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MARCH 19, 1898

The Living Church



St. Mary's Church, Luzerne

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P. 1203

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The Living Church

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The Living Church

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

CHICAGO, MARCH 19, 1898

News and Notes

SOME of the missionary societies are now and then condemned for sending European missionaries to pestilential climates, such as that of West Africa. Bishop Tugwell, traveling down the Niger from Lokoja, met four steamers going up the river, conveying a hundred Englishmen to the town he had just visited, of whom about sixty were permanent government officials. Only one missionary resides there. "The climate," remarks the Bishop, "does not appear to distress the Foreign Office, or to affect the courage of the British soldier or government official; panic on the part of the Church of Christ in the face of such facts as these is surely disgraceful."

THE following graceful tribute to the Rev. Dr. Joshua Kimber, was adopted unanimously at the last meeting of the Board of Managers of the Domestic and Foreign Missionary Society:

The Board desires, also, to put on record its grateful recognition of the admirable conduct of its business affairs, and of the hopeful condition of its funds, and while the managers earnestly endorse the appeal made by the Bishop of Kentucky in his letter of declination, that all the clergy will feel themselves the more moved, by the vacancy in the office of the General Secretary, to urge their people to generous gifts for the mission work, they feel it only due to the Associate Secretary to say that the work in the office has been admirably managed while it has been under his sole supervision; and that the outlook for the year is very encouraging.

IT has fallen to the lot of but few priests to baptize one hundred and thirty people in one day. On the first Sunday in the new year that number of persons, adult converts and their children, were baptized by the Rev. J. P. Ellwood, missionary at Gorakhpur, in the Northwest Province of India. So large an ingathering would be remarkable any where, but is absolutely unique in that part of India. No special explanation has come to hand of this great example of missionary success, but Mr. Ellwood, a missionary of twenty-six years' experience, tells us that they had all been well prepared. It may be that after so many years he is beginning the reap the results of his faithful labors.

THE "four godly laymen and one parish priest," who started the S. P. C. K., on March 8th, 1698, could hardly have anticipated that the bi-centenary commemoration of their efforts would be of so unique and world-wide a character. On the 8th of this month, the bi-centenary was celebrated all over the world in the dioceses assisted by the society since its formation. Most of the British bishops held special services in their cathedrals, and addressed public meetings afterwards. At St. Paul's cathedral, Dr. Temple was to preach in the morning, and the Dean of Norwich at night. In the afternoon there was a meeting at the guild hall, with the Lord Mayor in the chair, when

speeches were delivered by the Archbishop of Canterbury, the Bishop of London, the Archbishop of Capetown, and Lord Halsbury.

THE English Bible Society recently received, under the will of the Rev. Mr. Pouchin, the immense sum of four hundred thousand dollars, but it soon transpired that in making this extraordinary legacy he had sacrificed his family, leaving them completely unprovided for. It is greatly to the credit of the society that, upon learning this fact, it returned one-half to the relatives. It is too common for even religious societies and corporations under such circumstances to avail themselves of all that the law allows, and to ignore considerations of natural justice. Public opinion, it is true, would hardly have approved the appropriation of the whole of such a legacy by the Bible society, and had it failed in liberality would probably have suffered more in its subscriptions than it would have benefited by the legacy. But it might have been much less liberal in the matter than it has been, without arousing much criticism.

IN certain quarters a new Gospel is being proclaimed, according to which the Church and the world are no longer at variance. The New Testament antithesis, which the Prayer Book continues to teach in the catechism, the Baptismal offices, and elsewhere, has become obsolete. It is now completely out of date. A consequence of this position is that there is no longer any room for the distinction between the natural and the supernatural. Neither ought we to speak of one class of things as "sacred," and another as "secular." Everything secular is to be recognized as sacred, and the sacred as secular. It is rather confusing to those who have been brought up on the Bible and Prayer Book, but it is making progress. We are told that lately a clergyman imbued with this "new theology," whose parish is not a thousand miles from Boston, lectured, or rather gave "talks," to his Confirmation class on "Hamlet," "Portia," "Macbeth," and other Shakesperean characters. One poor woman who attended these talks and was afterwards confirmed, owned to a friendly lady that she had been very much puzzled. She and her husband, she said, had hunted through the Bible for two hours for these names, and had not been able to discover one of them. The poor soul did not know that nowadays all good literature is to be regarded as sacred and inspired.

IT is both an encouragement and an inspiration to read such convincing evidence of the power of Christianity in the hearts of men, leading them to deeds of unselfish benevolence for others as is shown in the following statement from the journal bearing the title, *American Investments*. The Rev. T. C. Ward, of the Sheltering Arms, New York city, has prepared comparative tables showing the amount of money left for charitable or benevolent purposes, by testators throughout the United

States in the last three years. He finds that in 1895 the bequests amounted to \$9,401,500, in 1896 to \$13,112,300, and in 1897 to \$14,374,800. Of last year's amount, \$6,204,600, was designated for charitable, \$2,878,000 for missionary, and \$5,292,200 for educational purposes. The principal testators in 1897 were: William Lamson, Le Roy, N. Y., \$500,000; Lewis Crozier, Chester, Pa., \$750,000; George M. Pullman, Chicago, \$1,330,000, and Charles H. Condit, of New York city, \$600,000. The following table shows the amount to be devoted to Church and missionary purposes, according to religious denominations:—

	1895	1896	1897
Episcopal.....	\$795,000	\$787,200	\$1,086,000
Congregational.....	247,000	284,500	481,800
Baptist.....	101,500	216,800	\$12,300
Presbyterian.....	83,700	183,400	265,100
Roman Catholic....	56,000	209,000	\$14,200
Methodist.....	117,900	182,200	87,100
Reformed.....	30,000	67,500	77,000
Lutheran.....	18,700	17,200	73,500
Unitarian.....	59,800	63,500	17,200
New Jerusalem.....	14,000	20,000	13,500
Universalist.....	47,000	6,000	11,000
Christian.....	3,000	6,500	9,800
Friends.....	5,500	6,000	7,000
Hebrew.....	2,800	4,000	2,000

It is gratifying to find Churchmen leading the list in generous giving.

THE Russian Church has made a very effective reply, in a practical way, to recent overtures from Rome, by the solemn canonization of "St. Isidore and the seventy-two martyrs." When Cardinal Bessarion, who had become a convert to Rome, was appointed Patriarch of Constantinople, after the Council of Florence, a Roman Bishop was sent to Dorpat to insist that the priests and the people should renounce their "Greek heresies" and accept the Roman obedience. The priest Isidore and seventy-two of his congregation refused to comply and were condemned to be drowned as "heretics and schismatics." This sentence was executed on January 8th, 1472. The Holy Synod has now ordained that that day shall be henceforth observed in honor of those martyrs. A solemn procession was made this year to the spot where the martyrdom is said to have taken place, and the Divine Liturgy was celebrated in the presence of an immense concourse. Dorpat never became Roman, though in later times Lutheranism has prevailed, but this is now declining before the advance of the Russian Church.

THE *London Daily Chronicle* says that a Welsh Baptist chapel in Llanelly has passed a resolution giving a month's notice to parents attending the chapel to withdraw their children from the national school (where the elements of religion are taught), and send them to the board school, on pain of excommunication. On this the editor has the following mild censure: "It is feared that this threat is calculated to bring disrepute upon the Baptist cause in Llanelly, and the attempt to deprive parents of civil and religious liberty is strongly condemned by the public." Commenting on this, *The Church Times* says: "We can well imagine the vigor of renunciation with which our

contemporary would have exposed some harmless parish priest for advising his parishioners to remove their children from the board school to the parish school, even though he went no further. It makes a world of difference on which side tyranny is exercised."

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REPORTS from Australia represent an almost unprecedented condition of heat and drouth. The suffocating air in city, town, and country is made more unbearable by the smoke and cinders from fierce forest fires. Water has disappeared from the wells and streams, and starvation is threatened in many districts by the destruction of corps. Epidemics of typhus fever have been caused, and the situation is trying in the extreme. Business and labor of all kinds have been suspended so far as possible. It is to be hoped that this distressful state of things is limited in extent, and that relief will speedily come.

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The Church Abroad

Bishop Moule, of Mid-China, has recently completed a Confirmation tour of nearly 1,000 miles, occupying six weeks. For a man in his 70th year, such a journey, performed for the most part in sedan chairs or in native boats, is remarkable.

Dr. Gregory, the present dean of St. Paul's, one of the last remaining members of the great chapter of which Dean Church was so long the head, and Canon Liddon was chancellor, has just entered upon his eightieth year, having been born Feb. 9th, 1819. In spite of his nearly four score years, Dean Gregory is in excellent health and spirits. On his birthday he was present at the usual services in St. Paul's, and received the hearty congratulations of the clergy.

Dr. Billing, Bishop of Bedford, one of the suffragans of the Bishop of London, who has just died in his 64th year, was a man of unusual faithfulness and devotion. The son of a clergyman, he was educated at Worcester College, Oxford, and for some time labored in the provinces. In 1878 he was appointed to the important rectory of Spitalfields. In 1886 he was presented to a prebendal stall in St. Paul's cathedral, and was shortly after consecrated second Suffragan Bishop of Bedford, in succession to Dr. Walsham How. He lived at the East end and worked night and day among the poor parishes, devoting himself utterly to the cause of his beloved East-enders. He was a man of shrewd common sense, kindly sympathy, and quick decision. He began life as a strong Evangelical, but, according to the *London Times*, "he woke up one morning at Spitalfields, and found his old theology would not work." Ridding himself of the trammels of party, he got on admirably with the clergy of all schools of thought. As rector of Spitalfields he had under his charge 20,000 people of divers creeds, nations, and languages, in a comparatively small area. The region was full of thieves, bad characters, and every species of outcast. No class of parishioners was outside the scope of his personal efforts. He systematically visited the cheap lodging houses to do what he could for the wretched and ruined waifs of humanity to be found there, and would walk the streets at night in the hope of reclaiming the unfortunate women who thronged the thoroughfares; while for the poor little children, forlorn and neglected, he founded homes and refuges. A Bishop made of such material could ill be spared.

FROM LONG ISLAND:—"Most earnestly and sincerely do I say that to be robbed of your weekly visit would be like losing forever the companionship of a very dear friend."

The Board of Missions

At its stated meeting, Tuesday, March 8th, there were present seven bishops, ten presbyters, and six laymen.

Announcement having been made of the death of the Rt. Rev. Dr. C. T. Quintard, an *ex officio* member of this Board, the chairman offered suitable prayers.

The associate secretary submitted to the Board a letter from the Rt. Rev. Dr. Dudley (which has been published) declining his election to be general secretary. At a later moment the following minute was adopted:

The Board of Managers having received the letter of the Bishop of Kentucky declining the position to which he was elected at the last meeting, of general secretary of the Board, beg leave, while they recognize the difficulties which compelled this declination, to ask the Bishop of Kentucky if he will not, until the vacancy in the office of general secretary be filled, give such time as he can spare, to oversee the general work of gathering funds for the society and stirring the wills of the faithful to sufficient gifts.

A further minute was adopted which was ordered to be sent to all the clergy of the Church. It appears elsewhere in this paper.

A special committee consisting of three bishops, three presbyters and three laymen, were appointed to report to the Board the name or names of one or more persons to be nominated for the office of general secretary.

The treasurer reported that the contributions to March 1st were about \$6,500 ahead of those of last year to the same date.

Communications were received from ten of the bishops having domestic missionary work in charge, with regard to appointments, etc., which were confirmed, and two or three requests for increased appropriation were laid over for consideration.

It was

Resolved, That the Board of Managers hereby puts on record an expression of its deep sense of the service which has been rendered to this Church by the Missionary Bishop of Duluth in his faithful and thorough oversight of the vacant district of North Dakota, which during two years last past he has added to the abundant labors of his own large and important jurisdiction.

A number of letters were considered from the Bishop of Alaska, also, in large part having reference to the matter of appointments, which received deliberate consideration. Favorable action was reached in one instance, subject to the receipt of testimony as to the sufficiency of health of the missionary designated, and his family. He is intended for the work of the Copper river country. Mr. A. A. Seldon, of Omaha, selected at the Bishop's request by the Brotherhood of St. Andrew, was appointed a lay-worker at Fort Adams. During the meeting a telegram was received saying that he had already started for the field to accompany Bishop Rowe over the Chilkoot Pass, the Bishop intending to depart from Sitka by that route for the Yukon district in the early part of this month. Several other applications are still pending, and a man is wanted for Dyea and Skagway. The Rev. A. J. Campbell, M. D., was ordained to the Priesthood at Sitka by Bishop Rowe, on Jan. 2d.

Letters were at hand from all the foreign bishops. Bishop Ferguson conveyed the information that the Liberian government by recent action had released the mission schools substantially from all duty on importations. The acting superintendent of Cape Mount Station reported that it was hoped that the new girls' schoolhouse, St. George's Hall, would be completed before the next rainy season. Masons had come from Sierra Leone to erect the Irving memorial chapel, the money for which was contributed through the friends of the late Mrs. Theodore Irving. A rectory and infirmary were in the original plan, but the fund did not reach a sufficient amount to cover these buildings. Miss Radcliff and Miss Good, deaconesses from England, had joined the station under an arrangement with the acting superintendent.

The Rt. Rev. Dr. Graves indicates the stations in China for Messrs. Lund and Lindstrom,

under appointment at Wahu and Ngan-king respectively. Both places are on the Yangtse river. He calls attention to a table which he encloses, showing the total number of foreign workers, men and women, in some of the missions in China, with a view to influencing the Church to contribute more largely, saying in the same connection: "Something is lacking in the missionary zeal at home until we are sufficiently supplied with new men from America." He has secured grounds at Sinza in the Shanghai district for the erection of the church provided for by the late Mrs. G. T. Bedell, in memory of her husband, formerly Bishop of Ohio, for a residence for the missionary there, and a parish house. The church and the residence will be immediately built. The Bishop's appointment of the Rev. L. B. Ridgely as missionary to China, was confirmed and the necessary additional appropriations made.

The Rt. Rev. Dr. McKim wrote that, in his immediate need of men in Japan, he had borrowed of Bishop Awdry for a year the services of the Rev. W. Frank Madeley, who will serve as missionary in charge at the northern stations of Aomori, Hirosaki, and Hachinohe. His salary, house rent, and travelling expenses were immediately assumed by the Board. On Jan. 23d the Bishop ordained the Rev. O. Wamagata, who is the first son of a Japanese clergyman to be ordained. He will spend his diocese at Aomori. The Bishop says: "For St. Paul's college work we would like two young men—all the better if they be candidates for Holy Orders—college graduates, earnest, devoted Churchmen with a vocation to missionary work"; he suggests that they might come for three years on probation. The Rev. T. S. Tyng, on leave of absence, reached New York during the meeting. Tidings were at hand that Miss Lisa Lovell, of Japan, who has been ill at the Great Northern hospital at London, is not likely to be able to resume work for a year. The Rev. H. G. Limric, who applied for Japan last autumn and was appointed a month ago, felt obliged to decline since, at the earlier date, another having been appointed in his stead, he accepted a call to a parish, which he regarded as providential, and entered upon duty.

It was stated on behalf of the auditing committee, that they had caused the books and accounts of the treasurer to be examined to the first instant, and had certified the same to be correct.

New York

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

CITY.—At the Church Missions House a weekly celebration of the Holy Eucharist is arranged for Thursdays throughout Lent, at an early hour.

The Church Association for the Advancement of the Interests of Labor held a meeting March 8th, at which a discussion was had upon the Employers' Liability law.

At St. James' church, the Rev. Dr. E. Walpole Warren, rector, an early celebration of the Holy Eucharist was held on Sunday, March 13th, for corporate communion of the newly confirmed, and their friends and relatives.

At Grace church, the Rev. Wm. R. Huntington, rector, a feature of the people's service Sunday evenings is a series of addresses by the Rev. J. H. McIlvane, D. D., former pastor of the Murray Hill Presbyterian place of worship.

The library of the Church Club has received many valuable additions of late, by gifts from clergymen and others of the American Church, and of branches of the Anglican Church in communion with the archiepiscopal see of St. Augustine.

Grace Emmanuel church, the Rev. Wm. L. McGown, rector, is struggling to free itself of its debt of \$25,000, which is far beyond its own ability to pay. Co-operation from without, to remove what proves a danger to its existence, is partly assured.

The monthly meeting of the New York Local Assembly of the Brotherhood of St. Andrew,

was held last week at the General Theological Seminary. The topics discussed were: "The Brotherhood a help to the rector," and "The Brotherhood a hindrance to the parish."

At All Angels' church, the Rev. De Lancey Townsend, Ph. D., rector, an experiment in the direction of an early Sunday morning service, especially intended for bicyclists and others who seek Sunday outings, has proved a success. The service is held at a quarter before 10 o'clock, and is well attended.

The courts have given permission for the union of the church of the Redeemer and the church of the Holy Nativity, and the last steps are thus completed by which the new organization comes into existence under the rectorship of the Rev. W. E. Johnson, and a new vestry, with the consolidated title of the "church of the Redeemer." The two congregations have been blended.

A movement is on foot to provide a guarantee fund to defray the expense of publishing the translation, under the supervision of the Rev. Theodosius L. Tyng of the missionary staff in Japan, of the Book of Common Prayer into the Japanese language. The task of translation is nearly done, and it is desired that the work be shortly issued by the New York Bible and Common Prayer Book Society.

The Clothing Bureau which has long been maintained by the Sisterhood of the Good Shepherd, is in more than usual need of replenishing by gifts of old clothes, and the Sisters have issued a special appeal to enable them to meet adequately the increasing demands upon them. The articles contributed are made over by the Sisters into very serviceable garments, and are sold to the deserving poor at nominal prices. Many persons come to buy who would not accept an act of free charity.

The vestry of St. Luke's church has for some time past been endeavoring to obtain release from a large assessment which has been levied upon it by the city authorities, for the opening of Convent avenue from 115th st. to St. Nicholas ave. The action was taken in 1894, by a commission under appointment of the Supreme Court. The parish procured the introduction of a bill in the legislature, the effect of which would be to release them from the objectionable payment. Under the present charter creating Greater New York, the mayor of a city has a power of veto over city bills, and Mayor Van Wyck has announced his veto to this bill. The vestry of St. Luke's will have no alternative therefore, and are forced to make the payment.

February 20th was the anniversary of the death of Walter L. Smith, and his parents, Mr. and Mrs. A. C. Smith, long and devoted parishioners of St. John's chapel, presented the church with a very handsome altar service book (one of those published by subscription) in memory of their beloved boy, with the following inscription in letters of gold on the inside cover:

In memoriam. Walter Lawrence Smith, sometime a faithful acolyte of St. John's chapel, entered into the rest of Paradise, February 20th, 1897.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

The missal is very substantially and richly bound in heavy, gold-lined morocco, with brass corners, highly polished, beautifully designed, and with a large cross of similar material on the outside cover. The type is large and clear, paper of the richest quality, rubrics in red, and the first letter of Collect, Epistle and Gospel, is elaborately and artistically designed. It perhaps is one of the finest altar service books in this great city. A short service of benediction was held by the vicar of the chapel, just before the High Celebration on the day it was presented.

Columbia University has just received from the Duke de Loubat a deed of property consisting of Broadway real estate valued at \$1,100,000. The property is at present improved by business and office buildings. The gift is made subject to a life annuity to the duke of \$60,000. Upon his death, the property, or its proceeds,

less any excess of income advanced by the university, is to constitute an endowment fund for the maintenance and support of the university library, under the name of the Galliard-Loubat Library Endowment fund, as a memorial of his parents. The income of the property is understood to be somewhat variable, but is likely considerably to exceed annually the income reserved by the duke for his life interest. The university will thus receive, in all probability, a certain sum annually, besides becoming heir to one of the largest single benefactions ever made to an American institution of learning. The gift was accepted on the terms named by the Duke de Loubat, and a vote of thanks unanimously passed. The duke has already been a liberal benefactor of the university, and is a native of this city, sharing his time between here and Europe. The subject for last week's address by the chaplain of the college, the Rev. Dr. Geo. R. Van de Water, was "A Lenten study of our Lord's second sermon on the Mount." Twice weekly he answers questions put by the students in a box provided for the purpose—much interest being aroused by this direct mode of coming in touch with what is passing in the student's mind.

GENERAL THEOLOGICAL SEMINARY.—Several sermon clubs have been established by the students of the middle and junior classes, composed of about half a dozen men each, which meet on Friday afternoons. The purpose of these clubs is to give the men practice in preaching. Two of the members give 20-minute sermons without notes, which are criticised by the other members. The arrangement thus far has proven very satisfactory. The examination for the alumni prizes in Greek and ecclesiastical history will be held during the Easter holidays. The prize for Greek is to be \$30, and for ecclesiastical history, \$20. The Rev. William McGarvey, of Philadelphia, gave a missionary talk to the students March 7th. The Rev. Prof. Body addressed the devotional meeting March 10th, on "The right use of the Holy Scriptures." The *Seminarian* is now in the hands of the printers, and will shortly be issued. Prof. Francis T. Russell, D. D., is giving to the students during Lent half-hour exercises in the use of the voice and in breathing. The class is open to all students.

YONKERS.—At St. Andrew's memorial church Bishop Potter confirmed a class of 25 persons, March 8th, presented by the rector, the Rev. James E. Freeman. During the day the Bishop visited the workmen's club house, known as the Hollywood Inn.

Pennsylvania Ozi W. Whitaker, D. D., Bishop

PHILADELPHIA.—It is stated that the united churches of St. Luke and Epiphany are expected to occupy the building of the church of the Atonement, which was vacated some two years ago.

Sickness is prevalent among several of our clergymen. The Rev. Messrs. Bolton, Field, Graham, White, and Bringham are all on the invalid list; and of these only the latter shows any signs of improvement.

Under the auspices of the Junior Auxiliary, a missionary meeting was held in the memorial church of St. Simeon, the Rev. Edgar Cope, rector, on Wednesday evening, 9th inst., which was addressed by Bishop Morrison, of Duluth.

The will of the late Rev. Robert C. Matlack, which was admitted to probate on the 5th inst., disposing of an estate valued at \$40,000, contains a contingent bequest of the residuary estate to the diocese of Pennsylvania, to create a Matlack memorial fund in memory of the decedent's wife. Mrs. Matlack died about nine years ago.

The Rev. George Stuart Fullerton, Ph. D., has resigned as vice provost of the University of Pennsylvania, but will continue as professor of Intellectual and Moral Philosophy, he being the holder of the Adam Seybert professorship. He has been granted a leave of absence by the trustees in order that he may pursue his studies abroad. At the close of the present academic

year he will sail for Antwerp, and will pass much of his time in Munich where there are facilities that will enable him to continue his original work in philosophy, which has been interfered with somewhat since he accepted the vice-provostship.

The Rev. John A. Goodfellow, rector of the church of the Good Shepherd, observed the 26th anniversary of his incumbency on Sunday, 6th inst. In the evening, he made special allusion to the event, in a sermon relating to the work of the ministry. Speaking of his work during the year just ended, he had administered the Sacrament of Baptism to 50 persons, and 58 were added to the list of communicant members, by letter and by Confirmation. There are now 339 communicants enrolled. The ordinary income for the year amounted to \$1,996, and the expenditure was \$2,191. Other sources brought the income to \$4,006. In conclusion, Mr. Goodfellow appealed to the members to wipe out the deficiency due to the warden by an easier offering.

The charter for the united churches of Christ church and St. Peter's, which was granted by the Hon. John Penn, Esq., Lieutenant-governor of the Province of Pennsylvania, June 24th, 1765, was amended March 19th, 1810, so as to include St. James' church. The latter was erected into a separate corporation early in 1829; and Christ church and St. Peter's were made separate corporations in 1832. In the year 1817, the Female Episcopal Benevolent Society was organized, and this association is the link which still binds these three parishes together. Its managers and beneficiaries are drawn from the three churches, and so are the funds for its support. The 81st annual report says that "the aged women who are the objects of the society's care have been thankful recipients of the fuel that has warmed them, the groceries that have fed them, and the comfortable clothing that has enabled them to make a respectable appearance when fellow-worshippers with those of the household of faith whose kindness assists them." St. James' church, the Rev. Dr. J. N. Blanchard, rector, has now 10 women on the list. Each one receives a ton of coal in the year, a dollar's worth of groceries each month, and such warm clothing as she most needs.

By the decease of Isaac A. Sheppard, which occurred on Sunday, 6th inst., in his 71st year, the Church has been bereft of one of its prominent laymen, while the city mourns the loss of one of its most useful citizens. He was a self-made man, rising from a humble position to become an iron manufacturer whose establishment now covers acres in the Kensington district. He was for three years a member of the State Legislature just previous to and at the outbreak of the Civil War, and in 1879, was made a member of the Board of Education, and from 1889 until the close of 1896, its president. Early in 1895 he desired to resign the office, but the board declined, and instead granted him a six months' leave of absence, which was again extended indefinitely. Mr. Sheppard ascribed much of the cause that led to his last illness to the continued strain of having to sign the teachers' warrants, over 4,000 every month, for 10 months of the year. He was for many years president of the National Security Bank, which he actively assisted in organizing in 1870; and was also a trustee of the Northern Savings Fund, and of the Northern Liberties Gas Works. Mr. Sheppard has been for a long series of years rector's warden of Zion church. Among his charities may be mentioned the erection at the Chestnut Hill Home for Consumptives, of the "Sheppard Memorial," at a cost of \$20,000, in memory of a son and daughter, both of whom died of consumption. A significant fact relative to the business traits of Mr. Sheppard was that his employes, whether in this city or at the branch foundry in Baltimore, never found it necessary to resort to strikes to settle any difficulties that may have arisen between employer and his workmen.

The Rev. Edward A. Foggo, D. D., departed this life suddenly early on Tuesday morning

8th inst., of angina pectoris. He had been suffering for a few days from neuralgia, but his decease was entirely unexpected. Dr. Foggo was born on the island of Bermuda, Jan. 7th, 1834, and was the third son of the Hon. John W. Foggo, member of her Majesty's Council in Bermuda. He studied under tutors who came from Aberdeen, Scotland, at the invitation of several prominent men in the island. In 1849 he went to New York, passed all the examinations, and entered the class of 1850 at the General Theological Seminary. He graduated in 1853, and was one of the youngest men ever graduated from that venerable institution. He remained at the seminary as a resident graduate, and was not ordained deacon until he attained his majority. Very soon thereafter, he was invited to the charge of Christ church, Bordentown, N. J., but was not then of the canonical age for priest's orders. At the proper time, however, he was advanced to the priesthood in the church of which he was then in charge, by Bishop George W. Doane, who shortly afterwards bestowed upon him the honorary degree of M. A. from Burlington college. Mr. Foggo remained at Bordentown four years, and then took charge of mission stations for a few months, establishing the Church services in Crosswicks and Heightstown, and maintaining the services in the old mission at Allentown. In 1857, while at Bordentown, he married Anne Hopkinson, a great granddaughter of Francis Hopkinson, a signer of the Declaration of Independence, and a granddaughter of the Hon. Joseph Hopkinson, author of the national hymn, "Hail Columbia." She died in this city in 1886, and an elegant memorial brass has been placed in the interior of old Christ church, commemorating her. Early in 1861 Mr. Foggo went to Christ church, holding the position of assistant minister until 1869, when he was elected rector, and continued as such until Oct. 1st, 1891, when the vestry after urging him to remain, unanimously elected him rector *emeritus*, which honor he resigned a short time ago. In 1876, the University of Pennsylvania conferred the honorary degree of doctor of divinity upon him, and about the same time he was elected a member of the American Philosophical Society, and of the Historical Society of Pennsylvania. For several years, Dr. Foggo served as secretary of "The Society for the Advancement of Christianity in Pennsylvania"; as chaplain of Franklin Lodge F. and A. M.; and on the board of managers of the Episcopal hospital. After relinquishing the charge of Christ church, he officiated but seldom, and lived a retired life. A few years ago he married Louisa Herbert Washington, daughter of Reade M. Washington, who survives him. Dr. Foggo had been recently engaged in compiling a "History of Christ church" during the more than 30 years of his connection with that parish.

WEST CHESTER.—On the 11th inst., a missionary meeting under the auspices of the Woman's Auxiliary of the Chester convocation was held in the church of the Holy Trinity. The rector, the Rev. G. H. Hills, conducted the opening service. Addresses were made by Bishop Wells of Spokane, and Bishop Morrison, of Duluth, on mission work in their respective jurisdictions. The Rev. C. C. Walker spoke of the interest he found in the mission for seamen; and the Rev. J. R. Moore told of the good work being done by the colored people of Philadelphia. The Rev. Dr. C. S. Olmstead referred to mission work in the West; and the Rev. R. W. Forsyth to Church missions in general. There was a large attendance of Churchwomen.

Chicago

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

The library of the late Rev. John Rouse is being sold at the Church Club rooms.

The Rev. Dr. James S. Stone will preach Wednesday evening, March 16th, at the cathedral in Cleveland, Ohio, in a special course of sermons which is being delivered there during Lent.

The Sunday school council met in the Church Club rooms, Monday evening, March 7th. It

consisted of the superintendent and one teacher from each Sunday school. The purpose of this body is to discuss questions of detail in relation to the Sunday schools. The principal questions discussed were the Lenten offering, and the methods of encouraging the missionary spirit in each Sunday school.

The Rev. Charles E. Bowles, rector of All Saints', Ravenswood, who has had spiritual charge of St. John's church, Irving Park, for the past six weeks, has been appointed by the Bishop priest-in-charge. The Sunday School is reorganized and is steadily increasing. The average attendance at Evensong Sunday afternoon is 80. There is a celebration of the Holy Communion every Saturday, and Litany every Wednesday evening. St. John's Guild, which includes all the parish organizations, meets every Monday night. It is hoped that St. John's chapter of the Brotherhood of St. Andrew will be revived in the near future. A special service under the auspices of the Brotherhood has been arranged for Wednesday night, March 23d, at 8 P. M. Addresses will be made by the director and council member of All Saints' chapter, and the Rev. E. M. Thompson, assistant rector of St. James', Chicago.

The Brotherhood Council met Thursday evening, March 10th, in the Church Club rooms. There was a large attendance. The question discussed was, "How to deal with boys." Mr. Masters, of New York, addressed the council.

Bishop McLaren confirmed a class of 53 candidates Sunday morning, March 13th, at St. Peter's church, the Rev. S. C. Edsall, rector. In the evening he confirmed a class of 27—20 of whom were adults—at Grace church, Oak Park, the Rev. C. P. Anderson, rector.

The Bishop of Springfield was in Chicago, Sunday, March 13th, and in the morning confirmed a class of 67 at the church of the Epiphany, the Rev. Dr. T. N. Morrison, rector. In the evening he confirmed a class of 35 at St. Andrew's church, the Rev. W. C. De-Witt, rector.

Bishop McLaren confirmed a class of 21 at St. Thomas' church, the Rev. A. H. Lealtad, rector, Wednesday evening, March 9th.

Maryland

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

BALTIMORE.—A meeting of the Junior Auxiliary of the Board of Missions was held in Grace church, Feb. 26th. Reports of the work done during the year were given by the representatives of the 16 branches of the auxiliary now established. Addresses were made by the Rev. Charles Jessup, who spoke on mission work in Alaska; by Mrs. Albert Sioussat, president of the Woman's Auxiliary, who spoke on "The United offering"; and by Mrs. William Devries, president of the Indian Aid association, who told of the work of Miss Sibyl Carter, who introduced instruction in lace work among Indian women, establishing seven schools in Minnesota and Wyoming for carrying on the work. The music was rendered by the St. Cecilia Guild. The officers of the auxiliary are: President, Miss Mary R. Snowden; corresponding secretary, Miss M. A. Merritt; recording secretary, Miss Mary Spencer; assistant recording secretary, Miss Elizabeth R. James; treasurer, Miss Louisa Lay.

The Sunday school of the church of the Holy Innocents', the Rev. Robert A. Tufft, rector, has been presented with a new piano by the Girls' Friendly society, and by the pupils of the Sunday school. After Easter the Sunday school room will be frescoed and painted and generally renovated at a cost of about \$300.

The midday Lenten services, held annually at the church of the Messiah, the Rev. Peregrine Wroth, rector, began Feb. 24th, when an address was made by the Rev. Douglass Hooff. The services will be held daily except Saturday, beginning promptly at 12:30 P. M. and ending at 12:50. Prominent clergy of the city and vicinity will officiate. The music is by the St. Cecilia Guild.

March 4th, Bishop Paret administered the

rite of Confirmation to a class of 34 persons at St. Luke's church, the Rev. William A. Coale, rector. The Bishop also preached.

The sixth anniversary of the rectorship of the Rev. C. Ernest Smith, of the church of St. Michael and All Angels' was observed on Sunday, March 13th. After reading a pastoral letter, in which he thanked the congregation for their earnestness in the work of the parish, Dr. Smith preached a sermon from the text, "I am among you as he that serveth." During the rectorship, he showed that there had been 193 baptisms, 296 persons confirmed, 62 married, \$76,000 raised, 3,408 services held, and an increase in communicants from 471 to 1,100. In the Sunday school there are 412 children, with 35 officers and teachers. During the Lenten season, Dr. Smith will be assisted in the duties of the parish by the Rev. Clarence D. Frankel, of St. Luke's cathedral, Atlanta, Ga.

The 20th anniversary of the rectorship of the Rev. J. Julius Sams, D. D., of Holy Trinity church, was observed on Sunday, March 13th. After the service many of the congregation waited to offer their congratulations to the rector. Dr. Sams took charge of Holy Trinity church in February, 1878, and by hard work and the generous assistance of Messrs. William R. Griffith and James Smallwood, the mortgage resting on the church was paid in 1880. The ground rent remained a serious burden until 1888, when it was redeemed and the church left practically free from debt. Since then the membership has continually increased. It now numbers over 200 communicants, with an average Sunday attendance of about 350 persons. The Sunday school, which is in charge of Mr. Conway W. Sams, has about 200 names on the roll. The rector is now in his 70th year.

The Rev. J. Arthur Evans, assistant rector of the church of St. Michael and All Angels', has tendered his resignation to the vestry. Mr. Evans has been at the church for about a year. It is expected that he will become a missionary at Glen Burnie and Curtis Bay, in Anne Arundel Co.

ANNAPOLIS.—On March 8th, Bishop Paret confirmed a class of 15 persons in St. Anne's church, the Rev. William S. Southgate, D. D., rector. The following day, March 9th, he confirmed a class of 13 persons at St. Peter's church, Elliott City.

Michigan

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

BAY CITY.—March 6th marked the 10th anniversary of the rectorship of the Rev. T. W. Maclean in Trinity church. He is respected and beloved by the community.

Milwaukee

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

THE BISHOP'S VISITATIONS

MARCH

22. P. M., St. John's, Mauston.
23. P. M., St. John's, Sparta.
25. P. M., St. Paul's, Beloit.
27. P. M., St. Matthew's, Kenosha.
28. P. M., St. Paul's, Watertown.
30. P. M., Trinity, Platteville.
31. P. M., Kemper church, Darlington.

APRIL

3. Milwaukee: A. M., St. Paul's; P. M., St. James'.
4. P. M., St. Mark's, Mitchell Heights.
5. P. M., St. John's, Milwaukee.
6. P. M., St. Stephen's, Milwaukee.
7. P. M., All Saints' cathedral.
11. P. M., St. Alban's, Sussex.
13. P. M., St. Stephen's, Stoughton.
15. P. M., Trinity, Prairie du Chien.
17. Racine: A. M., St. Luke's; P. M., Holy Innocents'; P. M., Immanuel.
18. P. M., Trinity, Monroe.

The church of St. John the Divine, Burlington, has succeeded in paying off, at last, the whole of its floating debt, some \$500. Besides this the bonded debt on the beautiful building, completed some four years ago, has been further reduced this past year by another \$500, making \$1,000 in all. There remains now on this valuable property, a stone and brick church, but \$1,500 of debt.

A well chosen and acceptable gift has lately

come to the library of Nashotah Theological Seminary, from Mrs. Wm. H. Webb, of Germantown, Philadelphia, viz: Some splendid books for the use of the students, including Sadler's Commentary, and the works of Longfellow, Irving, Hawthorne, Cooper, Plutarch, etc.

The Rev. Arthur Piper, D. D., rector of St. Luke's, Racine, is on the sick list, and not expected to be able to officiate again before Easter.

Long Island

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

BISHOP'S VISITATIONS

APRIL

1. 8 P. M., St. Andrew's, Brooklyn.
2. A. M., Grace church, Brooklyn Heights; evening, St. Luke's, Brooklyn.
4. 8 P. M., St. Mark's, Brooklyn, E. D.
5. 8 A. M., St. Thomas, Brooklyn.
6. 8 P. M., St. Mary's, Brooklyn.
7. 8 P. M., Holy Trinity, Brooklyn.
8. 8 P. M., St. Ann's, Brooklyn.
10. The cathedral.
13. 8 P. M., Christ church, South Brooklyn.
15. 8 P. M., Christ chapel, Red Hook.
17. Brooklyn: A. M., St. James; evening, St. John's.
20. 8 P. M., church of the Redeemer, Brooklyn.
22. 8 P. M., St. Stephen's, Brooklyn.
24. Brooklyn: A. M., St. Mark's; evening, Incarnation.
27. 8 P. M., St. George's, Brooklyn.
29. 8 P. M., St. Michael's, High st., Brooklyn.

MAY

1. A. M., St. George's, Flushing; evening, the Redeemer and St. George's, Astoria; St. Thomas, Ravenswood.
4. 8 P. M., St. Paul's, Brooklyn.
6. 8 P. M., Grace church, Jamaica.
8. A. M., St. Paul's, Flatbush; evening, Grace church, Brooklyn, E. D.
11. 8 P. M., St. Clement's, Brooklyn.
13. 8 P. M., Trinity church, Brooklyn.
18. 8 P. M., St. Martin's, Brooklyn.
19. 4 P. M., Church Charity Foundation.
20. 8 P. M., S. Timothy's, Brooklyn.
- 24 and 25. Diocesan convention, the cathedral, Garden City.

HUNTINGTON.—The vestry of St. John's church was presented, by Dr. Oliver L. Jones, a short time since, with a lot on which to build a parish house. While devising ways and means for procuring funds for the building, they were agreeably surprised last week by the offer, from a philanthropist, of a well-built dwelling house, costing \$2,500, the only conditions being that the church provide money for removing same from its present location to the lot on Stewart ave. A committee has been appointed to consider and report on the proper method of carrying out the plan.

ROCKVILLE CENTRE.—The ladies of the church of the Ascension have arranged for Montgomery Hunt to give a dramatic monologue of "Ben Hur," with a series of dissolving views in color, of scenes connected with the Passion and Death of Christ. The exhibition will be in Athenæum Hall, on the 15th.

GLEN COVE.—The Rev. John W. Gammack has been rector of St. Paul's less than two years, and in that time has brought about unusual activity in parish affairs. He is especially popular with the young folks, bringing them together, and giving them a new interest in social and Church work. A very complete Lenten programme has been arranged, a feature of which is a sermon each week by some preacher from outside the parish.

BROOKLYN.—At St. Mary's church, the Rev. W. W. Bellinger is holding a service for children on Saturday afternoons. The attendance is good, and the children appear much interested.

The congregation (colored) of St. Augustine's church, the Rev. G. A. Miller, rector, has been worshipping in a building belonging to Holy Trinity church estate. The trustees have decided to sell the property, and the congregation, not being able to buy, must find another shelter. It is said that the trustees of the church of the Messiah may grant St. Augustine's congregation the use of Armory Hall, which is an adjunct to the church of the Messiah. St. Augustine's at one time was in a flourishing condition. Bishop Littlejohn bap-

tized all who had decided to become members. In recent years there has been internal strife, and several officials have resigned.

The Confirmation class at St. Peter's church, Rev. Dr. Lindsay Parker, rector, is being prepared by the Rev. William Worthington who is giving a series of lectures on "The ideal life," the subject last week being "Society." The class now numbers nearly 60.

In All Saints' church, the Rev. William Morrison, rector, there was held a special service on the 2d Sunday in Lent, at which the chantry was dedicated. This part of All Saints', which, since the erection of the new building, has remained in a crude state, has been thoroughly renovated. It will be used henceforth for daily and private services of all kinds. The vestry of the parish resolved to put it in order principally that the poor living in tenements might have a place where they could bring their dead and have the Burial service read over their remains.

A memorial service for the late William Dunne was held in the church of Our Saviour, the Rev. Sherwood Roosevelt, rector, on the evening of March 3d. Mr. Dunne was one of the organizers of the church in 1858, and acted as vestryman continuously until the time of his death. The sermon was preached by the Rev. W. Booth, and the rector delivered a brief eulogy. The music was specially arranged and well rendered.

At the formal opening of the Holy Cross Mission, St. Nicholas ave. and Himrod st., on the evening of March 9th, the Bishop was unable to be present, owing to the serious illness of Mrs. Littlejohn. Archdeacon Darlington acted in his stead, and gave interesting points in the history of the mission. About two years ago Dr. Darlington was able, through the liberality of a Churchman, to secure lots for a church and parish house. Funds being needed for the erection of buildings, Dr. Darlington appealed to a lady who never fails to respond most generously to the call of Church or charity, and she, together with two members of her family, made an offering sufficient to cover the expense of a clergy house and chapel. This building is known as "The Alpha," the church not yet being built. The property is estimated to be worth at least \$12,000. The deeds having been signed on Good Friday, the name of Holy Cross was given to the mission. This promises to become an important work in the near future, and already is in a flourishing condition. A class of 16 is being prepared for Confirmation, a parochial school of 60 pupils is in progress, and a kindergarten, opened a month since, is succeeding beyond all expectation. Mothers' meetings are being held, and in a few weeks general Church settlement work will begin. There are now over 200 pupils in the Sunday school.

Western Michigan

Geo. De N. Gillespie, D. D., Bishop

The parishes of the diocese are now supplied with rectors, save one or two. The rector of Trinity church, Grand Rapids, bade farewell to his congregation on the 2d Sunday in Lent.

Daily Lenten services in Grand Rapids are well attended. The Rev. Albert E. Wells has been assisting the Rev. J. N. McCormick at St. Mark's. We are glad to report that the Rev. C. R. Hodge is now improving in health.

At a recent Confirmation held in Grace church, Holland, the Rev. Dr. Van Antwerp presented nine candidates to the Bishop. This mission is gradually regaining its position among the foremost parishes of the diocese.

The new church of the Nativity at Marcelona in Antrim Co., was opened for service on the 3d Sunday in Lent by the general missionary, the Rev. W. P. Law. Gifts of furniture have been received from St. Luke's church, Kalamazoo. Grace church, Grand Rapids, furnished the chancel windows. The side windows are of stained glass, and came from the old Christ church at Adrian, diocese of Michigan.

On Monday evening, March 7th, the general missionary accompanied the Bishop to Hart, where a service was held in the courthouse.

NILES.—The new rector of Trinity church, the Rev. Frederick Hall, began services on the 2d Sunday in Lent. The Brotherhood of St. Andrew is expecting a visit from Mr. Alexander M. Madden, which they hope will be an inspiration to new life. The Lenten season promises to be an earnest and profitable one.

PENTWATER.—The faithful church workers at St. James' mission are anxiously looking forward to the time when there will be a resident clergyman in Oceana Co. The rectory is nearly paid for, and, with some repairs, would make a comfortable home for a family not high minded, but anxious most of all for the extension of Christ's kingdom on earth. The general missionary, the Rev. Woodford P. Law, presented, to the Bishop, on the 1st Sunday in Lent, eight persons for Confirmation. Another class is in preparation. The captain of the U. S. Life Saving Station and his wife were among the candidates. Two members of the crew had previously been confirmed. This mission has, in a quiet way, done a great deal of work among the Scandinavians who in the old country were members of the Lutheran Church. A young people's society has just been organized.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Rev. Endicott Peabody lately gave, at the residence of Mrs. W. C. Loring, the second Lenten lecture under the auspices of the Christian Social Union. His topic was, "The duty of the privileged classes to the social question."

The Rev. F. W. Tomkins, Jr., of Providence, R. I., conducted a Quiet Day last Thursday at St. Stephen's church.

CAMBRIDGE.—Bishop Lawrence preached Sunday, March 6th, before the St. Paul's Society at Harvard. He considered that whatever may be said for forms or rituals, the religious history of the world has shown that they were not essential. Lent he regarded a season for ethical review. It is not so much a form as a season for inward inquiring and searching.

LAWRENCE.—The Rev. S. Stanley Searing, missionary to the deaf mutes, held a service recently in the chapel. About 18 deaf-mutes were present. These services will be held regularly on the 3rd Sunday of the month at 4 P. M. Mr. Searing is also chaplain of the House of Correction, Boston.

NEWPORT CENTRE.—The parishioners of Trinity church will make an effort to purchase a new lot for an edifice on the main street of the town. The present location is considered out of the way and is not accessible.

MALDEN.—The house and lot adjoining St. Paul's church have been purchased by the parishioners. The Rev. F. Edwards, the rector, lately presented 38 persons for Confirmation.

LOWELL.—The rectory of St. Anne's church was entered by thieves on March 11th, and personal effects to the amount of \$200 were taken.

North Dakota

Jas. D. Morrison, D. D., LL. D., Bishop in Charge

FARGO.—The corner-stone of the new church of Gethsemane is expected to be laid about the middle of April. Preparations are about completed for the holding of a six days' Mission beginning on Palm Sunday, to be conducted by the Rev. Archdeacon Webber. A marked increase in the attendance at all the services and Sunday school is the result of the energetic labors of the new rector, ably assisted by the Parish Visitors' Guild. Daily services are being held during Lent, with lectures on Wednesday and Friday evenings.

The Rev. Mr. Reese, of the Indian mission, has been presented with three handsome stoles, by the ladies of the parish. The Sunday school children will give him a silver chalice and paten. On Mr. Reese's last visit to Cannon Ball Agency he baptized 22 candidates, celebrated the Holy Eucharist, at which 50 Indians communicated, and organized a chapter of the Brotherhood of St. Andrew.

Newark

Thomas Alfred Starkey, D. D., Bishop
BISHOP'S APPOINTMENTS

APRIL

3. Orange: Morning, St. Mark's church; evening, Grace church.
5. Evening, church of the Holy Communion, South Orange.
6. Evening, St. John's church, Jersey City.
10. Afternoon, Christ church, East Orange.
11. Evening, St. Paul's church, East Orange.
12. Evening, church of the Holy Communion, Paterson.
14. Afternoon, Grace church, Madison.
17. Morning, Christ church, Hackensack; evening, St. Paul's church, Englewood.
24. Newark: Morning, St. Paul's church; evening, St. Stephen's church.
27. Evening, St. John's church, Boonton.
28. Evening, St. John's church, Dover.
29. Hackettstown and Stanhope.

MAY

1. Jersey City: Morning, Grace church; evening, St. Matthew's church.
8. Morning, St. Luke's church, Montclair; afternoon, St. James' church, Upper Montclair.
11. Afternoon, St. Peter's mission church, Essex Fells.
15. Morning, church of the Holy Communion, Norwood; afternoon, Holy Trinity mission church, Hillsdale.
18. Evening, St. Mark's church, Jersey City.
19. Evening, church of the Ascension, Jersey City.
- 24-25. Diocesan convention.
29. Morning, Calvary church, Summit; evening, St. Andrew's church, South Orange.

JUNE

1. Morning, Ordination.
8. Evening, St. Matthew's German mission church, Newark.
12. St. Mark's church, Mendham.

The Rt. Rev. James D. Morrison, D. D., LL. D., Missionary Bishop of Duluth, addressed the Newark branch of the Woman's Auxiliary to the Board of Missions, in Trinity chapel, Newark, on March 2d.

The Rev. Louis S. Osborne, rector of Trinity church, Newark, has arranged a service for business men on Wednesdays in Lent at noon, which is much appreciated.

Mr. George Biller, Jr., a student in the Berkeley Divinity School, made an address on Tuesday afternoon, March 1st, before the Missionary Guild of the Holy Child, in St. John's church, Newark. He described the work which he had done during the last two summer vacations in the Indian Territory, where he expects to be stationed this autumn, after his ordination to the diaconate.

The Rev. Father Sargent, of the Order of the Holy Cross, held a series of conferences in the House of Prayer, Newark, the Rev. John L. Miller, rector, from March 6th to 10th, which were largely attended and proved most helpful. His subjects at the evening addresses were: "The love of God"; "The life of temptation"; "Sin and penitence"; "Life in God."

Easton

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

TRAPPE—A solid brass pulpit has been placed in St. Paul's church, the Rev. J. Gibson Gantt, rector, as a memorial of the late Major Samuel T. Dickinson, of New York city, by his brother, Mr. Overton Dickinson. It was designed and executed by Mr. W. F. Focke, of Baltimore, and is exceedingly rich in ecclesiastical emblems, exquisitely produced in the finest polished brass. There are five panels. The rail is of walnut, and the standards are spiral brass. In the rail is placed a time piece, unseen by any but the preacher. The pulpit is mounted on a walnut base, executed from a design furnished by Mr. Focke.

PERRYVILLE.—The ladies of St. Mark's Guild have decided to raise money enough to build a parish house at this place, wherein a Sunday school and the Church services may be held. The parish house is to be built on valuable property donated to the parish by Mr. Joseph Condon, of Woodlands, and Mr. Joseph Condon, of Eilerslie. It is hoped that the building will be ready for use before next summer. Counting

the summer Sunday school at St. John's chapel, there are now four Sunday schools in North Elk parish, the Rev. Giles B. Cooke, rector.

MILLINGTON.—At Holy Cross chapel, a branch of the Woman's Auxiliary has been organized, and the following officers elected: Mrs. Annie Crane, president; Miss Helen Rasin, vice-president; Miss Nannie Crane, secretary; Mrs. Feddeman, treasurer. The Rev. Albert Ware is rector of the chapel.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahon N. Gilbert, D.D., Bishop Coadjutor
BISHOP GILBERT'S APPOINTMENTS

APRIL

1. 7:30 P. M., Austin.
3. Minneapolis: A. M., Gethsemane; 4 P. M., Grace; 7:30 P. M., All Saints.
4. 7:30 P. M., St. Mary's (Merriam Park), St. Paul.
5. 7:30 P. M., St. James, St. Paul.
6. 7:30 P. M., St. Andrew's, Minneapolis.
7. 7:30 P. M., Messiah, St. Paul.
8. St. Mary's, Three Hours' Service, Faribault.
9. 7:30 P. M., St. Peter's, St. Paul.
10. A. M., Christ church, St. Paul; 3:30 P. M., Stillwater: State's Prison; 7:30 P. M., Ascension.
12. 8 P. M., St. Stephen's, St. Paul.
13. 8 P. M., Anoka.
14. 7:30 P. M., Northfield
15. 7:30 P. M., Owatonna.
17. Albert Lea.
18. 7:30 P. M., Jackson.
19. 7:30 P. M., Fairmount.
20. 7:30 P. M., Blue Earth.
21. 7:30 P. M., Wells.
22. 2 P. M., Good Thunder; 8 P. M., Lake Crystal.
24. Minneapolis: A. M., St. Mark's; 4 P. M., St. Johannes; 7:30 P. M., St. Paul's.
26. 7:30 P. M., Cannon Falls.
27. 2 P. M., Belle Creek; 8 P. M., Kenyon.
28. 7:30 P. M., Kasson.
29. 7:30 P. M., Mantorville.

The final obsequies over the remains of the late Mrs. Beaulieu, wife of the Rev. C. H. Beaulieu, rector of Calvary church, St. James, was held at St. John's church, Feb. 9th.

ST. PAUL.—The Rev. Geo. H. Mueller, rector of St. Peter's, and the Rev. Dudley Rhodes, rector of St. John the Evangelist, have been confined to their homes since Ash Wednesday, through illness, which has incapacitated them for duty up to the present time.

MINNEAPOLIS.—Lenten noonday services are held this year at St. Mark's church; the list of subjects is the same as that used at the services in the Chamber of Commerce, St. Paul—"The parables of our Lord." In both cities these services are largely attended by both men and women. Feb. 21st, the rector of Gethsemane church, the Rev. J. J. Faude, conducted a Quiet Day for the Brotherhood of St. Andrew. The first service began at 6 A. M. On Sexagesima Sunday the rector began the 9th year of his incumbency. During the past eight years he has baptized 575; confirmed, 382; married, 157; buried, 221; contributions have been \$123,898.13. The Altar Guild, on the occasion of the rector's anniversary, presented him with a handsomely bound copy of "The Life of Tennyson." During the winter the ladies connected with the Altar Guild delivered the following essays: "The Church and what it meant in the Middle Ages," by Mrs. Farnham; "Gothic architecture," Mrs. Houlgate; "The aims of the Oxford Movement," Mrs. Lings; "Leaders of the Oxford Movement," Mrs. Camp; "Ecclesiastical architecture," Miss Woods; "Romanesque architecture," Mrs. James Peterson; "Church symbols," Mrs. Anderson; "Ancient architecture," Mrs. J. T. Moore.

In the death of Dr. C. L. Wells, St. Paul's parish has sustained a great loss. He was one of the original vestrymen, and senior warden for the past four years; a skillful physician, highly esteemed in his profession, and greatly beloved. The combined winter meetings, held monthly by the Daughters of the King and the Brotherhood of St. Andrew, have brought about splendid results on behalf of the parish. The following pre-Lenten papers have proved very helpful: "What can our chapters do to help the observance of Lent in the parish?" Miss Nettie Waite; "What is the ideal Lenten observance, and how can it be made practical in our chap-

ters?" E. L. Mattson; "The advantage of self-denial," Miss J. Hemenway; "How to promote church attendance during Lent," R. Edgerton; "Lenten reading, thought, and study," Miss L. Nettleton; "The advisability of a service for the combined chapters during Lent," Miss E. Young Higgins; "Special Lenten work," O. J. Sweet. The papers were all of a practical nature, carefully prepared, and doubtless paved the way for a truer conception and better observance of the yearly fast. The ladies of the parish are working energetically to wipe off the present floating indebtedness of \$1,000, and hope to present this amount at the Easter offering.

Dean Butler conducted a pre-Lenten Quiet Hour for the Local Assembly of the Daughters of the King. Bishop Gilbert rendered a similar service for the Inter-parochial Mission class. Both services were largely attended and found very helpful.

LESUEUR.—St. John's parish is contemplating the erection of a rectory. New life and vigor have been infused into the parish under the Rev. O. F. Jones' short rectorate. Bishop Gilbert baptized an infant and confirmed six persons.

Indiana

John Hazen White, D.D., Bishop

EPISCOPAL VISITATIONS

APRIL

1. Auburn.
3. Indianapolis: A. M., St. Paul's; P. M., Holy Innocents'.
5. St. Paul's, Columbus.
6. Trinity, Anderson.
- 7-8. St. John's, Crawfordsville.
10. Indianapolis: A. M., Grace cathedral; P. M., Christ.
17. St. Stephen's, Terre Haute.
24. St. John's, Lafayette.

MAY

1. Trinity, Michigan City.
6. St. John's, Bristol.
8. St. James', South Bend; St. Paul's, Mishawaka.
9. St. Mary's, New Carlisle.
13. St. Stephen's, Elwood.
15. Gethsemane, Marion; St. Paul's, Gas City.
19. Trinity, Peru.
22. Trinity, Logansport.
29. St. Paul's, Richmond.

JUNE

5. Grace cathedral: ordination.
6. Annual meeting Woman's Auxiliary.
7. Annual convention of the diocese.

Central Pennsylvania

HARRISBURG.—Bishop Talbot made his first official visitation of the parishes in this city, on Sunday, March 6th. On the evening of the previous day an informal reception was tendered to him at the rectory of St. Stephen's church, where a large number of the members of the congregation paid their respects. The Bishop's genial manner and cordial bearing made a most favorable impression, which his ministrations on the Sunday served to deepen. In the morning he officiated at St. Stephen's church, confirming a class of seven adults presented by the rector, the Rev. Dr. Angell, and preaching a very effective sermon from I. Timothy i: 11, which he prefaced with a few words of graceful tribute to his lamented predecessor, and an expression of his own appreciation of the cordial welcome he had received. After the sermon he celebrated the Holy Communion, assisted by the rector. The music by the vested choir, including Sullivan's anthem, "I will mention," added much to the occasion. In the afternoon the Bishop, accompanied by the Rev. L. F. Baker, archdeacon of Harrisburg, visited Trinity mission at Steelton, where he confirmed two candidates and preached to a congregation which taxed the capacity of the building. In the evening he closed a day of almost continuous labor by making his visitation to St. Paul's church. After a bright and hearty service, the Bishop delivered a strong sermon on St. Luke x: 25. He then confirmed a class of six candidates, presented by the rector, the Rev. L. F. Baker, making a brief address full of practical advice to them.

On the following day the Bishop made a special visitation to Newport, in order to confirm two candidates, one of them confined by sickness, presented by the rector, the Rev. W. Dewart, returning in the afternoon to Harrisburg. In the evening, through the courtesy of the Rev. Mr. Baker, he was given an opportunity to meet some of the clergy and their wives from neighboring towns, after which the congregation of St. Paul's church tendered him an informal reception, which was very largely attended. The Bishop left on the following morning to make visitations to Lykens, Huntingdon, Tyrone, and a few other points. His first visit to this section has excited an interest that augurs well for the success of his new work. His strong and attractive personality, and his physical and mental vigor, to which fatigue seems an unknown term, have created a marked impression, and the opinion is general that the diocese has been singularly happy in its choice of a successor to the lamented Bishop Rulison.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop
BISHOP'S APPOINTMENTS

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| APRIL | |
| 1. Gaston. | 3. Jackson. |
| 4. P. M., Weldon. | 5. P. M., Enfield. |
| 6. P. M., Halifax. | Tillery. |
| 8. Scotland Neck. | 9. Lawrence. |
| 10. Tarboro': Calvary church; P. M., St. Luke's. | |
| 11. St. Mary's, Edgecombe county. | |
| 14. P. M., Rocky Mount. | |
| 15. Battleboro'. | |
| 17. Wilson: St. Timothy's; P. M., St. Mark's. | |
| 24. Pittsboro': St. Bartholomew's; P. M., St. James'. | |
| 27. P. M., Sanford. | 29. Monroe. |
| 30. The Thompson Orphanage. | |

Louisiana

Davis Sessums, D.D., Bishop
THE BISHOP'S VISITATIONS

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| MARCH | |
| 13. 7:30 P. M., Grace church, New Orleans. | |
| 20. 7:30 P. M., Trinity chapel, New Orleans. | |
| 23. 7:30 P. M., Mt. Olivet church, New Orleans. | |
| 27. New Orleans: 11 A. M., St. Anna's church; 7:30 P. M., St. George's church. | |
| APRIL | |
| 8. New Orleans: 11 A. M., Trinity church; 7:30 P. M., St. Paul's church. | |
| 6. 7:30 P. M., St. John's church, New Orleans. | |
| 8. 7:30 P. M., St. Luke's church, New Orleans. | |
| 10. New Orleans: 11 A. M., Christ church cathedral; 7:30 P. M., Annunciation church. | |

NEW ORLEANS.—A memorial sanctuary lamp was placed in St. Anna's church, on Sunday, March 6th, by Dr. D. C. Miller. It is of brass, and hangs from the chancel arch. The donor also volunteers to supply the oil, so that the lamp may never be extinguished. The rector, the Rev. E. W. Hunter, has been delivering some interesting lectures on the Life of the Lord, at St. Anna's hall, illustrated by means of an electrical lantern.

The Rev. Dr. Warner, rector of Trinity church, is filling Trinity every Sunday afternoon by timely lectures on important topics. Sunday, March 6th, his subject was, "The problem of poverty," and his subsequent subjects are: "The problem of labor"—"of the criminal classes"—"of culture and wealth," and "of the press as a censor of morals."

The Church Club has arranged for a series of lectures to be delivered at the Young Men's Christian Association hall. Bishop Garrett, of Dallas, is to speak in March.

HAMMOND.—Bishop Sessums visited Grace church (memorial) and dedicated a handsome stained glass window and reredos, memorials to Mrs. Mertie Cate, a noble and devoted Churchwoman, who for years kept the Sunday school and church alive in this village. The Rev. E. A. Neville, the energetic missionary in charge of this work, has aroused a great deal of interest among the people over whom he has charge. At this dedication service he arranged to have the Bishop pretty well introduced to the people of the town.

DONALDSONVILLE.—Mr. Guion, the rector of the church of the Ascension, is doing excellent

work in this field. The choir has grown from two to 28, the congregation at all the services is large, and the current expenses of the parish are met regularly and promptly. As for the Sunday school, it numbers twice as many pupils to-day as it did this time last year.

MANSFIELD.—When the Bishop visited Christ memorial parish lately, he took occasion, after the services at a congregational meeting, to express his great satisfaction at the good results which were being manifested by the people under the guidance of the Rev. H. R. Carson. The Bishop's visits are always enjoyed in both the city and country.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop
EPISCOPAL VISITATIONS

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| MARCH | |
| 20. Schenectady: afternoon, Christ church, evening, St. George's. | |
| 21. A. M., Fonda; afternoon, Gloversville; evening, Johnstown. | |
| 22. A. M., Canajoharie; afternoon, Little Falls; evening, Elion. | |
| 23. A. M., Herkimer; afternoon, Mohawk; evening, Amsterdam. | |
| 25. Evening, cathedral. | |
| 27. Evening, Christ church, Hudson. | |
| 28. A. M., All Saints', Hudson; afternoon, Claverack; evening, Chatham. | |
| 29. A. M., Philmont; afternoon, Stockport; evening, Stottville. | |

Fond du Lac

Charles C. Grafton, S.T.D., Bishop
BISHOP'S APPOINTMENTS

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| APRIL | |
| 3. Trinity, Oshkosh. | |
| 14. St. Stephen's, Menasha. | |
| 15. Grace, Appleton. | 17. Christ, Green Bay. |
| 21. St. Mark's, Oconto. | 22. St. John's, Shawano. |
| 24. St. Paul's, Marinette. | |
| 27. St. Paul's, Oshkosh. | |
| 28. St. Mark's, Waupaca. | |
| 29. St. Olaf's, Amherst. | |

Connecticut

John Williams, D.D., LL.D., Bishop
Chauncey B. Brewster, D.D., Bishop Coadjutor

MIDDLETOWN.—The countless friends of Bishop Williams in the whole Anglican communion will be gratified to learn that though confined to his bed most of the time, he is able nevertheless to meet his classes in the Divinity school, and to see many of the clergy, who frequently call to pay their respects to the venerable Primate. The Bishop takes the keenest interest in all matters connected with the welfare and progress of the Church, both at home and abroad.

NORTHFORD.—The Rev. William J. Brewster, the youngest brother of Bishop Brewster, was advanced to the priesthood in St. Andrew's church, (of which he has been minister in charge since his ordination a year ago) on March 10th, by the Bishop-Coadjutor of Connecticut. The occasion was significant as being the first and only ordination held in Northford, within the memory of any one, or recorded in the annals of the church, as occurring there. Another significant feature was that the present rectory was occupied over 100 years ago by a Congregational minister, the Rev. Warham Williams, who was a collateral relative of Bishop Williams. In this house the clergy vested and proceeded to the church. The sermon was preached by the Rev. J. D. S. Purcell. It was practical and stimulating. The Bishop celebrated. The ladies of the parish entertained the guests at luncheon in the adjacent hall. Mr. Brewster will continue as rector at Northford.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The rector of the church of the Epiphany has long urged the necessity of taking steps for its partial endowment; and on Feb. 27th he brought the subject before the congregation, in a sermon upon the words, "Let the foundations thereof be strongly laid." The result has been the formation of an Endowment association, the members of which pledge themselves to efforts for raising a fund for the purpose, and

to contribute by donations or legacies. Situated as the church is in a part of the city from which the population has, for years, been removing, it is an absolute necessity that such provision shall be made for the time when its revenues will no longer be sufficient for its noble work, either in connection with the parish church, or the large and flourishing mission which it maintains in South Washington. Several persons have already made pledges to leave legacies for the endowment; and several others have offered gifts of \$1,000, if \$10,000 can be secured.

The Rev. Dr. McKim is delivering a course of brief lectures at the afternoon Lenten services, on the general topic of "The Gospel in Genesis," each being on some special incident.

Recently the Rev. J. Thompson Cole, formerly assistant minister at the Epiphany, placed upon the altar a beautiful service book, with this inscription:

In Memoriam.—Eleanor Thompson Cole, born in Tokyo, Japan, July 7, 1891. Fell asleep in Washington, January 11, 1893. "Then are they which follow the Lamb without fault before the throne of God."

At St. John's church there is an attractive children's service on Tuesday afternoons in Lent, in charge of the Rev. Mr. Paddock. There is first, in the parish hall, an exhibition of stereopticon views illustrating Scripture, then all proceed to the church, where there is a brief service and a five-minute address by one of the city clergy.

Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop
EPISCOPAL VISITATIONS

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| APRIL | |
| 1. St. Luke's, Buffalo. | |
| 3. A. M., Trinity; P. M., St. John's; evening, St. James', Buffalo. | |
| 5. P. M., St. Matthew's, Buffalo. | |
| 6. P. M., St. Jude's, Buffalo. | |
| 7. Albion. | |
| 8. Rochester: A. M., Ascension; P. M., St. Stephens'. | |
| 10. Rochester: A. M., Christ church; P. M., St. James'; evening, St. Luke's. | |
| 11. P. M., St. Mary's, Buffalo. | |
| 12. P. M., St. Mark's, Buffalo. | |
| 13. P. M., St. Peter's, Buffalo. | |
| 17. Rochester: A. M., St. Mark's; P. M., St. Andrew's. | |
| 24. Lancaster. | |
| MAY | |
| 1. Afternoon, Green Island; evening, Cohoes. | |
| 2. A. M., Granville; afternoon, North Granville; evening, Salem. | |
| 3. A. M., Cambridge; evening, Hoosick Falls. | |
| 4. A. M., Greenwich; afternoon, Schuylerville. | |
| 8. Afternoon, St. Luke's, Troy; evening, Lansingburg. | |
| 11. Afternoon, Middleville; evening, Richfield Springs. | |
| 12. A. M., Cullen. | |
| 15. Afternoon, Waterford; evening, Ascension, Troy. | |
| 16. Afternoon, Sidney; evening, Unadilla. | |
| 17. A. M., Otego; afternoon, Oacenta; evening, Morris. | |
| 18. A. M., West Burlington; afternoon, Gilbertsville; evening, Cooperstown. | |
| 19. Afternoon, East Springfield; evening, Springfield Centre. | |
| 20. A. M., Sharon Springs; evening, Cherry Valley. | |
| 23. A. M., Athens; afternoon, Coxsack; evening, Catskill. | |
| 24. A. M., Cairo; afternoon, Paleville; evening, Tannersville. | |
| 25. A. M., Ashland; evening, Greenville. | |
| 26. A. M., Oak Hill; afternoon, Rensselaerville. | |
| 29. Afternoon, Epiphany, Bath; evening, the Messiah, Rensselaer. | |
| 30. A. M., Lake George; P. M., Bolton. | |
| 31. A. M., Schroon; afternoon, Pottersville; evening, Chestertown. | |
| JUNE | |
| 1. A. M., Warrensburgh; P. M., Luzerne. | |
| 4. Cathedral, ordination. | |
| 6. A. M., Schaghticoke; evening, Hoosac. | |
| 9. St. Agnes' School. | |

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

The Living Church

Chicago

Rev. C. W. Lemingwell, Editor and Proprietor

WE have been accustomed to read in our histories accounts of miracle plays in the Middle Ages performed by priests and friars, and to reflect upon such scenes with the spirit of severity, as one of the evidences of the depravity of the Churchmen of that period, or at least as only suitable to times of ignorance, and possibly as having, from that point of view, a certain utility. But, at the same time, we were very sure that at this enlightened period of the world such things could only be a painful anachronism and quite out of keeping with the superior tone of mind so characteristic of our day where religion is concerned. What must be the feelings of those who have been trained in this view of things, when they read that on a recent occasion a religious drama was presented at the Church House, London, in which a number of the clergy took part as actors! The play was the same which was presented at Canterbury some time ago. Its theme was "The Conversion of England," and it describes the mission of St. Augustine of Canterbury to Ethelbert, King of Kent. The author is a clergyman, the Rev. Henry Cresswell. That it was permitted to be presented at the "Church House" is, we suppose, an evidence that it has the sanction of the highest ecclesiastical authorities. It is gratifying to read the comment on the performance, of a well-known dramatic critic who was present. "The clergymen," he says, "who enact the miracle plays speak better than actors, for they speak as men speak in the presence of greater matters than their own personal success." It will be a curious outcome of the end of the nineteenth century if we have here the beginning of a revival of the religious drama under the patronage of the Church, with the clergy as performers.

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WE quoted lately some striking expressions from the organ of the Russian Orthodox mission in Japan in reference to a better understanding between the Anglican and Russian Churches. The tone of the article was altogether friendly and reasonable. Since that time we have regretted to notice in the paper published by Bishop Nicholas, in San Francisco, a paragraph from a letter purporting to come from "The Orthodox Missionary in Japan" (are there no more than one?) to Bishop Nicholas, calculated to bring shameful discredit upon the Anglican Communion. The writer says that on the voyage from San Francisco to Yokohama, an Anglican clergyman performed divine service in his own stateroom, and celebrated the Communion in the evening after "a most solid dinner." "There was of course no organ," says the writer, "but behold the priest got out an accordion and began to play; he was in full canonicals, and it made a rather amusing sight. We had to get absorbed in our Prayer Books in order not to smile. The whole thing struck us as so childish, as if they were 'playing Mass.'" Such a story is simply incredible. The worst of it is, that Bishop Nicholas himself can hardly fail to be aware that such things are hardly more possible among us than among his own people. In former days some peculiar things were reported of roving Greek priests who

came to this country, but there was no thought of holding the authorities of the Orthodox Church responsible for them. Christian charity might suggest to the conductors of the Russian paper that no currency ought to be given to such a tale unless it be substantiated by names and dates, that the ecclesiastical authorities may have the opportunity of investigating the affair, and dealing in a proper manner with the persons concerned.

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A RELIGIOUS contemporary, commenting upon some remarks of THE LIVING CHURCH on recent statements of certain writers connected with "orthodox" denominations, to the effect that Baptism is not a prerequisite to Communion, thinks there is "no occasion for alarm over a simple statement of opinion." The writers in question belong to Churches which, as we understand it, hold, and always have held, that Baptism is a pre-requisite to Communion. If, then, these gentlemen hold that it is not such a pre-requisite, they are simply contradicting the doctrine of the body to which they belong. If this is regarded as allowable, it would be significant of the "down-grade" of the denominations in question, and is, therefore, worth noting. But our remarks had chief reference to the facts of the case, without regard to denominational affiliations. We condemned the statement in question, as a result of a false method of historical criticism. The question is not settled by throwing doubts upon the Baptism of the Apostles. We should suppose that the point would be: What was ordained in this matter in the Churches which the Apostles organized? Tested by the same methods which are applied in other questions of history where the Christian religion is not concerned, there could surely be but one answer. We, therefore, called the position taken by such writers, "historical criticism with a vengeance." It is a mistake, however, to imagine that we feel any alarm. The matter does not affect the Church, except so far as it is a warning to the clergy to exercise special care with reference to the Baptism of candidates for Confirmation coming to us from other religious bodies in which these lax views of the primary sacrament of the Gospel are suffered to prevail.

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Some Notes for Lent

ONE great object for a true Lent is to ensure continuity of thought and devotion, so that the path shall be steadily up the hill of conflict on to the way of palms, thence to the brook Kedron, the judgment hall, the blessed stations, and the Cross, and thence to the garden tomb. Lent is not intended to stimulate the imagination. We cannot imagine what the Saviour suffered—it would be presumptuous in us to attempt it. The mere racking of the fancy—the attempt to picture Christ's agony would not, for many of us, issue in aught but nervous agitation. It would be the mere sentimentalism of Lent. There are minds capable of vivid spiritual experience; as St. Paul, for instance, who heard "things which it is not lawful for man to utter." But our life is sober, business-like, and uneventful. We cannot always rise to the view of the Delectable Mountains, as did Bunyan with his matchless imagery—nor can we see as deep into the pit of death as did Dante in his sublime allegory. Our Lenten aims must be

in harmony with our condition and environment. They mean, at least, the coming out into the desert place awhile. There are roses, it is true, along this desert way, but to those of slender spiritual experience there seem to be only thorns. While we may not attain to deep mysticism in religion, still we all know that the habit of prayer and contemplation does help to open up glorious spiritual vistas. But we must be careful all the while that they are not mirages. We are apt to blend religion with fancy, and to weave laurels for our brows in our day-dreams, while the fact is we are standing over gloomy chasms. So much the more important is it that we should hold fast to the sober, practical lessons of the Church in the passage of these forty days.

The pressure of the world upon us is as great in Lent as at any other time. To most people, perhaps, it comes in the shape of business. Many people do not see where they can take time from business to attend these constant services. There is no excitement about them. A few creep quietly in the church and hear the same old litany, and may be there are a few quiet words from the priest at the desk, and that is all. Can they afford to leave their places of business and spend so much extra time at devotion? As a matter of fact, however, the preservation of the continuity of Lent in these systematic attendances, is the true way of the Cross. A spasmodic Lent has much in it of the mere revival idea, using that term in its less desirable sense. A man who positively neglects his business (if we can find such a man) to attend his Lenten duties, is neglecting the means by which he can help the Church too, but we do not believe there is any danger of such neglect.

Too much talk about fasting and denial of worldly pleasures in Lent should be avoided. These things should be managed quietly. They are between the soul and God. Lent should not be made scenic or theatrical. When the heart is breaking over the coffin lid, the eye is not watching the plumes of the funeral horses or the trappings of the hearse. So in the forty days of the soul's pilgrimage in the desert, suggestive of the forty years of Israel in the Wilderness, the panorama of the way, with its rugged mountains, its yawning chasms of doubt, and, at times, splendid vistas of the fair land of Resurrection, must have, first of all, its quiet spiritual suggestion.

The thing that man most dislikes is to face the hard, dry, ashen, gloomy fact that he is a miserable sinner—that neither social position, nor success in business, nor the pride of life, has anything in it to soften the deep shadow of his abasement. Lent is continual prostration. Many a man would rather turn from fleshly food on Wednesdays and Fridays, or stay away from theatres, or lay by his card table at home, than get down on his knees and acknowledge himself "vile earth and a miserable sinner."

The religion of Christ is the most commonsense thing in this world, and it never yet aimed to make sluggards or spendthrifts or lazy men in business. It would be a libel to insinuate it. No man is promised a heavenly crown for neglecting his business and letting other people support his family, or letting his creditors whistle for what he owes them. So far, the Church and the world are in perfect accord. It is perfectly proper for a Christian man to protect his

interests and keep his faculties sharp for the conflict of mind with mind in pursuit of his calling.

Let us be real and robust in our religion. It is not a poem. It is a principle, and it is also a specific and unalterable creed. But here the world, which very properly respects a Christian man for attending to his business without any breath of cant, still fails sadly to realize just what it is that makes the true observance of Lent of such infinite value. It looks upon Lent as a sort of penance—a doctrine which the Church certainly does not teach except in so far as penance may mean restitution to those we have offended or the reparation of evils we have caused. Lent is not given the Church for penal discipline. We are not punished because our sins caused our Lord to bleed on the tree. We observe this season in order that we may better follow Him in this, the last stage of His wonderful journey on earth.

The true dignity of the season is best maintained by making it as little scenic or impressionistic as possible. Mere austerity does not make a true Lent. It is not a martyrdom of the soul, a straining after an impossible amount of self-command or self-denial. All can deny themselves a little, some, a good deal. But the less we think of our own Lenten performances, the better for our Lent. Works of supererogation are not the business of the season. "Look unto Me," says Christ, "and be ye saved."

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Five Minute Talks

BY CLINTON LOCKE

CXLVI.

I WAS struck not long ago at a church service by the uninterested and languid way in which the rector announced that the offertory would be for the General Fund for the relief of Widows and Orphans of deceased clergymen. He could not have said less if it had been a collection to provide warming-pans for the West Indian negroes. I met him afterwards, and expostulated with him. "There are so many appeals," he said, and that is very true, but a very slight observation would have told him that the churches which take the most notice of the appeals are those which have the healthiest parochial life. "We have our own diocesan society," he added, and that is also true; and in the diocese to which I belong, thanks to the unwearied devotion of one earnest woman, that fund is every year taking on more generous proportions. How often, however, has that dear woman complained to me of the apathy of the majority of the diocesan clergy in this (to them) most important matter. But even if there exist a large diocesan fund, there are many dioceses and, above all, missionary jurisdictions, where there is no fund at all. The clergymen in these dioceses are not exempt from the common law of mortality. They die just the same as in the richer dioceses. Nor are they vowed to celibacy. They rush into matrimony with the speed that characterizes the ordinary cleric, and when they die they generally leave behind a wife and several helpless children.

Now, just try to picture the case to yourself. After a short illness, the devoted priest bids farewell to earth, and the vestry pay the funeral expenses. Here is a widow and, we will say, two young children (there are often four). The very roof over her

head, being a rectory, cannot long shelter her, for a new rector will be coming, and he must have the house. The salary her husband drew was barely enough, even with the good management characteristic of clergymen and their wives, to keep the wolf from that door, and now that animal is not only at the door, but in the house, and glaring with fierce eyes at her and her children. What can she do? They have not been able to save one cent of money, and very likely are a little in debt. Gradgrind says: "He ought to have had his life insured, and then his family would have something."

Yes, but suppose he could not spare one cent to pay the annual premium? Insurance companies do not, as a general thing, give clergymen their policies. Then, again, everybody cannot get his life insured. Slight infirmities often prevent that. It would be a good thing if parishes could keep their rectors' lives insured, but how can they when the rectors change so often? No, the poor woman has no life insurance and absolutely no resources. Much as the parishioners may think of her, they can spare but little. Their resources will be taxed to the utmost to keep the new rector and his wife and children going. Usually the clerical neighbors and friends of the dead priest contribute from their slender resources a little something, but that is soon exhausted. What is she to do for the daily bread and bed and fire, to say nothing of clothes, which she and her children must have? Gradgrind says again, "Let her keep boarders." But keeping boarders implies a furnished house and servants, etc., and a delicate woman with two or three little children has her hands quite full in looking after them, without the burden of that heart-breaking employment, keeping boarders. How can she take a place in a shop, even granting she could get one, for how can the children be left alone? "Well, let her go home to her relations." But suppose they are themselves struggling people and utterly unable to bear the burden of another family? I will be told that I am citing a very extreme case. Not at all. I have seen, in the course of my long ministry in this diocese, several such cases, and unless we had had a diocesan fund which could give a hundred or two dollars a year, I do not see how those women could have kept out of the poorhouse. They had to take second-hand clothes and provisions from this one and that one. They were grateful, but, oh, how bitter it was, for they were ladies, well educated and refined.

But I repeat that there are many dioceses where there is no such diocesan fund, and so nothing could be given. Do you not see the crying necessity of a General Fund? Do not my brother priests realize that nothing in the world ought to appeal to them more closely than this general effort to provide something for the destitute widows and orphans of men who, like themselves, were vowed to the altar? Ought they not, with earnest words, to wake up their flocks, sleeping on this subject? If it were put before them in a few moving words from a heart bleeding over the woes of desolate clerical families, there are but few laymen who would not cheerfully give something. At present, the agent says: "The vast majority of the churches give nothing, and what is given averages about eight cents a communicant annually for the whole Church." The largest sum this noble society is able to give in a year to any one case is \$100. Is

not that enormous? How luxurious a life it must afford a woman and children! The trustees aim at being able to give \$500 a year to each deserving family. On that, with pinching economy, a little family might keep alive; living expenses would have to be squeezed, but it could be done. Let us try for this not very extravagant end. Work for it, harp on it, get other people to work for it, and perhaps we may live to see the day when every needy clerical widow can confidently expect \$500 a year as long as she lives, or needs the money.

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The Spiritual Life of the Priest:

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

V.

THERE is still another trio of hindrances to the favorable cultivation of the spiritual life, which are of a parochial character. Among these, clerical professionalism stands first. It is a lamentable fact that secularism among the laity is so nearly paralleled by mere professionalism among the clergy. Young men too often seek the sacred office, not from any deep religious convictions, but simply because of the professional position and advantages which they fancy it affords. Some clergymen, by no means so juvenile and mercenary, go through the round of parochial and priestly duties faithfully enough in form, but too much as a matter of business, as a matter of professional duty and consistency.

In this direction, they are often commendably punctilious, as intent on "saving the honor of their order" as was England's great cardinal. But a deep sense of spiritual responsibility and of holy consecration is either wanting, or is too nearly a thing of occasional seasons or transitory awakening. It appears as a sort of auroral flashing; not as the steadfast and vivifying glow of the summer sun.

Now, while such priests may be able, active, and, in a way, successful, a success too often in vestries and councils made paramount, they are not "strong in the Lord and in the power of his might" (Eph. vi: 10); and their success is a matter of "affairs," rather than of spiritual vitality and devotion. Content with the former, they fail to feel their lack of the anointing from on high, and fail to realize that in the Church of the Living God all gains are illusive which do not both spring from and enlarge the spiritual life. The religion of Jesus is to them an institution, not an inspiration. They may, like Herod, build and beautify the outward temple; but they cannot, like St. Paul, kindle the fires of divine love and holy zeal upon the inward altar of surrounding and awaiting hearts. The professional spirit is, then, necessarily more or less antagonistic to the presence and rule of the spiritual life. Hence, he who would make any progress towards the attainment of that life in himself, or its development in others, will need to be strenuously on his guard against the mere professional spirit.

Another of this group of hindrances to the spiritual life, is to be found in parochial machinery. The age is eminently one of mechanical agencies, and the Church has followed in its track, until the idea of Christian obligation, opportunity, and efficiency in the individual, and in the Church as the one divine, organic agency for the support and propagation of the Gospel, seems to have been lost. The individual,

instead of being like a living tree in the garden of the Lord, standing and growing, and fructifying of itself, is more like a mere 2x4 in a modern frame, possessed of no strength or stability, save what is derived from its nails and surrounding sheathing. And the Church, instead of being like the mighty steamship, a power and an adaptation in herself, is much like the same stately fabric in its outward form, but with only a sham engine within, and dependent for all power and progress upon a swarm of attendant tugs puffing and pulling along her sides.

Now this multiplication in the parish of these specific organizations and attendant agencies, not only tends to obscure, and even drive out of mind, the idea of spiritual power as resident in the Church and the child of God, but it also consumes the time, distracts the attention, and often overloads the energies of the priest, leaving him little time or strength for the cultivation of any sort of interior life, either intellectual or spiritual. Indeed, whenever these organizations and their activities are at all controlling, organic life, minute, fussy, and multifarious, there may be; but not much illuminating, vivifying, and sanctifying spiritual life in either priest or people.

And how can it be otherwise? Such is the working, or business, tendency of much of this sub-organization, that, instead of promoting the growth of true religion, it is steadily dragging the Church into schemes for raising money and enlarging congregations, which often sink below the petty devices of common trade, bring grievous discredit upon Christianity itself, and threaten the complete perversion of the Christian conscience with regard to Christian stewardship and beneficence. Amidst the working and under the growing influence of such schemes and devices, no true religious life, certainly none that is in any scriptural sense spiritual, can flourish. A corrupt tree cannot bring forth good fruit, neither can the true wheat prosper in a field choked with tares. Nevertheless, the priest may have to work with societies, guilds, and brotherhoods—the inevitable has to be accepted—but when they develop into a parish octopus he will have to struggle against many hindrances in any endeavor to cultivate the spiritual life. But let him not, on that account, either falter or fail. The greater his distractions, the greater his need of a vigorous spiritual life.

In the last place, it is quite possible that the priest may find what may be styled Prayer Book exclusiveness, adding to his difficulties. Full as it is of sound doctrine, reverent forms, and genuine devoutness, the Prayer Book is a book of common prayer; that is, of public devotions, common to a congregation or household. Hence, so far as giving voice to the religious spirit is concerned, its utterances are, necessarily, general. They cannot be, and were not intended to be, individual and minute or particular. While, then, the devout priest may find here and there elements of spiritual communion and exercise which may be wrought into his closet devotions, he must go outside of, and much beyond, the Prayer Book, if he is to build up in himself a vigorous and comprehensive spiritual life.

Unfortunately, however, the almost universal tendency is to sum up everything in the public use of Prayer Book devotions. The consequence is that not only are priest and people educated to neglect private

personal devotions, but they even become incapacitated for sustaining them, incapable of offering even an extempore prayer in their closets. Nor is this all; in this exclusive dependence upon public worship, to the neglect of private devotions, lies the secret of the fact that the Prayer Book services themselves so often degenerate into mere forms. They are neither prepared for, accompanied, nor supplemented by the private devotions necessary to give them and their users any real life and fervor. Only as those who use those services possess, in themselves, some just portion of a true spiritual life, can they so voice the services that they shall awake responsive echoes in the hearts of the worshipers. But this the priest cannot do, except as he speaks under the divine impulses of the spiritual life. He, then, who would cultivate that life, will find his habit of depending solely on the Prayer Book adding to the difficulties which attend his undertaking.

Now, in setting these difficulties before the priest, one may well say to him: "The Philistines be upon thee, Samson." But not that he may be daunted by their number or power, but rather that he may, like Samson, arouse all his energies, pull down the very gates of the enemy, and fling them aside like scattered symbols of a defeated foe. This may be his toil; but it is also his triumph.



The Discipline of Lent

LET us recall for a moment what the purpose of life is, for this and nothing else is the purpose of Lent. It is the formation of character, and character is produced by two preparatory stages, as Bishop Butler pointed out so well; viz., actions and habits. The constant repetition of an action tends to make it a habit, and character consists of the habits that we have inherited and acquired. Now, the value of Lent lies in its being a good opportunity for the formation of good habits, of religious habits, and hence of a truly religious character. These habits once acquired are not to be thrown off like a weary burden at Easter, and put on one side until next Lent, for that gives them an occasional value only, and prevents them from being incorporated into the very nerve and sinew and fibre of our spiritual being. And we are reminded of this aspect of Lent by the mere fact that there is the weekly fast on Friday as well as the fast of the Forty Days; there is the daily service of the Church as well as the special services of Lent; there are the stated and ordinary sermons by the settled, and perhaps more commonplace, ministry of the parish priest; and all these need quite as much attention as do the rarer luxuries of a modern Lent, and, perhaps, in the long run, are more fruitful in the building up of a permanent and lasting Christian character.

How, then to reconcile the two? How to use to the full both the ordinary and the extraordinary? Let us take one instance which is typical of all Lenten discipline, and which forms, or should form, one continual element of the whole discipline of life. We mean, of course, fasting. It is too late in the day now to declaim against the habit of fasting; indeed, we rather need to proclaim its necessity more and more each year, to the world as well as to the Church, for medical science has taken the side of religion here, as so frequently, and has said, with a voice of unmistakable

warning, that we are all eating too much and drinking too much. If proof is needed, let the advertisement columns of any journal testify. What is the meaning of these constant and numerous advertisements of all kinds of specifics for the treatment of dyspepsia and its attendant troubles, but this, that large numbers of modern men and women are suffering from the effects of overfeeding? And that the numbers are large is proved by the variety and price of the remedies, and the enormous sale they must have in order to pay the cost of advertising, and to make a profit (of the cost of production perhaps the less said the better). There can, therefore, be no question about the facts, and a very slight acquaintance with, say, London suburban life, and city life generally, would dispel the remaining small element of doubt. What is the remedy? We answer unhesitatingly, "Lenten discipline," and we don't charge a heavy fee for the advice. A really good forty days' fast would cure most cases, and cure them permanently. By which we mean: (1) Not simply abstaining from meat and feeding sumptuously on eggs or fish, which is not fasting at all, but playing fast and loose with a divine command that cannot be safely ignored, even under the sanction of a papal dispensation. (2) Eating and drinking only so much as is needed to enable us to do the work of life to the full extent of our power. To fast for fasting's sake is as useless as it is wrong. We fast in order to be able to do more work, not less, and if excessive fasting means that we are incapacitated for work it is folly, and worse than folly. (3) Not using fasting as another form of thrift, for in that case it becomes only an intensified form of selfishness. The money that is saved by fasting must be regarded as money devoted to God—Lenten savings, to be religiously safeguarded against encroachment, and religiously given up intact at the end of forty days. (4) Fasting, coupled thus with almsgiving and supplemented by prayer and Communion, will be saved from one great danger, foreseen and warned against by our Lord and Example in this matter. Most people when they fast are more difficult to deal with than when they are full, especially in the exhibition of temper; and a Lent spent in fasting, without the other elements to keep the spiritual life sensitive and strong, might mean a house in which there was ill-feeling and bad humor, growing more intolerable as the days went on. But prayer and humiliation and self-denial in all respects, in temper quite as much as in other things, will save us from that. (5) The habits thus acquired should not be suddenly thrown off at Easter time, but should be allowed to permeate the life of the whole year, and thus enter into and form and chasten and discipline and sweeten the character. (6) The Lenten discipline should be secret and humble. The world must not know of the process that is going on within us. That will be revealed by and by, revealed in a more perfect and holy life, in a wider and larger charity, in a more real and deeper intercession, in a more perfect knowledge of and assimilation to the character of God.—*Church Bells.*



LENT is primarily for self-examination, true repentance, earnest meditation, pious instruction and fervent prayer. Its fast is an excellent thing, not to talk about, but to keep.—*Van De Water.*

Boston Correspondence

II.

Church journalism in Boston has given birth to another child, in the shape of a paper called *The Church Militant*. It is in outward appearance a very attractive sheet, with good illustrations, and will be the organ of the Bishop of the diocese in making known the work of the parishes and missions. In the first issue, however, appeared an article descriptive of a large manufacturing town near Boston, which contained references of an unsatisfactory nature upon the moral conditions of the place, and it has made no end of comment. The criticism was put forth with the best intentions, and merely erred in its frankness.

The Church has now had a year's existence, but it is not making much headway. While in many particulars it is admirably edited, it has not fulfilled its mission as "a journal of American Churchmanship." In truth, it has been too dogmatic with its own conclusions of a peculiar type, and this, too, while aspiring to be broad and unconditional in its theology. The laity object to its dryness, others maintain it shows the weak side of the Church's life in New England, and not a few have dared to affirm that it represents little more than the personnel of its editors. I find upon inquiry that the generality of the Broad Churchmen are unwilling to give it a warm place in their hearts, and are more than pleased with *The Outlook*, which is their ideal Church paper, a thought which was once expressed by Dr. Phillips Brooks.

It is now a long time since *The Christian Witness* passed out of existence, and very few of the clergy remember it. It was a better representative of the mind of the diocese than any modern aspirant. Dr. Phillips Brooks was one of its editors, and penned this platform for it: "Its Churchmanship is to be Catholic, and comprehensive within the lines of loyalty and love to the Protestant and Reformed character of the Church. Its columns will ever be open for the fair and temperate discussion of all suitable subjects, but it will seek to call itself the Church witness." This comes nearer to what the ideal journal of American Churchmanship should be.

Now, a plain word or two about the attitude of THE LIVING CHURCH in Boston. It is yearly becoming more popular among the laity. Only the other day, upon entering a certain bank in Boston, I saw a copy of it upon the desk of a man, quite prominent in Church circles, who with others is tired of vagaries in theology. Its stand is better understood, and its defense of the Church's principles is better appreciated every way. There is a fearlessness about the paper that makes a Bostonian read it. He gets so much of indefiniteness in other religious weeklies, like the endowed *Christian Register*, that he longs for some strong definite utterance. Occasionally, the Baptist *Watchman*, flutters with its wings and stirs up a little dust of controversy about the Episcopal Church, but then it is an open secret that the Christian bodies of Boston are not always kind in expression or treatment of our mistakes, and seize every opportunity to make them known.

The secular press editorially devoted considerable space to the interests of our Church. One paper especially encouraged articles of this kind, and has been accused of favoring criticism against our teaching and methods. But a change has come. There has been a lull now for some time, and it is refreshing and helpful to the Church to mark its presence.

The Congregationalist a few weeks ago, sent up a wailing that the "ministry as a divine calling in recent years has been declining in public esteem." This is a serious accusation, and it is apparent that there are grave changes in that body. The pastor of the largest Congregational church in this city is a noble specimen of intellectual training. He stands at the head of that Christian denomination. Thirty years ago he was a common laborer in this city, spending his evenings in reading, and encouraged to improve his condition by a Presbyterian minister

who took him under his care, and prepared the way for a college training. He is well read in philosophy, and delights in metaphysics, so much so that he is disappointing to those who rescued him from the cordage factory. His new theology they will not tolerate, and the changes he is introducing into Puritanical quarters is humiliating to his rescuers.

Another Congregational minister has choral vesper services, with a liturgy that savors much of the Episcopal Church; and so on, one might enumerate a variety of changes hanging over the Congregational body that saddens the hearts of its older members. The old Park Street church, "Brimstone Corner," is still pastorless, while its neighbor across the street, St. Paul's church, under Dr. Lindsay, thrives with quiet, effective work, and seems to answer better the growing needs of the Congregationalist, as far as the new generation is concerned. Why, when one recalls how the building of St. Paul's church was criticised in 1820, and what a storm of objection was made against it by these other Christian bodies in the neighborhood, one would like to reproduce Dr. Jarvis from the "shades" and show him the changes.

I have, however, somewhat wandered from my point about journalism in Boston. But there is a reason for this remark of *The Congregationalist*, and our Church never had a better opportunity than to-day, in consequence of this confession.

Broad Churchmanship has been described here as a feature of attraction in the Episcopal Church. Bishop Brooks made it attractive. Since his death the Bucephalus has been without a rider. The Church no longer can afford to figure as Broad which is merely a partisan spirit in its working. People are now getting hold of this secret. A Broad Churchman is in many ways the most narrow Churchman. He interprets the Prayer Book according to the dictates of his own endowed mind, and scorns the limitations of past interpretations, as well as those which come from other reasonable sources. German theology has really killed him. The way the Broad Churchman wraps himself up in the cloak of the German mind has a sort of Napoleonic air about it.

There is another matter causing not a few of the clergy a little anxiety, and it is the tyranny of lay-readers. They have made more trouble in several parishes of this diocese by their officiousness than they have done good by their works. No one desires to discountenance their place and their opportunity, but the present is a time for reflection. I was told a short time ago that a lay-reader in this diocese went into the chancel with the visiting clergyman, told this clergyman what part of the service he could take, and above all, in the midst of a conversation, let out the secret that he sometimes preached Sunday evenings for the rector.

Imagine a lay-reader sitting in the chancel chairs, imagine him reading the Gospel, and concluding it with the words, "Here endeth the Gospel"; imagine another reading the absolute and so on, with a heap of occurrences, truly delightful to those who are opposed to such helpers. It is a growing conviction that there should be two classes of lay-readers. Those who are licensed to read, and those who are licensed to work. The first class should be "few and far between," the second class should be increased.

This is no reflection upon lay-readers in general. Their place in the Church is a blessing, but there is absolute need of stronger limitations upon their ambitions. The Bishop of the diocese has acknowledged the defects of the present system of licensing lay-readers, and doubtless this subject will be discussed at an important meeting soon to take place.

All the archdeacons in the diocese are active, except the archdeaconry of Boston. It has nothing to do. The City Board of Missions absorbs its duty. There are a few parishes of a missionary type, independent of the support of this board, which might well engage its attention. Towards these it could direct its efforts, and give them some encouragement. The last time the archdeaconry of Boston met was to

discuss the Arbitration Treaty between this country and England. The present troubles in Cuba might at least call them together, for they have not had a meeting in a year or more.

"BOSTONIAN."



Letters to the Editor

A CORRECTION

To the Editor of *The Living Church*:

I write to correct the statement in your last issue that our rector, Rev. W. B. King (Christ church), "Has just returned for a brief visit . . . and will sail again for Europe in a few days." He has not returned, but is still in Italy, and is not expected at present.

I will also mention, in regard to an allusion in THE LIVING CHURCH of Feb. 19th, to the Cambridge "Divinity School," that there are at least three such schools in Cambridge, but the one to which that title strictly belongs is the divinity school of Harvard University, which though nominally non-sectarian, and prescribing in its constitution that "no assent to the peculiarities of any denomination of Christians shall be required, either of the instructors or students," is, of course, practically Unitarian.

The technical title of the seminary of our own Church is the "Episcopal Theological School," of which the Rev. George Hodges, D. D., is dean, and which is the one you no doubt meant to refer to.

ELIZABETH E. DANA.

Cambridge, Mass.

VIVISECTION

To the Editor of *The Living Church*:

I see in your issue of Feb. 26th, a notice of the aims of the American Society for the Regulation of Vivisection. Perhaps when you have more space to devote to this subject, you will print the following:

Many people favor vivisection for what they call "the benefit of the human race," and while they condemn demonstrations of already known facts as "cruel and unnecessary," yet they will tell us that the "actions of such men as Lister, Koch, and Pasteur need no justification." If this be so, it is strange that they carefully justify them by the somewhat exploded theory that "the ends justify the means." If a man be so much better than a dog, that by force he may subject the helpless beast to incalculable agony in the attempt to benefit himself, wherein does the vaunted superiority lie? Surely not in justice, nor in self-sacrifice, nor in tenderness, nor in any of those qualities which we have been wont to look upon as the crown and glory of manhood.

But allowing, for the sake of argument, that man, with his firm hope of future existence, may lawfully make the present life (which is generally supposed to be all a beast will have) a long anguish to the brute, simply to save himself from pain—allowing this, we may yet well ask: Are the "actions" of such men as Lister, and Koch, and Pasteur, actions which "need no justification"? Have the means they pursued ensured any end but death, and filth, and contamination?

□ From the Pasteur institutes of Europe almost 400 patients discharged as "cured," have returned to their homes—and for what? To develop rabies, and die from that disease. Many noted physicians believe that hydrophobia never exists except where artificially induced. Others of great experience, believe this disease so rare that it has seldom occurred in Europe, never in this country. How then did so many people contract it; and in so short a time? Solely from the "preventive inoculations."

Koch diseased and killed people, till the German government stepped in to forbid his slaughter. And Lister? Noted physiologists are coming out in defense of the microbes he has taught doctor and patient to dread. These scientists claim that the tiny living things, set forward, and neither hinder nor prevent recovery. Let us throw off these barbarous methods, which in truth not only "need justification," but which can nowhere find it; and let us seek

in the clean, wholesome, and undegrading study of sanitation, that advance which will be truly scientific as well as really beneficial to mankind.
 JOHN VEDDER, M. D.
 President New York State Anti-Vivisection Society, Saugerties, N. Y.

"THOUGHTS ON CHRISTIAN SANCTITY"

To the Editor of The Living Church:

To your correspondent's question, who are the publishers of "Christian Sanctity," I would reply that the author is an English clergyman, H. C. Moule; that the full title of the little book is: "Thoughts on Christian Sanctity," and that the publishers are (or were in 1886) Seely & Co., London. Any book publisher, can, no doubt, send the book.
 W. H. TOMLINS.

East St. Louis, Ill., March 12th.

RESPONSE TO MR HUTCHINS

To the Editor of The Living Church:

Can you not stir up the clergy to respond to Dr. Hutchins' appeal for their individual opinions concerning hymn tunes in the Hutchins' Hymnal? His effort to reduce that unwieldy book is praiseworthy, and now let those of the clergy who are hymnologists and scientific musicians (which I am not) help him to choose the one best tune for each hymn, on Dr. Darlington's plan. It is a pity we cannot throw out hundreds of the erotic hymns of the authorized Hymnal, but that not being allowable, let us have as small and richly musical a collection as is possible under the circumstances.

W. B. COLEMAN, JR.

Utica, N. Y., March 1st.

FACTS AND FIGURES

To the Editor of The Living Church:

Statistics are proverbially dry, and not always reliable. Some one has made a classification of "white lies, black lies, and statistics." A good deal depends on the point of view and the method of manipulation. Nevertheless, many times, one is impressed by facts stated in figures in a way not otherwise possible.

Having occasion to take a detailed census of our population, I made a summary of the work which has interested penological students, and may be of interest to some of the readers of THE LIVING CHURCH. These facts were obtained from 500 men. In procuring them, I learned many things, incidentally, showing depravity, misfortune, and pathos. All this, one can easily read between the plain matter-of-fact tables. A comparison with Eastern reformatories will show the student that our percentage of native-born inmates is large.

You may notice that while only 123 men confessed to intemperate habits, 228 gave intemperance as the cause leading to the crime for which they were serving time. This may be explained by the fact that some men claimed to have gotten into trouble the first time they were intoxicated. Others, that intemperance in their homes drove them out when very young, and led to their downfall. Some men had other ways of explaining the seeming contradiction, which may or may not be true:

BIRTHPLACE				
Mich.	Elsewhere in U. S.	Foreign	Unknown	
269	143	74	14	Total, 500
NATURE OF OFFENSE				
Against Property	Against Person			Total
485	65			500
UNFAVORABLE ENVIRONMENT AS TO BIRTH AND EARLY LIFE				
Bad Homes or none	Good Homes			Total
123	377			500
EDUCATIONAL AND INDUSTRIAL				
Illiterate	Some Education			Total
33	467			500
No Occupation	Trade or Calling			Total
133	494			500
PERSONAL HABITS				
Intemperate	Moderate	Temperate		Total
133	139	238		500
OF ANCESTORS (Father or Mother)				
Intemperate	Unknown	Temperate		Total
75	16	409		500
CAUSES LEADING TO CRIME				
Intem.	Asso.	Unf. Env.	Other Causes	Total
228	41	130	101	500

CYRUS MENDENHALL.

Personal Mention

The Rev. W. W. Bolton has resigned the rectorship of the church of St. Mary the Virgin, San Francisco, Cal., and is seeking restoration to health in British Columbia.

The Rev. W. Herbert Burk has accepted the rectorship of All Saint's church, Norristown, Pa.

The Rev. Charles B. Carpenter, rector of Trinity church, Arkansas City, diocese of Kansas, has accepted the position of junior curate of St. James' church, Philadelphia, and will enter on duty after Easter.

The Rev. Wm. Meade Clark has declined the election to the professorship of ecclesiastical history in the Theological Seminary at Alexandria, Va.

The Rev. Frederick Hall has accepted the rectorship of Trinity church, Niles, Mich.

The Rev. Edward Clark Houghton, formerly vicar of Transfiguration chapel, New York, has accepted the curacy of Dorchester Abbey, England.

The Rev. E. A. Bazett-Jones having resigned the rectorship of St. John's church, Lexington, Ky., to accept the rectorship of St. Luke's church, Idlewild, Memphis, Tenn., requests all correspondence to be addressed accordingly.

The Rev. Henry Kingham has resigned the rectorship of Trinity church, Florence, Ala.

The Rev. J. P. Lytton, of Sterling, Colo., has accepted the incumbency of Dickinson, N. Dak.

The Rev. Lindsay Parker has been given four months' leave of absence to recruit his health.

The Rev. Wyllys Rede, D.D., has added to his present duty the charge of the cathedral mission of the Holy Trinity, Decatur, Ga.

The Rev. D. Richards has resigned the mission at Staples, Minn., and left for the Pacific Coast.

The Rev. Dr. C. Ernest Smith, of Baltimore, has returned to duty, after a vacation visit to Canada.

The Rev. William Walton, of Watertown, S. Dak., has accepted the rectorship of Moorehead, Minn.

Official

A CONFERENCE of persons actively engaged or interested in the work of Christian Education at the South, both among the whites and blacks, especially in the lower grades and along industrial lines, is to be held at Capon Springs, W. Va., during the several days, the last in June and the first in July. The arrangements are in the hands of a number of gentlemen representing different religious bodies and several States. The object is to bring some of the workers together for mutual counsel and encouragement, by means of the discussion of practical questions growing out of the work, and the consideration of ways and means.

THE GENERAL CONVENTION

In accordance with the action of the last General Convention, the Reports of the Commission on the Revision of the Constitution and Canons, and the Committee of the House of Deputies on the Messages of the House of Bishops (relating to amendments to the Constitution) will be ready for distribution on the first of April, and will be sent to the Bishops, and to Deputies-elect of the next Convention, immediately on receipt from the diocesan secretaries of official notice of their election. Copies will be sent to other persons desiring them on receipt of 25 cents for each Report.

CHARLES L. HUTCHINS,

Secretary House of Deputies.

Concord, Mass., March 10, 1898.

Ordinations

In St. Andrew's church, Northford, Conn., on March 10th, Bishop Brewster advanced to the priesthood the Rev. Wm. J. Brewster, his youngest brother. The Rev. J. D. S. Pardee preached, the Rev. Joseph Hooper presented the candidate, and the Rev. Messrs. R. H. Gesner, A. T. Randall, Wm. Lusk, J. E. Wildman, J. F. Sexton, Wilfred Dean, and W. H. Bean assisted in the service.

Obituary

COX.—Entered into life eternal, at his late residence, 307 N. Front st., Harrisburg, Pa., March 3, 1898, John Bowes Cox, in the 81st year of his age. For nearly 58 years a member of the vestry of St. Stephen's church.

At a special meeting of the vestry of St. Stephen's church, Harrisburg, Pa., held on March 4, 1898, the following minute was unanimously adopted:

WHEREAS; Almighty God, in His wise providence, has called to Himself Mr. John Bowes Cox, the secretary of this vestry, for 58 years one of its members, the son of one of the founders of this parish, and he himself one of the founders of St. Paul's church in this city, therefore

Resolved, That we, his late associates, desire to

place on record our sense of the loss that this parish and vestry have sustained in the death of one whose Christian character and sterling manhood had been conspicuous features in a long life. A man of strong convictions, of unswerving fidelity to duty, and of deep regard for the interests of the Church, Mr. Cox's consistent support and unfailing interest in the welfare of the parish during the years of its early weakness were of the utmost helpfulness, while his upright character and Christian integrity commended to all the doctrine of God our Saviour.

Resolved, That we tender to the family of our departed friend the assurance of our deep and sincere sympathy in their bereavement.

Resolved, That this minute be spread upon the records of the vestry, and a copy thereof sent to Mr. Cox's family, and also inserted in the Church papers.

THOMAS B. ANGELL, Rector.
 S. B. BOUDE, Secretary pro tem.

Died

Foggio.—Departed this life suddenly, March 8th, Rev. Edward A. Foggio, D. D., at his residence, 3216 Summer st., Philadelphia. Funeral services and interment private.

HOBBIE.—At Westminster, Md., March 6th, Julianne, widow of the late Hon. S. R. Hobbie, daughter of the late Erastus Root, and mother of the Rev. Reeve Hobbie, in the 91st year of her age.

PAUL.—Fell asleep, at the rectory of St. James' church, Pulaski, N. Y., on Sunday evening, Feb. 20th the Rev. Robert Paul, in the 80th year of his age.

REEVE.—Suddenly, in Washington, D. C., March 2d, Mary Hobbie, wife of Nathan Reeve, Esq., daughter of the late Hon. S. R. Hobbie, and sister of the Rev. Reeve Hobbie.

ROWLEY.—Entered into rest, at her home in Hudson, N. Y., March 9th, Bertha E. Shattuck, wife of Edwin C. Rowley. Admired and esteemed in all the relations of life, a highly gifted and cultured woman, beloved for her Christian virtues, and ever loyal to the Church which she loved. The funeral services were conducted on Friday, March 11th, by the Rev. S. M. Griswold, rector of Christ church.

Appeals

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSEPH KIMBER, Associate Secretary.

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

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

Church and Parish

WANTED.—Choirmaster and organist. Excellent opening in the city for teacher of voice culture. Address the REV. H. B. RESTARICK, San Diego, Cal.

WANTED.—Any information relating to history of St. Peter's church, New York city. Address C. B. DUNCAN, 305 W. 20th st., New York city.

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

POSITION as companion by a lady of ability and character. References exchanged. Address Miss M., box 741, Station C, New Orleans, La.

EUCCHARISTIC WAFERS.—Priests' wafers, 1 ct.; people's wafers, 20 cts. per hundred. Plain sheets, cts. ANNE G. BLOOMER, 26 South 7th Ave., Mt. Vernon, N. Y.

"THE LEFFINGWELL RECORD" is now ready for delivery to subscribers. It is a handsome book, and compares favorably with the best works of its kind. It contains genealogical records of about 3,000 descendants of Lieut. Thomas Leffingwell. The editor of THE LIVING CHURCH who has been associated with Dr. Albert Leffingwell in bringing out this book, has a few copies for sale. Price, \$10 a copy.

The Editor's Table

Kalendar, March, 1898

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

Annunciation

Ave Maria! Blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove?

Ave Maria! Mother blest.
To whom caressing, and caressed,
Clings the eternal Child;
Favored beyond archangel's dream,
When first on thee with tenderest gleam
Thy new-born Saviour smiled:—

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine.

—Keele.

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The Annunciation

IF, as there are good grounds for supposing, the nativity of our blessed Lord occurred on the 25th of December, then the feast of the Annunciation falls properly as appointed in the calendar. Little, very little, is related in the Gospels of that singularly sweet and saintly soul who found such favor with God that it was her blessed lot to be the mother of our Lord. Her home was in Nazareth, amidst the Galilean hills. She had probably lived all her life there amidst the hills and flowers, growing up, like the Annunciation lily, in the humble unobtrusiveness of perfect purity and peace—the peace of God. True, the legendary story that relates the circumstances of the great announcement is not history, and yet its idyllic simplicity is so in keeping with all that is told in the Gospels, that it would seem more than possible that something of real history has come down to us in this account of how God first made known the Incarnation of His Son by the message of an angel.

According to the legend, it was in the fresh dawn of day that one morning the Blessed Virgin went meditatively to draw water from the well that was at the northern extremity of the town. As she drew near the shaded fountain, the angel appeared to her and said: "Hail! thou that art highly favored, the Lord is with thee; blessed art thou among women." And when she was troubled at his saying, "the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father, David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The intimation was added that she should seek out her cousin Elisabeth who also, she was assured, had found favor with God. The journey to Elisabeth followed soon. "Mary arose in those days, and went into the hill-country with haste, into a city of Juda, and entered

into the house of Zacharias, and saluted Elisabeth." To her cousin Elisabeth, also, had been granted the dearest desire of a Jewish woman's heart, and Mary would naturally turn to her for womanly sympathy and holy discourse that could be held with no one else in all the world. What deep, incommunicable thoughts must have thrilled her soul as she went her way over the hill-country to her cousin's house! She had doubtless pondered long over the startling nature of the angel's message; and, lo, as soon as she had entered the house of Zacharias, the assurance of the angel was confirmed by the loving, sympathetic voice of her cousin Elisabeth who was herself also miraculously associated with the promised redemption. "Elisabeth was filled with the Holy Ghost. And she spake with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. And, whence is this to me, that the mother of my Lord should come to me." Then followed the inspired and wonderful *Magnificat*.

There is no other such lovely lyric in all Scripture, or, for that matter, in all literature. No other member of the early Church was capable of imagining such thoughts, or of putting them into such words. Simply from a literary standpoint the *Magnificat* is unique, unapproachable. It stands alone. There is nothing like it. Its delicacy, its sweetness, its loftiness is inimitable. It has witness in itself that it was inspired, and yet it was not without its human element. Not only was it inspired by the Spirit of Truth, but it was also a real reflection of the sweet yet lofty thoughts of the Blessed Virgin. And what a revelation it is of her character! What wonder that Elisabeth was moved to say: "Blessed art thou among women."

There was no trace of self-consciousness, or tinge of self-complaisance, in the mind of the Blessed Maid. But because she was to be a means of blessing from generation to generation, she magnified the Lord, and rejoiced in God her Saviour. What an ideal example of true, pure, sweet womanhood and sainthood! She was nothing. God and His cause were all she had in mind, and so she was moved to say: "From henceforth all generations shall call me blessed." Who could call her other than the Blessed Virgin Mary!

"Oh, not in vain we learn'd of old thy lowly strain,
Fain in thy shadow would we rest,
And kneel with thee, and call thee blest:
With thee would magnify the Lord,
And if thou art not here adored,
Yet seek we, day by day, the love and fear,
Which brings thee, with all saints, near and more near."

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THE parish of St. Mary's, Luzerne, in the diocese of Albany, was organized in the summer of 1865. The first services were held in a schoolhouse. It was truly "a day of small things" for the little handful of faithful people. There were many discouraging features, and the early history of the parish is replete with devotion and self-sacrifice. Among those whose names should not be forgotten is that of Col. B. C. Butler who has since passed to his rest. It is owing to his zeal and energy—with the generous gifts of many city people who pass the summer there—that the parish possesses its beautiful and commodious church building, of which a picture appears on our cover page. The lot on which the church stands was a gift of Mr. Henry E. Pierrepont, of Brooklyn, who for many years was senior

warden of the parish. The corner-stone was laid in 1874, by Bishop Doane, and the building was consecrated in 1886. St. Mary's church is one of the most beautiful in the Adirondacks, and is rich in memorials of departed benefactors. On the east of the main building is a chapel complete in itself; there the services are held during the winter. This chapel, with a large and well-appointed parish room, was built in 1893, by the present rector, the Rev. C. J. Whipple. In addition, there is a fine rectory and a sexton's cottage. From its commencement the church has been free. During Lent there is daily service, and throughout the year weekly Communion. There is a small fund as an endowment, and to increase this, placing the parish on a permanent basis, should be the aim of all who have the best interests of St. Mary's at heart. The present rector assumed charge of the parish in 1887.

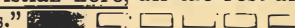
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MR. Richard Foster, of Chislehurst, is a layman worth having. He is well-known in England as one of the great church builders of the age. The other day he asked the Bishop of Stepney, "How shall I spend £1,000?" The Bishop gratefully and promptly replied, proposing that he should give half the sum to a fund for pensioning off clergy who for years have worked hard in East London—he had in his mind one over eighty who have so labored for thirty years—the other half to the building fund of St. Peter's, South Tottenham, to serve a population of 10,000 working people.

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HERE is another note about the late Lewis Carroll. The Bishop of Chichester, an aged man, was preaching at the opening of a newly restored church in Sussex, and began, as he was accustomed to do, to refer to his own length of years. In doing so he quoted Southey's poem, beginning "You are old, Father William." There happened to be a young lady in the congregation who had just read "Alice in Wonderland," but had never heard of Southey's verses, and, therefore, did not know that those of Carroll were a parody. The consequence was serious. Expecting every minute to hear such words as "What made you so awfully clever?" declaimed from the pulpit, she was seized with an awful fit of suppressed giggle, and had to hurry out of the church.

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THAT the "Episcopalists" still savor of much that is not true religion, in the minds of many a staunch New Englander, is evinced by the following, which comes to us from the old Bay State: No longer ago than last summer a good clergyman, whose charity is even wider than his creed, found a resting place for the tired mother of a large family, at a seaside "home" devoted to the refreshing in body and soul of such wearied women. Now the home was primarily intended for the use of mothers from the Episcopalian fold, whereas the good clergyman's *protege* was a staunch Baptist who had never before strayed among people of so antipodal a creed. After a week's sojourn with these stranger people, the little Baptist mother wrote to a friend and set forth the attractions of her surroundings, which were altogether to her mind but for one melancholy exception: "I am," she wrote, "the only Christian here; all the rest are Episcopalians." 

A Simple Method for Observing Lent

BY CAROLINE FRANCES LITTLE

"Waste not thy life in idle dreams
Of what that life should be,
But live it, use it, for it seems
With tasks for thee and me."

II. THE INTERIOR LIFE

OUR external life is of importance to us in the formation of regular religious habits, and is also necessary as an example to others; but it will advance us little in the spiritual life unless we are striving to lead the interior life as well. Says a devout writer: "Let what may happen, your life, the life that you live with God and for His sake, must be preserved, cost what it may. It will cost you many sorrowful confessions; it will cost you some hard penances, and it will cost you many a day of weariness and many a night of watching."

In forming a rule relating to the hidden life of the soul, there is one precept that should be rigorously adhered to, and that is, never to talk about it to others. Deep spiritual feeling should never be made the subject of conversation, save to one's spiritual guide, and then only if we speak by his advice. It is, perhaps, more difficult to form rules for one's inner life than for the outer one, but they might be included in a general way under three heads. I. The Fight against Sin. II. A Habit of Prayer, including Meditation. III. The Use of the Sacraments.

I. *Sin.* Lent is a special time to fight against one's besetting sin, and the many smaller faults, if any sin can be called small, that spring from it. In the words of another: "What is the one sin which doth so easily beset us? We each have one spiritual weakness which besets us, is ever twining itself around us, and from which, until we disentangle ourselves, we make but little progress." So many of our failings spring from some one cause, and if that be found out and uprooted, the temptation to commit venial sins will diminish. If it be anger, ascertain what subjects of conversation are liable to lead us into it, and then avoid them in the future. If we thought before speaking we should be less likely to fall into sins of speech. But in the interior life it is necessary to avoid any sin of thought, even if the angry word is suppressed. Sometimes the outward life may seem fair to the casual observer, when in reality the heart is not right before God.

The only way to ascertain and overcome one's besetting sin is by the most rigorous self-examination of thought, word, and deed, with sincere confession of the same, and a firm resolve to renounce the sin, however dear it may be. "Ask God," says a director of souls, "to show you wherein your chief fault lies, think when the Day of Judgment comes before you what sin most frightens you."

II. *Prayer.* To form regular habits of prayer is necessary to any real growth in the hidden life. Not merely the formal morning and evening devotions, but the learning to live and move at all times as if in God's Presence. At each hour, as the clock strikes, one may lift up the heart to God, remembering that "eternity is with us now under the guise of time"; especially should we do this at the hours of nine, twelve, and three, times so connected with the Passion of our Lord. "Watch and pray"

is a needful motto for us, for only by a prayerful spirit of recollection can we keep from sin. Our prayers for others may have also an important part in God's plans for the Church and for the salvation of mankind. "But we must overcome the earthly heart if we would pray. No man can rise from a slothful, or self-indulgent, or worldly life into the heights of heavenly contemplation."

Mental prayer or meditation is difficult for a beginner unused to concentrating his thoughts, yet it is necessary, if we would free our minds from worldly and dissipating modes of thought. Castle-building is a great detriment to the spiritual life, for in imaginary conversation one usually makes self the centre of the mental drama, and hence feeds pride, one of the greatest enemies of the soul. There is, perhaps, no subject so profitable for meditations, so simple for beginners, and yet so replete with the opportunity for deep thought, as the Stations or Way of the Cross. The ideal manner of using them is with the appropriate devotions in the Church, where our emotions are kindled by looking upon the pictures, as we think of the events which they represent.

"The sight of Him, the Lamb Vicarious,
Who is the very Paschal Lamb for us,
May sober thee, and lift thy earth-bent eye
To gaze upon this last great mystery."

But the Stations can always be mentally used with profit at any time, and anywhere, in the silent watches of the night, or as we thread our way amid the crowded thoroughfares of the city. To meditate upon our Lord's Passion cannot fail to fill the heart with love for Him. Even a child can use these devotions until his innocent heart overflows with love for his suffering Saviour as He treads the *Via Sacra*.

Let one whose besetting sin is pride, love of admiration and dress, think of Him, deprived of His garments, one by one, before the mocking multitude; meditate upon the rude soldiers casting lots for His vesture; and what room can there be for vanity, as we see His humiliation at the hands of the brutal soldiery. Let those whose wardrobes contain the costliest fabrics money can purchase, picture Him who came in poverty into the world, and was wrapped in only swaddling-bands, and whose few clothes were roughly taken from Him before His Crucifixion.

A careful study of the Gospel for each Sunday in Lent also makes an excellent subject for meditation throughout the week.

A most important help in acquiring the habit of mental prayer and contemplation, is the reading of devotional and religious books. Lent is not a time for studying history and science, merely to feed the intellect; it is a season to aid the soul in its growth towards holiness. Such books as "The Imitation," "The Spiritual Combat," "The Spirit of St. Francis de Sales," "The Devout Life," "The Light of the Conscience," "Fenelon's Letters," "The Communion of Saints," to say nothing of other works adapted for the interior life, are very helpful in forming religious habits of thought.

III. *The Use of the Sacraments.* Last, though most important of all, in living the hidden life, that life of contemplation which is open to the busiest and the humblest of Christians, is a conscientious use of the Sacraments, with careful preparation before presuming to receive them. As the body

cannot be nourished without food regularly and systematically taken, so the soul cannot attain to any spiritual growth without frequently partaking of the Food which God has provided for its proper sustenance. The celebration of the Holy Eucharist is the most perfect form of prayer and thanksgiving, the only public worship ordained by Christ Himself. At the altar we worship Him truly present in the Blessed Sacrament. "Any good thing which is in God, which we need, we can have in this Holy Sacrament." Here we may present our petitions for our loved ones, here we may ask for help to overcome our sins, here we shall assuredly gain a peace that the world can never give. But to obtain these blessings in this most "Sweet Sacrament," we must have a real faith, and a sincere repentance for our sins, and there must be a careful preparation before receiving the Heavenly Food, and most careful outward reverence must accompany our inward devotions. We must guard against the intrusion of earthly thoughts at so solemn a time, and let us frequently pray, in the words of the litany of the Blessed Sacrament:

"From all frail and worldly thoughts,
From the unworthy reception
Of Thy Body and Thy Blood,
Deliver us, O Jesu."

To profit, then, by our Lenten Fast, we must be in earnest, as a poorly kept Lent, a sham fast, carrying our worldly festivities up to Ash Wednesday, planning Easter costumes through Passion-tide, and beginning social gaieties in eager haste as soon as Easter has passed, will hinder all our efforts to attain to that hidden life, known only to God and His Saints, the only life worthy of the name.

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A Standard Bible

DIOCESAN HOUSE, NEW YORK,
March 9th, 1898.

To the Editor of The Living Church:

MY DEAR SIR: The letter which I send with this from the Rev. Dr. Spencer, Custodian of the Standard Bible, will explain itself. Its publication will, I think, draw attention to a matter which may wisely receive the attention of the next General Convention.

Very Faithfully Yours,
HENRY C. POTTER.

MY DEAR BISHOP: Among the regular announcements in our Church almanacs and manuals, it is stated the Rev. Dr. J. A. Spencer is "Custodian of the Standard Bible." On consulting the records it appears that this appointment was made by the House of Bishops, in General Convention, 1883. Three years later the undersigned made a full and elaborate Report (9 pp.), which was printed with the Journal of 1886. Up to that date it appears that there was no copy of the Bible placed in the hands of the Custodian. The Committee on Canons, in the House of Deputies (1883), gave it as their judgment that "the Standard Bible is that agreed upon by the General Convention, 1823," and also averred that the editions of the Universities of Oxford and Cambridge are substantially the same. Here the matter rests apparently, so far as the records are concerned. The Custodian, however, takes this occasion to say that he has never, as yet, had any copy of the Holy Bible placed in his hands, to be kept by him, for use in questions of doubt or difficulty as to the text of the Word of God in English.

This anomalous state of things certainly ought not to continue. For its own sake, if for no other reason, the American Episcopal Church ought to take some definite action. In the Church of England it appears that there is

much indisposition to enter upon any such work. Surely, the Church in the United States is quite competent to act for itself. The materials are within reach for carrying out the undertaking. A special committee of learned and competent men (say five to seven in number) might well be appointed by the General Convention, which meets in October next. Such a committee, working with a will, could beyond doubt attain the result desired, by utilizing such valuable material as is furnished by the Revised Version of the Bible, placing in the margin corrections and amendments of the Authorized Version of 1611, and a fair supply of marginal references. Objectionable words (of which there are a few), obsolete terms, incongruities, perplexing variations, etc., could be either wholly removed, or the proper words given in the margin.

It does really seem as if, after this long waiting of fifteen to twenty years, some definite, positive action should be taken, and the American Church be supplied with a Bible in English, fit to be read in public and by devout members of the Church day by day. May we not hope and expect that learned and devout men, in the ranks of the laity as well as of the clergy, will rouse themselves to the right point, and resolve that this branch of the Church shall really possess the Holy Bible, in its purity and fullness, for all time to come? God grant His blessing upon so noble an undertaking!

Faithfully Yours,
(Signed) J. A. SPENCER.

The Rt. Rev. Bishop Potter.

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Book Reviews and Notices

Christian Greece and Living Greek. By Dr. Achilles Rose. New York: Peri Hellados Publishing Co., 126 E. 29th St. Price, \$1.

This is a most interesting book. There is not a dull page in it. It is made up of various lectures delivered by the accomplished author, at different times, on the Greek language and history. Magnificent as Gibbon's work is on the Byzantine Empire, the contemptuous tone he uses toward it has much misled modern writers and readers in their estimation of that wonderful monarchy. A State which lasted as that did in the face of so many difficulties, could not have been so badly governed as Gibbon implies. That Dr. Rose shows, and a good, English, up-to-date Byzantine history is greatly to be desired. Dr. Rose's account of the Greek struggle for independence is vivid, patriotic, and full of information on a subject that few people know much about. The most interesting part of the book to scholars is the chapters on modern Greek. Dr. Rose says: "The living Greek of to-day shows much less deviation from the Greek of two thousand and more years ago than any other European language shows in the course of centuries." This statement will surprise many, but it is literally true. Dr. Rose gives the history of the creation of the modern Greek literary language on the lines of classic Greek, and he advocates the use of modern Greek, especially in the matter of pronunciation, in teaching classic Greek. In all this we go with him heartily, and his views are being adopted in many colleges in Europe and America; but we cannot go with him in his Quixotic attempt to establish modern Greek as the universal scientific language. The characters of the alphabet alone would prove fatal to such a project, and one of Dr. Rose's opponents has well said: "Nobody is going to learn an extra language for the sole purposes of congresses and periodicals." If any scholar wishes to learn modern Greek, Dr. Engel says he will not be obliged to add to his classic Greek more than a few hundred new words, and those mostly derived from classic stems.

The Interpretation of Life and Religion. By Walton W. Battershall, D. D. New York: A. S. Barnes & Co. Price, \$1.50.

The author in putting forth this volume of sermons, was actuated by "the hope that it may contain some word which shall prove helpful to those who amid the theological confusions of the day, and the affirmations and silences of

its science, are trying to find foothold for faith, and sanction for the moral and spiritual life." A noble purpose, indeed, and Dr. Battershall seeks to accomplish this purpose, not by casting aside all that is enshrined in the Church and her Creeds as effete, and substituting for them some vagaries of this or that German divine or philosopher, under cover of the dogmatic terminology of the Creeds, as is the manner of some. It is easy to make peace by driving out the inhabitants and laying waste the land. So also is it an easy matter to solve religious doubts and difficulties by denying that the just live by faith, and that there is any supernatural. In these sermons, however, faith is emphasized and doubts are met in a reverent and sympathetic way which we feel sure must have exercised a settling influence over those who heard them, and brought reassurance to those in honest religious perplexities. The sermon on Immortality is a noble discourse, and follows the line of argument that led the late George Komanes to re-embrace Christianity and die in the bosom of the Church. "We cannot prove it (immortality) as we prove a geometrical problem, or a law of chemistry or mechanics. The materials of our reasoning lie in other planes of fact. Therefore the processes of our reasoning are different. You cannot by triangulation prove your mother's love, or by chemical analysis measure the emotional value of a tear." The language of the whole volume is very direct and transparent, and in many places remarkably striking, and always readable, a feature, be it observed, not always present in published sermons.

The Gate Called Beautiful. An Institute of Christian Sociology. By Edward A. Warriner. New York: Thomas Whittaker. Pp. 355. Price, \$1.50.

The book will fascinate, even if it do not convince in all its parts. It is far indeed removed from dullness or obscurity to the reader, and it develops a happy faculty in the writer for presenting the main positions of Christian Socialism in a four-square form that tends toward attracting, though it may not wholly satisfy the reasoning faculty. The work falls with natural consecutiveness of theme into four books, each opening with a prologue which is succeeded by a treatment of its subject in three parts. I. Socialistic Ideas: Sociality and Selfishness; The Socialistic Idea of Religion—the Temple—the Church. II. The Gate Called Beautiful: Gates; The Gospel of Liberty—Equality—Fraternity. III. Social Problems: Human Parasites; The Problem of the Moth—the Rust—the Thief. IV. Applied Christianity: Paradox, Parable and Miracle; Applied Faith—Applied Hope—Applied Charity. The author's style needs to be coned with care and patience. It is a pity that figured references are so liberally besprinkled throughout the text instead of being margined. The volume will be thankfully welcomed by all those who seek to be rightly informed on what is termed in this age, Christian Socialism.

Outlines of a Philosophy of Religion. By August Sabatier. New York: Jas. Pott & Co. Price \$2.

The gifted French Protestant divine, M. Sabatier, here presents us with what is, in effect, a lucid outline and exposition of the religious system of the German, Albrecht Ritschl, which has so strongly influenced recent Protestant thought in Germany and France. To criticise Sabatier's work, in any adequate way, would be to review in detail his master's system, whose chief corner-stone is the spiritual and inner experience of the individual. The objectivity of religious truth and its external witnesses are seriously set on one side, if not totally ignored, and considered of no validity in true religion. The Church is not essential, but rather an accidental expansion of the individual's external religious relations to other believers. The external is of earth, the internal alone is heaven born. M. Sabatier has arranged his work with much lucidity. It is divided into three books—Religion, Christianity, Dogma. The first book is subdivided—"The Psychological

Origin and the Nature of Religion"; "Religion and Revelation"; "Miracle and Inspiration"; "The Religious Development of Humanity." In book two we have chapters treating of "Hebraism or the Origins of the Gospels"; "Essence of Christianity"; "Greek Historical Forms of Christianity." In the section on Dogma are discussed the following—"What is Dogma"? "The Life of Dogmas; their Historical Evolution"; "Science of Dogma"; "Critical Theory of Religious Knowledge." To the student of the growth and development of religious thought, this book will be found of no small interest and usefulness.

Thomas and Matthew Arnold and Their Influence on English Education. By Sir Joshua Fitch. New York: Charles Scribner's Sons. Price, \$1.

So much has been written about the Arnolds, father and son, that one is glad to have an account of them so broad in scope and so compact in form as the sketch before us. The taking of two such characters under one point of view and in one small volume, is a unique work, but seems to have been in this case successfully done. The influence on English education in both cases was more of character than of professional service, though both occupied fields of great influence in the school life of their generation; the former as headmaster of Rugby, the latter, as school inspector. But the man in the one case was more than the master, and in the other case the enduring influence upon English thought will be credited to the stimulus of his literary work.

Five Hundred Stories and Illustrations. Edited by the Rev. Walker Gwynne. New York: James Pott & Co. Price, \$1.50.

We feel confident that this book will receive a hearty welcome at the hands of many of the clergy and Sunday school teachers who experience no small difficulty in finding anecdotes with which to illustrate Christian doctrine. There is no lack of books illustrating Christian morality, but so far as our knowledge goes, this is the first attempt to put forth a series of systematic illustrations of the things which a Christian ought to believe, to his soul's health. Mr. Gwynne states in his preface that he has been patiently gathering and selecting material for this little work for the space of fourteen years.

The stories are arranged under the Sundays of the Christian Year, but a glance at the table of contents will readily enable the preacher or teacher to find one or more illustrations of the Articles of the Creed, of the Lord's Prayer, the Sacraments, or the Ten Commandments. By way of example we turn to page 44, and find under "Second Sunday after Epiphany," illustrations of "The Sacraments God's Medicine"; "Sacraments like pipes and wires"; "Sacraments the extension of the Incarnation." Mr. Gwynne has supplied a decided want in publishing this collection, and we strongly recommend it to the notice of those concerned in the teaching of Christian verities, either in the pulpit, or Confirmation class, or Sunday school.

Insect Life, an Introduction to Nature—Nature-Study and a Guide for Teachers, Students, and Others Interested in Out-of-door Life. By John Henry Comstock. With many original illustrations engraved by Annie Botsford Comstock. New York: D. Appleton & Co. Price, \$2.50.

The study which this admirable book makes so easy and delightful certainly deserves more attention than it ordinarily receives. The myriads of minute creatures around us are scarcely noticed, unless it be for the annoyance which they sometimes give us, yet there are beauties and wonders in the world of insect life which youth can appreciate as well as age. In this book we have the mature observation and thought of an expert in this field, presented in the most attractive manner, and very prettily illustrated on almost every page. There are directions for collecting and preserving insects, with graphic lessons, tables, local groupings, etc. The aim is to train the observation and encourage the study of nature. There are also poetical quotations which add to the interest.

For Remembrance: A Record of Life's Beginnings, Wishes, Prayers, Thoughts. Compiled by the Lady Laura Hampton. London and New York: Longmans, Green & Co. Pp. 375. Price, \$1.25.

Birthday books are very popular nowadays, and this is one of the best we have ever seen. It is handsomely gotten up, and has been made attractive both without and within. It presents three appropriate quotations for each day, one each for births, Baptisms, and deaths, thus comprehending the three chief events of life. The selections are well made, and are of a wholesome religious character. They represent a wide range of the best writers of English verse, and include many of the favorite passages of the great poets. The compiler has done her work well.

A Lent In Earnest. Or Sober Thoughts for Solemn Days. By Lucy Ellen Guernsey. New York: Thomas Whittaker. Pp. 198. Price, \$1.

It is gratifying to observe that this thoughtful collection of daily readings for Lent has passed to its third edition. Miss Guernsey's simple, lucid, and spiritual instructions on subjects meet to the season, will long have their special usefulness. Wherever known they are duly valued.

"METHODISM" is the title of a little book by Charles Wm. Pearson, A. M., Professor of English Literature in Northwestern University. The subject is treated in verse, and from a Methodist standpoint, yet there are tributes to the Church of England that are worthy of note:

"The Church of England, venerable name,
How rich thy legacy of holy fame!"

John Wesley himself could scarcely speak with finer appreciation and more appropriate words, the praise of the Church which he loved to the last.

"Reformed, not revolutionized, thou hast
Ne'er broken with the great historic past;
Freed from the yoke, purged from the papal stain,
Thy ancient monuments and forms remain.
Thine are those mighty shrines of prayer and
praise

Which bow the soul and then to heaven upraise.
Thy noble ritual is sure defense
'Gainst weak caprice or crude irreverence;
Thine is the glorious anthem and the choir
Of seraph voices that in song aspire;
Thine are the sacred liturgies more sweet
As generations the same prayers repeat,
More deeply hallowed as from sire to son
The holy immemorial words pass on,
With ever richer fragrance round them shed
By filial reverence for the sainted dead,
Binding the earlier and the later days
In one continual chain of prayer and praise.
Go on, great Church, still make thy faith to shine,
And with thy might help on the work divine;
Still, fervor with propriety unite,
And pour on truth thy learning's steady light;
Still onward press to nobler, holier deed,
In all of good be God thy help and speed."

Books Received

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

MEDICAL MISSIONARY RECORD

Tell Them. By Geo. D. Dowknot, M. D. Paper. 30c.

CHARLES SCRIBNER'S SONS

Emerson and Other Essays. By John Jay Chapman. \$1.25.

Selections from the Works of Bishop Thorold. With Preface by the Lord Bishop of Winchester. \$1.50.

Young Blood. By E. W. Hornung. \$1.25.

D APPLETON & CO.

'The Broom of the War God. By Henry Noel Brailsford. \$1.25.

THOMAS WHITTAKER

Sermons on the Apostles' Creed. By A. St. John Chambre, D. D. Pp. 162. Price 75c.

GEORGE W. JACOBS & CO., Philadelphia

Grace and Duty. A Confirmation Gift. By the Rev. Herbert J. Cook, M. A. Pp. 17, and colored certificate page.

Addresses to the Graduating Classes of St. Agnes School. By the Bishop of Albany. 50c.

Companion to the Prayer Book Psalter. By the Rev. John Hart, D. D. 25c.

LONGMANS, GREEN & CO.

Jesus and the Resurrection. By the Rev. Alfred G. Mortimer, D. D.

FLEMING H. REVELL COMPANY

The Way of the Cross. By C. Armand Miller. \$1.

Selfhood and Service. By David Beaton. \$1.

Whether White or Black, A Man. By Edith Smith Davis. 75c.

Object Lessons for Junior Work. By Ella N. Wood. 50c.

FREDERICK A. STOKES COMPANY

The Son of the Czar. By James Graham. \$1.25.

Bladys Stewponey. By S. Baring-Gould. \$1.25.

The Barn Stormers. By Mrs. Harcourt Williamson. 75c.

HARPER & BROS.

Elements of Literary Criticism. By Charles F. Johnson. 80c.

The Rise of the Dutch Republic. By William Elliott Griffiths. \$1.75.

The Vintage. By E. F. Benson. \$1.50.

Opinions of the Press

The Observer (Presbyterian)

A GOOD EXAMPLE.—The action of the New Jersey pastor who, the other day, requested his presbytery to erase his name from its roll because he could no longer subscribe to the statements of doctrine laid down in the Westminster Confession of Faith, deserves commendation. For though bound as a minister to teach his charge his convictions of what is truth, he recognized the fact that he was also the agent of a Church, and so bound not to teach doctrines not approved by the body which appointed him. This distinction is, unhappily, not always observed by pastors who find themselves drifting away from the doctrines of their Church. That it is not, is due in most cases to an exaggeration of the right of private judgment, the basis of Protestantism, as opposed to the judgment of presbyteries, conferences, and convocations. It is insisted that as Protestantism grew out of the exercise of this right, the Church, as represented by its constituted authorities, in limiting its exercise by her ministry, virtually destroys her own foundations. If the individual minister is to be debarred from questioning the authority of any particular doctrine, then the Reformers clearly erred in challenging the leading dogma of Christianity in their time.

The Advance (Congregational)

LACK OF SELF-POISE.—But this increasing tendency to self-destruction brings one fact clearly into view; namely, that as a people we are not cultivating self-control, self-poise, calmness. We have been a growing nation, a people who pushed out, who strenuously reached forward; we have not steadied ourselves, we have not been so solicitous about a firm footing as about getting on. This habit of defenselessness has begun to tell upon us. When individuals do not get on, when they strike against resistless tides, when life turns upon them, disappoints and defeats them, and they are thrown down, they lack self-support; they are not in themselves strong towers, fortresses. We have been so educated to the idea of success as an outward accomplishment, as something which we do in this world, and not as development of manhood and cultivation of character, that when we miss the prize, we lose our poise and are undone. In short, we are becoming more conspicuous for our restlessness than for our resistance against the inevitable ills of life. If we were a more dull people, if we were not under such high educational pressure, with its rapid expansion of cultivated taste and keen desire, we should no doubt be less desperate in time of trouble and disappointment.

Christian Work

THE LENTEN SEASON.—If there be those who will have none of it, at least they may not presume to speak lightly, much less flippantly, of that which has come down through fifteen centuries, which is observed by three-fourths of the Christian Church, and to whose meditative spirit we are indebted for not a few of the richest treasures of Christian song. It is gratifying, in this relation, to know that the season is being improved by those whose denominational procliv-

ities have been rather away from than toward the observance of the Lenten period. Indeed, we believe it would be well if the pastors of non-Episcopal Churches would provide some form of Lenten service—lectures, short sermons, prayer, and other forms of religious worship—adapted to this season of abstinence and prayer. And this course has been adopted by non-Episcopal Churches in this city and Brooklyn, and in other localities. All this is encouraging, and we should rejoice at seeing the practice extended; much more fitting such a service at such a time than the customary Week of Prayer introduced by the Evangelical Alliance at the beginning of the astronomical New Year, when five-sixths of the Christian Church is feasting. Well and truly the poet says, "the world is too much with us." Happy for us if, while the cares and pleasures of the world strike in with every thought, and a multitude of various examples give a kind of gratification to our folly, we can be led during one-eighth of the circle of the year to turn aside and contemplate alike our mortality and that other world whose issues are transcendent and whose rewards are eternal.

The Interior (Presbyterian)

OLD-FASHIONED REVIVALS.—The older men in our evangelical Churches mournfully recall the days of the great revivals under Finney and Knapp, and their co-laborers. Not long since one of our brethren lamented in the press "the disappearance of old-fashioned conversions." We are not so youthful but that we remember the fervid exhortations, the tumultuous cries, the physical prostrations, the exuberant shouts which marked those scenes. Personally we do not care to look upon them again. They were not Biblical, they were not necessary, they were not defensible. Many, in recalling the "old-fashioned" conversions, forget more than they remember, and time has softened many a ragged edge and jagged point. Even during the prevalence of these revivals the discreet mourned their excesses, and it was because they could not be freed from their excesses that the Church, by a strong public sentiment, repressed them. Any one will be benefited spiritually by reading the biography of Charles G. Finney, or by studying his volume on revivals, but the statistical history of these periods is darkened by shadows. From city to city the excitement swept with increasing momentum, and in 1830 more than 34,000 were added to the Presbyterian Church upon confession. In the next four years over 53,000 were received upon profession of faith, besides all that came in from other denominations by letter; and yet the total number of communicants had increased but 2,000.

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The Household

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER V.

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

As the fine farm belonging to the Kramer family was the pride of the village of Schafhausen, so also was the castle, and grounds surrounding it, which formed part of the estate of Baron von Hartenstein.

The baron loved his country home, and with the exception of a few weeks at the Baths in summer, he and his family passed their time at the castle of Rothenfels, where, surrounded by his working people, he was happier than most kings.

One fine morning in early spring, Michael Oehm, the manager of the farm work at Rothenfels, stood upon an elevation which commanded a view of the oats fields where the men were ploughing.

At first glance, and from a distance, one might have thought him a pillar or post, so immovably did he stand for sometimes an hour at a time, watching that the work was well done, and calling the hours for meal-time, and to cease work for the day.

For more than sixty seasons he had seen the grain sown at Rothenfels, and knew every foot of its fertile fields as well as he knew that of the garden belonging to his own cottage.

In one part of each field were the ploughmen working steadily, and closely following them were the harrowers, while near the hedge stood a long row of sacks containing the seed oats, waiting until the ground was ready.

Upon the high point of land where Michael stood he could at times feel the bracing wind from the sea, and the air was filled with the sweet odors of spring.

Myriads of larks soared in the blue vault above him, and numberless crows and ravens stalked in the furrows made by the plows.

It was a pretty scene of life and activity, but the manager had seen it so often that it had lost its novelty. His gaze was for the most part, not upon the beauties that surrounded him, but upon the ploughmen, all clothed in the loose linen frock in general use, reaching nearly to the feet, and making the young men look quite as old as their elders. One of the young men was Matthias Oehm, nephew of the manager, a tall, straight, handsome youth, with light, elastic steps, even with the heavy boots which he wore.

He was head plowman, and his uncle was proud of his energy and industry, and pleased with the belief that his nephew bore a strong resemblance to him.

He knew the failings of the young man also, knew his hasty, impetuous temper, of which he had proof at that very moment, for at a hindrance caused by a root, he threw the plough aside as if it were a feather, and the uncle said to himself, "Yes, yes, nephew, you have also inherited your impatience to every obstacle that stands in your way."

During this time Matthias, too, was having his thoughts, and they were far from pleas-

ant. His indignation was bitter against the steward, whose business it was to attend to giving out grain for the horses. In the opinion of Matthias it was never enough, for he considered that if horses worked hard all day they should be abundantly fed.

Each workman had a pair of horses to care for, and when the day was over, it was a matter of emulation with them to make their span give evidence of the best attention.

The team that fell to the share of Matthias was a pair of beautiful, chestnut-colored horses, one of them being an especial favorite. He had taken care of it from a colt, and had named it "Princess."

From every meal that Matthias ate he brought her a piece of bread. She knew the sound of his voice, and his footsteps, showing her affection for him in many ways. Remonstrance with the steward was of no avail; he averring that he knew his business and would brook no interference from Matthias, nor any other of the men.

As there was nothing to be gained by persuasion, Matthias planned to place some night a ladder against the granary, climb up and remove a tile from the roof, through which he could secure enough oats to increase the allowance of Princess without defrauding the other horse under his care. The hard spring work and the meagre allowance of grain, he averred, was causing the ribs of the horses to show, and he for one was not intending to have affairs in that condition.

His heart felt a sense of relief that morning when reflecting how easily his plan could be carried out, and he felt his conscience clear in the matter, as others of the workmen agreed with him that the steward stinted the horses in grain, perhaps for his own advantage in some way.

The next day was Sunday, and Matthias arose at his usual time, attended to his horses, then dressed, and after finishing breakfast walked to Schafhausen to visit his mother, and also to attend church with his betrothed who was child's nurse to a wealthy family in the city, but spent every alternate Sunday at home.

Frau Oehm was a widow, and lived in one room of the cottage of a day-laborer, near that occupied by the sexton and Hannah.

She was expecting her son, watching eagerly from the window of her room, and



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when she saw his tall form coming up the one street of Schafhausen, she hurried to the door to meet him.

Matthias was a good son, and all he could spare from his wages he gave to add to his mother's comfort. Her welfare was his first consideration, and as usual, upon both being seated, he asked if she needed anything which her knitting and sewing for the families of the neighborhood could not supply.

She, in turn, took pleasure in telling that her week's earnings had been amply sufficient, not only for present needs in her simple manner of living, but to lay a little by for future need.

This information smoothed the way for a communication he wished to make, and that was that he intended to marry.

His mother was so surprised that for a time she could make no reply. She knew the young girl well, knew her to be pious, sweet-tempered and industrious, she knew of no one who would make a better wife for

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her son. But she also knew the baron, and feared that he would object to increasing the wages of her son, which would have to be the case if he married.

She, however, did not cloud his happiness by mentioning it, but gave her free and full consent, and with a lighter heart he passed on to the cottage of his Anna, and from thence to church with her.

The next afternoon the oats being in the ground, the workmen were allowed to cease work an hour earlier than usual, and Matthias seized the opportunity to visit the baron and tell him of his plans.

He found that the family at Rosenfels, having finished dinner, would go to the terrace, where coffee would be served. The glass doors of the beautiful place were thrown open, and the soft air brought in the odor of orange blossoms and other fragrant flowers.

In the centre of the room was the table for coffee, and the baroness herself was preparing the beverage. A servant in the livery of the house stood beside her, and a young daughter was looking at the tall trees in the park, which showed vivid green against the glowing sunset sky.

In the great hall of the castle, the baron was pointing out to his little son portraits of the barons of Rothenfels who had preceded him in the property and the title, and telling him incidents in their lives.

There had been fifteen, but the present baron had from a lumber room brought forth another portrait of a baron von Hartenstein who, according to the inscription on the back of the portrait, had been in the thirty-years war under Field-marshal Tilly, and had done valiant deeds.

Father and son stood before this portrait for some time, the baron relating stories of that stirring time, while the face of the old warrior seemed to look down upon them as if to say: "Ah, friends, the times you are living in are vastly different from the days in which we stormed Magdeburg."

The baron loved to think that he resembled the old warrior more than any other of his predecessors, and was impressing that fact upon his little son, when a man servant came to tell him that Matthias Oehm wished to have a word with him.

He was annoyed by the interruption, but gave orders that the young man be taken to the library to await him, and after partaking of coffee, went to see what he wished.

Matthias was not the same person dressed in his holiday suit and sitting in the library of the baron that he was in the field behind a span of horses; there he was in his element; in the library, he was embarrassed, constrained, and awkward.

He was seated by the door, almost concealed by the heavy velvet portierre, when the baron entered, and stood coldly waiting to hear his errand.

His manner confused Matthias, but he finally managed to make known that he wished to marry, and hoped that the baron would retain him in his service, and furnish him with a cottage upon the property, where he had worked for more than seven years.

The baron listened sternly and held himself aloof from all interest in the matter, except to make plain to the applicant that he opposed the marriage, the objection being that Matthias was too young and too poor to think of taking such a step. He had another objection also; the girl was raised in the village, was at service in the city, and had

never lived upon a farm. He wished the workmen whom he employed upon his estate, and to whom he furnished cottages, to choose wives who were used to farm life and work.

The baron also took the opportunity to tell him that the steward had reported to him the dissatisfaction of some of the men in regard to the quantity of oats given out for the horses, and he blamed Matthias for stirring up the disturbance.

The face of Matthias had turned pale and red with anger, and he crushed his cap between his hands, and vainly strove to command his voice to speak calmly. Before he could do so, the baron turned his back upon him, and left the library.

The petitioner appeared for a moment like one turned to stone, then shaking his clinched fist toward the door through which the baron had disappeared, he muttered words which it was well for him were not overheard, then left the castle, his heart filled with hate and revenge.

The next evening after the day's work was done, Matthias, moody and silent, ate his supper with the other men, then went to the stalls to attend to his share of the evening work.

The wives and daughters of the workmen had finished milking the many cows, and the milk in bright pans was placed upon the cool stone floors, after which one of the men carried a bucket of milk to the cats which made their home about the stalls.

Matthias had finished his work, then took

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his way back of the granary and across the meadow, to the cottage of his uncle, Michael Oehm.

The evening was beautiful, and the full moon arose and looked calmly and solemnly down upon the world.

The steward had made it a rule that none of the men should leave the place after nightfall without permission; but Matthias had not waited for that, believing that the steward would take pleasure in disappointing him that particular evening.

At the cottage of his uncle they had finished supper, and Michael had taken his usual seat in a large arm chair, had removed his heavy shoes, and with a cloth skull cap on his head, was enjoying his evening rest in the open air.

As Matthias stopped before him, he looked up in surprise; then asked if he had finished his evening work before coming, and if he had received permission of the steward to leave the place.

Matthias answered him truthfully, and waiting until his aunt and cousin went into the cottage, then told his uncle the whole story of his attachment for the young girl, of his interview with the baron, and concluded by asking advice.

The countenance of Michael Oehm had grown more forbidding as the narrative proceeded, and as soon as it was concluded he spoke.

"It is a misfortune, a great folly," he grumbled, "that you think of marriage this early in life. The baron is right; you must give it up." And Matthias saw that he wished to say no more upon the subject.

Matthias left the cottage, his whole heart in bitter rebellion against his uncle, the baron, the steward, and the world in general.

As he passed through the gate in the hedge that divided the road from Rothenfels, he heard his name spoken in a low tone. He recognized the voice as that of his beloved Anna, and hurried to her side. She was weeping bitterly, and in an almost inaudible voice, told him that her father had heard through Frau Oehm of the intention of asking consent to their marriage, and was so angry that he threatened to forbid Matthias his house. She came to tell him that he might delay going to her father until he had time to recover from the anger into which the news had thrown him. She added that she had been discharged from her place of service in the city, because she reached there so late the morning before, and was now on the way to her father's house in Schafhausen.

Matthias, though burdened with his own troubles, tried to comfort her, and before they parted it was decided that if possible to gain her father's consent, they would be married, and go to another neighborhood, where he could get work upon a farm.

They bade each other good night in sight of her father's cottage, then Matthias retraced his steps toward Rothenfels more down-hearted than ever. The moon shown

fair and high above him, and sunk in thought he turned from the path and wandered on until he came to a cross-road, and sat down upon a stile near a hedge, loath to continue his direct way to the castle.

(To be continued.)

A HOME Rule candidate was engaged in canvassing, when he visited a working-man's house, in the principal room of which a pictorial representation of the Pope faced an illustration of King William, of pious and immortal memory, in the act of crossing the Boyne.

The worthy man stared from one to the other in amazement, and, seeing his surprise, the voter's wife explained: "Shure, my husband's an Orangeman and I'm a Catholic."

"How do you get on together?" asked the astonished politician.

"Very well, indade," replied the lady, "barring the 12th of July, when my husband goes out with the Orange procession and comes home dhrunk."

"Well?"

"Well, he always takes the Pope down and jumps on him, and then goes straight to bed. The next morning I get up early, take down King William, and pawn him and buy a new Pope with the money. Then I give the old man the ticket to get King William out."

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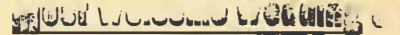
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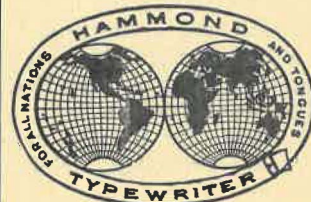
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Children's Hour

A Noted Convention

BY MRS. JAMES OTIS LINCOLN

A pug and a pony,
A puss and a poll,
Belonged to little Miss Lou.
They held a convention way out by the barn,
And decided the things they would do.

Miss Lou was provoking,
There wasn't a doubt,
For twenty-four hours
She hadn't been out.

The pony was sulky
For want of his sweets,
Miss pussy for want of her milk,
The pug was disgusted, and growled a great deal
Because he'd no bow of pink silk.

The poll was provoking,
There wasn't a doubt,
For, in spite of these trials,
She would not speak out.

The pony suggested,
And said he should vote,
That each one should frighten Miss Lou;
The pug said he'd tear up her lovely new doll,
And puss the canary could chew.

Said poll (most provoking
There wasn't a doubt),
"Assure as you do it,
I'll let the thing out."

(Copyrighted.)

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

BY CAROLINE FRANCES LITTLE

CHAPTER X.

THE BEACH

"PERIWINKLE, what is the matter with you?" asked her sister one day, as Periwinkle came flying up the gravel walk to the piazza, her hat in her hand, and a general air of excitement about her.

"We've got an idea, a splendid idea!"

"What's an idea?" asked Bessie.

"Why, its when you are going to do a thing," said Periwinkle.

"What is this wonderful thing that you are going to do," queried Mrs. Marston.

"Well, sister, you know I've just told everybody about St. Faith's Home, and they are all so interested in our Elsie, and I have been wild to raise money for them, but I didn't know how, and now mamma has an idea, and all the ladies like it, and my set of girls are going to help," and here Periwinkle stopped for want of breath.

"What else?" asked Mrs. Marston, smiling, for she already knew Mrs. Tilden's plan.

"Why, we are going to have a lawn party here; games in the afternoon for children, and cake, lemonade, and ice cream; then all the evening for the grown people, every thing that they want to eat, Chinese lanterns, and all kinds of things."

"I hope they will find the Chinese lanterns pleasant as an article of food."

Periwinkle laughed.

"Oh, but sister, I am so excited over it!" Taking up Bessie in her lap, she continued: "Let me tell you all about it, Bess."

"'Bout the idea, Perrie?" asked the child.

"Yes. Grandma is going to have a big party on the lawn, with tables for the people to eat their ice cream at."

"Can Bessie tum to the party?"

"Yes, indeed."

"Can Hannie tum?"

"Yes, if he wants to, but he doesn't like many people."

"Oh! Perrie, he was velly much afraid tumming here on the big boat."

"Of course he was; he is not used to trav-

eling, but he likes the country now that he is here."

"And here he tums," cried Bessie, as Hannie came bounding around the corner of the piazza, with something in his mouth; he came up the steps and laid a field mouse down at Mrs. Marston feet.

"Now, isn't that cunning in him?" said Periwinkle. "Nice Hannie, good kitty."

After the cat had received sufficient praise from every one, he disposed of his luncheon, and, having carefully washed his face and both paws, he jumped into the baby carriage and went to sleep.

The nurse just then came out with Elsie's chair, which she put down on the walk, and then bringing out the little cripple, placed her in it, and wheeled her up and down, while the others got ready for a trip with her to the beach.

As the baby's nurse was to take her and Bessie in the little carriage, it was necessary to lift the petted cat gently out; an indignity which offended his pride, so he walked haughtily into the house, and after looking around, selected a quiet place under the parlor sofa, and continued his nap.

It was a most perfect day, the sky was as blue as the baby's eyes, and there were no clouds to be seen, save a few white feathery ones here and there, and the air was so cool and bracing that it was like a tonic.

"I wish all the children from the Home could be here," said Periwinkle to her sister, as they followed on after the little ones.

"Yes, it would do them a great deal of good."

"Sister, what would it cost to buy a house for them here?"

"Enough money could be raised for a house, Perrie, but it would cost a great deal to carry on a work of that kind, and the journey here would be expensive, as it is not near the city; and you know that they were only started a few years ago, and it is all they can do to run the one house in the city," said Mrs. Marston.

"But, sister," persisted Periwinkle, "there is no place like our island. Just see how Elsie has gained; she is as hungry as a bear; her nurse says, and in the city she couldn't eat anything, and the doctor said she could never live half the summer."

"I know all that, Periwinkle; it would be a wonderful charity, but if money could be raised, it would be more convenient to buy

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a home close to the city, and that would make the cost of moving the children much less."

"I wish there wasn't any such thing as money!" cried Periwinkle, "but here we are. Now, Elsie, you can watch me while I teach Bessie how to build a sand fort, and after the tide goes out we will hunt for treasures."

The wheel-chair was moved into a position where she could watch the bathers, and also see Bessie who was learning to build quite famous houses out of the damp sand, under Periwinkle's direction.

"Come, Perrie," said Mrs. Marston at length, "you and I had best go up to the bath-house, and make ready for our plunge, or the tide will be out."

Perrie soon came dancing out in her dark blue suit, with its pretty trimmings of white braids, and ran past Elsie and Bessie into the water, and jumped up and down there in great glee.

"Won't Perrie get velly wet?" asked Bessie, who had not been down at bathing time before.

"She has on her bathing suit," replied her nurse, "and here comes your mamma, too."

"Pease don't go into the water, mamma," said Bessie, eagerly. "Bessie is afraid oo'll be drowned."

"No, darling, for mamma won't go out very far, and some day soon you shall go in too."

"It's a pretty big bath tub," said Elsie. "Yes," said Bessie, "Hannie hates bath tubs."

Elsie leaned back against her pillows, and looked out over the blue waters, where the little white sail boats were scudding here and there, and felt so peaceful and happy. Periwinkle had gone out to some rocks, which she could only get to in her bathing suit. Down in a deep pool of water between the rocks, where the red, white, and orange-colored mosses floated, she found two or three of the rare, red scollop shells, and two pink star-fishes. Securing these for Elsie and Bessie, she plunged back into the water, and came up dripping to where the children and the nurses were, and displayed her treasures.

The cool sea breeze had brought a faint, rosy color to Elsie's cheeks, and could Sister Constance have seen her now, she would hardly have recognized her as the little, white, wasted Elsie that lay so frail and helpless in the hospital ward at St. Faith's Home.

After Mrs. Marston and Periwinkle returned from the bath-house, the lunch basket was opened, and the good things distributed among the hungry children. First, there was a large bottle of milk, and the drinking cups, then crackers and sandwiches, with some of Bridget's nice buns and cookies, and turnovers for the older people.

Bessie had brought with her a little wooden shovel and pail, and after she had finished her lunch, she said:

"Pease, mamma, tie on Bessie's hat, so it won't blow off."

"Where are you going, Bessie?" asked Periwinkle, as she started off with her pail and shovel.

"Bessie's going to do an idea," she replied with dignity, for she understood Periwinkle's explanation of an idea, that morning, as something one intended to do. Periwinkle followed her at a little distance to watch. She sat down on a smooth, sandy place, and began to dig with all her might; as her little hands grasped the shovel, her sleeves slipped back, and Periwinkle's eyes fell on the scars left by the cruel burns of

the previous winter. Bessie packed her pail full of sand and tried to lift it, but found that it was too heavy. Turning around, she saw her young aunt behind her.

"Perrie, vill oo help Bessie take dis home?" "Yes, dear, but why do you want it?"

Bessie looked indignant. "Nobody cares for Hannie, he hasn't any beach or sells, and no body takes him to the beach; so Bessie and baby vill make him a nice one and give him our sells."

"So that's the idea, is it?" asked her aunt, trying not to laugh. "Well, Hannie shall have a beach, and I'll put the pail in the baby carriage, or if there isn't room I'll carry it."

"Bessie must pick up more sells," said the little child.

Periwinkle could hardly keep from laughing at the thought of how slightly Hannibal would appreciate Bessie's efforts to make him happy by providing him with a beach, but she was glad to help Bessie in her "idea."

As soon as they reached home, Bessie had to take her nap, so it was not until late in the afternoon that she and Periwinkle went out into the garden. Under one of the trees Bessie spread her sand and arranged the shells around it, and coaxed Hannie out to see it, and promised him that she would bring up her pail full of sand whenever she went down to the water, and would make his beach.

"Oh, so big, any way a mile and a yard, and won't you like it, Hannie?" she asked.

The cat rubbed his black face against the scollop shells, for the fishy flavor pleased him very much; and so Bessie was satisfied that he thoroughly understood her effort to make him happy.

(To be continued.)

MAN'S INHUMANITY.

It is unfortunate for mankind that there are men who for the gain of money will adulterate food intended for the human stomach. Savage blows are given to the health by harmful articles placed in food to cheapen, or add taste or color.


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THE DANGER OF CELLULOID.—A young girl in New Jersey recently lost part of her hair from the combustion of a comb she was wearing, the comb having ignited merely from its wearer's sitting near the fire. That celluloid or xylonite is inflammable has been declared and denied, but attention has frequently been called in England to the danger of its ignition. The London *Daily Chronicle* has recently published some correspondence and investigations on the subject. One letter was from Prof. Boys. It said: "We have all heard of the danger attending the use of the combination of gun cotton with camphor, usually called celluloid or xylonite, when made into combs, hairpins, shoe horns, etc., in imitation of horn and tortoise shell; we all know that this invention of the chemist is highly inflammable, but I do not think many realize that articles made of this material are liable to what is for all practical purposes spontaneous combustion. I have received a letter from the west of England describing a most extraordinary adventure of a lady who was standing by a bright, but not blazing fire. She found herself suddenly enveloped in smoke, and a gentleman who rescued her and crushed the ignited portion of her dress, had his hand badly burned. The fire was found to have originated from a spot where a large fancy button had been, but which had now disappeared, while a similar button on the dress was scorched." The dealers in celluloid and xylonite told the writer of *The Chronicle* article that millions of celluloid combs had been sold within the last 10 or 15 years, and that the greater part of the imitation tortoise shell is celluloid, so cleverly worked that it is almost impossible to tell it from real. Innumerable articles for personal wear and other uses are made from it, but the dealers declared the substance is not inflammable, and will not ignite unless placed in a flame. Correspondents told a different tale.

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