

## LOVE'S TRUST.

If love be tender, truthful, pure,  
If love be regal, loyal, sure,  
By all the world of land and sea  
Divided it could never be:  
While south winds woo in soft replies  
The north winds waile to lullaby,  
While summer's sun—when white doves fly  
Across the cloud-fringed azure sky—  
Caresses warm's self-tormented flowers  
Dew-banded in the early hours,  
If love be tender, truthful, pure—love will endure!

If love be steadfast, trusted, tried,  
Grown watchful, true, it needs no guide:  
It fears not Fate, nor wane, nor night,  
It walks uppace self-crowned with light:  
Through woe it gains sweet servitude,  
Through woe it wins sweet solitude:  
Though luckless years may round their knoll,  
Through perfect chimes the marriage bell  
Will swing this cadence to and fro,  
Beside the thorns the roses blow,  
If love be steadfast, trusted, tried—love will abide!

HARRIET CONVERSE.

## THE RAPHAEL CELEBRATION AT ROME.

The most famous of Italian painters, Raffaele Sanzio, whom the world commonly calls Raphael, was born at Urbino, in Umbria, part of the Papal States, four hundred years ago. The anniversary was celebrated a fortnight ago, both in that town and in Rome, where he lived and worked, and where he died in 1520, with processions, orations, poetical recitations, performances of music, exhibitions of pictures, statues, and busts, visits to the tomb of the great artist in the Pantheon, and with banquets and other festivities. The King and Queen of Italy were present at the Capitol of Rome (the Palace of the City Municipality) where one part of these proceedings took place.

At ten o'clock in the morning a procession set forth from the Capitol to the Pantheon, to render homage at the tomb of Raphael. It was arranged in the following order:—Two Fedeli, or municipal ushers, in picturesque costumes of the sixteenth century, headed the procession carrying two laurel wreaths fastened with ribbons representing the colours of Rome, red and dark yellow; a company of Virgili, the Roman firemen; the municipal band; the standard of Rome, carried by an officer of the Virgili; and the banners of the fourteen quarters of the city. Then came the Minister of Public Instruction and the Minister of Public Works; the Syndic of Rome, Duke Leopoldo Torlonia; and the Prefect of Rome, the Marquis Gravina. The members of the communal giunta, the provincial council followed the principal authorities. Next in order came the president of the academy of the Lincei, the representatives of all the foreign academies, the members of the Academy of St. Luke, the general direction of antiquities, the members of the Permanent Commission of Fine Arts, the members of the Communal Archaeological Commission, the guardians of the Pantheon, the members of the International Artistic Club, presided over by Prince Odescalchi; the members of the arts schools, the pupils of the San Michele and Termini schools with their bands, the pupils of the elementary and female art schools.

The procession was rendered more interesting by the presence of many Italian and foreign artists. Having arrived at the Pantheon, the chief personages took their place in front of Raphael's tomb. Every visitor to Rome knows this tomb, which is situated behind the third chapel on the left of the visitor entering the Pantheon. The altar was endowed by Raphael, and behind it is a picture of the Virgin and Child known as the Madonna del Sasso, which was executed at his request and was produced by Lorenzo Lotto, a friend and pupil of the great painter. Above the inscription usually hang a few small pictures, which were presented by very poor artists who thought themselves cured by prayers at the shrine. This is confirmed by a crutch hanging up close to the pilaster. The bones of Raphael are laid in this tomb since 1520, with an epitaph recording the esteem in which he was held by Popes Julius II. and Leo X.; but they have not always been allowed to lie undisturbed. On Sept. 14, 1833, the tomb was opened to inspect the mouldering skeleton, of which drawings were made, and are reproduced in two of our illustrations. The proceeding at the tomb in the recent anniversary visit were brief and simple; a number of laurel or floral wreaths were suspended there, one sent by the President and members of the Royal Academy of London; and the Syndic of Rome unveiled a bronze bust of Raphael, which had been placed in a niche at the side. This ceremony at the Pantheon was concluded by all the visitors writing their names on two albums which had been placed near Victor Emmanuel's tomb and Raphael's tomb. The commemoration in the hall of the Horatii and Curiatii in the Capitol was a great success, their Majesties, the Ministers, the members of the diplomatic body, and a distinguished assembly being present. Signor Quirino Leoni read an admirable discourse on Raphael and his times.

The ancient city of Urbino, Raphael's birthplace, has fallen into decay, but has remembered

its historic renown upon this occasion. The representatives of the Government and Municipal authorities, and delegates of the leading Italian cities went in procession to visit the house where Raphael was born. Commemoration speeches were pronounced in the great hall of the ducal palace by Signor Minghetti and Senator Massarani. The commemoration ended with a cantata composed by Signor Rossi. The Via Raffaele was illuminated in the evening, and a gala spectacle was given at the Sanzio Theatre.

## "HER CONSIDERING CAP."

This picture gained much favour in the Winter Exhibition of the Society of British Artists. The artist, Mr. E. F. Brentnall, has been known hitherto by his contributions to the exhibitions of the Royal Society of Painters in Water Colours, rather than by his oil paintings; but, with regard to technical merits of execution, he must be acknowledged here to have given proof of skilful mastery also in the last-mentioned branch of art. The design is sufficiently expressive and interesting to command sympathetic attention, more especially appealing to feminine experiences and sensibilities; for this young lady has evidently sat down to write an important letter, which may be to answer a gentleman's declaration of love, with the offer of his hand and name. She is supposed to have "put on her considering cap," as our shrewd old grandmothers used to say; and the fashion of this head-dress, and of her kerchief and sleeves, not less than the long goose-quill pen in her right hand, proves that she is the daughter of a past generation—one who might have figured in Miss Austen's or Miss Edgeworth's novels. We admire the unconscious grace of her figure and the vivacity of her countenance, which has a look of high spirited frankness and earnestness of purpose, worthy to engage the regard of her friends and acquaintances.

## WHERE IS WOMAN'S PLACE?

THREE VIEWS OF DR. DIX'S "CALLING OF A CHRISTIAN WOMAN."

The Reverend Doctor Morgan Dix, rector of Trinity Parish of the Protestant Episcopal Church in New York City, preached during the recent season of Lent a series of sermons on the "Calling of the Christian Woman, and Her Training to Fulfill It." These attracted much attention contemporaneously with their delivery, through the reports of them which appeared in the newspapers, and drew from many directions a sharp fire of criticism. At the close of Lent, it was resolved by the Doctor to collect them in a volume (New York: D. Appleton & Co.), and in his preface, dated March 7th, he says:

"I ask the reader of the following lectures to bear in mind: 1. That they were written for my own people, and in the line of my usual pastoral work. 2. That they were not intended for publication. 3. That I now give them to the public in my own defence, because of the misrepresentation of my views by critics who had not the means of knowing exactly what I said, or all that I said. They are printed just as they were delivered, with scarcely the change of a word; and, in order to comply with the request of the publishers that they should appear at the earliest possible date, I am obliged to omit adding a large number of notes and quotations, by which, if more time were allowed me, I should have endeavored to fortify, by strong authorities, the position which I have taken."

It would not be easy to summarize the views advanced by Dr. Dix, but they will be sufficiently indicated to the reader in two ways,—by the comments made upon them below, and by the titles of the lectures. These latter are as follows: (1) "The Place of Woman in this World;" (2) "The Degradation of Woman by Paganism, and Her Restoration by Christianity;" (3) "The Education of Woman for Her Work;" (4) "The Sin of Woman Against Her Vocation;" (5) "Divorce;" (6) "A Mission for Woman."

The commentaries presented below are prepared from different points of view, and are from the pens of one lady and one gentleman. The Rev. Dr. Harris coincides substantially with the views taken by Dr. Dix; while Mrs. Dall strongly combats them. As to the Authority which each shall have, we submit the decision to the reader. Dr. Dix, himself, in the opening of his first lecture, says:

"Women are, in many respects, more competent than men to teach their sex their duty and their mission. Some have written so admirably that it seems as if nothing had been left to say. Still, there are points at which even the best women diverge in their views, and topics in which the wisest may go wrong; and we priests, who, whatever our personal shortcomings, have a commission from above, and a message to men from God, and are the mouth-piece of that Church to which His handmaidens belong, may be, and ought to be able to help occasionally, by merely stating what the Bible and the Church declare on certain great matters on which many lesser ones depend."

MRS. CAROLINE H. DALL:

If one, walking in the full glory of noon-day, were by a single false step to fall through the shaft of an old mine, he could hardly feel the outer darkness more than by becoming the unwilling reader of Dr. Dix's late volume on woman. What is true in this volume is not new, and what is new is not true. Nothing can be

much more offensive to a thoughtful woman than the tone of *de haut en bas* which pervades the pages. He is wholly right in thinking that women need careful training for their duties, and that the functions of men and women are wholly different. The important question is, *who* shall settle what these functions are. The "advanced women" claim that the consensus of the sex should settle it in each case,—a consensus to which women should contribute as fearlessly as men. Dr. Dix appears to have received plenary inspiration to decide it for both, and in the exercise of his office makes several remarkable slips. "God's gift of power settles the right," he says. Amen! The most persistent suffragist claims no more than this.

One of the most curious features of these lectures is the character of the Scripture commentary involved in them. The doctor does not seem in the least to understand the true character of "strange women," nor the meaning which underlay the restraints of the law as to the exchange of clothing. Let him look to the joints of his armor. It is certainly true, also, that mankind has become so well accustomed to the modern idea of the sacredness of home and of the family, that it seldom pauses to consider that all this first took form under the developing power of Christianity. The Doctor has a special anathema for the woman who forsakes her home and enters into life as the rival of man. This is something that is never consciously undertaken; and the wrecks of womanhood, like the wrecks of manhood, are a part of the divine plan. What such women consciously seek, is development for unrecognized powers and opportunity for adequate brain-winning. Nor have we ever asked that woman "shall know all that man do." On the contrary, forbid men to know more than we do. The page that cannot be read by men and women together in the "sanctity of home," should never be read at all. The Doctor objects to throwing young men and women together at the age when the passions are strongest. His anybody ordered otherwise? Men and women should never be "thrown together" at any age. They should grow up from infancy in each other's society, as brothers and sisters do. Then, when marriage comes to be thought of, the glamour of surprise will be absent and love will make a handmaid of judgment. "Let no kind of work be denied her which it is womanly to perform," says our teacher. But what is womanly? Even clergymen, it appears, must reason in a circle; and, meanwhile, we would advise the Doctor to make a study of the statistics of great cities. Is it not disgraceful to the Christian minister to treat with such flippancy the great enigma of social evil, and to ignore so persistently that fact which is in the eye of the Moslem the chief reproach of Christianity,—namely, the homelessness of thousands of women?

The Doctor proceeds to advise us that one of the chief functions of woman is "to teach men that she is, by right of her sex, the superior!" Unfortunately, humanity is the result of the two related components. Every woman is the child of some man, and history does not bear out the Doctor's assumption. The fountain will not rise higher than its source.

The most extraordinary statement, however, in the whole book, is that which makes woman responsible for the extravagances, false ideals and atheistic indifferences which threaten to diminish population and break down the home! Where are the secret societies, the fashionable clubs, the "muscular Christianities," to which the husbands of these women surrender all the sweetness of life?

Divorce is too large a theme to be dismissed in an evening lecture. Those who have pondered the subject for years, believe that no solid foundation can be reached for the nuptial bond, until the restlessness of modern desires and inquiries is restrained by the expressed convictions and demands of good women. So far in the world's history, it has been left to men to decide what makes unhappiness in the married state.

The author of the "Reverend Idol"—an absurd title, for which the publisher, and not the author, is responsible,—said recently that she was amazed at the success that her book had had as a story. She wrote it as a series of studies to help men and women to understand each other better. English literature is full of books, many of them of an unpretending kind, which may have served this purpose. Frodo's "Life of Carlyle" has shocked the sensibilities of the century; but it only reveals, through the frankness of Carlyle's peasant blood, a state of things to be found in at least seven households out of every ten, although perchance a little more courtously veiled. If men and women were living lives tending towards God's ultimate of human destiny, they could not misunderstand one another as they do.

It seems hardly credible that any clergyman in the nineteenth century should bid woman devote herself to the salvation of the world, because she was the primal source of all its sin! Christian scholarship submits to the myth which explains how death vanquished Eden only because the "tree of life" hung full of fruit; but, if Dr. Dix wishes us to accept this as a matter of history, how will he defend Adam?

The best answer to the charges of general frivolity brought against the sex, are to be found in the large classes of marriageable women who waited for the opening of such colleges as Oberlin, Vassar and Wellesley, voluntarily withdrawing for four years from social life that they might be better fitted for their duties.

The charge advanced that women are mute in the company of agnostics, and the like, has

probably some foundation in the fact that they are obliged to listen to lectures like these in the churches. For ourselves, we have no faith in a world which has broken from its moorings. A reverent recognition of a divine law and purpose seems to us an essential of all true reform work. Dr. Dix speaks no significant word. He says that "the training of a girl should be based on the theology of the incarnation." This seems to be a new school of theology, and we wait for the Doctor's exposition of its tenets.

While we wait, let us remember that women need:

1. Education, that they may become acquainted with their own powers;
2. A free market for their labor, that these powers may win them their daily bread; and
3. A suffrage which, it is to be hoped, may in time carry with it a limited suffrage for all citizens, and especially to enable women to modify the laws which concern them, and to protect the fruits of their own labor.

Washington, D. C.

REV. DR. J. ANDREWS HARRIS:

Perhaps no book has ever been written by a strong thinker that is not open to some criticism. The stronger and the more emphatic its statements, the more certainly may some of them seem exceptionable. But the writer's standpoint, and the object with which he avowedly writes, must both be taken into consideration in any fair discussion of the merits of his book.

In these lectures, Dr. Dix occupies the position of a Christian teacher, thoroughly believing in his mission to teach churchly Christianity, and feeling a responsibility to teach it plainly and forcibly to the people of his care; furthermore, to teach it as having a bearing upon the determination of vital, practical questions of the "living present,"—not as a mere system of dreamy speculation.

Now, it is very easy to pick out passages here and there, and, apart from their context, to make them appear to have a different bearing from their real intent. Sad havoc has been made, even of the Bible, by such treatment. But it is hard to see how anyone, if he be—we will not say, a believer in Christianity, but simply—a lover of social order and morality, can read this volume through, without feeling that it is a most wholesome, brave and noble protest against some of the evil tendencies of the present day. The author feels and writes as a Christian priest, but a Christian priest who fortifies his utterances by an appeal to undeniable facts. It has been sneeringly said that Dr. Dix would degrade woman to the condition of a mere breeder and household drudge; that his maxims come from a belittling estimate of woman's work; that he would deny her many advantages which come from a thorough education, suited to the facts of our present civilization. We do not so read him. Woman's worth is to him inestimable; woman's being is to him fairly worshipable; woman's education he would have the very best that can be had. He says (p. 79): "Such an education should aim at the development of the most perfect *physique* and the most thorough intellectual culture. . . . To the rarer spirits should be opened all the treasures of literature, art and science; it should make them thorough scholars, accomplished women, able to hold their own with the wisest and most learned of the age." What could the advocates of "higher education" ask, more than this? But the Doctor adds, and we believe most truly: "Yet this education should have for its final aim the fitting woman for her own place in the *kosmos*; and that we have already defined to be a place in the home, and in a social order which is built on the idea of the home, and is, in fact, but an extension, an expansion, of the home."

Here is the key-note of all that he says in these lectures. Everything groups itself about this central thought; and his claim for Christianity is that it has done more than any other force in the world to produce homes that are worthy of the name, and a society, when the idea is faithfully carried out, the best and most beneficent in the world. He admits exceptional cases, where rare women have had a mission more akin to that of men in its publicity and turbulent activities,—a mission which, here and there, has been fulfilled to the benefaction of mankind; and also cases where women, from having no home place or ties, or from being compelled to do something reputable to support themselves independently, are forced out into the world to battle with it as men have to do. He rightly claims these to be exceptions, and has a noble sympathy with them. But he has to deal and does deal with the rule, rather than exceptions. He would have woman so educated, in the true sense of the term, as to be the queen of home, revered, loved, worshipped, there,—the spring from which shall flow home virtues and home blessings, which in turn shall overflow from homes into society to its real benediction. He shows with a masterly hand how the growing, spreading banes of social and civil life come from the desertion of the home idea, and he would have woman occupy normally her true place as the central holiness of the home and the saviour of society. That is the aim of his lectures. And the picture he draws of the evils which are putrefying society, is awfully true.

The necessary brevity of this notice must pass by much that could be profitably dwelt upon; and we must be content to sum up by saying, that, even if some of his professional claims may be set aside by those who do not admit them in the larger circle of readers of these published lectures, the task Dr. Dix set himself was worthy of a teacher of sound morality, and he has nobly performed it.—*The American.*