

# The Living Church.

## The March Wind

BY MARGARET DOORIS

Through the winter-withered meadow grasses  
Swiftly on and on the March wind passes,  
Calling to the flowers,  
Wake! awake!  
Rushing on and onward to the river,  
Through the gnarled old trees that bend and quiver,  
Shake and shake.

Through the tangled growth of under-bushes,  
Fallen leaves, and trampled reeds and rushes,  
Calling to the violets in the sedge,—  
To the catkins on the shining willows,  
Bending o'er the water's tiny billows,  
Making music on the river's edge.

Calling, calling, wintertime is over,  
Wake! awake, ye fields of perfermed clover;  
Honey-bees have spread their gauzy wings,  
Snow-drops gleam, and crocus-blossoms glisten,  
And amidst the March wind, if you listen,  
You may hear a robin as it sings.

London Ohio.



# The Living Church

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

CHICAGO, MARCH 26, 1898

## News and Notes

THE executive committee of the Church Congress has, after much deliberation, accepted an invitation to hold the congress in Pittsfield, Mass., where the sessions will begin June 7th, and continue to June 10th. It was with much regret that the committee determined to decline the generous hospitality offered by the Churchmen of New Orleans.

MR. KENSIT, who attempted some time ago to interrupt the confirmation of Bishop Creighton as Bishop of London, and has more recently entered upon a crusade against the services at St. Ethelburga's, London, seems to be meditating a similar attack upon St. Alban's, Holborn, rendered famous as the scene of Father Mackonochie's labors. At St. Ethelburga's, his plan was to appear with a party of supporters and interrupt the services, by shouting while the choir sang, going up to the chancel rail and refusing the chalice because water had been mingled with the wine, and in other irreverent and noisy ways. It seems incredible that such performances should be allowed. Whether the ceremonial be correct or not, this can hardly be a legal method of improving it. Great patience has been exercised toward this disturber of the peace of worship, and it might be imagined that he would begin to be ashamed of himself. But now it seems that a clergyman named Fillingham, who wrote an impertinent letter to the Bishop of London, complaining of the services at St. Alban's, to which no reply was returned, is about to initiate an attack upon that church. He has written a second time to the Bishop announcing the probability of a scandal or disturbance arising in that church, and says he has entered into an agreement with Mr. Kensit and others, to put a stop to "these illegal services." We should imagine that they will hardly be treated with as much patience at St. Alban's as at St. Ethelburga's where the congregation is small and the rector an absentee, the church being served by a curate.

IT is said that Lord Penzance, who succeeded, under the notorious Public Worship Regulation Act, to the old "Deans of Arches" of Canterbury and York, is about to retire. He was formerly a divorce court judge and it was regarded in many quarters as a distinct insult to the Church that he should have been appointed to try ecclesiastical cases. Being charged to administer the law of the Church as expounded by the committee of the Privy Council—a tribunal which Churchmen very widely ignored as having no proper jurisdiction—he carried out very faithfully the work for which he was designated. So far as we recall the history of his judicial career, he always decided against the clergy in all important cases. The instances are notorious in which he committed them to prison. *Church Bells* says: "We fear that he is not likely to be regarded by posterity as either an eminent or successful ecclesiastical judge." He is in

his eighty-second year and has held his present office since 1875.

IT is rumored in England that a proposal is under consideration that the two Primates, the Episcopal Bench, or certain members of it, and a representative body—partly clerical and partly lay—of ecclesiologists, should be constituted into a college of rites for the Anglican Church, with power not only to formulate a general outline of the limits of permissible ritual, but also to deal with incidental difficulties that may arise or be referred to it. This may be a possible way out of the difficulty arising from the great diversities of ritual which now exist.

THE *Church Times* gives an account of the recent reception, on the occasion of a Confirmation by the Bishop of Rochester, at Lewisham, of two members of the Orthodox Eastern Church into the English Communion. They were not re-confirmed, but simply made their confession of belief in the doctrine and discipline of the Church of England, and received the Bishop's blessing. There was no abjuration of errors, such as is required when a Romanist is received into the Anglican Church.

ALTHOUGH it has been well-known for some time that Mr. Gladstone was in a somewhat critical condition, the most recent reports which represent him as in almost a dying state, have come with something of a shock to men everywhere. People of this generation will find it difficult to think of England without Gladstone. He has played a part in the making of the history of his times rarely if ever equaled by any of the great men of the world. And not only is his record as a statesman remarkable, both for the length of time over which it has extended and the importance of the events with which it has been concerned, but he has also been eminent as a man of letters, and has even entered with effectiveness the realm of theological learning. Whatever may be thought of his course as a statesman and the measures he instituted, his rare conscientiousness and unswerving devotion to religion have secured for him an unrivalled position in the hearts of his countrymen and in the estimation of the civilized world.

CANON BURNSIDE, the editor of *The Official Year Book* of the English Church, has given out his annual summary of the voluntary offerings during the year 1896. The total sum amounts to over \$35,000,000, which is considerably in excess of the contributions of previous years. This hardly bears out the charge sometimes made that Churchmen are so content with their endowments that they give very little in the way of voluntary contributions. The return shows that \$2,500,000 were spent on home missions, about \$3,500,000 on foreign missions, over \$6,000,000 on education, about \$2,000,000 on philanthropic work, over \$15,000,000 on the maintenance of Church services, the support of the poor, church build-

ings, burial grounds, endowments of benefices, etc. Two per cent. of the clergy failed to make any returns, and the totals are thereby somewhat reduced. In addition to these large sums, Churchmen largely subscribe to the Bible Society, the Religious Tract Society, London City Mission, and other societies which are supported by both Churchmen and Nonconformists, but such contributions are not included in the returns. There are differences of opinion as to the propriety of gathering and publishing these statistics. On the one hand, they prove, against hostile attacks, that the Church is very full of life and energy, and they also draw the attention of laymen to the vastness of her enterprises, and tend to awaken their enthusiasm and increase their liberality. On the other hand, it is urged that they may tend to develop a spirit of Pharisaism and self-satisfaction. The convocations, however, have authorized their publication, and are apparently satisfied that the advantages outweigh the objections.

THE muttering thunder of coming war increases in intensity, and it seems that, however we may wish for peace, the din and horror of battle is not far off. Thus far the course of our government has obtained the applause of all right-thinking people. Abroad there has been developed something very like wonder and admiration that a republic should be able to comport itself with such dignity and self-restraint. In England a new sentiment of kinship and a kind of pride in America as a worthy scion of the Anglo-Saxon race has grown up. Nothing quite like it has been seen before. The sympathy of the leading newspapers and leading men is hearty and outspoken. Some kind of alliance between the two great nations of the same blood is freely discussed. The thought naturally arises that England and America united would be a match for any hostile combination that might arise. It is recognized, however, that an alliance, offensive and defensive, is not within the range of practical politics at present. Neither nation needs the actual help of the other in fighting its battles. But it is easy to imagine possible exigencies in which they might have to stand together. When all is said and done, there is no other nation which stands so close to our own, not simply in blood, for American blood is becoming very mixed, but in principles of government, modes of thought, and moral and spiritual ideals, as Great Britain. Prominent Englishmen of all parties are frank in expressing the hope that out of the present troubles may arise closer relations in the future between the two countries, and that they may see their way to more cordial co-operation for the promotion of the highest interests of civilization.

IT may be of interest to some of our readers to know that the offer of "The Speaker's Commentary" at half price by the Messrs. Scribner's Sons, is still open. The 150 sets advertised under the special offer are being

taken, and probably the demand cannot long be supplied. After they are gone not a single set can be bought for less than \$30. The price now is \$15 for the ten volumes, and only \$5 need be paid down. THE LIVING CHURCH has no interest in the matter except to aid in placing this standard book of Bible study in as many of our Church families as possible. The Commentary is entirely the work of English Churchmen, and is doubtless the best "all around" work of the kind.

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### Canada

A series of sermons are being given during Lent in St. Mary's parish, diocese of Huron, by the Bishop. The new choir room of All Saints' chapel, London, is almost finished. Bishop Baldwin gave an address at the annual missionary meeting in St. Paul's cathedral, London. The wardens report that the envelope system which has been adopted there, has been much more successful than was anticipated. A special course of sermons has been given during Lent by the city clergy in Memorial church, London, on "Present day sins." The 11th annual meeting of the Huron diocesan branch of the Woman's Auxiliary is to be held in Cronyn Hall, London, March 29th-31st. A late addition to Memorial church is a handsome new room, between chancel and schoolroom, to be used for choir and Bibleclass. Bishop Baldwin held a Confirmation in Trinity church, Blenheim, the first Sunday in March. The church at Bismarck has been enlarged and renovated. It was re-opened the last Sunday in February. A generous collection for the diocesan mission fund was made at the special services in St. George's church, West London, Feb. 27th. A fine new organ has been purchased for St. John's church, Morpeth, by the efforts of the Ladies' Guild. The debt on St. Stephen's church, Courtright, recently opened, is not more than \$850, so that the Bishop hopes soon to be able to consecrate the building.

A good number of the clergy were present at the 20th session of the rural deanery of West Simcoe, diocese of Toronto, which met at Stagner in February. A discussion took place on the subject, "Should Canadian churches give most to foreign or domestic missions?" Rural Dean Kingston presided. The various committees of the Toronto Synod held their quarterly meetings in Toronto in February. Bishop Baldwin, of Huron, conducted a Quiet Day on the 17th, for the deanery of Toronto, in St. George's church, in that city. Bishop Sullivan presided at the annual entertainment of the Toronto companies of the Church Boys' Brigade, in February. There were more than 300 members present, and the brigade now numbers 67 companies in Canada. A short noon-day service is held in St. James' cathedral every week day except Saturday, during Lent. The last regular meeting of the deanery was held in Toronto, March 7th. The 29th anniversary of St. John's church, Port Hope, was celebrated recently with appropriate services.

The Rev. E. C. Dixon held a successful Mission lately in St. George's church, Hamilton, diocese of Niagara. The Rev. H. G. Miller, formerly principal of Huron College, and since rector of St. Thomas' church, Hamilton, has resigned his charge. The parish of Homer and Virgil is still vacant, but it is thought an incumbent will soon be appointed; meantime, the duty has been taken in part by the Rev. Mr. Miller. In a sermon on "Christian giving," by the Rev. Canon Forneret, of Hamilton, preached in Christ church, Nanticoke, on St. Matthias' Day, he condemned the practice of raising money for Church purposes by socials and similar methods.

A purse of over \$200, with an address, was presented to the Rev. W. T. Southern, by the congregation of St. George's church, Ottawa, on the occasion of his departure from that church, where he has been curate for the last two

years, to take up missionary work in Africa, under the auspices of the Canadian Church Missionary Association.

The health of the Primate, Archbishop of Rupert's Land, is improving, and it is now hoped that he will be able to return to his diocese by next June. He has been very ill in England since the Lambeth Conference. An energetic attempt is being made in the diocese of Rupert's Land to raise a sum of \$10,000 to present to the Archbishop on his return. The money is intended to increase that already subscribed to endow a mathematical lectureship in St. John's College, Winnipeg, an object the Archbishop has greatly at heart. Bishop Grisdale, of Qu'Appelle, held an ordination in St. John's cathedral, Winnipeg, lately, acting for the Archbishop. A warm welcome was given to Rural Dean Burman on the occasion of his re-visiting the Sioux mission, in February, of which he formerly had charge for ten years. The Prayer Books used, in the Indian language, were translated by Dean Burman, and published by the S. P. C. K. The organ was well played by a young Indian.

A Quiet Day for the clergy of Olympia, conducted by Bishop Perrin, was held Feb. 17th at Tacoma, diocese of Columbia.

The Bishop of Quebec held a Confirmation at Forestdale, March 2d. He has been giving a course of meditations during Lent in the chapel attached to his residence in Quebec. The Bishop presided at the meeting of the Central Board, Quebec, March 15th. In a letter to *The Church Times*, Bishop Dunn proposes the creation of a new diocese, taking for the purpose a part of the diocese of Quebec and part of Nova Scotia. The college chapel, Lennoxville, was opened for service again on Septuagesima Sunday. The new woodwork on the stalls and western wall gives great satisfaction. The committee for extension of the college has under consideration a plan for a new building, to contain 18 rooms for students, with probably other improvements. Nothing can be finally decided till the Easter meeting of the University Corporation. Bishop Dunn visited Lennoxville College in February, and gave lectures to the students on "Vocation."

A number of the clergy were present at the deanery meeting at St. John, diocese of Fredericton, March 1st. A service was held in St. James' church, conducted by the rector, the Rev. A. D. Dowdney. There were some interesting papers read and discussed at the business session afterwards. The library of the Church of England Institute was re-opened Feb. 28th. A noon-day service for men during Lent, has been conducted by the Ven. Archdeacon Brigstocke, in the institute.

The Halifax Woman's Auxiliary held the annual meeting, March 3rd, when officers were elected. The Bishop of Nova Scotia is making a Confirmation tour which will not be finished till Easter.

The new church of the Ascension, Outremont, diocese of Montreal, was opened on Feb. 19th, with dedication services and addresses by the Bishop, Rev. Rural Dean Sanders, and others of the clergy. The choir was composed of students of the Diocesan Theological College. Among the gifts to the new church are a fine organ and a silver Communion service. Daily Lenten services have been held in Christ church cathedral, with addresses by the city clergy. The cathedral is open every day from nine till six for private prayer. Noon-day services are being held for men in Lent in the Mechanics' Institute, Montreal, under the auspices of St. Andrew's Brotherhood, and are very well attended. Addresses are given by the city clergy. The annual meeting of the Diocesan Sunday School Association was held in the Synod Hall, Feb. 28th, Bishop Bond presiding.

FROM VERMONT:—"Certainly I shall, as heretofore, speak my best word for THE LIVING CHURCH; indeed, I have not recommended any one to take any other paper for many a day."

### New York

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

CITY.—At Trinity church, the Rev. Morgan Dix, D. D., rector, the Lenten services are being largely attended by business men.

Col. H. H. Hadley, of the Church Army, is giving a series of stereopticon lectures, illustrating the different phases of rescue work.

The church of the Archangel has chosen a rector in the person of the Rev. Geo. L. Pratt, who has been a curate of St. Michael's church.

The New York Free Circulating Library for the Blind, which is located in St. Agnes' chapel, held the annual meeting of its managers last Tuesday.

Died last week at St. Luke's Hospital, the Rev. Joseph B. Jennings, recently chaplain of the Brothers of Nazareth. He was ordained in this diocese.

The Church Association for the Advancement of the Interests of Labor has been successful in establishing a working branch in Washington, D. C. It is understood that other branches will be founded in large cities at an early day.

Bishop Wells, of Spokane, who has been speaking at various services and missionary gatherings about the metropolis, has received much substantial support for the educational and missionary activities of Spokane.

At St. James' church, the Rev. Dr. E. Walpole Warren, rector, Bishop Potter has just confirmed a class of 65 candidates, of which number 22 were from the mission of the Rhinelander church of the Holy Trinity, under the care of the Rev. J. N. Chalmers.

At the church of the Ascension, Bishop Potter made a visitation Sunday afternoon, March 20th, and administered Confirmation to a fine class presented by the rector, the Rev. Percy S. Grant. The Bishop was preacher on the occasion.

The New York Clericus held an interesting meeting March 14th, when a paper was read by the Rev. Dr. John P. Peters on "Comparison of Christianity with other religions." The meeting was held by special appointment at the Church Missions House, and began with attendance at the noon missionary service of prayer.

On the morning of March 17th, the Rev. C. W. de Lyon Nichols gave a reading from the advanced sheets of his forthcoming novel, at the Hotel Waldorf-Astoria, for the benefit of the Prison Guild. The part selected was the chapter on "Blackwell's Island." The reading was given under the patronage of many well-known society ladies.

At Calvary church, the Rev. J. Lewis Parks, D. D., rector, Confirmation took place on the morning of Sunday, March 20th. Bishop Potter confirmed a large class, preached, and celebrated the Holy Eucharist. A new men's club has just begun with 20 members at the start. The rector is *ex-officio* associated with the management. Mr. Alexander Hadden has been chosen president, and Mr. John P. Faure, treasurer. It is hoped to make the club self-supporting in time. It will rearrange, refurnish, and endeavor to make a social centre of the building already occupied by the parish Tee-To-Tum, where its meetings are to be held.

Bishop Potter made an address at the monthly conference of the Charity Organization Society, in the assembly hall of the United Charities building, March 15th. He took for his theme "The settlement idea." Mr. James B. Reynolds, of the University Settlement, discussed the settlement in its neighborhood influence; Miss Kingsbury, of the College Settlement, spoke of settlement work in its relation to women and children; and Mr. Clarence Gordon, of the East Side House, described efforts for men and children. The general object of the conferences, of which this was the fourth for the present season, is to consider "The evils of pauperism," and the possibilities by which religious and charitable institutions may overcome them.

At the church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, a solemn requiem was sung Sunday, March 15th, in which the rector was celebrant, for the officers and men lost in the explosion of the United States battleship "Maine." The altar was vested in black, and the vestments of the clergy were of the same color. The service was under the auspices of the parish branch of the Guild of All Souls. As a recessional the choir sang "Our Father's God, to Thee, Author of liberty." As a postlude, the organist rendered the music of "Star Spangled Banner." There were present and assisting, the Rev. Canon Bryan, of Garden City cathedral, the Rev. Sylvester D. Boorum, chaplain at the navy yard, the Rev. Y. M. Neesan, of Persia, and the Rev. Messrs. J. O. Staunton, R. R. Upjohn, E. B. Stockton, and G. S. Wallis. Commander J. M. Miller in full uniform, and others of the navy, were present, and the church was crowded.

At Ascension memorial church, the Rev. Mr. Steen, rector, \$2,366 has just been received by one of the church societies from the Silver Cross circle of the King's Daughters. The latter has disbanded, and divided a fund of \$5,600, giving part as noted, and the balance to the Riverside day nursery. It has not yet been determined what use to make of this generous gift. The parish is making an earnest effort to raise \$5,000 by Easter, to extinguish part of the debt on the property now used for worship, and which, after three years of occupation by the corporation, passed into the hands of the vestry last month, by title deed. In the effort to complete the payments on the purchase the parish has received the personal aid of Bishop Potter and is seeking the co-operation of public-spirited Churchmen with some success. The class just confirmed numbered 35 persons.

As already announced in the columns of THE LIVING CHURCH, the management of the House of Mercy, which had been publicly attacked in certain quarters, requested an investigation made by the State Board of Charities. March 15th, at Albany, the commissioners reported that they had made a thorough and detailed search, and that the charges were found to be classified under three heads, viz: That poor and insufficient food was furnished to inmates; that the discipline of the institution was unnecessarily severe; and that cases of cruelty and neglect had occurred. The report rejects the first and last charges as unfounded, and recognizes that as regards the second, a certain degree of discipline is inevitable and absolutely essential in an institution such as this, in which at times inmates represent the dangerous classes of the community. The report includes a number of friendly recommendations, evidently intended to remove any grounds of possible misconception, and upholds the management.

At Columbia University the annual report of President Low, LL. D., has just been issued, being the eighth of his presidency. With it are issued the report of the treasurer, and those of the deans of the various faculties. Mr. Nash, the treasurer, reports excess of disbursements over receipts for the past year was \$34,092.02. The chief income was from rents of the various properties owned, amounting to \$394,841. The fees for instruction were \$293,951.74. These, with other receipts, carried the amount up to \$774,852.43. Among the items of expense some have an exceptional interest, as \$3,771.95 for lectures given free to the public in different parts of the city; \$26,335.50 for fellowships and scholarships in promotion of higher learning; \$62,086.12 for the library. The grand total of expenditures is \$808,944.45. Gifts for other than current expenses have been received from President Seth Low personally, for \$125,000; Mr. Wm. C. Schermerhorn, \$100,000; the Fairweather legacy, \$19,362.46; Ex-Mayor Abram S. Hewitt, \$1,000; the H. C. Bunner fund, \$4,000; the Robert Carter fund, \$27,373.50; the estate of the late Joseph W. Harper, \$5,000; making a total of \$278,735.96. The particulars of the removal of the university are reported to have been \$2,000,000 for the pur-

chase of the new site; \$3,637.95 for legal expenses; \$17,245.84 for care of the site; \$161,082.35 for interest account, making a total of \$2,181,966.14, which is exactly balanced by various receipts and a loan of \$431,250.28. The new buildings, which are not included in items heretofore mentioned, have cost thus far \$2,297,810.12. The report by the magnitude of the amounts represented places Columbia among the great American universities. The debt incurred is proportionately small and is in process of liquidation. The Teachers' College has received a gift of \$40,000 from a friend whose name is not disclosed. This gift completes the amount due on the mortgage, and it is expected that by April 1st the college buildings will be free from debt. Three other friends have given \$25,000 each, making a total of \$115,000 for this object in recent months. The choir boy school of Grace church parish has made application to Prof. Woodhull, of the Teachers' College, for an extension class in physics to be arranged for the benefit of the choir boys.

GENERAL THEOLOGICAL SEMINARY.—Messrs. Rudolph Emile Bresdell, of New York; Charles Malcolm Douglas, of the diocese of Central Pennsylvania; and Henry Officer, Jr., of Minnesota, members of the Senior class, have been selected by the faculty to read essays at the Commencement exercises in June. Under the auspices of the Church Temperance Society, Bishop Coleman, of Delaware, made an address to the students last week, on the subject of temperance.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

In the will of Jane E. Harding, probated 14th inst., are the following bequests: To St. Peter's church, the Rev. R. H. Nelson, rector, \$1,000 for the repair fund; to St. Peter's missionary society, and St. Peter's Dorcas society, each, \$100.

The Woman's Missionary Sewing Chapter of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, will work for the Cubans during the entire season of Lent. The members of this chapter recently sent a box valued at \$35 to the Italian mission.

There was a full attendance of the Clerical Brotherhood at their meeting on the 14th inst. A paper was read by the Rev. W. H. Falkner, on "An unused force in missionary work." The speaker confined his remarks to city and suburban missionary efforts, the unused force being the laity. A co-operation of clergy and laity would conduce to largest results for good.

On the second Sunday in Lent, Bishop Whitaker made his annual visitation to the French church of St. Sauveur, where he administered the rite of Confirmation to a class of 23 adults presented by the rector, the Rev. Dr. C. Miel. Not a single person of the entire class had been reared or instructed in the faith of the Church; but 14 of the candidates had been baptized in the Church of Rome.

The Rev. R. W. Micou, D. D., professor of Systematic Divinity at the Philadelphia Divinity School, has decided after long and earnest consideration of the kindly protests of the boards, faculty, and alumni of the school, to accept on family grounds the call to the similar chair in the Virginia Theological Seminary at Alexandria, extended to him a month ago. His resignation will take effect July 1st, 1898.

Closely following the death of Mr. I. A. Shepard, as noted in these columns last week, comes the announcement of the decease of Captain Jonathan May, of the mercantile marine, a prominent citizen and Churchman, and for a long series of years a vestryman of Trinity church, Southwark. For the past 25 years he was president of the Sixth National Bank, and one of the largest ship-owners of this port. Since the death of his bosom friend, Captain R. B. Salter, cashier of his bank, and also a vestryman of Trinity, Captain May seemed to lose all interest in earthly matters, and gradually failed in activity. He quietly passed away on the 11th inst., aged 78 years.

Probate was granted on the 18th inst. to the will of Isaac A. Sheppard, disposing of an estate valued at "\$100,000 and over." He instructed his executors to pay, within five years, to Zion church, \$1,000 towards the payment of the mortgage debt; Educational Home, Evangelical Educational Society, Sheltering Arms, Home of the Merciful Saviour for crippled children, each, \$1,000; City Mission, general work, \$1,000, and its Home for Consumptives on Chestnut hill, \$1,000; and bequests of \$1,000 each to nine unsectarian charities. He also instructed his executors to pay out of the income of his residuary estate to the corporation of Zion church the sum of \$200 yearly, to assist in paying the salary pledged to the Rev. Wm. R. Carroll, rector *emeritus*, during his life, in quarterly payments. He further provided, that after the deaths of his wife, her sister, and the Rev. Mr. Carroll, but not later than the year 1915, one third part of the residuary estate shall be appropriated to such charitable purposes as his wife may, by her will, determine, and in case his wife fails to so provide, then the surviving executors shall make distribution of the same to such charitable purposes as they may agree upon. Since this will was executed, the Rev. Mr. Carroll departed this life, Sept. 27th, 1894.

The Home for the Homeless, at 708 Lombard st., has been engaged for nearly 30 years in providing a temporary "shelter and residence for homeless females, irrespective of race, creed, or color." Located in the slums, in a building of an unpretending exterior, it seems to have escaped the notice of a great majority of the citizens, and especially of Church people, though it has been officially recognized as a Church institution. Its income from legacies is small, and it relies mainly on subscriptions and donations from interested friends. Every year it has a "donation day" in mid-Lent, and March 24th has been selected during the present season for receiving gifts of money, provisions, and clothing, all of which will be most gratefully received. The following statistics taken from the 29th annual report may prove of interest: "During the year 95 women and 27 children were taken as lodgers. Six old women are given a permanent home. Meals given to permanent inmates, 2,399; to temporary and transient, 2,295; and 726 to invalids. Owing to the hard times, we have been obliged to reduce the work of our sick-diet kitchen, much to the regret of the managers." It may be added that this sick-diet kitchen was the first to be established in the city.

WYNCOTE.—The Rev. E. K. Tullidge is to have charge of All Hallows chapel for some time. The Rev. A. J. P. McClure, vicar, is now in the Holy Land. It is understood that Mr. W. W. Frazier maintains the services here largely at his private expense, this being one of the good works of this liberal upholder of the Church in this diocese.

BALA.—The parish guild of St. Asaph's church, the Rev. Dr. C. S. Olmstead, rector, tendered a reception in the parish building, on Monday evening, 7th inst., to Bishop Morrison, of Duluth.

ROCKLEDGE.—Work will be started immediately after Easter upon a handsome edifice for the memorial church of the Holy Nativity. The new structure will cost \$50,000, and is a possibility through the generosity of the late Robert W. Ryerss who left, by his will, \$30,000 for the erection of a church as the outgrowth of a mission founded by him some years previously, and the carrying out of his wishes to the fullest extent by his widow who has given liberally land and money to the project. The new church, which was designed by Milligan & Weber, will measure 80 by 120 ft., and will be built of Holmesburg granite, the style being perpendicular Gothic. A tower will occupy the corner, and there is to be a chapel connected with the main edifice by a large *porte cochere* with open portico. Marble will form the inside finishing. The floors will be of mosaic, and the interior woodwork of oak. Large marble columns are

to be a feature of the interior, and the reredos and sanctuary rail will also be of marble. The dimensions of the chapel, which is to be of the same material as the church, and built at the same time, will be 60 by 80 ft. Gas and electricity will be used in lighting the buildings, and there will be handsome memorial windows. The church is to seat 600 people.

### Chicago

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

CITY.—Bishop McLaren confirmed a class of 13 Sunday morning, March 20th, at St. Chrysostom's church, the Rev. T. A. Snively, rector. On Sunday afternoon he confirmed a class of 16 candidates at the church of the Ascension, the Rev. E. A. Larrabee, rector.

Monday evening, March 14th, Bishop Seymour confirmed a class of 10 at St. Luke's church, the Rev. A. W. Doran, priest in charge. One of these candidates was from St. Ann's mission.

Thursday evening, March 17th, Bishop Seymour confirmed a class of 30 candidates at the church of Our Saviour, the Rev. J. H. Edwards, rector. Of this class 11 adults were baptized the Sunday before.

At the baccalaureate vesper service for the graduating class of the University of Chicago, on Sunday, March 20th, a shortened form of *Choral Evensong* was sung by the Rev. S. C. Edsall, rector of St. Peter's church, assisted by his surpliced choir of 50 voices. The service was held in Kent theatre, and the chairs were arranged on the stage so as to form temporary choir stalls. The choir entered, preceded by a crucifer, and singing "Onward, Christian soldiers." The two anthems were Stainer's "God so loved the world" and Rossini's *Inflammatus*. The Rev. Mr. Edsall read the Scripture lesson, and President Harper preached the baccalaureate sermon.

The fine organ presented by Mrs. Nicholas Senn to St. Chrysostom's church, the Rev. T. A. Snively, rector—a generous gift already referred to in these columns—was built by W. W. Kimball Co. It contains a "great organ" with 854 pipes, a swell organ with 1,025 pipes, choir organ with 610, and pedal organ, 204; total number of pipes in organ, 2,793, with full supply of pedal movements and mechanical accessories. It is probably as fine an organ as there is in the city, and the most complete.

### Southern Virginia

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

The vestry of St. Paul's church, Newport News, has decided to erect a new edifice on a site that was recently given to the church by Mr. F. F. Finch. The new structure will be beautiful in design, and cost not less than \$10,000.

A high wind, March 14th, blew down a great object of interest in Old St. Paul's churchyard, in Norfolk, in the shape of a gigantic willow tree that stood near the south entrance to the church. In 1846 Admiral Gleason, of the U. S. Navy, while visiting the grave of Napoleon at St. Helena, obtained permission to cut a twig from a huge weeping willow close by. He carefully preserved this and, upon his return to this country, planted it in St. Paul's churchyard, where it grew to be a large tree.

Nottoway parish, Franklin, the Rev. W. W. Walker, rector, hopes to have a new pipe organ in place for Easter.

On Sunday morning, March 13th, Bishop Randolph visited Grace church, Petersburg, preached, and confirmed a class of 30 persons. Among those confirmed was a gentleman who had just celebrated his 90th birthday. At night the Bishop preached and confirmed 8 at the church of the Good Shepherd, Blandford.

Mr. J. J. Miller, the accomplished organist of Christ church, Norfolk, has been honored by an invitation to take charge of the organ in All Saints, Richmond, Va., the vestry of which are now building in a fashionable part of the city, a new structure which will be probably the largest church in Richmond. It is expected that the present chorus choir will be superseded by

a vested choir of men and boys. Mr. Miller is an organist of exceptional ability. He has held his present position for several years, and declines to leave it. He has acquired much fame from his organ recitals, which are, beyond question, the very best of the kind in this part of the country, and never lack for crowded audiences.

### Virginia

**Francis McN. Whittle, D.D., LL.D., Bishop**  
**Robert A. Gibson, D.D., Bishop-Coadjutor**

The mid-day Lenten services carried on by St. James' chapter of the Brotherhood of St. Andrew, Richmond, in a vacant store in the heart of the business part of the city, have been, contrary to expectation, a most pronounced success, the attendance each day having been all that could be hoped for. The room is comfortably furnished with pews that came out of some church. There is a good organ, and the singing is extremely hearty.

The trustees of the Theological Seminary of Virginia, Alexandria, have requested the Rev. Berryman Green, rector of Christ church, Alexandria, to take charge for the present of the chair vacated recently by the Rev. Dr. Grammer, to become rector of Christ church, Norfolk.

Mrs. Jefferson Davis and her daughters have accepted an invitation from St. Paul's church, Richmond, to be present at the unveiling of the memorial window to Jefferson Davis, on April 17th, referred to in our issue of March 12th. The window will be an exceedingly handsome one. Mr. Davis attended and was confirmed in this church.

The many friends of Bishop Whittle will be glad to learn that after almost total blindness for several years, an operation has been performed on his right eye which is thought to be a complete success, and, unless some complication ensues, not looked for, will eventuate in the recovery in a large degree of the sight of that eye. Some years ago the Bishop entirely lost one eye, which had to be removed, and almost at the same time the other eye became affected, and gradually he lost sight in that, and could only distinguish between a bright and a dim light.

### Massachusetts

**William Lawrence, S. T. D., Bishop**

The Rev. H. S. Longley, rector of Trinity church, Milford, will conduct occasional services in the town hall, Mendon. There is much interest shown in the work.

The curate of All Saints', Ashmont, the Rev. C. S. Hutchinson, has accepted the charge of St. Luke's, Chelsea. The new reredos for All Saints' is nearly completed. The cross for it will be presented by the Sunday school. New Eucharistic and vesper candlesticks are being made, and will soon be in place.

The will of Ann E. Porter, of Newburyport, leaves bequests of \$1,200 to the poor of St. Paul's church, and the same sum to the building fund of the Girls' Friendly Society.

Provided there are no great drawbacks, the new stone church at Marlborough will be occupied by Palm Sunday.

The Rev. James H. Woods has charge of St. Paul's church, Newburyport, during Lent.

The Rev. F. I. Paradise, of New Orleans, has charge of Grace church, Medford, during Lent.

The Rev. Frederick J. Kinsman, a graduate of Oxford, and a student under Canon Gore, has taken charge of St. Martin's, New Bedford.

The Rev. W. H. Cambridge holds mission services every Sunday afternoon at Westborough.

HUPSON.—The Rev. H. M. Green, formerly Unitarian minister at Bolton, now a candidate for Holy Orders, has been aiding the Rev. G. S. Pine in this mission work. The offerings at Easter will go towards the church building fund.

BROOKLINE.—Mr. Clement K. Fay, a prominent Churchman of the diocese, and a warden of St. Paul's, died suddenly March 15th, and was bur-

ied three days later, from the church. He was born in 1845, and was graduated from Harvard in 1867. His admission to the Suffolk bar took place in 1869.

BOSTON.—The Rev. G. S. Lee, a Congregationalist minister, will deliver a series of addresses during Lent, on Wednesday afternoons, in Trinity church. His general subject is "The mind of Christ."

NORTHAMPTON.—The good work of St. John's parish among the students of Smith College is making itself felt every year. The church is on the college grounds, and a large number of the young women attend services there; most of whom are from the denominations. The average attendance at the daily Lenten service is nearly 200 young women from the college. The Rev. R. C. Smith is the successful rector of this important field.

SOMERVILLE.—The Rev. Dr. Quinn, pastor of St. Thomas' parish, reports a united and loyal vestry, and a hearty and sympathetic membership. These features were much in evidence during the recent men's supper. The ladies of the parish will, after Easter, have something to do for parish interests, and also the G. F. S., which is heartily devoted to church interests. New people are coming in and, being interested, add to the working force. Dr. Quinn is preparing a large class for Confirmation. The Lenten services are well attended.

### Delaware

**Leighton Coleman, D.D., LL.D., Bishop**

A pre-Lenten Quiet Day for the clergy was observed at Bishopstead, the Rev. Dr. Mortimer, of Philadelphia, being the instructor.

The Rev. R. H. Nelson, of Philadelphia, conducted last week a Quiet Day for women, the services being held in St. Andrew's church, Wilmington.

At a recent meeting of the Clerical Brotherhood, the Rev. Chas. A. Horne read an essay on "Clerical studies."

The Bishop of Spokane and the Bishop of Duluth have lately visited Wilmington, and delivered missionary addresses in several of the churches.

The noonday services for the business men of Wilmington are being held in St. Andrew's church. The congregations have been larger than ever before. The preachers have included the Bishop of Pennsylvania, the Archdeacon of Pennsylvania, the Rev. Drs. Bodine, Anstice, Grammer, and others.

### New Jersey

**John Scarborough, D.D., Bishop**

Bishop Scarborough visited Trinity church, Vineland, the Rev. C. A. Brewster, M. A., rector, on the evening of the 3rd Sunday in Lent. The Bishop preached an appropriate and practical Lenten sermon upon Peter's confident assertion of deathless loyalty to Christ, and speedy denial of Him. He also confirmed an interesting class, composed entirely of scholars from the Sunday school; all except one being young men. The Bishop warmly commended the rendition of the service and the singing of the vested choir. The rector was assisted in the service by the Rev. J. Cowpland, of the diocese of Pennsylvania.

At Christ church, Woodbury, a beautiful new organ was dedicated at the recent visit of the Bishop. A class for Confirmation, the second within the year, was presented by the rector.

A number of changes is recorded in the clergy list of the lower convocation of the diocese. The Rev. E. P. Bartow has resigned as rector of St. Mark's church, Hammonton, because of ill health, and will leave after Easter. The Rev. H. M. Johnson has resigned the rectorship of Christ church, Millville, and is now acting as curate at St. Paul's church, Camden, while the Rev. Howard Stoy, the recent curate at St. Paul's, has taken temporary work at Arapahoe, in the diocese of the Platte.

The Bishop reports over \$600 received as the result of the recent Advent offerings of the

children of the Sunday schools. All the schools have not reported, and contributions yet to be received will probably swell the amount to \$700. The money is to be given towards the erection of a building for St. Augustine's church, a congregation of colored people at Camden.

St. James', Atlantic City, which has been changed from a summer church to a permanent parish, has been making most encouraging progress under the Rev. W. W. Blatchford, the minister in charge. There are now about 100 communicants connected with the parish, the latest addition being a class of six confirmed by the Bishop on March 2nd. Steam heat has been introduced into the church building, and other improvements to the property made.

On the 2nd Sunday in Lent, the Bishop visited Mt. Holly, confirmed a class of 20, presented by the Rev. Martin Aigner, rector of Trinity church, and a class of 11 at St. Martin's-in-the-fields, a mission of Trinity, at Lumberton. The class at St. Andrew's, Mt. Holly, which is now without a rector, numbered six candidates. The Rev. E. G. Nock is minister in charge.

Among other recent Confirmations, have been the following: Christ church, South Vineland, the Rev. W. H. Avery, rector, 4; Trinity church, Vineland, the Rev. C. A. Brewster, rector, 6; St. Wilfred's, Cramer Hill, the Rev. Rowland Ringwalt, rector, 9; Holy Trinity, Collingswood, 3; Holy Trinity, Delair, 2; Christ church, Palmyra, the Rev. R. G. Hamilton, rector, 9; Christ church, Riverton, the Rev. R. Bowden Shepherd, rector, 11.

At Trinity church, Hightstown, a new chancel has been built, a porch erected, and the church interior redecorated.

The Rev. R. H. Nelson, rector of St. Peter's church, has accepted an invitation to preach the baccalaureate sermon at St. Mary's Hall, Burlington, of which his mother is the oldest living graduate. The commencement oration is to be given by Mr. Hamilton W. Mabie. The class of graduates will number 16.

**Milwaukee**

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

The Very Rev. Frank James Mallett, dean of St. Matthew's cathedral, Laramie, Wyo., has accepted a call to the rectorship of St. Paul's parish, Beloit, in succession to the late Rev. Dr. Fayette Royce. Mr. Mallett will enter upon his new duties soon after Easter. As Beloit is a "college town," the rectorship is considered one of the most important in the diocese of Milwaukee.

The catalogue of the Nashotah Theological Seminary, lately published, shows that there are 41 students in residence this year.

**Connecticut**

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

**Chauncey B. Brewster, D.D., Bishop Coadjutor**  
 NEW HAVEN.—The quarterly report of the Church Army post in this city shows evidence of great activity and good results on the part of the Church Army. In the last three months 20,000 persons have attended the meetings in the headquarters in Gregson street. Over 1,000 badges have been distributed to those who have enrolled themselves in the Blue Button Brigade, and 500 have signed the total abstinence cards. Many persons are showing by a change in their lives the reality of their conversion. The audience room, which seats 400 persons, is usually filled, and often is overflowing. In connection with the post is a well-kept hotel, in which men may secure lodgings. The Army is doing all it can to make men respect themselves by surrounding them with conditions which encourage self-respect.

FAIRFIELD.—St. Paul's church in this place, under the wise guidance of the Rev. Allen E. Beeman, is showing evidence of new life and vigor. A magnificent new organ, costing \$3,000, and built by Hutchings, of Boston, is in process of erection. In keeping with this new era in the musical history of the parish, the church itself has been thoroughly renovated. The decorations of the chancel are in gold, the roof timbers

in walnut, and the walls of the nave in dark red. The casings of the windows, finished in old velvet color, make a tasteful offset to the rich, warm coloring of the walls. St. Paul's is one of the oldest parishes in Connecticut, and is rich in historical associations, both ecclesiastical and national. The Church has a strong hold here, and is steadily growing stronger.

**Maryland**

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

THE BISHOP'S APPOINTMENTS

APRIL

1. P. M., Holy Innocents', Baltimore.
3. Baltimore: A. M., Christ church; P. M., St. Mark's and Messiah.
5. P. M., St. Peter's.
6. P. M., Catonsville.
8. P. M., Memorial church, Baltimore.
9. P. M., Solomon's.
10. Middleham and Port Republic.
11. Prince Frederick.
12. All Saints', Calvert Co.
13. St. James', Anne Arundel Co.
14. West River.
15. All Hallow's.
17. A. M., St. Thomas', Baltimore Co.; P. M., St. Luke's, Baltimore (Bishop's Guild).
21. Archdeaconry of Baltimore.
24. St. James', Baltimore Co., and Glencoe.
26. P. M., All Saints', Baltimore (Daughters of the King).
27. Sykesville, etc.
28. Poplar Springs and Mt. Airy.
29. Newmarket and Urbana.

BALTIMORE.—On Thursday evening, March 17th, Bishop Paret administered the rite of Confirmation to a class of 13 persons at the church of Our Saviour. In the morning he preached at Grace church, on "Church work among colored people."

On Sunday, March 13th, a special service for the Christ church chapter of the Junior Auxiliary was held in the chapel of Christ church, the Rev. Edwin B. Niver, rector. Bishop Paret spoke of the great need of more missions in the diocese. The music was rendered by the St. Cecilia Guild.

The Bishop confirmed a class of 17 persons at Grace church, on Sunday morning, March 13th. In the evening he confirmed six persons at St. Andrew's church.

MOUNT WASHINGTON.—The new rectory of St. John's church, the Rev. Wilbur F. Watkins, Jr., rector, is completed, and it is expected will be occupied by the rector by April 1st. The building, including the ground, cost nearly \$6,000. The ground was purchased from Mr. B. F. Bennett, who contributed largely to the building. The rectory is Dutch Colonial in architecture.

REISTERSTOWN.—The commencement hall at Hannah More Academy, the diocesan school for girls, has been renovated, painted, and the walls tinted and decorated. Mr. William Keyser has presented the institution with a handsome and valuable series of reproductions in plaster, and some of them have already been put in place in the hall. They consist of the busts of Emerson, Holmes, Franklin, Washington, Minerva, and Clytie, four pieces representing Greek and Trojan shields, two statues by Michael Angelo, ten pieces representing the Greek friezes on the Parthenon, in Athens, and six pieces symbolical of praise.

**Central Pennsylvania**

SOUTH BETHLEHEM.—At Lehigh University the resources of the library have been increased by the gift of the technical library of the late Eckley B. Coxe. The Coxe Memorial Fund established by Mrs. Coxe is to be used for the assistance of students who, without such aid, would be unable to meet the cost of living while at the university. A prize of \$25, in English composition, has been established by Henry R. Price, a trustee and alumnus of the university. Prof. Harding having completed 25 years of work, has retired from active service, with the title of emeritus professor of physics, and his place at the head of the department of physics and electrical engineering is taken by Prof. W. S. Franklin, late of the Iowa State Agricultural College. The new professor of mental and moral philosophy, and chaplain of the university, the Rev.

Langdon C. Stewardson, late of Worcester, Mass., who is at present pursuing his studies in Germany, will assume his duties, and take charge of the Packer Memorial church in the autumn. The faculty now numbers 42, and the total number of students enrolled is 363. The requirements for admission have been raised. Bishop Talbot has become one of the trustees.

**Newark**

**Thomas Alfred Starkey, D. D., Bishop**

JERSEY CITY.—Grace church has lost a very valuable worker in the person of Mrs. Margaret Cowan, who was long active in the affairs and a large contributor to the interests of the parish. She died suddenly at Antrim, Ireland, while on a visit to relatives in that country. The remains will be brought here and the funeral will take place in Christ church.

**Kentucky**

**Thos. U. Dudley, D.D., LL.D., D. C. L., Bishop**

EPISCOPAL VISITATIONS

APRIL

1. Evening, St. Stephen's church, Louisville.
3. Louisville: A. M., Calvary church; P. M., the cathedral.
5. Evening, church of the Advent, Louisville.
6. Evening, Trinity church, Louisville.
7. Evening, Ascension church, Louisville.
8. Evening, church of the Epiphany, Louisville.
10. Louisville: A. M., St. Andrew's church; P. M., St. Paul's church.
12. P. M., Pewee.
15. Evening, Cloverport.
17. Owensboro.
19. Evening, Morganfield.
20. Morganfield.
21. Evening, Uniontown.
22. Uniontown.
24. Henderson: A. M., St. Paul's church; P. M., St. Clement's church.
26. Evening, Madisonville.
27. Evening, Princeton.
28. Evening, Eddyville.
29. Evening, Kuttawa.

MAY

1. Hopkinsville.
3. Evening, Mayfield.
4. Evening, Fulton.
5. Evening, Clifton.
6. Evening, Columbus.
8. Hickman.
13. Evening, St. Peter's church, Louisville.
15. Louisville: A. M., St. John's church; P. M., Grace church.
17. Evening, Glasgow.
18. Evening, Elizabethtown.
19. Evening, Grahamton.
22. Louisville: A. M., church of Our Merciful Saviour; P. M., St. George's church.
25. Diocesan Council, Paducah.

**Indiana**

**John Hazen White, D.D., Bishop**

The Rev. George B. Engle, aged 90 years, the senior presbyter in this diocese, died at his residence in Indianapolis, March 17th. His first charge was in Michigan City in 1841, and he had since been in charge of churches at Niles and Port Huron, and for 15 years of Holy Innocents' church, Indianapolis. For two years during the war he was chaplain of the 14th Wisconsin volunteers.

**Central New York**

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

The death of the Rev. Robert Paul, rector of St. James' church, Pulaski, for the past 20 years, removes to well-earned rest a beloved, and the oldest, priest in active service in the diocese. His gentle, loving spirit and devoted life and service will long be held in thankful remembrance by both clergy and laity. He was in the 80th year of his age, was ordered deacon by Bishop Burgess in 1855, and priest by Bishop Potter in 1876.

The series of Lenten services in Utica, under the auspices of the Brotherhood of St. Andrew, have been very satisfactory in interest and attendance. The following are the subjects and preachers of the remaining sermons in the series: "Duty transfigured," the Rev. Henry R. Freeman, Troy; "Everything yet nothing," the Rev. Benj. S. Sanderson, Bath.

It is generally understood that Bishop Huntington, who reaches his 80th year next May, intends to ask for the election of a coadjutor at an early day. The next annual diocesan convention will probably be held the second week in June at Trinity church, Utica, in connection

with a centennial observance of the organization of that parish, which is next to the oldest in the diocese.

### Kansas

**Frank R. Millspaugh, D.D., Bishop**

Kansas as a mission field is developing under the missionary enthusiasm of its Bishop who has not only visited the places where missionary stations have been in existence for several years, but during the past month has visited Corning, Waterville, and Weir City, and established missions. It was the first time a bishop had visited these places. Subscriptions were raised by the Bishop for a monthly service at Corning and Waterville, and the Rev. P. B. Eversden, of Marysville, has been placed in charge. The Rev. M. J. Bywater, of Pittsburgh, has been given charge of Weir City.

It is significant of the growth of the Church in the diocese, that eight churches are in process of building, and in two other places the people are hoping to build within a year.

The Church people in Sterling are trying to buy the Baptist church.

At the recent visit of the Bishop to Oskaloosa, a class of eight was confirmed, prepared, and presented by the lay-reader, Mr. W. E. Vann.

Work among the colored people in Kansas will be helped along by a legacy of \$8,000 which has recently become available.

**PITTSBURG.**—At the visitation of Bishop Millspaugh, on the 3rd Sunday in Lent, a class of 10 was confirmed, presented by the rector, the Rev. M. J. Bywater. The choir of vested men and boys rendered their part of the service excellently; it is now one of the best choirs in the diocese.

### Washington, D. C.

**Henry Yates Satterlee, D.D., Bishop**

On the afternoon of the third Sunday in Lent, Bishop Satterlee visited St. Margaret's church, and confirmed 14 persons, presented by the rector, the Rev. Richard L. Howell. The Bishop's address to the candidates was full of earnestness and encouragement, and the whole service of deep interest to the members of this new parish. It is one of the most recently organized in the diocese, but has already grown to a position of strength and influence which is encouraging. There is a remarkable degree of unanimity among the congregation, and much zeal and activity. The Rev. Robert S. Wood, formerly of St. John's parish, is now assistant minister of St. Margaret's, the rector's health not being equal to all the demands of parish work.

The Sunday School Institute of the diocese held its monthly meeting in the church of the Ascension, on the evening of March 14th. The model lesson was given by the Rev. Alfred Harding, and a paper on infant class instruction, by a teacher of the diocese, was read.

The Rev. Dr. Elliott, rector of the Ascension, has recently been seriously ill, but is now, happily, much better, and has gone away for a short time of rest and change of air.

### Pittsburgh

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

**CITY.**—The monthly meeting of the Church Club occurred March 15th, at St. Peter's church. The subject for discussion was "The duty of the clergy and laity respectively in the work of raising money for Church purposes." Papers were read by the Messrs. John B. Jackson and S. C. McCandless, and followed by a general discussion, in which various members took part. The Club is busy preparing for its first annual banquet, on Tuesday in Easter week, which will be the closing meeting of the Club's first season.

At the noonday Lenten services during the week beginning March 14th, the Rev. Frank Woods Baker, of Cincinnati, Ohio, has delivered a series of helpful and suggestive addresses on "Christ as our ideal, our inspiration, our consolation, and our hope." The addresses at these services during the remaining three weeks of

Lent will be delivered by the Rev. H. L. Duhring, of Philadelphia, the Rev. R. G. Nolan, of Covington, Ky., and the Rev. Dr. Ward, rector of St. Peter's church.

St. Martin's church, Johnsonburg, has received the gift of books for the altar and litany desk. Since the opening of the new church in the autumn, the attendance at both Sunday school and church services has very materially increased, an altar guild has been formed, and the interest in the work seems to be growing.

### Nebraska

**Geo. Worthington, S.T.D., LL.D., Bishop**

The ladies of St. John's mission, Wahoo, are endeavoring to raise a large sum of money for the support of the work there, by means of the chain letter system.

**LINCOLN.**—The vestry of Holy Trinity church have abolished the pew-rent system, and agreed that all pews shall be free, and that the revenue of the parish shall be raised by pledges. This work has been placed in the hands of Mr. George S. Ralston who has offered his services and from present indications the new system will prove a great success. The Brotherhood of St. Andrew is doing a good work in this parish, and during Lent are assisting the rector at the daily noon-day services which are held in the business section of the city. At these services there is an average attendance of nearly 60. March 15th, Mr. John W. Wood visited Holy Trinity, and addressed the congregation on the work done by the Brotherhood. One of the most successful mission Sunday schools in the diocese is being conducted at Havelock by the members of St. Andrew's Brotherhood, of Holy Trinity chapter.

**CRETE.**—Mr. James Wise, lay reader of this mission, has gone to his home in Omaha on account of sickness. He is a student at the State University, Lincoln, and is looking forward to Holy Orders. He has been in charge here for nearly two years, and has done a good work, especially in the Sunday school.

### Michigan

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

The exercises of a Quiet Morning for women, specially for the members of the Woman's Auxiliary, were held in Christ church, Detroit, on March 14th. The conductor was the Rev. Geo. T. Dowling, D. D., of Trinity church, Toledo, Ohio; there was a large attendance. The meditations were suggestive and helpful. The first was on "The secret working of silent forces." The speaker referred to the silent construction of Solomon's temple. As you walk through the forest all is silent but God is working there—pumping up the sap and sending it to the tip of each separate twig and leaf. You have seen writing done with invisible ink. We make an impression on others which must sometime come out. In times and places widely distant you may meet those over whom you have exerted an influence, not perhaps by what you have ever said, but by what you were, by your character. Character is what you are; reputation is what other people think you are. An application of this was made to home life. The speaker gave secondly an instruction on "What to do with the trials we cannot prevent." He said: "Remember our work is twofold, what we intend and what God intends. Learn to spell disappointment with an H, and so make it 'His appointment.' God assuredly does not put us here in this world and send us these trials and then leave us alone. God often puts a rock in our path, but that may be our pulpit to preach how a Christian may bear disappointment." A third meditation was on "The possible glory of obscure lives." "And John did no miracles." "We all want to do miracles. The blusterers are not the most productive workers. Do we all want to be talked about? The man most talked about is the man in the moon. Beauty is expression; i. e., that which is pressed out from within. It is not then that which you put on but that which you put in. Be satisfied with your own corner."

On March 17th, a union meeting of members of the Detroit chapter of the Brotherhood of St.

Andrew was held in St. Mary's chapel. The special speaker of the occasion was Mr. Alexander M. Hadden, of New York, associate secretary of the Brotherhood. At 5 p. m. there was a general conference on Boys' work. Entertainment was furnished in the school room, to prevent the dispersion of the men before the evening session. At 7:30 o'clock conference was resumed on general Brotherhood work in its spirit and methods, and two helpful addresses were delivered by Mr. Hadden, resulting in an animated discussion. As on another notable day of supplication and prayer, the number present "were about one hundred and twenty."

### Albany

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

#### EPISCOPAL VISITATIONS

##### APRIL

3. Albany: A. M., St. Peter's, evening, St. Paul's.
5. Evening, Holy Innocents', Albany.
6. Evening, Trinity, Albany.
7. Evening, Grace church, Albany.
11. Evening, Trinity church, Watervliet.
17. Troy: A. M., St. Paul's; afternoon, Holy Cross; evening, St. John's.
18. A. M., Mechanicsville; afternoon, Stillwater; evening, Saratoga.
19. A. M., Round Lake; afternoon, East Line; evening, Ballston.
20. A. M., Jonesville; afternoon, Fort Edward; evening, Glens Falls.
21. A. M., Sandy Hill.
24. Troy: afternoon, St. Barnabas'; evening, Christ church.
25. A. M., Whitehall; P. M., Ticonderoga.
26. A. M., Port Henry; afternoon, Mineville; evening, Essex.
27. A. M., Elizabethtown; afternoon, Plattsburg; evening, Rouse's Centre.
28. A. M., Ellenburg Centre; afternoon, Ellenburg; evening, Champlain.

##### MAY

1. Afternoon, Green Island; evening, Cohoes.
2. A. M., Granville; afternoon, North Granville; evening, Salem.
3. A. M., Cambridge; evening, Hoosick Falls.
4. A. M., Greenwich; afternoon, Schuylerville.
8. Afternoon, St. Luke's, Troy; evening, Lansingburg.
11. Afternoon, Middleville; evening, Richfield Springs.
12. A. M., Cullen.
15. Afternoon, Waterford; evening, Ascension, Troy.
16. Afternoon, Sidney; evening, Unadilla.
17. A. M., Otego; afternoon, Oneonta; evening, Morris.
18. A. M., West Burlington; afternoon, Gilberts ville; evening, Cooperstown.
19. Afternoon, East Springfield; evening, Springfield Centre.
20. A. M., Sharon Springs; evening, Cherry Valley.
23. A. M., Athens; afternoon, Coxsackie; evening, Catskill.
24. A. M., Cairo; afternoon, Palenville; evening, Tannersville.
25. A. M., Ashland; evening, Greenville.
26. A. M., Oak Hill; afternoon, Rensselaerville.
29. Afternoon, Epiphany, Bath; evening, the Messiah, Rensselaer.
30. A. M., Lake George; P. M., Bolton.
31. A. M., Schroon; afternoon, Pottersville; evening, Chestertown.

##### JUNE

1. A. M., Warrensburgh; P. M., Luzerne.
4. Cathedral, ordination.
6. A. M., Schaghticoke; evening, Hoosac.
9. St. Agnes' School.

Visitations in the archdeaconry of Ogdensburg will be appointed during the last fortnight of June, and it is proposed in the last fortnight of September to visit Castleton, St. Andrews, West Troy, Kinderhook, Lebanon Springs, Copake, Clermont, Charlton, Burnt Hills, Duaneburg, Hobart, and Delhi.

### Tennessee

**Thos. F. Gailor, D.D., Bishop**

**DICKSON.**—The following from a personal letter, gives an account of a good work begun here: "Dickson is 45 miles west of Nashville, a lovely country and a delightful climate, a fast growing town of between 2,000 and 3,000 inhabitants. Seven years ago there were 500. We have eight members, all women except one old man. We have been hungry for the starvation point for our Church for years, while our hearts are full

of love for her. Thirteen months ago, Alexander Patterson, of Nashville, a noble man, began to give us a service every six weeks, on a week day. There are only four of the members who are able to be workers; the others have sickness in their families. But we four have organized a Sunday school, renting the Lutheran church for Sunday afternoons, for which we pay \$1.50 per month. But it is in an out-of-the-way part of town. In fact, one side of the town has six churches, not very far apart, while the rest of the town, and the best part, is far from them all. In these 13 months we have kept up the Sunday school, paid the rent, and by the help of social entertainments we have raised \$75 to make the first payment on a church lot. The lot is a very choice situation, 100 x 150 ft., price, \$200. Of this, the owner gives \$25, which, with our \$75, makes the first payment. We have two years in which to pay the balance. We have a good deal of work promised toward building the church if we could raise a little money to buy material. If you would speak a good word for us in your paper, perhaps some philanthropic person who has money, or some rich city church would help us. A small and inexpensive church would satisfy us if it was our own. When we commenced our Sunday school, the streets were full of children playing marbles, ball, or something of the kind, every Sunday afternoon. But now it is all stopped, for Methodists, Presbyterians, Baptists, and Christians have started afternoon meetings for the children. That is one good we have accomplished if no other. We have had four children baptized, and have a small class ready for Confirmation. It does seem as if this small spark ought not to be allowed to die for lack of a little kindling. The South is so poor!"

**Minnesota**

**Henry B. Whipple, D.D., LL.D., Bishop**  
**Mahlon N. Gilbert, D.D., Bishop Coadjutor**

**FISHOP GILBERT'S APPOINTMENTS**

**MAY**

1. Winona. 3. 8 P. M., St. Peter.
4. 8 P. M., St. Luke's Hospital, graduation of nurses, St. Paul.
5. 2:30 P. M., Belle Plaine; 8 P. M., Shakopee.
6. 8 P. M., Madelia.
8. St. Paul: A. M., St. Paul's; 4 P. M., St. Bonifacius; 8 P. M., Good Shepherd.
11. P. M., Wilmar.
12. 4 P. M., Emanuel, Litchfield; 7:30 P. M., Trinity
13. 7:30 P. M., Cockato.
15. A. M., Mankato; 4:30 P. M., Henderson; 8 P. M., LeSueur.
16. 8 P. M., Lake Benton.
17. 8 P. M., Marshall. 18. 8 P. M., Sleepy Eye.
19. 8 P. M., Redwood Falls.
20. 8 P. M., New Ulm.
22. A. M., Rochester; 8 P. M., Chatfield; 8 P. M., Ascension, St. Paul.
24. 8 P. M., Dundas.
27. 2:30 P. M., Quarterly meeting of the Board of Missions, St. Paul; 8 P. M., Highwood.
29. St. Paul: A. M., St. John the Evangelist; 4 P. M., St. Philip's; 8 P. M., St. Clement's.
30. Seabury Commencement, Faribault.

**Spokane**

**Lemuel H. Wells, D.D., Bishop**

Grace church, Ellensburg, has bought valuable property adjoining it, for a new rectory.

WALLA WALLA.—Bishop Wells visited St. Paul's church, the Rev. F. L. Palmer, rector, for a special Confirmation, on St. Thomas' Day. A class of six adults was confirmed.

St. Paul's school has recently been incorporated, and its outlook is very hopeful. The principal is Miss Imogene Boyer, the daughter of the late senior warden, the Hon. John F. Boyer.

CHELAN.—At St. Andrew's church, the Bishop confirmed a class of eight persons, including a Congregational minister who begins work at the church without delay. He has applied for Priest's Orders. One Romanist has also been received into the communion of the Church.

Bishop Wells' visitation in the Big Bend and Chelan countries was a striking illustration of the difficulties of this mission field. The Chinook winds had so melted the snows, and caused

such destructive landslides, that trains were delayed, stages failed to connect, and the Bishop was obliged to travel in cabooses, by wheat teams, or even walk to keep his appointments. Any one knowing the rough character of the country and the steepness of the canyons, can realize what such a trip must be.

PALOUSE.—The neat little parish house and rectory for Holy Trinity church, the Rev. F. Neilson Barry, rector, are now finished, and the parish house has already been the scene of four successful entertainments, given just before Lent. These entertainments were for all ages, starting with the smallest members of the Sunday School, and ending with the parishioners. A boys' club has been organized and has a nice start. The Sunday School has purchased a book-case, in which they have already placed nearly 200 books. A beautiful white altar cloth has been given to the church by Miss Payne, of England.

**Fond du Lac**

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

**EPISCOPAL APPOINTMENTS**

**MAY**

1. Intercession, Stevens Point.
3. St. John's, Centralia.
4. St. Alban's, Marshfield.
5. St. Mary's, Medford.
8. St. Andrew's, Ashland.
10. St. John's, Washburn.
11. Christ, Bayfield.
13. St. Augustine, Rhinelander.
15. St. Barnabas, Tomahawk.
17. Ascension, Merrill. 18. St. James', Mosinee.
19. St. John's, Wausau.
29. Cathedral, Fond du Lac.

**A Letter from San Diego**

DEAR LIVING CHURCH:—Into this far-away corner of the United States your paper does not arrive in time for Sunday. So when my copy does come, generally on Monday, I take but a peep into it to see what good things are provided, and then put it away for my next Sunday treat. The peep I have just taken reveals that "here is richness." I am especially pleased to see that attention is called to Bishop McLaren's noble book, "The Practice of the Interior Life," a book which cannot be too widely known—most timely reading, indeed, as the dear feast of Lent approaches, or rather timely reading all the year round. In my own copy I began to mark favorite passages—one of the joys of the ownership of books, by the way—and found at the end that the book was thickly penciled from preface to fints.

San Diego is a delightful place in which to sojourn. Indeed, like many another place in Southern California, it is largely inhabited by those who having come to tour, return to stay. It is not, moreover, as some seem to suppose, merely a station where tourists leave the cars for Hotel del Coronado. San Diego has charms all its own. The town sloping down the hillside to the bay, lies fair in the sun; distant mountains, now snow-tipped, rise solemn in the distance; while the bay is so curved that every street corner commands a water view south and west. Ocean as well as bay is visible from many points, and the lofty cones of the Coronado Islands rise out of the sea mists. The water front is a source of unending delight, especially toward sunset, when even the coal bunkers, in the rosy light, "suffer a sea change that delights" the artist in search of studies. Noble ships lie at anchor in the beautiful bay, their spars defined against the blue sky and reflected in the calm, land-locked waters. Blue jackets bend to the oar, and send the neat barge, (is that what it is called?) from ship to shore. Their enjoyment of "shore leave"—and they do not hesitate even to tackle the bicycle—recalls one's early sympathy with our young friend Dana, of the good ship "Pilgrim," and, by the way, this is the very shore on which that Harvard undergraduate cured hides. The old hide house, however, was demolished before the San Diegan re-

alized that the tourist would eagerly ask for a sight of it. Foreign ships are often in the harbor. Her Majesty's ship of war, "Leander," was here at Christmas, and one of the officers delighted the children of St. Paul's Sunday school with a magic lantern exhibition, bringing for the purpose the ship's stereopticon "plant." Are entertainments of this ilk now given "before the mast"?

A little story which I had from the rector of the parish in which I am staying, seems to me to have so good a point that I must ask your permission to repeat it: A mission had just been organized, and the Rev. Mr. — was invited to conduct the first service. As usual at such crises, the question of the financial support of the new venture of faith was agitating the souls of the faithful few. A congregation of goodly numbers had assembled, good naturedly disposed; for why should not the "Episcopals" have a showing, and, perhaps in the end contribute a new "church" to beautify the town already rich in steeples? An offering was to be taken. Behold the new mission's opportunity to supply its pressing needs! Not so thought the Rev. Mr. —. From the desk came the words: "The offering this afternoon will be for the cause of foreign missions!"

St. Paul's church, San Diego, has celebrated this year the Feast of the Conversion, not only in honor of its patron saint, but as the thirtieth anniversary of the founding of the parish, and the completion of fifteen years of the pastorate of the present rector. It was pleasant to hear the story of the days of small things, of the days when each family had its own beaten path through the sage brush from house to church—of beginnings feeble indeed, but which prove to have been wisely laid for Christ and His Church, and not for mere parochial aggrandizement, which is but a species of refined selfishness. St. Paul's has been ever zealous in missionary work, in labors abundant, as becomes its name.

It was at San Diego that Bishop Kipp began his apostolic work in his vast jurisdiction. On his way from New York *via* Panama, and eagerly awaited at San Francisco, he was wrecked off this part of the coast, and put ashore at San Diego. Here he had to wait eight days for transportation north, which time he used in ministrations that were received by the few Church folk here with a gratitude not unmixed with a little carnal joy that in this they were ahead of San Francisco!

Two dioceses and one missionary jurisdiction occupy the great region to which Bishop Kipp came forty years ago. It is cheering to find at the place where he landed, and indeed, at the southwest limit of the United States, the Church vigorously at work—at work in Church extension and in charities without and within, with its St. Andrew's Brotherhoods, its Woman's Auxiliaries, its various agencies for doing the work for which the Church exists, with daily services, and best of all, with the Blessed Feast spread for the faithful on every Lord's Day and every other festival of the Church.

Y. Y. K.

[Feast of the Purification, 1898.]

PROFESSOR PECK, in *The Bookman*, has the following on some of the religious sights of Liverpool:

The stranger will be pleased to observe near the Prince's Park two small dissenting chapels that are evidently rivals in the work of saving souls; for each has a large tin sign inviting spiritual custom. Both salute the wayfarer with "Welcome All"! but one describes its exercises alliteratively as "Brief, Bright, and Brotherly," while the other, with perhaps a profounder psychological insight into human nature, says nothing about the brightness or the brotherliness, but gets down to a definite basis on the question of brevity in announcing (as though it were a surgical operation) that "All is Over in One Hour," adding also still more reassuringly, "Sermon Positively Only Fifteen Minutes."

## The Living Church

Chicago

Rev. C. W. Lemingwell, Editor and Proprietor

IN *The Church Review* we find some interesting remarks on "alternative uses." The article refers to the proposal recently made to allow the Communion Office of the First Book of Edward VI. as an alternative to that in the English Book of Common Prayer. To this there are serious and well-grounded objections, but rather a better case is made out for permitting the living uses of Catholic Christendom in certain extraordinary cases. In fact, something like this has already occurred. In one of the London churches the Armenian Mass has been celebrated for the exiles from that country. But a more practical application of this idea is in connection with the Churches in communion with the Church of England. "We do not perceive," says *The Review*, "why American bishops or priests should not be invited to celebrate at our altars, on special occasions when many Americans are present, according to the American use." In view of the present kindly feeling between the Holy Orthodox Eastern Church and the Anglican Church, the principle might be more widely extended. Why might not the liturgy of St. Chrysostom be licensed to be used in an English church once or twice a year; e. g., on the Feast of St. Chrysostom, and perhaps on the Epiphany, the Greek Christmas Day? It might even be allowed more frequently in a side chapel of a cathedral like St. Paul's. Such flexibility, *The Review* thinks, sounds at present like a dream, but it would really be a very practical step toward the closer union of the different branches of the Catholic Church.

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### Later Views of Public Worship

ONE of the surprises of this generation is the widespread tendency on the part of the children of the Puritans to return to the use of "forms of prayer," one of the things most abominable in the sight of their fathers. From Hooker onward, a long line of Anglican divines found it necessary to vindicate the use of the Prayer Book in public worship. But for generations, the strongest arguments it was possible to present were of no avail in breaking down a prejudice which seemed invincible. A liturgical service or forms of prayer, it was contended, could not discharge the functions of a spiritual worship. They that worship God "must worship Him in spirit and in truth," and saying prayers out of a book could not be reconciled with this. Such prayers, it was assumed, could not be from the heart. The Church service was "cold," "perfunctory," "formal." There was no room in it for the exercise of the gift of prayer.

One does not have to be very old to recall the time when such complaints against the Prayer Book were very familiar, and when tracts and other works written in defense of the Church were largely occupied in refuting them. But now all this is changed. First, it appeared that the younger generation, ignoring the objections of their progenitors, were being attracted in ever-increasing numbers to the old Church of English-speaking people, and that the centre of this attraction, in the majority of cases, was nothing else than the decorum and beauty of the public services. Next, it ap-

pears that the "gift of prayer," which used to be so strongly urged as having rightfully the leading place in public worship, must, to a great extent, have died out. People of cultivated taste and reverent feeling have grown more and more restless under the infliction of crude and sometimes positively offensive utterances from the lips of those who are set to lead their public devotions. From this has followed increased attention, in the divinity schools of the leading denominations, to the subject of the method and composition of prayers for public services, and a steady and increasing sale of Prayer Books to the students of such schools, and the younger ministers. The idea that public prayers must be spontaneous, unpremeditated, proceeding directly from the inspired emotions of the heart, in accordance with the injunction, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak," seems to have been quite given up. It was long ago given up as applied to sermons.

Hence it is becoming common to find in modern congregations a quasi-liturgical form of service. The prayers, still ostensibly extemporaneous, are largely composed of quotations or reminiscences from the Book of Common Prayer. The Canticles, the *Te Deum*, sometimes even the Apostles' Creed, occupy a central place. All this seems to be greatly to the satisfaction of the people, and the uninitiated are easily led to suppose that they now have all that can make the Episcopal Church an object of desire. They have it, moreover, on easy terms, for we do not hear that they have, to any great extent, adopted those reverent postures of devotion associated with the Prayer Book. They may still remain comfortably settled in their seats in that sitting posture so dear to the Protestant heart, which, while no doubt it admits the propriety of being properly deferential in the presence of the Most High, is slow to allow anything which carries the idea of profound humility.

And now we have the curious phenomenon of men who occupy positions of influence, frankly coming forward to defend and advocate the use of liturgical forms, chiefly those of the Prayer Book, by their respective sects. In doing this, they are making use of the same arguments which our forefathers in the Church employed in vain in so many works, small and great, on Church defense. The remarkable essay in this direction of Dr. Shields, of Princeton, a few years ago, will not have been forgotten by some of our readers. He fairly exceeded our own writers in his enthusiasm for the Book of Common Prayer. This book which his forefathers spurned and sternly suppressed, he claimed as the devotional heritage of English-speaking people.

In the February number of the *Hartford Seminary Record*, a Congregational periodical, we find a notable article on this subject, by the Rev. E. P. Parker, D. D. He speaks as emphatically as we should wish to do ourselves, of the "bare, bleak, colorless modes of worship which have hitherto prevailed." He cannot understand "the laudation of extemporaneous public prayer." "Imperfect," he says, "as our preaching often is, our public praying is far more faulty and ineffective. For one person who is inattentive to the sermon, there are ten, at least, inattentive to the prayer." And he does not wonder at it. "Sprawling

and slovenly outpourings of inconsequence and disorder," are the expressions used of this kind of prayer when it is not carefully pre-composed, and the number of distinct prayers required of the minister in the course of his Sunday services are beyond any reasonable expectation of inspiration. He expresses himself in stronger language still in another place, where he demands the banishment of "the eccentricities of the pert and flippant, the infelicities of the ignorant, and all those pious soliloquies and vagrant ramblings which too often mar and spoil our service of prayer."

The one remedy for all this, in Dr. Parker's opinion, is the frank and open introduction of a liturgical service, and for its materials he evidently relies chiefly upon the Book of Common Prayer. The main elements of Christian worship, he says, are best defined in the exhortation preceding morning and evening service in the Prayer Book. Then, in reading Holy Scripture, why not follow something like the course of the Christian Year? The lessons and sermons would thus cluster about its prominent points, the people would be prepared for the subjects successively considered, it would check the random reading now too prevalent, and the drawing the sermon at a venture. Let the ministers introduce "sentences, responses, readings, praises, prayers, thanksgivings, tested by time, hallowed by immemorial usage, fragrant with sweet and holy associations." Such forms, it is urged, are at hand in many accessible and valuable volumes. There is no reason why ministers should not help themselves to "classic and Catholic forms of prayer." The volumes referred to are not specifically defined, but can it be that the old breviaries and missals of the mediæval Church are meant? The writer alludes to the Church universal, but it is significant that whenever he uses concrete examples they are from the Book of Common Prayer, and that they are by no means restricted to those elements in it which have the mark of antiquity and universality. He is enamored with the distinctly Anglican or American features of the book, such as the Sentences, the General Confession, and the General Thanksgiving, as much as with the Lord's Prayer, the *Te Deum*, the Canticles, and the Apostles' Creed. While he speaks, on the whole, in general terms of the sources from which liturgical forms are to be derived, it is evident enough that it is the Prayer Book of the Church which he has in mind. But it is not desirable to acknowledge that the Church is the owner and custodian of the forms in that book. It is to be regarded apparently as a compilation out of a floating and indefinite mass of devotional compositions belonging to a shadowy existence called "the Church universal," of which the Congregational body is a part, and whatever may have been its renunciation of these things in the past, it has a right to take possession of them when and as it chooses.

One eloquent passage from this article, evidently written out of a full heart, we cannot forbear quoting: "Oh, when I think," says the writer, "in what abundance and variety such forms of devotion are furnished to us from the eminent saints of ages past, which are like golden vials full of odors sweet; . . . when I think of the morning prayer for grace, and the evening prayer against perils, and the general

thanksgiving, and the prayer for the whole estate of Christ's militant Church, and the dear old litany, with its heart-searching supplications and tender responses, and those brief, beautiful, precious collects, than which nothing more wonderful was ever born of God's Spirit in forms of devotion; and other like things, to whose intrinsic excellence holy associations give an altogether new worth, and in which the sad and glad music of the Holy Church Universal sweetly sounds, as in the sea-shells one hears the murmur of the ocean, I wonder that we should so long, or any longer, make a merit of practicing total abstinence from all such wealth of free provision, and persist in indulging ourselves in either extemporaneous or premeditated mediocrity."

This is very beautiful, and shows how powerful is the attraction of the Catholic treasury of devotion to a devout and cultured soul. But we should think one or two things would weigh upon Dr Parker's mind when he squarely considers the position in which he stands. None of this rich material of worship has had its origin or its shaping from Congregational hands. From the days of Robert Browne, their founder, three hundred years ago, down to the present time, the Congregationalists have set themselves against these things, and have made a merit of their opposition. As they acted upon the theory that prayer, public or private, must be spontaneous, consistency would debar them from the subsequent use of any form of prayer, however beautiful and appropriate. It would be a question whether it were lawful even to give them permanent record.

Another question is this: How much of this abundance and variety of devotional forms would ever have come into existence if Congregationalism had prevailed in the early ages and throughout the Christian centuries? Can there be any doubt about the answer? These forms, which are now so generously praised, have their source, one and all, in the Catholic Church, visible and historic. Those wonderful collects come mostly out of the Sacramentary of St. Gregory the Great, a Roman bishop. They became the heritage of the Anglican Church from the time of Augustine of Canterbury. That "dear old litany" was an invention of the Middle Ages. The Anglican Church has attested its vital unity with the visible Church, with its apostolic order and unchangeable faith, by giving to the litany the shape which has made it precious to English-speaking people, as well as by contributing other and important elements among those of which Dr. Parker speaks with such affectionate enthusiasm. What is this testimony which Dr. Parker so eloquently bears to the ancient (and ever Episcopal) Church, and against the body to which he himself belongs? What does it imply, when to discover the only forms worthy to be employed in the worship of Almighty God, he is obliged to go entirely outside that body? Not one single contribution meet for this high purpose, so far as we make out, can be obtained from within. If the respected writer himself fails to see the significance of this, can it be that other thoughtful people will fail to see it? What is to be thought of the claims of a religious body which, according to the acknowledgment of its own leaders, has not for three centuries possessed any adequate mode of approaching God in public worship, and can now find within its own borders nothing

to aid it in supplying that immense defect? We cannot believe that the need so eloquently expressed in the article which we have been considering, can be supplied by the introduction of shreds and patches from another system, or that the important purposes over and above the propriety of worship, which Dr. Parker has in mind and which he defines at the close of his paper, can be met by such means. But the consideration of that point must be deferred to another occasion.



### The Spiritual Life of the Priest

BY THE REV. FRED'K S. JEWELL, D. D.

#### VI.

WHAT has now been shown of the number and gravity of the hindrances in the way of cultivating and sustaining the spiritual life, will naturally suggest to the earnest priest the pressing importance of knowing and making use of the best means for effecting that work. It must also force upon him the conviction that such means only can be effectual as are of express divine origin and authority. Hence they are to be sought for, not in the dreams of the cloister nor the speculations of the pulpit, nor even in the glowing exhortations of those who descant with pious excitement on religious themes. They are to be sought for only in the Holy Scriptures, and even to be found there only through the calm and conscientious study of their express letter and spirit. The common glosses and dilutions of the Divine Word must be carefully banished from the mind of the seeker of the truth as it was taught by our Lord and His holy Apostles, if he is really to find it and profit by it. Ohly he, then, who approaches the present theme in the spirit of the appeal, "Lord, what wilt Thou have me to do?" is likely to be benefited by the considerations which are to follow.

The means which are to be employed in the honest endeavor to promote the spiritual life have the warrant of Holy Scripture and the sanction of every saintly life in the past. Of these means, the first is the securing and observing of set seasons of religious retirement and privacy—seasons sought for the ends of spiritual enlightenment, refreshment, and invigoration. In behalf of this, we have the sanction of our Lord's rule and example. Even the Blessed Jesus, "in the morning, rising up a great while before day, went out and departed into a solitary place, and there prayed" (St. Mark i: 35). As He began the day, so He sometimes ended; for "when He had sent the multitude away, He went up into a mountain apart to pray; and when the evening was come, He was there alone" (St. Matt. xiv: 23). It is noteworthy how much stress the Gospel record seems to place upon our Lord's quest for absolute solitude in these seasons of spiritual retirement. He rises early, before any one else is abroad; He departs into a solitary place; He sends away the multitude and goes up into a mountain apart, and when evening was come, He was alone. What minuteness and precision. No doubt must be left as to His view of the value of frequent seasons of devotional retirement. Let it be noticed, too, that they must be had. He sent away His chosen followers; He sent away even the waiting multitude. Work, His Messianic labor, even the preaching of the Gospel, must at times give way to His spiritual needs. Toil He would for the good

of the bodies and souls of men, even to the verge of exhaustion; but still something He held due to the life of His own spirit. New oil, so to speak, must be from time to time added to the font of His own spiritual life, or the flame which was to be the light of men, would itself grow dim. His was not the pleasing but deceptive motto: "*laborare est orare*"; but rather this: "*laborare et orare*"; or, perhaps as it is in another tongue: "*Wer am meisten bettet, will am besten arbeiten*; he who prays most will work the best." Are there not overworking priests who overlook this both Christian and Christ-like truth? They are like Thalaba—"He did not pray; he was not calm for prayer." Too busy for any season and mood for prayer!

Not only by His example does our Lord set forth the value of seasons of retirement into actual solitude as necessary to those exercises which are to support the spiritual life, He also directly enjoins it in saying: "Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret" (St. Matt. vi: 6). This is tantamount to saying: seek in solitude in absolute withdrawal from the world, and from external cares and labors, that communion with the Divine Spirit which is necessary to the support of the spiritual life. But if our Blessed Lord, with all His power, purity, and devotion, saw fit to avail Himself of this means of spiritual sustentation, his priestly servants will do well to follow his example. To the authority of His example and the value of the means He employed, the early ages bear testimony in the lives of the eremites and cenobites. They erred, it is true, in carrying the rule to an extreme, making it finally an end rather than a means; but even in that, they recognized the Christian soundness of the principle.

The truth is, the spiritual life does not and cannot flourish amidst the rush of business pursuits and the whirl of social festivities. It may even be overborne—it is often overborne and stifled—by the too great pressure of outward religious or parish activities; more than this, it may even be robbed of its necessary rest and refreshment by too great an absorption in a continuous round of public service. Many a parish priest knows too well the paralyzing effect of these over-energetic and pressing outward activities upon his intellectual life; but not all see that they are equally detrimental to spiritual life. Not every priest realizes that aside from his public functions, there are private duties, both intellectual and spiritual, which he owes to himself, and really not only to himself, but also to his people through himself. Many of the latter go intellectually unfed, because the priest fails to keep himself properly fed from the sources of thought and learning; and they are spiritually famished, because he has not himself found the way to the heavenly pastures to which he should have led them. How can he say to them, either intelligently or honestly: "Eat, O friends; drink, O beloved," if he has not himself tasted the fullness of the feast?

But this last he cannot do, if he suffers himself to be always involved in a rush of outward activities, even if they are of a purely parochial character, and not, as alas, is too often the case, complicated by baser additions from society and the world. That spiritual life, in the fullness and power of which alone he can persuasively call other souls to the Spirit's Presence and the

Master's feast, must be fed and vivified by supplies secured from the exercises and devotions of hours of express retirement from the outside world. And the priest who excuses himself from the spiritual discipline and culture of such seasons of solitary devotion, because of the multiplicity of his parochial labors, makes the greater mistake; because from the very multitude of these cares and labors, he has the greater need for the inspiration and strength of the spiritual life, as guiding and vitalizing every energy and every effort which he puts forth. O man of God, what thy Divine Master found needful and blessed, cannot be unnecessary or distressful to thyself.

Of these divine means for the promotion of the spiritual life, the next in order is *fasting*. It is the fashion of some to decry fasting as a religious duty, and the great majority discard its practice altogether. This, too, in the very face of their professed belief in the divine origin and authority of the Holy Scriptures, which expressly teach the duty and necessity of fasting as a means of mortifying the fleshly appetites and establishing within one's self the true ascendancy of the Spirit. That our Lord fasted for spiritual purposes is not to be doubted. Certainly not, when, under the leading of the Spirit, He began his spiritual preparation for His conflict with the adversary, by His forty days' fast on the Mount of Temptation. He also, in one clear case, practically affirmed its importance, by associating it with prayer as a means of attaining power over the Evil One. "This kind goeth not out, except by prayer and fasting" (St. Matt. xvii: 32). If He does not expressly enjoin it, it is because it was a well-known religious practice of the times, accepted as proper by the disciples, and only needing among them to be guarded against a Pharisaic ostentatious exhibition of it as a mark of superior piety (St. Matt. vi: 17). In the Apostolic Scriptures, not only is there not a word uttered in its disparagement, but their active teaching with regard to the indulgence of the bodily appetites, finds consistency only in its acceptance as a Christian means of grace. That it was accepted as such by the devout and God-fearing of all the early ages, goes without saying. He will be a bold man who denies this, and he who practically denies it by dispensing with fasting, can hardly be an honest believer in the Christian Scriptures *as they are*. Holding loyally to the Holy Scriptures, the Prayer Book follows implicitly their teaching with regard to its use and obligation. And that there might be no mistake about this and no excuse for overlooking the duty of fasting as a Christian means of promoting "a godly, righteous, and sober life," the Prayer Book gives express order for certain seasons or "days of fasting on which the Church requires a certain measure of abstinence as is more specially suited to extraordinary acts and exercises of devotion" (Rubrics, p. 24). How it is possible for Churchmen to profess to accept the Prayer Book as of such supreme excellence, and as a part of the Church's higher law, and souterly ignore its plain provision with regard to fasting, can only be accounted for on the ground of invincible ignorance or uncurbed self-will.

Now, with both the Church's Scriptures and Prayer Book before us, and in perfect accordance as to the duty and value of fasting as a means of grace, its claim for reverent treatment and obedient observance on

the part of the priest would seem past all dispute. Knowing also the universal tendency of mankind to excess in meats and drinks, and the close relation existing between this excess and the indulgence of other "fleshly lusts which war against the soul," it would seem unnecessary to argue the point with any one set before the people as their spiritual teacher. The thoughtful priest cannot but see that the self-denial and spiritual discipline involved in the practice of religious fasting, as well as the tendency of proper abstinence to cleanse the body, clarify the intellect, and add freedom to the rational spirit, are conclusive of their value to the spiritual life. No self-denial, no self-conquest; and no self-conquest, no spiritual perfection.

It is not necessary, and perhaps would be unwise, to attempt to lay down here any precise rules for priestly fasting and abstinence. But the priest ought to establish some honest, earnest rule for himself. Such a rule should cover the loyal observance of the Church fasts in the Prayer Book Christian Year. Especially should it provide for the weekly fast days which are so generally slighted, but which are so closely related to that being "in the Spirit on the Lord's Day" (Rev. i: 10) which is so necessary to its solemn ministrations. But he should by no means confine his practice of fasting to these set seasons. Such may be the hindrances in the way of his cultivating a self-denying, spiritual life, and such the strain put upon mind and heart by unavoidable worldly and parochial distractions, that special seasons of fasting, no less than of spiritual retirement, will be found needful. "If any man will come after Me, let him deny himself and take up his cross and follow Me," (St. Matt. xvi: 24), says our Lord; and St. Paul adds: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v: 24).

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### Five-Minute Talks

BY CLINTON LOCKE

CXLVII.

I HAVE for very many years been interested in grimy little boys, not on account of their griminess, but in spite of it, for of course any sane person would prefer that all boys should be scrubbed and highly polished. The griminess was an inevitable adjunct, and could not be allowed to count in my estimate. This interest was, at first, a matter of necessity, for I had several hundreds of these children always in my Sunday school, and I should have considered myself wanting in my duty if I had not acquainted myself thoroughly with their habits and their modes of thought. In my long pastorate the number of such boys who came under my pastoral care ran up into many thousands, and I never go into the poorer parts of the town without being saluted on all sides by men and women who were for years in "Locke's Sunday school." Their griminess is easily understood and pardoned when one knows the environment in which they live. Large families living in one or two rooms cannot possibly have the balmy odors about them of the "class of Vere de Vere," nor can they, with the best will in the world, keep off the grime, but there are many virtues unconnected with soap and water.

What was a matter of duty at first soon grew, however, into a matter of deep inter-

est, for I saw so many things to admire in these little fellows whom so many of you hate to have come between the wind and your nobility. In the first place, I admired their devotion to their Sunday school. Although curiously enough, they lived miles away from it and passed several Sunday schools to get to it, they were as punctual as I was, and struggled through all kinds of weather to be in their places. Very many of them were working boys, and had to work late on Saturday night. They might well have been excused for staying home, but no, they got up early and put on their poor bits of Sunday clothes and hurried off to their Sunday school. Some cynic will say they came for the loaves and fishes. Well, as the only loaves and fishes they got were a little present at Christmas, and a colored egg and a plant at Easter, I scarcely think that ever weighed much with them. I admired also their great unselfishness. When the time came for choosing the Christmas present, and in my schools the children were always allowed to choose from a furnished list, many times big boys who were just dying for a pair of skates or a sled, have said to me: "I will take a doll for my little sister." I never knew a highly scrubbed boy to make any such sacrifice. Then I admired the responsiveness of their natures. If their teacher showed the least bit of love for them, they gave him or her their whole hearts, and I have known them often to trudge miles, if the teacher were sick, to ask after him and take him some soiled little trifle. All these traits, and many more, endeared grimy boys to me, and I miss their companionship as much as anything else in my withdrawal from parish life.

Now this is a very long preface to a subject very dear to me, and in which I wish to interest you, and that is the summer schools for just such boys and girls, so successful in New York, and which earnest people are endeavoring to establish in other cities. "Why do you wish to put another burden on these poor little fellows," some will say; "is it not enough for them to have to go to school in winter? Is it showing your love for them to want to take away their vacation?" Now if these schools were just places where "gography" and sums" had to be done, I would not say a word. I always sympathized thoroughly with a dear child I had, now in Paradise, who used always to shake his fist at a sign on a building he often passed: "No vacation ever in this school." But these schools to which I call your attention are very different things. The children of the city poor do not enjoy summer as much as you think they do. Their little living rooms are so close and hot. They have no playgrounds but dirty lots, and the streets are very hot and dusty, and the cool, clean, well-ventilated classrooms of the public school buildings afford an acceptable contrast to the stifling tenements and narrow courtyards and crowded streets. There are no books in these schools and no lessons to be learned. The little girls have music and drawing and simple instruction in color, form, and notation. The little grimy boys are given lessons in paper folding, cutting, pasting, simple sewing, clay modeling. Larger girls are taught sewing, cutting out, dress-making, singing, moulding, composition, and have, also, delightful dancing. The larger boys are taught designing, map drawing, clay moulding, wood cutting, carving, carpentering, military drill, and vocal music. Now you may think such boys as I

have described would not care for such things. You were never more mistaken. They crowd around the doors before they are opened, so anxious are they to get in, and last summer in New York, thousands were turned away for lack of space and funds. I say "funds," because these schools have to be supported by private contributions. The city has all it can do to maintain its regular schools ten months in the year. It is, however, a very inexpensive charity. In New York it costs about \$2 a child for the whole season of six or eight weeks.\* Surely this scheme bears its commendation on its very face, and I know you will lend it a helping hand, if it comes before you. Remember the grimy little boys will form the main body of the voters of the next generation.

— X —

## Letters to the Editor

REV. DR. LANGDON'S CORRESPONDENCE

### To the Editor of The Living Church:

With the late Rev. Dr. Langdon's remembrances of his foreign residence and mission, it is thought fitting to include a memoir of the author. Offers of letters are being made to me which suggests my asking the courtesy of your columns.

There must be much of Dr. Langdon's valuable correspondence lying in the seclusion of libraries about the country, which would materially add to the worth of the forthcoming work if it were placed at the editor's use.

Information of such correspondence would be gratefully received, and all letters carefully preserved and returned.

WM. C. RICHARDSON.

Auburn, N. Y.

THE HOLY SPIRIT IN BAPTISM

### To the Editor of The Living Church:

A new heresy seems to be springing up among certain Church teachers in England and America, viz.: That the Holy Ghost is given to Christians, not in Holy Baptism, but in the Sacrament of Confirmation. It is not in accordance with the teachings of Holy Scripture, or the early Fathers of the Church. The learned Dr. Wirgman, of South Africa, in his recent "Doctrine of Confirmation" has, in disproof of it, cited 62 quotations from ante-Nicene Fathers, councils, constitutions, and canon laws; 66 Eastern Fathers, 63 Western, 10 canon laws between A. D. 325 and 600; 53 mediæval theologians, and 29 canon laws. The true doctrine of course is that the Holy Ghost is given to the baptized, but His power and efficacious working are greatly increased in the confirmed. We read of the Holy Ghost given to the confirmed, in Acts viii and xix: but we also find Him poured upon Cornelius and his friends, even before their Baptism by St. Peter. We must also bear in mind that in the early Church (as now in the Eastern) Confirmation followed immediately after Baptism, even with the very young. They were almost the same as one Sacrament. The long interval which the Western Church has allowed to separate these kindred gifts, has furnished opportunity for the growth of this unfortunate theory which would leave baptized children without the Holy Ghost for many years.

J. ANKETELL.

"THIS CHURCH"

### To the Editor of The Living Church:

I scarcely ever take up a Church publication in which the body to which we belong is not spoken of as the "Episcopal Church." A class book before me is for the use of "Episcopal Sunday schools"; "Episcopal Missions" are organizing, and there are even, it would seem, "Episcopal priests." Are "Episcopal Sunday schools" for the training of bishops? and are "Episcopal missions" for, or are they conducted by, bishops?

\*If any western reader would like further information about this matter, Miss S. American, 3130 Vernon ave., Chicago, will be only too happy to give it.

When a Congregationalist once told me that a certain divinity student of ours, whom I knew to be of pronounced ritualistic proclivities, was "studying for a high priest," her meaning was as clear as its expression was amusing. But what is an "Episcopal priest"?

Bryant, when editor of *The Evening Post*, used to keep, for the guidance of his staff, a list, conspicuously posted in the editorial rooms, of words forbidden to be used or misused in his paper. A similar course might well be adopted in our Church publication rooms, if the list were to contain but one word:—

EPISCOPAL. Mem.: *The word not to be used to designate the Protestant Episcopal Church in the United States of America.*

Words are things. Never do we say "Episcopal Church" without implying that there are non-episcopal branches of the Holy Catholic Church. Surely that is giving up too much, to yield, even by implication, the "Historic Episcopate."

Nor is the expression, "this Church," of better use, in speaking of the body to which we belong as distinguished from the other Christian bodies of our land. It implies—and implication is a mighty force—it implies that we are a sect among sects. Let our list, then, of forbidden expressions include:

THIS CHURCH. Mem.: *Only to be used to distinguish this branch from other national branches of the Apostolic Church.* Y. Y. K.

## Personal Mention

The address of the Rev. Jos. A. Antrim is changed from Rantoul, Ill., to Edwardsville, Ill.

The Rev. H. Arrowsmith, of Lenox, Mass., has returned from a two months' vacation.

The Rev. H. Norwood Bowne, of Pomeroy, Wash., is ill with typhoid fever.

The Rev. Howard G. England, rector of St. Andrew's church, Baltimore Co., Md., has accepted a call to Wickliffe and St. John's churches in Clark Co., Va.

The Rev. J. A. Evans has resigned the curacy of the churches of St. Michael and All Angels, Baltimore, Maryland.

The Rev. John L. Egbert has sailed for a tour of the Holy Land, Egypt, and Southern Europe.

The Rev. John O. Ferris has succeeded the Rev. William Johnson in the care of the missions at Mercer, Greenville, Conneautville, and Lundy's Lane, diocese of Pittsburgh.

The Rev. Robert Fletcher has taken temporary charge of Zion church, Charlestown, W. Va.

The Rev. Anthon T. Gesner, of Grand Forks, N. D., who was compelled by illness, resulting from a severe cold, to absent himself from parish duties at the beginning of Lent, expects to be able to return from California in time to take the Good Friday and Easter Day services.

The Rev. J. S. Lightbourn, of Grafton, West Va., has accepted a call to the rectorship of St. Peter's church, Uniontown, diocese of Pittsburgh, and will enter upon his work there immediately.

The Rev. Hamilton B. Phelps, now officiating at Thomaston, Me., has accepted a call to St. Augustine parish, Chesapeake City, diocese of Easton. He expects to enter upon his duties on the first Sunday after Easter.

The Rev. Robert Perline is in charge of All Saints' cathedral, Spokane, Wash., until the election of a dean.

The Rev. Geo. Lynde Richardson has resigned the rectorship of St. Peter's church, Bennington, Vt., and accepted that of the church of the Messiah, Glens Falls, N. Y. (diocese of Albany), and will take charge of the latter parish May 1st.

The Rev. Colin C. Tate is at present engaged at the cathedral, Chicago.

The Rev. J. R. Wightman has resigned the rectorship of St. Peter's church, Uniontown, Pa., to go to Calvary church, Pittsburgh, as first assistant.

## To Correspondents

G. E. F.—There is much difference of opinion as to the expediency of making the fast days of the Church general legal holidays, on account of the abuse to which they are liable on the part of the majority of the people.

A. L. S.—1. The only precedent in the early Church for the Holy Communion on Maundy Thursday evening, after supper, was in the custom to that effect in North Africa in the days of St. Augustine. It was the only occasion in the year when the obligation of the

fast before Communion was dispensed. It never spread elsewhere to any appreciable extent. 2. It has been unknown for centuries until revived by some of the clergy of the Anglican Communion. We have no means of knowing the number of parishes in which this custom exists, as there are no statistics. The general feeling of the Church is against it, and we imagine it has not spread very widely, and that it has taken root permanently in very few parishes.

S. E. R.—The response after the Gospel has no authority from the rubrics. It has never, we believe, been ordered by rubric in the Anglican rite, either before or since the Reformation. Yet it has been a popular practice here and there in English parishes for centuries. A response in somewhat different words from that ordinarily used is ordered in the received Scottish office, viz.: "Thanks be to Thee, O Lord, for this Thy glorious Gospel." It is a fitting and harmless custom, and has become somewhat common when the Eucharist is rendered chorally. Such ejaculations on the part of the people or choir stand upon a somewhat different footing from that of the utterances of the priest. But no doubt it would be in the province of the bishop to forbid such a custom, if he thought it worth while.

## Official

STANDING COMMITTEE OF KANSAS

The Standing Committee of the diocese of Kansas has given its consent to the consecration of the Bishop-coadjutor-elect of Arkansas, Wm. M. Brown.

## Ordinations

On February 17, at St. Peter's church, Beretly, N. J., by the Rt. Rev. John Scarborough, D. D., Edward James Burk was ordained to the diaconate. The sermon was preached by the Rev. Jesse T. Burk, father of the candidate, and the presenter was the Rev. W. Herbert Burk, of Norristown, Pa., his brother.

## Died

CHRISTIAN.—At the rectory, Grace church, Newark, N. J., on Saturday, March 12, 1898, Mrs. Martha Christian, mother of the Rev. Dr. George M. Christian, rector of Grace church, Newark.

LITTLEJOHN.—Entered into life, at the "See House," Garden City, Long Island, on Wednesday, March 9, 1898, at 4:30 P. M., Jeannie M. Littlejohn, daughter of the late Samuel T. Armstrong, and wife of the Rev. Abram Newkirk Littlejohn, Bishop of Long Island. Interment at God's Acre, All Saints' parish, Great Neck, Long Island.

MITCHELL.—Entered into rest, at 300 W. Forty-fifth st., New York, March 14, 1898, Milton Taylor, youngest son of the Rev. Samuel Smith and Clara Anna Mitchell, aged 1 year, 4 months, 14 days.

"Of such is the Kingdom of Heaven."

## Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign Missions in China, Japan, Africa, Greece and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 221 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

*Spirit of Missions*, official monthly magazine, \$1.00 a year.

N. B.—Because of the growth of the work, which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed. In addition to the children's offerings, which it is earnestly hoped will reach \$100,000, liberal Easter offerings are solicited from the men and women of the Church.

## Church and Parish

WANTED.—For the coming school year, by a specialist of experience, and one who can give the best references, position as preceptor, or as teacher in a girls' school. Address, M. S., Care LIVINGCHURCH.

WILL some one who is thinking of discarding their last year's bicycle for a new one, kindly consider the advisability of giving the same to a Western missionary who has three stations situated nine miles apart? The salary received is not enough to warrant even the thought of buying a wheel. Such a gift would be appreciated, and greatly assist in the work. Address MISSIONARY, LIVING CHURCH office.

## The Editor's Table

### Kalendar, March, 1898

2. Ember Day.	Violet.
4. " "	Violet.
5. " "	Violet.
6. 2nd Sunday in Lent.	Violet.
13. 3rd Sunday in Lent.	Violet.
20. 4th Sunday (Mid-Lent) in Lent.	Violet.
25. ANNUNCIATION B. V. M.	White.
27. 5th Sunday (Passion) in Lent.	Violet.

### The Ladder of God

BY S. A. HURLBUT

'Twas night in the Syrian desert,  
The bright stars shining fair;  
And the head of a lonely wand'rer  
On stones lay pillowed there,  
When suddenly shone in the darkness  
A gleaming ladder of light,  
Linking our earth with the heavens,  
Illuming the wanderer's night.

There the angels were coming and going  
From the infinite depths of the sky,  
On the weary, worn world bestowing  
Their merciful gifts from on high.

Deep darkness at noon-day had fallen  
O'er a distant city and hill;  
And the lips of a lonely sufferer  
In silence and pain were still.  
In His face there is infinite pity,  
'Tis the face of a God we scan,  
Yet the form on the Cross uplifted  
Is like to the Son of Man.

And the angels are coming and going  
From the dark, mysterious shore,  
Where the waves of God are flowing  
In silence forevermore.

In the cool of the early morning  
The sacred service goes on;  
For the true light shines in the chancel,  
And the night is over and gone.  
The white-robed priest at the altar  
Is saying the holy word  
That shall link our earth with the heavens,  
Through the Life of our Blessed Lord.

And the angels are coming and going  
From God's right hand of power,  
On the weary, worn world bestowing  
Sweet gifts in that solemn hour.

No need of the sun in its borders,  
Nor moon to shine by night;  
But all through the heavenly country  
The Lamb is the only light.  
And they who have climbed God's ladder,  
In the fields that are fair and broad,  
Shall worship forever and ever  
The Incarnate Son of God.

No longer the angels are going  
To a distant, earthly shore;  
Through the midst of the city are flowing  
The waters of life evermore!

Beloit, Wis.

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EVERYBODY remembers the schoolboy's remarks about the present Archbishop of Canterbury: "Of course, Temple's a beast, but he's a just beast." Dr. Temple has two sons, and Archdeacon Sinclair tells in the current number of *Goodwill* that some foolish person once asked one of them if they were not afraid of so stern a man as their father seemed to be. The instant and astonished reply, "What! frightened of old Daddy?" showed the familiar and happy condition of his own home circle.

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A CORRESPONDENT of *The Church Review* writes as follows with reference to the anniversary of the beheading of Charles I: "In the parish of Bishampton, Worcestershire, the ringers have rung a muffled peal on January 30, probably ever since the tragedy was enacted, certainly 'from time immemorial.' There was never a Puritan minister in the parish, and so the custom has gone on. A most remarkable feature

in the case is that the ringers have no notion, or but a dim and distant notion, of why they ring the muffled peal every January 30. One of them, an old ringer, when inquired of by an interested person, said that he believed 'it was something to do with King Charles and the Oak! The same ringers ring a joyous peal on the 29th of merry, merry May, to commemorate the restoration of Royalty.'"

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A CORRESPONDENT calls attention to the various methods of abbreviating "second" and "third." His position seems to be correct, and the use which he recommends should prevail. Standard authorities, he says, are "overwhelmingly in favor of 2d and 3d, instead of 2nd and 3rd." In the case of "first," the word-stem seems to be *fir*. This is supplied by the figure one, and the abbreviated form is 1st. In the case of "second," the word-stem is *secon*, which is supplied by the figure two, giving us 2d. In "third," the word-stem is *thir*, which gives us 3d for the other form.

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IT has been stated that the only ordained native clergyman within the Arctic Circle is the Rev. John Ttessietla who works under Bishop Reeve, of Mackenzie River. This gentleman is maintained entirely by the missionary zeal of a single congregation, that of St. James', Bath. A letter from him has just been received, in which he gives an account of the weddings he has celebrated among the Indians of his flock. Among those who have entered the holy estate are "Stephen Rabbit-skin Cap to Eliza Wants-to-keep-it-longer." Mr. Ttessietla reports that there had been great distress among his people during the winter, and that fourteen persons, eleven of them children, had died of starvation.

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THE *New York Sun* comments on the recent developments in connection with Dr. McGiffert, as follows:

Thus, one by one, Presbyterian theologians of distinction and wide influence in shaping the opinions of the Presbyterian ministry, are knocking down the pillars of the Christian faith. They are reducing Christianity to a purely natural level, and subjecting it to the requirements of scientific demonstration, like the veriest infidel. They are eliminating faith wholly and discarding all Church authority. They demand that there shall be scientific proof; and that means practically the rejection of supernaturalism. They will have no mysteries. They must see and know, or they will not believe; and what is that except pure agnosticism?

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MRS. SIMPSON, in her "Many Memories of Many People," says of Archbishop Whately: He was utterly regardless of appearance. If he came to us without a servant, and perceived a hole in his black stocking, he would put a piece of sticking-plaster on the corresponding part of his leg to conceal the defect. He used to sit by my side at breakfast, balancing his chair, with his legs twisted into some extraordinary knot which could not be untied in a hurry, playing with the tea leaves, and scattering them over the table, and setting down his wet cup on the cloth so as to make a succession of little rings—totally engrossed in the conversation that was going on. I never knew any one drink so much tea, except Dean Stanley. They would both gather round the tea table and imbibe cup after

cup, till the tea became so attenuated that they could relish no more.

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SOME time ago a dreadful rumor spread in a London-over-the-border parish, to the effect that in the infant school the little ones were taught their beads! The mistress is an excellent Churchwoman, not of the advanced type, the clergy are constant visitors to the school, and no one could account for the rumor which seemed to have some kind of foundation. Then, at last, it was discovered that the children really were taught their beads, with this difference, that they learned to count by means of the ordinary bead frames used in elementary schools.

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ON the 22d of May the coronation of a gypsy queen will take place at Topeka, Kansas. Eight hundred Romany gypsies will be there—there are twelve hundred in this country—and extensive preparations for the event have already been begun. Molly Fryer will be twenty years old on the day of her coronation. Her mother who ruled the tribe for sixty-two years, according to a Kansas city paper, died only a few weeks since in Austria. Her crown is being brought to this country by a special representative, and is to be remodelled to fit the head of her youthful successor. Diamonds are to be inserted in addition to the garnets which have adorned it for so long. Although they do not attend the Church services, the Romany band have adopted the Roman Catholic faith. Their own high priest, Metrovitch, who lives in Chicago, notifies Roman Catholic priests, asking them to perform those marriage services which will take place in their respective neighborhoods. The tribe traces its descent from the days of the Pharaohs.

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SEVERAL of our contemporaries last week discussed editorially the future of religious newspapers. Their opinions were various, but on essential points they agree: *The Northern Christian Advocate* said: "The Christians of America control the wealth and business of our country. Their religious press should endeavor to form and shape the public opinion of the country; is doing and will do it." Dr. Henson, in *The Standard*, said: "As to our religious journals, I sincerely believe that, as a rule, they have been projected and conducted by men whose purposes were as pious as those of the founders and fosterers of any other of our great evangelistic agencies. And it is also true that, as a rule, they are only kept afloat by dint of desperate endeavor and heroic sacrifice." *The Universalist Leader* thinks that the future of the religious paper depends upon its loyalty to its denomination and of its denomination to it. Such a paper exists to serve the churches it represents and their ministry, to keep them acquainted with one another and with the work they are doing or ought to do, and to inform them of the advancement of Christ's Kingdom in the world. To these things we would add that no denomination will long maintain its prestige or usefulness after it has lost interest in its own newspapers. Churches and ministers who have grown indifferent to these instruments for promoting their knowledge of one another, and their fellowship, and for representing them to all Christian denominations, are neglecting opportunities to strengthen the whole Church

of Christ, and from such neglect their own denomination is certain to suffer serious loss of power.—*Congregationalist*.

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## A Few Words on the Religious Life

FROM A LAYMAN'S POINT OF VIEW

BY JAMES LOUIS SMALL

AMONG the many works devotional, charitable, and philanthropic, which have been the outcome of the great Oxford Movement, perhaps none has been so fruitful of good, or has occupied a more unique position in affairs ecclesiastical than the revival of Religious Orders in our Communion.

As we look about us to-day, standing on the outer edge of the nineteenth century, and gazing backward upon the thousand and one marks of favor which God has shown us as a Church, our hearts cannot but be touched with a sense of His mercy and love toward the sheep of His fold, the rise and progress of our Brotherhoods and Sisterhoods being not the least of the blessings which He has bestowed upon us.

As in temporal things the value of a cherished object is enhanced tenfold by the difficulty attending its attainment, so the same is true of things spiritual. The spread and growth of our monastic societies is a noteworthy example of this truth. Their present usefulness is to be viewed only in the light of their past hardships.

If any is doubtful on the subject, or thinks that the writer exaggerates, let him read Dr. Dix's most excellent little book published not many months ago—"Harriet Starr Cannon." It is a volume that should be perused by all Churchmen, that they may realize, to some extent at least, the amount of self-sacrifice and devotion which, by the grace of God, has raised our communities to their present condition.

But with these causes for gratitude, the fact yet remains that there should be a much greater number of men and women in the Religious Life (recollect, I speak of Anglicans alone) than are under its discipline to-day. There are several reasons to account for this.

(As a layman and not a priest, it is my province to speak to members of the laity. The following remarks are therefore applicable to them, and to them only.)

First.—The failure of many to cultivate a habit of constant prayer. As the Religious Life is pre-eminently one of prayer, it behooves each and every one who purposes entering upon this holy state to fit himself to some degree for its great responsibilities.

Consequently, upon the neglect of this rule, the idea of a career set apart and devoted to God alone does not appeal to the hearts of a great number of laymen; it presents, rather, to them, the prospect of a bare existence; one that deals solely with disappointed hopes and unrealized ambition. Under the influence of a regularly followed rule of prayer, how materially might these views be changed! With many in whom the yearning for the Religious Vocation lies hidden and unrecognized, even by their own souls, awaiting but the call of the Master, "Take up thy cross and follow Me," to awaken it into a living reality, that call would not remain unanswered. The Holy Spirit of God might receive an echo from their hearts, and with confidence, aye, with cheerfulness and gladness, would they be enabled to forsake all—family,

friends, and fortune, to obey the promptings of that Voice.

Second.—A fruitful cause of the disparagement of our Religious Orders and their aims, is the tendency of a large number of misguided persons to look upon them simply as refuges for the victims of a crossed love or a falling through of some worldly project. A notion more damaging to the welfare of these societies cannot be thought of. Much as our sister Church of Rome may have given reason for such imputations, we think that thus far the Anglican Communion has been justified in resenting like charges. Let no one think for a moment of taking upon himself the solemn threefold vow of poverty, chastity, and obedience, without first being fully persuaded in his own mind that the Holy Ghost has called him thereto. To some of us it is given to go through life with that call sounding always in our ears, but God, in His wisdom, sees fit to lay burdens upon us which make it impossible to bind ourselves more closely to His service. As children we learn to repeat the catechism as a matter of course, but the realization of its great lessons does not come to us until later in life, and perhaps the most difficult one of all, the one we are longest in learning, is "to do my duty in that state of life unto which it shall please God to call me."

Again, it is to only a chosen number that the Spirit speaks in this way. To the rest God has given temperaments which are best calculated to draw souls unto Him while mingling in the daily life of the world, its business, and even (my readers will pardon the sentiment) in its amusements. To each one of us our Heavenly Father has presented a talent, the increase of which is to be worked out as He knoweth and willeth. Let us then ask His grace, that day by day we may be enabled so to live in humility, godliness, and patience, that when the shadows of evening are falling athwart our path, we may hear e'en before our spirit takes its flight, the commendatory summons of the Lord of the harvest sounding from the farther shore of the swift and silent river: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Lastly.—The reply with which hundreds of the clergy are met when questioning certain of their flock as to their fitness for the Religious Life is: "Why cannot we dedicate ourselves as really to God in the life which we live at present, as in forsaking all we hold dear, to become a member of a community"? It needs no word of mine to show the fallacy of this argument. There are without doubt many earnest men and women, each of us can point to at least one or two such characters whom we have the honor of counting among our acquaintance, who, though in the world, are not of it; who, however busy their lives may be, still find time to devote not only to the good of those around them, but also to the contemplation of those great truths which every Christian should know and believe to his soul's health.

But no matter how great the degree of dedication in these lives may be, it cannot, from its necessary proximity to worldly employments and pleasures, be of the same nature as that of the "Religious." Not only does the example of the Early Church show forth the logic of this reasoning, but in the various occupations of our fellow-men do we see the same idea carried out. If a lawyer or a physician desires to reach the highest perfection in his profession, he must dedi-

cate himself in a sense to that profession. The same is true of those aspiring to the army, the navy, etc., and as it is possible for those outside the medicine or the law to assist these professions by their influence or their wealth, so it is a blessed privilege that God has granted His Church that those in the world may intercede daily before the throne of grace that the prosperity, temporal and spiritual, of our Brotherhoods and Sisterhoods may be increased, that they may grow in strength and in numbers, and that the foundation so firmly laid by the holy ones who have gone before us and who now rest from their labors, may be the base of a noble fabric which shall endure until the Church Militant is no more.

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## Book Reviews and Notices

**The Church and the Bible.** By the Rev. W. J. Sparrow Simpson, vicar of St. Mark's, Regents' Park, London. New York: Longmans, Green & Co. Pp. 182. Price, \$1.25.

This book contains a most wholesome doctrine for these days. It is the product of a well-stored mind, and embodies evidently the well-digested results of many years of thought and reading. It puts into popular and attractive form a great deal of sound wisdom and wise counsel. The writer's object is to set forth the Church and the Bible as the two divinely appointed agencies for giving God's revelation to man, and to show that both of them must be combined in harmonious activity if the Gospel is to be preserved intact and rightly interpreted. This is most clearly and conclusively done in a half-dozen chapters, under such headings as these: "The History of Revelation," "The Origin and Gathering of the Books," "The Church the Interpreter of the Bible," "The Inspiration of the Bible," "The Christian Value of the Old Testament," and "The Devotional Use of the Bible." We cordially recommend this as one of the most valuable books of Church doctrine which we have seen.

**The Teaching of the Russian Church.** By Arthur C. Headlam, B. D. London: Rivingtons.

This little book has grown out of a paper read before a society of East London clergy, and now published under the auspices of the Eastern Church Association, whose objects are to place before English readers accurate information as to the state and position of Eastern Christians, and also to make known in the East the doctrines and principles of the Anglican Church. Mr. Headlam has done an admirable service for Anglicans in this book, by putting in a compact form the teaching of the Russian Church on those points in which her teachings differ from those of the Anglican and Latin Churches. It may be of interest to our readers to know that the Church of Russia is the largest, and by far the most important, of the branches of the Holy Orthodox Eastern Church. Its governing body is the Holy Synod, which has in its corporate capacity the powers of a patriarch, and is thus on the same footing as the other four ancient Oriental Patriarchates. The Eastern Church claims to be the only true Catholic, Orthodox, and Apostolic Communion. Her position is strongly Protestant, using that word of course as equivalent to anti-papal. The ground on which the Orientals lay claim to the exclusive title of Catholic and Orthodox, is their acceptance of: (1) Holy Scripture; (2) Niceno-Constantinopolitan Creed; (3) The Seven General Councils; (4) The Seven Sacraments. Mr. Headlam makes large use of "The Larger Catechism of the Russian Church," and "The Treatise on the Duty of Parish Priests," in his exposition of the teaching of the Church of Russia. These two documents are highly authoritative, yet it should be remembered that they have no symbolical authority. The Orientals have no general doctrinal tests beyond the Creed. The quotations relating to the doctrine of the Holy Eucharist are valuable, and es-

pecially in view of the Anglican Archbishops' letter, and the recent reply of the Bishops of the Italian mission in England. Mr. Headlam's discussion of the word "transubstantiation," as used by the Orientals, brings out clearly the fact that while the Russian Church expresses by this word the real objective Presence of our Lord in the Holy Mysteries, she vigorously objects to any philosophizing as to the mode of that Presence, as also to the materialized doctrine of the Latin Church. Purgatory, the Invocation of Saints, Prayers for the Dead, the Eucharistic Sacrifice, and other important matters in the sphere of dogma, are illustrated by quotations from the two standards quoted above. This book ought to be widely read by Churchmen, for it is claimed that "the Church of Russia has never been influenced, except in details, by the whole development of western theology. It preserves for us the tone and the spirit and the thought of the Church of St. Chrysostom and St. Athanasius." And, moreover, Russia and Russia's National Church, with its 80,000,000 adherents, must of necessity, and at no very distant day, play a leading part in the affairs of the States and Churches of the world.

**The Significance of the Westminster Standards as a Creed.** By Benjamin B. Warfield. New York: Charles Scribner's Sons. Price, 75 cts.

The celebration of the two hundred and fiftieth anniversary of the completion of the Westminster Standards, furnished an opportunity for the delivery of this fervent panegyric of the Presbyterian formularies of faith, before the Presbytery of New York. Professor Warfield allows his profound admiration for the Reformation, Puritanism, and the Westminster Standards, to betray him into somewhat extravagant expressions, and to omit some matters that a more historical treatment would have passed in review. We will give our readers a sample passage or two of his estimate of the Standards. "So long as the leavens of sacerdotalism and humanitarianism, of externality in religion and dependence on flesh, remain, in one form or another, the most dangerous perils to which the Gospel is exposed, so long the statement given the gospel of grace in the Westminster Standards must remain the ultimate scientific enunciation of the principles of evangelical religion." Again: "They appeal to us not merely as, historically, the deposited faith of the best age of evangelical development . . . but also as vitally filled with the expressed essence and breathing the finest fragrance of religion."

**Thro' Lattice Windows.** By W. J. Dawson. New York: Doubleday & McClure Co.

This book consists of a series of short stories of English village life, which compare in pathos and exquisite touches of reality with any of the Scotch stories that have lately become so popular. But the advantage in these stories of Dr. Dawson's, is the absence of the peculiar dialect which troubles all but Scotch readers. The few quaint expressions and phrases used give piquancy and flavor. The villagers of Barford and Barton will become to the American as familiar as those of Drumtochty, for the stories give those touches of nature which make all men kin, and call forth sympathy and affection for simple village folk who act and live in a natural manner. We cannot but thank Dr. Dawson for opening up this new mine that promises so much.

**The English Black Monks of St. Benedict.** A Sketch of Their History from the Coming of St. Augustine to the Present Day. By the Rev. Ethelred L. Taunton. New York: Longmans, Green & Co. 2 vols. Price, \$7.50.

These handsome volumes form an interesting and important contribution to the history of English Christianity. It is true that, being written from the standpoint of an English Romanist, they contain many statements to which we should take strong exception, but they also furnish historical materials of real value drawn from original sources. The Benedictine Order has played an important part in the history of

England, and it was well that its history should be written. Older works which treat of it are difficult of access; they deal with it only as one amongst many Orders, and they close with the dissolution of the monasteries under Henry VIII. These volumes trace the fortunes of the Order down to the present day, and are written in the modern historical spirit. In the pre-Reformation period they give a life-like picture of the planting, growth, and daily life of the Order, the chapters on "The Monk in the World" and "The Monk in his Monastery," being of peculiar interest. The post-Reformation period of the Order in England is one of which almost nothing is generally known.

**Parables for School and Home.** By Wendell P. Garrison. With twenty-one woodcuts by Gustave Kruell. New York: Longmans, Green & Co. Pp. 214. Price, \$1.25.

This is one of the most beautiful and attractive books of the season. It is a notable triumph of artistic bookmaking, upon which the Longmans may well pride themselves. Nor are the contents in any way inferior. The author has very cleverly described his book as a series of "Brief Readings in Applied Morals," intended to foster the growth of principle in the young, to help them to form the habit of moral reasoning. This purpose is admirably carried out, and has given us a book which every parent and teacher ought to own; not only that he should read it verbatim to his children, but also that he might make it the model for more extended instructions of the same sort. Happy are the children who are in such a case, whose ideas of morality are developed by such wise and well considered teaching as this book contains.

**How the Inner Light Failed.**—A Study of the Atrophy of the Spiritual Sense. By Newell Dwight Hillis. Chicago, New York, and Toronto: Fleming H. Revell Company.

This may be called a vest-pocket essay on the loss of mental and spiritual power by the want of exercise. The size of the book is referred to in the word vest-pocket. The quality of its contents is most excellent, well and forcibly written, and strikingly true. We commend it as an appropriate gift to a young man in danger of forgetting the importance of the soul and the mind in the rush for the possession of material wealth. Members of the Brotherhood of St. Andrew will find it specially useful in their work.

**Twenty Years on the Saskatchewan.** By Rev. Wm. Newton. London: Elliot Stock.

The Rev. Mr. Newton, a missionary of the English Society for the Propagation of the Gospel, tells of his labors and experiences during the twenty years of his missionary career in that far northern territory, North-west Canada. The narration is at times exceedingly fascinating, and always interesting. We find a good deal of useful information about the Northwest Territory, the half-breeds, the Indians, and their relations to the government. Those of our readers who are interested in the study of ethnology will find the chapter on the origin of the North American Indian tribes, their substantial identity in race and language with the Asiatic people, their dialects, religion, parliament, and customs, of much interest and well worth reading. Mr. Newton admits, however, that he has arrived at some conclusions which some eminent authorities would hardly accept, but urges the fact that he has done so by residence among the Indians and close observation. We should think this book would be admirable for reading aloud in the meetings of the Woman's Auxiliary and other gatherings of women for work on behalf of missions, as well as for private reading by those interested in the preaching of the Gospel in the obscure corners of the world.

**The Way of the Cross.** A Series of Meditations on the History and Passion of our Lord. By the Rev. C. Armand Miller, M. A. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, \$1.

It is to be regretted that this excellent book was not published earlier, for it is a most valuable help to a holy Lent. It consists of Scripture passages, meditations, and a prayer for

every day in Lent. The reader is carried with the Saviour through the whole story of the Cross, the preparation for the awful sufferings of Good Friday, and the vivid reality of the Passion, with its blessed results and loving lessons. Of the many books of devotion for Lent, we know of few that rank with this in simplicity of treatment and directness of application to the needs of the soul. Mr. Miller is pastor of an Evangelical Lutheran church in New York, but he writes with the spirit of one who has passed the bounds of mere sectarianism to breathe the atmosphere of the infinite love and compassion of the Saviour of the world. It is not yet too late to obtain much help from this book before Easter, while it will be a most useful companion for succeeding Lenten. The busiest man will find each day's meditation short enough not to interfere with his necessary work, yet so suggestive that he will be able to turn it over and over throughout the day, and benefit by its lessons. For those with more time for devotion, the daily reading and meditation open up many avenues of spiritual profit.

MR. WHITTAKER announces a new edition from new plates of the popular little wedding souvenir, "Our Marriage Vow." More than twenty editions have been printed from the original plates, thus necessitating the resetting of the type, and he has taken advantage to improve it in several respects, making it in the new setting a most appropriate token for the officiating clergyman to present to the newly married. Beside the service, the book contains a fine certificate artistically printed in two colors on bond paper.

### Books Received

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

FORDS, HOWARD & HULBERT

**The Man Who Outlived Himself.** By Albion W. Tourgee. 75c.

THE MACMILLAN COMPANY

**Marcus Aurelius Antoninus to Himself.** An English Translation, with Introductory Study, on Stoicism and the last of the Stoics. By Gerald H. Randall, M.A., Litt.D. \$1.75.

HOUGHTON, MIFFLIN & CO.

**The Children of the Future.** By Nora Archibald Smith. \$1.

**The Letters of Victor Hugo from Exile, and after the Fall of the Empire.** Edited by Paul Maurice. \$3.

**Birds of Village and Field.** A Bird Book for Beginners. By Florence A. Merriam. Illustrated. \$2.

**The King of the Town.** By Ellen Mackubin. \$1.

**From the Other Side.** Stories of Transatlantic Travel. By Henry B. Fuller. \$1.25.

**At the Sign of the Silver Crescent.** By Helen Choate Prince. \$1.25.

**Cheerful Yesterdays.** By Thomas Wentworth Higginson. \$2.

CHARLES SCRIBNER'S SONS

**A Literary History of India.** By R. W. Frazer, LL. B. \$4.

**St. Paul's Epistle to the Ephesians.** A Practical Exposition. By Charles Gore, M. A., D. D. \$1.50.

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**Opinions of the Press**

*The Church Standard*

"PROTESTANT."—We must confess to a certain weariness of word-juggling in connection with the word Protestant. In its original and historical sense, it is a word in which the Anglican Church has no interest. It began with a protest by certain Germans at the Diet of Speirs against the adoption of two objectionable resolutions by that body, and the protesting party appealed from the Diet to the supreme authority of a General Council of the Church. It was a noble and most Catholic act, and it is one of the ironies of history that a name which was thus originated should have come, in process of time, to signify, as it does in many minds, a person who rejects the authority of the Catholic Church. In the tumultuous period of the Reformation, all who protested for any reason whatsoever against the corrupt doctrines, the evil practices, or the enormous usurpations of the see of Rome, were called Protestants; and even the Church of England has been so described in acts of Parliament. But the name was never

adopted by the Church, nor by any part of the Church, until a convention of Churchmen in Maryland, at the time of the American Revolution, chose to describe itself as a convention of "the Protestant Episcopal Church," the former adjective being used to correct a prevalent opinion that the doctrine of the Church differs but little from Romanism, and the latter to describe that feature in her system of government in which she chiefly differs from the Protestant denominations in this country. The adoption of the name was natural enough; we do not pretend to think that it was either wise or fortunate. Historically and etymologically the word reeks of controversy and breathes the spirit of division.

*The Church Times.*

PREFERENTIAL DEALING.—Preferential dealing is defined as the "practice of purchasing goods only from tradesmen who observe the standard regulations for each trade," but as these vary, they are taken to mean "the best that can be secured at a given time in a particular locality." The evils of "sweating" are now generally recognized, and the State has passed measures

to reduce them. The time has come for society to bring moral pressure to bear upon industrial matters, thus securing the efficiency of the legislation passed by State authority. Respectable tradesmen would readily fall in with the views of their customers, provided that they were guaranteed against loss of custom through their adoption of humane methods of employment. It is suggested, therefore, that lists should be drawn up of the tradesmen of a town or district who observe the standard regulations in each trade—always excluding the small tradesman who works by himself. When the list is made, the consumers are asked to pledge themselves to deal exclusively with such tradesmen. It must strike any humane person that the method is worth trying, inasmuch as no other method hitherto adopted has contrived to bring into the sphere of trade, which has too long been treated as non-moral, the ordinary principles of morality and Christian humanity.

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## The Household

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### Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE  
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER V.—CONTINUED.

A LESSON FROM "FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US."

MATTHIAS had not been there long when he heard the wild tramp of horses' hoofs, and the swift roll of carriage wheels, and knew that the sound betokened a runaway. The horses were dashing wildly in his direction, and by the bright light of the moon he recognized the splendid black horses belonging to the baron. He remembered seeing the baroness and the children leave the castle early in the afternoon to visit some friends; they were now returning, and the horses having no doubt been frightened, were unmanageable.

Matthias was stalwart, strong, and active; he could stop the horses and prevent an accident, and his first impulse was to do so; but the tempter whispered to him, "The baron has disappointed you in your dearest hopes, he has insulted your manhood; now is your time to be avenged; it is no more than he deserves." Matthias listened to the evil voice, he stepped back in the shadow of the hedge, and the flying horses passed the spot in a flash. He saw the face of the young Fraulein Bertha, as ghastly pale, she gazed wildly from the closed window of the carriage, and the next moment the horses swerved, the carriage was overthrown and lay a wreck, the horses kicking themselves loose, and running to Rothenfels.

Fearful cries of distress came to him in the still night, and he recognized in them the voice of Bertha, his conscience whispering to him, "You are guilty of all this."

Instead of going to the assistance of the baroness, he turned and hurried through the field and meadow until he reached the castle, and creeping through the window of his room over the stalls, he lay as if in deep sleep. But there was no sleep for him, the remembrance of the pallid face of Bertha, and the sounds of terror and pain, drove sleep from his eyes.

After a time he heard great excitement at the castle; there was running to and fro, the voice of the baron speaking as if in great distress of mind, the command of the steward to a servant to hurry to Schafhausen for a physician, and the moans of some one badly hurt.

Perhaps it was the good baroness who had always been kind to him, perhaps one of the innocent children, when he had only intended to punish the baron; perhaps it was the old coachman.

Matthias was not sorry for the baron; he looked upon him as haughty and overbearing to his dependents, and anything but good and kind.

He called to mind Heinrich, the old shepherd who, at the risk of his life, saved that of the baron who had several winters before broken through the ice, and had never received any reward for his kindness, but was yet a shepherd, and a shepherd would remain.

He longed for daylight, when a messenger would be sent to the stables to waken the men servants, and when the time came he arose and hurried out.

Before the castle gate stood the doctor's carriage, and it was rumored among the servants that in the overturning of the baron's coach one of the windows was shattered to atoms, the particles entering the eyes of the Fraulein Bertha, and the doctor feared the sight was destroyed.

Bertha was the pet of the whole household, a beautiful, light-hearted, affectionate little girl, always anxious to do some kindness for the servants, and they all were filled with sorrow over the accident.

But Matthias had double cause for grief. Had he done his best to help them and failed, his conscience at least would have cleared him from actual guilt. But he had not done this; instead he had heard their cries of distress, and had seen the beautiful blue eyes of Bertha gazing in terrified longing for help from their perilous position. He could have given that help and would not, and was guilty of the harm that had befallen them.

He went into the stalls to attend to his share of the horses, and was busily engaged in grooming his favorite chestnut horse, while brooding over the events of the night, when the harsh voice of the steward arrested his attention.

"You have been seen stealing oats, and are dismissed from further service at Rothenfels," saying which he laid the wages due Matthias upon a feed box, and left the stalls.

In dumb bewilderment, Matthias took the money in his hand, went up the steps to his sleeping room, and packed his clothes in readiness to leave the place where he had found a good home for more than seven years.

To the people, high and lowly on the place, he would bid no farewell; but from the horses, particularly from Princess, he could not part without a heartache, such as he never experienced from leaving any human being. He put their allowance of oats in their cribs, patted each one and spoke a farewell word, then throwing his arm about the neck of his favorite, he kissed the white star on her forehead, and with tear-dimmed eyes, left the stalls.

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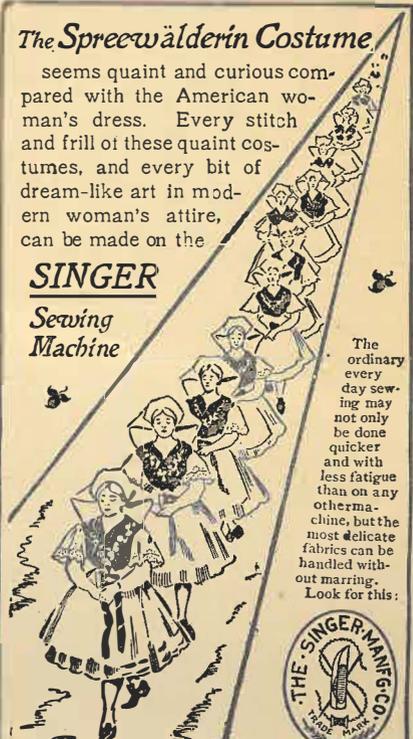
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Closing the door behind him he crossed the fields toward Schafhausen, and went to the cottage of Anna's parents. He must tell them of his dismissal, though believing that it would be greatly to his disadvantage in the eyes of the father who was a stern, self-opinionated man, and held very strict notions in regard to obedience in young people.

But to his surprise and pleasure, Anna's father not only gave consent, but offered to help them what little he could in setting up housekeeping.

Three weeks from that day was the time appointed for the wedding, and Matthias succeeded in getting employment with a neighboring farmer, while Anna prepared her simple trousseau.

When they stood before the altar of Schafhausen church, no prettier bride or manlier groom could have been found in the neighborhood.

After the simple refreshments were served in the cottage of Anna's father, they set off for Hamburg, where Matthias had

secured employment and rented a small house.

His fondness for horses had led him to seek the care of them; he became manager of a large livery stable, and made a comfortable living.

Thus the years passed away, and they prospered in their new home. Anna was cheerful and contented with her husband and little ones, but a spirit of unrest dwelt in the heart of Matthias. His conscience was burdened with the guilt of the accident at Rothenfels, which he is sure he could have prevented, and when his children sat upon his knee, he would try for a little while to amuse them, but he took but little pleasure in their prattle, and in a little while would put them down and sink his head upon his breast, and sometimes sigh deeply.

He listened when Anna of evenings read from the Bible, but during the Sunday service his thoughts went to Rothenfels and the trouble there. He never imparted to Anna, or to any one, the fact of his witnessing the accident, and when she spoke of the sweet Fraulein Bertha, and hoped that she had recovered her sight, Matthias made no reply. But a heavy trial awaited the little family. One day he mounted a wild, untractable horse, and had gone but a short distance when it ran away, threw him against a tree, and he was taken up insensible. His hip bone was broken, and for several weeks he was confined to his bed, for months longer to his house, and was all the rest of his life a cripple.

Anna did the best she could in taking care of him and supporting the family, but it was beyond her power to continue it. One piece after another of the furniture was sold for bread, the walls were robbed of their pictures, and the larder was empty, and they had to apply to the city for help to keep them from starvation.

As they were not natives of Hamburg, and the authorities not responsible for the care of them, their being sent back to Rothenfels was what the law in such cases pointed out, and they were notified to that effect.

One day a wagon stood at the entrance of the broad avenue that led to Rothenfels castle. In it was a lame man with a crutch, a pale, weeping woman, and three half-clothed children, a table, some bed clothes, three stools, and a box. These people were Matthias and Anna, and they had been waiting there nearly an hour while the driver went to the castle to see where they were to be taken, and took his own time to come back.

At length he was seen coming, and as he neared them, called out, "To Sangsi."

The wretched husband and wife looked at each other in despair, and Anna clasping her hands in anguish, moaned, "To Sangsi! God help us!"

Sangsi was not a cottage, nor a farm, nor a village; it was shelter for such poverty-stricken families as were unable to provide it for themselves.

These buildings were not numerous; in fact were only found in districts where a great landed property like Rothenfels was situated.

It was a long, low building, dreary and monotonous, with six red doors at the back and twelve windows in front, looking out upon desolation.

The people of Sangsi did not appear to think that the dwellings of the very poor could by any possibility be made to have a homelike, comfortable appearance. There

were no white-washed fences, no fruit trees, running vines, flower beds brilliant with asters, and other cheap embellishments which gave token that the ones who called it home had a desire to live like human beings.

Sangsi was to the miserable ones who inhabited it, as Siberia to the Russians. It was a punishment colony for the pariahs of the feudal estates, who had gone against the proprietor by marrying in poverty, and who, after removing from the estate were unable to support themselves, and were transported by the authorities of the places in which they had taken up their abode, back to their former home.

The building was ostensibly for only six families, and each family was supposed to have a kitchen, a sleeping room, and the small room front, the entrance to the dwelling being through the kitchen, but upon very large estates it was not seldom that two families had to occupy the place of one, and as many as sixteen persons being crowded into one dwelling.

Sometimes the worst elements were gathered in these Sangsis, men who were drunkards, disorderly women, children who were allowed to run wild, with no restraining or guiding hand. A building of this kind received the name of "Sangsi" in irony, the name being *Sans Souci*, which signifies free from care.

This miserable place was to be the home of Matthias and Anna, and no wonder that their hearts sunk within them when they heard the spot to which they were banished.

Had the mother of Matthias been living, her one room would have furnished a home for them, or had the father of Anna been different he might have made some provision for his daughter and her little family; as it was, there was no alternative but to accept the situation, and make the best of it.

But God's care was over them, and His Presence with them through all their troubles. The guilt-laden soul of Matthias had been brought to see against whom he had sinned.

He was convinced in his own sad thoughts that as it was through unmanageable horses that he had let others suffer, so it was through an unmanageable horse that he had been allowed to suffer, and in the long weeks that he lay upon his bed, he saw the hand of God in it all.

He now saw the pride and wickedness of his own heart, he saw himself in deep indebtedness to his Creator, and had nothing wherewith to repay it.

He therefore went with a broken spirit and a contrite heart into the shelter provided for such as he; he did not quarrel with his destiny, but bore all without murmur, and grieved only because of his wife and children.

In the meantime, the years had brought changes at Rothenfels. The daughters, with the exception of Bertha, were married, and the sons also were in homes of their own.

The baron had grown bald and stout, and had received distinguished honors from his prince. The baroness was but little changed, was still beautiful, and had the same kind heart, was loving and beloved by all; but was an invalid, unable to go out.

The blindness of Bertha was the greatest trial the parents ever had. The misfortune to his loved daughter had stirred the baron's heart as perhaps nothing else could have done. He had consulted celebrated

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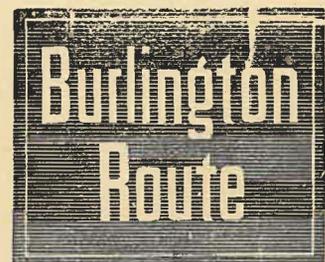
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But one and all assured him that the nerves were destroyed, and it was useless to hope.

Bertha was so sweet tempered, gentle, and patient with her affliction, that it lightened the sorrow of her parents, particularly as she was able to go about the castle and grounds alone and enjoy the perfume of the flowers, without regret that she could not see them.

She had great talent for music, and would practice hours upon the harp and piano, and sing with sweet, clear voice, and when her parents wished to place her in an institution for the blind, she said not a word in opposition, but was anxious to learn all that was taught there.

At seventeen years of age Bertha had returned to the castle an accomplished musician, an adept in all accomplishments taught in the institution, and better than all, it was with her as if Jesus had laid His hand upon her spirit and bade it receive sight; for although the beautiful world was all darkness to her, she dwelt in the light of a renewed life, as one of the Saviour's chosen ones.

The next day after her return to the castle, the baron gave her a yearly income which she was to use just as she saw fit. He gave her also a suite of rooms, furnished to suit her own taste, and a maid to wait upon her. He then led her to the window and described to her a phaeton which he had bought for her, also a pair of cream-colored ponies, as gentle as kittens. Her pleasure in it all was much increased when told that her coachman was to be Heinrich, the old shepherd who had saved the baron's life, and was absolved from all work except to attend the ponies and to drive Fraulein Bertha when she wished to go out.

Bertha thanked her father gratefully for all his goodness, and told him that his love, as evinced by his gifts, was dearer to her than all else.

From that day the carriage and ponies of the blind Fraulein were a frequent sight upon the large estate of Rothenfels, and in the village of Schafhausen.

The old women looked from the doors of their cottages, the children stopped to gaze at the pretty conveyance as long as it remained in sight, and the sick upon their beds listened eagerly for the roll of the wheels which never failed to stop at their doors, and leave delicacies from the castle, the kindness which prompted the gift giving as much pleasure as the gift itself.

(To be continued.)

RECENT experiments to demonstrate the effect of alcohol on animals, in which spirits were given regularly to one pair of dogs and withheld from another, "show," says *Science*, "that of the progeny of the alcoholic pair, twenty pups, born in three litters, eight were malformed and six born dead. The normal pair produced sixteen whelps in three litters, and not one of these was born dead, and only one was malformed. During an epidemic of distemper, one of the alcoholized dogs died, and all

one were seriously affected; none of the dogs exhibited any serious symptoms." "don't you see a choir-master to know what a vowel is?" said the "sir"? "Do you

was silent, but his neighbor exhibited signs that he knew what a vowel was. "Well, can you tell what a vowel is?" continued the master. Please, sir, it has something to do with sounding your 'h's.'" "What school do you go to?" demanded the astonished questioner. "To the Board school, please, sir," answered the boy in a very small voice. "Well, don't they teach you grammar there?" "No, sir." "What do they teach you then?" "If you please, sir, natural science, sir!" The choir practice continued without further questioning as to the nature of vowels.

A WRITER in *The Daily News* gives the following story of Mr. Kipling's youth that will be recognized by some of his admirers as characteristic: When he was about twelve years old, he started on a sea-voyage with his father, Mr. Lockwood Kipling. Soon after the vessel was under way, the latter went below, leaving the boy on deck. Presently there was a great commotion over-head, and one of the ship's officers rushed down and banged at Mr. Kipling's door. "Mr. Kipling," he cried, "your boy has crawled out on the yardarm and if he lets go he'll drown!" "Yes," said Mr. Kipling calmly, glad to know that nothing serious was wrong, "but he won't let go!"

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

(Copyrighted.)

**Periwinkle: Or the Little Cripple of St. Faith's**

BY CAROLINE FRANCES LITTLE

CHAPTER XI.

THE LAWN PARTY

THE day for the lawn fete arrived, and it was as perfect as regards weather as any one could desire. "It seems as if it had been made on purpose," Periwinkle said.

The smooth, green lawn was a beautiful place for the party; the refreshment tables were placed under the trees, and looked very inviting with the white linen and pretty china and glass. By three o'clock the children and even many grown people, began to arrive, and soon the garden was most festive in appearance. There were a number of fancy booths, one at the gate in which some one sat to take the tickets of admission, another, inside of which was a lemonade well, was stationed halfway up the lawn, and not far from it was one where all varieties of home-made candy could be found.

The island being a favorite summer resort, was full of people from the heated cities, but it was a place where there was but little going on in the way of entertainments, so the guests at the hotels came to the lawn party all through the afternoon and evening, in very large numbers, and besides buying refreshments, many made donations in money, as their interest in the Home increased. Little Elsie was wheeled about among the guests, and her story was told from one to another, and thus the interest became very general by the actual presence of one of its inmates. Elsie looked very sweet, and utterly unconscious that she was the centre of attraction, or that the lawn party was given to raise money for the Home, for the poor little child had no idea yet of the money question.

Mrs. Nickerson, with Mildred and Herbert, and two maids, for Mrs. Nickerson always traveled with a sufficient number of attendants to save her the trouble of having anything to do, had come to spend August at the island. They had the finest suite of apartments at the best hotel, and they came to the lawn party in as stylish a carriage as the little island could furnish. On their way over, Mrs. Nickerson said:

"Now, don't you tell any one that you had anything to do with Elsie's accident." Her wish was that any one should know she was quite ready to obey his mother's command.

Periwinkle and Mildred were on their way to the games for the afternoon. Bessie was here and she was in the little sunbeam; she

had hoped that her beloved cat would appear and enjoy the festivities, but after he found so many people coming, he disappeared into the house and concealed himself. It was some consolation to her that baby Gertrude was not afraid to be wheeled about among the guests.

Periwinkle and Mildred were standing together near the lemonade well, when a tall, thin woman, peculiarly dressed, came up to them. Her gown was a dark, purple silk, of the style of many years previous; she wore a China crepe shawl, expensive in its day, folded pointed over her high shoulders; her bonnet was large, and one that had been in vogue before Periwinkle was born; long, cork screw curls hung in front of her ears, and she had on short wristed black silk mitts; in her hand she carried a beaded reticule; her face was pleasant and trustworthy.

Mildred who had not yet learned to regard the feelings of others, began to laugh, and whispered to Periwinkle:

"Who can that crazy woman be? and how did she dare to come here?"

"Hush, Mildred, that's Miss Weazen!"

"Well, she looks *weazened*," she said, with another laugh. "I don't see how she got money enough to buy her ticket!"

Frightened lest Miss Weazen should hear Mildred, Periwinkle stepped forward quickly:

"Good afternoon," she said, pleasantly, "don't you remember me, Periwinkle Tilden?"

"Yes, indeed, I do. I did not know you at first, you have grown so; you were not as old as that little tot when I first saw you." And she looked at Bessie who came running up at that moment.

"This is my sister's little girl, Bessie," said Periwinkle.

"I knew your ma, Bessie, when she was a baby," remarked Miss Weazen.

Bessie looked at her curiously. "Will you come up to my house and see me some day, little girl?" asked the old lady.

Children are great discerners of character, and looking steadily into her face, she said:

"I'll come, any way, I think I may."

"I will bring her," said Periwinkle; "you know I have often been up to see you."

"Yes," answered Miss Weazen, "but I was afraid you wouldn't care to come, now you are so grown up."

"Oh! I am only a little girl still," laughed Periwinkle, "and this is my school friend from the city, Mildred Nickerson."

**A POPULAR MISTAKE**

Regarding Remedies for Dyspepsia and Indigestion.

The national disease of Americans is indigestion or, in its chronic form, dyspepsia, and for the very reason that it is so common many people neglect taking proper treatment for what they consider trifling stomach trouble, when, as a matter of fact, indigestion lays the foundation for many incurable diseases. No person with a vigorous, healthy stomach will fall a victim to consumption. Many kidney diseases and heart troubles date their beginning from poor digestion; thin, nervous people are really so because their stomachs are out of gear; weary, languid, faded-out women owe their condition to imperfect digestion.

When nearly every person you meet is afflicted with weak digestion, it is not surprising that nearly every secret patent medicine on the market claims to be a cure for dyspepsia, as well as a score of other troubles, when, in fact, as Dr. Werthier says, there is but one genuine dyspepsia cure which is perfectly safe and reliable; and, moreover, this remedy is not a patent medicine, but it is a scientific combination of pure pepsin (free from animal matter), vegetable essences, fruit salts, and bismuth. It is sold by druggists under the name of Stuart's Dyspepsia Tablets. No extravagant claims are made for them, but for indigestion or any Stomach trouble, Stuart's Dyspepsia Tablets are far ahead of any remedy yet discovered. They act on the food eaten, no dieting is necessary; simply eat all the wholesome food you want, and these tablets will digest it. A cure results, because all the stomach needs is a rest, which Stuart's Dyspepsia Tablets give by doing the work of digestion.

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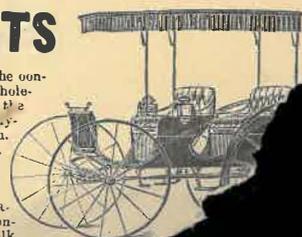
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"I would like it if you could come too, Miss, and I'll show you all the curiosities my father brought home from his sea voyages," said Miss Weazen.

"Thank you, I am afraid I cannot," replied Mildred, stiffly.

"Can I see the little girl from the Cripple Home now?" asked the old lady.

"Certainly, come with me," said Periwinkle, and she led her to where Elsie's chair was standing, surrounded by many ladies.

On their way she told her all about the little cripple, and Miss Weazen seemed much interested. Then resigning her to her mother, Periwinkle ran back to join her friend.

"Perrie Tilden," exclaimed Mildred, "did that old creature come out of the ark? The idea of her thinking that I would visit her; you don't mean to go, do you?"

"Certainly I do," said Periwinkle, flushing; "every one on the island respects her, and she owns a large, double, three-story house on the green, not far from Beach street, with a nice large garden, and the house is full of old-fashioned furniture and lots of valuable things. I wish you wouldn't make fun of her."

"Then I won't, but all the girls I have been with at Newport this summer made fun of everybody; I suppose I need you to keep me straight."

The tickets of admission for the evening were double that of the afternoon, for there was a band of music and fireworks, and it was very late before the affair came to a close, and the last guest departed. Of course Elsie and Bessie had been in their beds for hours, but Periwinkle was allowed to sit up until all was over. When the money from the tickets, the refreshment tables, and from the donations was counted, the amount was far more than even Periwinkle's rose-colored dreams had imagined. Mr. Tilden deposited it in the bank the next day, to be kept safely until they should decide in just what way to use it.

A day or two after the party, Periwinkle and Bessie went up to Miss Weazen's house, and were delightfully entertained by the old lady who lived a lonely life, having no relatives on the island, and no one in fact anywhere but some second cousins in California. She was so pleased with their visit that they promised to come again soon, and get the nurse to wheel up Elsie. All through August the children called to see her when they could, and even Mildred condescended to go, and she was so pleased with the strange curiosities, and the old landscape wall paper in the hall, that Herbert said he would like to call some time too. Miss Weazen said he might come, but she was a trifle nervous at the thought of a boy walking about her beloved parlor. However, he did not get into any mischief, nor break one of her valuable things.

The summer had passed very quickly, and in September the Marston's returned to their city home, taking the pet cat with of course. Mildred had gone some as her family were going to the before returning home. Elsie yet gain, but the plans concern- yet been arranged.

Miss Weazen sat lonely in

her little sitting-room before her high, old-fashioned secretary; she was knitting steadily, and in each cheek burned a bright, red spot, which would show to those who knew her that she was in deep thought, and trying to make up her mind upon some important subject. The clock struck. And at length she laid her work down and said decidedly: "Yes, I will do it, Hepsey and Barton have plenty, and then they are far away. I will do it, it all belongs to me, and is my own affair."

The decision reached, she took her lamp, and going up the wide, long staircase she went to bed. The next day she put on her big bonnet, and a thick plaid shawl, and unlocking the mahogany desk, took out a long, folded paper, which she put carefully in her beaded reticule, and then with a determined air she walked down Front street to Lawyer Meager's office.

(To be continued.)

The Magic Keys

BY MARY F. BUTTS

In a rude voice screamed little Tom:

"Open the door for me!"

"Yes," was the answer from within,

"If you'll bring the proper key."

"If you please, mamma," said little Tom,

Putting down his pride.

At mention of the gentle words

The door flew open wide.

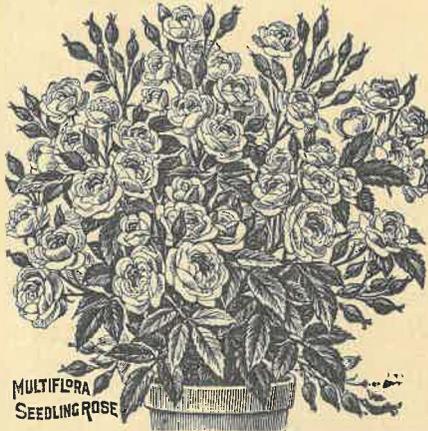
Hearts, like doors, are often locked,

"Thank you," and "if you please,"

Spoken with a pleasant smile,

Are the magic keys.

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