

# The Living Church.

A Weekly Record of its News, its Work, and its Thought.

Vol. XIII. No. 3.

CHICAGO, SATURDAY, APRIL 19, 1890.

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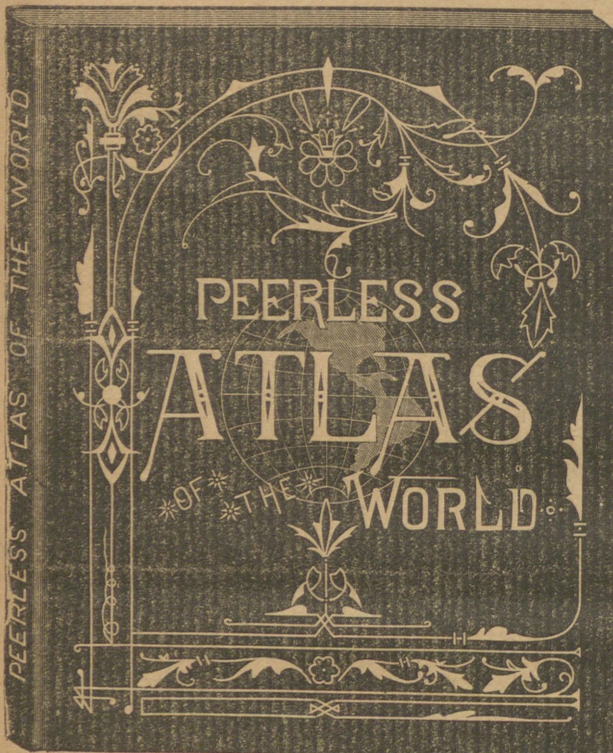
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# The Living Church.

SATURDAY, APRIL 19, 1890.

## NEWS AND NOTES.

NEARLY £4,000 has been subscribed towards a fund for a memorial to the late Dr. Lightfoot, Bishop of Durham.

THE consecration of Dr. Westcott to the see of Durham will take place at Westminster Abbey on Ascension Day, May 15, by the Archbishop of York. There will probably be a very large gathering of prelates.

A PENSION of £100 a year from the Civil List has been assigned to Mrs. Hatch, widow of the Rev. Dr. Edwin Hatch, in recognition of her late husband's contributions to Biblical theology and ecclesiastical history.

BISHOP MITCHINSON, late of Barbados, is conducting Lenten Confirmations in the diocese of Canterbury on behalf of the Primate, who will shortly again have the assistance of a suffragan bishop, it being understood that Bishop Parry's successor will be appointed at Easter.

It is a coincidence that we publish in this issue, the letter of the Rev. Mr. Partridge on the attack on our mission in Wuchang, and the action of the Board of Managers in appointing a committee upon the Chinese Bill now pending in Congress. It is more than possible that the outrage in Wuchang and the attitude of Congress have close connection. Does it need a massacre and martyrdoms to induce Congress to treat this grave question in another spirit than that of the demagogue?

THE Bell-Cox ritual case will, says *The Liverpool Courier*, come on for hearing before the House of Lords soon after Easter. "It is rather curious to note that Sir Horace Davey, Q. C., who was counsel for the Church Association in the Lincoln case, has on this occasion been engaged by the Ritualists for Mr. Bell-Cox, in company with Sir Walter Phillimore, Q. C., his opponent in the Lincoln case. Mr. Jeune, Q. C., who in the latter case appeared on the side of the Ritualists, will in the Bell-Cox case uphold the recent decision of the Court of Appeal against them."

THE Rev. Dr. W. C. Winslow says, in the "New England Magazine," that the inscriptions make Meneptha, the Pharaoh of the Exodus, to have had the title, "General of Infantry," and Mentuherkhopesh, his brother, the title of "General of Cavalry." It is generally believed by Egyptologists that Pharaoh was not drowned with the horsemen and charioteers in the Red Sea; and Dr. Winslow suggests that Meneptha's early training and position as a commander of footmen may have been a reason why he was not with the horsemen in pursuit of the Israelites. He was of a timid nature; but, on the other hand, the Pharaohs often led their armies.

AN interesting item has just been added to the Tudor Exhibition by the loan of Queen Elizabeth's Prayer-Book bound in enamelled gold and printed in 1754 by A. Barker, whose device, a man stripping the bark of a

tree, appears on several leaves. The Queen wore the book suspended from her girdle by a chain, which passed through the two rings at the top. The ornamental covering is the work of George Heriot, favorite goldsmith and banker to King James I., and founder of George Heriot's Hospital in Edinburgh. This valuable little relic was formerly in the collection of the Duke of Sussex, and is now contributed to the new gallery by its present owner, Mr. Barclay Field.

THERE was a singular ceremony performed at Father Ignatius' church, in Wales, on St. David's Day. The edifice was illuminated with 200 wax candles and innumerable small tapers, and three new monks were received into the community. The "Abbot" was gorgeously apparelled in cloth of gold, "and the new monks, having taken a vow of celibacy, obedience, and poverty, laid on their backs on the floor of the church." A funeral pall was placed over them, and the "Abbot" read the Burial Service. A black curtain was next drawn across the church, hiding everything from the congregation, and when it was withdrawn it was seen that the head of each was encircled with a wreath.

THE *Yorkshire Post* states that the bishopric of St. Albans was offered to the Rev. Dr. Talbot, vicar of Leeds, who declined it. In commenting on the subject the same journal says: "This is not the first bishopric, we believe, that Dr. Talbot has had the opportunity of declining. It is, indeed, well-known that if he had preferred a bishopric we should never have seen the Warden of Keble in the vicarage of Leeds; but Dr. Talbot having accepted the vicarage of Leeds, is not the man to abandon his post till he has made his mark in Yorkshire as he made it at Oxford, and the spirit in which he is entering into the practical work of a vicarage, which is in itself a miniature diocese, while affording valuable experience to a man destined for a bishopric, is of the highest practical value to the Church organization, and Church work of Leeds."

THE opening of the great bridge over the Firth of Forth has excited great interest in this great engineering triumph. The principle upon which this bridge is constructed is perfectly simple, and has its counterpart in many an elementary structure in India and China, but this is the first occasion on which the principle has been adapted to conditions so vast, that the successful achievement of the enterprise has excited the admiration of engineers of eminence throughout the world. The great size of the bridge is faintly suggested by the fact that if the Eiffel Tower could be placed in a horizontal position, with its base projecting from one of the main piers, it would not reach more than half-way across the space between the two main piers, and further, if St. Paul's cathedral were placed at high water mark against one of these piers, it would fail to reach the top.

AT the recent ordination of an English bishop, one of the candidates for deacon's orders was so slow in his theological attainments that he was very near being "plucked." As, however, he had been strongly recommended to the bishop for his zeal and piety, his lordship consented to ordain him; but warned him that he must study very diligently before he came to the next examination, urging him especially to familiarize himself with that well-known theological work, "Butler's Analogy." When the young man departed, his lordship accompanied him to the door. He seated himself in the omnibus to proceed to the railway station. The bishop went up to him, kindly shook hands, and, as a passing reminder about the "Analogy, exclaimed: "Good-bye, Mr.—; don't forget the Butler." "Oh yes, my Lord," replied Mr.—; "I've just given him five shillings." And before the astonished prelate could offer an explanation, the omnibus had driven off.

AN attempt is being made in Oxford to create some permanent memorial of the great services which the late Rev. Aubrey L. Moore rendered to the Church. After careful consideration of various schemes suggested, it has been determined to invite subscriptions to a fund, a portion of which shall be set apart for procuring a portrait of Mr. Moore to be offered to Keble College. This will probably not require more than £100 or £150. The main part of the fund will be vested in trustees for the establishment of an Aubrey Moore Studentship, to be maintained in perpetuity, or for a time, as may be found possible. It is proposed that such studentships shall be granted to members of the Church of England who have graduated in the University of Oxford, in order to enable them to continue the study of theology, or of philosophy or science in their relation to theology, or to carry out some definite work of research in connection with theology, upon such conditions as shall seem good to the trustees.

THE death is announced of the late Bishop of Kaffraria, at the age of seventy-three. The Right Rev. Henry Callaway, D. D., M. D., was born in 1817. He went out to Natal, in the first instance, as an assistant to Bishop Colenso, in 1854 (the year of his ordination), and there threw himself with great energy into the study of the Kaffir language, assisted in reducing it to a written form, and translated into it nearly the whole of the Bible and Prayer Book. He was the author of a work also of considerable literary interest, entitled "Zulu Nursery Tales." It is interesting to note that he was appointed to the charge of the first church completed in Natal, St. Andrew's, Pietermaritzburgh. In 1858 he obtained a grant of three thousand acres of land in the wilderness, about a day's journey beyond Richmond, and here he founded a station, naming it Spring Vale. When in 1886 paralysis seized upon him, and he resigned his bishopric and returned to England, the Bishop dedicated al-

his Spring Vale property to Church and mission purposes.

THE Board of Managers of Missions met in New York on Easter Tuesday. The death of the Rev. Dr. Swope was announced and suitable action taken. A special committee was appointed, consisting of the Rev. Dr. Langford, and Messrs. Baldwin, King, and Stark, to consider and take such action as they may deem expedient upon the Chinese Bill now pending in the United States Senate. The committee on Alaska reported at length. Upon their nomination, Mr. Marcus O. Cherry was appointed to assist the Rev. Mr. Chapman at Anvik, for which point he would sail from San Francisco early in May. \$3,000 was appropriated for a portable house to be set up at the new mission station at Port Hope, Alaska. Resolutions were adopted earnestly requesting the House of Bishops to elect a Bishop for Alaska at its next meeting, and asking the Missionary Council to unite with the Board in urging the importance of such action. Upon the subject of the Missionary Enrolment Plan, it was

*Resolved:* That in consequence of the very general and earnestly-expressed desire of many persons in various portions of the Church to enlarge and, if possible, complete the Missionary Enrolment Fund, the Board of Managers, in order to encourage such further efforts to be made, recommend that all amounts that have been or shall be contributed for the Missionary Enrolment Fund be paid in to the treasurer to be deposited with the Committee on Trust Funds until the next meeting of the Board of Missions or the further action of this Board.

*Resolved:* That the Board earnestly commends to the Church the speedy increase of the Missionary Enrolment Fund, and pledges itself, as far as possible, to aid all proper efforts for this purpose.

## THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.  
LONDON, March 29th, 1890.

THE appointment of Dr. Westcott, the Regius Professor of Divinity at Cambridge University, to succeed his old friend, Bishop Lightfoot, in the see of Durham, has pleased every body except the reverend gentleman himself, who declares that the offer was made to him by Lord Salisbury in such a way that he had no option but to accept. Dr. Westcott is generally supposed to have refused, on several previous occasions, preferment to the episcopate, and I am not sure whether it would not have been the wiser course for him to have adhered to his resolution in the present case. At the age of sixty-five, it is almost too much to expect any man to possess—much less to exercise—the energy necessary for a proper administration of so important and populous a see as Durham.

The consecration of Dr. Westcott is not likely to take place before the end of April, and the see will therefore have been without its episcopal head for nearly six months by the time all the formalities have been gone through—a period very unusual in England. No doubt the long delay before any nomination was made was due to several refusals, and rumor has been very busy in naming the prominent men in the Church—possible and impossible—who declined to take up the work laid down by Bishop Lightfoot. The oft-repeated fable of Dr. Liddon's nomination by the Prime Minister and

the Queen's refusal to allow his name to be put forward owing to her personal dislike to the eloquent and learned divine of St. Paul's, has again been repeated in the papers. But it is pure romance, I am told on very excellent authority. My own opinion is that Canon Liddon might have had a place on the episcopal bench long ere this had he so minded. But his bent is far removed from such a career as that of a bishop's, and moreover he lacks, I should say, any powers of organization and administration so necessary in the head of a populous diocese.

Two other dioceses now await new heads, viz., St. Albans and Bangor, both Bishops (Drs. Claughton and Campbell), having resigned. Speculation is again rife over these new appointments, but little dependence can be placed upon any of the rumors.

In spite of a general rise in the observance of Lent, there is yet much to be done before even an appreciable amount of respect for the solemn season can be obtained. Whatever may be the course that individuals take regarding it, in court and fashionable circles the aspect of a penitential season, of one of fasting and abstinence, is simply ridiculous. And yet there is no reason why one should take a too pessimistic view of such a state of things, for there is most decidedly an increasing regard for the observance of Passiontide, particularly in Holy Week. Many of the theatres are voluntarily closed, social entertainments are abandoned, and other signs of a more seriously-disposed temperament are discernible. On Good Friday the churches are far better filled than ever they were, and the simple service of addresses and meditations on the three hours of our Saviour on the Cross is one that has been adopted of recent years in very many churches, and it invariably draws good congregations. Looking back only a comparatively short time, it seems hardly credible that any objection could be raised to so devotional a service, and yet one that is particularly free from anything that could possibly give offence to even the most earnest of Puritans. But yet it is only ten years ago that "The Three Hours" was first held in St. Paul's cathedral, and on that occasion precautions were taken to prevent any unseemly conduct on the part of certain persons who were known to be present and who were thought to have come prepared to make a disturbance.

As the event, proved, however, nothing more dreadful than some wild, but otherwise harmless, speech-making outside the cathedral happened, and since then the service has been regularly held in St. Paul's, the preacher this year being the Bishop of London (Dr. Temple). The origin of this service is accredited to a Jesuit missionary and adopted in Rome about 1788, whence it spread over Western Christendom. But I believe Father Mackonochie of St. Alban's, Holborn, was the first to introduce or revive it in the English Church; and so the very fact that its introduction is associated with the High Church party, has probably prevented its universal adoption.

There is little that calls for remark in the Lenten services at the London churches this year. A diminution of extravagant musical services seems to be a feature, and to my mind a very satisfactory one. The special preachers have been rather limited in number, three of the Cowley Fathers (Frs. Benson, Black, and Congreve) sharing the principal sermon courses with Canon Body, Canon Knox-Little, and Fr. Stanton, of St. Alban's, Holborn. Father Benson has been perhaps the most busily occupied, preaching courses of sermons at half a dozen different churches; on one day alone each week he preached twice in London, and took an eighty miles journey to deliver a third address in a provincial town; at the age of sixty-five that is pretty good, I think.

At St. Paul's cathedral, this week, Canon Knox-Little has been giving the mid-day addresses. The building has been thronged each day, as is usual when this preacher is announced, although the reason for it is not easily accountable. Many preachers there are who occupy the same pulpit at

the same hour during Lent, whose addresses (not to make any odious comparisons) are most excellent, and their delivery fired by deep earnestness, and yet they draw not half the numbers that Canon Knox-Little does. The secret, perhaps, of his attraction lies in the simplicity of his matter, and a peculiarly taking delivery, and an obvious sincerity in all that he says. But whatever the attraction may be, there is the fact that Canon Knox-Little fills the cathedral which others at this hour of the day are unable to do. The scene when he is preaching is very wonderful, and does one good to behold. Probably some five thousand persons, about one-half being city men, are drawn into the great church of this busy metropolis for a few moments, away from their business thoughts and occupations, to dwell on some solemn aspect of the Passion of our Lord in relation to their own lives. I should say that in no other city of the world is such a sight to be seen.

That unfortunate book, *Lux Mundi*, or rather the unfortunate article on "The Holy Spirit and Inspiration," by the Principal of Pusey House, in the volume, continues to be the theme of much discussion in Church circles. On all sides Mr. Gore is denounced (and more especially by his own friends among the High Church party who declare, as Archdeacon Denison does, for instance, that "Essays and Reviews" and Colenso's book were as nothing to the depth of its injury and wrong"). Meanwhile, Mr. Gore makes no sign, but this is probably to be accounted for by the fact that he has only just returned to England from India where he has been visiting the Oxford mission at Calcutta and other missionary stations. A new edition of the book is now in the press, and it is more than likely we shall hear something in respect to his own position, on its appearance. Canon Liddon has added a new preface to a second edition of the sermon he preached in Advent at St. Paul's Cathedral in answer to Mr. Gore's essay, and this will, along with the sermon, have a beneficial effect in re-settling the present disturbance of men's minds. His closing words are as follows: "I am well assured that of those who have, in whatever sense or degree, committed themselves to certain modern destructive opinions about the Old Testament, some are at this moment at least as anxious as myself to uphold and teach the Catholic Faith in Him Who, being 'perfect God' and 'perfect man,' is 'not two, but One Christ,' and Who, therefore, when He speaks, can only speak unerringly. But the history of religious conviction is fertile in surprises, and it constantly happens that a man may find himself to have accepted the premises of an infidel conclusion before he knows where he is. With younger men, at any rate, I would venture to plead for hesitation in matters where so much is at stake. Profoundly interesting as must be the least important inquiry that concerns God's earlier revelation of Himself, there is a question compared with which the most important that can concern it, sinks at once into utter insignificance. That question is whether He with Whom, in life and in death, we Christians have to do, is a fallible or the infallible Christ."

Bishop Smythies of the Universities Mission to Central Africa is invalided home. Since leaving England for his field of labor, after the Lambeth Conference, he has had a most trying time, chiefly owing to the disturbances occasioned by the German annexation in Africa and the hostile attitude of the Arab slave dealers. The mission, too, has suffered most severely by the deaths of several of its prominent men during the same period, and there are grounds, therefore, for feeling some anxiety for the future of this, one of the most promising, of our foreign missions. Meanwhile, a clergyman has been found to take up the post laid down by the short-lived successor of the late Bishop Hannington who, it will be remembered, was murdered by order of the savage king of Uganda in Eastern Equatorial Africa. The Rev. A. R. Tucker, the clergyman selected, comes from the North, and is an artist of some distinction.

An interesting and noteworthy event in the annals of the Church in India took place on Sunday last, when the Rev. J. C. Whitely was consecrated as the first bishop of the new see of Chota Nagpore. The endowment of this bishopric is not quite completed, but as soon as it is, the next work to be pushed forward will be the founding of another new see in our Indian empire, viz., that of Lucknow, which is more than half accomplished already.

It may possibly interest some of the readers of THE LIVING CHURCH to know that it has been decided to erect a reredos in the chapel of the London branch of the Sisterhood at East Grinstead, where the late Dr. Littledale ministered daily for the past 20 years, and to endow a children's cot at the orphanage attached to that institution, as a memorial of him. Many persons would have preferred to have seen some more ambitious plan, and one more in accordance with his life's work, put forward, but it was thought that Church people have been a little overdone with memorials lately and it was best not to attempt anything on a very extended scale. Only £500 is asked for, and there should be no difficulty in raising this amount.

To the late Rev. Aubrey Moore's memory it is proposed to raise £2,000 to found theological prizes in connection with Keble College and the Pusey House, Oxford. The Mackonochie Memorial Fund is now closed, some £6,000 having been collected. But as the committee asked for £12,000 to build a very handsome side chapel to the church of St. Alban's, Holborn, the result is a little disappointing. But the fact is, the suggestion of this chapel did not "take," but, as it is, a very respectable sum has been got together and a chapel on smaller dimensions will be erected with the money.

#### CHICAGO.

The second annual meeting of the working associates of the Girls' Friendly Society was held in the cathedral, Thursday, April 10th, commencing with the Holy Eucharist. The Bishop delivered the address and was also Celebrant, Dean Pardee assisting. Archdeacon Bishop and several of the clergy were present. Luncheon was served in the clergy house at one o'clock, and the business meeting held in choir hall at two. After the reading of the various reports, which showed a very considerable increase in numbers and interest, the annual election of officers took place, which resulted in the re-election of Miss Groesbeck, of the cathedral, president, and Mrs. Nelson W. Perry, of St. James', vice-president. Mrs. Geo. W. Meeker, refusing to act for another year, Mrs. Thos. S. Howell, of Trinity, was elected secretary and treasurer.

Easter was a joyous day for St. Peter's church, Lake View. The chapel was crowded to its utmost capacity at both the morning service and the Sunday school festival; 106 Communion were made, of which 41 were at the early service; and in response to an appeal by Mr. Edsall for \$200, there was made a total offering of \$450. A handsome brass altar desk was used for the first time, being the gift of Mrs. Helen C. Peirce. On Easter Monday the mission was organized into a parish, a constitution adopted, and a vestry elected. The report of the treasurer showed all bills paid to date and a cash balance of \$254 in the treasury. Since the mission was organized less than three years ago, over \$7,000 have been raised. It owns \$4,000 worth of real estate over and above all debts, and in addition possesses the many beautiful pieces of church furniture which have been given it, and which are suitable for a large church. The mission has already paid back to the diocese more than was given to help it, and being entirely self-supporting, St. Peter's now comes into the sisterhood of city parishes. It is expected to commence during the summer the erection of a handsome stone church to contain about 600 sittings.

CITY.—St. George's pretty little church on Schell Avenue, between 75th and 76th sts., put on its Easter garb as it never had been able to before. The interior has been re-

novated, the walls and ceiling handsomely papered, and new pews put in. The chancel was tastefully decorated with beautiful hot-house flowers. The new altar and the lectern were robed in white, and on the retable were vases of calla lilies, with burning candles on either side of the newly-placed altar cross. The services of the day commenced with a celebration of the Holy Eucharist at 7 o'clock, Morning Prayer and sermon at 10:30; second Celebration at 11:30, children's choral service at 3 P.M., and Baptism at 4 o'clock, with Evening Prayer and sermon at 7:30. At the last-named service the local lodge of Freemasons were in attendance by invitation. The church was crowded to its utmost at each of the four last services. The choir stalls were occupied for the first time by the new vested choir of 25 voices. Each chorister, as well as organist and crucifer, habited in cassock and cotta, was duly received into the service of God by the Rev. T. Cory-Thomas, the priest-in-charge. The processional cross was an Easter offering of R. M. Hancock, the senior warden of St. Thomas' colored church. The number of communicants this Easter was more than double that of last year, and the offerings were likewise large. The outlook for St. George's is very encouraging. Much credit is due to the faithful band of men and women who toil with their own hands, often after working hours, in their effort to beautify the sanctuary of God.

A memorial window was placed in Calvary church just before Easter Day in remembrance of a child, a member of the infant class of the Sunday School who passed to Paradise in January. The subject of the window is the Good Shepherd. The figure is very well done and the coloring pleasing. It bears the name of the child, Charles Frederick Peford, with the dates of birth and death. It was executed by the Wells Co., of Chicago.

AUSTIN.—St. Paul's church has purchased ground for the erection of a parish building and rectory. The parish is in a most flourishing condition.

HYDE PARK.—Easter Day at St. Paul's church was marked by the inauguration of a movement to build a new church. A large Easter offering was made, and the Ladies' Aid Society have begun a canvass for subscriptions. A number of \$1,000 pledges have already been secured. The vestry and parish are unanimous and enthusiastic in the matter. It is as yet undecided if the church will be built upon the present site.

EVANSTON.—The offering on Easter Day amounting to \$1,000, is appropriated to the new church. The parish is erecting a handsome edifice of stone, the corner stone of which will be laid at the Bishop's visitation in May. It is hoped to occupy the new building at Christmas. It will be one of the finest churches in the diocese.

ENGLEWOOD.—Easter was celebrated by large congregations and large offerings at St. Bartholomew's; 225 communicants received at the early and late Celebrations. The vested choir was a large one and the choir medals were awarded. On Easter Monday, at the annual parish meeting, there was an entire change in wardens and vestrymen. The Easter election resulted in an emphatic endorsement of the rector's administration. At the first meeting of the vestry however, the Rev. C. C. Tate tendered his resignation, which was accepted, to the general disappointment and regret of the parish.

#### NEW YORK.

CITY.—Easter Day was all that could be desired for the most joyous festival of the year, and of course, multitudes thronged the churches. To some of the leading churches, hundreds could not gain admittance. Indeed, it is estimated that a thousand were turned away from St. George's alone, and that never before in its history has the church been so crowded at all its services.

The elections came off as usual on Easter Monday, the most important in some respects being those of St. Stephen's and St

Mark's. In the former case, there were two sets of candidates in the field, those opposing and those favoring consolidation with Holy Trinity. The result was that the latter won by a substantial majority. The senior warden declared, however, that he would carry the matter to the court of appeals, and when the newly-elected vestry came to organize on the Wednesday evening following, a *quo warranto* injunction was served upon them demanding judgment for having unlawfully usurped their office, and restraining them from doing any act or from consummating any union or consolidation with Holy Trinity, etc. They are also restrained from any sale or transfer of the real estate belonging to St. Stephen's, or interfering in any way with its books, papers, deeds, or property, until further order from the court. It is understood that courts and lawyers had already cost St. Stephen's some \$2,000, while Holy Trinity had been put to considerable expense. Notwithstanding the determined opposition, it is believed that consolidation will be the outcome.

At St. Mark's there were also two sets of candidates, the old wardens and vestry in opposition to Dr. Rylance, and the new candidates in his favor. The result was that the former were defeated by a large majority, no more than one receiving above 19 votes, while none of the latter received less than 56. Such a victory was a matter for rejoicing on the part of Dr. Rylance and his friends. As the case stands, Dr. Rylance is vindicated, while his chief opponent is under sentence to pay \$10,000 damages. The former will let the matter drop, as he can well afford to do, having so courageously and successfully fought this battle, not only in his own behalf, but in behalf of the clergy in general.

The old St. Andrew's church is now razed to the ground, the materials having largely entered into the new structure at 5th avenue and 127th street. The large, two-story Sunday School building, some 50x50, which stood on the north side of the old church, is yet standing, and it is possible that the parish may make it the headquarters of its infirmary and day nursery. This, it will undoubtedly do, if the heavy expense in removing the church will admit of it. The balance of the old property, which may be cut up into several fine building lots, is now for sale. The infirmary, etc., on the East side in charge of the Sisters of St. John Baptist, is provided with a number of beds in which to care for the sick or disabled and also for the children in the daytime while their mothers are at work. The new St. Andrew's is making good progress, being about to take on the roof, the church to be completed, it is thought, about November. It will be much larger than the old one both in length and width, as well as in the size of the transepts, and will seat from 1,300 to 1,400 people. Contrary to the old structure, the chancel will front on the east end. While this work is going on above, services are held in the spacious Sunday School room below, which has a seating capacity for 1,000 people, every pew being rented. This room, one of the largest and finest in the city, has been made to serve every purpose in the matter of chancel, choir seats and well-furnished pews, while rooms on the north-east corner answer for robing rooms for clergy and choir. These rooms are in the rear of the small parish house on the north, which will serve for rector's office, guild room above, and also for storeroom. In the rear of the basement are elaborate arrangements for lighting with gas and electricity and also warming with air which is driven through coils of heated pipes. When finished, St. Andrew's will be a very complete affair, though for such a large and especially working church, it will find itself in need of a much larger parish house. It may be added that the work of removing the church would have never been undertaken had not Dr. Van De Water been a man of uncommon energy and influence, who will never rest content till he sees the church completed and cleared of debt. On Easter Day

the people seeking to gain admission extended clear across 5th avenue.

The Easter collections of Holy Trinity, the Rev. I. Newton Stanger, rector, amounted to nearly \$5,000. The offerings in addition to the regular collections, average \$100 a Sunday through the year. This Dr. Stanger ascribes to the systematic pledging for special purposes which makes no difference on account of weather. The general collections amount to as much as all the collections put together in the old church. No announcement was made of the Easter elections so as not to complicate matters with St. Stephen's. A gymnasium some 50x30, has just been opened for the boys in the basement of the parish house, which, it will be remembered, is included in the same establishment with church and rectory. The gymnasium is supplied with the usual apparatus and is, next to that of St. George's, the finest to be seen in any parish house in the city. In a room above, the boys will have the benefit of a reading room, well supplied with papers and magazines. Strange to say, the rector would change nothing about this comprehensive and unique establishment which should be visited by any building committee which wants to see how much and how conveniently everything can be included under one roof. It should be said that the Bishop confirmed in this church on Easter a class of 80.

For several days in the week, beginning April 7th, an apron sale was held in the parish house of Holy Trinity, 42nd street, in behalf of the "Peabody Home for Aged and Indigent Women." Of this Home, which is free and unsectarian, the Rev. Dr. Rainsford is president. It is now located at West Farms, just above the city. The average cost of supporting an inmate is \$3.00 a week. Funds are now urgently needed.

The City Mission is proposing to add to its excellent work by teaching simple trades to discharged prisoners, such as brick-laying, carpentry, etc. For this purpose they have determined to open trade schools in the new buildings in Mott street, where after teaching discharged prisoners to earn their own living, they will equip and send them West, where they can begin life anew. Correspondence has been had with various bishops in regard to facilities for the employment of ex-convicts and the replies have been most encouraging. It has been found that a large number of the young men committed to the penitentiary average from 16 to 28 years, and that they have never learned a trade. Upon their discharge, therefore they have no way to earn a living, and being under ban of society, they have nothing to do but enter upon a career of crime. A four months' course would be sufficient to give instruction in the simple trades and it is hoped to begin with at least 16 scholars. The movement is an excellent one and would seem to be inevitable if prisoners are worth caring for at all.

On Tuesday, April 8th, the City Mission Society for Seamen held its 46th anniversary, when, according to the report, the aggregate attendance at the three stations the past year had been above 25,000, while nearly 31,000 had visited the reading rooms.

On April 10th, there was an Easter sale of articles and refreshments in behalf of that excellent institution, St. Luke's Home for Aged Women, at 89th street. There was also an entertainment in the evening, consisting of music and recitals.

On the evening of the day preceding, Clarence A. Seward gave a dinner at Delmonico's, to the President and faculty of Hobart College, Mr. Seward being the president of the New York Alumni Association. Addresses followed, President E. N. Potter saying that the host of the occasion had authorized him to announce to the corporation the foundation of scholarships which in the next catalogue, the president would name the Clarence A. Seward scholarships. As chancellor of the College, the Bishop of New York had not infrequently been to Geneva, while he spoke

in high terms of the true friend and trustee of Hobart College, the beloved Bishop Cox. Bishop Potter followed with a humorous address. Other addresses were made by President Low, of Columbia, and President Smith, of Trinity.

St. Mary's Free Hospital for Children had a bazaar on Monday afternoon and evening, April 14th, in aid of their summer branch at Rockaway Beach, which was much injured by the storms last autumn. The damage to foundation and roof will require a considerable outlay and the repair is absolutely necessary. This excellent institution is also in pressing need of funds with which to carry on its work.

According to the will of the late Senator Daniel B. St. John, which was probated at Newburg, April 10th, St. Luke's Home and Hospital, Newburg, receives \$10,000; the Domestic and Foreign Missionary Society, New York, \$5,000; Trustees of Fund for Aged and Infirm Clergy of the Diocese, \$5,000; rector and vestrymen of St. John's church, Monticello, \$5,000; and Archdeaconry of Orange, \$5,000.

The Holy Week services in the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, were very largely attended. On Palm Sunday there was an impressive procession of palms at the High Celebration. On every day except Good Friday there was an early Celebration, with Matins and Evensong, and a special night service at which sermons were preached by the Rev. Messrs. Wm. M. Geer, Thos. S. Harris, Jno. W. Williams, and Archdeacon Van Kleeck. On Good Friday, the ante-Communion service was said at nine, a large number of children gathered to hear the story of the Cross at 10, Matins, Litany, and sermon followed at 11, and the Three Hours' Service from 12 to 3, Evensong was said at 5, and at the night service the sermon was preached by the Rev. Brockholst Morgan. On Easter Day there were two Celebrations at 7 and 11; children's festival at 3:30, and choral Evensong with sermon by the rector at 8. Enormous congregations attended the services, and at least 300 made their Easter Communion, the largest number in the history of the parish. The church was also the fortunate recipient of many beautiful offerings, new white silk hangings made by members of the Altar Society, for the altar, credence, pulpit, and litany desk; a beautiful pair of seven-branch vesper-lights, and new vases for the altar; a pair of massive and elegant 21 light standards for the Gospel and Epistle lights; dossels of cloth of gold for the wings on either side of the reredos, and a beautiful banner of garnet and white satin handsomely embroidered for the Junior Guild of the Iron Cross. The floral decorations were very elaborate.

KINGSTON.—Glorious and memorable in the history of St. John's church was Easter Day, 1890. Out of a total of 170 Communion, 119 were made at the early Celebration. The altar arrayed in vestments of white and gold, wreathed in smilax, fragrant with lilies, and ablaze with many lights, was fair to look upon. At the High Celebration a vested choir of 23 men and boys sang for the first time. As the white-robed choristers marched up the aisle, headed by a crucifer bearing a cross, jewelled with huge topaz and amethysts, they sang, "Onward, Christian Soldiers." The church was crowded to its utmost capacity, and large numbers went away unable to get inside. In this parish daily services are maintained, Celebrations are very frequent, holy days are observed, the proper vestments, altar lights, mixed chalice and wafer bread are used, and the rector believes in the Anglo-Catholic faith, and fearlessly teaches the same to his people.

CORNWALL.—Easter was a red-letter day for the favored parish of St. John's, the Rev. Peter Claude Creveling, rector. Four services were held: Holy Communion at 7 A. M.; Morning Prayer, sermon, and second Celebration at 11 A. M.; children's service at 3 P. M.; and Evening Prayer with sermon at 7:30 P. M. The floral decorations were chaste and beautiful, notably so the

arrangement of pure lilies about the altar; and the music rendered was very fine. The congregation and church were made the richer by the following Easter offerings: A complete set of altar linen, consisting of fair linen, veil, corporal, pall, post-communion, credence, purificator, and burse, made, embroidered, and presented by the Ladies' Aid Society; a polished brass altar cross (Gorham) given by the rector's wife in memorial of her parents; a re-table of solid oak, highly polished, the gift of Mr. Holland Emslie, vestryman; and a Hardman upright piano, presented to the Sunday school by the family of the late warden, Mr. M. Webster, in grateful memory of that sweet singer—the lover of little children and the faithful Churchman—whose death left a gap in the parish ranks which can never be filled. St. John's, under the guidance of its energetic rector, has prospered exceedingly, the attendance at all the services, especially at the Eucharistic Celebrations, being very large, while the work in the Sunday school has progressed beyond anything ever known in the history of the parish.

#### LOUISIANA.

NEW ORLEANS.—On Saturday, March 22nd, a solemn requiem Celebration was sung in St. Anna's church, the occasion being the anniversary of the death of the former rector, the Rev. J. F. Girault. The Bishop was Celebrant, the rector, the Rev. E. W. Hunter, read the Epistle and the Rev. A. G. Bakewell preached the sermon. The preacher spoke on the communion of saints with special reference to the dead priest. The Lenten services in the church were well attended, on Good Friday there were seven services: Ante-Communion and address at 7:30 A. M., Litany at 9 A. M., Morning Prayer and sermon at 11 A. M., Litany at 3 P. M., Instruction at 4 P. M., The Story of the Cross at 5 P. M., and Evening Prayer and sermon at 7:30 P. M. The church was draped in black, the altar cross and altar ornaments being veiled in black crape. On Easter Day people were unable to gain admittance into the church; the Bishop preached and confirmed. The Eucharistic Office only was sung and a class of 67 persons was confirmed. Most beautiful floral decorations everywhere adorned the church. At 5:30 P. M., the Sunday School festival took place, when the superintendent stated that the Sunday School had largely increased in numbers and in their offerings since last Easter.

#### CONNECTICUT.

NORWICH.—At Christ church the services on Easter Day were simple and appropriate to the occasion. The rector, the Rev. R. H. Nelson, preached in the morning an effective and able discourse on the origin of Baptism. The floral decoration of the church was not as elaborate as in former years, but the interior of the edifice lost nothing in appearance owing to the choice and appropriate character of the display. The music, sung by the boy choir, comprised a choice selection, appropriate to the occasion. The church was unusually well filled.

At Trinity church the festival was celebrated with fine floral decorations and a fitting musical programme. The Rev. Mr. Schmitt selected his text from I. Thess. iv: 13, and preached an able and timely discourse. In the afternoon the Trinity and Sunday schools held a union service in Trinity church, which was very fully attended. The children sang Easter carols and repeated the catechism, and the rector gave them a plain and impressive address.

At St. Andrew's the festival was very joyfully celebrated, the boy choir rendering the music with excellent musical taste and reverent devotion. The rector, the Rev. H. N. Burnham, preached a scholarly and convincing discourse from the text: "Behold, I show you a mystery, etc." There was a large congregation present. An incident which gave much pleasure to the communicants of the parish was the fact that two of their number were celebrating on this day the sixtieth anniversary of

their marriage. At 3.30 P. M. the church was again thronged, when the Sunday School met to offer their service of praise and thanksgiving. The music was most exquisitely rendered, the whole school singing the choruses very effectively, showing much careful training. The new organ, given as a memorial of Miss Mary M. Carpenter, was used for the first time and gave much satisfaction to the congregation. At the close of the service Easter eggs and other gifts were presented to the children.

#### MASSACHUSETTS.

Mr. Wilson Waters of the senior class at the Episcopal Theological School, Cambridge, was awarded the Pierre Jay prize of \$100 for the best essay on the subject of "Foreign Missions." His paper was entitled "The Rise of Missionary Enthusiasm in this Century; its Motives and Causes."

The theatre service<sup>2</sup> which were inaugurated with the beginning of the year in the Grand Opera House, Boston, and have been continued for ten successive Sunday evenings, have just been brought to a successful issue. The attendance has averaged from 1,000 to 1,400, and those in attendance were mostly from the working classes, non-church-goers. The committee of clergy, who had this matter in charge, consisting of the Rev. Messrs. Palmer, Allen, Sprague, and Torbert, have been indefatigable in their efforts to carry on these services in order to reach the people, and great praise is due them for their self-sacrificing zeal.

The Rev. H. R. Harris, of St. George's church, Brooklyn, N. Y., will deliver a course of lectures to the students of Cambridge Divinity School after Easter, on "The Holy Spirit."

The Sunday school of the church of Our Saviour, Longwood, the Rev. R. H. Howe, has sent a contribution amounting to \$93 to St. Michael's, Yakima, Washington, which will be applied to furnishing clergy stalls, chancel rail, etc., for the new church. Mrs. Amos Lawrence, of Boston, has presented a handsome service of vessels for the altar, consisting of five pieces.

#### NEWARK.

HACKENSACK.—Christ church became a shrine of beauty on Easter Day, so many flowers adorned it. Dr. W. W. Holley preached from Ps. xxx: 5, "Why art thou so cast down, oh, my soul, for joy cometh in the morning." He compared the church "to a garden of pleasant memories." The offering for Easter was \$2,066. The altar rail was seven times filled with worshippers at the early Eucharist, and a large number of members came to the second Communion. The 10:45 service was reverent, choral, and impressive. The music was led by the rector and Miss Hattie Van Boskerck.

TENAFLY.—The services in the parish of the church of the Atonement have been well attended during Lent, and much interest manifested by the members of the congregation. During Holy Week, readings were given on each morning from a work by the Bishop of Truro, and at evening the rector, the Rev. M. M. Fothergill, delivered a course of sermons upon the "Seven Sayings from the Cross." Easter Day was bright and beautiful, and the church was adorned in her bridal attire for the queen of festivals. The congregations were large, earnest, and devout, bearing testimony to the work of Lent. The musical portions of the services, under the direction of the talented organist, Mr. Carroll, were very effective. The children's service was exceptionally bright and inspiring. The floral decorations were in perfect keeping with the day, so many friends sending choice lilies, flowers, and plants. "The Church Improvement Society" presented a new carpet for the nave and new bracket lamps and chandelier. This society, composed of earnest workers in the parish, has done an enormous amount of good work for both church and rectory.

#### VERMONT.

RUTLAND.—The services of Lent, Holy Week, and Easter Day in Trinity church, conducted by the new rector, the Rev.

Charles Martin Niles, have never been surpassed in the interest and number attending them, although an old parish dating back to 1817. There were daily services during Lent and Three Hours' service on Good Friday. On Easter Even the rector baptized 10 persons, making a total of six adults and 13 children received into Christ's flock by the waters of Holy Baptism during Lent. There has never been an early Celebration on Easter Day until this year when 77 persons received the Sacrament. Morning Prayer was said with full choir at 10:45. The third service began with the Communion Office when the rector blessed a beautiful litany desk given as a thank offering and in memory of children entered into rest, by Mr. and Mrs. E. L. Temple and their little daughter and son, also a brass font ewer given in loving memory of Mr. Charles Morgan, by his mother, Mrs. Barnard, and his sister, Mrs. Gilson. The sermon was preached from 1 Cor. xv:14, after which about 200 received the Holy Communion. The children's service in the evening was one of the most happy ever held in the parish. The choir is composed of men and boys, numbering about 30. Mr. Manly N. Cutler, architect of New York City, is now making plans to enlarge the chancel, with choir room and clergy vestry, also an ambulatory outside so that the choir can come into the chancel on either side. The plan is to have a new white marble altar, the three altar steps and choir steps of Vermont colored marble, and the floor of both sanctuary and choir tiled with variegated marble. A carved brass pulpit and lectern will be given as memorials, making the parish and church one of the first in the diocese.

#### IOWA.

LYONS.—The manner in which Holy Week and Easter have been observed in this parish indicates at least spiritual advance. On Good Friday the Three Hours' service was well attended, and in the evening the church was full, the service being the "Stations of the Cross." On Easter Day there were three Celebrations of the Holy Eucharist, the first at 6:30 A. M., when between 50 and 60 Communions were made. For the High Celebration, tickets had to be issued to prevent overcrowding, and to insure the Church people gaining admission to their parish church. The vested choir, assisted by a quartet, and accompanied by a string quartet, sang very creditably Cruickshank's Mass in E flat, and Gounod's *Ave Verum*. The altar was most beautiful with its white hangings, its forest of tapers, and tall white lilies. Outside the sanctuary the floral decorations were confined to the font. A very beautiful and rich banner was carried for the first time in the procession. Two little acolytes, six and seven years of age, in red cassocks and lawn cottas, marched with the banner-bearer. The other acolytes were similarly vested. The services throughout the day were dignified by a fitting and reverent ritual worthy of the queen of festivals.

#### DELAWARE.

WILMINGTON.—A special service was held in Trinity church, the Rev. H. Ashton Henry, rector, on Good Friday night, at the request of St. John's Commandery, No. 1 of Knights Templar, who appeared in full uniform 100 strong. The service was joined in heartily by the Sir Knights and the congregation, and the drawing of the swords during the recital of the Creed was very impressive. The sermon from St. Matthew xxvii: 37, "And sitting down, they watched Him there," was preached by the Bishop who is Grand Prelate of the Grand Encampment of Knights Templar of U. S. A. The offertory which was given in aid of the Fund for Aged and Infirm Clergy, and for the families of deceased clergy, was very liberal.

The chapel of the Good Shepherd, Bishopstead, was consecrated on Tuesday, in Easter week. At 11 A. M. the procession, consisting of almost all the clergy of the diocese, the Bishop of Easton, attended by his chaplain, the Rev. W. A. Schouler, and the Bishop of Maryland, attended by

his chaplain, the Rev. L. W. Gibson, and the Bishop of the diocese, bearing his pastoral staff, and preceded by his chaplain, the Rev. Alexis I. DuPont Coleman, formed in the reception room of Bishopstead, and filed through the library into the chapel, saying Psalm xxiv. The Bishops, preceded by their chaplains, proceeded to the sanctuary. The Prayer of Consecration and Exhortation was said by the Bishop of Delaware, after which he signed and sealed the Article of Consecration, accepting the chapel as a gift of a devout layman of the diocese, and setting it apart for the worship and service of Almighty God. The article was then read by his chaplain. Morning Prayer was said by the Revs. L. W. Gibson, and W. A. Schouler, the Bishop of Easton reading the Lessons. The candles were then lighted on the altar. The Bishop of Maryland was Epistoller, the Bishop of the diocese, Gospeller. The consecration sermon was preached by the Bishop of Maryland, from Exodus xxviii: 28, 29. The sermon was a most masterly handling of the subject, and set forth the Priestly Office in its two great elements—Atonement and Intercession. The Holy Communion was celebrated by the consecrating Bishop, assisted by the Bishop of Easton, and by the Rev. W. M. Jefferies, of the diocese of Pennsylvania, representing the Bishop of Pennsylvania, who was unable to be present. Nearly all the clergy and some of the laity received. During the singing of the recessional hymn, "Christ is made a Sure Foundation," the clergy returned from the chapel to the house, where, after the closing Collects and Benediction, they divested themselves of cassock and surplice, and dispersed. The Bishops and clergy, with their wives, were hospitably entertained at lunch by the Bishop and Mrs. Coleman.

The architecture of the chapel is different to any in the city. The walls are built of black and maroon-colored glazed bricks, capped with a continuous row of small Gothic windows, and above them is a cornice of copper, finished in *fleur de lis*. The chapel is roofed with blue slate, and the whole is surmounted by a beautiful copper-covered spire. The spire is nearly in the centre of the roof, and within it hangs a soft-toned bell. The interior of the building is finished in teak wood. The furniture and trimmings are of quartered oak. The inside walls are exactly the same as the exterior, of alternate black and maroon bricks. The windows are of cathedral glass, leaded, of fine quality and very old. It was made in England many years ago, and but recently brought to this country. The floor of the chapel is of oak and walnut, nicely fitted and highly polished. The Bishop's throne and stalls are in harmony with the rest of the furniture, and placed at the end of the chapel farthest from the altar, after the pattern of English College chapels. The altar we will describe in our next issue.

DELAWARE CITY.—A more enjoyable Easter has not been spent in the parish of Christ church for some time. The services, four in number, were all well attended. The sunrise service and first Celebration of the Holy Communion brought out a larger number of communicants than in previous years. Morning Prayer was said at 10:30 A. M., followed by a second Celebration. Holy Baptism was administered at 2:30 P. M., nearly every member of the Sunday school being present. The closing service of the day was the children's Easter carol service at 7:30 P. M. Evening Prayer was said, after which the rector addressed the school. A new departure was the presentation of a cross of flowers, composed of bouquets from each class. Then the mite chests were collected, and placed with the floral cross on the altar, and, together with the alms of the people, were dedicated to God. The children's Lenten offerings amounted to \$20 from a membership of 40 scholars. The church was beautifully and tastefully decorated, principally with calla and Easter lilies in the chancel and sanctuary, flanked on either side by a bank of flowering plants.

#### DIOCESAN CONVENTION.

DATE AND PLACE OF MEETING.

ALABAMA, May 20, St. John's, Montgomery.  
ALBANY, Nov. 11, ———  
ARKANSAS, April 17, Cathedral, Little Rock.  
CALIFORNIA, May 7, ———  
CENTRAL NEW YORK, June 10, ———  
CENTRAL PENNSYLVANIA, June 10, Christ, Towanda.  
CHICAGO, May 27, Cathedral, Chicago.  
COLORADO, ———, Cathedral, Denver.  
CONNECTICUT, June 10, ———  
DELAWARE, June 4, Immanuel, New Castle.  
EAST CAROLINA, May 14, St. Paul's, Greenville.  
EASTON, June 4, Christ, Easton.  
FLORIDA, May 7, St. John's, Tallahassee.  
FOND DU LAC, June 3, St. Paul's, Fond du Lac.  
GEORGIA, May 7, St. Stephen's, Milledgeville.  
INDIANA, June 3, Trinity, Michigan City.  
IOWA, May 13, St. John's, Dubuque.  
KANSAS, ———, ———  
KENTUCKY, May 7, St. John's, Versailles.  
LONG ISLAND, May 13, Cathedral, Garden City.  
LOUISIANA, April 16, Annunciation, New Orleans.  
MAINE, June 10, Cathedral, Portland.  
MARYLAND, May 28, St. Peter's, Baltimore.  
MASSACHUSETTS, May 7, Trinity, Boston.  
MICHIGAN, June 4, St. John's, Detroit.  
MILWAUKEE, June 17, Cathedral, Milwaukee.  
MINNESOTA, June 4, St. Paul's, Minneapolis.  
MISSISSIPPI, May 6, St. Andrew's, Jackson.  
MISSOURI, May 27, Christ, St. Louis.  
NEBRASKA, May 21, Cathedral, Omaha.  
NEWARK, May 20, ———  
NEW HAMPSHIRE, Nov. 12, St. Paul's, Concord.  
NEW JERSEY, May 6, St. Mary's, Burlington.  
NEW YORK, Sept. 24, ———  
NORTH CAROLINA, May —, Calvary, Tarboro.  
OHIO, May 21, St. Paul's, Mt. Vernon.  
OREGON, ———, ———  
PENNSYLVANIA, May 6, St. Luke's, Philadelphia.  
PITTSBURGH, June 11, St. Peter's, Pittsburgh.  
QUINCY, May 20, St. Paul's, Warsaw.  
RHODE ISLAND, June 10, St. John's, Providence.  
SOUTH CAROLINA, May 7, St. Philip's, Charleston.  
SOUTHERN OHIO, May 21, All Saints', Portsmouth.  
SPRINGFIELD, Dec. 2, St. Paul's, Springfield.  
TENNESSEE, June 4, St. Paul-on-the-Mountain, Sewanee.  
TEXAS, May 21, St. Paul's, Waco.  
VERMONT, June 18, St. James', Arlington.  
VIRGINIA, May 21, St. George's, Fredericksburg.  
WEST VIRGINIA, June 4, St. John's, Charleston.

#### WYOMING AND IDAHO.

CHEYENNE.—St. Mark's church was most tastefully decorated for the Easter festival. The day was begun at 7 A. M., with a celebration of the Holy Eucharist with a large number of communicants at 11 A. M. Morning Prayer was said by the rector, the Rev. Geo. C. Rafter, D. D., and an excellent sermon was preached by the Bishop, followed by a choral celebration of the Holy Eucharist. At 12:30 the Bishop addressed the children of the Sunday school. At 7:30 P. M., full choral Evensong was attended by a crowded congregation, the Bishop again occupying the pulpit, and a large class (presented by the rector) received Confirmation at his hands. The music, which was very fine at all the services, was rendered by the large and efficient vested choir, assisted by four of the leading female sopranos of the city Mr. Fred. Sellick, the organist of the church, was assisted by Mr. T. W. Brooks, violinist. The beautiful church of St. Mark never looked prettier than it did on Easter Day, and the beautiful picture presented to the view of the congregation at the morning services, of the sanctuary tastefully decked with the choicest flowers and smilax, with the altar ablaze with lighted tapers, will not soon be forgotten. The offerings during the day, which were devoted to the payment of the church debt, amounted to over \$1,000.

#### LONG ISLAND.

BROOKLYN.—The total offerings Easter Day morning at Christ church, E. D., the Rev. Dr. Darlington, rector, was \$4,600 and at all the services they reached nearly \$5,000. The money is to be applied to the purchase of the rectory and clearing off the debt on the chapel. The latter, costing \$9,000 will have been paid within a year.

#### QUINCY.

On the first Sunday after Easter the Bishop visited Farmington in the morning for Confirmation, and in the evening St. Mary's School, Knoxville. At the former service a new altar and altar cross were placed in the church by the Rev. John Wilkinson, rector of Grace church, Galesburg, and in charge also of this old parish. These gifts are memorials of deceased members of this family, one of the first to aid in planting the Church in this new

country. Mr. Wilkinson's father was a worker under Bishop Chase, and is but recently laid to rest at a great age.

At the service in St. Mary's church the Bishop referred in his address to the fact that the day was the exact anniversary of the opening of the school twenty-two years ago. He bore witness in words of hearty encouragement to the work which the school had done for the Church and the community throughout the great West.

The Standing Committee has forwarded consent to the consecration of the Rev. Dr. Nichols.

**CITY.**—In the early morning of Easter an unusually large number of the members of the Church of the Good Shepherd assembled to keep the feast, and the services seemed exceptionally sweet and impressive. The Rev. Dr. Corbyn, who for a score of years has led these early services, was in his accustomed position and his voice was full of his old-timed vigor as he read the words which are full of inspiring hope. The church was handsomely decorated, the chancels being brilliant with a hundred lights and redolent with the perfume of blooming flowers. The mid-day services were conducted by the Rev. Mr. Davidson, on which occasion he delivered a very instructive sermon. The children's service in the afternoon drew a very large congregation, and was made a joyous occasion for the members and friends of the Sunday School. At the night service the El-Aksa commandery, Knights Templar, attended in a body, and were met at the entrance by the large choir of choristers and escorted to their place in the church. The address of the Rev. Mr. Davidson in the evening treated largely of the early history of the Knights Templar and the grand objects of the order were explained as being in perfect accord with the purest teachings of Christianity. The music was of the highest order and formed a delightful part of the services. One of the grand musical features of the day, however, was the closing hymn, "Coronation," when choir, congregation, Knights Templar, and everyone possessed of a voice joined in swelling the strains, making the rafters ring with stirring echoes.

**PEORIA.**—Easter was one that will long be remembered here, and shows a degree of life and growth very gratifying. A very large congregation was present at the early service, and still larger one at Morning Prayer when the Bishop celebrated; in the afternoon a class of 19 was baptized, one-half of whom were adults. A congregation that filled the large hall (where services are held pending the completion of the new church), gathered in the evening when the Bishop preached a strong sermon and confirmed a class of 28, being, if we were correct in understanding the statement of the Bishop, the largest he had ever confirmed within the diocese; a large portion were adults. The Easter offering amounted to \$1,300.00 and went toward payment of the new church building. The new edifice is of stone, from Indiana, and is being rapidly pushed towards completion the side walls now going up. Daily services were held during Lent, morning and afternoon, and the attendance was throughout good; "The Three-Hours" service of Good Friday bringing out a crowd that filled the chapel where week-day services are held.

**WARSAW.**—The Easter services at St. Paul's church began at 7 A. M., with choral Celebration at which incense was used. The altar was radiant with many lights and lovely flowers. At that early hour the building was well filled, and about three-fourths of the entire communicants received, the remainder receiving at the late Celebration. The children's carol and flower service was at 7.30 P. M., when every seat was filled. Medals were given to the children proficient in the catechism and regular in attendance. In the afternoon the rector had bright and joyous Easter services at the mission St. Titus, Hamilton. Monday in Holy Week, the Bishop visited St. Paul's parish and confirmed a class of nine persons. During Lent, a dark blue altar cloth, beautifully embroidered in clusters of passion vine, and antependia in

crown of thorns, was prepared for Passion and Holy Weeks, also new carpets were put down in the sacristy and choir rooms.

**VIRGINIA.**

The Rev. Richard Henry Phillips, D.D., died at Norfolk, April 8th, in the eightieth year of his age. Dr. Phillips was born in Fredericksburg, Va., was graduated at Yale College, and was ordained to the ministry of the Church. The failure of his health made it necessary for him to give up regular preaching, and he accordingly devoted his life to the cause of education, first in the diocese of Maryland and afterwards at Staunton, Va. He was for 32 years principal of the Virginia Female Institute.

**KANSAS.**

**TOPEKA.**—The new church of St. Simon the Cyrenian has at last been made ready for occupancy and the first service was held in it on Sunday morning, March 30th. The congregation that worships there is composed of colored people. The church is a handsome little frame building with stained glass windows. It is about 50x60 feet in size, having a seating capacity of 150. The present building is only the transept of the whole that is planned. The complete building, to be erected in after years when needed, will be in the form of a cross, the main part or nave extending east towards Western avenue from the part now built. The church is not quite finished on the outside; paneling of the ceiling has yet to be done, and the window in the south gable lacks the dove it is intended to put in. The mission of St. Simon the Cyrenian was organized in October, 1884, by Bishop Vail, the Rev. W. A. Green being called from Omaha to take charge of it. There have been 40 additions to the church, but it has lost a large part of its membership by the Oklahoma exodus. Bishop Vail bought the site for the church, and was very anxious to build before he died, but did not succeed in doing so. Bishop Thomas and Mrs. Vail have encouraged the work, and have seen the building put up. The people are very earnest and enterprising, and anxious to do as much as they can. They have raised about half the money necessary themselves. Various business men of the city have given liberally. The stained glass and the paints were donated by A. B. Whiting. The chancel window is taken from the old cathedral on Jackson street, being reserved for that purpose when the building was offered for sale. There is only a small debt, \$200, and it will probably be paid in two or three weeks.

**PITTSBURGH.**

The Lenten season has been marked by a larger attendance at all the parishes and an increased devotional feeling, especially in those outside of the city. The union services of the city parishes at Trinity did not, however, come up to the old time attendance. During Passion Week the observance was general. In Emmanuel, Allegheny, St. Stephen's, Wilksburg, St. Thomas', Verona, and Calvary, East End, "The Three Hours" was observed, but in none of the churches in the heart of the city.

The new chapel of St. Lawrence, at Osceola, Clearfield Co., was opened on the 27th ult., with appropriate services by the Rev. J. C. Agnew, of Houtzdale, assisted by the Rev. A. S. R. Richards, the indefatigable deacon-missionary who has the mission in charge, and is in reality its father, and the Rev. Dr. Clere, of Philipsburg. The mission is one of the many in that region where an aggressive Church work is being carried on. At the Epiphany mission at Bellvue, under the care of the Rev. G. A. M. Dyess, five persons were confirmed by the Bishop, and a large congregation was in attendance. The general missionary has just returned from a visit to Punxatawney, where he baptized three persons, and opened a field for work at Horatio, where a Church service had never been held before. He also visited Bradford, where he found the undismayed congregation of the church of the Ascension holding its own, without property or belongings. Services are held and have been as regularly during Lent as though the church building were

still intact, in the hall of the Produce Exchange, which is fitted up with altar duly vested, sanctuary, choir and stalls, and comfortable seating arrangements for the congregation. The Rev. Mr. Day and his people lost no time in continuing the work of the parish, and a new building will soon be commenced. The plans under consideration are for a church costing from \$10,000 to \$15,000.

At Fairmount, the Bishop confirmed seven, and at Lawsonham, three, preaching at both places; thence on Palm Sunday, in a driving snow storm, he drove to Red Bank, where he preached, confirmed two, and addressed the children of the Guild of the Good Shepherd. Proceeding to Kittanning, he confirmed 14 at St. Paul's. Coming down the river he visited Leechburg, and confirmed 9, presented by the general missionary; on the next day, two at Freeport with sermon and administration of the Holy Communion; nine at Tarentum, and seven at Wilksburg.

**MICHIGAN.**

**DETROIT.**—At St. Andrew's church the morning service at Easter especially bore unusual interest and significance from the fact that at this service the consecration of the memorial cross and altar desk to the victims of the Tilden School fire occurred. The cross is a beautiful emblem of polished hammered brass. The principal design upon it is the passion vine, which is brought out in relief. At the point of intersection of the cross and its arms is a crown of thorns, emblematic of our Saviour's suffering upon the Cross. In the centre of this cross is the Chi Rho. The base of the cross contains the names of the girls who recovered from the effects of the fire, as well as those who died. One inscription is:

"I am the resurrection and the life."  
The other:  
"In loving memory of those who lost their lives by the Tilden School fire, December 19, 1889, and a thank-offering for those who have recovered."

The altar desk is of the same material, and in it are worked the letters "I. H. S." Both cross and desk are the production of Geissler, of New York. The money for the memorial was subscribed by the relatives and friends of the girls and by the congregation of the church and was raised under the auspices of St. Agnes' Guild, of which many of the unfortunate children were members. New covers, interworked with beautiful designs and made by the ladies of the church for the lectern, reading desk, and altar, were used for the first time. At this service, at which the pastor officiated, the church was filled to suffocation, the throng of people reaching out to the walk.

The services at Christ church were unusually impressive, the beautiful memorial tablet to Bishop Harris being unveiled and consecrated at the morning service. A feature of the day was the singing in the evening of Farmer's grand oratorio, by the full surpliced choir.

**KENTUCKY.**

**PADUCAH.**—Easter here was one of the most joyful occasions ever known in Grace church parish. The fragrance of the flowers massed in the chancel and on the altar, and the melody of the well rendered chants and anthems fitly typified the happiness of all in the strong, vigorous, active churchly life which is sending its power and influence through this whole community. The thronging of the people to the chancel rail to meet their risen Lord in the sacred feast of the Holy Eucharist, at both the early and late Celebrations; the immense congregation entering heartily into the service, and listening with eager attention to the sermon of the rector, Archdeacon Taylor, from beginning to end; the beauty of the altar brasses, richly embroidered chancel hangings, and jewelled altar cloth, the handsomely carved litany desk—all newly presented to beautify the church; and last though not least, the generous Easter offering for the new rectory, larger by far than any ever known in the parish, all united to give occasion to the gladness which filled every heart. One of the most impressive incidents of the day was the first Communion of the large class presented to the Bishop

for Confirmation in Lent. It consisted of 19 persons, mostly adults, high and low, rich and poor, young and old, bowing to her before the altar to receive the pledge of His undying love. This was the second class presented for Confirmation by the rector within four months. The children's service at night was enjoyed to the full by all, and fitly ended this most happy day.

**POHICK CHURCH.**

THE PARISH CHURCH OF MT. VERNON, FAIRFAX COUNTY, VIRGINIA.

On the thirtieth of May, 1888, the one hundredth anniversary of Pohick was celebrated. On that interesting occasion, in the presence of the congregation, and of the regent and vice-regents of Mt. Vernon, the venerable Dr. Slaughter thus apostrophized the old colonial church:

Our mother church, thou art growing old,  
A hundred years have round thee rolled;  
Thy children greet thee, mother dear,  
On this thy twice-told golden year.

Thou hearst the Independence gun,  
Thou'st seen the form of Washington;  
These aisles have echoed to his tread,  
Thou'st seen him bow his lordly head,  
And kneeling on his bended knee,  
Worship the Holy Trinity.

Thou hast heard his manly voice repeat  
Our creed, our psalms, our anthems sweet,  
On which as if on angel's wings  
The soul exulting soars and sings.

Pohick is one of the most interesting churches connected with the history of our country, its history dating back an hundred and fifty years, when the frame building which preceded the present brick edifice was erected by the landed gentry who lived within a radius of twenty miles. An English traveler who was visiting in the neighborhood in colonial times, describes the church and the gathering together of the congregation for the Sunday service. The gentlemen all rode on horseback, the ladies came in coaches and four, with liveried coachmen and footmen, and there was such a rumbling of wheels, neighing, and stamping of hoofs, accompanied by loud vociferations, as to suggest the meet for a fox hunt outside the walls. But once within, and under the influence of the holy man of God who officiated, order and reverence were maintained.

In place of this wooden structure, the present brick one was substituted an hundred years ago. The location was changed at that time to the opposite side of the creek, which gives the name to the church. Washington selected the spot for the new church and superintended the building. At the sale of pews he purchased two, which are still held sacred to his name and memory.

The church records which were carried off during the war and were only recently recovered by Dr. Slaughter, are over one hundred and fifty years old. They contain the autograph of Washington as church warden. Until the Revolutionary war dispersed the congregation, General and Mrs. Washington attended the services and partook of the Communion at Pohick.

Now the church has fallen on hard times. The gay colonial gentry have passed away, the large planters have given way to small farmers and the country is poor. But Pohick church is brave and holds by its traditions, and does its appointed work among the farmers.

Those who revere the Mother Church and love the name of Washington cannot withhold their interest for the church which he planted, and the altar at which he held communion with the saints.

**BISHOP WHITTLE'S APPEAL.**

Pohick, Mount Vernon parish church, erected upwards of one hundred years ago, under the leadership of Washington on a site chosen by himself, and where he worshipped and served for more than twenty years, is still in good condition, and attended by a flourishing Sunday School and congregation with a faithful pastor. But the people are too poor to raise an adequate support for their minister. To enable them to do so and keep the venerable and sacred edifice in repair, it is proposed to raise a sum sufficient for a small endowment of the church. This Christian and patriotic object I cordially approve and commend to the liberality of all who desire to improve the life and character of the Father's people in this country on the minds of coming generations.

FRANCIS M. WHITTLE.

Richmond, Va., April 19th, 1890.

# The Living Church.

Chicago, Saturday, April 19, 1890.

REV. C. W. LEFFINGWELL,  
Editor and Proprietor.

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WITH this issue, the prize story reaches its conclusion, and we part company with those in whose fortunes Miss Mathew has so interested us. Doubtless, in the words of the old nursery stories, "they lived happy ever after." Next week we shall hope to commence a tale for children, which will run through three or four issues, after which we shall give our readers one of the stories written in competition for the prize.

*The Church of To-day*, in noticing a book on the Church and Creed, takes occasion to tell its readers that the American "Fathers refused to adopt the Athanasian Creed and make it a part of the Faith of the Church." That action, it says, "has saved us untold volumes of controversy, and it has prepared a refuge for all tender souls who would not believe in unconditional damnation and preterition." It proceeds thus: "O, the agony of believing in a creed which consigns to eternal perdition anyone who can't say that Three Persons are One Person, and which predetermines the number of the saved, and without regard to opportunity in life, the individuals, and millions of them, who shall be condemned forever."

THIS is a fair sample of the utterances which come to us every day in the sermons and writings of men who claim to represent the "Broad Church" movement of to-day. That such words can be uttered and repeated, and emphasized in a thousand ways from the pulpits of the Church and in the pages of papers which Churchmen are induced to take, shows the gravity of the crisis which is upon us. It is no longer a question of ceremonial, or of "Romanizing tendencies," but of funda-

mental doctrines of the Faith. At the risk of being called "controversial" and of being charged with disturbing the peace of Zion, THE LIVING CHURCH cannot absolve itself from the responsibility of dealing with such statements as they deserve, and of calling upon faithful Churchmen everywhere to set themselves against these attempts to overturn the very foundations of Christianity. It is more than ever evident that the work of revising the Prayer Book has not been ended a moment too soon, if, indeed, it is ended, for the last words of the article from which we have quoted makes it very certain that the promoters of these destructive views have a confident hope that they may yet succeed in depraving the treasury of the Church's devotion. One thing, evident enough at the Convention of 1889, and still more evident now, is this, that if revision is continued, we shall have to fight for the Faith itself.

It is true that our Fathers omitted the English rule requiring the recitation of the Athanasian Creed in the public services of the Church, how unfortunately the present exigency shows. But to say that in doing so they "rejected" the doctrine which that Creed expresses, is an unqualified mistake. Not only does the Preface to the Prayer Book which these same Fathers composed, disclaim any intention of departing "from the Church of England in any essential point of doctrine," but the faith of that Creed is explicitly affirmed in the Book itself, devotionally in the opening suffrages of the Litany, dogmatically in the first of the Articles of Religion. All who have ever studied the Athanasian Creed well know that it simply states in clear and brief language the doctrine of the Holy Trinity as set forth by the undisputed General Councils. But the whole Anglican Episcopate has now three times declared to all Christendom its steadfast adherence to "the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils" [Declaration of the Lambeth Conference of 1867]. The suggestion that the Athanasian Creed requires people to believe that "Three Persons are One Person," is simply a misapprehension, as anyone can see who reads that Creed. It is there, in fact, that the doctrine of the Trinity is most carefully guarded against just such misapprehensions. As to the so-called "damnatory clauses" affixed to the Creed, the implication that they threaten "unconditional damna-

tion," "without regard to opportunity in life," belongs to the same category of misapprehension. Those words are simply a reiteration of our Lord's own declaration: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (St. Mark xvi: 16). Whatever qualifications and conditions belong to the one, belong also to the other. The Church cannot be wrong in repeating the words of her Master and Lord.

THE March number of *Church Life*, Cleveland, Ohio, gives an account of the organization of Trinity cathedral. The new Bishop seems to be starting "out in the right way. In the words of *Church Life*, "The Church in Ohio is rapidly renewing and augmenting its strength. It is directing its forces, not only to repairing and rebuilding the walls of Zion, but to laying foundations on new ground hitherto unoccupied. Never was the outlook so hopeful." The long night of uncertainty and obstruction seems to have cleared away and the diocese is entering upon a new era. The Bishop's sermon at the cathedral on March 2nd, gave no uncertain sound. It was very reassuring to read such words as these in speaking of Christian unity:

I hear men to-day talk about the Christian and Apostolic Church, with its ministry accredited by the annals and the acknowledged authority of over 1,800 years, as though it was a sort of a modern makeshift; a convenient and passing adaptation; a respectable vocation or profession. Has God committed the stewardship of His mysteries to the multitude? Did any heathen religion of the past, or does any heathen religion of this age, permit its revered mysteries to be handled by the uninitiated and the unrecognized? \* \* \* The bond of union will be (let us devoutly pray for it, one and all), the bond will be through spiritual elementing and welding, in Christ's own and authorized way, through the order of His own apostolic ministry.

THE strange thing is that, at the very moment when sectarianism is showing such signs of disintegration, not simply in its visible associations, but in the sphere of faith, men should urge the Church to minimize her claims, to disown anything more than a human sanction for her ministry, to pare away her sacraments both in number and in doctrinal significance, to tamper with the faith of ages, and to water down her Prayer Book, all with a view to unity, forsooth! What would this be but to put the Church in the same position which at the present moment is producing widespread restlessness and discontent in the Protestant world? Instead of inviting the weary and heavy-laden to her sanctuary as to a haven of refuge, this is simply to assure the Christian world that whatever shreds and patches of a venerable character this Church has still re-

tained, this has been a mere accident, that essentially she has no other basis than that of the Christian bodies which have come into existence within the last three centuries, no peculiar claims which she may not and ought not to give up. Even from the lowest standpoint of ordinary policy, it will be the strength of the Church to draw increasing attention to her divine heritage, and amid modern agitation and fluctuation, to present to the world the spectacle of an unchanging and unchangeable faith and order, and an unshaken confidence in the gifts of God which He has committed to her keeping.

## BISHOP LIGHTFOOT ON EPISCOPACY.

The late Bishop of Durham obtained a world-wide reputation as a student of early Church history and an original investigator of the documents of the first age of the Church. His testimony, therefore, is regarded on all hands as of the highest importance in the subjects included in that field of study which he had made so peculiarly his own. This is no doubt the secret of the eager endeavors in various directions to misrepresent the views of this eminent scholar upon the subject of the Episcopacy.

An "Essay on the Christian Ministry," appended to the commentary on the Epistle to the Philippians, is oftener referred to than read by those who would represent Bishop Lightfoot as rejecting the Apostolic Succession, and making the Episcopate to be a mere human invention. There can be no better answer to these erroneous statements than to quote the writer's own words. The following passages are from that famous essay:

1. "Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the Episcopal office was firmly and widely established. Thus during the last three decades of the first, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about."
2. "The evidence for the early and wide extension of Episcopacy throughout provincial Asia, the scene of St. John's latest labors, may be considered irrefragable."
3. "The maturer forms (of Episcopacy) are seen first in those regions where the latest surviving Apostles (more especially St. John) fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction." [The other Apostles here referred to were St. Andrew and St. Philip.]
4. "The institution of an Episcopate must be placed as far back as the closing years of the first century, and it cannot, without violence to historical testimony, be dissociated from the name of St. John."
5. "If the preceding investigation be substantially correct, the three-fold ministry can be traced to apostolic direction; and short of an express statement, we can possess no better assurance of a divine appointment, or at least a divine sanction."

In the preface to the sixth edition



of this commentary, the Bishop corrects a rumor "that he had found reason to abandon the main opinions expressed in that essay." This rumor originated in the fact that while the essay had been interpreted in certain quarters as expressing low views of the ministry, this interpretation was hardly consistent with the Bishop's subsequent utterances on numerous public occasions. It was assumed, therefore, that his views had undergone some radical change. This, he denies, while at the same time explaining that the true secret of the misunderstanding was the fact that the essay itself had been misinterpreted. His words are as follows:

"While disclaiming any change in my opinions, I desire equally to disclaim the representations of those opinions which have been brought forward in some quarters. The object of the essay was an investigation into the origin of the Christian ministry. The result has been a confirmation of the statement in the English Ordinal: It is evident unto all men, diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons. But I was scrupulously anxious not to over-state the evidence in any case; and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the essay."

Again in the monumental edition of the Epistles of St. Ignatius, Vol. I. pp. 376, 377, after repeating some of the statements of the essay which have been quoted above, he goes on to say:

"If the evidence on which its extension (*i. e.*, the Episcopate) in the regions of the Ægean at this epoch be resisted, I am at a loss to understand what single fact relating to the history of the Christian Church during the first half of the second century can be regarded as established; for the testimony in favor of this spread of the Episcopate is more abundant and more varied than for any other institution or event during this period, so far as I recollect."

In the same connection he refers (foot-note, p. 376) to the Old Catholic Langen and to Cardinal Newman as holding views "precisely similar" or in apparent agreement with his own.

Of the testimony for the Episcopate beyond the limits of Asia Minor, he refers to the statement of Ignatius in Epistles to the Ephesians. "The bishops (are) established in the farthest parts," which he elsewhere translates "the bishops that are settled in the farthest parts of the earth," and says that "Ignatius would be contemplating regions as distant as Gaul on the one hand and Mesopotamia on the other." Vol. II. p. 40. The great witness for Gaul in the second century is St. Irenæus. Bishop Lightfoot says:

"Irenæus was a scholar of Polycarp, and Polycarp was a scholar of St. John. Irenæus remembered well the discourses of his own master as Polycarp did those of the Apostle,

Both of these fathers delighted to recall such reminiscences of their respective teachers. Irenæus was probably the most learned Christian of his time. . . . He had travelled far and wide. He was born and schooled in Asia Minor; he resided some time during middle life in Rome; he spent his later years in Gaul. He was in constant communication with foreign Churches on subjects of ecclesiastical and theological interest." [Here there was a man who had the best possible means of knowing what the ministry of the Church was, and what it had been in the generation before.]

Bishop Lightfoot proceeds:

"The view of Irenæus respecting the subject before us is unmistakable. The Episcopate as distinct from the presbyterate, is the only Episcopate which comes within the range, not only of his personal acquaintance, but even of his intellectual and historical cognizance. To this father, accordingly, it is an undisputed fact that the bishops of his own age traced their succession back in an unbroken line to men appointed to the Episcopate by the Apostles themselves."

Then after a number of quotations, the Bishop concludes:

"After every reasonable allowance made for the possibility of mistakes in details, such language from a man standing in the position of Irenæus with respect to the previous or contemporary history of the Church leaves no room for doubt as to the early and general diffusion of Episcopacy in the regions with which he was acquainted."

Numerous passages might be cited from other writings of Bishop Lightfoot which exhibit in equally strong language his convictions upon this crucial subject. In a sermon preached at Glasgow, Oct. 10, 1882, we find these words: "While you seek unity among yourselves, you will pray likewise that unity may be restored to your Presbyterian brothers. Not insensible to the special blessings which you yourselves enjoy, clinging tenaciously to the three-fold ministry as the completeness of the apostolic ordinance and the historic backbone of the Church," etc.

In a sermon preached before the Church Congress at Wolverhampton, 1887, he asks: "Is she (the Church of England) to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the apostolic times?"

In his inaugural address before the Durham Church Congress in 1887, he says again of the Church of England: "She has retained the form of Church government inherited from the apostolic times."

Finally in an address at the reopening of the chapel, Auckland Castle, Aug., 1888, he said:

"But, while we lengthen our cords, we must strengthen our stakes likewise. Indeed this strengthening of our stakes will alone enable us to lengthen our cords with safety, when the storms are howling around us. We cannot afford to sacrifice any portion of the Faith once delivered to the saints; we cannot surrender for any immediate advantages the three-fold ministry which we have inherited from apostolic times, and which is the historic backbone of the Church."

These quotations must surely be

sufficient to show that the profound and exhaustive study of the evidences for Episcopacy in the earliest times had only strengthened this great scholar's conviction that the Anglican Communion inherits in the Episcopacy an organization which was of apostolic origin under divine sanction. We cannot imagine any way in which they can be explained away or their force blunted. We commend them to such of our readers as may have been disturbed by the claim which now and then appears in various quarters that Bishop Lightfoot had been led by his researches to pronounce against Episcopacy as any thing more than a human institution which grew up in the Church long after the last of the Apostles had gone to his rest.

### CHRISTIANITY ATTACKED IN WUCHANG.

WUCHANG, March 10, 1890.

Rev. C. W. Leffingwell, D. D. Editor of  
*The Living Church*:

DEAR DR. LEFFINGWELL:—I write a few hasty lines in the midst of great excitement, to ask the earnest prayers of the Church at home for our mission here in Wuchang. We are face to face with one of the most daring and widespread attacks upon our holy religion that has ever been witnessed here in Central China. Three days ago our native Christians came to us and announced that the city had been covered during the night with anonymous posters and placards attacking the foreign religion in the vilest and most inflammatory terms. Some of our divinity students at once went out to search for these posters, but only succeeded in securing a few pieces, enough, however, to enable us to get a very fair idea of their style.

This demonstration was followed up on the succeeding night by a series of eight different ribald placards and two large cartoons, representing respectively the Crucifixion and Christian worship. The Rev. Mr. Graves and myself succeeded in obtaining copies of nearly all of these, and were busy yesterday afternoon and evening in translating them for the foreign Consuls in Hankow, before whom we propose to lay the matter this morning, in company with representatives from other missions, and demand that prompt action be taken in the matter before serious trouble ensues.

These cartoons and placards are too vile to re-produce in public print, but I wish it were possible in some way to have every clergyman in the American Church see them, it would give the most vivid possible picture of what heathenism really is, and show how China in the 19th century re-produces the sins of Corinth in the first. It would also be a most certain antidote for that fatal admiration of the Light of Asia and kindred religions, with which so many, alas! have recently been affected.

I may say in a word that our Blessed Saviour in these cartoons is represented as a male hog—the incarnation of the god of lust, and the mission clergy are figured as reproducing all the vilest of the obscene worships of antiquity. The posters announced that

our sole purpose in coming here is to obtain money and carry on impure traffic of every kind. A long catalogue of crimes is attributed to us, and all classes of people are warned against admitting us to their homes. The religion is to be exterminated mercilessly and without delay. All native Christians are to be seized and bound, and after submitting to the vilest punishment, are to be tested for Christianity by insulting a figure of the crucifix, failing this, they are to be thrown into the river.

This vile stuff is put in the form of a song and distributed on the streets to boys and young lads who are urged to sing it as a work of great merit.

We have not yet been able to ascertain who is at the bottom of all of this, but rumor says that these men are sent here by "benevolent societies" in the adjoining province of Hu-nan, the great anti-Christian province of China.

We are trying to arouse both native and foreign authorities to prompt action in this matter, and we have faith to believe that God in His mercy will yet over-rule it all to the great benefit of His Church in China. It is a drawn battle here now between the powers of light and darkness; in the end the kingdom shall be the Lord's, but in the meantime we sorely need the prayers of the faithful that we may pass safely through the day of trial. I exhort every American priest to remember us at the altar, and to ask for us the prayers of his congregation.

Faithfully yours in the great cause,  
SIDNEY C. PARTRIDGE.

### THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

BY THE REV. GEO. T. RIDER, M. A.

XII.

The unexampled illustration of choral music, given in our Choral Directory, Parts I. and II., for Easter, covers a great breadth of territory, and every type of liturgic worship recognized in the Church, together with that of the strongest and oldest, as well as the feeble and newly organized parishes, are impartially and admirably represented. To those who know the value and significance of such a wide sweep of statistics, a throng of inferences and conclusions will at once suggest themselves. Very briefly, for the compilation of these lists have left us but little room for literary purposes. The most noteworthy fact is the high average of artistic excellence and Churchly feeling and discrimination, observable throughout. There are no remnants of old-time crudeness and illiteracy. Even "Jackson in F," "the grand *Te Deum*" of our fathers, gives no sign, and has received an effectual quietus at the last. Again, it is evident that the middle period of the Anglican school is no longer represented in our choral repertoires. Those stately anthem services, first introduced to the American Church by Dr. Edward Hodges, and which were the glory of "old Trinity church," New York, are not once represented, an omission that is not altogether creditable to our musical culture and appetite, as that school was essentially representative of the majesty and splendid learning which had grown up in England, in the musical illustration of her liturgic worship; a school quite

as distinctive and strongly characterized with endogenous inspiration and the *genus loci*, as any other national ecclesiastical school. It was as truly and essentially Anglican as Mozart and Haydn were Viennese. In "old Trinity," and possibly its Trinity chapel, "Boyce in A," and one or two other of the solid Anglican services may be heard two or three times a year, and that is about the end of it.

We note with satisfaction that Handel and Mendelssohn hold their own, with surprising tenacity. But Gounod seems, more than any one, among living composers, to have captured the affection of our choirs, especially as an interpreter of Eucharistic worship, and where an anthem elaboration is resorted to, such a preference must find immediate and ample justification. Of all composers of "masses," Gounod must stand alone and unique as the most essentially devout and religious in feeling. His anthems and cantatas, and other current adaptations of his various writings, are among the most precious and edifying additions to our resources.

It may be fairly questioned whether it is helpful to worshippers, or in good liturgic form, to resort so generally to anthem settings for the canticles, especially when the anthem and the offertory are both elaborated. The canticles are necessarily more immediately devotional when sung to Gregorian, or plain song, in unison, a usage that must commend itself so generally to our better liturgic feeling, as it is generally studied and adopted.

Indeed, the development of Gregorian and plain song is one of the most cheering indications of the outlook as it may be studied in our choral directory, week after week. After this, as already intimated, this directory will be reduced to its normal proportions, and will represent as widely as possible,—and as our growing correspondence may warrant—widely separated choral uses, in the Church. In another number, when there shall be space, we shall make further comment on these service calendars. It is enough to add than any one who has taken pains to preserve those that have already appeared in this department, and tabulated them, is richly provided for future selection.

#### MUSIC AND ART PUBLICATIONS.

From Clayton F. Summy, Chicago, *Benedictus est*, the second canticle for Morning Prayer, set in anthem form by Geo. B. Nevin, in four parts for men's voices. The leading motive is introduced as a solo for bass or baritone, and afterwards worked up in choral form. This is easily sung, well adapted for the voices, and a form of Church composition that merits hearty welcome, since the "men's choir" is almost an unknown choral organization with us, while it is the most ancient of all choirs, is exceptionally effective and helpful, and may almost always be had where there is the requisite tact and effort. This *Benedictus* is valuable for the repertory of such a choir. There are also nine numbers of a "Sacred Series," the most important of which, No. 11, contains melodious and well-harmonized settings for *Magnificat* and *Nunc Dimittis*, in anthem form by Walter E. Hale in the key of E $\flat$ . While they are churchly in form and feeling they are likely to prove interesting to choirs and congregations. Of the others, "Thy goodness, Lord, our souls confess," is composed by Adolph Koelling, of the Chicago Musical College, a musician of sound learning and exceptionally strong as a harmonist. There is also a *Sublime* by J. A. West, who writes intelligently, knows how to develop

a controlling motive, and has clearly caught the spirit of the canticle. The remainder are settings of popular and well-known hymns, for choir delivery, well adapted to please congregations who had rather listen than do their own hymn singing; and therefore as we look at the duty of public worship, undesirable for our public worship.

Mr. Summy also sends a copy of "THE LILIES," by N. K. Gregg, for Sunday Schools, Gospel meetings, Christmas and Easter services, and other special occasions, a work evidently well suited to our denominational friends, who are rapidly adopting many features of our liturgic worship. Mr. Gregg has a sprightly idiom, and writes in a cheery, unconventional way, with a somewhat better grace, than is found in the Moody and Sankey school. Also "THE SOVEREIGN CHOIR," a book of easy anthems, by Alfred Bierly, who has given his work a much more commanding title than the contents justify; as his work is exceedingly rudimentary in form, crude in feeling, and without churchly or even conventionally religious modes of expression. Doubtless there are remote and isolated neighborhoods, however, where his lucubrations may meet and satisfy a want. It is especially to be regretted that Mr. Bierly has disturbed certain hymns already coupled with strong and acceptable tunes. This is always a perilous experiment, and one that only a composer of extraordinary gifts can attempt.

We have received from Novello, Ewer & Co., N. Y., SELECTED HYMN-TUNES. Miscellaneous Hymns, edited by Leo Kofler. (First Series—Part 1). Mr. Kofler is the organist and choirmaster of St. Paul's chapel (Trinity Parish), New York, and has made this selection from the exceptionally rich repertory of St. Paul's choir, over which have presided such excellent musicians as Dr. Wm. H. Walter, Mr. John H. Cornell, and others, in times past. These hymns are familiar, often sung in the authorized collection, and appear in this relation to satisfy an inquiry for them in these interesting settings. The tunes are distinguished by strong and graceful melodies, almost always within range of congregational singing; are exquisitely arranged in the voice parts; and would prove edifying and effective if sung by carefully trained choirs for offertory or incidental occasions, especially if the marks of expression are observed. There is a refreshing absence of all meretricious and sensational extravagances of idiom and expression.

Mr. Kofler has also sent us a copy of the last edition of his learned and masterly work on "The Art of Breathing, as the Basis of Tone-Production." A book, indispensable to singers, elocutionists, educators, preachers, and all others desirous of having a pleasant voice and good health. We quote this characteristic title-page because we endorse every word of it, and do not hesitate to add, that in a long and widely varied educational experience we have never encountered such a thesaurus of indispensable knowledge in the sphere of vocalism. It is exhaustive in its learning and research, without pedantry or prolixity, and must prove permanently and increasingly valuable to those who have the intelligence to appreciate, and the industry to study and use it. This unique volume should be widely circulated among teachers and all professional people who make much use of the voice.

The house of Frederick Keppel & Co., dealers in etchings and engravings, Paris and New York, (20 East 16th St.) have just issued their catalogue No. 7, with several preliminary pages of miniature reproductions of interesting miscellaneous plates, followed by lists of celebrated etchers and their production both European and American. The catalogue must prove serviceable to collectors living at a distance, as well as to others who would cultivate an intelligent acquaintance with this delightful province of art. Mr. Keppel's various contributions to the literature of the subject, which are recognized as authoritative and eminently trustworthy, are specified on the closing pages. Price, 10 cents.

PALMER'S NEW PRONOUNCING POCKET DICTIONARY OF MUSICAL TERMS, by H. R. Palmer, Mus. D., New York, has gone into a second edition, revised, enlarged, and containing 2,500 terms and abbreviations. Nothing could be more convenient or serviceable for teachers, students, and amateurs, where rapid and reliable examination of doubtful or forgotten terms is desirable. The definitions are clear, exact, and condensed. Price, 25 cents.

(For Notices of other Publications and Choral Directory, see page 50).

#### PERSONAL MENTION.

The Rev. J. W. Bonham, Church Evangelist, while in Philadelphia has officiated in various churches on Sundays, and during the weeks pursued the regular course of medical studies at the Jefferson Medical College. He graduated on the 2nd inst., and received the degree of Doctor of Medicine. He is ready to receive applications to hold parochial missions as heretofore. Address care of Thos. Whitaker, Bible House, New York City.

The Rev. W. Page Case is now rector of the church of St. Matthew, San Mateo, Cal., and desires letters and papers intended for him, should be addressed accordingly.

The Rev. Johannes Rockstroh has resigned St. Matthew's (German) church, Newark, N. J., and has severed his connection with the Church German Society. Address, Arnsburger Str. 13, Bornheim bei Frankfurt on the Main, Germany.

The Rev. Robert W. Forsyth, assistant rector of Christ church, Baltimore, Md., has accepted a call to become rector of Trinity church, Portsmouth, Va. He will take charge of his new field on May 10th.

The Rev. L. J. Cole has resigned the missions Greenacres and Bloomington, and has accepted the rectorship of Marion, Ind.

#### TO CORRESPONDENTS.

M. E. H.—Write to J. & R. Lamb, 59 Carmine St., N. Y. We do not think that the Gorham Co. do anything but metal work.

A SUBSCRIBER.—Canon 14, Title I of the Digest says: "No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church." 2. The Blessed Virgin is held to be of the same family as that of Joseph. The genealogy as traced by St. Luke is commonly held to be that of the B. V. It is inferred that the Hell of this genealogy was the father of Mary. In confirmation of this inference, Mary is called in the Talmud the daughter of Hell; and Epiphanius says her parents were Anna and Joachim, a name interchanged in Scripture with Eliachim, of which Eli or Hell is an abridgement. 3. Ascension and Whitsun Day have equal rank. 4. The lights at a Celebration are used to symbolize the Light of the World. Burning in the daytime, which is contrary to nature, they teach His presence in a heavenly, sacramental, and supernatural manner. 5. The teaching of the Church as to Apostolic Succession may be found in the preface to the ordination service. 6. Evening Communion is contrary to the custom of the Church from the earliest period as also to the evident intention of the Prayer Book. They were unknown in the Anglican Communion until introduced by some priests in London about thirty years ago. 7. The reason usually assigned for the omission of the Celebration on Good Friday is that the contemplation of the Sacrifice itself on that day brings a more vivid realization of the Passion than the presentation of the memorial, so the actual offering rather than that of the priest is brought before us on that day.

#### ORDINATIONS.

On Thursday, April 3rd, Bishop Whitehead advanced to the priesthood the Rev. Mr. Kimball, of Brookville, Pa. The Rev. Messrs. Bragdon, Schepeler, and Angell assisted in the service and joined in the laying on of hands, the later preaching the sermon. The deacon was presented by the general missionary, and the Rev. Joseph Barber read a portion of the service.

#### OBITUARY.

LEWIS.—At Pine Ridge Agency, S. Dakota, Good Friday, April 4, 1890, Frank Edgar, second son of Amelia G. and the Rev. John Vaughan Lewis, D. D., U. S. Army. Aged 27 years, 7 months. "Shot and killed by an Indian who was nearly dead with consumption, and had expressed a determination to have a white man die with him."—Official report to Com. Indian Affairs. "Father, forgive them for they know not what they do."

CONGDON.—At New Brighton, Staten Island, N. Y., on Maunday Thursday, April 3, 1890, Anna Elizabeth, beloved wife of the late Charles Congdon, and daughter of the late Earl D. Pearce, of Providence, R. I. In her 80th year, after a long and painful illness, she hath attained the rest that remaineth for the people of God, and the life of the world to come.

BUNDY.—Fell asleep, of pneumonia, on Monday in Easter Week, April 7, 1890, Theodore E. Bundy, second son of Charles A. and Ella Parsons Bundy, of Troy, N. Y., aged 21 years and 3 months. Burial from St. James' church, Arlington, Vt., on Thursday, April 10th.

HARD.—Fell asleep, in Rome, N. Y., on Easter night, April 6, 1890, Miss Julia Hard, aged 74 years, a communicant of St. James' church, Arlington, Vt. Burial in Arlington, Wednesday, April 9th.

VERRY.—Died of pneumonia, Thursday, April 10, 1890, Carrie Thompson, widow of the late John W. Verry, of Madison, Indiana. "Rest eternal grant to her, O Lord, and let light perpetual shine upon her."

#### ACKNOWLEDGEMENTS.

The following amounts have been received for Girls' Friendly Society Oct in St. Luke's Hospital, Chicago: Trinity Branch, \$3; St. Clement's Branch, \$6; Grace

\$25; St. James', \$40; Epiphany, \$25; St. Mark's, \$21; Cathedral Branch, Envelopes, \$7.12; Emma Groom, \$1; Miss Mary Dana, "Confirmation Offering," \$50; offering of working associates, \$5.30. Amount previously acknowledged, \$421.15. Total amount to date, \$632.60.

FANNY GROESBECK, Treasurer,  
413 Washington B'd.

Chicago, April 11th, 1890.

#### APPEALS.

##### THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

#### APPEAL FOR A RECTORY.

The mission at Cherokee, Iowa, is in great need of a rectory, in fact, the permanency and success of the work depends, to a great extent, upon it. The handful of Church members are exerting themselves to the utmost to keep up the services and raise money to build a rectory, they cannot do it without help. The town is growing, rents are too high to enable the missionary to live without more economy than is good for his family and himself. Will not kind friends help us in our endeavor to put the Church on a sure foundation in this community? Contributions will be gratefully acknowledged if sent to the Rev. F. W. WEY, Missionary in charge.

Cherokee, Iowa.

#### BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

#### MISCELLANEOUS.

EUROPEAN TRAVEL.—Two ladies needed to complete private party. Address Mrs. H. L. L., Oil City, Pa.

A MASTER is wanted for a boys' school, to teach commercial and English branches (principally) and to share in the home care of the pupils. Address A. S., this office.

DEACON desires assistant mastership in school, or private tutoring. Full particulars given. Address ALPHA, care of THE LIVING CHURCH.

POSITION WANTED.—As resident or visiting governess. "INSTRUCTRESS," 5440 Madison Ave.

WANTED.—A trained nurse, of experience and ability, communicant of the Church, to take charge of a small Church hospital in the South, and training school for nurses connected therewith. State salary required. Give references. Address, J. S. H., this office.

CHURCHWOMEN desirous of entering upon a work requiring an entire self-consecration will please correspond with "A," THE LIVING CHURCH office.

WANTED.—A trained Sister, to take full charge of an established Church hospital in Southern California. Address, with references and testimonials, DANIEL CLEVELAND, San Diego, Cal.

An experienced teacher who has been principal of several flourishing schools in the East and South, desires a position as headmaster of a school. Excellent testimonials as a teacher and disciplinarian, from college presidents, bishops and clergy. Address "SIGMA," care of LIVING CHURCH.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimate, address the REV. W. H. MOORE, 975 Monroe St.

WANTED.—By the middle of August, a competent matron for boys' school. A Churchwoman, who has had experience in boarding schools, preferred. Must be a thorough housekeeper, a good manager, and ready to devote herself to the interests of the institution. Write full particulars, enclosing testimonials, to A. S., care of THE LIVING CHURCH.

ENGLISH ORGANIST and choirmaster, Mr. Malinsson Randall, three years organist and director of the choir of Rev. Stopford Brooke's church in London, is open to an engagement in the United States. He has had special experience in the training and management of boys' voices, and undertakes to organize and direct choirs in thoroughly good style. Copies of testimonials, with references, will be sent in reply to communications addressed to Mr. M. Randall, 104 Lake St., Chicago.

#### BURLINGTON ROUTE.

##### HOME SEEKERS' EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines on Tuesdays, April 22nd and May 20th, Home Seekers' Excursion Tickets at half rates to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

## The Household.

CALENDAR—APRIL, 1890.

20. 2nd Sunday after Easter. White.  
25. ST. MARK, Evangelist. Red.  
27. 3rd Sunday after Easter. White.

### THE BLESSED SACRAMENT.

BY THE REV. J. ANKETELL.

Sing with joy the Mystery holy  
Of the Body and the Blood  
Of our Lord, Who, meek and lowly,  
Came, an Offering pure and good;  
Pard'ning our transgressions solely  
By that sacred, cleansing Solely.

On that night of woe, reclining  
With His faithful at the board,  
In the Father's glory shining,  
Christ, forevermore adored,  
Gave, to souls with sorrow pining,  
Gifts with healing mercy stored.

"Take and eat," He said, "believing  
This My Body given for you;  
Drink, ye all, this cup, receiving  
In My Blood the Covenant new;  
Ancient sacrifices leaving,  
This in My remembrance do.

Holy Jesu, Light Supernal!  
Till this mortal shall have ceased,  
By Thy covenant eternal  
In both kinds we share Thy Feast;  
Save from sin and woe infernal,  
God, our Victim and our Priest!

Then by angel hosts surrounded,  
Where Thy saints in glory shine,  
Let us feast with joy unbounded  
On celestial Bread and Wine,  
In the kingdom Thou hast founded,  
Where the Lamb gives Light Divine.

THE PRIZE STORY.

### A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

(Copyright Reserved.)

CHAPTER XVII AND LAST.

MISTRESS MAURICE LIPPINCOTT.  
For me Love played the soft preludes,  
Yet life began but with the ring,  
Such infinite solitudes  
Around it cling.

—Jean Ingelow.

A letter from Lady Lippincott to the Reverend Canon Stanley:

CADOGAN TERRACE, LONDON.  
Feb. 9, 1790.

To the Reverend Horace Stanley:

"MY DEAR CANON STANLEY:—Our dear god-daughter, Mistress Maurice Lippincott (how proud I am of her, you can hardly guess) desires that I should tell you all I can about the presentation at Court. For my nephew and she are abroad the whole day, visiting picture galleries, churches, studios, and what not, and come home to dinner quite weary, but very well content. Never were two people better suited, and when I think how I dreaded the coming of Maurice, I am ready to laugh at myself for my stupidity. He is quite a sensation here, I assure you, and as for our child, she is raved about, as I knew she would be.

I know you do not care a pin's point about the description of a lady's dress, but as I promised that dear, good soul, your housekeeper, Mrs. Meadows, that I would send her, for certain, an account of what her 'Miss Phebe' wore to be presented, I will e'en set it down, and I shall look to you to read it to her dutifully.

Her dress was of pearl-white satin, embroidered in silver thread in an elegant design made by Maurice himself; the court-train of the palest pink velvet with a satin border and lining of the same, her plumes of pale pink and white, with diamond pins in her

hair, her trimming of the richest point lace, and her jewels, diamonds.

She was quite the beauty of the Drawing Room, and our gracious King took particular notice of her, and asked me in his quick way: 'Lippincott? Lippincott? daughter of our Sir Montague? no, no, niece! niece! yes, niece,' and of course we could not undeceive him, for she is really niece by marriage. Yesternight they went to a ball at Windsor. 'The American gentleman was quite a lion, and was very well received. The Prince danced twice with Phebe, and told Maurice that his wife was certainly the most beautiful woman of the season. Phebe takes it all without having her head turned, and is sought after by some of the nicest people in town.

Maurice wanted to make a trip to the continent, but the dreadful state of affairs there makes it impossible for them to go, so I suppose they will sail for America in April.

How I shall live without them I do not know. If it were not for my duty to my dear Madame Lippincott, I should be tempted to start off myself.

If you should go into Bristol before long, will you please tell my cousin, Mr. Millward, that his daughter and son are quite well, very gay, and send their love and duty to him? The child says she will put in a word to you, so I will leave the rest of my sheet for her to write upon. With the assurance of my best esteem, I remain, my dear Canon Stanley,

Yours, most respectfully,

AURELIA LIPPINCOTT."

A letter from Mistress Phebe Lippincott to the Reverend Canon Stanley:

CADOGAN TERRACE, LONDON,  
Feb. 11, 1790.

"DEAR AND HONORED GODPAPA:—My Aunt Lippincott has told you of my gayeties, and you will certainly think that your god-daughter must needs have a strong head to be proof against so much diversion. I am enjoying it all, very much, but it seems sometimes as if it were not I, but some other Phebe who has stepped into this giddy world.

Oh! my dear godpapa! how thankful I am that my Heavenly Father sent me my dear, good Maurice for a help and a stay before I had to come into these gayeties!

It is hard to get any quiet here, but both he and I have set our faces resolutely against Sunday parties, though we have been invited to many such. We go off to church together 'like Darby and Joan,' as Aunt Aurelia says. We have been to St. Paul's cathedral, and to Westminster Abbey, and several other beautiful churches. We have also been to Mr. Lawrence's studio, and he and Maurice have struck up quite a friendship. He told Maurice that he would like to paint me, but I do not care to sit to him now. Of course we have visited the British Museum, where we were interested in many wonderful things; I in the butterflies, as I know a little about them. My dear godpapa, I feel as if you had been preparing me all my life for these happy days. I perceive that to enjoy seeing the wonders of this great city, one must have learned something about it beforehand.

I suppose you have heard that Sir Maurice Lippincott and Mistress Caroline Morton are betrothed. He is a very pleasant gentleman, and very

friendly to Maurice, and I think he will be a good husband to Carine; but he is not to be mentioned in the same day with my husband, either for wit, genius, or good looks. Now I must hasten to conclude. Please give my love to good Mrs. Meadows. I hope her rheumatism has left her. Also remember me to all my good friends in the parish, and give my love to my dear papa and to Aunt Dolcy.

Dear Sir, I am so truly grateful to you for all you have been to me. Never can your god-daughter repay you. All she can do is to pray for your constant happiness. My dear husband desires his respectful duty to you. Continue to pray for me, and to love me, and believe me always your devoted and loving god-daughter,

PHEBE LIPPINCOTT."

And now, kind reader, imagine five years to have passed away. Strange and stirring times were those which the last decade of the eighteenth century brought to the people of the civilized world. Hard, hard times for the poor, dangerous and gloomy times for the rich. Thrones tottering, kings, queens, and nobles losing their lives for their own or their ancestors' crimes; evil deeds committed in the most sacred of names; taxation grinding the faces of the workers; famine stalking through the untilled fields; thunders of cannon drowning the cries of tortured Liberty; such was Europe after 1790, and for many successive years, while in this land, a great nation was being consolidated, problems of vast political import were being worked out, forests turned into towns, and barren prairies into waving cornfields, while the genius of the country was holding out welcoming arms to those who were flying from the terrors of the crashing systems.

The poor Count d'Amboi had to learn that the last of his family, the one to whom his own fortune had passed, had perished on the guillotine, and the fortune, of which he had unjustly deprived his aged relative by a quibble of the law, had been lost in the general overturn. The poor Count drooped and grew melancholy, yet, loyal to Lady Lippincott, he did his best for her, but with less heart than of yore; for there was now no hope of his returning to his dear and suffering France with the savings which her generosity had allowed him to accumulate, as steward of Blaise.

Madame Lippincott at last rejoiced in an English grandson, the son and heir of Sir Maurice and Lady Caroline, and of whom they were very proud.

Dulcibelle made a very good marriage at the end of her first season, and, as she married an Earl, my Lady Morton was at the summit of her glory. "My daughter, the Countess of Rothaveny," and "my daughter, Lady Lippincott," were now more frequently quoted than "my papa, the Dean." She was inclined to pity "poor Phebe Lippincott—she that was Miss Millward—a great beauty and fortune who perfectly threw herself away on a young American, a relative of Sir Maurice, it is true, and very talented, but being in that dreadful country where there is not such a thing as a Court-ball, and where every distinction of rank is abolished."

Yet Dulcie, who had outgrown her sentimental ideas of "love in a cottage," would say;

"But, mamma, they are very rich

and have a beautiful home, I am told, acres and acres of land of their own."

"Oh! my dear child, of what use are riches without polite society! How thankful I am that the young man did not come to Blaise while we were visiting there; he would surely have fallen in love with you—you were such a sweet, innocent darling—and then you would have been torn from me to one of those dreadful plantations! Well, everything is ordered for the best, as my papa, the Dean, used to say."

Early in 1793, Madame Lippincott was seized with paralysis, and Aurelia henceforth devoted herself to the old lady, and settled down at Blaise, year in and year out, giving daughterly attention to the Count, who was fast failing. She devoted herself also to the improvement of her estate and the bettering of the condition of her tenants. Some she assisted to emigrate to Virginia; Brown, the carpenter, and Stow, the mason, among others, for whom Maurice found regular work on his estate. She also built schools, restored the church, and was at the head of every subscription list for good causes. People talked and wondered when she withdrew from society, and then forgot all about her. So the brilliant woman of society, the belle of gay assemblies, became the Lady Bountiful of the county; perhaps a little less beautiful, a little more caustic, as time went on, but greatly esteemed and cherished by those who knew her well.

Come with me, now, to the quiet study of the vicar of Stapleton, where, on each side of a glowing fire, sit Clarence Millward and Horace Stanley. Five years have passed since Phebe's wedding day, and the vicar looks a little older, a little more grey and grave than of old; but Clarence is as blithe and debonair as ever. No one would ever imagine him to be a grandfather.

"Now, for my news, Horace," says Clarence, unfolding a letter. "Here is a long letter from your god-child, in which you will be interested, I have no doubt; so listen, and I will read":

"WESTBORO, NEAR RICHMOND,  
VA., U. S. A., August 3, 1790.

MY BELOVED PAPA:—Your welcome letter was duly received and greatly enjoyed. I was thankful to find that you were in good health, and am able to say that we are all likewise well. The news you sent of the dear old Count's illness and death is very distressing. I know not what Aunt Aurelia will do without his help, it will be so hard to find some one who can fill his place, so patient and with such integrity! She must be very lonely, with Madame a complete invalid. I wish she could come here. I am glad to know that my beloved god-father's health is better. I fear he does not take good care of himself, does not have enough diversion, and studies too hard. I have not the heart to scold him, so I leave it to you to do, my dear papa.

I wish you could see my dear children. The miniatures which Maurice sent of them were good, but he did not do them quite justice. Maurice-Montague is his father's image, not a pretty boy, but very tall of his age, healthy and frank-looking, and very forward with his book. Clarence, your name-sake, is very handsome, but a sad Turk; I do

not know from whom he can get his unruly temper, not from his father or from me, I am sure. I have to keep a tight line on him, I promise you! But my beauty is my little Horatia (that is as near as I can do for godpapa's name), she is now ten months old, and already says many little words, and, tell Aunt Dolly, has most of her teeth cut. Mamma Lippincott is very proud of her.

When things are more settled, Maurice will bring us all to invade you. It will seem strange not to come to Eagle House, but I suppose the Clifton House is healthier and a finer air. The only spot which I cannot imagine changed, is the dear old study at Stapleton. I can shut my eyes and see it now. Tell godpapa he must not change it until I come back. My boys are never tired of hearing of when mother was a little girl, such a happy little girl, with two of the best of men at her beck and call! I wish you could see me in my pleasant home. Your Phebe is the most fortunate of women, dear papa, with the best of husbands and the dearest of children. My Maurice's parents are very kind and set great store by me. Mamma Lippincott thinks I have very strict rules with my boys, but she lets me take my English ways, and in her heart is very proud of their pretty behavior, and their readiness with their books. Monty can read a Psalm very well, and Clarence has a wonderful memory for poetry; he repeats those verses which you composed for him with the prettiest air in the world. I do not know which will be the artist. Maurice does not paint much now, for the estate takes up so much of his time, and he has model ways which it is hard for him to get his overseers to adopt. Tell my dear godpapa I look to hear from him before long, and I want a long, long letter, and tell him I try to do my best for the poor people who belong to us. Poor things! they are so devoted to the children. My nurse, who cared for both Maurice and his brother, would lay down her life for us, I believe. My dear papa, I have a thousand things that I would like to tell you but that I cannot take the time to write. Maurice has just come, and bids me give you his love and duty. He has glanced over my letter and says it is full of raptures about my babies, but he is as proud of them as he can be, for all his mocking. Give my love to all my old friends, especially to Cousin Aurelia and Aunt Dolly, and my dear, dear godfather. For yourself, my dear, good papa, accept a thousand loves, and believe me, Ever your loving and dutiful child,

PHEBE LIPPINCOTT.

The vicar raised his head as Clarence concluded the letter with a voice that faltered with emotion.

"She is one of God's blessed children, Clarence," said he.

"She is, she is, indeed, Horace," said his friend, "and she owes it, as she often says, to you; more to you than to me, I am sure. We both owe the best happiness of our lives to you, my dear Horace."

Their eyes met. "Yes," repeated Clarence earnestly and grasping the hand of Horace, "You have been more than human, you have been divine in your unselfishness, for you gave up your life for your friend's happiness. God bless you for it, Horace."

THE END.

### THE RESURRECTION OF THE BODY.

"I believe in the resurrection of the body," or as it is in the original without variation, "the resurrection of the flesh." I believe, that is, that all that belongs to the essence of my person, manifested at present in weakness, marred by the results of many failures, limited by the circumstances of earth, will remain through a change which the imagination cannot realize. I believe that the conflict between the spirit and the flesh which saddens the chequered course of life and adds fresh burdens to memory, will not continue forever. I believe that body, soul, and spirit, the manifold powers by which I act and feel and think, and hold communion with the unseen here, in a condition of humiliation, will be preserved entire in the day of the Lord, and find a new expression in a condition of glory. I believe that even if depths of life be then opened into which my life will pass, and truths of fellowship be revealed which will outweigh without destroying all sense of separate existence, I—I who have labored and loved, I who have striven to know the world and man and God—shall not be lost, but find the fruit and the meaning of my toil in that living unity to which I shall contribute.

I believe in the resurrection of the flesh. But in shaping for ourselves this belief we need to use more than common care lest we allow gross, earthly thoughts to intrude into a realm where they have no place. The "flesh" of which we speak as destined to a resurrection is not that substance which we can see and handle, measured by properties of sense. It represents, as far as we now see, ourselves in our actual weakness, but essentially ourselves. We in our whole being, this is our belief, shall rise again. And we are not these changing bodies which we bear. They alter, as we know, with every step we take and every breath we draw. We make them, if I may so speak, make them naturally, necessarily, under the laws of our present existence. They are to ourselves, to use a bold figure, as the spoken word to the thought, the expression of the invisible.

For of the soul the body form doth take,  
For soul is form and doth the body make.  
When therefore the laws of our existence are hereafter modified, then we because we are unchanged, shall find some other expression, truly the "same" in relation to that new order, because it is not the same as that to which it corresponds in this.

All imagery fails in some part or other to present a truth like this. But we should have been spared many sad perplexities, many grievous misrepresentations, if we had clung to St. Paul's figure of the seed in looking to our future resurrection. We sow not, he tells us, that body which shall be. There is then no question here of the regathering of material particles, no encouragement for unsatisfying appeals to God's omnipotence. What St. Paul teaches us to expect is the manifestation of a power of life according to law under new conditions. God giveth to every seed a body of its own: not arbitrarily, but according to His most righteous will. The seed determines what the plant shall be, but it does not contain the plant. The golden ears with which we trust again to see the fields waving are not the

bare grains which were committed to the earth. The reconstruction of the seed when the season has come round would not give us the flower or the fruit for which we hope. Nay, rather the seed dies, is dissolved, that the life may clothe itself in a nobler form. True it is that we cannot in this way escape from a physical continuity; but it is a continuity of life and not of simple reconstruction. And St. Paul warns us that the change which we cannot follow is greater than the changes of earth which we can follow; that the development of life goes on; that the manifestation of life takes place, as I said, under new conditions. Everything, he tells us, which characterizes a material body, the flower no less than the seed, shall then cease to be. The unbroken continuity shall enter into a new sphere, unaffected by the limitations through which earthly bodies are what they are. "It is sown in corruption: it is raised in incorruption. It is sown in dishonor: it is raised in glory. It is sown in weakness: it is raised in power. It is sown a natural body: it is raised a spiritual body."

Such a faith as this, even in its necessary vagueness, is sufficient to fill the heart of man. It substitutes for the monotony of continuance the vision of being infinitely ennobled. It substitutes for the abstract thought of immortality the richness of a being in which all history and all nature finds its place. It leaves no room for the misgivings which haunt us when we people heaven with creatures of earth. It preserves the chastening thought that we may enter into life incomplete and maimed, if powers of vision or action or movement—the eye, the hand, the foot—in the language of the Gospels, have been lost because they were not consecrated. It helps us to feel how the forgiveness of sins will restore to men their true selves, disguised and hidden before. In this assurance we can look joyfully upon the removal of all that is transitory, knowing that we have our own selves for a better possession and an abiding one.—B. F. Westcott, D. D.

### A PASSING THOUGHT.

BY L. L. R.

I read, one day, in an idle hour,  
A poem—so called—from "a master pen,"  
Rank verses so tinged with passion and vice,  
That they brought a blush for the souls of men.  
And the thought arose: why must it be  
That hearts thus steeped in the road's foul dye,  
Are not content with their own dark stain,  
But spatter it far on the passers-by?

By chance my wandering gaze here fell  
Where a son of toil, in the street below,  
Was cleaning the path of his fellow-men  
With the rhythmic stroke of his sturdy hoe;  
And I could but think: on that dread day,  
When we stand unveiled by the Judge of men,  
I'd rather be he who wields that hoe  
Than the poet who wields this "master pen."  
A. D. 1890.

### LETTERS TO THE EDITOR.

A MEMORIAL TO DR. LITLEDALE.  
To the Editor of The Living Church:

The committee appointed for the purpose of deciding upon a permanent memorial for the late Dr. Littledale, have settled upon a rededication in St. Katherine's, where the Dr. ministered for twenty years, and the endowment of a cot at the orphanage, East Grinstead. I shall be glad to re-

ceive any subscription, large or small, and will see that it is forwarded.

H. G. BATTERSON,  
1229 Arch St., Philadelphia.

### AN ANTIDOTE.

To the Editor of The Living Church:

Permit a layman, who, having skirted the arid plain of rationalism, has happily been led beyond, to commend to any of your readers who may be disposed to follow the misguided footsteps of the Rev. Howard MacQueary, "The Ethical Import of Darwinism," by Professor J. G. Schurman, of Cornell University, as an entirely sufficient answer to all such arguments.

PAX IN BELLO.

### CHURCH PRIVILEGES AT SUMMER RESORTS.

To the Editor of The Living Church:

No doubt many of your readers are now planning where they will take their summer outing, and are weighing the various advantages and disadvantages of many competing resorts. Let me urge that in coming to a decision the element of Church privileges ought not to be neglected. It seems to me a disgrace to many Churchmen that they go to places where there are no services, to let the soul stagnate while the body is refreshed. It is my experience that an open church breeds neither malaria nor fever, and that those who locate near one suffer no disadvantage, but are on the contrary likely to enjoy better society than would be found in *partibus infidelium*.

May I add that the Southern Improvement Company have generously deeded St. John's church here to the diocese of North Carolina, and that guests who come to the Mountain Park Hotel will be within three minutes' walk of a free church.

WM. STANLEY BARROWS.

Hot Springs, N. C.

### A CORRECTION.

To the Editor of The Living Church:

Your Canadian correspondent is somewhat astray in your issue of March 26th, in reference to the Pettewawa mission and the work of the Rev. Rural Dean Bliss. When Mr. Bliss commenced his work in the upper Ottawa district, the mission extended some 60 or 70 miles west of Mattawa, the headquarters; and included the villages of North Bay and Sturgeon Falls, at each of which places a church was built. In 1884, these were handed over to the diocese of Algoma, and work was some little time later begun at Pettewawa, which is about 90 miles east of Mattawa. Then the upper Ottawa mission possessed three churches and six congregations. In 1888 a church was built at Pettewawa, thus bringing the number up to four. Shortly after, South Alice, with its little church, was added to the upper Ottawa mission, and this made the number of churches five. In 1889, a mission house was built at Pettewawa, and in October the mission was divided, Mr. Bliss taking the Pettewawa half, and the Bishop appointing me to succeed Mr. Bliss in the Mattawa section.

The Pettewawa mission, of which Mr. Bliss has charge, comprises six townships, in which there are two churches (not "six"), five congregations (not "eight"), and one mission house (not "two").

The Mattawa mission comprises seven townships and has three churches, and at present three congregations. Services are to be commenced at three

more points next month on the arrival of a lay associate from England. There is a mission house at Mattawa. I shall be glad if you will kindly make known these corrections.

Mr. Bliss has done an excellent work here, and the prospects for the Church are bright. With the sympathy, prayers, and aid of faithful Church people we could do much more. We ask at least the two former.

ROBERT W. SAMWELL.

Priest-in-charge, Mattawa Mission.  
*Mission House, Mattawa, Ont.*

#### THE FRIDAYS.

To the Editor of *The Living Church*:

In our churches, which have had such constant worshippers during Lent, we might surely hope to see some effects of that devotion in a more faithful attendance on the offices of the weekly fast day. But no; it often happens that those who have been regular in public worship during the forty days, and have kept those days by mortification of appetite and other acts of self-denial, forget apparently that continual service which they owe to their Redeemer on all Fridays. Still less do they ever think of denying themselves in any social or public amusement for that day.

How can we help questioning the sincerity of these Lenten worshippers, who now manifest such utter forgetfulness of their crucified Lord? Were they only following the crowd in their forty days' fast, instead of following Him?

With many, this neglect may indeed result from want of instruction. Let such persons turn to the rubric in their Prayer Books entitled, "A Table of Fasts," and read in the list of "Fasting Days which require such a measure of abstinence, etc.," ranked along with "the Forty Days of Lent" as abstinence days, all the Fridays in the year except Christmas Day. Thus we are as truly bound by Church authority to abstinence from dances, and theatricals, and feasting, on every Friday as on those other days (of Lent), to which we do generally yield submission. It is as much our duty to keep every Friday as a fast, as to keep every Sunday as a feast; both are ecclesiastical days. The one is a lesser Good Friday, the other a lesser Easter Day. All who observe it faithfully can bear witness to its blessings.

Specially is it treasured by the weekly communicant who looks upon Friday as a time of preparation for the Lord's Day and for the presence of that Lord in His Blessed Sacrament.

C. T.

#### NOMINATIONS IN NEW ZEALAND.

To the Editor of *The Living Church*:

I have often wondered that some such remarks as those of Bishop Littlejohn, quoted and commented upon in your issue of March 15th, have not been made before. Perhaps they have; if they have, it is good to have the subject discussed, because the evil spoken of is manifestly a crying one. Given a priest who has spent 25 or 30 years in a diocese, he is, we will assume, a good, conscientious clergyman; but the Bishop can do nothing for him, he has no voice in the appointing of ministers, neither is there much chance of his recommendation being heeded. I grieve to say that experience in the cure of souls goes for nothing; the applicant is past fifty, and that is an unpardonable fault. Vestries look out for young, pushing,

smart men, who, they fondly imagine, are more likely to build up their church. I know a clergyman who had every requisite desirable, in himself and in his recommendations, who made two attempts to get an appointment lately in a New England diocese. Alas! he was fifty-two years old!

Suffer me to suggest a remedy, by stating how the Church law works in the diocese of Christ church, New Zealand. Every Easter, the newly-constituted vestry appoints a local board of four nominators to act in case of a vacancy occurring. Every diocesan synod appoints a diocesan board of nominators, consisting of two clerical and two lay members, with the bishop *ex officio* presiding. When a vacancy occurs, the parochial nominators meet and choose a man. This man's name is forwarded to the bishop, who summons the diocesan and the local boards together. They confer on the man's name, and elect, if desirable. By these means the whole board can at least exclude an unworthy name, or an unsuitable novice. By meeting together, the diocesan and clerical element has the chance of suggesting names, and urging claims, which might otherwise be ignored through local prejudice.

One word more: the election power in the Church, as I have described it, largely prevents the adoption of party issues. If a vestry happens to be one-sided, or, as often happens, to be under the thumb of some individual power, here is a chance of a corrective influence. At any rate, the voice of the clergy is recognized, and the fact is confessed that there is a bishop, and that he ought to be bishop of his diocese.

FREDERICK PEMBER.

#### THE CHURCH MISUNDERSTOOD.

To the Editor of *The Living Church*:

I take the liberty of sending you this extract from one of the most intelligent of Boston newspapers:

#### THE CHURCH AS A MEDIEVAL INSTITUTION IN DANGER.

To the Editor of the *Transcript*:—The friends of Church unity, so called, have reason to feel much encouraged at the step recently taken by a prominent Episcopal clergyman of Massachusetts in being present and assisting at the installation of a successor to the late Henry Ward Beecher. As this practical recognition of the Congregational ministry seems to have called forth no action, nor even protest, on the part of the Episcopal authorities in the two dioceses especially interested, it may fairly be taken for granted that the Episcopal Church sustains the act, and practically secedes from the position hitherto maintained as to the necessity of Episcopal ordination, and gives up her claim to an apostolic ministry, a dogma that is consistently denied by all non-Episcopal clergymen as well as by the Broad Church wing of the Episcopal body itself. . . . Whether the Episcopal Church can maintain the position so stoutly defended, in some quarters, in the matter of its ministry, when its clergy and others within its fold are allying themselves with those unfriendly to its claims hitherto taught and believed, is a question that sooner or later must be met and set to rest.

Comment seems almost unnecessary. The Catholic Churchman can only sorrowfully sigh: "Wounded in the house of her friends!" The evident ignorance of the writer of this letter does not in the least mitigate the force of his evidence. The majority of men are more or less ignorant, and their inferences will be similar to those of the gentleman who signs himself with three stars. Dr. Brooks, by the largeness of his sympathy and the grandeur of his humanitarianism, has come to occupy a lofty position in the Church, therefore an act of his outweighs, in the public mind, half a hundred by less popular priests. Through this Plymouth church affair, he has struck a stinging blow at the Church, unintentionally, no doubt, but the fact remains that either

through his carelessness or his militant Protestantism he has, without fear of rebuke from his diocesan, placed the Church in a most false light, preferring neighborliness or liberalism to the good of her in whom he protests each Sunday his belief, the Holy Catholic Church.

That no episcopal censure has fallen upon him is not an evidence, necessarily, of coincidence in his views or approval of his course by his Bishop, but rather of the dangerous position he has assumed of superiority to episcopal control, and of the lingering life of the old Protestant doctrine that the office of a mere confirming machine was the true function of the successors of the holy Apostles.

RALPH ADAMS.

#### THE "AMERICAN" USE.

To the Editor of *The Living Church*:

The writer calling himself "Uniformity," (in your issue of March 22nd) can hardly have carefully considered his words on the "American" Use. In the first place, the Sarum Use (using the word to express, as your correspondent probably does, ritual, or ceremonial) is not a dead use. It is followed by many churches in England, and a large and influential society, that of St. Osmund, numbering among its members many eminent Ritualists, exists for the very purpose of promoting the spread of the ancient English ceremonial. Secondly, this use is no harder to follow than the Roman. With the help of recent ceremonial works, your correspondent will have little difficulty in adapting the main points of the Sarum Use to the Prayer Book Offices. And in those points in which he may find difficulty, he will have the same trouble in adapting the Roman Use. Thirdly, the P. E. C. has not unconsciously committed itself to this so-called "American" Use. The vast majority of our churches follow no system. A large number have no altar cloths, a very few indeed use colored vestments. The clergy who have adopted the Roman sequence have probably done so for one or more of the following reasons: it is "pretty," and "so full of meaning"; it comes from a source they desire, perhaps, to imitate in other things; it is the only one they know anything about.

To say that the unauthorized action of few or many individuals, acting, neither in concert, nor with the Church as a whole, can bind the Church, morally, or in any other way, is a manifest absurdity. For in that case every Catholic-minded priest would be bound to permit or encourage the pernicious, irreverent, and unchurchly custom of having Maunday Thursday evening Celebrations, or the equally blameworthy habit of non-fasting Communion. And again, when we consider the short period that has passed since the revival of any Catholic ritual, when we consider that 40 years ago saw even "high" churches in the protestant, unchurchly, and generally depressing state now characteristic of "low" or "broad" parishes, we must acknowledge that sufficient time has not been given to the P. E. C. to develop a ceremonial of its own. If every parish in the land had "unconsciously committed itself" to the hybrid use advocated by your correspondents—using, by an unwritten tradition, "the Gothic chasuble, Roman in color," and the amazing "combina-

tion of the two Eucharistic lights with the branched lights"—then indeed, "Uniformity" would have some ground for his complaint that the adoption of the colors and other features of the English Use savors of individualism. But in the present chaotic state of affairs, those who are introducing these features are doing only what should have been done years ago—they are looking toward England, not Rome—they are restoring and maintaining the ancestral use of the Anglican Communion.

Both your correspondents mistake the point of this question of ceremonial. Both assume that we are, or a few years ago were, free to adopt what system was most pleasing. On the other hand, the Preface to the Prayer Book declares that this Church "does not intend to depart from the Church of England in any essential point of worship." Now we need not argue about the meaning of the word "essential." Most men would naturally suppose that meaning limited and explained by the conclusion of the sentence—"further than local circumstances require." At any rate "this Church" expected its worship to be identical, as a broad and general whole, with that of the mother Church. Now there can be no doubt about the ceremonial and ornaments of the latter. By rubrics, chancels and ornaments must be as they were in the second year of Edward VI. So, logically and lawfully, we are bound to adopt, not the Roman or "American" ornaments and ceremonial, but the ornaments and ceremonial of the Church of England, so far as consistent with the words and rubrics of the P. E. Prayer Book. BOSTON.

#### BOOK NOTICES.

TO EUROPE ON A STRETCHER. By V. M. Potter. New York: E. P. Dutton & Co. 16mo., pp. 100. 1890.

This is a lively brochure, written by a well-known, estimable lady of New York, and giving an account of two voyages to Europe. Being a confirmed invalid, Mrs. P. was compelled to go this way, or not at all, and she has written down her experiences, "in the hope [as she says] of opening the sealed door of foreign travel to those sufferers to whom, but for the difficulty of moving from place to place, it offers untold attraction and interest."

A THEORY OF CONDUCT. By Archibald Alexander. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1890. Pp. 111. Price, \$1.

The purpose of this little book is to discuss some of the more important principles which lie at the foundation of all moral science, and to note its harmony with revealed religion. The author treats of the Theory of Right, the Theory of Duty, the Nature of Character, and the Motive to Morality, and shows plainly that this theory of right, duty, and character, is not inconsistent with revealed religion. In analyzing the moral principles, the writer displays a good deal of critical power, and following out the scientific method, further proves its inability to answer the questions that it raises. Brief as this treatise is, it seems to be both clear and convincing, and will be helpful to those who are looking for a sound guide to a safe theory of conduct.

ROBERT BRETT (of Stoke Newington). His Life and Work. By T. W. Belcher, D.D. New York: E. P. Dutton & Co. 12mo. pp. 414.

This is a very interesting as well as valuable book. The subject of the memoir was an English layman belonging to a generation just passed away. He was intimate with such men as Newman, Manning, R. Wilberforce, and others who went over to the Roman obedience, although he had no sympathy with their action, and he was a zealous worker in the Anglo-Catholic movement of Keble, Pusey, Isaac Williams, and

other writers for "The Tracts for the Times." His profession was that of a physician, but he found time to do a large amount of work in the Church, on the lines marked out by the Tractarians. Of his sincerity and faithfulness there can be no doubt, and, though we do not feel called upon to accord with some of his views, we can, as we do, heartily commend Dr. Belcher's clear setting forth of his friend's life and services. An excellent portrait is prefixed to the volume.

**EVOLUTION.** Popular lectures and discussions before the Brooklyn Ethical Association. Boston: James H. West, 1889. Pp. 400. Price, \$2.

In noticing this volume of lectures by various authors, we might be content to adopt the non-committal opinion of a private scientific student that is sent us with the book: "The book is a book. It is unique. I do not believe there is any other such book, nor that there will be. It will universally take. Only a few glances at it are required, and then the expressions of astonishment and interest will follow." We have taken a few such glances and confess that the expressions of astonishment (if not of interest) have followed. If one wants to see to what extent the theory of evolution can be stretched and what a wide field it may be made to cover, one will have his curiosity gratified by the perusal of these lectures. It is quietly assumed—although no true philosophical student would grant such an assumption—that evolution is a proved conclusion and a settled fact, instead of being, as it is, merely a working hypothesis, which thus far has failed to bridge the yawning chasms that bar the progress of its working. As the volume is avowedly intended to prepare many minds for the systematic reading of the works of Spencer, Fiske, Darwin, Haeckels, Huxley, Tyndall, etc., and as it advocates the doctrines of stark materialism, Christian believers can soon decide whether they had better waste their time over it.

**SEMITIC PHILOSOPHY,** showing the Ultimate Social and Scientific Outcome of Original Christianity in its Conflict with Surviving Ancient Heathenism. By Philip C. Friese. Chicago: S. C. Griggs & Co. 1890. Pp. 247. Price, \$1.

So far as we can gather from this exposition, the Semitic philosophy is the Kingdom of God preserved and propagated by sensuous ideas independent of language, which ideas, material in their nature, carry on processes of reasoning and reach ultimate principles in instinctive thought. But to those who believe that thought without language is impossible, as we fancy most people do, the doctrine of this book is simply incomprehensible. There seems also to be something radically wrong with these "sensuous ideas" which, as soon as they began to clothe themselves with written language, resulted in moral evil and intellectual error. It is claimed that Christ had a distrust of written language, because he expounded His doctrine by oral speech. But surely if His ideas were clothed in words, the writing or printing of His words could make little difference with the ideas themselves; and few persons will be found to accept the notion that the Christian community relapsed into modern forms of ancient heathenism, or that it did so relapse because its ideas were set down in written language. Our Lord had a very clear idea of the Kingdom of God, and set it forth in various ways as a kingdom, but as soon as this author begins to draw out its constitution, he drops into the plan of a republican democracy, in which the authority comes up "from below." Although the germ of the Semitic Philosophy is this Kingdom of God, we are told that it excludes every function of government and authority, and signifies only the system of the universe. "In the republic (sic) of the Church there would be a normal, general, democratic, religious association for divine service, including with liberality and toleration, all monotheistic, purely religious denominations, and excluding all Christian, Jewish, and Mohammedan ecclesiastical governments." But we rather fancy our "sensuous ideas" fail to grasp the Semitic philosophy, and must content ourselves with the philosophy of the Christian

Church. Or can it be that the author of this book is a little muddled?

"THE Lutheran Church Annual, and Almanac and Calendar," is a handsome year book on the model of "The Living Church Annual," now the "Quarterly." We note that "Reformation" has been added to the Church seasons, following "Trinity," in the list given on first page of the cover. We do not, however, find any "Reformation Sunday" given in the calendar, in which all the red-letter days are given as in our calendar, including The Transfiguration on August 6th. The proper colors for these days are also given, an advance against which some "Episcopalians" are still protesting. The Table of Lessons differs from ours, and for the Sundays the Gospel and Epistle are given instead of the Proper Lessons. The statistics seem to be very complete and valuable.

FROM the same publishers we have a handsome little volume, entitled "Joyful Years," from the Latin of Lohner, a Jesuit priest, 1731. The contents are wholly devotional, and furnish much matter for meditation and profit in spiritual things.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

### MUSICAL PUBLICATIONS.

THE 94TH PSALM. An Oratorio anthem composed by Edward Hodges, Mus. D. Cantab, published by his daughter, Faustina Hasse Hodges, with the consent of her brother, the Rev. J. Sebastian B. Hodges, D. D. London and New York: Novello, Ewer & Co. 1889. Pp. 126. It should be premised that the Rev. Dr. Hodges by testamentary determination was made custodian of the numerous musical manuscript compositions of his celebrated father, the first and great organist of the present Trinity church, in New York City, having officiated at its consecration, for which he produced that admirable service since spoken of as the Consecration Service. It should also be premised, that Miss Hodges has undertaken this posthumous publication of her father's productions, as a personal responsibility, and as a becoming memorial of one whose learned and religious devotion to the musical interpretation of our liturgy must remain distinctly precious in the musical history of our Church. This Oratorio anthem is the most important and elaborate thus far, of his published works, and dates back to the earlier period of his professional life, when he was fresh in his devotion to the great Anglican and Handelian traditions of his art.

We can do little more than announce this publication, as a detailed review would require space beyond our limitations; and at the same time, remind the friends and admirers of Dr. Edward Hodges of this opportunity of studying his majestic art on a very exalted plane. It abounds with masterly and most impressive movements, several of which might serve for valuable practice and edifying choral delivery. It is only to be regretted that the obsolete and archaic tenor and alto clefs are retained, a stumbling to our choristers, and thus far a hindrance in the way of popular circulation.

A DICTIONARY OF MUSICAL TERMS, edited by Sir John Stainer, Mus. D., Oxon, and W. A. Barrett, Mus. Bac. Oxon, from the same firm, pp. 456. This is a recent edition of a standard work, published at a greatly reduced rate, \$3, and of exceptional value to the Church musician, in all matters pertaining to technics and musical antiquities. It does not take the place of that most important of all modern musical publications, Grove's Dictionary of Music and Musicians, 4 vols., Macmillan's, completed a few months ago, an indispensable treasury of information; but it is a valuable adjunct to that great work, and fills an important place in any musical library. The names of the editors guarantee the thorough learning and scholarship of the work.

CHURCH MUSIC AND CHOIR TRAINING. Treating of the management of boys' voices, and the proper rendition of Church music, by F. H. Shepard, Leipzig, and Bethel, Conn., 1890, is a little primer of but 54 pages, and a most helpful and valuable contribution to choral literature. It is written in perfect form, and therefore intelligible to teachers who have yet to master the scientific methods of developing and training boys' voices. The underlying facts and principles are so clearly stated that misconception seems impossible, and with this primer in hand, any intelligent teacher of music can qualify himself for this most interesting and growing specialty of choral work. There are four chapters, thoroughly covering the office and requirements of a director; Choir Study and Discipline; Training Voices; Production of Pure Tone; Head Tones; Treatment of "Registers"; Management of the Breath; Study of the Consonants; Training of Men's Voices; Sight Reading; Singing in Tune; Blending of the Voices; Expression; Contrasts; Accompaniment; Anthems; Phrasings; List of easy and effective Anthems, etc., etc. The matter is paraphrastic, closely condensed, and is worth diligent study. Especially is it a valuable adjunct for the acquirement of that rarest of all choral graces, a correct and refined elocution. Mr. Shepard is a thoroughly educated musician, and undertakes his work in a religious and Churchly spirit. It should be widely circulated.

### CHORAL DIRECTORY.

(PART II.)—EASTER.

THE CATHEDRAL, Davenport, Iowa, vested, Prof. Braeunlich, choirmaster. A. M., "Christ our Passover," *Te Deum*, and *Benedictus*, Hodges; offertory, male quartette, *Sanctus*, Garrett; *Agnus Dei*, Woodward; *Nunc Dimittis*, Bennett. P. M., Knights' Templar service, *Te Deum*, and anthem, *Pascha Nostrum*, Hodges; Apostles' Creed, by "Prelate" choir, and Sir Knights with "drawn swords"; solemn Litany of Commemoration, in F; "Blessing and Honor," Cornell.

ST. CLEMENT'S, Chicago, vested, and volunteer, C. P. Lutkin, choirmaster. A. M., service for Holy Communion, Eyre and Gounod; offertory, "I know that my Redeemer," "Since by man came death," "Behold, I show you a mystery," and the "Hallelujah Chorus," (Messiah), Handel.

ST. JOHN'S, Washington, D. C., vested, D. B. MacLeod, organist and choirmaster. A. M., "O the golden, glowing morning," Le Jeune; "Christ our Passover," J. S. B. Hodges; *Te Deum* and *Jubilate*, Smart in F; Service for Holy Communion, *Messe Solennelle*, Gounod; offertory, "Hallelujah Chorus," Handel.

TRINITY CHURCH, New York, vested, A. H. Messiter, organist and choirmaster. A. M., 10, High Celebration, anthem, "Awake, thou that sleepest," Ouseley; Service for Holy Communion, Hummel in Bb; offertory, "Gird up thy loins and arise," Benedict. P. M., canticles, Calkin in G; anthem, Psalm xxxiii: 20, 21; Isaiah xxv: 8; and I Cor. xv: 53, 34, 51, 52, Wesley; ascription, "Hallelujah Chorus," (Messiah), Handel.

ST. GEORGE'S, New York, vested, supplemental women's choir, Wm. S. Chester, organist and choirmaster. A. M., *Te Deum* and *Jubilate*, Dudley Buck in B minor; anthem, "See now the altar," Faure; Introit, "If ye then be risen with Christ," ("Light of the World") Sullivan. P. M., canticles, Tours; anthem, "Break forth into thanksgiving," Barnby; offertory, "Resurrection," Shelley; anthem, "The radiant morn," Woodward.

ST. JAMES', vested, Geo. Edward Stubbs, organist and choirmaster. A. M., "Christ our Passover," Goss; *Te Deum*, Barrett in Eb; *Jubilate*, Sullivan; offertory, "Awake, thou that sleepest," Stainer. Evensong, canticles, Mann in Ab; anthem, "Seek ye the living," Hopkins.

ST. MARY THE VIRGIN, vested, and quartette, Dr. Prentice, organist. First Vespers, Psalms, Mozart; *Magnificat* and *Nunc Dimittis*, Meyerbeer; offertory, Pergolesi.

EASTER DAY. Solemn Celebration, *Messe Solennelle*, Ambrose Thomas; "O risen Saviour," Hummel. Solemn Vespers, Psalms, Prentice; *Magnificat*, Prentice (first time); *Nunc Dimittis*, Zoellner; antiphon, "This is the day," Leprevost; offertory, "Dixit Dominus," Giorza; Recessional, 110, Lassen.

HOLY TRINITY, New York, Lenox Avenue, chorus and quartette, Frank Treat Southwick, organist and choirmaster. A. M., *Te Deum*, Gounod in C; Introit, "From Thy love," Goun-

od; for the Holy Communion, Tours in F; offertory, from the Cantata, St. Mary Magdalen, Stainer. Evensong, *Magnificat* and *Nunc Dimittis*, Southwick in F, (composed for this Festival); anthem, "Blessed be the God and Father," S. S. Wesley; offertory, "I waited for the Lord," (Hymn of Praise) Mendelssohn.

ALL SOULS, New York, chorus and double quartette, mixed voices, vested, Richard Henry Warren, choirmaster, W. C. Macfarlane, organist. A. M., processional, "O the golden, glowing morning," R. H. Warren; Introit, "As it began to dawn," Vincent; offertory, "Break forth into joy," Barnby; Communion Service, St. Cecilia, Gounod. Choral Evensong, Processional, same as the morning; canticles, Barnby in Eb; anthem, "Christ our Passover," Horatio W. Parker, (new); offertory, "Happy are we," (*Mors et Vita*) Gounod.

ST. PETER'S, Westchester, N. Y., vested, S. G. Potts, organist and choirmaster. A. M., "Break forth into joy," Barnby; Communion Service, Woodward in D; offertory, "Blessed are they," Dudley Buck; *Gloria in Excelsis*, Tours. Evensong, canticles, Barnby in C; offertory, "The Resurrection," Shelley.

GRACE CHURCH, Utica, N. Y., vested, F. Frank Day, organist and choirmaster. 7 A. M., Processional, "To Him who for our sins was slain," Lutkin; Communion service, Cruickshank in Eb, (unabridged); offertory, "God hath appointed a day," Tours. Matins, 11, *Te Deum* and *Benedictus*, Tours in F; service for Holy Communion and anthem, repeated. Evensong, canticles, Field in D; anthem, "O give thanks unto the Lord," Goss.

THE ASCENSION, Buffalo, N. Y., vested, J. de Zielinski, organist and choirmaster. A. M., "Christ our Passover," De Zielinski; *Te Deum* and *Jubilate Deo*, Marston; offertory, "Why seek ye the living," Clare; *Sanctus*, Gounod.

TRINITY, New Haven, Conn., vested, W. R. Hedden, organist and choirmaster. 6:30 A. M., Communion service (men's voices), 2nd *Messe des Orpheonistes*, Gounod. 10:30, Processional, "O Zion! blest city," from "The Crusaders," Dr. Hiles; anthem, "Christ our Passover," Tours; *Te Deum* and *Benedictus*, Selby in F; offertory, "Hallelujah unto God's Almighty Son," ("Mount of Olives") Beethoven; *Sanctus*, Gounod.

HOLY TRINITY, Bridgeport, Conn., vested, James E. Baker, choirmaster, E. M. Jackson, organist. A. M., Holy Communion, *Messe Solennelle*, Gounod; anthem, "They have taken away my Lord," Stainer; "Worthy is the Lamb," and "I know that my Redeemer liveth," ("The Messiah"), Handel. Evensong, *Magnificat* and *Nunc Dimittis*, Calkin in Bb.

CHRIST CHURCH, Elizabeth, N. J., vested, Geo. F. Le Jeune, director, Joseph S. Bennett, Jr., organist. Matins, Processional, "Come, ye faithful," Sullivan; Confession (Litchfield use), versicles and responses, Tallis; *Pascha Nostrum*, and Psalms, Gregorian; *Te Deum*, Dykes in F; *Benedictus*, Gregorian; the Divine Liturgy service, Eyre in F; offertory, "Alleluia, Christ is risen," Thorne; Communion hymn, "Draw nigh and take the Body of your Lord," antiphony of Bangor, 13th century; Oblations, Post-Communion, Messiter. Evensong, canticles, E. J. Hopkins; anthem, "Come, ye faithful," the Rev. E. V. Hall.

ST. PETER'S, Morristown, N. J., vested, Geo. Edward Stubbs, director, A. S. Baker, organist. A. M., anthem, "Awake, thou that sleepest," Stainer; Communion service, Gounod and Eyre. P. M., canticles, Tours in F; anthem, "Hallelujah Chorus," Handel.

ST. JOHN'S CHURCH, Camden, N. J., vested, Geo. H. Allen, choirmaster, Miss E. H. Schooley, organist. A. M., *Te Deum*, Dr. Chipp, as Introit; Communion service, Woodward in D; anthem, Psalm 122, festival setting, W. H. Gill.

ST. THOMAS', Sioux City, Iowa, vested, Hugh Swanton, organist and choirmaster. Service for Holy Communion, Dykes in F; *Te Deum* and *Jubilate*, Tours in F. P. M., canticles, Ebdon in F; anthem, "The heavens are telling," Haydn; offertory, "But Thou didst not leave my soul in hell," Handel.

ST. PETER'S, Ashtabula, O., vested, A. A. Aylward, organist and choirmaster. *Te Deum*, Helmore; Communion service, Tours in F; offertory sentences, Barnby. P. M., choral service, Tallis; Psalms, Gregorian; canticles, Trimmell in D; anthem, "They have taken away my Lord," Stainer.

### OPINIONS OF THE PRESS.

The Iowa Churchman.

THE USE OF OUR CHURCHES.—The question is sometimes raised as to the use of our churches for the funeral services of members of orders, societies, military organizations, etc. It should not admit of a question, that no order, society, or the like, has any right to occupy our houses of worship which are set apart by consecration solely for religious uses according to our own

forms. These societies and associations have no more control over the Church or the services to be conducted in the church, than the clergyman or vestry can control the halls or lodge rooms of these same societies, or the observances held in the same. The clergyman is the sole arbiter respecting the services held in the church building under his charge, and he is responsible not to the public, the newspaper press, or even to the vestry, for his decisions in this matter, but to the Canons of the Church and the ecclesiastical authority.

It is pure economy to buy Hood's Sarsaparilla, for it is the only medicine of which can truly be said "100 Doses One Dollar." It is stronger, purer, and better than any other blood purifier.

**Removal of Wabash Ticket Office.**  
The Wabash people are fitting up elegant new offices at 201 Clark street, between Monroe and Adams, where their friends will find them from and after May 1st. As at present, the Niagara Falls Branch Line will occupy the same office with the Wabash.

The American Eagle must be a gay old bird—he is bald. If you don't want to be bald, use Hall's Hair Renewer, and you won't be. Try it.

Civil service reform has a champion in Mr Oliver T. Morton, in a paper called "Some Popular Objections to Civil Service Reform" which appears in *The Atlantic*.

**Public Speakers and Singers**  
Can use "Brown's Bronchial Troches" freely, with out fear of injury, as they contain nothing injurious. They are invaluable for allaying the hoarseness and irritation incident to vocal exertion, effectually relieving and strengthening the voice. "They greatly relieve any uneasiness in the throat."—S. S. Curry, Teacher of Oratory, Boston. Ask for and obtain only "Brown's Bronchial Troches," 25 cents a box.

Our druggists told us that it beats all other liniments—Salvation Oil, price 25 cents.  
Dr. Bull's Cough Syrup never fails to cure a cold or cough in a short time. Price 25 cents.

Scrofula is transmitted from parent to child, and thus becomes a family inheritance for generations. It is, therefore, the duty of every scrofulous person to cleanse his blood by a thorough and persistent course of Ayer's Sarsaparilla.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Beecham's Pills cures bilious and nervous ills.

**HARTSHORN'S SELF-ACTING SHADE ROLLERS**  
Beware of Imitations.  
NOTICE OF AUTOGRAF OF STEWART HARTSHORN ON LABEL AND GET THE GENUINE HARTSHORN.

Better than Tea and Coffee for the Nerves.  
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The Original--Most Soluble.  
Ask your Grocer for it, take noother. 65

**DR. SETH ARNOLD'S COUGH KILLER!**  
Cures Whooping Cough.  
"My son had an attack of Whooping Cough, and was cured by using three bottles of Dr. Seth Arnold's Cough Killer."—DR. EDWARD C. HUGHES, Rockford, Ill.  
Druggists, 25c, 50c and \$1 per bottle.

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ACT LIKE MAGIC ON A WEAK STOMACH.  
25cts. a BOX OF ALL DRUGGISTS.

Ely's Cream Balm WILL CURE CATARRH.  
Price 50 Cents.  
Apply Balm into each nostril. ELY BROS., 56 Warren St., N. Y.

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.  
**CATARRH**  
Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

**PRACTICAL SUGGESTIONS.**

The best covering for a poultice or a mustard paste is tissue paper.

The hands may be kept smooth in cold weather by avoiding the use of warm water. Wash them with cold water and soap.

The best and most convenient cover for a jelly tumbler is thin paper fastened over the top of the glass by a rubber band.

The best way to clear out and straighten the fringe of towels, doilies, etc., before ironing, is to comb it, while damp, with an inch length of coarsest toilet comb.

PLEASANT rainy-day work for the older children is to be found in the making of a scrap book of the portraits of noted men and women; the portraits to be obtained from publishers' catalogues, magazines, newspapers, and other valuable sources.

ESSENCE of peppermint, applied with the finger-tips over the seat of pain, gives relief in headache, toothache, or neuralgic pain in any part of the body. (Care must be taken not to put it directly under the eye on account of the smarting it would cause).—*Good Housekeep'ng*.

To clean door plates, use a wet solution of ammonia in water applied with a wet rag.

CLOTHES pins boiled a few minutes and quickly dried once or twice a month, become more durable.

As a cement for sealing bottles, etc., mix three parts of resin, one part of caustic soda, and five parts of water; this composition is then mixed with half its weight of plaster of Paris. The compound sets in three-quarters of an hour, adheres strongly, is not permeable like plaster used alone, and is attacked only slightly by warm water.

To keep highly-polished brass absolutely bright and free from tarnishing, it is thinly coated with a varnish of bleached shellac and alcohol. So long as this varnish remains intact, the brass will continue to be bright. Much of the decorative brass now used is finished in this manner, thereby saving the house-wife labor in cleaning and polishing it.

If you have a piece of furniture without castors on, buy some, even if you have to put them on yourself. It requires very little skill, and is easier than dragging it around for one sweeping. You can buy them for twenty-five or thirty cents a set.

Use one of the small brushes sold for that purpose, for cleaning vegetables. They not only do it better, but in half the ordinary time.

A WOODEN tank may be rendered capable of withstanding the effects of nitric or sulphuric acids by the following methods: Cover the inside with paraffine; go over the inside with a sadiron heated to the temperature used in ironing clothes. Melt the paraffine under the iron so as to drive it into the wood as much as possible, then with a cooler iron melt on a coat thick enough to completely cover the wood.

THE act of putting a lead pencil to the tongue to wet just before writing is one of the oddities for which it is hard to give any reason, unless it began in the days when pencils were poorer than now, and was continued by example to the next generation. A lead pencil should never be wet. It hardens the lead and ruins the pencil. This fact is known to newspaper men and stenographers. But nearly every one else does wet a pencil before using it. The fact was definitely settled by a newspaper clerk down East. Being of a mathematical turn of mind, he ascertained by actual count, that of 50 persons who came into his office to write an advertisement or a church notice, 49 wet a pencil in their mouths before using it. Now this clerk always uses the best pencils, cherishing a good one with something of the pride a soldier feels in his gun or his sword, and it hurts his feelings to have his pencils spoiled. But politeness and business considerations require him to lend his pencil scores of times a day. And often, after it had been wet till it was hard and brittle, and refused to mark, his feelings would overcome him. Finally he got some cheap pencils and sharpened them and kept them to lend. The first man who took up the stock pencil was a drayman, whose breath smelt of onions and whiskey. He held the point in his mouth and soaked it several minutes, while he was torturing himself in the effort to write an advertisement for a missing dog. Then a sweet-looking young lady came in the office, with kid gloves that buttoned half the length of her arm. She picked up the same pencil and pressed it to her dainty lips, preparatory to writing an advertisement for a lost bracelet. The clerk would have stayed her hand, even at the risk of a box of the best Faber pencils, but he was too late. And thus that pencil passed from mouth to mouth for a week. It was sucked by people of all ranks and stations, and all degrees of cleanliness and uncleanness. But 'twere well to forbear. Surely no one who reads this will ever again wet a lead pencil.—*Young Scientist*.



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1890. **GREGORY'S SEED CATALOGUE** 1890. **The Public Want** Their seed fresh and true. Would they not be most likely to obtain such by buying directly from the grower? I can buy seed at half what it costs me to raise it, but could not sleep sound should I warrant seed of this class. For the same reason I make special effort to procure seed stock directly from their originators. You will find in my new seed catalogue for 1890 (sent free) the usual extensive collection (with the prices of some kinds lower than last season) and the really new vegetables of good promise. You should be able to get from me, their introducer, good seed of Cory Corn, Miller Melon, Hubbard Squash, All Seasons and Deep Head Cabbages and many other valuable vegetables, which I have introduced. **JAMES J. H. GREGORY, Marblehead, Mass.**

**A NEW SYSTEM OF HOUSE CONSTRUCTION. HOW TO MAKE FRAME HOUSES FIREPROOF.** All intending to build send five-cent stamp for illustrated descriptive pamphlet of much value. (Mention this Paper.) **N.-W. EXPANDED METAL CO., 148 Adams St., Chicago.**

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FROM WESTERN NEW YORK: "I am highly pleased with the paper. Its hearty and constant advocacy of Catholic doctrines and usages, its uncompromising attitude in relation to all those things that Holy Mother Church has ever held dear and sacred, as well as the uniform excellency of its every department, have won for it my deepest admiration; and I assure you it has been a means of great blessing to me. I sincerely trust that its circulation may be very largely increased, as it ought to be, that thus its beneficent influence may be felt still farther than it has been in past years."

FROM SOUTH CAROLINA: "It is with much pleasure that I look for THE LIVING CHURCH every week. It not only keeps me instructed in the important subjects before the Church and how the Church should deal with them, but it also strengthens me more and more in my belief of the Church's authority to teach, and encourages Churchmen by the noble work she is doing at home and abroad. Would that THE LIVING CHURCH could be in the homes of more of our laity in this diocese, for then we should see more real Church life and greater efforts to disseminate Church principles."

FROM ONTARIO: "Your valuable paper is all too cheap at a dollar to lose anything by postage. I wish a weekly copy of it found its way into hundreds of Church families in this diocese of Huron. It is badly wanted."

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Scarcely; and what would happen after you had undisputed possession?

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Rev. Mr. Smith was as severely afflicted as a man can be and live. That excruciating agony rheumatism nearly ended his days, but, encouraged as he was, by the words of the late T. S. Arthur, the well known temperance author, he tried the Compound Oxygen Treatment, and the happy result was a complete eradication of the disease from his system.

But this case, strong as it is, is not the only one.

The Compound Oxygen Treatment has cured thousands of diseased men and women.

You can know all about their cases and get their names and address if you will ask Drs. STARKEY & PALEN for their book of 200 pages and the *Quarterly Review*.

You will get them by return mail entirely free of charge.

The Compound Oxygen Treatment cures rheumatism just as it cures asthma, consumption, catarrh, hay fever, headache, neuralgia, and all diseases of a chronic nature. You say that is a pretty large contract. So it is. But the Compound Oxygen Treatment is equal to it for these reasons:

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That's what it is, blood food, nerve nourishment.

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"When I was about eighteen years of age I was attacked with inflammatory rheumatism in my right arm, especially in my elbow. For some weeks I was deprived of the use of my arm, suffering great pain. After the pain had abated, the muscles of my arm were much contracted, and have remained so. A few years later, I discovered that rheumatism had now entered my knees, and, although it was not inflammatory, yet the attacks were very severe. In the course of several years, rheumatism had gradually extended, it seemed, into every part of my body. My hip joints at times were entirely helpless; my left shoulder was completely displaced so that I could not stretch out my left arm from my body to do anything for a long time. Worse than all, it entered into my chest, and remained so severe and constant above the region of my heart, that the Physician, who was attending me, cautioned me very positively to note any change in my pulse and let him know at once, as he believed it might, at any time, paralyze my heart. I wore a fly blister almost constantly until there was no more value in it; I then used croton oil over my chest in the hands of another physician, until it had no effect at all; and I continued using remedies both internal and external, but none of them did any good. I could not sleep at night, and often felt worn out when I rose in the morning. After using remedies almost constantly for more than fifteen years, I at last despaired, as there seemed no hope. During the winter of 1880, I had suffered the severest attacks of rheumatism, lasting almost the entire week, lessening toward the end of each week, only to begin anew each successive week. I had resigned my charge in the preceding autumn, as it appeared there was no possible chance of recovery, and it being entirely impracticable for me to continue. As I sat day after day thus in hopelessness, about January 1880, I noticed the name of Mr. T. S. Arthur appended to a certificate, telling of the benefit he had received from the use of Compound Oxygen. I at once concluded to try it. I sent to you for the remedy and used one supply, and although the spells of rheumatism returned again and again during its use, yet it went out gradually, and I felt like a boy; rheumatism had been removed, and I could use my limbs at all times without pain, and eight years having elapsed since I used it, and as it has never returned, you may be assured that I regard it as of untold value.

"A. M. SMITH,

"Pastor of Evangelical Lutheran Church.

"Myersville, Md., August 6, 1888."

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