

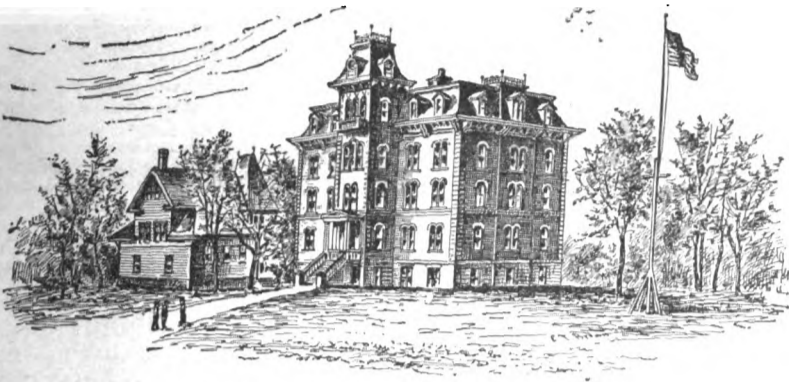
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 4

Chicago, Saturday, April 28, 1894

Whole No. 808



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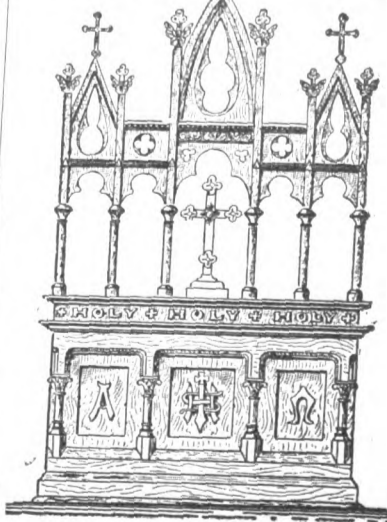
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The Living Church

Saturday, April 28, 1894

News and Notes

A REMARKABLE FACT came to our knowledge recently, says *The Parish Helper*. A certain vacant parish had the name of a priest submitted to its vestry for a call. He was known to have recently resigned a parish, but the cause was not known to the vestry. Instead of seeking information through the usual channels, one of the vestrymen applied to Dunn's agency for the information desired! In short order it was received and proved highly favorable to the priest, who is now at work in the parish very acceptably. "It is a poor rule that will not work both ways." Many a priest may be saved a vast deal of suffering by using the same agency to find out all the circumstances of a parish ere he accepts a call!

The Christian at Work said recently: "The rapid growth of Protestant Episcopalians in New York was some time ago strikingly illustrated by the Rev. Dr. A. F. Schaffler, of the New York City Mission. A few days ago the Rev. Dr. A. H. Bradford, of Montclair, N. J., published statistics which illustrate the progress of the past twenty years. In that period the clergy increased from 305 to 366; the number of churches from 170 to 244; Sunday school pupils from 22,473 to 44,465; communicants from 26,282 to 57,639; and contributions from \$949,061 to \$2,868,480. Another remarkable and suggestive fact is that while some other churches have been forsaking the downtown part of the city, Episcopalians have only removed one church from below Fourteenth street uptown."

THE TREND towards a more general observance of the Christian Year, by the various denominational bodies, has been much commented on. In the Easter Day sermon preached by the Methodist "Bishop" Foss, in Philadelphia, occurred the following words:

It would be a wise thing for the whole Protestant Church to swing back a little in the direction of sacred days in the life of Christ; and observe especially Christmas Day as the incarnation of God; Good Friday, as marking the death of Christ; Easter Sunday, which celebrates His resurrection, and Whitsun Day, seven weeks later, which celebrates the gift of the Holy Ghost. These four events may be said to be the foundation stones of the faith of the Christian Church, and of these the greatest of all is Easter Sunday, for without the death of Christ there could be no resurrection.

THE STATISTICS of ordinations in England for 1893 show that 61 per cent. were graduates of Oxford or Cambridge, which is, it seems, an improvement on the figures for the previous years. A review of the last 16 or 17 years shows that from 1877 to 1886 the numbers increased from year to year. Then came a steady decline till 1890. In the latter year there was a decided increase, but ever since there has again been a falling off. In 1883 the number was 1,512; in 1893, only 1,417. There is little doubt that the decline is largely owing to the great falling off in the value of livings, which has left many of the country clergy almost destitute. This year also, some of the societies which have it for their purpose to eke out the stipends of the more needy among the clergy, have been obliged to reduce their appropriations on account of the serious decline in their own incomes.

DAVID DUDLEY FIELD, whose recent death makes the second break in the circle of four famous brothers, "has done more," a British chancellor years ago declared, "for the reform of the laws than any other man." His civil code has been adopted in twenty-four States and Territories, and is the basis of Acts for legal reform in England and several of her colonies. Eighteen States and Territories have adopted his code of criminal procedure. But he died without accomplishing his great desire for the codification, by statutory enactment, of the whole body of the common law, a task almost too great for one man. He took a leading part in the movement for the establishment of international courts, and the codification of international law, and thereby rendered an important service to the

world at large. He won for himself historic fame by arduous tasks, unostentatiously performed, and was one of the greatest workers of our time.

A SEVERE EARTHQUAKE in Greece has caused much damage to property and loss of life. Its effects seem to have been most destructive in the city of Thebes, the ancient capital of Bœotia. Many buildings were thrown down and the inhabitants were compelled to flee. The first shock was on Friday, April 20th. Subsequent shocks have been felt in many sections, and in one village the walls of a church fell in upon the worshippers during vespers. The entire congregation was buried in the ruins. Up to the first of this week the damage done at Athens was less than at many other places. Some buildings were badly damaged and are likely to fall at any moment. Among others, the domes, walls, and mosaics of the famous Byzantine church of Daphne were very seriously injured. Lovers of classic Greece, archæologists, and artists, will be glad to know that none of the structures upon the Acropolis were damaged. At last accounts, the only ancient monument which had suffered was the arch of Hadrian.

THE STATEMENT is going the rounds of the papers that Archbishop Corrigan of New York, has been "invited" to visit Rome. It is alleged that the Archbishop has conspired to destroy the influence of Mgr. Satolli as apostolic delegate to the United States. It seems apparent that the enthusiasm with which the envoy was received has not held out, and that his presence is felt in many quarters as an increasing burden, no less by the party he has seemed to favor than by its antagonists. It has, indeed, been confidently asserted that he will soon "fold his tents" and disappear from these shores, to reappear as archbishop of some quiet Italian city. Few would have attributed the cooling off of popular favor to any special machinations of Archbishop Corrigan. Nevertheless, it is stated that Mgr. Satolli has quietly collected conclusive evidence against the Archbishop, who has, accordingly, been summoned to the Vatican.

THE LATE BISHOP OF CORK, Dr. John Gregg, has been described as a convert from Romanism. This, however, is a mistake. He was brought up from childhood a member of the Church of Ireland by a devoted mother. He was her thirteenth and youngest child. The Bishop was thoroughly familiar with the Irish language from his infancy. At college he kept up his knowledge of it by special study under some of the teachers of the Irish Society. During travels through the country on behalf of special causes, he constantly addressed audiences in the old speech of Ireland. Some of his speeches in the Rotunda at Dublin, at the annual meetings of the Irish Society, are described as particularly effective when he would turn to the teachers sitting upon the platform and break into Irish. If we may judge from this example, it is far from true that the ecclesiastics of the Irish Church have been ignorant of the ancient language of their country or have ignored and despised it.

THE LECTURES for the coming summer, before the Old Catholic faculty of theology at Bonn, have been announced. Bishop Herzog takes exegesis, including Old Testament introduction, the Book of Wisdom, and the Gospel of St. John. Dr. Woker lectures on "The History of the Early Church," and on ecclesiastical law. Dr. Michaud (in French) on "The Religion and the Religions." Both these professors will also give philosophical lectures on the history of the Middle Ages, and the French Academy. There will also be a course in theology by Dr. Thurlings, including "Dogmatic Theology," "The Doctrine of the Sacraments," and moral (including liturgical) theology. *Church Bells* suggests that some English students desiring to view Catholic theology from a less insular point of view than the English, would find an excellent opportunity in these lectures. Our own Board of University Regents might find it well to consider whether it is not worth while to send their proteges to Bonn, to take

some of these courses, rather than allow them to sit at the feet of Harnack *et id genus omne*. In their programme thus far, theological studies are curiously lacking.

THE MERITS of a liturgical service were under discussion at a recent meeting of the Presbyterian Social Union, in Philadelphia, and the Rev. Dr. Fulton, pastor of the Northminster Presbyterian church, spoke strongly in favor of it. Doubtless our readers will be interested in some of his words on the subject:

God is not the author of confusion, but of order. Out of chaos came cosmos, and I think the tendency of all great bodies is harmonious order. John Calvin was fond of his liturgy, and John Knox practiced a liturgy in hard-headed Scotland. I doubt if we have gained anything by the extreme simplicity we have, and I do not think it can be said that the services of our churches have at the same time strength and simplicity and beauty. . . . This has been the fault of our service that it has been dismal, wailing, melancholy, rather than a joyful uplifting in all its attitudes. Do you wonder that the worldlings are not attracted to the service? Do you expect that people who are accustomed to the best in art and music will be content with a service bare, bald, and barren, and not attractive in itself? Another point is that the migration is now from new sources, and the hope of the churches rests in drawing those people to ourselves. But they all, Hollanders, Italians, and Germans, have been used to a liturgical service. We make a great mistake in supposing that we can get those people by offering them a less attractive service than that to which they have been accustomed.

AN INTERESTING CEREMONY was observed in the Roman Catholic pro-cathedral in Wilmington, Delaware, on Maundy Thursday. This was the washing by the Bishop, of the feet of thirteen men, brought from the Poor House and arranged within the sanctuary on a bench facing the people. After the ceremony, the Bishop presented each of the men with a gift. This is said to be the first time the ceremony has been observed in this country. The prelate who officiated was Bishop Curtis, a 'vert from our own Communion, formerly rector of Mt. Calvary, Baltimore, who left the Church after the unfortunate Pastoral of 1871 which caused much trouble among the clergy in various quarters. This ceremony of feet washing is a very ancient Maundy Thursday observance. It is still performed by the Pope and by some of the European bishops. It was continued in England by the archbishops of York till the last century, and was performed by English sovereigns before the accession of William of Orange. It is said to be still observed by the Emperor of Austria. It is, of course, a memorial of our Lord's act of humility at the Last Supper, when he washed the feet of the Apostles. Twelve is the usual number, but the Pope washes the feet of thirteen, and some Churches follow his example.

THE VICAR of St. Peter's, Colchester, England, is about to "restore" his church. His ruling idea in drawing his plans is not to offend anybody, unless it may happen to be the faithful people of his own parish. At a meeting of parishioners, he stated that "we must be careful to do nothing that would be distasteful to our Dissenting friends." *The Church Review* supposes that the plans will, accordingly, be submitted to the Dissenting ministers of the ancient city, "one or two of whom cherish a fine healthy hatred to the Church." It hopes the Baptists will not insist upon the removal of the font which so directly fosters the practice of the distasteful rite of infant baptism. Of course any emblem of the Trinity must be got rid of as outraging the feelings of Unitarians. It is not uncommon for mitres to be carved upon the backs of chairs or painted in church windows, but this is to force upon the attention of the brethren whose feelings are to be so tenderly regarded, an offensive reminder of proud and tyrannical "prelacy." And what is to be said of altars, crosses, and many other things which commonly distinguish the church from other temples of religion? *The Church Review* concludes: "Doubtless the good vicar would on no account be guilty of bowing towards the altar; he prefers to bow to the Dissenting chapel."

Church of England

There appears to be much ill health in ecclesiastical circles in England. The Bishop of Bath and Wells is so crippled by rheumatism that, at the recent Confirmations in Bath Abbey and Wells cathedral, he was carried into the church on the chair in which he sat during the service, and from it he delivered his address, as it was impossible for him to ascend a pulpit. The Bishop has only been able to hold four Confirmations this year. The Bishop of Rochester hopes that after about two months' rest (for the most part in bed) he may be able to take up again some of his work, though not at first to preach, or to speak much in public. It is stated that the Bishop of St. Asaph has been ordered by his medical attendants to take complete rest for a short time. The Bishop of Bedford is now making progress toward full recovery, but he will not return to England from Pau until May. Canon Knox-Little was taken ill on the evening of Easter Day, after preaching in the cathedral, and has been advised to take entire rest for several months. The Dean of Llandaff, Dr. Vaughan's, condition still gives great cause for anxiety, though the latest reports are a trifle more reassuring.

The Bishop of Litchfield in recommending the organization and work of the Brotherhood of St. Andrew to his diocese, says he rejoices "to think that there is a prospect of our receiving from the sister Church in America the gift of so sound an organization." Bishop Anson has offered to give any help he can towards the establishment of branches in the diocese.

The death is announced of the Most Rev. Dr. Reichel, Bishop of Meath, an able prelate of the Church of Ireland, and one who took a leading part in the revision of her liturgy and the re-arrangement of her constitution.

The decease of Archdeacon Maltby, of Nottingham, will be deeply felt in the dioceses of Lincoln and Southwell, where he did much for the cause of religious education.

Canada

An interesting account of the Clergy House of Rest, at Councina, diocese of Quebec, is given in the second annual report. The object of the committee who have the Home in charge, is to provide a place where needed rest may be obtained by the overworked clergymen, with every comfort, and the benefit of fresh and bracing air. Twelve bedrooms will be ready for occupation in the coming season. The charge per day is very moderate, as the work is partly carried on by subscriptions received from various sources. The total cost of house and furnishing amounted to only a little over \$2,000. The Bishop of Quebec is the sole trustee, with a committee of lady managers. Bishop Dunn gave a lecture on the early Church in Britain in the Church Hall, Sherbrooke, in March, illustrated by some fine views. A new baptismal font is to be erected in St. Matthew's church, Quebec, in memory of the late Bishop Williams, and a large sum of money has already been subscribed towards it. A bequest to the church of \$2,000 from the estate of Mrs. Okill Stuart, has been received.

The Bishop was to hold a Confirmation service shortly after Easter at Windsor, Nova Scotia, for which a number of candidates were prepared. A beautiful alms box was presented to the church and dedicated on Holy Innocents' Day. The Easter offertory in St. George's church, Parrsboro, was to be given towards a window to be placed in the church in memory of the Rev. W. B. King, for many years rector of the parish. Stainer's Crucifixion was twice performed during Lent by the choir of St. Luke's cathedral, Halifax. The musical part of the services in St. Peter's, Charlottetown, Prince Edward Island, on Easter Sunday, was very fine. There were celebrations of the Holy Communion at 7, 8, and 11, at all three of which a large number were present. St. John Baptist church, North Sydney, has a very encouraging record for the past year financially. Instead of a deficit as last Easter, there is a small surplus. A handsome brass eagle lectern has been presented to the church as a memorial. The Bishop administered the rite of Confirmation to 27 candidates at Trinity church, Yarmouth, on the 24th, and assisted in the Easter services next day, preaching in the evening. A Mission was held in Holy Week in St. Paul's church, Halifax, and large congregations were present at all the services. A great deal of work has been accomplished at St. Paul's during the past year; 92 persons have been confirmed and 78 families added to the roll. Only 15 of those confirmed were under age. The members of the choir of St. George's, Halifax, both men and women, appeared in surplices on Easter Day for the first time.

The services in Trinity church, St. Stephen, diocese of Fredericton, were well attended on Easter Day, the music being most appropriate and beautiful. The plan of mid-day Lenten services for men arranged by the Brotherhood of St. Andrew in St. John, were a great success, and now requests have been sent in for their continuation. Easter was celebrated in the city churches in St. John with unusual interest. The Bishop of Fredericton was to sail for England early in April, as his health obliges him to take two months' rest. A scheme to cut down the number of the clergy and so lessen the expenses of the diocese, is to be submitted to the Synod

at the next meeting in July. The S. P. G. are withdrawing part of their grant every year, so that very soon the diocese will have to assume the entire support of its own missionary work. During Bishop Kingdon's absence in England, Ven. Archdeacon Brigstocke will act as bishop's commissary.

A pleasant site on the top of a hill has been selected for the new church with stone foundation at Fort La Corne, diocese of Saskatchewan. It is encouraging to hear that the Indians have been contributing towards it from their treaty money for some time past, while part of the sum needed has been collected in England and Ontario. The Bishop visited Prince Albert, Duck Lake, and Carlton in January, holding an ordination at the first-named place.

The Archbishop of Rupert's Land confirmed a class of 17, six of whom were married persons, on the 18th, in Christ church, Winnipeg. One of the candidates had been baptized on the previous afternoon by the rector, Canon Pentreath. The men's daily mid-day services during Holy Week under the auspices of the Holy Trinity church chapter of St. Andrew's Brotherhood, Winnipeg, were very well attended. The Archbishop confirmed a large class at Holy Trinity on the morning of the 18th. The church which is building at Holland is nearly finished and will soon be ready for occupation. The little church of St. Alban's, Rat Portage, was crowded on the 11th, when a class of 19 was confirmed by the Archbishop.

New York City

The Church City Mission Society has appointed the publisher, Mr. James Pott, treasurer and general agent *pro tempore*, to fill the vacancy left by the death of Mr. John H. Boynton.

The General Theological Seminary has appointed as Pad-dock lecturer for next year, the Rev. R. B. Fairbairn, D. D., LL. D., warden of St. Stephen's College.

The church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, is to have a new assistant minister, in the person of the Rev. John Acworth.

The semi-centennial of the Church Missionary Society for Seamen of the City and Port of New York, was held last Sunday evening, in the church of the Holy Trinity.

At the church of the Holy Nativity, on the evening of Thursday, April 19th, Bishop Potter administered Confirmation to a class presented by the rector, the Rev. E. Kenny.

Mr. J. Pierpont Morgan, the well-known Churchman, and warden of St. George's church, sailed for Europe with his daughter, Miss Morgan, in the White Star steamship "Majestic," Wednesday, April 18th, and will be absent several weeks.

At St. Ann's church, a service of special interest took place on the afternoon of April 22nd, when Bishop Potter confirmed a class presented by the rector, the Rev. Dr. Krans. The service was rendered in the sign language for the benefit of deaf-mutes in the congregation.

At the church of St. George the Martyr, on last Sunday evening, occurred the annual commemoration of St. George's Day. The preacher was the Rev. D. Parker Morgan, D. D., and the united lodges of the Sons of St. George attended in a body, with members of St. George's Society.

The final meeting for the season of the Hospital Saturday and Sunday Association was held at St. Luke's Hospital, on the afternoon of Monday, April 16th. The Rev. Dr. Geo. S. Baker, of St. Luke's, presided. The receipts for the season were reported to be \$58,750, as against \$63,227 60 last year.

Ascension memorial chapel, the Rev. J. F. Steen, priest in charge, has outgrown its present accommodations, and feels the need of removing to a new site, or erecting a new edifice. A building fund is being gradually accumulated for this purpose. Mr. Steen has the honorable record of having completed 24 years of faithful service in the chapel, which is a part of the parish of the Ascension.

Last Friday, the local assembly of the Brotherhood of St. Andrew in New York, met at the parish house of St. Michael's church. In the afternoon, Mr. Wm. T. Hepper, of St. George's church, began discussion of the subject, "The Brotherhood Man at Home," which was joined in by other members present. At night, the general secretary of the Brotherhood in this country, Mr. John W. Wood, presided. Devotional exercises were conducted by the rector and the Rev. John Tunis. The topic, "How can we quicken the New York Chapters," was opened by Mr. Henry A. Sill, formerly editor of *St. Andrew's Cross*. A number of Brotherhood men from out of the city were present and made brief addresses detailing methods of work.

The burial service of another distinguished Churchman, Mr. David Dudley Field, the jurist, was held at Calvary church, Sunday afternoon, April 15th, and was conducted by the rector, the Rev. Dr. Henry Y. Satterlee, assisted by the Rev. Drs. Morgan Dix and Charles C. Tiffany, and the Rev. Messrs. Lewis Cameron and James Dennis. A full choir of men and boys rendered the hymns, "Abide with me," and "Lead kindly Light," and the anthem, "I heard a voice from heaven." There was a noticeable absence of floral decorations. The pall bearers were: Chief Justice Fuller, of the U. S. Supreme Court; Hon. John Big-

low, ex-minister to France; Hon. Wm. M. Evarts, ex-secretary of State; ex-Mayor Hewitt; ex-Chief Justice, Chas. P. Daly; Gen. Wagner Swayne; Dr. McCracken, chancellor of the University of New York; Messrs. Joseph H. Choate, Judges Abram R. Lawrence, John F. Dillon, and other men of distinction. Many members of the alumni of Williams College were present. The remains were taken to Massachusetts for burial.

On Sunday morning, April 15th, the rector of the church of the Intercession, the Rev. E. Spruille Burford, died at the Manhattan Hospital, where he had been for some time undergoing treatment for a severe carbuncle on the neck; death resulted from blood poisoning. Mr. Burford was born at Harrodsburg, Ky., 55 years ago, and graduated at St. Charles College, St. Louis, Mo., in 1858; he subsequently became a teacher in the High School of New Orleans, and studied law. When the Civil war broke out, he entered the Confederate army as adjutant of the 5th La. Regiment. For bravery at the battle of Murfreesboro, he was promoted major. After the war, with a number of other ex-officers, he resolved upon taking Holy Orders in the Church, and pursued his theological studies under the guidance of Bishop Wilmer of Alabama. His first parish was St. James' church, Alexandria, La. Subsequent parishes were the church of the Holy Innocents, Evansville, and Calvary church, New Orleans, La.; Jamestown, N. Y., and Grand Rapids, Mich. He was then elected rector of St. Timothy's church, New York, from which he went to Memphis, Tenn. In 1891 he was called back to New York, as rector of the church of the Intercession, which position he held at the time of his death. The burial service took place at the church on the afternoon of Wednesday, April 18th.

Trinity chapel, the Rev. Dr. Vibbert, priest in charge, has just ended the 25th year of work of its Mother's Aid Society. The year thus completed has seen the distribution of 790 garments, and the helping of 41 poor mothers. Another chapel of Trinity parish, St. Chrysostom's, under the charge of the Rev. Mr. Sill, has finished ten years of labor of its St. Margaret's Guild. This is a mutual benefit association, having 290 members, and aims to aid in cases of sickness and death. Money is supplied to cases of need, and visitation is done among the sick. St. Agnes', the newest of Trinity's chapels, under the care of the Rev. Dr. Edward A. Bradley, is making active efforts to provide suitable accommodations for its fresh air activities during the approaching summer. A portion of St. Agnes' Summer Home has already been built, and \$1,000 was lately received as a gift to still further promote the undertaking. The ladies of the congregation are actively co-operating in furnishing the house, and the children of the Sunday school have for some time past been making savings toward supplying that need. Dr. Bradley's earnest desire is to complete the whole structure during the current year, if sufficient funds are supplied. At St. John's chapel a feature of Holy Week instruction was the narration of the last days of our Lord's life, illustrated with stereopticon views. Deep interest was created.

Philadelphia

A guild for young women has been formed at St. Stephen's church, Wissahickon, the Rev. E. J. Perot, rector, for the purpose of studying music, and for gymnastic exercises.

The 4th Sunday after Easter being the eve of St. George's Day, the Society of the Sons of St. George attended divine service at Grace church, where the rector, the Rev. J. S. Stone, D. D., one of the chaplains of the society, delivered a sermon on "Englishmen in the United States; their Place and their Duty."

Delegates from several State societies of the War of 1812, met on the 14th inst., in the old U. S. Senate chamber to form a national society. Among the officers elected was the Rev. Alexander Hamilton, rector of Christ church, Easton, Conn., as chaplain-general for the ensuing year.

The annual meeting of the City Mission was held on the 16th inst., at the episcopal rooms, when the reports of the superintendent and several members of the clerical and lay staff were submitted. There were elected 9 clerical and 10 laymen as members of the Board of Council for the ensuing year, from whom Mr. James C. Sellers was chosen secretary, and Mr. Eflingham Perot, treasurer. The Rev. T. J. Taylor, missionary, was appointed assistant secretary.

At a meeting of the Standing Committee of the diocese, held on the 16th inst., consent was refused to the church of the Epiphany, which has recently disposed of its present site, to remove to 20th and Chestnut sts., for the reason that the effect would be to replenish the congregation of the Epiphany by depleting other parishes. The consent of the three nearest rectors, as required by the canon, had already been asked for and refused. The vestry has been offered three several sites for the future church edifice, which, with the ground, is intended to cost about \$350,000, leaving \$250,000 for an endowment of the parish.

The will of Mrs. Agnes W. Leavitt, probated on the 18th inst., bequeaths her entire estate to her sister for life, and upon her death, makes two specific bequests amounting to \$6,000, the residue of the estate, \$33,000, to be divided into four equal parts: One assigned to the rector, church war-

dens, and vestrymen of Christ church, Germantown, to be kept invested and known as the "Eleanor Leavitt fund" for the purchase of books for the Sunday school library; another part to the Society for Promoting Christianity among the Jews; another to the Philadelphia Bible Society; while the fourth goes to the Germantown auxiliary of the "Woman's Union Missionary Society of America."

The monthly meeting of the local council, Brotherhood of St. Andrew, was held on the evening of the 19th inst., at the church of the Incarnation. The service was conducted by the rector, the Rev. Dr. J. D. Newlin, assisted by the cadet chapter of the parish, it being the only junior chapter in the city. The principal addresses of the meeting, were on Brotherhood work "In the chapter," by Mr. Geo. C. Thomas, of the Holy Apostles; "In the Church," by Mr. Lee Patton, of the Transfiguration; and "In the world," by Mr. George Lebracy, of St. George's church, New York City. In the discussion of subjects relating to the Brotherhood, addresses were made by the Rev. H. L. Duhring, Messrs. Klink, Morrell, Wm. H. Miller, Jas. C. Sellers, Wm. H. Branstom, W. C. Emhardt, F. M. Rumble, and Dr. Hickey. Fully 38 chapters were represented by about 400 members. Delegates were in attendance from 15 city parishes, from six in the diocese of Pennsylvania; four from the diocese of New Jersey; and five from Central Pennsylvania, these all being members of the "local council." The meeting in May will be held at Trinity church, Moorestown, N. J.

The golden jubilee, or completion of 50 years service as rector of St. Mary's church, Hamilton village, (such is its corporate title) by the Rev. Dr. Thomas C. Yarnall, was duly observed on the 3rd Sunday after Easter. An early Celebration by the rector was followed at a later hour by Matins, said by the Rev. Messrs. Robt. F. Innes and J. P. Hawkes, the latter a late assistant at St. Mary's. A full choral Eucharistic office succeeded, Bishop Whitaker being celebrant, assisted by the Rev. Dr. H. G. Batterson and the Rev. Dr. Wm. F. Brand. The sermon was preached by the rector who took as his text, St. Luke xiii: 18, 19. The discourse was mainly historical, and of exceeding interest to the large congregation present. Bishop Whitaker made an address of congratulation, spoke in warm terms of the Rev. John Dows Hills, associate rector of the parish, as a valuable colleague of Dr. Yarnall in his work at St. Mary's, and cited some figures showing the marvellous growth of the diocese during the past half century, which has been proportionally greater than the State or nation. The *Offertorium* was "Heaven, Earth, and Ocean," Rossli, duet by George S. Sturges, of New York, and Charles H. Yarnall, choirmaster, supported by a vested choir of 44 men and boys, Mr. Isaac B. Elliott, organist. The "Hallelujah chorus" from the "Messiah" was admirably rendered at the close of the morning service. On this occasion, there was used for the first time an elaborate pulpit of stone and polished brass, erected by a member of the parish as a commemorative thank-offering for the half century of Dr. Yarnall's rectorship. Another gift to the church was a fine processional cross adorned with topazes, from the Sunday school. A reception was tendered by the parish to Dr. Yarnall, at the rectory on Tuesday evening, 17th inst., and the Bishop, many of the clergy and their wives, ministers of other Christian bodies, parishioners, and neighbors, were present. About 9 o'clock all adjourned to the Sunday school building, where Vestryman Wm. C. Hannis made a congratulatory address, and on behalf of the congregation, presented to Dr. Yarnall a purse of gold, an elegantly framed likeness of himself in his vestments, together with a set of resolutions, to which the venerable rector made appropriate response. Although St. Mary's was not admitted into union with the convention until 1827, services had been held in a school house as early as 1817. The corner-stone of the old church was laid by Bishop White, July 12, 1824; and the edifice consecrated by the same prelate, June 16, 1827. Dr. Yarnall took charge in 1844. At this date, the church was literally in the country, surrounded by open fields. In 1850 the present rectory was built, and in 1855 several families withdrew to found the church of the Saviour. The corner-stone of the present church was laid by Bishop Stevens, July 1, 1872, and the first service held on Christmas Day, 1873. The Sunday school building was erected in 1874, and enlarged by an additional story in 1883. Advent Sunday, 1884, was marked by the introduction of a vested choir of men and boys. The church was consecrated by Bishop Whitaker, May 31, 1890. A short time previous to this function, the magnificent Wetherill marble memorial altar, with its three superb mosaics of the Nativity, the Crucifixion, and the Ascension—which cost \$30,000—was erected in the sanctuary built expressly to receive it at a cost of \$6,000. Since the consecration, four memorial windows to Bishop Potter, and the lectern, in memory of Mrs. W. W. Taylor, daughter of the Rev. G. J. Burton, have been placed in the chancel.

Chicago

On Sunday, April 22nd, the Rev. Jos. Rushton visited St. Peter's church, and spoke on behalf of diocesan missions. The Brotherhood of St. Andrew have taken active steps toward the organization of a Brotherhood House in this city. The houses at 54 and 56 St. Clair st. have been rented.

The equipment and other necessary expenses will be met by the sale of one hundred shares in a stock company at \$10 per share. The object of the undertaking is to furnish a comfortable home for young men at a moderate price.

The recently established branch of the Girls' Friendly Society at St. Barnabas' mission, held an admission service on Sunday, April 15th, directly after the celebration of the Holy Communion, the Rev. Luther Pardee, officiating. The branch now numbers 11 probationers and three associates, a most favorable beginning for the work in this part of the city.

For the benefit of those interested in the Girls' Friendly Society or desiring to obtain information with regard to forming a branch, some one of the officers will be found at the Church Club rooms every Saturday morning from 10:30 to 12, except during the months of July and August.

The Bishop visited St. Bartholomew's church on Sunday, April 22nd, and confirmed a large class.

Three members of All Angels' deaf-mute mission were confirmed by the Bishop on Sunday afternoon, April 15th. A congregation of 80 deaf-mutes from city and suburbs were present. The general missionary, the Rev. A. W. Mann, interpreted the service, and addressed the candidates for the Bishop.

The Bishop visited St. Philip's church, on Sunday evening, April 22nd, and confirmed a class of 18, of whom 11 were from St. Philip's and 7 from the new mission of St. Matthias', Chicago Lawn. St. Philip's choir was reinforced for the occasion by the choir from St. Matthias', so that the service was very hearty, and was joined in by a large congregation which filled the church to overflowing. A project is on foot to build a church hall on the vacant ground (30x50) behind the church. The mission has already raised \$250 for this purpose, another \$100 is promised; the proposed hall will cost \$1,400. If the materials can be purchased, enough bricklayers and carpenters have promised their labor free to put up the walls and have them ready for roofing. A church hall is indispensable to the maintenance and extension of Church work in the neighborhood. If \$500 more is provided, the mission will commence building.

Diocesan News

Indiana

David E. Knickerbacker, D. D., LL.D., Bishop

Bishop Knickerbacker confirmed a deaf-mute in St. Stephen's church, Terre Haute, on Saturday afternoon, April 13th.

In September last the diocese furnished the Bishop with the means to put an archdeacon in the field as general missionary. The Bishop appointed the Rev. Lewis F. Cole, then rector of Gethsemane, Marion. He has been six months at work, and is proving the right man for the place. The result of his labor is as follows: Total services held, 163; addresses and sermons, 173; communicants receiving, 482; Baptisms, 61; places visited once, 109, twice, 14; counties visited, 59; missions opened, and regular services arranged for at Nappanee, Oxford, Montpelier, Hartford City, and Bluffton. The offerings received at services have met travelling expenses. The salary of the archdeacon is provided by a special fund called the Century Fund, of 120 subscribers of \$10 each.

LOGANSPORT.—The untiring zeal of the rector of Trinity church, the Rev. D. I. Hobbs, with the earnest co-operation of his people, has secured great success. When he entered upon his work here a little more than two years ago, the congregation had scattered, the church was in debt, and there were but 18 scholars in the Sunday school. As a result of the Lenten interest, 21 have been baptized, and 24 received the rite of Confirmation. At the Easter services, the offerings were so liberal that, after having paid all debts of the parish, a small balance remains in the treasury. A vested choir of 35 members has been formed, and though the boys have been less than a year in training, they render difficult music with a marked degree of intelligence. Mr. Barr's services as organist and choirmaster have been secured for another year. The class just confirmed has added 41 members to the communicant list this year.

Long Island

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

FLATBUSH.—On Easter Day, offerings amounting to \$700 were made at St. Paul's church, the Rev. L. G. Jackson, rector. A children's service was held on Easter Even, when a beautiful ewer was presented by the Ministering Children's League, in memory of departed little ones of the parish. A Bible for pulpit use, in memory of Arvin Edward Case, was presented by his godmother, Mrs. George Lucas. St. Anna's chapel has been very efficient in charitable work, sending monthly boxes to St. Phebe's mission aggregating \$400 in value, and doing other work, the total value of which for the year has been \$1,165.76. The parish has several active organizations, and among them "The Helping Hand," which is well named.

WINDSOR TERRACE.—The church of the Holy Apostles was established by the rector and parishioners of St. Paul's, Flatbush, and is in charge of the Rev. G. F. G. Hoyt, formerly of the diocese of Minnesota. Mr. Hoyt is also assistant at St. Paul's. Easter Day services were attended with unusual interest, and two gifts were received—a gold-lined sterling silver paten, a memorial of Mrs. Weston, presented by her daughter, and a carved credence shelf, of oak, constructed and placed in position by Mr. Ellwood.

BENSONHURST.—The church of the Advent, lately established here as a mission, has invited the Rev. Henry M. Kirkby to take charge, and he has accepted. Lots on 86th st. on the corner of 23rd ave. have been purchased, and paid for. The site is an eligible one in every respect, and it is the intention to occupy it soon with a suitable church building. Worship for the present is held in Bensonhurst Hall. The prospects of the parish are encouraging to all its friends.

Connecticut

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

LITCHFIELD.—During a terrific hurricane on April 11th the wooden steeple on St. Michael's church, a famous and well-known church, of which Bishop Perry was once rector, we believe, was blown down. The wind was almost directly from the east, and owing to this fact the church proper was not injured at all. The steeple struck squarely on its apex on the lawn in front of the building. The point was driven fully four feet into the ground, and for about 10 minutes the steeple performed the curious feat of standing on its head, inclining slightly toward the building. Ropes were procured and an attempt made to pull it over into the street, but it fell against the belfry tower, with its butt resting just above the large window in the organ loft. The only damage done besides the wreck of the steeple, was the ripping off of some of the moulding over the entrance, and the demolition of the lamp post. One of the four pinnacles on the tower was also blown over and partially destroyed. The general opinion is that the church looks much better without the steeple.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

The Clericus of Western Montana held its spring meeting on Wednesday and Thursday, April 4th and 5th, in St. Mark's church, Anaconda. The Holy Communion was celebrated each morning at 8 o'clock by the rector of the parish, the Rev. R. V. K. Harris. Morning Prayer was said on Wednesday, the Rev. E. G. Prout, of Deer Lodge, making the address on the words of Christ, "Not to be ministered unto, but to minister," St. Matt xx: 28. Intercessory Prayer was offered up at noon, and a missionary service, with a large congregation, was held in the evening, with addresses by the Rev. S. D. Hooker, of Dillon, on "The Motives for Missions," and the Rev. S. C. Blackeston, of Butte, on "The Field." The afternoon was spent in social intercourse and theological discussion. Until last fall, the only opportunity for the clergy to exchange friendly greetings was afforded by the annual convocation. Now the quarterly meetings of the clericus afford additional opportunities for them to mutually assist each other by the interchange of ideas, and to discuss matters of interest to the Church in our age.

Central New York

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

The Rev. Charles T. Olmsted, D. D., rector of Grace church, Utica, has been appointed by the Bishop honorary secretary of the Church House, London, for the diocese of Central New York.

Bishop and Mrs. Huntington and their youngest daughter, Miss Mary Huntington, sailed for Liverpool, Saturday, April 14th, on the "Umbria," of the Cunard line. They will spend about six weeks abroad, chiefly in England.

April 8th, the second Sunday after Easter, was the 25th anniversary of the consecration of Bishop Huntington to the Episcopate, and was observed throughout the diocese by historical sermons delivered in the parish churches and by the making of a general offering as a testimonial to the Bishop. In Syracuse, a union service of all city churches was held in the evening at St. Paul's cathedral, with an interesting sermon by the Bishop's chaplain, the Rev. Joseph M. Clarke, D. D., who for 28 years was rector of St. James' church, Syracuse. There will be a more elaborate celebration of Bishop Huntington's anniversary at the time of the annual convention in June.

An altar and reredos of Caen stone is in process of construction for Grace church, Utica, Ellin, Kitson & Co., of New York City, have the work in charge, Mr. Karl Bitter, being the artist. The altar and reredos will be consecrated by the Bishop on Ascension Day, this date being made especially appropriate by the fact that the Ascension is pictured in the carving of the reredos. A new font for Holy Baptism is also in course of preparation for Grace church. It is to be the gift of two sisters, Mrs. I. N. Phelps, of New York city, and Mrs. W. Jerome Green, of Utica. The font is in the form of an angel who kneels on one knee, and holds

in his arm a shell. The Tiffany Company are making it. The Sunday evening service at this church, is fully choral. The rector, the Rev. Chas. T. Olmsted, D.D., has been given a vacation of six months by his vestry, and, with his family, will spend the time from May to November in travel. During his absence his duties will be taken by the Rev. Dr. O. E. Herrick, of Watertown, and the Rev. William Cooke, assistant minister.

The summer session of St. John's Military School, Manlius, N. Y., will open on June 20th, and will extend to the 20th of September, when the regular fall term begins. During previous summers, trips have been taken by the members of the school to various points of interest, the expedition of last year being the most elaborate and extensive, including as it did a steamboat excursion to the World's Fair. This year an outing trip will be made to the Thousand Islands of the St. Lawrence river. Under the present superintendent, Col. Wm. Verbeck, the school is prospering as never before. Bishop Huntington is president of the board of trustees.

Southern Ohio

Bovd Vincent, D.D., Bishop

Bishop Vincent read a very thoroughly prepared and excellent paper before the Cincinnati Clericus, on Monday, April 2, on "The Witness of the Psalms to Christ." The paper was a review of the Bishop of Derry's Bampton Lecture.

The local assembly of the Brotherhood of St. Andrew, of Cincinnati, Covington and Newport, Ky., held a very interesting and important meeting at the church of the Epiphany, Cincinnati, on Thursday evening April 12th. The meeting was opened with a short service of prayer and praise, followed by an admirable address by Mr. N. B. Thompson on the subject of "The Needs of the Brotherhood." Mr. W. W. Meyers made an address on the subject of "The Expectancy of the Brotherhood." Both addresses were productive of a very general discussion on the part of the Brotherhood men present. The meeting was largely attended.

St. Mary's church, Hillsboro, has been presented with two handsome silver alms basins, in memory of Mrs. De Mille, given by her husband.

Bishop Vincent, in the evening of Sunday, April 8th, confirmed a class of 39 in St. Paul's church, Columbus, presented by the rector, the Rev. F. A. Henry. Thursday evening, April 12th, the Bishop confirmed a class of 26 in the church of the Good Shepherd, Columbus, presented by the Rev. R. A. Graham.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—The Toledo chapter of St. Andrew's Brotherhood, having had for several months very profitable and interesting informal meetings, organized April 10th, a local council. There was a good attendance, and excellent addresses were made by the Rev. Harold Morse, rector of St. Paul's, who entertained the meeting in his church guild room; by the Rev. J. W. Sykes, and by N. W. Hunt, a travelling man, who does good Brotherhood work on his journeys. A new chapter was organized, also, for St. Paul's, consisting of five good men. The officers of the council are: President, Geo. Irons; vice-president, J. E. Heath; secretary, Robert Dyer; treasurer, S. H. Waring. The council has provided bulletins of Church services for all hotels and other places, and is now projecting union work for a new mission, under the auspices of Calvary church.

Emmanuel Sunday school, a mission of Grace parish, had a exceptionally good program for its Easter-tide festival, and repeated it by request in the mother church. On both occasions a good collection was made for the mission school.

Georgia

O'leland Kinloch Nelson, D.D., Bishop

The vestry of Grace church, Clarksville, and a meeting of citizens of Mt. Airy, have testified on suitable memorial minutes, to their esteem of the Rev. Thomas Golding Pond, who entered into rest on Easter Day, very early before the dawn. He was one of the oldest, most scholarly, and best-known of the clergy. "Captain" Pond, as he was frequently called for his *quondam* army connections, was a friend of mankind. His love and attention to children was proverbial and the community of each mission loses in him a dear friend.

The sad bereavement of the Rev. Mr. Dodge—one of the most active and self-sacrificing clergy—in the accidental death on March 11th, of his only son, has drawn forth expressions of deep sorrow and sympathy from all who have heard of it.

The new enrolment of the communicants of St. Philip's church, Atlanta, discloses the number of those who are directly attached to this church, to be 490. The material growth is keeping pace with the spiritual development in increased attendance, heartier services, and evident interest.

The beautiful chapel of St. Mary, at Columbus, was used for the first time on Low Sunday, April 1st. It is not only

the chief ornament of that part of the city, but is located most advantageously for the large and increasing population about Rose Hill.

The obstinate throat trouble with which the Rev. Robert White is suffering, renders his people and friends seriously anxious concerning him. It is hoped that the long vacation voted him by the vestry of Christ church will result in his complete restoration.

The alterations in St. John's church, Savannah, whereby the rector is provided with a delightful study, is in exactly the right line; a suitable place as well as time for study is needed by all clergymen.

With three exceptions and for a few months only, all our missions, new and old, in the diocese, have been regularly ministered to, the past year, and no single point has been entirely overlooked in the application of our small mission fund.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The annual meeting of the City Board of Missions in Trinity chapel was well attended, and showed, through the reports and speeches, the marked efficiency of this organization. The Bishop presided, and made an address, referring with pride to the work of St. Bartholomew's mission in New York City, and hoping that a similar enterprise could be inaugurated in this city. The treasurer reported the receipts of the year to be \$34,000, and an excess of payments over receipts of \$255. About \$1,500 has been received since this meeting, of which \$500 came from the will of Ann Caroline Everett, and \$559 from the recent fair. Mr. J. D. W. French, secretary of the Board, gave an interesting description of the activities under the care of the Board, dwelling upon the commendable methods of interesting sailors in Christian work, and urging that the interest in children be carried on more effectively, so that many might be saved from the evil influences surrounding them. City missionary Allen made an address upon the moral elevation of the policy pursued by the Board, and urged that this end be considered in the encouragement for its support. Dean H. G. of Cambridge, laid stress upon the importance of city mission work in different aspects, referring to the jails and penitentiaries. The meeting closed with a benediction by the Bishop.

After a long, faithful rectorship of 17 years, the Rev. Henry F. Allen has resigned the church of the Messiah, to take effect on Ascension Day. The parish has enjoyed unusual prosperity under his care. The reverent services and plain, helpful preaching made the church an attractive place for many worshippers, scattered all over the city, and in the suburban towns. The new church was started under the guidance and support of Mr. Allen who was devoted to its growth, and now leaves it with great prospects for its future. The vestry have in a cordial way expressed their appreciation of the services of the rector, and have assured him of an affectionate and grateful remembrance.

The next session of the Church Congress will be held in this city.

In Christ church, Salem st., on the evening of the 18th, the old historic events were gone over again, and the signal lights gleamed from the tower as in the days of Paul Revere. The exercises in the church consisted of prayers, read by the Rev. Dr. Lindsay, and an address by Col. Henry Walker, who gave a vivid description of what happened 119 years ago, when Robert Newman, sexton of Christ church, stealthily entered it, climbed up into the belfry, and hung out two lighted lanterns. Addresses on similar topics were made by the Governor of the State, Miss Charlotte W. Hawes who was instrumental in getting the old bells re-hung, the Rev. Dr. Edward Horton, a Unitarian minister, Mrs. Mary A. Livermore, and the Rev. Dr. Lindsay. The Rev. Dr. Smith, author of "America," and now 84 years of age, read a new poem on Paul Revere's ride. Bishop Gray closed the gathering with benediction. A very interesting pamphlet upon this church has been published by the present sexton, Mr. Downer, 103 Salem st., giving a description of the old Prayer Book, the Vinegar Bible, and a picture of the two flagons, the largest chalice, the largest and smallest patens, each bearing the impress of the royal arms, and being the gift of George II. in 1713. In 1724 Captain Thomas Tudor presented a smaller chalice, and in 1730 a paten was given by Leonard Vassail. There are eight bells with inscriptions, the fourth bearing the words: "God preserve the Church of England." The present rector is the Rev. Charles W. Duane who holds in the church one service each Sunday.

New York

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

ANNANDALE.—The first of the Library Lectures, instituted by Dr. C. F. Hoffman, will be delivered at St. Stephen's college, at commencement, June 21st, 1894, by Gen. James Grant Wilson, of New York. A London paper announces that a paper by the Rev. Dr. Fairbairn, warden of St. Stephen's, is to be read before the Society of Arts, Letters, and Science, London, Nov. 10th, 1894.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

The Rev. M. Melville, Baptist minister at Worcester in this diocese, has severed his connection with that denomination, and intends to take orders in the Church.

Louisiana

Davis Season, D.D., Bishop

The Woman's Auxiliary which lately convened in Christ church cathedral, had a very interesting session. Mrs. T. G. Richardson presided with Mrs. J. P. Hornor, vice president, Miss Rountree, treasurer, Mrs. W. G. Coyle and Mrs. F. N. Ogden, secretaries. Mrs. Coyle reported the organization of a branch at Thibodaux, and receipts as \$1,792.42; value of boxes sent out at Easter, \$1,406.75; total, \$3,199.24. Miss Rountree, treasurer, reported balance on hand last report, \$204; receipts since then, total \$1,248.14. Expenditures amounted to \$975.79, including \$336.35 for diocesan missions, \$352.65 for foreign missions; cash balance, \$272.35, of which \$160.45 was for the education of deaconesses. Letters were read from Miss Suthon in Japan, Miss Hempton in Cashiers Valley, Mrs. Boalt of the Ohio Auxiliary, and from others interested in the work. One hundred and eighty-six boxes were sent out from Louisiana, and a sum of money aggregating \$352.76 was distributed.

Fond du Lac

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

WAUSAU.—Beginning with Easter Day, the boys of the choir at St. John's are to be paid a small sum for their services on Sunday. At a recent meeting of the vestry, the Rev. J. D. Carr, rector, was asked to relinquish the pastoral care of St. James' mission, Mosinee, and give his whole time to the work at Wausau, in view of the increasing prosperity of the parish. The rector's stipend was raised, and an arrangement was made by which he would suffer no pecuniary loss in relinquishing the charge of Mosinee. The present rector took charge early in January, succeeding the Rev. A. G. E. Jenner, who did a solid and lasting work for the Church in Wausau.

MOSINEE.—Our own Communion and the Roman are the only two religious bodies having permanent foundations here, and if a good missionary could be placed at this and two other missions a fairly good work could be done. The Rev. A. G. E. Jenner, the former priest in charge, did much to revive this mission, and inspire the people with hope. Recently the Ladies' Guild paid over \$50 of the debt on the church, which is now reduced \$600. The Sunday school gave \$8.58 as their Lenten savings, for them a really large sum; this has been sent to Bishop Gray of South Florida.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

ERIE.—A new parish is being organized, which is at present worshipping in the Jewish synagogue, the Rev. Henry B. Jefferson is the rector. At a meeting held some time since, a constitution was adopted and the parish named St. Albans. A vestry was also elected, no member having served a full term of three years can be re-elected, and no one can be elected who is not a communicant of the parish. The Sunday school is flourishing, and there is a very excellent boy choir under Mr. W. B. Durlin's able instructions.

Michigan

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

ANN ARBOR.—The Parish Directory of St. Andrew's church, edited by the rector, the Rev. Henry Tatlock, shows a resident communicant list of 650, a total number of souls of 1,502, 8 parish organizations, two country Sunday school missions maintained by parish workers, and a total parish offering of \$7,993.18. The Directory of Students of the University of Michigan and the Ann Arbor High School, attending St. Andrew's church, edited by the assistant minister, the Rev. E. M. Duff, shows a total number of 413 in attendance on St. Andrew's church, a communicant list of 223, and a Hobart Guild membership of 257.

West Virginia

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

March 28th, Bishop Peterkin confirmed a class of eight persons at the mission at Camden Mines. This mission is greatly in need of a church building.

A beautiful eagle lectern has been presented to St. John's church, Charleston, as a memorial of Mr. Alexander Quarrier, who died last fall. It had been Mr. Quarrier's intention to enter the Virginia Theological Seminary as a candidate for Holy Orders. On Easter Day the new chancel furniture, consisting of bishop's chair, clergy stalls, and choir stalls for 30 choristers, was in place and used for the first time.

The spring meeting of the Kanawha Convocation was held in Trinity church, Huntington, April 30. Services were held twice each day, with sermons, and on Thursday night a missionary meeting, with addresses by the dean, and the Rev. J. S. Lightbourn. The matter of the division of the diocese

was brought before the convocation and discussed at some length, and the Rev. Messrs. J. H. Gibson, George W. Easter, and J. S. Lightbourn, were appointed a committee to prepare resolutions concerning it. It was the sense of the convocation that the diocese ought to be divided, and if this cannot be done in the way proposed, that a portion of the diocese should be ceded to the general Church to be erected into a missionary jurisdiction. An essay was read by the Rev. George W. Easter on, "I Believe in one Catholic and Apostolic Church." The text, "All Scripture is given by inspiration of God," etc., was ably discussed, the opening being by the Rev. John S. Gibson. The convocation then adjourned to meet on the 2nd Tuesday in November, in St. John's church, Charleston.

Southern Virginia

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

The Convocation of Norfolk met in St. Paul's church, Suffolk, April 17-19. It opened with Morning Prayer, celebration of the Holy Communion, and sermon by the Rev. C. B. Bryan. At 3 P. M. the subject, "Doctrinal Subscription," was discussed at some length. After Evening Prayer an address was made by the Rev. N. P. Dame on Rescue work, which was followed by a general discussion. Wednesday, a devotional meeting for the clergy was held at 10 A. M., and at 11 A. M., after Morning Prayer, the Rev. W. D. Smith preached the sermon. Reports from the parishes in the convocation followed. At 3 P. M., the subject, "Colored Work in the Diocese," was discussed, and a paper by the Rev. Dr. Barton was read. At 8 P. M. an address was made on the work of the Brotherhood of St. Andrew. Thursday was devoted to the twelfth session of the Sunday School Institute of the convocation.

On Sunday morning, April 15, Bishop Randolph confirmed seven persons at Keysville.

Western Texas

Jan. Steptoe Johnston, D.D., Bishop

SAN ANTONIO.—On Easter Day at St. Paul's church, the Bishop preached and confirmed eight persons, and celebrated Holy Communion. St. Paul's has been greatly improved by having the whole interior beautifully painted.

In the evening the Bishop confirmed 22 persons at St. Mark's, and received two who had been previously confirmed in the Roman Catholic Church. There were two celebrations of the Holy Communion. There was also presented and consecrated a set of solid silver alms basins given by three ladies as memorials. The offertory amounted to \$530. The choir of this church is a mixed choir of 30 voices and is vested.

The church of the Annunciation, Luling, has had the floor of the chancel and choir re-carpeted, and the entire church has been repainted.

The congregation of Christ church, Laredo, are trying to raise funds to complete the tower of the church. A lady of the congregation having offered to present a fine bell as a memorial of two little children, whenever the tower is ready to receive it.

Rhode Island

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

PROVIDENCE.—On Wednesday evening, April 11th, Bishop Clark visited St. Thomas' church and confirmed 25 candidates, presented by the Rev. Chas. E. Preston, rector of the parish. The Bishop preached to a large congregation. There have been 112 confirmed in this parish during the past six months, and about 50 communicants received from other parishes by letter.

EDGEWOOD.—The new chapel of the Transfiguration was dedicated to the worship of God on Monday, April 16th. During the singing of "The Church's one Foundation," the following clergy entered the chapel, preceded by Mr. Chas. D. Burrows, lay reader in charge of the mission: the Rev. Messrs. Anthony C. Hardy, Sr., F. B. Cole, Delancy G. Rice, T. H. Cocroft, Henry Bassett, Dean Hodges, and the Ven. W. P. Tucker, Archdeacon of Rhode Island. The Rev. Henry Bassett was the celebrant, Archdeacon Tucker read the Gospel, and the Rev. T. H. Cocroft, the Epistle. The dedicatory sermon was preached by the Very Rev. George Hodges, D.D., of Cambridge, Mass., from Genesis xxviii: 17. After the service a collation was served at the residence of Mr. Charles C. Newhall to the clergy and visitors.

New Jersey

John Scarborough, D.D., Bishop

The Convocation of New Brunswick met at Christ church, South Amboy, on Tuesday, April 3rd, Rural Dean A. S. Baker, D.D., in the chair. The sermon was preached by the Rev. Chas. E. Phelps, of St. John's, New Brunswick. The question of parochial endowments was ably discussed, and continued until the next meeting. The establishment of an associate mission in Trenton received the unanimous approval of the clergy and laymen present at the convocation. A committee was appointed to raise funds, and, if practicable, to make a beginning at once. The Rev. E. J. Knight, of Christ church, Trenton, is to be temporary head

of the mission until a suitable person can be found to take charge of the work. An enthusiastic missionary meeting was held in the evening. The next meeting of the convocation will be held in Grace church, Plainfield, on Sept. 1st.

PERTH AMBOY.—A class of 21 persons, presented by the rector, the Rev. T. L. Lancaster, was confirmed on Sunday, April 1st, in St. Peter's church, which is, perhaps, the oldest in the diocese, dating back to the 17th century. It is well endowed with lands and money. Some years ago a mission chapel was built in the upper part of the city by Mr. Cortlandt L. Parker, and is now carried on by Mrs. J. L. Kearney. Five of the candidates for Confirmation were from the mission.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The (deferred) spring meeting of the Southern Convocation was held in St. John's church, Janesville, the Rev. James Cornell, rector, on April 11th and 12th. Some dozen clergy were in attendance. The Rev. Arthur R. Taylor preached at the opening service, from Acts xvi: 9. In the afternoon, the Rev. D. F. Thompson read a practical paper on "How shall we interest men in the Church's work and worship?" and the dean of convocation, a paper on "Bible Study," both of which were freely discussed. After Evening Prayer, the Rev. W. W. Fowler set forth the aims and methods of "The Young People's Society of Spiritual Growth," being aided by three of his lay workers. Holy Communion was celebrated at 7 A. M. on Thursday. The Rev. J. J. Faude preached after Morning Prayer, his subject being Church Unity, and in the afternoon there was a discussion of the question, "In what should the sermon of to-day differ from that of a century ago," with subsequent scrutiny of the proposed alterations in the constitution and canons of the diocese. The meeting of convocation was very successful and helpful. The dean has invited the clergy to be his guests at Seabury Hall throughout the first week of September.

The 18th meeting of the Northern Convocation was held in St. Paul's church, Brainerd, the Rev. Geo. H. Davis, rector, on April 3rd, 4th, and 5th. In the absence of Bishop Gilbert, the opening sermon was preached on Tuesday evening, by the Rev. F. C. Coolbaugh. On Wednesday morning, after the celebration of the Holy Communion, and an earnest address made by the Very Rev. C. H. Plummer, dean, the Rev. A. A. Joss, the Rev. Mr. Coolbaugh, and the Rev. E. S. Peake delivered helpful addresses on the respective topics: "The pastor in his study and calling; the pastor in his sermonizing; the pastor in his personal life." The afternoon session was opened at 2 o'clock, by an eloquent address by the Rev. Geo. H. Mueller, on the "Brotherhood of St. Andrew and the Daughters of the King." He was followed by Dr. Ryan, of Duluth, who explained the work of the Woman's Auxiliary and the Junior Auxiliary. The Rev. C. C. Rollitt spoke upon "Work among Boys and Young Men." In the evening, a missionary service was held, a large congregation taking part in a service of great heartiness, and listening to the earnest addresses of Dean Plummer, Dr. Ryan, and the Rev. Mr. Rollitt. Immediately after the service, the clergy and congregation adjourned to the guild hall of the church, where the ladies of the parish gave a reception. On Thursday, the Holy Communion was celebrated at 9 o'clock, and an address made by the Rev. A. A. Joss, on the preciousness to Christians of the Supper of our Lord. The convocation closed at noon, after a spirited discussion on the division of the diocese, in which all agreed that the northern section of the State must have a bishop if the Church is to seize the opportunities which are now presented to her. It is a matter of deep regret to the members of the convocation that they are to lose from their company by removal to Lake City, the Rev. C. H. Plummer, who for a year past has faithfully served as dean.

The Board of Missions

At its meeting, Tuesday, April 10th, 1894, there were present eight bishops, 13 presbyters, and six laymen. The Bishop of Pennsylvania took the chair, which, later on, he resigned to the Rt. Rev. Dr. Doane, vice-president, upon his arrival.

The Board was officially informed by the Presiding Bishop of the appointment of the Rt. Rev. Dr. Barker as his substitute in the charge of the missionary district of Olympia. Eighteen of the bishops in this country having general missionary work in their jurisdictions, informed the Board with reference to the appointment of missionaries, etc. Confirmatory action was taken as required.

Letters were received from the Rt. Rev. Drs. Holly, Ferguson, McKim, and Graves, and from several of the missionaries in the foreign field. Bishop Ferguson informed the Board that the legislature of Liberia had accepted the treaty with the French conceding to that government the territory east of the Cavalla river, with the hope of afterwards having some of its provisions modified; that meanwhile the French government had taken possession not only of the territory referred to, but under a compact with the Greboes, had crossed the Cavalla river, and entered upon territory which had not been ceded to the Liberian govern-

ment. On both sides of the river some 14 of our mission out-stations are in this territory, besides the important station of Cavalla, where Bishop Payne lived and labored so long. The strip on the west side is about six miles in width, running the whole length of the river up to the falls. A protest and appeal was also submitted to the Board from the Rev. Messrs. Valentine, Merriam, and others, all Christian Greboes, asking for moral support to protect them against the inroads of the Roman Catholic Church, and saying that the French are "at Cavalla proposing to buy houses of individuals, and even threatening to tear the church of the Epiphany down should the Episcopal Mission not sell it to them or take it down themselves." In connection with this subject the Board of Managers took the following action:

Resolved, That a special committee be appointed to go to Washington to seek interviews with the President and the Secretary of State with a view to inducing the United States Government to make a vigorous protest to the French government against the confiscation of our mission property or the maltreatment of our missionaries at Cavalla, Liberia, and in that vicinity.

The members appointed upon this committee are: The Rt. Rev. Drs. Whitaker and Peterkin, the Rev. Drs. Eccleston, McVickar, and Langford, the Hon. John A. King, and Mr. John Nicholas Brown.

Action was taken authorizing the Bishops of Shanghai and Tokyo respectively, to sell and purchase land for mission purposes in view of change of plans within the last two or three years. The Bishop of Shanghai has appointed Mr. F. C. Cooper as teacher of science in St. John's College, from Jan. 1, 1895. The appointment was approved. The Bishop also gives an account of the recent Confirmation of 21 persons. The Rev. Mr. Yen hopes to reach the United States about August 1st. Bishop McKim was authorized to proceed with the erection of the St. Agnes' School buildings at Kyoto.

The Rt. Rev. Dr. Holly says that they are "in crying need of aid from the United States" to complete the erection of the new church at Port-au-Prince, which will cost altogether about \$2,850, without furniture. They are obliged to borrow money temporarily at 1 1/2 per cent. a month. They are doing all they can to raise money locally.

The Rev. Dr. Hoffman, the Rev. Dr. McVickar, and the Rev. Dr. Langford were appointed to represent the Board at the missionary conference of the Anglican Church, to be held in London upon the closing days of May and the first day of June. It is understood that the first two are expected to attend the conference.

The whole subject of the annual appropriations for domestic missions for the next fiscal year was referred to the advisory committee for consideration and report at the May meeting.

Hobart College

The President and Trustees of Hobart College have announced a reception, to be held in the Diocesan House, New York, on May 3rd. Invitation is given not only to the alumni, but also to those interested in "Church Collegiate Education," as well as in Christian education generally. The invitation includes selected representatives of distant parishes, particularly wardens and vestrymen. Clarence A. Seward, Esq., president of the alumni, in a letter addressed to them, writes:

"It is hoped that the occasion may be the means of bringing together in large numbers, not only the alumni, but also many friends of Church collegiate education, and to this end your attendance and co-operation are earnestly solicited. By the thoughtful provision of the College, refreshments will be served, and addresses from distinguished citizens may be expected. It is meet that these periods of academic growth and progress should be marked by their dignified observance. The day selected will commemorate the seventieth year of the foundation of the College, and the decade of President Potter's administration. The Faculty of the College recently, in his absence, and in view of the approaching reunion, unanimously adopted the following resolutions:

I. *Resolved*, That this Faculty, in view of the decennial anniversary of the election of President Potter to his present office, desires to offer him its congratulations on the substantial progress and improvement which have attended his administration. The number of students has increased, and the quality of their preparation has steadily improved. In both these respects the condition of the College at present is more encouraging than at any period of its history. The real estate of the College has been materially added to; the faculty is more numerous; we have an admirable fire-proof library, an excellent gymnasium, and an adequate museum. The number of our active friends, and the interest of the alumni in the affairs of the College have steadily grown; and, although a sufficient endowment is still a desideratum, there has been a growth even in this from benefactions and bequests, and the foundations may be regarded as already laid for a better future.

II. *Resolved*, That, in the opinion of this Faculty, all the facts above stated should stimulate and encourage those authorized to prosecute the work of enlarging the endowment and multiplying the facilities for instruction which the high standards of the day unceasingly impose on colleges and universities, in which aims this Faculty relies on the President's seal, and upon the constant interest and devotion of the Board of Trustees.

III. *Resolved*, That this Faculty further desires to put on record its sense of gratitude for the high consideration and confidence which the President has uniformly shown toward the heads of the respective departments—a consideration which has deserved and, as we hope, has called forth a corresponding sense of obligation to fulfil the duties that devolve upon them—nor can they refrain from expressing, at the same time, their warm and sincere regard for him as a neighbor and a friend.

The Living Church

Chicago, April 28, 1894

Rev. C. W. Leffingwell, Editor

THE ENGLISH *Church Times* in a recent editorial alludes to some of the possible troubles which lie in wait for the Church of England under the changed circumstances of the times, the alterations which are taking place in the English Constitution, and the still greater alterations which are threatened. To an observer from this distance it seems inevitable that disestablishment and the attendant alienation of funds and property cannot be deferred indefinitely. Meanwhile, if the Church refuses to contemplate the inevitable, and to prepare for it by a well-digested policy, endeavoring to recover in advance some of the liberties which are necessary to her well-being, it is in the power of the State to shape affairs in such a way as to disable the Church, when the time arrives, from meeting the situation adequately. It is of the first importance that she should enter upon the new era with a proper organization directed by competent men fully alive to the mission and needs of a Church no longer involved in intricate relations with a government which has no sympathy with her character and claims. The discussion about funds and endowments usurps far too much of the public attention. There are far more serious matters to be considered. To take only one of these: it is well known that the bishops are, to all intents and purposes, appointed by the Prime Minister for the time being. This is called nomination, but the cathedral chapters are subject to dire penalties if they reject the nominee of the crown. The effect of a succession of appointments made upon an underlying policy of undermining all that is definite and distinctive in the character of the Church may be at least dimly conjectured. Yet this is no wild imagination. It is perfectly possible under a radical government with an agnostic Prime Minister. It is a condition parallel to that under which a Mohammedan Sultan appoints the chief prelates of the orthodox Eastern Church. With possibilities like this, it seems strange that Church leaders in England are not busying themselves about a policy of emancipation. The Church might well bear the exclusion of the bishops from the House of Lords, in return for a larger measure of self-government. Why should she allow legislation vitally affecting her deepest interests to be invariably initiated by her enemies?

Canon Knox-Little on Sacerdotalism

We are glad to call attention to Canon Knox-Little's defence of Church principles* called out by Dr. Farrar's intemperate onslaught and invective in *The Contemporary Review*, against everything connected with the Catholic movement in the Church of England, and those who are engaged in promoting it. We say that Dr. Farrar's articles were intemperate. So true was this that if it had not been for his station and reputation, his attack might best have been passed over in silence. We have observed, however, that by more than one reviewer Canon Knox-Little is gravely taken to task for the warmth of his reply. He does write with warmth, the warmth a man may well feel when those things which are nearest and dearest to him have been rudely assailed. But no unbiased person can fail to note that the difference in tone between the two writers is altogether in favor of Knox-Little.

*Sacerdotalism. If Rightly Understood, the Teaching of the Church of England. By W. J. Knox-Little, M. A., Canon of Worcester. London and New York: Loagmans, Green & Co.

It may perhaps be considered unfortunate that the treatment of such subjects should so often assume a controversial form. But that has been true of English theology to a very great extent. It is the inevitable result of circumstances. No Church in Christendom has been so constantly assailed by foes without and foes within. It is not without advantages. It often lends a living and immediate interest to subjects which it is difficult to get people to inform themselves about, if presented in the colorless form of a dogmatic treatment. We have had no righteous controversy in the English or American Churches which has not had the effect of advancing the cause of truth, and in the end increasing the number of its adherents.

This book is in the form of four letters to the saintly Dean of Lincoln, Dr. Butler, to whom Canon Little pays a well-deserved tribute in the closing words of his preface: "Meantime he is gone. We have to mourn another of those faithful servants of God, who has never flinched in his defence of the Faith and in his consistent effort to live what he taught. A life of steady labor has closed in a peaceful death, and he has been laid, amid the tears of many, in an honored grave. Sacerdotalist as he was from head to heel, while he abhorred unnecessary or ill-tempered controversy, he equally abhorred unfaithful caution—which has been so deadly a bane to our Church—for he had the warm-hearted love of a Christian, and the genial manliness of a genuine Englishman. We can ill afford to lose such in an age when the combination of Christian love and real back-bone is not too common."

The first part is on Confession and Absolution, and is a very complete exposition and defence. It ought to go far to dispel the prejudices which commonly surround this subject so closely connected with the spiritual life. At least no candid person can read it and remain in doubt of the doctrine of the Anglican Communion on the subject. The second part treats of Fasting Communion and Eucharistic Worship. The treatment here of the relation of the Passover Supper to the Eucharistic Institution is particularly good. So again, of the connection of all the baptized with the Catholic Church. An important principle is asserted on pp. 84, 85, in answer to those who wish to know what support the Anglican Church gives to those things which though universally held from the earliest times, she does not explicitly enjoin: "Being a part of the Catholic Body, she accepts the ways and teachings of that Body. She only mentions specifically certain things which needed to be emphasized, and which she was desirous strongly to enforce. Whenever anything is really Catholic, it is of necessity part of the heritage of an English Churchman." The Prayer Book, he proceeds, assures us that the Church of England disapproves of anything which strikes at any "laudable practice of the whole Catholic Church of Christ." The third part is on the "Real Presence and the Eucharistic Sacrifice." It is on these, the author reminds us, that the devout practices which he vindicates, literally depend.

It need hardly be said that these great subjects suffer no detriment at the hands of this learned and eloquent divine. The last division of the book is "The Apostolic Ministry." The whole section ought to be read for its intimate connection with present controversies. We have only space for a memorable passage quoted from Dr. Liddon: "If bishops are not of divine obligation, is it right to uphold a cause and symbol of division with which essential Christianity could dispense? The Protestant historian Ranke has drawn attention to the barrier which is raised by the Episcopate, between the English Church and the Lutheran and Reformed communities on the Continent. The maintenance of such a barrier is more than intelligible, if we believe that upon a true Episcopal Succession

depends the validity of the Eucharist, our chief means of communion with our Lord. But when we consider the present pressure of infidelity upon all reformed Christendom, is such an obstacle to unity even defensible, if in our hearts we deem the Episcopate to be only an archaeological treasure, or only, as the phrase goes, a very interesting form of Church government?" To those who desire within moderate compass not only a most satisfactory exposition of these fundamental principles, but also careful explanations and corrections of popular misapprehensions, this book will prove invaluable.

The Associate Mission

II.—THE PRACTICAL SOLUTION

In the first paper we called attention to the fact that missionary work cannot be conducted with efficiency in great cities, without personal sacrifice; that a willingness for such sacrifice is often found among seminarians; and that the Church has provided no adequate means for the direction and application of such service at those points where these forces are most sorely needed.

In this paper we shall suggest a solution of the difficulty, that has been tested by experience in the missionary work that has been carried on in Omaha for the past two years and a half, under the name of The Associate Mission.

In the spring of 1890 two students at the General Seminary in New York discussed the needs and possibilities of associate work. Others soon joined in the discussion, until there were five students whose prayers and thoughts were concentrated upon this subject. A service, consisting chiefly of the collect for St. James' Day and the 122nd Psalm, was used regularly, and a serious study of the subject was begun.

As a result of these prayers and deliberations, an association was formed, and as soon as a satisfactory field of work could be obtained, each member was to say whether he would pledge himself to three years' uninterrupted work in community life.

After considerable correspondence, the seminarians found a sympathizer in the Bishop of Nebraska, who was not only ready but eager to put their plan into operation in the city of Omaha. A contract was made, the Bishop on his part agreeing to support the association, and three of the seminarians on their part gave their pledge to work for three years, unmarried, in the city of Omaha, under the spiritual oversight of the Bishop.

In June of 1891, the first member who was free to go, entered upon the work as a deacon. During the summer he was assisted by a lay reader, and the two, with another deacon, opened a clergy house.

In the following fall, the lay assistant went back to school, and the second and last of the original five to make his appearance, arrived. The two deacons were advanced to the priesthood, and the work of the Associate Mission began. During the winter of 1891-2 there was little of moment that occurred other than the routine work of the missions.

In the June of 1892, the services of two students were placed at the disposal of the Associate Mission for the summer, and new work was undertaken in South Omaha, a city of about eight thousand people, connected with Omaha by motor, but without regular services. This work was kept up by lay readers until the arrival of the third member of the Associate Mission during the following October. In August of 1892, St. John's parish, Omaha, became financially involved to such an extent that they could no longer support their rector. By the advice of the Bishop this parish became a mission, and was placed under the charge of the Associate Mission. It was fitted for a centre of operations, and became the headquarters of the work.

During the winter, services were kept up in St. John's, St. Andrew's, St. Paul's, St. Augustine's, and St. Martin's, South Omaha. In May of 1893, the Mission rented a house within a block of St. John's, and began its permanent work. In June, the force was further increased by the addition of a deacon from the General Theological Seminary. Two new missions were added to the five already formed, namely, St. Mark's, Florence, and St. Margaret's, Papillion.

During the summer of 1893, plans were laid for the establishment of a parochial school. Each of the four

members of the Mission took a department of teaching, being assisted by the voluntary service of two ladies, who were communicants in the missions. It is practically a free school, scholars paying little more than their books in tuition.

No notice has been taken of *The Missioner*, the monthly publication of the Mission, a sheet of eight pages, devoted entirely to instruction in the doctrines and discipline of the Church, edited by the clergy, and up to the present time printed by communicants of the missions, the work being donated as a free-will offering to God; enough surplus being raised from advertisements and subscriptions to purchase a press and printing outfit.

Work has also been undertaken at the Poor House, where the Mission is assisted by the St. Barnabas' chapter of St. Andrew's Brotherhood. A daily Celebration is kept up in the oratory of the clergy house, also daily Matins, and the service of the parochial school, which is a shortened form of Morning Prayer.

It has been the aim of this paper to tell precisely what the Associate Mission is doing. To recapitulate, the Sunday services are as follows: Three services and Sunday school, at St. John's, Omaha; three services and Sunday school at St. Andrew's, Omaha; two services and Sunday school, at St. Paul's, Omaha; service and Sunday school at St. Augustine's, Omaha; two services and Sunday school at St. Martin's, S. Omaha; service and Sunday school at St. Mark's, Florence; service and Sunday school at St. Margaret's, Papillion; service at the Poor House; a parochial school; two services daily in the oratory, besides a regular weekly service in every mission but one; and all this is done with a total expense to the diocese of Nebraska, over and above what these missions raise from their own sources, of \$1,200 a year and the rent of a clergy house. Can any city show the same amount of mission work done at the same expense to the diocese?

Thoughts upon the Ascension

BY CAROLINE FRANCES LITTLE

"I will arise, and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to His home above."

In order to strengthen our belief in the supernatural, the veil which separates us from the other world is from time to time lifted, in the sacred records; celestial messengers are permitted to make themselves visible to mortal sight; or through the prophetic visions of the seers, we are allowed to gaze within the heavenly portals. From the Scriptures we learn of the care which the angels have over us, and of the intense joy and interest with which they watch our earth.

They, who shouted with joy at the creation, announced the Nativity, and appeared in the heavens singing *glorias*; were present at the Resurrection, and finally came in myriads to accompany our Blessed Lord when the battle having been fought and the victory won, He ascended in radiant glory far above all principalities and powers, to sit upon the right hand of the Ancient of Days!

A radiant cloud is now Thy seat,
And earth lies stretched beneath Thy feet,
Ten thousand thousands round Thee sing,
And share the triumph of their King.

Many are the thoughts which cluster around this, the most glorious event within the realm of our knowledge. We learn of the Ascension from the prophecies in Daniel, and in the Psalms, and from its types, as seen in the translation of Enoch, and the going up of Elijah, that it was an event of transcendent importance. The falling of Elijah's mantle, and the bestowal of his spirit upon Elisha, was an emblem of the descent of the Holy Spirit upon the disciples, after the Ascension. We learn from the Psalms what were the glorious words of welcome which rang through the courts of Heaven, as the triumphal procession of our Lord and His angelic host swept through the starry firmament.

Let us contemplate for a moment the historic event as seen on its earth-ward side. The fortieth day after the Resurrection has arrived; our Blessed Lord meets His chosen, and leads them out beyond Bethany, that village so often honored by His presence, to Mount Olivet, a Sabbath day's journey from Jerusalem. Even those closest in thought and sympathy to Him, could have had but faint realization that He was going away, in order that the Comforter might come to illuminate

their dull understanding, and lead them into all truth. Until the Holy Spirit should come upon them more fully, they were unable to comprehend spiritual mysteries.

For the last time the Master and His disciples walk along those familiar paths. He gives to them final directions concerning the things which pertain to the kingdom of God. Then He assembles them upon the mount; and overflowing with love for his dear disciples and for all who should believe on Him through them, He raises those pierced hands in Divine blessing. Then the Son of Man and Son of God rises by His own power up into the bright blue vault of heaven. Awe-struck, dumb with amazement, even the impulsive Peter finds no words to say. They silently gaze upon the fast receding form, and see His dear hand still outstretched in benediction upon the world that had rejected Him. A cloud receives Him out of their sight; and still they gaze entranced in heart-felt worship, and lofty contemplation. Then angels in shining garments, sent back by the Triumphant King, announce to them that He who had promised to be with them to the end of the world, and had bade them wait at Jerusalem for the promised gift, would Himself come again in like manner, that is with the clouds and the angelic hosts.

And then the disciples, no longer doubting, but full of joy, knowing Christ no more after the flesh, but after the Spirit, returned to Jerusalem with the gentle and holy Mary, to wait for the descent of the Paraclete.

Very brief is the Gospel record of this, the greatest event in our Lord's incarnate life; but, hark! what song of praise is it that welcomes home the King of earth and heaven, and is wafted back to us, expectant and trembling mortals?

Lift up your heads, O ye gates; And be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? the Lord strong and mighty; even the Lord mighty in battle. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? Even the Lord of hosts, He is the King of glory.

O clap your hands together, all ye people; shout unto God with the voice of triumph.

For the Lord most high is terrible; He is a great king over all the earth.

God is gone up with a shout; the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises. God reigneth over the heathen. God sitteth upon the throne of His holiness.

Onward and upward sweeps the grand pageant, and then is vouchsafed to us through the vision of Daniel the heavenly aspect of the Ascension:

I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days and they brought Him near before Him.

And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

Who is it that sits upon that exalted throne at the right hand of God? Very firmly must we grasp the belief that it is the Son of Man, as well as the Son of God. It is our Saviour, born of a pure Virgin, our Elder Brother, that is there ever to intercede for us, until on that day, when He shall come again with clouds and ineffable glory, to be our Judge.

He has raised our human nature
On the clouds to God's right hand.
There we sit in heavenly places,
There with Him in glory stand,
Jesu reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in Thine Ascension,
We by faith behold our own.

All has been accomplished, the Nativity, the Agony, the Crucifixion, the Resurrection, the Ascension, are facts, and He who was despised and rejected of men, and crowned with thorns, is now crowned with glory, and prays that we may be with Him in that glory.

Crown Him the Lord of peace!
Whose power a sceptre sways,
In heaven and earth that wars may cease,
And all be prayer and praise,
His reign shall know no end,
And round His pierced feet
Fair flowers of Paradise extend,
Their fragrance ever sweet.

Shall those who profess and call themselves Christians, on such a day, the day of our Lord's exaltation, fail to render Him His due worship? When angels, whom He never redeemed, fall down and worship Him, shall we be unmindful of our holy obligation and privi-

lege to adore Him where He is to be found on His altar throne?

Shall we not join in spirit with the whole company of heaven, with angels and saints, in one grand anthem of praise, saying: "Worthy is the Lamb which was slain, to receive power and riches, and wisdom and strength, and honor and glory and blessing."

One special thought is voiced in our meditation upon the Ascension. It is the solemn truth, that as He went, so He will return. That day is not revealed, yet many devout hearts who are in touch with the secrets of the other world, seem already to hear the gathering together of the angelic hosts, the reading of the roll call of the great army of heaven, the preparations for the sound of the last trump; and they believe that not very far distant is the time when the sign of the Son of Man will appear in the heavens.

Thou art coming, O my Saviour,
Thou art coming, O my King,
In Thy beauty all resplendent
In Thy glory all transcendent;
Well may we rejoice and sing;
Coming! In the opening east
Herald brightness slowly swells.
Coming! Oh, my glorious Priest,
Hear we not Thy golden bells!

Mr. Riley and the Mexican Church

(Translated from *La Buena Lid*, of Mexico, April, 1894).

NOTICE

This ecclesiastical body having learned that certain persons, abusing the name of "the Mexican branch of the Catholic Church of our Lord Jesus Christ," and calling themselves the "constitutional authorities" of the same, have solicited pecuniary help in foreign parts, in order that donations may be sent to "Bishop H. C. Riley," and to others for him, unanimously resolved to publish the following:

That, on motion of Mr. Riley himself, at the time when he united with this body as a presbyter, the former name of this Church was changed to this other, "The Mexican Episcopal Church, or Church of Jesus."

That the ex-bishop of the Valley of Mexico and the handful of persons associated with him having been separated from the Mexican Church, have therefore nothing to do with it, nor with its work or its funds.

Finally, that the only recognized authority is this ecclesiastical body composed of the clergy and the representatives of each of the congregations which form the Mexican Episcopal Church, or Church of Jesus, in union with the Provisional Bishop of the same, being the Presiding Bishop of the House of Bishops of the American Episcopal Church.

All of which is made known by order of the same ecclesiastical body and its permanent commission.

J. A. CARRION, President.

J. L. PEREZ, Secretary.

I concur in the above:

J. M. KENDRICK,

Bishop of New Mexico and Arizona, representing the Provisional Bishop of the Mexican Episcopal Church.

Letters to the Editor

A CHURCH HISTORY.

To the Editor of *The Living Church*:

I have lately had the pleasure of reading the latest published work of the Rev. Andrew Gray, entitled, "The Church of England and Henry VIII." The publication is preceded by an introduction by Bishop Seymour, whose profound scholarship and Catholicity make his approval of especial value. It is amazing to intelligent Churchmen that there is such wide-spread ignorance as to the origin and history of our branch of the Church Catholic, and some welcome such a work as this one of Mr. Gray, in which, without acrimony or invective, he sets forth the facts. A thorough Churchman himself, he never loses sight of the fact that, down all the centuries, in all her struggles for liberty, England's Church had a distinct and separate organization from that of Rome, overshadowed, it is true, by the power of that great hierarchy, but always retaining her individuality, so that, in the great epochs of history, as when at Runnymede the barons of England wrested *Magna Charta* from the hands of the feeble king, or when John Wicliffe from his church at Lutterworth sent forth his protests against the corruption of Rome, for which, in later years, she wreaked her futile vengeance against his ashes, the Church of Eng-

land asserted and maintained her independent existence. Mr. Gray shows that the Reformation of the sixteenth century was precisely what that name expresses it to have been, not the establishment of a new Church, but the restoration of the existing one to the purity and independence of the early days.

Such a work as this is in full line and accord with that of Pusey, Liddon, Littledale, and other champions of the "Faith delivered to the saints," and if such books could be placed in the hands, not only of the ministers of the varying religious bodies about us, who are now groping for light, but in those of the clergy of our own Communion who evidently need strengthening, I am sure it would do a great deal to bring about the long hoped-for and earnestly desired unity, which exists alone in the bosom of the Holy Catholic and Apostolic Church.

THOMAS MAIR.

ABOUT CROSSES ON CHURCHES

To the Editor of *The Living Church*:

I just received a letter from a thriving town in an eastern diocese where a new church is being built. At the last Easter meeting, there was considerable opposition from the English people to the plan that called for a cross on the church tower. One of these men, who was from the North of Ireland, said that the Church there forbids the use of crosses on the churches, as well as evergreens at Christmas, evidently a spirit of antagonism to Rome. But when it was explained to the people, that the cross is not a party badge here, as it is in some parts of England and Ireland, the cross was voted to be put in place.

This reminds me of a little circumstance that occurred in this place a year ago. Our church had been repainted, and the crosses, one on the vestibule, the other on the belfry, that had been inconspicuous before, were gilded. A Congregationalist who had attended "the brick church" opposite, for some twenty years or more, remarked to me, as he passed our church, that he liked the color, and thought he would paint his house the same shade. I advised him otherwise, as a dwelling would look better if painted a lighter and more cheerful tint. But being somewhat mischievous, I asked him, how he liked the crosses on the church.

"I don't like them," he said, "they are too Catholic."

As the brick building opposite has a double iron cross on the spire, and a cross on the pointed roof that overhangs the front door, I called his attention to them, and asked him "how about those crosses." "Why, I never saw them", said he. "Well," I said, "those crosses are black, the sign of death, these are bright, the sign of life. Those black crosses are the symbol of defeat, these of victory. Good morning!" At this he smiled, and without a word, left the field.

Some forty-five years ago, as tradition has it, when Bishop Cox of the diocese of Western New York, was rector of St. John's, Hartford, Conn., the opposition to having the new tower of the church surmounted by a cross, was so great, that it was raised without one. Christ church was built before this time, a fine stone structure, but without a cross. All the churches that have been built in that city since have had the symbol of Christ and our victory through Him, on spire and sanctuary.

The times have changed. The enlightened public are not as prejudiced as formerly against the cross. Yet how few comparatively think of this sign as standing for all that is of value to the Church of God; with outstretched arms, a benediction to the penitent, and an offer of reconciliation to a dying world! Those who deny the Atonement, despise it; and their numbers are increasing in this country, and their denials are more and more outspoken.

The ignorant are always prejudiced, but the enlightened will raise the standard of the Cross "with shouting."

GEORGE BUCK.

Williamatic, Conn.

Personal Mention

The Rev. P. P. Phillips, rector of Grace church, Berryville, Va., has accepted the rectorship of St. Paul's church, Alexandria, and will enter upon his duties June 15th.

The Rev. Leonard W. S. Stryker, late assistant at St. John's, Annapolis, Md., will enter upon his duties, as associate, in the mission work, with his father, the Rev. P. W. Stryker, of Riverside, N. J.

The Rev. William A. Wasson, rector of St. Andrew's church Norwich, Conn., has accepted a call to the rectorship of St. Paul's church, Providence, R. I.

The Rev. Wm. Morris Gilbert, recently rector of Grace church, Carthage, C. N. Y., has become assistant minister of Grace church, Baltimore.

The Rev. Charles E. S. Rasay, of Watertown, has accepted a call to the rectorship of Grace church, Carthage, C. N. Y.

The Rev. George W. Easter has resigned the rectorship of St. James' church, Lewisburg, W. Va.

The Rev. Wallace Carnahan has resigned the rectorship of Christ church, Little Rock, Arkansas, to become principal of St. Mary's Hall, San Antonio, W. Texas.

The Rev. William Gill, lately in charge of St. Paul's church, Arapahoe, missionary district of the Platte, will take charge of Burnett, Llano, and San Saba, W. Texas, succeeding the Rev. Henry L. Wilcox.

The Rev. Richard Galbraith, has taken charge of St. Peter's church, Kerrville, W. Texas.

The address of the secretary of the diocese of Springfield, the Rev. H. W. Cunningham, will, after May 1st, be St. John's Manse, Elkhart, Illinois.

The Rev. Wm. S. Adamson, rector of Emmanuel church, Geneva, Switzerland, has accepted the rectorship of the church of the Holy Spirit, Nice, France. He will enter upon his duties on the 1st of October next. His resignation of Emmanuel church will take effect on the 23rd of August.

The Rev. Chas. L. Fitchett, rector of Trinity church and vice-rector of Whitaker Hall, Reno, Nev., has accepted a unanimous call to be rector of the parish at Lansford and Summit Hill, diocese of Central Pa. Please address all mail to Lansford, Pa.

The Rev. A. G. L. Trew, D. D., of the diocese of California, will have charge of St. John's church, Albuquerque, New Mexico, during May, June, July, and August, in the absence of the Rev. W. L. Githens. Address accordingly from May 1st.

The Bishop of Massachusetts has been appointed to preach the baccalaureate sermon before the graduating class at Harvard University in June next.

The Rev. Osgood E. Herrick, D. D., will take the duty in Grace church, Utica, New York, of the Rev. Dr. Olmsted during his absence in Europe. Please address after April 30th, 257 Genesee st.

The Rev. Greenough White, of Trinity College, Hartford, has accepted appointment to the professorship of ecclesiastical history in the theological department of the University of the South, Sewanee, Tenn., and will shortly enter upon his duties.

The Rev. Dr. Lindsay Parker, of St. Peter's church, Brooklyn, sailed for Europe, Saturday, April 14th, in the American line steamship "New York."

The address of the Rev. Cornelius G. Bristol, Hartford, Conn., has been changed to 92 Wethersfield Ave.

The Rev. P. A. Fitts, D. D., has accepted the rectorship of St. Paul's church, Henderson, Ky.

The Rev. L. C. Birch has resigned the rectorship of Christ church, Homer, Mich.

The Rev. Wm. Galpin has entered upon his duties as rector of St. John's church, Elkhart, Ind.

The Rev. J. H. Williams has taken charge of Zion church, Louisville, Ky.

The Rev. George A. Latimer, recently assistant at All Saints', Moyamensing, has been appointed a member of the clerical staff of the Philadelphia City Mission.

The Rev. Prof. L. W. Batten, Ph. D., has taken charge of St. George's church, West-end, Philadelphia, Pa.

The Nova Scotia Historical Society on the nomination of Sir J. W. Dawson of the Royal Society, has elected the Rev. William Copley Winslow, Ph. D., Sc. D., of Boston, a corresponding member.

Ordinations

At Grace church, New York City, a special ordination was held last Sunday morning, when the Bishop ordained to the diaconate, Mr. Wm. Lindsay, one of the active lay workers of the parish. The Bishop preached from the text, St. Luke xv: 1.

To Correspondents

THOS. SMITH.—The legal title is, "American Church Building Fund Commission."

A CORRESPONDENT wishes to know the title of any popular exposition and refutation of "Christian Science," so-called.

ANGLICAN.—We think such a list is impracticable, as the foundation of many of the English parishes antedates all local historical records.

MRS. I. D. B.—Father Lambert's answer to Ingersoll can doubtless be procured from James Pott & Co., N. Y. City, or from any Roman Catholic book seller, such as Benziger Bros., New York.

PRES. S. C.—The question cannot be decided until a majority of the Standing Committees have replied one way or the other; and as there is no time set within which they must act, no one can say "how long after an episcopal election it will be before there are sufficient returns from the Standing Committees to determine whether the election is confirmed by them." If this is not an answer to your question, we cannot yet have understood you.

G. C. L.—Probably Edersheim's *Life of Christ*—compendious edition—would be as good as any. Farrar's is the most popular, but has grave defects. So far as we know, there is none which could be described precisely as written from an Anglo-Catholic point of view. The best *Life* is that of Fr. Didon, the great French Dominican. There is very little trace of decided Roman leaning. But the American edition at present is expensive.

S. C. E.—Read the Preface to the Ordinal and the prayer in the Office of Institution beginning, "O Holy Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the ministers of Apostolic Succession to the end of the world," etc. We think this is sufficient evidence that Apostolic Succession is a doctrine of the Church. The point is illustrated by the recent letters of the bishops in *The Independent*.

ORCHESTRA.—The following marches are suitable for large or small orchestra, and piano: For weddings—Bridal March, "Lohengrin," Wagner; Wedding March, "Midsummer's Night Dream," Mendelssohn; *Marche Pontificale*, Ch. Gounod; Priest's War March, Athalie, Mendelssohn. For processional and recessional use—*Ave Maria*, Gounod; the Palms, Faure; Hymn a *Sainte Cecile*, Gounod; *Largo*, Handel, especially for solemn festivals; "Angel's Serenade," Braga; "Unfold, ye portals' Redemption, Gounod; "There is a green hill far away," Gounod; *Ave Maria*, Mascagni; *Sanctus*, St. Cecilia Mass, Gounod; "The Guardian Angel," Gounod; "To God on High," "St. Paul," Mendelssohn.

Notices

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

Died

DOORIS.—Entered into rest at Chattanooga, Tenn., April 16, 1894. Mrs. Alice Dooris Thomas, wife of the Hon. Noah Thomas, of London, Madison Co., Ohio.

PEYTON.—Entered into rest on Friday, April 30, 1894, at her residence in Vicksburg, Miss., Miss Ellen Peyton, of Raymond, Hinds Co., Miss., but for twelve years past a resident of Vicksburg, and a faithful member of Holy Trinity parish.

MITCHELL.—Entered into the rest of Paradise, on Tuesday evening, April 10th, at her late residence, Flushing, L. I., Catharine Wistar, widow of William Mitchell, and daughter of the late Abraham Franklin, of New York, in the 90th year of her age.

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

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.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

I HAVE immediate and pressing need for \$650 for educational purposes in the diocese of Alabama. Of this amount I have secured about one-half, conditioned upon raising the whole amount. I appeal to those interested in education. The facts are these: The Noble Institute—our diocesan school for girls—was built by a generous layman at a cost of about \$40,000. We have sought to establish this school, so essential to the growth of the Church among us, and have carried it for the past three years at annual deficit of about \$2,000. We have brought it to a self-supporting basis, and at the same time have exhausted our resources.

The amount above named will clear past indebtedness. If it is not immediately paid, it will jeopardize our success.

H. M. JACKSON,
Assistant Bishop of Alabama,
Montgomery, Ala.

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.

ST. PAUL'S PARISH, HIGHLANDS, COLORADO Appeals to Churchmen to help remove an indebtedness of \$2,500, which absorbs in interest one-fourth regular income. Endorsed by Bishop Spalding and Dean Hart. Parish extensive but poor. Congregation growing. Financial panic drove many out of employment. Will you not, for the sake of Christ and His Church, send something, however little, to relieve this people of a pressing burden? If \$1,700 forthcoming, balance raised locally. Address REV. W. C. BRADSHAW, Box 1185, Denver, Colo.

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 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Acknowledgments

RECEIVED for the Madera (Cal.), church debt: Miss Mordecai, Virginia, \$16; through the Rev. J. W. Diggles, L. I. \$10.

FOR the church at Hagood, S. C.: 50 cents from R. G., Quincy, Ill.; \$1.00 from T. W., Riverton, Conn.

THE parish priest of the church of the Ascension, Salida, Colorado, takes this opportunity of acknowledging, with thanks, the many responses to his appeals for the rectory debt. We have succeeded in raising \$300, leaving a balance yet due of \$125.

Church and Parish

WANTED.—Companionable person. Competent as housekeeper nursery governess. References. Address D. LIVING CHURCH.

CATHEDRAL, DENVER.—An assistant wanted, who has a proved capability in St. Andrew's Brotherhood and Sunday school work; none else need apply. Room, board, and \$500 a year. Address, DEAN HART, Denver.

Choir and Study

By-gone Days

BY MARGARET DOORIS.

When the days, the years, have fled
By us, with their magic tread,
Wherefore think their life is past?
Or from thought their presence cast;
In our lives they ever last—
Wherefore call them dead?

Sometimes comes a strain of song,
Melodies that float along
From the days of long ago—
Mother in the evening glow,
To her baby singing low—
How those memories throng!

Sometimes gleams a saddening tear,
Beams a smile the soul to cheer;
Whispered words, with power still
All the soul again to thrill,
All the heart with rapture fill,
From some by-gone year.

Sometimes visions of fair flowers
Come in bleak December hours;
All the wealth of some June day
Pleasant glints a country way,
Decked by blossoming meadows gay,
Sweet with woodland bowers.

London, O.

The press view of the sixty-ninth annual exhibition of the National Academy of Design, March 29th, in the Society Building on 23d st. and Fourth ave., New York, opened under very depressing conditions, such a smothering of fog, murky sky, and drenching rainfall as almost to rival London's darkest days. The several saloons, moreover, were much darkened by great screens hanging over the central areas, so that the little light remaining was confined to the borders of the rooms in awkward proximity to the pictures. Of these, there were but 413, not far from half the average number of flush seasons. The failure of productiveness is quite apparent this year. There is want of motive, enthusiasm, and enterprise, and chiefly because there is no market. The artists are an emotional race, or should be, and under such stringent conditions, a profusion of work was hardly to be looked for. The Jury of Selection, however, passed upon a goodly number of proffered canvasses, and doubtless not a few, quite equal to the average excellence, were rejected, as is usually the case, and often for unworthy motives, as of personal prejudice, pique, and the hostility of cliques and schools. As it is, the collection will rank fairly with recent exhibitions, certainly in the matter of general cleverness and intelligence of technic and constructive skill. Here and there we note tokens of fine and matured artistic feeling, with considerable energy and even elegance of expression. But there are very few if any surprises; nothing that opens the mouth and stops the breath, for a second, with sudden delight, nothing that stirs the heart deeply and makes indelible lodgement in the memory. Possibly the best work may have been reserved for brighter times; and possibly much would have looked vastly better under a clear, brilliant light. But the prevailing poverty, or indeed vacuity of inspiration and invention, is felt almost everywhere. The artists seem to have postponed fine enthusiasms, and for the most part, have little to say, or worth the saying. In portraits there is not a single "full length", and men who have gained excellent celebrity have sent in nothing worth mentioning. Usually we have had quasi-competitive offerings from Sargent, Thayer, Chase, Vinton, Weir, Huntington, and the rest. This year they seem resting on their mahl-sticks, or their laurels. Mr. Vinton has a rather prosaic, uninteresting portrait "Seated," just up to the level of "City Hall" and "board-room" memorials. Mr. Sargent is in Europe busy with distinguished sitters. Mr. Huntington sends in rather an exaggerated portrait of the late Charles Brace, of the Newsboy Lodging Houses. Mr. Chase contents himself with a few striking "heads," one of them, (141), "Study of a Young Girl," the only example of such flesh painting in the entire collection, as seizes the attention, and flushes the mind with memories of the great portrait flesh painters of the past. The eyes and face of that young girl would still be noteworthy and beautiful, beside a masterpiece of Frank Hals. The secret of living, palpitating color, and of life-lustre in the eyes, is there, and its presence convicts all the rest of inanition.

As to the vacuity and feebleness of idealizations, how could it well be otherwise under the baleful influences of an art that disowns moral, ethical, and spiritual purpose and inspiration? An art that dishonors and ignores the Divine, will certainly care for and find nothing divine in the human face, form, or life. The supernatural lost sight of, ignored, or denied, all that is evangelic, helpful, permanently precious in art, be it music, architecture, or painting dies out and vanishes. If art be nothing beyond a stereoscopic photographic function, the sooner it perishes the better. The camera is quite sufficient for such errands. Of all these painters of figure, or genre, hardly one can draw, much less paint a hand, an arm, and above all, a face, with even the skill of mediocrity. In one of the most ambitious pictures occupying a commanding place in the saloon of honor, (south), is a so-called Greek woman, with an arm apparently reeking with soot and treacle, and badly dislocated; the painter is evidently ignorant of shades and shadows that yet retain the purity and sweetness of local color. So there are ambitious groups where children and youth are painfully "hydrocephalous." Here and there some one has essayed religious art, but the obvious devoutness of intention is marred by false drawing and modelling.

Then, again, artistic purpose has a strong downward drift into merely decorative "effects" and color studies. When such a brilliant artist as Whistler, who has commanding ideas, inspirations, and consummate knowledge, chooses, by way of diversion, to indulge in "color-schemes" and "color-symphonies," it is all very well, for the great, manly, irrepressible art is there. But here, we have only the vapid attempts at "color-arrangement," without art or art ideas, and the result is sheer weariness. It would be unjust and ungenerous to insist that there are no exceptions to these strictures. One recalls J. H. Witts' lovely, 356, "Called to See the Baby"; Mr. Benson's beautiful study of a lady in white, lit up with radiance of "Firelight," 342, admirable in drawing, composition, and general treatment; "Family Cares," a little girl feeding "the baby," a lovely study of in-door life, by Frances H. Throop, 263; "Disappointed," charmingly interpreted with excellent still-life accessories, by E. L. Durand, in 178; Mr. Magrath's "Potato Harvest," 162, well composed, lovely in colors, but something like Millet in motive; "That Difficult Word," 133, a studious girl hard at her lessons, strong in drawing and composition, by Mrs. J. Francis Murphy; "The Reader," 117, by Elizabeth Nourse, a charming sketch of child life; "Waiting for Papa," by Maria Brooks, 326; and a few more, which may be found at wide intervals in the many departments. In landscape, George Innes is easily first, and unapproachable when seen at his best, as here, 235, in a splendid "Morning—Catskill Valley," where the old splendor of color, atmosphere, tree-form, and seasonable, thoroughly studied sketches of water and field, all satisfy and delight; also, J. Francis Murphy, 246, "Gray Sundown," a masterpiece, but on the perpetual monotone of theme and color that imprisons the genius of the most conscientious artist; then, Shurtleff; especially Wm. L. Picknell, 289, "In California"; and of the older academicians, Van Elten and Brevoort, who, emerging from old-time mannerisms, have pressed to the front in their admirable contributions. Fortunately the hanging committee have developed the long needed, dutiful courage of "skying" some of the chronic imbeciles who for generations "held the line" to the exclusion of better work.

The illustrated catalogue is a departure from old precedents, in that it is prefaced by a series of short papers or essays, touching upon several topics of immediate interest, historical, the art societies connected with the Academy, etc., etc. But we pause, something impatient, over a presumptuous plea for "The Nude," by Will H. Low who arraigns the religious decencies of the community which has lately protested against public abuses, and the exploiting of most offensive nudities in public edifices and on public documents. Mr. Low writes in flippant indifference to the prevailing indignation against such offenses, manifested all over the country, institutes comparisons between the social conditions of Greece, when the foremost ladies were found among the Hetairæ or courtesans, and of Japan, where tea-house profligacy is the bane and shame of a great people; altogether ignorant of the great fact that the Christian type is as far removed

from, and in advance of, the pagan, as the spirit is above the flesh. Such men as Mr. Low stands for, are themselves directly accountable for that profligacy and voluptuousness which undermines, and then destroys, a people. If the Academy of Design is committed, officially, to this *pronunciamento* of young Mr. Low, the people should know it, and leave the paganized "Academy" alone in its debasement. There are, however, in this exhibition but two or three examples of the nude, and they are not likely to advance the reputation of the painters, or their pestilent theory of æsthetics. Mr. Low himself is the principal offender, and has presumed to idealize the exquisite myth of "Echo," in the shape of a clumsy, heavy-limbed young woman, nude, and awkwardly posing among the branches of a tree, where the imminent risk that "the boughs will break," and drop the stupid creature among the stones of the under-flowing rivulet, lends an amusing interest of a possible catastrophe. Tree tops may do for owls, lizards, tree-toads, and the birds, but a woman, turning the beam at 130 pounds, would look better and do better on *terra firma*, and decently clothed upon. "Echo" and such a shameless hoyden are simply inconceivable in any artistic relation.

The Society of American Artists is also holding its annual exhibition, the sixteenth, in the new art building on West 57th st. Here surprises multiplied and sharply accentuated, await the visitor. This society represents the Paris colony and the Parisian art cult explicitly and with offensive candor. There are 317 numbers in the catalogue—many of the exhibitors are abroad, and are little known at home. The moving spirits in the society, as is pretty well known, practically use this society and its exhibitions as a fortified camp whence hostilities are organized against the "Academy", which, at the same time, these propagandists of Parisian ethics and æsthetics are attempting to capture by as many memberships as they are able to effect within its borders. Mr. Wm. M. Chase, the leader of the society, is a member of the Academy also, and he is a born contestant and propagandist. His followers are tireless, unscrupulous as to methods of warfare, and the considerable wealth of the Academy, with its ancient prestige, are worth the struggle. All Christian conservatism in art will lend its sympathies and practical aid to the beleaguered Academy, until it goes over to the enemy. After that, the nobler, purer art will have to look about for new and secure environment. This exhibition is a shameless carnival of nudities. The first saloon is fairly dominated by them; and so gross and repulsive are they, so wanton and meretricious, that even the dailies, not over sensitive in such matters, have almost unanimously denounced them as a public offence. While Mr. Comstock has lately sacked the obscene yet moribund Tenderloin Club, how does it happen that this unspeakably more offensive and deleterious appeal to sensuality and brutality is left untouched!

In landscape, so-called impressionism is rampant in its profligacy of lilacs, chrome yellows, garish blues, sickly greens, and crude prismatic vagaries. These analysts of the solar spectrum forget that nature is synthetical, and gives us white light as the universal solvent, leaving specific color, merged and almost inaccessible in formal embodiment. These people live in an atmosphere flashing with blinding unassimilated colors and hues, such as no normal vision ever beheld. It savors of absynthe and hasheesh, or some half delirious conditions of the visual nerves; a world of sheer fantasmagoria. There is doubtless need of a true open-air feeling and culture in landscape. But we have it splendidly exemplified in such men as George Innes, Mr. Dewey, Bolton Jones, Davis, Furness, and Murphy. Only these men understand that specific colors lie latent in the general glow and splendor, are not assertive, and in art, as in nature, require subordination. Here and there we find a canvass where this higher and legitimate "lighting up" is attained.

There are many and much better portraits than at the Academy, among them, a "full-length" of Mrs. Chase, and also "The Lovely Child," by Mr. Chase in his happiest mood, and that is on an exalted plane of excellence. There are a few superb bits of idealization; one, a richly colored female subject, Charmion, 257, by Albert Herter; "A Lady of the Nineteenth Century," by

Robert Gordon Hardie; especially interesting, "The Singers," a pair of lovely chanters, by Oliver Henry Walker (selected for the Shaw fund), 243; and the noblest and strongest thing in both collections, "The Baptism" of our Lord, 272, by Frank V. Dumond, a large, impressive, exceedingly reverent conception, the Jordan stream with its reeds and lilies, the wondering groups and the early twilight, all entering into the composition, which seems dreadfully out of place in such a collection. Indeed, one of the most flagrant of the nudity nuisances flanks it at the right—a composite offense against "The Baptism," the art and artist, and a long-suffering public. One would not look for them here, but there are two of the exquisite child pictures by Maria Brooks, two little "wee things," one "Tired of it," that is, her sewing; and the other, "Waiting for Papa," with visible impatience.

We observe with much satisfaction that Dr. Hutchins has taken into consideration the avoirdupois view of the new Hymnals, and issued proposals for a new "Book of Processionals," inviting an expression of clerical and professional opinion as to those hymns most desirable for such purposes; frankly intimating that the measure is due to the oppressive weight of the new book for choir boys to carry in processionals. This will be at once recognized as a wise expedient. Dr. Hutchins also announces as in preparation, a new book for the proper liturgic music of the Prayer Book, now mostly excluded from the new Hymnals on account of the space demanded for the enlargement, in words and music, and yet further, a new and greatly enlarged edition of his Hymnal in large type for organists especially, and others who may wish to preserve the book in this commanding form.

Magazines and Reviews

The Atlantic Monthly steadily holds its course with a sure hand at the editorial helm, making mostly for that larger, better literature that is not only true and appreciative as to the past and present, but helpful and nutritive as to the future. The element of fiction is picturesque, free from meretricious sensationalism and morbid illustrations of fashionable eroticism, and is true to life and experience, or to ennobling ideals. In its charming episodes of provincial pathos, humor, and caustic wisdom, it has developed phases of New England life and heredity that have found place in general literature. In the severer lines of research and critical dissertation, *The Atlantic* is first and well-nigh alone, among its contemporaries; and the best of it is that there is no indication that the well-filled stream will run dry. For readers outside the periphery of the strongly-flavored Boston culture, there may be now and then an over-strong impression of "Harvard," (hinting somewhat painfully of license rather than the nobler, divinely-ordered liberty of thought), with its wearisome vagueness and empiricism of evolution, or the vacuity of agnosticism. But the pulsations of historic, Catholic Christianity, its life and culture, are felt even in the pages of *The Atlantic*. Richard Burton, who has deserved more than a kindly recognition from the public, contributes the principal paper in this current number, and one that gives evidence of an independent enterprise and industry in a region hitherto held inaccessible to the general reader. "Nature in Old English Poetry" is a modest and hardly sufficient enunciation of Mr. Burton's actual purpose, for he uncovers in his excavations rare examples of poetry, enthusiasm, and dramatic vigor, and Beowulf, where he begins his work, seems fairly alive with delightful surprises to the novice in these fields. He brings a temperamental delight in these archaic treasures, to his service, and in this way is likely to do more in promoting an intelligent study of these aboriginal classics than all the pedantic philologists put together. Olive Thorne Miller contributes another fascinating chapter in her persistent studies of bird-life, in "The Secret of the Wild Rose Path." Elizabeth Cavazza has given "Jerry: A Personality," who is a favorite horse, at once friend, drudge, and protege, a firm place in literature, along with "Rab and his Friends," and other domestic animals who have earned a good degree—a study creditable alike to the pen and heart of the writer. Then there is a carefully wrought disquisition by R. Y. Tyrrell, on "Early Latin Poetry," which with all its effemina of artifice is puling wretched stuff by the side of Mr. Burton's Saxon, savage singers. Agnes Repplier discourses concerning "Opinions," in a sparkling but rather superficial mood, and we are thankful to find, for once, a portraiture of that uncomfortable, over-estimated visionary, Bronson Alcott, that answers to unvarnished verities of facts and traditions.

The Arena gives a good portrait of Tennyson, for a frontispiece, with a long list of papers, largely illustrating current sociologic and philanthropic movements. There is a strong syndicate on "The Tenement House Curse," which landlords and philanthropists might read with benefit. In

Mr. Stinson Jarvis' article on "The Ascent of Lives," we encounter not a few central doctrines of spiritual growth, especially cospociated with musical and harmonic ideals which invite earnest consideration. It is clear to us that the writer has touched deep, genuine undertones of psychologic fact and truth in which all souls are greatly concerned. A man who wrote thus, is a thinker:

No one has defined "beauty," because beauty is each man's ideal, and consequently must alter as his taste refines. The wearing out of an ideal is a certain sign that it has become unprofitable. A high ideal ahead seems to be a fact, and is in reality, a factor; but an ideal whose uses are completed joins the other mirages of the past. While we are straining toward these, we call them ideals and think of them as facts. But after being acquired and fully utilized, they are more clearly seen to have been part of the educational processes of nature (providence?), and only realities while their appearance as such should be profitable. This is Nature, whose teacher is delight. The winning of the highest is always happiness. But the delights of happiness are successfully repeated on the same grade. * * *Ennui* is a lash. The *blase* man must always be unhappy. Thus ideals are the nearest approach to facts in life; but only realities while they are being used, after which they join the mirages of the past. Consequently the only real fact in life is *God*—considered as the ultimate ideal.

Book Notices

American Church History. A History of the Evangelical Lutheran Church in the United States. By Henry Eyster Jacobs. New York: The Christian Literature Co.

This history of Lutheranism is interesting in itself, and particularly so to a Churchman because of the intimate connection existing at times between the Lutherans and the Church. The progress of Lutheranism in colonial days is very carefully sketched, though in the narrative of the congregations in New Sweden, it is not here recorded that many of the Swedish congregations were absorbed by the Church, and that their buildings now re-echo the words of the Book of Common Prayer. The numerous general governing bodies by which the Lutheran congregations in the United States are separated from one another seem to prove the need of just that Apostolic Episcopacy, with the Succession, which the learned writer considers a matter of indifference. There is so much that Lutherans and Churchmen have in common, that we cannot forbear to pray that this gift of grace also may yet be added to those which they already possess. The book is clearly printed and has a good index.

The Testimony of History to the Truth of Scripture. By Geo. Rawlinson M.A. Boston: H. L. Hastings. Price, 35 cts.

An American edition of Prof. Rawlinson's well-known volume of "Historical Illustrations gathered from Ancient Records, Monuments, and Inscriptions," with notes and appendices, by Prof. H. B. Hackett. This edition was first issued, apparently, in 1885, and remains unchanged. It does not, therefore, include references to some recent discoveries of importance. In fact, such constant progress is being made in Oriental archaeology that no publication can be final for many years to come. The reader, however, will find a large amount of independent testimony corroborating the historical narratives of Holy Scripture and its references to the manners and customs and the religious usages of the different tribes and nations with which the chosen people came in contact at different periods. Prof. Rawlinson stands very high as an authority in this field of investigation, and his conclusions are constantly quoted by scholars in the same department. The book, printed in large clear type on excellent paper, is a marvel of cheapness.

Symbolism or Exposition of the Doctrinal Difference between Catholics and Protestants. By John Adam Moehler, D. D. New York: Chas. Scribner's Sons (imported). Price, \$2.50.

The famous treatise of Moehler, comparing and contrasting the doctrinal formularies of the Roman Catholic Church and those of the principal Protestant bodies, appears in a new edition, an improvement in convenience of size and general appearance over the old shape, in which it has for so many years been familiar to students of theology. The work was first published in Germany in 1832, the year before the first of the Oxford tracts appeared in England, but the general lack of familiarity on the part of English scholars of that period with the German language, prevented it from becoming known at once in English theological circles. It was, however, translated in 1843 by James Burton Robertson, and unquestionably had some influence upon the Romanizing group among the Tractarians. It is referred to, for instance, by Wilfrid Ward in his life of his father. By reason of its candid and charitable spirit, its freedom from controversial heat, and its modest manner of statement, carefully avoiding the extremes which are associated with Romanism proper, as distinguished from Catholicism, it was peculiarly calculated to effect the mind of those who were undergoing a reaction from the attitude of indiscriminating hatred of everything Roman. Such minds are far too likely to go on to the opposite extreme of regarding everything as lovely which they once thought only abominable. This moderate book is well calculated to accelerate such a change, though doubtless written with no thought of the movements of religion in England. To those who know how to discriminate between what is Catholic and what is simply Roman, this

book is very useful, and regarded from an unbiased point of view, it is always instructive for the clearness of its comparative statement. It is chiefly in the author's unfair dealing with the Anglican Church that we find matter of serious criticism. He persists in regarding her as nothing more nor less than a Calvinistic sect; but shows, at the same time, no knowledge of her formularies, except the Thirty-nine Articles, which apparently he had not read, and almost complete ignorance of her great theological writers. He knows, however, the claim of the English Church to the Apostolic Succession and a Catholic hierarchy, and does not seem to dispute it. The book is worthy of a place in a well-equipped theological library, and for a thorough understanding of the great religious controversies from the 16th century downward, it is quite essential.

THE BOOK OF THE FAIR, which cost the Bancroft Company such a heavy outlay, is an assured success, subscriptions having already exceeded 100,000, and still keep coming in as fast as ever. What has given this work such great popularity has been not only the plan, but the execution. Nothing could have better fitted popular requirements than a work which covered the whole ground, historical and descriptive, and executed in the highest style of art. Each successive number lets us more and more into the plan of the work, which, while avoiding too lengthy description, covers the entire ground with sufficient detail, and presents in permanent form all the characteristics of the great Exposition. Address The Bancroft Company, Auditorium Building, Chicago.

THE rector of Christ church, Philadelphia, the Rev. C. Ellis Stevens, LL. D., D. C. L., has in press an historical work of special interest on the "Sources of the Constitution of the United States." It is to be published by Macmillan & Co., and promises to be received as a work of standard authority on the subject of our American beginnings. So great is the demand already, that the publishers have decided to issue two editions simultaneously, one in America, and one in England, in the same manner that they issued Prof. Bryce's celebrated book on "The American Commonwealth."

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.

The World's Columbian Exposition Memorial for International Arbitration, With Appendix.

THE YOUNG CHURCHMAN CO., Milwaukee

The Church and the Greater Sacraments. With a Sketch Concerning Early Church Buildings. By Archibald Campbell Knowles. 40 cents.

CASELL & CO., LIMITED, London

Plain Introductions to the Books of the Bible. Vols. I and II. Edited by Chas. John Ellicott, D.D. \$2.00.

CHURCH TEMPERANCE SOCIETY.

Hand Book of the Church Temperance Legion.

A. C. ARMSTRONG & SON

The Expositor's Bible. The Epistle of St. Paul to the Romans. By Handley C. G. Moule, D.D. \$1.50.

The Gospel of St. Mark. By Alexander MacLaren, D.D. \$1.00.

ANSON D. F. RANDOLPH & CO.

Be Perfect! Meditations for a Month. By Rev. Andrew Murray. 75 c.

THOS. WHITTAKER, New York

The Theology of the New Testament. By Prof. Adeney, New College, London. Pp. 248. 75 c. Parish Lectures on the Prayer Book. By Wm. A. Snively, D.D. Paper, 50 c.

Addresses by Dean Hole. \$1.50.

The Children's Pew. By the Rev. J. Reid Howatt. \$1.50.

THOS. Y. CROWELL & CO.

The Evidence of Salvation; or, The Direct Witness of the Spirit. By the Rev. Everett S. Stackpole, D.D. 50c.

Social Reform and the Church. By John R. Commons. With an Introduction. By Prof. Richard T. Ely. 75 c.

S. P. C. K., London

American Orders and Jurisdiction. By Edward Denny, M.A. \$1.25.

PAMPHLETS.

Thoughts on the Holy Communion. Edited by the Rev. Anthony Bathe. Also a Preparation for and Thanksgiving after, Holy Communion. Selected by F. G. G. The Guild of the Holy Name, Detroit, Mich.

A Four-Leaved Clover. By H. F. Darnell, D.D. Thos. Whittaker, New York. 20c.

Parish Work of St. Paul's church, Baltimore. 1893-94.

Fourth Annual Report of President Low, of Columbia College, to the Trustees. 1893.

The Beginnings of the Historic Episcopate (A. D. 30-250). By Rev. J. H. Barbour, M.A. Third edition. E. & J. B. Young & Co., New York. 25 c.

Whittaker's Anatomical Model. With Descriptive Text. By Dr. Schmidt. English edition by Wm. S. Furneaux. Illustrated. Thos. Whittaker, New York. 75 c.

What does it Mean to be Religious, or What is Religion? By W. L. Sheldon. S. Burns Weston, Philadelphia.

Our Ecclesiastical Heritage. A Sermon. By the Rt. Rev. Leighton Coleman, S.T.D., LL.D.

The Household

Praises

BY M. L. N.

The Lord hath set the starry hosts of heaven,
He rules the glorious sun that moves on high,
And day and night by Him alike are given
Whose hand hath curved the arches of the sky.

The Lord hath reared the lofty heads of moun-
tains,
And crowned them with the ever-spotless snow
The Lord hath fetched the deep from myriad
fountains,
And guides the rivers that forever flow.

Oh, hark! the mighty song of praise upswelling,
Returned from earth to sky, and sky to sea!
Sun, stars, and hills, and deeps His glory telling,
Who ever was, and shall forever be.

Sing, sing, my heart! amid this loud rejoicing,
And blend thy feeble voice in heaven's lays;
With all created powers His glory voicing,
Forever add the tribute of thy praise!

Sing, sing, my heart! with praises still increasing,
For, lowly, weak, and wand'ring though I be,
The Lord of all these glories never-ceasing
Hath ever guided, watched, delivered me!
Cleveland, Tenn.

The Do-Nothing Society

BY L. M.

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CHAPTER V

The next day might have been called "Missionary Day" among our friends, for, before Madge and Katie and their mother had finished breakfast, auntie appeared on the scene, with her arms full of packages, accompanied by old Caroline, bearing a basket full of house-linen.

"Where's your box?" was the greeting; "I knew it—not half packed! Let me try a hand".

"Oh, auntie, you'll never get all these splendid things in! Oh, why didn't we have a bigger box?" cried Katie, holding up the heavy sheets for the admiration of her mother and Madge. But before she left for school, the box had swallowed them all, and also the packages of delicacies for the sick, which auntie had brought, and Harry Hunter was nailing on the top.

"So you've joined the Woman's Auxiliary, after all," said Mrs. Morton, smiling, as aunt Janet sat down to rest.

"Not exactly," replied her sister-in-law, "but of course I am interested in the hospital, and glad to help it."

"It is so nice to have those sheets," said Mrs. Morton, "it seems as if the old-fashioned sheeting was so much better than that we get now-a-days."

"I suppose Katie has put half of her quarter's salary in that box," remarked auntie, severely.

"Not quite," replied her mother good-naturedly, "she has given only a little money, but more time and trouble. It is the combining of many small contributions that makes up the Auxiliary boxes. What one or two women cannot do alone, twenty-five or thirty can easily accomplish."

"I like the aiding of hospitals and schools," said Miss Janet, "but I never like the idea of sending clothes to the clergy. It must be so humiliating to them to receive charity."

"I used to think the same," was Mrs. Morton's reply, "but years of experience in the Auxiliary work have convinced me that I was mistaken. Of course, the Church ought to support her clergy, but if the stubborn fact remains that very many of them in missionary fields or country parishes, have stipends far too small to provide more than daily food, why should not the women of the Church supplement these by

goodly boxes of useful clothing? in many cases, of far more value to the recipients than the [money they represent would be, for good material cannot be had in those out-of-the-way places, and then, think of the stitches! The last clergyman we sent to wrote us that most of all he thanked us for the sewing we had done; the stitches we had saved his wife, who had all her own housework to do, besides the care of the children, and various duties in the parish. Of course we consider it not a 'charity' in the common use—or abuse—of that word, but a privilege, to help sustain the standard-bearers of the Church Militant, in this or any other way; and those who have the right and true idea of this duty and privilege will be likely to perform it with such tact and delicacy that the most sensitive feelings will never be hurt. Read these letters, Janet, if you can spare the time," she added, opening a drawer, where, as secretary of the Parish Branch, she kept her "archives." "These grateful, beautiful letters of acknowledgment will plead more eloquently than I can, in behalf of the Auxiliary work. They make me realize the truth of the 'Communion of Saints,' as I remember the prayers they offer for us whom they have never seen—our distant brethren, united with us in the one Household of Faith!"

Miss Janet read the letters; more than once stopping to give vent to exclamations of surprise or pleasure, or to wipe her eyes, for the tears would start at the simple but heroic story of missionary life that could not but appear in the grateful letters.

"I declare, Anna!" she cried at last, "I am half converted to your views; and I will help you if you will always write the letters (for then I know no feelings will be hurt), and never let them send any trash in the boxes."

"We don't do that, indeed," said Mrs. Morton, "and I have to write the letters while I am secretary; but I often feel that another would do it better, for you know, Janet, my strength fails more and more, and before long I shall have to give up." A tear fell as she spoke, for the work was very dear to her.

"No, don't give it up, Anna," said Aunt Janet; "if you feel it too much for you, let me help. I will write for you, at your dictation, any day that you call upon me."

That afternoon, the carriage of "the rich Mortons" stopped at Mrs. Lynn's boarding house, and Nettie jumped out to see if Alice and Mabel were ready for the shopping expedition; she begged Mrs. Lynn to join them for the drive, but that busy housekeeper had the dessert to make for dinner. Nettie had collected a number of warm garments, and some toys and books that the boys had thrown aside, but which were as good as new; and these were received with joy, and added to the pile for the basketmakers, which was filling up Alice's closet. Then, with the feeling of going on a frolic, the three girls drove off, and Nettie was taken to a toy depot, where unheard-of bargains could be had; and also introduced to the five-cent store, where dolls, their furniture, dishes, stoves, and everything else required for dolls' housekeeping, could be had for five cents; as well as really pretty books and gay little handkerchiefs. An astonishing number of packages was piled into the carriage, and yet some of the five dollars remained; so it was expended in candy for the Christmas tree. Nettie's mother had given her another five-dollar note for stockings, which she said was the pressing need of all children; so they purchased some cheerful-looking red ones,

"to brighten up life for the poor little things," they said.

"This is the loveliest shopping I ever did," said Nettie, as she bade her cousins good-bye; I always hated to shop before, and got out of it whenever I could."

As she drove home, the words recurred to her again and again: "It is more blessed to give than to receive." She said to her mother in the evening: "Mamma, I think it is just lovely to see Alice and Mabel so delighted with the things for the basketmakers, when, poor girls! their best dresses are not as good as the brown one I gave them for the box." After a pause she added: "I wish I could, without hurting their feelings, give them something useful. I'm afraid they are dreadfully poor."

"Suppose you make a pretty purse for each, as a Christmas gift; then it will be easy to put in some gold pieces, and to say that one likes to choose one's own present sometimes."

"A good idea, mamma! So I will. And now shall I read to you?" For Nettie's energies were not all expended—those newly-awakened energies—outside of her home; but she had begun to help her mother, and endeavor to please her in many ways.

"Are you not too tired, dear?"

"Oh no, mamma; I don't seem to get tired as I used to, now that there are so many things to do and care for."

The same day Julia Stone was on her way home from a visit to a friend's studio, when she was joined by Harry Hunter, and they walked on together. Harry expressed his enjoyment of the evening with the Do-Nothings, and his admiration for aunt Janet.

"Isn't she a splendid woman, though? I wish she was my aunt. I have no mother or sister, and not even an aunt that I know well."

"Yes; we think a great deal of auntie," replied Julia, "but of course she is very old-fashioned."

"That is just what I like! How nice it was to hear her and her brother talk about their old church and the catechism and all!"

"Yes, it was a pretty old-time picture; but all that is exploded now. Nobody believes in the catechism any more."

"Don't you? Well, I wish I did."

"The music was quite good on Sunday," observed Julia graciously.

"I am glad you think so. People tell Mr. Hart all the time that the choir has improved; but his standard is very high; we never come up to the mark of perfection that he aims at."

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"Is he the organist?" asked Julia.

"Yes, and choir-master—a splendid fellow. He is a genius. I don't believe he is half appreciated. He does lots and lots of work for that church."

"It is all paid for," remarked Julia coldly.

"I beg your pardon, but indeed it isn't. His salary does not half pay him. Why, he could use his talents in a secular way, and make piles of money!"

"Why doesn't he do it then?"

"Because, I suppose, he is attached to his Church, and wants to give something worth while to it," replied the young man; "he don't do his work in the way of business only, and I don't think any of us—the choir, I mean—ought to, either. It seems awful to sing such sacred words as we do every Sunday, and join in such solemn services, just as a fellow might sing at a theatre! One ought to mean it all."

"Well, a good deal of it is figurative, poetry, you know," said Julia. "Religion is no doubt a good thing—especially for the lower classes—keeps them in check. It is well to patronize the Church, even if it is rather a bore to go every Sunday, for it really exerts rather a good influence. But of course we know there is a lot of myth and fable about it all."

"I don't believe," returned Harry, "that myths and fables could ever make such a man as your uncle, or give a fellow such a foundation to stand on as Will there has. I believe there is something in his religion, Miss Julia, and in John Riley's, too; something more than mere poetry."

"Oh! we met Mr. Riley at auntie's. Isn't he the new chorister that all the girls rave about?"

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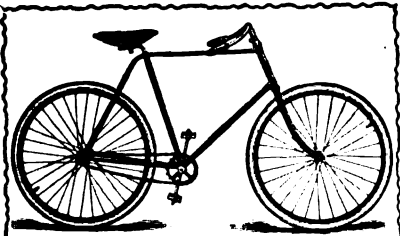
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This speech jarred on Harry. "Riley sings very well," he said; "he has only lately come from Maine. I don't know whether the girls rave about him or not; he would be thoroughly disgusted to hear it."

"I suppose he is above such things; he is very pious, is he not? I hope you are not."

"No, Miss Stone, but I wish I was," was the grave answer.

Julia bade good-bye with rather a piqued feeling, while Harry Hunter said to himself, "She thinks herself very wise, but she lacks that softness and sweetness a woman ought to have. That little Jennie now—how different she is! I don't know but I'll call on her father to-night, and have a talk about the Church; I want to understand some things better before I make up my mind. Ned is so shy of parsons that I will have to take the first step. And if I can get a few minutes with Will and that sweet little sister of his, so much the better!"

It happened rather curiously that Julia's cold water, instead of quenching Harry's interest in the Church, stirred him up instead, to take a step he had hesitated to take. He felt that if he talked with the Rev. Mr. Morton, he might end by becoming a communicant of the Church some day; and he held back, partly from a feeling of unworthiness, partly from a dread of too strict a life. However, he walked up the rectory steps, the thought of little Jennie being one motive that led him on; and a few moments afterward he and the rector were engaged in earnest conversation. When he left the house he felt glad and thankful that he had gone, Mr. Morton had been so kind, so patient in explaining difficulties, so earnest in his desire to help his young friend. He had not insisted on immediate action, only begged Harry to "think on these things" and pray for a right decision. Then he had taken him into the parlor, where Mrs. Morton had been so kind to the motherless boy, Will had welcomed him, and sweet little Jennie had played and sung at his request.

(To be continued)

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

Children's Hour

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

The Mercy Convention

BY HAL OWEN

I will try to be kind to all living creatures, and to protect them from cruel usage.

This beautiful pledge has been said by seven hundred thousand voices, and all these voices are saying it over and over again every week and month. The voices are each time growing sweeter by saying it, and the hearts from which the words come, are growing more tender and loving, while the hands which do the bidding of the voices, are growing more gentle and skilful.

Thus the influence is spreading; thus because of the voices, and the hearts, and the hands of the Band of Mercy, the world is growing better and better, more and more beautiful.

Think what it will be when the pledge prevails over all, and everybody is as kind and good as he can be. Then will be the kingdom of heaven.

No one guesses the full effect of this wonderful work among our dumb neighbors, but these little fellow creatures know it full well themselves, and lately they determined to have a meeting of their own about it, a grand convention just like "real folks."

They all agreed it should be held in the "Greenwood Music Hall." This was the most beautiful spot in all the beautiful green forest, a large clearing in the heart of the woods.

The great handsome trees stood all about like huge pillars, and they stretched their long branches out toward each other, forming a lofty green arch high above.

Oh, it was a lovely spot. The dear sweet wild flowers offered their perfume and brightness. Here the birds sang, cooed, and nestled; here the squirrels and chipmunks chattered and clattered, here the insects chirped and buzzed. Everything was at perfect peace and rest.

Was it peace and rest because nobody ever came there? No, it was because only

good, kind people came; and because when they came the very air of the place made them better.

There was one noble man who left the high road every day on his way to town to drive through the fair spot, and he always rested his horse here, often giving him a bite of lunch, often taking some of his own lunch while breathing in the delights of the sweet shady coolness, as the sunlight sitted down through the rustling leaves and flecked the ground with dancing shadows. Then he would scatter his crumbs to the bright-eyed little creatures about him, and drive on, wiser and happier.

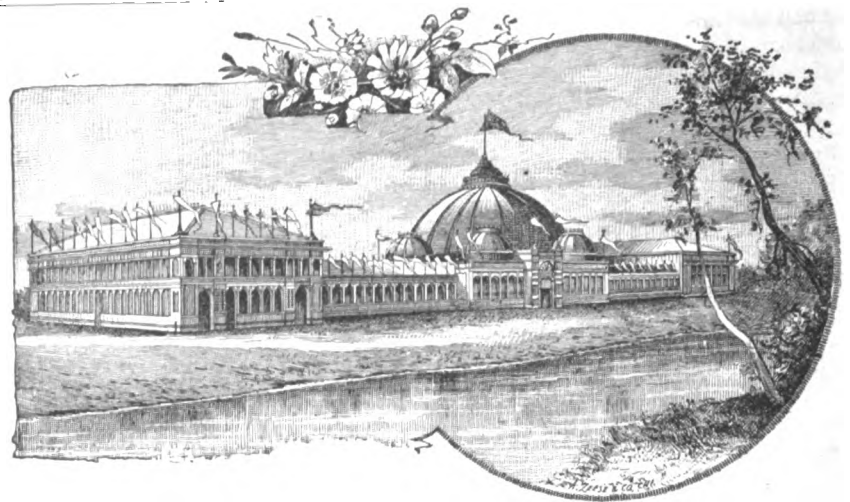
Often he brought with him a fair gentle lady, and sometimes his lovely chil-

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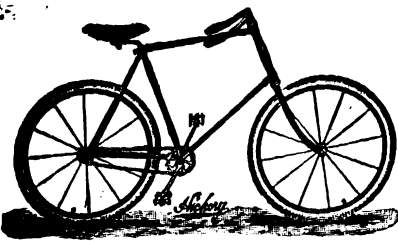
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children; they all felt the charm of the place and learned to love it, and gave it its name.

"Charley" horse learned to love it too, and he told the other horses about it, so occasionally they turned aside when their drivers let them, and passed this way.

The cows and the sheep in the pastures heard of it, and wandered in, while all the dogs around sniffed the charms, and they told the cats; thus the reputation became known among them all.

They all understood this was a place of peace, and no harm was ever done here by anyone.

They all agreed that here the grand convention should be held. The invitations were sent by the birds and the breezes to all animals who had in any way felt the benefit or effect of the work of the Band of Mercy.

It was astonishing to see the size and the character of the company which responded to this call—all the domestic and some wild animals were present in large numbers.

The galleries, which had been reserved for the feathered members of the meeting, were filled to overflowing with birds of every shape, size, and shade. Such a thrilling, trilling sight!

The "waders" had a special private "box" in a small pool at one side, while the fish, frogs, and all the water kind, were accommodated in a rippling, murmuring brook, on the other side.

The squirrel family were perched about on convenient boughs; and swinging on twigs and stems, balancing on leaves, were the grasshoppers, butterflies, and all sorts of bugs and insects.

The main floor was reserved for the

heavy members, and they were many; horses, cows, sheep, goats, dogs, cats, in fact, everybody was there down to a family of pet Guinea pigs and the church mouse.

At a little distance stood a group of beautiful deer, too timid to mingle with the rest, and yet anxious to tell their story of how mercy had come to them in laws that had protected them at certain seasons, from the hunters.

Altogether, it was a strange and interesting company. Cannot you think how they all looked? Cannot you shut your eyes, and make a picture of them all? Just imagine you are there, and see how it seems.

Though they were a funny-looking party, never was there any other that had more beautiful eyes; eyes, more gentle, more feeling, more speaking. You can be sure of this, if you look right into the eyes of all the animals you know. If you stop to do this, you will never hurt them; try it!

When they had all come, the meeting began. Every one was perfectly orderly and polite, for they were taking as their pattern the Bands of Mercy meetings; and had learned the first lesson of thinking of the rights of all.

The order of business was that every one should tell how he had been made better and happier by some child of the Band of Mercy.

If the record of it all could be given to the world, surely there would be little more of cruelty or unkindness to any creature. It was a grand lesson appealing to every one with any heart or feeling.

The gentle cow told how her stable was now well ventilated and cleaned; how she was given her freedom in a good pasture where she could reach pure, fresh water; how children patted her, and gave her salt to lick from their little hands, instead of throwing sticks at her and frightening her; and how her little calf was attended to with kindness.

The splendid high-spirited horse told how he was well shod, regularly and thoroughly groomed, comfortably harnessed without check or blinders; how he was driven with care and consideration; how he had a warm blanket thrown over him when he was standing in cold weather, and was left under a shade in summer; and that he was never allowed to eat or drink when he was overheated.

The dogs told how they had been taken from tormenting boys or cruel masters, and given good homes where people liked them.

The cats purred their thanks for cozy corners, warm drinks, soft cushions, and some petting.

The goats were no longer beaten with sticks nor starved on straw.

The oxen were not goaded with thongs nor driven by kicks.

The little pets of all kinds had sweet stories to tell of kind and loving little masters and mistresses.

When the many, many stories had been told, everyone joined in sending their best thanks to everybody who belonged to the wonderful workers of the Bands of Mercy; to the dear children especially. They sent every child their best love, and offered their best services and their devotion to the good, kind children, for all their lives. Was not that a good message? and it is sent directly to each one of you, think of that!

At the close of the meeting came the music, such music! It came from the throats of thousands of little feathered songsters whose tiny hearts were filled with joy and gratitude over safe nests, and the beloved little birdlings secure from all harm. Such music as would stir the hearts of all hearers. You can hear snatches of such music if you go to the woods and fields in the early morning.

After it was all over, the members of the Mercy Convention went happily and quietly to their various homes, while the stilly night reigned over all.

Far above in the high clear arch of the sky, peeping down through the shimmering leaves, silvering all it touched with its beams of light, was a beautiful star

Like a jewel set above, Emblem of eternal love,

heaven's pledge. In its purity, peace, and loveliness, it pointed well the watchwords of the children of the Bands of Mercy, kindness, justice, mercy to all.

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ed grass, so Hood's Sarsaparilla and Pills refresh the human body of ills and pains."—HARRIET M. STOVER, Versailles, Missouri.

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What to Do in Emergencies

FROM *The Ladies' Home Journal*.

There is no accident more terrible than severe injuries from fire. All well-instructed persons know that when a woman's dress is in flames water is almost useless to extinguish it, unless she could be plunged under it. The fire can be put out only by cutting off the supply of air, without which it cannot burn. This can be done by enveloping the person in a rug, blanket, or any woolen article of sufficient size.

The pain from slight burns is very great. An excellent application is a thick paste of common baking soda moistened with water, spread on a piece of linen or cotton, and bound on the part. This can be kept wet by squeezing water on it from a sponge or cloth until the smarting is soothed.

A thick coating of starch can be used instead of the soda, or wheat flour if nothing better can be had, but neither should be applied if the skin be broken. In this case it is better to use vaseline, olive or linseed oil. The doctor will apply some preparation containing carbolic acid.

If the air can be effectually excluded from a burn the pain is relieved.

Blisters should be pricked and the fluid absorbed with a soft cloth before applying a dressing.

If the clothing adheres to the skin the loose part should be cut away and the patches of material soaked off with oil or warm water.

When the injury is extensive the sufferer will be prostrated and may die from the shock. Heat should be applied to the extremities and over the heart, and hot drinks be given until the doctor comes.

In burns from a strong acid the parts should be covered with dry baking soda or lime, as the alkali will neutralize the acid. No water should be used, but a dressing of cosmoline or oil applied after the alkali has been brushed off.

When the burn has been caused by an alkali, an acid must be used. A person recovering from the effects of a burn requires very nourishing food.

There are few accidents more alarming to a mother than when a child swallows a foreign body. If it has gone beyond the reach of the finger no special effort should be made to dislodge it. Nature will probably take care of it if she is not interfered with. Emetics or cathartics may produce disastrous results. The only thing that can be done is to give a plentiful meal of soft food.

Foreign bodies in the ear: These do not usually occasion much discomfort for a time, and as the passage of the outer ear is closed at the end by a membrane they cannot penetrate farther, and may safely be left until they can be removed by a competent person. When an insect has entered, turn the head on one side with the affected ear uppermost, and gently pour in a little warm water. When this runs out the drowned intruder comes with it.

Water should not be used when a pea or bean has been introduced, because they swell when moist.

Foreign bodies in the nose: These may sometimes be drawn out with a bent hair-pin. If not easily removed in this way they should not be poked at. A little snuff or pepper may be sniffed in, or the opposite nostril tickled with a straw. The act of sneezing will probably dislodge the substance; if not, it should be left for a surgeon to extract.

Foreign bodies in the throat: This may be a very serious accident whether it occurs in the windpipe or the food passage. It demands immediate action or the result may be a fatal one. Send for the doctor at once as he may have to open the windpipe to save the victim's life. Meantime slap the sufferer on the back between the shoulders. Insert the finger as far down as possible to try to grasp the obstruction and remove it. Turn the person head downward and slap the back forcibly.

If breathing ceases, the patient should be laid on the back, the arms pulled upward, the hands resting on the top of the head, then brought down and pressed on the chest, repeating the movement sixteen times in a minute.

Fainting is caused by an interruption of the supply of blood to the brain. The head should be lowered immediately. Often laying the person down will revive her without other measures. The head may be allowed to hang over the side of the couch for a few moments. Smelling-salts may be held to the nose and heat applied over the heart to stimulate its action. Open a window or outer door to admit plenty of fresh air, and unfasten the clothing to permit free circulation. In severe cases when unconsciousness is prolonged, a mustard paste may be placed over the heart; if the breathing stops, artificial respiration can be begun. It is useless to try to give stimulants by mouth unless the person is sufficiently conscious to be able to swallow. The attack usually passes off in a few minutes, but the invalid should be made to lie still and be kept quiet for some time after it.

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