

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 4

Chicago, Saturday, April 22, 1893

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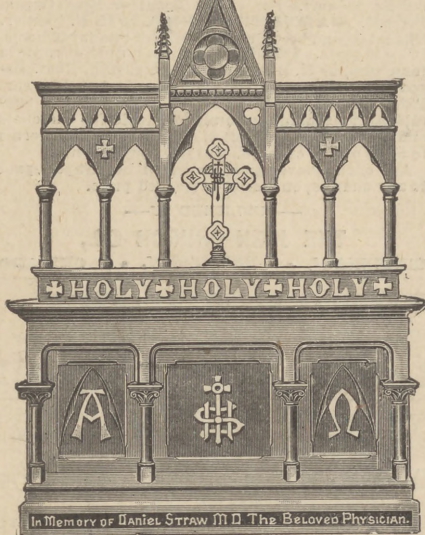
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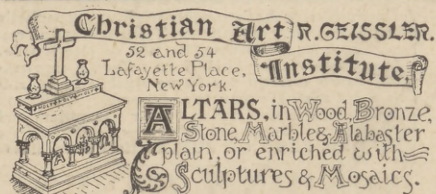
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The Living Church

Saturday, April 22, 1893

Table of Contents

NEWS AND NOTES.....	63
DIOCESAN NEWS.....	64-69
THE BOARD OF MISSIONS.....	69
EDITORIAL.....	
Commission on Revision of the Constitution and Canons.....	70
Present-Day Preaching.....	70
Easter Gifts.....	70
Anglican Origins.....	70
THE MATTER OF ORDINATIONS. <i>Rev. W. D. Wilson</i>	71
CRITICISM—HIGH AND NARROW. <i>Bishop Tuttle</i>	71
DIVINE WORSHIP. <i>Trinity Record</i>	71
LETTERS TO THE EDITOR.....	
A Correction.....	71
Expenses at Harvard.....	72
Non-Sectarian College Settlements, etc.....	72
Ritual not the <i>Raison d'Être</i>	72
CLERICAL CHANGES.....	72
CHOIR AND STUDY.....	
The Anglican School of Church Music <i>versus</i> Modern Church Music.....	73
The Place of Music in Public Worship.....	73
MAGAZINES AND REVIEWS.....	74
OPINIONS OF THE PRESS.....	
MYSIE.— <i>E. A. B. S.</i>	76
ST. ANSELM. <i>K. F. J.</i>	77
CHILDREN'S HOUR.....	
Faithful in Few Things.....	78
POETRY.....	
"Hallowed be Thy Name." <i>Rev. C. S. Goodman</i>	73
"Abide with Me." <i>Phila F. Butler</i>	76
Cor Domus. <i>I. White</i>	77
FINANCIAL NEWS.....	79
HOUSEKEEPING HINTS.....	80

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News and Notes

THREE BISHOPS were consecrated in Westminster Abbey on March 26th, viz., the Rev. William John Burn, vicar of Coniscliffe, in the diocese of Durham, as Bishop of Qu'Appelle; the Rev. William Wilcox Perrin, vicar of St. Luke, Southampton, in the diocese of Winchester as Bishop of British Columbia; and the Rev. William Procter Swaby, vicar of St. Mark, Millfield, in the diocese of Durham, as Bishop of British Guiana. Besides the Archbishop of Canterbury, the following Bishops were present and took part in the consecration, the Bishop of London, the Bishop of Bangor, the Bishop of St. Andrews, the Bishop of Christchurch, Bishop Mitchinson, and the late Bishop of Qu-Appelle. Canon Body was the preacher.

THE REV. W. J. BURN, who is now Bishop of Qu'Appelle, in succession to Bishop Anson, is one of the youngest bishops on the bench. He is the son of the late Mr. W. L. Burn, of South Moor, and was born in 1851. At Cambridge, he won a good scholarship and was a Wrangler of his year. He was ordained by Dr. Woodford to the curacy of Chesterton, a hamlet of Cambridge. Thence he went to Jarrow-on-Tyne as curate. He was so much beloved by the colliers and men in Sir Charles Palmer's ship-building yards that a district was cut off for him, a church built, and Mr. Burn made the first incumbent. He had money in hand to build a vicarage, but preferred to live like his fellow parishioners in one of the miners' little houses. His rooms were furnished in the plainest style—wooden chairs, strips of carpet, etc. The only bit of comfort was his study, which was furnished with his old college relics. His health, owing to hard work and the living, broke down at Jarrow, and he had to resign. For a long time he took Canon Body's work in the diocese at the request of Bishop Lightfoot. Bishop Westcott gave him the living of Coniscliffe, near Darlington, and a few weeks ago preferred him to another benefice in his diocese, but just after occupying it the Archbishop of Canterbury selected him as Bishop of Qu'Appelle, a post for which he is peculiarly well fitted, as having "roughed" it for many years in the North of England, he is quali-

fied for roughing it in the North-west of Canada. Dr. Burn is a hard worker, a skilful organizer, and a good preacher.

THE RT. REV. BISHOP PERRIN, who succeeds Bishop Hills as Bishop of British Columbia, took his B.A. degree at Trinity, Oxford, in 1870, and M.A. in 1873. In 1871 he was ordained deacon by the Bishop of Winchester, and was appointed to St. Mary's, Southampton, where he remained as curate until 1881, when he accepted the living of St. Luke's. During his connection with Southampton Mr. Perrin has been actively associated with educational matters, and has identified himself closely with the progress of voluntary schools. The Archbishop of Canterbury writes that "He is one of the leading clergy of that important place (Southampton), and his work is well known; that his pacific spirit, and remarkable power of organizing and developing work, and teaching will be supremely serviceable."

THE REV. WILLIAM PROCTOR SWABY, D.D., who succeeds the late Dr. W. P. Austin, as Bishop of British Guiana, South America, received his education at Durham University, where he greatly distinguished himself. In 1871 he took his B.A. degree. In 1874 he graduated M.A., and subsequently B.D. and D.D. At Christmas, 1871, he was ordained to his first curacy at Ryhope, and in 1874 became vicar of Castletown, where he remained ten years; doing much good work among the miners and ironworkers. In 1884 he was presented by the late Bishop of Durham (Dr. Lightfoot) to the living of St. Mark's, Millfield, Sunderland, which is one of the largest parishes in the town, containing a population of nearly 14,000 inhabitants, most of them belonging to the working classes. Dr. Swaby is a gifted preacher, and has always taken a keen interest in educational matters.

THE NEW BISHOP of Norwich has been chosen, not from those whom popular opinion would have selected, but from the ranks of the clergy who have done a successful work quietly and unostentatiously. The Rev. John Sheepshanks who has for twenty years been vicar of St. Margaret's, Anfield, Liverpool, has been appointed. He worked for eight years in the diocese of British Columbia. His efforts in the cause of education have been especially notable. He has refused more than one Colonial bishopric, although he has never received any diocesan preferment. It is a noticeable coincidence that whereas the diocese of Norwich gave Liverpool its first bishop thirteen years ago, this diocese now gives its eighty-ninth bishop to Norwich. The Bishop-designate of Norwich is a member of the English Church Union.

THE REV. KARL E. G. OPPEN writes: "My friends are right in holding that the editorial in your issue of April 1st leaves so much to be imagined that now a statement of facts on my part is called for." We trust that Mr. Oppen will excuse us from going into a discussion in which our readers, for the most part, have no interest, and confine himself to the one point: Has THE LIVING CHURCH published any allusion to him which is not fairly justified by the facts? If he, or any person authorized to speak for him, asserts that we have allowed him to be misrepresented in our columns, we will publish so much of his letters, copies of which are in our possession, as will vindicate the reference that has been made to him.

THE SECULAR press in Boston continues to issue bulletins of the progress of the "campaign" in Massachusetts, which shall decide the episcopal election. A caucus is reported, at which a large number of the clergy were present, and agreed on a candidate who is thought to be "the very man for the place," by the same newspaper which, some time since, informed the Church that the successor of Bishop Brooks would be designated by "the public." It has not apparently occurred to those who are responsible for these measures, how they confirm the apprehensions of Churchmen as to the danger of degrading the office of a bishop; how they comport with a solemn prayer at the election for the guidance of

the Holy Spirit; or what effect they are likely to have on the mind of the presbyter for the election of whom such means are resorted to.

BISHOP JULIUS, in his last charge to the Christ Church Diocesan Synod, New Zealand, said:

I cannot help seeing that in respect of religious education, as of so much else, our weakness lies in our division. Secularists have the advantage over us, not because they outnumber us, but because they are, so far, united. When once the Christian people of the colony know what they want, and are agreed to ask it, their claim must be heard and granted. "Why," I asked of the Maori, "why does the fire of religious life burn so low in the Maori Church?" "I will tell you why," said one. "Once the logs were piled up together, and there was great heat, and men wondered at the light and warmth. Now the logs are scattered. An Anglican log is here, very cold, a Roman log is there just alive, a Methodist log is yonder, but the glow is gone from it. Therefore the fire burns low. Oh for some one to gather the logs together."

TIMELY WORDS are those spoken by Hon. Abram S. Hewitt, ex-mayor of New York City in *The Christian at Work*:

The real problem before us is how to prevent the rule of the unfittest. In other countries by wise measures of precaution the progress of crime and mendicancy has not only been arrested but its relative proportion in the body politic has been steadily reduced. Here alone among the great nations of the civilized world crime is on the increase. In the presence of this appalling fact our rulers appear to be more concerned in devising new sources of taxation in order to provide the means of support for the proletarian class, whose votes are needed for partisan ends, than in framing measures required to prevent the destructive classes from finally getting the upper hand. The question of character in the present crisis of our destiny is vital and no man who cannot be trusted to act according to his conscience should be put in office, and no man who has been branded by the infamy of a vote in favor of vice and debauchery should be allowed the second time to degrade and disgrace the responsibility of representation.

Brief Mention

Since the Lincoln judgment, the Church Association has been agitating to move the altars from the east wall to the body of the church. Out of the 25,000 parish churches in England the change has been made only in about a dozen. Evidently, "Othello's occupation's gone!"—The Church of Ireland is the only historic Church on the face of the Earth, so far as we know, which forbids the symbol of our religion to be placed upon the altar. Its absurd anti-ritual canons were due to the influence of narrow-minded laymen "clothed with a little brief authority." Lay representation, like democracy, is all very well where the laity are well instructed. Otherwise it is a peril.—The Russian Bible is being revised. The holy synod of the Greek Church has intrusted the work to prominent Russian theologians and scholars, and the Czar has approved.—A concrete comment on the extreme protection idea was seen in the Loan Exhibition which has just closed at the American Fine Arts Society's building in New York. A beautiful but almost tiny figure of "Flying Eros" bore a placard saying: "This figure, over 2,000 years old, was taxed \$450 by the United States to protect American manufactures!"—St. Mary's Hall, Burlington, N. J., is the oldest Church school in the country, and has over 600 living graduates. It was founded in 1837.—St. Peter's church in Albany has a silver Communion service 178 years old which is a companion set to that held for the descendants of the Mohawks by a clergyman in Canada. It seems that Queen Anne sent two services over, one for the Mohawks then living in the New York colony and the other for St. Peter's, Albany. The Mohawk service followed the Indians into exile, and has been carefully preserved by the persons to whom it has been intrusted by the council of chiefs from time to time.—The Rt. Rev. C. C. Penick has resigned the rectorship of St. Andrew's church, Louisville, Ky., to become general agent of the Commission on Work among the Colored People. Bishop Penick's determination to leave Louisville will be deeply regretted by his numerous friends there.

New York City

At St. Mark's church, the Rev. Dr. Rylance, rector, the Working Girls' Club was founded by Mrs. J. H. Rylance, Jr., with some ten members, who meet every week under her presidency. Several ladies of the congregation help make the meetings bright and entertaining.

Miss Smiley is giving a course of lectures under the auspices of the Society for the Home Study of the Scriptures, on the topic of Early Church History. The course is delivered on every Thursday and will be continued until the end of June. They are familiar in character and are attended by ladies.

At the church of the Ascension, the Rev. G. M. Wilkins, minister in charge, a crayon portrait of the late rector, the Rev. C. Winchester Donald, D.D., has just been added to the collection of portraits of other rectors. It is an admirable likeness and is the gift of members of the parish; it has been hung in the vestry room. Among the rectors of Ascension were Bishops Eastburn and Bedell.

At Christ church, the Rev. Dr. J. S. Shipman, rector, two new memorial windows have recently been put in. One is from the Tiffany works and represents the infant Christ. It is a gift from Mrs. Wallen in memory of deceased children. The other has been designed by the English glass artist, Hardman, and represents the Resurrection of Christ. A series of windows will shortly be put in, having figures and emblems of the twelve Apostles.

At the church of the Holy Communion, the Rev. Henry Mottet, D.D., rector, a men's club has recently been organized, and rooms have been secured for it, in which are arrangements for billiards and other games, for fencing, boxing, and gymnasium exercises, and for a library and reading room. The number of persons in the class just confirmed by Bishop Potter was 117, being larger than in recent years.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, a branch of the Ministering League has been organized for the choir boys and meets every Wednesday afternoon in the basement of the church. Boys not included in the choir are also invited to join. Tools are asked for to enable the members to engage in simple kinds of scroll sawing and carpentering, and the League proposes to do work upon order at moderate cost. The object is to endow a bed in the Babies' Hospital.

On the evening of Sunday, April 16th, the second lecture in the course at St. Thomas' church, under the auspices of the Church Club, was delivered by the Rev. Wm. McGarvey, of the church of the Evangelists, Philadelphia. The theme was the "Council of Nicæa." At these services the great church is crowded to its utmost capacity. The Club has recently received several gifts of works of art to adorn the new club house, and a library is accumulating.

On Tuesday, April 4th, a meeting of the executive committee on an international conference of Church workers among deaf-mutes, was held at St. Ann's church rectory. The members of the committee are the Rev. Messrs. A. W. Mann, chairman, J. M. Koehler, and A. T. Colt. Dr. Gallaudet and the Rev. John Chamberlain were present at the meeting. The conference is to be held at All Angels' church for deaf-mutes, Chicago, July 13th, 14th, 15th, the week before the international congress of educators of deaf-mutes.

Plans were filed, April 11, for an addition to the Roosevelt Hospital buildings. The new structure will be a four-story brick medical pavilion. It will cover an area of about 180 by feet, and will front on 49th street, and occupy the north-west corner of the grounds, at 10th ave. The pavilion will be for general medical service, and will be built by Mrs. Anderson, who gave \$350,000 to the hospital last autumn for that purpose, with certain conditions. The new building will cost about \$300,000, and will be known as the Milbank Memorial Pavilion, in memory of Mrs. Anderson's father.

At St. Michael's church, the Ven. Archdeacon Peters, D.D., rector, two beautiful windows have been placed in position on the west side of the church, the gift of Mr. J. R. Lamb and daughters. Both windows are memorials of Mrs. Lamb; that given by Mr. Lamb has for its theme the Resurrection, and represents the two Marys at the sepulchre, with an angel sitting at the entrance; that given by the daughters represents the visit of Christ to the house of Mary and Martha as the occasion of raising Lazarus. Martha is represented as busy in the background, while in the foreground Mary sits listening to the words of the Master. The windows are very beautiful, and thoroughly appreciated by the congregation.

St. Matthew's church, the Rev. Henry Chamberlaine, rector, has acquired a plot of ground in W. 84th street, upon which to build its new church edifice. The site is near Central Park, and measures 124 by 50 feet. The purchase price was \$32,000. A simple Gothic building will be erected from designs drawn by Mr. J. Halsey Wood, at a cost of about \$40,000. It is expected that the work will be begun at once, and will be completed by autumn. The building will contain quarters for the various church guilds and societies. The old church formerly belonged to the City Mission Society. It has been several times enlarged, but has become wholly inadequate to the needs of the parish.

As already described in these columns, the new edifice of St. Luke's Hospital is to have several separated pavilions. Mr. Geo. Macculloch Miller, the president of the board of managers, suggested recently that the buildings be named in memory of those who have been active in the maintenance and growth of the institution. The building committee has approved the idea. Accordingly it is said, that the administration building in the centre of the group, will be called the Muhlenberg Memorial Building, in honor of the founder of the hospital, the Rev. Dr. Wm. Augustus Muhlenberg; the western pavilion will be the Minturn Memorial, in honor of Robert H. Minturn, the hospital's first president; the structure on the east fronting on 113th st., will be called the Norrie Memorial, after Adam Norrie, the first treasurer, and a most zealous worker for the welfare of the institution; the nurses' home will take the name of Vanderbilt memorial, Wm. H. Vanderbilt having contributed the amount required for erecting the nurses' home of the present hospital.

Philadelphia

At the unanimous request of the vestry of St. John's church, Northern Liberties, the Rev. R. H. Barnes has withdrawn his resignation and will continue in the rectorship.

At the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector, the Easter Day offering amounted to \$2,400. The Rev. N. M. G. Huff has become rector's assistant in this parish.

Judge Ferguson on the 14th inst. adjudicated the estate of the late Caroline S. Williams, who died in 1891. Payment of \$5,000 was ordered to be made to the trustees of the City Mission.

At Christ church, the Rev. Dr. C. Ellis Stevens, rector, the Easter offering was larger and the number of communicants greater than for several years. The parish has shown much activity during the past year in missionary work, manifested by increased offerings and a larger number of boxes sent to different parts of the mission field. Several new parochial organizations have recently been put in successful operation.

A bazaar for the sale of useful and fancy articles, conducted by the ladies from 15 prominent city churches, was opened on the 5th inst. in the Henry J. Morton Guild house of St. James' church, continuing three days, the object being to assist in liquidating the debt on the Church Home for Seamen. This is a diocesan institution, and one that is doing a great work for sailors by providing a comfortable and a Christian home for them while in this port.

Among the many gifts received by churches on Easter Day may be mentioned one of a peal of three bells, with the belfry to contain them, at St. Paul's church, Aramingo, the Rev. Willison B. French, rector. They were presented by Mrs. Sarah W. Gillilan in memory of her son. A handsome stained glass window has been recently placed in the same church: the design is Christ raising the daughter of Jairus, and it is in memoriam of a son and daughter of Mrs. H. Powell, whose family presented it. The window is from the establishment of Wm. Reith, this city.

At the church of the Ascension, the Rev. G. Woolsey Hodge, rector, a very handsome white silk brocade chasuble, made and embroidered by the ladies of the altar chapter of the Women's Guild, was used for the first time on Easter Day. An elegant fair linen cloth, beautifully embroidered with the five crosses and edged with lace, was also donated, with a very fine copy of the new edition of the Prayer Book for the altar service. The members of the embroidery class are completing a handsome new banner for St. John's Guild of that parish.

The managers of the Lincoln Institution and the Educational Home are busily engaged in making the necessary arrangements for the exhibit at the Columbian Exposition, of the result of Indian education at these homes. Fifteen Indian girls, from the former, and the same number of Indian boys from the latter, will be located in the Government Indian Homes from June 10th to June 28th. The exhibition for the boys will include fine harness making, shoemaking, baking, and carpentering; for the girls, millinery, dressmaking, housekeeping, cooking, and sewing; for both boys and girls, regular school, drawing, music, and in fact all kinds of civilized education. A vocal and instrumental concert will be given every day by the school, which has been under the instruction of a most competent master, who will accompany them.

St. Timothy's church, 8th and Reed sts, the Rev. Robt. H. Wright, rector, on Easter Day was the recipient of a very handsome chancel done in oak, the gift of Mr. William C. Butlers, as a memorial of his father and mother; a new credence shelf put in the chancel; a beautiful brass lectern, manufactured by Cox Sons, Buckley & Co., the gift of the brother and sister of the rector, and the rector, as a memorial of their father and mother; a new carpet, making the old church put on a new and beautiful appearance. Last Easter a fine pipe organ was put in. During the year, the Sunday school has been renovated. The heating arrangements were very much improved by steam being carried throughout the church and parish building. The church has taken a new lease of life and is now on the road to prosperity.

Interesting Commendation Day exercises were held on the 14th inst., at the Episcopal Academy. The platform was handsomely decorated with roses, lilies, spirea, and palms. A number of city clergy, including the Bishop, were present. After the *Gloria Patri*, there were declamations by five of the pupils, followed by an original drama entitled "Running for Congress," in which nine different characters were personated. Dr. Wm. H. Klapp, head master, read the names of those commended at the beginning of the Easter holidays. They were of three classes, viz.: commended with the highest honors, 26; commended with honor, 34; commended, 39. Bishop Whitaker congratulated the boys on the very large number commended, especially those with the highest honors, which was larger than for some time, and presented certificates to those commended with the highest honors. The class of '77 prize was awarded to Edward Randolph Wood, Jr. The annual meeting of the Alumni Society of the Academy was held in the evening, the Rev. Dr. Harris in the chair, Dr. W. H. Klapp, secretary. The executive committee reported having elected 19 persons to active membership. Since the last meeting five members have died. The treasurer reported receipts, including balance from last year, \$1,176.81; present balance, \$493.06. It was stated that the endowment amounts to at least \$7,000, exclusive of \$6,000 in the hands of the trustees. After the election of officers to serve for the year, the Rev. Dr. J. Andrews Harris being chosen again as president, Dr. Klapp announced that Mr. Edwin N. Benson had placed the preceding day a memorial stall in the chapel in memory of the late Henry C. Olmstead, Esq. The Rt. Rev. Dr. Coleman, of Delaware, made a few remarks. On motion of the Bishop, the alumni expressed their grateful appreciation of what Mr. George C. Thomas had already done and what he contemplated doing toward the improvement of the chapel. The class of '92 has secured and will soon put in place in the chapel a brass memorial altar cross in memory of their fellow class-mate, the late John Sergeant Gerhard, Jr.

Chicago

The regular meeting of the Church Club was held on Thursday evening, April 6th, when a paper on "The Duty of the Church towards the inmates of the penal and charitable institutions" was read by the Rev. Joseph Rushton. This was followed by general discussion as to the best methods for reforming the present system of management.

On last Thursday evening a very interesting event occurred, when Dr. and Mrs. Leffingwell gave a reception and lunch to the alumni of St. Mary's School, Knoxville. It was April 13th, the precise date of the twenty-fifth anniversary of the founding of the School, and the meeting was held at "Kinsley's." A profusion of Annunciation lilies decorated the reception room and tables, and upon the walls were hung the ten banners of the classes which have graduated "since the fire." The souvenir for each guest was a dainty booklet, the school flower, the lily, painted on the cover, and within were photographs of the school buildings in their different stages of development, with portraits of Dr. and Mrs. Leffingwell and Miss Hitchcock, the three who entered upon the work together twenty-five years ago and have worked continuously together ever since, the latter as vice-principal. Among the thirty who sat down together after the singing of grace as sung at school, two others had been present at the first anniversary. One of these was the rector's daughter then an infant. The other was the daughter of Mr. S. Corning Judd, one of Chicago's most honored laymen. A message was read from the valedictorian of the first graduating class, now visiting on the Pacific coast. Many other messages and letters were read, and toasts were responded to (responses read) by several of the ladies. Three sisters were present, daughters of Mrs. Lomber Burrows, of Decatur, Ill., the only three who have graduated from any one family. The family has been represented in the school twelve years out of the twenty-five. One of the sisters came all the way from Columbus, Ohio, to attend the meeting. Several others were from far away homes. In a few closing words, the rector referred to the unique and perhaps unprecedented circumstance of three founders celebrating together a silver anniversary. He spoke of the good work and high character of the school as the result of good material, of good girls as well as good teachers, which had been supplied. He also made grateful mention of some by whom the school had been aided in a financial way, and without whom, of course, it could not have attained its present proportions. Chief among these was, of course, the late Hon. James Knox. Prominent among the sympathetic helpers of the early day he mentioned the late Bishop Whitehouse, a real father to the school, and Bishop Talbot, a step-father, as he called himself, because he "stepped over" the Indiana line to look after St. Mary's while it had no bishop. Then Bishop McLaren took the school, the only Church school in his great diocese (undivided Illinois), into his loving heart; and the other bishops of the Province, as other dioceses were erected, all united in kindly and helpful ministrations. Good Dr. Chase was not forgotten; but space does not permit further mention. The rector read the last pages of the first valedictory as a fitting close to the exercises. It was a day of happy memories, and congratulations, and devout thanksgiving.

Diocesan News

Chicago

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

The Rev. A. B. Livermore has resigned the parish of Grace church, Hinsdale, to take effect on May 15th. Mr. Livermore goes to Sewanee, Tenn., for the summer.

The Rev. John C. Sage has been appointed priest in charge of Morton Park and Clyde. Mr. Sage is a graduate of the Western Theological Seminary.

The spring term at Waterman Hall opened on Tuesday, April 11th. The spacious lawns seemed to have partaken of the high spirits of the returning girls. Everything was bright and happy, even including the grass and birds.

One of the best results of pastoral work in the financial line, which, fortunately or unfortunately, falls to the lot of most of our clergy, of all that culminated at Easter, was that of the rector of Zion church, Freeport. Four years ago the Rev. Marcus Lane became rector of this parish, which had at that time a debt of \$4,600 upon the new church and rectory. The parish has about 100 communicants, and has never been financially strong. Nine thousand dollars had been raised in 1887 for the new buildings, and it was thought to be the limit of possibilities to raise \$500 or \$600 per year, in addition to current expenses, until the remaining indebtedness should be paid. This year the rector went quietly about the task of raising the entire debt of the parish, about \$2,200. Contrary to the general expectation, with one generous subscription of \$500 conditional upon raising the remaining portion, the rector was able to state on Easter Day that Zion church was out of debt. This places the parish in absolute possession of a property worth about \$20,000. The parish is constantly increasing in strength and in comparative influence in the city. Its surplined choir, introduced during the present rectorate, is counted one of the best in the diocese.

LA GRANGE.—The guild room of the newly completed parish house of Emmanuel church, the Rev. Morton Stone, rector, has often been called into requisition lately to accommodate the "overflow" of crowded congregations. All available places were used on the occasion of the Bishop's visitation, March 24th, when the blessing of Confirmation was given to a class of 19 candidates, a majority of whom were married people. The numerous services of Holy Week were well attended, especially the four on Good Friday. "The story of the Cross," for children, and the "Passion service," were notable for large congregations and deep interest. "Scarcely able to find a seat," was the remark of many who came to the early Celebration on Easter Day, and saw already a crowded church. Never have so many persons communed at one service in the history of the parish—142; 90 more received at the later service. Since the church could not afford seating room for the communicants of the parish, if they all came to the same service, the call for a new church building is imperative. The offerings of the day amounted to more than \$1,000.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop

Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

JACKSONVILLE.—Trinity parish, the Rev. J. M. C. Fulton, S.T.D., rector, is the oldest parish in the State of Illinois, and yet, until within a few years, has always been a weak one. It has lately taken on a new lease of life, and its progress is simply wonderful to those who are familiar with its past history. The numerous Lenten services this year were better attended than ever before. A course of Lenten lectures was given by Dr. Fulton, on the parable of the Prodigal Son. Very gracious spiritual results have followed, in the restoration of several to the Communion of the Church and the quickening of many who had lost their first love. The Three Hours' Service on Good Friday produced profound and blessed impressions. Easter Day, the vested choir of 20 boys and 12 men, so splendidly trained by Messrs. Harry Ruffner, choirmaster, and E. B. Nash, organist, rendered almost faultlessly Tours' Mass in F. The number communicated at the Early and High Celebrations was beyond all precedent. On Low Sunday the Bishop was the Celebrant at the High Celebration, when the Easter music was repeated, preached two eloquent and powerful sermons, and confirmed a class of 37 persons, being not only the largest in the history of the parish, but also, it is believed, in the history of the diocese. It is not yet four years since Dr. Fulton accepted the rectorship of Trinity parish. Then there was nothing but a dilapidated church, lacking almost every convenience for reverent worship, standing on the beautiful church grounds. Now there is a new and comfortable rectory, a parish house having Sunday school room seating 200, a choir room, and rector's office. The interior of the church has been much changed, the sanctuary enlarged, a new altar rail put in, choir stalls built, the font placed near the entrance, the interior beautifully decorated, and a large number of memorials added, including brass and wood pulpit, eagle lectern, brass altar candelabra, font, ewer, processional cross, hymn board, books, etc. A choir of over 30 men and boys has been trained, vested, and are rendering excellent service. The Sunday school has more than doubled, the congregations always fill the church, and on all great festivals there is not

even standing room; 89 have been confirmed, some 60 baptized, and a parish guild of 12 working chapters organized and doing fine work in the interests of the parish. A most vigorous chapter of the St. Andrew's Brotherhood affords great aid to the rector, while a chapter of the Daughters of the King are now just falling into line with other parish workers. The present rector found a floating debt of \$1,500. Two streets around the church property have since been paved, and notwithstanding all the building and improvements, there is but \$3,700 debt now upon this most valuable church property. The Easter offering was about \$1,000. It is no matter of marvel that Bishop, rector, and parish should feel moved to simultaneous rejoicing.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The Dupont family has presented a rectory and about three acres of land to Christ church, Christiana Hundred. The gift is valued at \$15,000, and when contemplated improvements are completed, the property will be worth \$20,000. The rectory is half a mile from the church. It is of stone, three stories high, and is partly surrounded by porches. The Rev. H. M. Bartlett is the present rector of the church.

WILMINGTON.—The Easter services at St. John's church were bright and hearty. The first Celebration was at 6 A. M., preceded by a short carol service. The rector, the Rev. T. G. Littell, was the celebrant. The music was rendered by the vested choir, under the direction of A. T. Hyatt, Jr., assistant choir master. The second Celebration and sermon, preceded by Morning Prayer, was at 10:30 A. M. the Bishop being celebrant, and the rector the preacher. The last service was choral Evensong at 4 P. M., with carols and hymns. The music was very fine, and was led by a cornet by Mr. B. F. Rawnsley. The *Te Deum* was by C. I. Young, and the Communion service by C. E. Conant, in A. flat, and included the *Agnus Dei*. Wm. J. Fiske, choirmaster, directed the music, and Jas. V. Roberts was organist. The floral decorations were beautiful. Two handsome memorial windows were unveiled a few weeks ago; one in memory of Hester Drion Wilson, a young lady of the congregation, and the other in memory of the sister of the rector.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

Bishop Dudley upon his return from Florida, where he had sojourned for a short time owing to illness, held Confirmation services in the churches of Louisville, commencing Sunday next before Easter at St. Paul's church, and closing Tuesday after Easter at St. Peter's church. At all these services the Bishop preached, and in some of them administered the Holy Eucharist. As an indication of the progress and increase to the Church, the following partial numbers of those who received the apostolic rite of laying on of hands is mentioned: At St. Paul's, 22; at St. Andrew's, 23; at St. John's, 14; at Grace, 15; at Calvary, 43; at Christ church, 48.

At Christ church on Easter Day a superb marble altar and two memorial windows were placed. The altar is a very magnificent work of ecclesiastical art. The structure built upon a firm foundation beneath the chancel floor rises from a platform approached by three steps of red Irish Killarney marble; the platform inlaid with colored marble is ten feet in length; the mensa is inlaid with five crosses of Sienna marble, the base being pink Knoxville; coupled shafts of Mexican onyx divide the front into three panels, the central one bearing the sacred monogram in Sienna marble; the shafts have bases of white Echaillon marble, highly polished with elaborately carved capitals of Caen stone with marble abaci, the re-table of white marble has two gradines and a throne for the cross. The reredos 12 feet high, rises to 17 feet in the centre, divided into seven panels by shafts supporting arches, the three main ones being niches surmounted by gilded canopies; the central one contains the statue of Our Lord in the attitude of blessing, the figures of the Blessed Virgin Mary, and St. John the Divine, being on either side, all sculptured in pure white Italian marble; on each side of these niches are carved panels representing wheat, grape leaves, the Passion flower and the lily, in high relief, separated by columns of onyx and different colored marbles. The pediments are carved Italian marble, and the cornice, Caen stone, backed with Italian marble. The general style of the altar and reredos is pure Gothic, a beautiful specimen of that class of architecture. The structure is the memorial gift of Miss Roberta Tyler and the other children, bearing the following inscription: "To the Glory of God and in loving memory of Mary Lawrence Tyler."

In keeping with this beautiful adornment the chancel has been re-decorated and embellished, and the floor is laid in mosaic of Florentine enamel. The chancel is illuminated by innumerable electric lights; two standard candelabra finished in polished brass, with clustered branches of candle burners for gas, rising to the height of ten feet, one placed on either end of the altar. The chancel walls, ceiling, organ, etc., are richly decorated in color of a bright orange tint, with an intricate arabesque design in gold and silver for the background, touched up with colored lacquers. The walls and ceiling of the church proper are decorated in fresco of 15th century Flemish brocade, worked up by shades

of terra cotta and old ivory picked out in gold. An effective background to the altar is the magnificent "All Saints" memorial window, representing the adoration of the Lamb.

Calvary church, Easter Day, unveiled and dedicated a memorial pulpit, the gift of C. P. Moorman. The pulpit is an exceedingly fine work of art in metal and marble; the base being of solid, carved, and polished St. Aix stone of mauve color in dark red lines, on the exterior are panels with the four evangelists in high relief after the originals of Thorwaldsen; the central panel is in mosaic portraying a half length figure of an angel holding an open Bible, the pages exhibit the Greek symbols, Alpha and Omega, the whole executed in colored enamel, enriched with gold and silver fret.

The offertory this day was in behalf of the payment of the incumbent debt of the church and amounted to \$16,000; the debt and interest being something more than \$15,000.

The Rev. E. T. Perkins, rector of St. Paul's church, has for the second time tendered his resignation; he was prompted to this move by his age and continued ill-health, which greatly militates against his efficiency for the work of his parish. The resignation, it is said, will reluctantly be accepted.

Connecticut

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

The Episcopal Academy at Cheshire, the Rev. James Stoddard, principal, is one of the oldest Church schools in the United States. It owes its origin to Bishop Seabury, and was founded in 1794. At first it was a college, theological school, and academy combined, not only for Connecticut, but also for some of the near-by dioceses. The college course was given up when Trinity college, Hartford, was founded, in 1824. The present principal took charge of the work at the close of the last school year. There are now 50 pupils in attendance, of these only nine are day scholars. In all there are accommodations for about 70 boys. At present the principal has a staff of five efficient instructors, not including musical teachers. The school has been thoroughly reorganized from top to bottom, and everything is fast getting into fine shape. The plumbing has been carefully attended to, new bath rooms have been built, new steam-heating apparatus put in; the interiors have been partly remodeled, and a great deal of painting and papering done. An addition was built on for the heating apparatus and the new physical training room, so that now everything is in first-class order about the main building. For the present the principal and his family are living in the school and with the boys, so that it is practically and virtually "a home school," which many that claim to be are not. During the summer vacation further improvements are contemplated. Servants' quarters will be put up, with laundry, etc., and it is hoped that a junior department for smaller boys may be established. The school lives up to what it promises, especially in the course of study laid down. Mr. Stoddard seems to be the right man in the right place.

At Trinity church, New Haven, on Easter Day, was unveiled a memorial tablet given by the widow of Mr. John B. Robertson. It is placed on the south side wall, and is Gothic in treatment, following the architectural style of the church. It is 5½ ft. high by 3 ft. wide, and is composed of a variety of fine materials. The brackets, sill, and spandrels, are of Caen stone, finely carved in oak-leaf design. The columns supporting the spandrels are of Mexican onyx, of the pale green tint, which is rare: these rest upon bases of Echaillon, which forms an artistic graduation from the dull purity of the Caen stone to the brilliancy of the onyx. All this forms the setting for the tablet which bears the inscription, and is of Tennessee marble, with sunk gold lettering, and decorated only with a Greek cross in bas-relief at the top. The inscription is as follows:

John Brownlee Robertson, A. M., M. D., a graduate of Yale University. Born in Charleston, S. C., Sept. 14, 1809; died at New Haven, July 14, 1892. A man honored and beloved by his fellow citizens, and for many years a warden in this parish. "Lord, I have loved the habitation of Thy house."

It was designed and executed by Thomas Phillips and Son, New Haven.

NEW MILFORD.—In All Saints' church, the Rev. F. B. Draper, rector, the "Pansy Garten," a society of young ladies at Ingleside School, have recently placed a very chaste and beautiful brass candelabrum in memory of the little daughter of the rector. The inscription reads: "At evening time it shall be light," "To the glory of God, and in loving memory of Marion Coley Draper; *Nata*, Dec. 4, 1890; *Renata*, Jan. 27, 1891; *Translata*, Jan. 23, 1893. Placed by the 'Pansy Garten,' Lent, 1893." "And a little child shall lead them." The Bishop is expected to visit the parish to administer the rite of Confirmation, sometime during May. The parish has nearly doubled the number of communicants, which is an excellent showing, considering that the population of the town has increased by only one quarter of one per cent in the ten years ending in 1890.

PORTLAND.—Trinity church, the Rev. O. H. Rafferty, rector, 20 years ago began the work of erecting a new church, of Portland stone, and it has now celebrated its first Easter in the perfectly completed edifice. The addition of five magnificent memorials was marked by an impressive service on Dec. 13th, 1892, conducted by Bishop Williams of Connecticut, assisted by ten clergy. The gifts were, the tower of

stone, given by the entire parish; porch and *porte cochere*, also in stone, in memory of Mr. Erastus Brainerd, and presented by his widow; tower-clock and tablet by Mr. and Mrs. Thomas Pickering, in memory of their daughter, Mrs. Adelaide Pickering Lunney; pulpit of brass, resting on supports of Scotch marble and Portland stone, by Mr. John H. Sage, for his father and mother; the chancel steps, floor, and Communion rail, gift of Mrs. W. A. Pratt and Mr. Frederick White, in memory of his wife, Mrs. Eliza Trowbridge White; also an oaken platform and protecting brass rail for the baptismal font, from Mr. and Mrs. Frank Brainerd, "for special deliverance from a great danger; a beautifully chased brass litany desk, presented by the Rev. D. C. Peabody, of Rockford, Ill., in memory of his wife, Eliza Stocking Hall, a native of this place; also two handsome brass standard lights for gospel and epistle end of altar; two richly carved oak hymn-boards; a baptistry; and a Gothic stone arcade, screening the south entrance to the Church. These memorials reflect credit on Mr. H. M. Congdon, architect of the church, who designed most of them, and on Messrs. J. & R. Lamb, of New York, and E. I. Bell of Portland, Conn., by whom they were executed. The total cost of this beautiful church, including memorials, is \$125,000. The parish is well organized, having with other societies, vigorous chapters of the St. Andrew's Brotherhood and of the Daughters of the King. It carries on two mission chapels, one being in charge of the St. Andrew's Brotherhood. The mosaic floor in the chancel is the finest in the country, and was laid by Lamb, of New York, in duplication of a similar design at St. Agnes', New York. The choir of mixed voices is to be surpliced; it will be the first in Connecticut. Mr. Frank W. Gunion of New Haven, is choirmaster and organist.

MERIDEN.—The Confirmation of 87 persons at All Saints' memorial church, April 5th, was the crowning act of the Lenten work in a congregation that had no existence previous to Ash Wednesday last. It was a wonderful showing on Easter Day—a church not completely finished when the first service was held, now complete, and beautiful in all its appointments. The result of the Lenten season is a record of 67 Baptisms, and a list of over 90 names of candidates for Confirmation, of which number, owing to sickness, death, and other causes, 87 were confirmed, 52 ladies and 35 men. The enthusiastic interests of the people, and their liberal gifts to the church, as well as the sufficient sum pledged to make the new organization a self-supporting parish, is due to the energy and efficiency of the young pastor, the Rev. A. Sprague Ashley. At the close of the Confirmation services Bishop Williams preached a powerful sermon from the Scriptural passage, "What shall I do to be saved."

Easton

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

SNOW HILL.—The Easter offering in All Hallows amounted to \$660. During the past year a number of memorial gifts were presented, including a marble altar in memory of Dr. Tingle; a reredos to commemorate Dr. Williamson, a former rector; an altar rail to Judge Williams; a brass lectern for Capt. Wilson; and a handsome brass pulpit in memory of Mrs. Wilson, wife of Senator Wilson. These are a few of the improvements made in this old and historic church. Last year the 200th anniversary of the organization of the parish was celebrated. The occasion was graced with the presence of the Bishop, and the sermon preached is about to be published.

New York

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

NEW ROCHELLE.—A beautiful altar has been presented to the parish house of Trinity church, by Mr. Robert C. Fisher, in memory of his father, the late John T. Fisher.

HIGHLAND FALLS.—At Bishop Potter's recent Confirmation at the church of the Holy Innocents, he confirmed a class of 25 persons, presented by the rector, the Ven. Archdeacon Thomas, D. D.

CEADERVILLE.—Mr. Jesse P. Wilson, of Hudson, N. Y., presented to All Saints' mission chapel, a silver Communion service, consisting of a chalice, paten, ciborium, and a pair of large cut glass cruets in a silver tray. Each article is marked and of a beautiful design; also a complete set of elegant embroidered altar linen. The Communion service and altar linen were used the first time on Easter.

MONROE.—Grace church has recently received a number of gifts, including colored stoles, and a set of brass furnishings for the altar, made by the Gorham Co., also altar cross, vases, altar desk, and alms basin. New service books have also been provided. Under the active leadership of the rector, the Rev. P. T. Fenn, very active work is going on among the parishioners looking to further improvements. At the mission church at Greenwood Lake, which is also under the spiritual care of the Rev. Mr. Fenn, a baptismal font has lately been presented by Mrs. Wilson of New York City.

SPRING VALLEY.—Appropriate services were held at St. Paul's church on Easter Day. There was a celebration of the Holy Communion at 8:30 A. M.; afternoon service at 3:30 P. M. The musical portion of the services was conducted by O. S. Eickhoff, Esq. Miss Florence E. Graff presided at the

organ. The church was prettily decorated with plants and flowers. The collections of the day amounted to \$120.58, being the largest amount ever collected in St. Paul's church. The congregation have paid another installment of \$200 on the indebtedness of the church, and interest, to March 31st. This reduces the mortgage to \$100, toward the payment of which there is now in the hands of the treasurer about \$50.

Spokane

Lemuel H. Wells, D.D., Bishop

WALLA WALLA.—At St. Paul's church, on Palm Sunday, the rector, the Rev. V. Marshall Law, M. D., presented a class of 26 for Confirmation by Bishop Wells. This is the largest class ever presented in this parish, and was composed of children, parents, and grandparents. Bishop Wells was rector of this parish for ten years previous to Dr. Law's appointment two years ago. The Bishop was assisted by the rector and Chaplain Hubbard of Fort Walla Walla. His sermon was a very instructive discourse, showing economy to be one of God's first laws. The service closed with a celebration of the Holy Communion. Altogether during Holy Week, 27 were confirmed, 12 of whom were men; and 24 persons were baptized, 16 of whom were adults, including several substantial business men and their wives. Bishop Wells expressed himself as greatly pleased with the growth of this parish during the two years it has been in Dr. Law's hands, and he joined the vestry and parish in the unanimous wish that the rector re-consider his determination of again taking up missionary work in Japan. Plans for increasing the seating capacity either by a new church or by enlarging the old one, were brought up for discussion. The music is furnished by a recently purchased two-manual pipe organ, the only one in the jurisdiction, and a mixed choir which ranks second to none in the State of Washington. Evening service is generally a full choral service, and the church is filled morning and evening, mostly with men. There has lately been organized a young men's society, called St. Paul's Chapter, and the rector considers it a powerful help in the working of the parish. The Sunday school, which has passed through many vicissitudes during the past two years, is now firmly established, and well provided with a staff of intelligent and competent teachers. In common with all western communities, money making is the first consideration; and the building up of the church to its present state of prosperity has been a hard struggle. St. Paul's parish is now entirely self-supporting. It does not owe a dollar, its rector, organist, and other expenses are regularly and promptly paid each month, and during the past two years the income of the church and likewise its membership have more than doubled. All the Easter services were attended by packed congregations, and were rousing, reverent, and Churchly.

Maryland

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

WASHINGTON.—The Three Hours' devotions were conducted at St. Paul's church on Good Friday by the rector, the Rev. Alfred Harding, assisted by the Rev. Wm. Ball. The attendance was very large throughout the entire service. At night the church was again crowded, when the rector preached to a lodge of the Knights of Pythias, of which he is a member.

The attendance in Holy Week at the mid-day services at St. John's church, Lafayette Square, was very large. Addresses were given each day, except Thursday, by the rector, the Rev. Alex. Mackay-Smith.

The Rev. Dr. McKim, rector of Epiphany church, has gone to Richmond, Va., for a rest. Dr. McKim was unwell the greater part of Lent.

The Rev. Mr. Mott, assistant minister at Rock Creek church, has gone to his home in California for a three weeks' stay.

The rectory on New York ave. between 13th and 14th sts., owned by Epiphany parish, has been sold to a syndicate for \$30,000. The new owners will remodel the building and adapt it for business purposes.

The Rev. J. B. Perry, rector of St. Andrew's church, resigned in order to accept a call to Duluth, Minn., to succeed Bishop Barker, but the vestry of St. Andrew's declined to accept his resignation. At the recent episcopal visitation to St. Andrew's parish, the Bishop publicly expressed his thanks to God that the Rev. Mr. Perry would remain in this diocese, and continue his good work at St. Andrew's, where he has most faithfully labored for the past twelve years. On Easter Day over \$400 was given toward the payment of the church debt.

BALTIMORE.—Emmanuel House, at 215 N. Calvert st., was opened on Wednesday evening, April 5th. The home was opened with a short religious service conducted by the Rev. J. H. Eccleston, rector of Emmanuel church. St. Cecilia's Guild furnished the music. Dr. Eccleston gave a history of the movement to start the home and explained the object for which it is opened. A description of the home was published in these columns last week.

The Protestant Episcopal Brotherhood of Baltimore held its quarterly meeting at Ascension church on Sunday, April 9th. Addresses on the advantages of the organization were

made by the Rev. C. C. Griffith, John T. Mason, R. and Edwin Higgins.

The Sunday school of the church of the Messiah held their anniversary on Sunday, April 9th, at which the scholars sang Easter carols. Colonel Wm. Pegram, the superintendent, read his annual report, which showed 465 scholars on the rolls, with the collections of the school nearly reaching \$400. Prizes and medals were awarded by the rector of the church, the Rev. Peregrine Wroth.

Bishop Paret administered the rite of Confirmation to a class of 13 persons at St. Andrew's church on Friday, April 7th.

GEORGETOWN, D. C.—The Rev. Charles E. Buck, rector of St. John's church, has completely recovered from his recent illness.

Christ church branch of the Brotherhood of St. Andrew, cleared over \$275 by the series of lectures during the month of March. The sum will be applied to the education of young men for the ministry.

Miss Clare Gantt has presented to Christ church a magnificent solid silver Communion service as a memorial of her deceased mother, at a cost of \$500.

At Christ church on Sunday, April 9th, the Bishop administered the rite of Confirmation to a class of 23, and later, at St. John's, confirmed 18.

FORESTVILLE.—Bishop Paret confirmed a class of 9 persons at Epiphany church on Thursday, April 6th. At old St. Matthew's church near Bladensburg, he confirmed a class of 12.

WAVERLY.—The Bishop confirmed a class of 15 persons in St. John's church, the Rev. F. H. Stubbs, rector, on Wednesday, April 5th.

MR. PLEASANT.—The Rev. Stuart Crockett, rector of St. Stephen's church, has tendered his resignation, after a rectorship of two years and a half. Mr. Crockett leaves the parish in a flourishing condition, with a balance of \$500 in the treasury of the church.

BROOKVILLE.—Miss Mary Davis, daughter of the late Allen Bowie Davis, long vestryman of St. John's church, has presented the church with a handsome outfit of new pews. In the chancel is a beautiful memorial window, consisting of a full-length figure of the Evangelist John, taken from an engraving by an eminent New York artist, in honor of Mr. Allen Bowie Davis' only son, Willie, who, upon his death-bed, married a daughter of Bishop Whipple of Minnesota.

Massachusetts

BOSTON.—The annual meeting of the City Board of Missions is an occasion which draws many Church people together who cannot help but be interested in the aggressive work of the city missionary. The organization is now 25 years old. The reports read on April 12th at Trinity chapel, showed the increasing demands and responsibilities of work, which were opened out and encouraged by the late Bishop. Its special features are the sailors' mission in East Boston, the Swedish service, the deaf-mute mission at St. Andrew's church, the work among hospitals, prisons, and city institutions, and the play rooms in different localities during the summer; 2,000 visits have been made the past year by the four women missionaries; 100 persons have become church-goers; 113 children have been baptized, and 242 children brought to Sunday school. The treasurer, Mr. Blatchford, reported receipts for the year \$32,538.63, and an expenditure of \$34,197.50, leaving a debt of \$1,658.87. The following officers were elected: Treasurer, John S. Blatchford; secretary, J. D. W. French; superintendent, the Rev. F. B. Allen; and an executive committee. Addresses were made by the Rev. Dr. Donald and the Rev. F. B. Allen.

A Greek church has been established in this city at 380 Tremont St. The priest in charge is Father Constantine, a native of Damascus. There are about 600 Greeks in this state and Rhode Island.

The Eastern Convocation held its last session at the church of the Carpenter, on Washington st., April 11th. The sermon was preached by the Rev. Charles Ferguson. The exegesis on I John iii: 8, 9, was read by the Rev. George Walker in absence of the writer, the Rev. Charles F. Sweet. Missionary reports of a very interesting nature were made by the Rev. Samuel Hodgkiss of East Cambridge; the Rev. C. N. Field, on the colored work of St. Augustine's church, and by the Rev. Frederick Palmer of Andover, upon theatre services. The Rev. W. D. P. Bliss delivered a very instructive address on the "Right Attitude of Churchmen toward City Politics." The liturgical paper on the "Relation of *Agape* to Eucharist," was read by the Rev. A. Prime. Short addresses early in the evening were made upon "The Church and the World" by Mr. George E. McNeil, Mr. Edwin H. Rogers, and the Rev. S. R. Fuller.

SALEM.—Mrs. Martha Frankland has left in her will \$250 to St. Peter's church.

SOUTHBOROUGH.—The offerings in St. Mark's church on Easter Day amounted to \$2,038.

EAST BOSTON.—The furnishing of St. Mary's House for sailors has been nearly completed at a cost of \$2,800. The following list speaks of the kind of work which the City Board of Missions carried on for the month of February: Visits of missionaries, 521; visits to sick, 44; children induced to attend

Sunday school, 14; Bibles and Testaments given, 49; Prayer Books given, 10; steamers met, 4; steamers visited, 43; sailing vessels visited, 41; immigrants befriended, 51; lodged over night, 11; meals given, 145; sailors at mission rooms, 1,330; sailors at religious services, 324; pledges taken, 40; employment found, 11; visits to hospitals, 10; Italians and other foreigners met, 16; visits to Deer Island, 2; hopeful cases of prisoners, 43; probation secured, 5.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL. D., Bishop
Nelson S. Rulison, D. D., Asst. Bishop

The missions at Minton, Watsontown, Montoursville, and Fairfield Centre, which were vacant for the past year, are at last supplied. The Rev. John Warnock has been appointed missionary to these points by the Bishop, and has entered upon his duties. The prospects are very bright for the successful upbuilding of these missions, and it is hoped that the missionary in charge will be soon furnished with an assistant in his extended field.

MUNCV.—The memorial and other voluntary offerings together formed a distinguishing and interesting feature of the Easter services at St. James' church this year. They consisted of an altar book, two Prayer Books for the chancel, 50 Prayer Books for the use of the congregation, a Bible for the lectern, two brass vases, and an especially beautiful cross for the altar, besides memorial gifts of flowers in unusual abundance. The cross was the gift of the family in memory of Mr. G. L. I. Painter, the esteemed senior warden of the parish, lately deceased, and his daughter, Hattie, who died in 1876. It is a specimen of Cox Sons, Buckley & Co.'s finest work. It stands three feet high, and upon its surface is a representation of passion flowers and vine in raised brass. It is a beautiful adornment to the chancel and a worthy tribute to those in whose memory it has been offered. There were three services that day, one at sunrise, one at 10:30 A. M., and one at night, and at each one, this and other memorial offerings helped to make the resurrection and the spirit world seem very real to the people of St. James' parish.

TOWANDA.—Christ church, the Rev. W. E. Daw, rector, has been further enriched by the presentation of a beautiful polished brass altar book rest with a revised altar service, both given by Dr. T. B. Johnson, in memory of his wife, Henrietta B. Johnson. The Sunday school has given three revised Prayer Books for chancel use, and a handsome Bible, all in memory of the Rev. C. E. McIlvane, rector of this parish from 1873 to 1876. These memorials were used for the first time on Easter Day. The offerings of the Sunday school during Lent were given to the work of Bishop Barker, who was born and baptized in this parish. Application has been made for a charter for a branch of the order of the Daughters of the King, and a chapter of the Brotherhood of St. Andrew will soon be started. The Easter music of the vested choir, under the efficient oversight of E. Frederic George, was well rendered, Cruikshank's Communion Office, Stainer's "They have taken away my Lord," Tours' *Magnificat* and *Nunc Dimittis* being the chief musical features. A full choral service was held in the evening. The interest manifested is seen in the growth of the parish life and the continued increase in the attendance.

Fond du Lac.

Chas. C. Grafton, S. T. D., Bishop

The Bishop returned some weeks ago to his diocese much improved in health.

WAUSAU.—On March 22nd, the Bishop visited St. John's church, administered the sacrament of Confirmation to a class of 12, and preached one of his powerful and instructive sermons to a large congregation.

BAYFIELD.—The people of Christ church have been quietly but constantly at work, renovating and enlarging the church building. They have met with good success. The chancel has been extended and enlarged and a spacious vestry room has been added. The old altar is to give place to a new one, and the edifice will be carpeted throughout. Having been without a priest for some time this is greatly to their credit.

WASHBURN.—The new church building is completed, and is free of debt. The building cost about \$2,000. St. John's mission promises to be a strong parish in the near future. The Rev. Albert E. Clay, organist at the cathedral of Fond du Lac, will take charge of Washburn and Bayfield about the 3rd Sunday after Easter.

Southern Virginia

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

A beautiful brass lectern has been presented to Trinity church, Staunton, as a memorial of the late Judge Sheffey and his wife, from the teachers and scholars of Trinity church Sunday school, Easter, 1893. There was also presented by the guild a rich white silk dosel, and a large lectern Bible, the latter also a memorial of Judge and Mrs. Sheffey. Bishop Randolph visited this church Easter Day. There was an early Celebration at 7:15 largely attended, and another Celebration at 11 A. M. At the latter service the Bishop preached and confirmed 26 persons. In the afternoon at the Sunday school celebration, the Sunday school marched into the

church singing a processional hymn, preceded by a processional cross, and with beautiful banners, one of which represented the Trinity. The music was admirably rendered and the whole service reflected great credit upon those who arranged it. The offerings amounted to \$135. The entire Easter offering was \$1,000.

Norfolk is to be the see city for this diocese.

Bishop Randolph confirmed a large class in Grace memorial church, Lexington, March 31.

New Jersey

John Scarborough, D. D., Bishop

MILLVILLE.—The services at Christ church, the Rev. H. M. Johnson, rector, on Easter Day were very bright and attractive. They commenced with a celebration of the Holy Eucharist at 5:30 A. M., when 18 communed, followed by Morning Prayer, and a second Celebration at 10:30 A. M. At 2 P. M. there was a special Sunday school carol service and Holy Baptism; at 7 P. M. a special carol service. The church was beautifully decorated with cut flowers and pot plants.

BOUND BROOK.—St. Paul's church has received a new and very beautiful chancel window, given by Miss C. J. Allen in memory of her mother. The window represents the figure of Christ, with the words "Come unto Me, and I will give you rest." The design and general treatment of the subject is most excellent. A smaller window has also been placed in the choir by a friend of the church, the subject of which is Christ blessing little children. The two windows were unveiled on Easter Day with an appropriate service. Both were made in Munich by Mayer & Co.

Oregon

Benj. Wistar Morris, D. D., Bishop

SALEM.—The rector of St. Paul's church, the Rev. W. Lund, this year took Bishop Huntington's "Forty Days with the Master" as the groundwork of his daily addresses during Lent. The congregations were good every day, especially in the evening. Three services were at 4 P. M., and three services at 7:30 P. M., each week. During Holy Week there was morning and evening service, with a good congregation, although the weather was very stormy. On Holy Thursday Mr. Lund met the Bishop at a little mission 17 miles away, and presented to him a class of five. The next day, Good Friday, the Bishop confirmed at Salem a class of 13. Easter was an inclement day, rain and wind, but the church was packed full; 86 persons received Holy Communion at the two services, 8:30 A. M. and 10 A. M. The offerings were \$110, in the morning, and were devoted to the cancelling of a debt on the church. The children's offering, in the afternoon, for general missions, was \$70, which was very good indeed, seeing that there are only 50 scholars in the school, including the Bible class. The church was very beautifully decorated with lilies, roses, pansies, primroses, and some memorial pieces. Jackson's *Te Deum*, *Jubilate*, and the Easter anthem and hymn were very finely rendered. The second Celebration was choral and was very well sung. The offertory anthem, "Hosanna in the Morning," by Jules Granier, and "He is Risen," by Arundel, in the evening, were finely sung by Mr. Gavin H. Harris. Three years ago the membership was only 25, and the whole offerings for the year, \$37.80, \$10 less than the Communion alms for this year. Sundry improvements have been made during the year, and more are contemplated next year. The parish is now entirely free from debt, with some \$20 in the treasury.

Newark

Thomas Alfred Starkey, D. D., Bishop

JERSEY CITY.—When the sexton of St. John's church opened the doors Easter morning, he found the Easter flowers torn down, the silver plate stolen, and eight poor boxes, containing, it is supposed, about \$100, broken open and rifled of their contents.

East Carolina

Alfred A. Watson, D. D., Bishop.

Easter Day, the corner-stone of the new St. John's church for colored people at Elizabeth City was laid. The ceremonies were performed by the rector, the Rev. J. W. Heritage.

The new St. Matthias' church, Maxton, is completed, and has no debt. Bishop Watson will consecrate it at his next visitation.

St. Phillip's church, Southport, has been very greatly improved by the addition of a recess chancel. All the money necessary for this and other improvements, has been raised.

The debt on St. Barnabas church, Snow Hill, has been entirely liquidated. Arrangements are now being made for the consecration of the church.

NEWBERN.—The floral decorations at Christ church on Easter Day were excellent, and in good taste, but the most gratifying adornment was of a more lasting nature. In the chancel there was a handsome bishop's chair and a rector's stall, and on the altar a pair of candlesticks of three branches each; all placed there by a devout lady of the parish, in loving remembrance of the Rt. Rev. Dr. Thomas Atkinson. This is not the first presentation by her of this kind. A clergy seat and reading desk have been placed in memory of a deceased sister, Mrs. Mary Shepard Bryan, and a full set of

chorister stalls in remembrance of a little nephew. Good music, an excellent sermon, and an unusually large Communion followed, and an offering of over \$325 signalized the devotions of the congregations. At 5 P. M. was the Sunday school celebration. A beautiful service was followed by an offering of \$115, and the classes furnished boards with gilt words and phrases, from which a beautiful arch was formed with "Love the Lord thy God," and "Love thy Neighbor" forming the base of the two sides, above which the graces, "Meekness," "Patience," "Peace," "Joy," "Faith," "Hope," etc., all terminated at the keystone "Love." This was surmounted by a floral crown and beneath it a beautiful descending dove was suspended. The rector, the Rev. T. M. N. George, addressed the school and a number of prizes were awarded. A gratifying feature of the occasion was the presence and participating in the services, of a mission Sunday school and a young men's Bible class, both under the auspices of the Brotherhood of St. Andrew.

Virginia

Francis McN. Whittle, D. D., LL. D., Bishop

The Rev. H. T. Sharpe has resigned the rectorship of Grace church, Alexandria, to accept a call to a parish in Baltimore, Md. Mr. Sharpe has had charge of Grace church for 12 years, succeeding the Rev. D. F. Sprigg, D. D.

Bishop Whittle visited Christ church, Charlottesville, on Sunday, April 9th, and confirmed 13. He dedicated the church at Ivy on April 10th.

The Rev. Dr. D. F. Sprigg recently handed in his resignation as rector of the Moore memorial church, Richmond, of which he has been rector for the past nine years, and which he has by sheer hard work built up from a small congregation to one of the strongest in the city. He found them worshipping in a little, low, wooden building and leaves them in possession of a handsome stone structure, which when completed will be one of the finest church buildings in the diocese. Dr. Sprigg has been for many years the editor of *The Southern Churchman*, and he now finds it impossible to undertake both editorial and parochial duties. On Sunday, April 9th, the Sunday school held their annual Easter celebration. The Lenten offerings, which were devoted to the diocesan fund, amounted to \$108.

The Easter offering of the Sunday school of St. George's, Fredericksburg, was \$150, or about \$1 for each scholar. Bishop Whittle visited this parish on Good Friday and confirmed six. Dr. Nelson, of the Theological Seminary, Alexandria, preached.

The Sunday school of St. James' church, Ashland, which consists of 20 scholars, gave \$70 for diocesan missions.

California

Wm. Ingraham Kip, D. D., LL. D., Bishop
William F. Nichols, D. D., Asst. Bishop

SAN FRANCISCO.—The Lenten services throughout the city parishes have been well attended. The united services held each Wednesday evening in Grace church have drawn together large congregations of worshippers. The rectors of the several parishes preached in turn, and the singing was congregational. On two of the evenings the vested choirs of St. Luke's and St. John's were present and led in the singing. Early in Lent Messrs. Wood and McBee of the Brotherhood of St. Andrew visited the coast, spending several days in and near San Francisco, where much interest was shown in the Brotherhood. Upon Good Friday the "Three Hours" service was held in several churches, and in the evening, "The Crucifixion" was sung at St. Luke's and the church of the Advent.

On March 16th, a Quiet Day was held under the auspices of the Woman's Auxiliary in St. Stephen's church, conducted by the rector, the Rev. E. J. Lyon. At 11 o'clock Bishop Nichols celebrated the Holy Communion. The offering was devoted to the payment of the debt on St. Peter's church, which is located in the shipping districts, and doing much missionary work. The addresses of the day were upon "The sower," and were all marked for earnestness and helpful suggestions. In the afternoon the intercessions were expressed in the form of a Litany.

For the past two months the Bishop has been making visitations in San Francisco and vicinity, confirming large classes everywhere.

The vestry of old Trinity, San Francisco, has leased the old building for another year, and will continue services there while the new building is being finished.

A large tract has been laid off in Cypress Lawn Cemetery, San Mateo County, 12 miles from San Francisco, for use of the Church people. It is hoped ere long to erect a memorial chapel and to make this resting place of our beloved dead a truly beautiful spot.

Quincy

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

MOLINE.—On Sunday, April 9th, the Bishop visited Christ church at 4 P. M. and confirmed three candidates presented by the Rev. L. Sinclair, rector. The Rev. Dr. Sweet took part in the service. The Bishop's sermon was one of pure Gospel teaching, and his gift of illustration combined with simple presentation of deep theological doctrine, was very effective.

South Carolina**Wm. B. W. Howe, S.T.D., Bishop**

BERKLEY and BLACK OAK.—The Lenten services, about 40 in number, and involving 500 miles of traveling, were well attended. On Palm Sunday the chapel at Strawberry was appropriately trimmed with palms, and every member of the congregation, as well as the priest, wore a cross of palm leaves on the breast. This chapel has been provided with a set of violet hangings. A good congregation assembled on Good Friday, when the altar cross was veiled in black and the services rendered without music. The Easter services were at Pinepolis chapel. At the early Celebration there were 11 communicants, and at mid-day 27 more. Evensong was said at 5:30 without a sermon. This chapel has been much improved by a dossel behind the altar, adorned with a symbol of the Faith. It was also tastefully decorated with wreaths and flowers for the Easter festival. On Easter Even the rector, after explaining their significance and use, blessed the altar linen and Eucharistic vestments recently presented by the Guild of the Apostles, Advent parish, Boston, and these were used on Easter Day. The Easter offering amounted to \$22, of which \$5 was a special for some "deserving missionary priest to be selected by the rector," and the balance, \$17, was given to the Rev. W. O. Prentiss, formerly missionary at Black Oak, but now retired on account of age and increasing infirmities. The Good Friday offerings were, as usual, for the Jews. The ladies of Trinity congregation presented the rector, Rev. James Simonds, with an Easter gift of a handsome student's lamp of nickel silver.

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

CITY.—The Easter offerings in St. Stephen's, the Rev. Warren Hastings, rector, were \$1,322. A most exquisite set of altar linen was presented to the parish by Miss Helen F. Rousseau, of Troy, N. Y. A beautiful set of book-marks with gold crosses was presented by H. R. King and Miss Rousseau, in memory of Mr. King's deceased sisters, Alice and Annie. The Misses Lurkins gave six silver crosses to be divided among the members of the vested choir, for the greatest general proficiency and good conduct.

The Platte**Anson R. Graves, D.D., LL.D., Bishop**

KEARNEY.—The Bishop conducted a seven days' Mission at the Platte Institute beginning on Ash Wednesday. There was early Celebration daily at 6:30 A. M., instruction every day on the catechism at morning service, and Mission sermons at 7:30 P. M. Much good was done, many learned about the Church, and one young man decided to study for Holy Orders. There were daily Celebrations during Holy Week, except on Good Friday, with meditations every evening. The Three Hours' service on Good Friday was conducted by the chaplain of St. Luke's church. This service was new to most who were present. The first year's experience at the Platte Institute has shown the value of the church year as a help in the Christian education of the young.

VALENTINE.—The Rev. Mr. Bates' work, which covers at least ten stations, is prospering. His diary shows almost constant journeyings by wagon or rail. In most of his stations individuals or classes are preparing for Confirmation.

GRAND ISLAND.—The Knights Templars attended service on Easter evening in a body.

BROKEN BOW.—Daily services during Holy Week were well attended, as was the Three Hours' service on Good Friday. The Easter services produced a greater impression than ever before. The altar was well dressed with lights and flowers. The new choir of 18 voices under a professional leader, occupied both sides of the chancel. The Church is surely but slowly leavening this place.

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

The 55th annual council opened on the 12th of April with a celebration of the Holy Communion and a well written sermon by Dean Ewing. The Bishop appointed the usual committees.

The Bishop's address was delivered on the first night, and showed the progress already made under his short episcopate: Baptisms, 16; Confirmations, 356; Celebrations 17; sermons and addresses, 106. He paid a tender tribute to the memory of the late Bishop of Massachusetts, dwelt strongly on the necessity of more missionary activity, and the general character of the work, needs, and advances of the Church in Louisiana.

The following elections took place: Secretary, Ven. Archdeacon H. C. Duncan, of Alexandria; assistant secretary, Rev. A. Gordon Bakewell, of New Orleans; treasurer, Edwin Belknap; chancellor, Hon. James McConnell; registrar, Rev. J. W. Moore; Standing Committee: Rev. Messrs. J. Percival, D. D., H. H. Waters, Q. Ewing; Messrs. H. V. Ogden, J. McConnell, and G. R. Westfeldt. Deputies to the General Convention: Ven. Dr. W. K. Douglass, Rev. John Percival, D.D., Ven. H. C. Duncan, Rev. H. H. Waters; Messrs. G. R.

Westfeldt, James McConnell, Prof. Dilliard; alternates, the Rev. Messrs. M. A. D. Brewster, Q. Ewing, J. Moore, and E. W. Hunter; Messrs. W. P. Johnson, H. V. Ogden, W. W. Howe.

A deserving recognition of the secretary's work was made in a resolution introduced by the Rev. Dr. Dalzell by which the secretary was to receive a certain sum of money not in payment for his services, for these have been invaluable, but as a slight testimonial of the council's appreciation of his services. Dr. Duncan has been secretary for 23 years, and has executed the duties of his office with rare ability.

The report of the Board of Missions showed receipts to have been \$1,382.25. The treasurer of the Board paid a deserved tribute to the kindergarten school managed by Miss May Gyles, and to the Sunday School Institute inaugurated by the Bishop. The subject of diocesan missions occupied considerable attention, and deservedly so, for there is no more important feature of the life of the Church in this diocese than the missionary feature. Several pledges were made and a resolution passed making the subject of diocesan missions the order for the second night of the council in 1894. The committee on the state of the Church reported the erection of two churches during the past year; St. Paul's, at New Orleans, and St. Matthew's at Houma.

The Committee on Canons of which the Rev. Dr. Dalzell was chairman, made some important amendments to the Constitution and Canons, providing for the annual meetings of the council in the cathedral, the limiting of lay delegates to the councils, and for special annuitants according to service in the diocese.

At the annual meeting of the Woman's Auxiliary the Rev. A. H. Noll was celebrant, and the Rev. J. J. Cornish, assistant; Mrs. Dr. Richardson is president of the Woman's Auxiliary, Miss M. E. Rountree is treasurer, and Mrs. W. G. Coyle, secretary. The auxiliary recommended raising \$600 for Miss Suthon at Japan, \$540 diocesan missions, and Deaconess Fund, \$200.

The Bishop congratulated the diocese upon its present condition, and after it was decided that the next annual council be held at Christ church cathedral on the second Wednesday after Easter, 1894, dismissed the council of 1893 with his apostolic benediction.

North Carolina**Theodore B. Lyman, D. D., LL. D., Bishop**

Bishop Lyman visited Grace church, Weldon, April 10th, in the morning, preaching and confirming eight. At night he visited Jackson, preached and confirmed several.

St. Mary's church, Orange Co., was entirely destroyed by fire recently, by the raging forest fires in that vicinity.

BURLINGTON.—St. Athanasius' church, the Rev. R. J. Walker, rector, had daily Lenten services, well attended; Easter, early Celebration 6 A. M. and second at 11 A. M. The church was charmingly decorated. At the Sunday school festival, 9:30 A. M., Easter eggs, Easter cards, and oranges were distributed. The music was grand and inspiring.

North Dakota**Wm. D. Walker, S. T. D., LL. D., Bishop**

DEVILS LAKE.—Easter was observed at the church of the Advent by three services. The edifice was beautifully decorated with pot plants and cut flowers, and the music was well rendered. The rector, the Rev. C. Turner, preached two excellent discourses. At 4 P. M., the children's service was held. On behalf of the Boys' Guild and the Children's Twenty Minute Society, Master Carl Fisher presented an altar cross and two vases, all of solid polished brass, which were received by the rector and dedicated to the service of God. The congregation was remembered by the generous gift from the Massachusetts Altar Society, of a very beautiful altar cloth, and lectern and reading desk hangings, in white and gold lace trimmings. Since last Easter this church has made great strides in both a spiritual and material way; indicating untiring work and able administration on behalf of the efficient rector, and loving devotion and fidelity of the membership. During the past year many improvements have been made, including a new carpet and oak chancel rail; and we are informed that the Ladies' Guild has the money in the treasury to pay for oak pews which are being made in Chicago, but which, much to their regret, were not received in time for the Easter service.

At the Easter parish meeting, the reports presented show that the parish is entirely out of debt, with a considerable balance on hand. Further improvements are in contemplation.

GRAND FORKS.—In St. Paul's church this Lent was well spent. There were 52 services in it, and not one of them that had not a fair congregation, the average being about 25, which is very good for a church which has less than 100 communicants who commune. There has been a real deepening of the spiritual life of the membership as the result of this faithful Lent-keeping. Easter Day the church was filled to overflowing. There was a profusion of lilies, roses, and smilax, whose tasteful arrangement produced a delightful effect. Eighty-three persons received the Holy Communion, and the offering was \$109.52. In the evening the children of

the church had their Easter service; and after a short and very interesting address from the rector, the Rev. H. Baldwin Dean, made their missionary offering, \$38.25. In spite of the depressing lack of money in this region, there has been given to this church since last December a shield-shaped sign-board in blue and gold for the outside of the church, a hymn-board for the inside, a brass book-rest for the altar, a set of altar-linen, three sets of altar-hangings, a cut-glass wine-cruet from Lamb's, a 12-light corona for the chancel, and two handsome stoles. Four offerings amounting to \$100 have been given for extra parochial purposes, and promises to pay nearly \$200 in quarterly installments to the Missionary Board have been secured. *Laus Deo.*

Iowa**Wm. Stevens Perry, D.D., D. C. L., Bishop**

MASON CITY.—Full services were conducted in St. John's church on Good Friday. At 10 o'clock, the rector, the Rev. Dr. Quinn, read Morning Prayer, and preached a sermon on "The Claims of the Jews upon the Church." At 12 o'clock, the Three Hours' service was held; towards 3 o'clock the bell was tolled 33 times. The congregation, after a brief silence, joined in the Nicene Creed, and the rector gave the blessing. A large number of communicants attended the early celebration of the Holy Eucharist at 8 A. M. on Easter Day, but a much larger number attended the High Celebration at 10:30 A. M. The chancel and altar decorations produced a fine effect with the white altar cloth, dossel, and hangings, and the new chairs on each side of the altar. A beautiful floral cross took the place of the usual cross on the altar, the gift of Mrs. R. O'Brien. The members of Antioch Commandery attended the service under the direction of Eminent Commander H. G. Ogden. The very efficient choir of the church, with the assistance of Mrs. Blythe, Mrs. Stewart, and Mr. Osborne, violinist, rendered the musical service in a most acceptable manner. St. John's Sunday school Lenten offering was \$15.

FORT DODGE.—The funeral services of the late Rev. J. W. Paige, who died at Spirit Lake, Friday, March 31st, were conducted by the Rev. Messrs. George H. Cornell, T. F. Bowen, and Dr. Quinn, in the Presbyterian church. The services were solemn and impressive. The new church which the late rector had given so much thought and time to initiate, will be completed as a fitting memorial of him and his untiring labors for Christ and Holy Church.

OTTUMWA.—St. Mary's church, the Rev. J. H. Lloyd, rector, has abandoned the plan of yearly family subscriptions, and has adopted the envelope system, each individual communicant making a weekly offering; the result is that the parish raises 50 per cent. more this year than ever before in its history. The Brotherhood of St. Andrew is very active in this parish, and while there are but seven members, they are doing good service, making a regular Saturday night canvas of hotels and barber shops, and always on hand at the church doors to welcome strangers. At the last parish meeting it was unanimously decided to either build a new church or enlarge the present building to double its present seating capacity. When it is considered that three or four years ago a morning congregation of 60 was considered fair, this is certainly evidence of progress. The music is rendered by a vested choir of 20 boys and 12 men. Easter services were held at 6:30 A. M.; High Celebration, 11 A. M.; Sunday school festival, 3 P. M.; and special special services for the Knights Templar who attended in a body, at 7:30 P. M. The Bishop visited the parish on Good Friday, and confirmed 17 persons, 15 of whom were adults, and the rector hopes to present another class on Whitsun Day. The work done in this parish has been in the face of difficulties, the rector having been in very poor health for three years past, and since Christmas confined to his room most of the time. He will take a much-needed vacation as soon as he is able to travel, leaving the parish in charge of his brother.

INDEPENDENCE.—The Easter report of the treasurer of the vestry of St. James' parish, the Rev. C. Brassington Mee, rector, shows that its financial condition is excellent. All current expenses during the year have been paid, a balance remaining in the treasury. Two years ago, the parish, although one of the oldest in the diocese, was so badly demoralized through a series of reverses and misfortunes, that there were grave fears for its future. It is now re-established upon a sound foundation, with a well-appointed church, a commodious rectory, and a convenient guild house. In addition to its offerings for parish purposes, upwards of \$200 has been given to missionary work during the past year.

Northern Texas**Alex. Chas. Garrett, D.D., LL. D., Bishop**

CORSICANA.—The Feast of the Resurrection was solemnly observed in St. John's church, more than the usual number making their Communion at the first Celebration at 7:30 a.m. At the High Celebration, at 11 o'clock, the church was crowded by an attentive congregation, and the usual Easter anthems heartily sung, ably led by the mixed choir. The address was by the rector, the Rev. J. M. Hillyar, who spoke impressively on the sentences, "For since by man came death, by man came also the resurrection, etc." Choice and beautiful plants adorned the approaches to the altar.

Long Island.

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

BROOKLYN.—Easter Day was marked in Trinity church, the Rev. Nelson R. Boss, rector, by specially beautiful and impressive services, and overflowing congregations. The services consisted of early Celebration at 7 A. M., full Morning Prayer and second Celebration at 10:30; children's service at 3 P. M., and full evening service at 7:30. This church has one of the finest and largest vested choirs in the diocese, over 50 being present at each service. At mid-day, Field's full choral Communion service was sung. In the evening the choir was assisted in rendering full choral Evening with Easter anthems, by an orchestra of 12 pieces. The offering of the congregation amounted to \$1,600.

The Rev. James Buchanan Nies, Ph. D., preached his first sermon as rector of St. Chrysostom's church, on Sunday, April 9th. Mr. Nies is a young man, and has had a marked success at Christ chapel, which is a mission of Christ church, Clinton st. After six years' work there, he leaves it with a membership of 400, a Sunday school of over 800, and a property worth \$25,000. Mr. Nies has been greatly aided in his work by his wife, who is a daughter of Alexander E. Orr, a leader in financial circles in New York and Brooklyn. St. Chrysostom's church, to which he now goes, was founded in 1889 by the Rev. Dr. C. Ellis Stevens, then archdeacon of Brooklyn. The property was purchased of a Congregational body for \$40,000, the latter society having built a much larger building directly opposite. After Dr. Stevens had organized the parish, the first rector was the Rev. W. E. Wright, who labored with much zeal and energy. It has not been easy to gather a congregation commensurate with the size of the church, which will seat 1,000 persons, especially at so early a stage in the enterprise. There are only 175 communicants, while the debt is \$40,500 on a property worth \$50,000. The building was not adapted to Churchly worship, and although some of the obstacles to its successful use in this respect have been removed, yet others still remain. Dr. Nies comes to his task with a consecrated spirit, and an experienced judgment which will greatly help to win complete success.

The church of the Reformation, the Rev. John G. Bacchus, D. D., rector, is one of the best equipped and most thoroughly organized parishes in the city. Its numerous guilds and societies afford scope for the activities of a large proportion of its membership. The church has been enlarged and improved several times during the present rectorship, a rectory has been purchased, and debts have been paid, and Dr. Bacchus has other very important plans for increasing the facilities for its work. In the centre of one of the best residence quarters, its influence for good is very great.

St. John's church, under the lead of its present rector, the Rev. George F. Breed, has advanced to a strong church position in a quarter where such influence is widely felt. Its debt is steadily diminishing, its congregation is growing in spiritual life, and the organized activities of the parish are increasing in number and power. The services are always attractive, and the music at St. John's has long been marked by qualities which distinguish it as Churchly, reverent, and cultivated in an eminent degree.

FLUSHING.—St. George's church, of which the venerable Rev. J. Carpenter Smith, D. D., has been for many years rector, while one of the oldest parishes of the diocese, is also one of the most progressive. The clerical force includes besides the rector, the Rev. H. D. Waller, associate rector, and the Rev. William Du Hamel, assistant, who is in charge of the chapel at College Point. This latter work is of a missionary character, and is rapidly advancing in interest and extent. Important improvements are in progress in old St. George's at Flushing, and on Easter Day the new arch was in position. The offerings for this work amounted to \$2,300. St. George's Brotherhood are about to undertake a new mission at Murray Hill, a recently laid out and growing section of the town. A mission at Town Farm is still under the care of the brotherhood.

BAY SIDE.—All Saints' church, which has been aided by St. George's Brotherhood of Flushing, has become an independent parish, the Rev. George A. Bartowe, minister in charge. Mr. Gould, a member of the vestry, has presented the parish with a new and costly organ.

MERRICK.—The Easter offerings at the church of the Redeemer, the Rev. W. A. C. Frost, rector, aggregated \$315, to be applied to reducing the debt on the parish house. On the afternoon of Easter Day the children were catechized, addresses were made, and a teacher's Bible was presented to Mr. P. R. Jennings, lay superintendent of the Sunday school, as a testimonial of application of his successful work.

GARDEN CITY.—On Easter Sunday afternoon, at the cathedral of the Incarnation, Bishop Littlejohn confirmed 17 candidates, 16 of whom were cadets of the cathedral school of St. Paul. On Good Friday night, after a special service in the chapel of the cathedral school, Rossini's *Stabat Mater* was rendered by a chorus of the Cadets' Glee Club, assisted by the special soloists from New York and Brooklyn.

NEWTOWN.—Since December this old colonial parish, the Rev. E. M. McGuffey, rector, has taken rapid strides in church improvement. A new organ, a remodeled chancel, a reredos in Gothic oak, and a carpet, were followed at Easter by a

memorial gift of a handsome brass eagle lectern from Mrs. Mary J. Baldwin, of New York City. Other memorials and improvements are in anticipation. The history of this church reaches back to 1704, and its ample endowment ensures its perpetuity as a working force in what will be shortly a ward of Brooklyn or great New York.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop

Mahlon N. Gilbert, D. D., Ass't. Bishop

FARIBAULT.—At the cathedral of Our Merciful Saviour on Easter Day, the music was exceedingly hearty and artistic, being rendered by the boy choir of 40 voices, which for the first time appeared vested. The early morning service at six o'clock was choral, and was followed by the celebration of the Holy Communion. At 10:45 there was full Morning Prayer, sermon by the Rev. Dr. Dobbin, and a second Celebration. At 2:30 P. M. there was a special service for Knights Templar. The carol service for the children of the Sunday school took place in the evening, at which the Lenten savings of the several classes were handed in, amounting to over \$50.00. The offerings of the day amounted to over \$200.

The Easter services at Memorial chapel, Shattuck school, morning and afternoon, were choral. The music, rendered by the double chorus choir of cadets, led by Prof. and Mrs. H. E. Whitney, was exceedingly fine. The sermon was preached by the Rev. Frank Coolbaugh. The chapel was beautifully decorated with flowers.

Missouri

Daniel S. Tuttle, D. D., Bishop

CRYSTAL CITY.—It is now a little over 15 months since Grace church was opened, and the Rev. S. Mills placed in charge. The problem to be solved was as interesting as it was difficult, viz.: to make the Church acceptable, and to attract to the services the many and varied classes of people which are invariably found in a manufacturing town. God has been pleased to bless the humble efforts put forth, and the parish begins its second year hopefully and thankfully; 26 children and one adult have been baptized; 24 have been confirmed, 13 of these coming from various denominations. On the first Sunday in January, 1892, there were only seven communicants. On Easter Day, 1893, there were two Celebrations and 30 communicants. A Sunday school has been organized, and now numbers 170 children, with a staff of 14 faithful teachers. Since Christmas the Sunday school service has been full choral. Some beautiful Easter gifts were made to the church by various members of the recent Confirmation class, such as altar cloths for festivals, and book marks for the Bible and Prayer Book. A handsome altar cross and a pair of vases of polished brass, and a full set of altar linen were also received. The children, in addition to their Lenten offerings, have given two hours each week to work for the little ones in the Church Orphanage in St. Louis.

The Board of Managers of Missions

At its meeting held Tuesday, April 11th, 1893, there were present four bishops, thirteen presbyters, and seven laymen. In the absence of the president and vice-president, the Rt. Rev. Dr. Scarborough was called to the chair.

The general secretary made announcement of the death on the 6th inst., at his residence in San Francisco, of the Rt. Rev. Dr. William Ingraham Kip, who in October 1853, was elected by the General Convention Missionary Bishop of California; whereupon the chairman invited the Board to prayer. By resolution a special committee consisting of the Rt. Rev. Dr. Whitaker, the Rev. Dr. Hoffman, and Mr. Low, was appointed to prepare on behalf of the Board a suitable minute to be spread upon its records, and the secretary was requested to convey to Mrs. Kip the sympathy of the members.

The Board was informed that on Easter morning Miss Julia C. Emery, the secretary of the Woman's Auxiliary, and her sister, Miss M. T. Emery, who is her co-worker, were the recipients of a beautiful tribute from members of the Woman's Auxiliary residing all over the country, as a mark of grateful affection and confidence: two checks, each for \$1,430 and two Easter eggs containing gold, in one of which was \$128 and in the other \$100.

Copies of the first number of *The Quarterly Message concerning Church Missions at Home and Abroad*, the new paper published at a low price and intended to reach the laity in much larger numbers than it is possible to do by a larger magazine, were distributed among the members present.

A letter was presented from the Rt. Rev. Dr. Nichols, Bishop of California, expressing great pleasure at the decision of the Presiding Bishop and the Board to hold the next missionary council in San Francisco, and saying that they will begin preparations early in May for its reception.

Three important letters were submitted, as follows: From Bishop Gray of Southern Florida, reciting the great needs of his jurisdiction and the inadequate resources at his command. He has under him about two-thirds of the State of Florida, nearly 40,000 square miles, in which territory there are only five self-supporting parishes, while there are 60 or

more missions and many points where the work ought to be begun at once, if possible. Since his arrival in the jurisdiction he has preached almost every day and night, and it will be the last of May before his first visitation of the field will be completed. His work is extremely varied. It is among the natives of the State; the northerners who have moved in, and remain for a longer or a shorter time each year; colonies of English residents and many scattered families of that nationality; about 30,000 Cubans, who still for the most part speak Spanish; a large number of Indians in the everglades, difficult of access and almost untouched by Christianity; a great proportion of colored people who have one large self-supporting parish among them, and an increasing number of promising missions; all this besides what may be styled the cosmopolitan population, made up of persons from nearly all the states and territories and from other countries. At a meeting held in Orlando recently, 26 states and territories were represented.

Bishop Brooke of Oklahoma, finds his work abundant and resources small among the whites, and civilized Indians, and blanket Indians in the Indian Territory, and among the great influx of people who are struggling to make new homes in Oklahoma. The white population he estimates at 275,000, the civilized Indians 60,000, and the blanket Indians, 15,000. There is but one church building in the whole jurisdiction, that at Guthrie.

The third letter was the first ever received from Alaska in the spring. It was from the Rev. J. L. Prevost, of St. James' mission, Nuklakayet, and was dated Forty Mile, Northwest Territory, Jan. 25th, and postmarked Mitchell, Alaska. Mr. Prevost was on a missionary journey covering more than 1,000 miles. He was travelling with dogs and sledge. He had found on the Tanana river 360 natives, of whom 346 are baptized members of the Anglican Church. At the place from which he wrote, he met Bishop and Mrs. Bompas, whose guest he was. At the head waters of the Tanana river the Bishop has recently baptized 26 Indians. At Forty Mile, although on British soil, most of the miners and Indians are Americans and work during the summer in American territory. Bishop Bompas and Mr. Prevost are very anxious for a missionary among them. The latter called a meeting and formed a library organization, with proper officers and committees, for their benefit, toward which they themselves subscribed \$315 for books and periodicals. Mr. Prevost is of opinion that if the right man were stationed here, he would have no difficulty in raising among his people from \$1,000 to \$2,000 a year. He is desirous that a school should be established at Nowikakat, 80 miles below Nuklakayet on the Yukon, where are a trading post and a small permanent village of natives, and where many Indians congregate in winter. From Nuklakayet to Nulato, a distance of 200 miles, all the natives have been baptized either by the English missionaries or our own.

These three letters will be published in full in the May number of *The Spirit of Missions*.

Communications were received from six of the domestic bishops having missionary work within their jurisdictions, and such action as necessary was taken.

Information was received from the Commission on Work among Colored People that its regular appropriations, as for the first and second quarters, had been extended to June 1st, and that additional appropriations from March to September had been made to Arkansas, Texas, Georgia, and Southern Virginia in the amount of \$1,850. These appropriations, however, were from a sum of \$2,400, reserved for the purpose, and therefore do not increase the aggregate. Official information was conveyed of the election of the Rt. Rev. Dr. Penick to be the general agent of the Commission. It is understood that Bishop Penick has accepted the position from June 1st.

The order of the day at this meeting was the consideration of the appointment of a general missionary to the Swedes in the United States, which question had been pending for several months. The Rev. Dr. Greer had supported the claims of the Swedes upon the Church in a convincing speech. He referred to the relations of the Swedes to our Church in the early history of the country when they had their own missionaries here, whom they subsequently withdrew, transferring their congregations to the care of this Church. He stated the startling fact that Swedish immigrants bring with them letters of commendation from their pastors to the authorities of this Church, and referred to the promising work which is now carried on among them in different places. The Bishop of Iowa and Dean Hoffman had also addressed the Board to the same purport. In connection with this the following action was reached:

Resolved, That the sum of \$2,000 per annum be and hereby is appropriated for the support of a missionary to the Swedes in this country, to be appointed by the Bishop of New York.

A further resolution was adopted, permitting the missionary who should be appointed, after deducting the amount necessary to meet his traveling expenses, to turn over to the Board all offerings received by him for the maintenance of the work.

At a previous meeting, a resolution to appropriate \$2,500 for a mission residence at Kyoto, Japan, was laid over for lack of a constitutional quorum, a majority being required for the purpose of making appropriations. This appropriation was made.

The Living Church

Chicago, April 22, 1893

Rev. C. W. Leffingwell, Editor

THE COMMISSION appointed at the last General Convention to revise the Constitution and Canons, met in New York, March 3, and appointed committees to take up different portions of the work. "Committee No. 3" has for its province to clear the Constitution and Canons of technical obscurities and inaccuracies of expression. A circular has been sent to bishops and standing committees inviting their co-operation. The committee desires all the practical information it can obtain as to questions of construction of the Constitution and Canons, which may have arisen in the various dioceses. We are requested by the chairman, Bishop Dudley, to say that the committee will be glad to receive suggestions from any one interested in their work. Those who have had experience in administration have it in their power to give the most valuable aid in a matter of this kind. All communications should be sent to Frank H. Miller, secretary of committee, No. 3, Lock Box 225, Augusta, Georgia. The work of this Commission on our fundamental law, will be received with much interest throughout the Church. It is a delicate matter to put "in solution" as it were, the whole body of that law without careful restriction, and it would almost seem as if the Convention had assented somewhat easily to a project which is not without its dangers. In view of the large way in which committees are prone to regard their powers, it may become as necessary to define what they are not to do as to state positively the work they are called upon to fulfil. There will, however, be only one opinion of the utility of the work assigned to Committee No. 3. If there are ambiguities, obscurities, or inaccuracies in the Constitution and Canons as they stand, it is most important that they be cleared away. In fact, many will be of opinion, that the entire Commission might very well limit itself to this field.

The Atlantic Monthly may, we suppose, be trusted to present the Boston view of things in its most cultivated and thoughtful form. The tendencies of the pulpit, under the influence of the present trend of religious thought in that region, are thus described in the April number, in the department entitled, "The Contributor's Club." "As for the clergy, they appear almost to have given up their ancient functions. I am told that they have ceased to preach repentance, and they are ignorant of theology. But they are great on social and sanitary reform, leaders in the vast movement to make everybody comfortable, which, I take it, is the ideal of the age." The cynicism of these remarks is apparent. The spirit of the world demands that the clergy shall stop preaching about sin and repentance, and the like uncomfortable and disquieting topics, and shall give up the claim to be teachers of "theology", a term which stands for supernatural religion. But when they have bowed to this demand, it turns upon them with a cynical sneer. There is undoubtedly too much truth in the words which we have quoted. It is a curious and instructive fact that the fine large way in which religion has been treated by the leaders of religious thought in that part of New England, should have come to just the same practical results with the most crass materialism. It confirms, what has often been remarked, that pantheism in all its forms has a close moral affinity with materialism.

The giving of Easter remembrances, in the form of inexpensive cards and booklets, is a pleasant custom, the growth of which, for some years past, we have noted with satisfaction. But like Easter

itself, it is evidently doomed to be abused and to become, to a certain class of rich people, a society fad. This class of rich people, a larger class of not rich people are sure to imitate; and so we are coming to a general and inexorable demand for lavish expenditure on Easter presents, as we came long ago under the dominion of social extravagance in Easter bonnets and Church extravagance for Easter flowers. The last state, however, is sure to be worse than the first, for the decoration of a few heads and a few chancels is but a small matter in comparison with the lavish expenditure involved in a wide-spread custom of exchanging Easter gifts which seems to be swooping down upon us. We wish we could cry, *Obsta principiis!* but we fear the beginnings have already gone by, and there is really a call for reform of this spendthrift fashion. If the outlay for Easter gifts were chiefly in the interests of charity, there would be no occasion for complaint. But it is nothing of the kind. It is entirely social or selfish, instigated often by the pride of life, and likely to prove more and more a burden upon well-to-do people who desire to keep pace with the extravagant set calling themselves "society." The injury to Church and charity which is threatened by this growing craze for Easter presents is what gives us most anxiety. Easter has been heretofore the most blessed day of real Christian giving in all the year. The overflowing offerings of this day have generally made up the deficiencies of the year. The self-denials of Lent and the hallowed influences of Holy Week have opened the hearts and hands of Christian people, and on Easter Day they have been ready to give and glad to distribute for all good works. What we fear now, what is inevitable unless this "society" perversion of Easter giving is promptly resisted and rebuked, is that the hearts and hands of God's people will be empty on Easter Day, and that Holy Week will become like the week before Christmas, a week of flurry and worry about exchanging presents, with an Easter offering even smaller than that of Christmas.

Anglican Origins

A correspondent is puzzled by a recent statement of THE LIVING CHURCH, that "the Anglo-Saxons did not organize themselves into a Church for themselves. They were converted and organized by emissaries from Rome." We are asked whether we "mean to say that the Church of England is indebted to the Church of Rome for her orders, and that the ancient British Church did not have the three-fold ministry?" As this question exhibits a misapprehension which arises very naturally from the confused way in which the subject is commonly treated in popular histories, it may be worth while to state the facts of the case as clearly as can be done in a brief space. Those who wish to pursue the subject in detail are recommended to consult Bright's "Early English Church History," Stubbs' "Constitutional History of England," and the *Registrum Sacrum Anglicanum*, by the same author, together with Bede's "Ecclesiastical History." There are no higher authorities.

To take the second part of this question first. There was undoubtedly a Christian Church in Britain as early as the second century. This is a fact of great importance to the student of Church History, for all the indications we have go to prove that that ancient Church knew nothing of the Roman primacy. It follows, therefore, that the duty of acknowledging allegiance to the Papacy as a matter of divine right, was no part of the Gospel as it was originally preached in Western Europe.

But the existence of the ancient British Church has nothing to do with the orders or the organization of the Church of the Anglo-Saxons, from which the Church of England is descended. The Anglo-Saxons invading Britain, exterminated or drove out the British, and occupied their territory. As they were fierce pagans, they everywhere destroyed the ves-

tiges of Christianity. The remnants of the Britons took refuge in the fastnesses of Wales and Cumberland, and in Cornwall. Thus England, in its seven kingdoms, comprising the entire country with the exceptions just named, was as much a heathen land as it had been before the Gospel was ever heard there. And it was not by the British Church that it was converted. That Church, Stubbs tells us, "sunk into a despairing lethargy which took for its main principle, obstinate and indiscriminating isolation." It could not be induced even to attempt the conversion of the conquerors.

In A. D. 597, Augustine and his monks, sent by Pope Gregory, entered upon the work of winning heathen England. Augustine himself was consecrated Archbishop of Canterbury in France by bishops of the old Gallic line. If, then, the succession from Augustine had continued, English orders would have been of Gallic origin, while the organization of the Church would have been Roman. But within three-quarters of a century "the Augustinian succession had almost, if not entirely, died out." The new succession was brought in by Archbishop Theodore, who was consecrated at Rome in A. D. 668 by Pope Vitalian, and he was the real founder of the English Church as it is to-day. It is interesting to remember that he was a native of Tarsus, the birthplace of St. Paul. He divided the whole land into a system of dioceses which has continued with little change to the present day. He consecrated a large number of bishops. He established schools, provided for the education of the clergy, and imposed a rigid system of moral and religious discipline upon both priests and people.

Between the landing of Augustine and the arrival of Theodore, a band of noble missionaries had come into England from the North. They were of Irish origin, and are not to be confounded with the British. They came from the great monastery of Columba, at Iona. While they at first contested the ground in the northern regions with the Roman organization, they ultimately yielded, and under Theodore complete unification was effected.

We think, therefore, that the facts of the case entirely warrant the statement which we made in our issue of March 25th, that the Church of England did not organize itself, but that it owes its organization to an archbishop sent from Italy, consecrated and commissioned by the Pope. It is quite true that the Papacy was not then what it became later. It had not yet put forth the claim of supremacy which in after times effected a great revolution in the relations of western Christendom. But the connection between the see of Rome and those Churches which were founded and organized under her direct auspices, was naturally very close.

We desire that the point which we wish to make should not be lost sight of. It is this: that the intimate connection between the ancient Church of England and the Papacy (which grew naturally out of the history of her organization), and the still more intimate relations established through the rigid oaths which later archbishops took to the Pope, do not affect the rightful jurisdiction of the Church of England. No matter what may have been acknowledged in those relations, even if the oaths proceeded so far as to acknowledge the Pope as the source of jurisdiction and the whole hierarchy as merely his vicars, the bishops could not evacuate their jurisdiction unless it were really true that the Pope is the source of jurisdiction. This the Anglican claim denies.

That claim rests, as we have said, upon the principle that a bishop or a national hierarchy cannot evacuate inherent powers by making their sacred functions subordinate to an extraneous authority. This was expressed at the Reformation by the declaration which all parties in the Church have adhered to ever since, that the Bishop of Rome has no jurisdiction in England by *divine right*. Whatever jurisdiction he might have on other grounds

might be repudiated, if circumstances rendered it necessary, as a mere human arrangement.

Finally, what the Anglican Church claims for herself she must allow to others. We have always understood that her position is, that reform must come from the spontaneous action of national Churches. It may be far remote, that is, in the counsels of God. Meanwhile, she can best hasten it by vindicating her own Catholicity through her works.

The Matter of Ordinations

BY THE REV. W. D. WILSON, D.D.

MY DEAR MR. EDITOR:—I have noticed in your paper on several occasions lately, efforts to show that ordinations of the Methodists, Presbyterians, and such like, have no validity. And these points that you make are good, in their way, and, in fact, they are unanswerable. But why not at once put the matter on "the impregnable rock," namely, that no ordinations, by whomsoever preferred, are valid if it is their object to found or give validity to a sect outside of the Church, and a rival to it; to give Holy Orders to a man who is not to do the work of his order in the Church, and according to its laws and usages. Suppose, for example, that any of our bishops should undertake to ordain a bishop, or several of them, for the Unitarians, the Presbyterians, or the Methodists, so that they might continue, as a separate sect, with bishops in the line of the Apostolic Succession, "the Historic Episcopate," in short,—but still an outside sect with their mode of worship and all other things as they now are among them, would that make them, or any one of them, legitimate branches of the Church, or give to their bishops and clergy valid orders or right to jurisdiction in this country? We all know how the Methodists wanted our Bishops White and Seabury to ordain some of their men as bishops. But they would not do it. The object of these Methodists was to get valid orders and real bishops in the line of the Apostolic Succession, as a means and help to their work in building up a rival and schismatic Church in this country.

But of course you are right as to your assertion that from the Apostles' days to our own, the Church has always recognized and insisted upon the distinction between bishops and presbyters and has never recognized the validity of any orders conferred by any one who was not a bishop.

And, too, the Church has just as persistently insisted upon the fact that there can be but one legitimate Church in the same community, and, by consequence, that an act that looked towards the establishment of another and rival Church, in the same community, not only without value as an ecclesiastical act, but was both void and sinful.

Syracuse, N. Y.

Criticism—High and Narrow

FROM A SERMON PREACHED BY BISHOP TUTTLE IN HIS CATHEDRAL, ST. LOUIS, ON PALM SUNDAY

O modern scholars, constructing in libraries your histories of Israel, with ingenious critical apparatus of your own apportioned and approved selection, students and masters of the "Higher Criticism," a word with you may not be amiss. You are analyzing with microscopical minuteness, the letters and characters, the words and style, of the Old Testament. Thus you determine, exactly, you think, when and by whom such and such Scriptures must have been written, or, at least, when and by whom such and such could not have been written. We honor and thank you for your painstaking work of critical analysis.

Truth of any sort found out is a contribution to the good of mankind. But you will excuse us, we venture to hope, that we do not in a hot and hasty way, follow the rapid out-reach of your proclaimed advance. With your own chosen facts of style and script you are dealing excellently well. But Lord Bacon, years since, warned us of the misleading mischief wrought by the "idols of the den," *i. e.*, by the prepossessions and prejudices begot and nurtured in minds absorbed in their own one line of examination and elucidation. There are other lines of thoughts, and facts along those lines, other facts than script and style, which you are liable to lose sight of or to view in dislocated perspective. Such are theological facts of Jewish nationality, physiological facts of Jewish heredity, religious facts of Jewish spir-

itual consciousness and worship. Tying ourselves down to one set of facts, and with what is, I dare say, entirely an innocent, but seems quite a clever, unconsciousness of the other set of facts, you come to claim that the Pentateuch was not written, nor even the law promulgated, by Moses, if there ever was a Moses (and you are getting to emphasize the if) and that until the time of the prophets Amos and Hosea, 700 years after the alleged Moses, no authentic sacred writings can be postulated, and until Ezra and Nehemiah and Zerubbabel and the second temple, 1,000 years after the alleged Moses, no fixed law of decalogue and covenant and ritual was formulated. You and we agree that Amos, Hosea, Ezra, Nehemiah, Zerubbabel, lived, acted, wrote. You seem to claim that they wrote into the centuries preceding them, the dim and shadowy depictions of the wonderful Old Testament patriarchs, and the precise and rigorous enactments of the Levitical sacrifice and worship. Pray excuse us that we do not heedlessly follow your learned lead. We have thought of some facts that you lose sight of, and such facts we cannot but see, compel us in reason not to read Amos, and Hosea, and Ezra, and Nehemiah, and Zerubbabel, into the Patriarchal and Pentateuchal histories, but evolved out of, and built on flesh and blood patriarchs, and commanded law, and enjoined ritual, and well established history, and the reality of a high religious consciousness, to read, and accomplish, and explain Amos and Hosea, Ezra and Nehemiah, and Zerubbabel.

To venture to compare new things with old, you and we would agree that Nathaniel Hawthorne lived and wrote, and that the talented woman known as Charles Egbert Craddock lives and has written. It is in the line of your contention to claim that Hawthorne's writing created and constituted the preaching and pillory, the severity of self-introspection and the rigorousness of statutory punishment of sin, of New England life; or that Craddock's writing created and constituted the humor and squalor, the ignorance and rude distortion of English speech and language, in the Cumberland mountains. Forgive us that we are constrained to believe rather that it is the precedent faith and consciousness and Puritanism of New England outworking itself in the "Scarlet Letter" through the author's observation and experience; and the precedent native lines of thought and native ways of uttering thought, outspokening themselves through Miss Murfree's observation and experience in the book styled "In the Tennessee Mountains."

So, dear friends, scholarly examiners of script and style, go on with your critical investigations. We thank you for them, we honor you in them, we shall be helped by you through them. But open your eyes, too, to spiritual vision, to see from the time the seed of the woman was promised to bruise the serpent's head, that all along the ages the "testimony of Jesus is the spirit of prophecy." Open your ears at this Passover feast time, a time to be so sad and sorrowful, to hear the shouts, and hearing interpret, "This is he of whom all the fathers spake and wrote and sang, the Prince of the House of David, the Lion of the tribe of Judah, the Redeemer come to Zion, the majestic King of sacred Jerusalem, blest city of our peace."

If you do not join but narrowly hold your peace, count it not strange that almost the stone shall cry out of the wall and the beam out of the timber shall answer it, "Blessed be the Kingdom of our father David that cometh in the name of the Lord, Hosanna in the Highest."

Divine Worship

FROM *Trinity Record*

Divine worship is made up of two elements, praise and prayer. Outside of these there is a third element, instruction, edification, which is usually included in the idea of the public service of Almighty God, but which, strictly speaking, is not directly worship at all.

Thus, then, it appears there are three elements which make up usually the composite services of the Church, which we call the public worship of God, *viz.*:

1. Prayer. 2. Praise. 3. Instruction or edification, in Bible lessons, catechism, or sermon, or lecture.

Now, the stranger in Church finds the congregation assuming different postures from time to time, standing, sitting, kneeling, and he is perplexed, and asks: "What am I to do? How am I to know when I am to stand, or sit, or kneel? These changes seem arbitrary and conventional, and I suppose I must learn them, as one acquires a language, by imitation and by practice."

This is a grave mistake. These postures are not conventional. They are the outward, bodily expression of what is simply right and fit and proper. The statement of the case will be enough.

Would one enter a house and address the master or mistress sitting? Would he not stand! Would a committee appointed to wait upon a mayor of a city, a judge of a court, or a governor of a State, enter his presence and sit while they presented their address? Onward still. Would one or many gain access to the chief ruler of a land, and when they were before him, sit down? Would persons having some urgent request to make, some great favor to seek from an earthly sovereign, come before him and sit down? Nature responds in every one of these cases: "No." Decency says "No." What, then, are we to answer when these suppositions are made in reference to the King of kings, the Almighty, Omniscient, Omnipresent, Infinite God!

Well, then, all the stranger has to do is to ask to whom is this part of the service addressed, is it to God or man? On his answer to this question his posture will to some extent be determined. If it be to God he cannot sit, that posture would be disrespectful to his fellow-men; unless necessity compels, it would be impious towards God. He is forced, then, to the alternative that he must either stand or kneel, for these are the only reverent postures for us to assume when addressing God. Which, then, shall he do, stand or kneel? This question is met and answered by these principles, *viz.*:

1. The normal general position when offering prayer is kneeling; the exceptional is standing, never sitting.
2. The normal general position when offering praise is standing; the exceptional kneeling, never sitting.

There remain the parts of the service devoted to instruction or edification. Here we either stand or sit stand at the beginning of the service, or in other formal specific exhortation as in the Communion office, as a mark of respect to the authority which addresses us and calls us to repentance, or a sense of gratitude; and when listening to the solemn recitation of the Gospel in the celebration of the Holy Eucharist. At other times we sit, as during the reading of the lessons or the delivery of sermons.

The results, then, which we reach, are briefly these:

1. In the portions of the service addressed to God we must never sit; we must either kneel or stand.
2. In prayer we usually kneel, occasionally stand, never sit.
3. In praise we usually stand, occasionally kneel, never sit.
4. When solemnly addressed, as at the beginning of Morning Prayer, or in the exhortation in the office for the Holy Communion, and when listening to the Holy Gospel, we stand.
5. At other times when addressed we sit.

If ever there was an irreverent age, surely this is the age. The worship of the body is required by the second Commandment, and its refusal is threatened with punishment to the third and fourth generation. A bad example is an evil thing, and the refusal of outward bodily homage to God is an awful impiety, and not only invokes Jehovah's curse on ourselves, but also injures our children and children's children by the contagion of an evil example.

G. F. S.

Springfield, Ill.

Letters to the Editor

A CORRECTION.

To the Editor of *The Living Church*

In printing my communication upon the "City without a Church," an error was made by the printers which so changes the sense of what I wrote that I shall be glad, if you think proper, to see corrected. On the top of the page is printed, "another divine gift of the Holy Spirit,"—what I wrote was, "and not the divine gift of the Holy Spirit," contrasting human benevolence with "that most excellent gift of charity," which is the subject of St. Paul's exquisite encomium, upon which apparently Mr. Drummond's tract is based. As it stands it alters the meaning so much as to render it unmeaning.

JOHN S. DAVENPORT.

Hartford, Conn., Apr. 15, 1893.

EXPENSES AT HARVARD

To the Editor of *The Living Church*

Since I wrote to you last week, it is announced that the University of Harvard will build two new dormitories immediately; one, on Divinity ave., will have bath rooms on every floor, fire-proof entries, iron stairways, etc., and its rooms, suitable for one or two tenants, will be rented at about \$100

a year; the rooms in the second, on Holmes Field, are also to be moderate in price. It can hardly be said, therefore, that Harvard is building for rich men.

The price of board at Memorial Hall in 1886-7 was \$4.16; in 1891-2 it had fallen to \$3.98 per week; at the Foxcroft Club, which was started in 1889, the average weekly cost is below \$2.80. The secretary of the class of 1891 reported that 25 men spent less than \$500, and about one-third of the entire class less than \$700 that year. Of the 40 men whose letters are published in "Students' expenses," 17 report their expenditure under \$400, and three about \$300, during 1891-2. Men of very moderate means are therefore able to enjoy all the advantages which the University offers.

Any one interested in the details of life at Harvard, by writing to Frank Bolles, Esq., 5 University Hall, Cambridge, Mass., can obtain "Students' Expenses" and "Harvard University," which contain all the necessary information regarding examinations, scholarships, and cost of living.

W. H. WYATT-HANNATH,

Yankton, S. D.

NON-SECTARIAN COLLEGE SETTLEMENTS, ETC.

To the Editor of *The Living Church*:

That the so-called Non-sectarian College Settlements and Neighborhood Guilds will in the near future prove most detrimental to almost every kind of Church work is evident, for the following reasons:

First: Those that conduct them are persons of independent means, of education and culture, filled with the enthusiasm of youth. They are under no particular rule, and their period of service is not long enough to become irksome. When they retire, their places are immediately filled with new volunteers. It will be readily seen that these things make these societies far more effective in very many respects in the work that they undertake, than any religious Brotherhoods or Sisterhoods can be.

Secondly: Free from any restraints of a religious nature, one day to them is the same as another. Any time can be chosen for gathering people together. In this way they keep people away from Church services, giving them instead, "Free Sunday Concerts," etc.

Thirdly: In their work, they use most potently the innate desire for the social commingling of the sexes, one of the strongest in human nature. Young men and women of the lower orders are brought together in the most promiscuous way in sociables, dancing classes, etc., without any consideration of after consequences, without any of the higher religious restraints, and without any of the domestic safeguards that exist among the better classes.

Fourthly: They openly and completely ignore all religious restraints, the only true and effectual ones. They publicly disclaim any religious tendency. The principles of these societies are purely worldly; they themselves aim at worldly results only, and they are necessarily antagonistic to Christianity and religion. However plausible and praiseworthy their efforts may at first appear, their results will necessarily be bad, and detrimental to the highest welfare of humanity.

It is difficult to understand how persons that are popularly regarded as leaders of thought, in touch with all that is taking place around us, can endorse schemes so godless, and be so blind to their inevitably evil consequences. Reasonable prudence and common sense are much better guides than sentimentality, and a "progressive liberality" that despoils Christianity of everything divine, and debases it to the level of mere human civilization.

N. O. M.

RITUAL NOT A *raison d'être*

To the Editor of *The Living Church*:

The citation from *The Holy Cross Magazine* which appears on page 54 of your last issue, was written by a friend, doubtless from kindly motives. Nevertheless its first appearance and subsequent copying are matters of regret to the undersigned for the reason that to those unacquainted with the facts in the case, several misapprehensions are likely to be conveyed thereby.

The article would make it appear that the scale of ritual employed is the characteristic of the work most worthy of notice, that said scale of ritual is in accord with the predictions of the Church people of the city in general, and that all are concerned in maintaining the work on those lines if not for that reason. All of which is untrue.

The facts are these. The mission is the one work conducted by one branch of the Church among the "out and out" poor of the city. For seven long years it has been carried on, under various auspices, in some old and rented shops. It now pleads for fuller recognition of, and a decent housing for, not its reverent ritual, but its growing congregation, its Sunday, sewing, cooking, and evening schools, its brotherhood and G. F. S. work, its mothers' meeting, dispensary, library, etc. It aims to be a power for righteousness and spiritual health in the community, to afford not only a house of God for common worship and instruction, but such a house as shall in a measure restore to the Lord's brethren certain amenities of life of which by the current unjust, mercantile, and utterly un-Christlike social condition they have been defrauded, and without which it were idle to expect them to live as children of the Lord God Almighty. This, and not the maintenance of a reverent ritual is its *raison d'être*.

For the daily service and the scale of ritual therein practiced, the pastor alone is responsible. To him, though matters of conscience, they are nevertheless means, not ends; and he would submit that so long as they are helpful to himself and people, are permitted by his Bishop, and are in no degree disloyal to the teachings and spirit of the Church, they may well be regarded as he would have them, matters of private rather than public concern.

GUSTAVUS TUCKERMAN.

St. Stephen's, St. Louis, April 14, 1893.

Personal Mention

The address of the Rev. J. S. Kedney, D.D., will be Faribault, Minnesota, until September 1, 1893.

The Rev. William Klein, D.D., has resigned his position as Dean of St. Mary's cathedral, Memphis, Tenn., and leaves for England per *Servia* on the 9th of May. His address will be 24 Belsize Park, London, N. W.

The Rev. Charles Mercer Hall, who for two years past has been priest in charge of St. Barnabas' mission church, Camden, N. J., has accepted a call to be assistant minister of the church of the Beloved Disciple, New York City. The Rev. Wm. Wirt Mills, of Jersey City, will succeed him at St. Barnabas'.

After May 1st the address of the Rev. Edward H. Cleveland, minister in charge of St. James' Mission, situated at No. 419 East 83rd street, New York, will be No. 132 East 76th street.

The Rev. Jno. McKinney has entered on his duties as rector of St. Peter's church, Westfield, N. Y., succeeding Rev. Dr. Hayes, secretary of diocese. He desires all mail matter to be addressed accordingly.

The Rev. Stuart Crockett, M.A., rector of St. Stephen's church, Mt. Pleasant, Md., has accepted a call to the rectorship of Trinity church, Baltimore, Md.

The Rev. Henry T. Sharp, rector of Grace church, Alexandria, Va., has accepted a call to the church of the Prince of Peace, Highland Park, Baltimore, Md.

After May 1st, the Rev. W. H. Hampton's address will be Ironton, Ohio, instead of Henderson, Kentucky.

The address of the Rev. Thaddeus A. Snively is St. Chrysostom's church, 757 N. Clark street, or the Plaza, N. Clark and Lincoln Park, Chicago.

The Rev. H. M. Chittenden and family are removed from St. Paul's and St. Peter's parishes, respectively, of Carlinville and Chesterfield, Ill., to St. Paul's, Alton, Ill.

The Rev. C. H. Thompson, rector of St. Matthew's church, Detroit, Mich., has resigned, and will take work south, the winters in Detroit being too severe for his wife's health.

To Correspondents

H. A. B.—We do not think it would be proper to allow nominations to the episcopate to appear in our columns. We doubt if a better could be selected than the one you name.

Ordinations

Mr. Gaston Battles, an alumnus of the University of North Carolina, was ordained deacon by Bishop Lyman, in the chapel of the Cross, Chapel Hill, N.C., on March 26th. The Rev. Frederick Towers, the rector of the parish, presented the candidate, and the sermon was preached by the Bishop. The same evening he preached and confirmed three persons.

Official

A MEETING of the Church Periodical Club will be held in the guild room of St. Bartholomew's church, No. 16 E. 44th st., New York City, on Wednesday, April 26th, at 3 P. M.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY Annual meeting will be held Whitsun Tuesday, May 23rd. Celebration of the Holy Communion in Seminary chapel 8 A.M., essay 10:30 A.M., business meeting 12 M.; dinner in the refectory of the Seminary, 7 P.M. Dinner ticket \$1.

EDW. C. HOUGHTON, Sec.

THE WOMAN'S REST TOUR ASSOCIATION of Boston, Mass., announces its hand-book of travel, revised lodging list, and that delightful periodical, the Pilgrim Script. The two latter publications are for the use of members only. Further advantages of membership are set forth in the recently issued circular, sent on receipt of stamp.

PENNSYLVANIA

At a recent meeting of the Standing Committee, Mr. Joseph S. Motoda was recommended for ordination to the diaconate; and the Rev. Messrs. Charles H. Arndt and James C. Mitchell to the priesthood. The Committee has also consented to the consecration of the Rev. John McKim, recently elected by the House of Bishops, to be Bishop of the missionary jurisdiction of Yeddo, Japan.

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS

The Rev. Isaac T. Bagnall was received from the missionary district of South Dakota, and the Rev. Herman Page from the missionary diocese of Wyoming and Idaho. The former becomes rector of All Saints', Attleborough, and the latter of St. John's church, Fall River. By request of the Standing Committee, the Rt. Rev. Abiel Leonard, D.D., Missionary Bishop of Nevada and Utah, will order deacons Mr. Frederick Edwards and Francis Augustus Foxcroft in St. James' church, Cambridge, on Thursday, April 27th. At the same time and place, he will ordain priest the Rev. Charles Follen Lee, formerly a well known and eminent Universalist minister.

RESOLUTIONS

At the annual meeting of the congregation of Trinity church, Abbeville, S. C., on Easter Monday, 1893, the committee appointed

therefor submitted the following preamble and resolutions, which were unanimously adopted:

WHEREAS, the Rt. Rev. W. B. W. Howe, the beloved Bishop of this diocese, because of serious bodily affliction, formally lodged his resignation of the Bishopric with the proper authorities for consideration and acceptance by the House of Bishops; and,

WHEREAS, the House of Bishops have in their wisdom seen it to be their duty to refuse to accept our Bishop's resignation; and,

WHEREAS, the House of Bishops have called upon the Church in this diocese to choose a Bishop-Coadjutor at the coming Diocesan Convention in May; now, therefore,

Be it resolved, by the congregation of Trinity church, Abbeville, that we have heard of the action of the House of Bishops with satisfaction and gratitude; and that it is our fervent hope and earnest prayer that our Reverend Father in God being restored to health of body, vigor of mind, and cheerfulness of spirit, may long be spared to the work and ministry of a Bishop in this diocese.

W. C. BENET,

W. A. LEE,

J. T. ROBERTSON.

Committee.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

STERLING.—Entered into rest, at her late residence, New York City, on Friday, April 7, 1893, Mary Isabella, eldest daughter of the late Richard and Charlotte A. Sterling.

Appeals

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small.

It is particularly requested that the Lenten and Easter offerings of the Sunday schools be remitted promptly to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

APPEAL FROM GLENWOOD, MINNESOTA

When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed.

Glenwood, a county town in Central Minnesota, 120 miles from any large city, essays to build a church. We own the land for church and parsonage. We have on hand \$350. We appeal for money, and for fancy articles, or other salable goods for a bazaar.

We know the times are hard, as they were in the days of the widow of Zarephath, from whose frugal store the prophet Elijah was fed. "And the barrel of meal wasted not, neither did the cruse of oil fail." Give us, we pray thee, the water of life, that we may drink. Grant us the voice which tells what most we need.

The Assistant-Bishop of Minnesota permits this our cry.

Address, MISS FANNIE CHANDLER,
Ladies' Guild.

Glenwood, Pope Co., Minn.

Church and Parish

MR. GEO. F. LEJEUNE, organist of St. John's chapel, Trinity parish, will accept engagements to organize and train supplied choirs in or near the city. Address 47 Varick st., New York City.

MARRIED man, 30 years of age, Catholic, would like employment part of the day, that he may support his family while studying for the ministry. Some good Churchman can aid in this way in putting an earnest man in the work of the Church. Address, G. P. A., care LIVING CHURCH.

WANTED.—A supply during August or some of the Summer months, for a priest situated in a river-fronted small city, by the priest in charge, who will not allow the church to be closed during the year under any circumstances. Address for terms and further particulars, M. C., care LIVING CHURCH.

WANTED.—A clergyman—deacon, or priest, unmarried or with small family, as chaplain of St. Alban's School. He will share in the teaching and care of the boys. Address, with full particulars of education, experience, and references, REV. C. W. LEFFINGWELL, Knoxville, Ill.

For Sale

TRINITY SCHOOL. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

Wants

A YOUNG WIDOW, Protestant Episcopal, desires position as housekeeper. Address WIDOW, care THE LIVING CHURCH.

WANTED.—A French teacher of French for St. Mary's School, a lady who can teach some other classes than French, and who will take an interest in the school and share with other teachers the care of the pupils. None other should apply. Address REV. C. W. LEFFINGWELL, Knoxville, Ill.

FOR RENT, in Chicago, in one of the most desirable residence districts, a completely furnished ten-room house, six sleeping rooms, bath, double parlors, dining-room, kitchen, and laundry. House and furnishings nearly new; east front; hardwood floors. World's Fair reached in a few minutes, by either cable, elevated, or electric car lines. Will rent for one, two, or three months. A good cook will remain if desired. Address "X," THE LIVING CHURCH.

Choir and Study

"Hallowed Be Thy Name"

BY REV. C. SYDNEY GOODMAN, S. A. C.

Taught He once in accents golden,
As He trod the breezy plain,
Climbed the mount in mem'ry golden,
"Hallowed be Thy name."

Oft in some lone desert cell,
Far removed from toiling gain,
Prayer from holy monk hath fell—
"Hallowed be Thy name."

'Midst the busy martial clank,
Telling Rome's immortal fame,
Prayed the Christian in the rank—
"Hallowed be Thy name."

And the Church in sweet "Oremus"
Speaks in silvery tones the same,
Praying as our Master taught us—
"Hallowed be Thy name."

Name of God, and Thine, dear Saviour,
And Thine, Spirit ever blest;
Hallow we, and crave Thy favor,
Till we reach Thy heavenly rest.

Manitoba, 1893.

It does not require a protracted survey of the situation to establish the conclusion that the great school of Anglican Church music has become practically a thing of the past, at least so far as the musical services of the American Church are concerned. It may be claimed in partial explanation of this fact—and it is to us, a very sorrowful fact—that the American Church has never become acquainted with the varied and priceless treasures of this magnificent school. It has had but one exemplar, and that was, as older musicians and clergymen know very well, the late Edward Hodges, Mus. D., twenty years organist and musical director of Trinity parish and Trinity church, New York. That was our only taste of this true Augustan period of Anglican service music. Up to that time almost all our experience had been confined to "Jackson in F," or the "Grand Te Deum," falsely so called—for no other portions of that service were ever heard—with Chappell's Easter anthem. There may have been here and there, stray scraps and fragments of true Anglican work interpolated in our crude and eclectic services, but it was reserved for Dr. Edward Hodges to introduce what were then recognized as the standard Cathedral Anthem Services, in Trinity church and its great chapels, and these services consisted of a *Te Deum*, with either *Venite*, *Jubilate*, or *Benedictus*, a *Kyrie*, *Gloria Tibi*, *Sanctus*, and *Gloria in Excelsis* for the morning; and for the evening, a pair of canticles before and after the Lessons; the *Magnificat* and *Nunc Dimittis* were at that time unknown in the American liturgy.

It was not to be anticipated that such an abrupt and magnificent substitution of the matchless compositions of the great Anglican school, for the sentimental, incongruous trash that had effected a lodgement in our choir-galleries, should find ready recognition or intelligent and general appreciation. When the masterpieces of Boyce, Gibbons, Greene, Attwood, Croft, and their illustrious compeers, were first heard in "Old Trinity" and St. John's, there were not a few doleful lamentations for "the good old days of Jackson in F," and the "former things" of feebleness and unchurchly sentimentality. And the conquest was never absolute among laity or clergy. A dissenting voice might always be heard challenging the dignity and excellence of this newly introduced cathedral school, and feebly insisting on the greater edification of the old order of things. As ecclesiastical training and education must go before and prepare the way for an intelligent and symmetrical Churchmanship, so must there be a consistent liturgic training. For the noblest achievements of Christian art lie on an exalted plane, and the illiterate and uncultured are not ready to understand and reverence them.

It was the great misfortune of our Church that Dr. Edward Hodges had no adequate successors, and that the Anglican school, after his disability and withdrawal from the fore-front, found no strong and resolute representative. Dr. Tuckerman, one of his most efficient disciples, went to England and practically made his residence in York. Dr. Wilcox, another brilliant protege and pupil, became a Romanist, where he received his degree, *causa honoris*; another, more earned and more

promising, also became a Romanist, joining one of the great orders of Religious. Dr. Walter, almost alone, continued to perpetuate the traditions he had so reverently received from his great master, Dr. Hodges, but his efforts, unsupported by any wide and influential artistic co-operation, left the field practically in possession of sentimentalists at home and an unchurchly eclecticism nourished from European continental art, both secular and ecclesiastical, so that we have known and felt the half-sensuous inspirations of the Roman Mass music more generally and deeply than the incomparably grander compositions of our own Mother Church.

The present condition of our musical services is also largely attributable to the very general movement of many living Anglican Church composers towards continental forms of religious art; these having in great part forsaken the splendid traditions of the Anglican school for the more popular, melodious, and sensuous art of the continental writers. These hybrid, Anglo-continental composers have captured more of the American, than of the Anglican, Church of to-day. The English cathedrals are, as a class, scrupulous conservators of the Anglican school, and especially of its earlier and more illustrious composers who connect most closely with the mediæval polyphonic school of Palestrina and di Lasso. No earnest and cultivated Churchman can listen to the services of Byrd, Greene, Gibbons, Attwood, Tye, Boyce, and of S. Wesley, Elvey, Goss, and Edward Hodges, their true successors, in Durham, York, Lincoln, St. Paul's, Westminster, and the rest, without a recognition of the profound congruity and congenial relationship of architecture, liturgy, and musical interpretation; a glorious and spiritual relation, that should be held in reverent perpetuity. The conjunction is not factitious or arbitrary. Indeed one might well say that the unworldly, polyphonic art of construction with its heavenly cadences, sympathetic iterations, and exquisite reverberations, all typifying the endless continuity and inexhaustible harmonies of the heavenly worship, were born under the groined vaultings and arches of the first cathedrals, and within the long-drawn perspectives of interminable aisles and chapels and oratories. And this is the key-note to the captivating undulations, answering echoes, and dim resonances of these old-time services of Gibbons, Merbecke, Tallis, Tye, and Byrd, yet sung at Matins, Eucharist, and Evensong in these vast cathedrals.

We miss the unworldly, super-sensuous inspiration of these wonderful services in the modern art which, after all, is of the earth, earthy, and savors more of romance and gallantry and pleasantry than of the spiritual things of the Kingdom of God. A review of many of our own representative service calendars for Easter-tide, establishes the fact of our general desertion of these ancient and hallowed musical landmarks. In one of them only, do we find a trace of this period, and that is at Trinity church, New York, where on Easter Even, Attwood's lovely setting of "Come, Holy Ghost, our souls inspire," was sung as an anthem. A principal glory of the Catholic Church is its historic continuity and living fellowship with the past. But in our American liturgic music we have not only broken with our own illustrious past, but we have eliminated almost every trace and suggestion of it from our service calendars to give way for Italian, French, and German Mass-music genuine and undisguised, or a feeble Anglican dilution or imitation thereof. In this wide-spread liturgic apostasy we have impoverished ourselves irreparably. Perhaps there is need and occasion for the formation of a conservative Choral Association for the revival and preservation of this magnificent Anglican school of liturgic music which else, may soon fade away into a vaguely remembered tradition in the American Church. Such an association was formed some years ago in the Roman Communion for an altogether parallel purpose: the discouragement and the banishment of modern novelties and irreverencies in liturgic music, and the revival of Gregorian and polyphonic schools. It is the Cecilian Society, now firmly established in Europe and America, and it has already achieved exceedingly valuable results. Here is at least one Roman "cult" which we might take up without ecclesiastical disloyalty and to our own endless advantage.

We have received from Mr. Thomas Whittaker, New York, a little book, "The Place of Music in Public Worship," by H. C. Shuttleworth, M. A., rector of St. Nich-

olas, Cole Abbey, and professor of natural theology in King's College, London; formerly minor canon of St. Paul's." We quote the title in full, as it suggests at once the *raison d'être* of the publication. St. Paul's cathedral may well be accepted as the highest liturgic and musical exemplar of Anglo-Catholic musical art, and the Rev. Mr. Shuttleworth may be accepted as one speaking with authority, reinforced by the largest experience, while his practical administration of musical liturgics in the ancient London church establishes the practical value of his conclusions. There is a series of five brief articles with two appendices, which have, in substance, already appeared in the columns of *The Church Times*. There is a preface or *preludium*, on "The Place of Music in Public Worship." The first paper considers "the two theories," perpetually confronting each other, the artistic theory and the congregational theory. The discussion is temperate and masterly, and the conclusion should be generally accepted; it is in substance, that both have an equally legitimate place and use. In the great cathedrals and collegiate chapels, the most exalted art has an accredited place and inviolable function which are to be maintained, not excluding the people's hymns, or occasional chant in vernacular music, while in the mission and parish churches, especially where a promiscuous congregation assembles, the people's music may and should predominate, although not necessarily to the exclusion of the stately anthem and services. He insists that these latter shall not be interrupted or broken in upon by the people, but left altogether within the choir. In illustration he notes the great people's service held in St. Paul's every Sunday night, when Gregorian chants for Psalter and Canticles, with popular hymn-tunes, are explicitly provided for the congregated thousands who accept and use them heartily and universally.

In his second paper he treats of congregational singing more particularly, and while urging that Eucharistic music be relegated principally to the choir, refers hopefully to a possible "People's Mass," which in no remote day may become practicable. He strongly urges unison singing by the congregation, leaving the harmony to the organ and organist—a singularly valuable precept; that the responsive portions be sung on a note below the conventional A or G, which are above the normal pitch of the congregation, who cannot get above E or F at highest, and that gravity and moderation of pace be cultivated, both in chanting and tune-singing, since congregations cannot possibly keep together—as choirs may readily do—in the rapid time in which too many modern tunes are taken. Indeed he strongly urges the unfitness and even irreverence of these quick movements, as at best unedifying, while savoring rather of the glee and madrigal than the stately worship of the Lord's House. The third chapter considers the constitution of the choir, and the final conclusions of such an expert trained in St. Paul's, are entitled to most respectful consideration. We quote somewhat at length:

Practical musicians will be agreed that a choir which should undertake the work we have indicated, must have the aid of women's voices. Boy altos are inefficient; men altos are rare, and seldom satisfactory. Boy trebles have a certain freshness and purity of tone, but they are necessarily immature, both physically and otherwise, and so are unequal to the full expression of profound spiritual thought or feeling. Moreover, even when daily trained in a choir school, boy trebles lack body and fullness of tone in chorus; they are of necessity thin and inadequate by themselves, though valuable in blending with and assisting the natural soprano voices of women. The practical difficulty is found, of course, in the general custom of the Church, which is against seating women in the choir-stalls, though not against the employment of their voices elsewhere. * * * The female soprano and contralto may be placed on either side of the choir, behind the side-screens, or in the galleries of the choir transepts. Or, if no other places are available, the front row of the seats in the nave may be assigned to them. * * At any rate, it may be surely admitted that no important principle is bound up with a surpliced choir, and that a good woman is at least as worthy to lead God's praises as a good boy. * * * The present writer has directed such a choir (mixed voices) for some years, and his experience is that women-choristers are far more efficient, far more reverent and devout, and cost far less trouble, than any cathedral or church boys he has ever had to do with. * * Choral societies find no difficulties of this sort; why need Church choirs?

Of instrumental music, in the fourth chapter, he incidentally expresses his regret that the old-time volunteer bands of wind and string instruments have been discarded, especially in rural inland churches; and dwells upon the singular beauty and fitness of such accompaniment, as immeasurably better than a poor organ and the especially objectionable melodeon and reed-organ, expedients so often used as substitutes for

proper organs. Concerning hymns (fifth chapter) he advances many sensible and conservative opinions, holding firmly to the ancient *chorale* type of hymns, solid, solemn, and worshipful, while strenuously objecting to the growing introduction of excessively emotional, "personal," and flippant lyrics. Brief lists of unobjectionable hymns appear in the appendix, with appropriate tunes. It cannot be questioned that such well-matured counsels and suggestions as are to be found in this little volume would serve a helpful educational purpose if widely read by our own clergy, choir masters, and organists. For there remains much yet to be learned concerning the best and most edifying usages in choral work, even among our leading and representative choirs. We therefore heartily recommend this book of Canon Shuttleworth's for both reading and study.

Magazines and Reviews

The North American Review is filled, as usual, with many very brief papers, while not a few of the topics considered suggest, if they do not absolutely require, ample space for even synoptical treatment. In this respect this old and most respectable review falls far behind its English contemporaries where large subjects receive ample elucidation. This recent American fad of chopped-up editorials and paragraphic criticism, necessarily superficial, fragmentary, and disappointing for all profitable scholarship, should hardly be suffered to impair the effectiveness of a great periodical in which every educated American should be interested. The method of the symposium, however, in part corrects this evil, since many topics of great and immediate political and scientific purport are submitted to simultaneous consideration by a group of specialists; as, for example, the question: "How shall the Pension List be Revised?" discussed by the chairman of the Committee on Pensions, by the Past Commander-in-Chief of the G. A. R., and the Editor of *The Army and Navy Journal*. The miscellany is agreeable, generally invigorating, and invites consideration, and covers such topics as "Ship-building Here and Abroad," "Art and Mystery in Fiction," "Two Englishmen in America," "Faults in our Consular Service," "The Negro as a Mechanic," and "Middle-class Life in France." Of chiefest social value is Mrs. Barr's eloquent consideration of "Good and Bad Mothers," in her arraignment of selfish and negligent mothers by no means exaggerating the mischief and misery resulting to home and society.

The Atlantic Monthly discovers a weak point in its "Unpublished Correspondence of William Hazlitt," a mass of inconsequential, trivial letters that are not worth publicity. Very great men never produce frivolous letters, such as these, and Hazlitt was the most over-rated man of his time, even at his best. If we may credit Edward Everett Hale's "College Days," student life and scholarship at Harvard have deteriorated sadly since his day, and we may look for fewer first-rate men now-a-days, although its undergraduates have much more than doubled. Undoubtedly the principal paper and that which will be most generally read and quoted is Prof. Alexander V. G. Allen's "Phillips Brooks." With much of this eulogy we cordially agree, but it seems like fulsome laudation to say: "It was enough to have heard him once, or even to have seen him, of whose existence they had become aware, as of some mysterious spiritual potency who could restore them to their true selves. To meet him was a reminder of faith and hope, as if his presence held their world together!" The culmination of this intemperate panegyric is found in the application of a Messianic prophecy to the deceased prelate's career: "It was like a new fulfilment of the ancient prophecy! A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

The New England Magazine opens with a valuable historic and memorial paper on Trinity church, Boston, enriched with a multitude of portraits and architectural memoranda of the church in its several historic periods of rebuilding. The body of the article is derived from Dr. Phillips Brooks' sermon delivered at the dedication of the new church, Feb. 11, 1877. It is followed by a description of the edifice by the architect, H. H. Richardson, reproduced for this number. There are several delightful numbers, as usual; among them, "The Boston Camera Club," and "The City of Buffalo."

Our Cycling Tour in England, from Canterbury to Dartmoor Forest, and back by way of Bath, Oxford, and the Thames Valley. By Reuben Goldthwaites. Illustrated. Chicago: A. C. McClurg & Co.

The author who is well versed in literature, is much more than a clever cyclist. We heard something of the machine, but are chiefly taken up with a vivacious and singularly intelligent and appreciative comment on the exquisite landscape through which he courses, historic associations, and the persons and events that add vital interest to his adventure. Another book well worth reading and having.

Fair Shadow Land. By Edith M. Thomas. Boston and New York: Houghton, Mifflin and Company. 1893.

A volume of verses, most of which we recognize as having appeared in the magazines. In technical skill and finesse

Miss Thomas perhaps leads her contemporaries in poetic art. She is given to quaint, difficult, and sometimes obscure metrical forms, and this idiosyncrasy, unfortunately, keeps pace with her idiom and diction, which are sadly wanting in transparency and luminosity. No one can charge Miss Thomas with feebleness or shallowness, or poverty of either fancy or invention. She sees very clearly and feels deeply. But she has, perhaps unconsciously, acquired her art at the feet of Emerson and other mystics, and comes to delight in ambush, pretext, feint, and epigrammatic sophistications. A sympathetic study of Longfellow and Whittier would greatly multiply and delight her readers. If anything is worth saying at all, it should be put intelligibly.

The Future Tenses of the Blessed Life. By F. B. Meyer, B. A. Chicago and New York: Fleming H. Revell Co. 1892. Pp. 162.

This is a very choice book of devotional readings, and forms a companion volume to "The Present Tenses of the Blessed Life," by the same author, already noticed by us. Mr. Meyer shows a rare familiarity with the inner meanings of Holy Scripture, and is singularly free from unreality. There are numerous passages of unusual beauty. We partially quote one of them: "The mightiest forces in the universe are the stillest. Destruction ever crashes on its way. . . . But who can hear the day break? or detect the footfall of spring, stepping through the woods, scattering flowers? Who thinks of listening for the pulse of the law of gravitation, or the thud of the forces that redden the grape, golden the corn, and cover the peaches with their delicate bloom? . . . So God works in the hearts he loves. He does not strive, nor cry, nor cause His voice to be heard in the streets of the inner city," etc. We heartily commend the volume to all, especially to those who need strength for long warfare.

St. Gregory of Nyssa. A select library of Nicene and Post-Nicene Fathers of the Christian Church. Second series translated into English with Prolegomena and Explanatory Notes under the editorial supervision of Philip Schaff, D.D., and Henry Wace, D.D. Vol. V., Gregory of Nyssa; Dogmatic Treatises, etc. New York: The Christian Literature Company. Price \$3.00.

The light of "the Star of Nyssa" has scarcely been seen, heretofore, by the ordinary observer of the theological firmament. This is the first translation of any of his writings into English, yet they are among the most important and interesting of the fourth century. There are two qualities in Gregory's writings, says the editor, not to be found in the same degree in any other Greek teacher, namely, a far-reaching use of philosophical speculation in bringing out the meaning of Church doctrines and Bible truths; and excellence of style. He is characterized as the Jerome of the Greek language, making it speak the new monastic devotion. The objection that it is not worth while to reproduce so much "fencing in logic," as his treatise against Eunomius in 13 books, is answered: "Should men like Gregory and Basil, pleading for the Spirit, and for faith, and for mystery, against a hard logician, be an indifferent spectacle to us?" It was the climax of the struggle with intellectual Arianism. Eschatology is a prominent theme with this writer, and his arguments and views are likely to prove interesting, even if they do not carry conviction to the minds of modern readers. There is an index of subjects, of texts, and of Greek words; and besides the editor's valuable preface, a very full account of the life and teachings of the saint.

The Bedell Lectures, 1891. Holy Writ and Modern Thought. A Review of Times and Teachers. By A. Cleveland Cox, Bishop of Western New York. New York: E. P. Dutton & Co. 1892. Pp. 271. Price, \$1.00.

The Bishop's spirit seems to have been deeply stirred in him by the utterances of the Presidents of Harvard and Cornell universities, who, as he shows by their own words, are leavening hundreds of unsuspecting students with unbelief. "To such corruptors of truth and morality our young men are sent by the thousand to be formed and framed for life; and what can be looked for as the result but suicidal pessimism?" Christian parents would do well to consider these important matters when they are planning for the education of their sons and daughters. The students of Kenyon college are to be congratulated that one so well equipped for the work was chosen to guide them in the way of a sure and comfortable belief, and to build them in their reverence for the Holy Scriptures. The subjects covered in these three lectures are, "Holy Writ and Modern Thought," "The Higher Criticism," and "The Highest Criticism." Modern thought, the Bishop shows, is somewhat stale, being already two hundred years old, the outcome of the methods of the Roman Laynez and Hardouin, and as the result of its efforts has reached nothing upon which thinking men are willing to unite. Surveying it in its origin and its performances, we see that there is nothing new in it, and that all that is true and real has rather made for the confirmation of the Faith of the Gospel, and that what is false and tending to unbelief has bred nothing but decay and evils to society, and has reduced itself to pessimism.

As for the Higher Criticism it is too vague in its definition, its inclusiveness or limitations, its schools or individuals, to have any claim upon our acceptance, and the fallacy of treating the Bible like other books is clearly exposed. Very clever is the application of the method of the Higher Criticism to the Pindaric ode of Gray. It is an amusing instance of the *reductio ad absurdum*. The author shows his scorn of this sort of criticism by saying that it "degrades all that it touches,

and makes the green herb and the fruitage of the gardens wither where it intrudes." With this style of handling the word of God he contrasts the methods of the Highest Criticism, the teaching of the Church and of the Fathers, with whose accumen and erudition no modern thought or Higher Criticism is worthy to be compared for a moment. There is nothing new in modern thought that the Fathers did not consider, weigh, and measure under the guidance of the Spirit who wrote the Scriptures, and finally reject. So far as the Bible is like other books, it may be so considered, provided the canons of true criticism are carefully regarded; but so far as it is unlike other books its treatment should be commensurately unlike that of other books. The divine element cannot be measured by a yard-stick, nor weighed with a grocer's scales, nor interpreted by the canons of human knowledge.

In considering the oppositions of unbelief and science, the Bishop is not even on the defensive, but "carries the war into Africa." He pays his respects to the author of "Supernatural Religion," Renan, Edwin Arnold, as well as to the "weak defenders" of the Scriptures, so that we are convinced that "the vile person shall no more be called liberal." The scientists are reminded that for two thousand years they stole away the truth from the intellectual world, and that it was restored by the Christian priest Copernicus.

The author has done a good work in the special adaptation of his lectures to the wants of young men in our colleges and universities. They would do well to read and ponder the weighty and powerful words so eloquently and vigorously put forth. It is a timely and valuable work and ought to be widely read. It is a pity that its dress, both outside and inside, should look so cheap.

The Church Club Lectures. Five volumes. New York: E. & J. B. Young & Co.

The New York Church Club Lectures are fast becoming an important institution. Most admirable judgment has been shown in the selection both of subjects and of lecturers. The new edition, in five convenient volumes, will form an attractive and useful edition to any library. We know of no set of books better suited to introduce a thoughtful person to the subjects of which they treat, comprising very much of what every Churchman, at least, "ought to know and believe to his soul's health." These lectures were first instituted in 1888. The three earlier series were concerned with Church history, first, the "History and Teaching of the Early Church," followed by two volumes upon the "Church in the British Isles." But valuable as these earlier volumes are, they do not exceed in weight and importance those for 1891 and 1892, the subjects of which are respectively: "Catholic Dogma" and the "Church's Ministry of Grace." In the former, the "Nature of Dogma and its Obligation," is treated in the lecture of Bishop Littlejohn, which will be wholesome reading for those who have been misled by the popular antipathy to "dogma," which, in the case of many, is connected with an entire misapprehension of the meaning of the term. The cardinal points of Catholic dogma are taken up by the succeeding lecturers: Dr. W. R. Huntington dealing with the doctrine of "The Holy Trinity;" Dr. Mortimer, "The Incarnation;" Dr. Elliot, "The Atonement;" Bishop Sessums, "The Office and Work of the Holy Spirit," and Prof. Walpole, "Grace and the Sacramental System." The subject treated generally in the last of the two lectures of 1891, is taken up in detail in the course of 1892. Under the title: "The Church's Ministry of Grace;" the subjects treated are: "Baptism," "The Lord's Supper," "Confirmation," "Holy Orders," and, finally, "Unction, Matrimony, and Penance." The lecturers are Dr. Clark of Trinity College, Toronto, Dr. Fiske, Dean Robbins, Bishop Garrett, and Bishop Grafton. Among these most able papers, we are much inclined to award the palm to that of Dr. Fiske. We have nowhere met with so clear a treatment, in brief space, of the history and doctrine of sacrifice as that presented in the first section of his lecture. It makes necessary distinctions which are commonly disregarded, but which, if observed, would cut the ground from under much of the controversy which has raged so hotly about this subject. The value of the lecture is much enhanced by a careful collection of notes, in an appendix of twenty odd pages in which is condensed an amount of information, quotation, and reference of the utmost importance to the student. It would be difficult to find elsewhere such a store of testimonies to Eucharistic doctrine as are here packed in a few pages.

We must not omit to notice the introductions to these volumes, which are as remarkable in their way as the lectures themselves, and add materially to the value of the books. They are believed to be the work of a learned layman, a member of the club. It is a hopeful sign for the future of the Church in this country when she begins to produce laymen who are capable of work like this, and it is not the least merit of a Church Club that it tends to develop a body of men who are not only active in connection with practical affairs, but are in the way of gaining a new hold upon Church principles, and who, in the case of those who have requisite leisure and previous scholarly training, will be led to pursue the noble study of theology to an extent unknown to laymen of a former generation. And most certainly it is in the highest degree desirable for the best good of the Church in the conflicts which are at hand, that the clergy should be sustained

by the intelligence of the faithful laity. There is no reason why theological learning should be restricted to the clergy, and we trust the time may come when a proportion of our seminary students will be composed of those who, without taking Holy Orders, desire to complete their mental training by adding to their education in secular learning, a more exact knowledge of the "queen of sciences." We are quite sure in connection with the volumes before us, that the belief expressed in the latest introduction, is thoroughly justified, that these volumes "will prove not only of great practical value to the sons and daughters of our Communion, but will also serve a useful purpose in setting out clearly before those not in communion with us, who may be striving to comprehend our system, the Church's attitude towards these matters." The clergy in commending these books will surely strengthen their own hands and will also do permanent service to the cause of truth.

The Genesis of the American Prayer Book. A Survey of the Origin and Development of the Liturgy of the Church in the United States. Edited by the Rev. C. Ellis Stevens, LL.D., D.C.L. New York: James Pott & Co.

This volume contains four lectures delivered in Christ church, Philadelphia, during the session of the last General Convention by Bishops Coxe, Seymour, Perry, and Doane. An appendix has been contributed by Dr. Samuel Hart, on the changes incorporated in the new Standard Prayer Book. Dr. Stevens, rector of Christ church, in a short introduction, explains the circumstances under which the course was given and the historical connection of Christ church with the revisions of the Prayer Book. The topic assigned to Bishop Coxe is the "Primitive Liturgies," a fascinating subject treated with the learned author's accustomed skill and grace of style. He shows that liturgical worship strikes its roots far back in Old Testament history, and that the fundamentals of the Christian liturgy may be discerned in the apostolic records. This is followed by a brief account of the ancient liturgies, Eastern and Western, and finally by some remarks upon the beginnings of the English liturgy. We do not quite understand the assertion that "the Roman liturgy was never admitted as the liturgy of the Church of England," or what bearing the diversity of uses (hardly amounting to a "variety of liturgies") has upon this point. The Bishop's views here seem to differ from the conclusions of the most recent scholars. There is evidently a misprint at the bottom of page 21, where "St. Paul" should read "St. Basil."

Bishop Seymour's subject is "The Reformation Prayer Books." After dwelling at some length and with great force upon the subject of pre-composed prayers as opposed to extempore devotions, he presents with the clearness and exactness of a master in Church history, the story of the English Prayer Book and its successive revisions from 1549 to 1662, ending with an eloquent eulogy upon the Prayer Book and an exhortation to steadfastness in its principles and practice. Bishop Perry, than whom no one is more thoroughly versed in the early history of the American Church, deals in a similar manner with the story of the American revisions of 1785 and 1789. The "Proposed Book" with its unhappy peculiarities, the timely influence of Seabury, the work of the Convention of 1789, and the final outcome in the shape of an amended book satisfactory to all parties; above all, the adoption of the Communion Office revised after the model of the Scottish Liturgy, pass under successive review. The lecture ends in words which we most heartily echo: "For the revision of 1789—both for what it was and for what it superseded—we may ever thank our own and our fathers' God."

The discourse of Bishop Doane comes down to the present era. The subject is "The Prayer Book Enriched." As one who was *magna pars* in the movement so happily terminated, the Bishop could not fail to be interesting. To us the lecture is all the more interesting because of the perfectly frank and characteristic way in which his own attitude is exhibited. He has but little toleration for those who could not but feel anxiety as to the outcome of a work which might seem to have been entered upon rather in deference to the restless spirit of the age than any real necessity; and he seems to us to do scant justice to the conservative element in the Church. While thankful for what was done, he does not hesitate to express his regret for some things which were not done. In this we partly agree but by no means altogether. We observe that in one place (page 120), the Bishop is of opinion that "the growing use of the Holy Communion in connection with burials will not and cannot be arrested" by the refusal of the House of Deputies to allow provision to be made for it. Elsewhere (page 138) he thinks the "Thanks" after the Gospel ought to be given up where it has been in use, because it "has been definitely decided against." The singing of the *Benedictus* before the consecration he also says "is plainly against the law of this Church," though, so far as we know, it never came up for any action at all and was certainly not "definitely decided against." We confess that the principle underlying these three statements does not seem very clear. The difficulty is increased when we recollect that the Bishop of New York has decided that a certain prayer may be said in concert by priest and people, although the General Convention has "definitely decided against" it. Furthermore, the Archbishop of Canterbury in his judgment in the case of the Bishop of Lincoln, decided that at any necessary pause in the service, the interval may be filled in with an anthem. We had not supposed that the American

Church had less liberty than that of England. Certainly there has been a general impression that our revision was not intended to impose restrictions of this kind. The lecture closes with a most eloquent peroration on the glories of the Prayer Book. The most interesting portion of the appendix is the section on the preparation of the Standard Prayer Book. The volume will be found interesting and useful to all who wish for information, presented in a popular and untechnical style, upon a subject of which every Churchman ought to have an intelligent knowledge.

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.

FLEMING H. REVEL CO.

Moses, the Servant of God. By F. B. Meyer, B. A. \$1.00.

JAS. POTT & CO.

"As Thy Days," and other verses. By Mary K. A. Stone.

YOUNG CHURCHMAN CO.

Reasons for Being a Churchman. By the Rev. Arthur W. Little. M. A. Twenty-first thousand. Paper covers, 50 cts.

E. P. DUTTON & CO.

Agoniæ Christi. Being Sermons on the Sufferings of Christ, together with Others on His Nature and Work. By Wm. Leffroy, D. D. \$1.25.

CHAS. L. WEBSTER & CO.

Elizabeth, Christian Scientist. By Matt Crim.

A. C. McCLURG & CO., CHICAGO

The Law of Psychic Phenomena. A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By Thomson Jay Hudson. \$1.50.

MACMILLAN & CO.

Discussions on the Apocalypse. By Wm. Milligan. D. D. \$1.50.

The Novel. What It Is. By F. Marion Crawford. 75 cts.

The Æsthetic Element in Morality and its Place in a Utilitarian Theory of Morals. By Frank Chapman Sharp, Ph. D. 75c.

LONGMANS, GREEN & CO.

The Witness of the Epistles. A Study in Modern Criticism. By the Rev. R. J. Knowling, M. A. \$5.00.

ANSON D. F. RANDOLPH & CO.

Sermons preached in St. John's church, Washington, D. C. By George Wm. Douglas, S. T. D. \$1.50.

Nobiscum Deus. The Gospel of the Incarnation. By Wm. Frederick Faber. \$1.00.

SAALFIELD & FITCH.

The First Millennial Faith. The Church Faith in its first one thousand years. By author of "Not on Calvary." 50c.

PAMPHLETS

Out Doors. A book of Healthful Pleasure. Pope Mfg. Company. Boston.

Education of Business Men—III. A plea for the establishment of Commercial High Schools. By Prof. Edmund James, Ph. D. American Bankers' Association, N. Y.

Phillips Brooks. A Tribute by Philip Stafford Moxom. Damrell & Upham, Boston.

The Strong Staff Broken. A Sermon preached in memory of the late Phillips Brooks. By Thomas M. Clark. Damrell & Upham, Boston.

Palestine. An abstract of title, deeds, and documents, proving that Canaan is Jewish domain and property. By Rev. A. C. Trix. Iowa Printing Co., Des Moines.

Opinions of the Press

New York Sun

THE NAME "PROTESTANT."—Technically the Episcopal Church is not a Protestant Church. The Protestants got their name from protesting against the claims of the Emperor of Germany and the Pope as to matters of conscience; the Episcopal or Anglican Church took or resumed a separate status from that of the Church of Rome, not because of disagreements in matters of conscience, but because of disagreements as to matters of political sovereignty. The result was the same in both cases; the process of attaining it, differed.

The Church. (Michigan.)

THE GROWTH OF THE CHURCH.—In a late number of the *Andover Congregational Review*, the Rev. Frederick Palmer says: "A wave of Episcopacy is upon us." It rolls high, for the reason that it is full and strong. Mr. Palmer accounts for it because episcopacy stands for "organization and institutionalism, at the same time permitting individual and local independence." Expressions such as these are common: "It is the Episcopal Church, with its unbroken history, its complete and established organization, existing side by side with individual freedom, and the common meeting ground of its beautiful ritual, which is pre-eminently fitted to be the medium of the organic relationship of men to the Kingdom of God." When we realize that such words as these are from the hearts of men whose fathers in time long elapsed assailed the Church, we should not read or even refer to them without thanking God and forgetting the bitter talk of the past. The large number of eminent ministers of various denominations, who have lately applied for Holy Orders forms an epoch in the history of the Episcopal Church. There is hardly a Church paper issued that does not contain an announcement of one or more of these accessions. Among the many who have recently been ordained deacons or priests in the diocese of New York alone are the Rev. Dr.

Bridgeman, the most noted Baptist minister in New York City; the Rev. H. O. Ladd, an eminent Congregational preacher; the Rev. Dr. W. W. Page, a prominent Presbyterian divine; the Rev. Dr. McGrew, late pastor of St. Paul's Methodist congregation, which is said to be the richest assembly of that denomination in the United States; the Rev. Jarvis Worden of the United Presbyterians. A noted Roman priest was also received not long since. Among those confirmed in 30 of the parishes in New York City lately, there were over four hundred who were educated in various denominations.

Church Bells

CHURCH STATISTICS.—In one respect the Church in America is singularly unwise. Instead of reckoning its adherents by heads, it simply returns its strength as the total number of its communicants. This has given rise to some totally false impressions concerning the position and strength of the Church in America. For instance, we read quite recently in a respectable periodical that the Church in America was the richest of the religious bodies in the United States. This statement, which was undoubtedly made in perfect good faith, was based on the misleading returns by means of which the American Church has elected to describe its position. The aggregate value of its churches was about sixteen and a quarter million pounds of our money, and the number of its communicants between 500,000 and 600,000. The amateur statistician merely divided the first by the last, and the product gave him the figures which excited, as they might well do, his astonishment. Had the strength of the Church been stated by heads or adherents, as was done by the other religious bodies, the results would have been very different. The probable number of adherents of the Church in America is eight or nine times the number of actual communicants. Had the amateur statistician gone a little deeper into the returns, he might probably have realized that a religious body which had provided churches accommodating 1,340,000 worshippers and was in much need of additional accommodation, must number more than some 600,000 members. The fact, however, had not the slightest significance so far as he was concerned. The American Church was, nevertheless, primarily responsible for his blundering by publishing their misleading figures.

The Christian Union

EPISCOPAL RESIGNATIONS.—The action of the House of Bishops in reference to the resignation of the Bishop of South Carolina, the Rev. W. W. Howe, is of interest not only to his own Communion, but to all Christian churches. Bishop Howe presented his resignation because of physical inability longer to perform the duties of his office. The condition of his health was such as to leave no doubt that he was incapacitated for work, and his medical adviser declared that his condition required his absolute relief and retirement from all further exertions in the duties of his episcopate. The House of Bishops, however, declined to accept the resignation, and advised the choice of a coadjutor, who should have all the duties and privileges of administration. This action is different from that which has been adopted occasionally in the past and is all the more significant. It is probably making a precedent which will have large influence in the future. Every reason which holds good for this procedure in the Protestant Episcopal Church is of equal weight in regard to the pastoral relations in other churches. Lafayette ave. Presbyterian church in Brooklyn and the Broadway Tabernacle in New York have honored themselves, as well as their distinguished pastors, by refusing to allow Drs. Cuyler and Taylor entirely to sever their relations to the churches which they have served so long and so well. A long pastorate ought to be terminated only by death. The House of Bishops has set a good example to all Protestant denominations.

The Churchman

PROOFS OF THE RESURRECTION.—The evidence of the resurrection of Jesus Christ from the dead, while not marshalled in the Gospels after the method of a formal apology or thesis, is none the less real and incontrovertible. There is quite as clear evidence that Christ rose from the grave as that Hannibal crossed the Alps, or that Napoleon passed over the Beresina. The story of the Gospel is artless, frank, and evidently has a meaning and a consistent strength much beyond anything that was consciously present in the mind of the writers. Different critics have asserted that Christ was carried from the cross in a swoon; the Gospel plainly says that He expired, and that Roman soldiers, who knew death when they saw it, acknowledged that He was dead, and "broke not His legs." Others have said that the risen Christ was a spectre, and the belief of the apostles an hallucination. This objection is met by the fact that He appeared in a substantial bodily form, and announced that He was no spirit. That the disciples stole away His body by night and revived it, is absurd, in view of the sealed stone and the watch of Roman soldiers. Even the supposition that some might have entertained, that Jesus of Nazareth, if He did rise from the dead, rose as the dead man who was buried in Elisha's tomb and on contact with the sacred ashes of the prophet was revived, is exploded by the fact that the Body of the Saviour was laid in Joseph's new tomb, in which no one had ever before been deposited. The confession of the doubting Thomas clinches this accumulation of evidence, and forces us to accept without hesitation the news: "The Lord is risen, and hath appeared unto Simon."

The Household

"Abide With Me"

BY PHILA FALVEY BUTLER

A mother rocked her little ones to sleep,
Rocked them, and sang softly and tenderly,
Sang o'er and o'er again the same sweet strain,
"Fast falls the eventide. Abide with me."
Sang, as the twilight fell upon the hills,
Sang, as the sunlight faded in the west,
"The darkness deepens, Lord, with me abide,"
Then stole out softly, leaving them to rest.

And each succeeding day as twilight fell,
We saw her hush her little ones to rest,
Stroking the curls that on the pillow lay,
Kissing the face that lay upon her breast.
But still she always sang those same sweet words,
That seemed to her loving heart so dear to be,
"I need Thy presence every passing hour,
Through cloud and sunshine, Lord, abide with me."

And some one asked her why she always sang
Those words, to hush her little ones to rest,
And she had smiled half sadly as she said:
"Why? I think only that I love them best;
And then too, I have sometimes prayed," she said,
"That when my darlings have to manhood
grown,
They'll not forget the song that mother loved;
I trust that they will take it for their own."

Then sorrows came. Her dearest friend was dead,
And years rolled on, and turned her hair to
gray;
But still she sang the song she loved so well,
As trustingly as on her wedding day;
Sang it as she had sung in years gone by;
Sang it, but not above the little bed:
Nay, for her darlings left that long ago;
And two of them were men, but one was dead.

Jack, noble, manly Jack, had gone to war,
But Ned—none knew but God where he had
gone;
And none but God and mother knew the prayers
That she had breathed for this wild, wayward
son.

One night, as twilight fell upon the hills,
Some one came up the path with quiet tread;
A wounded soldier came to bring sad news,
To tell her that her soldier boy was dead.

Only a moment was her grey head bent,
I saw the tears fall on her wrinkled hand;
And then she spoke—her voice was firm and clear
As one in battle giving a command:
"Tell me, was he a coward ere he died?
Or was he brave and true unto the last;
Tell me, was he afraid to meet his death?
Speak, stranger, tell me truly all thou hast."

"A coward? Nay. He fought beneath the flag,
Followed it till he died beneath its stars,
Covered with wounds, with glory, and with
scars."

Never shall I forget her eager look—
As she rose, tottering quickly to his side,
And whispered: "Say, were these the words he
sang,
'Abide with me, fast falls the eventide?'"

And when he answered: "Yes, yes, them's the
words,"
Her silver head was bent upon the sill,
I thought that she was weeping, and bent down;
But nay, her song, her faith upheld her still.

Morning. The sunlight breaks upon the hill,
And wakes the lark and robin from their nest.
It steals in softly through the window bars
To kiss the face of one who is at rest.

Resting. And so we found her, by and bye,
Her face as peaceful as in childhood's hour;
Kissed her for those that she had loved the best,
And laid her out to sleep amid the flowers,
Only a few steps from the cottage door,
Where the winds sobbed above her tenderly,
We buried her, and wrote beneath her name
Only three little words, "Abide with me."

Some one came up the garden path one day,
Some one who oft had trod that path before;
Some one whose face lit up with eager hope,
Now, as he stood again beside the door.
But why was all so lonely and so still,
And where was mother, that the door was fast,
For surely she had waited for her boy,
Had prayed for him and loved him to the last.

A child played just beyond the church-yard gate,
Ah! she should tell him what he wished to know
And so he hurried quickly down the path,
That he had known so many years ago.
She listened to his question in surprise,
And looked at him in wonder as she said:
"Where are they? Why the soldier boy was
killed,
"The other one was rough and wild, they said."

And every day his mother watched for him,
"I've seen her often with her silver hair,
There by the window, but he never came,
And then she died, her grave is over there."
Ah! such a cry as fell upon the air;
A wail of pain and deepest agony,
It made the startled birds fly off their nests;
It made the child shrink back and steal away.

"Dead! mother dead? Then I have broke her
heart,
Dead, and I had come home to be forgiven,
Dead, then her boy's repentance comes too late,"
He sobbed aloud, and raised his eyes to heaven,
Then turning, strode along the narrow path
To where the child had said his mother slept,
And falling down beside the simple stone
Sobbed until pitying angels might have wept.

"O mother, I've come back to thee," he said.
"Come back to love thee and be loved by thee,
Come back to find," he paused, his eye had caught
The words beneath her name, "Abide with me."
A moment and the fierce wild sobbing ceased
Although the warm tears still fell thick and fast,
But when he spoke again his voice was calm,
Just as the seas when a storm is past.

"O mother, I will take thy song" he cried,
"I'll take thy faith, thy Bible, and thy God,
I'll live as thou didst teach me how to live,
I'll follow in the paths thy feet have trod."
And some one passing by the churchyard gate,
Heard a man's voice, paused in the twilight dim
To listen, but the only words he heard,
Were the dear words of the old cradle hymn.

"Hold thou thy cross before my closing eyes,
Shine through the gloom and point me to the
skies,
Heaven's morning breaks, and earth's vain shadows
flee,
In life, in death, O Lord, abide with me."

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE
DOVE," ETC.

(Copyright, 1893)

CHAPTER XVI.

Yet come, ah come! The years run fast,
And hearths grow swiftly cold—
Hearts too; but while blood beats in mine
It holds you and will hold.

And so before you it lies bare—
Take it or let it lie,
It is an honest heart, and yours
To all eternity.

"Dear, dear Sister Aime, thank you so
much for asking me to come home. It
was just what I wanted to do so much."

Mysie put her arms around the old Sister's neck, just as she used to; perhaps now with less fear and more love than in the old days. She was sitting in the little chair in Sister Aime's quiet room. As she looked up with the same childlike simplicity in her blue eyes that there used to be, she said: "It is not only so that I can be near Kenneth, Sister, but I want to come and be with you, and have you teach me all I ought to know, and make me fit for my new life, worthy to be his wife."

Sister Aime kissed the little upturned face, and said, very gently: "We will try, dear child."

And so Mysie went back to her old child-life, sitting in the same corner under the window, performing the same offices of love for Sister Aime, and a little of the same old worship for Sister Dorothy. She, herself, was very little changed, only, as Sister Aime expressed it, "the wild rosebud had opened, and proved to be a rare and beautiful blossom." Love transfigured her whole life, did not make her selfish or absorbed, but opened her, and brought out the best that was in her nature. The old grey walls and dreary hallway seemed to Mysie brightened and totally changed by Kenneth's presence; and the bell, why, his hand had given it a musical sound. She was only to wait with Sister Aime till All Saints' Day, and she had many things to do in that time. She had one very weak, almost hopeless

clue, in the search for her family, and that was, that some of the people living near the old farm, said that only a few years ago a gentleman had come to the place to search the parish register, to see if the death of his little sister was recorded and her burial in that place. He claimed to have lived in that place, though no one remembered him. The Millers had sold the farm, and moved away long ago. The people fancied that he had not succeeded in finding what he had been looking for, but no one was quite sure. There was one thing they felt quite certain of, and that was, that he was employed upon the sea; but in what capacity, no one at all knew. With only this clue, Mysie determined that this must be Tom, and that she would find him. Sister Aime no longer opposed her. She merely said: "Ah yes, dear child, a strong will can do a good deal, where there is courage and patience, as your life has proved. But I am afraid this is impossible. It is quite true that the world is round, but it is also very large, and you have so very little clue. When one is young, hope is strong."

Mysie wrote to several shipping-houses and to several navy-yards, enquiring if the name of Thomas O'Donagh was on their list of employees. But in each case the answer was in the negative. But never did Mysie's persevering heart give up the hope or grow discouraged. "One place less to look," she would say, brightly.

One day, late in September, she went down to the Battery. She was going to every steamship company in New York before she stopped; then, if that failed, as it probably would, she would think of some new plan. When she started off on such expeditions alone, she often missed her foot, but she never wished it back again. "No, no," she would say, with the color coming and going in her cheeks, "that foot was very little to give for such a treasure as it brought." She first tried the White Star line, and came out unsuccessful; likewise the office of the Inman Line, with a like result. The dream of success was fast fading, and she started with surprise as the clerk at the Cunard desk replied immediately: "Mr. Thomas O'Donagh? Why, certainly."

"Do you really mean it? Do you really mean it?" Mysie cried. "Where is he?"

She could not believe her ears at the next words.

"Mr. O'Donagh is purser on the Servia; and she's just in a few hours ago. Did you wish to see the gentleman?"

Mysie's heart was beating so fast, she could scarcely answer.

"Then just please take a seat a moment. I will find out if he is on board yet."

It seemed like years to Mysie, when the clerk brought her word that Mr. O'Donagh had gone home half an hour ago.

Home! Where was home? Well, Mr. O'Donagh lived in Brooklyn. The address was on the books, he supposed, if the lady wished it.

Wish it! Was that any word for the longing?

And when she had really started, and held in her hand a card, with the number of Tom's home, and if Tom's home, her home, too, she thought the cars and boat would not go fast enough. But, when at last she stood before a neat, comfortable-looking house, she trembled so she could scarcely pull the bell. A tidy-looking maid answered the summons.

"Yes, Mrs. O'Donagh lived there."

"Could she see her?"

"Well, no, she was out just at present with Mr. O'Donagh."

Mysie's heart sank, and tears filled her

eyes. "She would call again," she said, and passed down the street. Suppose after all, it shouldn't be her Tom, her mother. Perhaps, even, Tom might be married, and Mrs. O'Donagh was his wife; and mother, perhaps mother was dead.

She would stand the suspense no longer. She would go back, and be where she could, at least, see the house.

One more turn of the corner, and she would see it again, and there would be comfort even in that. Some one passed her. She saw his face, and stopped. She looked back after him. The gentleman was looking at her. Their eyes met. They were blue eyes, wonderfully alike. And, as Mysie stood quite still, the stranger hesitated, and then came toward her. But it was she who held her hands out, and cried: "Oh, Tom, Tom, at last!"

And Tom caught her in his strong arms. "Is it little Mysie, little Mysie again?" he said.

Five minutes more, and she was in her mother's arms.

Then there came long hours of talking, Mysie telling the experiences of her life, and Tom and mother telling of how they had come back and searched for her, but could find no trace, even of Mrs. Miller. Some one had told them that she had gone back to the old place, and there a child had died. Whether it was hers or not, they did not know. And, after searching vainly, they decided it must be Mysie.

Then, of how Kathie had married, and died only a year after. But she had been so sure that she had seen Mysie once, at a County Fair, that she had left all her personal property to her.

It was not until she was going away, and Tom was going with her, "to see her safe," he said, "and take a look at those good Sisters," that Mysie told mother what was nearest to her heart, about Kenneth.

What more was there left to wish in this world? Was ever any one so rich? To have mother, and Tom, and Kenneth, and Sister Aime's love.

Mysie was not selfish in her happiness. All through that bright October weather, great changes were taking place in Percosset. The income from Mrs. Cooper's property was to provide Mr. Mitchell with an assistant, who was to hold services in the Percosset school-house, to start mothers' meetings, and organize guilds. And poor old Peg Cooper's house was to be the headquarters for all this work. Mysie, herself, arranged and fitted it up, with Sister Aime's help. Follet was to have a home in the place, and keep it neat and tidy.

All Saints' Day dawned clear and bright. A glorious day for the feast. Blanche and Robin brought great baskets of chrysanthemums, and watched Sister Dorothy arrange them in the chapel, and wondered if getting married would change Miss Mysie.

Then the chapel bell rang out, clear and sweet, and the little congregation assembled. There was Dr. Clarke and Dr. Hall, and old Mr. Gould, and funny Horace Braynard, Mr. and Mrs. Johnston, and old Follet. There was mother and Tom, and dear old Sister Aime, with her calm, peaceful face, radiant with happiness. And there was Kenneth White, tall and handsome, and by his side, little Mysie, all in white, simple and child-like, her face full of a holy, heavenly joy. Outside the birds twittered in the ivy, telling each other of love. Inside, two hearts were bound together and made one forever; love's sacrament sealed throughout eternity by God's own hand.

THE END

Cor Domus

BY I. WHITE

Right at the heart of the household,
At the head of stairways twain,
I chose me a room to abide in,
When, in teeming April rain,
We came with our goods and chattels,
To fashion a home again.

"Here I am coming!" I said it.
"Just look at my beautiful view!"
"False, cunning woman!" spoke out bold man-
hood,
"We see what you mean to do;
To know all that goes on in the family;
This is never a place for you.

"You shall go to the front of the mansion,
See the grass and the trees in the square,
It is all too easy to find you
Here at the head of the stair;
If the children and servants need you,
Let them come and seek you there."

And all the others upheld him;
So I let them have their way
And obediently went where they sent me
With blithesome mien and gay,
Till they deemed my meekness saintly;
But I never meant to stay.

Ten days—and the world had granted,
"She had better have her will;"
And the sage and wise young persons
Toiling up Learning's hill,
Avouched, "In the midst of the whirlpool,
You know, it is always still!"

Then back to the chosen quarter
I brought my basket and books,
And settled myself in comfort,
While they laughed, "She certainly looks
As placid and pleased as if Eden
Had given her one of its nooks!"

So the life of the busy household
About me ebbs and flows:
How oft he comes of a morning
The master never knows;
And in and out troop the children
With all their joys and woes.

The maids and the men have entrance.
The dear, sweet talk of friends,
Better than wine and spices
Its savory fragrance lends;
And with all, when the windows are open,
My neighbor's music blends.

When sounds of a play-time note
Float down from the attic floor,
And eye-brows are lifted, I mention
The man who closed his door,
Shrank into himself and thereafter
Was missing forevermore!

"We laugh; but a grave thought comes;
"He ran God's will athwart.
The law for the street and the household,
With their daily, common part,
Is aye: Keep the world from your spirit,
Let your neighbor into your heart!"

Buller, Pa.

St. Anselm

XVII.—EARLY CHURCH HISTORY

BY K. F. I.

There has ever been but one estimate of the moral character and intellectual ability of Anselm, Archbishop of Canterbury; all have united to praise and revere him. But there are two opinions, diametrically opposed, of his life-work; one taken as closely as possible from the standpoint of an English bishop in the days immediately succeeding the Conquest, the other from the point of view of the nineteenth century; in other words, he has been condemned for binding the yoke of Rome more closely on the English Church, and that judgment is given after the experience of centuries has taught us the abuses and corruptions entailed on England by Roman usurpations. But Anselm was no prophet, and we have no right to condemn him for the want of a foresight such as it is not given to mortals to possess. The juster way seems to be to recognize that he was called to guide the Church of England at a moment when her liberties were threatened by the worst of tyrants, the most godless of rulers, William Rufus, who daily inflicted upon her such miseries that her very existence was in danger. The choice which Anselm had to make

was not whether the Church of England should maintain her independence under her metropolitan at Canterbury, or bow beneath the yoke of Rome; but whether her liberties should be violated, her bishops become creatures of the reigning monarch, religion in short degraded to a condition of slavery under the strong hand of the Norman kings, or whether she, with the rest of Western Christendom, should look to Rome for guidance and support, should accept her laws, should, in short, acknowledge her bishop as the head of the universal Church. To him it was the contest between the Church and the world, ever old yet ever new, repeating itself to individuals, to nations, to Churches, to the end of time. Mr. Freeman presents to us in forcible words the story of this struggle. He says: "Thus for the first time in English history the highest subject of the English realm carried in fact if not in form, an appeal from his own sovereign to a foreign power. . . . And yet who can dare to blame Anselm for doing what in any earlier reign, no less than in our own day, would have seemed the blackest of treasons? Under the rule of William the Red, law had become un-law, and in appealing from him to the apostolic throne, Anselm might deem that he was appealing from mere force and fraud to the only shadow of right that was still left on earth. In appealing to Rome in the person of Urban, he at least appealed to something higher than the personal will of a profligate and capricious tyrant. For in those days of England's bondage, the laws of England, the decrees of her Witan, the utterances of her earls and bishops, had sunk to be only the mouth-pieces of the arbitrary will of her foreign oppressor. "All this could never have been under the worst of England's native kings. With a foreign king on the throne, with foreign bishops at her altars, the appeal to a foreign power no longer seemed something out of the very order of nature. And all this shows, too, how utterly even the greatest of men may fail in their schemes when they forge weapons which they themselves can wield, but which in other hands may be turned against their wielders. When the Conqueror placed the two swords in separate hands, he made it possible that those swords should clash against each other. When, even before the English crown was his, he called on the Roman pontiff to judge between him and its lawful holder, he taught men to look to a power beyond the sea as a ruler and a judge in the affairs of England. He taught men to argue that if the Roman pontiff could rightly be called to judge between two claimants of the English crown, he might also be rightly called upon to judge between the wearer of that crown and his own subjects. The Conqueror had called on the Roman bishop to set aside the law of England, to annul that act of the English people which had given their crown to Harold and not to Wilham. It might well be deemed that the Roman bishop might be more rightly called on to set aside other portions of the law of England, when that law had been turned into un-law, when right seemed embodied in the power which spoke from beyond the sea, and when the brute-force of un-right seemed embodied in the foreign master to whom the powers, but not the spirit, of the ancient kings of the island realm had passed."*

But we are anticipating. Anselm was born in Aosta about the year 1033. His father's name was Gundulph and his mother's, Ermengarde. They were of noble birth, but the father led a wild life, and

*Freeman's Norman Conquest, Vol. V., page 145.

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Anselm learned holiness from his mother's gentle teaching and bright example. The lad was early impressed by heavenly things, as a dream he had in childhood shows. He thought he was hurrying to the top of a high mountain to meet his Lord, and on his way was grieved at seeing the slothfulness of the king's maidens who were gathering in the harvest on the mountain side. He rebuked them and then passed on. The Lord called him, and Anselm drew near and sat at His feet. The Master talked kindly to him and ordered bread brought to him, with which he was refreshed. In the morning Anselm believed that he had really been in heaven and had eaten the bread of the Lord. He was always fond of study, and naturally with such tastes and such a nature, looked forward to being a monk. But his father steadily opposed this plan, and even when Anselm, in answer, as he believed, to his prayers, fell ill, his father would not relent. He recovered, and then a reaction came, and for a time he led a wild life, neglecting his studies. His mother died and then "the ship of his heart lost its anchor and drifted off altogether into the waves of the world." In after years he bitterly repented the follies and sins of his youth. The harshness of his father becoming unbearable, Anselm, like many another Italian youth of that time, took to a wandering life. He studied for a while at A vranches, where Lanfranc had taught, and later followed him to the monastery at Bec, which Lanfranc's talents and piety were already making famous. Here he studied and taught under that great master, and in this holy retreat the earlier feeling of his youth revived. The friendship between these two good men was deep and tender, lasting till Lanfranc's

death. After a while Anselm found that he must face the question as to what he should do with his life, and after much earnest consideration and prayer, and seeking counsel of Lanfranc and the Archbishop of Rouen, he decided to become a monk. He remained at Bec three years as a simple brother, then fifteen years as prior, and then fifteen years as abbot, in both which offices he was the immediate successor of Lanfranc. We have seen in a previous paper how great had been Lanfranc's work at Bec. He and Anselm were firm friends but very different men in temperament, character, and intellectual power. Anselm, in the words of his biographer, Dean Church, "was one who, to a childlike singleness and tenderness of heart, joined an originality and power of thought which rank him, even to this day, among the few discoverers of new paths in philosophical speculations," and again, "The men of his day . . . recognized in him something more than common as an inquirer and a thinker, but it was reserved for much later times to discern how great he was. It needed larger and wider experience in the realms of speculation, and a far higher cultivation than was attainable in his age, to take the true measure of his original and penetrating intellect." Eadmer, his devoted friend and faithful biographer, describes the intense longing of Anselm's mind to find out some one all-sufficing argument to prove the existence and perfection of God. Prayers, duties, all were disturbed by this one absorbing desire till it seemed a temptation of the Devil. At last, in the agony and conflict of his thoughts, came to him the argument that the "idea of God in the human mind, of itself necessarily involves the reality of that idea." This resulted in

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his most famous work, "The Proslogion," which, together with his former work, "The Monologion," placed him in the highest rank as a deep thinker and great writer; the bold originality of his work foreshadowing the reasoning and speculations of a much later age, but, unlike many of them, enlightened by a steadfast, reverent faith. These were followed by many and various writings at different periods of his life, one great work on the Incarnation, written even under the weight of his heaviest troubles, "was to open new views in theology and permanently affect the thoughts of men." Another, on the doctrine of the Procession of the Holy Ghost, was written after his famous speech at the Council of Bari on this subject, and Dean Hook, in referring to it, speaks of its "logical precision, accuracy of statement, and lucid expression." Besides these, he left many meditations and sermons of a deeply spiritual nature, and his letters are very valuable as throwing light upon the habits and customs of his day.

But to return to Bec. His deep studies there did not occupy his life to the exclusion of other duties. His quick and wonderful sympathy, and his power of imparting knowledge, made him deeply beloved by his pupils. His wisdom in dealing with the small jealousies and rivalries of the brethren, turned his enemies into fast friends, as in the case of Osborn, who, by Anselm's gentle unselfishness and wise tact, became his life-long friend, though at first making endless trouble for the new abbot. Once in despair, he almost gave up his difficult task, but the Archbishop of Rouen, to whom he went for counsel, encouraged him to persevere. "So," says Eadmer, "he went back. He behaved so that all men loved him as their dear father. He bore with even mind the ways and weakness of each; to each he supplied what he saw they wanted. Oh, how many given over in sickness has he brought back to health by his loving care!" Whether we see him with his own hands ministering to the old and infirm, giving them the cooling drink which they would take from no other, or sheltering the poor frightened man that took refuge at his side from the pursuing dogs, none of the helpless among God's children, or the dumb creatures which He made, ever appealed in vain to the tender pity and deep love of Anselm's heart.

The Abbey of Bec had several possessions in England, and Anselm went over to see to their affairs during the first year he was abbot. We read of an interesting discussion between him and Lanfranc about St. Elphege, the Saxon Bishop. Lanfranc objected to the English regarding him as a martyr and celebrating his day. Anselm pointed out that he was indeed a martyr, for he died for truth and righteousness, if not directly for his faith. Lanfranc saw that his friend was right, and with his usual generosity, made full amends to the English, who clung with intense devotion to the memory of their saint. Beautiful to us is this intercession for the Saxon Archbishop who gave his life rather than save it at the expense of suffering to his poor oppressed flock, most significant when we consider that it was made by one who was to be a worthy successor of Elphege, facing the monarch in his wrath to save from further oppression and misery his downtrodden people! "Anselm, no Norman, and with a larger heart than the Normans, warmed towards the English with something of the love and sympathy which had filled the soul of

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the great Roman Pope who sent us St. Augustine, and the respect which he showed to the defeated race impressed the foreigners who had become their masters."

We have not space to dwell further on these quiet years at Bec. Enough that the holiness, gentleness, overflowing love and sympathy of the abbot drew all hearts towards him. Well-known also as the man of greatest intellect in the Church, it is not strange that when he was summoned to England after Lanfranc's death, at the earnest request of his friend Hugh, the wild Norman Earl of Chester, the monks sadly said: "If our abbot goes to England, they will make him Archbishop."

(To be continued)

Children's Hour

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

Faithful in Few Things

"Father, I don't believe I will stay with Stephens & Co., after this month."

"What is that, Hal? I thought the position was a very good one."

"Oh, the position's good enough, I suppose. I have been with them almost a year, and they don't give me a cent more than when I first went there; and I'm just discouraged."

"Perhaps you are not worth a cent more, my boy."

That was not pleasant to hear; and Hal shrugged his shoulders by way of answer.

His father hid a smile with his handkerchief, and then continued:

"Do you do your work quite as well, and are you as much on the lookout to advance the interests of your firm, as though they gave you double the salary, Hal? In other words, are you doing your very best?"

"Why, no, father, I don't suppose that I am; and they shouldn't expect it for what they give me."

"Never mind what they expect; make yourself so valuable to them that they cannot afford to lose you, and then there will be no trouble about your salary. Don't you know that there are five men to every position, and that a firm will give its positions to those who will do the work in the best manner? I think I must tell you of an experience I had when I was a young man:

"I was not as fortunate—or, perhaps, unfortunate—as you, Hal. In other words, I had no one but myself to depend on. My father lost money through the fault of his partner when I was little more than a boy, and, dying soon after, left hardly enough to support my mother."

"As I was old enough I left school and went into business. After changing once or twice, I found a position which I liked, and I made up my mind that I would keep it if I could. I could not afford to go from place to place. I had been there for several years, and each year my salary had been increased a little, when one of the partners was taken seriously ill. That threw a great deal of extra work on me, which, with my own, was almost more than I could do. I remember that I used to go home in the evenings tired and discouraged."

"'Never mind, Harry,' mother would say, 'it cannot last long.'"

"'I would not mind it if my salary was worth the work,' I complained."

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"But all the time I had a secret hope that at the beginning of the new year I would have more of an increase than usual. With that hope to cheer me, I worked hard, and managed to do almost the work of two men. Imagine then my disappointment when, at the beginning of the new year, I received exactly the increase that had been promised me before the illness of the partner. Only when I knew that I was not to have it did I find out I had counted on that extra money. I wanted to hire a house for mother and myself—we were boarding—and I had calculated that, with what I had saved and the increase I had expected, I would be able to do so in the spring."

"Never shall I forget with what a heavy heart I went home that night. I did not mean to tell my mother of my disappointment. I thought that it would only trouble her. But I had not been in the house half an hour before she had heard the whole story."

"'And,' I said in conclusion, 'I won't work another day as I have done. They may find some one else.'"

"'They did not promise you any more, did they, Harry?' asked mother."

"'No; but I expected they would give it to me.'"

"'Do you mean to leave?' she asked next."

"'No; of-course I cannot afford to do that,' I answered dismally."

"'Then,' said mother, in her bright, cheerful way, 'work just as you have done, quite as conscientiously as though you were receiving all you expected; and when the little house does come, we will enjoy it all the more. Do not do yourself the injustice, Harry, of giving anything but your best.'"

"How often since have I realized the force of that remark, when I have seen boys doing themselves just that injustice! Well, I took my mother's advice, and did my work as thoroughly as I knew how. About the first of February, Mr. Willis, the partner who was so ill, grew so much better that almost every day I carried him his letters and gave him an account of the business of the preceding day. At last, one morning, towards the end of that month, he told me that on the following day he would return to business. How well I remember that day! I can even see the details of the room where I found him just finishing his breakfast. I know that in the left-hand corner of the bookcase was a copy of 'Pilgrim's Progress,' with the name in gilt

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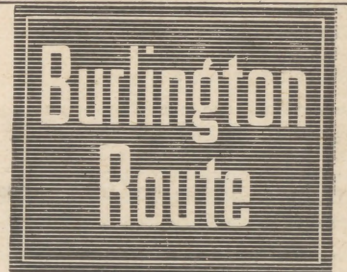
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letters on the back. There was a coffee-pot on the table, and his cup had three blue lines around it; and the wall paper was cream-color, with a vine running all over it. I gave him my report, and, having laid the letters on the table, was just about leaving when he said:

"Wait a moment, Weston. I have something to say to you."

"I cannot remember his exact words, Hal; but the purport of what he said was this: Just before the beginning of the year, Mr. Savage, the other partner, came to him and asked what had better be done about the advancing of my salary. They both agreed that it should be more than they promised me, but on account of various business complications which I will not enter into, they decided that they would make no change till Mr. Willis was able to be about.

"And there was another consideration, Weston," he went on to say. "We would not have deferred the increase except for business reasons; but as the circumstances were as they were, we concluded to make it a test, which, I am happy to find, you have stood most nobly; expecting, as I know you must—as you had a right to—some consideration for your unusual efforts. When the time passed, and they were unrecognized, your work, instead of falling off, has been, if possible, better; and now, finding that things have turned out in the business as we had hoped and expected, we are able to offer you an interest in the concern. You have made yourself indispensable to us, and we are glad to show our appreciation in this way."

"For a moment, Hal, a feeling almost of horror took possession of me at the memory of how nearly I had come to failure. If I had done as I threatened, and relaxed my efforts! My next sensation was one of utter thankfulness to my mother.

"Well, there is little more to tell. Among happiest memories is the day when the little house became a reality, and I saw my mother comfortably settled there. Yes," in answer to Hal's question, "it is the very house where she now lives. She grew to love it so that she refused to have a better one when I was able to give it her; neither would she leave it to live with us; and, as you know, she will hardly allow me to improve it, from the fear of changing it too much.

"The same business? Yes; it came into my hands, at last, through the death of the old partner. But, Hal, I do not tell you this with any idea that you will repeat, exactly, my experience; but only to illustrate the principle, which always remains the same.

"Looking at the question from a purely business point of view, it pays to do your best, and only your very best; but there is another and nobler reason for faithful service, which you will find mentioned, times without number, in a certain Guide, which the great Master has left as the rule for the lives of His servants."—*German-town Guide.*

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The "Ogden Route" enters the State some 500 miles northward, winding its way over the Sierra Nevada by the way of Truckee. It is the pioneer overland route, and is preferred by many for its directness. Rich with picturesque scenery, its graceful, majestic curves as it winds in and out of its deep gorges and along mountain crests, afford striking proof of the courage and cost of railroad construction.

The "Shasta Route" approaches on the extreme north by way of Portland, and penetrates a rugged mountainous country some of the way. When the "Ogden Route" over the Sierras was completed, it was pronounced the climax of engineering achievement, but it has been excelled in the daring feats of the "Shasta Route." It would seem enough in behalf of the scenic features of the route to say that it passes Mt. Shasta and Castle Crags.

As a country is more or less popular according to the ease with which it is reached, so with the southern portion of California. The Southern Pacific Company, realizing the attraction of that favored section, was quick to place them within reach of the world. How well it succeeded is best attested by the country itself, the phenomenal progress it has made since the Company's lines were constructed, and what the world has to say.

Any of the agents of this Company will gladly furnish inquirers with desired information concerning its roads and the points of interest reached by them. For California literature, guides and information, address: W. G. Neimyer, Gen. Western Agent, 204 South Clark st., Chicago, Ill.; W. C. Watson, Gen. Pass. Agent, New Orleans, La.; T. H. Goodman, Gen. Pass. Agent, San Francisco Cal.

A one cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.

Financial News

The heavy grain operations in Chicago have detracted attention from the stock market largely, with the exception of a few Industrials. The Distillers & Cattle Feeding Co.'s gloomy statement, with a threat to issue \$15,000,000 bonds for rebate reserve, is regarded as a trick to depress the value of the stock. Whether it is chicanery or the actual condition of its affairs makes very little difference. The result is always the same, and securities of corporations of this character should be carefully avoided and left to gamblers.

The most significant event of the week is Drexel, Morgan & Co.'s notice that they will undertake to re-organize the Richmond & West Point Terminal Railway & Warehouse Co. It is nearly a year now since this banking house was appealed to for aid in rehabilitating this property, but owing to a disagreement of terms, the matter was abandoned. An amicable arrangement has now been reached, however, and holders of the six and five per cent. trust bonds, and preferred and common stock, are requested to deposit same with Drexel, Morgan & Co. against negotiable temporary receipts. While the reorganization plans are withheld from the public for the present, the reputation of this house for bringing such matters to a successful issue is regarded as sufficient guarantee that the interests of all security holders will be subserved on a true equitable basis.

The bond market remains extremely quiet so far as sales are concerned, but prices cannot be dislodged. The interest basis for conservative investments in this country is gradually settling down to 4 per cent., and while buyers are reluctant to accept the fact, the bond-houses realize the certainty of it, and must simply wait until the mass of investors are educated to the changed condition of money rates.

Gold shipments continue, and the treasury's last statement shows a surplus of less than three million dollars. Money on call averaged about 4 per cent. for the week, but commercial paper remains a drug. There is a hesitancy amongst the banks to loan heavily on time notes, as the feeling of doubt as to the outcome of present financial complications still exists.

Financial

INVESTMENTS

C. H. WHITE & CO., BANKERS.

72 Broadway, :::: New York.

Send for lists of city, county, and school district bonds, netting from 3½ per cent. to 6½ per cent. Bonds delivered to purchasers wherever desired, free of expense.

*** THE ***

Mutual Home Improvement Co.,

Capital Full Paid, \$100,000.

Your Idle Money Will Earn

We issue Trust Certificates guaranteed by assets amounting to more than \$2.00 in assets for every \$1.00 in certificates. On these certificates we pay 6 per cent. per annum, payable semi-annually. The Certificates are issued for terms of 3, 6, 9 or 12 years, as investors may elect. The interest is paid semi-annually during the term for which the subscription is made, and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates.

If Sent to Us.

Address, **WALTER THOMAS MILLS,** President Mutual Home Improvement Co., 161 La Salle St., Chicago.

ANY subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with \$1.00 extra, he can renew his own subscription for one year.

Domestic Outfitting

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear, pop, clash on the least provocation.

Pittsburgh. GEO. A. MACBETH CO.

DRY Leather wants Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Foods

BOVININE

Rebuilds the walls of ruined and vitalizes the coatings of delicate stomachs.

Toilet

BUTTER MILK TOILET SOAP

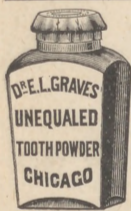


OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the

COMPLEXION.

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMOPOLITAN SOAP CO., 84 Adams Street, Chicago.



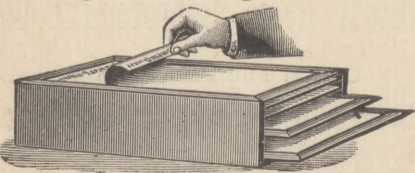
A Perfect Dentrifice.

The result of 22 years careful investigation. Recommended by Dentists and Physicians. Cleans, Brightens, Beautifies, and Saves the Teeth. Cures Soft and Bleeding Gums. 2 oz. bottles, 25c.; 4 oz. 50c. Sold by first class Druggists, Marshall Field & Co., Carson, Pirie, Scott & Co., Jas. H. Walker & Co., and others. Dr. E. L. GRAVES, Dentist, 7 Laflin Street.

Miscellaneous

The Simplex Printer

A new invention for duplicating copies of writings and drawings.



From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscripts produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO., 22 Vesey St., New York.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

Putting Away the Winter Clothing

From Good Housekeeping

When the children have discarded the heavy winter flannels, and they have been washed and thoroughly aired for the last time for this season, remove every article of clothing from your closets, wardrobes, trunks, and halls, and other places where you intend to store the winter garments until another autumn.

The closet, wardrobe, or trunk should never have any paper on its walls, or a carpet on the floor. If a closet, every corner should be scalded, and next thoroughly saturated with spirits of turpentine. Take out every movable shelf and not merely wash, but scald them thoroughly, taking care to clean and wash the cleats on which they rest. If the walls of the closet are cracked or broken, fill them with plaster of Paris moistened with cold water. If there are cracks in the floor or between the baseboards and the walls, be careful to fill them up tight with putty or tar.

In case your house or closet is infested with the carpet bug or moth, corrosive sublimate should be used. It is poisonous, but if care is used in preparing it, no harm will result. The best way to prepare it is to build a fire out of doors and hang a pail of boiling water over the fire, placing one ounce of corrosive sublimate in the pail for each gallon of water. Cover the pail quickly and get away from the pail, so as not to inhale the fumes. After boiling for awhile, allow the solution to get cold, and then apply it freely with a brush, sponge, or rag to every board in your closet, the floor included, and let it soak into the cracks and crevices. Also wet every crack with benzine, to which carbolic acid has been added in the same proportion as the corrosive sublimate was added to the boiling water.

Moths have a dislike to newspapers, and it is well to lay them upon the shelves and in the bottom of the drawers. Packing boxes and trunks should be carefully lined with them, care being taken that they are packed air tight, or you may provide by leaving them loose, a place for some insect to nest in the winter where you little suspect.

Having everything in readiness to commence your work, select a sunny day. Put every garment that you are going to pack, outdoors on the clothes line, and after the pockets have been turned inside out, the garments whipped free from dust, let them hang for two or three hours in the sun. If a garment needs sponging, use water to which turpentine has been added.

Dress skirts will wrinkle less if folded right side out. Dresses should be carefully folded in newspapers, each one separately, and placed in the drawers or trunks with a good sprinkling of fresh cloves between them. The newspapers must be pasted securely to prevent the moth or any of his tribe from entering. In folding men's garments, care should be exercised. The sleeves should be filled with newspapers folded flat, and a small handful of cloves should be put in each pocket. Be careful and not fold the coat and trousers so that when they are removed in the fall they will have such wrinkles that it will exhaust all your patience in pressing them out. A little extra care and time will save you bother and time in the fall.

If you do not wish to use newspapers, ask your grocer for a dozen or two of his largest-sized manilla bags, such as one-eighth of a barrel of flour comes in. These are, of course, much easier to use than newspapers, as you do not have to paste but one small end. The garments can be carefully slipped in the bags which can be used a great many seasons, only the small end being broken when the garments are removed.

The use of tarred paper is very disagreeable to most people, and clothes packed in it retain the repulsive odor for a long time after they are removed from contact with it, or with the ill-smelling tablets sometimes used. Newspapers, paper bags, and cloves are just as beneficial in keeping the moths away as are the obnoxious odors caused by such agencies.

When ready to pack winter millinery, visit a clothing store and obtain some strong and perfect handboxes and, after placing your bonnets and hats in them, seal them air tight by pasting strips of paper about the cover. Carpet bugs delight in feasting on birds' wings and millinery ornaments, and it is well to secure the articles.

Fasten muff and fur boxes in the same way. Furs should be put away as early as discarded and before the common moth miller is seen. Delay until other garments are ready to pack away, is what causes many sets of furs to be found all eaten up when they are unpacked, as the moths get in them very early in the spring, and are not seen when they are put away.

Moths prefer garments that are filled with dust, and for this reason every housekeeper should use extra care in thoroughly brushing everything and in throwing away all discarded articles which would otherwise afford nests for the pests.

A SEWING MACHINE FREE.

A \$65 machine sold by us at \$11 to \$23.50 will be placed in your home to use, without cost of one cent to you. Cut this advt. out and send with address to-day to Alvah Mfg Co., Dept. "C. 246," Chicago, Ill.

Foods

GIVE THE BABY



IF YOU WISH your infant to be well nourished, healthy, and vigorous.

THE BEST FOOD

For Hand-Fed Infants, Invalids, Convalescents, Dyspeptics, and the Aged.

Our Book for MOTHERS.

"THE CARE AND FEEDING OF INFANTS," Mailed free upon request.

DOLIBER-GOODALE CO., BOSTON, MASS

Miscellaneous

BARLOW'S INDIGO BLUE.

Its merits as a Wash Blue have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask for it. D. S. WILTBERGER, Proprietor, 233 North 2d St., Phila., Pa.

Advertisement for Knickerbocker shoulder braces, including an illustration of the product and text describing its benefits for posture.

"The Perfection" Only Dress Stay made covered with Gutta Percha having a Triple Silesia Cap, will not cut through nor rust. Manufactured by The Detroit Stay Co.

Ferris Good Sense Waists

HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped "GOOD SENSE."

Advertisement for Enameline Stove Polish, featuring the product name in large letters and text describing its use and availability.

BICYCLE TO ANY BOY OR GIRL under 15 years of age who will work for us after school, NO MONEY NEEDED. Send this advt. to A. CURTIS & CO., 46 WEST QUINCY ST., CHICAGO, ILL.

Advertisement for Brunswick Folding Beds and Wood Mantels, including illustrations of the furniture and text describing the products.

Large advertisement for Saratoga Kissingen Water and Saratoga Kissingen Ginger Ale, featuring the product names in large letters and text describing their purity and health benefits.

Organs

OUR HYMN SLIP FILLS A LONG FELT WANT. EVERY MINISTER SHOULD HAVE ONE. ENCLOSE 2¢ STAMP WITH NAME AND ADDRESS TO US AND! FARRAND & VOTEY YOU GET ONE. DETROIT, MICH., U.S.A.

VOSE & SON'S PIANOS EXCEL IN BEAUTY, TONE, AND TOUCH. CHURCH ORGANS Established 1827. Correspondence Invited. HOOK & HASTINGS, Boston, Mass.

Advertisement titled 'It Pays' for advertising in The Living Church, including a testimonial letter dated March 30th, 1893.

Advertisement for Manitou Table Water, featuring an illustration of a bottle and text describing the mineral water's natural purity and health benefits.