which in their combination make up all music, so the simple element of love is the theme for all novels.

**Weir of Hermiston;** an Unfinished Romance. By Robert Louis Stevenson. New York: Charles Scribner's Sons. 1896. Price, \$1.50.

The sadness of the unseen end hangs over this remarkable romance. The hand that penned it is forever still, and the brain which alone could finish the untold tale is at rest. Enough remains to give one a thrill in reading its cameo like pictures of Scottish life. The dialect, the local coloring, the insight into character, all is there; and you feel a sympathy for the school who wrote of his far-away Scottish home, under the palm branches and sapphire skies of the southern islands. As all romances which ever have, or which ever will be, written revolve around the mystic fountain of human love, so with this. But the artist has, to the unvarying materials of his theme, added many points of exceptional interest. It will be welcomed by all lovers of Stevenson's genius.

**The Marriage of Divorced Persons in Church.** Two Sermons Preached in St. Paul's Cathedral by the Rt. Rev. G. F. Browne, Bishop of Stepney and Canon of St. Paul's. London and New York: Longmans, Green & Co. Pp. 53. Price, 40 cents.

The Bishop of Stepney deserves the gratitude of Churchmen everywhere for the manly and out-spoken stand which he has taken on this burning question of the day. When other prelates, both in England and America, have been silent under Ecastian influences, he has not feared to declare the whole counsel of God. His wise and weighty words have lifted the whole subject up into a higher and purer atmosphere than that in which it is commonly discussed. They have been effective in England and they ought to be so in America, where the Massachusetts case and others not so notorious, but equally serious, show to how low a level of public morality we have sunk. We have seldom seen a finer illustration of the power of the pulpit in dealing with controverted topics of the time. The sermons present the whole great subject in a nutshell, and present it with rare freshness and force. With great skill the preacher has so handled the matrimonial experiences of Abraham as to discount the idea that the ancient Jews exceeded the pagan nations in the severity of their marriage laws, and that we have inherited from them a Levitical stringency which we are not bound to maintain. The Bishop's profound learning and firm grasp of truth enable him to illustrate the historical and legal aspects of the subject in a most masterly style. The clergy and laity will do well to read the book, and will find their moral natures invigorated in its healthful atmosphere.

**The Under Side of Things.** A Novel. By Lillian Bell. New York: Harper & Bros. 1896. Price, \$1.25.

A nice enough novel which shows the shade as well as the sunshine in human destiny. It deals with provincial life in a typical Pennsylvania town, and the hero is killed off down in Florida during the war, a victim to duty and yellow fever. An attractive portrait of the authoress, a thoughtful, strong face, with good, dark eyes well apart, and heavy, arched eyebrows, adorns the book. Scattered through the conversations, the love scenes and all that, are cute touches which show a certain turn of practical humor, possibly quite unintentionally funny; for instance, here is a description with this tone present: "The lawn at the Overshines was deep and soft and velvety. Kate had inaugurated really comfortable rustic chairs, instead of the terrible back breaking combination of slats and knots with which many excellent people strain the Christian forbearance of their guests." Here, too, is a delicious bit where "town and country" are contrasted. It is the first accidental meeting of heroine and friend: "Pacing up and down the station platform, waiting for the same train they were to take, Alice saw a tall young woman, whose black veil dropping from her little round hat, concealed her features and only revealed at the back a

wealth of auburn hair, dressed in the prevailing fashion, resembling a peck measure (1). Her waist was the smallest, her crinoline the largest, her skirts the most voluminous that Alice ever had seen. Her whole costume had 'New York' stamped as unmistakably upon it, as were the modest folds of Alice Copland's labelled 'Stockbridge, Pennsylvania.' She was tall and sweeping, and Alice thought she had never seen anything so graceful as the way she walked and managed her skirts. Alice watched her all the way to New York, for, without being nervous or vivacious, she was always moving—always doing something worth looking at. Everybody else was looking at her too, for though her veil was still down, she had the assumed manners of a beauty, and she seemed to exercise a certain fascination upon every one in the car who sat within range of her." What unconscious fun all this is!

"The Historic Churches of Paris," by Walter F. Loneragan, with numerous illustrations by Brinsley S. Le Fanu, will be published early in October by Mr. Thomas Whittaker. A very handsome volume on this fascinating subject is promised by the publisher. He also announces Charlotte M. Yonge's new historical story, "The Wardship of Steepccombe."

### Magazines and Reviews

In *The Westminster Review* for September, Mr. C. D. Farragut writes on "The Foreigner," showing the ill effects of race prejudice and the benefits of international comity. "A Last Reminiscence of Sir Joseph Barnby" will be enjoyed by all lovers of music, it is by Emily S. Judge. J. F. Rose Soley has a paper on "German and English Interests in Samoa," full of interesting information. Prof. W. M. Ramsey discourses on "Latter-day Conservatism in Scotland," and thinks that Disestablishment of the Kirk is coming into the field of practical politics. "Mosquitoes and their Enemies" is the subject discussed by Lawrence Irwell, their worst enemies being the dragon fly, the spider, and the carp, to which he might have added, "kerosene."

*The Nineteenth Century* for September opens with a poem by Mr. Swinburne. The leading article is an indictment of the Imperial Parliament, severe and crushing, if that famous body could be crushed, for its Land Legislation of Ireland, "Sisyphus in Ireland; 25 Land Acts in 26 years," by H. O. Arnold Forster, M.P. Surely such a plethora of legislation is enough of itself to ruin any country. The Rev. Dr. Jessopp gives an excellent historical article on "The Baptism of Clovis." Mr. Aubrey De Vere furnishes "Some Recollections of Cardinal Newman"—very good reading. Dr. Emil Reich explains the true inwardness of "Jew baiting on the Continent," laying the provocation of it at the door of the New Jew, "the emancipated and reformed Jew," who "is profoundly immodest," pushing everywhere to grasp fruits for which he has not toiled and suffered. The article deserves thoughtful consideration. There are several other excellent articles in this number.

As the principal features of interest in the September magazines, we note in *The Century* Part I of a novelette by Amelia E. Barr, entitled "Prisoners of Conscience," a strong and powerfully written story; "Midsummer in Southern Spain," with striking illustrations, and "Prehistoric Quadrupeds of the Rockies," by Prof. Henry Fairfield Osborn, also with illustrations of some wondrously hideous beasts. In *Scribner's Magazine* Brander Matthews gives interesting reminiscences of H. C. Bunner, editor of *Puck* and Rufus B. Richardson, director of the American school at Athens, describes "The new Olympian games," which Corwin K. Linsion has finely illustrated. The story of Washington in *Harper's Monthly* reaches a specially interesting period, and Vienna's pre-eminence as a musical centre is explained by William Von Sachs who tells of its musical celebrities

whose portraits are presented to us. *The Review of Reviews* is almost entirely devoted to the present crisis in the political and financial world; prominent articles are concise statements of the *pros* and *cons* of the question: "Would American Free Coinage Double the Price of Silver in the Markets of the World?" by recognized authorities, and a study of "The Three Vice-Presidential Candidates and what they Represent," by Theodore Roosevelt. In *The Atlantic Monthly* Booker T. Washington writes of "The Awakening of the Negro" and Lillie Chace Wyman reveals in pathetic glimpses, the life of the girls in a factory valley. *The Cosmopolitan* discusses the question, "Does Modern College Education Educate?" and Camille Flammarion has an article on "The Wonderful New Eye of Science." The artistic and mechanical excellence of *The Cosmopolitan* is notable.

### Opinions of the Press

*Harper's Weekly*

WHO CARES FOR POETRY?—The way to get newspaper verse read nowadays is to set it like prose and print it as an editorial paragraph. It appears that the great multitude of readers think they have no time for verse, and dodge the poet's corner so systematically that they miss even the good things that creep in there. But the prose paragraph, placed, as the advertisers say, "next to reading matter," catches them. They begin it thinking it is a simple communication of fact or opinion in plain language, and when they find it is verse they are amused and go on. When *The Sun* observes editorially, "Open the gate with a hearty bang, the gate of the Yankee nation, and give good-day to Li Hung Chang with appropriate elation. For he's a genuine China swell, with jackets to burn and feathers to sell, of immense capitalization," no one who has any discrimination will fail to read the whole paragraph, nor will any reasonable person complain because with a mind intent upon prose he has been trapped into a pitfall of poetry.

*The Scranton Tribune*

RELIGION AND POLITICS—It must be ever regarded as a glorious spectacle to behold a great people praying for divine guidance in a political campaign of unusual importance. If all our people were likeminded in their desire to have Almighty God for our spiritual ruler, no permanent injury could happen to our nation. There are some who evidently think that the religious bodies and their ministers ought not to have anything to do with politics. The Episcopal Church is sometimes commended for not meddling with either politics or religion, and this is often regarded as rather a doubtful compliment. When rightly understood, however, it is decidedly complimentary. To meddle with religion is to interfere with the liberties accorded by Almighty God to His children. To meddle with politics is sure to introduce discord into even a hitherto peaceful congregation. It must, however, be possible for the Church or its clergy to take a deep interest in both politics and religion without being accused of meddling. We are quite sure that it is only the latter that is so generally condemned by the people of our land.

### Books Received

CHAS. SCRIBNER'S SONS

A Tragic Idyl. By Paul Bourget. \$1.50.

One of the Visconti. A novelette. By Eva Wilder Brodhead. 75 cts.

Stories by English Authors. The Sea: The Extraordinary Adventure of a Chief Mate, by W. Clark Russell. Quarantine Island, by Sir Walter Besant. The Rock Scorpions, Anonymous. The Master of the Chrysolite, by G. B. O'Halloran. Petrel and The Black Swan, Anonymous. Melis-a's Tour, by Grant Allen. Vanderdecken's Mesage Home, Anonymous. 75 cts.

Stories by English Authors. Germany, etc.: The Bird on its Journey, by Beatrice Harraden. Koosle: A Study of Dutch Life, by John Strange Winter. A Dog of Flanders, by Ouida. Markheim, by R. L. Stevenson. Queen Tita's Wager, by William Black. 75 cts.



## The Household

### Little Sir Galahad

BY ANNIE L. HANNAH

His whole face was beaming with a roguish smile, the great brown eyes danced with mischief, and the sturdy little body was alert and ready for instant action. He was preparing a practical joke which was not worthy of him, and for which I knew he would be sorry when it was too late, and so I stretched forth a detaining hand and laid it upon his shoulder.

I had grown very fond of this bright, heedless little pupil of mine during the weeks that I had spent with him; and because he was so bright, so lovable; because his nature was intended to be so noble an one, it troubled me the more to see it growing away from the direction which it had been planned to follow. He was the idol of his widowed mother's heart, and that fact was making it daily harder for him to be true to himself. He had a sister a little his elder, and instead of his being taught to treat her as any boy should treat any girl, she was rather made subject to his whims. He was bubbling over with spirits, and never having been taught the unmanliness and unmannerlyness of practical jokes, was quick to see in her a good subject, as she was of quick temper, easily roused. When he had succeeded in angering her to the point of tears, he generally repented and begged her pardon with pretty earnestness, wiping the flashing wet eyes with his not immaculate handkerchief, and promising all sorts of things for the future; a course of conduct looked upon by his mother as noble and beautiful in the extreme; and more than once the girl had called down upon herself indignant reproof by her openly expressed lack of faith in such repentance as his; being asked by her mother what more one could do than apologize for wrong doing.

That all this was the worst of training for him I saw within the first few days that I was with him, but till I had gained his affection and respect I knew that words of mine would be worse than useless; and besides I had to learn the sort of nature that I was dealing with. As the days passed by and I learned to love and admire the many noble and lovable traits in his character, I began to think that I understood how he could be touched; but up to this day the opportunity had not arrived when I could put that theory of mine to the test.

He had not seen me as he stepped through the open window from the porch, for the curtain hid me from his sight as I stood before one of the bookcases just beyond. I had simply glanced up to see who had entered, taking no further notice of him, so absorbed had I become in searching for a certain passage in the book which I held in my hands, till a low chuckling laugh of keen amusement attracted my attention, and then, on looking for the cause, I saw what he was about, and understanding his plan, instantly laid my hand upon his shoulder.

He gave a great start, any presence in the room being utterly unsuspected.

"It is only I," I said to reassure him, stepping, as I spoke, from behind the curtain.

At the sound of my voice his eyes fell and a faint color crept into the clear brown of his cheeks; for without any words on my part he had grown to understand how such a work as he was engaged in would look in my eyes.

"I wouldn't, if I were you," I said quietly.

"Why not?" he asked, with a quick backward motion of his beautiful head, which brought his eyes into range with mine.

This was a little unexpected, but I hesitated only an instant before reaching up and taking from a shelf above my head a certain volume, which I opened, and having found the place, read to him a few lines; then replacing the book, I turned again to him, and with a hand on each shoulder looked straight down into those great honest eyes. I had felt sure that I knew him, and I had made no mistake. The little shoulders had squared themselves, the color in the cheeks had deepened, and the eyes, in which the pupils had dilated till the iris was but a tiny ring of color, were glowing like two stars. From a mischievous sprite he had become an entranced listener—an awakening soul.

"That—that is splendid!" he exclaimed. "And it means?"

"It means," I said, longing to take him in my arms, but respecting his dignity; "it means that we are strong in the sight of God and man when our hearts are pure of every thought which could harm ourselves or another."

He gave a quick little breath. "But this would not really have *harm'd* her," he said. "I don't want to do it. I couldn't do it *now*" in quick explanation.

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tion, "but I want to understand, you know."

I seated myself and drew him into the circle of my arms, and standing between my knees, with a hand on either, he looked eagerly up into my face.

"It would not have harmed her body, at least not much, but it would have made her very angry, would it not?" I asked.

"As mad as fury," was his concise reply.

"And that," I went on, "would have brought an ugly black spot on her soul—two spots, one of anger and another of a desire for revenge. Am I not right?"

He nodded emphatically. "She'd have spent the rest of the day trying to get even with me. I—I wonder what she *would* have done?" the eyes twinkling a little at the thought; "but go on—about the spots

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"Well, the spots, both of them, or the fault of them, would have been yours, and your heart would not have been pure when you had caused her to sin. Do you understand?"

"Yes, I understand," he said.

But he did not seem satisfied; his eyes fell from mine and he leaned a little heavily on one knee.

"But I gave him time, and presently he looked up.

"I've teased her lots and lots of times; it's such fun to see her face get red, and to watch her bite her lips, but when she cries—why, then I'm sorry, and tell her so—but—I do it again, you know, always!"

"Yes, I know."

Perhaps there was something in my voice, for he lifted one hand quickly and laid it on my shoulder. "I don't want to do it now, I wouldn't, not for the world, now, but"—

"You think that, by and by, you will forget how you feel now, and will be cruel and unmanly again?"

It hurt me to use those hard but true words, and he winced as though they hurt him, too—as though that they were true was new to him, but he only answered, with his dear eyes lifted bravely to mine:

"Yes, that is what I mean. How can I make it—my heart, you know—pure, like his was pure, so that I can be strong like he was strong?"

O little knight? O earnest seeker after truth? Verily, except ye become as a little child!

I lifted down the book again and read to him here and there from the poem, explaining as I read. I showed him that for him also there was a quest, a high and holy quest—the conquest of himself. I told him that of all battles that was the hardest to fight, the most difficult to win, but that it *could* be won by a good soldier of Jesus Christ, though only in His strength; and that of all prizes that which He offered was the most glorious.

He never took his eyes from my face till I had ceased to speak, when he drew another of those quick breaths, and after a moment asked me for two portions of the poem again, and I read to him:

"My good blade carves the casques of men,  
My stout lance thrusteth sure,  
My strength is as the strength of ten,  
Because my heart is pure."

And

"O just and faithful knight of God!  
Ride on! the prize is near."

"Thank you," he said, when I had closed the book; then, as I slipped my arm about him and drew him close to my side, he laid his hand upon my shoulder and together we looked out upon the

lengthening shadows of that summer afternoon, my heart going up in fervent petitions that he might fight the good fight, so that when his course was finished the crown of righteousness would be his.

And truly he went forth from that room as earnest a little knight as all the world could show, seeking to conquer that domain over which none else had ruled:—his own small self.

### Jennie Lind

BY MARY BURNET CHASE

"O, music!

Thou who bringest the receding wave of eternity nearer to the weary heart of man as he stands on the shore, and longs to cross; art thou the evening breeze of this life, or the morning air of the future one?"

JEAN PAUL.

Doubtless every reader of this magazine has heard some one, who was fortunate enough to hear her sing, speak of the "Swedish Nightingale," Jenny Lind. Though many of us were too young to hear her when she visited this country, we must all remember hearing of the enthusiasm aroused wherever she appeared. It is the recollection of a description of her singing, "I know that my Redeemer liveth," from Handel's oratorio of "The Messiah," which suggests these lines of Jean Paul.

Her first notes as they fell upon the ear, seemed like a voice from the skies; while her face, usually plain, was beautiful as she sang. It was her strong, lovely character that "made men feel they were catching sight, through the door which music opened, of a high, pure soul moving down to them through the pathway of song out of some far home of purity and joy."

With Jenny Lind's image before him, Mendelssohn wrote his "Oratorio of Elijah," and it was to catch the peculiar beauty in her voice that the high F sharps ring out so appealingly in the "Hear ye Israel." Hans Anderson said of her, "She was as great an artist as ever lived, and the greatest I have known. Through Jenny Lind I first became sensible of the holiness of art. Through her I learned that one must forget oneself in the service of the supreme." What was it in her that so responded to such ideals? No one who reads her life can fail to find an answer.

Born in Stockholm, Oct. 6th, 1820, her childhood was rather forlorn, except as she found happiness within herself. "As a child I sang with every step I took."

Her son writes thus of her early life: "Her songs were to her cat; seated with it in the window, looking out on the lively street, she sang to it, and the people used to hear and wonder—among others, the maid of Mille. Lundberg, a dancer in the Royal Opera House, who told her mistress she had never heard such beautiful singing. Mille. Lundberg sent for her to come and sing, and upon hearing her, exclaimed: 'The child is a genius, and must be educated for the stage.' So her mother was given an introduction to the Court Secretary and singing-master of the Royal Theatre, who was moved to tears when he heard her, and took her to Count Puke, the head of the theatre. The first question

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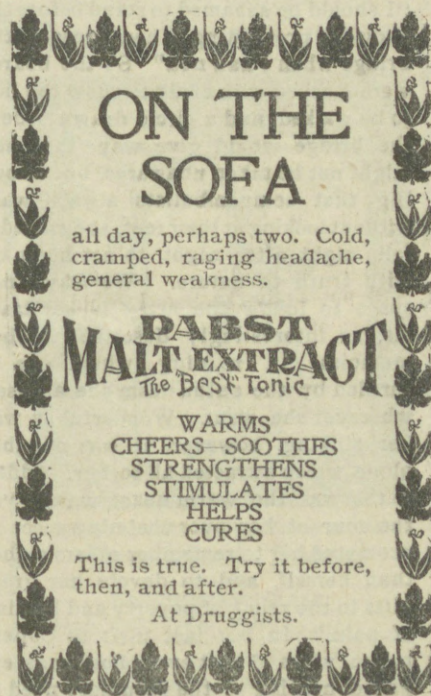
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the Count asked was, 'How old is she?' and being answered nine years, he exclaimed, 'This is not a creche!' and would not look at her, she being a small, ugly, broad nosed, shy, *gauche* girl. The Count finally consented to hear her sing, and from that moment she was taken to be educated and taught to sing at the government's expense."

Passing over her childhood days, we come to the year which first brought her fame, when seventeen.

On the evening of the 7th of March she sang the part of Agatha in Weber's opera, "Der Freischutz," and as she often said afterwards: "I got up that morning one creature, I went to bed another creature. I had found my power."

She realized then her inspiration, the sway she was ever after to hold over her audiences. The 7th of March was always celebrated by her as a second birthday, and among the many costly tributes showered upon her in after years, she ever cherished the pair of silver candlesticks presented to her that evening in her native city. The musical authorities of Stockholm had now no more to teach, only praise to bestow, but she was not one to be satisfied with her first success. Something told her there were higher planes to reach in her art, and that all this adulation should be but an incentive to greater effort. So we next find her working to the utmost of her ability to procure the necessary means to pursue her studies in Paris. When she at last found herself there, it was



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only to meet with disappointment. Her voice, poorly trained in Sweden for the work given it, was so worn that the famous Paris maestro, after hearing her sing, said, "Mademoiselle, you have no voice left." But she would not accept his verdict, so sure was she of her power to do more. Moved by her distress and entreaties for advice as to her best course, the maestro finally told her to take six weeks of absolute rest, not to sing a note, and to speak as little as possible, and then return to him. Though following his directions for her voice, she would not be idle, and realizing a knowledge of Italian and French would be necessary in her operatic career, she spent the weeks in diligent study, through the medium of pen and paper, and at the end of the time was rewarded by being accepted as a pupil by the maestro. Her studies under Sguor Garcia lasted ten months, a season of most untiring work on her part, and the journey to Paris, so difficult in the accomplishment, so full of discouragement and sacrifice of personal ease, was rewarded by entire success. All through her wonderful career she showed the same indomitable spirit, never neglecting her art. In the zenith of her power, when singing to audiences who, in their enthusiasm, took the horses from her carriage and drew her from the opera house to her hotel, she never failed to be present at every rehearsal, going through her part with the other members of the company. A little incident shows her character. In the opera of "Sonnambula," Amina, walking in her sleep, crosses a crazy wooden bridge spanning a mill stream. As she reaches the middle of the frail structure the planks give way, or by means of an ingenious stage device, appear to give way, beneath her feet. She starts, lets the lamp in her hand fall, and, without waking, proceeds on her way down a rude flight of steps to the front of the stage. It is a dangerous walk for a nervous prima donna, and very few of the greatest singers ever attempted it.

A "supernumerary" is usually dressed like the prima donna and allowed to perform the feat of crossing the bridge and pass behind a projecting rock, where they change places. Jenny Lind said: "I should be ashamed to stand before the audience pretending I had crossed the bridge when I had not." So the boards were marked with chalk to show the line to be walked, and a circle drawn where the bridge would give way, that she might not be taken unawares, but knowing that somnambulists always walk without looking at their feet, she risked a fall, night after night, to act her part with truth to nature. We have not space to follow the artist in her travels, so interestingly described in her memoirs, in reading which one is thrilled by the enthusiasm she aroused wherever she went. Wonderful as was her singing, however, it was not that alone which attracted all to her. Added to this was the warm heart, which, "in the hour of her overwhelming success, prompted her to remember others rather than herself, and to devote her great gifts to the relief of poverty and healing of pain." In her last visit to Copenhagen, when almost every hour was engaged, hearing of the pecuniary need of



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a society for the "relief of unfortunate children," she exclaimed: "Have I not one disengaged evening in which to give a benefit?" and when told of the large fund realized by this concert, her face beamed with joy as she said: "Is it not beautiful that I can sing so?" Thus she gave her aid wherever she went, feeling that her voice was given her as a trust to be used for others. In one town through which she was passing, hearing of a poor invalid who ardently longed to hear her voice, she went to the humble home and sang song after song. In 1850, Jenny Lind, through the generous offer of the well known P. T. Barnum, was enabled to carry out her wish to visit our country. Here, as elsewhere her generosity was only exceeded by the enthusiasm she excited, having left in New York alone thirty thousand dollars for charities. It was in the city of Philadelphia she sang the last time in public as Jenny Lind, for in 1852 she was married in Boston to Mr. Otto Goldschmidt and returned to England.

At thirty-two years of age, then, we see her leaving her public career of greatness for a quiet home life, which had never been hers, even in childhood

and for which she had ardently longed. So she lived for thirty-seven years, occasionally making concert tours; often singing for charity; seeing her children and grandchildren grow up around her, and finding her greatest joy in country scenes, the affection of her friends, and the repose of home and wedded love, leaving, when she died, to the hosts who loved her, the impression of something unique and incomparable. And the story of Jenny Lind may well be told for the sake of bearing witness to all those who feel themselves stirred by some inherent native power of the unconquerable force with which a pure and strong individuality, if it be true to the inner light and loyal to the outer call, can dominate circumstances."—*Girls Friendly Magazine*

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## 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.

### The Protective Union

The boys were gathered close around their teacher in Sunday school, listening eagerly to her explanation of the lesson. She told them that among the people who sat listening to Jesus when he spoke about the wheat and the tares might very likely have been some in whose fields their enemies had sown tares; maybe there were some who had done the same thing themselves to others.

"I shouldn't think anybody would be ugly enough to do such a mean trick," said Will scornfully.

"Nobody in this country would, I know," said Chester. "Those Jews must have been a pretty hard set."

"I suppose," said their teacher, "that people are pretty much the same the world over. We are all a 'hard set' until the grace of God softens us."

"I never knew anybody that would do such a thing as to spoil another person's work when it was not going to do him any good," said Will confidently.

"But this was the devil," suggested Sam. "Maybe you're not acquainted with him."

The boys laughed, but Miss Lawrence said very gravely:

"I am sorry to say I am acquainted

with him, and what is much worse, I find he has a very large company of servants who are doing his work and helping him sow tares among the wheat."

"Now, Miss Lawrence," said Sam with his roguish smile, "don't say you mean Will or me."

"You shall say for yourself when I tell you a little about this sowing of evil deeds. I have seen a boy who had a quick, fiery temper, which he was trying very hard to control, thrown into a perfect rage by the teasing tricks of a companion who was simply amusing himself by tormenting his friend and who excused himself by saying it was 'such fun to see him blaze up so.'"

Miss Lawrence did not look at any one of the boys, but down in almost every heart was a voice that said: "I have done that myself."

"And sometimes in Sunday school, or in church, when the pastor or superintendent was trying to put into the hearts of those before him some good seed, I have seen a boy reach the whole length of a seat to slyly pinch a companion who seemed to be listening earnestly, or take out a knife or a toy and attract the attention of those around him. That was keeping the good seed from taking root, and sowing tares in the shape of wandering thoughts."

"That hits Will," said Sam solemnly; "he is distracting my attention."

"And I have known a boy," said Miss Lawrence, "who was always ready with a joke or a laugh or a funny remark, to scatter any good impression that might be made on himself or on his friends. I suppose the devil does not care how pleasantly the work is done, if only the evil seeds can be slipped in with the good."

Sam turned very red, and was silent.

"We are all sowing something, either wheat or tares, in our own hearts and in the hearts of others. What if we should ask ourselves every night whether we had planted any seed which we should like to have grow?"

Chester was sitting with his chin on his hand, looking hard at Miss Lawrence.

"I was thinking of what mother said this morning about Bert and Elsie. She said I could do more for them by example than anybody else could by preaching; that they would copy what they saw me do; and so I suppose if I get mad at things and talk cross, and don't mind mother, it's scattering bad seeds to grow up in their hearts. It's awful hard, though, on a fellow to have his bad things grow up in other people's gardens."

"The only way, my dear boy, is to keep the bad seed out of our own gardens, and then they will not scatter into our neighbor's field."

"Can't do it," said Will, shaking his head; "the seeds must be in the ground, I guess, and grew without planting."

"That is very true, Will; Satan put the bad seed in the ground a great while ago, but there is one way to keep it from growing, and that is to keep the field full of good seed. A field that is not planted with wheat will be full of weeds; and unless God's word takes root and grows in our heart evil things will certainly find them."



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"I've noticed that in our garden," said Fred, "the weeds always grow in the corner where we don't plant anything."

"I suppose," said Chester, "the men that keep saloons must be sowing bad seed."

"Yes, but the seeds have always grown up in the hearts of the drunkards, and every one can see what bad fruit it bears. But when Satan or one of his servants persuades a boy to drink what he calls a harmless glass of beer or cider, he has slipped in a little seed, and hidden it so cunningly that no one will suspect

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it until by-and-by it begins to bear its evil fruit. It is just the same with Sabbath breaking, and swearing, and falsehood. First, Satan puts in a very little seed among so much good that nobody notices it till it grows up."

Will and Chester walked home from Sunday school together, as they always did. At a muddy crossing a man ran against them, and crowded Will into a puddle.

"If I was big enough," he exclaimed impatiently, "I'd whip that man. Why can't folks use their eyes?"

"See here, Will," said Chester, "wouldn't Miss Lawrence say somebody had slipped a seed of something in your field?"

"Well, I suppose so," admitted Will, "but I've got such a habit of letting my temper get away with me that wrong words slip out before I think."

"Seed is growing, you see."

"Maybe, but don't you preach, old fellow; I could find plenty of weeds in your field."

"Pull 'em up, then," said Chester, "and I'll lend a hand at yours."

"And not get mad?"

"Well, I can't promise; very likely I may, because getting mad is one of my tares."

"I'll tell you what; let's have a secret society in our class and get all the boys to join. We can just have a sign that we can understand."

"Like this," said Chester, making a motion with his hand of scattering seed.

"Yes, that would be good; and whenever we see one of the boys going wrong we'll make the motion, just to remind him to watch out."

"All right," said Chester, "we'll settle it at school to-morrow."

"And call it Wheat and Tare Society?"

"Call it the Protective Union," suggested Chester, and that was its name.

—*Reformed Church Messenger.*

## To a Girl Who Said: "I Wish I Were Older"

BY E. D. PRESTON

O, that young girls would realize that they are the rose-buds in the garden of life, and be content to shed their sweet perfume uncomplainingly; not wishing to be older or more worldly wise.

"I'm only a young girl." Thank heaven for it. You are one of the sweetest things that God ever exported to earth. Just think of your future—all hope. The years fly as swiftly as a bird on the wing; so swiftly that those things seen this year are forgotten next.

Don't be jealous of those more advanced in years than you. All those sweet, womanly graces are yours to gain, while she whom you envy is fast learning those sad lessons that are just so far removed from you.

Be joyous, be young, be natural. Your ideal is not yet known to be but fancy; your idol has not yet proved but clay. There are no skeletons in your closets; no sorrowful memories to bring the bitter tears to your eyes; no vain repentances.

For you there is no empty play-room to visit with a bereaved mother's anguish and vainly listen for the pattering of tiny feet that shall never again be heard.

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Some methods for drying shoes, after they have been taken from the feet in a wet condition, are at least ingenious. One authority suggests filling them with dry oats as soon as they are removed from the feet, and setting them aside in a moderately warm place. It is claimed that the oats absorb the moisture, swell, and preserve the shape of the shoe. It would seem as though there must be a good deal of moisture present in the leather, especially when it is placed in a warm, dry room, where it will quickly evaporate, to swell the oats materially; but experience is always better than theory, and so simple a matter is well worth trying.

A somewhat similar method has been successfully applied to children's rubber boots—which sometimes, in a mysterious manner, get very wet inside, as well as without. The treatment consisted in heating a quantity of corn, a little warmer than it could be borne in the hand, and turning it into the boots. This, of course, warmed the interiors, and by the evaporation created quickly dried the inner surfaces. To those who appreciate how difficult it is to remove dampness from the interiors of rubber boots or shoes, such an expedient will present many possibilities for usefulness.

Here is a method for the treatment of kid boots, when one has been unfortunate enough to get them soaking wet, and does not wish to set them aside to dry, stiffen, and crack, as they most certainly would do if left without care. First, wipe off gently with a soft cloth all surface water and mud. Then, while still damp, rub well with kerosene oil, using the nappy side of cotton flannel. They should then be set aside in a room of normal temperature till partially dry, when they are given another treatment with the oil, and allowed to dry in a warm room till all traces of dampness have disappeared. They are then gone over with French kid dressing, and once more rubbed with the flannel, still slightly damp with the kerosene. This gives a fine soft finish, and almost entirely removes all traces of the serious soaking.

It is a very good plan to give shoes a treatment with linseed or castor oil, once in a week or two applying a moderate quantity and rubbing it thoroughly into the grain of the leather. The absorption of the oil will be aided if the shoe is warmed a trifle during the operation, but care should be taken not to subject the leather to too great heat. Vaseline forms a very good substitute, when neither of the oils named is at hand. On the same principle, some persons treat their footwear with an application of milk once a week or so, and find it benefited by the oily matter which later might have found its way to somebody's butter plate. For shoes or boots which must be worn out of doors, in all kinds of weather, and under varying conditions, this treatment with oil is much better than the use of blacking or any patent dressing, while it gives much greater endurance.

Russia or brown leather may best be treated with ordinary saddle soap, and this is the best method which is recommended: Sponge the mud off the boots, rinse out the sponge in clean water and squeeze it nearly dry. Then rub into it as much soap as it will contain, rub that in turn thoroughly into the leather, and leave it to dry—say over night. Then polish with a chamois leather, either with or without the addition of a little white Meltonian cream.—*Good Housekeeping.*

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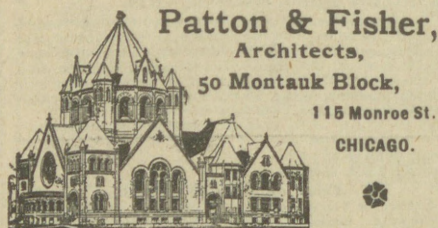
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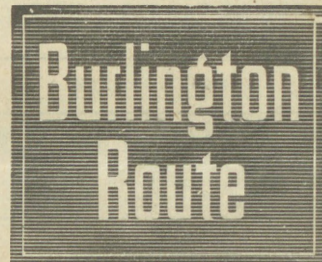


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