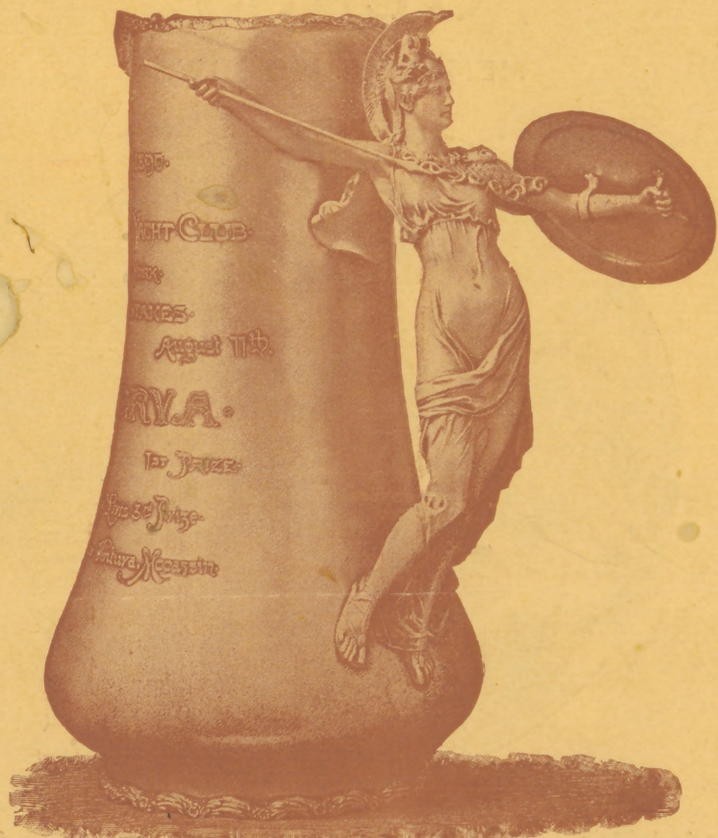


THE LIVING CHURCH



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Vol. XVI #52



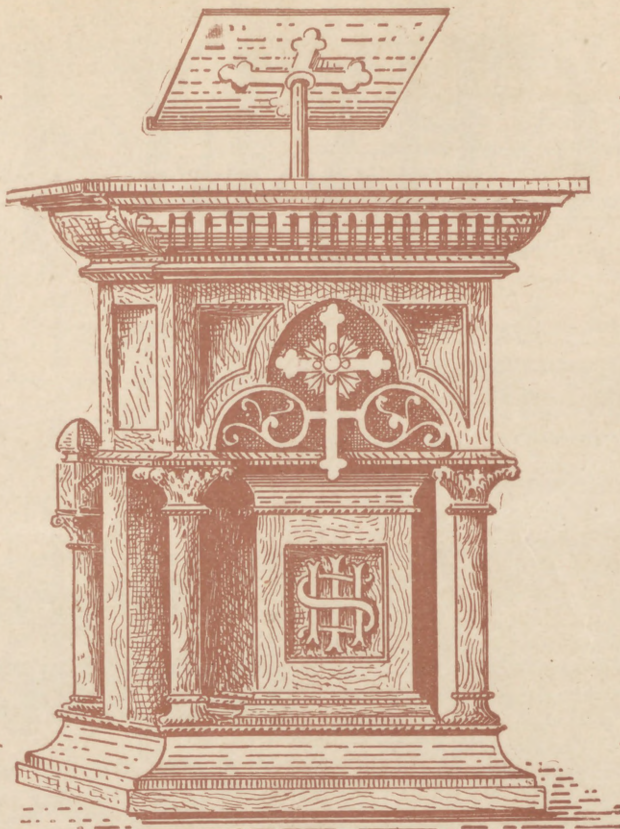
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The Living Church

Saturday, March 24, 1894

Easter Morn

BY MARGARET DOORIS

The bright green things are springing through the sod,
All fair and pure, fresh from the hand of God;
The earth seems newly born.

The hyacinth and crocus blooms are up,
The dew is sparkling in the jonquil's cup,
All far or near, where'er I look abroad,
There's joy this Easter morn.

The robins and the blue birds of the spring
Have come again—I hear them carolling
A gladsome song of praise.

All nature wakes and pulses with new breath,
And tells my questioning soul, "There is no death."
There is no death! All winters end with spring—
In joyous Easter days.

"There is no death," triumphant hopes are rife,
The Lord has risen and won immortal life.

London, Ohio.

An Easter Thought

BY MRS. J. D. H. BROWNE

"Ah, to have seen Him!" you say;
"To have heard Him but call me by name
In the dawn of that wonderful day,
Like her who in wretchedness came
And in rapture of joy went away!"

"Ah, to have knelt there—how sweet!
In the garden made holy for aye,
To have kissed but the print of His feet,
As He went on His glorified way,
His sorrowful loved ones to greet.

"Faith that might mountains remove,
Hope that could reach unto heaven,
Quenchless and limitless love,
To those who thus saw Him were given,
Thenceforth they lived but to prove.

"Such gifts were mine, had I seen
What to them, happy souls, was allowed.
Alas! for the ages between
Of sin and of doubt! Like a cloud
They dim the pure glory serene."

Soul, canst thou doubt or forget?
Hark! through the ages it sounds:
"Blessed who saw not and yet
Believed in the print of My wounds,
In faith their Redeemer have met."

He says not to us: "Touch me not!"
"Tis I! children, be not afraid."
O Passover, slain without spot,
We come to the Feast Thou hast made,
Unworthy, yet faltering not.

We come, when the East is aglow
With the light of Thy rising, O King!
We come at Thy feet to bend low,
And down at Thine altar to fling
Hearts Thou canst make whiter than snow!

Pomona, Cal., Easter, 1894.

News and Notes

THE DEMANDS for space in the columns of THE LIVING CHURCH will not permit of the publication of lengthy descriptions of Easter services. Correspondents are requested, therefore, to send only items of unusual interest in as brief a form as possible. We shall not publish any others. In our next issue we hope to commence a new serial story entitled "The Do-Nothing Society." It is written by Miss Lily MacLeod of Washington, D. C., and will be particularly interesting and attractive to young people. "The Vacation Club," we are compelled to omit, this week because of pressure of other matter.

WHATEVER THE ROMAN CATHOLICS in England may have to say about the Church of England, they are unable to deny that their own organization in that country is a new one. It is in fact too patent that it has no succession from pre-Reformation times. The Archbishop of Canterbury some time ago styled it "the new Italian Mission." The Romanists were much exasperated at an expression which so precisely defined their true status. But one of their own number, the Jesuit Father Humphreys, has since boldly avowed: "We are a new mission straight from Rome." On this point at east, Anglican and Roman are agreed.

THE FOLLOWING occurs in the records of one of our parishes, and illustrates the spirit of "business" which animated some of the Churchmen of former days. May we hope that it has all passed away!

Dec. 17, 1855.

The wardens and vestry met, and on motion of Mr. — it was resolved, that the Rev. — be and he is hereby unanimously elected rector of — church until the vestry shall deem it for the interest of said church or parish to elect some other person.

THE ISLAND OF MALTA, it will be remembered, is under the dominion of England. It is curious to read that the Maltese legislature proposes in response to the demand of the Roman clergy, to declare all marriages invalid which are not performed according to the decrees of the Council of Trent. This would affect very seriously the rights and property of English subjects in that island, who are not of the Roman Catholic Church. More than a year ago the Archbishop of Canterbury, in the House of Lords, drew attention to this condition of things. It is announced that a test case is now under consideration by the Privy Council to decide upon the operation of the marriage laws in Maltese territory.

OUR DIOCESAN PAPERS are doing a good work and many of them try to promote the circulation of the general weekly Church journals by calling attention to them from time to time. If they could only educate the people in Church matters up to the standard of secular affairs, their subscribers would all take a weekly Church paper representing Church work and thought all over the world. The local paper and the great city paper go into all families of intelligence, with one or more of the great monthlies. Yet Churchmen by the thousand are content to take a small diocesan monthly which seldom pays expenses and returns nothing for work done on it. A strong Church press cannot be built up in this way.

THE ANGLICAN CHURCH at last seems to have accepted unreservedly the principle that the first requisite for missionary work in a heathen country, is a bishop. The Missionary Bishop of Corea, Dr. Corfe, consecrated in 1890, had to gather a body of clergy and other workers to go out with him. The newly consecrated Bishop of Honduras has three priests. The Bishop who has been recently appointed for Lebombo, a new missionary see in South Africa, cannot as yet boast of even one. He has had considerable experience as a missionary in Zululand. He is now in England seeking volunteers and *The Church Times* remarks that if personal devotion in a noble cause can effect its object, his appeal cannot fail of success.

THE ABSURDITY and falsehood of the "Nag's Head Fable" have been acknowledged by some distinguished Romanists, such as Charles Butler, Canon Tierney, and above all, Dr. Lingard. The latter, in his *History of England*, vol. 7, note 1, says: "The ceremony [of Archbishop Parker's consecration] was performed, though with a little variation, according to the Ordinal of Edward VI. Of this consecration, on the 17th of December [1559] there can be no doubt." The validity of Anglican orders has been acknowledged in the clearest terms by Colbert, Bishop of Montpelier, in his catechism for the use of the clergy in his diocese, 1701; by Borsuet [see *Courayer, Preuves Justif*]; by the Archbishop of Paris, in his preface to the work of Cardinal de la Luzerne, *Sur les Droits des Eveques* [Paris, 1845]; and by many others.

AT THE ROMAN CATHOLIC church of St. Thomas, Chicago, St. Patrick's Day was celebrated in a more appropriate way than the usual one of banners and street processions. Mass was celebrated with ancient Gaelic music, and the Gospel and Epistle were read in the same language. The preacher, the Rev. John J. Carroll, also preached in the tongue in which, as he said, heresy has never been taught. The sermon, an eloquent and enthusiastic eulogy of the Gaelic language and its historic associations, was listened to with deep and admiring attention by a congregation, many of whom

have been for some time connected with a movement for the revival of the ancient language and literature of Ireland. At the conclusion of the service a *facsimile* of the discourse tied with a bow of green ribbon was presented to each person present as a souvenir of the occasion.

THE SUMMER SCHOOL for Priests, held for the first time last year, at Westminster, Maryland, under the direction of the order of the Holy Cross, will again be in session this year, July 9-21. The list of lecturers with their subjects is announced as follows: The Bishop of Fond du Lac, Preaching; the Rev. Dr. Elmendorf of the Western Theological Seminary, Apologetics; the Rev. William McGarvey, B.D., of Philadelphia, Sacred Liturgy; the Rev. Maurice L. Cowl, M.A., of Philadelphia, The French Catechetical System. The lectures will be given at Holy Cross House. Beside the regular lectures, conversations will be held daily on some matter of general interest, and a course in music, with directions for singing the services, is contemplated. The programme as thus far published, provides for considerable work each day, but opportunities for recreation and pleasure-taking are allowed. There are to be no tuition fees and other expenses are likely to be quite low. The town of Westminster is thought to be well situated for the summer school, being thirty-five miles from Baltimore, and standing on "Paw's Ridge," about a thousand feet above the sea-level. The summer climate is cool and the scenery diversified.

WE ARE OFTEN REMINDED that the world is, after all, a very small place, especially now that under modern conditions what takes place in any one country is known at once in the ends of the earth. The interaction of social and political ideas and movements is almost immediate even between nations most remote from each other. Events which, in an age when newspapers were non-existent, and steam transit by land or sea was not yet dreamed of, to say nothing of the electric telegraph as a means of communication—would only become known on the other side of the earth after months and years, if at all, are now announced almost as soon as they transpire, and often produce unexpected effects in the most distant regions. It seems strange to read of the adoption of "American methods" in the Greek parliament at Athens. The president, adopting the precedents of our own Mr. Reed, counted a quorum the other day, amid great confusion and loud applause from the galleries. It is interesting to know that the crisis in the political world of Athens has been caused by a paralyzed condition of the current trade.

AN AMUSING INSTANCE of the sturdy Englishman's determination to stand up for what he believes to be his rights recently occurred at Filey parish church in England. On a windy and boisterous night when it required no small physical effort to struggle up the hill on which the church stands, an unusually large congregation assembled, such as was rarely seen except on the occasion of a harvest festival or the visit of some celebrated preacher. It seems that a local paper, misunderstanding some advice of the Archbishop on the subject of taking the Psalms side by side, had represented him as ordering that the sexes be separated. Therefore every parishioner, however infrequent his usual attendance at church might be, braving the tempestuous weather, came forth with wife and children, with the laudable purpose of resisting the supposed decree of the ecclesiastical authority. They declared their purpose of resisting any effort to separate them from their families, even to the employment of physical force. They were greatly surprised, and no doubt more or less disappointed, to find that they were not called upon to assert a right with which no one had thought of interfering.

CANON TALBOT, vicar of Leeds, formerly head of Keble College, has received severe criticism for remaining silent at a meeting of the unemployed which he attended as a speaker, while one of the conductors of the meeting used a disgraceful parody of the Lord's Prayer.

er. He has published an apology and an explanation. He owns that he was wrong in not either protesting or withdrawing. He also attempts to explain why this did not seem evident to him at the time. In spite of this, sturdy English opinion is inclined to set him down as lacking in moral courage. *The St. James Gazette*, commenting upon this, says:

It did not occur to him at the time, says Dr. Talbot, that he ought to have retired or protested at once. We wonder it did not. A man may be a Churchman or a Dissenter, or a secularist, and yet object to this offensive ribaldry on a subject which has so many intimate and sacred associations for so many millions of human beings.

Plainly Dr. Talbot ought to have remembered that whatever indulgence he might privately feel for the individual who was guilty of this piece of gross profanity, on the ground of ignorance and the like, a man in his position had it in his power by a suitable rebuke, to do the perpetrator of the offence or at least some of his auditors substantial good. At any rate, he owed it to his own people that, on a public occasion, he should not seem to condone by silence a flagrant act of profanity.

THE PUBLIC SCHOOLS of Chicago are directed to be closed on Good Friday. This action on the part of the Board is criticised in some quarters as an unwarranted concession to the observances of one particular form of religion, namely, the Christian, and thus as infringing in some way upon the rights of Jews, Turks, and infidels. It is acknowledged that by far the larger part of the community, and consequently the majority of the children are, at least nominally, Christian, and also that it is only fair that Christian children should be released from school duties if parents so desire. It is hard to see how the truth for which Good Friday stands will be more strongly impressed by the suspension of exercises altogether than by the fact being known to those required to attend, that the rest have leave of absence for this reason. Again, something might be said for the scruples of the teachers who happen to be Christians. A holiday is given at the Christmas season through deference to religious sentiment. A later period would divide the year more equally. Aside from considerations of religion alone, the intimate connection of the events commemorated by two or three of the principal days in the Christian Year with the progress of civilization through many centuries, might be urged as a sufficient reason for their observance in all those countries which rejoice in the light of that civilization. We think, therefore, that the objections which have been offered are the product of a rather unreasonable jealousy of the possible encroachments of religion.

New York City

At St. Andrew's church, Harlem, on the evening of Good Friday, the Bishop administered Confirmation to a class presented by the rector, the Rev. Dr. Van De Water.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, a special musical service was held on the evening of Good Friday, on which occasion was rendered the oratorio, "Gethsemane."

By the will of the late Richard S. Ely, of Avon, Conn., bequests are made as follows: \$20,000 to St. Luke's Hospital, New York; \$10,000 to the Society for Improving the Condition of the Poor; \$10,000 for the New York Society for the Prevention of Cruelty to Children, and similar amounts to other societies. Mr. Ely was formerly a resident of this city. His estate is valued at \$200,000.

The Church Periodical Club recently held its annual meeting at the mission rooms of the church of the Ascension. Bishop Potter made a short address, chiefly of congratulation to the club, for its influence and growth during its short life. Effort is making to extend the work of this useful organization by supplying theological books to poor and hard-worked clergy in the mission fields of the Church.

Exercises in honor of the centenary of Frederick Diez, the founder of romance philology, were held at Columbia College, as already announced in these columns, on Wednesday, March 15th. Papers were read by noted professors of Harvard, Yale, Columbia, Princeton, and other colleges, and an address delivered by President Seth Low. A reception was later given to the guests.

The church of the Redeemer, the Rev. W. E. Johnson, rector, has come into possession of a temporary parish house, by renting a place on 1st ave. Endeavor is being made to secure co-operative effort by which clothing and food may be supplied to "East Side" poor, without regard to religious divisions. Visitors will inquire into the worthi-

ness of cases. Work will be secured, as far as possible, for those needing it, and industrial agencies set in operation to supply employment in sewing and otherwise.

The chapel of the Comforter is to lose the services of the Rev. Edward Van Winkle, who has had charge of it for 15 years. The chapel is part of the parish of the Ascension, and the resignation of the Rev. Mr. Van Winkle is in consequence of a change of policy in parochial administration undertaken by the new rector, the Rev. Percy S. Grant. Mr. Van Winkle carries with him the kindly regard of his congregation.

In the church of the Archangel on the afternoon of Passion Sunday, eight catechumens, ranging from 21 to over 50 years of age, were baptized by the rector, the Rev. Ralph Kenyon. Among them were five married men and women, and two who had been born and reared Roman Catholics, and who there being no direct evidence of their Baptism, were baptized hypothetically. After the administration, the rector preached on the significance of the sacrament and its accompanying rite, Confirmation. This makes a total of 15 adults recently baptized in this church.

At St. Bartholomew's church, on Passion Sunday, the Bishop administered the rite of Confirmation to a class of 95 persons, presented by the rector, the Rev. Dr. Greer. The class, which included members from the various missions of this working parish, was especially interesting as having in it 15 persons from the Syrian mission. Dr. Greer has lately received \$40,000 from his congregation to use as capital for his Loan Association opened at the Parish House, an account of which recently appeared in THE LIVING CHURCH. The Loan Association has so grown that its usefulness is already more than demonstrated.

A part of the work of St. John's Guild, which has recently been accomplishing much good, is systematic visiting of designated sections of the city by trained nurses. The system is known as district nursing, and does much for the sick poor. A large staff of nurses is employed by the guild, and all cases brought to its attention receive care, with no distinction as to disease or condition. With the further aid of physicians, much work that is practically of a hospital character is done at the homes of the suffering people. It needed, food, clothing, fuel, and medicines are provided. No money, however, is ever directly given, experience having shown that harm is often done by that method of intended charity.

At St. George's church, the 10th anniversary of the parish branch of the Girls' Friendly Society, was recently held, and proved a notable occasion. Miss Elizabeth Prestell, the first member of the society, was presented with a set of handsome furs, and supper was enjoyed by all present. A procession was then formed and proceeded to the church, 350 members joining in it, led by the vested choir of the parish. The Girls' Friendly hymn was sung. After a service, the rector made a vigorous address on womanhood and the moral standard of living. He admitted 53 candidates to membership in the society. Another class of candidates is already forming. During Lent organ recitals have been regularly held at St. George's on Wednesday afternoons. Competent soloists have given assistance. Each recital has been followed by a Bible talk by the rector.

The church of the Reconciliation, the Rev. Newton Perkins, minister in charge, has lately purchased at Lake Mohogan, a summer house for fresh air work. It is a large, square, three-story building, 30 by 40 feet, with a two-story extension, well built, on high ground, with a fine barn where the children can play at all times, especially in rainy weather. A piazza nearly surrounds the house. The edifice is comparatively new, and but slight alterations will be needed to put it in good condition for its future uses. Possession will be taken April 1st, at which time, through the liberality of friends, it is hoped to have the entire cost of purchase paid. The house is newly painted and repaired, and effort is making to supply it with fresh furniture of a serviceable kind, and with bright carpets and pictures to give it a cosy and home-like appearance. There will be a chapel attached. During these hard times, this congregation is doing a noble work. In the last six weeks it has supplied 55 families with a half ton of coal each, 32 families with provisions, and has aided 29 families in paying rent. Arrangements have been made by which unemployed men have been put at work in street cleaning, and in a wood-yard, and paid for their honest labor. Other agencies have supplied work to poor women. The Bishop will make his annual visitation for Confirmation on Sunday evening, April 22nd.

GENERAL THEOLOGICAL SEMINARY.—Three of the five Pad-dock lectures for 1893-'94 have just been delivered by the Rev. Dr. C. W. E. Body, provost of Trinity University, Toronto, Canada. They were delivered in the chapel after morning service this year, instead of in the evening as heretofore. The subject is "The permanent value of the Book of Genesis as an integral part of Divine Revelation." The lecturer knows his subject well and treats it most clearly and interestingly, and his arguments are strong and convincing. In these three lectures he treated the subject of the so-called "Higher Criticism" in general, dividing it into its four distinct parts, which are generally confused, viz: Literary, historical, philosophical, and theological, the last

most important one being often ignored. He showed how unreasonable a great deal of the literary criticism is, being based on purely arbitrary and artificial distinctions of text and style. He refuted Dr. Briggs' argument for the distinct and conflicting accounts of the Creation in Chapters I and II of Genesis, by conclusively proving their similarity, and the supplemental character of Chapter II., and as undoubtedly written by one man. He referred to the complete overthrow of the "Higher Criticism" of the New Testament, some twenty years ago, and asserted the probability of a like defeat of that now raging over the Old Testament. The lectures are well attended by the students. The last two will be delivered in April.

Philadelphia

A monthly meeting of the local council of the Brotherhood of St. Andrew was held on Thursday evening, 15th inst., in the memorial church of the Holy Comforter. Addresses were made by the Rev. G. Heathcote Hills, rector of Holy Trinity, West Chester, and Mr. G. Harry Davis.

The attendance at the "theatre services" seem to increase each successive week. On Sunday night, the 11th inst., the Rev. Dr. T. A. Tidball discoursed on the text, "What think ye of Christ?" Not only were all the seats, over 2,000, occupied, but aisles and lobbies were filled with an appreciative audience. The closing service of the series is announced for Palm Sunday.

The 25th anniversary of Bishop Whitaker's consecration to the episcopate will occur Saturday, Oct. 13th proximo, and at a meeting of the Clerical Brotherhood, held on the 12th inst., the matter of a proper celebration of this interesting event was discussed, resulting in the appointment of the Rev. S. F. Hotchkin, registrar of the diocese, as committee of one to bring the matter before the annual convention in May next.

At the church of the Advent, the Rev. Howard S. Clapp, rector, the "Palms" was sung at the morning service on Palm Sunday; and in the evening, the "Passion of Jesus," a new work by Dr. Vincent, of London, was given its first rendition in this city, if not in this country. This latter work is announced to be repeated on Good Friday evening. Mr. T. Edwin Solly, organist and choirmaster, had charge of the vested choir of 40 men and boys.

Confirmations reported, other than those heretofore noted this month, are St. Thomas, 32; St. John's Lansdowne, (including an invalid at her residence), 9; St. Stephen's, Clifton, 6; Christ church, Germantown, 35; Grace, Mt. Airy, 9; Holy Apostles, 43; St. John's, Frankford Road (including one from the Messiah, Port Richmond), 25; St. Luke's, Chester (including a sick man at his residence), 16; Nativity, 14; St. Luke's, 30; Holy Trinity memorial, 27.

The church of the Ascension, the Rev. G. Woolsey Hodge, rector, is one of the hardest worked parishes in the city. In addition to the six public services on the Lord's Day, the daily offices during the week, and two Celebrations on all Holy Days, Confirmation instructions are being given on three week-days in addition to the regular Wednesday evening lecture. In the parish building, there is something going on every day in the week, and every night also excepting Saturday and Sunday.

The Rev. S. P. Kelly, rector of St. John's free church, Frankford road, has accepted the invitation of the Rev. Dr. John B. Morgan, of the church of the Holy Trinity, Paris, France, to be one of the clergy of that parish, and to have special charge of St. Luke's church, 5 Avenue de la Grande Chaumiere, in that city. The work is among the American art students, in the Latin quarter, and one in which he was interested two years since, when he was one of Dr. Morgan's assistants.

There was a very large congregation present on Thursday morning, 15th inst., at St. David's church, Manayunk, when the rector, the Rev. F. A. D. Launt, said the burial office over the mortal remains of Mr. Richard Hey, who had been a vestryman and accounting warden of the parish for over 20 years, and who had entered into rest eternal on the 12th inst., aged 62 years. Among those present, were the employes of the Progress Mills, who attended in a body, as well as many prominent woolen manufacturers of this flourishing suburb.

It has been the custom in this diocese to devote the offerings on Good Friday to the Society for Promoting Christianity among the Jews, but in view of the urgent needs of the Italian mission, Bishop Whitaker has issued a pastoral letter to the clergy, asking them to divert to the latter, "one-half of the offerings not specially designated." The Bishop recites the fact that there are 40,000 Italians in the city, "and over a large number of these, the Roman Church has ceased to exert any influence. They have broken with it irrevocably." As the Church mission is the only one properly equipped for work among them, the Bishop desires that the offering now asked for be devoted to the religious and educational work of L'Emmanuel.

There was a very large congregation present in the drill room of the 1st Regiment's armory on Sunday night, 11th inst. Judging from the attendance these services will become popular. The members of the regiment in full dress

uniform, and also the members of the "Old Guard", turned out strong, many of them accompanied by ladies. Prior to the service there was a sacred concert by the 1st Regiment band. The Rev. Dr. S. D. McConnell, chaplain, who wore his uniform, announced the hymn, "Onward, Christian Soldiers," which was most heartily sung. After a short service, Dr. McConnell made an address to the men on their "Duty to God," taking as his text St. Luke viii: 14.

Louis Spohr's beautiful oratorio, "Calvary," was sung on Thursday evening, 15th inst., at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector. As far as can be ascertained, "Calvary" in its entirety, has never before been sung in this country, although separate numbers from it have been rendered. There seems to be no doubt, however, that the work has never before been heard in this city. The solos were sung by Mr. J. Napier Atkinson, tenor; bass, Mr. T. Law and Mr. J. F. Longworth. The oratorio has been in preparation for several months and was sung by the regular vested choir of men and boys under the direction of Prof. Minton Pyne, organist and choir-master.

The 2nd annual report of the Mortuary Guild of St. Vincent has just been issued. During the past year this benevolent society of young men, acolytes of St. Clement's church, has provided Christian burial for eight of the friendless poor, four men and four women, who passed into life eternal from the wards of the Philadelphia Hospital. Aided by friends, the guild has been enabled to make their contemplated purchase of ground at Mt. Moriah Cemetery, and also to erect thereon an iron cross resting on three stone steps, being in all about 10 feet in height. On one of the steps, the name of the guild is carved; and on another their motto, "*Amor Christi et Ecclesiae*," (For the love of Christ and the Church) in the spirit of which the guild endeavors to do its work. As already noted in these columns, the ground was formally consecrated by Bishop Whitaker, July 1, 1893, and through the generosity of a friend, has been graded and sown with grass seed. A number of iron crosses, 18 inches high, have been procured from England, one of which has been erected over each grave. The treasurer's report gives as receipts of the general fund (including balance from last year, and also including a loan of \$150 to make full payment for the ground) \$733.65; present balance, \$45.65. Of the Monument Fund the receipts were (including a loan of \$50), \$177.23; present balance, \$4.23. The Rev. W. S. Heaton, of the city mission, is chaplain of the guild; Lewis T. P. Downing, president; S. P. Ritter, vice-president; Walter B. Reed, secretary and treasurer.

Chicago

The Church Club expects to remove to its new quarters on the fifth floor of the Masonic Temple early in Easter week.

The annual meeting of the diocesan organization of the Girls' Friendly Society will be held on Tuesday, March 27th, at the church of the Epiphany, Ashland boulevard, corner of Adams st. There will be a celebration of the Holy Communion at 11 A. M., with sermon by the Rev. E. A. Larrabee. Luncheon will be served by the ladies of the parish, and there will be a business meeting of the associates at 2 P. M.

Reports from all quarters show that the Lenten services this year have been unusually well attended. Especially has this been the case at the noon-day service held for business men and women in the central part of the city, where the attendance has been even better for the past week than it was at the beginning of the Lenten season. The Three Hours' service on Good Friday will be observed at the cathedral, Grace, the Ascension, Calvary, St. Chrysostom's, the Epiphany, St. Andrew's, St. Peter's, Christ, and St. Luke's.

The rector of Calvary church, the Rev. W. B. Hamilton, has been delivering a series of Lenten sermons, illustrating the Church's position more particularly by a comparison with other systems, under the respective heads, "Why I am not a Methodist, Baptist, Presbyterian, Congregationalist, Roman Catholic," the course closing last Sunday evening with, "Why I am a Churchman." The subjects were treated in the most original and instructive manner, the endeavor throughout being the "speaking the truth in love." The congregations increased noticeably. Such earnest, Catholic teaching is producing marked results in the development of the work at Calvary.

Diocesan News

West Missouri

Edw. Robt. Atwill, D.D., Bishop

SPRINGFIELD.—The rector, the Rev. M. M. Moore, and people of St. John's parish are rejoicing because of the removal of a mortgage debt of \$2,300. A year ago their creditor began pressing his claim, and by the liberal giving of the parishioners aided by many generous gifts from Churchmen at a distance, the debt has been paid in full, and the consecration of the church appointed for St. Mark's Day. Bishop Tuttle has kindly consented to preach the sermon. The parish was organized eight years ago, with about 30 communicants. The register shows 184 Baptisms, 133 Confirmations, and 230 communicants enrolled, of whom 125 are pres-

ent, thus showing the changes in a western parish. The property is valued at \$10,000 or \$12,000. The parish has had but one rector. A large proportion of the people made their communion at the Low Celebration on Palm Sunday as an act of thanksgiving to God for the blessings He has given them. The palms used meant victory in a double sense. At the same service a Glastonbury carved oak chair, the gift of the girls of St. Mary's Guild, to be used for the Bishop's chair, and a fine altar book, also largely the gift of the children, were blessed. The parish paper for April will contain cuts of the church, rector, and perhaps of the bishops present at the consecration.

Fond du Lac

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

The Young Men's Club of Fond du Lac, of which the Bishop is president, has already enrolled 180 members. The governing board has decided to limit the membership to 200. A young ladies' class of 42 members is given the use of the gymnasium two afternoons in the week, and is taking a course in physical culture.

The Boys' Battalion under the fostering care of the Rev. Warden Taylor, has reached its limit of 115 members. A number of applicants are now waiting for vacancies in order to have the privilege of enlisting. The cathedral choir has enrolled some good voices from the Boys' Battalion, while the boys of the choir are given the free use of the gymnasium one morning and evening of each week. Many young men and boys are brought into the Church through the agency of the Young Men's Club and the Boys' Battalion.

ANTIGO.—The Rev. L. C. Birch of Homer, Mich., will take charge of this mission and also the one at Rhinelander. The Church people at these missions are full of zeal for Christ and His Kingdom. At Antigo new lots have been secured and the old church building has been moved onto them. The building has been painted and renovated so that it may be used until they shall be able to build a new one. At Rhinelander the Church people have sent for plans for a church building and hope to begin to build this spring. Services are carried on for the present in the G. A. R. hall.

New Jersey

John Scarborough, D.D., Bishop

CAMDEN.—At a recent visitation of the Bishop in St. Paul's church, the Rev. E. A. Penick, D. D., rector, a class of 44 persons was presented for Confirmation. This makes a total of 62 confirmed in St. Paul's within six months. The rector is suffering from nervous prostration, the result of overwork.

St. Paul's chapel, the Rev. Howard Stoy, minister in charge, is to be enlarged in the spring, doubling its former capacity.

Mission services have been begun at Cooperstown, Burlington Co., by the Rev. Mr. Betticher, rector of St. Stephen's, Beverly.

St. Wilfrid's church, Cramer Hill, has secured more land, adjacent to the present temporary buildings, and it is proposed to commence the erection of a new parish church. Seven persons were confirmed at a recent visitation of the Bishop.

The rector of St. Luke's church, Metuchen, the Rev. H. H. Roche, is holding a series of Saturday night meetings for men, especially non-church goers, and they are well attended.

Maryland

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

BISHOP'S APPOINTMENTS

APRIL

10. Committee of Missions; evening, Alberton.
11. Evening, Trinity, Baltimore.
12. A. M., Ellicott chapel; P. M., Annapolis Junction.
15. A. M., St. Mark's, Washington co.; evening, Hagerstown.
18. Forestville and St. Matthew's, Prince George co.
19. Queen Anne, Hall's and Upper Marlboro'.
20. St. Thomas' and Atonement, Prince George co.
22. A. M., Franklin; P. M., Arlington.
24. A. M., Urbana; P. M., Adamstown.
25. Poolesville and Barnesville.
26. St. Bartholomew's, Montgomery co.
29. A. M., Catonsville; 4 P. M., Hampden; evening, St. Paul's, Baltimore, (special).

MAY

3. Westminster.
6. St. Alban's, D. C.
13. A. M., Annapolis; P. M., St. Margaret's; evening, St. Philip's, Annapolis.
20. A. M., Rockville; P. M., Gaithersburg.
27. St. Andrew's and St. Clement's chapels, Baltimore co.

BALTIMORE.—The Bishop has accepted an invitation to deliver a lecture April 1st, before the Church Club of New York, on "St. Peter, the Primacy, and the See of Rome." The same lecture will be repeated at Epiphany church, Washington, D. C., on April 8th, and on the evening of the same day, at St. Paul's church, Baltimore.

The Bishop has appointed the Rev. James Jamison, missionary in charge of the congregations at Urbana, Frederick co., and Alberton and Jonestown, in Howard co., Md.

On Sunday, March 11th, the Bishop administered the rite of Confirmation to a class of 33 persons at old St. Paul's church, 25 at Memorial church, and 37 at St. Peter's church.

Mr. Wm. H. Whittingham, for many years organist and choir-master of St. Paul's church, has resigned, and will go to Brooklyn, N. Y., as organist of the church of the Redeemer. Mr. Miles Farrow, organist and choir-master at Mt. Calvary church, has accepted an offer to act in the same capacity at old St. Paul's. He will enter upon his new work May 1st.

The erection of the new organ for St. Peter's church began March 7th. It will be one of the largest in this city, and will be erected at a cost of about \$10,000.

The Rev. William R. Turner, who for six years was assistant rector of Grace church, has sent his resignation to the vestry, to take effect June 1st. Mr. Turner will spend the coming summer travelling in Europe and visiting relatives in England. Upon his return in the autumn, he will reside at his home in this city, until he has made definite plans for his future pastoral work. Mr. Turner is a native of Rochester, Kent, Eng.

Four years ago, March 8th, the Rev. A. De R. Meares took charge of Holy Evangelist's chapel, a now self-supporting mission, and not attached to any wealthy congregation, and with no committees to manage its affairs. Although an English Lutheran church came into the neighborhood at that time, and a Methodist Protestant since, still the mission has held its own without diminution financially or numerically in any respect. An important piece of property to the rear has been acquired at \$1,200, all of which has been paid except \$350, some more of which it is hoped to pay off at Easter. There are four societies in active operation.

FREDERICK.—The monthly meeting of the Chinese League was held March 9th, in All Saints' chapel. After a brief service, the reports of secretary and treasurer, and the Women's Exchange, were read. The rector read interesting letters from the Rev. J. Addison Ingle, in China. The young missionary wrote of the pleasant Christmas in that far off country, and also stated that he would sail for home in May.

LONG GREEN.—The congregation of Trinity church has purchased ten acres of land on the road leading from Unionville to the church. A part of the tract will be used as a site for a rectory, which will be about ten minutes walk from the church. The price paid was \$2,000. About \$1,500 of this sum has been secured, and the remaining \$500 will be taken from the sale of a portion of the land purchased. Mr. John Kelso, a lay reader, is in charge at present. Efforts will be made to secure a rector for Trinity church after it is made a separate charge.

EMMORTON.—On Saturday, March 3rd, the Rev. William F. Brand, S. T. D., celebrated the 50th anniversary of his ordination as priest, at St. Mary's church, of which he has been rector for 45 years. The day was begun with the administration of Holy Communion at 8 A. M. At this service were shown eight paintings which were placed in the church by Dr. Brand in commemoration of the day, and the Holy Communion was administered by the beloved rector himself. At 11 o'clock, Morning Prayer was read by the Rev. Frederick Gibson and the Rev. Robert H. Paine, both of Baltimore. There were present nine clergymen, besides the Bishop. The church was well filled. The sermon by Bishop Paret, prepared especially for the occasion, was an able one, descriptive of sacred relations of a rector to his flock, and clearly defined the duties and responsibilities of his holy vocation. The Bishop referred feelingly to Dr. Brand's long ministry at St. Mary's, and to the sympathy and devotion existing between his congregation and himself. A series of well-executed mono-chromes drawn by the Rev. J. A. Oertel, and representing several of the prophets and scenes in Old Testament history, were shown for the first time. Mr. Oertel made some of the paintings already in the church. Dr. Brand is nearly 80 years of age. He was ordained deacon in September, 1842, and priest on March 3, 1844. In 1843, he took charge of All Hallows parish, Anne Arundel co. His health failed him there after several years' service, and he went to Harford and built St. Mary's church. It was opened in 1850. He has been its rector ever since. Dr. Brand kept school at St. Mary's for some years. Among his pupils were two sons of Jefferson Davis, and a number of now well-known Marylanders. St. Mary's church, which has always been the venerable rector's pride, is a beautiful stone structure of modern design. The windows are very handsome and are memorials. The chancel window was given by Howard Munnikhuyzen, of Baltimore, in memory of his father and mother. The other windows were designed in London. The altar is of white marble, supported by six pillars of green serpentine stone, above which rises the rich mosaic reredos. Other mosaic work and oil and mural paintings beautify the church.

West Virginia

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

The newly instituted vested choir of St. Matthew's church, Wheeling, which sang for the first time on the evening of Feb. 4th, is composed of 43 members.

New York

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

WHITE PLAINS.—On the evening of Mid-Lent Sunday, Bishop Thompson, of Mississippi, acting for the Bishop of the diocese, administered the rite of Confirmation to a class presented by the rector of Grace parish, the Ven. Archdeacon Van Kleeck, D.D.

ANNANDALE.—On Thursday evening, the 8th inst., the Bishop of Delaware preached to the students in St. Stephen's College chapel, from the text, "This man's religion is vain."

POUGHKEEPSIE.—Bishop Doane gave a Quiet Day at the church of the Holy Comforter, the Rev. R. Fulton Crary, D.D., rector, on Thursday, March 8th. There was an early celebration of the Holy Communion at 7:30 A.M., and another at 9:45 A.M. Bishop Doane gave three most helpful addresses during the day, the general idea being the miracle Gospels which the Church rehearses in the ears of her children during Lent. His glowing and marvelously realistic word-painting as he unfolded the truths of the blessed Gospels made a profound impression on all who heard him. The concluding address on the "Feeding of the five thousand" was a masterful discourse on the Holy Eucharist.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

WILBER.—A most successful Mission at St. Paul's church has just closed. Archdeacon Sanford conducted it in a most acceptable way and large and attentive congregations were present. It will prove of great assistance to the missionary, the Rev. Bernard Clarke, who ministers to the people here in connection with his work at De Witt.

Delaware

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

Easter Sunday, 1894, may well be a joyful one for the members of Christ church, Dover, for, although this historic parish dates its birth from the last century, the financial year now drawing to a close has probably been one of the most eventful of the 150, or more, it can reckon. Beginning with a dark outlook, financially embarrassed by the death and withdrawal of some of its moneyed members, the work has, nevertheless, gone steadily on, and the whole congregation seems to have been aroused to a state of activity before unknown. The Lenten services have never been so largely attended as now. In January a new carpet was laid in the body of the church, and in February a handsome brass altar cross was given by General William H. Stirling in memory of Mrs. Stirling's mother, Mrs. Sophie Farquhar.

The series of lectures given at St. Andrew's church, Wilmington, under the auspices of the Church Club of the diocese, have proved eminently satisfactory. The first one was by the Bishop of Easton on Loyalty and Love. The second was by the Rev. Dr. McKim of Washington, D.C., on the Church's idea of temperance; the third by the Rev. Prot. Walpole of the General Theological Seminary, on Culture and Religion. Other lectures in the course will follow.

The annual Quiet Day for the women of the diocese was observed lately, the address being delivered by the Rev. James S. Stone, D.D., of Philadelphia. The attendance was very large throughout all the services.

It is expected that before long a parish building will be erected at Delaware City.

At St. John's church, Wilmington, a special course of sermons is being delivered on the Sunday afternoons in Lent. Bishop Coleman delivered one on Rome, the city of Monopolists. The final one is by the rector, the Rev. Geo. C. Hall, on Jerusalem, the city of Religionists.

The Church Club held its bi-monthly meeting on the 15th inst., when the subject for discussion was the Prayer Book: its derivation, development, and practical use.

On Sunday, the 4th inst., the Bishop confirmed ten at New Castle, and on the 11th inst., 20 at Trinity church, Wilmington.

It is in contemplation soon to make some improvements in St. James' church, Stanton—a building that stands most picturesquely in a churchyard which reminds one very much of many rural English churches.

Easton

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

At a recent meeting of the vestry of Shrewsbury parish, Locust Grove, resolutions upon the death of F. Hyland Taylor, were adopted.

The will of Miss Jane H. Partridge leaves to Trinity church, Elkton, the income of \$1,000 for general church expenses. One half the residue of the estate, which is valued at \$20,000, after the payment of legacies, is devised to the General Convention of the Protestant Episcopal Church for the fund for the relief of the widows and orphans of deceased clergymen and disabled clergymen. The remainder is to be devoted to the Protestant Episcopal Church of Maryland for the Church Home and Infirmary in Baltimore.

Southern Virginia

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

The vestrymen of St. James' church, Drummondtown, Accomac Co., have put in the church a handsome pulpit made of quartered oak, which bears the following inscription: "A legacy by Catharine F. Gibb to St. James' church, in memoriam of her niece, K. W. Gibb."

On Sunday, March 4th, Bishop Randolph visited Grace memorial church, Lynchburg, preached, and confirmed a class of 37.

Last week Bishop Randolph visited Gibson memorial church, Crewe, preached, and confirmed three persons. The following day he visited St. Luke's church, Nottoway, where he also preached and held Confirmation.

The contract for building the new Immanuel church, Staunton, was made Monday, March 1st. The cost of the building will be about \$8,000, and it is to be completed by the 15th of August. The style will be Gothic, and the material used will be pressed brick trimmed with white stone, with slate for the roofing. At each of the front corners there will be a tower, with an arched entrance, a vestibule connecting the towers. The dimensions will be 48x76 feet, with a seating capacity of about 400. A large room will be fitted up in the basement for a Sunday school.

Bishop Randolph visited the church of the Epiphany, Lynchburg, on Tuesday, March 6th, and confirmed five persons.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

Emmanuel church, San Angelo, has purchased a rectory and the rector, the Rev. J. McL. Bradshaw, expects to move into it the 1st of April. St. Phillip's church, Uvalde, has begun work on a rectory.

The Rev. Oliver Wilson is in New Orleans, having his eyes treated, he has unfortunately lost the use of one of them.

The Rev. Dr. Bates reports large and interested congregations at the church of the Redeemer, Eagle Pass. The failure of the foundations of the church walls, is giving great concern to the congregation.

The church at Bee Ville, on which work had been stopped for lack of funds, will soon be completed. No one as yet has been found to fill the place of the Rev. O. R. Bourne, who has gone to Atlanta, Ga., as city missionary. When the church is finished the chancel will be furnished by a society of young girls in Rochester, New York, who also furnished the chancels of the churches at Kyle and Pearsall.

Virginia

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

Trinity church, Manasses, has just received from Christ church, Louisville, Ky., the gift of a beautiful Communion service, and a check for \$50 to help furnish the chancel. The interior of the church has been repainted and calsonimed, new stoves provided, and the property enclosed by a fence.

On Sunday morning, March 11, Bishop Whittle visited the church of the Holy Trinity, Richmond, and confirmed 13 persons, the rector, the Rev. J. J. Gravatt, preaching the sermon. In the afternoon he visited St. Mark's church, and confirmed 16. The rector of St. Mark's, the Rev. Geo. W. Abbitt, preached.

Work has been begun on the new front of the church of the Holy Trinity, Richmond, the plans of which have been prepared by the architect, Mr. Stuart Barney, of New York.

The catalogue of the Theological Seminary at Alexandria, just published, shows that there are in all 56 students from 14 dioceses; alumni 867, of whom 501 are still living.

On Sunday, March 11, the uniformed order of Red Men attended divine service in a body at Christ church, Richmond, on which occasion, the rector, the Rev. Preston G. Nash, preached a special sermon.

Connecticut

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

The Fairfield County Clerical Association held its mid-Lent meeting in St. John's church, Stamford, on Monday, March 5th. Instead of the regular routine, the services were of the nature of a Quiet Day for the clergy, conducted by Dr. Henry Y. Satterlee, of Calvary church, New York. Both morning and afternoon addresses were characterized by a high degree of spirituality, depth, and earnestness, and those who were privileged to attend were conscious of an added strength for the work of their ministry. The theme of the speaker was, Christ, the Prophet, the Priest, the King. In the morning, the aspects of His work on earth were treated of under these heads; in the afternoon, the work now going on in heaven. In addition to nearly all of the clergy of the Fairfield archdeaconry, several visitors were present, including the Rev. E. S. Lines of New Haven, and the Rev. Stephen Holmes, of Mt. Vernon, N. Y.

KENT.—The 1st anniversary of the Seabury chapter of the Daughters of the King was held at St. Andrew's rectory, on Monday, March 5th. The following officers were elected for the ensuing year: President, Mrs. W. F. Bielby, the rector's wife; vice-presidents, Mrs. Lane and Mrs. Ingersoll;

treasurer, Miss S. W. Knapp; secretary, Mrs. H. I. Wildman. After tea at the rectory, a special service was held in the church, and a most interesting and helpful sermon preached by the Rev. W. W. Kirkby, D. D., of Rye, New York, who chose as his text, "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi: 2. Notwithstanding the very bad travelling a good-sized congregation was present.

Northern Michigan

MENOMINEE.—On Thursday, March 8th, Grace parish had the privilege of welcoming for the first time the honored Bishop of Fond du Lac. With the cordial approval of the ecclesiastical authority, the rector of the parish, the Rev. Frank J. Mallett, invited the Bishop on the above date. Nine persons were presented for the Apostolic rite, this being the second class confirmed in six months. The Bishop delivered a characteristic sermon that held the crowded congregation in close attention. His subject was specially helpful to the class, being upon "The contest between good and evil." The vestry have recently decided to place upon the market the lot upon which the church now stands, it being valuable owing to the rapid development of that part of the town as a business centre. The church building will be removed to a lot adjoining the rectory upon a prominent residence street.

Massachusetts

William Lawrence, S.T.D., Bishop

SOUTH BOSTON.—A very costly altar and reredos has been given to the rector of St. Matthew's church, to be held by him in trust for the parish. It is a memorial of a former parishioner and was made by R. Geissler of New York City.

CAMBRIDGE.—St. Peter's parish is a busy hive of spiritual activity and is doing an excellent work for the interests of the Church. At Easton \$500 will be paid on the debt of the rectory, and the total offerings for the current expenses of the year ending Jan. 1, 1894, were \$3,918.10. During Lent the services have been very well attended and there is a marked increase in the number of communicants at the celebrations of the Holy Communion.

NORTH ATTLEBOROUGH.—The Easter offering of Grace church will be given to the Renovation Fund. Already the fund amounts to \$404. The King's Daughters in this parish have recently sent a barrel of clothing, valued at \$40, to Waterborough, S. C., to be distributed among the sufferers by recent disastrous floods.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

WOONSOCKET.—Bishop Clark made his annual visitation to St. James' church, Sunday, March 11, administered the rite of Confirmation to 20 candidates at the morning service and preached from Acts ix: 20. Before the Confirmation, the Rev. William Sheafe Chase, rector of the church, said Bishop Clark confirmed for the first time in St. James' church, Dec. 17, 1854, 11 days after his consecration; 17 were then confirmed and some of the class were present Sunday morning, including Mrs. Lucy Ballou and Mrs. James Darling, the first and second persons confirmed by the Bishop. In the evening the Bishop preached to young men from St. Luke xiv: 28.

PROVIDENCE.—The Rev. Frederick B. Cole, assistant at the church of the Messiah has been appointed chaplain of the Rhode Island division Sons of Veterans.

At St. Paul's church during the vacancy in the rectorate, Lenten services are conducted by the Rev. T. H. Cocroft and the Rev. F. B. Cole of the church of the Messiah.

At the meeting of the Churchmen's Club held in the Trocadero, Providence, Wednesday evening, March 14th, Bishop Doane of Albany read a paper on Church Unity, in reply to the address of Bishop Keane of Washington, delivered before the club, Dec. 21, 1893. Hon. Rathbone Gardner, president of the club, with appropriate remarks introduced Bishop Clark, who in presenting Bishop Doane referred to the cordial relations which have always existed between himself and the Roman clergy. Bishop Doane's paper was an able and exhaustive presentation of the Church as the only basis of unity, and was given, during the hour and a half of its delivery, the close attention it deserved.

Milwaukee

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

MADISON.—Senator and Mrs. W. F. Vilas have offered to erect and present to Grace church, a guild hall as a memorial of their eldest daughter, Cornelia, who died in April, 1893. She was an active member of Grace church guild. The parish has long needed such a building and has gratefully accepted the generous gift. The cost of the building will be about \$9,000. The plans accepted are drawn by Starbuck & Rose, of Milwaukee, and show a handsome, churchly structure, with a general aspect which will accord both with the church and the parsonage, between which it will be located. A veranda will extend along the entire front. It will be two stories, with basement and attic, and of white Madison stone, rough finish as in the parsonage, up to the second story sills

above which cream brick veneering will prevail. The hall will set 85 feet back from West Washington ave., facing that avenue, and will be connected with the chancel part of the church by an 18 foot cloister. It will be 63x39 feet, exclusive of cloister, and the ground floor will comprise a single large room, with a stage 14x24. In the second story, front, will be a ladies' guild room, 48x20, a choir room at the rear, 30x20, with a vestment and music room as an adjunct, and a small ladies' reception room. The attic will ultimately be fitted up as a boys' gymnasium. The basement with nine feet in the clear, is to contain a kitchen, 24x12, a store room, 14x12, quarters for the heating apparatus, and a waiter running to the second story. A memorial tablet will be placed in the front of the building, at the base of the gable which will grace the upper central part.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The chapter of the Brotherhood of St. Andrew in this diocese are organized as a Diocesan Assembly, and have held several annual conventions. This year the convention will be held in Utica, Saturday and Sunday, May 5 and 6. The executive committee, through its secretary, Mr. George E. Congdon, of Syracuse, has addressed a circular letter to all the chapters in the state, asking whether it would not be wise to make the Utica gathering a state convention. Other states have held successful and profitable conventions, and the sentiment in favor of having one in New York state, where there are so many strong chapters, and where traveling facilities are so abundant is very strong.

The Rev. Fr. Huntington, O. H. C., has been holding a series of Lenten services in Syracuse, under the auspices of the Brotherhood of St. Andrew, of St. John's church, the Rev. Wm. DeLancey Wilson, rector. At each afternoon service, Fr. Huntington spoke to women only, and at each evening service to men only, the Holy Communion being celebrated each morning. In addition to these services, which were held at the church, noon-day services were held at the Church Rooms with an address to men only. There was a good attendance at every one of the services, and those who listened to Fr. Huntington's plain, practical, and temperate counsels could not fail to benefit thereby.

California

William F. Nichols, D.D., Bishop

Dr. Wakefield of Trinity church, San Jose, presented a class of 34 for Confirmation. Bishop Nichols preaching an earnest and eloquent sermon to a crowded congregation. This parish has increased greatly under the laborious care of its rector.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

RADNOR.—On Mid-Lent Sunday, "Old St. David's," the Rev. George A. Keller, rector, was re-opened, after having undergone necessary repairs. The building of a sub-cellar for a heater did not change the appearance of the church, and the interior of the building is the same as before. A tile floor has been substituted for the wooden one, which was laid several years ago.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The regular quarterly meetings of the Associated Brotherhood took place on Thursday March 8th. The secretary, Mr. H. Hornor, of the executive committee, made a report of committees having been appointed on kindergarten work, relief, and public exercises. Interesting reports followed on mission work, the Rev. J. W. Moore, speaking for St. George's; Mr. H. A. Hornor, for St. Anna's; Mr. H. R. Labonisse, for St. Paul's, and Mr. Warren Kearney, for Trinity. These representatives made a good showing of what was being accomplished in their respective parishes. The Bishop adjourned the meeting with words of encouragement.

The Diocesan Free Kindergarten Society, with Mrs. J. L. Harris, chairman, and Mrs. J. H. Oglesby, acting secretary, is conducting a kindergarten on Tchoupitoulas st., near the river. The object of the society is to establish free kindergartens for boys and girls. The Bishop and clergy are *ex officio* members. Mrs. J. L. Harris was elected chairman, assisted by a number of ladies.

A Boys' Department of the Brotherhood of St. Andrew has been formed in St. Anna's parish, and a charter obtained. The chapter, No. 9, is already drawing in the boys, and is calculated to do much good.

St. Anna's 3rd district mission has been started among the poorer residents of the city. At present there is a service and Sunday school held on Sundays in the afternoon. The number of Church people in this neighborhood is very small, and the mission service is conducted in a room of a little cottage house, corner Mazin and Chartres. The rector of St. Anna's church is assisted in this mission by chapter 333, Brotherhood of St. Andrew.

Bishop Sessums visited St. Anna's church on Passion Sunday, and confirmed a class of 68, many of them adults. The

church was filled with a reverent congregation, that listened to an eloquent sermon from the Bishop.

Mrs. Twing addressed the Junior Auxiliary at the cathedral chapel, on Passion Sunday evening. Dean Paradise conducted the service, and Bishop Sessums introduced Mrs. Twing. In a very interesting way Mrs. Twing told the young people of how great work could be done by them in Japan, China, Africa, and elsewhere, if they would remember that every little helps in the great cause. On Monday, the 12th, Mrs. Twing addressed the Woman's Auxiliary at their regular meeting. Mrs. Richardson presided; \$20,000, she said, had been given to missions by the Woman's Auxiliary at the last triennial meeting held in Boston; of this sum \$200 had come from the Woman's Auxiliary in China; \$50,000 ought to be raised at the next triennial meeting. In her address Mrs. Twing showed her great enthusiasm, and the inspiration was felt by all present. The Rev. Beverly E. Warner has been selected to fill the vacancy on the Standing Committee caused by the resignation of the Rev. Quincy Ewing.

The Wednesday evening Lenten sermons at the cathedral came to an end on Wednesday, March 14th, when the Bishop delivered the last of the series on the subject, "Am I my brother's keeper," an address to working men and their employers. These sermons have drawn large congregations, and will doubtless result in much good.

The new Mt. Olivet church which is to be erected in the fifth district of this city, promises to be a beautiful structure.

A chapter of the Brotherhood of St. Andrew has just been formed in St. George's parish. This is the second parish in this city to organize a chapter of the Brotherhood.

The rector of St. Paul's church has issued his year book. It is an admirable one, and shows that the parish is constantly growing stronger.

During Lent several noted clergy men have visited New Orleans, among them, the Rt. Rev. Y. A. Ormsby, the lately consecrated Bishop of British Honduras; the Rt. Rev. Dr. Johnston, of Western Texas; the Rev. Dr. Chauncey Williams, of Savannah, Ga.; and the Rev. Dr. Momerie, of London, Eng.; of these all but the Bishop of British Honduras preached at St. Paul's during their stay in New Orleans.

The Board of Missions

At its meeting, Tuesday, March 13th, four bishops, twelve presbyters, and seven laymen were present. The Bishop of Albany (vice-president), was in the chair.

The chairman announced the death of the Rt. Rev. Dr. Paddock, Bishop of the missionary jurisdiction of Olympia, which occurred at Santa Barbara, Cal., on the evening of Sunday, March 4th; referring with satisfaction to the action of the last meeting in sympathy with the weight of his increasing infirmities and looking to the relief of the burdens of his declining years. It was ordered that a special committee should be appointed to draft a suitable minute to be spread upon the records of this meeting. The chair named as such committee: The Rt. Rev. Dr. Starkey, the Rev. Dr. Hoffman, and the Hon. John A. King. The committee subsequently reported as follows:

Your committee sharing in the common feeling of regret which has affected the board in hearing of the recent and sudden decease of our friend and associate, the Rt. Rev. John Adams Paddock, D.D., Missionary Bishop of Olympia, beg leave to present for your approval and acceptance the following

MINUTE

Bishop Paddock was born in Norwich, Conn., Jan. 10th, 1825, and was graduated from Trinity College, Hartford, Conn., in 1845, and from the General Theological Seminary in 1849. He was ordered deacon by the Rt. Rev. Thomas C. Brownell, D.D., July 22d, 1849, and by him promoted to the priesthood in 1850. His first pastoral work was at Stratford, Conn., where he remained five and a half years. In 1855 he was called to take charge of St. Peter's church, Brooklyn, N. Y., which under his ministry grew from a feeble, struggling congregation to one of the strongest parishes in Brooklyn. The large church which it now occupies, as well as the beautiful and commodious Sunday school building and rectory, all of stone, were built during his rectorship.

When the diocese of Long Island was organized, he was elected a member of its Standing Committee, and served on all the principal diocesan boards with an efficiency which was unsurpassed by that of any other member of those boards. He was also a member of the Foreign Committee of the Board of Missions.

In 1880, on the division of the united jurisdiction of Oregon and Washington, he was elected and consecrated Missionary Bishop of the jurisdiction of Washington. The territory was then sparsely settled and but little known at the East, as it could only be reached by sea. As a wise master-builder he began laying the foundations for the future work of the Church in that Territory. The "Fannie C. Paddock Memorial Hospital," Tacoma, was established as a memorial of his wife, who died while on the way with her husband to his missionary jurisdiction. The "Annie Wright Female Seminary," with its commodious and beautiful buildings, overlooking Puget Sound, and Washington College for Boys, also in Tacoma, are monuments of the interest which he took in Christian education. The jurisdiction, which numbered when he first went there but eleven churches and mission stations, with nine clergymen, had so much increased in 1892 that at the General Convention of that year it was divided into the missionary jurisdiction of Olympia, with its thirty churches, and the missionary jurisdiction of Spokane, with its twelve parishes. He

was a wise, judicious, and gentle administrator of his jurisdiction, and went through many privations in the discharge of his episcopal duties.

The Board of Managers desires to place on record this minute as an enduring memorial of its high estimate of the deceased Bishop and of the example set by him of patient loyalty to duty in his distant field. It is a chief test and trial of the missionary that he is so far removed from the warm touch of daily sympathy which is so helpful; and thus it is that the quiet patience which accepts without complaint the routine of daily duty, alone and unsupported, is itself not only the outcome, but the test of faith and courage. An example so fruitful as this is the heritage left us by the late Bishop of Olympia, for which, as for the good example of all Christ's faithful servants, we would hereby express our gratitude to Almighty God.

THOMAS A. STARKEY,
EUGENE AUG. HOFFMAN, } Special Committee.
JOHN A. KING,

A communication having been submitted from the Presiding Bishop upon the subject of the proposed missionary conference to be held in London, May 29th, 30th, 31st, and June 1st, under the auspices of the Board of Missions of Canterbury and York, the Rev. Dr. Hoffman (who is proposing to sail in May), was asked to represent the Board at such conference, together with others who are to be named by a committee and appointed at the next meeting.

Henry E. Pellew, Esq., secretary of the Commission on Work among the Colored People, conveyed the information of the resignation from that body, of the Rev. Dr. J. H. Eccleston, and the recommendation of the Commission that the Rev. Dr. C. C. Tiffany should be chosen to fill the vacancy. The Board accepted with great regret the resignation of Dr. Eccleston, and elected Dr. Tiffany to membership in the Commission.

The Rt. Rev. Dr. Graves of The Platte, submitted for the information of the Board a summary of "specials" received by him, and of their use since the date of his consecration.

Communications were received from nine of the domestic bishops having missionary work under their jurisdiction, with regard to the appointment of missionaries, etc., and favorable action was taken where required.

Important letters were received from Bishops Schereschewsky, Graves, and McKim, and from several of the missionaries in China. Bishop Graves conveys the information that he has sent Dr. Collins to I-chang to occupy the place. At each of the up-river stations there is now one foreign clergyman, so that if anything should happen to either of them he does not know what he should do; enlarges upon the necessity for re-inforcements. The Rev. Mr. Ingle had just returned from a visit up the Han river, the first visit by an American clergyman. At Han Tsuan he found 71 members of the congregation, who seemed to be good and genuine people, under the charge of the native catechists. The Bishop has recently confirmed 20 at Wuchang, 1 at Hankow, 10 at I-chang (the scene of the riot two or three years ago), and 21 at Shasze. Upon the invitation of the Society for the Suppression of the Opium Trade, the Rev. Y. K. Yen sailed for London on Jan. 13th, as the representative of all the Chinese Christians in protesting against the traffic in opium. He will return to his field by way of the United States, and Bishop Graves is convinced that he will do a great deal of good by speaking for the mission, and he will be in himself a proof of the success of the Chinese Mission, more convincing than any missionary addresses. The Rev. Mr. Partridge informs the Board that the tile roofing on the church, cloisters, porches, etc.—the church of the Nativity, Wuchang—has been replaced by English galvanized iron, and many improvements inside and outside of the building have been made without expense to the Board. He says: "It is not only the largest, but in some respects the finest church in our mission, and one of the best in China."

Further information was received from Bishop McKim on the question of episcopal jurisdiction in Japan, and the whole subject was referred to a committee of which the Presiding Bishop is chairman, for consideration and report.

An important report was presented by a special committee upon the manner of holding titles to real estate, outside of the foreign concessions, in the Empire of Japan. This is a question which is under consideration by all the missionary societies because of recently proposed unfriendly legislation which, however, did not prevail. A conference on this subject is arranged for with others interested.

The committee on renting rooms in the Church Missions House reported that the following societies had taken apartments: The Church Temperance Society, the Church Society for Promoting Christianity amongst the Jews, the Church Periodical Club, the American Church Missionary Society, the American Church Building Fund Commission, and the Brotherhood of St. Andrew.

The Board proceeded to an election to fill the vacancy caused by the death of the late Bishop of North Carolina, whereupon the Rt. Rev. Dr. A. M. Randolph was elected to membership. His acceptance has since been received.

A SUBSCRIBER writes: "Please allow me to thank you for the beautiful copy of Prayer Book and Hymnal which I received about a week since, in response to the payment of two subscriptions. It was beyond my expectations, and I am much pleased with it."

The Living Church

Chicago, March 24, 1894

Rev. C. W. Leffingwell, Editor

The strife is o'er, the battle done!
The victory of life is won;
The song of triumph has begun. ALLELUIA!

V. The Lord is risen.
R. And behold He is alive forevermore. Amen. ALLELUIA!
V. In Thy Resurrection, O Christ,
R. Let Heaven and Earth rejoice.
V. The Lord is high above all people,
R. And His Glory above the Heavens.
V. Oh, let my mouth be filled with Thy praise!
R. That I may sing of Thy Glory and Honor all the day long.
V. I shall not die but live,
R. And declare the works of the Lord. Amen. ALLELUIA!
V. Thanks be to God, which giveth us the victory,
R. Through our Lord Jesus Christ. Amen.
V. Let Thy Priests be clothed with Righteousness,
R. And let Thy Saints sing with joyfulness.

LENT closes with the solemnities of Holy Week, during which we follow, step by step, the words and works of our blessed Lord, culminating at last in His great atoning sacrifice upon the cross. It is a striking fact that the four evangelists occupy fully one-fourth of their space with the detailed history of these few days. Their narrative has afforded material for pious and fruitful meditation through all the Christian centuries, and doubtless more tears have fallen upon the pages which record the history of the Passion, than upon all books besides that were ever written in the world. Here human nature under its worst conditions of suffering, misfortune, and sorrow, has felt the touch of a divine sympathy which has removed the sting of adversity and grief, as nothing else has ever had power to do. The strength of the divine Sacrifice has penetrated to the depths out of which men have cried unto the Lord, and has made all things new. Then comes the great contrast. With the dawn of Easter Day, the Sun of Righteousness ariseth with healing in His wings. All human sorrow, and loss, and agony, and death are healed. Those who have been united with Christ in His death are assured of new life in Him.

It has been a pleasant thing to know that our Christian brethren of other names, once profoundly distrustful of the observance of days, have of late years been impelled by an influence they could not resist, to celebrate with the Church some at least of the great anniversaries of the Christian Year. Of these, Easter is the chief. In most unexpected quarters we hear of arrangements for its celebration. Lent and Holy Week have not, so far, met with wide acceptance. But this is sure to come. The fitness of a season which commemorates the things which belong to the sphere of sin and death, and the new meaning imparted to these by the suffering life of Jesus, to usher in the anniversary of His triumph over evil, when He rose as the first-fruits of new and glorious life, is so evident that it must force itself upon devout souls everywhere. It must in the end be felt that it is only those who have kept a good Lent who can know how to enter into the joys of Easter. One who has gone with our Lord to Gethsemane and Calvary knows what means the glorious proclamation which wings through the world on Easter morning: "Christ is risen! He is risen indeed!"

THE extent to which Lent is kept in England by abstinence from meat indicates that the Church system has a very large influence on the daily life of the people. "Peter Lombard," in *The Church Times*, quotes a provincial paper as complaining that "the season of Lent more and more damages business both for stock salesmen and butchers. All over the country the cattle markets have been slow, and nearly all descriptions of stock have receded

in value." "To show how seriously the Lent season prejudices the meat trade, a Folkestone butcher assures us as a fact that since Lent began he has only averaged about six orders for joints a day in one locality in the West End in which he ordinarily averages fifty."

"A Barrier to Church Unity"

The Independent of March 8th, contains letters from twenty-eight bishops of the Church. It says: "We have never printed a series of articles having larger interest than these." Dr. H. K. Carroll having written an article (printed in this same issue of *The Independent*), entitled "A Barrier to Church Unity," advance sheets were sent to the Bishops with a request for their comments. The result has certainly been all the editor could have desired in number if not in matter. Dr. Carroll puts forth a suggestion already made by the Presbyterian committee last fall, that the Episcopal Church shall repeal the canon which forbids any person not licensed or ordained to minister in this church to officiate in any congregation thereof. He declares that no proposition for union with the Episcopal Church will command the assent of other communions "which does not recognize their shepherds as divinely commissioned and orderly pastors of the New Testament pattern." Of course it was easily seen that this was the *crux* all along. Dr. Carroll thinks our rule on this subject "not a rule of faith, but of practice." "It is," he proceeds, "no part of the contents of the Catholic faith." Doubtless the treatment of the subject by some of our own writers, and such an exhibition as was made by some of the speakers at the Louisville Church Congress, reducing to a nullity the article of the Creed on the "Catholic and Apostolic Church," might easily have led to this conclusion.

But the answers of the Bishops collected by *The Independent* must completely dispel any notion that the canon in question is or can be regarded in the Episcopal Church as a mere matter of detail or only a question of practice. "With singular unanimity," they declare "that the concession involves a surrender which they cannot properly make." The position expressly maintained by most, and implicitly by almost all, is that the Historic Episcopate is an institution of divine authority and incapable of compromise. Consequently, in the judgment of the Episcopal Church, the ministers of other denominations "are not duly commissioned, have not the Apostolic commission to minister the Word and sacraments."

Many important considerations are urged in defence of their position by different bishops. It is shown that the principle on which the exclusive canon is based is imbedded in the fundamental constitution of the Church, that its repeal would necessitate a radical change in the constitution, a new revision of the Prayer Book, and a complete break with our own past. In a word, it would be simply surrender and would leave the "Episcopal" Church without any *raison d'être*. Moreover, as Bishop Doane shows, it would involve a loss of unity with the rest of the Anglican Communion. It would take away an important safeguard against subjecting our flocks to false teaching, since it would be a powerful object lesson in the interests of indifference in matters of faith. Finally, the interchange of pulpits has been going on for scores of years among our Baptist, Methodist, Presbyterian, and Congregational brethren, and there are no signs that denominationalism is at all on the decline. There are evidences enough that belief is becoming more vague and indefinite, that it is becoming more and more uncertain whether faith in any precise thing is at all necessary to salvation. This appears to be one of the direct consequences of this kind of reciprocity, and we do not see how it could well be otherwise. If we sanction the appearance in our pulpits of one who is under no obligation to

believe the Nicene Creed in the sense in which the Church has always held it, we are teaching our people that the Catholic sense of that creed is not essential. If we admit a Baptist it is equivalent to advertising them that they need not have their children baptized. This dissolution of definite principles in faith and practice has resulted elsewhere from this reciprocity, and we could not expect exemption from like consequences.

That such reciprocity would not produce any burning desire for episcopacy is clear from facts in the sight of all. The Methodists have an episcopacy which in the opinion of our separated brethren is every whit as good as ours, and the Methodists long ago admitted this pulpit reciprocity; but we have yet to hear that the result has been to lead men to sue for this episcopacy. They have not been led to regard it as a desirable thing for themselves. They probably have not thought about it at all. The same may be said of the Reformed Episcopalians, amongst whom this reciprocity has existed from the first. No one has been impressed by the episcopal feature of either of these denominations. And why should they, when they found themselves admitted to be just as well off without it? Admission to the pulpits of those denominations involved the acknowledgement that those admitted already have all that that episcopacy could give them, without the obligations which would arise from coming under its government.

There is only one kind of episcopacy which attracts any attention or seems desirable to any body, and that is the Catholic episcopacy, which the Anglican Communion possesses. Prof. Shields and others see this clearly enough, though they may not be quite prepared to see why it is the fact. But the moment these "barriers" which are now complained of were removed, the importance of the episcopacy would recede into the dim background. There would be no motive any longer for men to sacrifice their present independence, when it was once acknowledged that they already possess as complete a commission as any bishop could impart to them.

The letter of the Bishop of Chicago states with the utmost clearness the position of the bishops in issuing the celebrated declaration on unity. "No compromise," he says, "on the subject of orders was contemplated by the House of Bishops." A careful study of the document itself reveals this: "The declaration qualifies 'the historic episcopate' as an inherent part of 'the sacred deposit of Christian . . . order committed by Christ and His Apostles to the Church, and as, therefore, essential to the restoration of unity. Neither at Chicago nor at London would the term 'Historic Episcopacy' have been accepted and used, if it had been foreseen that it would have been treated as an ambiguity." Bishop Whipple says: "We believe that the ministry of the Primitive and Catholic Church is a three-fold ministry of bishops, priests, and deacons, and that it rests on the same proofs as the authenticity of the Scriptures and the Catholic faith."

The rock on which the unity project has split, is the rock of Catholicity. It is the simple truth that there can be no compromise between Catholicism and Protestantism. Their fundamental postulates, so far as the Church is concerned, are irreconcilable. Their conception of unity is not the same. The whole discussion has been at cross purposes on this account. We welcome this enunciation of episcopal opinion because it will serve to clear the air. We wish the letters which have appeared in *The Independent* could be printed in a pamphlet and widely distributed. There is very great force in the fact that so large a number of articles, written without the possibility of conference, should exhibit such absolute agreement. To us, in these times of restless change, steadfast adherence to truth and principle seems vastly more important

than Christian unity. We believe, indeed, that unity can only come about through truth. It must come not through the popular methods of negation and indifference, but through affirmation and conviction; not through a process of cancelling everything about which people disagree, but by the acceptance, on all hands, of the truth of Christ as it has been handed down in the Church which is the pillar and ground of the truth.

Though we have no faith in the direct results of the agitation of the last few years, we by no means despair of unity. We gladly adopt as our own the words of Bishop Howe of Central Pennsylvania: "With the present ideas among religious people 'there will be no coalescence of organized Christian bodies. But under the individual influence of the Holy Ghost there will be, as there have been in the last ten years, increasing numbers of godly persons inquiring the way to Zion, with their faces thitherward. The accessions to the Historic Church and especially to its ministry, which have come from other churches, have been numerous and cheering. The overture of the Protestant Episcopal Church has not been in vain. These are the first fruits. The harvest will follow in its season!'"

Thoughts upon the Annunciation

BY CAROLINE FRANCES LITTLE

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

—Kemble.

To all thoughtful and devout Catholics the Annunciation suggests the most profound as well as the most humble meditation. For nearly a score of centuries, poets, artists, and theologians have delighted to portray that scene which was of such stupendous consequence to our fallen humanity, the Incarnation of the Son of God.

With reverence we may think of that pure, thoughtful maiden, robed in spotless white, as she knelt at her evening devotions, desiring in her heart of hearts the coming of the Messiah. Ancient prophecy had foretold that He should restore to favor His chosen people. With folded hands she must have prayed to the great Jehovah that the Desire of all nations might come to a sin-laden people to release them from their bonds; that the Star of Jacob might arise; that the Prince might be born, and that the promise made to Eve might be fulfilled!

But not to herself did she dream that this honor was to be vouchsafed! She prayed not that she might become the mother of the Messiah. Hers was a humility too deep to have imagined herself worthy of such an honor, but she prayed only that the time of the great Advent might speedily come.

All Jewish matrons longed for the honor of becoming the mother of the promised Messiah, but to none of them, wealthy, gifted, and religious, came the celestial Messenger; it came only to a simple and devout village maid, of the little town of Nazareth.

Even as now the still, small voice speaks not to the devotee of fashion, nor to the gay worldling, nor to the proud and ambitious leader, but to the humble and pure, who seek not publicity and notoriety, but strive to do the will of God with a gentle and unobtrusive spirit, wherever it hath pleased Him to call them.

As Mary communed with her Maker, a heavenly light filled the apartment, and the great angel of the Presence chamber, he who said to Zacharias, "I am Gabriel that stand in the presence of God," appeared to the humble maid with the angelic salutation: "Hail! thou that art highly favored; the Lord is with thee. Blessed art thou among women!"

It was not the appearance of the angel that troubled her. St. Luke says, "She was troubled at his saying, she cast in her mind what manner of salutation this might be." It may not have been her first glimpse of a celestial visitor. The pure in heart are sometimes vouchsafed communion with the heavenly inhabitants; Abraham, Manoah, Jacob, Elijah, Elisha, Daniel, Zacharias, and others were, even in the old dispensation, permitted to see angels. In the words of an eminent writer of our day: "Angels have power to make themselves visible or to remain invisible to men; men may

see or not see angels, according to their own mental or spiritual state."*

Very tenderly the heavenly visitor reassures her, telling her not to fear his saying, for she has found favor with God. Her prayer is answered; the Christ is coming, but, wonder of wonders, to that pure, humble maiden! Ah, what faith, what humility, what prompt, implicit obedience is hers, as Gabriel explains to her the honor that has been bestowed upon her!

It was not a sudden spirit of obedience, it was the habit of her life, young as she was, that prompted her to say, with lowly submission: "Behold the handmaid of the Lord. Be it unto me according to thy word!"

The heavenly radiance fades from her vision, but with angels, and archangels, and all the company of heaven, she is worshipping the Triune God; the Word is made flesh, and God has tabernacled with mankind!

And her soul was filled with a sacred light,
And she knew that to her was given
A crown eternal, surpassing all
The glories of earth and heaven.

And now the glory of heavenly life that Eve lost for her race, is again vouchsafed to us by the faith of the Blessed Virgin, the mother of our Redeemer, of Him who has opened the gates of Paradise to all believers! The Day Star has indeed risen above the horizon, the night is far spent, and dawn of a day that knows no ending is at hand. All generations shall call her Mary of Galilee, blessed above all women.

Upon thy virgin's brow
Sits innocence enthroned,
And motherhood's sweet presence now
Its lighter lines have toned.
Thou hast no jasper palace trod, nor unveiled glories seen,
Yet o'er thee rests the aureole of heaven's untinted sheen

Savonarola's Exposition of the Lord's Prayer

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER

VII

"THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH." Because none can possess Thy kingdom but the righteous. As it is written, "There hath arisen in the darkness a light for the righteous." But righteous can no one be, except he shall have done Thy will, O Lord God. And Thy will can no one do, but of Thy gift.

For no one cometh unto Thee, except him whom Thou hast drawn, that he may do Thy will, as of Thee. That is, it is given unto us from Thee that through Thy grace we may do Thy will on earth, as it is done in heaven by the blessed, for Thy glory.

Think of us, Thy children, O our Father, and do unto us as it is pleasing in Thy sight. For of "Thy gift it cometh that Thy faithful people do unto Thee true and laudable service."

Purify our hearts, O Light most blessed, that we may wholly expel self-love, and reject self-will; that Thy will may be fully done in us, and that ours may perish. Yea, let it be done perfectly, that nothing of our own may be in us, but that Thy will may possess us in every part.

Purify our minds, O Father, that we may love nothing that is of the earth; that we may bring our flesh into subjection; that we may exclude the vainglory of the world from ourselves; that we may perfectly know Thee as working all in all; and that we are nothing, can do nothing, understand nothing; that we may become vile in our own eyes; that so we may perfectly love Thee with all our heart, with all our soul, with all our mind, and with all our strength; and our neighbors as ourselves. Thus shall we keep Thy commandments, and do Thy will; because "on these two precepts hang the law and the prophets."

"GIVE US THIS DAY OUR DAILY BREAD." We are not sufficient of ourselves to think anything as of ourselves; it is needful that Thou, O Lord our Father, prepare all things, spiritual and temporal, for Thy little children.

That we may follow after Thy grace and charity; and having overtaken, may increase them; and finally, having increased them, may preserve them; give us this day the bread of Thy Word and of Thy Sacraments. Open our eyes that we may understand that which is written in Thy holy prophets and evangelists; because Thou hast the key of all the Scriptures, and shuttest and no man openeth; and openest and no man shutteth.

Stir up our devotion, that we may come humbly and devoutly to the wondrous sacrament of the precious

Body and Blood of Thy Only-begotten Son, our Lord Jesus Christ; that in Him we may grow unto salvation; and in the strength of that meat, proceeding from virtue unto virtue, we may come unto the kingdom of heaven. Prepare for us such refreshment, O most excellent Father. Prepare these things, I say, every day, that we fail not in the way. For we are very weak, and except we eat daily, we shall quickly die. Therefore, give us this day our supersubstantial bread.

Give us also our natural bread, and other things needful for the support of the body, while we are pilgrims in this life. We ask not for riches, nor honors, nor temporal kingdoms; but only for the necessities of the present life, that we may be able the more quietly to serve Thee, O Lord our God.

That our heart may not be lifted up in pride amidst the prosperity of wealth, and that we may not be anxious for the morrow in the midst of too great poverty; therefore give us neither riches nor poverty, but grant us only the necessities for our sustenance.

And, from the daily labors of our hands, "Give us this day our daily bread." We do not desire to consume bread from Thee, idly and without toil. For it is written: "She eateth not the bread of idleness;" and, "If any doth not work, neither may he eat;" and, "Because thou shalt eat the labors of thine hands, blessed art thou, and well shall it be with thee."

"AND FORGIVE US OUR DEBTS." We are manifold debtors unto Thee. Who, indeed, would be able to number the sins which he has done; and who may avail to bear away those which he daily commits? Truly, all our righteousnesses are like filthy rags; there is no limit to the imaginings of our evil deeds. But what shall I say concerning spoken words, since even perfect men can scarce refrain the tongue?

Our wicked works, also, are without measure, we hardly ever do anything good. On the contrary, if we analyze minutely, we are not builders, but destroyers of Thy works.

Again, our sins of omission are like the sands of the sea. With what boldness, therefore, O Lord God, could we dare to appear before Thy face, except Thou hadst given unto us confidence through the death of Thine Only-begotten, Best-beloved, "who hath loved us and hath washed us from our sins in His own blood?"

Oh how great is Thy goodness! Beyond the power of words, it surpasseth our sins; for it "willeth to have mercy, and not sacrifice." "The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt Thou not despise." "If Thou wilt be extreme to mark iniquities, O Lord; Lord, who shall abide it?"

But we have a great confidence, because with Thee there is propitiation. Our Lord Jesus Christ, Thy Son, "is the propitiation for our sins." Therefore, O God, our Protector, behold and look upon the face of Thy Christ, and through the same, "forgive us our debts."

"AS WE FORGIVE OUR DEBTORS." Because we do really forgive them. If Thou, O Father, forgivest us our sins which we have committed against Thee, it is just that we also should forgive the lesser sins which our neighbors have committed against us. Therefore, forgive us as we forgive them.

Moreover, we so forgive them that, not only would we not do them harm, but, wherever and whenever we ought, we are ready to do them good. Do Thou, likewise, O Father, so forgive us, as not to seek vengeance for our sins; but mercifully to destroy them, and to grant unto us all good things for the future. As it is written: "May we receive from the hand of the Lord double for all our sins, which we have committed."

To be continued.

Letters to the Editor

POWER OF THE BISHOP

To the Editor of The Living Church:

I have this instant seen the courteous letter signed "Pro Multis," to which, with your kind permission, I shall say a few words in answer.

My position is, that the bishop is the only ruler and law-giver in his diocese, and, therefore, on matters where there is no law, his command officially promulgated is the law. But where there is a law, that law binds, and the bishop's interpretation of that law is of no more value than that of any other person, nor usually of so much value as that of a person—clerical or lay—skilled in the canon law. I accept the illustration given of the secular judge, and beg to draw at-

tention to the fact that the judge's interpretation of a law is of no force whatever, but is merely his private opinion, until in court he decides the matter according to the principles of judicial procedure. This is what I hold to be the case with the bishop. His interpretation of a law is nothing but his private opinion, and of no force in either the external or internal forum, until he has decided the matter in his episcopal court according to the canon law therefor provided. Now, in a vast majority of the cases of so-called disobedience to bishops, of which I have any knowledge, the disobedience has not been to the official command of the bishop, making a law, but the refusal on the part of the priest to accept the bishop's interpretation of a law by which both were equally bound, as final, without argument of the case or judicial decision.

With regard to the flowers, I not only agree with your correspondent in honoring the priest who obeys the bishop when he makes a law prohibiting their use, but I think the priest should obey without protest. There is no law of the Church upon the subject, and therefore the bishop has a perfect right to make a law for his diocese.

With respect to your correspondent's second point, the question is not what one would like to do, but what is one's duty to do. When the bishop's advice is not to do something against one's conscience, or to leave undone something one's conscience orders, then no doubt one may, and sometimes should, take his advice, for the presumption of right is always with the superior. But the point I was considering was, when a matter of conscience was involved, under what circumstances one could shift the responsibility in God's sight upon the bishop, for the harm done to souls and religion. An example of this would be if the bishop were to forbid a weekly celebration of the Holy Communion in any parish. In this case there would be a grave conflict of duties between the vow of obedience to the bishop, and the vow to administer the sacraments according to the commandment of God.

With regard to the passage quoted from the English Prayer Book, it is certainly a sufficient answer to say that it was omitted from our American book, and I think that any lawyer will agree with me that the deliberate omission from a new legislative act of a clause conferring a power, withdraws that power previously enjoyed. I am supposing that your correspondent's understanding of the English provision is correct, which is by no means certain, and has been often disputed, if not disproved.

I do not know whether I have made what I intended clear, but I shall always be most happy to correct any ambiguous or unguarded statements I may make, when I have the opportunity.

March, 1894.

H. R. PERCIVAL.

The Crucifixion

I asked the heavens, "What foe to God hath done this unexampled deed?" The heavens exclaimed: "'Twas man! and we in horror snatched the sun from such a spectacle of guilt and shame!" I asked the sea. The sea in fury boiled and answered with his voice of storm: "'Twas man! My waves, in panic, at the crime recoiled, disclosed the abyss, and from the centre ran!" I asked the earth. The earth replied aghast: "'Twas man! and such strange pangs my bosom rent, that still I groan and shudder at the past." To man, gay, smiling thoughtless man, I went, and asked him next. He turned a scornful eye, shook his proud head, and deigned me no reply.

Personal Mention

The Rev. Geo. L. Richardson has accepted the rectorship of St. Peter's church, Bennington, Vt., and takes charge on Easter Sunday.

The Rev. Robert S. Barrett, D.D., dean of St. Luke's cathedral, Atlanta, Ga., has tendered his resignation of the charge of the cathedral, to go into effect Oct. 1st. It is understood to be Dr. Barrett's intention to conduct Missions wherever he may be called.

The Rev. Edmund A. Angell, secretary of the diocese of Pittsburgh, has resigned to take effect at Easter, when he will go to St. John's parish, Bridgeport, Conn., as assistant to the rector.

The Rev. A. W. Snyder, of St. Paul's church, Wellsboro, Pa., has accepted the rectorship of St. Mark's church, Augusta, Me. After Easter Day address accordingly.

The Rev. A. S. H. Winsor, North East Harbor, Maine, has accepted the rectorship of St. Philip's church, Wiscasset, Maine, and desires to be addressed accordingly after March 20th.

Ordinations

At St. Matthias' church, Fairbury, diocese of Chicago, March 13th, the Rev. Edward Averill was advanced to the priesthood by Bishop McLaren. The sermon was preached by the Rev. Wm. Walker, on "The Divine Authority of the Priesthood." The Rev. Messrs. D. S. Phillips, F. W. Keator, P. K. Hammond, Wm. Steele, and Herbert Edwards assisted in the services. The Rev. Mr. Averill has been in charge of the parishes at Fairbury and Pontiac for the past three years, during which time he has built a fine church at Fairbury, and done good work.

To Correspondents

W. S. M.—1. According to ancient Catholic usage the *Gloria in Excelsis* is to be used at the Celebration on the feast of the Annunciation. 2. On the eve of a day on which two festivals concur, use both collects, the superior first.

F. S. J.—So far as we are aware it is the custom for the rector to be present at the stated meetings of the vestry. The corporation under the laws of most States is entitled "Rector, Wardens, and Vestry," and hence is incomplete without the rector. There is a serious question whether acts of the vestry are valid if the rector is excluded.

W.—The expression, "there is no health in us," is to be taken in the sense of St. Paul, Rom. vii: 18, "I know that in me (that is in my flesh) dwelleth no good thing." All such expressions are to be taken with the modifications required to make them conform to other expressions in the Prayer Book, and to the analogy of the Faith. In another place St. Paul says: "The temple of God is holy, which temple are ye" (1 Cor. iii: 17). In so far as we are of Christ, He liveth in us, and we are holy; but when we follow our own wills, "there is no health in us;" for our health cannot come from ourselves, but only of Him. The greatest saints have been most conscious of this paradox in themselves.

Notices

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

Died

MOSELY.—Entered into the rest of Paradise, Feb. 23, 1894, Samuel C. Mosely, of New York City, aged 69.

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

FISKE.—Entered into rest on Monday morning, March 12th, 1894, at his residence, 216 53d st., Brooklyn, N. Y., Rev. Wm. Allen Fiske, A. M., LL. D., rector of St. Andrew's church, Brooklyn. Born in Troy, N. Y., Nov. 4, 1824. Interment at Auburn, N. Y.

OLLIS.—Entered into rest, from St. John's parish, Springfield, Mo., Mrs. Elizabeth Ollis, aged 70. Grant her eternal rest, O Lord, and let perpetual light shine upon her.

BENNERS.—Entered into the rest of Paradise, March 14th, 1894, the Rev. E. G. Benners, aged 81 years, rector of Christ church, Jefferson, Texas, 24 years.

CLAYTON.—Entered into eternal life from Auburn, Ala., Sunday, March 11th, 1894. After many months of intense suffering, borne with most beautiful Christian patience and resignation, though with eager longing for the blessed peace and rest in the Paradise of God, Arietta Sherwood, wife of James Clayton.

Acknowledgments

The rector and people of St. John's church, Springfield, Missouri, very thankfully express their gratitude to those who have aided them in paying off a mortgage debt of \$2,300, and gladly announce that the consecration is appointed for St. Mark's day.

Appeals

ASSISTANCE is needed to help build a church at Hagood, S. C. The ladies of Hagood ask if the subscribers to THE LIVING CHURCH will be kind enough each to set aside during Lent fifty cents to help build a church which the storm last summer prevented from being finished. For reference, the Rev. James Stoney, Camden, S. C., and the Rev. John Kershaw, Sumter, S. C. Send contributions to MISS ELLEN ELLERBE, Hagood, S. C. Contributions will be acknowledged in THE LIVING CHURCH.

I NEED \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

THE NEW brick church built last year in Madera, Cal., is in danger of attachment on account of a lumber bill of \$320. I plead with all communicants of the Church to help in this matter, as I have made myself morally responsible for this item. My Bishop says: "Say in your appeal, that while I am trying to avoid making appeals outside the diocese of California, this is a special and worthy case in which the people have done well, and which I heartily approve and commend." Owing to the existing financial crisis, the failure of the Madera Bank, the John Brown Colony muddle, and other causes, this appeal is unavoidable. The work will be much helped, and I shall be much comforted, if this bill can be paid by April, when a note becomes due. We owe \$1,500, but I only ask for this \$320. THE LIVING CHURCH will acknowledge monies sent to the undersigned.

OCTAVIUS PARKER,
Missionary in charge.

Modesto, Cal.

SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address REV. HARRY I. BODLEY, Cor. Sec., 240 Rich ave., Mount Vernon, N. Y.

RHODE ISLAND

Never was a parish more deserving of substantial aid than the little mission of Trinity chapel, Pawtuxet. Started in 1883 by a few Churchwomen without means, in a community having no sympathies with Episcopacy, struggling with discouragements, this young parish from its inception and inauguration ten years ago, to the present time, has not ceased to labor with unabated zeal, patient perseverance, and enduring hope, having in view the building to the glory of God, of a fitting church edifice for public

worship, to take the place of the unconsecrated hall now in use for that purpose, and often necessarily used for secular gatherings, entertainments, and the like. The parish has steadily though slowly gained in numbers and strength; yet as the population and limited trade remain about the same as of old, the financial condition of the inhabitants also continues almost wholly unchanged. Thus, without the aid often so generously bestowed upon—perhaps less needy—parishes north, south-east, and west, the church so fervently desired here, may still be in the shadowy future.

A discouraging event in the history of this mission was the withdrawal two or three years since of one of her readiest and ablest workers. No cause was assigned for the step. This unlooked-for transfer of interest and activity to another field of labor, although making no material difference in numbers, naturally drew from our struggling parish both influence and means formerly devoted to the mission, and impeded its progress, the new undertaking being only about a mile distant from Trinity chapel.

The contributions to building fund, running expenses, charity work, etc., have always been small, seldom reaching fifty dollars and never exceeding that sum, except in three instances, when one hundred dollars were donated.

I trust this appeal may reach some having friends located here whose deep interest in the Church work will move them also to assist. Are there not some having pleasant memories of this quaint old town on the "beautiful Pawtuxet," endearing maternal, or other associations, or perhaps cherished hopes regarding the future of the community, who will gladly aid in erecting a noble church edifice which shall be the pride of the surrounding country, and the source from whence untold good shall flow to this generation and those to come? God grant us a rich blessing in this our great need.

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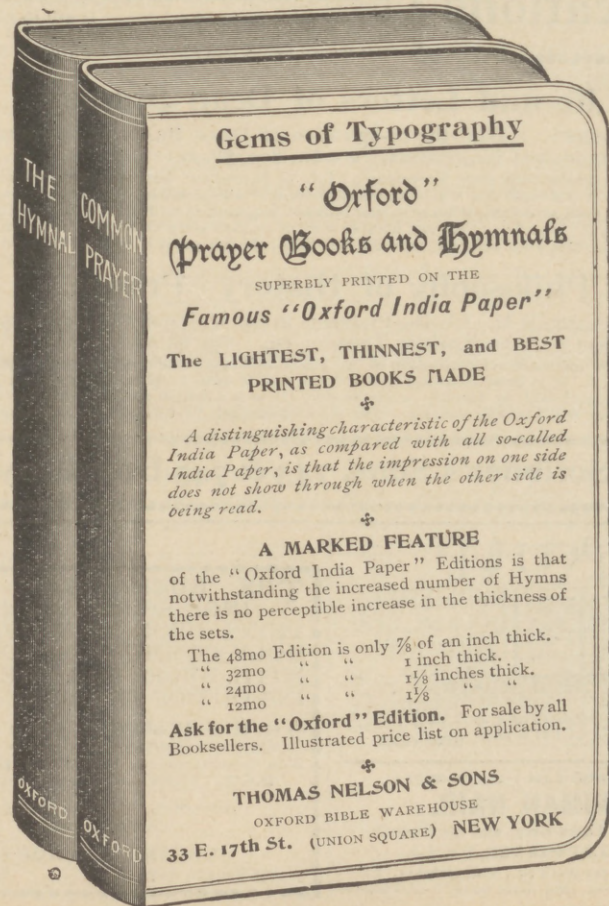
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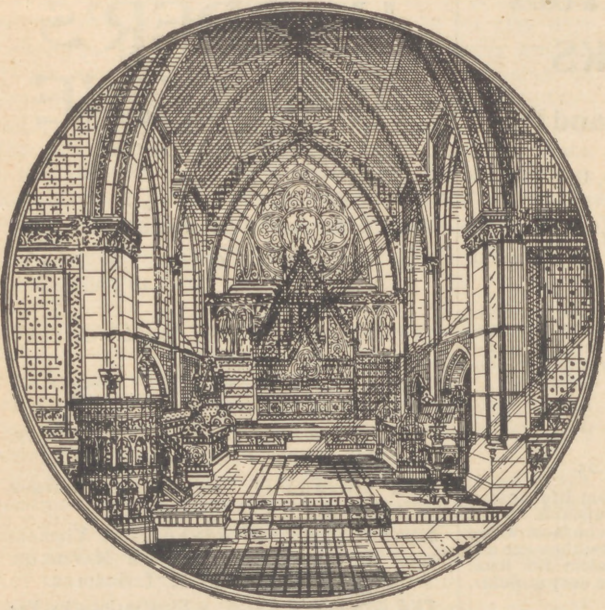
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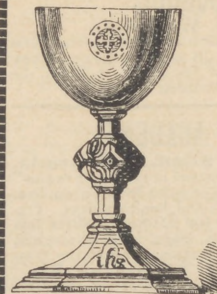
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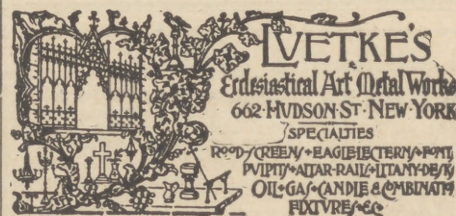
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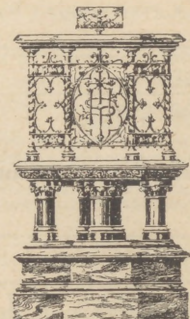
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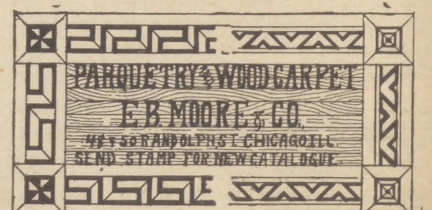
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Choir and Study

"As It Began to Dawn."

BY NELLY A. TICKNOR

The Paschal moon looked softly down,
And in the eastern sky
Faint streaks and shimmering gleams of light,
Proclaimed that day was nigh.

All life was hushed; but in the trees,
The song birds were awake,
And uttered sleepy cries and calls
As day began to break.

In Joseph's garden, cold and dead,
The Son of Man was laid;
His tomb was sealed, His friends were gone,
Only the soldiers staid.

Closed were the eyes that looked in love,
On poor and weak and sad;
Stilled was the voice that brought the word
To make the sorrowing glad.

But angels came and broke the seal,
And rolled the stone away;
And in the night the Lord arose,
Before the break of day.

Just as the day began to dawn,
And light broke through the gloom,
The Paschal moon looked softly down,
Upon an empty tomb.

In considering the subject of music degrees, it should be premised that the *ars musica* was one of the seven prescribed studies in the ancient monastic schools, and was based upon the books of Boethius, a Roman author of the 6th century. Thus with all the fine arts its nurture began in the Catholic Church. Degrees in music certainly date back to 1463, in Cambridge, and 1506, in Oxford, and have been conferred without interruption under university regulation and sanction ever since. We referred to increasing vigilance in this direction, last week, and are able to quote from a letter, from a Fellow of Trinity College, Cambridge, Mr. Gerard F. Cobb, who is also widely known as a composer of ecclesiastical music, and whose tunes, anthems, and services are used in our leading choirs. Sending us a copy of the music examination papers, for last June, he adds in this connection: "Hitherto, as I dare say you are aware, candidates for musical degrees have not been obliged to 'keep terms', (*i. e.*, to reside in the university); they have simply come for their examinations, etc., and nothing more. But the Senate have just agreed to alter this, and (after a few years' grace for those already started under the old system) no one will be able to obtain a degree in music unless he has kept the same number of terms and passed the same general examinations as are required of students in other faculties (*i. e.*, he must have taken the B. A. before eligible to the *Mus. Bac.*). No doubt these requirements will at starting considerably reduce the number of our musical candidates, and there will be a proportionate rush on Oxford and Durham and Dublin where residence is not required. But we hope that in process of time the balance will be redressed, for it cannot fail to enhance the attractiveness of the Cambridge degree when it becomes known that it carries with it a guarantee of the same standard of general culture as well as of liberalizing academic influence, as a degree in arts, or law, or divinity." Thus it becomes evident how sedulously the highest university authorities guard and even enhance the sanctions of their music degrees, and consequently the interests and social prestige of the profession itself. It will be noted upon examination, that many of the principal doctors of music have also matriculated as undergraduates at the universities and taken the academic degree of B. A. As examples we cite from memory, Dr. Stainer, of Magdalen, Oxford, and Dr. Stanford, professor of music in the University of Cambridge, and an alumnus of Trinity College. It will have been remarked that Mr. Clement R. Gale, organist of Calvary church, New York, is both B. A., and *Mus. Bac.* of Oxford.

It seems certain that a scholarly examination of this exceedingly important subject must convince the trustees and faculties of American colleges (1) of the futility of conferring degrees in the absence of a faculty covering the subject, since, *e. g.*, no college could stultify itself so far as to confer the degree of Doctor of Medicine or Bachelor of Laws, without the requisite

faculty of professors; and (2) of the urgent desirability of establishing such faculties where university functions and organization are professed. Thus at Harvard, Yale, and Columbia, faculties in music and the fine arts are distinctly called for under existing exigencies in order that the profession of music may take place and rank among the other learned professions, as it should. Under the present condition of educational administrations, the conscientious and self-respecting musician who seeks a legitimate degree in music has no alternate save a matriculation and examinations at Toronto, or in one of the English universities. Already there are resident among us at least three doctors of music—of English universities, Drs. Gower and Crowe, of Cambridge, *Mus. B.*, and Toronto, Dr. Gilbert—and such men are competent and eligible for professorships in a faculty of music, under existing traditions and requirements of the English universities. Furthermore, the institution of legitimate faculties in music on university foundations would immediately exercise a corrective and invigorating influence on the musical profession, especially in its ecclesiastical relations.

It may be observed, in this connection, that because of this lack of legitimate institutional facilities for an orderly and comprehensive musical education at home, the Church has been forced to a dependence upon the drift and windfalls of secular musicians who have sought to eke out a support by Sunday duty where it might be had. Only in a very few churches is there an adequate provision for the organist and choirmaster, while nowhere are there "foundations" for such stipends; the singers, men and boys, faring still worse, as the larger portion of their subsistence must depend upon secular engagements. Dr. Edward Hodges was the first English degree man who served in the American Church, and the real value and significance of that degree remained an unsolved enigma to all outside a small number of clergy and laymen. No American postulant for an education in ecclesiastical music has taken his studies and degrees in England, with the single exception of the late S. P. Tuckerman, who in his middle age, left Boston for a home in York, England, where he received the degree of *Doc. Mus.* from the Archbishop of Canterbury, who alone, besides the universities, has officially the power of conferring it. Our enterprising musicians have with strange unanimity avoided England, and made their studies in Leipzig, Berlin, and other German cities, so that, on their return, and seeking service in the Church, we have experienced that most anomalous conjunction of the German romance and idealistic school grafted upon an Anglo-Catholic root, with a result fatal to the beloved traditions of the Church. Notwithstanding the great pecuniary advantage awaiting a first-rate English degree man in the service of the American Church, it is painfully true that the loss of social position following a professional life in America acts as a general deterrent, so that the refined and cultivated associations of a cathedral or college chapel organist in England, even with very narrow stipendiary provisions, are held far more desirable. The Church sorely needs the presence and professional devotion of such men, who may be well spared from England, or the development of a school of sound ecclesiastical music must wait indefinitely in the future.

In a series of studies extending through several years among musical compositions of generally acknowledged value for Church uses by Church clergymen, we have reached certain results that invite consideration. A pretty accurate knowledge of the musical history of our own Church discloses the remarkable fact that while there have not been wanting, from time to time, clergymen fairly versed in musical knowledge and literature, who have manifested helpful intelligence as compilers of "manuals" and "collections", and promoters of sound taste and discrimination—who could write and speak judiciously and thus bring to bear wholesome influences among our people, concerning proper music selections, proprieties of delivery and expression, and, at long intervals, produce a tune, or chant, or possibly a carol—we encounter hardly a single composer, learned in music in the academic sense, who has left an anthem, or service, or "Communion", generally circulated among our churches. It is to be explicitly understood that we hereby mean clergy of American birth and education. Such widely known

priests as the late Dr. William Staunton and the present rector of St. Paul's church, Baltimore, Dr. J. S. B. Hodges, both of whom have contributed compositions of learning and much practical value, were Englishmen by birth and owed their musical education to English sources. We gratefully recognize the publication within the last three or four years of valuable anthem compositions, by two or three American priests, which have been introduced into a few of our choirs and are worthy of a yet wider circulation. With these few minor exceptions our statement remains correct, and to-day the American Church still fails to develop any appreciable proportion of thoroughly-educated, musical clergy, and remains destitute of any appreciable, indigenous ecclesiastical compositions which command general attention.

The little group of "composers" among our own clergy occurs to us familiarly enough, but they have left nothing whatever that has achieved permanency, or even a limited popularity or that is sung to-day anywhere in this Church, save, perhaps, under traditional influences in half-a-dozen parishes. This condition is our misfortune rather than a source of discredit. On the other hand there has existed an unbroken succession of clerical composers in the Anglican Church since even the ante-Reformation period, and it is historically clear that the monastics were not only the conservators, but teachers, of the early Plain-song and its subsequent stages of development, down to the early English school of the 16th century. Indeed, it is practicable to construct a catena beginning with the Venerable Bede, which shall comprehend the present. Even a reference to Baptie's musical biography, "The Musicians of All Times," will support this experiment. The most casual observer has noted the considerable number of important compositions by Anglican clergymen to be found among the current publications of the present and preceding generation. At each period of musical crisis, clergymen are found giving it direction and valuable support. It is enough to mention the late Rev. William Havergal, so actively connected with choral and liturgic music and their improvement; Rev. Thomas Helmore, who was the representative musician at the head of the great Gregorian revival in England; the Hon. and Rev. Sir Frederick Gore Ouseley, so largely interested in the introduction of the Mendelssohn music and its culture in England and the English churches. It is within the recorded facts to assert that hundreds of clerical composers, learned and gifted and fertile withal, may be identified among the Anglican composers of the nineteenth century, a large proportion of whom have produced anthems, motets, cantatas, or Communion services, in wide and general use at the present in America as well as in England.

Within the past two years we have resorted to correspondence with several representative musical priests in England, and after frankly stating the results of our inquiries, have invited co-operation in the elucidation of this unequal and somewhat disappointing condition of creative musical art as found respectively in the American and Anglican Church. The query presented had of course a two-fold bearing, the first purely negative, as to the absence of constructive musical power among the American clergy, or the general music sterility hitherto manifested in our liturgic history; and the second, positive: as to the steady and valuable production of ecclesiastical music of a standard and permanent liturgic value among the Anglican clergy.

In evidence of this latter, we have at hand, as we write, a great parcel of English music by English clergymen, all of a distinctly representative character; as Dr. Dykes, the Rev. Brown-Borthwick, Rev. J. Wilberforce Doran, Rev. James Baden Powell, precentor of St. Paul's, Knightsbridge, Rev. Canon Woodward, and scores of others, of hardly less celebrity. They represent the colonial churches, as well as the Church at home. All three orders are represented; and among them is found a goodly proportion of musical degree men. Most of the rest might seek the degree of *Mus. Bac.* without presumption. A thorough scientific mastery is manifested in every number and page of it all. It covers all recognized schools and types, from severest Plain-song up to the highest forms of structural art known in the Church of England services. This collection might be enlarged a dozen-fold and leave ample fields of research unexplored. It is to be noted that

large part of these compositions come from men who are or have been actively engaged in parochial or educational work, positions involving assiduous labor and serious responsibilities. These compositions are by no means the casual recreations of dilettanti or ecclesiastical idlers. They represent, therefore, something better and nobler than mere musical scholarship, since they are evidences of a permanent and exalted enthusiasm for the promotion and enrichment of the Church's liturgic worship. It would be easy to fill even more than one of these capacious columns with the names and titles of these Asaphs and Davids of the sanctuary. And their number is no less remarkable than the fertility of their inspirations, and the dignity and general effectiveness of what they have produced. These are permanent results constantly appearing from generation to generation, among the Anglican clergy. We do not hesitate to assert that such or similar results are discoverable in no other line of ministry or priesthood; certainly not in the Roman and Greek Communions, certainly not among the Nonconformist clergy of England and Scotland, and certainly not in our own ministry, nor among the denominational ministries of America.

The letters that have reached us in friendly and appreciative response to our quest, when placed convergently, throw a strong, and in our judgment, conclusive light on a singularly obscure and perplexed question, and we propose giving these letters in forthcoming issues of THE LIVING CHURCH, hoping and believing that thoughtful Churchmen will in such testimony find motive and persuasions towards practical measures that may set forward at least the initial efforts towards the development of deeply-rooted religious culture within our own Communion.

It should be stated that the number of hymns with alternate tunes in the Hutchins' Hymnal is 342 and not 177, as stated in our issue of March 10th.

Magazines and Reviews

In *The North American Review* for March, Sarah Grand takes her turn at a rather boisterous consideration of "The New Aspect of the Woman Question," already threshed to tatters in the incessant controversies of which it has been the centre for nearly half a century. There is neither grain nor chaff to be had; and we are left to wonder at the appearance of such a virago *manifesto* in a leading review. There are certain women who never forget that they are ladies as well, who are always sure of a respectful hearing, but Sarah Grand is altogether rude and ill-mannered, and mistakes abuse and a coarse arraignment of men and their alleged usurpations, for reason and argument. Such women altogether lose sight of the legitimate duties and functions that women may owe society, and are quite indifferent to the steady deterioration of the supreme dignities of home-making and the nobilities of housekeeping and family ministries on which the best interests of civilization depend. Homes are giving place to the idleness, indulgences, and vulgarisms of boarding-house and hotel-life; and chiefly because "emancipated woman" has learned to despise the ancient order of domesticity, cultivates different ideals, and has discovered a gift for politics, literature, platform-fads, and mannish avocations and associations. In quite another, and more admirable spirit, the Countess of Malmesbury writes about "Village Life in England," affording her readers refreshing glimpses of a womanliness and womanly devotion to old-time duties and responsibilities which remain among the most admirable features of English domestic life, and which were once the glory of both New England and Southern social life. There are many things that may be learned from Major Griffith's carefully prepared paper on "Prisons in the Old World and New." Under "Notes and Comments," our librarians and teachers will find something valuable and very likely helpful, in E. C. Hovey's communication on "Recent Improvements in Public Libraries." From our own impressions gathered from repeated visits and careful observation, we are convinced that he is describing the workings of the public library in Worcester, Mass., where assuredly the vigilant and public-spirited librarian has for several years effectively labored for the general utilization of the library by the public and high schools, and where teachers, pupils, and librarians, have exemplified the suggestions made by Mr. Hovey, since Worcester library as a public educator has long wrought its perfect work. Much of the same thing may be seen in the library of Columbia College, New York, and there is reason to believe that these methods are gaining general currency.

The Atlantic Monthly has its usual delicately-assorted table of contents, mostly of delightful and nutritious reading. Sir Edward Strachey reaches a fresh field of entertaining discourse in his charming "Talk at a Country House,"

among Assyrian arrowheads and Jewish books, in the course of which a world of light is given to the elucidation of the Rosetta stone, and other cryptogramic inscriptions. Prof. Torrey is still groping among the Florida swamps and everglades, and sends his usual quota of vitalized pictures of bird-life. His enthusiasm, the while, is so hearty and catching that a goodly proportion of our youth are likely to become ornithologists. Edith Brower writes on the question, "Is the Musical Idea Masculine?" with a brave and well-assured intelligence, and a fine feeling for the ultimate psychological analysis underlying all such disquisitions. She writes intelligently, therefore, escaping mistiness and mere æsthetic rant. But while she discerns much that is true, it occurs to us that she misses the key-note of the inquiry, which should be found in the supremely emotional genesis of the musical conception or idea; and this is surely feminine in its spiritual determinations. But when she advances towards a scientific formulation of that conception, and reaches the plane of scientific and formal construction, she reaches a sphere of masculinity, for here intellectualism sets in and consummates its generic function of composer. And the composer, in any true psychologic analysis, represents the masculine rather than the feminine province of our deep spirituality. This distinction at once answers her inquiry, while it completes it, and makes it rational and intelligible. Mr. Jenks introduces his readers to a fascinating and commanding personality in his spirited account of "A Greek Prime Minister: Charilaos Tricoupis;" and "The Sapphic Secret," by Maurice Thompson, is a brilliant and keenly appreciative study in Greek verse. "A New Reading of Leonardo Da Vinci" gives shape to the multiplied traditions concerning his universality of accomplishment, and presents an assemblage of achievements and discoveries quite apart from his masterpieces in painting, hardly to be found elsewhere in history.

Harper's Magazine, besides its clever fiction, decidedly the best of which is Miss Wilkins' story, "The Buckley Lady," has a number of staple articles of interest and value to the general reader. W. Hamilton Gibson, whose love of nature, and literary intelligence, reinforce his charming studies in flowers and landscape, has a picturesque article on "The Welcome of the Flowers;" we do not predicate our "picturesque" so much of his own many felicitous illustrations as of his conception and treatment of his subject. As a naturalist-artist, Mr. Gibson attracts as strongly by the fervor and enthusiasm of his research as by the delicacy and refinement of his art. "Great American Industries, XI, A Steel Tool," edited by R. R. Bowker, is a judiciously illustrated article on the Bessemer steel industries, especially valuable for younger readers. "The Russian and his Jew," is Mr. Poultney Bigelow's version of the alleged incubus of Jewish extortion and fiscal outrage which has seemingly paralyzed the industries and crushed the energies of village and rural populations throughout the Russian empire, wherever the Jews have found a footing.

Book Notices

Aschenbodel: A Child Sketch. By Mrs. George A. Paull, author of "Mother's Bedtime Tales," etc., New York: Thomas Whittaker. Pp. 63. Price, 50c. Illustrations.

A dainty little volume containing a story of suffering and neglected child-life, over which broods tenderly the heart of a religious woman, whose own little girl had been touched by "the beautiful angel Death." The fanciful relation is given in most poetic form, and its pathos is not over-strained. Certain points in it make it very suitable as an Easter gift to any bereaved mother.

A Life of Service, or Woman's Work in the Church. By Sara Merrill. Milwaukee: The Young Churchman Co. 1894. Price, \$1.00 net.

We cannot speak too highly of this attractive little book. It is full of sound, sensible, practical counsels for Church workers, and indeed for all that will to live godly in Christ Jesus, and its deep devotional tone is evidently the fruit of a life-long training in the Catholic Church. Every Churchwoman ought to read this book and ponder its lessons. It is a good thing for us to realize that our branch of the Holy Catholic Church produces many such examples of saintly service as are here described or suggested by one of its faithful daughters.

The Last Sentence. By Maxwell Gray. New York: Lovell, Coryell & Co.

This is a novel distinctly modern in subject and treatment. The aim of the author, as in "The Silence of Dean Maitland," is to emphasize the sin of silence. The hero, who is no hero but a very human man, possessed of quick and keen sympathies unbalanced by sound judgment and wise self-control, brings life-long trouble and heart-ache to those he loves, and endless remorse to himself. It is a sad story of weakness and sorrow, with too many counterparts in real life to seem overdrawn. It has many good points, sometimes well made, and sometimes otherwise. We are impatient at times with the long and unnecessarily wordy descriptions that do not add to the power of the story, yet there are passages of intense and tragic power. To a lover of modern novels, "The Last Sentence" will have much of interest, suggestion, and instruction.

A Sketch of the Late Rt. Rev. Phillips Brooks, D.D. By his private secretary, the Rev. William Henry Brooks, D.D. Boston: D. W. Colbath & Co. 1894. Price, 75 cents.

This dainty little volume adds another to the numerous memorials of Bishop Brooks. Written by one who was in constant familiar intercourse with him during his short episcopate, it contains many instances of the amiable traits which made Bishop Brooks so popular with those who came in close contact with him and drew to himself the devoted attachment of the many who sought his counsel. The sketch is a slight one and only undertakes to give examples of the Bishop's attitude in dealing with correspondents, visitors, and petitioners. He would have no office hours and would impose no limitation whatever upon visitors and applicants for aid. He undertook to answer all letters, however foreign they might be to his own sphere of things. It is probable that many were written with no higher purpose than to obtain his autograph. He is described as swift and decisive in reaching a conclusion when a case came before him, generous in argument, both liberal and wise in giving, of unswerving loyalty to his native land, unceasingly active in work of every kind. Throughout the little book we trace the hand of an affectionate friend and devoted admirer. The sudden death of the Bishop is treated with a fine delicacy and in a deeply religious spirit. Those who are fond of treasuring souvenirs of the departed leader will do well to add this to their collection. The volume is embellished with a fine portrait and a lovely picture of the Bishop's summer house at Andover.

The Higher Criticism of the Hexateuch. By Charles Augustus Briggs, D.D. New York: Charles Scribner's Sons. 1893.

In this volume Dr. Briggs enquires: What is the testimony of the Scriptures themselves as to the authorship of the Hexateuch? and finds that while they assert that certain parts of it were written by Moses and Joshua, they by no means assert that the whole was so written. On the contrary, Dr. Briggs find evidence that much of the Hexateuch is later than Joshua. He then proceeds to give a valuable sketch of the history of Hexateuchal criticism, beginning with Carlstadt and coming down to contemporary authors. The reader will here find, clearly stated, the various stages through which the Higher Criticism has passed, and what the present state of the Hexateuchal problem. We have only room for the more important of Dr. Briggs' conclusions, which we state as nearly as possible in his own words. He concludes that in the Hexateuch we have a four-fold narrative of the origin of the old covenant religion, and that this four-fold narrative has been compacted by a series of inspired redactors; that the Pentateuch does not give one Mosaic code, but several, contained in narratives, somewhat as the Gospels present to us the discourses of our Lord in varied types peculiar to the several Evangelists. The Mosaic legislation was delivered through Moses and then unfolded in historical usage and interpretation in a series of codifications by inspired prophets and priests. However much we may differ from Dr. Briggs' conclusions, his treatment of the subject is commendable for its reverence, and his evident conviction that in whatever way the Old Testament came to its present form, it contains a revelation from God to man.

Books Received

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

FLEMING H. REVELL CO.

Selections from Hymns, New and Old. 10c.

Outline Studies in the Books of the Old Testament. By W. G. Moorehead. \$1.50.

The Conversion of India. By George Smith, C.I.E., LL.D. \$1.50.

MACMILLAN & CO

The Incarnation of Common Life. By Brooke Foss Westcott, D.D., D.C.L. \$2.50.

The Mother's Legacy. By Elizabeth Joceline. \$1.35.

CHAS. SCRIBNER'S SONS.

The Chess Pocket Manual. By G. H. D. Gossip. \$1.00.

Basal Concepts in Philosophy. By Alexander T. Ormond, Ph.D. \$1.50.

Memoirs of Chancellor Pasquier. By Duc D'Audiffret-Pasquier. \$2.50.

ANSON D. F. RANDOLPH

The Story of two Noble Lives. Being Memorials of Charlotte, Countess Canning, and Louisa, Marchioness of Waterford. By Augustus J. C. Hare. 3 vols. \$8.00.

Religion in History and in Modern Life; together with an essay on the Church and the Working Classes. By A. M. Fairbairn. D.D. \$1.50.

LONGMANS, GREEN & CO

Inspiration. Early History and Origin of the Doctrine of Biblical Inspiration. The Bampton Lectures for 1893. By W. Sanday, M. A., D. D., LL. D. Second edition.

D. W. COLBATH & CO., Boston

A sketch of the late Rt. Rev. Phillips Brooks, D. D. By his Private Secretary, the Rev. Wm. Henry Brooks, D. D. 75c.

PAMPHLETS

The Altar and the Life. A Sermon. By the Rev. Walton W. Battershall, D.D.

Bimetallism; a Tract for the Times. By Francis A. Walker.

Address. By the Rt. Hon. A. J. Balfour, M. P.

The Household

Easter Hymn

BY REV. FRANKLIN WESTON BARTLETT, D. D.

Mighty Lord, from death arising,
Conqueror over sin and hell!
May we all, Thy foes despising,
Serve Thee loyally and well.

Thou hast made Thy cross victorious,
Thou hast opened up the way
To the life, serene and glorious,
In the realms of endless day.

With Thy presence, gloom dispelling,
Thy illumination give;
Oh, vouchsafe us Thine indwelling,
Teach us how in Thee to live.

Through Thy power and sure protection,
If we now be risen with Thee,
Heirs are we of resurrection,
Life and immortality.

Williamstown, Mass., 1894.

"Little Star"

BY E. F. DINANS

PART II

My little girls came every day, Katie leaving Star with us when marching time arrived, but never going away before. Gradually Star became Stella's name to us all, and a radiant little Star she was. She was indeed "pretty and gentle," and although a favorite with all the children, never seemed to forget that to Robbie was owing her entrance into the kindergarten; her belief in him more than once helped him to conquer a contrary trait, and her work was never known to suffer at his hands.

Katie watched her charge with all the love and tenderness her mother did not bestow. Soon a little blue gown took the place of the pink one.

"How do you manage to earn enough for you two?" I asked.

"I wash," she said simply, "early, and after I go home from here. First I couldn't, cause mother took an' sold the things, but she don't dare do it no more. An' I clean winders for the men in the stores sometimes, an' I swab out the floors. There's most always *something*." "I don't want Star to forget them things you tell her, never," she said softly to me one morning as I took the attendance, and listened to the soft murmur of the children's voices over their sewing. "Seems to me as if 'twas one of the nicest things our Father ever done—making it so that even the *littlest* ones like Lillian can thank Him an' do for Him just as well as anything. Do you remember the first day I came to the kindergarten?" She stooped to pick up my pencil. "The children were singing about the daisies—singing as if they was just friends of them," and she laughed. "I'm glad we come," she added.

July came with its scorching days, when not a breath of wind stirred the dry weeds at the edges of the streets. We had only a handful of children in these days and the quietest work was done. My Robbie was growing thinner every day, and the cough that used only to come when he was very tired, seemed almost never to leave him now. Even our activeopsy of a Florence moved languidly, and Baby Lillian would draw her small hair near me on the circle, and lay her face down on my white apron. "Feels good," she would say. As I went from table to table during the work hours—sometimes with a sponge and cool water for the little heated faces, oftener with a large fan, which the children had named Mr. Wind—I saw Stella always alert and happy, seeming to feel the heat no more than the little white butterflies among

the sweet clover blossoms in August. The two little girls were always there, and one morning Katie did not go away as usual.

"Miss Hughes," she said very slowly, as the children settled again to their work after a few moments' exercise, "I think perhaps you'd better take Star to that place you spoke of." The voice broke suddenly, and she frowned.

"I do know what I need to be such a fool about it for," she protested angrily, as two big tears splashed suddenly into her lap. "You see, Miss Hughes, little Star didn't have nobody but me. Father was killed 'fore she was born, and mother ain't never been no real mother to her. Long as I could look after her I thought it would be all right, but 'sposin' something should happen to me, what would come to Star? She's little, you know, an' she's afraid of people, kinder, an' she ain't never had to look out for herself. An' last night I was thinking that, an' I tried to say to myself, 'God'll take care of her,' an' then I *knew* I just didn't have no right to say so like a fool. God would take care of her, but He wasn't going to wait till I was good an' ready to let Him. An' so—it—if you'll take her to that place—Miss Hughes—"

But my poor little girl broke down, and on the back stairs with no one by to see, she cried as if her heart would break.

For the first time after many trials I succeeded in seeing Mrs. Evans. She consented, for a consideration, to my taking Stella, and made her mark upon the paper which was read aloud to her, resigning all claim to the little girl. She was not drunk—for the first time in many months I fancy—and expressed herself glad to be rid of the child. "She ain't smart like Katie," she said. "she's soft an' does just what she's told. So did her father—most wimmen folks was mad about him."

Our warm-hearted matron, Mrs. Phineas, was pressing bread and milk upon Stella, this last day of kindergarten, and Katie and I were standing by the window. The other children had gone, but I could still feel the close embrace of Maurice's chubby arms about my neck, and the silken softness of his yellow curls against my cheek as he insisted, "Me don't want you to go, me want you to stay; me your boy." I could still feel Lillian's wee hand in mine, her small cheek pressed against my knee. I could see Robbie's little freckled face at the door as he said his usual "good-bye, teacher," and then after a moment's hesitation, came back to give me a loving hug, and ran off scarlet. And I could see Mollie's womanly little face uplifted for the good-bye kiss. And Jean and Edna, and, but it wouldn't do to think about them now.

"I'll take little Star home with me to-night," I said to Katie. "And you will come too, dear, won't you? She will need you," I pleaded.

"No'm, she won't," said Katie, smiling softly. "Not 'slongs you look after her. An' I've got to take care of mother you know."

"But, Katie, what can you do with your mother? It is not safe for you, dear child."

"I can keep her from stealin' sometimes, and I can keep her from getting hurt when she's drunk most always. That's all. But she's my mother, you know, I didn't use to care about that, and sometimes I like to think what I'd done if she'd been like your mother was and some of the children's mothers. But I think I'd like to have had her like your mother most. I'm sorry I made you feel bad talking about it," she added, wistful-

ly, looking with troubled eyes into my face.

"My dear little Kate," I thought as I bent and kissed her, "what a woman you would have made with my mother for yours."

Little Star went home with me that night, and bore it all bravely though she sobbed herself to sleep in my arms. With perfect docility she went with me for a few days in the country, and completely won the heart of my kind hostess, with whom I left her.

Two weeks later I was again in Chicago. It was a cool, pleasant day, and as I neared the kindergarten I thought of my first meeting with Katie and little Star. There was a crowd by the corner, and a man's voice said: "There's the kindergarten teacher." "Has she heard?" said some one, and the man who had first spoken, turned towards me with bared head. "It's about Kate Evans, lady. It was Patrick Dooley drivin', an' he pulled up his horses sharp as he could, but the ould woman, bad cess to her, was drunk, an' little Kate knocked her out of the way, not quite quick enough to git out of the way herself, though. 'Twas all in a minute, lady, we couldn't do nothin to stop it, an' Pat's cryin' like a baby be the side of her. They carried her upstairs but just now, would ye's want to see her?"

The crowd stood aside to let me pass, and only the heavy sobs of the driver broke the stillness of the room where she lay. The long slim hands looked very brown against the white sheet, and oh, so still! The dark curls were soaked with blood, the fearless gray eyes glazed in death, but on the fine mouth there was almost a smile, as if in the loving presence of Our Father she gave thanks.

(To be continued)

Children's Hour

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

A Child's Easter Carol

BY FLORENCE SCOLLARD BROWN

Wakened from sleep by the morning light
Shining supreme o'er the vanquished night,
Forth from my window with joy I lean;
Fair lies the world in its spring-tide green!
Now to the Lord for his loving care,
Thanks I will offer in fervent prayer.
Kneeling, from depths of my heart I say:
"Father, I praise Thee for Easter Day!"

Never a breath stirs the tranquil air:
Touched are the blossoms with beauty rare;
Brighter each delicate petal gleams,
Sweeter the heaven-sent fragrance seems.
Surely, the day was like this when He
Rose triumphant in Galilee!
Death of its terrors He robbed for aye.
Father, I praise Thee for Easter Day!

Ned's Easter Offering

BY CAROLINE FRANCES LITTLE

The name of Ned's donkey was Toby. He was a beautiful little creature, with great dark eyes, and a soft brown coat, and he was so wise that he seemed to understand his little master when he confided all his plans to him.

"Toby dear," said Ned to his pet, the Sunday before Lent, after he had given him his supper, and was spreading nice straw for his bed; "I wish you could help me, I don't know how I am to get money for an Easter offering. The other fellows have lots more money than I have; and it costs so much to keep you, that I have a smaller allowance than last year."

Awarded
Highest Honors—World's Fair.

DR.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Toby rubbed his head on his little master's arm, and looked at him lovingly. "Good night, old fellow," said Ned, and having locked up the barn, he went into the house, and seated himself in the parlor by his mother. She saw that he had something on his mind, but wisely waited for him to open the subject.

"Mother," he asked at length, "how can I have as big an offering for Easter as the other fellows? Bill and Tom expect to give ten or fifteen dollars, they say; but I have such a little allowance, that if I saved it all up, it would not make any show. Won't father give me more during Lent?"

"No, dear, I think not, and if he did, it would really be his gift, not yours. Why do you want to make a large offering?"

"Why all the others are going to, and our teacher said he hoped we would give all we could, and I thought every body ought to," he said, looking puzzled.

"Yes, but the motive ought not to be merely to outshine or equal the offerings of others. Such gifts bring no blessing with them. Do you not remember the widow's mite, and what our Lord said?"

"I thought you believed in keeping Lent and now you don't seem to want me to do anything," he said in a vexed tone.

"You misunderstand me, Ned; I want your motive to be right."

"Well, of course, mother, I did not mean that I only wanted to equal the other fellows, but"—and he hesitated.

"Now, Ned, there are a few things that I want to speak of. First, deny yourself all you can, and save and earn all the money you can for your outward and visible offering. Second, make an offering of your own will; you know, dear, that your temper is one of your chief faults; if you try to cure it this Lent, that would be a more acceptable offering to our Lord than money merely given you by your father. Then, third, try to make an offering of kindly deeds. Every day do some-

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The Best Food. : :
The Best Medicine.

GRANULA, Originated by Dr. James C. Jackson over 30 years ago, is a scientifically prepared and twice-cooked food containing all the nutritious properties of the unequaled Genesee Valley winter wheat in such form and proportion as to be quickly digested and readily assimilated.

It has been called "The Perfect Food." As such it is a remarkable remedy for certain diseases, and if persistently used will remove Dyspepsia, Indigestion, Constipation and kindred ailments.

Granula should be eaten daily by children, as it builds up the tissues rapidly and clears the system of impurities. Manufactured by

OUR HOME GRANULA Co.,
Box 100, Dansville, N. Y.
Trial Box, prepaid, 25c. Pamphlet free.

thing for others. Then you will have a three-fold gift to be presented humbly before our Lord on Easter."

"I see now what you mean, mother, but the fellows talked so much after Sunday school about the big sums they would give, I got quite upset."

"Their fathers are wealthy and they have a great deal of spending money. Your donkey is such an expense, I think he must help you."

"How can Toby help me?" exclaimed Ned laughingly.

"He can," answered Mrs. Morse, smiling, "every pleasant day you can take Jackie Flanders a short drive; poor little cripple, it would be more than a cup of cold water to him."

"But, mother, he is a washerwoman's child."

"I thought my boy wanted to do kindly deeds."

"But, mother, the fellows would stare so."

"I only made the suggestion, dear, think it over. Then besides your quick little temper, you are careless of your belongings; you lose your pens, pencils, and knives, and as you buy these yourself, if you are careful you can save just so much more, besides curing your bad habit."

"Well, what else, mother? I seem to be at a discount to-night."

"Now, there is one other thing. I know you never buy candy in Lent, so I won't speak of that; and as we never have meat on the table Wednesdays and Fridays, you cannot save any money that way personally, but have you ever thought of giving up your chocolate?"

"Oh, mother, I could not; I must have that night and morning, you know."

His mother was silent, and just then the maid announced tea.

The next evening Ned sought his mother at twilight, that hour so fitted for serious talk, and asked: "I say, how much does my chocolate cost?"

"I think a cake lasts you about two weeks, so we might estimate it at twenty cents a week."

"That isn't much," replied Ned, "but I'll give it up, it would make nearly a dollar and a quarter."

"I will willingly give you two dollars, and you may feel that you have earned it; but you must not expect that you can take tea or coffee in place of it. A glass of milk or cold water must suffice, except on Sunday, which is not a fast day."

Lent passed rapidly by, and Ned tried faithfully to follow the few rules he had drawn up. It was not easy. The other boys made fun of his taking the lame Jackie to drive with the much admired Toby, and more than once Ned lost his temper with them. But Jackie's gratitude combined with the desire to do good helped him to persevere. He fought against his careless habits and made two pencils and one pen last all of the six weeks. After the first two weeks he did not miss his chocolate very much. He studied and played better than ever, and yet found time, besides attending the Confirmation class, to go with his parents to Evening Prayer on Wednesdays and Fridays.

One day as he was walking past the house of Mr. Palmer, a wealthy lawyer, that gentleman stopped him, and said: "My little girl has been very ill, and is so nervous we do not like to cross her, and she is anxious to go driving with your donkey. Is he safe, and would you be willing to take her?"

"I should like to, but I am in school and pretty busy."

"I would pay you well, and you school

boys like plenty of pocket-money," said Mr. Palmer.

Ned thought a moment thus: "I take Jackie because he is sick and poor, and I can take Esther because she is sick and rich; they can afford to pay me, and my mite chest will be all the fuller for it."

Aloud he said: "I will let you know this evening, after I speak to father about it."

It was satisfactorily arranged, and little ten-year-old Esther had many a fine drive with patient Toby.

Easter Even, Ned came to his favorite seat by his mother, with his mite chest in his hand.

"Mother," he said, "just lift my box; how much do you think I have?"

"Tell me, dear."

"I have eight dollars and ten cents in my box, and I have the two dollars, my chocolate money, you know, for the plate at morning service."

"You have done well, dear, to earn so much, but your other offerings, which the world will not know of, are as pleasing. Your control of your temper has increased wonderfully."

"I have gotten angry often, mother, at school. But I don't want to stop trying to be good, just because Lent is over. I mean to keep on, for I am nearly fourteen years old, and boyish tricks are so silly," he said, drawing himself up with pride at the thought of his great age.

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They issue a handsome pamphlet, which can be had for the asking. In writing, mention this paper.

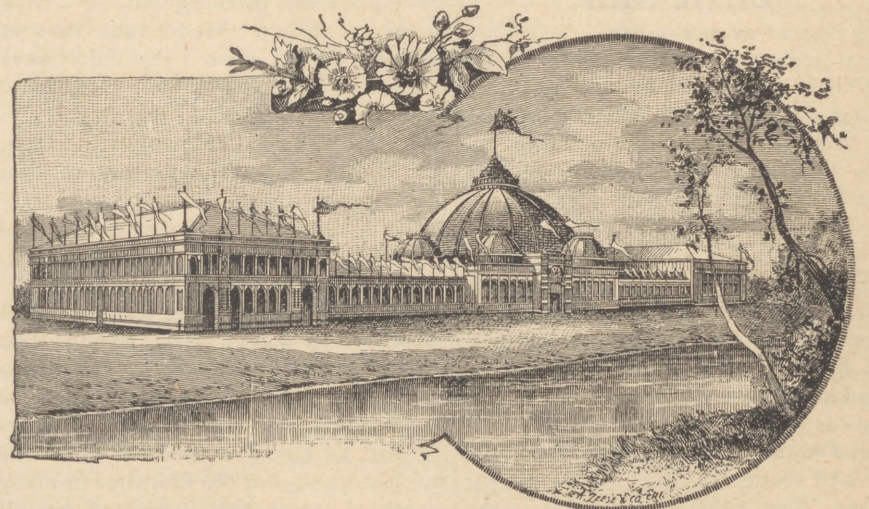
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TO BUY THE BEST.

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POPE MFG. CO.,
Boston, New York, Chicago, Hartford.

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Surprise collection of fine bulbs ordered from our Fall Catalogue will astonish you with quantity you get for your money, and secure you a New Year's present. JOHN LEWIS CHILDS, Floral Park, N. Y.

The power has no second chance. If you would at first succeed, be sure and start with

FERRY'S SEEDS.

Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.

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Detroit, Mich.

Miscellaneous

FREE! Our New ORGAN and PIANO BOOK. Special Offers, and full Particulars of all our Famous Organs and Pianos. Sold to anyone at wholesale price for cash or on terms to suit. CORNISH & CO., Washington, New Jersey.

BUGGY \$45.00 Leather quarter top. Guaranteed for two years. Equal to those of other makes costing \$75. For years they have given superior satisfaction, as thousands will testify. We are the only manufacturers who are willing to ship subject to your inspection, the vehicle to be returned to us, we paying all charges, if not as represented. Catalogue cheerfully mailed to any address.

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CUT THIS OUT and send it to us with your name and address and we will send you this watch by express for examination. A Guarantee For 5 Years and chain and charm sent with it. You examine it and if you think it a bargain pay our sample price, \$2.75 and express charges, and it is yours. It is beautifully engraved and warranted the best time-keeper in the World for the money and equal in appearance to a genuine Solid Gold Watch. Write to-day, this offer will not appear again.

THE NATIONAL MFG. -AND- IMPORTING CO.
334 DEARBORN ST., CHICAGO, ILL.

A Little Dutch Girl and Her Wonderful Scissors

More than two hundred years ago a little girl was born at Amsterdam, Holland, whose name was Joanne Koerten. She was a peculiar child in that she cared nothing whatever for play and sport, but found her greatest delight in making copies of things about her, imitating in wax every kind of fruit, and making on silk, with colored floss, exact copies of paintings, which were thought wonderful.

But after she had become very accomplished in music, spinning, and embroidery, she abandoned all these for a still more extraordinary art—that of cutting.

One is seized with astonishment in looking at her work, all that the engraver accomplishes with the graver, she effected with her scissors.

She executed landscapes, marine views, flowers, animals, and portraits of people, of such striking resemblance, that she was for a time quite the wonder of Europe.

She used white papers for her cuttings, placing them over a black surface, so that the minute openings made by her scissors formed the "light and shade."

The Czar, Peter the Great, and others of high rank, paid her honor. One man high in office vainly offered her a thousand florins for three small cuttings. The Empress of Germany paid her four thousand florins for a trophy she had cut, bearing the arms of Emperor Leopold, crowned with eagles and surrounded by a garland of flowers. She also cut the Emperor's portrait, which can now be seen in the Royal Art Gallery in Vienna. A great many people went to see her, and she kept a book in which princes and princesses wrote their names. After she died, which was when she had lived sixty-five years, her husband, Adrian Block, erected a monument to her memory, and had designed upon it the portraits of these titled visitors. Her cuttings were so correct in effect, and so tasteful, as to give both dignity and value to her work, and constitute her an artist whose exquisite skill with scissors has never before nor since been equaled. So both her art and her monument were unique, and have kept her in "memory green" for now nearly two hundred and fifty years.

The Publishers Circular tells this tale: "A certain youth, with the boldness which often characterizes discipleship, wrote to Mr. Ruskin, saying that, being a profound admirer of his works, he had determined to possess himself of the whole set, and that, being too poor to buy the books as sold by Mr. Allen, he had had a cheap consignment of the lot from the United States. 'Was that wrong?' the young man asked. 'Yes,' Mr. Ruskin wrote; 'that you were inconvenienced is no reason why you should have been inconvenienced me.'"

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo River, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

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

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NAME THIS LABEL
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for the laundry.
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Give The Baby Mellin's Food.

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What equals it for a Soup, a Roast, an Entree?

Our illustrated booklet, "From Ranch to Table," an interesting write-up of the cattle industry, from the "branding" of the yearling to the "round-up" of the steer into savory Beef Extract, sent free; also enough "Rex" brand to give it a good trial, on receipt of 6c. for postage.

THE CUDAHY PHARMACEUTICAL CO.
SOUTH OMAHA, NEB.

Miscellaneous

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and the picture's taken—and a good picture, too.

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Praised by expert photographers all over the land.

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A Few Good Agents Wanted.

FOR OVER FIFTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

TO CALIFORNIA

The Santa Fe has established a low first-class excursion rate to Los Angeles, San Diego, and San Francisco, Cal., and return.

The California Limited on the Santa Fe Route, which leaves Chicago every night at 8:30, carries Pullman vestibuled sleepers without change to Los Angeles, San Diego, and San Francisco, and this is the only line that furnishes such accommodations. Excursion tickets are also sold to Hawaiian Islands, Australia, India, China, Japan, and Around the World.

Send for copy of illustrated descriptive book, To California and Back. It is free. For cost of tickets, and all other information, call upon the nearest agency of the Santa Fe Route, or write to Jno. J. Byrne, 719 Monadnock Block, Chicago.

A MATTER-OF-FACT SEED BOOK.

There is such a great similarity in seed catalogues, as a usual thing, that it is refreshing as well as beneficial to read one in which plain, unvarnished facts rule. The catalogue issued by J. J. H. Gregory & Son, of Marblehead, Mass., is a matter-of-fact book in every sense of the word, and is certain to meet with the highest appreciation from farmers and gardeners who are working for actual results, and cannot afford to experiment. There are no highly colored illustrations to mislead, neither is there exaggerated language to deceive. It simply helps the farmer to get the seeds best adapted for his needs, and from them derive the best possible results. To this method of doing business is no doubt due the increasing popularity of Gregory's Seeds, and the continual prosperity of that famous old house. Since 1856 they have been studying the wants of farmers, and supplying them with just what they wanted. To-day it would be difficult to point to a section of the country where Gregory's seeds are not known and grown. They send their catalogue to any one who plants seeds, free of charge.

Reading Matter Notices

BEECHAM'S PILLS are better than mine waters.

WHEN in want of starch remember to ask for Kingsford's Corn Starch for the table, "Pure" and "Silver Gloss" for laundry.

HOT SPRINGS, ARK.

The Wabash is, beyond a doubt, The only line to think about. In going to Hot Springs, Arkansas, To get away from March winds raw. Send your name to Wabash Ticket Office, 201 Clark St., Chicago, and receive free a handsome book telling all about these wonderful springs.

DID YOU SEE IT?

Of course we mean the World's Fair. Whether you did or not, you want to preserve a souvenir of the most beautiful scene this earth has witnessed.

The Michigan Central, "The Niagara Falls Route," is issuing the finest and most complete World's Fair Portfolio, each containing reproductions of sixteen splendid photographs of large size. The series will consist of sixteen parts, followed by a special part devoted to Niagara Falls, Mackinac Island, and other gems of American scenery, and will be sent to any address on receipt of ten cents per part.

Address FRANK J. BRAMHALL, Advertising Agent, Michigan Central, 402 Monadnock Block, Chicago, Ill.

SOUVENIR SPOONS.

On this page will be found an advertisement by the Leonard Manufacturing Company, of Chicago, that is worth the attention and interest of the readers of this paper.

This Company is thoroughly reliable in every way, and the World's Fair Souvenir Spoons which they offer at such a marvelously low price are exactly as represented.

It is very far from probable that any such wonderful opportunity can ever again be had to secure beautiful and inexpensive Souvenirs of the great Columbian Exposition; and these have the advantage over many other souvenirs in that they possess utility as well as beauty. Send for them To-day.

IN GOOD old England, Mangles are in general use for doing up linen, bedding, and all plain goods.

We have the pleasure to-day of presenting our readers with a cut of the mangle that is in common use there to-day.

These mangles are made in this country by S. C. Johnson, Racine, Wis., and they are becoming popular wherever they have been introduced. Where there is any considerable quantity of linen and bedding to be ironed, they are quite a necessity. Where there is only a small quantity, they are a luxury.

Dr. Richard V. Mattison, of Bromo Caffeine fame, says: "It does the work beautifully, and the linen ironed by it reminds me of the linen on the North German Lloyd Steamships, which has the appearance of being always new."

It is certain that our common method of using a hot flat does more or less scorch the fibre of the linen, and turn it yellow.

If what is claimed for the Mangle is true, our patrons should lose no time in obtaining one. Write C. S. Johnson, Racine, Wis., for catalogue.

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Growing Popularity of the Oxford Sewing Machines.

There is nothing more truly a household treasure than a good sewing machine. To be without it, is to be wilfully deprived of the immense advantage of one of the greatest of all inventions. A machine once bought is a perpetual treasure. It demands no wages, occasions no expense or trouble, and is always ready, without a moment's notice, to render the work of the laborious housewife tenfold more efficient and expeditious. Some machines combine the best ideas and suggestions which have been so abundantly introduced in this remarkable mechanism.

A machine which exhibits in liberal combination all the best features introduced, is the Oxford Improved Sewing Machine, made by the Oxford Manufacturing Company, Chicago. They make High and Low Arm machines, with lock stitch shuttle, running light and quiet. These machines have the following important features: Cheapness (ranging from \$10.50 upward), perfect, almost self-adjusting and graduated tension, are under control of the operator, and are always positive in their working. They are entirely self-threading in all points, including the shuttle. The needle is self-setting, and the attachments are quickly and easily fastened. The shuttle has an easy oscillating motion, causing it to keep its proper place against the race. Their Oxford Home and Columbia machines, with attachments, were awarded the medal premium at the World's Columbian Exposition, Chicago.

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Patient suffering
is no virtue if there
be a remedy.

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Pills

(Tasteless)

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positively cure Indi-
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Martyrdom? 25 cents
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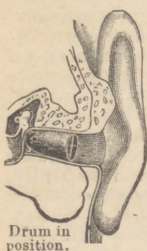


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SCARLET FEVER,
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Positively invisible. Worn
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New scientific invention, entirely differ-
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has given no relief. They are safe, com-
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from a Tenn. farmer.

My age is 63. I
suffered intensely
from catarrh 10 yrs.,
dry scabs formed in
nostrils, one or both
sides stopped up
continually, dryness
and soreness of throat, hoarseness, intense
headache, took cold easily, and had con-
tinual roaring, cracking, buzzing, and
singing in my ears. My hearing began
to fail, and for three years I was almost
entirely deaf, and continually grew
worse. Every thing I had tried, failed.
In despair I commenced to use the
Aerial Medication in 1888, and the ef-
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wonderful. In less than five minutes
my hearing was fully restored, and has
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Diseases, I will, for a short time, send
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**A Native Feast in Bom-
bay**

There were no chairs or benches, and
no choice was left us but to squat on our
heels in the native fashion. It was hard
to be dignified on this occasion and in this
position, and we rolled over on our backs
several times in our efforts to keep our
bodies upright. The little Hindus were
convulsed, but politely concealed their
amusement; no doubt, however, they were
laughing at us in their sleeves. On the
banana leaf were spread little heaps of
different vegetables, cooked with spices,
and chutneys, and chillies, and peppers.
A banana stew looked at least tempting
before we tasted it, but it was cooked
with so much red pepper that we could
scarcely swallow it. There were no forks,
knives, or spoons; and nothing would do
but we must manage to partake of the
food with our fingers in the native man-
ner. Of course we failed. The little
Hindus simply beamed with delight, and
offered to show us how easily they could
do it—by just pressing the food into a
little ball with two fingers, and with the
other three sweep up the sauce which
covers the leaf, and gracefully convey it
to their mouths without spilling a single
drop and scarcely soiling their fingers.
They were delighted to hover about and
wait on us, but would have broken caste
had they eaten even the smallest grain of
rice.

The banana leaf is used instead of
crockery, according to the Hindu idea of
cleanliness, as it can be destroyed every
morning, and never used a second time.
The cooking utensils are all of brass,
scoured and cleaned to a point never
reached by civilized people. No glass or
china is ever used; the drinking-cups and
platters, which cost almost nothing, and
eliminate the item of breakage in house-
hold expenditures, serve for general fam-
ily use.—Mary Thorn Carpenter.

No one wants to forget THE WORLD'S FAIR.
The best reminder is the beautiful set of
photographic views we are giving to our sub-
scribers.

Financial News

REPORTED FOR THE LIVING CHURCH

Notwithstanding the passage of the seign-
iorage bill, and gold exports, the stock mar-
ket has steadily improved in tone. Prices
are gradually creeping up, not without a num-
ber of re-actions, but at the close of the week
the general list is higher than a week ago.

The industrial stocks have shown the great-
est activity, but the granger shares, or those
of western grain carrying railroads, evidence
a decided improvement. The tariff agitation
for the moment seems to have been lost sight
of entirely, indicating that this community,
at least, have become tired of waiting for
Washington to take action in the matter, and
it now looks as though it will be well into the
summer before a tariff bill is signed.

The money market also reflects a better
demand, as the call rate has become firmer,
the average for the week being $1\frac{1}{2}$ per cent.
There is, however, very little demand for
time loans, and rates remain unchanged, 2
per cent. ruling for three to four months, and
3 per cent. to 4 per cent for longer periods.

Bonds continue strong in price, and difficult
to obtain. Municipal issues are much sought
after by conservative investors and financial
institutions.

New York, March 17, 1894.



Proprietary

**It is Not
What We Say**

But What

Hood's

Sarsaparilla

Does

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The WASHINGTON pays all claims immedi-
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The New York State Insurance Commissioner, who
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of affairs, and the result is quite satisfactory to
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rate
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CIATION.**
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Financial

WANTED TO LOAN MONEY to everybody,
old and young, on favorable terms, 6
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BANKERS.**

72 Broadway, New York
Send for lists of city, county, and school
district bonds, netting from $3\frac{1}{2}$ per cent. to
 $6\frac{1}{2}$ per cent. Bonds delivered to purchaser
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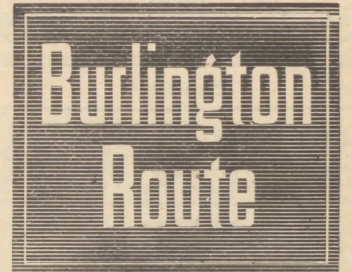
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Miscellaneous

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THE MOST PERFECT OF PENS.

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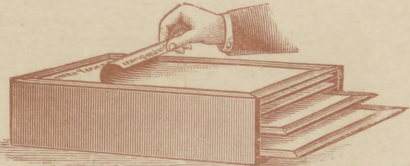
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Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

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LOOK AT THE PRICES:

	Reg. Price	For	
Axminster,.....	\$1.50	For	85c
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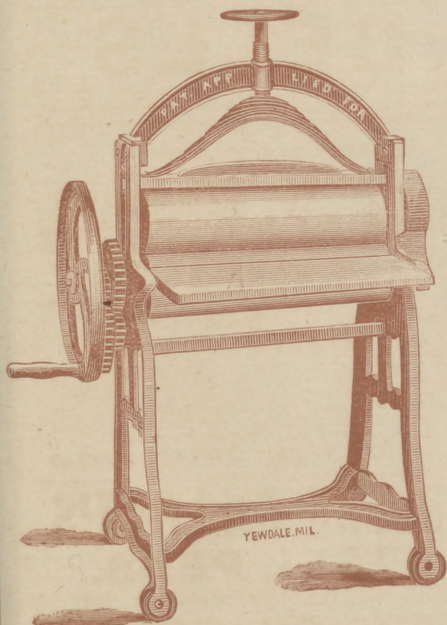
2-ox 15-0 ft..	\$37.50	9-ox 15-0 ft..	\$27.50
9-ox 12-0 ft..	22.50	6-ox 9-0 ft..	11.50
4-ox 7-0 ft..	4.75	3-ox 6-0 ft..	2.75
2-6x 5-0 ft..	1.85	2-2x 4-6 ft..	1.50
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Healthful Living

Herbert Spencer says: "Perhaps nothing will so much hasten the time when body and mind will both be adequately cared for, as a diffusion of the belief that the preservation of health is a duty. Few seem conscious that there is such a thing as physical morality, . . . all breaches of the law of health are physical sins." The foundation of trouble with many people is an error in diet, for our food either does us good or harm. While it is generally recognized now that fruit should be eaten generously the year round, it is especially necessary at this season. The most healthful first course for breakfast during the next two months is grape fruit, alternating occasionally with an orange, lest the palate weary of the same thing. Although the peculiar acid tang of grape-fruit, or shaddock, is not agreeable to all at first, a taste for it is easily acquired; it stimulates the appetite remarkably, and well deserves the praise sometimes bestowed on the apple, of being of greater value to the human economy than all the drugs in the pharmacopoeia. Those people, and they are many, who think that cereal foods, especially oatmeal, do not agree with them, will find that they can digest them perfectly if they eat at the same time a few crackers, a bit of toast, or some brown bread. These foods mingling with the cereals in the process of mastication break up the mass, enabling the gastric juices to more readily penetrate it, and thus facilitate the normal process of digestion. No rules can be given for the rest of the meal, as they would be worse than those of English grammar, made up of exceptions. Individual tastes have to be considered as well as habits of life and its daily routine. The machine must be fed according to the work required of it. It is almost an unvarying rule, however, that less meat is required as the days grow warmer, and it is well to replace it frequently for breakfast with fish or eggs cooked in a variety of appetizing ways.

The prime cause of biliousness, which now hangs out its warning signals, is a dilated stomach. It is a state of poisoning caused by the action of decomposing germs on food remaining there which the stomach has been too over-taxed, or too weak, to expel. Some one goes so far as to say that "if a man is bilious, he ought to be ashamed of himself, for it means that he has abused his stomach." It arises primarily from an unnatural distension of the stomach caused by overloading it; but, in a weakened condition of the whole physique, is sometimes due to a breaking down of the stomach. For the first incipient attacks, when there is heaviness, languor, and drowsiness, with coated tongue, bad taste in the mouth, headache, perhaps, and some dizziness, a free use of grape fruit, with a careful, abstemious diet for a week, and plenty of exercise in the open air, with early hours at night—say nine o'clock for bedtime—will in most cases effect a perfect cure and save a tedious illness.—*Demorest's Family Magazine.*

Having had a good breakfast, and knowing they are to have a good dinner, it seems to most women that they can do without an abundant meal in the middle of the day, and either they hibernate, as it were, on what they have already acquired, and so go empty in expectation of dinner's fulfilment, or they take some trifle of a cup of tea and a sponge-cake, or make the hopeless attempt to sustain the system, create blood and strength, and gather fresh ideas and energy for work, on an ice-cream. And then they wonder at the superior strength and force of men—men who are never too busy to spare the time for something substantial at luncheon, and if they must pinch and spare are wise enough to do it somewhere else than on their sustenance; who know that something cannot come out of nothing, and make sure that what they do eat shall be sufficiently nutritive, remembering the old proverb that the butcher starves the doctor, and doing this with the regularity that prevents the stomach from wasting any nervous force by being kept on the verge of expectancy. Indeed, the regularity has almost as much to do with the matter as the food itself has; for the body is a machine working with precision, ready at the intervals to which it is accustomed, to take care of what is fed to it, and unable to do so half as well as it might when the feeding is done at other times than its own, and when the system, tired with waiting, has used up past supplies and is weakened from want of more. If women wish not only to keep what they have gained, but to go forward to more, and to hand down an inheritance of strong bodies and abounding health to their children, as well as stronger intellects, they must obey the laws of health; and among the first of these laws is obedience to the requirement of a sufficient meal once in every five hours, with sufficient time in which to eat it.—*Harber's Bazar.*

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