

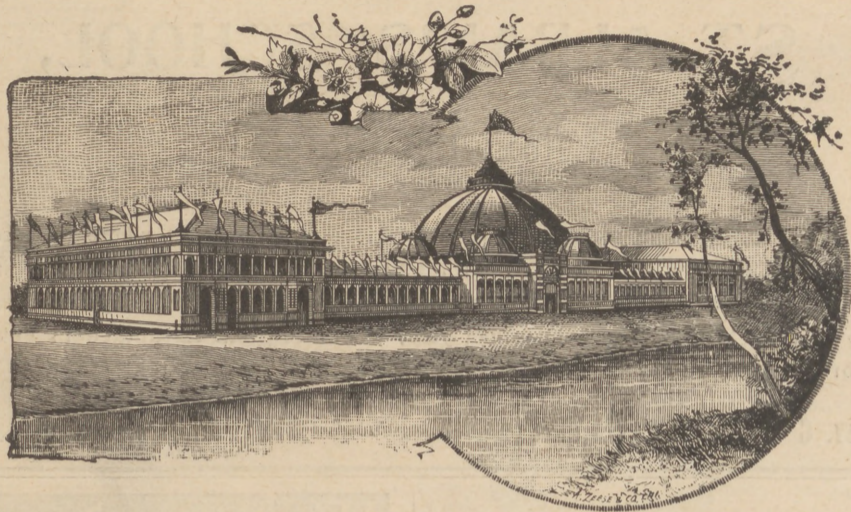
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A Weekly Record of its Faith, its Work and its Thought

Vol. XVI. No. 53

Chicago, Saturday, March 31, 1894

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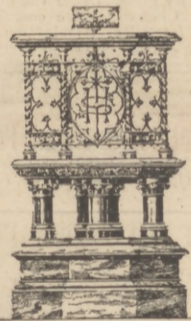
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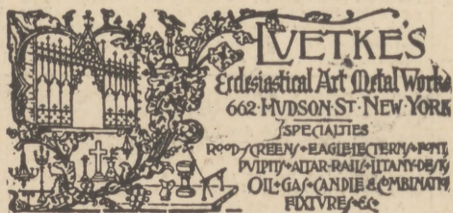
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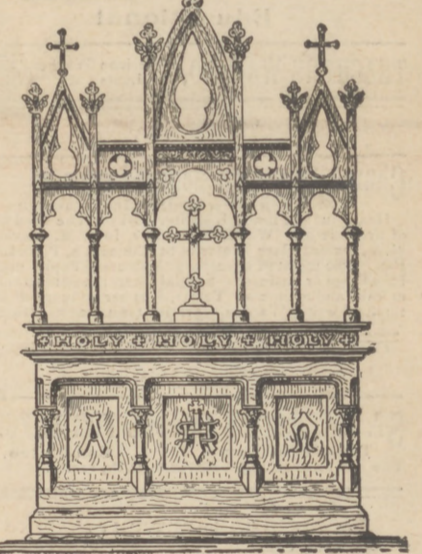
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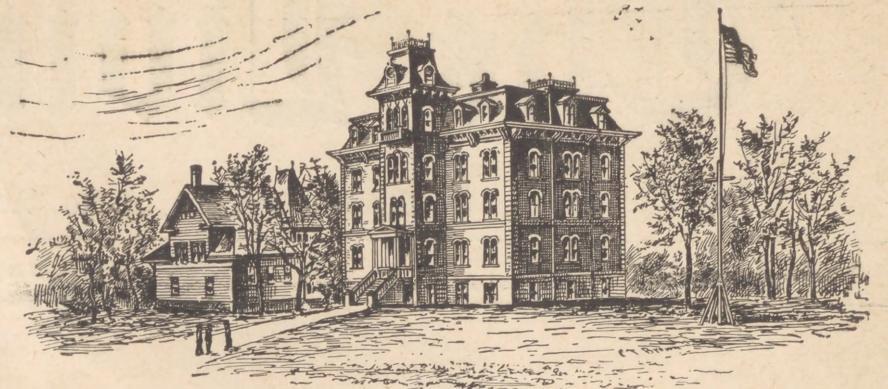
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The Living Church

Saturday, March 31, 1894

News and Notes

A CORRESPONDENT protests against the execution of criminals on Good Friday, "a day dear to all Christian hearts." The suggestion is made that the influence of clergy and laity be exerted to arouse public opinion against the practice. Sunday is never chosen as a day of execution; it is so generally respected as a holy day. Surely there are enough other days for the few hangings, without Good Friday. If the condemned is penitent, the day will be most precious and comforting; if impenitent, the choice of it for his execution will but harden his heart the more.

The Church Times says there is some chance "of reconverting Westminster Abbey from a museum of atrocities, to a church." Mr. Yates Thompson offers to build, at a cost of \$100,000, such portions of a memorial chapel as are immediately needed. It seems that this offer only contemplates accommodation for future memorials to departed worthies; but it would be very desirable to clear out what *The Church Times* describes as "the horrible accumulation of tasteless monuments which have destroyed the transepts, defaced and mutilated the walls, and almost obliterated the features of a Christian temple." Only by looking upward can one see "the real glories of the matchless fabric, unspoiled by vaunting epitaphs and sprawling effigies." It certainly gives the Churchman a feeling of sadness to see so large an amount of space occupied by structures foreign to the proper purposes of the building and generally regardless even of ecclesiological fitness,

A NEW INDICATION of the religious reaction now going on in France is afforded by the recent frank declaration of the government of a policy of religious toleration. For many years the French republican government has appeared to be bent upon exterminating every vestige of the Christian religion in favor of a regime of materialistic agnosticism. Catholic instructors, at least those known to belong to a religious order, were as far as possible, excluded from all schools supported by the state, and instances were repeatedly alleged where teachers were forbidden to assume even the existence of God. Sisters of Charity were excluded, not so long ago, from the public hospitals and the patients were thus placed outside the consoling influences of religion. We have already referred to the marked movement now going forward in the more serious literary circles, which is making a decided impression upon society. This influence has penetrated in a certain degree to the government itself, which is a proof of its reality and strength. Even some French radicals, it is said, show signs of having discovered that the denunciation of all religion is not an evidence of true democracy. It is significant that this change of sentiment coincides closely with the alteration of the papal policy towards the French Republic.

WE HAVE more than once mentioned the movement in the Scottish Presbyterian Kirk inaugurated by the late Dr. Milligan, the Rev. A. K. H. Boyd, and others, called the Scottish Church Society. The remarkable sermons and papers delivered by members of this society at their meeting in Glasgow last November, will be fresh in the minds of those who have attended to the subject. The movement has made itself felt in the General Assembly of the established Kirk. The Assembly's report contains some recommendations which have proved quite startling to the survivors of the older school who still maintain the traditions of John Knox. Among the matters recommended are the frequent use of the Lord's Prayer, the addition of the Apostles' and Nicene Creeds to the Hymnal (does this mean that they are to be sung?), and a prescribed course of lessons. A Scottish newspaper, taking the alarm, accuses the Assembly of borrowing "from the Roman Catholic Church a couple of creeds which were made by Roman bishops," and foresees a coming rage for posturing and genuflection, together with the confessional and other dreadful things. It will be interesting to observe

whether anything corresponding to this remarkable development in Scotland is likely to make its appearance among American Presbyterians.

DURING the past week the Rev. Father Lambert has announced his withdrawal from the Roman priesthood and Communion. Father Lambert has been regarded as one of the eminent theologians of the Roman Catholic Church in this country, and has held important positions in theological seminaries and elsewhere. He is best known to the reading public by his "Answer to Ingersoll," by far the most able and effective of all attempts of that kind. The book had a very wide sale and undoubtedly did much good. There have been rumors for some years that Father Lambert was not altogether happy in his relations with his superiors. It does not appear what course he designs to take, but in his published letter he criticises the claim of the Church "to rule not only in religious questions, but in purely scientific, social, and even political matters." He speaks of the "intolerance and duplicity" which have become unbearable. He rejects the doctrine of the Eucharistic Sacrifice, and in consequence, doubts his own position as a priest. He says, in conclusion: "I know now clearly that those who believe in Christ as their Saviour shall be saved." Father Lambert was born in Belgium, and was a member of the Redemptorist Order. It is announced that he expects to become an "evangelist."

THE ANNOUNCEMENT of the death of Louis Kossuth at the age of 92 will be a surprise to many people who thought he had passed from this earthly scene long ago, so completely had he disappeared from public sight. A leader in revolutionary movements in his native country, Hungary, in the second quarter of this century, his misfortunes began with an imprisonment of 18 months. Afterwards, escaping from Hungary on the suppression of the rebellion of 1848, he came to this country by way of Turkey. Here he did his best to enlist the sympathy and the active co-operation of our government and people in his revolutionary designs. Though his personality, with its romantic associations, and his fiery eloquence, aroused the warmest interest in all directions, this government was not to be stirred from its settled policy of avoiding "entangling alliances," and after having been the rage for several months and the source of much embarrassment to American statesmen, Kossuth returned to Europe, and taking up his abode in Italy, devoted himself to inciting fresh struggles for Hungarian Home Rule. The compromise finally effected, to the tolerable satisfaction of those chiefly concerned, was far from satisfactory to this irreconcilable spirit, and he therefore remained in voluntary exile to the end of his life. He died at Turin in Italy, but was taken for burial to his native land. Thus has passed away another of the striking historical characters of the nineteenth century.

AN EXTRAORDINARY INSTANCE of fanaticism is afforded by the story of the formation at Massillon, Ohio, of "the army of the commonweal." Nothing stranger has been heard of since the Crusades. A large body of men, it is announced, has been gathered, under the command of two enthusiasts, who propose to march to Washington carrying banners, but no arms, and, halting at the steps of the Capitol, protest against usury and demand better roads. The commander, a man named Coxey, is described as "an Episcopalian," who has sung for ten years in a surpliced choir. He is also said to be a self-made man of considerable property. His lieutenant, whose name is Brown, is a more picturesque character, an adventurer of the first water. He was once associated with Dennis Kearney of "sand-lot" fame, the anti-Chinese agitator in California. He has been a caricaturist, a cow-boy, painter, and exhibitor of panoramas, an editor, and a Pacific slope statesman. He was also a delegate to the Omaha Convention of 1892. These two worthies now propose to lead a motley host "on to Washington" with the idea of influencing legislation. Their plan seems harmless even to child-

ishness, in intention, but there is no telling what shape such a demonstration may take. Strange and even blasphemous ideas are mixed up with the undertaking, the leaders declaring that they are the subjects of what they call a "reincarnation" and that their movement is a prelude to the second Advent. They propose to begin their march on Easter Sunday. It is the Middle Ages back again, though this is the end of the nineteenth century and we are in a land of schools.

THE SUCCESSOR of Mr. Gladstone, Lord Roseberry, will need all the skill and tact for which he is already somewhat noted, to maintain himself at the head of the Liberal party. Every utterance of a man in his position is regarded as significant, and already he has been obliged to explain some of his expressions. It may be that he has not the art attributed to Mr. Gladstone, of darkening counsel with a multitude of words; or perhaps the fact simply is, that men will not yet accept from him what they easily conceded to his great predecessor. The extreme wing of the Irish party, the Parnellites, regard him as too half-hearted in the matter of Home Rule, and have taken him to task severely for seeming to say that that measure cannot be achieved until English sentiment is thoroughly converted to it—a proposition which would seem to be almost self-evident. The radical politicians distrust him simply because he is a member of the House of Lords. And now the cup of his offending has been filled to overflowing by the announcement of his engagement to the daughter of the Prince of Wales. Churchmen seem to be neutral in their attitude towards him thus far; but he appears to have declared his approval of the project for the disestablishment or rather spoliation of the Welsh dioceses, and has thrown out indications that he will favor similar measures in connection with the Presbyterian Kirk of Scotland, for which so far there has been no appreciable demand. There is a growing feeling that the present is only an interim ministry, and that an appeal to the country cannot be much longer postponed.]

THE DEATH is announced of the Rev. Stevens Parker, S. T. D., at his home in New York City. His health had for some time been in a precarious state, and he retired, three or four years ago, from the responsibilities of a parochial charge. Dr. Parker was a lineal descendant of the second Bishop of Massachusetts, Dr. Samuel Parker, consecrated in 1804. He was graduated at Harvard College in 1850, and at the General Theological Seminary in 1854. His class at the seminary was one of the most distinguished in the history of the school, including, among others, Bishop Brown of Fond du Lac, Knight of Milwaukee, and Seymour of Springfield; the Rev. Drs. DeKoven, Hodges, Lance, Richey, and Smedes. It is remarkable that all those named, together with Dr. Parker himself, have spent a part of their active labors in the West, and several have become identified with the history of the Church in this portion of the country. Dr. Parker was an intimate friend of Dr. DeKoven, and was in enthusiastic sympathy with his educational ideals. Upon the death of the latter, his old friend was elected to succeed him as warden of Racine College, in 1879. In this position Dr. Parker had the cordial affection of all who were associated with him in the endeavor to maintain the work which his distinguished predecessor had organized. His unweary and self-sacrificing labors and warm sympathies won the respect of all who were familiar with his work and its difficulties, and many of the Racine boys and college students of that period will be saddened to hear of the death of their old warden. Dr. Parker, as rector of Christ church, Elizabeth, took an active part in framing the present constitution and canons of the diocese of New Jersey, which are acknowledged to be of peculiar excellence, and afterwards those of the diocese of Milwaukee. He was several times deputy to the General Convention, the last occasion being in 1889, when he represented the diocese of Long Island. Few men have left a wider circle of friends to mourn their loss.

Brief Mention

The Rev. J. S. B. Hodges, S. T. D., rector of old St. Paul's church, Baltimore, is the owner of two remarkable musical relics in the form of old organ key-boards. One of them, which has the old-time black naturals and white sharps, belonged to the organ presented by Thomas Brattle to Queen's chapel, Boston, Mass., in 1713, the first organ, as the inscription reads, "which ever sounded the praise of God in this country." The key-board is small, and the keys are worn and sunken with age. The second key-board, in which the naturals are black and the sharps are ebony and ivory in stripes, belonged to the organ imported from England for the same chapel, in 1756. This instrument was much admired by Handel, and it is a fact well authenticated that this great master's hands rested on its keys.

—In the eighteenth annual report of the Free and Open Church Association the diocese of Quincy heads the list, being the only diocese that has all its church sittings free, not a single pew rented. Florida and North Carolina come next, with 98 per cent. free; Springfield, Easton, Mississippi, North Carolina, Oregon, and several others come very near the same percentage. The average for all the dioceses is about 80 per cent. —The Congregationalist ministers of New Jersey recently held a retreat at Westfield, with most gratifying results. Such subjects as "The Way of the Cross," "Helps to the Devout Life," "The Realization of God," were presented. —"I do not want your paper. We have our own (diocesan) paper;" "I am interested in our own little paper, and hope it will be a success. I cannot, therefore, subscribe for any other." No wonder we have so little interest in the work of the Church at large. Our little paper, our little parish, our little diocese! —*The Pall Mall Gazette* says that a clergyman who gave as his text, "The devil, like a roaring lion, goeth about seeking whom he may devour," almost in the same breath continued, "My friends, you will probably have heard that the Bishop of Manchester has announced his intention of visiting every church in his diocese, and consequently we may very shortly expect to see him at this church." —Mr. Stead's book about the moral and physical filth of Chicago, is said to be very dull and dreary reading. A Chicago daily says: "There are fifty bright young reporters on the Chicago daily press who could have made an incomparably more entertaining work than our late visitor has produced." Chicago can get along without Stead. London may claim her own. —Superstitious folks in England are in a sober frame of mind at present. St. Paul's Day, windy and wet, foreshows war and bad harvests. Another dismal saying runs thus:

When Easter falls in our Lady's lap
Then let England beware of a rap.

—A touching scene was witnessed in one of the great public schools of Philadelphia, last week, when every child brought some article of food for the sick diet kitchen of the City Mission. "The room of the principal was like a produce warehouse," says a correspondent.

Church of England

In the diocese of Manchester, 18,108 persons were confirmed last year, of whom 6,904 were males. The Lay Helpers' Association numbered 3,000 men and 1,000 women. The building and enlargement of churches, mission rooms, schools, church rooms, and clubs, showed exceptional activity.

Eight new permanent churches, ten iron and mission churches, and three new vicarages have been erected since 1884 in the town of Swansea. Besides this the parish church has been rebuilt; also four new parishes have been created, and twelve additional clergy are being employed. The Swansea Church Extension Fund has raised nearly £60,000 towards these works.

In the diocese of Newcastle, in a little over ten years, more than £107,000 has been contributed toward putting the new diocese into working order. Eleven new churches, 19 new mission chapels, 14 parish buildings, 7 new parishes endowed, 7 vicarages obtained, is a good record.

For the year ending Easter, 1893, the voluntary contributions made by Churchmen for all departments of Church work, was £5,401,982, being nearly a quarter of a million in excess of the previous year. And this is not a complete showing, as five per cent. of the parishes are not included in the returns. The comparatively poor dioceses of Wales contributed £247,986 to the grand total above mentioned. £289,716 was paid for the maintenance of assistant clergy, £30,000 more than in 1892. For foreign missions a sum of £235,995 was raised, and for home missions £124,521, while for the support of the poor the voluntary gifts rose to £517,410.

Two years ago, in response to an appeal by the Dean and Chapter, the sum of £6,000 was subscribed for the restoration of the fabric of Gloucester cathedral. With this money the Norman turret of the south transept has been repaired; the bells have been re-adjusted and re hung, repaired, and strengthened; the south ambulatory of the choir has been repaired; as regards roof, walls, parapets, and windows; the north ambulatory is nearly finished; two of the large south windows of the Lady-chapel have been repaired and glazed and other windows restored; the parapets and pinnacles are completed, and the roof strengthened. The famous chimneys have been renewed and the quaint tunes properly set. A special appeal is now made for the necessary restoration of the Lady-chapel and a sum of £650 is already forthcoming. The structure has fallen into a shocking state of decay. It is hoped that it may be so repaired and fitted up that it may be used for divine service, it having been disused for over 40 years.

On Sunday, March 4th, at Lambeth Palace chapel, the Rev. H. Evington, who has been a missionary of the C. M. S. in Japan since 1874, was consecrated as bishop of the Church of England in Kiushiu and the Foo Choo Islands, Southern Japan; and the Rev. Herbert Tugwell, who in 1889 was appointed a C. M. S. missionary at Lagos, Sierra Leone, was consecrated as Bishop in Western Equatorial Africa, in succession to the late Bishop Hill. A choir of ladies occupied the organ loft, which is on the north side of the sacarium, the service being choral. The Archbishop of Canterbury was assisted by the Bishop of Rochester, who presented Mr. Evington, and Bishop Royston (formerly of Mauritius and now assisting the Bishop of Liverpool), who presented Mr. Tugwell. The preacher was the Rev. R. Lang, vicar of Old Warden, Biggleswade, and formerly secretary of the African section of the work of the C.M.S., whose text was II Cor. iv: 1, 7, 16, and his sermon an eloquent description of the needs and opportunities of Africa and Japan. Subsequently the Archbishop and Mrs. Benson entertained the newly consecrated bishops and nearly forty of their friends at luncheon in the guard room of the palace. The last consecration of a bishop in Lambeth Palace chapel was that of Bishop Blyth in 1887.

Canada

A great many interesting particulars of mission work were given at the annual meeting of Memorial church, London, diocese of Huron, lately. The rector, Canon Richardson, presided, and the evening was devoted to diocesan missions. The Bishop and a number of the clergy were present, and Bishop Baldwin made an urgent appeal for aid in diocesan missions which are in difficulties now on account of the deficits of the past two years. There is a canon of the diocese which directs that the stipends of the clergy shall be increased for each five years of service. Unless more is given by the people for the purpose, it will be impossible to carry out this law. The invested funds of the synod have suffered from the reduced rates of interest, the reduction from this cause being \$4,000 in the revenue of last year. Memorial church gave over \$1,100 last year to mission work, of which nearly half was expended in the diocese. At a social given by the King's Daughters of Memorial church, lately, Mrs. Tilley, who was sent to represent the Canadian order at the Chicago Congress, gave an account of her delegation. The dean of Huron presided at the meeting on the 13th, in Bishop Cronyn Hall, London, of the city branches of the Woman's Auxiliary. A very interesting paper was read by the widow of the late Dean Boomer, on mission work among the Indians and Esquimaux, the materials for which were largely gathered from the letters of Bishop Ridley of Caledonia, the Bishop of Athabasca, and others. Some valuable information may be gained from the 3rd annual report of the Huron Lay Workers' Association, just issued. Amongst other matters there are abstracts of reports of the utilization of lay help in other countries, including India, Australia, the West Indies, and some of the Chinese and Madagascar missions. There are now 52 licensed lay readers in the diocese of Huron, and 87 unlicensed, a total of 139 for the past year, and these are at work in 69 parishes in the diocese. It is provided by the rules of the synod that a lay reader may not act in any parish without the consent of the incumbent. There are about 20 chapters of St. Andrew's Brotherhood in the diocese. The Bishop preached at the service on the 18th, in St. Ann's chapel, Hellmuth Ladies' College, London. A Mission was held in St. James' church, Ingersoll, from the 5th to the 14th. Much sorrow was felt at the death of the venerable archdeacon of Huron, Dr. Sandys, who died at Chatham, on the 5th. He had been rector of Christ church, Chatham, for many years. The Bishop and a large number of the clergy were present at the funeral, as also the chancellor of the diocese.

Special services were held on the 18th to commemorate the 25th anniversary of the opening of St. John's church, Port Hope. In the present distress among the poor a happy thought has been taken advantage of, and utilized by the Boys' and Girls' Mission Bands of St. Paul's church, Toronto. At the weekly meetings each child brought a loaf of bread, and these loaves were sent to the Rev. H. C. Dixon's helpers to be used for the free breakfasts on Sunday morning. A soup kitchen has also been lately opened under the same

workers, whose knowledge of the needy quarters of the city is probably unsurpassed. As many as 260 men have been fed at one of the free breakfasts on Sunday morning in Toronto, and the class who benefit includes graduates of universities and many others formerly better off. In the church of the Ascension, pews are set apart for the free breakfast men. The first public exhibition of the Toronto Junction Company of the Boys' Brigade in connection with St. John's church, was a great success. It took place on the 6th, and is to be repeated after Lent, by special request. There was not room for all who desired admittance. The institution of Boys' Brigades begun in Great Britain has spread there very rapidly, and is now under the presidency of the Earl of Aberdeen. The reports of its work in many of the Canadian parishes is encouraging. The Archbishop of Dublin has become a president of the Boys' Brigade, and an honorary president of the Dublin battalion, which now numbers 22 companies, with a total of 1,000 boys. The Bishop of Toronto has made an appeal in a pastoral letter for aid to pay off the debt on St. Alban's cathedral, Toronto, which is in the neighborhood of \$40,000. The appeal has been well received, and as the Bishop points out, the money would be easily raised if each Church man and woman in the diocese would give a very small sum. The rector of St. James', Orillia, has been enabled to open up two new cottage meetings in response to an appeal for more workers. The Toronto diocesan board of the Woman's Auxiliary held its last quarterly meeting in Orillia, when about 40 delegates were present from the neighboring towns. Holy Communion was celebrated at 10 A. M., and a sermon preached by the Rev. Canon Sweeny of St. Philip's, Toronto, after which the business meeting was held. The association of the Woman's Auxiliary has increased from seven branches in the diocese in the first year, to 127, including the junior branches. At the triennial synod it was computed that the children alone had raised \$2,000.

Missionary meetings for the current year are almost over in the diocese of Ontario. In some parishes they have been very successful, though not in all. At the offertory given in St. Alban's church, Ottawa, the amount was almost three times as large as last year's. The largest sum subscribed by any country parish towards the Ottawa Episcopal Endowment Fund, came from Osnabruck and Monlisette, and was over \$1,100. A meeting of the local convocation of Trinity University was held in Kingston, in the beginning of March.

The tower of St. Barnabas' church, St. Catherine's, diocese of Niagara, which is needed to complete the church, is to be erected as a memorial of the late rector, Dr. Holland, by his friends. The venerable archdeacon of Niagara, Dr. McMurray, one of the best known and oldest clergymen in Canada, is very ill, with little hope of recovery on account of his great age. The Bishop of Athabasca gave an address at Christ church, Nanticoke, Feb. 28th, giving an account of mission work among the Indians in the far North. St. John's church, Stewarton, was re-opened on the 18th. It has been undergoing extensive repairs of late, and is much improved. The interior of St. George's church, Georgetown, has also been much improved. A beautiful window has been put in St. John's church, in memory of Lieut.-Colonel Murray.

The Earl of Aberdeen has become patron of the Church Society of the diocese of Quebec, and has also been elected a life member. The St. Andrew's Brotherhood at the mission of Marbleton, in the same diocese, has opened a reading room which it is thought will be very useful and productive of good.

An organ has been presented to the church at Battle Harbor, Newfoundland, by Dr. Bobart of the Deep Sea Fishing Mission. The Church Laics' Brigade of St. John's, Newfoundland, is doing well. The membership of the Girls' Friendly has also largely increased during the past year. Two service books for the pro-cathedral were dedicated at the offertory recently, according to the form in the Priest's Prayer Book. They were presented in memory of Edward Harold Chapman.

A very imposing ceremony took place on Feb. 16th, in St. Peter's cathedral, Charlottetown, P. E. I., when the body of Lieut.-Governor Carnell, one of the founders of the cathedral, and governor of the Island, was committed to the earth. All the city authorities were represented as well as the government and the militia. There was a large choir and the service was choral throughout.

The mid-day services for men held in the rooms of the Church of England Institute, Fredericton, under the auspices of St. Andrew's Brotherhood, have been a great success. There was a large attendance on Feb. 21st, when the Bishop of Athabasca addressed the men present on the subject of faith. St. Mary's church, St. John, diocese of Fredericton was re-opened on the 1st. The recent improvements have made the church one of the prettiest in the city. A large number of the clergy were present at the special service, and the singing by the choir with orchestral accompaniment was very good.

At the meeting of the executive of King's College, Windsor, diocese of Nova Scotia, in the beginning of March it was announced that there was a deficit in the current expendi-

ture of about \$10,000 and the total debt was \$25,000. There was a strong protest made against any part of the trust funds being taken to repay this indebtedness.

A number of interesting matters were under consideration at the meeting of the rural deanery of Lisgar, at West Selkirk, diocese of Rupert's Land, on the 5th and 6th. Holy Communion was celebrated in the morning. The rural dean read a paper on "The position, prospects, and needs of the Church in Manitoba." Canon Pentreath spoke on "The expansion of the Church in the rural districts," and Archdeacon Fortin on "Some pressing needs in the mission field." It is thought that the meetings which were a great success will do much to strengthen the work of the Church in the deanery. The mission connected with Holy Trinity church, Winnipeg, known as the Smith Street mission, has been doing good work during the past winter. There is a lodging house department at very small cost for men just out of hospital and in need, and reading rooms open every night under the charge of St. Andrew's Brotherhood. The Archbishop of Rupert's Land held an ordination service on Feb. 18th, in St. John's cathedral, Winnipeg, and preached. The foundation of the new St. George's church is laid. The Sunday school is to be provided for in a well-lighted basement beneath the church. A new society has been organized in St. Luke's church, Emerson, under the title of "St. Andrew's League" so called because the brotherhood and sisterhood are leagued together.

The outlook in the diocese of New Westminster, judging from the past year, is very encouraging. Notwithstanding the hard times, which have been severely felt in British Columbia, the contributions for Church purposes in the whole diocese are nearly \$2,000 more for the past year than for the previous one. The amount given makes an average of \$2.77 for every man, woman, and child, Indians, Chinese, and whites. The decrease in the number of persons confirmed during the year is accounted for by the serious illness of the bishop, who was unable to make his usual visitations. There is an increase in the number of communicants and in the clerical staff.

The health of the Bishop of Algoma has improved. Services have been held at Clear Lake, Algoma, during the winter, and there has been a good attendance. Clear Lake is the farthest south-easterly point of the mission of Uppington, and there are quite a number of Church people there, so that it is hoped that it will be possible to maintain regular services.

Daily services have been held in many of the city churches in Montreal during Holy Week, as well as suitable musical services during the evenings, Stainer's Crucifixion having been performed by more than one of the city choirs. The bishop of Qu'Appelle gave a daily address at the church of St. John the Evangelist. The children of Christ church cathedral Sunday school planned to celebrate Easter by making gifts to the old and bedridden poor in the House of Refuge. They were to meet their teachers at the schoolroom in the afternoon of Good Friday with baskets of their small offerings, fruit, fresh eggs, etc., and go down together to present them to the aged and infirm inmates. The Rev. C. J. James preached his inaugural sermon in St. George's on the 24th. He has come to take the place as assistant to the dean, vacant by the removal of the Rev. L. N. Tucker to the diocese of New Westminster. The Prisoner's Aid Association is doing good work in Montreal, as shown by the report just published. The Bishop is the honorary president, the acting president being taken from the Lay Helpers' Association. There are representatives from the several city churches and from the Theological college, upon the council.

New York City

The church of the Epiphany will, during Easter week formally open its new parish house, greatly increasing its facilities for usefulness.

The Russians in the city are holding services of the Greek Church, in the Russian language, in temporary quarters on Washington Square.

At the church of the Holy Trinity, Harlem, Easter was a day of special gladness. In the evening, the Bishop administered Confirmation to a class presented by the rector, the Rev. Dr. C. De Witt Bridgman.

At St. James' church, the Rev. Dr. C. B. Smith, rector, an organ recital will take place on Wednesday evening, April 4th. On the second Sunday after Easter, will be rendered by the vested choir, under the direction of Mr. Alfred G. Beyer, the "Elijah" of Mendelssohn.

The Parochial Missions Society has secured a new general missioner in the person of the dean of St. Luke's Cathedral, Atlanta, Ga., the Rev. Robert S. Barrett. Dr. Barrett has accepted the appointment, and will enter upon his new and difficult work in the early autumn, holding Missions in different parts of the country.

At St. George's, the Bishop made his annual visitation on the evening of Palm Sunday and confirmed the largest class in the history of the parish, numbering 216. Of these, only 10 were brought up in the Church. The Roman Communion gave 9, the Lutheran, 59, the Presbyterian, 15, and the remainder from various religious bodies.

On Easter Day, there were special musical services at St. Michael's church. The Rev. Prof. E. P. Gould was the preacher at a special festival service in the evening. On Wednesday evening of Easter week, Bishop Potter administered the rite of Confirmation. On Friday evening, an organ recital was given by the organist of the church, Mr. W. O. Wilkinson.

About 50 of the friends and congregation met at the rectory, church of the Holy Comforter, Wednesday evening, March 14th, and presented the Rev. Walter A. A. Gardner with a gold watch of exquisite workmanship. Recently 2,500 seamen of the Transatlantic steamships presented him with a life-size portrait by Fredericks, with an engraved testimonial, for his energy, love, etc., for them.

At St. Andrew's, Harlem, the Rev. Geo. R. Van de Water, D.D., rector, on the evening of Good Friday, Bishop Potter confirmed 101 persons, of whom 62 were adults, and in which the men were 20, women, 42, boys, 16, and girls, 23; married couples, 7, heads of families—men, 10, women, 18; nationalities: American, 58, English, 9, German, 21, Irish, 9, Swede, 9; previous religious training: Church, 52, Methodist, 14, Lutheran, 9, Presbyterian, 6, Dutch Reformed, 5, Baptist, 5, Congregational, 2, Roman Catholic, 4, Quaker, 1, Universalist, 1, Jew, 2.

The House of the Holy Comforter, founded by Sister Louise, is the only home for incurable diseases in the diocese, that is wholly free to patients. It has steadily grown since its beginning, and is about to further enlarge its activities by the addition of a training school for girls. The object of this school will be to take girls between the ages of 14 and 18, and train them for useful lives and in familiarity with household duties and work. The institution is under the care of a deaconess, who acts as house mother. At present it is in need of funds with which to care for its sick inmates.

On Sunday evening, March 18th, in the chapel of St. Augustine, Houston st., the Rev. Dr. Matson baptized two Hebrew families, four were adults, and three children. On the evening of Maundy Thursday, in Emmanuel chapel, 68 East Seventh st., he baptized one adult and one infant. The adult was formerly a member of the school; the infant is the child of a Hebrew Christian mother, a graduate of the school. This makes 13 Hebrews baptized since the middle of January, the fruit of the labors of the Church Society for Promoting Christianity amongst the Jews.

A meeting of the distributing committee of the Hospital Saturday and Sunday Association was held Tuesday, March 20th, in the mayor's office. There was \$48,000 distributed as against \$50,000 last year. The whole collection this year is \$58,300, as against \$62,300 last year. Of this amount, \$7,000 was specially designated, while \$2,700 was reserved for the expenses of next year. The awards to institutions of the Church were as follows: St. Luke's Hospital, \$5,153.84; House of the Holy Comforter, \$1,101.85; St. Andrew's Infirmary, \$167.57; Home for Incurables, \$1,541.19; St. John's Guild received \$606.78.

At St. Mark's chapel, Easter was made noteworthy by the first appearance of a vested choir, numbering 30 members. On Easter Tuesday, a day nursery was opened in rooms of the chapel, for the poor children of the neighborhood. Much has been done during the winter to provide work for poor women and girls thrown out of regular employment by the hard times. Useful articles of clothing and household furnishing have been made by 150 women, and afterwards distributed to the deserving poor. The location of the chapel in one of the most crowded neighborhoods of the East Side, has rendered it an especially good centre for such charities.

The course of sermons to be delivered under the auspices of the Church Club, in St. Thomas' church, begins on the afternoon of Low Sunday. The theme is "The Rights and Pretensions of the Roman See," and the sub-topics have already been announced in these columns. Seats for the occasion will be free. The perfected list of preachers is as follows: Bishop Paret, of Maryland; the Rev. Dr. Lucius Waterman, of Laconia, N. H.; the Rev. Greenough White, of Trinity College, Hartford, Conn.; the Rev. Robert Ritchie, of Philadelphia; the Rev. Algernon Sidney Crapsey, of Rochester, N. Y.; and Bishop Hall, of Vermont. Bishop Paret will introduce the course by a sermon on "St. Peter and the Primacy of the Roman See."

Although Good Friday was not a legal holiday in this city, many places of business were closed, including the great exchanges. A notable feature was the increased attendance at the service of the Three Hours' Agony, held in many of the churches. The Passion service at Old Trinity church, was conducted by the rector, the Rev. Dr. Morgan Dix. There was a large congregation. In the centre of the re-dos was a large white cross against a black background. A draped crucifix was pendant from the pulpit. The church was open all day, and many attended for silent prayer. At St. George's church, there was a constant stream of attendants throughout the day. At Grace church, the Rev. Dr. Wm. R. Huntington conducted the services.

The Church Missions House is filling up with societies kindred to its main work. The convenient offices provided for the purpose, are, already, many of them rented. Among the new comers are the official bodies added to the Board of

Missions—the American Church Building Fund Commission, the Church Society for Promoting Christianity amongst the Jews, and the American Church Missionary Society. Here also the Brotherhood of St. Andrew will place its headquarters for the United States, and here will be located the Church Temperance Society and the central office of the Church Periodical Club. Other institutions are expected to embrace the opportunity to cluster in this Church House, making it a sort of capitol building for the Church's national agencies of work.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, the offerings on Easter Sunday were devoted to the increase of the Endowment Fund, which now amounts to \$71,067.60. The object of the fund is to provide for the future maintenance of the church along the lines of its present work and worship, and to guard against change as to discontinuance of the daily Eucharist and daily prayers. The rector aims to so increase this fund that its income may be sufficient to keep the church in its present locality. The Guild of the Holy Innocents in this parish has just completed the 16th year of its work. Its object is the care of sick and poor little ones. Garments are made by its members and are systematically distributed to those who are in need. Sister Rebecca conducts in this connection, fresh air work during the summer months, and is already preparing for it. The labors of the past winter have been unusually heavy in consequence of the great amount of suffering among poor children.

Easter Day was almost universally observed in this city by all who "call themselves Christians." The members of every religious body joined in the popular celebration of the Church festival, and very generally adopted portions of the Church's liturgy in doing so. Magnificent services were held at the leading parish churches with crowded congregations. At Old Trinity church, there were three low celebrations and a high celebration of the Blessed Sacrament. At the latter the music of Haydn was used. The offertory was "Thou didst not leave His soul in hell, neither didst Thou suffer Thine Holy One to see corruption." At St. Bartholomew's, the rector, the Rev. Dr. Greer, officiated, and a grand musical service was sung by the vested choir of 50 voices, under the direction of the choir-master, Mr. Richard Henry Warren. The noted singers, Mrs. Toedt, and Mr. Remmert, assisted. The climax of the morning's service was the rendering of Gounod's "Unfold, ye portals everlasting." At night was sung Handel's "Hallelujah Chorus." At St. James' church, which is always noted for its music, the organist and choir-master, Mr. Alfred S. Baker, conducted the choir in the rendition of compositions of Calkin, Sullivan, Mendelssohn, Handel, and Gounod. At the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, officiated, and the choir was directed by Dr. Woodcock of the cathedral of the Incarnation, Garden City. The notable feature in the morning was the splendid rendering of Stainer's *Sanctus*. At the new St. Matthew's church, Bishop Potter made his annual visitation for Confirmation in the morning, and preached the sermon. At St. Ignatius' church, the Rev. Father Ritchie, rector, there were successive celebrations of the Blessed Sacrament. The prelude to the solemn Celebration was Gounod's *Marche Solennelle*; the *Kyrie*, *Credo*, *Sanctus*, *Agnus Dei*, and *Gloria in Excelsis*, at this celebration, were from compositions by E. Silas. At St. Andrew's church, Harlem, orchestral instruments aided the organ and voices. At St. Thomas' church, the Rev. Dr. John W. Brown, officiated, and Dr. George William Warren conducted the music. The display of flowers was very rich. All the chapels of Trinity parish had frequent Eucharists during the morning hours. At Calvary church, the Rev. Dr. Satterlee, rector, the Communion service was Stainer in E. flat. At the church of the Ascension, the church of Zion, and St. Timothy, Christ church, and other leading congregations, the musical services and floral decorations were exceedingly fine.

The work of the past few months at Old Epiphany House has been of unusual interest. Larger congregations than ever have gathered at the services. There has been a marked revival of interest in the local chapter of St. Andrew's Brotherhood. The chapter now numbers 15, and there are several new candidates. The gymnasium of the mission has just held its annual exhibition. A new feature of work is the organization of an Old Epiphany Battalion of cadets by a member of the 7th Regiment. This reaches poor boys and interests them. The destitution on the "East side" has been appalling. The applicants for aid have comprised all nationalities. With co-operation from outside, the mission has been one of the main centres of relief in the city. It has issued sewing tickets for woman's work, has supplied 107 families with coal and food, and 100 more families with groceries. About 225 families have been visited by the young men of the congregation. Through the Church hospital and infirmary, doctors have been sent to a number of families, and hospital care extended to those who have needed it. Sick children have been visited and looked after from St. John's House. A deaconess gives daily office hours to listen to and aid cases of distress. The Tee-to-tum of this mission has been thoroughly renovated, and its business has increased to more than four times what it was last September. About half of this trade is in supplying cooked food to families in

the vicinity. Nothing is given away in this branch of the work, but nearly 2,000 tickets have been sold to the charitable to freely distribute among the starving poor, and great good has been done in that manner without changing the principle upon which the house is conducted. Effort is making to extend usefulness as far as means allow, but there is an inflexible determination to adhere to sound business principles in order to accomplish the more lasting good. Mr. Ward's work in the relief department has assumed large proportions. Some 45 persons have been provided with work through the co-operation of the East side relief committee, and temporary relief has been given to many. Clothing has been supplied through the sewing shop. The work is well systematized; applicants are carefully investigated, and souls are cared for as well as bodies. Work is conducted in the prisons and hospitals on Saturdays under Mr. Ward's direction, and has drawn out a large measure of co-operation from members in the city, of the Brotherhood of St. Andrew.

Philadelphia

A handsome brass alms receiver has been presented by St. Timothy's guild for boys to St. Paul's church, Aramingo, in memory of the late rector, the Rev. W. B. French, and is to be used for the first time on Easter Day.

A contract has just been made with a responsible builder to erect a tower, 24 feet square and 65 feet in height, for the new Calvary church, Germantown, of which the Rev. Dr. J. DeW. Perry is rector.

On Palm Sunday afternoon, and also on the evening of Good Friday, the choir of St. Luke's church, the Rev. Leverett Bradley, rector, sang Dudley Buck's "Story of the Cross." The same cantata was rendered by the choir of old St. Andrew's on the evening of Wednesday in Holy Week.

A brighter Palm Sunday has not been known in this latitude for many years, and in consequence, very large congregations were in attendance at all our churches. In many cases where palms were not distributed to the faithful, a strong reminder of the festival was given in decorations of chancels and altars.

In response to the appeal of Bishop Whitaker there were collections made in very many of the churches on Palm Sunday for the Citizens' Relief fund for the unemployed. At Holy Trinity the amount of the offertory was \$1,600, in addition to over \$400 which the same congregation gave on the previous Sunday.

At the morning service on Maundy Thursday at St. Mark's church, there was a very large congregation. The altar was decorated with white flowers, and the altar cross veiled in white. The celebrant of the Holy Eucharist was the Rev. Guy L. Wallis, and the sermon was preached by the rector, the Rev. Dr. A. G. Mortimer. The men's choral society of the parish, under the personal supervision of the rector, rendered Gounod's beautiful "Messe des Orphéonistes" in a finished and artistic manner.

Good Friday came with lowering skies and a thunder storm, but there were large congregations at the churches, and in many the Three Hours "agony service" was well attended. It may be noted here that with every recurring year, more and more parishes observe this service. In the general business quarter almost the stillness of the Lord's Day prevailed. At the half-hour service for business men, the Rev. Dr. R. C. Matlack took for his theme the Christian life and good works of the late William Welsh, the model business man of the country.

The last evangelical musical service of the series at old St. Andrew's was given on Palm Sunday night; and both the music and the attendance were fully up to the standard of the inspiring services of previous weeks. The soloist was Miss Ella M. Bardwell, of New York city, who rendered "I will extol Thee" from "Eli," Costa. The duet and chorus, "I waited for the Lord," Mendelssohn; and a tenor solo, "Seek ye the Lord," Roberts, were also given under the direction of Prof. Wm. R. Barnes, choirmaster, Stanley Addicks, organist. The sermon was preached by the Rev. W. W. Silvester, S. T. D., from the text, "God be merciful to me a sinner," St. Luke xviii: 13.

On the north wall of St. James' church, Walnut st., there has been recently placed a bronze tablet of modest proportions, set in a frame of laurel leaves, with the insignia of a captain's rank at the corners. It bears the following inscription:

William Whitehead, Captain United States Navy, 1840-1893. Fearless. Stainless. This tablet is erected by his brother officers in token of their love, and to the end that the memory of a brave and honorable man may not perish from the earth.

Born in this city, where he passed his boyhood, and where many of his relatives still reside, his life was devoted to his country in the profession he loved so well. His death occurred while he was in command at League Island.

Sir John Stainer's "Crucifixion" was sung in three churches on Good Friday evening: at St. Timothy's, Roxboro, and at the church of the Atonement by the vested choirs of those parishes. At the church of the Saviour it was rendered by the choral society under the leadership of Mr. Julius C. Bierck. The soloists were members of the quartette choir

before the organization of the vested choir. It is remarkable that a choral society, three-fourths of whom were until recently altogether untrained in music, should be able to sing with such precision and superior quality of tone. At the offertory, the society also gave "Tears of sorrow, shame, and anguish," from Spohr's "Calvary," with marked ability.

Under the will of the late Frances Lea Chamberlain, who died at Sierra Madre, Cal., on the 25th ult., and whose mortal remains were laid to rest in this, his native city, the following charitable bequests are made, viz: To the Rt. Rev. Dr. Whipple, \$2,000; to the Seabury Divinity School, \$3,000; to the Board of Missions, \$5,000 (\$2,000 to be used for domestic and \$3,000 for foreign missions); to the trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, \$1,000; to the Evangelistic Mission in France, known as the "McAll Mission," \$5,000; to the Home for Incurables, Phila., \$1,000, and to the National Museum, Washington, D. C., a collection of gems and quartz crystals, inherited from her father, and to be known as the "Isaac Lea Collection."

In the new edifice of the church of the Resurrection the first service was held on the evening of Palm Sunday, when Bishop Whitaker administered the rite of Confirmation to a class of 28 persons, presented by the rector, the Rev. Joseph R. Moore, and also preached the sermon. The new building for which ground was broken in May last, and the cornerstone laid July 8th, was erected in accordance with the description printed in THE LIVING CHURCH of July 15th last. To that may be added the following particulars: The tower has been erected, but the octagonal stone spire is to be built in the future. At present a temporary tin roof has been placed on the structure, to be replaced by a steep-pitched slate roof, and an increased height of the walls, also at a future day. The pews, chancel rail, and furnishings are of highly polished quartered oak, as are also the choir and organ loft. In the chancel is a handsome episcopal chair, presented to the rector by the managers of the Masonic House; and a credence table, the gift of the infant school as a memorial of Elijah Wyatt, for many years sacristan of the church. Clusters of gas jets encircle the tall pillars and furnish abundant light for evening services. The windows are of stained glass in rich tracery, several of them being highly artistic. There are five windows on the Broad st. front. One represents the Church Militant, and was presented by the Mediator class of the Sunday school; another is Charity, in memory of Mabel Blair Vandergrift, from her parents; a third is Faith, a memorial of Mrs. Mary Siter Moore, the rector's wife; a fourth is Hope, in memory of Theodore Allen Bliss; and the fifth is the Church Triumphant, in memory of William Lily Shoemaker and Charles Boyer Gardener, presented by the Resurrection chapter of the Brotherhood of St. Andrew. Another window, representing the Adoration of the Magi, is in memory of Ellen Cathcart Ehret. The ceiling and rafters are painted a light blue, presenting a pleasing contrast to the buff colored walls. A full surpliced choir rendered the service most acceptably under the direction of Mr. Isaac Curtis, choir-master, Mr. W. P. Barba, organist.

Chicago

The Easter services throughout the city were marked by an unusually large attendance, with a very material increase in the number of communicants at the early services. At the later morning service many of the churches were crowded to the doors, and people were turned away for lack of space to accommodate them. The floral decorations and music were of an elaborate character.

Notwithstanding the hard times of the past year, the Easter offerings as far as reported, show an increase over those of previous years. At the church of the Epiphany, \$4,300 was raised; at Christ, Woodlawn, \$458; at St. Andrew's, \$1,700; at St. Paul's, \$1,100; at St. Peter's, \$3,600; at St. Mark's, \$3,200.

At the cathedral on Easter Eve, 26 infants were baptized. The Easter services began with a choral celebration of the Holy Eucharist at six a. m., at which 100 communicants received. At the 11 o'clock service the Bishop administered the rite of Confirmation to a class numbering 32. In the evening the Bishop visited Grace church and confirmed a large class.

At the church of the Epiphany, on the Wednesday before Easter, 54 persons were confirmed, and on the afternoon of Easter Day one adult and seven children were baptized.

The reports presented at the annual parish meeting of St. James' church, the Rev. Floyd W. Tomkins, Jr., rector, revealed the largest year in work and achievement in the history of this old church. The income and offerings from all sources amounted to over \$82,000. There were 100 Baptisms, 77 Confirmations. Communion was celebrated 153 times. Every department of parish work is in a flourishing condition. The vestry was unanimously re-elected, Mr. Leslie Carter being chosen to fill a vacancy.

Up to January 31st, the Brotherhood Employment Bureau in Chicago has helped 3,897 men, or an average of 72 men per day. Of the men helped, 22 per cent. were Americans, English, Irish, Scotch, French, German, and Scandinavians have also been helped. Forty-two per cent. class themselves as laborers, nine per cent. as salesmen and clerks.

Among the features of the Easter services at the church of the Epiphany was the presence of the rector, the Rev. T. N. Morrison, who had sufficiently recovered from his long illness to be able to greet his people very kindly and briefly. It is hoped that he will be able, within a few weeks, to resume his work. His illness has been serious. The services and work of the parish have been efficiently conducted by the Rev. Mr. Pratt, with occasional help from Mr. Rushton and Mr. Grantham.

Diocesan News

Olympia

The funeral services of the late Bishop Paddock took place in St. Luke's church, Tacoma, March 13th. During Monday, the public were allowed to see the remains in the church, where frequent services were held throughout the day. At two o'clock on Tuesday, St. Luke's church was crowded with Church people from all over the diocese. Twenty-five members of the Brotherhood of St. Andrew who had acted as a guard of honor, occupied seats reserved for them. The clergy and choir met the funeral procession at the door of the church, the choir preceding it, singing "Jerusalem the Golden." Bishop Sillitoe of New Westminster, and Bishop Morris of Oregon, walked before the casket, which was borne by Isaac W. Anders n, Dr. H. J. Philpot, Frederick Mottet, R. Vernon Barto, Robert P. Maynard, George R. Delprat, L. W. Roys, and Mr. Coffman. The family were followed by the clergy. Bishops Morris and Sillitoe read the burial service. The music was well rendered by the choir "Lord, let me know my end," "For all Thy saints," and "Lead, kindly Light," the last being the recessional. The remains were conveyed by cars to the cemetery, in the midst of a heavy rain. At the grave, a quartette of voices sang "I heard a voice from heaven," and "Abide with me." Bishop Morris read the committal service.

Previous to the funeral services, the family and the clergy partook of the Holy Eucharist, at St. Luke's church. In the evening, the clergy of the diocese and Bishop Morris, met at St. Luke's church, and passed resolutions on the death of Bishop Paddock. An address was delivered by Bishop Morris, who told of the early work of the Church in that part of the country, and of the hardships Bishop Paddock had endured. The Rev. Preston Barr said that an hour before the deceased Bishop was stricken, he had penned a draft of his resignation as head of the diocese, but the act was never completed. Addresses were made also by the Rev. D. Watson, and others.

Quincy

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

On the 4th Sunday in Lent, the Bishop baptized three adults in St. Cyprian's mission, Carthage, confirmed six, preached and administered the Holy Communion. This mission had no priest for several years; but is active and growing. An interesting Sunday school meets every Lord's Day, and earnest lay readers take the services of that day, and of some week days.

On Passion Sunday, the Bishop visited the church of the Good Shepherd, Quincy, and confirmed 20, besides conducting the ordination service mentioned elsewhere in our columns.

On Palm Sunday, the Bishop, at the cathedral, administered the Holy Communion, preached, and confirmed 15. The cathedral congregation maintains its large numbers, and enthusiasm, and is liberal in gifts for the advance of the Church. The dean is the Rev. Walter H. Moore, former of Chicago.

The Bishop of Quincy, on March 14th, preached a sermon in the course arranged by St. John's branch of St. Andrew Society, Keokuk, Iowa.

The Bishop has several times officiated in Grace church, Galesburgh, during the vacancy since the resignation of the Rev. Chas. R. Hodge. The Rev. William B. Guion, of St. Matthew's cathedral, Dallas, has accepted the rectorship of Grace church, and will enter on his work on the third Sunday after Easter.

On Wednesday and Thursday in Holy Week, St. Mark and St. Alban's Schools were visited. In the chapel of the former, 12 were confirmed, among them being a grand daughter of Bishop Lee, first Bishop of Iowa; in St. John's church, which is the chapel of St. Alban's School, six boys were confirmed. The Bishop made an address on each occasion.

West Virginia

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

The circle of King's Daughters, after years of patient work have secured a suitable building for a hospital in Martinsburg. It is now undergoing the necessary repairs. The membership of the King's Daughters in this place comes from no particular religious affiliation, but at its head is an active and self-sacrificing Churchwoman. The plan of establishing a hospital had its inception and took definite shape during a Mission held in this parish some time ago, by the Rev. G. A. Carstensen of the Parochial Missions Society.

Missouri

Daniel S. Tuttle, D.D., Bishop

The regular quarterly meeting of the Missouri branch of the Woman's Auxiliary was held at Christ church cathedral, Feb. 9th. There was a celebration of the Holy Communion in the church. The business meeting was held in the Schuyler Memorial House. Bishop Brooke, of Oklahoma and Indian Territory, made the address, telling particularly of the work, the needs, and prospects of his new diocese. After a few words by Bishop Tuttle, the business meeting was called to order by the president. Four officers, 49 representatives from 19 parishes, responded to roll call. The treasurer reported \$1,970 as having passed through the treasury since May; there were no unappropriated funds on hand; \$300 had been paid on the two scholarships, a pledge of \$75 to diocesan missions had been paid, and \$1,000 for the All Saints' Debt. The custodian of the mite boxes reported \$26.46 since the November meeting. By four years' work the Woman's Auxiliary has paid \$4,000 of a debt of \$9,000 that gave the rector and people of All Saints' church great anxiety, besides proving great kindness of spirit in all the parishes towards his parish of All Saints. The following resolution was adopted:

Resolved: That at the beginning of the diocesan year the Woman's Auxiliary undertake to raise \$1,000 next year for St. Stephen's mission by the same plan which it has used in collecting money for the All Saints' Debt Fund.

A letter was read from one of the officers of the Long Island branch, asking the Auxiliary to have some part in the ending out of the two woman missionaries, the defraying of whose expenses has been undertaken by the Auxiliary as a thank offering for the new Missions House. Mrs. Simmons offered the following:

Resolved: That the Missouri branch of the Woman's Auxiliary raise a tonce such as \$25 for this object.

Mrs. Simmons was asked to take charge of this fund, and contributions were taken at once.

The offertory, amounting to \$122, was given to Bishop Brooke for his work in Oklahoma.

Florida

Edwin Gardner Weed, D. D., Bishop

The offer of \$75,000 with which to begin the erection of a cathedral church, and \$15,000 for the Bishop's residence in St. Augustine, may possibly bring about a change in the location of the Bishop's residence from Jacksonville to St. Augustine. A desirable lot, however, has already been purchased in Jacksonville, and on account of its railroad facilities it is without doubt the most convenient location in the diocese.

Virginia

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

The services at St. Paul's church, Richmond, during Passion Week, were attended by large congregations, there seldom being less, at any service, than from 400 to 500 persons. The services lasted one hour.

A majority of the Standing Committees of the various dioceses have signified their consent to the consecration of the Rev. John B. Newton, M.D., as Assistant Bishop of the diocese.

The Rev. Preston G. Nash, rector of Christ church, Richmond, held services every night during the week ending March 17th, at Christ church, and every night during Passion Week at the chapel of the Redeemer, Chelsea Hill, which is a flourishing mission of Christ church. The attendance at all of these services was all that either building could hold, and evidenced the intense interest that was felt.

On Sunday, March 18th, the Rev. R. A. Goodwyn, rector of St. John's church, Richmond, baptized 11 adults in that church.

Mrs. Emily Fairfax Whittle, wife of the Bishop of this diocese, died at her residence in Richmond on Monday morning, March 19th. She had been in feeble health for some months. She was born in Richmond in 1824, and married in 1848, the Bishop being then rector of St. Paul's church, Louisville, Kentucky. She had five children, of whom three survive her. The funeral was solemnized by the Rev. Dr. Johnson at St. James' church, assisted by others of the city clergy, on Wednesday, March 21st.

Newark

Thomas Alfred Starkey, D. D., Bishop

NEWARK.—On Passion Sunday, Bishop Starkey made a visitation of Trinity church, and administered the rite of Confirmation to a class presented by the rector, the Rev. L. Osborne.

Colorado

John Franklin Spalding, D.D., Bishop

The Colorado Society Sons of the Revolution celebrated Washington's birthday at St. Mark's church, Denver. The Bishop of Colorado who is the president of the society, presided, using the New York and Iowa service for such occasions. The address was by the Rev. F. S. Spalding, the chaplain of the society, which was brilliant, as well as appropriate. After the sermon the president awarded the

medals for the two best essays on the causes leading to the war of the Revolution. This patriotic society is growing in Colorado. A chapter of the Society of Colonial Wars is being formed by the Bishop and another member. It will soon have the requisite number—nine members, to organize and start the society.

Southern Virginia

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

Bishop Randolph visited Grace church, Norfolk, March 15th, and confirmed several candidates. This is a colored congregation, in charge of the Rev. W. P. Burke.

The Rev. J. D. Powell, rector of St. John's church, Portsmouth, who has been ill for some time, is still confined to his house.

March 15th, Bishop Randolph visited St. John's memorial church, Farmville, preached, and administered Confirmation.

March 13th, Bishop Randolph visited St. Paul's church, Norfolk, preached, and confirmed a class of 10. In the afternoon he visited Christ church, preached, and confirmed 20. March 10th, he visited St. Thomas' church, Berkeley, preached, and confirmed nine.

Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

MORRIS.—The new rectory completed last fall has been paid for in full. The total expense of the building, including furnace, papering, etc., amounted to \$3,000. This work accomplished within less than three years from the time of its inception, affords matter of genuine congratulation among the people. It is right, however, to state that apart from the united aim of the whole parish, the work was wonderfully helped and stimulated by Mrs. Tamar Davis. This generous and faithful woman, passing to the rest of Paradise almost within the week she had seen the building paid for, had ever fostered the purpose which she lived to see most happily effected. Her interest in Zion parish did not end with her generosity toward it during her life, but she showed anticipatory realization of its needs in a legacy of \$1,000 towards the endowment fund of the church. In addition to this gift, Mr. and Mrs. G. Clayton Peck have given a superb set of altar service books in memory of their infant son, Joseph Addison Peck.

During Lent, the rector, the Rev. R. H. Gesner, has been preaching two courses of sermons, one upon "Primary Beliefs and Teachings of the Apostolic Church," the other, upon the "Origin and Doctrine of various Denominations, and their contrast with the Primitive Faith." They have created much interest and drawn large congregations.

New Jersey

John Scarborough, D.D., Bishop

CAMDEN.—The parish of the church of Our Saviour, the Rev. E. R. Burke, rector, has just completed a beautiful and convenient parish house, adjoining the church. It is of Trenton stone, and has cost nearly \$10,000. The rector secured the stone ballast, brought to this country from the North Pole by the Peary expedition, and had the stones dressed and polished as paper weights; they have been sold for the benefit of the new parish building.

LAMBERTVILLE.—Among the most prosperous parishes in the diocese is St. Andrew's. The present rector, the Rev. E. K. Smith, has brought it up to its present condition. The new church edifice, substantial rectory, and parish house, are all free from debt. At a recent visitation of the Bishop, eight persons received holy Baptism, and 19 were confirmed. The assistant minister, the Rev. J. H. Dennison, supplies services at Flemington, Alexandria, and Frenchtown.

ELIZABETH.—Twenty-two persons were confirmed in Christ church, the Rev. H. H. Oberly, rector, on Sunday, March 4th. The music in this parish is a marked feature of the service, which is always choral once a Sunday at least.

ERNSTON.—The new chapel will be formally opened for service by the Bishop at an early date. The chapel is a mission of Christ church, South Amboy, and has a large Sunday school. The rector, the Rev. H. M. Pearse, is assisted by a young layman in the chapel work.

FLEMINGTON.—The original design of Calvary church called for a porch and a bell tower, at the front door; but for lack of the necessary funds, these were omitted. A fund has been accumulating for years to supply the deficiencies, and ere long the church will be complete in all its appointments.

Long Island

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

BROOKLYN.—At St. John's church, the Rev. George F. Breed, rector, through the generosity of a parishioner, each pew in the church is supplied with two Prayer Books and two Hymnals, of the revised edition, for general use. The Easter offerings this year will be for parish needs. Last year \$1,000 was received at Easter to be applied to payment of the mortgage debt. On the evening of Passion Sunday, March 11th, a special musical service was held, at which

Stainer's "Crucifixion" was rendered with impressive solemnity by the well trained choir. The need of a suitable hall or parish house is felt, where the Sunday school could be better accommodated than now, and where entertainments could be given for the instruction of the young people. The infant department has entirely outgrown its present quarters, and the chapters of the guild need more work rooms. A committee has been appointed to ascertain if some suitable building in the neighborhood can be obtained for the permanent use of St. John's, either by purchase or lease.

SAY HARBOR.—Palm Sunday was an eventful day for Christ church, the Rev. Gordon T. Lewis, rector, it being the first time in which the choir appeared vested. It consists of over 20 men and boys. The church was thronged at both morning and evening services. This choir is unique in being the first and only vested choir in the east end of Long Island. The vestments were made entirely by the ladies of the parish.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop

Nelson S. Rullison, D.D., Asst. Bishop

SAYRE.—The church was presented at Easter with candelabra vesper lights by the choir, as a memorial of Eugene U. Batchelor, a member of the choir who has recently entered into rest. Eucharistic lights were given at Christmas by an anonymous donor, which are also memorials.

Iowa

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

Dr. Hale, assistant Bishop of Springfield, had a very pleasant visit to this, his old diocese, on Passion Sunday. The Rev. Dr. Green, rector of Grace church, Cedar Rapids, invited him to give the rite of Confirmation to a large class, Bishop Perry being abroad for his health. A very bright day was therefore spent by bishop, priest and people, joining together in Eucharists with holy joy, chastened by the solemn thoughts of Passion-tide. At the High Celebration, the music of which was exquisitely rendered by the large and efficient choir, Bishop Hale was present. Mrs. Gen. Greene sang the gradual and tract from Mendelssohn's "St. Paul," and at the offertory, "He shall feed his flock" was rendered by Miss Mack. In the afternoon 16 of the Confirmation candidates were baptized. In the evening Grace church was crowded to its utmost capacity, and the largest class ever presented was confirmed—55 adults—prominent men and women of the city. Such constant and regular accessions to the Church are a cause of much encouragement to western Churchmen, who see in such progress as has been made in Cedar Rapids during Dr. Green's five years' ministry there, much hope for the future conquest of the West by the Catholic Church.

At Davenport cathedral good spiritual progress is also being made. A large class of adults was presented on Easter Day by Canon Rodgers. The Bishop of Quincy confirmed them. Lent has been carefully kept, and many have attended the meditations and addresses given at the Wednesday and Friday evening services. The Rev. E. C. Paget, of Muscatine, preached the Three Hours on Good Friday. There are now two week-day Eucharists, as well as the regular early Sunday and Holy Day Celebrations.

The Rev. C. H. Weaver, M.D., begins work at Trinity, Davenport, on Low Sunday.

Christ church mission is doing well by reason of God's blessing, and the hard work of the Rev. W. M. Purce, deacon in charge.

FORT MADISON.—The church under the care of the Rev. W. K. Berry is in a thriving condition, the entire parish working earnestly and loyally together for the common weal. Many costly gifts have recently been presented to the church, amongst others a fine brass eagle lectern in loving memory of the late Arthur Cattermole. The mayor of the city has given crimson velvet plush cushions for all the pews and choir benches. The Ladies' Guild provided new choir stalls, so that there is now accommodation for 45 voices. White, green, and violet dossals have been donated, and a jeweled processional cross purchased by the young girls of the senior Sunday school class, by whom a pair of seven-branched candlesticks was presented at Easter. The services are exceedingly well attended, especially Sunday vespers, which are tully choral, at which the rector is giving a series of sermon-lectures on the "Heroes of Hebrew History," and the large number of men present and the liberal offerings made are most gratifying to all concerned. A Men's Club has been formed, which meets on three evenings in the week in the rector's rooms and now numbers upwards of 30 members.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

March 8th, a joint meeting was held in the chapel of St. Phillip's church, Atlanta, of the chapter of the Brotherhood of St. Andrew of St. Luke's cathedral and that of St. Phillip's church, for the purpose of forming a local council of the Brotherhood in Atlanta. Nearly all the members of both chapters were present. A constitution and by-laws were read and adopted, and officers elected for the ensuing year.

Alabama

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

Bishop Jackson visited Grace church, Sheffield, Sunday night, March 4th, and confirmed a class of seven. He preached to a large and attentive congregation. "The Workers in the Vineyard" of Grace Sunday school will place a font in the church at Easter, in memory of a former classmate. The Rev. Peter Wager took charge of this parish, and Tusculumbia, Leighton, Courtland, and Trinity, in December last, all of which points the Bishop visited during the week commencing March 4th. At Tusculumbia, Monday night, March 5th, he confirmed 14. The church was filled. At Courtland, a mission will be formed and services be conducted by a lay reader on such days as the minister cannot be present. On the rector's return to the charges he had 16 years ago, he was greeted with a hearty welcome, and the earnest request to make the services more frequent.

Michigan

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

On Thursday, March 15th, Bishop Davies consecrated St. Andrew's chapel, in the village of Romulus, 19 miles from Detroit, on the line of the Wabash railway. The mission at this place is in charge of the Rev. Douglas Hooff, of Detroit, and the building of this chapel 18 months ago is the result of his zealous and faithful service. The chapel is a tasteful frame structure advantageously located in the heart of the village. It has seats for about 170, and the cost with its present furnishings has been a little short of \$1,800. This amount has been raised mostly by the people of Romulus, but the diocesan branch of the Woman's Auxiliary and other friends have contributed substantial aid. The resignation by Mr. Hooff of his present charge in Detroit, and his necessary relinquishment of this mission in consequence, is a loss to the work which will be sorely felt.

YPSILANTI.—Passion Sunday, 1894, will not soon be forgotten by the members and friends of St. Luke's. After Morning Prayer had been said by the rector, Bishop Davies preached an eloquent sermon to a large congregation. At its close the rector presented a class of 40 persons for Confirmation. The church was again filled with devout worshippers in the evening. The music rendered by the vested choir, at both services, was of a high order of merit, and evoked much commendation. The parish has entered upon a period of great prosperity since the coming of the present rector, the Rev. M. M. Goodwin, last July. A beautiful parish house has been completed, the church thoroughly reorganized, a vested choir of 40 members formed, and the spiritual, as well as the material, prosperity of the parish are subjects of much rejoicing. St. Luke's also has a corps of thoroughly drilled cadets, which adds much to the interest of the boys in the activities of parochial life.

Connecticut

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

HARTFORD.—The senior class of Trinity College has invited the Presiding Bishop to deliver in June the baccalaureate sermon before the class.

Southern Ohio

Boyd Vincent, D.D., Bishop

One of the noblest works done by any of the Church organizations in Cincinnati is that of the Maternity Society. The work done during the past year, as shown by its annual report, is a most gratifying one: 2,002 garments cut and made; 109 pieces of material bought at a cost of \$582.96; 2,669 garments given away, being 1,000 more than last year; 116 poor mothers visited at the time of confinement and supplied with clothing for mother and babe, and with the services of a physician and nurse. Among the number were 51 Protestants, 34 Roman Catholics, and 1 Jew. Among the Protestants, 15 infants, 1 mother, and 3 older children were baptized.

At the church of the Advent, Cincinnati, the local assembly of the Brotherhood of St. Andrew held an important and interesting meeting on the evening of Thursday, March 8th. An impressive address was delivered by the Hon. Channing Richards on the subject of "True Manliness." The Rev. Wm. Worthington followed in an admirable address, taking for his subject "Consecration." The service was well attended by Brotherhood men.

Slowly but surely the different parishes in the diocese are adopting the weekly celebration of the Holy Communion, the last one being Grace church, Avondale.

The parishes at Xenia and London will hereafter have resident rectors. The two have heretofore been under the charge of one clergyman. The change has been brought about by Archdeacon Edwards, who has been giving occasional services at London, and succeeded in raising \$750 a year for the support of a rector, which sum is \$250 more than the parish has ever before contributed. A movement is on foot at Xenia, with every prospect of success, of securing sufficient funds to support a resident rector there.

A very handsome stained glass window has been placed in Trinity church, Newark. The window is a double one, with

a design of white lilies in one panel and roses in the other. It bears the following inscription:

In loving memory of Elizabeth S. Hoover, 1856-1893.

At a recent meeting of the Church Club of Cincinnati, the organization was completed, and the following officers elected: Hon. Channing Richards, president; G. K. Bartholomew, first vice-president; D. C. Shears, second vice-president; Hiram A. DeCamp, secretary; Thomas Kite, treasurer. About 75 members are enrolled and the outlook for the Club is most hopeful.

On the 5th Sunday in Lent, Bishop Vincent confirmed a class of 11 at Holy Trinity, Hartwell, which makes 28 confirmed in the parish within a year.

The new rector of All Saints', Portsmouth, the Rev. Dallas Tucker, presented a class of 15 on the evening of March 9th.

The vestry of St. Luke's church, Cincinnati, has decided to go back to the rented pew system. Under the present plan the support falls on a few. A rector will be called after Easter.

Dean Jones, of Bexley Hall, Gambier, officiates at Trinity college, Columbus, on Sundays during the vacancy in the rectorship.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

NASHVILLE.—Among all the parishes in the city there is none where THE LIVING CHURCH is read more carefully than the parish of the church of the Advent, the Rev. George F. Degen, rector. On Palm Sunday Bishop Quintard administered the rite of Confirmation at the 11 o'clock service. The vested choir of men and boys entered the church by the front door in processional, bearing branches of palm in commemoration of our Lord's triumphal entry into Jerusalem. After the blessing of the palms and their distribution by the acolytes to all, the class of nine young men and women was presented to the Bishop to receive his apostolic imposition of hands, and the earnest fatherly discourse and exhortation to progress in the Christian life. High Celebration followed. The Three Hours' service on Good Friday was followed at night with a similar service illustrated, or a lantern service, in accordance with a recent suggestion of THE LIVING CHURCH.

Central New York

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

BISHOP'S APPOINTMENTS

MARCH

31. Utica: P. M., St. George's; evening, Trinity.

APRIL

1. A. M., Utica, Holy Cross; P. M., Whitesboro'.
5. A. M., Earlville; P. M., Hamilton.
8. Syracuse.
13. P. M., Smithboro'; evening, Waverly.
14. Elmira: P. M., Grace; evening, Emmanuel.
15. A. M., Horseheads; P. M., Big Flats.
16. A. M., Millport; P. M., Van Etten.
21. Evening, Waterloo.
22. A. M., Willowdale; P. M., Romulus or Hayt's.
23. A. M., Waverly; evening, Seneca Falls.
26. Evening, Candor.
27. A. M., Owego; evening, Ithaca.
28. Slaterville.

The Rev. Andrew Hull, D.D., departed this life on Feb. 27th, at Elmira. He was born in New Hartford, N. Y., June 13th, 1811. He graduated from Hamilton College in 1836, and from the General Theological Seminary in 1839. The same year he was admitted to deacon's orders in New York, by Bishop Onderdonk, and the following year received priest's orders. He went to St. Andrew's church, New Berlin, remaining as rector eight years. From there he went to Trinity, Elmira, where he remained from 1849 to 1866. He saw the present beautiful church built and consecrated. During these seventeen years he had many opportunities to go to larger, and in a worldly sense, more profitable fields; but declined them; saying that his highest ambition was to be rector of a parish in an inland town, a large city parish had no attraction for him. In 1864 the honorary degree of Doctor of Divinity was conferred upon him by Hobart College. In November, 1868, he assumed the rectorship of St. Paul's, Steubenville, Ohio, but the climate proving unfavorable, he accepted a call to Christ church, Montpelier, Vt., in 1871. There he remained until 1879, when having completed the 40th year of his ministry, he resigned, and in January of the following year returned to Elmira, where during the past 14 years he has lived a quiet life in his own home.

BINGHAMTON.—Bishop Huntington confirmed 13 persons at Christ church and made a short address. The service was conducted by the rector, the Rev. Dr. R. G. Quennell. The class at Trinity church, which numbered 13, received the rite at 4 o'clock. The Rev. J. H. LaRoche conducted the service. The Confirmation services at the church of the Good Shepherd were in the evening. The Litany service was said by the Rev. Mr. LaRoche, of Trinity church. The sermon was preached by the Rev. Mr. Quennell, of Christ church. The class presented by the rector numbered 23. Seven other members of the class were prevented from coming by

illness, by absence from the city, and other causes. The Bishop's words were pungent and forcible, giving new life to old truths. Among the interesting features of the service was the hearty and devotional interpretation of the music by the choir, of which 15 members received Confirmation.

Maine

Henry Adams Neely, D.D., Bishop

Since Oct. 9, 1893, St. Mark's parish, Augusta, has been without a rector, consequent on the removal of the Rev. Walker Gwynne to the diocese of Newark. Forty names were handed to the vestry, of clergymen from various dioceses, but without a choice being made, until the approach of Lent made some action necessary. To the credit of the vestry be it said that services were held every Sunday and no break occurred. The Rev. A. W. Snyder, who was well and favorably known in Chicago during the episcopate of Bishop Whitehouse, was finally chosen as the future rector, but he could not leave his present cure of souls until after Easter. The Rev. W. J. W. Finlay, of Boston, was therefore invited to take charge of the parish during Lent, and a memorable season it has been. In daily services, frequent celebrations of the Holy Eucharist, visiting the sick and poor, giving spiritual consolation and assistance, Mr. Finlay has proved himself one who is "about his Master's business."

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

WEST CHESTER.—On the evening of Maundy Thursday, March 22nd, the Bishop confirmed a class of 48, presented by the rector, the Rev. G. Heathcote Hills. There were 25 males, and 23 females.

Maryland

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

BALTIMORE.—The 20th anniversary of the laying of the corner-stone of Holy Evangelist chapel, Canton, the Rev. A. De R. Meares, rector, will be held May 17th. Mr. Meares hopes that the church debt of \$325 will be paid by the time of the anniversary.

Sir John Stainer's sacred cantata, "The Crucifixion," which is intended as "A Meditation on the Passion of the Redeemer," was produced on Palm Sunday, March 18th, at St. Luke's church. It was rendered by the vested choir of men and boys, with W. D. McFarland, tenor, and Dr. William Funck, bass, soloists, and C. Cawthorne Carter, organist and choirmaster. On March 21st, the cantata was rendered at St. Peter's and St. Luke's churches after short evening services. At St. Peter's church, the music was given by a mixed choir, with Douglas G. Phair as organist and director, and with Henry Williams, tenor, and H. Eastman, baritone, as the soloists. At St. Luke's, the vested choir of men and boys produced the "Crucifixion," with C. C. Cawthorne Carter as organist and choirmaster.

Improvements are now in course of construction at Grace church, headquarters of the deaf-mute mission in the city, for the accommodation of the deaf-mute worshippers. Heretofore they have taken part in special services on stated Sunday afternoons in the chapel, but hereafter provision will be made for them to participate in all the regular services in the church proper. The large alcove at the left of the chancel, which was designed for a choir chamber, is vacant now that the choir is vested and removed into the chancel. The alcove is to be converted into a little chapel, communicating with the chancel, and it will be provided with lectern, pulpit, and pews. A large memorial window, made in Munich, is to be placed in the north window at the head of the chapel. It is the gift of a member of Grace parish. The services will be conducted in the sign language by a deaf-mute clergyman simultaneously with the order of service as it is observed by the clergy of Grace church in the chancel. The little chapel will also be used for the regular week-day morning and afternoon services of the church.

Bishop Paret visited the church of the Messiah, March 13th, and administered the rite of Confirmation to a class of 38 persons. He confirmed a class of 40 persons at Ascension church, March 14th, 15 at the church of the Holy Innocents' March 19th, and 20 at St. Mark's, March 20th.

The old corner-stone of St. James' church, southeast corner of Saratoga and North sts, was removed recently. The church was torn down and in its place the Maryland Metal Manufacturing Co. has begun the erection of a large five story warehouse. The corner-stone is 24 inches wide by 24 inches high and 10 inches thick. The largest face contains the following inscription: "St. James' church, the Rev. Wm. Levington, minister, 1826." The letters can be easily read except the word Levington, which has several letters broken. The stone was laid October 10, 1826.

WASHINGTON, D. C.—By the will of Mrs. Jane Cox, there is bequeathed to the Rev. Thomas G. Addison and Mrs. Mollie Addison, his wife, \$6,000, to be equally divided between them; to Dr. W. S. Lincoln, in recognition of his services; \$5,000; to Trinity church, in Washington, \$3,000; to the Children's Hospital of the District of Columbia, \$5,000, and the residue of \$80,000 to various friends in the District.

ANNAPOLIS.—It is proposed to move the old slab or tomb

stone in St. Anne's churchyard, which marks the last resting place of Amos Garrett, the first mayor of Annapolis. Exposed to the weather, the old relic is fast going to ruin. A place in the vestibule of the church will be reserved for the ancient stone.

Opinions of the Press

The Church Standard

MULTOS ANNOS!—The March number of *The Church Eclectic* closes the twenty-first volume of that magazine which, added to twelve previous volumes of *The Gospel Messenger*, represents thirty-three years of continuous editorial service rendered by Dr. Gibson to the cause of the Church. No sordid self-interest has marred that long career of usefulness; and while distinctly serving the more advanced school of Churchmen with the vigor of resolute conviction, the venerable editor has neither been the subservient tool of a party, nor has he indulged in that argument of personal abuse, which is the bane of all controversy. In the present number he intimates that *The Eclectic* "may soon be under more effective management," and that "advanced years and feeble health make this contingency grow more and more probable." We trust that the contingency may not occur; or, at any rate, that it may only take the form of an associate editorship which may relieve him of some part of his labor. It would be a real misfortune if the best edited monthly magazine that the Church has ever had were to pass entirely out of the hands which have so long directed and controlled it.

The Watchman (Baptist)

EVOLUTION AND MORALS.—Evolution, Prof. Huxley thinks, may give us an understanding of the evolution of the æsthetic faculty, but, he says, "all the understanding in the world will neither increase nor diminish the force of the intuition that this is beautiful and that is ugly." In this last sentence he has made one of the most vital concessions to the advocates of a spiritual philosophy. And what he says about the æsthetic perceptions applies with still more force to the perception of duty. The intuition of right and wrong is neither increased nor diminished by our understanding of the evolution of morality. When the evolutionists have done explaining, they have not accounted for the intuition of beauty or of right and wrong. It exists in human nature apart from the structure for which evolution seeks to account. These intuitions link man with another order of being than that which the evolutionists can explore. Hardly less important is Prof. Huxley's unqualified denial that because animals and plants have advanced in perfection of organization by means of the struggle for existence and the consequent "survival of the fittest," men as ethical beings must look to the same process to help them toward perfection. The practice of goodness often—Prof. Huxley says "always"—involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence.

The Church Times

"TOLERATION."—Most people remember the tremendous outcry raised a few years ago with reference to the bigotry and intolerance of the clergy who, until the Burial Act of 1880 was passed, had no power to allow other than Church ministrations in our churchyards. From the tall talk then indulged in, it was fondly supposed by many that liberty of conscience was the moving cause of the demand to allow Dissenting funerals in churchyards! We now know that conscience had uncommonly little to do with the matter, unless the claim to usurp the rights of others may be called conscientious, and a recent case in South Wales may be taken as an illustrative proof. The friends of a deceased Harpist, well known for his willingness to aid in every good work, wished to have him buried in the graveyard of the Baptist meetinghouse at Hengoed, near Cardiff, but with the rights of the Church and by the vicar of Fleur-de-Lys. The minister consulted the trustees, and the result was permission to bury Mr. Lewis Williams on condition that the officiant did not wear a surplice or use the service of the Church, but adopt a service "as nearly as possible the same as the one usually conducted at our chapel and graveyard on similar occasions." From which we gather that toleration and liberty of conscience are permissible pleas when Dissenters want anything for themselves, but sheer impudence when Churchmen claim the same. Altogether the incident is singularly instructive, though it can hardly be said to exhibit human nature at its best.

The Presbyterian Messenger.

THE NEED OF THE HOUR.—At this particular time, in the crisis that has arisen through business depression and financial distress, there is an unusual opportunity for the strong to oppress the weak, and there is, therefore, peculiar necessity for the Christian Church boldly taking and earnestly maintaining the doctrines of Christ as it requires every man to love his neighbor as he loves himself. When so many are out of employment, it may be a very easy matter for those who are employing men to secure all they need for much less than the employers are able to pay, and the employed really earn. The employer who takes advantage of his brother's necessity at such a time may be exercising worldly wisdom, but he is not manifesting the spirit of Christ, and

obeying the commands of the gospel. When a change comes, and men strongly fortified combine one with another to secure the highest possible wages, the principle is precisely the same as now. When, in their combinations, they compel employers to pay more than they are really able to pay, it is possible that they may be acting with worldly wisdom, although it is not probable, but it is certain that they are not acting according to the ethics of Christianity. According to Christian ethics, the matter of power has nothing whatever to do with the question of right.

"Right is right, since God is God."

It originates in the universal Fatherhood of God, and in the real and universal brotherhood of man; for,

"Night or day, weak or strong,
Right is right, and wrong is wrong,"

It is an encouraging sign that the leading political economists everywhere are coming to more and more recognize Christian ethics as the only solution of the Labor Problem.

The Pantheon Parliament

The Lutheran World

The Pantheon was a heathen temple dedicated to a multitude of gods. It was at one time the policy of Rome to recognize the deity, or deities, of the religion of every people under her rule. She well knew that the last treasure any tribe of men would surrender is their religious faith; that they would even sooner die; that, forced into political subjection, they could the more easily be conciliated by the enrollment of their special divinity among the Roman gods. When Christianity appeared on the historical stage, and began to shake the foundations of heathenism, Rome was willing to make peace on the easy terms of giving Christ a place of equal honor with her far-famed deities. Instead of exerting her power to destroy the religion of the Nazarene, she was disposed to perpetuate it as one among the many faiths professed within her limits. She had a place in the Pantheon for Jesus of Nazareth. So long as Christianity would be willing to stand side by side with other religions, compare notes and not claim superiority, the Christian's God could have a shrine in the same temple with the many gods of heathenism; and peace would reign.

But the proposal of imperial Rome was most positively rejected by the adherents of the gospel. They disdained to make any sort of compromise. Jesus of Nazareth, they knew, was no fabled deity—an imaginary being, a deified human creature, one among a host of gods—but the Word, in the beginning with God, and that "was made flesh and dwelt among us," whose kingdom and authority are both universal and everlasting. The gods of Rome, on the contrary, were a delusion—the divinities of a false religion. In them was neither the way, the truth, nor the life. But Jesus could say, without hesitation or qualification: "I am the way, the truth, and the life."

The early Christians found nothing in heathenism that they or the world needed to know. Christianity, according to their conviction, was not a supplement of the so-called older religions of mankind, and, therefore, might get some truth from them which it didn't have, but the one true religion which has essentially existed from the beginning, and historically in these latter days; they can say, in the presence of Judaism and the masters of heathen beliefs, "Before Abraham was I am; before you were I am."

Besides, they well understood that Christianity, the one true system of religious teaching, could learn nothing from the natural reason of depraved men. Heathenism is utterly powerless to enlighten the religion of Jesus. The early Christians, hence, did not seek to find points of agreement between their faith and that of pagan teachers, or try to evolve, out of a combination of the gospel and heathenism, a universal religion to which no people under the sun would raise objection, and whose unexceptional acceptance would restore this world of trouble, misery, and pain to the paradise of old. They saw an eternal difference between the pagan faiths and the gospel of Jesus, and that an irrepressible conflict was at hand. Paganism must go down, or Christianity perish; either Olympus or Calvary must reign supreme. There could, from the nature of Christianity, from the person of Jesus, be no confederation of Christian power and heathen wisdom. The struggle for life, for supremacy, inevitably came. It was long and fierce. But God took the wise in their own craftiness. He confounded the wisdom of this world and broke in pieces its power. Christianity triumphed.

The religion of Jesus is the same to-day that it was then; and paganism has not changed. Between them the old struggle exists. The gods of the natural man must fall before the eternal Son of God, manifest in the flesh and be broken to pieces. Not until then will peace prevail everywhere, and the earth be filled with the glory of God.

The Truth about Mohammedanism

The Northwestern Christian Advocate

The exposition of Mohammedanism before the Parliament of Religions was made by a recent and American convert to that faith, Mohammed Alexander Russell Webb. It was natural that he should present his adopted faith in its most attractive form, and even that he should make a defense of it as against the faith which he had renounced in its favor. He expects to propagate Islamism in this country, and, we are informed, has received large sums of money from Mohammedan India for this purpose. All this in extenuation of his address, which was directed mainly to show that the popular occidental opinion with respect to two articles of Mohammedan belief—polygamy and extension of faith by force—was altogether wrong; that, indeed, Mohammedanism was just as far removed from such teachings as is Christianity itself. Of Mr. Webb's attempted defense of polygamy in general, as "a conceivable good under certain conditions," we have only to say that it was in outrageous taste and in utter defiance of the courtesies of the Parliament.

But what is the truth about Mohammedan teaching and polygamy? The Koran (Surah iv: 3) says: "Take in marriage of the women who please you two, three, or four; but if ye fear that ye cannot act equitably, one, or those whom your right hand has acquired," *i. e.*, slaves. Mohammed's interpretation of his own rule is in evidence, since it is well authenticated that at one period he had in his harem no fewer than nine wives and two slave girls. One of the prophet's companions, Abdal Rahman, was a pluralist to the extent of having sixteen wives, and Moghira ibn Shoba, another "companion," had in his harem eighty consorts. Then the testimony of modern travelers in Mohammedan countries is all against Mr. Webb's declaration. In Egypt, Lane tells us that he has heard of men whose habit was to marry a new wife every month; and Burkhardt refers to an Arab under fifty years of age who had fifty wives, "so that he must have divorced two wives and married two fresh ones on the average every year." The late Princess of Bhopal, in Central India, herself a follower of the Prophet, says that in the sacred city of Mecca, under the loose marriage customs prevailing, "a marriage seldom lasts more than a year or two." This is not, of course, to say that every Mohammedan is a polygamist, for there are, in India, for example, Moslem races among whom monogamy, as a rule, prevails by custom, and individuals indulging in plural marriage are regarded with disfavor. But polygamy does exist among the followers of Mohammed and with the express sanction both of the Prophet's precept and example.

As to the propagation of faith by the sword the career of Mohammed and of his immediate followers is sufficient evidence that the prevailing opinion, against which Mr. Webb argues, is well founded. Sir William Muir, who is held responsible for misleading English readers in regard to Mohammedanism, is perhaps the most eminent Arabic scholar living and one of the best informed writers on the history of Mohammedanism. His declaration that "without the sword Islam would never have been planted even in Arabia, much less have spread to the countries beyond," is based upon such an examination of Moslem life and literature as, we are quite sure, would offset any opposing declaration on the part of Mr. Webb.

Mr. Webb's contention in favor of Mohammedan as compared with Christian civilization has just as much force as a similar comparison between the respectable and disreputable elements in Christian civilization. We decline to admit that the slums of our great cities represent Christian civilization, or that the wickedness of alleged Christians represents the true type of Christian religion. If Mr. Webb wishes to get at the truth, let him put the average of Christendom in comparison with the average of heathendom; or let him compare the loftiest type of Christian with the corresponding type of Mohammedan.

The Living Church

Chicago, March 31, 1894

Rev. C. W. Leffingwell, Editor

THE "Archbishop of North America" seems to be suffering the loss of some of his principal adherents, which has an ominous look at so early a stage of his "Old Catholic" movement. We have lately recorded the return to the Roman allegiance of Kolasinski, the Polish priest of Detroit, whose church had only a short time before been consecrated with Old Catholic rites. Now it is announced that the Rev. Edward R. Knowles, the one priest whom the Archbishop has ordained, has also made his peace with the Roman authorities. As a married man, however, he will be compelled to give up the exercise of his sacerdotal functions, unless he can make terms on the "uniate" plan.

SIDE BY SIDE with the neo-Christian movement in France, it appears that there is among scientific investigators a reaction against materialism. It is now contended by distinguished members of the Academy of Medicine that the purely organic or physical theory of life is false. They recognize the fact that there is in all protoplasmic cells a special movement which science cannot imitate and of which she knows not the law. This movement, instead of being originated by the interaction of physical forces, is itself the force which moves other forces. It is remarked that, "When life is thus acknowledged to be distinct from physical and chemical forces, it is evident that the existence of a substantive soul may easily be admitted." Prof. Renant, of the Academy, says: "In a few years there will be no more pure organicians," that is, we suppose, no more who believe that the organs produce the "vital movement." It is the vital movement, on the contrary, which energizes the organs.

THE CORRESPONDENT of *The Southern Churchman* (Jan. 18th), writing of the last Church Congress, says:

The Rev. Dr. Richards, of Providence, R. I., in his paper gave abundant evidence that he was not an original thinker, and that he had very little reverence for the Bible. The wonder to me is, how the audience could listen to such a paper—an attack upon the Holy Scriptures—without calling him down. He surely must have a very low idea of the inspiration of the Bible, when he compared it with modern poets, and claimed for the latter a similar inspiration.

He boldly declared that "higher criticism had destroyed the doctrine of scriptural infallibility." In this statement the essayist showed how much he knew of the literature of the Higher Criticism. Authorities very trustworthy have affirmed and proved the very reverse of this statement. The Word of God standeth fast forever.

Further, that was a strangely bold and irreverent statement to make, "that the precepts of Christ Himself, needed revision in our application of them to the life of to-day." It would be a very striking subject for contemplation—the essayist's revision of Christ's precepts, so as to adapt them to the life of to-day! I have been a Bible student for the past thirty years, and I can see an increasing adaptation of Christ's precepts as they stand in Holy Scripture, to the life of to-day, just as close as in His own life ministry. The human heart is the same to-day as it was in Judea and Galilee in Christ's time, only circumstances differ.

"THE prominent obstruction to Church unity," says *The Christian Observer*, "lies with the bishops of the Episcopal Church." And what are the bishops doing to obstruct Church unity? Why, "they will not do even so much as to favor the exchange of pulpits!" *The Observer* is about seventy-two years old, and has presumably been "observing" all these years, yet it does not seem to have discovered that the denominations which have been exchanging pulpits for a hundred years more or less, are no nearer Church unity with each other than they are with the Episcopal Church. What should we think of a physician who should reproach

a patient for being obstinate, because he refused to take a medicine which had never been known to effect a cure though it had been administered to thousands of sick people?

COMMENTING on the stand our bishops have taken on "Ministerial Reciprocity," *The Christian Enquirer*, says: "Baptists are glad, while they believe Episcopal brethren are wrong in their conclusions, that they have the courage of their convictions. The most contemptible people in the world are those who adhere to a denomination without any conscience as to its polity or doctrines." Yet, of the 300 sects, more or less, how many claim after the first excitement of separation, that the distinctive principles which they represent are essential to the being of the Church? How many of their members have any "conscience" as to what denomination they belong to. Those who have divided the body of Christ must bear the burden of proof. Are they maintaining their organizations in the defence of doctrines and truths necessary to salvation, or to gratify taste and preference, or in conformity to traditions which they have never investigated or questioned? If the points of difference upon which they continue apart are *vital*, they are inconsistent, they are culpable, in allowing any affiliation or "reciprocity" with denominations which have their *raison d'être* in opposing principles. If these points are *not vital*, how shall they justify their separation? Let Church unity begin with those who believe that "one church is as good as another."

ENGLISH CHURCHMEN seem inclined to accept the Parish Councils Bill with a very good grace. They believed that in some respects it was capable of improvement, that it was also in several instances most unjust to the Church. The bishops and other leaders struggled hard to improve it. All, however, were agreed that something of the kind was imperatively necessary. The old village institutions have become antiquated. The healthful life of the rural communities has been sadly broken up by the changes of modern times, the growth of manufactures and the tendency to forsake the country for the city. It is thought that the new arrangements for local self-government may do much to rectify the evils which have been for so long developing in rural England. *The Church Times* thinks that the clergy have a splendid opportunity of approving themselves true friends and servants of the nation, and advises them from this time onward not to trouble themselves about the defects of the Bill, but to "enter fearlessly into the new condition of things, claim their share of its duties, and diligently endeavor to renovate the religious, the moral, the physical, the civic life of the country." "There arises," it says, "indeed, a valuable chance for the clergy to show that the sloth, stagnation, and muddle of present things have not been caused by the Church, and only by the fallacy of false association can the old system be plausibly said to have had anything to do with her."

AMERICAN CHURCHMEN must view with exceeding interest and sympathy the progress and the fortunes of the Mother Church. The Church of England has enormous advantages to which we are entire strangers. The American Church is in reality, through the greater part of the land, a struggling missionary body, without prestige, and regarded generally as a sect among sects. It must make its way slowly against heavy odds. The Church of England, on the other hand, occupies a vantage ground which it has simply to maintain. It is already recognized on all hands as "the Church." Whenever and wherever its clergy strive to do their duty, they are sure to meet with an immediate response. In the city, none have so ready an access to the poor as they. In the villages, the

church is the most conspicuous feature in the landscape; and by consent of all, the parish priest occupies a unique place of influence and an unparalleled opportunity of doing good in every sphere, temporal, moral, and spiritual. It will be the consequence simply of inexcusable negligence, an infatuated failure to use advantages which have rarely been given to Christian ministers in any country, if when days of disestablishment and spoliation arrive, the Church has not gained so strong a hold upon the affections of the common people that no temporal circumstances can greatly weaken it.

Archbishop Plunket and the Spanish Reformers

The Archbishop of Dublin, Dr. Plunket, with the Bishops of Clogher and Down, at a recent meeting of the archbishops and bishops of the Irish Church, gave notice of their intention to proceed to Portugal and Spain, and in each of those countries to consecrate a bishop over the Protestant bodies which have been formed there. It does not appear that they intended to ask the judgment of their brethren in the matter, much less their permission. Nevertheless, a resolution was offered, declaring that the bishops would not regard such action on the part of the Archbishop and his associates "as an indefensible exercise of the powers entrusted to the episcopate." This was opposed by Bishop Alexander of Derry, who is generally regarded as the intellectual leader of the Irish episcopate, as he certainly is the best Churchman among them. He was seconded by the Bishop of Cork. The influence, however, of these two faithful men, was of no avail, and the resolution was passed.

In this important action three things are to be noted. In the first place, it is directly in the teeth of the resolution of the conference of the Anglican bishops throughout the world, which was passed at the last meeting in 1888. In the second place, the course of the three bishops involves the assumption that any bishop may, at his own sweet will, use the powers entrusted to him even to conveying the episcopate when and where he chooses, without any synodical action on the part of the Church in which his proper jurisdiction lies. The third, and perhaps the most serious point of all, is the character of the bodies for which it is proposed to provide bishops. Every fact which has come to light goes to show that in doctrine they hardly attain to the level of the Westminster Confession. The liturgical and sacramental formularies which they have adopted, and of which the Irish bishops speak with favor, have been shown to be fatally defective. The Eucharistic service is apparently Zwinglian, and in Baptism no reference is made to the doctrine of Regeneration.

The Archbishop proposes not simply to supply these sects with bishops, but also to endow them with funds. He expects to be able to donate to them, from Irish sources we suppose, \$50,000 as an endowment fund, and meanwhile to obtain from a society which has been formed in Ireland in aid of these enterprises, a yearly grant of \$1500. In this financial programme we may probably see the reason for the attachment of the peninsular reformers to the episcopal form of government. It is hard to explain on any other ground why there should be so much anxiety on this particular subject. Why should there be such tenacity in the matter of the episcopate, when neither those who are to supply it nor those who are to receive it, believe in it as anything more than a very respectable and ancient institution? Archbishop Plunket has taken various opportunities to disclaim any deeper attachment to episcopacy than this, yet he exults in the singular patience and steadfastness "with which these Spanish reformers have refused to throw in their lot with the various unepiscopal denominations by which they are surrounded." But on his own show-

ing, at the Church Congress and elsewhere, why should they not "throw in their lot", etc? Why add a new sect, differing from others only in its form of government? How this can conserve "interests of peace and unity," as the Archbishop says it will, passes our comprehension.

If things like this go on, we may look for the same confusion of episcopal sects and fragments in the western world, which has so long been the bane of Oriental Christianity; for assuredly there are bishops in the Anglican Communion who will not find themselves able to accept, simply because they possess episcopacy, a body of persons professing an imperfect or heretical form of Christianity. There are many who will hardly assent to the principle that they shall communicate with a society which has been erected into an Episcopal Church by the mere will of an individual bishop and only upon such guarantees as are satisfactory to himself. We are preparing trouble and confusion for ourselves in our dealings with the Christian populations in the southern portions of this continent. Archbishop Plunket is doing the same more defiantly for the Anglican Church in its relations to European Christianity. It might be thought that the first requisite would be to maintain peace and concord within the Church in which God has placed us; but there are those who do not hesitate to imperil all this for the sake of projects of their own, which they always assume to be matters of divine obligation.

The Irish Ecclesiastical Gazette says that the subject will come before the next meeting of the General Synod. It may be that a sufficiently loud protest will be uttered there to admonish the Archbishop that he is not acting in the interests of peace at home, whatever may be the case abroad.

Savonarola's Exposition of the Lord's Prayer

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

"AND LEAD US NOT INTO TEMPTATION." For thus it is written, "He that shall endure unto the end, the same shall be saved." He that shall not endure, shall not be saved. And in Ezekiel Thou hast said: "If the righteous shall turn himself from his own righteousness and shall commit iniquity, according to all the abominations which the wicked man is wont to do, shall he live? All his righteousness which he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

But who can endure unto the end without Thee, O Lord God, since the whole world is full of snares, and we walk in the darkness, and are possessed of foes who sleep not day nor night? We pray Thee, O Father, perfect what Thou hast begun, that Thy mercy may follow us all the days of our life, that we may dwell in the house of the Lord forever. Turn not away Thy face from us; and deal not with us according to our sins. Lend us Thine aid, O God of our salvation; and continue Thy work, which Thou hast begun in us; that in our patience we may possess our souls.

If, therefore, Thou forgivest us our sins, so forgive them unto us, that Thou wilt no more lead us into temptation. That is, into temptation which we are utterly unable to bear. Permit us not to be led into such temptations that, yielding thereunto, we shall die spiritually.

"BUT DELIVER US FROM EVIL." For, although we know that it becometh us to suffer many things for Thy Name's sake; and although we desire to be crucified with Thy Son, Christ our Lord, for the glory of Thy Name; yet, we beseech Thee so to deliver us from those evils and from those afflictions which we suffer daily, that our conscience may in no wise be wounded.

For who, without Thy grace, is able to persevere amidst tribulations, without sin? Didst not Thou give the victory unto Thy martyrs? Do they not all sing that Davidic Psalm? "Except that the Lord was among us, now may Israel say; except that the Lord was among us, when their rage was furious against us; peradventure the water had swallowed us up." And finally,

they conclude, "Our help is in the Name of the Lord, who hath made heaven and earth."

Therefore, O Lord, our Father, "Deliver us from evil." That is, from the tribulations and afflictions of the present time; not indeed, that they may not come, but that they betray us not into sin. For thus, with our Cross we shall follow the Lord Jesus Christ "who was tempted in all points, in like manner, without sin;" and who "hath drunk of the brook in the way; therefore hath He lifted up His head."

"THROUGH JESUS CHRIST OUR LORD." Whom Thou hast given unto us that Thou mightest, through Him, bestow all things. For just as Thou hast created all things by Him, so Thou hast decreed that through Him all things should be renewed in heaven and in earth. Come, therefore, Father most loving; even as Thou hast deigned to create us through Him, after Thine image and Thy likeness; so, through the same, deign to regenerate us into the salvation undefiled, incorruptible, and that fadeth not away, reserved in heaven, for those who are written in the Book of Life.

"AMEN." Be it, O Lord, according to our desire, that we may not withdraw empty from the prayer of Thy Beloved Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, throughout all ages. Amen.

INTRODUCTION TO THE FOURTH EXPOSITION WHICH IS CALLED A CONTEMPLATION

"OUR FATHER," etc.—Few arrive at a true contemplation, because it requireth great purity and tranquility of mind. Whence the Lord saith: "Blessed are the pure in heart, for they shall see God." And this: "He shall sit alone and shall keep silence, because he will lift himself above himself."

A man cannot suddenly attain to purity and tranquility of mind; for no man becometh perfect in a moment. Not immediately after a man begins to live a good life is he apt for contemplation. But he must ascend to true purity of heart and tranquility of mind step by step and little by little, lest peradventure he desire with Jacob, to have Rachel before Leah.

These steps are found in the Lord's Prayer, if it is critically considered; wherein it must be noted that, in the things we do, that which is the first in intention is the last in execution. Just as, in the intention of the builder there is the habitation, a tranquil home, which nevertheless is the last in the execution. And likewise that which is last in intention, is the first in execution. For when we desire to build a house, first of all we consider our privacy, afterwards the bed-rooms and other apartments, then the principal parts, as the roof and the foundation. But, last of all, the stones and lumber, which, nevertheless, are first in the execution.

So in the steps of the spiritual life, the first in intention is homage to the name of the Lord, then the Kingdom, and consecutively, the other things which have been spoken of above concerning the petitions of the Lord's Prayer. But in the execution, we must begin from the final petition; and so, working step by step, ascend to the first.

If, therefore, by that which there is said: "But deliver us from evil," by the "evil" we understand the devil, as some have not incongruously interpreted, we shall say that the first step of the spiritual life is, by the way of true contrition, confession, and satisfaction, to be rescued from the power of the devil.

The second step is to be established in a good purpose, so that we would rather suffer all evils than return to the vomit again: whence, avoiding the occasions of sins, we pray saying: "And lead us not into temptation."

No one liveth without offence. "If we say that we have no sin, we deceive ourselves." Hence the third step is, that forgiving our enemies their debts, and being sorry for past mortal sins, we confess often our daily venial sins, and study to purge our conscience from all spots and wrinkles as far as possible, saying every day: "And forgive us our debts, etc."

The fourth step is, to cast away all earthly affections, and to embrace the simplicity of the holy fathers in food and in raiment. "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." Thus we are freed from the anxieties of this world, and are able to find time for the study of the sacred Scriptures, and to take delight in other holy offices; to receive frequently the sacrament of the Eucharist, and to dedicate ourselves deeply to divine worship, saying: "Give us this day our daily bread."

To be continued.

The Church of the Angels

A SUNDAY BENEDICTION

DEAR LIVING CHURCH: I am writing under the shade of a lemon tree—a shade not so dense as to keep out the sweet sunshine. California sunshine is kinder than California gas-log fires! Within doors it is cold, but without, is climate—Climate spelled with a big, big C,—Climate, that transmutes things earthy into the gold of the orange, the lemon, the acacia, the poppy, and other yellow-hued fruits and flowers whose names I have yet to learn. California might indeed be called the Land of Gold, leaving out of consideration the golden sand of its placers, and the nuggets of its mines. Ah! have you ever seen the yellow acacia in full bloom? Then you should have been with us last Sunday afternoon, when on our way to Garvanza we passed acacia trees that, with their pendant, thread-like racemes of yellow blossoms, looked as though they were dripping sunshine. To Garvanza! That means on Sunday afternoon, to the church of the Angels; and that is just what I meant to write about when I took pen in hand.

Had you seen the two vehicles that started off from Pasadena for Garvanza, last Sunday afternoon—a four-in-hand followed by an humbler omnibus, both full—a company of thirty—you might have suspected a pleasure party, rather than a company of church-goers. And why not both? It was pleasure—delight in the lovely world that unfolded itself as we went—a world our Father had made; delight in the dimpled foothills, already in the tender green of a mid-winter spring; in the mountains, blue and purple, royally clad, with here and there a higher peak shining in the whiteness of winter snows; in the orange trees bending beneath their golden burden; in the hedges of snowy callas, in climbing roses, in stately palms, in pepper trees graceful and gracious (the loveliest thing, by the way, in all California, is the pepper tree); delight in a balmy atmosphere, steeped in sunshine; while all nature seemed in harmony with the "day of all the week the best." And the company that alighted at the door of the church of the Angels, after their drive through the lovely San Gabriel valley, must have shut their hearts to many sweet influences if they were not in tune to enjoy the dear Evensong of Holy Church.

The church was already well filled, and we were glad to find seats in the aisles; well filled, and yet the church of the Angels is in so secluded a spot that one might have questioned the wisdom of the choice of the site.

A very sweet story is told of how the church came to be there. Some years ago a gentleman and his wife came to visit two sons who were living upon a ranch at Garvanza, and there the father died. The widow returned to England to lay the remains of her husband in the family tomb, and then came back to the San Gabriel valley, intent upon erecting in the place where had come to her life's great sorrow, a lasting memorial of him whom she had "lost awhile." A loyal, loving Churchwoman, what should that memorial be but a church? Garvanza is in Los Angeles county, and so another beautiful thought: the church should embody the sweet doctrine of the ministry of the angels.

While the church in stone was growing, Mrs. Johnston dwelt near, engaged in the work of gathering together those who should be worshippers in the completed house of God—living stones, we may hope, in the temple. Among the ranchmen of the region she found English people, long deprived of Prayer Book services, grown careless or estranged, some of them, perhaps; and these she lovingly led back to Mother Church. At last the lovely poem in stone was completed and dedicated to Him "who has constituted the services of angels and men in a wonderful order." On its walls were such mottos as these: "The angel of the Lord encampeth around them that fear Him;" "He shall give His angels charge concerning thee." Upon a tablet in memory of two little children of Mr. and Mrs. Johnston, is an exquisite mosaic, adoring angels, with the motto beneath: "Their angels do always behold the face of my Father." A kneeling angel bore up the font; the figure of an angel supported the lectern; the brass tablet that bore the name of him in whose memory the church was erected, had also those sweet words of Newman's:

And in the morn those angel faces smile
Which I have loved long since and lost awhile.

But best of all, in the great window over the altar, was the radiant angel at the door of the open, the empty tomb, with the words of life beneath: "He is not here;

He is risen." And so in this sermon in stone, as in all the teachings of Holy Church, the particular doctrine, however precious, is subordinated to the thought of Him without whose resurrection, preaching were vain—Jesus Christ, the King of angels and of men.

Near the church, the saintly woman continued for a time to dwell, ever intent on doing good to those whom her deed of love had drawn together. Later, she went home to England, where, a few months ago, she died, leaving, by her will, a fund for the support in perpetuity of the church of the Angels and the maintenance of services there.

Since our visit we have learned some interesting particulars concerning the church. The beautiful stalls for the choristers are of San Gabriel olive wood; the woodwork of the church itself was brought from England, ready to be put together without nails. A Miles Coverdale Bible—think of it! off here on the Pacific slope, at the end of the nineteenth century!—a Miles Coverdale was one of Mrs. Johnston's generous gifts to the church. The treasured volume is kept in a strong chest, and may be seen, I believe, any Sunday after service.

There is as yet no rector, but the priest-in-charge is the rector of All Saints', Pasadena. In adding this to the care of his own large parish with its frequent services and its unusually large cure of souls—since, in this region, the winter brings an influx of those who need the priest as well as the physician—let us hope that he finds refreshment rather than added labor in the duty of ministering at the altar of so fair a church.

Hither comes the tourist to Sunday Evensong all through the season—on foot, by rail, by carriage. Garvanza (say that word aloud and note what a lovely lilt it has), Garvanza is but six miles from Los Angeles and four from Pasadena. "Have you been to the church at Garvanza?" is one of the queries the tourist early receives upon his arrival. To Garvanza he goes, and probably resolves to go again, taking with him some one else. The tourist may not be a devout Churchman, though he often is; and if he is not, he must needs be impressed here with the Church's sweet and holy ways. A lovely and peculiar work for Christ and His Church is that at Garvanza, a work of far wider reach than she who builded knew when in this spot, so sacred to her, she erected this memorial church.

"My wife and I often drive over to Garvanza church of a Sunday afternoon, and we call it our Sunday Benediction," said a good Presbyterian brother to me one day. And as on that sweet Sunday of our visit to the church of the Angels, we drove back to Pasadena, when the mountains were taking on new tints from the golden evening that brightened in the west, while snow-clad San Jacinto might have been the pearly gates themselves where angels come and go, I could but echo the words: A Sunday Benediction!

Y. Y. K.

Pasadena, Cal.,
St. Matthias' Day, 1894.

Letters to the Editor

LIGHTED CANDLES AT FUNERALS

To the Editor of *The Living Church*:

In regard to use of candles at funerals, I would like to state that on March 1, 1893, at a funeral held in Christ church, Forestport, N. Y., in the diocese of Central New York, lighted tapers and a crucifix were on the casket during the rendering of the burial office. I would also venture to conjecture that this was the first time candles were used at a funeral in this diocese.

General Theological Seminary,
March 19, 1894.

"DEACON."

MUSIC DEGREES

To the Editor of *The Living Church*:

In your "Choir and Study" column of last week's issue, you say, "A keen scrutiny has for many years followed the music degrees of the Canadian University of Toronto, etc." Do you mean the Church of England University of Trinity College, Toronto? This institution having an imperial charter, the very last granted, (1862) in Canada, has recognition of its degrees all over the British Empire. Her musical degrees have been eagerly sought in distant Australia, and even in Great Britain, by reason of their high standard and consequent acknowledgment in good musical circles at home and abroad. The University of Toronto, on the other hand, is provincial and unsectarian; and (on the severance of all connection between Church and State in Canada in 1849), was built upon the foundations of old King' College. Moreover, no particular stress is laid upon the degrees in music

of the provincial institution; whose arts degrees, however, have always maintained a high standard of excellence.

T. D. P.

DEGREES IN MUSIC.

To the Editor of *The Living Church*:

The editor of "Choir and Study" in your last issue tells us that "no college or university in the United States has a faculty in music, and none, therefore, can confer a valid degree in music."

Harvard offers instruction in music, and it is one of the subjects in which honors at graduation as B. A. can be gained; it is also a division in which the Ph. D. can be taken.

Yale has a department in music, and grants the *Mus. B.*

Pennsylvania has a course in music, and grants the *Mus. B.* The objection in England to the musical degrees conferred by Trinity University, Toronto, was that examinations were held by that university in England, so that degrees could be obtained without going to Canada. This is no longer possible. A degree taken in course at Toronto is recognized throughout the British Empire, since the university was founded by royal charter.

W. H. WYATT HANNATH.

Yankton, S. D., March 19, 1894.

To the Editor of *The Living Church*:

In your issue of March 17th, under the heading "Choir and Study," occur these words: "No college or university in the United States has a faculty in music, and none, therefore, can confer a valid degree, that is, a degree which passes current," etc.

As I am jealous of the reputation and resources of my *Alma Mater*, I enclose the requisites to enable a student to acquire the degree of *Mus. Bac.* of the University of Pennsylvania.

Some years since, when "certificates of study" were first given at the public commencement, the first individual to respond to her name and present herself to the provost to receive the well-earned document, was a young colored woman, who had attained the highest honor. Thunders of applause greeted her as she stepped forward; it was a revelation to the audience that the university knows no sex or color in bestowing her honors.

The qualifications required to enter the course in music in the University of Pennsylvania are: 1st, A knowledge of the rudiments of music; and, 2nd, the ability to play on some instrument, preferably the piano or organ.

The course extends through three years. The first year is devoted to harmony; the second to counterpoint and composition, the third to form and instrumentation. Persons of both sexes are admitted. A certificate of study is awarded to the student who has completed the full course, passed the required examination, and presented as a thesis a satisfactory original composition.

Persons holding the above certificates may at any subsequent time proceed to the degree of Bachelor of Music (*Mus. Bac.*) on the following conditions:

1. They must be examined in harmony, counterpoint, and composition, by three examiners appointed by the professor, subject to the approval of the provost. The examination will be oral or written, or both, at the discretion of the examiners.
2. They must submit to the examiners an original composition in the form of a cantata for solos and chorus, with an accompaniment of at least a quintette of string instruments.
3. This composition must be of such length as to require at least twenty minutes for its performance; it must contain a four-part fugue; and the accompaniment must be independent, except in the fugue.
4. The composition must be accompanied by a written statement that it is the student's own unaided effort.

The degree of doctor of music is an honorary degree, and is given only to composers who have written one important work in some one of the larger musical forms, as cantata, oratorio, symphony, etc., which work has been accepted, after public performance, by the musical public; or a valuable contribution to musical literature.

H. A. DE FRANCE, A. B. of 1841.

Philadelphia, March, 1894.

THE OCCURRENCE OF EASTER DAY

To the Editor of *The Living Church*:

The true date as to Easter Day are: Its earliest date is March 22nd, its latest, April 25th. During the 19th century Easter Day has occurred once (in 1818) on the earliest date, and once (in 1886) on the latest. It will not occur again on the earliest date for over 125 years, or on the latest till 1943.

During the 19th century Easter Day has only been four times as early as in 1894: March 22, 1818; March 23, 1845, 1856; March 25, 1883.

The next early dates are: March 23, 1913, 2008; March 24, 1940; March 25, 1951; the next late dates are: April 22, 1962, 1973, 1984; April 23, 1905, 1916, 2000; April 24, 2011; April 25, 1943.

H. B.

MISSION AND JURISDICTION

To the Editor of *The Living Church*:

"Another Layman," in your issue of March 10th, confuses "mission" with "jurisdiction." That is the Congregational idea, by which a man is chosen by the people who "ordain"

him to be their minister. The Church position is grotesquely absurd. The bishop confers "mission," that is, priestly authority, but where and how the priest shall exercise his "mission," that is, his "jurisdiction," is vested in the hands of a corporation of laymen. So that the priest having received divine "mission," is degraded to a level with "other professions." Henceforth his professional life is a mere scramble for bread and butter, a means of livelihood. He stands on a plane with doctors and lawyers who derive their mission from the sources competent to confer it, and then must themselves seek their "jurisdiction," their clients, their field of work where they can, and precisely by the same methods by which the priest must find his. We laymen cannot give "mission," but whether the priest shall exercise his mission and just where, we decide, and so put him on a level with other professional aspirants or the man with a trade. Beautiful system, isn't it? So Catholic and consistent!

ANOTHER LAYMAN NO. 2.

A GOOD ILLUSTRATION

To the Editor of *The Living Church*:

As an illustration of the change of religious opinions amongst very conservative bodies, and also as an indication that this change is towards ancient Catholic teaching, I give your readers this extract from *The Presbyterian Review*, Toronto, which tells its own story in very clear language.

J. C. QUINN.

Mason City, Ia.

PRAYING FOR THE DEAD

A conference of ministers high in the affairs of the Established Church of Scotland produced some startling views the other day at Glasgow. According to the report a paper was read by an esteemed brother on "Devotional Life," upon which a courageous discussion took place. It began by the Rev. Dr. Hamilton, of Hamilton, urging the necessity of praying for the blessed dead. He believed that the state of the blessed dead was one of gradual advancement, seeing more and more into the light and glory of the blessed Lord, and surely they could pray that their blessed dead might grow in that state, and pray that the Lord might have mercy upon them in the great day of judgment. Since we might hope to pray for the dead, he thought we might also hope that the dead were praying for them. The Rev. Dr. Cooper, Aberdeen, said he was grateful to Dr. Hamilton for the courage he had shown in saying a word for the long-neglected practice of prayer for the blessed dead. The Rev. Dr. John Macleod, Govan, also thanked the Rev. Dr. Hamilton for having courageously touched upon a subject so liable to be misunderstood. They were not only entitled, but they were compelled by the necessities of the case to pray for the dead. Every Christian prayed for the resurrection of the dead, and when they prayed for the resurrection, what were they doing but praying for the dead? Their belief in this matter was as separate as the poles from the doctrine of intercession of the saints, or the doctrine of purgatory, both of which, as Protestants, they repudiated. Yet he was quite prepared to see themselves misrepresented. He was quite prepared to find that the devil would get up an anonymous correspondence in the newspapers representing that the policy of the Scottish Church Society was "Down with the pulpit and up with the Mass." The conference was held under the auspices of the Church Service Society, which is becoming strong and influential in the Church.

PSALM CXIX

To the Editor of *The Living Church*:

So far as my observation goes, there is considerable diversity of opinion as to whether the *Gloria Patri* should be sung after each part of Psalm cxix, or only "at the end of the whole portion" appointed for the day. I follow the custom of singing the *Gloria Patri* after each part or division of eight verses; but those whose experience, age, and learning, entitle their opinions to weight, assure me that I violate the rubric after the *Venite*. My answer is, that Psalm cxix has always been divided, that the Hebrew and earlier Vulgate division is the same as ours, that the division in the Sarum psalter is into parts of sixteen verses, and that these divisions must be for some specific purpose.

No better purpose suggests itself to my mind than that the intention is to treat each division as a separate Psalm. In the Midnight Office of the Greek Church, Psalm cxix is divided into three parts, each part ending with the *Gloria* and *Alleluia*.

Wheatly on the Book of Common Prayer, chapter III. section IX, par. 7, says: The *Gloria Patri* is to be repeated at the end of every Psalm, and of every part of the one hundred and nineteenth Psalm." To this it may be answered that the rubric of the English Prayer Book is not in exactly the same words as the corresponding rubric in our Prayer Book; but, I submit, the change we have made is not sufficient to alter a well-established custom, if such is in fact the custom of the English Church, viz., to repeat the *Gloria* after each division. It would, on the contrary, seem to me that by retaining the division of the Psalm as found in the English Prayer Book, the Church in America declared its intention of following the customs which suggested the divis-

ions. I would interpret the fact of the Church in America adopting the recognized divisions of the Psalm—without any declaration why such divisions were adopted—as equal to saying that the custom of singing the *Gloria* after each division is to be followed; and, that in interpreting the rubric after the *Venite*, each division of Psalm cxix is to be considered as a separate Psalm.

I should like to be enlightened on this matter, and if you think it of sufficient importance to give them, I should like to have your views on this matter, as well as the views of those who may choose to express them through your columns.

JOS. H. SPEARING.

Lake Charles, La., March 13, 1894.

EXAGGERATION

To the Editor of The Living Church:

I do not know who your Nebraska correspondent is, and I am not certain that it is very important for me to know. In your issue of Feb. 24th, he writes a paragraph on the work of the mission of Our Merciful Saviour in this city, which I was sorry to see. I am deeply interested in that mission. It is to me the best evidence of the Church's purpose here to follow her Master's footsteps in seeking out the lost. But it is because I am interested, and because I believe it is our duty to call the lost ones to the foot of the cross, that I deprecate the exaggerated statement of your correspondent as to what the mission has hitherto accomplished. It is doing all that we have the right to expect from the work, and the faith, and the devotion expended on it thus far. But, as men would count greatness, it has not yet done, it is not yet "doing great work among the fallen women of this city." As God would count greatness, it is a great work to bring one single life out of darkness and sin. And viewed in that light of God, this mission "is doing a great work," for some few girls have been influenced for good, and rescued for the time from deepest, darkest degradation. But that is not just what the glowing words of your correspondent would convey to the world outside of Omaha. Here we have to contend with the skepticism of men, and what is worse, of women, of Christian women, as to whether the mission has done or is doing any good commensurate with the expense of carrying it on.

No one who knows anything of the work of rescuing fallen women in other places will be foolish enough, on the one hand, to expect that any great work can be accomplished by any mission, in a few months, in the face of social prejudice and of Christian coldness and unbelief in the power of Christ's religion to rescue even the harlot; or, on the other hand, to look for miracles of salvation among those who feel all the hopelessness of their position, to ever get back again among the pure and the holy, or among those who are only relatively pure and holy, without having the memory of their sin thrust upon them.

The mission of Our Merciful Saviour among us is neither a failure, as some here think it or call it, nor is it yet doing what sober-minded men would call "a great work." It has done, is doing, some hopeful, tender, pitiful work, but no work yet that calls for panegyric, that Church people away from Omaha or Nebraska could hardly understand fairly or measure truly.

JOHN WILLIAMS.

St. Barnabas' Rectory, Omaha.

THE GOOD FRIDAY OFFERING

To the Editor of The Living Church:

I have taken from one of our Church papers these words, viz.: "And when I remember that the cross of our dear Lord was laid for a while upon a man from Africa, I think that offerings for the men from Africa, and their descendants, would be most fitting on Good Friday."

The point of this appeal to make the Negro race in the Church's jurisdiction in this country, the beneficiaries of the Good Friday offerings instead of the Jews, is that "Simon, a Cyrenian," upon whom was laid the cross of our Lord, when on the way to Calvary, was a negro. This is a great mistake, for "Simon of Cyrene" was not a negro, nor was the city of Cyrene an African settlement, but a Phœnician colony of importance and of high civilization. St. Luke tells us that "they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, etc." St. Mark says that "they compel one Simon a Cyrenian who passed by, coming out of the country; (and as if to make his identity sure, names him as) "the father of Alexander and Rufus, to bear His cross." The family were doubtless well known as natives of Cyrene, and possibly Phœnician proselytes to Judaism, and now, evidently residents in Judea, "as coming out of the country."

I have heard a clergyman make the same point in an address of a very partisan nature, to a missionary society, on behalf of the negro race. I have noted also, in a communication to one of our Church papers from a clergyman, the making of the same appeal to the prejudices of the public on behalf of the same race, by an eulogistic reference to the famous Hadrian, one of the early bishops of the English Church, closing his appeal by a most significant appropriation of the style and language of Holy Scripture, "now Hadrian was an African," which he was not.

The general usage of the Church in appropriating the Good Friday offerings to the "Society for the Promotion of Christianity amongst the Jews," if not of law, has the force of law from the 'traditions' of the Church and the recommendation of the bishops. Would it be wise or loyal to "break the tradition of the Church" for a perverted sentiment, which has no foundation in fact, but in ignorant prejudice? And besides, is there not a theological *raison d'être* for this special "offering," on this special day, for this specific work of evangelization.

The appeal of the secretary of "the Church Society for the Promotion of Christianity amongst the Jews," comes to us this week with touching emphasis. May the response to it be in proportion to its need.

JAS. A. HARROLD.

Riverdale, Md., March 18, 1894.

Personal Mention

The address of the Rev. S. B. McGlohan is Memphis, Tenn.

The Rev. H. L. Phillips has resigned the charge of St. Barnabas', Sandy Hills, and Trinity, Rocky Hill, N. J.

The Rev. Norman B. Harris, rector of St. Luke's church, Marianna, Fla., has resigned the same to accept work in Atlanta, Ga., with Bishop Nelson.

The Rev. John H. Converse has resigned the rectorship of Christ church, Riverton, N. J., and the Rev. R. Bowden Shepherd has accepted a call to the parish.

The Rev. Robert Morris Kemp has been elected to a permanent position in Trinity parish and assigned to duty as assistant to the minister in charge of St. Paul's chapel.

The Rev. Henry Emerson Hovey, rector of St. John's and Christ church, Portsmouth, N. H., has resigned the rectorship of the latter parish and been elected by its vestry rector, *emeritus* of the same.

The Rev. Hobart B. Whitney has resigned the rectorship of Christ church, West Haven, Conn., and accepted the charge of St. James' mission of the city of New York. Address 103 E. 91st st., New York City.

The Rev. Wm. Montague Geer has been unanimously elected to take the place of the Rev. Dr. Mulchahey, in charge of St. Paul's chapel, Trinity parish, New York City, Dr. Mulchahey having been retired from active duty at his own request.

Ordinations

On Thursday, March 15th, Mr. J. L. Lancaster was ordained to the diaconate in Christ church, Norfolk, S. Va., by Bishop Randolph. The candidate was presented by the Rev. Beverly D. Tucker, and the sermon was preached by the Rev. O. S. Barten, D. D.

On Passion Sunday, at the church of the Good Shepherd, Quincy, Bishop Burgess admitted to deacon's orders, Alfred Kalin, a Swede, presented by the venerable Dr. Corbyn. Mr. Kalin had been, for a few years, a minister connected with the Augustana Lutheran Synod. He has had charge, as lay reader, of the services of St. John's Swedish church, Galesburg, and will, from this time, officiate as deacon in the same church.

To Correspondents

J. D. H.—We doubt whether wine from which the "ferment" has been expunged, can be called "fermented wine."

CONVERT.—The canon on marriage and divorce to which you refer is regarded by many as simply relieving a priest who performs the kind of marriage in question from ecclesiastical censure. It does not require anyone to marry even the "innocent party." This answers your first two questions. It is to be observed that it is very difficult under our present laws, and the methods of our divorce courts, to determine whether a person is an "innocent party" or not. The answer to your third question is in the affirmative. Under our canon two "innocent parties" may be married to each other.

E. A. W.—The *Venite* is called a "Psalm" in the English Prayer Book, where the whole 95th Psalm is used. The title is "Antiphon" in the American book, probably because it is made up out of two Psalms. The word Psalm appears to be used wherever an entire Psalm from the Psalter is meant. The words "hymn" and "canticle" seem to be used without distinction. They apply to ecclesiastical compositions like the "Te Deum" and "Benedicite," or to the selections from the New Testament. The word "chant" properly refers to the mode of recitation, not to the composition itself.

Notices

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

Died

NEWELL.—At the rectory, Port Dover, Ont., of pneumonia, March 16th, Arthur Laurence, dearly beloved son of the Rev. J. R. and Anne L. Newell, in the fourth year of his age.

HILLS.—Entered into rest at Wabasha, Minn., Wednesday before Easter, March 21st, the Rev. Horace Hills, aged 76 years. The interment was made at Wabasha on Good Friday, Bishop Gilbert officiating.

Obituary

MINUTE

At the regular meeting of the Men's Parish Club of St. Bartholomew's church, Englewood, Ill., held in the guild room, March 12th, the following minute was adopted by the members, in regard to

the death on Thursday, March 11th, of Mrs. Timothy Tredwell, mother of one of the members of this club.

WHEREAS. It has pleased Almighty God in His infinite wisdom to take unto Himself the soul of a beloved member of this parish, Mrs. Sarah Mather Tredwell.

Resolved, That while we mourn the loss occasioned by her death, and extend to our bereaved brother and the other members of her family, our heartfelt sympathy, it is our pleasure to express our deep appreciation of her many excellent qualities, her deep interest in the welfare of her church, and her godly life laid down at her Master's call at a ripe old age. Truly she had "finished her course and kept the faith," and "her children rise up and call her blessed."

Resolved, That a copy of this minute be sent to our brother, Mr. John Tredwell, and to THE LIVING CHURCH.

(Signed) ORRIN S. DUNNING,
R. GORDON ELLIS,
F. A. BURGESS,
Committee.

Appeals

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.

Jackson, Miss., Nov., 1893.

HUGH MILLER THOMPSON.

The Church Home for Orphans, on Ellis ave., Chicago, now has a family of about thirty-five. It has a debt of something less than \$1,000 pressing it, and urgently appeals for contributions.

It is a diocesan institution, reports annually to the Convention, and has children from many parishes. The treasurer, Ira P. Bowen, Continental National Bank, Chicago, will receive any contributions which may be sent.

W. D. C. STREET, }
J. B. TOWER, } Finance Committee.
WM. C. NIBLACK, }

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.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

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

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

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

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 2nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Church and Parish

Bishop Hare, Sioux Falls, South Dakota, is in need of several clergymen in both departments of his field, the white and the Indian. Salaries not large but sure.

COTTAGES for sale or rent, furnished or unfurnished, at the beautiful summer resort of Old Mission. Refer to Dr. Leffingwell. Address the owner, WM. D. BAGLEY, Old Mission, Mich.

A CATHOLIC CHURCHMAN who has had several years' successful experience in the training of vested choirs and who is a good vocal teacher and the possessor of a fine tenor voice, desires position at a good salary. Address Rev. W. F. SHERO, Suspension Bridge, N. Y.

A MARRIED PRIEST, 35 years old, "extempore" speaker, wishes for a change. Only motive: extreme poverty of present field and inability of diocese to continue mission stipend. Very best of references. Would take parish, assistantship, or mission. Address B. R. C., care LIVING CHURCH.

TO RENT.—A large house, garden, and lawn, one mile from Nashotah Seminary, Wisconsin, two miles from rail road, five minutes' walk from Upper Nemahbin Lake. Enquire of MRS. DR. ADAMS, Nashotah Mission.

WANTED.—A Master to take second position in a boys' school, September next; a college graduate, of some experience in teaching, and a good manager of boys. One who can read the service and sing, preferred. Address HEADMASTER, this office.

Choir and Study

"His Mighty Resurrection"

BY W. B. CHISHOLM

Lend the soul new wings!
For the garden tomb is rended,
And the shadows have ascended,
And with trump and clarion blended
Now the morning rings
With the story of His glory,
Floating through the rose-crowned arches,
Where the bannered chorus marches
To the shout of exultation,
By that One and Lone Oblation;
Resurrexit! Resurrexit!
Lord of lords and King of kings!

Lend the soul new wings!
That with Him it may, ascending,
And with His blest nature blending,
Thitherward aspire;
Lend it faith and holy ardor
As the strife is ever harder;
On its oriflamme be written,
E'en though blood-stained and flame-smitten,
Resurrexit! Resurrexit!
Lord of lords and King of kings!

The double query, concerning the sterility of the American Church in the development of a musically-educated clergy, on the one hand, and of an unending succession of clergy skilled in the higher forms of ecclesiastical music and composition, on the other, although a strange one, hitherto unconsidered for the most part, met a frank and ready response among our English correspondents, who are eminent in learning, occupying positions of distinction, and throughout England—and most of them, in America—recognized as composers of distinguished excellence, and closely identified with the culture and promotion of ecclesiastical music.

Mr. Gerald F. Cobb, Fellow of Trinity College, Cambridge, touches briefly on the first query:

I am afraid I cannot offer you any explanation of the comparative rarity of American clerical composers. It is just possible that the musical interest (in the creative sense) is, like English lawns, a matter of very slow development, needing some centuries of quiet civilized life and restful culture, to produce it; and that America is still too young for this. Still, one would have thought that, considering its exuberant vitality in Elizabeth's time, the musical faculty when transported across the Atlantic, would have better stood the strain and stress of rough colonization and have triumphed over its surroundings instead of dying out as it seems to have done. With regard to your inquiry about the prevalence of music among our priests, one great reason I take it, has been that for men of refinement and academic education who had musical gifts, there have always been the posts of minor canons, not to say precentors, as attractive inducement for them to take Holy Orders, and once steeped in the daily atmosphere of the cathedral and collegiate services, they could hardly fail to have those gifts stimulated with ever-increasing vitality, and guided into right traditional lines of employment.

To this, the only comment is obviously this: that the early English adventurers who sought the new world were bent on conquest, aggrandisement, or political enlargement in colonization, unrestricted by English conventionality and legislation, were therefore rough, and for the most part, uneducated, and little concerned in the religion and arts of the mother country; that ecclesiastical development followed tardily, in a fragmentary way, and hardly got beyond the chaplaincies here and there accompanying the representatives of the home authorities, until late in the colonial period; and that ecclesiastical music in the Anglican Church during the colonial and revolutionary period, was at a very low ebb. Besides, few of the missionary-clergy were accomplished men in the modern and generally-accepted sense. Therefore music, with liturgics, ritual, and discipline, were pretty much left to shift for themselves.

The next letter, from Sir John Stainer, *Mus. Doc.*, covers the ground more deliberately, and will command a respectful consideration, not only from the high official position of the writer, as Musical Examiner in the Education Department of the Government, but from his world-wide reputation as an organist, composer, and learned in musical literature:

EDUCATION DEPARTMENT, WHITEHALL, LONDON.

MY DEAR SIR: * * * As regards the taste for, and knowledge of music, which happily is so often found in our clergy, I trace it largely to the influence of the beautiful choral services which are to be heard daily during "full

term" in the college chapels of our venerable universities, Oxford and Cambridge. In Oxford we have full choral services at Christ church, Magdalen, New College, St. John's, Exeter, Worcester, and Keble Colleges; and at other colleges in a less ambitious form. All the above colleges possess good organs, varying in size from ten, fifteen, thirty, or forty registers. Nearly all of our colleges have also choral societies in which the undergraduates take part in a great deal of high-class secular music. At the four first-named colleges on the above list, the choral services are contemporary with the date of the foundations. In my own much-loved college, Magdalen (of which I was organist for twelve years), the founder, William of Maynflete, provided 450 years ago, for chorister boys, with a school house for their education; singing men, professional, choral scholars (undergraduates); chaplains, four in number; organist, and dean of divinity (precentor); and he desired that it ever funds should run short, the maintenance of the daily choral services should be the primary charge on the estates of the college. In Cambridge too, Kings, Trinity, and St. John's Colleges were founded on similar lines, and, like Oxford, these ancient foundations have always been able to obtain the services of musicians always sound and experienced, sometimes of considerable fame.

With such surroundings and in such an atmosphere of beautiful Church music, are you surprised that undergraduates, full of young life and enthusiasm, should catch the true spirit of the highest worship-music, and go forth into after life with a resolution to use the utmost of their power to spread round their special sphere the same joy and benefits they themselves have received?

I speak from experience; I am not broaching a theory. I meet from time to time men who were my contemporaries in Oxford thirty years ago or more, and I find them music-missionaries in all parts, whether as laymen or in Holy Orders.

You yourself have borne witness to the excellent influence of the splendid old cathedral pile at Durham on the young mind of a comparatively recent university. Excuse this hurried answer to such an important question as you have put to me, while I am yours faithfully,

J. STAINER.

It apparently did not occur to Dr. Stainer to refer to the earlier and antecedent influences of the four years or more passed at the public schools, as Eton, Winchester, Rugby, and so on, by all English lads who therein make their scholastic preparations for the universities; in all of which the daily chapel services are conducted, in not a few instances, with the co-operation of organist and choir, unsurpassed in the kingdom. Eton certainly would be in evidence, where 1200 of the "flower of British youth," representing the prospective wealth, rank, and influence in Church and State are daily gathered at choral services, conducted by such distinguished musicians as Sir Joseph Barnby, *Mus. Doc.*, and his successor, Dr. Lloyd, formerly of Christ church, Oxford. Here the unbroken influences of public school, university, and cathedral worship are found working continuously and cumulatively to this great end of a sound taste and education in the higher forms of ecclesiastical music.

In continuance we give a carefully considered response from a priest eminent in social and ecclesiastical life, as well as Church music, the Rev. Precentor of St. Paul's church, Knightsbridge, London.

* * * I was rather at a loss how to answer your query, not having had an opportunity of consulting anyone about it. I have thought a good bit about it, however; but not knowing anything of the education or doings of American clergymen, hardly know if what I may say is of any use. I think there is one thing in favor of English clerics becoming composers, and it is this, that (I won't say so much as a large proportion, but, certainly) a good many have been choristers in their day. Besides our cathedral choir-schools, every large, upper grade school in England forms its choir out of its own members, as Harrow, Rugby, Wellington, Bradfield, Radley, Uppingham, and many more I could mention. Only Eton and Winchester have a professional choir in their chapels. Of course our clergy are as a rule men whose boyhood had been spent in such schools as these, and if they have quick ears and musical tastes they cannot but get an unconscious perception or intuition of how vocal parts ought to lie. They hear and follow parts practised over separately, and then they get the general effect, so that by the time an anthem or service is learnt they know a good deal about its whole structure, though they could not explain it theoretically. Theory of music follows, more or less, if they have the time or inclination or taste for it.

Were you to make an analysis of our English clerical composers, great and small, I imagine you would find that a very large percentage of them had been choir boys. Even among non-clerical composers the art of vocal part-writing comes out prominently in their works, e. g., Sir John Stainer and Sir Arthur Sullivan, both choristers in St. Paul's cathedral, their vocal writing is always singable, even where as

mere music it may be occasionally weak. (Contrast Beethoven and Haydn in this matter, the greater musicians and non-choristers, so cruel to their voices, while the lesser composers, and whilom choristers, so careful of them.)

It is *par excellence*, vocal music which emanates from clerical composers, and I fancy what I have said, in part, accounts for there being composers among the clergy. Their interest in composition is called into play often by necessity. I believe tunes or chants are wanted for special occasions, perhaps, and it is easier and less expensive to write what is wanted than search about for it. Generally, I may add in conclusion, that, with ourselves a great deal more in a clerical education ought to be done for their knowledge in the use of clerical music than is done. Certainly this is true as to the English side of the question, though things are better than they formerly were. Once it was considered almost *infra dig* for a cleric to be supposed to be musical!

Yours very truly,

JAMES BADEN POWELL.

The Rev. T. P. Hudson, rector of Gilling, Yorkshire, and Canon of York cathedral, while not included among composers, is so widely identified with musical interests and choral enterprises, and so universally recognized as a general virtuoso in musical literature, especially as an important contributor to Dr. Graves' Dictionary of Music and Musicians, that his conclusions seemed likely to prove helpful in the elucidation of our inquiry, and his reply, therefore, is given in part:

GILLING RECTORY, YORK.

DEAR SIR:—* * * I should have answered your letter of inquiry before had I been able to give the question due consideration, or to make inquiries of those more capable of giving some satisfactory solution than myself. Concerning the musical acquirements among the English clergy, I think that, so far as your views are true, it would be difficult to assign the result to any causes special to the clergy themselves. I should be rather inclined to attribute whatever excellence they may have shown in music to their share in the general culture of the country, such as it is. There are, no doubt, and have been, a good many clergymen fair musicians, but I cannot see that it can in most cases be assigned to their clerical life or training. Probably the existence of a large number of cathedrals and college chapels, all with organists and choirs, may have produced its effect, and you must remember that in the old days England was foremost among the nations in music. But I fail to see that any English clergymen have distinguished themselves very remarkably in the really higher departments of music. [Canon Hudson has evidently overlooked the inquiry which had respect to the general proficiency of the Anglican clergy in ecclesiastical or liturgic music.] There are a good many clergymen who doubtless are cultivated in regard to music to a considerable extent; and more and more I am glad to say the desirability of the clergy having some musical knowledge is becoming recognized. If your clergy are behind ours in this respect, I should imagine it might not be difficult to conjecture causes which may have operated to bring about this result. Artistic development in a comparatively new country must surely come last. I doubt not but that, as time goes on, you will come to the very front in this as in other things. If what one hears of the restless American temperament, and of the pace life is lived in your country, is true, this may possibly not be conducive to musical culture. * * * Of all the arts, music develops earliest, perhaps, in a man's life; and if he is not a musician by the time he is ordained, he is not very likely to become one afterward. I know many musical clergymen, but they were musicians first and clergymen afterwards. Nor am I aware that musical training to any extent forms part of the course of any of the theological colleges. * * *

Yours most truly,

T. P. HUDSON.

A few remaining letters will be given next week, with certain corollaries of a practical sort, that seemed to grow out of the subject as developed in this suggestive correspondence.

We have no time and little disposition for the defence of such views as may appear in this department. Our public are the readers of THE LIVING CHURCH, and we are only concerned in their edification. Strictures well meant, or otherwise, that appear in other Church papers, happily reach us only very infrequently, since we never concern ourselves with their special lines of work, and are temperamentally disinclined to controversy. Some one, however, has forwarded to us a clipping from the music department of *The Churchman*, which possibly requires a brief reply. It covers our account of the public music service of the Church Choral Society. With its estimation of our judgment concerning the liturgic value and significance of *Hora Novissima*, and Mr. Shelley's lately published *Vexilla Regis*, we do not care to exchange opinions. As to the impracticability of either or both, for festival or "solemn music" services, because of their orchestral ac-

companiments, we do not hesitate to assert that this fact does not necessarily disqualify them. Certainly such orchestration as Mendelssohn's for the *Lauda Sion*, is inexpressibly beautiful, and adds correspondingly to a public delivery. But all the oratorios and cantatas and principal Masses and hundreds of motets and anthems are also scored for the orchestra; and yet they are frequently sung in Europe and America with only organ accompaniment in the principal cities and in hundreds of churches. Indeed, the modern organ is so distinctly orchestral in its resources, that a skilful accompanist secures much of the effect of the best orchestras. The *Vexilla Regis* may be given as effectively as "The Holy City," or any of the current cantatas, with organ accompaniment only. As to the cheapening of English cantata composition, *The Churchman* ought to have known that, as a fact, many, if not most, of the productions of this class have been written in competition or for a stated compensation, for some one of the great music and festival choral societies that abound in England.

The most learned and gifted music-degree man, who is buried in his delightful obscurity as cathedral or college organist, or who is moved by legitimate ambitions for a taste of popularity, has no other stepping-stone, as things go, but these great festival societies, either connected with the cathedrals or the great civic music halls, as of Birmingham, Leeds, Manchester, Liverpool, and especially of Sydenham Palace. A cantata accepted and approved at one of these occasions is the first stage of publicity and outside reputation. The aspiring composer, therefore, is often insensibly led to follow popular lines of musical form and ignore the great classic ideals. In a word, there is an almost irresistible temptation to write down to the occasion and to the market. This is quite demonstrable, and is distinctly a cheapening process. *The Churchman* chooses to describe it as "prostituted" professionalism. We repudiate such an unsavory term simply because it does not express our conception of the fact at issue and seems to us unfit for use in such a connection.

Magazines and Reviews

FROM THE LEONARD SCOTT PUBLICATION CO., New York: *The Westminster Review* contains eleven articles, seven of which are noteworthy. Possibly the principal value of these leading English reviews is to be found in the fidelity with which they represent the various movements in sociology, philosophy, literature, and religious determinations now struggling for mastery in Great Britain. Here we open upon "Work for the Workless," by Arthur Withy, a disciple of the single tax doctrine of Henry George and his school, and many of his reasonings give us pause. Indeed these fundamental principles are being discussed with a thoroughness and intelligence hitherto unknown, as may be seen not only in Mr. Withy's paper, but also in the masterly series now being contributed by W. H. Mallock in *The Fortnightly*. Some of the statistics given seem to explain the desperate condition of the land question in Great Britain. Here is a single group: "Of the 72,000,000 acres in this country," says *The Financial Reform Almanac* for 1892, "50,000,000 are owned by less than 15,000 persons, and of these 50,000,000, no less than 30,000,000 are owned by 1,000 persons." It is estimated that, leaving out blocks of under an acre in extent, some 180,524 persons practically "own" the whole of England, Ireland, Scotland, and Wales; that 10,000 persons own two-thirds of England and Wales; 300 own two-thirds of Scotland, and 1,900 two-thirds of Ireland. Such a congestion of "ownerships" means cataclysm or revolution in no very distant future. "Picturesque Village Homes," by Mary Campbell Stuart, illustrates one of the most beautiful and practical benevolences on record. "The New Eirenicon," by Walter Lloyd, fairly states the present issues between conservatism and radicalism in religion. "Modern Habits and Customs," by Lady Cook, gives a lively and very suggestive series of contrasts in English life between past and present.

The Fortnightly Review has two or three papers only of the largest interest. "The New Hedonism," by Grant Allen, is the most venomous and offensive assault upon social order and Christian living to be found in modern times.

The Nineteenth Century opens with a trenchant article by Prof. Goldwin Smith, "The Impending Revolution." It is Great Britain and not these United States to which Prof. Smith refers, and it is well that such a significant article bears his signature. A brilliant Oxford University man, an accredited leader in sociology and politics, and a loyal Englishman, such conclusions must have rare significance. Very plainly, in the existing crisis, he reads the approaching dismemberment of the British Empire, the disestablishment of

the Church in England and Wales, the abolishment of the House of Lords, while a great catastrophe seems gathering over royalty itself! It is something more than democracy that fills his vision, since there are grim spectres of Communism and Nihilism in the air. Prof. Smith is not given to vagaries or romancing, and we should say that few English scholars were better fitted to interpret the signs of the times. The Establishment has long been looked upon as the chief and strongest bulwark of existing social and political institutions against anarchy, and if Mr. Gladstone shall succeed in its overthrow, he will, in our judgment, be guilty of the impending ruin, and thus seems to be Prof. Smith's view of the situation. The papers most likely to command a wide popular attention are: VI, "The Revolt of the Daughters," contributed to by Mrs. Crackanorpe and Mrs. Hawses, and VII, "A Reply from the Daughters," by Lady Kathleen Cuffe and Miss Alys Pearsall Smyth. Walter Pater, that most gifted among writers on æsthetics, contributes a singularly charming paper, "Some Great Cities of France," No. I, Notre Dame d'Amiens.

The Contemporary Review: Out of ten papers, eight are interesting, and some of them exceptionally so. Count Leo Tolstoi discusses his very peculiar views concerning "Religion and Morality," in his blindly resolute way. The Rev. H. R. Hawses completes his studies among the Mormons, and his picturesque account of that dreadful hegira from Nauvoo, before an infuriated mob in dead of winter, is a masterpiece in its way. Mr. Hawses is a clever advocate, and under his cunning pen the differences separating between the Mormons and Christianity dwindle to seeming insignificance. A French official gives an instructive study of "Village Life in France." Phil Robinson gives a delightful study of "Shakespeare's Natural History: Titus Andronicus", in which he undertakes to establish the genuineness of this disputed play through a collation of similar passages from other accredited dramas of Shakespeare.

Book Notices

Woods and Dales of Derbyshire. By the Rev. Jas. S. Stone, D.D. Philadelphia: Geo. W. Jacobs & Co. 1894. Price, \$3 75.

In this handsome and attractive volume the woods and dales are described in so realistic a manner that the reader feels himself to be in the midst of sylvan beauty. Historical data and legendary lore enrich the pages, while many a humorous story connected with quaint worthies and old-time habits and customs, gives spice and piquancy. The illustrations are an added charm and are very fine, particularly of Haddon Hall, Chatsworth, and the ruins of Hardwick Hall.

Bishop Brooks' Year Book. New York: E. P. Dutton & Co.

To all lovers of Bishop Brooks this little volume will come with messages of affectionate suggestion. The purpose of the book is well stated in the preface, "To represent fairly this man of large love for humanity and of absolute surrender to his Master," and that this purpose has been accomplished no one who appropriates to himself its words of inspiration and help can doubt. It is full of his choicest and best thought, if one always so rich in mental gifts can be said to have a best. It will find its fitting place among other devotional books and bring enlargement of spiritual life and perception to many aspiring hearts.

The Eucharistic Offering: Spiritual Instruction upon the Office of the Holy Communion, together with Helps for the carrying out of the Same. By G. H. S. Walpole, S. T. D., [with Introduction by Morgan Dix, S. T. D., D. C. L. New York: Crowther & Korth. Cloth, red edges, price, 75 cts.

The names on the title page are a guarantee of the character and value of the work. It is more than a "manual," though not a formal treatise. It combines instruction and devotion, learning and piety, with such simplicity of arrangement and lucidity of expression as to hold the attention and avoid the tediousness experienced in the use of some standard books of preparation for the Holy Communion. The contents include a calendar for the commemoration of persons and events; a method of Eucharistic preparation, intercession, and thanksgiving; the Office analyzed, annotated, and accompanied with devotions; an arrangement of Collects, Epistles, and Gospels, whereby the Eucharistic thought for the day is made plain. The Eucharistic and sacrificial ideas are emphasized throughout. The key-note is given in the announcement of the first chapter: "The Lord's Supper a Eucharist which we offer through Communion with the Lord." The book is not a large one, but will be found to contain a mine of treasure for the devout student.

The World's Parliament of Religions. An Illustrated and Popular Story of the World's First Parliament of Religions, held in Chicago in connection with the Columbian Exposition of 1893. Edited by the Rev. John Henry Barrows D.D. Volumes I and II. Chicago: The Parliament Publishing Co.

There is no need to reaffirm here our conviction that the Parliament of Religions, from a Christian standpoint, was unwise and inconsistent. As a World's Fair exhibition of "specimens" it was a grand success; yet we have good reason to believe and affirm that many of the specimens as exhibited on that platform, were "made to order." The false religions that there paraded were on their good behavior, and the best that can be said of them is that they "put their best side out." The fragments of truth which they represent, and there is no imposture which has not a fragment of truth

in it, were held up for admiration, while damnable errors of teaching and practice were either falsely denied or passed over in silence. A judicious editing of the papers seems to have been done by Dr. Barrows, and these papers are valuable expositions of the semi-heathen religions that were on exhibition in Chicago, with much of ideal humanitarianism and a little good leaven of vigorous Christianity. Our disparaging view of the great questions involved does not in the least imply a lack of appreciation of the magnitude or the excellence of the work done by Dr. Barrows and his enthusiastic associates. The work, in its inception, in its management, and in this beautiful record of two great illustrated volumes, is unprecedented and alto gether admirable. The industry, courage, faith, and energy displayed all through the history of the enterprise, are beyond praise.

Theology of the Old Testament. By Chas. Piepenbring. Translated from the French by H. G. Mitchell, Professor in Boston University. New York: Thos. Y. Crowell & Co.

Mr. Piepenbring is a disciple of Reuss, and, as that relation implies, accepts as proved all the hypotheses of so-called higher criticism. From that point of view he gives us in this volume the result of his studies in the religion of the Old Testament. For purposes of convenience he divides the history of Israel into three periods, and studies the leading ideas of each period separately. The first period is "Mosaism," and under this are studied the fundamental ideas of the religion of Israel, the idea of God, etc., and the legislative codes. It is not to be inferred that because the writer entitles this section Mosaism, that he therefore attributes to Moses much share in the legislation of Israel. Moses, he thinks, was most likely an historical person, but it is not certain that any legislation that we have goes back to him; at most, the kernel of the decalogue may be as old, though in its present form it is later. The second period is that of "Prophetism in its Purity." Prophetism in the earlier stages of its development "was not clearly distinguishable from the art of divination as it was practiced among almost all peoples." The third period is "Holy Scripture," and extends from the exile to the 1st century, B. C. While there is much that is instructive in this volume, its value is lessened by a tendency to accept as facts, what are nothing more than assumptions, and to ignore that the phenomena of the Old Testament are capable of any other explanation than that which commends itself to the writer. It is asserted, e. g., that the Israelites were not monotheists till a late period in their history, and this assertion is supported by the fact that in the early stages of their history certain Israelites worshipped other gods beside Jehovah. If the argument is worth anything, it will also prove that the Israelites were not monotheists even at a later period in their history. If Solomon's acts prove that Israel's religion was not true monotheism, what do the acts of Manasseh prove?

The Trial of Dr. Briggs Before the General Assembly. A cal review of the case by a stranger who attended all the sessions of the court. New York: Anson D. F. Randolph & Co. 1893. Pp. 196. Price, 50 cts.

The writer professes to have come unbiased to the General Assembly before which Dr. Briggs was tried, with an impression, so far as he had any, adverse to the position of Dr. Briggs, but says that he became convinced of Dr. Briggs' orthodoxy, as tested by the Westminster Confession, and of the court's inability to apprehend the real nature of his position. There are many thoughtful passages in the book and some noteworthy remarks on inspiration, pp. 93 et. seq., which deserve to be weighed. His distinction between erroneous teaching and erroneous allusions to historical facts not directly essential to religious edification, is one which might be worked out to great advantage. But his defence of Dr. Briggs is weak in places, especially on the subject of "fountains of authority." Dr. Briggs' use of this phrase is certainly calculated to convey the impression that he regards reason as one of the sources of authority. But when he explains himself and says that he means by a "fountain" of authority a medium through which authoritative utterances come to the soul, he is still in a metaphysical quagmire and could hardly look for any other treatment than he received. No doubt the Assembly may have misapprehended his meaning, but, *pace* our author, we believe that the court was right in believing his position to be irreconcilable with loyalty to the Westminster Confession. Authority, in the nature of things, comes from without, and its medium of utterance must be such as admits of external evidence. Our reason is the faculty wherewith we assimilate and think upon what authority teaches. The Holy Ghost undoubtedly acts upon our reason, but to enable it to receive the things of God and to see their value. We, of course, believe the Church to be a medium of authority as well as the Scriptures. In fact, the authority of the Church is the more ancient, since the Church existed and taught with authority before the Scriptures were written. But to speak of reason as a fountain or medium of authority is to forget the true nature of authority, which is external and objective. If my reason is my authority, then I am my authority, which is individualism. To elevate and clarify our reason so that it may spiritually discern spiritual things is one thing; to make it authoritative is quite another. The Holy Ghost does the former in those who receive and cooperate with His grace, but to say that He does the latter is

to separate our reason from ourselves and to make it an objective medium instead of a subjective faculty.

THE famous Dean Hole of Rochester, whose proposed visit to the United States has been postponed until next autumn, will publish next week a volume of "Addresses to Working Men," through Thomas Whittaker, New York.

IN OUR recent notice of "Realty vs. Romance in Africa," the book was described as containing 150 pages. It contains over 350 pages. The Fleming H. Revell Company, Chicago and New York, are the publishers.

THE Rev. Andrew Gray, who has had special opportunities for explaining the claims of the Church, has done more for its historical side by the way of lectures and sermons delivered among the religious bodies in Boston, than any other clergyman in the diocese. His latest publication on the Church of England and Henry VIII, will be very popular and will be eagerly read.

ONE of the most beautiful Easter stories we have read for many a day is published by Messrs. Anson D. F. Randolph & Co., 182 Fifth Ave., New York, entitled, "Jack's Hymn," by Elizabeth Olines. It first appeared in *The New York Ledger*. "A Poppy Garden," from the same publishers, written by Emily Malborne Morgan, and "The Flight of the Swallow," by the same, are also very sweet stories. They are all small and inexpensive books, very tastefully gotten up.

WE are pleased to quote the following from a learned correspondent and well-known writer, many of whose valued contributions have appeared in the columns of THE LIVING CHURCH: "I hope 'The Living Church Lyrics' have proved a success. It has only gradually dawned upon me that it is a very choice collection of amateur verse, and my judgment is shared by others who have looked into my volume. It ought to grow in the esteem of religious people. The illustrations likewise are done by a skilful hand and cultivated mind."

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.

JAS. POTT & CO.

The Bishop's Blue Book. By the Rev. J. Sanders Reed.

E. P. DUTTON & CO.

The Eucharistic Week. A Manual of Devotions. By Eugene A. Hoffman, D.D., D.C.L., LL.D. 50 cents.

CROTHERS & KORTH

The Eucharistic Offering. By G. H. S. Walpole, S. T. D. With Introduction by Morgan Dix, S. T. D., D. C. L.

FUNK & WAGNALLS CO.

Union. A Story of the Great Rebellion. By John R. Musick. Illustrated by F. A. Carter. \$1.50.

RIVINGTON, PERCIVAL & CO., London

East Syrian Daily Offices. Translated from the Syriac by Arthur John Maclean, M. A.

HARPER & BROS.

A Child's History of Spain. By John Bonner. Illustrated.

The Mystery of Abel Forefinger. By Wm. Drysdale. Illustrated.

CHAS. SCRIBNER'S SONS

Psychology. Descriptive or Explanatory. By Geo. Trumbull Ladd. \$4.50.

PAMPHLETS

A Parliament of Religions. By Rev. Morgan Dix, S. T. D. Jas. Pott & Co., New York.

Living, though Once Dead. By the Rev. Edward W. Gilman, D. D. Thos. Whittaker, New York. 10c.

The Bicycle in the Army. Pope Manufacturing Co., Boston.

Cycle-Infantry. Drill Regulations Prepared by Brig-Gen'l. Albert Ordway. Pope Manufacturing Co., Boston.

University Bulletin of Columbia College, New York. No. VII.

Catalogue of officers and students of Nashotah House, and a List of the alumni. 1894. Westlake, Dela Hunt & Smith Co., Milwaukee.

The Prayer Book Catechism. Edited by the Rev. Samuel Upjohn, D. D. Geo. W. Jacobs & Co., Philadelphia.

Alden's Nutshell Cyclopaedia. Vol. 2. Coinage to Cooley. John B. Alden, New York.

Questions for the Junior Auxiliary of the Diocese of Central New York.

A Syllabus of Ethics. By Wm. M. Bryant, M. A. S. C. Griggs & Co., Chicago.

Ethics and the "New Education." By Wm. M. Bryant, M. A. S. C. Griggs & Co., Chicago.

Murdered Millions. By Geo. D. Dowknott, M. D. With Introduction by the Rev. Theodore L. Cuyler, D. D. The Medical Missionary Record, New York.

The Psalter in the Service. By the Rev. John P. Peters, Ph. D.

Twenty-sixth Annual Report of the Evangelical Alliance for the United States of America.

The Common Weal vs. The News Stand. By Josiah W. Leeds.

The Church of England and Henry VIII. By the Rev. Andrew Gray, M. A. An Introduction by the Rt. Rev. Geo. F. Seymour, D. D., LL. D. Jas. Pott & Co., New York.

The Life Here and the Life Hereafter. An Easter Sermon. By the Rt. Rev. Phillips Brooks, D. D. E. P. Dutton & Co., New York. 25 cents.

An Easter Hymn

BY MARTHA A. KIDDER

Ring! ring! a gladsome peal, sweet Easter bells!
What joytul triumph in your music swells!
Fair blossoms, lift your faces to the skies,
Our Lord is risen, that we too may rise!

Sing! sing! let all with heart and lip rejoice!
Glad anthems shall resound till earth's clear voice
Is wafted upward to the ransomed throng,
In rapture blending with the angels' song!

Tacoma, Washington.

The Vacation Club in Winter

BY ADAH J. TODD

(Copyright)

CHAPTER XV

FERNS—NELLIE AND MABEL

"The growth of ferns is even more peculiar than the growth of grasses, which Miss Lacey told us about, we think.

"You see we thought it would be fine to have something from Riverdale to look at all winter, and mamma suggested a fernery, so we brought down all the different kinds we could find. Then papa bought a nice large glass case for us, and when they were growing well, we studied about them and learned their names and found out many curious things, which we will tell you for our contribution.

"The queerest thing about ferns is that they have two lives, one of which is entirely different from the other, something as we were told about the jelly fish. What we call a fern is the second plant, and as we know that so much better, we'll take it first. The stalks (*stipes*) are short here, though in tropical countries they attain a height of eighty feet, and they increase in length only. This takes place by continued division of the end cell. They contain flat bundles of fibres, as we saw under the glass, and because the cells are many of them thick walled, the stipes are frequently very hard; sometimes they contain mucilaginous matter. Both stem and roots develop from a three-sided end cell. The leaves, which are rolled up (*circinate*) in the bud, are often quite large. Their development is very slow, the petiole forming one year, the blade the next, and the unfolding takes place the third year. On the under side of the leaf, along the veins and on the margins, are one-celled spore cases (*sporangia*) in clusters (*sori*) which open in various ways and discharge the minute spores. Often the *sori* have a covering, which is called the *indusium*; sometimes the leaf is turned over to make a covering. In each sporangium, some of the cells are elastic and generally form a ring, and by the contraction of this, the ripe spore case is ruptured and spores set free. They look just like dust.

"Now, most people would think this is all. But when a spore falls on the ground, it doesn't produce a fern directly, but what is called the *prothallium*, a flattened moss-like growth, always small. On its lower side, it generally has some root-hairs which fix it in the ground and help it take food. When the *prothallia* have become sufficiently large, they develop the stamens (*anthesidia*) and pistils (*archegonia*). They are more or less imbedded in the surface and consist simply of cells, the *archegonia* are generally near the margin. After fertilization, the cell divides into four parts. The uppermost become the foot, or the part remaining in contact with the *prothallium*, one of the other parts develops into the first root, the other, into the first leaf, and so the young fern grows up from the underside of the *prothallium*. We planted some spores and watched them grow.

"The stalks bearing leaves and fruit are called fronds, and those with the fronds radical, or from the foot, and *sori* with a ring, are called the true ferns or Polypods. The *Osmunda* have the fronds radical, but the *sporangia* are not in *sori*, and have no ring. The tree ferns are on an erect stem, and the *sporangia* have a ring, while those erect and having no elastic ring to scatter spores, are the *Ophioglossa*. Then there are some with very slender vines or fronds, the *Schizaea*. These are general divisions.

"Papa had had a very large case made purposely for us, because we wanted just as much of the woods as we could get, but, of course, one might use any size. Alice had some in just a confectioner's jar, and when we were there Thanksgiving, they looked better than ours, though of course, she did not have as many. We put some mould from the woods, which we persuaded Daniel to get for us in the glen and send by express—we put this in the bottom about an inch thick, and we had one or two moss covered stones to make a little ledge for the rock fern to grow on. Of course we had plenty of rich green moss to lay over the mould and make it look pretty, and partridge vines—see Bess for the botanical name—full of bright red berries to give it color. A friend hearing we were making a fernery, sent us some Florida ferns, but we thought we would have only native New England ferns in this one, and as we could not throw the others away, we put them in a little case of their own.

"Of the general divisions, or sub-orders, we do not have the tree ferns, but we found representatives of the *Schizaeas*, Polypods, *Ophioglossum*, and *Osmundas*. Most ferns belong to the Polypods, so we'll leave those to the last.

"The *Ophioglossums* are peculiar in the way the leaves open, they are not rolled up (*circinate*) like the others. There are two genera, *Botrychium* or grape fern, from the clusters of *sori* on the fertile frond, and *Ophioglossum* or adder's tongue. We did not find the latter, but we have two *Botrychium-virginicum*, and *Lunaroides*. These have both a fertile and a sterile frond—the latter is what one would call a leaf—rising from a common stalk, but they separate near the bottom of it and seem distinct. The fertile part has the *sporangia* arranged like a panicle, and leathery. The spores are light yellow. The fertile part of the frond, or what we would call the leaf, is ternately or pinnately divided. We ought to explain that the first divisions of the fern leaf are called *pinnae*, the second are *pinnule*. Segments are the final divisions, and the partial divisions of the segments are lobes. The principal difference in the two genera is that *Virginiticum* has the sterile part sessile, the lobes are oblong, and it is more divided than the *Lunaroides*, which has obovate lobes, and its sterile part long petioled.

"We found the three *Osmundas* which Gray gives. These, especially *Cinnamomea*, grow very high, sometimes five feet, and we had to break off the fronds and let them begin over again. It is not very good for indoor culture for this reason, and being rather coarse, but we wanted all kinds. A peculiarity of the genus is that it fruits as it unfolds. We probably see the *Cinnamomea* most often; it is so called—cinnamon fern—because of the rusty wool the young plant is clothed with. It grows in large bunches, the fertile fronds in the centre, you will all remember seeing them. The fertile fronds are lower and decay before the others get their growth. The *O. Regalis* is smooth, light green, and has about twenty *pinnule*, all serrate or saw-toothed along the edge. *O. Claytonia* is also clothed with wool when young, but the fronds are only once *pinnate* and are entire. The *sporangia* of all are naked, that is, have no *indusium*, have no ring, and the spores are green.

"Of the *Schizaeas*, we hunted long for the Hartford or climbing fern, as every fernlover does, and went off once to a place where we heard it surely grew, but being unsuccessful, we had to content ourselves with one brought from a greenhouse. The *Tygodium*, as it is properly called, has smooth, slender stalks, which twine or climb, and the leaves in pairs, heart-shaped, and 4-7 lobed. The fertile fronds are more forked, and form a sort of panicle. It hardly looks like a fern.

"The *Polypodiums* are so many that I hardly know where to begin, but perhaps the most beautiful, the *Adiantum*, ought to come first—the graceful maidenhair. There is but one species, *pedatum*. The stipe is black and polished and forked at the summit, where grow several slender spreading divisions, which in turn bear numerous triangular short petioled *pinnule*. These are entire on one side, and cleft and fruit-bearing on the other. The fruit-dots are on the margin, which is bent back to form an *indusium*. There are many cultivated varieties of this in the conservatories.

"The *Pteris* is our common brake which, with its three-parted fronds, bearing bi-pinnate branches, grows so commonly everywhere in thickets.

"The *Woodwardia* is called the chain fern because the fruit-dots—*sori*—are in chain-like rows on the veinlets. Resembling *Woodwardia* is the *Onoclea*, or sensitive fern, because it grows on low grounds and is sensitive to frost. The fertile fronds are dark brown.

"Of the *Aspidiums*, or delicate shield fern, so named from the shape of the *indusium*, we have the *Norabacense*, pale green and hairy along the midrib and veins; *Cristatum*, the stipe bearing scales; and *Marginale*, our most common evergreen fern. The *Polypodium*, sometimes called rock brake, is also evergreen and quite small, well fitted for glass cases.

"*Asplenium Ebeneum*, with its purplish brown stipes and long *sori*, made a variety with its sisters *Trichomanes*, which grows in impossible places on cliffs in dense tufts, both are evergreen—*Augustifolium* and *Filixfemina*, both deciduous.

"We feel very proud over one find—the *Camptosorus*, or walking leaf. Its fronds are evergreen, and it grows in tufts on limestone rocks like *A. Trichomanes*, but from the apex of the heart-shaped leaf there grows out a runner which roots and gives rise to other fronds; this gives its name.

"We also found the *Cystopteris*, a tufted fern with thrice pinnate fronds and bearing on the *pinnae* little bulblets which drop off and start a new fern. It has round *sori*, too with a wood-like *indusium*.

"The *Dicksonia* has pale green bi-pinnate fronds. The *pinnule* are a good deal cut, and have very small round *sori*, one at the upper margin of each lobe. It is quite fragrant.

"The *Woodsias*, which are the last we must speak of, are small and tufted pinnately divided ferns, and good for ferneries. We have the *Ilvensis*, it has a rusty chaff under the leaf and on the stipe as one characteristic, round *sori*, *indusia* and the elastic ring.

"We knew nothing about ferns when we began to study them, and we have had no help except such as Miss Lacey could give us and the books, but we had no difficulty that was unsurmountable, but on the contrary, untold pleasure. Next time we mean to put some of the early spring flowers in with the ferns, and if Miss Lacey will only tell us something about the mosses, we will study those."

The Household

The Rest that Remains

BY THE REV. RICHARD OSBORNE

There's a hope that is never receding,
That's fixed like a beacon of light,
On the shore where the billows are leading
The long-drawn chant of the night;
'Tis a light that no darkness despoileth,
It shines through the thick-sheeted rains;
'Tis the hope of the pilgrim who toileth,
The hope of the rest that remains.

There is sometimes the joy of renewal,
The voice that is sweeter than rhyme,
The moment that gleams like a jewel,
In the changes and chances of time;
There is sunlight on solitudes dreary,
Green spots on life's desolate plains;
There is many a balm for the weary,
But none like the rest that remains.

O sons of the pilgrimage mortal,
That tremble and halt as ye go,
Let your feet seek the one narrow portal
That leadeth away from life's woe;
It is narrow, yet each one may find it
Whose soul would be rid of its stains;
'Tis the threshold of peace, and behind it
There dwelleth the rest that remains.

St. Paul's Rectory, Kenton, Ohio.

The Do-Nothing Society

BY LILY MAC LEOD

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CHAPTER I

MY DEAR CHILD.—I want you to spend the evening with me on Wednesday, an old-fashioned evening; come early. Don't bring any work! I am going to start a new society. What! I who hate societies? Yes. But this is to be "The Do-Nothing Society," and I expect the members to be willing to hold their hands all one evening once a month, to please the cranky old auntie. I am asking all the girl kinsfolk to come. No dues.

Your loving aunt, J. E. M

Soran the letter that the carrier brought that bright autumn morning, to several houses in the city of Hamilton, for the "girl kinsfolk" were quite numerous. In one of the handsomest houses, fronting on a fine park, a slender maiden, Nettie Morton by name, was languidly sipping her coffee, while her mother coaxed her to eat her breakfast, and her father smiled at her over his newspaper, saying: "No trouble about Bob here and his breakfast!" as he glanced at the school-boy, busy with his oatmeal. "Well, daughter, what does auntie say?"

"She wants me to spend to-morrow evening with her, and join the Do-Nothing Society."

"The what!"

"A new society for the promotion of idleness, that auntie is about to start. Don't you think it will just suit me, Papa?"

"Lazy girl, no! I should advise you to do something, chop wood, or anything to give you an appetite! But go, my dear, to please your aunt; and, by the way! it will be her birthday, yes, so it will. Take her a pretty basket of flowers from me."

After breakfast the father left home for his office, the boys for school; the mother busied herself about various housekeeping duties; but Nettie sauntered into the parlor, took up the paper and read a few lines, yawned, opened the piano, and played a few bars, then threw herself on the sofa with a sigh. Another long day, with nothing particular to do, and no excitement in prospect! Well, perhaps it might amuse her a little to go to auntie's to-morrow evening, the other girls would be there. Quiet little Jennie, she liked that child; Madge and Katie, always ready for fun and laughter; Alice and Mabel with their heads and hands so full of work, the funny creatures; and the Stone girls, so very learned and conceit-

ed. She supposed that they all belonged to lots of societies, but she couldn't be bothered, it was too much trouble. Yes, she did have her name down among the young lady managers of the Sea-side Home for poor children. Papa paid in a handsome sum for her every year, and she once went to a garden party for it, but that was enough. It might bore her to go to auntie's every month, but she could easily excuse herself if she did not feel like it; and to-morrow, if it was pleasant and she felt like it, she might as well go.

"Nettie, are you going out to order the flowers for auntie?"

"Oh, mother can't you do it? You are going out anyway, to get Bert's books to-day."

"I had thought of troubling you, dear, to get them, as May does not seem well to-day. You can have the carriage, but never mind, if your head aches. I must call at the dressmaker's too, and perhaps, at the market, so I will not worry you with so many errands."

And Nettie persuaded herself that she was not equal to the labor of going out, and the anxious mother, with a sigh, prepared to go out, and added, "the doctor" to her list of errands, as little May seemed so feverish.

A very different house was that in which Nettie's cousins, Madge and Katie Morton, lived; a little frame cottage, in the most unfashionable quarter, where rents were low.

"A letter for you, Madge!" cried Katie, as she ran into the kitchen, where Madge was just taking some biscuits out of the oven. These maidens knew nothing of the "bother" of servants, for their widowed mother could not afford to keep one. Mrs. Morton took in sewing, but her health was so poor that she was unable to earn much; Madge helped her, and did most of the housework, for Katie taught in a public school.

"Auntie wants us to spend to-morrow evening with her—listen!" Madge read the note aloud. "Well, of course we must go. It will be fun to meet the other girls; I haven't seen Alice or Mabel in an age. I wonder if Nettie will be there. Funny, isn't it, to think of Nettie joining a 'Do Nothing Society!'"

"Yes, indeed," laughed Katie as she helped to carry in the breakfast, and rang the bell for her mother. While they sat at breakfast, the new society was discussed.

"Must we really hold our hands? How funny it seems," said Madge.

"A pleasant change for you, dear," was Katie's reply, "always at some darning or mending until bed-time."

"Well, I might as well be doing something while you read aloud."

"I suppose you will just spend the evening in pleasant conversation," said the mother; "I wonder if music is allowed?"

"No, that would not be doing nothing—to play or sing," said Katie. "But don't I wish that auntie liked societies! We want such lots of things for the missionary box, and I don't know how we shall ever get them. Auntie might just as well as not give us some of the sheets and pillow-cases and table linen that she never uses, piled up there on her shelves. I suppose she will leave them all in her will to some of the kin, but meanwhile they are wasting there, while our poor box isn't full, and we do so want it to get to the hospital before cold weather." And Katie, some of whose rare bits of money had gone to help fill the box for the hospital, heaved a sigh.

"Never mind," said Madge, cheerily, "the comfortables will fill up nicely. By

the way, we were going to tack one to-morrow night! It will have to wait now until next week, for Thursday is rehearsal night, and Friday and Saturday are full already. You won't mind us leaving you alone, mamma, for one evening in the month?"

"Oh, no! indeed, dears; I am only too glad to have you get a little variety and amusement, as well as to give pleasure to your aunt."

The notes for Miss Lynn and Miss Carr were left at a boarding house in the business quarter of the city. Mrs. Lynn, who was also a widow, kept the house, and thus supported herself, her two daughters, little son, and an orphan niece left to her care. Alice and Mabel, who were like sisters, as they had lived together from infancy, talked over the invitation as they got ready for school, for they had not yet graduated.

"We'll go, of course—mother says we should," said Alice Lynn.

Mabel Carr looked grave. "How can we ever spare one whole evening a month? There are our lessons, Alice, our practicing, sewing, and the work for the guild."

"Ha, ha! Auntie wants to break up all the societies, you know."

"That is all very well from her point of view, but I know that I have a thousand things that I want to do, and haven't time to do, and my fingers will be just tingling to be at some of them all the evening."

"Well, then, it will be good discipline for you, you busy bee," was her cousin's answer.

"But suppose the aprons for the missionary box don't get done. They aren't even cut out! And I promised to help cover the library books, and there is all my mending behind hand."

"Oh, don't pile it on," cried Alice.

"One thing at a time,
And that done well,
Is a very good rule,
As many can tell."

"Don't grudge auntie one evening; we can make it up by getting up a little earlier, and doing some of our things before breakfast."

Mabel opened a drawer to find a handkerchief, then suddenly fell upon Alice and hugged her.

"You good old girl! Here you've been and darned all my stockings unawares to me! How *did* you manage it? Oh! you've lifted a leaden weight from my heart!"

"An easy way to do it," was the reply.

In the modest little rectory adjoining St. Mary's church, another of the "girl kinsfolk" read her note to her mother. Jennie Morton was very fond of "auntie," as they all called Miss Janet Morton; and she was her God-child and name-sake. "It is dear auntie's birthday, you know, mother," she said, "I will try to finish to-night the glove-mender I am making for her. I wonder why auntie hates societies so, mother; I wish she didn't."

"I suppose," replied her mother, "that she thinks there are too many of them

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nowadays, and that they cause young people to neglect their home duties at times."

Jennie was silent, considering whether she had left out any home duty because of belonging to the parish guild, the children's guild, the missionary league, and the Sunday school.

"I don't think you neglect home, darling," said her mother, who guessed at her thoughts. "I am sure you do nearly all the mending, and all the little errands, besides helping father so much, and the boys with their lessons. Perhaps auntie will modify her views about societies, if she finds all her nieces who belong to them, glad to give up one evening a month for her pleasure. And I am sure that it will be for your pleasure as well. Will can take you over, and call for you."

Almost in the country, in a pretty suburban villa, lived the three remaining nieces who had been invited—Margaret, Dorothy, and Julia Stone. There was a large family of Stones; the father, a prosperous lawyer; the mother, a gentle, easy-going lady, the three girls, and several boys, besides the twins who were hardly more than babies. These girls were quite nineteenth century damsels, full of all new notions and "fads," and very disdainful of anything "old-fashioned," except, indeed, antique furniture and old lace that dated back some centuries. Julia, the youngest, had just graduated from the college where all three had won honors, and they thought that they knew everything in the universe worth knowing. They belonged to various literary societies and clubs, and to a few charitable societies, but they rather despised the Church guilds, although, from habit, they attended St. Mary's church on Sunday morning, the rector being their uncle by marriage. The letter from "auntie" caused a good deal of amusement at Rosemary Villa.

"A society for holding one's hands!" said Margaret, the eldest. "Well, at least it will rest my eyes after that trying fine drawing I am doing."

"Poor old auntie! We may be able to

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"I wonder," began Dorothy, but she did not finish her sentence. Perhaps, in her own mind, it ran on thus: "I wonder if we ought to 'hardly ever see mamma in the evenings!'"

Mrs. Stone was willing, of course, that her daughters should oblige their aunt; indeed, she was so accustomed to their taking their own way that she was almost surprised when they consulted her. So three notes were mailed that day, "gladly accepting the kind invitation," and Jennie ran over, when morning duties were done, to see auntie, and give her answer by word of mouth; while Katie stopped on her way home from school to say that she and Madge would be happy to join the Do Nothings. "Nine girls of us, auntie," she said, "and you will make one more. We ought to call ourselves 'The Idle Ten.'"

(To be continued.)

A Novena

BY N. B.

"It did me good, I know it did," said old Mrs. Dunstable, "I've been better ever since, and I do praise the Lord."

It was the week after a memorable Easter, and I had called to see how she stood what to her was a great undertaking.

"Will you give me the chair then to hang up in our chancel as a trophy of faith?"

"Not quite yet," she replied with a smile. "I need it awhile. But do sit down. Please don't be in a hurry. Sure, and it was good of you. Oh! there's nobody like you and Miss Fuller. If anybody's a saint, she is."

That was about the hundredth time I had heard that compliment, but somehow you knew she felt what she said.

The 99th time was ten days before the Easter of which I am writing. I had told her then:

"Oh! you have lived near the blarney stone."

"And sure it was in the next town," was her answer; "but I never once touched it. It was an old popish thing!"

Her shrivelled up frame seemed to shiver with scorn. She turned around her wheeled chair, took her crooked old cane, and pointed with pride to a picture over her bed.

"Do you see him there? That's the man for me. No Pope of Rome. That's the man that founded the Church. He is the saviour of Ireland!"

"Indeed! and who is he?" I asked startled by her enthusiasm.

"Don't you know? It is—" slowly with pity for my ignorance—"it is William the King, William of Orange. He was a saint, I tell you. There was nobody like him."

I held my breath, not daring as yet to throw a stone at her idol.

"Just think," she continued, "of those Romans going up to that big church of theirs before light in the morning to pray to a picture. I hear them tramping be-

fore others get up. Some mornings there's crowds. They say that picture works wonders and sick folk gets well that prays to it. There's stacks of old crutches up there. They have 'numbers' or 'novembers' or something when they pray every day to the Virgin. It is all wicked nonsense. Ah! that's the man for me." And once again she looked at her saint in devotion.

She could not go on for her panting.

"That reminds me," said I, "what brought me here. I want you to come to church next Easter morning, and——"

"Me come to church!" she interrupted. "Me come to church! Why, I've not been there, now these five years. I was so jealous the last time that some one would get in my seat, that I felld own those steps there, and I have never walked since. The Lord punished me because I was jealous. Me come to church?"

"Yes, you come to church. I will wheel you myself, or perhaps Sandie will do it or Jane. You must come early; not quite so early as those Romans you know, but at half past seven. You have nine full days before Easter to think all about it. I'll tell you what we'll do. Let us keep a Novena, or nine days of prayer. I don't want you to pray to the Virgin, or to a picture, not to the picture of your Saint William hanging up there, not to any saint living or dead. I want you to pray to God each of these nine days, to grant you His blessing and make you strong enough for His dear Son's sake to go to church next Easter morning. I will begin the Novena with you here and now. Do you want to try it!"

"Yes, yes; please do," she cried trembling and almost in tears.

The "amens" were said rather loud, and when I arose from my knees, she took my hand, and asked:

"Shall I pray every day?"

"Yes, every day night and morning, that you may go to church once again."

If there was any one that loved to go to church, it was old Mrs. Dunstable, and that five years of home-staying was the greatest trial she had in her life, greater than the daughter becoming a Baptist, greater than the many hardships of poverty.

"What will you do with your chair?" I asked as I left.

Proprietary

Broken Down System

A Sufferer With Rheumatism Loses Strength and Sleep

Like a New Woman After Taking Hood's Sarsaparilla.

"C. I. Hood & Co., Lowell, Mass.: 'Gentlemen:—I have been troubled with rheumatism for the last five years. I was so bad at times that I could hardly walk or lift my hand to my head, and I could not sleep nights. My appetite was so bad that when I would eat anything I would suffer with much distress in my stomach. I read a great deal about Hood's Sarsaparilla, and thought I would give it a trial. I got a bottle and it did me so much good that I kept on taking it, until now I

Feel Like a New Woman.

I cannot find words to express my thanks to Hood's Sarsaparilla for the good it has done. I

Hood's Sarsaparilla Cures

shall always use it in my family, and also recommend it to my friends."—MRS. ANNIE LOVE GROVE, 310 West 25th St., New York City.

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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.

"I will give it to you," were the words that rang in my ears again and again to a tune that the March wind made into an anthem as I hurried by courts and through alleys, to see how it fared with other poor souls who kept Lent every day in the year with fasting and prayer.

* * * * *

How brightly that Easter Day dawned. I remember it well. I had the first Celebration. As I walked to the church of St. Luke's, my heart seemed to chirp with the sparrows that gathered around the hospital stables. The Saturday's noises had somehow been hushed in those alleys I passed through. The snows and the rains had washed them quite clean. The warm sun had made the poor hopeful. After the hard winter the thought of that sweet morning light, "Something better has come," made itself felt in the bones and sinews of all who were up with the birds. The large congregation, large for our mission chapel, gave volume and force to the grace there received. All there were happy. For them something better had come. The Tomb was deserted. Dead things were gone. New life was theirs.

The Supreme Feast was nearly over.

Continued on next page.

Proprietary

Letters from Mothers

speak in warm terms of what Scott's Emulsion has done for their delicate, sickly children. It's use has brought thousands back to rosy health.



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of cod-liver oil with Hypophosphites is employed with great success in all ailments that reduce flesh and strength. Little ones take it with relish.

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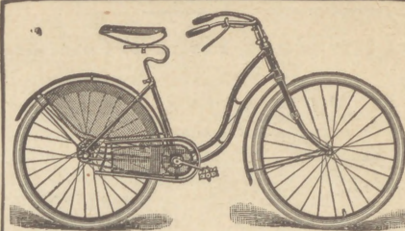
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