

# The Living Church.

A Weekly Record of its News, its Work, and its Thoughts.

VOL. XIV. No. 48.

CHICAGO, SATURDAY, FEBRUARY 27, 1892.

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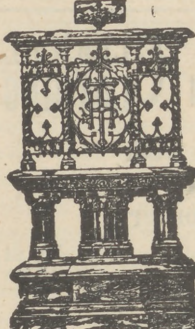
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# The Living Church.

SATURDAY, FEB. 27, 1892.

THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

THE consecration of Archdeacon Straton as Bishop of Sodor and Man, will be held in York Minster on the Feast of the Annunciation. The sermon will be preached by Dr. Lefroy, the Dean of Norwich.

WE regret to say that a letter published in our issue of Feb. 13th, asking for "specimens" in exchange for "plating" recipe, appears to have been a swindle, a device to get free advertising and customers for an electric company in Ohio. We warn our readers not to send any money to that firm. It is a fraud.

The *Church Times*, England, says:

It is known that if any English testators were to bequeath land or money to the Catholic Church, the English law, as it now stands, would not give it to the Pope and his missionaries. Here, as in Switzerland, they could not secure it by qualifying themselves as "Roman." Yet good Church of England people in Canada and elsewhere, voluntarily or thoughtlessly, apply the term to the Church of Rome, and allow it to monopolize the word "Catholic."

THE Rev. W. Donne has been appointed vicar of Wakefield, to succeed Archdeacon Straton. Mr. Donne has been vicar of Great Yarmouth since 1886. He is a decided High Churchman, and there will be more cordiality between the Bishop and the vicar of Wakefield than has hitherto subsisted. Lord William Cecil, before his presentation to the rectory of Hatfield, was a curate under Mr. Donne.

THE death is announced of Mr. Geo. J. Palmer, the founder and proprietor of *The Church Times*, of London. Few men have done more effective work for the Catholic revival in the Church than Mr. Palmer. He has been the constant and consistent defender of the liberties of the Church of England in the frequent controversies of the last quarter of a century. He is well known to American Churchmen, for his paper has a very large circulation in this country.

IN Dr. Boyd's "Twenty-five Years of St. Andrew's," there are some amusing anecdotes. Among these is a story told (*mirabile dictu!*) of a bishop: "A prelate, not unknown to me, exchanging his shovel hat for the easier wide-awake, on coming out of the railway station and getting into his carriage, met some remark on the drop-down in apparent dignity by saying: 'You remember Gray's beautiful line in the Elegy—Let not Ambition mock their useful tile.'"

The *Guardian*, in describing the late Mr. Spurgeon's character, says:

He was a man who combined an immense popularity with—what is not always united with popularity—very high claims to respect. He was thoroughly honest and thoroughly courageous. His theology was narrow, but it was genuine; and when, as in the so-called "Down-grade controversy," he thought the interest of truth demanded it, he could break away from every friend he had, and dare to stand alone in defence of what he held to be the cause of God. He was no friend to the Church of England, but he was, what is perhaps rarer, a straightforward and even generous adversary.

THERE is a story in "A. K. H. B.'s" new book, which is worth re-telling. When Archbishop Tait was Bishop of London, Professor Shaip asked him whether it was harder work to be Bishop of London or Head-master at Rugby. Tait thought a minute and said: "About the same. Each is just as much as a human being can do. But there is one great difference. When I was master at Rugby I never got out of bed any morning without thinking to myself: 'Now, to-day I may make some blunder in tact or temper that would greatly harm Rugby School.' But now I know that however foolish I may be, I cannot harm the Church of England. That is a great comfort. And so I say that, on the whole, it is harder to be Master of Rugby than Bishop of London."

CHICAGO cleaned its filthy streets last week and put on festal garments to welcome its guests. A large number of doorkeepers, pages, and other employees of the capitol at Washington, with the representatives of the press, accompanied by some members of Congress, spent Sunday and Monday here in looking at Chicago and inspecting the buildings and grounds of the Columbian Exposition. It is to be hoped that the cost of this junketing tour will be found to have been wisely expended in giving our national legislators some ideas of the magnitude of the Exposition, and of the responsibility of the whole country in its undertaking and management.

THE Rt. Rev. Ashton Oxenden, late Bishop of Montreal and Metropolitan of Canada, died at Biarritz, on Monday, 22nd inst. He was born in 1808, graduated at University College, Oxford, in 1831, and was ordained priest in 1834. From 1848 to 1860, he was rector of Pluckley, in Kent. In 1864, he became an Honorary Canon of Canterbury Cathedral. In 1869 he was consecrated to the Metropolitan see of Montreal, in virtue of which he became Primate of all Canada. He resigned his bishopric in 1878, feeling himself no longer equal to the fatigues of his diocese. Since that time he has resided in England. Bishop Oxenden was an Evangelical of the devout type. He has published many books and tracts, some of which have had an immense sale.

AN effort is being made by Churchmen in the united diocese of Down and Connor and Dromore for re-con-

stituting the ancient diocese of Connor as a separate see, and appointing a bishop for the same, with his cathedral and episcopal residence in Belfast. A declaration to this effect is being largely signed by the clerical and lay members of the diocesan synod, and the proposal has met with very general approval in the local press and elsewhere. It is simply impossible for any bishop, however strong and active, to "set in order the things that are wanting" in a district extending from Coleraine and Portrush in the north, to Newry and Killeel in the south, including as it does the great city of Belfast, and a Church population of probably about 200,000 souls. The money question is the only serious difficulty, and this ought not to be insurmountable in a wealthy diocese which contains a third of the entire Church population of Ireland.

CANON SCOTT HOLLAND, presiding at the annual dinner of the St. Paul's Cathedral Sunday Evening Choir, announced that after twenty years of hesitation, justified, however, by the seriousness of a step as to which general opinion will never be agreed, the dean and chapter are now well embarked on a scheme for the decoration of the cathedral. Mr. Richmond, the artist, at the cost of great self-sacrifice, has consented to give his services for three years in the adornment of the choir with mosaics, bronze plaques, and marbles. Simultaneously the work of enriching the dome with statues will be executed under the direction of Mr. Penrose. Messrs. Bodley and Garner will carry out a plan which the late Dr. Liddon had much at heart, namely, to form a baptistery round the font, and to cover the latter with a costly canopy; and Mr. Gilbert has undertaken, with enthusiastic delight, to design a pair of bronze candelabra for the western approach to the cathedral. There is scarcely a nobler building in the world than St. Paul's; but it has always needed enrichment and furniture to give it the appearance of being cared for, and relieve the feeling of mere vastness it has hitherto inspired.

THE Rev. Lewis Gilbertson, minor canon of St. Paul's Cathedral, presided at a meeting of the St. Paul's Ecclesiological Society held at the chapter house in Christmastide, when a paper was read on "The Church in the United States of America, its Past, Present, and Future," by Mr. Fitzhugh Whitehouse, of New York (son of the late Bishop of Illinois). The lecturer said that the Church in America was known not only as the American Church, but as the American Catholic Church. The exact title of the organization was the Protestant Episcopal Church, to which many of them had a grave objection. They seldom made references to "sectarian" differences, preferring to refer to them as bodies rather than sects. In the colonial time they were largely indebted to the venerable Society for the Propagation of the Gospel, who sent a large number of missionaries to America. It was a debt which they could never

adequately repay. They were trying to do something in that direction, however, by sending missionaries to other lands. Mr. Whitehouse then described the organization of the American Church and the general and diocesan and legislative bodies. The lecture was well received, and has attracted general attention and favorable comment.

THE Bishop of Zululand, who was consecrated on Michaelmas Day at St. Paul's Cathedral, arrived in his diocese on Thursday, Nov. 5. The Bishop drove from Dundee, crossing the Buffalo River about ten miles above Rorke's Drift, and so entering his diocese for the first time. A large number of Christians gathered on the Zululand side of the Drift. The Bishop robed on the Natal side of the river, and on the Zululand side, the clergy and catechists also robed in cassock and surplice. The Rev. J. G. Chater, of Isandhlwana, drove the Bishop across the river, and as they passed along between the men and the women, the Zulu salutations of Nkosi, Baba, were given. The carriage then drove on to the store close by, where the Bishop, in cope and mitre, stood under the verandah and greeted the people in Zulu with "The Lord be with you," to which the proper reply was made. Then followed, in Zulu, the form for thanksgiving after a journey, taken from the day office, and after a hymn, the Bishop spoke a few words, and gave the episcopal blessing. A very impressive sight then followed as the whole body of Christians, and many heathen as well, came and knelt before the Bishop as he sat in his robes, and kissed his hand. The Bishop stayed the night at St. Augustine's, and next morning a very large number of Christians joined him in Holy Communion, after which he was driven on to Isandhlwana, the residence of the late Bishop. A group of horsemen met him at the River Amanzimnyama and escorted him to the mission station, when, after a short interval, Evensong was said, and the Bishop slept for the first time in his new home.

## CANADA.

Much interest has been aroused in the cause of North-west missions, in London, diocese of Huron, by the visit in the last week in January of the Bishop of Mackenzie River. He preached in the cathedral, London, on the morning of Jan. 24th, and gave two Sunday school addresses in the afternoon, preaching in the evening in Memorial church. At the missionary meeting in the cathedral on Monday evening, he gave many interesting details concerning his northerly diocese, where he has been at work now for 23 years. As flour costs about \$50 a barrel, bread seems to be a scarce commodity, and fish, flesh, and berries are the chief articles of food throughout the whole region. The missionaries travel either on snow shoes or with dog sleighs, there is not a horse in the diocese. There is a post office within 2,000 miles of the Bishop's home.

The opening of the new buildings of Huron College, took place on the 26th ult. The Bishop of Huron and of Mackenzie River took part in the service and delivered addresses, as did also the principal of the college and others. At the January rural-decanal meeting of the district of Middle-

sex held in Christ church, London, reports were made of plans on foot to build three new churches in the diocese. The Indians at Oneida are endeavoring to build one, and have about \$40 to begin with. They hope to raise the necessary amount by a yearly subscription among themselves, by concerts given by the choir, and other means, and expect to have enough in ten years. This seems a long time to wait.

A sad incident took place in connection with the meeting of the Brotherhood of St. Andrew's, in Toronto, Feb. 15th. The Rev. Canon Davidson, rector of Colborne, had been attending the convention, and taking part in the session; but, feeling unwell, he went over to the office of a physician, and almost immediately on his arrival there, expired. His son, the rector of Peterboro', was presiding over the convention when the news of his father's death was brought to the hall, and another son, a barrister, was addressing the meeting.

The 11th anniversary of the opening of St. Mark's church, Toronto, was celebrated on the 24th ult., and a children's service was held in the afternoon.

A special service was held on Jan. 24th, at the church of St. John the Evangelist, Hamilton, diocese of Niagara, at Evensong, for the reception of the choir. The rector formally admitted 15 members.

At St. James' church, Guelph, at the evening service, three persons received their licenses as lay readers. The service for the admission of lay readers approved of by the Bishop, was used after the Psalms and before the Lessons.

The new church at L'Orignal, diocese of Ontario, was formally opened on the Festival of the Epiphany. It was first used for early Celebration on Christmas morning, and has consequently been named the "church of the Nativity." The debt upon the "Archdeacon Patton Memorial church," in the same diocese, is removed, and the beautiful building is now ready for memorial offerings. The children of the Sunday school are putting in a litany desk, in memory of their late superintendent. The Bishop of Niagara, acting under commission from the Bishop of Ontario, held an Ordination in St. Peter's church, Brockville, on Jan. 24th, when three candidates were admitted to priest's orders, and six were made deacons.

An association has been formed by the Church women in the city of Quebec, whose primary object is to aid the Church in the poorer parts of the diocese, and to improve the condition of the clergy therein. The first annual meeting of the Church Helpers' Association, as it is called, was held on Jan. 20th, in Cathedral Church Hall, Quebec. The society numbers 164 members, and seems to have accomplished much since its commencement, among other things having furnished a house for the Rev. Mr. Sutherland, in Labrador.

A choir festival was held at St. Peter's church, Sherbrooke, diocese of Quebec, in the first week in February. Although on account of the sickness so prevalent, the choirs of the surrounding parishes were only partially represented, still, about 70 singers came together for the service. The clergy accompanying the various choir detachments, occupied the chancel. The united choirs, although they had each practiced independently, sang together with smoothness and precision. After the service, a meeting was held in the Church hall, at which a permanent choir association for the deanery was organized, with the Bishop and rural dean as patron and vice-patron.

A programme in very neat form was issued by the council for the convention of the Brotherhood of St. Andrew, in Toronto, in the 2nd week in February. A large number of delegates were present, and the meetings were full of interest. Luncheon was provided for the delegates on the 13th and 14th in St. James' school house, by the Woman's Auxiliary, of Toronto.

By permission of the Bishop of Toronto, an ordination was held by the Bishop of Algoma, in St. Peter's church, Toronto, admitting a candidate to the diaconate. Dr. Sullivan has been making a visitation

through the Muskoka and Parry Sound districts, in his diocese (Algoma), and visited the mission of Aspidin on the 17th and 18th, where he held Confirmation and Communion services.

The Church in the diocese of Fredericton has sustained a great loss in the death of Mr. R. T. Clinch. He was a delegate to the Provincial Synod, and was appointed by that body as one of its representatives to exchange greetings with the General Convention of the Episcopal Church in the United States.

Several facts given at the annual meeting of the Cathedral Association for the Advancement of diocesan missions in the Diocese of Columbia, B. C., show the rapid growth of the Church in that locality. In the year 1879, when the dioceses of Caledonia and Westminster were formed, there were only 15 clergy in the then undivided province. In the three dioceses, there are now over 50. Eight new missions have been opened during the last year, and nine new churches. Two Indian schools were also brought into operation, and a Chinese mission opened.

The second meeting of the Synod of Athabasca was held at Leper Slave Lake, recently. There were present five clergy and two lay delegates.

St. Alban's church, Rat Portage, diocese of Rupert's Land, was completely destroyed by fire on the 17th, with a loss of \$5,000.

The Bishop of Montreal issued a pastoral, which was read in the city churches on Feb. 7th, urging upon the several congregations the claims of the Diocesan Mission Fund. The Bishop stated that he was unable to appoint missionaries to some of the vacant missions, in consequence of the want of means to supply their stipends. It is hoped that a hearty response will be made to the Bishop's appeal. In St. George's church, Montreal, the collection taken up for this purpose, on Feb. 14th, amounted to \$2,800, and more is yet to come in. The church of St. John the Evangelist was crowded on the 14th, to hear the Rev. Father Benson, founder of the Order of St. John the Evangelist, preach. Father Benson preached morning and evening, strongly urging the duty of self-denial.

#### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

A conference in the interests of the Girls' Friendly Society will be held in Grace Parish House, No. 1439 Wabash av., Chicago, on Tuesday, March 8th, at 2:30 P. M. Short papers, bearing on the work of the society, will be read; topics as follows: "The possibilities of a good library," Mrs. Hopkins, of St. James'; "What do we really mean by the Associates being friends of the girls?" by Miss C. McAvo, of Trinity; "Are we doing wisely to elevate and educate the girls in the G. F. S.?" by Miss E. Towner, St. James'; "The advisability of encouraging independence among the girls," by Miss Frances Cowles, of Grace; "The need of pleasure in the lives of working girls," by Miss Frances Williams, Grace.

The annual meeting of the society will be held this year at the church of the Ascension, on March 29th. Celebration of the Holy Communion at 11 o'clock; sermon by the Rev. John Rouse, of Trinity church. Luncheon will be served by the ladies of the Ascension at one o'clock, to be followed by a business meeting of Associates, at which time there will be a discussion on the advantages of the "Girls' Friendly Society," and "Working Girls' Clubs", bringing out the good points of each, and emphasizing the difference which exists between them. Church women, and all interested in the G. F. S., are most cordially invited to attend both of these meetings.

The choir of St. Peter's church, assisted by members of St. James' choir, rendered the sacred oratorio, "Christ and His Soldiers," by John Farmer, at the church on Belmont ave., city, Wednesday evening. The seating capacity of the church was fully taxed by an appreciative audience. The oratorio, though trying for young voices, has many pleasing passages, and the solo parts are peculiarly well adapted for the use of

male choirs. The solo parts were taken as follows: soprano, Master Charlie Riddell; alto, Master Robert Stephenson; tenor, W. J. Brown; bass, Mr. Walter Rein. The rendition showed careful training, and was much enjoyed.

The fourth annual Choir Festival of the diocese of Chicago will be held on Wednesday, June 1st (the Bishop approving), the last day of the diocesan convention. It will be a threefold festival, held in three churches on the North, South, and West Sides, respectively, on that evening, at the same hour, and with the same programme. The principal numbers will be Mann's *Magnificat* and *Nunc Dimittis* in A flat; "O clap your hands" by Trimmell, and an anthem by Longhurst. The celebration of the Holy Eucharist will be full choral, and will be held at Grace church, at 9 A. M. of the same day, the Choir Association having accepted the invitation of Dr. Locke to hold that service there. The music will be sung by the choir of that church. Mr. Smedley, choirmaster of St. James, is the Association choirmaster this year and Mr. Howles, of St. Andrew's, is organist. They will appoint their assistants.

Sunday, February 14th, was an important day in the history of Church work among deaf-mutes in the city of Chicago. St. Clement's church was used for the first time by All Angels' deaf mute mission, as stated last week. Holy Communion was celebrated at morning service, also evening service held by the general missionary, the Rev. Austin W. Mann, assisted by the Rev. J. H. Cloud of St. Louis. The congregations were large, despite the stormy weather. Every one was delighted with the new house of worship. As the ground on which it stands has been deeded to the Western Theological Seminary, it will be necessary to purchase two lots, one for the church building, the other for the rectory. It is desired to make this parish the centre of work among deaf-mutes of the city and suburbs, as well as the entire province of Illinois. The gift is very timely on account of the growing deaf-mute population, and the Columbian Exposition, which will draw many to the city temporarily, who will need a spiritual home during their stay.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop

CITY.—On Septuagesima Sunday the formal services of the reopening of the church of the Holy Trinity, 42d st., took place, after the church had been in the hands of workmen for about six months. The interior has been almost entirely rebuilt at a cost of nearly \$70,000. As already stated in these columns, a true chance has been constructed in the place of the old semi-circular stage, and provision has been made for a surpliced choir—thus undoing some of the most characteristic features of the church, as established by the younger Dr. Tyng. New galleries have been built, the floor level changed, and tessellated aisles laid. The walls have been so changed in shape as to make new sittings possible, and they have been overlaid with fire-proof materials. Slender iron columns, placed over new piers of masonry in the cellar, support the galleries. The acoustic properties have been improved. The decoration of the nave is in terra-cotta with sparing ornamentation, and the roof has been reset with hammer-headed beams and open timber work. The organ pipes divide on either side of the chancel, and add to the effect. A new altar, with a reredos, has been put in place. The gothic framing of the latter is in oak, with a large mosaic panel, 14 feet high, in Byzantine design, from drawings by Mr. Chas. R. Lamb. The subject is our Lord is enthroned, and at either side, two by two, stand St. Michael, St. Raphael, St. Uriel, and St. Gabriel, the archangels—each holding his characteristic symbol. The Saviour holds in his left hand a royal orb, and in his right a scepter of lilies. The coloring of the work is delicate. Above are memorial windows representing: "The Annunciation," "The Offering of the Wise Men," "The Ascension," "The Ex-

hortation to the Apostles," and the "Entry into Jerusalem." The mosaic reredos is also memorial, and was presented by Mrs. Clara Bacon, in memory of William Bryan Casey, M. D. The rector, the Rev. E. Walpole Warren, has been the leading spirit in the alteration, though for a long time it was debated whether to dispose of the church altogether and remove to a new site. On Sunday a printed address was scattered in the pews, which told briefly the history of the parish, and what had been done to it, and added an expression of hope, that now that the interior had been made attractive, the spring time of the present year would "blot out forever the offending colors on the exterior." A special series of services, (of which more detailed mention will be found in "Choir and Study" celebrated the glad event of the formal reopening.

Much interest is being taken in a suit for the construction of the will of the late Mary A. Edson, which was begun before the Supreme court on Wednesday of last week. The suit is brought by the executors, and is a friendly test of legal points necessarily involved. The will has been admitted to probate by the Surrogate. It was executed a few days before the testator died, in 1890. By its provisions her brother received one third of the estate, and the residue went to charity. There were a few specific bequests, and the remainder was given to the executors, in trust to divide among such charitable institutions as they deemed best. The will also provided that if for any reason any of these bequests should lapse or fail, the residue was to go to the executors absolutely, the testator believing that they would carry out her wishes. She did not make any charge on them, however, to do this, but they were to take it absolutely. With a view to the honorable execution of this latter provision in the event of the specific bequests being called in question, the executors signed a deed of trust in June, 1890, to Hon. Stephen P. Nash, as trustee of the Cathedral of St. John the Divine, and other institutions. As there is a law in the State of New York, dating from 1848, which provides that charitable bequests made in a will executed less than sixty days before the death of a testator, are null and void, the executors have not known how to proceed legally, and have felt the necessity of receiving formal direction from a court of law. Miss Edson signed the will on her death-bed. The bequests would nevertheless be honored by the executors through their deed of trust, so that the institutions contemplated would not suffer. But it now appears that reasonable doubt exists as to the legality of that part of the will which enabled them to dispose of two-thirds of the estate for charity, and under which they entered into the deed of trust. Should the courts pronounce this also null and void, the executors will be powerless, and the institutions will be unable to obtain anything.

The expense of sustaining the new children's hospital, undertaken by St. John's Guild, as already announced in these columns, will amount, it is estimated, to about \$10,000 for the first year. An appeal has been made for this amount.

On Wednesday, Feb. 17th, a meeting of the Church Periodical Club was held in the Sunday school room of St. Bartholomew's church, the Rev. Dr. Greer, rector. There was a good attendance from New York, Brooklyn, and vicinity. The work of the club is steadily increasing in vigor and in interest.

The 8th annual meeting of the White Cross Society was held on the evening of Septuagesima Sunday, at the church of St. John the Evangelist, the Rev. Dr. DeCosta, rector. There was a large gathering of persons interested in the work of the society. Letters were read from Lieut.-Col. Everett, secretary of the Church of England Purity Society; the Rev. G. H. Nidal, secretary of the English White Cross Society, and from branches of the Society in Mexico, Canada, Australia, and the United States. An address, prepared by Father Ignatius,



"The Holy Trinity Bed." This institution is styled unsectarian, but all its officers and managers are Churchmen.

The accepted designs for the cathedral of St. John the Divine, New York City, are announced as among the architectural drawings to be exhibited at the rooms of the Art Club from the 23rd inst. until March 6th.

Arrangements have been made by the committee in charge of the noonday services at St. Paul's, with the following clergymen, viz.: Ash Wednesday, Bishop Whitaker; March 3, 4, and 5, Bishop Coleman; March 7 to 12, the Rev. F. Burgess; March 14 to 19, the Rev. Father Huntington, O.H.C.; March 21 to 26, the Rev. Dr. J. S. Stone; March 28 to April 3, the Rev. Dr. T. A. Tidball; April 5 to 9, the Rev. O. A. Glazebrook, D.D. In Holy Week, Monday, the Rev. Dr. W. F. Watkins; Tuesday, the Rev. Dr. J. Lewis Parks; Wednesday, the Rev. Dr. W. N. McVickar; Thursday, the Rev. Dr. A. G. Mortimer; Saturday, the Rev. A. B. Sharp. As Good Friday is a legal holiday in Pennsylvania, business houses are invariably closed in this section of the city, consequently no provision is made for services for "business men" on that day.

The Rev. George Emlen Hare, D. D., LL. D., one of the best known Churchmen in this country, entered into the rest of Paradise early in the morning of Feb. 15th. He was born in Philadelphia Sept. 4th, 1808. After leaving school, he was sent first to Dickinson College, at Carlisle, Pa., and hence to Union College, at Schenectady, N. Y., where he graduated with honors in 1827. The last named institution was under the presidency of Dr. Eliphalet Nott, and one of the professors was Alonzo Potter, afterwards Bishop of Pennsylvania. In after life he often referred to the intellectual stimulus he received from both these professors. After leaving college he entered the General Theological Seminary, then recently established. He was ordained to the diaconate in 1829, by Bishop White, at Christ church, Phila. His first parish was St. John's, Carlisle, Pa., where he remained five years, and then became rector of Trinity church, Princeton, N. J., which he served until his return to Phila., in 1843. For many years thereafter he was rector of St. Matthew's church, Francisville, Phila. Upon the revival of the Episcopal Academy in 1845, by Bishop Potter, Dr. Hare was elected head-master, and by his successful administration of its affairs, made it of great usefulness in training the youth of that day. The nucleus of the Divinity School was the class of divinity students taught by him in one of the rooms of the Academy. As early as 1846, he had between hours at the Academy 3 or 4 divinity students for partial instruction. When he resigned charge of the Academy in 1857, it had upwards of 200 scholars. In September of the same year, he severed his connection with St. Matthew's church and opened the "Training School for Young Men for Holy Orders," which in 1862 passed into the Phila. Divinity School. For 27 years Dr. Hare was professor of Biblical learning and exegesis in this latter institution, and was made professor *emeritus* in 1889, having spent over 40 years in the education of candidates for holy orders. He was a delegate to the General Convention for several years, and for a long period a member of the Standing Committee of the diocese. He was well known as one of the best Hebrew scholars in the Church, and as such served as a member of the American Committee of the revision of the authorized version of the Bible in the Old Testament department. He received the degree of D. D. early in his ministry, from Columbia College, and later, that of LL. D. from the University of Pennsylvania. He was married June 4th, 1830, in St. John's chapel, New York City, to Elizabeth Catharine, 3rd daughter of Bishop Hobart; she departed this life early in 1883. By this union were nine children, eight of whom survive. He was the father of Bishop Hare, of South Dakota, and of the Rev. Chandler Hare, at present rector of St. Luke's church, Lebanon, Central Pennsylvania. His decease was the direct result of advancing years. The burial office was said at St.

Luke's church on the afternoon of the 17th inst., and was largely attended by prominent clergymen and laymen. The service was conducted by Bishop Whitaker, assisted by the Rev. L. Bradley, rector of the church, the Rev. R. Ritchie, and four of the professors of the Divinity School. The remains were taken thence to the cemetery of St. James, the Less, where the committal service was said by the Bishop. After the burial service, a meeting of the clergy was held in the church, the Rev. Dr. McVickar in the chair. The Rev. Dr. Watson suggested that arrangements be made for a memorial service to be held in the immediate future, as Dr. Hare had held an eminent position in the diocese for many years. On motion, a committee was therefore named to make such arrangements for a memorial service for the Rev. Drs. Hare and Garrison.

Sexagesima Sunday was also the eve of the 160th anniversary of the birth of Washington, and was fittingly observed at Christ church. The altar was decorated with bouquets of flowers and festoons of the national colors. After Matins, the rector, the Rev. Dr. C. Ellis Stevens, stated that Bishop Whitaker had requested that the parish should do something for the Russian famine fund. He announced also that services would be held during Lent every Tuesday at 12:15 P.M. for business men, the subjects to be "The seven deadly sins," and that Bishop Whitaker expected to be present on the 2nd Tuesday in Lent. The Rt. Rev. Dr. Perry, Bishop of Iowa and chaplain-general of the Society of the Cincinnati, preached the sermon on "The connection between Christ church and the American Revolution," taking as his text, "The house of the Lord God of your fathers," II Chron. xxix:5, and "The place where thou standest is holy ground," Exodus iii:5. In spite of the very inclement weather, there was a large congregation present, members of the Society of the Cincinnati and Sons of the Revolution occupying prominent sittings in the nave.

#### MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The Eastern Convocation held its 248th meeting at Grace church, Newton. At the celebration of the Holy Communion, the Bishop preached. The business meeting adopted the report of the committee who are considering a change in the constitution in behalf of the laity. Missionary addresses were made by the Rev. George Pine, respecting the claims of Hopkinton and Hudson, the Rev. A. Watkins detailed the work of the Church in Gloucester and its urgent needs, and the Rev. S. Hotchkiss spoke of the German work in East Cambridge. Many of the members expressed a fervent wish that the convocation take a more active interest in missionary work and a committee was appointed to advance this cause. After a bountiful luncheon at the parish house, an exegesis on I Cor. xv:19 was read by the Rev. J. W. Suter in the chapel, and the convocation discussed the subject thoroughly, giving the many interpretations of the difficult text. The liturgical paper by the Rev. W. Williams upon the subject: "The forms of the administration of Baptism," denied infant Baptism as a custom coincident with the early days of Christianity, and spoke of immersion as the rule and custom of the Church, thereby endorsing the views of the late Dean Stanley in the *Nineteenth Century*. The essay on "The Perils, if any, which the Church meets in this age" was ably given by the Rev. James H. Van Buren. The addresses at the evening service on "The spread of the Christian Faith at home and abroad" were delivered by the Rev. F. B. Allen, J. B. Wicks, and H. Bedinger. The convocation enjoyed the hospitality of the parish and the efficient and attractive leadership of the Rev. Dr. Shinn. The next convocation will meet in Marlborough in April.

Church people whose daughters are attending Wellesley College, or its Dana Hall School, will rejoice to learn that during the past year, Christ church mission (Episcopal), has been established in Wellesley village.

After passing through what may be termed the experimental period, with but one service a week, the full services of the Church are now about to commence. This mission has been especially fortunate in securing as its rector, the Rev. Andrew Gray, A. M., a priest with wide experience in mission work. Although this town in common with rural New England in general, has been controlled by Calvinistic influences for two hundred years or more, this mission has been cordially welcomed by the town people regardless of their religious affiliations. On Thursday evening, Feb. 4th, Bishop Brooks made his first visitation, and confirmed ten candidates. Knowing that the mission hall was too small for such an occasion, the Wellesley Congregational Society generously placed its church at the disposal of the mission. A congregation of over 800 assembled (some of whom had never before seen an Episcopal service) and joined in the service, using the leaflet prepared for the occasion. The neighboring clergy were present, and the choir of 52 boys and men from Grace church, Newton, with their rector, the Rev. Dr. Shinn, rendered the choral parts of the service. The Bishop's text was, "Israel saw the Egyptians dead upon the sea-shore," and he preached one of his strong, heart-stirring appeals for greater effort to cast away our sins, and to take into our hearts more of the spirit of our Blessed Jesus. "Our sins are our Egyptians, let us slay them until we see them all dead upon the sea-shore."

BOSTON.—Mr. J. D. W. French, the treasurer of the St. Mary's Free Mission for Sailors, reports that \$7,000 of the \$10,000 needed, has already been raised.

The Rev. John T. Lindsay, D. D., lectured before the Y. M. Christian Union on "Cheerfulness," Thursday, Feb. 18th.

The Rev. S. C. Partridge, of China, addressed the Clerical Association on Monday morning, Feb. 18th, and the Woman's Auxiliary on Feb. 17th, at St. Paul's chapel.

All Saints' have published a most attractive pamphlet on the new church building, containing a history of its architecture, which is given by Cram, Wentworth, and Goodhue, of Boston, and the history of the parish, its needs, and its future, by the rector. The parish has now 350 communicants as against 218 in 1887.

FRAMINGHAM.—St. John's church has received the gift of a beautiful altar from Mr. Arthur C. Blanchard, junior warden, as a memorial of his wife. The altar is of pure white marble, the slab supported by columns with carved caps and moulded bases. An exquisite carving of the *Agnus Dei* forms the centre of the upright which is further ornamented by a beautifully carved moulding of ecclesiastical design, while the *Sanctus* appears in raised lettering upon the retable. The steps are of Verona marble, the soft yellow tint blending with the richly covered mosaics of the upper step whose design includes medallions containing Maltese crosses, and is enclosed by a border of scroll work. The inscription upon the first step reads:

"To the Glory of God and in loving memory of Ellen Eliza Bush Blanchard, Obit. Jan. 16, 1884."

The altar is thrown into high relief by its dossal of rich mahogany-colored plush which is the work of the Sisters of St. Margaret of Boston, and it is surmounted by the beautiful eastern window given the church many years ago by a member of the parish. The pavement within the altar is of harmoniously toned tiles and the entire scheme of color within the chancel is most artistic and admirable. Mr. W. Frank Hurd, one of the vestry, was the architect. As the Bishop was unable to be present at the service on Septuagesima, the prayers of consecration were read by the rector, the Rev. Arthur Hess. The service was appropriate to the occasion, a most interesting sermon being drawn from the text, in the Epistle to the Hebrews, "We have an altar." The music by the vested choir included the beautiful *Agnus Dei*, the solo being sung by the rector.

WALTHAM.—On Feb. 13th, the wedding anniversary of the Rev. H. N. and Mrs. Cunningham was celebrated in the parish rooms, beautifully decorated with an abundance of tropical plants, and a fine collation was served by the ladies of the parish. A very large number offered congratulations, and many substantial tokens of esteem. The work of the rector and his faithful helpmeet has been largely blessed, and the new life and growth in numbers, show the appreciation which their efforts have gained from the parish.

#### QUINCY.

ALEXANDER BURGESS, D. D., LL. D., Bishop.

The Convocation of the Quincy deanery, together with the quarterly meeting of the Board of Missions, was held in St. James' church, Griggsville, Feb. 9th and 10th. Owing to various causes the attendance of the clergy was not as large as usual. The unavoidable absence of the Bishop was a source of much regret. The service began on Tuesday evening at 7:30, Evening Prayer being said by the Rev. Messrs. William Gill and Z. T. Savage, rector of the parish, followed by addresses on "Brethren of the Magi"—What they believe, by the Rev. H. A. Grantham; What heart they have, by the Rev. V. H. Webb; What work they do, by the Rev. Wm. F. Mayo. The large congregation present entered heartily into the service. At 10:30 Wednesday morning another large congregation was present. Morning Prayer was said, and the celebration of the Holy Communion followed, the Rev. Dean Sweet being celebrant. The sermon was preached by the Rev. Wm. Gill, the subject being "The Church's Epiphany through the year." In the afternoon, business meetings were held. The church was full to overflowing at 7:30, and a very able and instructive address was delivered by Dean Sweet on "The Church of to-day." This closed one of the most interesting and instructive of the joint meetings of the deanery and Board of Missions yet held, and the large attendance and interest on the part of the people proved beyond a doubt that the appointment of these services is a move in the right direction.

The Bishop had spent the Sunday previous to the meeting, in the parish, preaching twice, and Monday in visiting the parishioners. On the evening of the latter day he was summoned by telegraph to attend the circuit court at Danville in the interests of the Church.

#### OHIO.

WILLIAM A. LEONARD, D. D., Bishop.

CLEVELAND.—Before their departure for St. Paul, Minn., the Rev. and Mrs. Y. P. Morgan were tendered a reception by the Cathedral parish. Over 600 invitations were issued and a very large number of friends responded. Throughout the evening music was rendered by the Euterpean Mandolin club, and refreshments were served in the parish reading rooms. It had been expected that the Bishop and Mrs. Leonard would be present, but he was detained in the East and could not arrive in time. There were many expressions of sincere regret that Dean Morgan has felt compelled to sever his relations with the cathedral. He has become so much a part of it that his departure will be sorely felt. The dean inaugurated the cathedral system, and it has been owing to his painstaking work and constant endeavor that it has become such a success. He was also the founder of many important departments of Church work, notably the vested choir, the Chapter of the Brotherhood of St. Andrew, and Trinity Club. He has been remarkably successful in his work among the young people.

The next evening a farewell banquet and reception was tendered to the Rev. Y. P. Morgan by Trinity Chapter of the Brotherhood of St. Andrew, Trinity Club, and the vested choir of Trinity Cathedral, in the parish house adjoining the Cathedral. At 9 o'clock about fifty young men sat down to a banquet served in the parish reading room. Choice music was furnished by the



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SEVERAL letters relating to the best methods of administering the Holy Communion, as to the chalice, we think best to decline. Perhaps it was not wise to allow the discussion to begin. We had no idea that so much feeling would be aroused on either side. We hoped that by an interchange of opinion a better agreement in practice could be had; but as the tendency of the discussion seems to be only to disturb the minds of communicants and emphasize unimportant differences, we close it at once. In the interest of agreement, and what seems to us conservative of all that can be fairly urged on both sides, we venture to suggest that the Celebrant should, as a rule, steady the chalice, with his hands touching the bowl, while the communicant holds and guides it. Not one in a thousand would have any objection, but would feel only grateful, to have the aid of the administrator, as above suggested; and while the communicant is permitted to take the chalice in both hands and guide it, he could not say that it was taken out of his hands and not allowed to touch his lips.

OUR dear old contemporary, *The Episcopal Recorder*, is pained because some Anglican bishops, even Low Church bishops, will have anything to do with "gorgeous relics of a barbarous age," such as mitres and copes and pastoral staffs, things which appear ridiculous "in the eyes of the great majority." We think they do not appear so even to a large minority, except in the case of those who are by education prejudiced against anything and everything in religion, to which their Puritan severity has not been accustomed. To the Quakers, the taking off of the hat in "meeting" is ritualism, not to be tolerated, or at least participated in, by the elect, who have forsaken such beggarly elements for a purely spiritual religion. The Presbyterian takes off his hat when he

prays. That is not "ritualism" to him; but a white linen surplice is (or was, not many years ago,) "a rag of Popery". *The Episcopal Recorder* is probably not reformed so far from its original good taste and good sense as to see anything ritualistic in a surplice; but to bring a cope into the church is like bringing in a lion among ladies, "and there is no more fearful wild fowl than your lion, living"! If a cope is "feathers ecclesiastical," so is a surplice. "Republican simplicity" does not require that we should wear a blouse in the parlor or a cut-away in the chancel.

*The Standard of the Cross*, commenting upon a recent article by Bishop Randolph, which it describes as "clear, timely, and forcible," tells us that he has shown that there is no logical standing ground between the claim of an Apostolic Succession in the ministry with exclusive authority, and surrender to Rome, which sentiment we might quite heartily endorse. But in what follows it would appear that what the Bishop really undertakes to show is that the first of these claims logically leads to the second, that is, that those who accept the position which all the world knows to be that of the Anglican Church, ought in reason to go to Rome, that Newman was logical and Pusey was not. The method of reasoning here applied seems to be as follows: In the sixteenth century the English separated themselves from the old Church and formed a new Church of their own; but in later days they deny to others the liberty to which they owe their own existence as a Church. But if it is wrong to break off from an old body and form a new one, then the Anglican Church committed a wrong three centuries ago and ought to seek reconciliation with the body from which it sprang. This reasoning would be perfectly sound, if the facts upon which it is based were true, if it were true, in other words, that the English Church was founded in the sixteenth century, if it were true that, at that time, she separated from a Church of which she had before been an integral part and organized a new body. The Bishop's representation of the facts is precisely that of the Roman Catholics. This is what they urge, that the Church of Rome was the old Church and that the English separated from that old Church and set up a new one.

It is disheartening to find, at this late date, a bishop of the American Church thus conceding the whole Roman claim. It ought not to be ne-

cessary to refer to authorities, to show that the facts are not as they are thus stated; that the Church of England did not separate herself from the ancient Church; and further, that the Church of Rome was not the ancient Church any more than that of France, of Spain, of Britain itself. The ancient Church was the Catholic Church, of which these particular Churches were only parts, no one of them having any jurisdiction by divine right over another. The Church of England never separated from the Catholic Church, but remains a proper part of it down to this day. Neither did she ever separate herself from any of the particular Churches above-named. This she has repeatedly and emphatically asserted from the beginning of her history. What she did was to repudiate the jurisdiction of a foreign bishop, which had been long asserted and pressed, but which had also been strenuously resisted, long before the period of the Reformation. This intrusive jurisdiction she finally repelled as contrary to the ancient constitution of the Catholic Church. This no more made the Church of England a new and separate body than the repudiation by the Archbishop of York of the claims of Canterbury turned the province of York into a new and separate body. Whatever separation there was, came from the other side, when the Pope, by the bull of 1571, forced the Churches of Europe to cease communion with that of England. But the Church of England has never retaliated. These facts should be familiar to every tyro in ecclesiastical history, and they prove that the case of the Anglican Church is not parallel to that of the Protestant communities who have confessedly gone out and set up new organizations.

THERE are other statements of fact, in the article quoted in *The Standard*, which are wide of the truth. It is asserted that, "for three hundred years, the English Church acknowledged the validity of other orders as conferred by Protestant Churches."(!) We are aware of the charitable statements of certain bishops of the early part of the seventeenth century, upon this point, while there still continued to be some hope that good would come out of the continental Reformation. But we are not aware of any official or authoritative action for which the Church of England was responsible, at any stage of her history, upon which such a representation can be based; while there is abundant evidence of an opposite kind. For "plain and blunt" Churchmen, the statements

of the ordinal would seem to be enough. But as some kind of modifying "interpretation" seems to be placed upon them, after the slippery fashion of the times, we should like to ask a question which our brother of the R. E. *Episcopal Recorder* has more than once suggested. It is this: What is the meaning of the distinction which is made between a French, German, or Irish Priest, who, leaving his old Communion, wishes to exercise his priesthood at our altars; and on the other hand, a Presbyterian, Methodist, or Baptist, minister who wishes to do the same thing? The first is received, upon proper assurances of loyalty, without a new ordination. The latter, no matter who he is, no matter how eminent or able, must submit to ordination; any former ordination he has received is utterly ignored. Here is a hard fact which exists and always has existed, as a part of the practical system of the Anglican Communion. Such a fact says louder than words possibly could do, "This Church asserts that Episcopal Orders only are valid."

ONE other statement which, often contradicted, as often re-appears, is this: "Scholars of world-wide authority, such as the late Bishop Lightfoot, of the English Church, have, so far as argument and historical investigation could go, demolished the proposition that the doctrine of Apostolic Succession is to be found in the New Testament, or in the Apostolic Church." Readers of THE LIVING CHURCH are aware that what Bishop Lightfoot really did was to *establish* that proposition, not demolish it. We proved this, not by assertions of our own, but by quoting Bishop Lightfoot's words, and not now to repeat the quotations from his larger works, we may refer the reader to the collection of passages which he furnished for the introduction to Canon MacColl's valuable volume on "Christianity in Relation to Science and Morals," and to his endorsement of that author's interpretation of his views. Such expressions as these occur with regard to Episcopacy: "Can be traced to Apostolic direction; and short of an express statement, we can possess no better assurance of a divine appointment, or at least a divine sanction," "the three-fold ministry, the completeness of the apostolic ordinance and the historical back-bone of the Church." "Is [the Anglican Church] to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the apostolic



times, and thus a line was drawn between her and the reformed Churches of other countries?" "We cannot afford to sacrifice any portion of the Faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from apostolic times." These statements are the results of Lightfoot's "arguments and historical investigations." Surely, words could hardly be plainer. It is time that these misrepresentations of a great scholar, now gone to his rest, should cease.

### THE HIGHER CRITICISM.

#### I.

Criticism seems to imply, as we have said, defect or inferiority in the object upon which it is exercised; and when this criticism, which seems to look down from the height of its superiority, assumes the title of "higher" it appears to arrogate for itself a position of excellence and vantage that enables it to give forth its utterances with an authority to which "he that occupieth the room of the unlearned" must quietly submit.

When therefore this criticism is applied to the Holy Scriptures and delivers its judgments upon them—overthrowing old interpretations, impugning the time-honored authorship of certain books, casting a doubt on the genuineness and authenticity of certain passages—when these judgments are delivered with the air of great learning and unflinching confidence in the results of such criticisms, the ordinary reader is troubled and disturbed. The authority of the old Bible in which he trusted for his soul's salvation is weakened when he finds these sacred books discredited by the new learning, and he becomes doubtful, uneasy, and perhaps skeptical. There is something in the phrase, "higher criticism," which places him at a disadvantage, and makes him feel that it is hard for him to hold on to those views, interpretations, and positions, in reference to Holy Scripture, which he has received by tradition from the elders, both Jewish and Christian.

But we beg to assure him that there is no cause for alarm in the utterances of the critics who indulge in the high sounding phrase. The "higher criticism" as distinguished from the criticism of the texts of Holy Scripture, simply means literary criticism, that which deals with the contents of the books, the subject matter of the Bible.

This sort of criticism has always been carried on by Christian scholars. The distinguishing new features of this later school of critics is their opposition to the tradition-

al method that has obtained in the Jewish and Christian Church.

And yet, startling as are some of the results of the labors of this school, they are by no means new. Professors and students in all our theological seminaries for the past half century have been alive to all the methods these critics have employed in their handling of the Word of God. They are familiar with the processes of pulling the various books into fragments, the theories of redactions, books of origin, Jehovistic and Elohistie controversies alleged, the interpolations, the late authorship of certain books, the arbitrary emendations of the text, etc., which the German commentators spun out of their inner consciousness years ago. They put forth their theories, one after another, each one in turn being mangled and denounced by the others, and one by one they fell into the dust heap of innocuous desuetude, when it was found they would rot work and were mutually contradictory.

And now-a-days some English and American students are raking them out and holding them up as brand new discoveries. So far as we have read these new (?) criticisms in their English dress, we find scarcely a criticism or theory that we were not familiar with in German many years ago. This same style of destructive criticism was tried on the New Testament, but the battle was too hot for the theorists and they were routed before the deeper study and the most reverential scholarship of devout Christian interpreters. So the battle-ground was shifted to the Old Testament, where it seems to have been thought the armies of the Church could not so easily attack them or follow them.

The distressing thing about it all is that they who put forth these views are professedly Christian men, some of them priests of the Church. It is indeed new to have them undermining the old positions of the Church of God, and thus troubling many with doubts and uneasiness in the camp of Israel.

We especially call the attention of devout and anxious souls to the fact that there is nothing new in this late style of criticism. It is not worth while to be scared very much by the confidence and assurance with which its results are proclaimed, nor to lose faith in the traditional position of the Church, nor to cast their Bibles aside as untrustworthy. One of the outcomes of this new flurry will doubtless be that the authority of the Scriptures, their authenticity, their old meaning, will be established on a surer foundation.

### A WINTER VACATION.

THE FESTIVAL AT ST. PAUL'S, LONDON.

#### V.

DEAR LIVING CHURCH: It was my good fortune to be present at the patronal festival of St. Paul's cathedral. At 10 A. M., we had Matins and High Celebration, Canon Scott Holland being Celebrant. It was a glorious function. The service was sung by the ordinary choir, augmented in the Communion service by a full orchestra. The Mass was Weber in E flat. I was somewhat curious to hear such music, thus rendered. The general impression was good, the orchestra giving life and expression to the boys' voices. In all the massive choral effects, it was most devotional; but such music illustrates the extreme difficulty of reaching that *very little* which constitutes perfection, or the tolerated approach thereto. I wish I could remember what Browning says on this matter, but I am away from books, and cannot call it to mind. Those who know will remember, and those who do not know will never mind.

When Matins were over, I wish you could experience the effect of the sudden burst of orchestral music from the hidden instrumentalists, as they played the prelude to the Introit, Baden Powell's "Hail, Festal Day." It gave me a choking sensation of happiness and inspiration. The service, Weber in E flat, adapted to Anglican use, and omitting *Benedictus* and *Agnus Dei*, was then sung. One must confess that in the fugal work, and in the solo soprano parts, there was some weakness, but this arose more from the character of the music, which was never written for boys' voices, than from any want of skill in the choristers. The wonder is they did so well, without the guidance of a baton and the prompting of a conductor. A *Salutaris Hostia*, by Gounod, was sung after Consecration, in English, of course, and was most inspiring. Why, I could not help asking, should such difficult music be sung while kneeling? It is an added strain upon the choristers, which is not required. The people kneel, but, according to ancient custom, the choir should stand at all times, when singing, except in Requiems at the *Agnus Dei*, and on a few special occasions of penitence. For the sake of the teaching, a hymn of adoration, to very simple music, might be sung kneeling, but to sing elaborate Mass music in *Sanctus*, *Benedictus*, and *Agnus Dei*, on one's knees, makes a difficult thing still more difficult, and needlessly so.

Taking the service as a whole, the most perfect vocalization was in the sevenfold Amen of Sir John Stainer, sung after Consecration and the Blessing. One might wish that he never should hear it anywhere else, except in St. Paul's, London, for it would seem that there only are its rapturous cadences to be heard in perfection.

I must add about the service, that the altar lights were lit, and that there was no pause after the prayer for Christ's Church Militant; no withdrawal of the people at that point; and that the vergers seemed to limit the number of communicants. This great service and grand congregation was but the prelude to the popular and splendid function at 4 o'clock, when Evensong and the larger por-

tion of Mendelssohn's St. Paul was rendered by a body of 400 voices and a full orchestra.

I had the good fortune to find a special nook of vantage near the choir, by the kindness of one of old St. Paul's boys whom I met, and so I could see the quiet way in which that large body of singers took their places, instrumentalists and all. These, arrayed, it must be confessed, in rather Falstaffian surplices, of bedgown shape and ancient hue, some of them, dropped into their places by twos and threes as they got ready; after them, the vast body of bass voices at one side, and the tenors at the other, then the boys from the chapel Royal, Westminster, and elsewhere. All seated, the regular choir of St. Paul's and the clergy entered the stalls. There was no attempt at processional singing, and the quiet of the arrangement made amends for the omission, for such it was. When the officiating clergy reached their places, the whole vast congregation, filling the enormous spaces of St. Paul's, rose to their feet, all knelt for the moment of silent prayer, and then, with this most impressive prelude, the service went on. The Psalms were special, and sung by the regular choir alone, all the voices in a thunderous unison coming in with full organ and orchestra on each *Gloria Patri*. Oh, how glorious and thrilling it was! One would listen to the tender harmonies of the perfect chanting, and await with a pleasure, which was almost a pain, the mighty crash of voices, organ, and orchestra. All evidently did not feel the artistic effect of this prepared contrast as I did, for over the congregation could be heard the *sotto voce* murmuring of the people as they joined the choir while chanting the familiar Psalms they had learned to love. How much there is in this learning to love the Psalms, and this, in a most marked way, is the privilege of the Anglican Church. The *Magnificat* and *Nunc Dimittis* were by Martin, in A. The composer himself, the talented successor of Sir John Stainer at the organ of St. Paul's, conducted them and the rest of the service from an estrade in the centre, but concealed somewhat from the people by the huge lectern. He was most reverent and devout in his every act, and my heart quite went out to him as he knelt down for the versicles and prayers, conducting in that attitude with effect and dignity every cadence and Amen.

But now the third collect is ended and the solemn music begins. All are seated, and the overture to St. Paul is rendered by the orchestra, then follow without break or pause, that portion of the oratorio from the conversion to the final chorus. I never heard before such singing of the duet, "Now we are ambassadors," or the air, "O God, have mercy," or the grand choruses, "How great is the depth," and all the others in that portion of the composition. There was not the slightest flavor of the concert room. It was religious, through and through, and every singer seemed to know the music as one does "Old Hundred." So there was a fervor, a subdued power which conscious power can alone give. No fuss, no strain, no effort, but reverent, good, honest, loving singing. I have heard our own societies sing in the Auditorium, and I am still proud of such a Chicago development,



**CHOIR AND STUDY.**

**CALENDAR—FEBRUARY, 1892.**

28. Quinquagesima. Violet.  
 MARCH.  
 2. ASH WEDNESDAY. Violet.

**THE CHRISTIAN YEAR.**

BY THE REV. J. ANKETELL.

**QUINQUAGESIMA SUNDAY.**

"The greater of these is Love."—I Cor. xiii: 13.

O Lord, who in Thy holy Word hast taught us,  
 That void of love our deeds are nothing  
 worth,

Send down Thy Holy Ghost, whose love has  
 sought us,  
 And pour into our hearts that joy of earth.

For tongues of men and angels naught avail us,  
 If love be lacking to a holy life;  
 Like sounding brass, or cymbals' clash, they  
 fail us,  
 And make no music in this world's vain  
 strife.

True love is full of patient trust and kindness.  
 Love envieth not; love vaunteth not herself;  
 Is not puffed up with pride and worldly blind-  
 ness;

Seeks not her own, despises power and pelf.

Love never fails,—but prophecies are failing;  
 Tongues cease, earth's knowledge vanishes  
 away;

We know in part—our light is unavailing:  
 It fades amid the perfect light of day.

For now on earth's dim mirror faintly quiver  
 The rays of truth that issue from Thy throne;  
 But then by Life's pure flowing, endless river,  
 Our souls shall know as also we are known.

Then grant us Faith, and Hope, and Love  
 abiding;

But, greatest of the three, give holy Love;  
 That, in Thine all-atoning grace confiding,  
 We seek Thee with the pinions of the dove.

**ASH-WEDNESDAY.**

"Treasure up for yourselves treasures in heaven."  
 —St. Matt. vi: 20.

O God of everlasting days,  
 Who hatest nothing Thou hast made;\*  
 To Thee our suppliant voice we raise,  
 On Thee our faith and hope are stayed;  
 Create within us contrite hearts,  
 Lamenting worthily our sins;  
 Grant grace that nevermore departs,  
 But pardon and forgiveness wins.

For Zion's trumpets loudly blow  
 To sanctify our solemn fast,  
 And thither gathering nations go,  
 Their toils and cares on Thee to cast;  
 / rend with penitence each heart,  
 To turn to Thee their Lord and God,  
 To bid all anxious fears depart,  
 And bow before Thy chastening rod.

We fast not, Lord, for strife and hate,  
 To smite with fists of wickedness,  
 To raise our voice in vain debate,  
 And with vain sackcloth sin confess:—  
 'To feed the hungry, clothe the poor,  
 'To hide no mercy from our flesh—  
 Such fasts shall from the shining shore  
 Bring light and health for ever fresh.

All earthly treasure must decay,  
 When moth and rust their pride despoil,  
 When thieves break through and steal away  
 The profit of our anxious toil;  
 Lord, grant us treasures in the skies,  
 Where pain and loss can never come;  
 Let endless light on us arise,  
 In that serene, celestial Home!

\* "Who hatest nothing Thou hast made."  
 —Wisdom xi: 24.

The musical season in New York, is exceptionally brilliant and varied, with some new features which are unwelcome and even painful to the religious community. We refer to the growth of the Sunday evening concert movement. These are not even professedly sacred or religious in character. They are the rather intensely secular and fascinating, not unlike certain Sunday newspapers that gather up all the sparkle, and humor, and entertainment, out of these secular issues,

and lavish them on the Sunday number. So these Sunday concerts concentrate all available novelties among the *virtuosi* and "attractions", vocalists, and instrumental soloists, with orchestral and choral selections, presenting entertainment of the most delightful character for any other day or evening, save the Day of the Lord. They are popular, largely attended, and realize the highest ideals of concert art. But they are significant of and are helping forward a deep and general deterioration of our traditional observance of the Lord's Day.

The most interesting event, so far as Christian Art is concerned, that has occurred in New York City for generations, possibly, is the re-opening of the church of the Holy Trinity, at the corner of Madison av. and 42nd st. For many months, a process of reconstruction, or, rather, architectural regeneration, of an interior and esoteric sort, has been rapidly advancing—costly, complicated, and not without structural dangers—until it was opened, on Sexagesima Sunday, with impressive services and solemnities; in effect, a new and profoundly religious temple for the worship of Almighty God, with the due and solemn liturgic ritual of the American Church. Here the work will rest for a while, until the indefatigable rector and his vestry shall have gathered up strength and resources for a renewal of this regenerating work, which will consist in a suppression and correction of the garish and grotesque enormities in color-work. It is not our purpose to enter into any detailed history of this preposterous edifice. It was conceived in a premeditated revolt against ecclesiastical loyalty and order, as also against the traditions and reverent usages of architecture and symbolism. It was an offence against the most spiritual of all the structural ideals nurtured in Christendom, tortured and travestied, under the inspirations of a Hebrew architect.

The interior has been literally eviscerated, and then re-built in a thoroughly devout and religious spirit. In a general characterization of the result, it may be safely said that the inward regeneration of the edifice is now complete, and that it is "all glorious within." There is nothing more impressive or satisfactory, after its type, in the city. Contemplating an evangelistic work among the masses hereafter, the spacious galleries were an indispensable feature, and so at once re-constructed and retained, proving not ungraceful adjuncts to the general design. Every trace of the Eidlitz degeneracy, within reach of the Christian artificer, has given place to ecclesiologic fitness and beauty. The very basements and ground flooring have been torn up, and reduced to orderly lines and symmetries. The play-house suggestion of the old "parquet," "balcony," and amphitheatric galleries, are swept away forever, and ecclesiologic propriety reigns throughout.

Of course, the old "counting-room" lounging-place effect of the chancel is gone with the rest. The great, gloomy apsidal area has been pierced with three (a symbolic number in the right place) grandly proportioned pointed windows, very long, and flooding the sanctuary with something

lovelier and better than "a dim religious light," through the pictured panes of Clayton & Bell, the great English house of glass-stainers. The great stories of the Gospels have furnished themes, and the drawing, grouping, and coloring are after the best ideals of the best ecclesiastical glass work. There is at least an altar, well proportioned, against the apse-wall, surmounted by an imposing reredos, nearly twenty feet in height, wrought in carved wood and framing the most important example of mosaic in the country—our Blessed Lord enthroned, and at His feet the four archangels, St. Gabriel, St. Uriel, St. Raphael, and St. Michael. The sanctuary is raised one pace above the ample choir, which in turn is raised four paces above the floor of the nave. Decoration has been used most judiciously, although sparingly. The resulting *ensemble* is complete and inspiring. It has been conceived and executed in a deeply reverent and churchly spirit, and reminds us of French rather than Anglican Gothic. At the head of the north aisle is a chapel altar inclosure, with the font at hand, where daily services will be said. Bishop Walker, of North Dakota, who officiated in the absence of Bishop Potter, blessed the modest chapel and its appointments, with the new chancel and sanctuary, and several valuable pieces of memorial vessels for the altar.

The enormous waste and cost of this regeneration should plead for more conscientious fore-thought and preparation, in building a church. We may in the face of this episode, well inquire who ought to build our churches? There is but a single possible reply: architects who are not only Churchmen, but profoundly imbued with its liturgic and ecclesiologic spirit. This point once grasped and settled, all our costly and mortifying failures would be spared us. Yet those pioneer vestrymen passing over the heads of a score of available and accomplished Church architects, secure the services of a Hebrew, certainly well versed in civic and Hebraic-synagogue construction, while blindly ignorant of even the normal requirements of Christian Church architecture, and its deep symbolisms. The same folly had been before that enacted at St. George's church, with scarcely less wasteful and disastrous results. "This Church," therefore, ought to demand and insist upon her own architects born and bred in her Communion, and nurtured in spiritual things, at her altars. This canon of common sense and duty shuts out the secularists, the Hebrew, the Romanist, and all this waste and loss of the church of the Holy Trinity would have been spared had this initial work been undertaken in the right and only way. It remains to be seen how they will succeed with the outside problem, which seems almost insoluble. But faith, zeal, and intelligence can accomplish seeming impossibilities.

To revert to the church of the Holy Trinity, the music of the church is under the direction of Mr. Horatio W. Parker, organist, (lately appointed music instructor to the General Theological Seminary), the most prolific and scholarly of our Church composers, and one of our best organists. The

choir is vested, with about thirty members. The service was sung in perfect intonation, lovely quality, and ample volume of tone. The boys show excellent training, and the treble soloist discovered remarkable artistic precocity. The service was Calkin in G; for introit, the favorite anthem, "How lovely are Thy dwellings fair," Spohr; the Communion office, Calkin, in Bb; and the offertory anthem, (composed for the occasion by Mr. Parker), a richly elaborated and effective work, with many delightful passages, with verses from the Psalms, followed by two stanzas of a metrical hymn, for text,—"Give unto the Lord, O ye kindreds of the people." Dr. E. Walpole Warren, the indefatigable and successful rector, devoted the entire week to a series of evening services, with different preachers, several of the neighboring choirs sharing in the musical duties: Sunday evening, the united choirs of St. Bartholomew's and All Souls' churches, under the direction of Mr. R. H. Warren, organist: choral service, Canticles, Smart in Bb; anthem chorus, quartette and chorus, "I will set His dominion," Horatio W. Parker; addresses by Drs. Greer and Bridgman, and the rector. Monday evening, music by the parish choir: canticles, Stanford in Bb; anthem of Sunday morning repeated; offertory anthem (from The Creation), "Now Heaven in fullest glory shone," Haydn; preacher, Dr. J. W. Brown of St. Thomas'. Tuesday evening, music by the choir of Calvary church, Clement R. Gale, Mus. B. Oxon, organist: canticles, Harwood in Ab; anthem, "O God, when Thou appearest," Mozart; preacher, the Rev. Dr. Satterlee. Wednesday, parish choir, assisted by the choir of St. James' church, Mr. G. Edward Stubbs, organist: canticles, Tours in F.; anthem (from Gallia), "Zion's ways do languish," Gounod; offertory anthem, "I will sing of Thy power," Sullivan; preacher, Dr. Huntington, of Grace church. Thursday evening, parish choir, assisted by the choir of St. Andrew's, Harlem; Mallinson Randall, organist: canticles, Calkin in F; anthem, "The grace of God that bringeth," Barnby; offertory anthem, Psalm cxlvii, E. V. Hall. Friday evening, parish choir, assisted by the choir of the Incarnation, Garden City, Dr. Woodcock, organist: canticles, Manu in Ab; anthem, "O clap your hands," Stainer; preacher, Dr. Brooks, of the church of the Incarnation. Taken all in all, the most memorable week of ecclesiastical "house warming" and impressive choral festivals we have yet recorded.

**MAGAZINES AND REVIEWS.**

A few explanatory words concerning this department may not be out of place. The readers of THE LIVING CHURCH include many thousands of very busy, thoroughly-educated people—as the clergy, students, teachers, professional people, and others whose hours are crowded with duties, and who have little time for general literary refreshment. This is the class who are driven to depend largely upon encyclopedias, lexicons, and summarized information, and who can hardly indulge in the luxury of leisurely discursive reading. That such a large class with such special requirements exists, is shown by the growing number of periodicals exclusively devoted to their convenience, as the weeklies: "The Literary Digest," published by Funk & Wagnalls Company, New York; "Public Opinion" of Washington, and that young but widely



## THE HOUSEHOLD.

## PREPARE!

BY MARY A. JACOT.

The solemn tone of a distant bell  
Is calling me away.  
Lent, Lent, dear Lent, is here anon,  
Come rest apart and pray.

See now the saints of Christ's own Church,  
In long array appear,  
To fall before the altar steps,  
For holy Lent is near.

And Miserere's solemn tones  
Shall rise to heaven's high sphere,  
To bear the sinner's cry above,  
For Lent's great fast is near.

Oh, rise! ye sad and famished ones,  
And hail the feast of Lent;  
Find peace and joy unto your souls,  
Before the time is spent.

Come, enter in the holy door,  
And mourn and weep and pray;  
Lent, Lent is here! the gift of God!  
Oh, turn ye not away.

—Septuagesima, 1892.

## THE PRIZE STORY.

## A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

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## CHAPTER IX.

Ada was engaged to be married. It was generally supposed that the betrothal had taken place before she left New York, and indeed the affair was not so sudden as might be imagined, Mr. Sennett having been her friend for a long while. The final decision, however, had not been made until this summer. The gentleman was attracted by her practical qualities and a certain "style" in her appearance; he knew that she could cook, and manage a house, and he was really in love with her. His son had grown up, and there was no one to fight him about it. Nevertheless, he gnawed his grey mustache with an air of vexation, as he sat in his room one afternoon, at the Pine Grove House, reading a letter from his sister-in-law, Mrs. Irving Sennett, a lady who had all the gossip of the town at her finger-ends. We will look over his shoulder.

"So you have followed Miss Burney up to the Catskills. I suppose the affair is settled, or nearly so, by this time. Well, I fancy it would be of no use for me to say, 'Look before you leap,' even if it is not too late. And the leap is probably an accomplished fact. But this is what I have tried to find out, who are the Burneys? Now don't be angry, James, you know I have no objection to your marrying again, now that George is grown up, and you can't take him away from me. And I do not doubt that Miss Burney is a very nice and very lady-like girl. But I hear there was something odd about the family—the mother married beneath her—some coachman or horse doctor, or thing of that kind, because he was good-looking. It may not have been a horse doctor, but a person of some peculiar avocation. And they say the son is a perfect Adonis, but decidedly fast, makes money on the turf, and gambles. At least I've heard that. What sort of a girl is he engaged to? Some teacher, I supposed from what you said, and thought she must be a common sort of person, but Barton Maynard knows her, and thinks her

something remarkably fine. Barton Maynard often likes very queer people but this Miss Lee may be all he says, and may be horribly deceived in young Burney. I will say nothing of your intended fiancée, but do think what kind of a brother-in-law you are going to get! And tell me what you think of Miss Lee. I am curious about the Burneys. I have heard so much of this Ralph, all the women fall in love with him, and I don't believe his reputation among men is very good. You probably know as much, and will not say so, because he is Miss Burney's brother."

Mr. Sennett put down the letter, and frowned. He was disturbed, less on his own account, than on that of Doris Lee, whom he liked. And he was vexed with his sister-in-law. "Just like her," he thought, "to go questioning round about the poor child and telling everyone of the engagement before it is two weeks old. I wish I had not told her about Ralph. Confound the fellow!"

Mr. Sennett had never liked Ralph, and he had heard some talk against him among men, but it was all very vague. He had noticed nothing objectionable in Ralph's behavior at the Pine Grove House. Once, but only once, the young men had played cards until a late hour, but that might happen in any case.

"He keeps straight enough here," thought Mr. Sennett, "but if there is anything wrong, that good girl ought to know it before she is sacrificed. If Ada knows anything, she can't speak against her own brother, and even if she could, women never try to save each other!" Which shows that Mr. Sennett did not, as yet, hold enlightened views upon the subject of womankind.

It was not long before something occurred which confirmed Mr. Sennett's suspicions concerning Ralph. A weak-looking young man, apparently possessed of more money than brains, arrived at the hotel one evening, danced vigorously with some acquaintances among the young ladies, and announced his intention of settling down there for a two weeks' holiday. Later, some game was proposed, and two card tables in the smoking-room were occupied until the very small hours. There was a slight disturbance, which was carefully hushed up, but in the morning the new arrival had disappeared, and it was rumored that he had gone away in a very red-eyed and dilapidated condition. It leaked out that Ralph Burney and some one else had won a large sum of money from him, and that he had borne his losses in a most lamentable manner. Some married men had been present, who confided the facts to their wives, and before twenty-four hours had elapsed, the house was buzzing with the affair, and every woman had heard of it, save Doris Lee, Mrs. Cole, and Ada Burney. Doris was too much absorbed in her own happiness to notice the curious glances, some of them tempered with compassion, which were levelled at her from all directions.

The next morning a party of boys were going fishing, and Arthur, always ahead of time, stood on the piazza, with his rod and tackle, waiting for his companions. Not far off, a group of ladies were chatting over their fancy-work. They did not notice Arthur, and he was far enough from paying

any heed to their conversation, until a name, distinctly pronounced, attracted his attention.

"How dreadful for Miss Lee! Somebody ought to tell her!"

"Perhaps she knows and doesn't care," said another voice.

"Don't you believe it! She has been a teacher, and knows nothing of the world. Young Burney is handsome!"

"Yes; and a great catch, for a common girl! I wouldn't trouble about her."

"But what did he do?" This in a bewildered tone, from a new speaker.

"What! You haven't heard? Why, everyone knows it. He gambled with that young What's-his-name, who came up here the other night, and sent him home in the morning completely 'fleece,' as they say!"

"Hush-sh-sh!" All the voices were lowered, and furtive glances directed at Arthur, who quietly moved away.

"Has that boy been there all the time?" whispered some one; but nobody knew.

Arthur went up stairs, and met Doris coming down, ready for a walk with Ralph, and looking cool and bright in her white dress.

"What, Arthur, not started yet?" she said.

"I'm not going," said Arthur, trying to pass her.

"Not going? What's the matter?"

"It's too hot," said poor Arthur, feeling desperate.

"Too hot for you? Aren't you well, dear? Have you a headache?"

"Well, a little—but it isn't that so much. I just don't feel like going. I!"

"Arthur, I know you're sick; and I wish I hadn't promised Ralph to go to the grove. Or somebody has troubled you. You must not mind what those big boys do."

Arthur slipped past her at this, and fairly ran up the stairs, calling out: "Oh, please go ahead, and don't bother! Truly, I'm not sick; I'm all right."

Doris went off, a little hurt at his impatience, but feeling guilty of dealing with the boy injudiciously. "It doesn't do to tease children," she thought. "I must be careful how I probe into his little troubles, before he chooses to tell me of them. It will all come out in time."

Before the day was out, however, she decided that he must be ill, he was so pale and quiet, so unlike himself. She had no opportunity of speaking to him privately, and Ralph would not tolerate her absence in the evening, so she could only hope the child would be better in the morning.

The heat was intense, and Arthur tossed restlessly upon his bed, his young mind tortured with a cruel secret. He might not have understood or believed the story he had heard, but for some vague revelations in the past. From the first he had felt that there was something in his brother's life unworthy of Doris' trust. This feeling had been lulled, but never entirely set at rest. There was something which Doris ought to know before she married Ralph. So much was certain; but ought he—Arthur—to destroy her peace and injure his brother by telling her the little he knew? It was too hard a problem for the child, and one that would not, perhaps, have dwelt upon the mind of an ordinary boy, who could have shaken off the responsibility without further thought. He was not a morbid child, but he was clever and

thoughtful, and his conscience had been awakened.

He lay and thought until his head ached, then dropped into a troubled sleep, and wakened again, very hot and uneasy. He wanted water, and at last the thirst became so intolerable that he got up and struck a light, slipped on his clothes, and went down stairs. The lamps were burning, of course, and as he stole along he heard voices from below. It was about midnight. The ice-cooler was near the smoking room, and the door of the latter was ajar. He heard the slap of cards on the table, as he stood drawing the water.

"Oh, dear!" thought the poor boy, "I wish they wouldn't talk. I am hearing things to-day all the time! But perhaps I ought to hear, on account of Doris. That's Ralph's voice!"

"If you're afraid to risk any more," he heard his brother say, contemptuously.

"That's enough, Burney; you're too confoundedly lucky. Let well enough alone; young Mills came near getting up a scandal for you the other night."

"Lucky! I should say so," put in another. "How about that two thousand you won at the races awhile ago?"

"It was a fair bet," said Ralph, quietly.

"Who said it wasn't? You must want trouble?"

"At that moment there was an ominous rattle and splash. Poor Arthur, fairly fleeing from these unwelcome revelations, struck his foot against a stair, and spilled some of the water he was carrying. In a moment, Ralph's head appeared at the smoking-room door.

Arthur had seen that flash in his brother's eyes before! He stood spell-bound, but he looked Ralph in the face, with a pair of eyes as blue as his own, and as dauntless.

"Eaves-dropping, eh, youngster?" uttered the elder, in a low voice.

"Accidentally," said Arthur; "but it's your own fault, Ralph, if there's anything I ought not to hear. I've heard of these things before, this very day, and it's a shame, on account of Doris! It's a shame for yourself, too," he went on, warming up, and losing the sense of fear, but still speaking very softly.

"Do you want to be flogged within an inch of your life? I've never flogged you, but I will now, if you don't take care."

"It's not my fault if you do it!" said the boy.

"What do you mean by saying you have heard these things before?" asked Ralph. The men in the smoking-room looked out curiously, but retired, leaving the brothers alone in the hall.

"It's all over the house, about that Mills," whispered Arthur. "Ralph, if Doris hears, it'll kill her!"

"Better tell her yourself!" said Ralph, hoarsely.

"I will, unless you promise to stop it!"

"To stop what?"

"You know very well—betting and gambling!"

Ralph stood still, holding Arthur by the arm. The boy knew too much; that was evident. He must command himself, and conciliate his brother.

"Youngster, you don't understand these things," he said. "You've been too much with women. Gentlemen

often play for a little money, or back a horse at the races. Don't be a fool, or a little prig. I don't intend to make a regular practice of it. Come, get back to bed!"

"But will you promise?" said Arthur. "Come, Ralph; I'll never promise not to tell Doris, unless you give me your word that you'll stop it. I know how she'd feel about it."

But this was too much for Ralph; he had been drinking more than was good for him, and though not intoxicated, he was excited. He lost his temper, and with it his prudence. He could barely restrain himself from striking Arthur; but a scene in the hall would be more than he bargained for. Still, under his breath, he muttered a sharp oath.

"Promise you, you miserable little Pharisee! Get along with you—get out! I'll see you again to-morrow!"

And with this threat, he pushed Arthur up several steps, holding his arm in an iron grasp.

"Get along—do you hear?" he hissed. There was nothing for the boy to do, but to go on. He went to his room without another word, and Ralph turned back to the smoking-room. He was deeply flushed, but spoke quietly.

"The boy came down to get water, and heard some of the talk," he said. "He had to be managed a little." The men made no comment, and he resumed his place at the table. But the party soon broke up; perhaps the intrusion of a child had let in a little light upon them.

As Arthur crept past the door of Doris' room, which was nearly opposite his own, he saw, to his surprise, a light shining through the open transom. He was sure that there had been no light when he went down. He feared that Doris had awakened and made some discoveries; and, dreading the chance of facing her that night, he locked his door audibly as he went in, and quickly extinguished his lamp. Then he knelt down by his bedside, in the dark.

(To be continued.)

## CREMATION IN INDIA.

BY THE REV. DUNCAN CONVERS.

### I.

Whoever travels wishes at times for some means of retaining permanently the interesting, or the curious, or the beautiful, or the horrible scenes he has found; but I never longed for a kodak so earnestly as during the few hours I spent in the Bombay burning ground. The sights of an hour there would do more to disgust advocates of "fire burial" than all possible verbal arguments.

That Western India presents a strange mixture of funeral customs is universally known; but how striking their contrast none can realize without a visit. Christians, Jews, and Musselmans agree in the one fact that they bury their dead; but beyond this their practices have little in common, except the short interval between death and burial. Those who die in the forenoon will be buried that same day; those who depart in the late afternoon or at night, next morning. The climate forces this haste. Moslem customs are so unlike our own that one is tempted to digress, to tell of their services, their wailing for the dead, and other usages; but for the present that temptation shall be resisted. The unique Parsi practice of exposing their dead to be eaten by vultures on the "towers of silence" is in violent contrast with all burials. To the devout Parsi (if such exist) the customs about him must be a constant pain, especially Hindu cremation. To defile

"mother earth" by interment is bad; but how much worse to pollute fire, holiest symbol of deity, if not divinity itself, by burning bodies!

Of Hindus, some are buried because they are too good to be cremated; others, because they are too bad; or it would be better to say, some are too exalted; others, too insignificant. As great saints are believed not to die, but to pass into a trance, they are buried. All low castes, and even those of high caste who depart while under two years old, are allowed to be buried. In other words, the disreputable, the poor, the very young, can be interred, but all the prestige which follows the practice of the rich, the powerful, and the respectable, belongs to cremation. The experience of India shows burial to be cheaper than burning when both are reduced to their lowest possible cost.

My first glimpse of a cremation was on the banks of the Godavery at Nasik. It was nearly over. Three or four white-robed Hindu men stood round a low heap of ashes still smoldering; and on which from time to time one put cakes of dried cow dung, (the usual fuel of the poor) to finish the burning. Some old residents (missionaries of fifteen or twenty years standing), told horrible stories of the way Brahmins who had lost their property tried to discharge their obligation without much expense. They have been known to cover the corpse with straw, fire it, and then throw the scorched, singed remains into the nearest river. The sanitary advantage of such cremations are not evident. But when custom requires it and poverty forbids, what else can you expect?

Our first attempt to enter the Bombay burning ground was a failure. We knew it was on the sea shore, only parted by a high wall from a fashionable drive, Queen's Road, and so tried to get to it by a short cut. Like many a similar effort it took more time than to have gone all the way round. In fact we probably would never have found it, but for the kind offices of a Musselman, who pointed out a path across the graveyard of his co-religionists. This took us to the gate whereby the walled cremation ground was entered. As we looked in we could see the heavy dense smoke and dull flame of two or three blazing pyres. We turned in as boldly as if we had not seen the sign up to warn us, in English, "Only Hindus admitted." At once a native policeman met us, and asked politely for our pass. We had none. He was "sorry, but only Hindus or those with permits could come in." My companion tried to bribe him, held out a half rupee, with, "I suppose we can for backsheesh." He laughed quietly, but shook his head. Some others began to gather round, and we saw there was no hope. As we turned away, he said: "It is not hard to get a pass. Any pundit, or even your peon, or any Hindu friend you know, can get it for the asking. Get it and it will all be right. It is easy."

We took his advice, and two or three days later presented ourselves again, armed with the pass and accompanied by a pundit, *i. e.* a teacher, or professor, or generally learned man. There was no trouble, no opposition of any kind; and during the two or three hours while the place held us with its hideous fascination, no look or act showed that we were unwelcome.

The burning ground is a long, narrow enclosure. Just inside the gate is a small garden with a sort of office on one side, and a small idol shrine on the other. A long row of low sheds along the right wall gives shelter to the attendants during the long time they have to wait. If necessary, it would be possible to have two long rows of pyres burning at once. Here and there stood some heavy iron screens on wheels, evidently to allow men to go near the fires under their protection, and by the use of long tongs, to do whatever may be necessary to ensure complete cremation.

Dry wood is sold at the office; thirty-six maunds—about half a ton—is allowed for each. The longer is the more expensive, but at seven of the eight burnings we saw

that morning, it was cut to be about four feet long.

As we saw a funeral party arrive, the chief mourner walked first, clad in white, and carrying a vessel with some fire brought from the home of the deceased, with which the funeral pile was kindled. Then came the bier, a palm leaf mat between two bamboo poles, most primitive and home-made.

Having given up our ticket, we passed through the little garden, to find a sheeted form on its bier lying on the ground as if deserted. Later on we discovered that this was the body of a rich widow, whose three sons had carried her there, whom we had seen bargaining for the wood.

We found five or six pyres there burning and as a party were just beginning near the lower end, we walked there to see the very first. The men were laying the wood in order, piling it up between four iron bars planted upright in the ground, to retain it. When nearly four feet high, they brought the bier to the right side, and after two or three false movements, laid it on the ground. The dead, stripped of all clothing but his loin cloth, was laid on top, his head resting six or eight inches from one end of the wood, and his feet projecting at least a foot and a half beyond the other end. Some sort of powder, some small flowers and water, were sprinkled by the mourners on the bare face: and small pieces of wood carefully arranged around the head. Lastly, larger pieces, logs in size, were heaped above it, till the whole was about six feet high. The temporary bier was broken up, the fragments tossed over it all from right to left; and the pyre was ready for lighting. The live coals carried from home had been used to start a fire close by, and from it the chief mourner got some brands with which it was his duty and privilege to kindle the funeral pile, without looking on the face of the dead. So far as I saw, in each case he backed against the feet and thrust the smoking brands into the interstices. In the case of the sons whom I mentioned, the eldest was a little awkward, and burnt himself in getting into position. His brothers both burst into laughter, and before he got the brands into their places, while fumbling about to discover where he could thrust them in, he too, had joined in the laugh. The heartlessness of the whole affair was so manifest. It seemed worse than the man who would "peep and botanize upon his mother's grave."

As soon as the chief mourner had done his part, the others helped to carry the rest of the fire and put it under the wood, due regard being paid to the direction of the wind.

It was gruesome beyond expression, to stand and watch it. But the "mourners" found no difficulty in sitting down under the sheds, and talking amongst themselves as quietly and easily as do American loafers at a street corner in a small town. Only one party had any women in it, and they retired at once. One of them did show some signs of grief, but no other symptom of sorrow was manifest.

This indifference over cremation was in startling contrast to the passionate Oriental wailing over a death. Is it not partly the cause and partly the effect of the idea that the body is but as a clothing; no more closely, although more permanently, united to the spirit or soul? That is a thoroughly Indian thought. Some forms of Gnosticism tried to introduce it into Christianity centuries ago; and even now it is with us in that false spiritualism which avoids sacraments because they are material, for a like reason rejects the Incarnation, will tear the Bible up in the interest of its "inner meaning," and belittles ritual and forms of worship, because they are not "spiritual." It is this idea which makes some Hindus find in "the Resurrection of the Body" the obstacle to believing Christianity. And it probably has helped some to advocate cremation amongst ourselves.

The Christian argument against burning the dead is not that such a practice will prevent the resurrection of the dead. We, who believe that God's power can raise the

spiritualized body of a martyr whose foes burnt him at the stake, also believe that He can raise and change the body of one whose friends have burnt him. But, as Bishop Wordsworth used to point out, we think the sight of cremation will kindle the imagination of spectators, and make it harder for them to believe in the resurrection of the body; and we expect for us to voluntarily and deliberately lay violent hands on the bodies of the dead will lower our whole conception of the sanctity of the living body, making us think fleshly sins of less importance than we do now, making us think less of relieving bodily pain than at present.

But there is one detail of the ritual of Hindu cremation I must mention. When the bones are partly burnt, the chief mourner takes a long pole to "pop the skull," *i. e.*, to hit it such a blow as will break its arch, and make a hole in the top. "What for?" To let the soul out. Their theology declares that the soul is clad in a body "the size of the thumb," which, in a bad (*i. e.*, one careless of religion) man, passes downward to escape from its habitation, but must issue from the sutures of the head in a good one. Therefore, lest it be entangled in the narrow opening, and so be detained as a ghost to haunt the family, the heir must carefully break a way for it. Therefore, he "pops the skull." If not properly burned, the dead Hindu continues a ghost, to the terror of those left behind him, to the suffering and pain of himself, and to the delay of his whole future set of births which lead up to "absorption into Brahma," or the full realization that he is deity. So, at least, Hinduism teaches. Hence the great desire of every Hindu to leave behind him a son who will see to his cremation, and will, moreover, perform *shraddas*—post-funeral ceremonies—which are to give to the soul of the dead, then hovering about the burning ground, that body which he needs to enter either Siva's or Vishnu's heaven, or the ordinary celestial abode, whence in due time he will issue to be born again on earth, higher or lower according to the character of his former life. It would take me too far off to describe the *shraddas*. In some, only a son can officiate. That one has conducted them is, I understand, usually proved in court when it is intended to show who was the heir of the dead and was recognized as such by the family who allowed him to lead the obsequies. And thus it is that cremation and *shraddas* bring one to understand in part why Hindus are so anxious for early marriages, and set such value on a son rather than a daughter.

As we left, I began to question the pundit. "What is done with the ashes?" "They are gathered together with a religious service, and usually thrown into some sacred river or other." "There is one thing I cannot understand now that I have actually seen a cremation. How did they manage with the widows who burnt themselves on their husbands' funeral piles—became Satis, don't you call it? Were they stupefied with drugs?" "No indeed; it was a law of Akbar, and renewed by the British government when it allowed a Sati, that the widows should be examined to see that they were not drugged, but were acting quite freely. It was considered a bad omen to hear her shrieks and cries, and so tom-toms were beaten to cover any sound she might make."

"What I do not see is how she could stay, no matter how ready she might have been. Fancy a woman on top of one of those piles, not bound, or drugged, or insane, or hypnotized, and no matter how resolved she was to stay, the pain would be so great that she would forget all else and run cut. I don't think she could help it." He answered, "Of course, I never saw a Sati in my life, but I understand that the widow laid herself on the unlighted pile, heavy logs were either propped over her or held up by strings readily burned, in such a way that the props gave way or the strings were burned first thing. The fall of the wood would stun her and leave her insensible by its fall upon her head, or at all events would pin her fast

by its weight. So you see it was merciful." "As merciful, perhaps, as any such cruel custom could be, but I can't see the mercy of it." He smiled. "Probably not."

LETTERS TO THE EDITOR.

THE PRAYER BOOK AS A MISSIONARY. To the Editor of The Living Church:

Dr. Langford's recent utterance on the value of the Prayer Book as a means of Church extension, has a verification in the life of the late Mrs. Ann Elizabeth Waddill. She was a native North Carolinian, the daughter of a wealthy planter and physician in Stokes county, William Withers, M.D., who was also for several years an honored member of the State Legislature. Happening to attend the service of the Church once while in the State Capitol, he became interested in it and brought home with him a book of Common Prayer. It was in reading and studying this book that his daughter, Mrs. Waddill, then a girl, became interested in the Church, and often remarked in the family that "if an opportunity ever came she was going to join the Episcopal Church;" for in that day the Church had lifted her voice in few of the counties of Western Carolina.

Indeed this whole section of North Carolina was settled by dissenters from Virginia chiefly, and other older colonies who were displeased with the Established Church. Therefore a native prejudice exists against the Church wherever she is unknown throughout this entire belt, which is easily overcome when Church clergymen, acting on plain principles of common sense, present the Church in all her historic beauty and simplicity.

Mrs. Waddill not only had the opportunity of joining the Church, but of seeing the Church that she had known only through her beautiful liturgy, established in all the towns round about, and was present at the consecration of the church by Bishop Lyman, last fall, in Madison, from which she lived but a few miles in the country.

It was she who wrote the pleasant account of the consecration and my work which appeared in THE LIVING CHURCH at that time. May I be pardoned for adding that she remarked to me shortly afterwards that she had been educated in her love and knowledge of the Church through THE LIVING CHURCH, to which she was a constant subscriber? She leaves one daughter who is most ardently attached to the Church of her mother.

A woman of exceptionally fine and exemplary character, her death was more beautiful than her life. Seeing that her dissolution was near, she told the physician and all those about her that she was not afraid to die, and began praying aloud for all the members of her household, then for all her neighbors, calling them each by name, and finally for God's Holy Church in its work throughout the world. It was a magnificent ending of a good life, bearing to all a strong testimony of the consolation and comfort of Christianity, and the One Holy Catholic and Apostolic Church, in this distant corner of the Lord's vineyard. Her funeral service was read from the Prayer Book that led her first to know of the Church. F. S. STICKNEY.

Greensboro', N. C.

THE SUNDAY SCHOOL.

To the Editor of The Living Church:

As a contribution to the Sunday school discussion now going on in your columns, may I be allowed to state the result of considerable experience? I have found 3 P. M. is the best hour for holding it, and that the best way is to have only a hymn at the opening, and then half an hour devoted to hearing the lessons previously learned at home. Then should follow the secretary's report of the attendance, offerings, etc., of the week before, and another hymn, during which the priest or deacon will robe, enter the chancel, and have his private devotions. At the close of the hymn, he at once begins Evening Prayer with one of the sentences, and shortens the office as much as the rubrics permit. Another short hymn

precedes the catechising, which, of course, takes the place of a sermon. Then follows a proper offertory. It is no small gain to be rid of the irreverence and vulgarity of the ordinary Sunday school "collection." The service is closed with the collect for the Annunciation, or Michaelmas, and the Blessing. Thus conducted, the whole session of the Sunday school will not occupy more than one hour and a half. In many a parish, where morning Sunday school and the evening service, with a second sermon, are a weariness to priest and people, young and old alike, and consequent failures—if the two were thus combined in an afternoon function, we would gain a place for the catechizing that we need so much.

W. S. BARROWS.

OPINIONS OF THE PRESS.

The Episcopal Recorder (R. E.).

COLLEGE ATHLETICS.—The mental disturbance which last week fell upon the captain of Princeton's foot ball team is an event of much significance. Apart from the physical strain involved in these college contests, and the severe training they involve, the hard struggle necessitated to enable the athlete to keep up with the intellectual race of his class must be great. Athletics are all very well in their way, and, followed wisely, help to maintain the mens sana in sano corpore, but such efforts as are involved in inter-collegiate contests may easily be followed by disastrous results. The case of Captain Warren is neither the first nor the last of its kind, and we can only hope that the occurrence which has caused his family and friends such anxiety may not prove to be connected with a weak spot induced by the severe mental and bodily stress to which he has been subjected. We have no doubt that in a few years the present popular craze for college athletics will be brought within proper limits, but until then we may expect to see injury follow from the reaction of an over-trained body on an unduly pressed nervous system.

The Churchman.

A COLORED MINISTRY.—It would be a grave misfortune if, because of any impulsive utterance, the impression prevails that the Church has any other than the deepest interest in the well-being of the colored race in this country, or the most distinct persuasion as to the wisdom of a ministry drawn from the colored race. It may easily be that here and there the people of that race in this country have preferred the ministrations of white clergymen, but if so, we venture to say that it would be found to be because in such cases the character of such ministrations was most helpful, and most truly in accord with the spirit of Christ. A

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colored man, whose rector was a white man, remarked on one occasion to a bishop who asked him how such a relation came about, that it was because the white man was not too proud to visit his colored congregation. On the other hand, the instances of eminent fidelity and devotion to every department in the ministerial work which have been afforded by priests and deacons of the African race in this country, are too abundant and too unmistakable in their character to leave the question of the value of a colored ministry in doubt. In a word, it is a question after all, not of the color of the man, but of the man himself.

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yielding to which results in the cultivation of a bad sitting poise, even when one occupies a chair in which a healthy position might be maintained. The wide seat inclines one to sit forward, while the soft cushions and supporting back lead to relaxation of the muscles of the waist, so that the spine is curved backward, the head thrown forward, the chest flattened, and the organs which occupy the trunk in the plane of the waist are crowded down into the lower abdomen. A person who habitually spends several hours in a rocking-chair, is certain to acquire numerous deformities of the figure, such as round shoulders, flat chest, protrusion of the abdomen, projecting chin, and a general weak expression of body. That the constant use of the rocking-chair is a predisposing cause to consumption has long been recognized, and warnings have been uttered against the use of this article of furniture, on this ground; yet there are other mischiefs which much more commonly result from this cause," and the writer goes on to specify many of those ailments which make life a burden to so many of the members of "the weaker sex."

The lesson holds good in regard to going upstairs, to walking, and to the method of lying in sleeping. How very often the position assumed by a woman in mounting a flight of stairs is enough to put even a spectator in keenest pain. The head and shoulders are dropped forward, necessarily throwing the hips backward, bringing the knees beneath the stomach, and crowding all the internal organs of the body into the smallest possible space. And the persons who assume this position, and try to climb a staircase, are astonished that the exertion "takes their breath away." Let these people but practice for a few days the art of going upstairs while standing erect, and giving the lungs and heart room to meet the extra demand which comes from the exertion, and they will see what it means to do a thing in the right way, as opposed to the wrong way.

Then there is the matter of walking, which is just as important to the health, to say nothing of the considerations of dignity, grace, and character which are exemplified in the manner of locomotion of man or woman. The boy or the girl who walks with head erect, shoulders thrown back as far as comfortable, so as to give the lungs full play, and erect carriage generally, not only moves easily, but is in no danger of becoming "round shouldered" or stooping in form. It is habit, and habit alone, which counts for nearly every malformation of the human frame short of actual natural deformity.

A chapter might be written on the proper way to lie in bed; but for the purposes of the present paper, it will be sufficient to emphasize the teachings which have been given in relation to sitting and walking. Do not, therefore, lie "curled in a little ball," as is sometimes the practice, especially in cold weather or in a cold room. True rest consists in making the mechanical action of the heart and lungs during sleep as easy as possible, and this cannot be done if the circulation or respiration is interfered with by a cramped and constrained position. Most people find it easiest and best to lie upon one side: generally the right, and markedly so if there is any abnormality of the heart, in form or action. Especial care should be taken, therefore, in case it causes a dull pain or a sensation of uneasiness in the region of the heart when lying on the left side, not to sleep in that position. The action of the heart might be so seriously affected before the victim, especially if sleeping soundly, should awake, as to threaten very unpleasant consequences.

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From Good Housekeeping.

It is a good deal the same with the woman who sits in her "rocking-chair" most of the day, swinging back and forth at her work. It is not the swinging to which there is objection, but the way in which the woman sits, and the constraint which is placed upon her system. To quote from a writer in regard to this same rocking-chair, which, unfortunately, many women prize as their dearest bit of furniture: "An improper attitude in sitting is, doubtless, one of the causes of the increasing frequency of such physical deformities as round shoulders, flat chests, and spinal curvature, as well as much of the physical weakness, backache, headache, and other allied symptoms of which so many women complain. . . . More than a score of instances have come under the observation of the writer, in which young women have become deformed to such a degree as to be a source of great trouble and perplexity to their dressmakers, to say nothing of the great physical damage—we may really say, constitutional injury, resulting from a disturbance of the normal relations of the bodily organs. The deformities observed were chiefly the results of bad positions in sitting, and neglect of proper physical training."

That is the point exactly, the cramping, twisting, and contorting of the body out of its proper shape, with no effort to counterbalance the injury being done, till the body actually grows into a form which, if it could not be practically disguised by the dressmaker's art, would be a source of untold mortification to the victim. And here is what this writer says in regard to the rocking-chair: "The rocking-chair ought to be ruled out of the sitting room, and relegated to the attic or the hospital. The construction of the rocking-chair, its high back, wide seat, and soft cushions are an invitation to ease and relaxation, the

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