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A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 6

Chicago, Saturday, May 6, 1893

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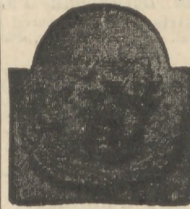
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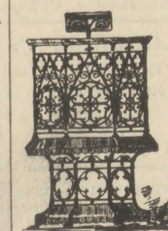


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The Living Church

Saturday, May 6, 1893

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News and Notes

IN CONNECTION with the formal opening of the World's Fair on May 1, 1893, it may not be amiss to note the figures that give at least an abstract idea of the extent of the enterprise. Nearly seven hundred acres are enclosed within the Exposition grounds, four hundred structures have been built, and sixty thousand exhibitors have places assigned within them, exceeding by more than ten thousand the number at the Paris Exposition of 1889. The money expended reaches the sum of twenty million—more than double the amount expended on any previous Exposition. It is said that half a million of people attended the opening ceremonies.

REVISION of the Westminster Confession of Faith does not meet with favor. The vote of one hundred and thirty-eight presbyteries shows that forty-two disapprove, twenty take no action, forty-six approve in part, thirty entire, and fifty-seven ask for a new creed. The approval of ninety-two of these one hundred and thirty-eight presbyteries is necessary to the acceptance of the revision as presented. It is evident that a modification of the present creed is desired, but there is by no means unanimity of opinion as to the extent to which it shall be carried. A new, short creed, in place of revision of the old one, will doubtless be the final outcome.

IN THESE DAYS we hear a good deal about the Church's work for the poor and "the masses," and of the crying need for such work, but it appears that the tables are being turned. Recently a member of Parliament remarked that now-a-days so much attention is given to the poor that "hard times are in store for the rich," while a lady asks: "Are not the clergy supposed to minister to all classes of the community? It is not our fault that we are rich." When her husband fell ill and desired the ministrations of the Church, she could not get a clergyman to visit him. They were all so busy looking after the poor that really, they said, they had not time to devote to the rich!

THE CLERGY cannot be too cautious about giving money and recommendations to strangers who solicit for churches or charities. A case is reported by a correspondent in Philadelphia of two men claiming to represent the Chaldean Church "on the banks of the Euphrates" and not in communion with Rome. On the Sunday following their application to some of our clergy for money, they were seen by the housemaid of one of the rectories, in the sanctuary of a Roman church, fully vested, as

sisting at Mass. Moreover, a circular appeal was distributed in the congregation and a collection was taken up for them.

THE FIFTEENTH CHURCH CONGRESS will be held in the City of New York, on the 14th, 15th, 16th, and 17th of November next, under the presidency of the Bishop of New York. The topics already adopted by the executive committee, are said to be of great and present-day interest. The list of writers and speakers who have accepted invitations to address the Congress, embrace the names of Bishops Randolph, Jackson, and others of the episcopate, Drs. Holland, Walpole, Greer, Rainsford, McKim, Hodges, Parks, Vinton, J. H. Johnson, J. P. Peters, J. S. Shipman, Chas. H. Hall, and C. A. L. Richards; the Rev. Messrs. Floyd Tomkins, W. B. Frisby, C. T. Olmstead, and Henry Lubeck. The time and place of meeting, together with the list of topics and special assignment of writers and speakers, will be announced at an early date.

"PERFECTLY LOVELY" was the ritual in a Philadelphia Baptist church, at the Easter night service. A crowded congregation responded to the sensational announcement, and the sermon "was dispensed with to make room for a beautiful scene." Candles on the altar (or re-table) must "pale their ineffectual fires," in the presence of the twelve lighted candles, borne by as many young girls, dressed in white, who "performed" in the Baptist church. They marched around the church, the reporter says, carrying their candles, and knelt before the decorated "stage" (even to bow before the altar is shocking "ritualism"), and one by one arose and repeated their sermonettes. We are also told that they broke some of the bars in the gates of death to symbolize Christ's victory over death. "The tableaux and procession in the darkened church had a highly spectacular effect and pleased the congregation immensely."

ARBOR DAY is each year attracting more interest and attention. The value of tree planting is becoming more widely recognized because of the rapid denudation of many parts of the country, of all woods and forests, and the consequent evil effects on climate and fertility. It is perhaps, therefore, a happy suggestion that the great Exposition shall be marked by the planting, generally throughout the country, of Columbian trees which shall "become historic landmarks in future generations." It is also interesting in this connection to note how much has been done during the past five years, towards the preservation of forests. No less than fifteen timber reserves were established, which include 1,239,000 acres adjoining Yellowstone Park; 4,000,000 in central California, 1,337,000 in southern California, 4,000,000 in Colorado, 967,000 in Washington, 1,850,000 in Arizona, comprising the grand canyon of the Colorado River, the site of the most rugged and magnificent scenery probably in the world; 311,000 in New Mexico; and 142,000 in Oregon—altogether upwards of 13,000,000 acres.

THE Archbishop of York, who is a very conservative Churchman, speaks as follows on the subject of evening Communion:

I have been asked on what grounds I object to the evening celebration of the Holy Communion. I certainly cannot sympathize with many of the arguments which are used against this practice. It is enough for me, and on this I take my stand, that from the earliest days of the English Church such a custom was absolutely unknown till within the present century, and that an innovation so important should not be made without an authoritative declaration of the Church in its favor. It seems to me that we have no right as individual clergy, or even as individual bishops, to take action in a matter of this kind. To us, our own branch of the Catholic Church is the exponent of the mind of Christendom; and it is enough for us to say, in the words of St. Paul: "We have no such custom, neither the Churches of God." I have no authority to forbid this practice in parishes where it exists; but I certainly desire to do all in my power to discourage it. I am well aware of the admirable intention which has suggested this custom to many persons zealous for the spiritual welfare of the poorer members of the flocks committed to their care; but I am convinced from my own experience in

parishes where the custom has prevailed that the want which it is intended to supply can be easily and legitimately met in other ways.

THE GREAT WORLD'S FAIR is now an accomplished fact, an ideal realized. "The stupendous results of American enterprise and activity" and "the magnificent evidences of American skill and intelligence," as President Cleveland put it in his opening address, are now fairly before the world, and larger opportunities are opened in all lines of study and thought than will ever occur again to the majority of those who during the next six months visit Chicago. The highest evidences of advancement attained by human endeavor are here presented with significant reminders of the past. The inspiration and education that shall result, it is not within the power of man to measure. As in a silence profoundly impressive, the touch was given that set all the machinery in motion, unsealed the fountains, and unfurled the flags, so as silently will be awakened here the mighty forces that in future years shall bless and uplift the nations of the earth.

Brief Mention

It is an amazing fact, if true as stated, that along the mountain ranges from Virginia to Alabama there are a million and a half people who have never received or written a letter, and could not read one if it were sent to them. They are white people, and are said to have good old Scotch and Huguenot blood in their veins. Their ancestors came to this country in colonial days. —It is said that when an Egyptian dog wants to drink in the Nile he stands on the bank and howls for a while. This attracts all the crocodiles in the vicinity to the spot. Then he runs to another point on the bank and takes his drink in safety. This is very funny, if true, and is quite as likely to be true as some other dog stories we have heard. —Here is one about a hen which ought to be true, because *The Congregationalist* tells it: A gentleman in Staffordshire has some pheasants which are fed out of a box, the lid of which rises whenever one of the birds stands on the rail in front of the box. An observant hen, noticing this convenient arrangement, went and stood on the rail as soon as the pheasant had left, but her weight was insufficient to raise the lid and enable her to reach the corn. Then she tried jumping up and down in order to give an increased impetus. This ruse also failed and then the sagacious creature walked off and brought a companion, and their united weight accomplished the desired result. —An English paper offered a prize for the best definition of Money. We think it must have been a fair decision, says a contemporary, which gave the palm to this answer: "Money is an article which may be used as a universal passport to everywhere except heaven, and a universal provider of everything except happiness." —The Rev. Dr. Miel, our French pastor of Philadelphia, was in St. Sulpice College at the same time that Renan and Gounod were studying there, the musician in the class next higher, and the young Breton in the one next lower, than Dr. Miel. —Dr. Parker of London, England, in a sermon lately delivered, is reported to have said: "Apart altogether from any particular cause, I must condemn Plymouth Brethrenism on every ground. It is pharisaic and devilish in its vanity. I pray Almighty God to root out of this land, and out of every land, that kind of sectarianism, which is an outrage upon the infinite love of the all-loving Christ." —During the year ending Easter, 1892, the total net income of the clergy in England from endowments was over £3,000,000. During the same period the voluntary contributions for Church work exceeded £5,000,000. And yet it is stated that the clergy are paid by the State! Even the portion paid by endowments belongs by right to the Church and does not come from the State at all. —The faculty of Amherst College have had the good sense to refuse the petition of the students for the abolition of compulsory church attendance. That should be counted a part of education in a Christian college.

Church of England Notes

The Bishop of London admitted four candidates to the office of deaconess, on April 10th, in St. Michael's church, Paddington. An interesting incident because of the historical link with the past, was the presence of Prebendary Smith, vicar of Crediton, Devon, for the Sacramentary of Leofric, Bishop of Crediton in the 11th century, contains a prayer for the ordination of deaconesses.

Mr. W. B. Richmond's design for the central compartment of the curved ceiling of the apse to the choir of St. Paul's cathedral is virtually completed, and the cartoon, which represents Christ seated in glory, and a particular feature of which is the crown which resembles somewhat in shape the Imperial crown of Germany, will be tried in its place this week. It will then be removed, and the mosaic-laying will be commenced. It is estimated that it will take fifteen years to carry out the whole scheme of decoration, even though the designs for the many parts to be treated are well forward.

The 800th anniversary of the consecration of Winchester cathedral was celebrated April 8th and 9th by musical festivals in the nave. There were 550 participants. Mendelssohn's "Hymn of Praise," Mackenzie's *Benedictus* in D for orchestra, Handel's "Hallelujah," Bach's *Hirten* symphony, Beethoven's Hallelujah Chorus, and Schubert's symphony in B minor, were among the selections. The *Magnificat* and *Nunc Dimittis* were Eaton Fanning's in C. The anthems were "The Wilderness" by Wesley, and "The Glory of Lebanon," specially composed by Sir Herbert Oakeley.

The extensive and extremely beautiful remains of the ancient Benedictine Abbey of Malling, in Kent, together with certain modern buildings surrounding them, and part of the Abbey lands, have been purchased for the sum of £10,000 by an associate of the Sisterhood of SS. Mary and Scholastica, Twickenham, and generously presented to that community. It is estimated that the estate will bring in a small annual income of nearly £100. The Sisters hope to take possession soon, but it is absolutely necessary that certain repairs and additions to the existing buildings should be, at least, partially effected, before they do so. With the sanction of well-known Churchmen, amongst whom are the Duke of Newcastle, the Rev. Father Page, of Cowley, and others, they have issued an appeal which will be found elsewhere in our columns.

New York City

At the annual meeting of the Girls' Friendly Society of the diocese, held at St. George's church, the Rev. Dr. W. S. Rainsford made the annual address.

Mr. Jesse A. Locke, formerly one of the clergy of St. John's chapel, has been deposed from the priesthood of the Church, by Bishop Potter, for causes not affecting his moral character.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the last choir festival of the season was held on the afternoon of Sunday, April 30th, when Stainer's "Daughter of Jairus" was rendered.

The able organist of the church of the Holy Trinity, Mr. Horatio W. Parker, who has distinguished himself by his composition of "Hora Novissima," has been chosen organist of Trinity church, Boston, and will shortly enter upon the duties of his new position.

At the church of St. John the Evangelist, the Rev. Dr. De Costa, rector, St. George's Day was celebrated by a special service, which was attended by the Society of Sons of St. George. The Rev. E. Walpole Warren made an address. The church was decorated with the flags of America and England.

The Church Choral Society, which postponed some time ago the rendering of Mr. H. W. Parker's new composition, "Hora Novissima," closed its labors for the present season by giving this work on Wednesday evening, May 3rd, at the church of the Holy Trinity.

The Burial Reform Association held a meeting on the evening of Tuesday, April 25th. Addresses were made by Bishop Potter and others. The importance was urged of safe modes of burial, especially in view of the threatened invasion of cholera.

At the grand banquet given at the Hotel Waldorf on the evening of Friday, April 28th, to the officers of the visiting naval squadrons present at the Columbus Naval Review, Bishop Potter was present, and among the toasts of nations responded to the toast to "Great Britain."

It is expected that the chapel of the Messiah, which is being erected by members of the Coddington family in memory of their father, will be consecrated during May, and occupied by the congregation already worshipping in the neighborhood, under the oversight of the City Mission Society.

St. George's church, the Rev. Dr. Rainsford, rector, has lost one of its assistant clergy, the Rev. C. LeF. Miel, who has gone to Philadelphia, where his father, the Rev. Dr. Miel, is the well-known rector of the French church of St. Sauveur. Temporary provision has been made at St. George's by the

appointment of the Rev. Alexander Allen, of Missouri, as acting assistant.

By the will of the late Mrs. Sarah Newton Worthington, of Irvington-on-Hudson, a plot of ground adjoining the Worthington memorial chapel is bequeathed as a place for burial of the future bishops of New York in cases where such burial seems desirable. The sum of \$5,000 is set apart for endowment of this place of sepulture and for the repair and care of the chapel.

At St. James' church, the Rev. C. B. Smith, D.D., rector, a prize has been awarded for the best Psalter chanting by a member of the celebrated vested choir. It has been adjudged to Arthur Metz. The points considered in making the award were tone quality, enunciation, accuracy, and steadiness of work, both at rehearsals and services. It is probable that before long a tournament of sight reading will take place in this choir.

The rector of the church of the Holy Communion, the Rev. Dr. Henry Mottet, sailed on April 22nd for Italy, to be gone for a brief time only. This church has a vigorous organization known as the Cadet Club, which was founded about a year ago. It is composed of boys, and has rooms of its own which are open every evening during the week. In these rooms are a gymnasium, a library, and quarters for reading and for games. This week a billiard room has been added.

At St. Mary's church, Mott Haven, in the upper end of the city, the Rev. Joseph Reynolds, Jr., presented a class of 25 to Bishop Potter at his visitation to the parish, for Confirmation. The Bishop addressed the class on the meaning and obligation of the rite. The Parish Aid Committee has resumed its work for the purpose of raising funds to pay the interest on the mortgage on the church and to reduce the mortgage itself. There are now 30 members and much encouragement is felt.

On Wednesday, April 19th, the contest over the millions left by the late Daniel B. Fayerweather, took a new and unexpected turn before the Supreme Court. The former suit was settled in the lifetime of Mrs. Fayerweather, but since her death her heirs have brought new suit, and the defendants represent not only the executors but the many colleges and institutions to which benefactions have been made under the will. On Wednesday, when the case was called, the contestants failed to appear, and the court dismissed the suit. It is stated, however, that a further suit will be attempted. Columbia is one of the chief colleges benefitted.

The Sunday school of the church of the Reconciliation, the Rev. Newton Perkins, rector, recently contributed \$49.72 to missions, making a total of \$93.78 for the season. Of this, \$40 was given to support a boy in St. John's College, Shanghai; \$25 for the education of a colored student for the ministry, whom the school has helped for five years past, and \$25 for Mrs. Buford's hospital work in Virginia. Appeal has been issued for funds and articles for the fresh air campaign of the summer home at Lake Mohegan. The Bishop has changed the date of his visitation to the church and appointed the evening of Wednesday, May 10th, when Mr. Perkins will present a large class for the rite.

The trustees of the cathedral of St. John the Divine met at the See House, Tuesday, April 25th; Bishop Potter presided and Mr. George Macculloch Miller acted as secretary. The payment of \$75,000, the balance due on the site, was ordered, and the deed of the property will be secured at an early date. The building committee reported that the contract for the excavation for the foundation of the choir, and proposals for bids on the stone to be used in the work, had been issued. The progress of construction was discussed. Bishop Potter submitted a pamphlet of his own authorship, entitled "How to Build a Cathedral." In it he points out different methods for raising money to build, and suggests the formation of guilds in the different professions and trades for the purpose of adding to the fund. The Rev. W. S. Rainsford, D.D., was elected to fill the vacancy in the Board caused by the removal of the Rev. Dr. E. Winchester Donald to Boston. The trustees offered courtesies to the trustees of St. Luke's Hospital in connection with the laying of the corner-stone of their new buildings, which will be neighborly to the Cathedral. The next monthly meeting will be held on May 16th.

The corner-stone of the new St. Luke's Hospital will be laid on the afternoon of May 6th. The directors met in the present hospital building Monday evening, April 24th, to make arrangements for the exercises. The services will be conducted by Bishop Potter and will be similar in general arrangements to those observed when the corner-stone of the new cathedral of St. John the Divine was laid. There will also be read on the occasion extracts from the service which was used at the laying of the corner-stone of the present hospital by Bishop Wainwright on May 6, 1854. Mr. Richard H. Warren, the choir-master of St. Bartholomew's church, will be in charge of the vocal music, which will have an orchestral accompaniment. Arrangements have been made for seating 2,500 guests. Invitations have been sent to all the clergy of the diocese and to leading ministers of various denominations. President Cleveland, the governor of the State, the mayor of the city, and heads of city departments, and the trustees of hospitals and the prominent city institutions, have been invited. By the courtesy of the trustees of the Cathedral, the use is offered of the Cathedral House

which is at present a temporary structure built on the site of the new cathedral. This the hospital trustees will probably utilize for their guests. The Cathedral trustees have also offered to lend to the St. Luke's committee the mallet, gavel, and trowel of silver used in the laying of the Cathedral corner-stone.

Philadelphia

Mr. Orlando Crease, treasurer of the Lenten offering, reports that so far he has received \$8,845.72 from 101 Sunday schools of the diocese.

On Sunday night, the 23rd ult., a special service was held in Christ church, Germantown, where 6 of the local councils of the Junior Order of American Mechanics listened to a sermon preached by the rector, the Rev. Dr. John B. Falkner, on "The Obligations of American Citizenship." It was the 40th anniversary of the institution of the order.

The church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, contemplates establishing a large mission in the neighborhood of 22nd and Moore sts.; a commodious chapel will be built, with a school and guild house in connection therewith. The elegant brown stone rectory now in course of erection, adjoining the church, will be ready for occupancy, it is expected, in the autumn. The parish building, the largest in the city, is being utilized for a great variety of work; and will be conducted on the same lines as is the parish house of St. George's church, New York City.

A very handsome brass tablet, 40 inches wide and 28 high, has been placed on the epistle side of the choir in the church of the Ascension, in memory of Benjamin Johnson, who left this church a sum of money, with the request that a lamp be suspended over or in front of the altar and the light kept burning perpetually day and night. In accordance with these instructions an elegant metal lamp was suspended immediately in front of the altar, and was lighted and consecrated to its holy service by the rector, the Rev. G. Woolsey Hodge, at the morning service on Sunday, 30th ult., who also preached a sermon on the symbolical use of lights.

Mr. William A. Farr, a prominent layman, entered into rest eternal on the 24th ult., in his 68th year. A native of Lincolnshire, England, he removed to this country in early manhood and settled in this city. He was for many years a vestryman, accounting warden, and superintendent of the Sunday school of old St. Paul's, now a mission of St. James' church, of which he became treasurer. He was also secretary of the City Mission. The burial office was said on the 27th ult., at St. Paul's, by the Rev. H. F. Fuller, priest in charge, assisted by the Rev. Dr. T. K. Conrad, the last rector of the parish, and by the Rev. Messrs. J. N. Blanchard and J. R. Moses; a number of other city rectors were also present, two of whom were among the pall bearers. The Sunday school attended the service in a body. The interment was private.

Church robberies have occurred at various times within the past year, and the thieves have not been apprehended. At an early Celebration at St. Mark's, the vestry room was entered and the officiating priest relieved of a portion of his apparel. From the Litany desk of the church of the Ascension was taken a fine copy of the Prayer Book, while from a rectory in Germantown some valuable articles were removed. About the middle of April an individual was apprehended, who was accused by the sexton of St. Luke's church, Germantown, of having broken open the "poor boxes" on the 8th ult. There was no money in the boxes, which had been fortunately emptied the previous day. The culprit was committed to the county prison in default of bail.

Diocesan News

Chicago

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

The largest class confirmed this year was at St. Ansgarius, Chicago 68. The class was under careful instruction for several months.

An interesting movement among our clergy is the formation of the Chicago Theological Book Club. The object is to purchase the best current theological literature and to circulate the same among its members. The dues are \$5 per annum. A good collection of books has already been made. They are kept at the Church Club Rooms, and are in charge during the week of Miss Gibson.

Bishop McLaren visited Waterman Hall on the 18th and 19th of April. At 4 P.M., in the chapel of the school, Dr. Fleetwood presented eight of the pupils to receive the laying on of hands. The candidates were all dressed in white and each in turn knelt at the feet of the Bishop, who made a brief address to them and all the school.

EVANSTON.—On St. Mark's Day special services were held in St. Mark's church, the Rev. A. W. Little, rector, to mark the day as a parish festival. At Evensong, the choir of St. Luke's, Evanston, assisted in the service. The Rev. Joseph Rushton acted as precentor, the lessons being read by the Rev. Messrs. F. W. Keator and D. F. Smith. An excellent sermon on the claims of the Church was preached by the Rev. T. N. Morrison. The rendition of the music by the

two choirs deserves special praise. There was a degree of promptness, attack, and spirit, that is seldom found where two choirs unite with little previous rehearsal. A large congregation was present, and thoroughly enjoyed the service.

SAVANNA.—The Easter services at St. Paul's church were interesting and attractive as usual. The decorations were simple but beautiful, and the music inspiring. The offerings from all sources amounted to nearly \$100. It was a sad day, however, for the members and friends of the mission, for they mourned the loss of one who was never absent from his accustomed place till the wasting hand of disease was laid upon him. On the morning of the 13th of March, after many long months of intense suffering, Mr. Simon Greenleaf, a devoted Churchman and founder of St. Paul's mission, departed this life, and on Thursday, March 16, the funeral services were held at the church, the Bishop of Chicago officiating, assisted by the Rev. Dr. Sweet, of Rock Island. The Bishop's remarks were most appropriate—a loving tribute paid to the memory of a true and faithful servant of the Lord. On the evening of Easter Day, a memorial service was held, the rector preaching an estimable sermon from the text, "None of us liveth to himself and no man dieth to himself." The church has lost a friend who, amid many difficulties and discouragements, persevered in his efforts for the erection of a neat and tasteful church building and the steady growth of the mission.

Long Island.

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

BROOKLYN.—Mr. Harrison B. Wright, of the senior class in the General Theological Seminary, New York, who was ordained to the diaconate April 28th, has been appointed by the vestry of the church of the Redeemer, assistant to the rector, the Rev. G. Calvert Carter. His engagement is for a year. The Rev. Ferris Tripp remains assistant minister in the parish. With the beginning of the Trinity season, Mr. Fitzhugh, now of the church of the Reformation, will become organist and leader of the vested choir.

St. Clement's church, the Rev. Robert E. Pendleton, rector, although one of the latest formed parishes in the city, is rapidly advancing to strength and influence. The total Easter offerings, inclusive of those from the Sunday school, amounted to over \$1,500. A fine organ, the largest and best in that part of Brooklyn, has just been completed. A number of memorial gifts have been received this season: from the rector, in memory of his parents, a complete set of altar hangings of white brocade; from Mrs. S. W. North, in memory of her mother, a silver paten and spoon of beautiful design and workmanship; from Miss Nelson, in memory of her mother, a Eucharistic stole, maniple, chalice, veil, and burse of white brocade beautifully embroidered; from Mr. C. G. Miller, in memory of his departed children, a handsome altar service book, matching the other books in use, which were also given by him when the parish was established; from W. W. Miller, a Duchesse lace collar for stole; from Helen and Mildred Miller, a point lace chalice veil; from Mrs. F. H. Miller, pied mats. St. Clement's is well organized, and has now about 14 organizations which enlist the activities of the members. Besides a large and growing Sunday school, it maintains an industrial school for girls, and publishes a parish paper.

ROCKVILLE CENTRE.—The Easter offering taken in the Sunday school of the church of the Ascension, the Rev. Wm. E. Nies, rector, was unusually large. The amount will be appropriated to parish uses, for the decoration of the interior of the church, and the purchase of new hymnals for the school.

ISLIP.—On Wednesday, April 12th, a fair was held in the parish hall of St. Mark's church, for the benefit of the parish library fund. It was under the direction of St. Agnes' Guild, an organization composed of the young girls of the parish. The fair was highly successful, a leading feature being a fine display of flowers which had been contributed by Mrs. Wm. K. Vanderbilt. St. Mark's has, besides this hall, which is well fitted up for parish uses, a gymnasium equipped with all the appliances needed for athletic exercise, and a tastefully fitted up reading-room, supplied with the more important newspapers and magazines. The library, however, has been inadequate, and the efforts now made to provide for it will put it on a better basis of support. This parish hall has become quite a centre of educational influence. Twice a week, a free class for the study of the German language meets; a class in singing is also freely taught; and arrangements are making to start a cooking class. The Rev. R. W. Brydges, lately of All Saints' church, Lakewood, N. J., has become rector of St. Mark's.

JAMAICA.—The yearly report of Grace church, the Rev. George H. Bottome, rector, has just been issued. The total receipts for the year have been \$6,414.76, expenditures, \$5,101.51, leaving a balance in the treasury of \$1,313.25. An important item among the disbursements was the repair and re-fitting of the rectory at a cost of \$1,853.82, making it now a very attractive and comfortable residence. The treasurer of the Sunday school, Miss Phebe Hagner, reports a balance in its treasury of \$113.54. Other organizations, as St. Phebe's Guild, Ladies' Missionary Aid Society, King's Daughters' Circle, Grace Church Guild, report excellent ser-

vice and generous contributions to the various work occupying the members. The work of the last-named guild is a very extensive one, including a systematic districting of the township, providing for the visitation of families generally, and especially of strangers, and aiding families and persons in misfortune. Jamaica, a close suburb of Brooklyn, is rapidly changing the conditions of its life, and this colonial parish has an increasing responsibility upon it.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

BELLEVILLE.—St. George's church is showing many signs of improvement under its rector, the Rev. J. Rockstroh. A surpliced choir of men and boys has recently been restored. The offerings on Easter Day were more than \$300. At the service, Easter Even, the Bishop of Cairo blessed the new altar, the beautiful reredos, the altar frontal, linen, and service book. The service closed with the singing of the *Te Deum*. Bishop Hale celebrated Easter morning, when nearly all the communicants made their Easter Communion.

EAST ST. LOUIS.—On the evening of Easter Day, the Bishop of Cairo visited St. Mary's mission, where, after Evensong by the priest in charge, the Rev. W. H. Tomlins, a class of 15 was confirmed. The Bishop preached and addressed the persons confirmed. The Bishop celebrated the following morning, administering the Holy Communion, assisted by the priest, to all who received the laying on of hands the evening before. In this class a majority (8) had either been brought up as Romanists or were the children of lapsed Roman Catholic parents. The work is mainly among laboring people. The children all remain at the second Eucharistic service on Sundays. Morning and Evening Prayer are said daily in the chapel. A day school, which attends Morning Prayer and receives religious instruction, is under the direction of the priest in charge.

The chapter of the deanery of Chester met in St. George's church, Belleville, April 13th and 14th. The sessions were presided over by the rural dean, the Rev. J. Rockstroh. After full choral Evensong, on the 13th, the archdeacon of Cairo, the Rev. F. A. DeRosset, preached an interesting sermon on the Resurrection. The Bishop of Cairo, who shows his deep interest in his new work in every part of his jurisdiction, was present at all the services and meetings. He celebrated the next morning at 7 o'clock. After Matins at 9 o'clock, there was a business meeting at which means for advancing the Church in Southern Illinois were considered. A conference, for mutual spiritual help, led by the Bishop, was held in the chancel, late in the afternoon. After choral Evensong, addresses on practical subjects—"Finances," by the Rev. W. H. Tomlins, "Love, the Motive Power," by the Rev. J. N. Chesnutt, were delivered. The Bishop made some appropriate remarks and closed the services with prayer and benediction.

Kansas

Elisha S. Thomas, D.D., Bishop

The Kansas Theological School has just completed its Easter session at Topeka. Ten students were present, nine from Kansas, and one from Oklahoma. Lectures were delivered as follows: Pastoral Theology, by the Rt. Rev. Elisha S. Thomas, D. D.; Ethics and Apologetics, by the Rt. Rev. F. K. Brooke, D. D.; Systematic Divinity and Canon Law, by the Rev. A. Beatty, D. D.; Liturgics, by the Very Rev. J. W. Colwell; New Testament Exegesis, by the Rev. J. O. Lincoln. At the close of the session, two candidates were examined for the diaconate, and one for the priesthood. The Bishop has admitted as postulants three ministers from the Baptist, Presbyterian, and Congregational bodies respectively, who will attend the next session of the school to be held in Advent.

Indiana

Dove E. Knickerbacker, D. D., Bishop

Bishop Knickerbacker began his spring visitation of the parishes and missions in Southwestern Indiana on Wednesday, April 12th. At St. John's mission, Mt. Vernon, in charge of the Rev. A. A. Abbott, of Holy Innocents' memorial church, Evansville, he found a neat church building of wood with a seating capacity of 200, just completed at a cost of \$1,400, with a debt of \$300 due the diocesan Church Building Fund. At 7:30 in the evening it was opened for the first time for service, with a form of benediction said by the Bishop, after which Evening Prayer was said by the rector, and the Bishop preached. The next day at 10 A.M. two children were baptized and the Holy Communion celebrated. For the present the chancel furniture is improvised. The altar, font, lectern, and prayer desk will be memorial, and each has been promised. The young ladies of the mission have placed in the church and nearly paid for a new reed organ.

On Sunday morning the Bishop officiated at St. Paul's church, Evansville, preached, confirmed a class of 12, and celebrated the Holy Communion. At 7:30 in the evening he preached and confirmed a class of 30 at Holy Innocents' memorial church. The next day, Monday, April 17th, was the 25th anniversary of the consecration of this church, which was built and has been generously supported by Mr.

and Mrs. Charles Viele, of Evansville, in memory of two children in Paradise. At 9:30 there was a celebration of the Holy Communion, which brought out a large number of the communicants of the parish, and at 7:30 in the evening there was Choral Evensong, and addresses by the Bishop, the rector of St. Paul's, Evansville, and the rector of the parish.

Tuesday evening, April 18th, found the Bishop and clergy of the Southern Deanery, with lay representatives from a few of the parishes, assembled in convocation at St. Paul's church, New Albany. The session began with Evening Prayer, a sermon by the Rev. William H. Barnwell, of Louisville, Ky., and the Confirmation of three candidates presented by the rector of the parish and dean of convocation, the Rev. A. B. Nichols. Wednesday there was a celebration of the Holy Communion at 7 A. M. and Morning Prayer at 9 A. M., followed by a business session and reports of missionary work in the convocation. The rest of the day was taken up with the reading and discussion of papers on Church Architecture, the New Standard Prayer Book, Church Unity, and Woman's Work. An able paper on Church Unity was read by Mr. Wm. Cornwall, of Kentucky. At the evening session the Bishop confirmed two more candidates, from St. Paul's church, Jeffersonville, presented by the rector, the Rev. Aubrey F. Todrig. The convocation closed with addresses upon the subject of the Brotherhood of St. Andrew by the Bishop and clergy present.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

The Rev. Henry Kollock Rees, rector of St. Andrew's church, Darien, who had been seriously ill for some days past, but was thought to be improving, died at his rectory, on March 25, 1893, aged 70 years.

Southern Virginia

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

The congregation of Holy Trinity church, Onancock, having completed their new and beautiful church, are now taking steps to build a rectory.

A lot has just been purchased by the Church people of Bedford City, on which they propose to erect their new church. It is located in the best part of the city, and the price paid was \$1,500.

Bishop Randolph visited St. John's church, Roanoke, on Friday, March 24th, preached, and confirmed four. He also confirmed four colored persons. He visited St. Mark's church, Montvale, and confirmed three.

The Church people of Clarksville have met with a severe loss in the destruction of their church by fire, a few days ago. With the exception of a few buildings, the entire town was burned.

Bishop Randolph visited Trinity church, Staunton, on Easter, preached, and confirmed 26 candidates.

On Monday morning, March 27th, Bishop Randolph visited St. John's church, Roanoke, and preached and confirmed 11 candidates. Since the Bishop's last visit, this congregation has erected a beautiful stone church. In the evening he visited Christ church, preached and confirmed 30. This church has in contemplation the erection of a large and handsome building in place of the temporary wooden structure now in use.

The Easter services in the different Petersburg churches were very interesting, and the number of communicants large. The Sunday school exercises, in the afternoon, were very bright and joyous. The Lenten collections are devoted to the support of the 21 missionaries in the State, for which last year the sum of \$6,000 was contributed by the Sunday schools alone. At Grace church a very beautiful and touching incident occurred: As each class reported its collections, it contributed a bouquet of flowers; these were built up into a large and exquisite cross, which was taken to Blandford and laid upon the grave of Dr. Gibson; the flowers completely covered the grave, a loving tribute to the memory of the pastor whose children loved him tenderly.

Iowa

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

BURLINGTON.—Bishop Perry visited Christ church, the Rev. J. M. D. Davidson, rector, Monday, April 24th, and confirmed a class of nine. Five of them were males, and four of them heads of families. The free church system, after a year of trial, has proved a perfect success.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

St. Matthew's church, Wheeling, has just added to its property a fine rectory.

Recently Mr. John McLure presented to St. Luke's church, Wheeling, lots upon which will be erected a parish house to cost about \$6,000, to be known as the "Florence Sherear Brittingham Memorial," in memory of the wife of the rector, the Rev. Jacob Brittingham.

Bishop Peterkin recently visited Kieney's Creek, which is an English colony, and confirmed 10. It is in charge of the Rev. F. A. Meade, rector of the church of the Ascension, Hinton, where a new rectory has just been erected.

Louisiana

Davis Sessums, D. D., Bishop

BISHOP'S APPOINTMENTS

MAY

6. A. M., Boyce; P. M., La Motte.
7. A. M., Alexandria; P. M., Pyneville.
8. A. M., Cheneyville; P. M., Bunkie.
9. Melville.
10. A. M., Maringouin; P. M., Rosedale.
12. Williamsport. 14. Bayou Sara.
15. Lakeland, Devall's, Laurel Hill, Clinton, Lindsay, etc.
24. A. M., Houma; P. M., Bayou Black.
26. A. M., Gibson.
28. A. M., Napoleonville; P. M., Thibodaux.
29. A. M., Patterson; P. M., Morgan City.
30. A. M., Franklin. 31. A. M., Lake Charles.

JUNE

1. Lafayette.
2. A. M., Opelousas; P. M., Washington.
4. A. M., New Iberia; P. M., St. Martinsville.

On the evening before his return to Sewanee, several of the alumni of the University of the South residing in Louisiana met Dr. Gailor at the residence of the Bishop and organized an "Alumni Association" for that State. The following officers were chosen: President, Bishop Sessums; first vice-president, Rev. M. Brewster of Grace church; general secretary and treasurer, Mr. Hodgson; corresponding secretary, Mr. Wolfe; recording secretary, Rev. A. H. Noll of Mt. Olivet church.

Olympia

John Adams Paddock, D.D., Bishop

NEW WHATCOM.—One year ago the Rev. D. L. V. Moffett, lately of the diocese of Kentucky, took charge of what was then St. Paul's mission. Shortly after his coming it was admitted as a parish. A debt of long standing had burdened the parish, but on Jan. 1st of this year the rector was enabled to report its full payment. During the year 32 have been baptized, and at the visitation of the Bishop of Spokane, acting for Bishop Paddock, 28 persons were confirmed. This is the largest class ever presented in Northwestern Washington and was composed mainly of adults, most of whom are from without. The number of communicants added is 53, an increase of 70 per cent. The total number of communicants is 130. The Sunday school now numbers 85 scholars. Last May there were 13 children in attendance. During Lent, notwithstanding the financial depression all over the Pacific coast, the children of the Sunday school saved \$46 for missions, which was duly forwarded. Two active guilds are in operation, St. Paul's and St. Agnes'. The former has the church in charge and is looking forward to a new building, while the latter has a new rectory in view. The Easter offering was devoted to that purpose. Mr. Moffett has only been in Holy Orders about three years. He was ordained both deacon and priest by Bishop Tuttle of Missouri.

PORT TOWNSEND.—About three years ago, when the Rev. B. O. Baker became its rector, St. Paul's could boast of no larger congregation than in the earliest days of this pioneer church. In spite of the rapidly increasing population of Port Townsend, the usual attendance in 1890 ranged from 12 to 20. The past Lenten season has, in one sense, been a time of rejoicing for the rector on account of the unusually full attendance upon the week-day services and the large number who have partaken of the Holy Communion. Mr. Baker's work here has been labor "without ceasing" and the results are very manifest. The visit of Messrs. McBee and Wood, of the St. Andrew's Brotherhood, was greatly appreciated and the service on that occasion was characterized by hearty and universal responses, as well as by the deeply interesting addresses of the visitors and the music of an exceptionally well-trained choir. At Easter there were large congregations, although the weather was unfavorable. The chancel was profusely decked with calla lilies sent from Pasadena by absent parishioners. On the following Thursday evening, Bishop Paddock being prevented by illness, Bishop Wells officiated at the Confirmation of a class of 18. The constantly-increasing attendance and interest in Church matters strongly emphasizes the need of a larger church building.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

On Sunday, March 19th, Bishop Jackson visited Grace church, Anniston, the Rev. P. A. Fitts, rector, preached and confirmed six; at four in the afternoon he visited the mission at Oxford, preached, and confirmed two.

Northern California

John H. D. Wingfield, D.D., LL.D., Bishop

VALLEJO.—The window placed in Ascension church as a memorial of Wilbur S. and Lillie B. Bollard, eloquently speaks of those two lamented children of the rector. With wealth of coloring and artistic skill it depicts Christ as the Good Shepherd. In the background is a palm, emblematic of majesty of character, and in the foreground a lily significant of purity. The Bible inscriptions carefully inwrought, glowingly tell of faith and devotion:

"Remember me, O my God, for good. And wipe not out my good deeds that I have done for the House of God." Nehemiah xiii.

"She asked Life of Thee, and Thou gavest her a long life; even for ever and ever." Psalm xxi.

Beneath are two exquisite medallions, the one displaying the Eucharistic vessels, indicative of the office of the ministry; the other exhibiting a harp, symbolizing musical talents freely used in the service of God. The inscription at the base reads:

"Erected by members of the parish and friends, to the glory of God and in loving memory of Wilbur S. Bollard, 18 years 4 months, March 4, 1890—Lillie B. Bollard, 18 years, 7 months, May 11, 1892. Eminent for ability, scholarship, steadfastness, sincerity, and purity, with wondrous grasp of spiritual things."

The work was entrusted to the firm of John Mallon, San Francisco.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

The new church of St. Thomas, Eastover, was completed in time for Bishop Neely's visit on March 26th, on which occasion he formally opened the new chapel.

Mr. Tony Geddes, one of the members of the Wacamaco mission, has presented to the Church, the chapel of St. Mary's, Anneville, with a quarter of an acre of land.

On Friday, March 24th, Bishop Neely of Maine, visited St. Ann's church, Columbia, in the morning, preached and confirmed 30, and administered Holy Communion. In the afternoon, he went to Lexington Court House, and at the residence of Mr. Bradford, confirmed an aged woman past 90 years old. In the evening, in the chapel, he confirmed seven. This mission is in charge of the Rev. A. E. Cornish. On March 25th, he celebrated the Holy Communion at St. Luke's, Columbia; on the 26th, he visited St. Thomas', Eastover, preached and confirmed 13, and celebrated Holy Communion; on the 28th, he left for his home in Portland. During his stay in this diocese, Bishop Neely has confirmed 231 persons, of whom 106 were colored.

New Jersey

John Scarborough, D.D., Bishop

A regular meeting of the convocation of Burlington was held in Grace church, Merchantville, the Rev. R. G. Moses, rector, on Tuesday and Wednesday, April 11th and 12th. The sessions opened with a missionary service on Tuesday evening, when addresses were made by the Bishop, Dean Perkins, and the secretary, the Rev. H. E. Thompson. On Wednesday morning, the Holy Eucharist was celebrated, the Bishop being the Celebrant. The business session was followed by the theme chosen for the day's discussion: "The need of devising some better means of sustaining the Convocation Mission." A committee, appointed at the last meeting of the convocation, made an able report, containing many valuable suggestions. This report formed the basis of an essay by the Rev. A. E. Thompson, which, at the request of the clergy, was ordered printed for distribution in the parishes of the convocation. A large number of the clergy and lay delegates were present, and were hospitably entertained by the people of Grace church.

ELBERON.—The enlargement of St. James' church, the Rev. D. L. Schwartz, rector, is nearly completed. The seating capacity has been almost doubled; the chancel made deeper and more roomy. The whole cost of the improvements will be defrayed by the Rev. Charles F. Hoffman. The other members of St. James' are to buy or build a house for the rector.

MERCHANTVILLE.—The parish of Grace church is taking active steps for the erection of a new stone church. The present edifice will be retained as a guild house and Sunday school room, when the new church is completed.

MILLVILLE.—This parish is taking steps for the building of a larger church on a new and better site.

MOORESTOWN.—A class of 12 persons was confirmed in Trinity church, the Rev. James H. Lamb, D.D., rector, on the 1st Sunday after Easter.

RIVERTON.—At the annual visitation of the Bishop, a class of 14 was confirmed at Christ church, the Rev. John H. Converse, rector, on the 2nd Sunday after Easter. A very beautiful reredos has recently been erected, which adds greatly to the beauty of the chancel and the memorial altar. A new parish house is to be built shortly at a cost of \$8,000, \$5,000 of which has already been subscribed.

CAMDEN.—A class of 22 were confirmed at the church of our Saviour, the Rev. E. R. Baxter, rector, on April 16th. On the same day, 26 were confirmed in St. John's church, the Rev. G. R. Underhill, rector. The work of restoration is fast nearing completion, and soon all traces of the recent fire will be erased.

VINELAND.—Wednesday, April 19th, the Bishop made a special visitation to Trinity church, and in the evening confirmed a supplemental class. This class together with the one confirmed at the regular visitation on Septuagesima Sunday, constitute the largest number of persons ever confirmed in a single year in this parish during its history. The Bishop preached an impressive and helpful sermon; Evening Prayer was said by the rector, the Rev. C. A. Brewster, who also assisted in the Confirmation service. The music was beautifully rendered by a vested choir of 24 voices, with the organ and two cornets.

Virginia

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

Bishop Whittle visited Colle on Sunday, March 19th, and consecrated St. Luke's chapel.

On the anniversary of his death, May 3rd, a monument is to be erected to the memory of the Rev. R. T. Davis, D.D., former rector of St. James' church, Leesburg. The money for this monument has been raised entirely among the congregation.

Forest fires, which had been raging in Caroline Co. for several days, on Monday, April 3d, set fire to, and destroyed, St. Margaret's church. This is one of the most historic churches in the country, built long before the Revolution, the bricks having been brought from England.

Bishop Whittle visited St. Mark's church, Richmond, on Sunday morning, March 26th, and confirmed 16. In the evening, he visited St. Andrew's, and confirmed 6. The sermon was preached by the rector, the Rev. P. Powers, D.D.

Bishop Whittle visited Grace church, Alexandria, on the morning of Easter, and confirmed seven candidates. In the afternoon, he visited St. Paul's, and confirmed 15, and at Christ church, confirming five.

On April 4th, Bishop Whittle consecrated the new Olivet chapel, in Fairfax.

RICHMOND.—A large congregation assembled at St. Paul's church, the Rev. Hartley Carmichael, rector, at the Easter services both morning and evening. The music, under Prof. Reinhardt, was unusually fine. The offertory, amounting to about \$800, was devoted to the fund that is being raised for the endowment of the church. At St. Mark's church, the offertory at the morning service amounted to about \$800, and frees the church from debt. Crowded congregations attended the services at St. John's, St. James', Christ church, the Monumental, and St. Andrew's, and the number of communicants at all the churches was very large.

North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop

Bishop Lyman visited Christ church, Raleigh, the Rev. M. M. Marshall, D.D., rector, on Easter morning, and confirmed a class of 16; at the church of the Holy Innocents', Henderson, March 30th, he confirmed 19 persons.

The Platte

Anson R. Graves, D.D., LL.D., Bishop

Dean Gardner, of Omaha, has just held a very successful nine days' Mission in the church of our Saviour, North Platte, the Rev. L. P. MacDonald, rector. There was an early Celebration each morning, with brief addresses on Prayer. At 12:10 noon, a short service for men was held in the rooms of the Young Men's Christian Association, with addresses on "Christ our Example of Manhood." At 4 p.m., Evening Prayer, with sermons on "Christian Womanhood, Woman in the Social, Domestic, and Church Life," "The Privilege of Witnessing to Jesus Christ," and "The Life hid with Christ in God the only safeguard against Materialism." At 8 p.m., Mission service, with sermons on Sin, its malignity and its effects on the human character, and its remedies; also upon the value of decision in the religious life, and the call for gratitude to God as expressed in the devout reception of the plan of salvation. The interest increased throughout the entire Mission. Many requests for special prayer were made. Several persons asked for the public explanation of difficulties, and a large number of resolution cards were signed. At the close of the night services on the three last days, instructions were given on Holy Baptism, Confirmation, and the Blessed Sacrament of the altar. It was noticeable that every one remained to these instructions. At the final Celebration the largest number of persons were present that ever assembled at an early service in this parish. It was manifest that the Holy Spirit was present throughout the entire time and many blessings have surely been granted, for which God's Holy Name be praised. On Easter Day the new and beautiful church was used for the first time. It was a great help to the Mission that the new building could be used.

Michigan

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

A quarterly meeting of the Detroit convocation was held in St. James' church, Detroit, on St. Mark's Day, April 25th. The president of the convocation, the Rev. Jas. H. Johnson, was chairman at each session. The opening service was a celebration of the Holy Communion. Following this was a series of reports from those engaged in missionary work and those appointed to visit small towns where our Church's influence is as yet but little felt. These reports were in the main encouraging, and seem amply to justify such representation of the Church in our smaller towns. The Rev. Louis A. Arthur was appointed to report on a series of tracts and other literature recommended in missionary work, and to devise a scheme for procuring such for gratuitous distribution. The subject of a general missionary for the convocation was discussed at length, and the committee in charge of the special

fund for the object was finally discontinued and another committee appointed to bring the matter before the approaching convention of the diocese. The question of the taxation of Church property was taken up and a resolution was adopted declaring that the proposition before the legislature at Lansing would be prejudicial to the interests of the people, that it would be unjust to the donors of houses of public worship, parsonages, and other properties in actual use for strictly religious or benevolent purposes, and urging that such proposed legislation would be injurious to the State, as it must cripple and work disaster to certain institutions which are deemed efficient supporters of the State in those beneficent ends for which the civil government has been established. The next session of the convocation is to be held at St. Thomas' church, Trenton, and the following subject for discussion at the evening session was decided on, "The Church the only true Interpreter of the Bible." At the final service in the evening there was a large attendance, and addresses were made by Gen. L. S. Trowbridge and Mr. Augustus Curry of Detroit, and Mr. Arthur H. Vesey, of the University of Michigan, at Ann Arbor. The subject was "Lay Responsibility in the Extension of Christ's Kingdom."

A monthly union meeting of the Detroit chapters of the Brotherhood of St. Andrew was held on the evening of April 20th, in St. Paul's church. There was an attendance of 65 men. In the absence of the president of the council, Mr. E. H. Ayer, of St. Andrew's chapter, presided. Papers on the subject of "District Work in Parishes," were read by Mr. H. A. McPherson, of Grace church, Mr. W. J. Hunter, of St. John's church, and Mr. J. W. Ashley of Mariners' church. Warm welcome was extended to the representatives of the newly-formed chapters in St. Peter's and St. Matthew's parishes, and fitting response in their behalf was made by the Hon. W. C. Maybury and Mr. J. C. Richards. Some action was taken looking towards brotherhood work in the jail, and the giving of help and encouragement in the forming of proposed chapters at Pontiac, Mich., and Amherstburg, Ontario. The next union meeting will be held with St. Andrew's chapter, May 18th. Great satisfaction is felt by the Brotherhood men and their friends in Detroit, at the decision to hold the annual convention in this city next September.

Fond du Lac

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

WAUPACA.—Canon Taylor, of the cathedral, during Lent gave six Wednesday evening services, celebrated the Holy Communion four times, preached eight times, gave one instruction, and baptized nine persons. Sister Dorothea, of the Sisterhood of Holy Nativity, also spent one Sunday and several days in the parish, and gave instructions. Over \$500 have been pledged toward the salary of a resident rector, and no doubt the sum will be raised to \$1,000.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

JAMESTOWN.—Bishop Walker of North Dakota visited St. Luke's, the Rev. A. S. Dealey, rector, at the request of Bishop Coxe, on the evening of Wednesday, April 12th, and confirmed 26 persons. The work on the new church, in memorial of Catherine Prendergast, which was suspended during the winter, has now been resumed, and is making good progress. The church will not, however, be ready for occupancy till a year from the coming fall.

OLEAN.—Ten years ago the Rev. Dr. Ashton assumed the rectorship of St. Stephen's church. Since that time a great change has taken place, not only in the spiritual, but also in the temporal affairs of the parish. When he took charge, the doors of the church had been closed for some months, and a heavy debt was hanging over the parish. Inside of three months, the debt was paid, and a movement begun which culminated in the erection of the present edifice, which is as handsome as any in the diocese. The list of communicants has increased from 121 to 340, notwithstanding the large number of removals during the last two years, while the attendance at Sunday school is nearly treble what it formerly was. Not only in the Church, but also in the community, is Dr. Ashton's worth recognized.

FREDONIA.—A large congregation filled Trinity church, the Rev. J. J. Landers, LL. D., rector, Easter morning. The chancel was beautifully decorated. The full Easter service was devoutly rendered; the musical portions with inspiring effect. The rector preached earnestly and effectively from the words: "Therefore, let us keep the feast." The offerings of the faithful were asked toward the extinguishment of some indebtedness and to pay for improvements recently made. An incident of the service was the offering of an alms basin, embossed with appropriate emblems, in memory of Mrs. Ann Durlin, who died in 1863, and Mrs. Maria McKinstry, who died in 1882. Both were worshippers in Trinity church from the time of its organization. The offerings were as follows: Currency, \$279.88; check from guild, \$100; pledges, \$56; Sunday school offering, \$100; Lenten offerings, \$45.05. Total, \$580.93. In addition to the above, \$17.08 was expended on Easter cards for the Sunday school, making a total in offerings of nearly \$600. The vestry had asked for \$519. The surplus will be used toward repainting the church.

BUFFALO.—The corner-stone of St. Stephen's new church on Bailey ave. near Walden ave., was laid with impressive ceremonies Tuesday afternoon, April 25th, by Bishop Coxe, assisted by the Rev. Charles H. Smith, rector, the Rev. C. A. Bragdon, dean of Buffalo, and the Rev. George Bull, in the presence of a large assembly. The box placed in the stone contained the usual articles, including copies of the Buffalo City and Church papers, Bible, Prayer Book, etc. Addresses were delivered by the Bishop and the Rev. Chas. H. Smith, and the music was furnished by St. James' and associate choirs, and cornetist Tolmey. Services are now held by St. Stephen's congregation in Schiller's Hall. St. Stephen's will be of the elongated English cathedral plan, with octagonal sanctuary. From the high pitched roof rises a tall graceful spire with gargoyle cornice surmounted by an iron cross. The walls will be of cut rock-faced stone up to the window sills and then shingles up to roof. The facade will be pierced with lancet windows, and a pretty porch will form a central figure. The interior will have an open-timbered and paneled ceiling, broken by trusses, rising from wainscot, and clere-arched over the nave. The windows are hooded and filled with leaded cathedral glass. The ceiling has attic dormer windows which will shed "that dim religious light" athwart the nave, the charm of clere-story churches. The chancel is octagon and cut out by an especially gracefully curved arch, giving a fine perspective effect through the trusses. The entire inside finish is in natural woods. Separate ventilation is arranged for church and chancel, an ample vestry flanks the latter. The building is heated by hot air; special care has been taken to secure uniform light and perfect acoustic effect. The cost will be about \$3,000 exclusive of lot. This is the fifth church erected through the instrumentality of the Rev. Charles H. Smith. Mr. W. H. Archer, F. A. I. A., of this city, is the architect, and Stokes Bros., also of this city, are the contractors.

The Rev. L. B. Van Dyke, S.T. D., after a rectorship of 22 years has resigned the charge of Grace church, the same to take effect June 1st.

The Rev. W. J. Bedford Jones has entered upon the rectorship of St. Mark's church to which he was recently called. St. Mark's was formerly a mission of Grace parish. The King's Daughters of St. Mark's gave a reception to Mr. and Mrs. Bedford Jones on the evening of St. Mark's Day, at the residence of Mrs. S. W. Howell, which was very largely attended by parishioners of St. Mark's and Grace, and by a number of the city clergy.

The third Choral Festival of the united choirs of the deanery of Buffalo will be held D. V. in St. Paul's church, on the evening of Ascension Day.

Maryland

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

BALTIMORE.—The Convocation of Baltimore assembled in Henshaw memorial church, Tuesday morning April 18th. About 50 clergymen and a number of lay delegates were present. The Bishop delivered his charge to the clergy, referring to the methods to be employed in doing Church work, and showed how a clergyman could exercise his functions in the most effective manner. The principal business was the revision of the rules of the convocation to bring them into harmony with the plans of the Bishop in reference to archdeacons and rural deacons. Addresses on this subject were made by the Bishop, Archdeacons Stokes and Moran, and the Rev. Messrs. J. Houston Eccleston, J. S. B. Hodges, S. T. D., Arthur C. Powell, J. C. Jones, Frederick Gibson, Hobart Smith, and Charles Gauss. Archdeacon Stokes presided at the afternoon session, when addresses on Church work were made by the Rev. Messrs. David Barr, general missionary of the diocese, A. C. Powell, Wm. M. Dame, and W. H. H. Powers, of Towson.

The branches of the Girls' Friendly Society in this city, united in holding their annual service at St. Luke's church, on Monday evening, April 17th. On invitation of the St. Luke's branch, Bishop Paret made an address on the work of the organization. After the service, the girls repaired to St. Luke's Hall, in the rear of the church, where refreshments were served.

At a largely-attended meeting of the St. George's Society, held at St. James' Hotel, Thursday, April 20th, the Rev. Messrs. J. S. B. Hodges, Archdeacon F. J. Clay Moran, Jas. Chipchase, and C. Ernest Smith were elected chaplains of the society.

The Rev. Julius E. Grammer, D.D., made the address at the 41st annual commencement of the Maryland College of Pharmacy, which was held on April 21st, at Harris' Academy of Music.

CUMBERLAND.—Bishop Paret confirmed 18 persons at Emmanuel church and 32 at the Holy Cross mission on Sunday, April 23rd.

CHURCHVILLE.—Holy Trinity church, the Rev. E. A. Colburn, rector, is to be frescoed by an artist from New York. The church is also being improved by the substitution of stained glass windows, from time to time, in place of the original windows.

LEELAND.—On Sunday, April 16th, the Bishop visited St. Barnabas' church and administered the rite of Confirmation to a class of 15 persons.

FRANKLIN.—St. Mary's church, the Rev. W. R. Webb, rector, has been improved and beautified. The church is of frame, and was built in 1873. An outside porch has been added, giving the entrance a character it needed. The interior has been decorated by Emmart & Quartley, of Baltimore. The main church floor and those of the vestry and choir have been covered with Indian red plain linoleum. All the interior woodwork has been painted a rich cherry color. Stalls and a memorial brass eagle lectern have been furnished by Lamb, of New York, and altar-rail and credence by Geissler, New York. New kneeling benches have been supplied and the pews will be cushioned. Oak and cherry flooring, in patterns, covers the chancel, the roof has been reshingled, and the outside painted in rich colors. The whole work was the gift of Mrs. Geo. B. Graham, of Baltimore, and was done under the supervision of T. B. Ghequer, the well-known church architect of Baltimore.

HAGERSTOWN.—The Rev. L. P. Bissell will supply St. John's parish until the Rev. Henry E. Colton, of Quincy, Mass., the new rector, takes charge.

Massachusetts

BOSTON.—The Episcopalian Club held a meeting at the Hotel Vendome on April 24th. Henry M. Lovering, of Taunton, presided. The invited guests were the Rev. Dr. Lindsay, the Rev. Messrs. Charles J. Ketchum, Charles W. Duffield, Edward Abbott, George A. Strong; Messrs. John A. Cole, secretary of the Church Club of New York; United States Marshal W. W. Doherty, and Robert Treat Paine. Mr. Cole gave in detail the working of the Church Club in New York with its 400 members. The Rev. Charles W. Duffield described his field of labors as diocesan missionary with 35 missions. The Rev. Dr. Lindsay emphasized the advantages of Massachusetts, and the Church's growth and interests therein. The Hon. W. W. Doherty described the coffee-room work. The work at Brockton was presented by the missionary in charge, the Rev. George A. Strong. The final address was made by the Rev. Dr. Starr, who dwelt upon the secularization of the clergy and the choice of a bishop for the diocese.

The second union meeting of the chapters of the Brotherhood of St. Andrew was held in Trinity chapel, April 25th. About 50 members of the ten chapters were present. Mr. Josiah H. Quincy served as chairman. Mr. Arthur H. Chester reported in behalf of the committee appointed to draw up a code of by-laws which were presented and accepted. An annual convention will be held in this city, the fourth Tuesday in May.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—The offering at St. George's church, the Rev. Dr. Holland, rector, on Easter Day was \$3,000, and the Sunday school offerings for general missions was \$100.

At St. Mark's Memorial, the Rev. John Wilkinson, rector, the Easter offering was \$1,000, and the number of persons that communed at the two Celebrations was greater than on any previous occasion. The Sunday school offering for general missions was \$48, that of Epiphany mission, \$13.

A general meeting of the members of the Brotherhood of St. Andrew was held in the guild hall of St. George's church on Wednesday evening, April 26th, partaking somewhat of the nature of a conference. Mr. J. A. Waterworth presided, and the topics of Faith, Courage, and Perseverance, were introduced by the Rev. Wm. Short, Mr. Sparks, of Grace parish, and Mr. Holland, of St. John's. At the last meeting of the local council, the main subject considered was the more effective work at the hotels. Mt. Calvary chapter, whose charter was withdrawn last year, has applied for a renewal, and gives promise of being a good working chapter.

On Tuesday afternoon and evening, April 25th, recitals were given by Mr. Eddy, of Chicago, on the completed Roosevelt organ at the cathedral. Much delight is expressed on all sides with the new instrument, and it is considered one of the best examples of a divided organ in this country. There are 47 speaking stops, with 3,080 pipes, together with all the latest mechanical accessories.

Work progresses on the new parish house to be known as the Schuyler Memorial House. The corner-stone was laid by the Bishop on the 17th ult., many of the clergy of the city being present. The building is of brick and terra-cotta, three stories and high basement, giving abundant rooms for the guilds and schools of the parish. The third floor will be a clergy house for the assistant ministers.

The Missionary Board of the diocese has taken steps looking to more permanent quarters for St. Stephen's, the "downtown" mission. The work has grown steadily during the past year, and the present quarters are wholly inadequate. It is hoped that sufficient funds will be raised to put up a substantial mission house, with chapel incorporated as an essential part.

The Living Church

Chicago, May 6, 1893

Rev. C. W. Leffingwell, Editor

IN ANOTHER column we print a letter from a learned correspondent relating to a certain change or correction made in the Psalter of the Standard Prayer Book of 1892. With reference to Mr. Anketell's first point, it is to be remembered that the Committee on the Standard Prayer Book had no authority to correct the *translation* of the Psalter, but simply to determine the authorized reading in the Prayer Book. The Psalter is derived from the Great Bible of 1539, as seen in the following note in the English Prayer Book: "Note, that the Psalter followeth the division of the Hebrews, and the translation of the Great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." The principle applied by the committee, therefore, was to go back to the readings of that Bible, except where it could be shown that an intentional change had been made by authority. The Report shows that no such change was ever made in this place. The reading "O teach us," is that of the Great Bible in its various editions, and of the Prayer Book until the Great Rebellion. It remained also in the MS. Annexed Book of 1661, which is the authoritative standard of the English Church. In the printed Prayer Book of 1662 it was changed to "so teach us." This was, of course, without authority, a reminiscence, probably, of the King James Bible. It passed unnoticed into subsequent Prayer Books and so, with other errors, into the American Standard of 1790.

AS THE first use of the revised Psalter during the opening months of the present year has drawn general attention to the changes in that portion of the new Prayer Book, it may be well to indicate here the principles upon which those changes rest, and thus afford our correspondents the means of answering for themselves the numerous questions which have come to us upon this subject. The groundwork of the English Psalter is that in Coverdale's Bible of 1535; but this was revised and improved in the "Great Bible" of 1539, the first English Bible which was set up and authorized for use in the churches. The easy rhythm of this translation gave it a prestige which for liturgical use enabled it to hold its own against any subsequent version even though more literally accurate. It was often inserted without change in later translations of the Bible down to 1611. As to its use in the Prayer Book, there has never been any question of substituting any other for it, so that for three centuries and a half the Anglican Church has chanted the Psalms in the same familiar words. A very few verbal changes, or changes in punctuation, might be made by authority at different periods (as in 1662 and again, in America, in 1789-90), but many more crept in from time to time, through mistakes of printers or misapprehension of editors. Now, for the first time, the ground has been gone over with exhaustive labor; all deviations from the original version have been traced to their source and, if found to be unauthorized, the proper text has been restored. The number of changes thus made is very considerable, but comparatively few are likely to be noticed by any except the closest observers. Thus in Psalm xlix: 14, we now have "domination" for "dominion," which was a mere misprint; lxxxiii: 9, "Madianites" for "Midianites"; xxiv: 8, 10, "Who is this King of glory?"; xlii: 9, "thy water-pipes," not "the"; xc: 12, "O teach us to number our days," not "so"; xxxviii: 10, "light of mine eyes," not "sight"; lxxxvii: 4, "Behold, yea, the Philistines also," instead of "Behold ye." These are some of the most obvious alterations which have excited attention and have

been supposed by many to be misprints. They are not misprints but restorations. The committee has good ground for the confidence expressed in their Report, that the adoption of the corrections they have made will "make the text of our Prayer Book Psalter almost ideally perfect."

A CORRESPONDENT sends us a report, taken from a paper called *The Union Signal*, of a conversation said to have taken place between a much respected bishop of the Church and a total abstinence leader, in which the bishop is quoted as saying that "the kind of wine used at the Holy Communion rests entirely with the judgment of the one providing it; the bishop has no control over it." This is a very sweeping statement. It may simply mean that, in the opinion of the speaker, the bishop cannot interfere unless formal complaints are made and a case is presented in accordance with the canons. Certain it is, that it has been the universal teaching and custom of the Church of Christ that nothing else be used in the Holy Eucharist but wine made of the juice of the grape. So-called wines made of currants, or elderberries, or other products, are by this means excluded. Likewise all grape products which are not wine, under which head belong vinegar, and also syrups such as are sold under the name of grape juice, in which the principle of fermentation has been killed by the use of chemicals, and which are further adulterated with sugar and other foreign ingredients. If it be said that the custom of the Catholic Church is not sufficient, and that we must refer to some positive law of our own Church, it is only necessary to quote the rubric at the Offertory, where "wine" is ordered and where no reasonable person can doubt what is meant by the word. It means, and always has meant, the fermented juice of the grape. So far as we know, the utmost concession, allowed by some authorities, is the use of juice not yet fermented but still capable of fermentation, and so actually wine in an inchoate stage.

BUT the collective Anglican and American episcopate have not admitted even this concession nor yielded in any way to the modern Manicheism which condemns alcohol as essentially evil and consequently brands as sinful the use of any commodity whatever which contains the smallest proportion of alcohol. At the General Convention of 1886, the House of Bishops delivered the following judgment on this subject:

Resolved. That in the judgment of the House of Bishops, the use of the unfermented juice of the grape as the lawful and proper wine of the Holy Eucharist, is unwarranted by the example of our Lord and an unauthorized departure from the custom of the Catholic Church. (Journal 1886, p. 102.)

In like manner the bishops assembled at Lambeth in 1888, resolved as follows:

That the bishops assembled in this Conference declare that the use of unfermented juice of the grape or any liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord and is an unauthorized departure from the custom of the Catholic Church.

Such is the judgment of our highest authorities upon the meaning of the word "wine." It will be observed also that, as it was by these two assemblages the famous propositions on unity were set forth, this declaration must be taken as an interpretation of the third point. "The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfeeling use of Christ's words of institution, and of the elements ordained by Him."

Shall It Be A Precedent?

The recent re-nomination by the House of Bishops, of the Rev. F. R. Graves, as Missionary Bishop of Shanghai, naturally calls to mind the peculiar circumstances attending his former nomination in Baltimore. Upon a careful and candid examination of the facts and the law, we think it will appear that he was virtually elected last October, that his nom-

ination was confirmed by vote of the Lower House. In referring to this matter at this time, we disclaim any motive of criticism or any desire to discredit the judgment of the presiding officer. As events have transpired, no one has been wronged by the error, if error there was, and the subject is of importance only as it may become a precedent and affect the interpretation of the law in future. We submit the following considerations:

On the last, the eighteenth, day of the General Convention of 1892, at 4 P. M., the nomination of Mr. Graves came from the House of Bishops and was referred to the Committee on the Consecration of Bishops. After a brief interval, this committee reported a resolution that the House "proceed to act on this nomination," which was adopted. The record closes: "A resolution, that the House confirm the nomination, and elect the Rev. Frederick R. Graves as Missionary Bishop of Shanghai, was lost." Message No. 118 was immediately sent, as follows, "The House of Deputies informs the House of Bishops that it has failed to confirm the nomination of the Rev. Frederick R. Graves as Missionary Bishop-elect of Shanghai." There is no statement in detail of the vote. A lay deputy from Pennsylvania saw put in print, that it stood, "Clerical—dioceses, aye, 43, no, 6, divided 2; lay—dioceses, aye, 22, no, 7, divided 2. Fifty-two dioceses had been represented in the convention. A quorum of all these voted, and a very large majority of that quorum in the affirmation. The resolution, therefore, as it seems to us, was not lost, but was adopted, and the election of Mr. Graves was complete. In the House of Deputies, there is no case in which more than a majority of a quorum is required to secure an election. Every resolution, except that for re-consideration or suspension of the rules, is also passed by a majority of a quorum.

Now on the occasion of the election of bishops, the Canons demand, in addition, a certificate of "testimony," to be transmitted to the House of Bishops, which must be signed by a constitutional majority of the House of Deputies, meaning probably a majority of all the dioceses represented in the Convention, in both the clerical and lay orders. The same rule binds diocesan conventions when sending testimony of bishops-elect, either to the General Convention, or, in the recess, to the Standing Committees. The requirement is the same, "signed by a constitutional majority of the members of the diocesan convention." It is called, in each case, "the evidence of election." Any one who has observed the election of bishops by diocesan conventions, can tell that, in not a few instances, the affirmative votes cast for the candidate elected, have been only enough to constitute a majority of the quorum voting, not of all the clergy of the diocese or all the parishes, not even of all represented in the convention. The candidates were in consequence declared elected. Then comes the signing of the certificate. If this is not done by a majority of the whole convention, in both orders, the consecration of the bishop-elect cannot take place. But no such failure to sign is remembered. If the House of Deputies had proceeded to sign the testimonials, in favor of Mr. Graves, it cannot be doubted that the deputies who voted in the negative, as has been so often before, would have given their signatures. The testimonials simply declare the belief of the signers that the presbyter elected is "meet for the office of bishop." This will commonly be admitted by those who voted in the negative, preferring some other nominee or some person not nominated. The Church demands these testimonials, as an assent by the diocesan convention or House of Deputies, and does not read them as a declaration by each signer that he has voted for the presbyter chosen.

The decision, that the Rev. Mr. Graves should not be bishop, was reached too early. It was not, we believe, a correct ruling upon the vote as above

given, which shows in the affirmative more than four-fifths of the clerical and more than two-thirds of the lay vote. Such decision could only be reached when it was determined that a "constitutional majority of the dioceses" had not signed the certificate. If then there was error, it was in fastening to the resolution to confirm and elect, the canonical requirement which is applicable only to *signatures* to the certificate or testimony. Of course, the subsequent acceptance of the record by the House, and the failure to take further action before final adjournment, effected a settlement of the whole matter.

If, taking another view, one appeals to Article 2 of the Constitution, it may be replied, that the constant usage of the House has been the passage of resolutions and the choice of persons by a majority of a quorum. A thousand acts would be negated, if this usage should be unsettled. Nor is the usage contrary to fair interpretation of the Constitution. It is to be noted, that application of this Article is to be made, not in election of the candidate, only in counting the signatures to the testimony, and verifying them. So much may properly be written lest a precedent be established.

The Light of the Land

FROM AN ADDRESS BY THE REV. ROBERT A. HOLLAND, D.D.

Thursday night, the 11th of October, in the year of our Lord 1492. Three ships on the Atlantic, and from the Canary Islands across its yet unmeasured waste, only three, and these mere caravels—half-berge and half-bark, worm-eaten, leaky—two of them without decks, and all scarce safe for coasting the bays of Spain; yet here they go before the wind thirty days and more away from the world. To what port they know not, nor whether port there be in this strange sea, whose billows roll and roll as if they broke against no shore. Shores have appeared and turned to cloud while glad lips were nailing their peaks. Drifts of curious wood—some of it green with life, as if not long uprooted—have clung to the prows, and yet brought expectation no nearer forest, or heath, or bar of sand, or even the foam of breakers. Matting weeds for many a mile have made the waters seem a marsh where keels might drive against some sunken island like St. Brenda's, or that very Cipango that was to be the prize of this foreign quest; and still the fathoming line dropped through them finds no bottom. Fires have fallen from heaven and rushed through the air like dragons after prey. The polar star, most fixed of things, has quit its place and no longer shines where the compass-needle points. Land birds come and wheel around the masts, and set every eye agaze only to see horizon tumble into more distant horizon. Vision is tricked. Verily, the ocean is enchanted and witches ride its winds to paint false pictures on sea and sky. Still the ships go westward.

But last night murmurs grew to mutiny. The sailors took weapons in their hands and threatened the life of their captain. They were tired of promises paid with promises, and toil that ever brought more toil. Not of their own will had they embarked on the crazy voyage. Offers of gold and gems could not entice them to its endless exile. Driven aboard like galley-slaves by the king's soldiers, they felt in leaving the Spanish shore they would never see its beauty again. Heavy were their hearts while crossing the harbor-bar, and heavier had sunk each day since, and now were dead as if the caravels were phantom-ships and the crews ghosts under sentence of eternal wandering. They would wander no more! Back, captain, on your life! Food is already stale, and will not hold out for a return against the changeless wind! Prate no more of Indies whose havens glow in the sunset that at the end of every day's sailing remains ever a day withdrawn! Put helm about and let us ply oars for home! Still the ships go westward.

See the foremost of them, Santa Maria by name. On its high poop stands a tall figure with long grey hair blown about his face, and keen eyes restlessly scanning the wide, wide, solitary main. A tropic night lends all its stars to illuminate his watch and sends him a caress of air balmy enough to bear the songs of Andalusian nightingales on its breath. He, too, is weary and careworn. Day by day he has had to look on sullen faces,

and overhear muttered curses, and brave down anticipated mutinies, and wait on the delayed fulfillment of a life's dream whose years are now condensed to hours that ache each with a lifetime's anxiety. By persuasion, or defiance, or commanding personality, he has been able thus far to control discontent; but another dawn of landless sea will end his mastery, for officers now sympathize with crews, and the proud dreamer stands alone—in all the world alone. To-night decides whether he shall return to Spain as admiral of this vast ocean and viceroy of its western lands, or, if he returns at all, as the wretchedest madcap that ever put hand on helm. To-night! And the hours fly apace. "Nine o'clock!" the watch cries, yet around the horizon no streak of shadow obscures the sky line. Would that the inner sea were as calm, as clear! But what clouds gather there—what surges roll and break! Not days but years he has been crossing that deep. He set out in boyhood. Wherever men had sailed, he had sailed; he had gone round the Mediterranean, and coasted the Atlantic from the equator to the Arctic circle, scudding a hundred leagues beyond Iceland, the Thule of the North, wherefrom the old Norsemen floated on strange currents to the Vineland of their Sagas; but whithersoever his prow drove, his soul looked westward. In his travels he had talked with the wise and prudent among Latins and Greeks, Jews and Moslems, but in all his converse, the one question his soul asked was, "How fares it westward?" And he had studied arithmetic, geometry, astrology, and many a writing of history, philosophy, and cosmology, that by them all he might make a chart for sailing westward. And Bartholomew, his brother, more learned and skilful even than himself, had studied with him, and with him grown sure of a western way to the East, and with him sought from court to court the equipment of a fleet for the sunset search. A world was there—he knew it. Aristotle surmised it; Strabo foretold the discovery of it; Posidonius thought that a good east wind might blow the mariner quickly to it; Cicero moralized over the vanity of a fame which, though filling the Roman Empire, remained unheard of by an empire perhaps as vast; Macrobius reasoned out the possibility of such a *mundi pars altera*; Virgil and Tibullus sang of a man's fair future in its new fields; Lucan painted Alexander planning an expedition to add its vast domain to the world he had already conquered; Marinus Tirius felt sure that nine hours of the sun's course, or little more than one-third of the earth's belt, lay in the yet unexplored sea-waste; and Seneca seemed quite ready to embark for the cruise, and boldly said: "The time will come when the raging ocean, instead of being a limit and obstacle, shall become a means of commerce, and pilots discover new worlds."

And though Lactantius, and Augustine, and Pope Zacharias, and other fathers of the Church, denied the belief in antipodes as a heresy, and ridiculed the fancy of plants growing downward while rain fell upward and men walked with their feet above their heads—men, too, not descended from Adam or included in the redemption of Adam's race—still Dante, the poet of the Church, had seen the land in his vision of the Mount of Penance; and Albertus Magnus argued that such a land did most surely exist; and Roger Bacon, the learned friar of Oxford, had cited all ancient geographic lore to prove its existence, confirming his proof by the inspired Book of Esdras, which most plainly declares six parts of the earth to be habitable and only one-seventh—think of it—only one-seventh to be covered by water! And then there is that wonderful book of Alliatus, the writing of which made him a bishop, does it not tell the same story? The passages are all marked with the comments along the margins! They have been read a thousand times, and quoted to priors, and doctors of theology, and cardinals, and kings, who had no answer but the pursing of the lips and a shake of the head! This very day the parchment-bound copy that has been a *vade mecum* so many years was opened again that eye-sight might once more assure memory. Yes, westward the land lies and cannot be far away! The great men of the past are not fools. There is a seeing of the mind as sure as the sight of eyes. Ideas may be solidier than rocks!

Besides, Toscanelli's letter to King Alphonso, that copy in the astronomer's own hand with his hearty endorsement and good wishes, and a map of the seas to be sailed over and the probable islands where ships may touch by the way—is such science, the very latest and most authoritative, to be disregarded? Then what can man believe in? Surely the land lies near. Blow, faith-

ful wind, blowing ever west, wind of God's spirit to guide and waft His mariners around the world—blow fresh and strong, and speed the vision that shall turn this night into immortal day!

This night! the last unless a new world gladdens the great eye of Dawn. The last, for life henceforth were night that has no dawn nor star. Go back to Venice, or Portugal, or Spain—back to Salamanca and the insults of its grandees—back to the court of Aragon and Castile, where for seven years hope was kept waiting and led like an ass with straw held just out of reach? Better be washed dead to that new shore life's feet can never tread!

Ten o'clock. No change! Round and round, waves dash against stars. But *is* that a star just climbing above the sea rim? It does not shine with starlike constancy, nor does it shoot and vanish like a meteor. Up, Pedro Gutierrez, gentleman of the king's bedchamber! look for thyself—what sparkles yonder? Come, Rodrigo Sanchez, see how that fire swings and palpitates! Is it not a light of earth and man? Land-ho! *The new world is born!*

First discovered by its light, by its light it shall be known. It is no mere upheaval of rock and soil such as your dull-witted sailor may descry to-morrow, but what the man who lives and shall live upon it may make of these, and by their aid make of himself—his enterprises, institutions, ideals, the flame and glory of his spirit.

Light is matter's most spiritual form—indeed the spirit's symbol. It means knowledge shining away glooms of ignorance, freedom that need not grope and fear but walks with erect foresight and choice of paths, honesty that loves openness, frank as noon.

Discovery of mud may cheapen the acres already tilled, but of them the old world has enough and to spare. Half of Asia and all of Africa save the narrow strip along the Mediterranean coast, are now idle and may be occupied at will by overcrowded peoples. But better this brine from the pillars of Hercules round to the Persian gulf than any migration that would simply repeat Asia's outworn glebe or the weedy rankness of Africa. It is man that makes the continent—by his Promethean fire transmuting its ores into metals, its wilderness into cities, its waters into highways; burning up nature that its finer essences may pass into his spirit and feed the spirit's flame. The new world is the new man.

Has that world vast prairies, lofty mountains, rivers that flow through different climates and interchange their products? Then let the marvel of the greatness appear in a broad, and high, and liberal manhood. Sunbeam never told spectrum more truly what stuff burns in the sun than man reveals his land. He alone is its radiance. It lives in his life, has its import in his thought, grows to a character by his deeds. And the prophecy of such a world, in that gleam through the October dark, invests the discovery of Columbus with a glory that out-splendours the rings of Saturn. For in it his mystic faith does see more than the passing of a torch from hut to hut—even "a light in the darkness," as Herrarra, his historian, says, "signifying the spiritual light which was introduced among those barbarous people."

Letters to the Editor

"O TEACH US," OR "SO TEACH US," ETC.

To the Editor of The Living Church

I have taken some pains to investigate the change, "So teach us" into "O teach us." Both Authorized and Revised Old Testament read "So" in Ps. xc: 12. So do all versions:

Greek.—*Ten dexian sou houtos enorison.*

Latin.—*Dexteram tuam sic notam fac.*

French.—*Enseigne-nous a tellement compter nos jours.*

Italian.—*Insegnoci adunque i nostri di.*

Portuguese.—*Ensina-nos a contar nossos dias de tal maniera.*

2. I have found on the litany desk of a large church a new Prayer Book, published by Nelson & Sons, with certificate of Custodian, where the Amen in *Gloria Patri* of the Litany is printed in italics (*Amen*), contrary to all standards, old and new.

3. May I correct your statement on p. 43? Easter Day in 1845 and 1856 fell March 23d, not March 22nd.

J. ANKETELL.

CONVERTS FROM ROME

To the Editor of The Living Church

Why should any priest be asking for a "form for admitting converts from the Church of Rome"? Why not for a "form for admitting converts from the sects"? Is it not enough

that every priest has promised "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word"? Does not every priest of the Church know that he has no right to admit to Confirmation or Holy Communion, Romanist, Protestant, or any one else who, upon examination, he finds not ready to conform to the teaching of this branch of the Catholic Church? As to Confirmations in the Roman Church, it would seem sacrilegious to repeat them, when hands are laid on by a bishop, as I myself have seen.

W. H. TOMLINS.

East St. Louis, Ill., April 18, 1893.

A RUBRIC INTERPRETED

To the Editor of The Living Church

Among your answers to correspondents in THE LIVING CHURCH, April 1st, I notice the following remark: "It is liturgically correct for the minister alone to say the Lord's Prayer at the beginning of the Eucharistic Office, but one of the first rubrics in the Prayer Book says that, 'the people shall repeat it with him wheresoever it is used in Divine Service.'"

Now premising that the compilers of the Prayer Book in 1661 would hardly have ventured, knowingly, to oppose liturgical correctness by framing a rubric hostile to it, permit me to suggest that in this case they did not design to do so, and that the rubric referred to was never intended to apply to the use of the Lord's Prayer in the Eucharistic Office. The rubric in our Prayer Book is copied verbatim from that in the English Prayer Book, omitting as needless, "in an audible voice," and substituting "still" for "also." The question of the scope of this rubric hinges upon the meaning of the term "Divine Service." This is hastily considered to mean public worship, and to include all the offices in our Prayer Book. If this were so, your remark would be correct; but, is it so?

I think that an examination of the original English Prayer Book would show us that the rubric never referred to the use of the Lord's Prayer in "the administration of the Sacraments, and other rites and ceremonies of the Church," but applied solely to its use in the Common Prayer as distinct from the other offices in the Book. In other words, that "Divine Service" as used in the English Book had a well-known limitation in scope when used by the early English compilers, and was inoperative so far as the liturgy proper was concerned. The Prayer Book of the American Church has incorporated the matter of the English Book, including the "Preface," but has substituted an explanatory statement "concerning the service of the Church" different from that in the English Book, bearing the same title and following the Preface. The first sentence of this explanatory statement in the English Book reads as follows: "There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted; as among other things, it may plainly appear by the common prayers in the Church commonly called 'Divine Service.'" The whole bearing of this statement is upon the corruptions which have crept into the "Common Prayer" as distinct from the "rites and ceremonies" which are referred to under a separate heading in a following statement.

It seems to me that we have the right to infer that the term "Divine Service" as used in the rubric under consideration, as well understood by compilers and people of the 17th century, is the equivalent of "Common Prayer" as used in the title of the English Book and so copied in the title page of the American Book, and that the "administration of the Sacraments and other rites and ceremonies of the Church" which completes the title of both books, was not in any way included in the application of this rubric. This view is also confirmed by the fact, that in the Order for the Administration of the Holy Communion in both books, a special rubric requires that the Lord's Prayer which follows the Communion of the people, should be "repeated by the people after the minister;" a rubric quite superfluous if the one in question applied to this office, and this makes the silence of any such direction in the rubric preceding the initiatory Lord's Prayer extremely significant implying that it (with the collect following) is to be said by the minister alone.

I trust you will pardon the presumption of a layman in venturing an opinion on this subject, and I do not hesitate to say that I should be grateful for a correction of my opinion unsound.

ANDREW E. DOUGLASS.

New York, April 21, 1893.

Personal Mention

The Rev. John McKim arrived at San Francisco from Japan, April 22nd, and may be addressed while in America at 23 Bible House, New York City.

The post office address of the Rev. Geo. A. Leakin is Lake Roland, Md.

St. Matthew's church, Detroit, has called as rector the Rev. J. B. Massiah, of Cairo, Ill. Mr. Massiah will enter on his new duties Trinity Sunday.

The Rev. B. R. Phelps, rector of Crosswicks, N. J., has been appointed missionary in charge of Christ church, Allentown, N. J.

The Rev. F. B. Crozier is assisting the rector of St. John's, Elizabeth, N. J.

The Rev. Frank J. Mallett has accepted a call to the rectorship of Grace church, Menominee, Mich., and will enter upon his duties in May.

After May 1st the Rev. G. F. Patterson takes charge of St. John's church, Oklahoma City, Okla., Ter.

The Rev. Normand H. Harris has accepted work in Middle Florida and desires his address changed from Jacksonville, Fla., to Quincy, Fla.

The Rev. A. Sprague Ashley has resigned his position as assistant minister of St. Andrew's parish, Meriden, Conn., and has accepted an unanimous call to become rector of the newly-formed parish of All Saints, Meriden, Conn.

The Rev. Edward S. Cross has accepted the rectorship of St. Philip's church, Circleville, Ohio.

The Rev. J. J. Lloyd, rector of Holston parish, Washington Co., has accepted a call from Grace memorial church, Lynchburg, S. Va., and will enter upon his duties on the first Sunday in June.

The Rev. John Chandler White, rector of St. Paul's church, Rantoul, Ill., and priest in charge of St. Thomas' mission, Thomasboro, Ill., has resigned and accepted the position of city missionary in Springfield, Ill., and private secretary to the Bishop of Springfield. He will enter upon his new duties on the third Sunday after Trinity.

The Rev. H. P. LeF. Grabau having accepted the rectorship of St. Paul's church, Steubenville, O., will take charge on Whitsun Day, and desires to be addressed accordingly, after May 15th.

The Rev. Henry A. Adams, while remaining on the staff of the church of the Redeemer, New York, should be addressed at Great River, Long Island, N. Y.

The Rev. William J. Queale, of the diocese of Derry, Ireland, is officiating temporarily at St. Mary's, Keyport, N. J.

The Rev. Richard B. Post has entered upon his duties as assistant minister of Christ church, Elizabeth, N. J.

The Rev. Samuel S. Spear's address is Wareham, Mass.

The address of the Rev. Berryman Green is changed from Tappanhook to Leesburg, Va., he having accepted a call to that parish.

The Rev. F. C. Cowper has accepted the position of assistant to the Rev. F. J. Clerc, D.D., rector of St. Paul's, Philipsburg, Centre Co., Pa., with charge of two of his former missions in Clearfield county, viz, the church of the Good Shepherd, Ashcroft, and St. Saviour's, Decatur. Address, P. O. box 530, Philipsburg, Centre Co., Pa.

Ordinations

In St. James' church, Cambridge, Mass., on April 27th, Messrs. Francis Augustus Foxcroft and Frederick Edwards, M.A., were ordered deacons, and the Rev. Charles F. Lee, M.A., was ordained priest. Bishop Leonard of Utah and Nevada officiated. Mr. Lee was formerly pastor of the Universalist body in Charlestown, and during his diaconate has been officiating in Grace church, Newton; Trinity, Ware; and Grace, Amherst. He is also on the editorial staff of the Boston Traveller. The Rev. George W. Shinn, D.D., rector of Grace church, Newton, preached the ordination sermon.

To Correspondents

C. T. H.—The address of Ignatius Donnelly is Helena, Montana.

W. F. W.—We cannot discontinue your copy of THE LIVING CHURCH unless you give us the former address. Your name is not on our Philadelphia list.

HUGUENOT.—The Swedish Confirmation is administered by the minister of the congregation and, therefore, altogether apart from the question of orders, such Confirmation could not be accepted by us. A commission on the validity of Swedish Orders was appointed at the last General Convention to report in 1895.

E.—No; we cannot give you the address of the "Sermon Exchange Emporium." We would not if we could. In an emergency, read a sermon by some grand preacher, and tell your congregation why you do so.

"A SUBSCRIBER."—We did not publish the account of St. Joseph's congregation, Rome, (not Oneida), N. Y., on the authority of a correspondent but on the authority of official documents. It was not Irish but German, formed by the dividing of St. Mary's congregation in a disagreement about building a church. The Roman bishop would not recognize the St. Joseph's people, and after a time (1878) they were received by Bishop Huntington. That is what we published in December, 1892, and we don't think any one has lied about it, except some Roman Catholic editors who have accused THE LIVING CHURCH of lying.

Official

The 26th annual council of the diocese of Nebraska will convene in Trinity Cathedral, Omaha, on May 17th, 1893, at 9 A.M. The sermon will be preached by the Rt. Rev. A. C. Garrett, Bishop of Northern Texas. The clergy will please to bring vestments and white stoles.

The 25th anniversary of the organization of the diocese will be celebrated on the 16th of May and the days following, in connection with the council.

Visiting clergy will kindly communicate at once with the Very Rev. Dean Gardner, Omaha, that arrangements may be made for their entertainment.

W. T. WHITMARSH.

Sec'y of the Diocese of Neb.

Omaha, May 1, 1893.

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.

Notices

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

Married

HARRIS—VAN BENTHUYSEN.—On April 27th, at 10:30 A.M., in St. John's church, Houston, Va., the Rev. Dr. Kinsolving (rector) officiating, Miss Margaret Van Benthuyesen, of Houston, Va., to the Rev. Normand B. Harris, of Quincy, diocese of Florida.

Died

COLLINS.—Entered into life at St. Joseph's Hospital, Omaha, Neb., on the morning of April 23d, 1893, Anna Elizabeth, beloved wife of Ezra M. Collins, and eldest daughter of Dr. Luther J. and Clara F. Abbott, of Fremont, Neb., aged 37 years.

"Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them."

Obituary

PERRY.—Entered into rest, Sunday April 16th, at the residence of her son, the Rev. Arthur Greenleaf, of Everett, Mass., Harriet Gregory Perry.

"God's finger touched her and she slept." In the death of Mrs. Harriet Gregory Perry, our loved and honored vice-president, we feel that this diocesan organization of the Girls' Friendly, and the society at large, have sustained a great loss, and we desire to express the deep sorrow of all those whose privilege it has been to work by her side.

During the five years in which she had held this office, she had become endeared to all who were associated with her, by her devotion to the Church, her self-sacrificing charity, and by her purity and loveliness of character.

Her life was a daily showing of the full meaning of the G. F. S. motto: "Bear ye one another's burdens," and we desire to give ourselves to the work with greater love and zeal, that we may more closely follow the beautiful example set by her.

Resolved, That our loving and prayerful sympathy be extended to her family in their bereavement.

Grant her, O Lord, Thine eternal rest, and may light perpetual shine upon her.

ELIZA VALENTINE RUMSEY,
MARY WAKEM,
ELEANOR P. WOOD,
FANNY GROESBECK,

Committee.

Chicago Diocesan Organization, April 26, 1893.

CAROLINE LOUISA MITCHELL.

Entered into "the Sabbath rest of the people of God," late on Easter Even, "as it began to dawn toward the first day of the week," Caroline Louisa Mitchell, so intimately associated with the Church life of Burlington, New Jersey.

The death of Miss Mitchell falls like a sudden blow upon many friends in all parts of our land. Her influence was widely extended, and grieving hearts are found, not only among personal friends, but also in the large circle of the society of the graduates of St. Mary's Hall, with whom her duties as president threw her into intimate relations.

"Let her own works praise her in the gates."

She was indeed a gracious woman and could always be found on the side of righteousness. She rests with her kindred dead in the calm beauty of St. Mary's churchyard; and as the Alleluias of the Easter hymns sounded out over her grave, we could but feel that she was indeed "happy in the opportunity of her death."

Faithful daughter of the Church, dear friend and sweet companion, we breathe for thee the prayer thou hast oft-times offered for others:

"Rest eternal grant unto her, O Lord; and let light perpetual shine upon her."

"Make her to be numbered with Thy saints in glory everlasting."

G. W. H.

Appeals

HELP wanted for building church in missionary field. The people working strenuously. Must have aid to succeed. Sunday school numbering 125 straitened for room to meet in. Send money to the Rev. D. T. BOOTH, missionary-in-charge, Wilmar, Minn.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.

This institution is greatly in need of funds to meet current expenses. There are nineteen orphans cared for, all that the Home has room to accommodate. The treasury is nearly empty. Will not the Churchmen of the Province of Illinois respond liberally and quickly?

REV. FREDERICK W. TAYLOR,
Financial Agent, Springfield, Ill.

THE GENERAL BOARD OF MISSIONS

Loyal 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.

The offering will be kept open until Whitsun Day, to include additions up to that date. Please remit promptly to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

WANTED.—Cure. Priest 13 years, age 39 Central States preferred. Reference with LIVING CHURCH. Address B. D.

RECTOR in mid-West, receiving \$1,800 salary and rectory, would like to remove further East. City or suburbs preferred. Address JAY, LIVING CHURCH.

Choir and Study

What Would'st Thou Know

BY T. B. CHEQUIER

What would'st thou know? Thy span of life, thine end?
 Whate'er thy future holds of weal and woe?
 The penury or wealth that heaven may send?
 Thy vanquishment or triumph o'er each foe?

Wait till thy soul a larger growth attain,
 Fed by the bread of God's unending grace;
 Wait, but work on with all thy might and main,
 Run thy course well and faint not in the race.

Then shall break on thine ear a spell of song,
 Sweet, rich, transcendent bursts of melody;
 Rolling in echoes heaven's vault along,
 Bearing on waves of sound the endless cry.

"All hail, Thou King and Lord of hosts adored!
 All hail, Thou Son of Man, Thou Prince of peace!
 All hail, Thou Lamb, who hath mankind restored!
 Thine be the praise that shall for aye increase."

Easter, 1893.

An examination of the catalogue of the fifteenth annual exhibition of the Society of American Artists, now opened in the galleries of the American Fine Arts Society, West 57th st., gives the following results: There are 123 members, and 247 numbers of works exhibited, eight of which are sculptures; there are 129 exhibitors while only 49 are members of the society, or but a little more than one-third. It must be taken into account, however, that some of the most prolific and accomplished of the membership have been pre-occupied with artistic and decorative work at the Columbian Exposition. As was surmised last week, a very important, and indeed controlling, influence will be at once recognized in a body of 41 artists who are members of both the Society of American Artists, and the National Academy of Design. William M. Chase, a national Academician, is also president of the "American." The relative measure of interest this influential person entertains for both, may be determined from the fact that while he contributes a single picture, and that a most uninteresting and decidedly inferior landscape, to the Academy, no less than ten of his contributions, and some of them important, may be found in the exhibition of the "American." Indeed the society concentrates the enthusiasm and most commanding productions of its own membership and followers, with not a few of the best things of the "National" artists. So it happens that the "American" is beyond question, the rallying ground of "young America" and its hundreds of students who have acquired their art education, and in many instances, their reputation, in foreign schools and studios. It is safe to say that more than three-fourths of them have made their studies in Paris, and are enthusiastic disciples of Parisian culture and traditions. A sprinkling of them have found their masters in Germany and Holland, but not one of them represents the Royal Academy of London, excepting the lovely little bits of genre sent in by Miss Maria Brooks, whose admirable work we have repeatedly commended.

The educated visitor is immediately impressed with the foreign, continental aspects of this collection. It is not only un-American, but it is distinctly Parisian, not only in technic and methods, but is very generally stamped with the idiosyncrasies of the later impressionists, and might almost pass for an academy exhibition where the Manets, Monets, Pissaros, and Degas were preceptors. The classical and romantic art is altogether ignored. We feel nothing of the dignity and poetry of Troyon, Lambinet, the Duprets, Rousseau, and Jean Francois Millets. In figure there are no suggestions of the learning, elegance, and enthusiasm of Jules Breton, Vibert, Gerome, Dagnan-Bouveret, and Paves de Chavannes, for there are great masters yet to be found in France. It is a surrender to rank and extravagant "Impressionism," all along the line. The dazzling iridescence of sharp prismatic colors in almost blinding relations betrays itself in dozens of landscapes; while the coarse, sensual nudities of which even Paris is become satiated and ashamed, if we may judge from the recent salons, are creeping into these exhibitions of the Society of American Artists. This is, in truth, a misnomer, for it is *de facto*, an association of hybrid Parisian artists, born in America, if you please, but altogether Parisian in the quality and inspiration of their art. Certainly there are at least half a dozen canvasses that should be suppressed by the municipal authorities,

since they are gross offences against decency and a sound morality. They are conspicuous examples of what for want of a better term we may call "Hoffman House Art," wherewith the proprietors of certain well-known hostleries embellish the drinking saloons for the delectation of salacious tipplers.

A Christian community may well remonstrate against such wanton abominations on the walls of public galleries. Mr. Anthony Comstock and his indefatigable co-workers in the Society for the Suppression of Vice, do well, certainly, in ferretting out and confiscating lewd pictures and engravings, and obscene publications; but this open display in the "Vanderbilt Hall" at this current exhibition, does quite as rank dishonor to womanhood and is as virulent an assault against purity and morality, as anything Mr. Comstock and his colleagues are anywhere likely to encounter. The result to be apprehended is a public tolerance and complaisance towards a voluptuous and corrupting art. It is but another episode in the long conflict with heathen sensuality, brought in by the Renaissance of Italy, which the artist-monks of San Marco, rallied by the intrepid Savonarola, resisted in the Florentine piazza, unto flames and death. At frequent intervals the conflict has burst out afresh in European capitals, even in Paris, where more than once the impurities of a pagan art have been publicly consigned to the flames. Doubtless, it is within the power of a Christian community to suppress such outrageous abuses altogether. Corrupt art means corrupt morals. A swift social decadence has invariably succeeded a lascivious and voluptuous art. In the examples we arraign at this exhibition, there is hardly an attempt at allegoric or mythic subterfuge. In a single instance the insufferable myth of "Leda" reaches a feeble expression. In another, the tremendous story of the First Temptation is perverted into an opportunity for nude tableaux, which are also absurdly unscriptural in interpretation. The other examples are absolutely without pretence of æsthetic purpose, and are gratuitous offences against public decency.

There are a few striking portraits, full length, in this exhibition, but the greatest masters are not represented, since neither Mr. Sargent, nor Mr. Vinton, nor Eastman Johnson, nor Miss Brooks, have sent in portraits. In landscape, while there are several bold, brilliant examples, nothing reaches the high levels of George Innes or the late Mr. Wyant, or even Mr. Shurtleff's admirable Forest Scene, at the National Academy. The best figure and genre subjects are clearly found in Mr. Blum's two or three superb studies of out-of-door scenes in Japan. There is an exquisite fancy, "The Lotus Eater," by F. S. Church, in which his well-known elf-child-maiden, is seen reclining in the embrace of a lotus-blossom, one or two of the pyramids being hinted at in the dim distance. There are glimpses of a religious art to be found in the plaster statue of "The Young Virgin," modelled by Caroline C. Reddie, and in a "Flight into Egypt," by Guy Rose, much impaired by a glowing aureole about the head of St. Mary, which would have betrayed the safety of the "Flight;" and there is a devout composition for the centre panel of an altar-piece by Caroline T. Hecker. If we are to accept the results of this exhibition as a final summing up to date of American art, it is only left for us to lament its decadence since the days of Allston and Thomas Cole. Unhappily there is no room for doubt as to the quality of our native art; since of the 700 exhibits of these two representative societies, there is a single religious sculpture with hardly half-a-dozen presumably religious pictures to represent the inspirations of an avowedly Christian civilization. And yet in the beginning all art was Christian art.

We cannot sympathize with the optimism or indifference which is ready to condone this æsthetic apostasy of our day in its exultation over the supreme triumphs of invention and material development, since we hold that spiritual beauty as manifested in the fine arts, sustains a generic relation to religion, equally with ethics and morals. We cannot, either philosophically or righteously, ignore the arts of the beautiful. In the divine order, blossom-time presses hard upon fruit time and harvest. The higher, parallel law holds in the kingdom of the supernatural. Our fine arts wait upon the seed time and harvest of thought, word, and deed. There is a discernible and divinely-appointed relation between them. The art-forecasts and prophecies of the

life of faith bear the promise of its fruitage and harvest. What shall the harvest be? None other than that already prefigured in the arts of the painter and sculptor, the architect and the musician. It is not strange, then, that in this time of unbelief and notorious evil living, our artists should not re-produce the ecstatic visions of Perugino, of Fra Angelico, and the Van Eycks. We know well why it is that religious art is not in the market and finds no purchaser in the sales-rooms. And the dealers will quickly tell you, if you have not already learned, what pictures command the market and what enormous sums are squandered in the acquisition of frivolous, decorative, and voluptuous productions of the Parisian studios. There is a grand and exemplary phase of religious art fortunately surviving in England, but it never reaches Americans save through the modest agency of the London Arundel Society, and the illustrations and announcements of the London Art Magazines. It should be both a comfort and encouragement to Churchmen that such poet-artists as Holman Hunt and Burne-Jones are yet actively at work, and that such learned and reverent artificers in stained glass for church and cathedral, as Clayton & Bell, Heaton & Baines, and others, are continually enriching the ancient traditions in their splendid work. If our eyes are opened we shall learn what grovelling, sordid ideals impoverish American art when we see it contrasted with the best productions of European ideal and religious art in the Columbian Exposition.

The New York Medical Times for April, supplies unanswerable data that altogether justifies this conclusion concerning the rapid decadence, social and moral, of American life and civilization. From a recent article, it appears that "in 1850, there was one criminal in 3,500 of our population, but in 1890, there was one in 786.50, a terrible increase. The Republic is young. Reckoned by the age of nations, it has hardly yet cast aside its swaddling clothes, and yet in energy, prosperity, in health and strength, it stands as ancient Rome stood, a giant among the powers of the world. There must be some way to stay this mad rush of crime; some remedy for this bacteria which is poisoning the fountain of moral and physical health. . . . The great working interests of the nation must be *en rapport* with each other, each contributing its quota to the general work. Foremost in this work must stand a cultured and scientific medical profession, searching in heredity, in brain and physical organization, in climate, in surroundings, the cause of crime, of poverty, and mental degradation. . . . And the remedy must be enforced by the action of the philanthropist with his wealth, the Church with all its power, woman with her high spiritual intuition, and broad-minded, far-seeing statesmen to push forward the work with the concentrated power of the State."

This has a healthy, energetic sound, but it falls far short of covering the exigencies of the situation. So must any diagnosis that ignores or undervalues the educational efficiency of the fine arts. If the songs and ballads of a people, which enter one ear only to pass out of the other, making but a fleeting lodgment in the memory and affections, are a recognized social power for good or evil, for heroic patriotism or a debasing sensuality, shall not the picturesque art of the day, which remains a perennial source of holy or profane inspiration, compelling attention and exacting consideration, whether arrayed on the walls of public exhibitions or flaunting wantonly on the "bill boards" of countless Vaudeville and theatric announcements in every city and village, or alluringly displayed in its indecency of profligacy and crime on the stand of every news-vender, shall not all these and other expositions of an obscene and voluptuous art, be taken into the account when we sum up the disintegrating forces that threaten the very existence of our Christian civilization? Let us not lose sight of the fact that an un-Christian art is practically an anti-Christian art, and that all art that in its salacious nudities ministers to the lusts of the flesh, the lusts of the eye, and to the pride of life, waits upon the demoralization and ultimate degradation of any people. Here and there, municipal authorities in New England have recognized their responsibilities as custodians of public morals and put to flight these harpies of public demoralization, and so kept the highways and shop windows clean of scandals and affronts against decency and purity. Elsewhere, the saturnalia devastates without let or hindrance, and our public-spirited (?) benefactors of

the people are building and founding public art galleries for the deliberate propagation of corrupting art. Are the churches, pastors and people, awake and alive to their duty and responsibility in a crisis wherein profigate art and Christian civilization cannot co-exist? One of them is to triumph, and which shall it be?

We summarize for practical reference the principal events announced by the Music Bureau of the Columbian Exposition: *May 2, Tuesday*, inaugural concert, Music Hall, chiefly orchestral; Beethoven, "Consecration of the House," Schubert's symphony in C minor; piano soloist, Paderewski; Wagner, Prelude of the Meistersinger. *Wednesday*, a similar programme of orchestral selections, same piano soloist. *Friday, 5*, orchestral, a Schubert programme. *Tuesday, 9*, orchestral, a Brahms programme. *Friday, 12*, Beethoven programme, C minor symphony, triple concerto. *Monday and Tuesday, 15, 16*, Boston Symphony Orchestra. *Friday and Saturday, 19, 20*, New York Symphony Orchestra. *Monday, 22*, orchestral, Wagner programme, soloist, Madam Materna. *Tuesday, 23*, orchestra and piano, compositions of E. A. Macdowell, pianist. *Wednesday, 24*, oratorio, "Elijah," Mendelssohn; Kneisel String Quartette; 22, 23, 24, 25. *Thursday, 25*, oratorio, "Creation," Haydn. *Friday, 26*, children's chorus, 1,400 voices; orchestral, Raff programme. *Saturday, 27*, Wagner concert; Madam Materna, soloist. *Tuesday, 30*, orchestral concert. The instrumental soloists are, Piano, Paderewski, Madame Bloomfield-Zeisler, E. A. Macdowell, and Arthur Foote; oratorio and Wagner, Mmes. Nordica, Materna, Dreier, Plunkett Greene, Whitney Mockridge, and C. A. Knorr. *June 9, Friday*, orchestral concert, Schumann programme. *Monday and Tuesday, 12, 13*, Max Bendix String Quartette. *Wednesday, 14*, oratorio, "The Messiah," Handel, by the Apollo Club, Chicago. *Friday, 16*, oratorio, "St. Matthew Passion Music," Bach, by the Apollo Club, Chicago. *Tuesday, 20*, St. Paul's and Minneapolis' Choral Association. *Wednesday, Thursday, Friday following*, choral festival of first section of Western representative choral societies, three concerts, 1,500 chorus, 200 orchestra, organ, and eminent soloists; programme, "Utrecht Jubilee," Handel; "A Stronghold Sure," Bach; selections from "Lohengrin," Wagner; "Judas Maccabeus," Handel; "Requiem Mass" (selections), Berlioz. *Saturday, 24*, "A German Requiem," Brahms Cincinnati Festival Association. *Tuesday, 27*, concert, Arion Society, Brooklyn. *Wednesday, 28*, oratorio, "The Messiah," Handel, Apollo Club, Chicago, who will also sing on *Friday, 30*, "St. Matthew Passion Music," Bach.

English Magazines for April

Blackwood's Magazine opens with a very bold and fascinating allegorical narration, developed with a reverent dramatic power quite unique: "A Visitor and His Opinions, a Story of the Seen and Unseen," in which the reader accompanies "The Son of Man," who looks into the humbler and higher ranges of English life, studying its multiplied phases, and bestowing healing words and a helpful presence, without disclosing Himself. It is impossible to resist the realistic atmosphere prevailing throughout, and the devout reader involuntarily surrenders to the verisimilitude of the narrative, his heart burning within him, as he keeps pace with the Divine, yet unknown, Master. Running over more than thirty pages, there is ample room for the largest breadth of artistic treatment. The whole number is vigorous and refreshing.

The Contemporary Review contains only eight articles; but their magnitude well justifies the generous space allotted to them, for they cover great subjects and treat them exhaustively. The author of "The Policy of the Pope," an article that appeared in the October number of the same Review, and commanded an almost unexampled attention, having encountered a severe overhauling among certain Roman theologians, especially the Jesuit, Fr. Brandi, editor of *The Civilita Catholica* which may be set down as the quasi organ of Vaticanism, comes to the front once more with a trenchant and dogmatic rebuttal of the Jesuit assault, reaffirming his former postulates touching the un-Catholic pretensions concerning the temporal power of the Papacy, and protesting afresh against the practical exaltation of theological opinions into articles of faith through the insistence of Jesuit cliques. He makes a fresh assault upon the dogmatic encroachments of the reactionists who have taken in hand the Higher Criticism of Scriptural exegesis, flanking their position by quoting copiously from ecclesiastical history. The author is a perfect master of that subtle skill in dialectics bred in the most brilliant schools of logic and philosophy. It goes without saying that his tactics, both of defense and attack, leave him unchallenged victor of the field. The fourth article, by Gabriel Monod, gives us the best general view of

the late Hippolyte Taine we have yet found, although almost every European Review of standing has contributed to the literature of the Taine bibliography. In the seventh paper, Elizabeth Robins Pennell discusses "The Pedigree of the Music Hall" with vigor and a fine breadth of mediæval illustration, tracing an unbroken relation with the earlier Miracle plays, masks, mysteries, moralities, and musical travesties of the earlier periods of English life, down to the extravaganzas of the Alhambra, Paragon, and Aquarium of contemporaneous merry-makers in London and elsewhere. The Vaudeville, after all, has a more respectable lineage, even if its modern developments trench upon the disreputable.

Turning to *The Fortnightly Review*, we find some thirteen papers, equally interesting, while three or four reach the highest measure of excellence. "Verdi's Falstaff," an elucidation of the septuagenarian's last masterpiece in musical dramatic art, by Prof. Villiers Stanford, *Mus. D.* and Professor of Music in Cambridge University, also supplies a learned and illustrative musical criticism of the day, in the course of which occur some of the brightest and most helpful analyses of the leading schools of composition we have met. The comparative study of the Meistersinger and Falstaff is masterly. Under the caption, "Poor Abel," who has of late become altogether a subordinate personage to "Poor Cain," Ouida lashes with a fierce indignation the maudlin craze of sentiment which not only idolizes the evildoer, but virtually defeats the ends of justice. The most striking comment on her arraignment is found in the annals of almost every sensational trial and conviction, the crime and the desolation it brings being pretty much lost sight of in the sympathetic concern for the murderous assassin. The eleventh paper is one which the educated reader lingers over with inexhaustible delight. It is contributed by Sir Archibald Geike, F. R. S.—"Scenery and the Imagination." It represents a field of scholarly and poetic dissertation, splendidly illustrated by Christopher North and John Ruskin, of which we shall search in vain for any parallel in American letters since the days of Irving and Cooper. After a rapid survey of classic ideals of the landscape, with its myth and terrible supernaturalism, the writer emerges into the transcendent conclusions of Christian, scientific, and poetic interpretation of God's Book of Nature. There is a wealth of consecrated knowledge, at once Psalmistic and picturesque, in the light of which the landscape is transfigured and becomes the visible footstool of the Almighty. The article, which runs through some twenty-seven pages, must have a rare value to every religious student.

Book Notices

Chaucer. By Arthur W. Pollard, M. A. London: Macmillan & Co. Price, 35 cents.

One of the Literature Primers published by Macmillan's, which gives in the smallest compass possible, the facts relating to Chaucer's life and works. The book possesses the terseness and accuracy that have made the primers so valuable to students. For many years, Macmillan's has published primers in all branches of science and learning. This addition to the list is a worthy one, and will prove acceptable to students.

The Pilgrims. A Story of Massachusetts. By John R. Musick. Illustrated. New York and Toronto: Funk & Wagnalls Co. Price, \$1.50.

There is much valuable history in this book, but the writer has attempted to cover more ground than a story of 400 pages would warrant. Consequently the threads of the plot become tangled, and the reader finds it difficult to separate them. In some of his references to England the author is unjust, and we think his love for America has prejudiced his better judgment. The spirit of abuse is not the best form of criticism for an historical writer.

A Handbook of Invalid Cooking. For the use of nurses in training-schools, nurses in private practice, and others who care for the sick, containing explanatory lessons on the properties and value of different kinds of food, and recipes for the making of various dishes. By Mary A. Boland, Instructor in Cooking in the Johns Hopkins Hospital Training-school for Nurses. New York: The Century Co. Price, \$2.00.

The title page gives such a good account of the book that little more need be said. With its instructions, recipes, menus, directions for serving, feeding children, nursing, and apparatus, it is a real treasure to any one who has to care for the sick, and what house-mother, at some time, does not? Valuable information, not easily obtained elsewhere, is supplied in this volume.

Hume's Treatise of Morals and Selections from the Treatise of the Passions. With an Introduction by James H. Hyslop, Ph. D., Instructor in Logic, Ethics, and Psychology, Columbia College. Boston: Ginn & Co. 1893. Pp. 275.

This is the initial number of an ethical series, each volume of which "will be devoted to the presentation of a leading system in the history of modern ethics, in selections or extracts from the original works," accompanied by explanatory and critical notes, and by a bibliographical and biographical introduction. The series is being prepared with special reference to undergraduate instruction and study in colleges. Dr. Hyslop's work is scholarly, sympathetic, and critical. He argues in his introduction that Hume's scepticism was not absolute, but modified by an element of dogmatism; also that his sceptical tendencies are not exhibited in his system of morals, so that that system can be treated as his express

doctrine. We do not agree with our author's point of view altogether, but, if the level attained in this volume is maintained throughout the whole series, that series will be a valuable one.

Homiletical Commentary on the Book of Exodus. By the Rev. J. S. Exell. New York: Funk & Wagnalls Co. 1892. Pp. 592. Price, \$3.

This is the second volume of the reprint of the Preacher's Complete Homiletical Commentary on the Old Testament, an extensive work comprising twenty volumes. The plan of the book seems to be a selection of "critical notes" on each chapter, followed by "main homiletics of each paragraph," with "suggestive comments on the verses," followed by a table of "illustrations." There is no lack of matter, for every paragraph or verse of the Book of Exodus, out of which a sermon could be made, is supplied with a sermon outline or homiletic suggestion by various authors with most of whom we are quite unfamiliar. We do not remember to have found the name of a Churchman among them. Doubtless there are many preachers to whom such a work may be of service, but we must confess we can make little use of such material. The style of the sermons is stiff and out of date, and the matter seems lacking in juiciness. The type is large and clear, and the heads of the various discourses are printed in large, heavy-faced type.

VOLUME V. Nicene and Post-Nicene Fathers, second series Gregory of Nyssa, is \$4.00 instead of \$3.00, as given in our recent review.

Opinions of the Press

The Interior.

THE DANGERS OF CHICAGO.—If the editor of *The Examiner* has the idea that, if he come here, he will be robbed, crushed to death in a falling building, and then poisoned with sewer-water, then, of course, he ought not to trust himself within a thousand miles of Chicago. But we should not be more uneasy about *The Examiner* people, if they should visit Chicago, because of the dangers he has enumerated, than we should because of one of which they do not seem to be aware—the cows. When Mrs. Potter Palmer, and Frances E. Willard, and Marshall Field, and Thomas Kane, and Dr. Herrick Johnson go out of evenings to drive the cows home from the pasture to the milking, the cows are dangerously frisky, and if "Pied" or "Star" or "Rose" should happen to espy the editor of *The Examiner*, she might go for him with mouth wide open. Our Chicago cows have a wonderful aptitude for cabbage. Barring this, we are ready to assure our New York Baptist friends that they will be perfectly safe in Chicago.

The Christian Union

CHICAGO AND THE WORLD'S FAIR.—For six months to come the Lake City will be the centre of a world-wide interest. . . . They are greatly mistaken who think that the success of Chicago is purely material, and that it represents only the ascendancy of the cruder forces of civilization. A success in dealing with material forces so great and rapidly secured cannot be free, and has not been free, from materialistic influences and from an over-valuation of the importance of material success; but, at the core, the prosperity of the Lake City has been sound and wholesome, and that prosperity has carried with it a recognition of moral forces, of spiritual needs, and of artistic aspirations which are, in their way, quite as vital as in any other city, and in some respects more promising. The Chicago of to-day is the home of philanthropies as intelligent and radical, of religious activities as catholic and earnest, and of an intellectual life as vigorous, earnest, and promising, as are to be found anywhere in the country. Those who know how remarkable has been the advance of Chicago in the last decade in all these directions: anticipate great results in the next decade; for Chicago is at the parting of the ways, and the energy that has heretofore gone to so large an extent into dealing with material things is likely now to be directed, with equal intelligence and fervor, into dealing with ideas and ideals. No one can look upon the buildings which are to house the industrial products of the world on the lake front without feeling that even the materialism of Chicago has had its latent idealism; one of the foremost American artists has recently declared that "the eye of man has never rested upon a more beautiful and effective group of buildings" than that which has risen, as if by the rubbing of Aladdin's lamp, in Jackson Park. . . . The gifts of money, of time, and of work, which have been devoted to the Fair constitute a great act of municipal sacrifice. The moment the task was assumed there was a universal feeling that it must be done in the best possible way. Money poured in, but the men who were giving it recognized their inability to put it to the wisest uses. With a renunciation rare among practical men, they committed to the foremost artists and architects of the country the work of giving the ideal of the World's Fair a realization in Jackson Park, with the result of securing a group of buildings which will be an education to the whole country and a surprise to the world. Chicago has its faults, its crudeness, its note of boastfulness. It has, however, one secret which other cities may envy—the power of acting together as a community, and of realizing through its undivided energies the tremendous power of an organized civic life.

The Household

Gifts

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest.—1. Cor. iii: 13-14.

BY ELMER JAMES BAILEY

Not unto all, O mighty King,
Hast thou the gold and silver given;
All thro' the day, long have I striven,
Yet stubble only can I bring.

I hear the laugh of those who build
A mansion worthy of their Lord,
"Why bringest thou thy worthless hoard,
Our hands with precious stones are filled?"

Downcast, I stand before Thy gate,
Contempt has filled my soul with fears;
"Is this the end," I ask with tears,
"Is this the end, is this my fate?"

But, as I weeping turn away,
I hear a voice from Heaven fall:
"What matter if thy gift is small,
Hast thou not labored all the day?"

"And dost thou not bring all that's thine,
Tho' stubble only fills thy hands?
Think not thy heavenly Father stands
To weigh the gifts upon the shrine!"

"Tho' rich the gift, its worth is small
If brought to Him with boastful pride;
By love alone is satisfied
Thy Father, owner of thy all."

How Nettie Became Acquainted with Herself

BY S. JENNIE SMITH

A burst of girlish enthusiasm broke the silence that reigned for one moment in Mrs. Stewart's sitting room. Assembled there were ten maidens, bright, eager-faced young creatures, who had just formed a King's Daughters' Society, and had suddenly come to a pause as they wondered what sort of kind acts they could find to do. Now the others listened readily to Nettie Crossman as she exclaimed: "Why I'll tell you—we can make clothes for the poor and send them down to the Home for the Friendless. Then we can visit the hospitals too, and take flowers."

Nettie Crossman was the leading spirit among her companions, and they were always willing to believe in her suggestions.

"A good idea," assented Maria Frost.

"Yes," chimed in Millie Stewart, "Nettie can be depended on for having original ideas."

"Why, there's nothing original about them," said Nettie, who, nevertheless, flushed with pleasure at the compliment. "All King's Daughters make clothing for the poor and visit the hospitals—at least, I have heard of many of them doing it. But I must be going now, girls; mamma requested me to be at home at four, and I have only ten minutes to get there. I shall try to hunt up some new ideas this week and report next Tuesday," and with a hasty good-bye to all, Nettie was out of the house and hurrying down the street.

When she reached home she met her brother in the hall. "Hello, Nettie!" was his greeting: "It must be grand to be a real princess."

"I don't know as I should care to be any but the kind that I am," seriously returned his sister. "It is grand to be able to help others—to care for the suffering, and—"

"It is well that you think so," interrupted Ralph, "for you will probably have a chance right away. Just go into the sitting room and see what mother has to say about a letter she received this afternoon."

Mrs. Crossman looked up anxiously from her sewing when Nettie joined her. "Did you get a letter mother?"

"Yes, from your Aunt Josephine. She says that your grandma is very feeble, and she herself is ailing just now. She has written to see if I could spare one of my girls for a month or two, principally to be company for grandma who must not be left alone for a minute. It is a busy time at the farm now, and your aunts have a great deal to do. They think it would be a great help to have one of you for awhile; besides, it would cheer grandma up to have a bright, young face around."

"I suppose—Carrie—will go," said Nettie, slowly, "she is named after auntie."

"I thought it would be better for you to go, my dear. I should hardly care to keep your sister out of school even for one month, and your schooling being finished, it will not seriously interfere with any of your plans."

"I don't think it would be very pleasant for me there, mamma, especially in such chilly weather, with grandma an invalid, Aunt Caroline awfully deaf, and Aunt Josephine ailing."

"Now look at the other side, my child. Think how pleasant it would be for them. We must forget ourselves sometimes, Nettie."

"But I have just become a King's Daughter," argued the girl, uneasily.

"And here is the first kind act put right in your way. Would it be proper for you to pass that aside and go around hunting for something else to do? This will be a chance too for you to repay their many kindnesses to you when you were smaller. I think you could not have lived that time you had intermittent fever if Aunt Josephine hadn't given you a change of air by taking you home with her and caring so thoughtfully for you."

Nettie was silent for a moment; then she broke out with: "I don't see how the girls can get along without me."

Mrs. Crossman sighed. "Far better than grandma can get along without you," she at length said, patiently. "The girls are all of them smart enough to carry on that society even if one member should be away for a short time. But I do not intend to force you to go. I leave the matter for you to settle. Consult your own conscience, and perhaps that will tell you what your duty is. To-morrow at this time I will hear your decision."

Nettie waited a moment or two longer in the hope that she would find some better excuse, but her mother quietly dismissed the subject by taking up her work and having to more to say.

All that evening there was a struggle in the girl's heart between duty and inclination. She tried to make herself believe that it was her duty to stay at home and help along with the society, but it was no use. She saw clearly the path marked out before her, though she tried to turn aside from it. Little acts of kindness performed for her by her grandmother and aunts kept passing before her mind, yet she could not decide in their favor. That night she sank into an uneasy sleep and awoke in the morning with the feeling that there was a load of some kind weighing down her spirits.

At breakfast Mr. Crossman remarked, as if the matter had been quite settled, "So we are going to lose Nettie for a while." His wife made no reply, but looked questioningly at her daughter, and Nettie who saw that her father had no suspicion that she would be selfish enough to refuse, couldn't shock him by saying no, so answered almost before she realized what she was doing, "Yes, sir."

The moment the words were uttered she felt a delightful sense of relief,

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and when she looked up and met her mother's approving glance, she was glad that the question had been so easily settled.

In the afternoon she went around to tell the girls that she was going away, probably for two months. She found Maria Frost at Millie Stewart's, and filled them both with consternation when she made known the news.

"Why, what shall we do without you?" cried Maria, almost in tears. "We shall have to give up the society until you come back."

"Yes, of course," assented Millie.

Nettie really believed that they could not accomplish much while she was gone, but she said, coaxingly: "Now see here, girls, you must not do that, at all. Mamma says you are all just as capable as I am, only you imagine you are not."

The two little maidens drew themselves up at this compliment and smiled their satisfaction.

"Now what I want you to do is to go right on with the society just as if I were here. I'll be a member all the same, and I'll write now and then and give you advice. And you can take turns keeping me informed of your kind acts. Of course, you know what mine are to be. I expect I shall help my aunts a great deal."

Bright, clear, and beautiful was the morning when the young girl arose from

her bed and remembered that she was to start away very soon. For a moment she experienced just one little pang of regret; then casting off the gloomy feeling, she began to take an interest in her journey. Nettie had a cheerful disposition, and when she found that she could not surmount a difficulty, it was her nature to bear it as bravely as possible.

It was an all-day's journey, and the young traveler was very tired when she reached the farm, but the first glimpse into the house gave her a feeling of rest and comfort. Everything about it was homelike and cheerful. A bright wood-fire was burning on the sitting room hearth, and this was so suggestive of a warm welcome that the girl unconsciously felt glad that she was there. Then grandma with her silver hair and sweet countenance was enough in herself to make one feel good. She always had to sit in her chair, except when somebody assisted her in walking, but she never uttered a word of complaint. Nettie had forgotten a great deal about the farm; it was so long since she had been there before, and perhaps she was too young then to notice many things that impressed her now: grandma's hopeful, trusting disposition, even when in pain; Aunt Caroline's cheerful submission to her own peculiar affliction, and the tenderness and patience that Aunt Josephine exercised in dealing

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with them both. It was impossible for Nettie to have daily intercourse with three such characters without longing to be like them. To be sure, she had inherited the cheerfulness that was characteristic of them all, but she lacked their unselfishness, and when she noticed some particularly kind act, she remembered how thoughtless she would have been, under similar circumstances. Why, she hadn't a particle of patience with Ralph's boyish ways, and when Carrie complained of headache, she felt that something was always the matter with her sister. She wasn't so anxious to be of use to her mother either, and often shirked duties when she could manage it.

But notwithstanding these reflections, Nettie still had a very exalted idea of her own capabilities, and when Aunt Josephine mentioned that there was to be a meeting of the King's Daughters at her house one afternoon, she was at first surprised that country girls knew anything about the society, and then filled with the belief that she could be of great assistance to them. "I was to be president of our society, auntie," she remarked; "perhaps I could serve them here in some such way."

Aunt Josephine felt like smiling at her niece's air of importance, but she said, very gravely: "Whatever our hands find to do, dear. If you discover that you are needed to do anything of that kind, I shall be very glad to have you do it willingly."

But at the very beginning of the meeting Nettie saw that she was not required to take a leading part. The girls knew just what they could do, and were going ahead with their work in a quiet, unostentatious way. Of course, they welcomed Nettie gladly, and there was many a stitch that she was able to take for the cause, but she kept a back seat, because she realized that there she had found her "whatsoever,"

And as for original ideas in regard to the work, she found them here in this little, country place. There were no hospitals near, but there was a district school which some of these girls attended, and who could fail to find a need of kind acts in a building where children of all classes assembled together. Then there was the county poor-house, and Nettie discovered that these demure country maidens had succeeded in persuading some of the inmates of that institution to attend divine service. Often she felt sad because she felt that she could do so little for this society, but she consoled herself with the idea that the dear girls at home were not getting along without her. Not one word had been written to her in regard to their work, and of course that was evident that they were doing nothing at all.

But one day she drove to the post-office and found a letter from Maria Frost. It began by saying that they were all ashamed of themselves because they had not written to her before, but they had been so very busy that it seemed as if they really couldn't find time to take up a pen. Then she gave an account of the work they had been doing, and added: "Mamma says it is a good thing that we had to get along without you for once, for we depended too much on you, and really we never had an idea that any of the rest of us were worth a cent, but we have found out the value of several of our members. However, you dearest Nettie, we shall be overwhelmingly glad to have you in our midst once more."

Nettie closed the letter, and with a very serious face, drove toward home. It seemed to her as if she had been on a very

high platform, the props of which had been gradually taken away until only one remained, and now that was gone, and she had come down with a hard thump. It was enough to shock any girl with a self-important nature like Nettie Crossman's, and it was some time before she could recover from the effects of the fall. Then she began to think of something that Maria had said about the gratitude of one of the persons that they had helped, and she thought what a good thing it was that such a needy case had been discovered. "And yet I don't seem to be glad," she reflected, and at that moment there came to her like a flash the thought that she was only just beginning to become acquainted with herself. "Why, what a conceited, selfish girl I have been," she cried, inwardly, "I haven't been thinking of the needs of others, at all. I have only been considering the glorification of Nettie Crossman. That won't do by a long shot. Miss Self, step out of the way. I must be glad that all these good things have been done, even though I could not be there to earn part of the credit. Yes, I am glad," she concluded, and a woman who was passing the carriage at that moment wondered at the sweetness of the young girl's smile.

"You have helped us so much," said Aunt Josephine, the day that Nettie was about to return home.

Her niece looked up in surprise. "Why, I have scarcely done anything at all. You wouldn't let me work—"

"But you looked out for grandma, dear, and we have been able to get our hurried work done. Besides, you made us feel so much brighter."

"And grandma looked out for me, I think," returned Nettie, with her arm around the dear old lady's neck; "why, I have enjoyed every minute that I have spent with her. Grandma can teach one so much, without really trying to do it."

"I suppose your society will be glad to have you back. They need your help, no doubt," said Aunt Josephine, as she thought how much could be accomplished by a strong, healthy young girl.

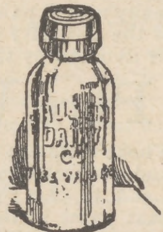
"They will be glad to have me," answered Nettie, "but I don't know as they need me so very much. In fact, auntie, I have concluded that I need the work much more than the work needs me."

And Aunt Josephine looked lovingly at Nettie, and wondered at the inexplicable change in the girl.

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THE complete transformation of the famous Sterlingworth Inn, Lakewood, New York, into a Sanitarium, is a notable one. Where formerly only those on pleasure bent sought recreation at this charming resort during the heated term, a new class of visitors is rapidly filling the large and elegantly furnished Sterlingworth Inn and Sanitarium, although many of those who have enjoyed its hospitality for a summer are among those who are being benefitted by rest and treatment beside the shores of beautiful Chautauqua Lake.

An interesting World's Fair exhibit will be that of the Wells Glass Company, who now occupy a five-acre plant at Harvey. They have just built for the Iowa State Building a model, made entirely of glass, of the Iowa State Capital at Des Moines, 23 feet in length and 19 feet high, valued at about \$10,000. The model contains 150,000 glass cells in which there is a contribution of wheat from every farm in Iowa. To add to their regular exhibit in the Liberal Arts Building, the Wells Glass Company are preparing a church window 52 feet high and 24 feet wide, one of the largest ever made, and valued at about \$5,000.

HARVEY'S SCHOOLS

Though but two and a half years old, Harvey boasts of a splendid school system. "The Whittier," the fifth public school building, has just been opened. It is a magnificent three-story school constructed of red and white stone, costing \$27,000.

THE CURE OF CANCER.

A representative of THE LIVING CHURCH, while traveling through Massachusetts recently, was greatly interested in the establishment of Drs. W. E. Brown & Son, at North Adams, Mass., which is known as the Berkshire Hills Sanitarium and recognized as the most successful, if not the only successful, place where cancer may be really and lastingly cured. The treatment of these two doctors is peculiarly their own and consists of simple surgery without the use of the knife, or the drawing of blood. These gentlemen were the only specialists summoned to attend General Grant in his sickness in 1885. That their work has been almost unexceptional is proven by the large number of testimonials received from reputable parties and the great measure of prosperity which has attended their Sanitarium. The building itself is situated on the crest of one of the beautiful Berkshire Hills, on an eminence 200 feet high, overlooking one of the most beautiful valleys in New England. Any persons further interested in this subject of the treatment of that fearful disease of cancer, would do well to correspond with Dr. W. E. Brown, at the address given above, and they will receive in reply, circulars and testimonials which will fully establish the claims of these eminent specialists.

NEW SHORT LINE ROAD TO DETROIT.

Wabash Officials Make a Tour of Inspection Over the Road.

E. P. Reynolds, one of the contractors for the new Wabash short line to Detroit, who arrived here yesterday morning on the first passenger train that went over the new line, states it was an official inspection made by General Manager Hays and officers of the company's construction department. The train consisted of four coaches pulled by a Wabash passenger locomotive. No effort at fast running was made. The train was stopped frequently to allow the officials of the company to properly inspect the work done by the company. At times, however, the train made fifty-five miles an hour. They found the road bed and tracks in excellent condition and everything in first-class shape. Grade crossings have been avoided when possible by going over-head, and when grade crossings could not be avoided, they are supplied with interlocking safety appliances. The line is particularly free from curves, and in no place does the grade exceed twenty-six feet. It is the shortest line by thirteen miles between Chicago and Detroit, the distance being 272 miles. The new line leaves the old Eel River road at Montpelier, near the Indiana State line. Among the towns it touches are Hamilton, Wolcottville, Ashley, Millersburg, New Paris, Lakeville, North Liberty, Westville, and Hammond. It is expected that the new line will be opened for business May 1.—From The Chicago Tribune, April 22.

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The Cost of Discovering America

Prof. Ruge, one of those Germans who are all the while finding something out, has learned from the archives of Palos that the actual expenses of the first Columbus voyage of discovery amounted to 1,140,000 maravedis. Prof. Ruge has found no record of the cost of the caravels, and he therefore offers no estimate of interest on the capital invested in those vessels or the expense due to natural deterioration, repairs, etc.

It is a matter of great difficulty to translate the money of past times into money of the present time so as to get a clear idea of the relative cost of commodities and services. In the present instance Prof. Ruge attempts to translate maravedis of the time of Columbus into German marks, and we have to translate marks into dollars, with much liability to error because a given quantity of gold and silver will to-day buy more of most things in Germany than in the United States. As the result of the double translation we have the estimate that the cost of the first voyage of Columbus was about \$7,500. That looks like a very small sum, but we get a modified idea of it when we are told that the yearly pay of Columbus himself was \$320; of the captains \$192 each; of the pilots, from \$132.50 to \$153.50; and of a surgeon only \$38.25, while the sailors received less than \$30 a year.

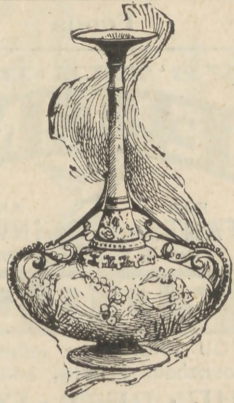
There was a special reason, no doubt, why the pay of the surgeon was so small. It is conjectured that the surgeon was probably a medical student who cared more for adventure, with possible gain in various ways, than for pay. But neither sailors nor pilots could be employed on any such basis, and we must therefore conclude that there is an error in the double translation of maravedis into dollars. Columbus probably had a pretty hard lot of sailors, and their pay may have been less than the average pay of seamen of their time. But the pilots and captains were not convicts, and, since they regarded the voyage as extra hazardous, and because they had to deal with seamen of hard character, we must infer that their pay was fully up to the average received by men of their class.

Probably it would not be far from the truth to say that the dollars of the professor's estimate were equal in purchasing power to four times the same number of dollars in this country to-day. Upon this supposition the actual cost of the voyage, aside from caravels, was at least \$30,000 in gold of present value. But after all it is a matter of conjecture rather than of knowledge or close estimation. The most that can be positively asserted is that the voyage from a commercial point of view was enormously profitable. Very likely it was the most profitable enterprise in the history of the world, reckoning the gain in the form of percentage on the original investment. It paid vastly better than the Columbian Expedition of 1893 is likely to pay the stockholders in that enterprise. —Chicago Herald.

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Financial News

Secretary Carlisle's wedge between silver and gold, which so nearly severed the two metals and almost caused a panic last week, was wisely extracted by President Cleveland in an official announcement, couched in the following terms: "While the law of 1890, forcing the purchase of a fixed amount of silver every month, provides that the secretary of the treasury, in his discretion, may redeem in either gold or silver the treasury notes given in payment of silver purchases, yet the declaration of the policy of the Government to maintain the parity between the two metals seems so clearly to regulate this discretion as to dictate their redemption in gold."

This statement was followed by a proposition to New York bankers for a temporary issue of bonds amounting to \$50,000,000 to replenish the treasury's gold. The terms not being satisfactory the bankers made a counter-proposition for a ten-year bond on a 3 per cent. basis. This in turn was rejected by the administration, as the decided policy outlined by Cleveland had allayed excitement, in Europe as well as at home, and the hundred million reserve having been repaired by offerings of gold from Boston and other banks, it was not deemed necessary to pursue negotiations for a bond issue at this time.

Foreign exchange is weaker and gold exports have eased off. Money rates for loans are easier, but there is no fixed purpose in financial circles other than to keep close-reefed in readiness for any danger which may appear.

The Toledo, Ann Arbor, and North Michigan Railroad has been placed in the hands of a receiver. The road has been in a poor financial condition for months, and the long strike of its employees has further crippled its resources, until it is unable to meet its obligations. The mortgage securities are fairly well protected, and holders will not suffer to any great extent. C.

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Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

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LEATHER Wants oil inside, not outside. Vacuum Leather Oil penetrates, lubricates the fibres, keeps them from wearing, and soft; 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

Promotes the flow of gastric juices and helps digestion better than any known remedy.

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.

COSMO BUTTERMILK SOAP CO., 84 Adams Street, Chicago.



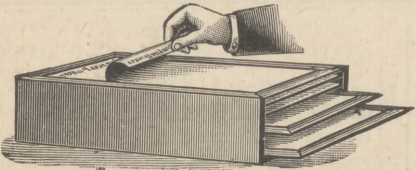
A Perfect Dentrificer.

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.

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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 type-writer 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.

Vegetables

From Good Housekeeping

Pythagoras, Plato, and Plutarch, in ancient days, with Shelley, Rousseau, and Swedenborg in modern times, all maintained the theory that vegetable substances are intended by nature for the sustenance of man, and that, according to the laws of nature and good morals, men should not use animal diet. From a physiological standpoint it would seem that this is really the only proper food for men, as the formation of the teeth and the intestines shows clearly that man was not intended to be a carnivorous animal. It is said that a vegetable diet is most favorable to man in every respect, morally, spiritually, and intellectually; that with it, his life is longer, and his gentler affections are more fully developed; while, on the other hand, the use of animal food makes one careless of life and the sufferings of humanity.

It is argued by vegetarians that vegetables contain all the nutriment required for the sustenance of human life; therefore, the use of meat is quite unnecessary and selfish in the extreme. Be this as it may, we all agree that vegetables, when properly prepared and well boiled, are most wholesome and nourishing. In the spring time how gladly one welcomes the fresh, crisp vegetables! How infinitely better are the water-cresses, spinach, greens, and lettuce, than the orthodox spring medicines, such as sulphur and molasses! They are better health-promoters and blood purifiers than all the tonics in the world.

A great deal depends upon their proper preparation. Vegetables half done, which is the state in which they are often served at table, are extremely indigestible and are productive of great gastric derangements. The chief point to be remembered, in order to insure sufficient cooking, is to boil them until they are so soft as to be easily digested and long enough to remove all strong flavors without spoiling the nutritious qualities. Green vegetables require as a general rule, from twenty minutes to half an hour of fast boiling, but this will vary according to the age, freshness, and the time they have been gathered, as well as the season in which they were grown. The younger they are, of course, the more quickly they will be cooked. They should be put on in boiling water and in an uncovered saucepan to preserve their color.

Asparagus is said to be a capital cure for rheumatism, and is often prescribed for such purposes at prominent health resorts. Onions and cauliflowers are supposed to be especially good for students or persons engaged in any sedentary vocation in life, while carrots are recommended as a remedy for jaundice. Sorrel is cooling and refreshing in its effects, and lettuce is thought to possess a strong narcotic influence.

If people who object so strongly to the disagreeable odor of boiling vegetables which permeates the house, would tie a piece of bread in a cloth and put it into the water with the vegetables, much of this unpleasantness could be avoided. The odor is caused by the oils which come from the vegetables when the boiling process is taking place, and the bread absorbs these oils before they get a chance to escape. Another preventive which has been suggested is to place a pan of vinegar on the stove at the same time.

THE VALUE OF SALT.—It is stated that by the passage of salt through the body, the absorption of food is stimulated, and the activity of tissue changes and growth is increased.

It is a matter of common observation that the swallowing of salt produces thirst, which is but saying that certain organs are stimulated to activity thereby, and consequently demand more fluid in order to continue their normal activity.

Many children doubtless suffer from an insufficient supply of common salt, especially when artificial foods are used. Such children are often weak and poorly nourished. Their digestion proceeds slowly, absorption of digested products is delayed, and they become emaciated. The doctor is called, and with the order to add "a pinch" of salt to the milk or prepared food, the appetite improves, the digestion is stimulated, and a proper condition of the nourishment returns.

It is more than probable that the chlorine element of the hydrochloric acid of the gastric juice is supplied by this salt. In this fact, persons who live largely on a vegetable diet, may find a reason for a weak digestion and insufficient acidity, for the mineral matter found in vegetables consists for the most part of potash salts, which do not satisfy the demand of the animal organism.

The water of mineral springs is efficacious in that it supplies both salt and water to the blood in increased quantity. The salt tends to increase tissue changes, and the greater supply of water hastens the excretion of the waste products which are thereby generated.

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.

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

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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

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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.

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"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

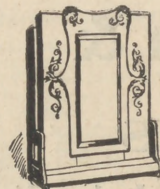
HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped "GOOD SENSE."

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Ready for use. Applied with a Cloth. LITTLE Labor, NO Dust, NO Odor. The BEST and MOST ECONOMICAL Stove Polish in the World. Sold everywhere. Sample mailed FREE. J. L. Prescott & Co., Box B, No. Berwick, Me.

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BICYCLE TO ANY BOY OR GIRL under 18 years of age who will work for us after school. NO MONEY NEEDED. Send this adv. to A. CURTIS & CO., 69 WEST QUINCY ST., CHICAGO, ILL.



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Upright, Combination Chiffonier and Mantel Beds. Companion pieces, Desk Wash Stands and Wardrobe Wash Stands. Our beds are simple in mechanical parts. Durable in construction. Artistic in design. Docile in handling. Have no bad habits on uneven floors. Ask your dealer for them, or write for catalogue and price list.

We have just added an elegant line of Wood Mantels.

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Metal Tipped. EVER READY DRESS STAY Will Not Cut Through. See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

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Organs

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

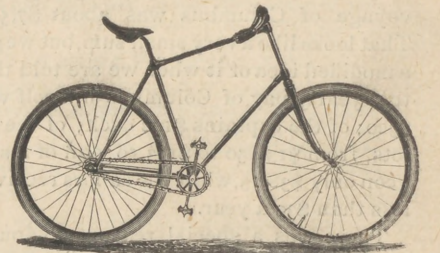
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CHURCH ORGANS Established 1827. Correspondence Invited. HOOK & HASTINGS, Boston, Mass.

Miscellaneous

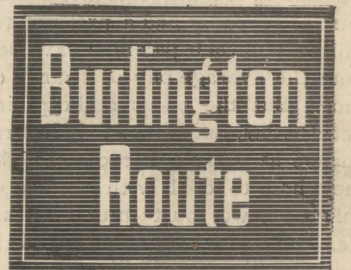
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