

The Living Church.

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

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The Living Church.

SATURDAY, APRIL 26, 1890.

EASTER ECHOES.

BY N. M. HITCHCOCK.

The Paschal feast is over;
With loud, exultant strain,
The Church hath sung the triumph
Of the Lamb that once was slain;
And those glorious Alleluias,
We may not now forget,
For the blessed Easter echoes
In our hearts are lingering yet.

Still they speak to us of Jesus,
How He bore for us the strife,
And how He rose victorious
To bring eternal life;
And while holy Easter echoes,
Easter triumphs still prolong,
We learn the blessed lesson
How in Christ we may be strong.

More strong to bear, with patience,
The race where none may fail,
Whose strength is the hope that entereth
With Christ, within the veil:
For still we hear the echoes
Of those warning words of love,
"If risen with Christ indeed ye are,"
Then "seek the things above."

Stronger to fight the battle,
Against the powers of sin,
Stronger, to conquer in Christ's name
All foes, without, within,
For hark! the Easter echoes,
As they linger, seem to tell
That the Lord for us hath vanquished
The powers of death and hell.

Stronger to bear life's burdens
When by weariness oppress,
The fainting heart and spirit
Long for endless rest;
For the Easter echoes tell us
Of an immortality
When the body, sown in weakness,
All glorious shall be.

And stronger, too, to suffer,
To taste of Sorrow's cup,
For we've heard of Him who for us
The bitter cross took up,
And still the Easter echoes
To the mourner seem to say,
"The grave and death are spoiled. Come, see
The place where Jesus lay."

On the brow of each believer
More brightly shines the cross,
When for the Lord new-risen,
He "counts all things but loss."
While the Easter echoes tell us
How the Holy Scripture saith,
Newness of life becometh those
Baptized into His death.

Roses and Easter lilies
In the glory of their bloom,
No longer font and altar
With incense sweet perfume;
But the Easter echoes whisper
Of joys that shall be ours
When we see the King in His beauty,
And "the royal land of flowers."

And when the dark-browed angel
Shall bid us hence depart,
Still may we hear the echoes
Of Easter, in the heart.
Hear the glorious strain exultant
That the Holy Church doth sing:
O Grave, where is thy victory?
O death, where is thy sting?

Thrice blessed Easter echoes!
Ye shall never die away
Till the angel's trump proclaimeth
The last great Easter day,
When, with the mighty army
Who in the Faith have died,
We shall see our Lord, and seeing, be
Forever satisfied.

St. Mary's, Knoxville, Ill.

NEWS AND NOTES.

A CABLEGRAM has been received stating that the Bishops of Australia and Tasmania, and the committee of the Sydney Diocesan Synod in joint sitting, have elected Dr. Saumarez Smith as Bishop of Sydney and Primate of Australia.

A CURIOUS story is told of the Church of England Bible Society. It recently celebrated its eighty-sixth birthday by baking a sugared cake

eighty-six pounds in weight for its juvenile collectors. About the same time attention was called to the fact that in its latest publication, a French version of the New Testament, there were exactly eighty-six errors.

ANOTHER Welsh minister, from the Calvinistic Methodist Connection, is about to be ordained by the Bishop of Llandaff. This makes about a dozen such secessions within a year. No wonder Welsh Liberationists are anxious to expedite the disestablishment of the Church. At its present rate of progress Welsh Dissent will be a hopeless minority in a few years' time.

BISHOP PARRY, late Suffragan of Dover, who recently took up his residence at St. Leonards-on-Sea for the benefit of his health, has met with an accident by being thrown out of his Bath chair. Although apparently none the worse at the time for the mishap, he has since become very ill, and his condition gives rise to some anxiety, though a slight improvement is reported.

It has been decided to erect a memorial to the late Bishop of Zululand, the Right Rev. Douglas McKenzie, D. D., in the form of a churchyard cross, to be placed over or near his grave at Isandhlwana. A design has been prepared by Mr. Somers Clarke, F. S. A., and the work will be carried out by stone masons in Maritzburg. A "McKenzie Memorial Fund" has been opened.

THE Rev. Alfred Robert Tucker as Bishop of Eastern Equatorial Africa, and the Rev. Dr. Noel Hodges for the diocese of Travancore and Cochin, are to be consecrated on St. Mark's Day, April 25th. Mr. Tucker will start for his diocese the same evening, and expects to reach Mombasa on the 17th of May. He will stay but a short time on the coast before starting for Uganda, where he is anxious to be as soon as possible.

The *Yorkshire Post* says that the bishopric of St. Albans has been offered to the vicar of Leeds (Dr. Talbot), who has declined it. The same journal understands that the appointment to the bishopric of Bangor "may result in a very genuine surprise. There is now a rumor that the see has been accepted by the Rev. Watkin Herbert Williams, vicar of Bodelwyddan, in the diocese of St. Asaph. Mr. Williams is said to be a master of the vernacular tongue and generally popular, whilst not conspicuously identified with either party in the Church."

THE Archbishop of Canterbury, it is said, is devoting every spare moment to the consideration of his judgment in the case of Read and others vs. the Bishop of Lincoln. Those who know the bent of his Grace's mind say that both parties to the litigation are certain to be successful. While Dr. King will be acquitted on some of the charges, he is certain to be condemned on others, and admonished not to repeat the offence, an admonition which will be loyally respected as coming from the head of the Church in his province. It is the in-

attention of the Archbishop to deliver his judgment as soon after Easter week as possible.

FROM the official year book of the Church of England, we take the following figures, which represent the amounts subscribed in Great Britain to foreign missions during the past year: Church of England, £541,773; Joint Church and Dissenting, £208,472; English and Welsh Dissenters, £392,272; Presbyterians, £183,219; Roman Catholics, £8,755; total, £1,334,491. Commenting on them, *The Church Times* remarks: "The S. P. G. and C. M. S. alike are silent as to the working cost, a most unfortunate omission when we remember the suspicion felt about all foreign mission societies."

THE formalities in connection with the resignation of the Bishop of St. Albans have been completed, and the see is now actually vacant. The Archbishop has issued a commission to the Bishop Suffragan to hold Confirmations during the vacancy. Bishop Claughton is in much better health at the present moment than he has been for a considerable time. The clergy of the Rural Deanery of Colchester have presented an address to his lordship, expressing their deep regret that he has been obliged to cease from his work; assuring him of their grateful recognition of the zeal, energy, and wisdom with which he has discharged his duties; and wishing him every comfort in his retirement.

THE LIVING CHURCH has received several well-finished photographic views of our Church institutions in Wuchang, all done by our missionary, the Rev. S. C. Partridge. There are views of the exterior and interior of the church (a comely and substantial structure) and groups of native pupils, catechists, and clergy. The view of the altar is especially pleasing and impressive, showing the cross against a handsome dossal. There is an excellent picture of the Rev. Mr. Wong, author of the first book put forth by the League. It is a "speaking" face, with a gentle and thoughtful expression. The group of two divinity students seated in a garden, is particularly well done and attractive. These little tokens from our far-off brethren are appreciated, not only for the personal attention but for the loving interest in their work (which is our work) manifested by such labors of love.

THE treasurer of the Chinese Church League gives notice that on May 5th a remittance will be made to Wuchang to aid our missionaries in the publication of Church books and tracts in the Chinese language. From Mr. Partridge's letter in a recent issue of THE LIVING CHURCH, may be seen how important it is that a larger fund be raised to meet the violent attacks of the heathen, who are using the printing press not only to stir up the people to murder our missionaries, but also to dishonor and blaspheme our Blessed Lord. It is a real crisis. Our men and our religion must be defended by all lawful means, and we should thank God that at such a time especially the Church is represented

in the heart of the great heathen Empire by men who will stand by and honor the Cross, if need be even unto death. Gifts may be sent to this office or directly to the treasurer, C. W. Leffingwell, Knoxville, Ill.

The Chicago Herald pays a deserved compliment to the chaplain of the University of the South, who spent the winter in Chicago:

The Rev. Thos. F. Gailor ought to have a golden circle set around his name. He is chaplain of the University of the South, at Sewanee, Tenn., where his salary is so small as to necessitate the most rigid economy in order to supply himself with the necessities of life. By invitation he came to Trinity church, Chicago, where the pulpit is vacant, and spent his two months' holiday in preaching for this people. A young man of intense energy, great piety, and tireless zeal, he so won upon the admiration and affection of Trinity church, that it gave him a call at a good round salary—a sum four or five times greater than he is now receiving—probably six or eight thousand dollars, to say nothing of the perquisites attaching to the rectorship of such a church. He found Trinity people companionable and sociable; he knew he could come here assured of their support and confidence; that as all things costly count, he would be sure of a good and easy time. Yet he has deliberately declined the offer, declaring that the educational work in which he is engaged is of paramount importance. Truly Mr. Gailor is of the true salt of the earth, without a particle of the savor lost. He differs greatly from the Levite of old who went about looking for a better place, and, alas! from many of his brethren of this generation who are too prone to see the hand of the Lord where the treasury is the fullest.

Chicago has the name of being a money-worshipping city, but this tribute is a proof that its men are not so devoted to mammon but that they can honor a man over whom money has no influence.

AUSTRALIA.

FROM OUR CORRESPONDENT.

SYDNEY, March 18th, 1890.

At last the deadlock in the matter of the primacy seems to be in a fair way of removal. Acting on the advice of the dean as administrator of the diocese, and the Bishop of Goulburn, who is the senior of the Australian episcopate, Canon Saumarez Smith has withdrawn his claim to the see. Of course it is easy to be wise after the event and to say that this step should have been taken months ago. Undoubtedly it would have been greatly to the advantage of the Church had such been the case. But Canon Smith, far away in the old country, can hardly be blamed for not realizing what even experts on the spot failed to realize with any degree of unanimity. Happily the suspense is so far ended and it remains now for the joint committee of reference—bishops and synodsmen, to devise means for filling the vacancy with as little delay as possible. I ought first however, to have reported the assembling of the special session of synod on Monday, February 24th. The way being clear for a fresh election it was necessary to call members together for determination between the alternative methods: nomination or special committee. On the last occasion it will be remembered

the former was the choice of an overwhelming majority. The very opposite was just as decisively the sense of the present synod. A proposition to exclude strangers would not be listened to, whereas a few short months since the contrary proposition stood no chance of a hearing. The motion of proceeding by open nomination was crushed with the same celerity. A committee of conference was so evidently a foregone conclusion, that with the exception of one or two notable protests, the debate was rapidly brought to a close, and next day the committee was appointed in due course. The committee is constituted of four of the clergy and four of the laity, selected generally, although not necessarily, by ballot, with the dean as *ex-officio* chairman. Whether the bishops who have been hastily summoned to meet in Sydney this week will be as prompt and unanimous in their deliberations is at least doubtful. Opinions are known to be rather sharply divided, the one part considering itself pledged to Canon Smith, the other part claiming to be free for an absolutely fresh election. In case of disagreement there may yet be a further deadlock as there was under somewhat similar circumstances seven years ago before the selection of Canon Barry by the Archbishop of Canterbury. Consequently it may again fall to the lot of the Primate of all England to send us a metropolitan of his own choosing. Almost certainly the lot would fall on the ex-bishop-elect, Canon Saumarez Smith. Diocesan affairs are so miserably in arrear that any settlement will be welcomed with acclamation by the great majority of moderate Churchmen.

Meanwhile our Newcastle friends are patiently awaiting their turn, for by a strange perversity of events, or by what might appear to be so, that long bereaved diocese can make no move towards electing a bishop for itself until there is a duly constituted primate. A brief incident of the recent special session may be chronicled here. With the want of prescience we are continually exhibiting in our ecclesiastical legislation, no provision has been made concerning the accumulated revenue of the see during a vacancy, beyond the established precedent that the incoming bishop receives it. Now it has been thought by many that the absorption of some thousands of pounds by a new comer who has rendered no service to the diocese as yet, is unfair to the diocesan funds, never at a very exalted level at the best of times. Canon Hulton King therefore moved an appropriation of the sum to approved objects for the benefit of the diocese. The proposition was at once ruled out of order, no business being allowable beyond the election of bishops. The matter to my mind is one of so great an importance that it would have been worth while to have announced a yet further special session for the following day to deal with it. No such favorable opportunity is likely to occur again for many years.

A smart discussion is being carried on in the daily press between the Anglican Bishop of Bathurst and his eminence, Cardinal Moran. Bishop Camidge in his late synodal address very naturally and very temperately claimed for his co-Churchmen a valid descent from the ancient British Church, a statement of fact which the cardinal incontinently characterized as "reckless in its absurdity." As a rule I have no great faith in public controversy on theological points, still it is a fact that must be reckoned with, that numbers of Church people never read anything but their newspapers, and for the sake of these it is not well to allow statements of this kind to pass unchallenged. Fortunately the honor of the Church is safe in the able hands of the Bishop of Bathurst. Cardinal Moran, moreover, labors under the delusion that there is a Protestant Church of Australia, how constituted he does not say.

CHICAGO.

MORRISON.—Since this mission was established the Church people have never enjoyed so beautiful an Easter. From be-

ginning to end, all things conspired to emphasize the feeling of the time. The sermon by the clergyman, the Rev. Wm. Brittain, was timely, and listened to with marked attention; the floral decorations were beautiful and profuse, and the music unusually well rendered. The market held Thursday of Easter week was a great success in all ways, being held one half day and evening, and netting about \$150. Fourteen different guilds in the diocese made most generous contributions to Mrs. Brittain, of saleable articles which greatly helped to make the market the success it was.

NEW YORK.

CITY.—In 1887, the Rev. Dr. C. F. Hoffman, rector of the Church of All Angels', announced that if the congregation would pay for the excavations, pledge the current expenses for two years, and assume the assets on the property, he would build a church costing not less than \$100,000. This was agreed to and Dr. Hoffman was made a building committee of one, who, while employing Messrs. J. B. Snook and Sons as architects, had himself largely to do with planning the church. The building which is now drawing toward completion, is located at 81st street and West End Avenue, overlooking the Hudson. The material is of blue-stone and limestone, the latter from Indiana, the combination being excellent. On the northwest corner above the spacious entrance, rises a massive tower, some 20 or 30 feet above the roof. This according to the plans will terminate in a lofty spire. On either side of the tower are about to be placed on pinnacles, eight angels carved in stone, each blowing a trumpet. Within, the dimensions of the church are according to the plans, 119x100, the general form being circular. The nave with its groined roof is lofty and imposing, while the dome above the chancel on the south end leaves nothing to be desired. The chancel some 20 feet in depth, will rise to a height of five feet, and is already being set in marble. It will be lighted by windows from above which are set with jeweled glass. To the east will be the choir-room, with organ in the space above. All the windows have mullions cut in stone, and will be set in glass as spoken of. It is understood that the woodwork will consist of quartered oak, and that the church will be provided with a roodscreen of brass, a bishop's chair, a canopy of carved marble above the altar, and that the ceilings are to be done in fresco. All Angels' was organized about 33 years ago, with Charles E. Phelps as first rector, and holding services in a small frame building. When Dr. Hoffman became rector he cleared off a debt of \$2,500 and began a parish school. In 1882, the Rev. S. De L. Townsend was made assistant minister, having in charge the night services. He afterwards went west, but subsequently returned at the rector's request, and is now associate rector. Services are held in a hall immediately adjoining the church. All Angels' can hardly fail to be a growing and influential parish, as there are no churches of our faith near by, while it has the advantage of that rapid and astonishing growth on the west side in which first-class houses are going up in every direction. What is more, the church naturally belongs here, as it is understood to have been organized in this neighborhood, when it was little more than a rural community.

On Wednesday, April 16th, the Association of Working Girls' Societies held its first convention in the assembly rooms of the Metropolitan Opera House. Nearly 600 delegates were present from different parts of the country, while the association is wholly composed of, officered and directed by, women. The object of the convention was to more thoroughly discuss the various interests of working girl's clubs and promote a stronger bond of sympathy among them, to instruct the delegates as to the way of organizing new societies and devising new schemes for the benefit of working girls. The convention was called to order by Miss Grace Dodge, chairman, while Mrs. Richard Irwin, Jr., delivered an address of

welcome. Papers were read by Mrs. Mary Storrs Haynes, her subject being: "What is a Working Girl's Society? How to start one." Papers were also read by Mrs. Iselin, Miss Dodge, while the paper prepared by Miss Jane B. Potter, "How can a society become self-supporting? The collection of dues," was read by her sister, Miss Clara S. Potter, both daughters of the Bishop. After the adjournment a reception was given to the out-of-town delegates. In the evening there was an immense attendance at Cooper Union, Miss Dodge presiding, and making the opening address. It was the sixth annual meeting of the New York Association. According to the reports there are 18 societies in New York with a total membership of 2,151, the largest society numbering 262 and the smallest 30. Eleven of the societies rent whole houses, and seven rent floors, while 141 classes with special teachers had been engaged and paid for by the societies. A holiday resort is maintained on Long Island where members can spend a vacation for \$3.00 a week, including all expenses except fares. This was the Holiday House where last year 450 members were entertained, and which has already become the property of the society. On the day following two sessions were held at the assembly rooms of the Metropolitan Opera House when various papers were read. Of special interest was Miss Clara S. Potter's account of "Summer Vacations: Holiday House," which she was instrumental in starting. Some two years ago she made up her mind that a holiday house for working girls was needed; when she communicated her ideas on the subject to the auxiliary society, she was authorized to put her ideas in practical operation. The result was that she selected a suitable house at Miller's Place on the north shore of Long Island and fitted it up. For two summers she and her sister have spent several weeks there in personal charge. In her paper she told how Holiday House had a little more than paid all expenses, how the boarders were subject to no arbitrary rules and took little part in household affairs, and how the pleasures consisted chiefly in the indescribable pleasure of country life. There was also a session on the day following. Seeing this movement grew out of a single society of 12 members organized in 1885, its first convention was a most successful and remarkable one.

An interesting concert in aid of the Italian mission was given in Chickering Hall by an orchestra organized three years ago by Mrs. J. G. Curtis in her drawing rooms, and under the leadership of Theodore John. The orchestra is composed of all ages and both sexes and is free to those in straightened circumstances, though persons able to do so pay a small annual fee. It is really a training school for professional or high-class amateur orchestral work, the conductor having been conductor of the Freiburg City orchestra in Baden. The concert was given under the patronage of many well-known ladies as Mrs. H. C. Potter, Mrs. Seth Low, Mrs. J. Pierrepont Morgan, etc.

A fair beginning on Tuesday, April 15th, was held in the Hotel Brunswick on the afternoon and evening of every day in the week in behalf of the Children's Fold at 92nd St. and Eighth Ave. It is intended to erect a cottage costing \$10,000 for the 160 children now cared for mostly in private families. It will be erected at Mount Minerton on ground given by the Sheltering Arms.

Miss Mary Coddington of 42 Fifth Ave., has given the City Mission \$40,000 with which to erect a Boys' Club House. Archdeacon Mackay-Smith, Major T. J. Gibbs, and B. M. Whitlock are appointed a committee to purchase a building near the Bowery and put it in suitable order. The \$40,000 will include the cost and endowment.

Some time since the Essex Street Mission in charge of the Rev. Brockholst Morgan, and intended for the poor children in which the neighborhood abounds, was subjected to a boycott more especially by the Jews. The boycott, however, fell through, and on the 1st of May the mission will be transferred

to larger and finer quarters. Mrs. Percy Pyne has agreed to pay the expenses for a year, and meantime it is hoped to erect a new building. The services for children are held on Sunday afternoons and also on a week-day evening. The Archdeacon has put Mr. Morgan in charge of this entire work, who in connection with his work among the prisoners, has been very efficient and successful.

The ecclesiastical commissioners consisting of Archdeacon Mackay-Smith, the Rev. Dr. Shackelford, and the Rev. Arthur Brooks, whose proceedings in the case of Dr. Rylance were postponed on account of the civil suit, recently met in the diocesan house, inasmuch as the suit had resulted in awarding \$10,000 damages to Dr. Rylance. They listened to the statement of Mr. Quackenboss with the result, it is understood that he wished to wash his hands of the whole business by making a written apology, after which he and Dr. Rylance shook hands. It would seem that Mr. Quackenboss based the case on what he honestly supposed good and sufficient evidence, but when the time came the evidence was not forthcoming. The commissioners will hold other sessions to see why the evidence failed to appear. Dr. Rylance considers this also a case of complete vindication and expects that in justice to himself the commissioners will make a public report.

The Rev. Rogers Israel, of Meadville, Pa., will become rector of St. Peter's, Westchester, N. Y.

The ladies of St. Ann's church, the Rev. Dr. Gallaudet, rector, will hold a fair in Ferrero's assembly rooms, East 14th Street, beginning Wednesday, April 23rd, for the purpose of paying off the debt of the church and of the parochial school.

A meeting of wage-earners connected with the Church was held under the auspices of the Church Association for the Advancement of the Interests of Labor, at 16 Fourth Ave., on the evening of April 18th. The religious exercises were conducted by the Rev. Edward Kenney, of the church of the Nativity. A paper was read by Miss Keyser, maintaining the rights of women to take part in the election of vestrymen. The Rev. Dr. Peters, rector of St. Michael's, made an address urging the abolition of pew rents. J. L. Dunham spoke in behalf of ballot reform, and in case the Governor should veto the next bill on the subject, urged on all voters present to vote for a legislature which should secure the passage of such a bill. An address was also made by the colored missionary from Africa, the Rev. Paulus Moort.

As the Church Club has been criticised for being too one-sided in respect to a single school of thought, the matter will be rectified by a large addition of membership at the next meeting. The course of lectures given under the auspices of the club the past winter have been the most successful of all. They were given in Trinity chapel with a much better attendance than the lectures given in the two previous years in Zion and Christ churches. Then, again, the lectures themselves were considered the best of all. Indeed, the rector of Trinity church who attended the entire course, warmly commended them. Probably no one was more concerned about their success than the chairman of the Literary Committee who, as last year, drew up the scheme of subjects, and the lectures, as a whole, gave him better satisfaction. It may not be amiss to say that the two lectures especially commended were those of Bishop Melan and the Rev. Dr. Davenport. The only fault of the one, it was said, was that he presumed too much on the knowledge of his hearers, while the other was especially thoughtful and suggestive. In a week or two when all the lectures come to hand to be put in print, it may be possible to give a short abstract of each one together with subject, etc.

KENTUCKY.

Easter Day at Grace church, 207 partook at early celebration of the Holy Eucharist; the early Communion at Christ church was also large. The services at nearly all the

city churches were largely attended; the music in most instances being of the highest order, especially so at Grace, Christ, Calvary, and St. Paul. The floral emblems typical of the Resurrection of our Lord, were very elaborate. Confirmation service was held at Christ church Saturday afternoon, April 5th, when a class of 56 was presented by the rector, the Rev. C. E. Craik, the second largest confirmed in this church. Good Friday night, Bishop Dudley held service at the church of Our Merciful Saviour, colored, the Rev. D. J. Hobbs rector. Six candidates were presented for Confirmation. This congregation is a model one in rendering the ritual of the Church. The psalter is chanted antiphonally, and the responses throughout and the singing are highly commendable. The sermon of the Bishop was an impressive one, receiving the marked attention of the congregation. At the close of the service a memorial and resolutions of sympathy and condolence as adopted by the vestry, for the afflicted family of the late rector of St. John's church, was read. Notice was given that the Easter offering would be devoted to the bereaved family.

St. John's church vestry have resolved to continue the parochial work in the Sunday school room of their church; accordingly service was held there Easter Day, the Rev. Robt. Barnwell, of Selma, Ala., officiating. The offertory was large and will be devoted to the rebuilding of the church. The Brotherhood of St. Andrew, of this parish, will soon issue a circular making an appeal to the brotherhood generally as well as to the Church to contribute funds towards this object.

At Calvary church, Easter night, Bishop Dudley held Confirmation service. The Bishop's sermon from the text, "That I may know Him, and the power of His Resurrection," was a powerful and cogent presentation of this great fact. The Rev. J. G. Minnegerode presented a class of 37 for the apostolic rite. Included in this class were nine belonging to the parish of St. John's church, recently destroyed by the tornado.

Other Confirmation services held by the Bishop were as follows: Church of the Advent, April 2nd, 15; Zion church, April 3rd, 8; Trinity church, April 7th, 13; St. Peter's church, April 8th, 2.

The newly-ordained priest of Trinity church promises to become a most efficient vicar; since his charge of this parish, two Confirmations have been held, at the one during Christmas week he presented a class of 13. He has had charge of the parish less than one year.

LEXINGTON.—The choir of St. John's church, one year old on Easter, has worked and studied so well during the year under the leadership of Mr. E. C. Newlin, the choir-master, and Mr. Will Darrow, the organist, that they were able to undertake no less a work for Easter this year than Mozart's Twelfth Mass. The Mass was re-written and adapted to the Anglican use by the choir-master, Mr. Newlin, and is shortly to be published by *The Parish Choir*. It is a grand work, masterly in its adaptation, well studied and well sung. This Mass was sung at both choral Celebrations, at 6 and 11 A.M. The "Pro." and "Rec." hymns were 100, "At the Lamb's high Feast we sing," and 107, "He is risen!" The Gradual at both services was "Christ our Passover," to Anglican chants. At the early Celebration the Introit was Psalm xvi. and offertory *Hæc Dies*, by Bordese. At the late Celebration the Introit was Dr. Hodges' *Te Deum*, and the offertory Holden's "The Resurrection", tenor solo. There was a Celebration at 7:30 also. At Evensong the church was so crowded that the choir scarce found room to pass. Sel. 10 was sung for the Psalter, MacFarren's Cantate, *Nunc Dimittis* to *Tonus Regius*, Hymn 102, "Come see the place," *Magnificat*, Tone 1: 1. Offertory "The sorrows of death," from Mendelssohn's Song of Praise. Other matters worthy of note are that the Easter offering, for parochial purposes, amounted to over \$1,000; that the annual subscription

list was increased by several hundred, thus enabling the vestry to increase the salaries somewhat "all round," and finally that all but very few of the communicants received at the early Celebrations.

INDIANA.

MUNCIE.—The daily services during Lent were well attended. The children of the Sunday school took quite an interest in the mite box Lenten offering plan for Foreign and Domestic Missions. The Bishop, on Good Friday, conducted the Three Hours' service, and confirmed a class of 12 persons in the evening; 14 were prepared by the rector of the parish. On Easter Day the church was tastefully decorated with flowers in pots, also cut flowers, and anchors, crosses, etc., in memory of departed friends. The church was crowded and chairs were placed in the aisle. The children's Easter festival service was held in the evening, and the rector preached a sermon to children. At the morning service there were 20 choristers, men and boys, present. Over 60 persons communed at the early and mid-day Celebrations.

LIMA.—Easter services at St. Mark's were quite brilliant. The church was crowded at both services, although it threatened rain in the evening, and was decorated with many house plants and cut flowers.

IOWA.

At the cathedral on the octave of Easter, the dean presented a class of eight for Confirmation, and in the evening at Trinity church the Bishop confirmed 12.

On Easter Day, Marshalltown paid off the debt remaining on the guild hall, and now possesses unincumbered a temporary place of worship well adapted for the needs of the growing congregation.

CEDAR RAPIDS.—One of the pleasant incidents of Easter-tide in Grace church parish was the presentation to the Rev. Dr. Green of a horse, phaeton, and harness, from several parishioners.

OTTUMWA.—The Easter services at St. Mary's church, were made all the more joyous by the presence of the Bishop. Five services were held during the day. At 7 o'clock A. M., the Holy Communion was celebrated when a large number communicated. At 11 A. M., Morning Prayer was said with the second Celebration. At this service the boy choir was vested for the first time and rendered the music of the day in a most effective manner. The sermon was by the rector, the Rev. J. H. Lloyd. At 2:30, Malta Commandery attended the services and were addressed by the Bishop from the words, "And I, if I be lifted up will draw all men unto Me." At 4:30 the children of the Sunday school held their Easter festival, when addresses were made by the Bishop and the rector, and the offerings for general missions amounting to \$65 were received. At 7:30 the church was again crowded by a congregation who had gathered to greet the Bishop. After Evening Prayer the Bishop preached a most eloquent sermon and confirmed a class of 23, presented by the rector. The special offerings of the day were for the fund for the building of the new church very much needed in this rapidly growing city.

ALBANY.

SARATOGA.—The Easter festival in Bethesda church was one of great joy. On Easter Even between 40 and 50 persons were baptized. On Easter Day the great church was thronged all day; over 500 communed in the morning. The Rev. Dr. Carey, rector, preached a most eloquent sermon from the text, "Why seek ye the living among the dead." The music was of the highest order and rendered by the large surpliced choir, with great spirit and dignity. The anthem was rendered in a very fine manner. The Sunday school festival was held in the afternoon. The various classes presented their offerings and the scholars received Easter eggs and cards, while the rector in a few well-chosen words thanked the members of the Sunday school for the beautiful and costly present they had given him on Easter Even. The floral display was very handsome. Never did the chimes of this

church ring out on a more joyous festival than the one of this Easter-tide.

DELAWARE.

Easter Day was well observed in the diocese, by special services and more frequent Celebrations. The capacity of the churches in Wilmington was taxed to the utmost. In almost every one a large number of extra chairs were brought in to accommodate the large congregations. All the churches were beautifully decorated with exquisite flowers; and the offerings were larger than heretofore. The services at Calvary church, three in number, were all well attended, the morning offering amounted to \$325. The children's festival was held in the evening, and the church was packed. The Bishop was present, and addressed the children, and highly complimented them in establishing the Girls' Friendly Society, which was meeting with such success. The Sunday school collection amounted to \$45, which will be sent to foreign missions. The special music prepared by the vested choir of Trinity church, was sung on that day. The Easter offerings amounted to \$750, including \$235 from the Sunday school, which will be devoted to the Building Fund of the church. The Sunday school of Old Swedes' gave as their Lenten offering over \$37, the Bishop visited them in the afternoon. At the Easter festival held at St. John's church at 4 o'clock, the crowd was so great that the doors had to be closed, and hundreds of people were turned away. The singing of the vested choir under the direction of William J. Fisher was the feature of the celebration. Hyatt's full orchestra of 11 pieces, with the large pipe organ, made the music delightful. The services were hearty and the offerings liberal. The rector of St. Andrew's preached to a large congregation in the morning, and in the evening a united service of the congregation and the Sunday school was held, it being the 63rd anniversary of the Sunday school. At Christ church, Christiana Hundred, after an appeal from the Bishop, an offering was taken for diocesan missions, which amounted to \$200.

WILMINGTON.—The altar in the new chapel at Bishopstead, mentioned in our last issue, is of quartered oak, beautifully designed and highly finished. The inscription upon the super-altar is *Bone Pastor, Panem Vere*. The front of the altar is divided into five panels, each of which has been painted in colors by Dr. Alexander C. Stuart, of Wilmington. The centre panel represents the Good Shepherd. The panel to the right of the centre contains a picture of St. John Evangelist; the panel to the left, one of St. Paul, and to the right of St. Paul is St. Ambrose, Bishop of Milan, who wrote the *Te Deum*; whilst to the left of St. John is a portrait of St. Augustine, the celebrated Bishop of Hippo, Africa. The altar was erected to the memory of Bishop Seabury, the first Bishop of the American Church, and of Bishops White and Onderdonk, of Pennsylvania, who had charge of the Church in this State before the consecration of the late Bishop Lee. A large brass tablet, to the north of the altar, has been placed there to the memory of Bishop Lee by some of his many friends. The altar cross is in memory of Bishop Coleman's parents. His father was at one time rector of St. Anne's, Middletown, Del. The altar vases are in memory of Miss Mary J. Bradford, and the altar service book is the gift of S. M. Curtis, of Newark, Del., secretary of the diocese. The handsome brass candlesticks were placed on the altar in memory of Mrs. Coleman's parents. There are no benches or pews, but in place of them a number of oak chairs, made for this chapel, in accord with the instructions of the secretary of Free and Open Church Association, of London, England. The music at the consecration service was under the direction of Mr. W. J. Fisher, chorister at St. John's church. The pastoral staff carried by the Bishop on the occasion of the consecration of the chapel, is perhaps the most interesting in this country, because of its connection with the history of the Church, here and elsewhere. The crook, handsomely carved with an *Agnus Dei*, is

made from a rafter of the old church of St. Luke's, Smithfield, Va., 1632. The other portions are from the old church of St. Nicholas, Aberdeen, Scotland; Christ church, Philadelphia, and Old Swedes', Wilmington. It was designed, and is the gift of the architect of the chapel, Mr. C. M. Burns, of Philadelphia, a life-long friend of Bishop Coleman. The chapel is a gift of a noble layman of the diocese.

LONG ISLAND.

BROOKLYN.—The Rev. Dr. Pelham Williams has given in his resignation as rector of St. Stephen's church, the same to take effect on Trinity Sunday. As he himself stated at the close of the evening service on Sunday, April 13th, he had decided to resign in view of the criticism of his conduct at the Easter election. At the same time he requested and brought about the resignation of the vestry elected on Easter Monday. Judge Gilbert, a member of the Standing Committee, stated that the only question between them and Dr. Williams was the latter's construction as to the qualification of voters, where he was clearly, though honestly, in error. His resignation and that of the newly-elected vestry would throw the church back on the old vestry till another was elected. While in charge of St. Stephen's he has conducted several Missions, and to this work, it is understood, he proposes to devote himself. Dr. Williams graduated at Harvard in 1853, was taught under Bishop Burgess, and then became successively a rector of a parish in Wiscasset, Me., Trinity church, Hartford, church of the Messiah, Boston, and St. Barnabas, Troy, N. Y., from whence he came to St. Stephen's, where he succeeded the Rev. Dr. Reynolds.

On Thursday evening, April 17th, the Bishop visited Christ church chapel, in charge of the Rev. James B. Nies, Ph. D., and confirmed a class of 80. In the three years since Dr. Nies took charge, the Confirmations have been 216 and the Baptisms 230. In that time the communicants have nearly doubled.

PENNSYLVANIA.

The beautiful church of St. Asaph, Bala, near Fairmount Park, which is said to be after the design of St. Asaph's cathedral, Flintshire, Wales, was consecrated on Saturday, April 12, by the Bishop. The sermon was preached by the Rev. S. D. McConnell, D. D. About 40 vested clergy were present. Mr. George B. Roberts read the request for consecration and the rector, the Rev. Frederick Burgess, the letter of consecration. The transfer of the ground is the first save by inheritance since 1690.

St. Mary's church, Wayne, already described in THE LIVING CHURCH, was opened for service on Easter Day, when it was handsomely decorated, and was consecrated by the Bishop of the diocese on Thursday, April 17. The request for consecration was read by R. Evanas Peterson, and the sentence of consecration by the Rev. Thomas K. Conrad, D. D., rector, by whom the church was built as a memorial of his father and mother. The Bishop of New York was the preacher, his text being Psalm xxii: 4 (Psalter) and I. Kings viii: 57. There were also present the Bishops of New Jersey and Delaware, besides a very large number of the clergy. There have been numerous beautiful and costly memorials placed in this charming church, among which are the altar cross and vases of polished brass, in memory of John Belange Cox; a brass book rest; a carved credence supported by the wings and heads of two cherubim; the oak chancel rail with brass supports; the organ, a memorial of the sister of the rector, Laura Conrad; the brass pulpit in memory of Prof. John F. Frazier; an eagle lectern in memory of Mrs. Charlotta C. Frazier, and the California onyx font in memory of Mrs. Woolman. There are a number of handsome windows, and a fine oil painting representing the Christ Child in a field of lilies, by F. S. Lamb, forms part of the reredos.

By the will of Matilda B. Chapman, an estate of \$100,000 is left to her two sisters, in the event of whose death \$5,000 is to go

to the Christmas Fund of the Diocese of Pennsylvania, \$2,500 to the corporation for the relief of the widows and children of clergymen in the Protestant Episcopal Church in Pennsylvania, one-half of the balance to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the other half to three nieces, or in the event of their death it is to revert to the above society.

PHILADELPHIA.—50,000 meals have been given out at the five sick diet kitchens of the city mission during the year ending April 1st. The missionaries have held 1,200 public religious services in the 70 institutions which they have visited. They have made 11,000 visits, baptized over 100 adults and children, and have officiated at 112 funerals. The Home for Consumptives, at Chestnut Hill, and the House of Mercy have been filled with consumptive men and women, beside which nearly 100 consumptives have been aided at their own homes, it being out of the question to receive them into either of the homes for that class of persons. Fully 24,000 persons of all classes and for all manner of reasons have visited the central office. The work of the city mission comes under four heads of Christian activity; the missionary work proper in all the charitable and reformatory institutions; sick diet work, charity work, and the work among the consumptives. The following list of the appointments for Easter Day, which are no more numerous than any other Sunday show what a hive of activity the Protestant Episcopal city mission is: The Rev. d'Estaing Jennings on the school ship, "Saratoga;" the Rev. Thomas L. Franklin, D. D., at the Home for Consumptives, Chestnut Hill, children's Mission service, Sheltering Arms; the Rev. J. Furey at the Rosine Home, Wills' Eye Hospital, Hospital Service; the Rev. W. S. Heatou at the Almshouse, 9 and 10 A. M., 1:45 and 3:30 P. M.; the Rev. T. S. Rumney, D. D. (volunteer), at the Germantown Poorhouse; the Rev. Charles E. Milnor at the Hahnemann Hospital; the Rev. R. H. Barnes at the Medico-Chirurgical Hospital, Home for Aged Couples, Pennsylvania Retreat for the Blind.

The corner-stone of the George L. Harrison memorial house was laid by Bishop Whitaker on April 10. There were present also, the venerable Bishop of Central Pennsylvania and a number of clergy and prominent lay persons. Addresses were afterwards delivered in the hospital chapel by Bishop Whitaker, J. Vaughan Merrick, John Ashurst, Jr., M. D., and Bishop Howe, who also closed the service and pronounced the Benediction.

PHILADELPHIA.—The *Ledger* makes the following statement:

The people of St. Clement's church are at present very anxiously contemplating a crisis in the history of the parish, fearing the early withdrawal of the services of the "Cowley Fathers." It is understood that Father Benson, the Superior of the Society of St. John the Evangelist, to which order the clergy in charge of St. Clement's parish belong, has directed the clergy here to relinquish their charge of the church. The Rev. Duncan Convers, rector of St. Clement's, is now in England, owing to ill-health, and the entire work has recently devolved upon Fathers Field and Longridge. It is understood that Father Benson's reason for withdrawing the priests of his order from this city is, that, while the membership of the society has not increased, the mission work has grown so much that men are imperatively needed to carry it on, and he may have thought that parish work, such as that at St. Clement's, was of less importance than the more distinctively mission work to which the order was devoted. The people of St. Clement's, however, feel that the parish has been so long under the charge of the Cowley Fathers, and the work has taken such shape, that no other priests can do it so well or so satisfactorily. An earnest effort is being made to induce Father Benson to rescind his order, and only this week a petition was forwarded to England, signed by upwards of 800 communicant members of the parish, urging Father Benson not to give up the work at St. Clement's. A similar petition is being circulated for signatures among those Churchmen who are not members of that parish, but who recognize the untiring energy, devotion, and unselfishness of the Fathers of the Society of St. John the Evangelist. Another source of anxiety to St. Clement's congregation is the possibility of the per-

emptory resignation of Father Convers, whose resignation has been formally presented, but has not been accepted by the vestry. The general feeling in the diocese, even among those who are not in sympathy with the doctrinal position of St. Clement's, will be one of regret should the Cowley Fathers leave the parish. It is understood that their personal desire is to remain, but that they feel bound to obey the instructions of their spiritual superior.

WESTERN MICHIGAN.

The new and beautiful St. Mark's Hospital is to be publicly dedicated at Grand Rapids on St. Mark's Day, April 25th.

Bishop Gillespie has recently confirmed at Niles, 26; Benton Harbor, 5; Coldwater, 5; Quincy, 5; Muskegon, chapel, 2; Kalamazoo, 24; Schoolcraft, 5; Union City, 5; Battle Creek, 17; Allegan, 4. Four of these places are missions without a resident clergyman. The Bishop spent Easter Day at Big Rapids.

At Hastings, work has been resumed on the new brick and stone church, the foundations of which were laid last fall. The Lenten services have been well attended.

CHARLOTTE.—The new Grace church is a substantial building, neat, and well-furnished. This mission has done nobly, asking for no aid from outside the village. At the first Easter service held in the new church, the offerings and pledges exceeded \$100. Some offerings were specified for missionary and extra-parochial purposes. A special gift of a bishop's chair was made by Mrs. M. C. Donald and daughter. A pledge was also made for a retable and reredos, by Mr. A. Ford. Much enthusiasm is shown by the little band of laborers, and the missionary, the Rev. Dr. Van Antwerp, is laying well the foundations. A class is to be presented for Confirmation on Whitsun Day.

ALLEGAN.—In the church of the Good Shepherd, on Palm Sunday, at Evensong, nine of the Sunday school children were baptized by the rector. Bishop Gillespie visited the parish on Good Friday and confirmed four adults, none of whom had, until recently, attended our Church services. On Easter Day, in spite of clouds and pouring rain, the services at 6:30, and 10:30 A. M., and 7:30 P. M., were well attended. A special service was also held for infant Baptism at 9:45 A. M. At the first service a very fine altar desk of polished brass was presented as a thank-offering from a number of ladies of the parish in gratitude for the safety of mother and child. A number of the Sunday school children received the rector's medal for correct recitation of the Church Catechism.

CENTRAL PENNSYLVANIA.

SOUTH BETHLEHEM.—The church of the Nativity was crowded to the doors at morning, afternoon, and evening, at Easter. The Holy Communion was celebrated at 6, 7, 11 A. M., Evensong at 3:30 P. M., and Evening Prayer and Confirmation at 7:30 P. M. Bishop Rulison officiated at the mid-day Celebration and at Evening Prayer and Confirmation. At the latter he delivered a forcible address to the confirmed, 26 in number, his topic being, "The thoughts of the season." The rector, the Rev. C. Kinloch Nelson, officiated at all other services, delivering an appropriate address at Evensong to the children of the Sunday schools of St. Mark's chapel, St. Joseph's chapel, and of the parish church. Nativity church is noted for its beautiful floral decorations on all festivals, but this Easter surpassed all previous ones. The choir consisted of 26 voices, under the direction of Charles F. Wilson, organist and choirmaster.

There were two services at Trinity church, the Morning Prayer and Holy Eucharist at 10:30 A. M. and vespers at 4 o'clock in the afternoon. The Rev. Dr. Geo. Pomeroy Allen, the rector, officiated and delivered an address at each. A. B. Fichter, the choirmaster, had prepared the most elaborate programme of music ever heard in Trinity. The choir consists of 16 male and female voices and as it is a voluntary choir, the members deserve great credit. The floral decorations were superb.

ATHENS.—At the Easter election, Mr. J. G. Holbrooke was elected senior warden

of Trinity church. For the past year Mr. Holbrooke has officiated as lay reader to good congregations, and with good results. One large class has been presented to the Bishop for Confirmation and a number more are prepared and waiting for the apostolic rite, mainly through his efforts. The parish has never experienced a more prosperous year in a "harvest of souls" or in its temporalities, the credit for which is due the untiring, self-sacrificing labors of Mr. Holbrooke, aided by the counsels and ministerial offices of the Rev. C. M. Carr, rector, of Sayre.

WELLSBORO.—A local paper says: "St. Paul's church was filled to overflowing at the Easter morning service. The Rev. Mr. Snyder gave an excellent discourse upon the grandest and most glorious of all the festivals. The music was very fine, and the arrangement of flowers was in excellent taste. A Sunday school festival was held in the evening, which was also largely attended. The Easter offering at the morning service was a very generous one, and in the evening the Sunday school children presented their Lenten savings for the benefit of the missions of the diocese, their collection amounting to about \$60."

CONNECTICUT.

WALLINGFORD.—Easter in St. Paul's, bore many fruits of an earnest and well-spent Lent. An exceptionally large attendance was present at the morning service, the number of communicants much larger than ever before, and the offerings exceeded any previous Easter collections. In the evening all the available space of the church, even to standing room, was literally crowded, and many went away unable to gain admission. The vested choir, which under the skillful training of Mr. Hallenbeck, grows in favor and increases in efficiency every day, rendered the music with heartiness and exceptional excellence. The Bishop, at the evening service, preached with old-time vigor and confirmed 35 persons. This class was the largest of any presented during the present rectorship of 20 years, and probably the largest in the 150 years of the parish's history. The rector was assisted in the services by the Rev. J. L. Scott and the Rev. H. B. Hitchings. The parish meeting passed off on Monday with satisfaction, and there was a large demand for sittings at the rental of seats. The erection of a parish house to be connected with the church is now agitated. Something of the kind is fast becoming more and more a necessity in order to furnish proper facilities for the constantly enlarging work of the Sunday school, the Ladies' Guild, and St. Paul's chapter of the Brotherhood of St. Andrew. This latter organization promises to become an important factor in the work of the parish. Withal, everything is encouraging and hopeful.

MARYLAND.

BALTIMORE.—A beautiful silver eucharistic paten has been presented to St. Paul's church. It is a memorial of the late Mrs. Mary A. Bowdoin. It was manufactured by the Gorham Mfg. Co., N. Y., and was used for the first time at the early Celebration of the Holy Communion on Easter Day.

On Sunday night, April 6th, the Bishop confirmed a class of 23 persons at Henshaw memorial church, and on April 9th, a class of 30 persons at the chapel of the Atonement. The new parish building of Emmanuel church is completed. It was arranged so as to unite with the older building, and is one of the handsomest parish buildings in the city. The work was commenced last July. The cost of the building is \$20,000. A short service was held in it on Easter Day for the first time.

Miss Grace Nelson, daughter of the Rev. Kinloch Nelson, D. D., was married to the Rev. Edw. T. Helfenstein, of Frederick county, Md., at the Theological Seminary chapel, near Alexandria, Va., on Wednesday, April 8th. The chapel was decorated with palms and lilies. The ceremony was performed by the Rev. Dr. Nelson, father of the bride, assisted by the Rev. A. C. Hensley.

ROCKVILLE.—The Easter offertory at the church amounted to \$675, which will be applied to reducing the debt on the church.

HAVRE DE GRACE.—On Easter Day at St. John's church, the music was excellent, the services impressive, and the floral decorations beautiful. The rector, the Rev. F. Humphrey, preached the sermon, his subject being: "The Resurrection and the Manifestations of Christ." Easter offerings amounted to \$100. There were services in this church forty-nine days in succession, from Ash Wednesday to Tuesday, April 8th, four services each Sunday, and two services a day during Holy Week. The congregation is increasing rapidly.

WESTMINSTER.—Mr. B. G. Blanchard, aged 55 years, a member, vestryman, and treasurer for a number of years of Ascension church, died on Thursday evening, April 10th, after an illness of several weeks. Mr. Blanchard possessed the sincere regard and esteem of the entire community. Funeral services were held on Saturday morning, April 12th, at Ascension church, the Rev. Wylls Rede officiating. The interment was in the burial grounds adjoining the church.

TOWSON.—The choir of Christ church, Baltimore, Mr. Nicolls, organist, rendered "The Crucifixion" in Trinity church, this place, on Tuesday night, April 1st. It was well rendered and enjoyed by a large audience. The ladies of Trinity church afterwards entertained the choir and others in the chapel.

ANNAPOLIS.—On Easter Day the decorations in St. Anne's church were especially beautiful. Children's Easter entertainment took place in the afternoon. The collections in the morning amounted to \$850; the Sunday School in the afternoon contributed \$100. The handsome brass lectern presented to the vestry of the church by Mrs. Waddell, wife of the late Capt. Jas. I. Waddell, was used for the first time. The following inscription is around the base of the lectern:

"To the glory of God and the memory of my husband, James Iredell Waddell. Entered into rest, March 15, 1886. Make him to be numbered with Thy saints in glory everlasting."

It is about 5 feet high, and the eagle, on the back of which rests the Bible, is about 12 inches in height.

PHOENIX.—A chancel is now being built in the new church. The church has had a new font presented to it.

FREDERICK.—The offerings at All Saints' church, Easter Day, amounted to \$55, to be devoted to the poor of the parish and new chancel appurtenances. The Bishop recently confirmed a class of 16 persons at this church.

CALIFORNIA.

The Rev. Dr. Beers has felt constrained by continued ill health to retire from the Standing Committee of the diocese, of which he has been president for thirteen years. In accepting Dr. Beers' resignation, the Standing Committee instructed their secretary to convey to him their very warm regrets that he should have found it necessary to retire from the position in which, for so many years, he had done such good service to the diocese and the Church. There is general regret at the circumstances which have necessitated his retirement from a position which he has filled for so many years with marked ability. The Rev. R. C. Foute, rector of Grace church, was unanimously elected president of the Standing Committee, to succeed Dr. Beers. His address is 2125 Jackson st., San Francisco.

SAN DIEGO.—Lent was marked by a large attendance at the services. On Tuesday evening of each week an address was delivered by a layman, communicant of the Church. The children's Friday afternoon service is each Lent a feature of the work of the parish, which creates interest. On Good Friday at the first service the church was full, the attendance of men being unusually large. On Easter Day were made the largest number of Communions in the history of the parish. At the sun-rise Celebration 100 partook of the Blessed Sacra-

ment. Morning Prayer was said at 9:30. The Communion office of Tours in C was sung by the efficient vested choir at the 11 o'clock Celebration. The rector had asked for an offering of \$600; the amount received was \$635.

MASSACHUSETTS.

BOSTON.—The Easter services of the church of the Advent always attract a large throng, and this year was no exception to the rule. The chancel was a very beautiful sight with its brazen roodscreen and swinging sanctuary lamps; and, above all, the beautiful altar, in its festival dress of white and gold, and its decorations of stately Easter lilies, made to appear even of a more dazzling white, in the glow of the altar lights. The Rev. W. B. Frisby preached on "The carrying into life of Christ's Redemption and Resurrection." One of the grand features of the morning service was the rendering of Schubert's Communion service in C, by the full choir of the church, with the orchestral accompaniment of 20 instruments, the musicians being nearly all from the Symphony Orchestra, under the direction of Mr. C. N. Allen. The singing of the "Hallelujah Chorus" at the offertory was another memorable feature. The soloists of the morning were Messrs. Beeching and Grieves, and Masters Walker and Kimberley. The Rev. Frs. Spencer and Welling were the Celebrants at the Holy Eucharist, and a large number of people received.

St. Paul's church was even more crowded than usual; many went away unable to gain admission, and others were willing to stand during the entire service. The floral decorations were confined exclusively to altar, chancel, font, lectern and pulpit, and were composed mainly of Easter and calla lilies, arranged by the Ladies' Altar Society of the church. The rector, the Rev. J. S. Lindsay, D. D., was assisted by the Rev. Messrs. Edwin Johnson and Horatio Gray. The musical portion was exceedingly well rendered by the choir of 24 boys and 10 men under the direction of Mr. W. A. Loeke, organist and choirmaster. There were two Celebrations, at 7:30 A. M., and 10:30 A. M. At 4 P. M., the Children's Easter Festival Service was held, beginning with Evening Prayer, after which the rector addressed the children, and carols were sung. At the close, every member of the Sunday School was presented with a plant.

At the church of the Messiah, the beautiful and impressive services of the Church were said by the rector, the Rev. H. F. Allen, and his assistant, the Rev. M. L. Kellner. The floral decorations, which were simple, and arranged with taste, consisted almost entirely of Easter lilies. The order of services, four in number, consisted of Matins at 10:30 A. M., Holy Communion at 11:15 A. M., Children's Festival at 4 P. M., and Evensong at 7:30 P. M. The music which was of a high order, was finely rendered by the large vested choir of men and boys, under the direction of Mr. Jos. Stewart, chorister; Mr. John C. Warren presided at the organ.

Trinity church had the best floral display perhaps of any place of worship in the city. Behind the Communion Table was a towering background of palms, ferns, lilies, with enough brilliantly colored flowers to make the whole mass glow with Easter radiance. In the foreground were pyramids of the brightest colored flowers that nature produces. At the extremities of the broad chancel were two more pyramids of potted flowers, backed by palms and ferns, one of which rested against the pulpit, and seemed to support it and the white cross and festooning with which it was adorned. Upon the pillar to the right of the chancel, to balance the decorations of the pulpit on the left, was an immense wreath of dark-tinted flowers. Dr. Brooks preached on the "Power of Christ's Resurrection." The music was sung by the regular choir under the direction of Mr. J. C. D. Parker, organist.

For the crowds that attended Emmanuel church, the enviable reputation of the boy choir of 26 boys and 14 men, under the leadership of Geo. L. Osgood, may be re-

sponsible. Mr. L. S. Thompson presided at the organ. The chancel was literally covered with flowers.

FALL RIVER.—The new St. John's church was opened for public worship for the first time on Easter morning. The parish was organized regularly, on Easter Day, 1881, although for some time before it was in the form of a recognized mission. On Oct. 5th, 1889, just 11 years after the establishment of the mission, the corner-stone of the building was laid. The church is built in the form of a cross, the extreme measurements being about 70x96 feet. From the floor to the top of the nave the height is about 36 feet, the longest arm of the cross extends north and south, the north end forming the chancel. At the intersection of the arms of the cross a steeple is built whose pinnacle is 60 feet from the ground, the top being surmounted by a cross. The walls of the building on two sides are constructed of Fall River granite well laid. On the south and west side the wall is built of brick. At the northern corners of the short arms of the cross two bold buttresses stand out from the walls. The easterly one contains the corner-stone bearing the date "1889." Near the gutters the long roof curves outward from the walls and gives an appearance of "squattiness" and solidity to the building. There are several entrances, the main ones being on the east side. They are gothic-shaped and are approached by flights of granite steps. As a person walks up them and passes through into the interior he realizes quickly that the church is not nearly as low as he might have been led to believe. Indeed when once inside the height seems to grow greater. There are six corner windows in the building, and others on the side are square, filled with mottled glass to be replaced later with memorials. A mullioned lancet window at the south end is filled with cathedral glass, a cross in blue being represented in the centre one of the three. The roofing and trussing are made of hard pine and at present it is shellaced. The interior walls are of brick laid in red mortar. The cost has been about \$20,000.

FRAMINGHAM.—The Easter services at St. John's, the Rev. Arthur Hess, rector, were well attended, the church being filled to its full capacity at both services. The floral decorations, composed largely of Easter lilies, were very effective. The short sermon on the Resurrection, given with all the force of conviction, made one realize what this crowning event in our Lord's life meant to us. The music was Tours' complete service, with the single exception of the *Agnus Dei* in the Communion office, which was Whitney's. At 4 o'clock there was a choral service in which the children from the mission united with those of St. John's in singing the carols. The rector kept their undivided attention during his entire address. The Sunday school made an Easter offering of an altar desk, which was consecrated at this service. A still happier offering was the Baptism of a little girl. The children were given plants and bouquets. The offering for the two services was about \$160.

WESTERN NEW YORK.

On Easter Even, at 9 o'clock, Bishop Coxé celebrated the Holy Eucharist in Trinity chapel, Buffalo, and consecrated the pastoral staff, the gift of the clergy of the diocese. At 12 o'clock the clergy of the city met in the same place to make the formal presentation of the staff to the Bishop. At the conclusion of a short Church service read by Dr. Lobdell, rector of Trinity church, the Rev. Mr. Wrigley stepped forward with the staff in his hand and made the presentation speech. The Bishop on receiving the staff made a few fitting remarks. He spoke of the intense solemnity of the occasion. He looked in retrospect to his 25th anniversary since which time two of the ministers of the diocese had passed away. To the Rev. Stuart Jones and to the Rev. Dr. Carter he paid glowing tributes. The Bishop then referred to his illustrious predecessor, Bishop DeLancey, and the simple but beautiful staff that he possessed, now replaced by the present

magnificent one, to be handed down to his successors. Continuing, the Bishop said: "This staff is chiefly acceptable to me because of its precious association with the clergy of the diocese whose filial duty has always been shown to me. I feel unworthy, but I love to think that this staff will be an heirloom in the diocese to go down to my successors." The good Bishop terminated his address with a short explanation of the symbolism of the gift. The service was closed with a benediction by the Bishop—the first official act performed with the new staff. It bears the inscription:

Presented to Arthur Cleveland Coxé, Second Bishop of W. N. Y., by his clergy, April 5th, in the Year of Our Lord, 1890.

In St. Paul's cathedral, Buffalo, on Easter Day, was used for the first time a beautiful memorial processional cross. The cross is Latin in form and the decoration is the same on each side. The prevailing ornament is a conventional lily bud, (emblem of purity), in low relief, and treated in the same manner, but in bronze, are the emblems of the four Evangelists at the ends of the arms, and in the centre the *Agnus Dei*. The staff is of polished oak with brass mounts dull finished and can be taken apart in case the choir take part in services elsewhere, it can be easily transported. The knob supporting the cross is engraved as follows:

To the glory of God, and in loving memory of Helen Mann, Sept. 12, 1870, and Sept. 3, 1887.

The work is of the best that could be procured, and the brass of that rich golden color for which the makers, the Gorham Mfg. Co., New York, are so famous. We hear that this company are being admirably supported by the clergy and laity, and although their Easter trade was exceedingly large, they now have work which will keep them busy late into the autumn. This argues well for the Church and the firm who have but recently started this ecclesiastical department under the management of one of the ablest men in the U. S. in this particular line.

MILWAUKEE.

The opening session of the Milwaukee convocation was held at Zion church, Oconomowoc. One of the pleasantest features was the opportunity for inspection of the new, beautiful, and perfectly equipped church, lately finished, which is perhaps the finest specimen of ecclesiastical buildings in the diocese, outside of the see city. The opening service was held on the evening of Wednesday, April 16th, at which the Bishop preached. His theme was "the parallelism of the human life with the risen life of Christ. The following day opened with an early Celebration. At the regular session, held in the forenoon, a paper was read by the Rev. Charles Stanley Lester, on the relation of the Christian preacher to current topics, political and social. The discussion in the afternoon was opened by the Rev. Charles Holmes, with a paper on "Systems of Church Finance." A stirring missionary service was held in the evening, at which the Rev. Dr. Jewell and the Rev. E. L. Jenner were the principal speakers.

CITY.—The Rev. F. W. Webber has accepted the rectorship of St. John's parish and will enter on his duties there on the second Sunday in May.

KENOSHA.—Property has been purchased directly adjoining St. Matthew's church, to be converted into a rectory for the parish. The grounds are also extensive enough to erect a parish building, some time in the future.

NASHOTAH.—The Rev. G. M. Christian has declined his election as president of Nashotah House. The new election will be on June 28th, the Eve of St. Peter's.

MISSOURI.

ST. LOUIS.—Easter has come and gone, and has brought with it much of encouragement. Several of the younger parishes have been carrying debts upon their buildings, but these are steadily diminishing. Trinity church has paid its floating debt of \$5,000; St. Peter's has paid off all but \$4,000, and St. Mark's has little over \$1,000 remaining; St. George's parish has finished paying for its new parish building; so it has been a time of clearing up.

Two parishes on Easter Day had for the first time vested choirs: Emmanuel church, Old Orchard, a suburb of the city under the Rev. G. H. Sterling, and All Saints', (colored) under the Rev. C. M. C. Mason. Both choirs have been well trained, and now there are eight vested choirs and a choir union is hoped for.

Christ church cathedral was the recipient on Palm Sunday of a handsome jeweled processional cross, the gift of Mr. and Mrs. C. S. Freeborn. Good Friday night, after Evening Prayer, the cathedral choir rendered "The Crucifixion," by Dr. Stainer. A large congregation attended, and the sad, sweet strains excellently sung produced a marked effect upon all.

St. Luke's Hospital received through the Bishop a few days ago another gift of \$5,000. The name of the giver is withheld. The Sunday schools in response to the appeal for missionary offerings, have sent in to the Bishop to be by him forwarded to New York, nearly \$1,000. The noon-day services were continued throughout the Lenten season, the Bishop taking charge the last week. The expenses were met by offerings at the services, and a surplus of about \$40 was donated to city missions.

SEDALIA.—The Easter offering at Calvary church entirely cleared the debt of \$5,000 remaining on the church. Three years ago a handsome church was built, and much energy and zeal has been shown in so quickly paying all.

CARTHAGE.—A substantial stone church, erected at a cost of some \$17,000, has been completed, and for Easter a new and beautiful marble altar was put in. This is now one of the handsomest churches in the diocese.

SPRINGFIELD.

Summary of diocesan statistics: Clergy bishop 1, priests 37, deacons 3—41; ordinations, deacons 1; candidates for Holy Orders, 5; parishes and missions, 61; diocesan institutions, 5; churches and chapels, 46; schools, 4; Baptisms, infants 306, adults 72, 378; confirmed, 236; communicants, 3,341; marriages, 102; burials, 135; Sunday schools, teachers and scholars, 2,155; Total offerings, \$38,012.10.

Bishop Seymour, in company with the Rev. Dr. Dresser, dean, visited Christ church, Arcola, on Monday in Holy Week, March 31st, and held services in the evening; one person was confirmed. The church was crowded as never before. The Bishop's earnest and able sermon was greatly enjoyed by all.

CARML.—On Annunciation Day, Bishop Seymour and Dean Frost visited this place. The Church has very few members and no organization here, but the use of the M. E. Church building to hold services in, was kindly allowed. In the afternoon the Dean baptized five infants and at night the Bishop delivered a most eloquent sermon to a large and appreciative congregation, taking for his text, "Christ our Passover is sacrificed for us, therefore let us keep the feast."

NORTH CAROLINA.

GREENSBORO.—Easter Day was a bright and joyous festival to this parish, and at all the services large congregations were assembled. The services which the devoted and self-sacrificing rector, the Rev. A. S. Stubbs, held twice a day during Lent were unusually well attended and much religious interest was developed, as was shown by the number of communicants who received the Blessed Sacrament at the plain Celebration at 8 in the morning and also at the choral Celebration at 11 o'clock. The church was beautifully decorated and the altar was brilliant with candles and flowers. Eucharistic vestments of linen were used for the first time in this parish at both Celebrations. The rector preached a fine sermon on the lessons to be drawn from the Resurrection of our Blessed Lord. Vespers were sung at 5 P. M., and a children's service was held immediately preceding the Evening Office. The music at all the services was of a dignified and Churchly order and was finely sung by the volunteer choir.

For report of diocesan council and other Church news see page 65.

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

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Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

THE LIVING CHURCH will be sent to new subscribers, for three months, for 25 cents. To any one sending ten three-months' subscriptions and \$2.50, a copy of our special edition of "Little's Reasons" will be given.

THE Rev. S. C. Partridge, one of our missionaries in Wuchang, in sending photographs of the church recently built there, says: "I send to you first of all, in recognition of the support and sympathy which THE LIVING CHURCH has given to our work here in Central China. The church has been visited by many missionaries here, including two priests from the Roman Seminary, and all have expressed themselves very much pleased with it. It is as solid as the rock on which it stands. Perhaps it is not so churchly on the exterior as might seem desirable to western eyes, but it is exactly what we need for Wuchang."

THE gross receipts during the four weeks after the opening of the Chicago Auditorium last winter, were nearly a quarter of a million of dollars. The Easter offerings in all the churches have been large, but what proportion do they bear to the sum total contributed by the city for entertainment during one month of the "season"? In the comparison we may safely multiply the receipts of the Auditorium by four, to include all other places of amusement, and add expenditure for entertainment in clubs and private families over and above all reasonable cost of comfortable living. For entertainment, say two millions; for charity and church extension, say twenty thousand. One to a hundred! This reminds us of Falstaff's sack and bread. But we should bear in mind that all classes pay for amusement, while churches and charities are sustained by the few.

THE business of the World's Fair is "dragging its slow length along," the season for planning is past and the time for planting is upon us with a rush. A few weeks now are equivalent to a whole year, in all that pertains to beauty of surroundings, in such an enterprise. Those who are jealous of the fame of the City by the Lake are growing impatient of this delay in preparing the site. Every one who knows anything of the splendor of the Paris Exposition cannot but feel anxious in prospect of the dismal comparison which is before us, unless prompt action is taken. It is American and "Western" to believe that we can out-do the Old World at sight; but even Chicago has its limits. Ground should have been broken a month ago, plans and specifications should have been in the hands of contractors long since, and the foundations should now be well laid. If 'twere done, 'twere well it were done quickly.

To illustrate a difficulty experienced by the publishers of Church papers intended for general circulation, we quote from a letter recently received from a subscriber:

I discontinue not from any dissatisfaction, for I do thoroughly enjoy reading THE LIVING CHURCH every week, but I feel that my own diocese needs all the help I can give. Our missionary is publishing a little Church paper which I think we ought to take.

Of course the publisher of the little monthly paper does not seek to displace the larger weekly newspaper with all its information, instruction, and varied contents; but it is a fact, nevertheless, that local claims, in many cases, do shut out and keep out the presentation of the higher interests of the Church at large. We would not utter a word of disparagement against the work of parish and diocesan papers; we only call attention to the misconception which seems to be gaining ground as these local organs multiply. One great drawback to our Church work, as rectors everywhere know, is the difficulty of interesting our people in the Church at large, beyond the little circle of their own parish and diocese. For the most part they do not care to read any Church paper, and a little monthly paper furnishes an ever-ready excuse for refusing subscription to any other. We recognize the usefulness of a local paper. It is considered indispensable in secular affairs, but is not allowed to displace all other secular literature. Our Church people need educating on this point, and our diocesan papers may do a real service to the Church at large and to their constituencies by calling attention to it very frequently. We say this, not

only in the interests of THE LIVING CHURCH, but also in behalf of all other Church journalism in this country.

In this connection we may be pardoned for quoting from a letter recently received from a bishop of a prominent diocese:

I mean when I get time to think it out, to propose a scheme for making THE LIVING CHURCH, the Bishop's organ, instead of having a diocesan paper of our own. You might give up a column or so for our diocesan matters, and then it would be taken by all our clergy, and generally by our laity.

This is just what we should be glad to do, and we would increase the size of the paper if necessary, to meet the demand created by such an arrangement with many dioceses. We are publishing now all the Church news that comes to hand, and we can make room for more; but we must have a circulation commensurate with our expenditure.

LIBERALISM.

THE Church has groaned under a great deal of very strange teaching from certain of her pulpits of late years. Not only do too many priests neglect to instruct their people in what are called "Church principles," but even the most general and fundamental principles of the Christian religion, as it has been understood for eighteen centuries, receive but scant attention. A vague, illusive philosophy takes the place of the Gospel, and people are led to imagine that the old message is being translated into a new and grander language. Often it is not difficult even for those who are no theologians to detect the baleful heresy that underlies such teaching, while yet it might be difficult to call to a strict account the preachers who thus abuse the sacred trust committed to them. This "Church of ours" is very long suffering, and we are all prone to console ourselves with the thought that such teaching after awhile comes to naught and that not unfrequently its authors become more conservative or sink out of sight, and meanwhile the services of the Church, clear and unflinching, by their constant iteration, largely nullify the effect of the unfaithfulness of the priest.

Just now this spirit which presumes to make the very pulpit which is pledged to preach the faith of Christ "as this Church has received the same," the organ of negation, seems to be becoming more rampant. It "grows by what it feeds on." With impunity, men are forgetting the cautious policy hitherto preserved: the rationalists, who, as *The Church of To-Day* as-

ures us, "have the future," are throwing off disguise, and while they boldly defy the authorities of the Church to touch them, are openly professing their unbelief. The following extract from a secular paper in review of a book to which we recently referred will show to what an extent this has already gone:

"The Evolution of Man and Christianity," by the Rev. Howard MacQueary, is a bold and earnest endeavor to readjust theological beliefs in accordance with the teachings of modern science and the evolutionary philosophy. The extent to which the demolition of dogmas proceeds under this process is calculated to astonish many readers, but the author has the courage of his convictions, and it is interesting to follow the reasonings by which he satisfies himself that the revolutionary changes of creed proposed in this volume in no way interfere with the sincerity and fidelity of his subscription to the Articles of the Episcopal Church, of which he is a minister. As he leaves it, the Church is indeed a "broad" one; for it has no longer either foundation, walls, or roof. Every distinctive and significant article of faith has been pushed away; the Fall of Man, the Incarnation, the Miracles, the Atonement, the Resurrection, the Divinity of Christ, in turn pass into legend and fable under Mr. MacQueary's evolutionary criticism. He prides himself on not having followed the course of Robert Elsmere, but in fact, that course was more logical than his own. The hero of Mrs. Ward's fiction, having ceased to believe in the Christian dogmas, withdrew from the Christian pulpit. Mr. MacQueary, having gone even further than Robert Elsmere in the direction of Agnosticism, nevertheless thinks it possible to reconcile his position with retention of his position as a preacher and teacher of Christianity. There is a sanguineness and an elasticity about such a line of argument, but the logic of it is simply amazing.

It is only necessary to add that the author of this book is a priest in regular standing, and rector of a parish. We submit that it is full time for the authorities of the Church, its chief guardians and pastors, to deal with cases of this kind. We see not otherwise how the solemn pledge "with all diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word," can be fulfilled. More than this, might we not venture to hope, now that the true character of this liberalism is clearly revealing itself both in word and action in so many ways, that the voices of our bishops may be heard in warning as they come to address their conventions during the coming months? Many of the faithful laity are filled with sorrow and dismay as they hear of what is going forward, and sorely need some assurance that the Church is not to be fatally compromised. Our mails daily bring letters asking what it all means, whither we are drifting, or in the words of one of them: "Why is the Church, like Esau, selling her birthright for a mess of pottage? Is it possible we are not a true Church but only an omnium gatherum of sects?"

TRUTH AND UNITY.

Truth is a greater thing than unity, and it were a thousand times better that the present deplorable condition of disunion in religion should continue until the second coming of the Lord, than that union should be secured by the sacrifice on any side of a single truth which is believed to be fundamental. A union based upon the concession of anything which God is held to have revealed for the salvation of mankind, is not the union which Christ desires and for which He prayed. Unless a Christian body or an individual man is convinced that what has been held as saving truth is not such, union with those who hold the opposite is treason. There can be no such paltering with the truth of God. In a sincere and conscientious man it is a momentous thing to make a change in religion. No good can come of any such change unless it is from the very bottom of the heart and soul. It must be wrought out through many questionings, through many throes and struggles. Such a man will be very zealous for God. He will have always the sobering fear before his eyes lest he should in something prove false to a solemn trust. Now we must confess that we can see but little of this spirit in the present agitation for Christian union. It seems to be assumed that men can do with truth as if it were their own. Solemn convictions are not treated with respect, but are dealt with impatiently, as if they were merely signs of narrowness and bigotry, and impertinent obstructions. The only principle we have seen enunciated is this, that everything must be given up, or relegated to the domain of private opinion, which now constitutes a barrier to union. What is this but to say that the body of saving faith is to be the veriest minimum of doctrine now held amongst those "who profess and call themselves Christians?" The basis of such an union is the sect which now believes the least. But can it be possible that this is the divinely-ordered method of ascertaining the revealed truth of God? Are we to believe nothing further to have been revealed for our salvation except what such men are willing to believe who believe the least?

As indicating a yearning after better things, the movement for unity is a sign of promise, but there is something inexpressibly pathetic in the struggle which, falling into wrong and mistaken lines, produces new discord and alienation instead of the wished-for love and harmony. Until men are willing with honest determination to set themselves

to ascertain the true basis of belief and then the faith which is built up upon that basis, until they are willing with deep heart-searching to acknowledge that they may have been wrong and to find out if it be so, or that there remains something of truth which they have not hitherto accepted, there cannot be any approach to a real unity. However good and desirable a thing unity may be and that the Church desires it, is attested by her daily prayers, it would cease to be good if it were not the fruit of the quiet conviction of all, but of the agitation, intrigue, and presumption of the few, blinding men to consequences and entangling them in compromises from which they cannot extricate themselves.

This is, no doubt, equivalent to saying that deliberate movements on the part of men cannot produce unity. Such is in fact our conviction. Unity is God's gift. He has withdrawn it. What is the duty of sincere men? Is it to cast away all that separates them, merely because it *does* separate them? Not so. It is to seek after truth. God is one, His truth is one, and both are unchangeable. When truth is found, there will necessarily be unity. But it is truth first, unity afterwards. The saying may be quoted against us: "The greatest of these is charity." But charity is no real charity without honesty. We cannot be charitable with our neighbor's goods. Neither is charity real charity without truth. Charity is love to God on the one hand, and love to neighbor on the other. But love is not divine love unless the object of it is the true, not a false, God. Neither is it true love to our neighbor to allow him to suppose that truth is not truth, and to cast away for his sake that which we believe to be essential truth for him and for ourselves.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

XIII.

I congratulate my readers, as well as myself, on the unexpected accession of some very striking and conclusive corroboration of my choral reminiscences in the paper of April 5th. It is found ready-made, at hand, in the New York Sunday *Sun* of the 6th instant, under the title, "Goings on in the choir." The article is graphically illustrated; and my readers probably know that *The Sun*, however picturesque or suggestive the occasion, does not often degenerate into extravagance or caricature.

To-day, it seems, evils and profanations of religious functions not unlike those before particularized, exist in not a few choirs; I do not say "Church" choirs, for the writer apparently confines himself to "Catholic" and denominational choirs; and his strictures are the more intelligent an

forcible, inasmuch as he is or has been a member of a choir. As to the matter of "irreverence," he naively remarks: "There is no place where a smile is more contagious than in the choir gallery of a church (meeting house)." Explaining the *quasi* isolation of quartette choirs, curtained off, with retiring parlors, etc., he says; "It has come to be rather generally recognized that choirs are not especially interested in religious services, beyond the points where they take active part. This is doubtless due in great measure to the mercenary character of choir work. Singers are professional people. A church engagement is no more or less than a feature of business. It is not uncommon to find Protestants in important situations in Roman Catholic churches, and *vice versa*, and it sometimes happens that Christians sing for hire in Jewish synagogues. It is all a matter of money, and the gifted soloist will go where the highest pay may be had. That they put life, spirit, 'soul' (? *sic!*) into their singing, these being other words for emotion, is creditable to their art, and apparently has nothing to do with religious impulse except in rare instances." Nothing could be more stereoscopically truthful, or unconsciously shocking, than these disclosures, thus far. But there is more: He switches off, for an instant, upon a rural side-track, and gives us the following bit of realism: "In the country many a young man and woman joins the voluntary choir for the fun of the thing, and there's lots of it if the right crowd gets together. The Friday night rehearsal seldom passes without a pleasant frolic, especially when, as is usually the case, the rehearsal takes place in a private house. Even when it is held in the church gallery, dimly lighted by a few oil lamps, there is opportunity for a bit of courting, and of course the girls have to be escorted home, afterwards." Back to city choirs again, he continues: "In city choirs where the singers are paid, or are all 'grown-up' people, the improprieties, if such they are (??), are of a less obtrusive character. Newspapers and novels may be read behind the curtain or in the recesses at the sides of the organ, mild and gently-whispered flirtations may proceed, and the writer knows one case where the tenor, basso, and the young man at the bellows, were in the habit of withdrawing to the narrow quarters where the bellows man worked, to indulge in card playing during the sermon." And now for a glimpse of the "music committee" people: "It is not the custom for committees on music to inquire into the religious predilections or convictions of candidates for the choir or quartette. They aim to get the best singers obtainable at the price they can afford to pay. This seems to work well enough, for it is a matter of general knowledge that church singers perform their parts effectively," (and here it is again), "making up by art what perhaps the congregation thinks springs from religious impulse."

This is a humiliating and disheartening bit of gossip, all true, every word of it, and not half the truth, were all the impieties, profanations, and immoralities that spring from and draw their opportunities out of "choir life," here and there, dragged out pitilessly into open light,

It is enough that my plea that religious persons should undertake all religious duties, in and about the church, even from the priest, to choir, sacristan, bell-ringer, and servitor, rests upon the intuitive conclusion of the Catholic Church through all her purest and cleanest centuries; upon the common consent of all thoroughly devout Churchmen; and upon an accurate knowledge of recent and living abuses of these solemn functions.

The first care, then, of a wise, conscientious priest and rector will be to secure religious people, young and adult, for the choral services of his church, and then, gather these as closely about the altar and sanctuary as may be found practicable.

Much remains to be said on this vital subject, and it goes outside the chancel and choir gallery and takes in the choir room and rehearsal, of which some plain and necessary things are in readiness for a future number.

* * *

A valued friend and correspondent, a layman, remonstrates against our Choral Directory, as follows: "I am sorry to see you encouraging people to go to church and criticise, by publishing the lists of elaborate services of music. This new and bad custom not only wastes the valuable space in your columns, but it also makes country parishes and poor choirs dissatisfied with their own efforts."

For once our friend is wide of the mark. THE LIVING CHURCH is read by some thousands of musical Churchmen, including rectors, organists, choirmasters, and choristers, every week—an immense and growing class of religious people, interested in the musical services of the sanctuary. By reviewing what has already appeared in this department from the beginning until now, nothing can be plainer than that the Choral Directory [is printed, and at no little outlay of time and toil, for the better edification and instruction of the faithful. We do not encourage any one in attending divine service in a critical, fault-finding spirit. On the contrary, we have steadily, sharply protested against any such abuse of the duty and responsibility of public worship. No well-taught, "poor parish," in city or country, will profane the Lord's house by an envious, captious spirit because one choir excels another choir in glory; as no well-instructed Churchman will envy and fault A. and B., M. or N., for wearing better clothes, or living in a finer house than himself.

A choral directory has for its immediate practical use an orderly tabulation of the choral usages and musical selections of representative choirs in all parts of the Church. It by no means follows that the musical services of the strong and highly-cultured choirs are any more religious or devout than those often found in humbler conditions. The spirit of choral worship is everything, the all-in-all, to a devout Churchman, and our most privileged clergy and choirmasters not infrequently learn lessons of liturgic reverence and heart-stirring worship in lonely missions and rural congregations where there is fervent piety with only a rudimental and halting art. It is of the highest importance to the Church at large that its musical culture be intelligent and pursued within wholesome limitations. We are all the time insisting

that the higher beauty loves simplicity and lowliness, that nothing is more offensive in the Lord's house, after impiety and profanation, than exaggeration and pretension, and vain-glorious exploitation—from all which we devoutly pray: Good Lord, deliver us!

The Easter service calendars have literally flooded this department, and never has such a widely representative statement appeared, of earnestly studied musical interpretation. Musical clergy, organists, and choirmasters should systematically tabulate and preserve these announcements for further study and reference, not necessarily for imitation, or repetition; for these depend upon a multitude of local considerations. It goes without saying that what is edifying and delightful in a metropolitan church may be simply confusion and mystery in an unmusical or half-cultured community. And, after all, it remains forever and indisputably true, that ancient plain song, with Gregorian unison chanting, and the simplest chorale hymn-tunes, with a genuine under-current and inner glow of hearty religious life, are enough for the best liturgic worship in this Militant Church of ours. Fine feathers by no means make fine birds; and it does not follow, necessarily, that the highest forms of artistic elaboration result in the most enjoyable, and delightful, and helpful services. Without a correlative religious and æsthetic culture, advanced forms of musical art are likely to prove hindrance and stumbling blocks for the devout.

MUSICAL MENTION.

The Church Choral Society, New York, gave its first concert—service, for the delivery was attended with liturgic solemnities—in St. Thomas' church, Thursday evening, the 10th, the great church being well filled notwithstanding the wrenching rain. We have already outlined the scope and general purposes of this important organization, which thus far stands unique in this great city. The chorus was simply perfect in its constitution and training, although it may be materially strengthened with advantage. The organ, which is one of the most effective in the city, and the Metropolitan Opera House Orchestra, so strong, supplied an accompaniment, something beyond the requirements of the chorus. Liszt's setting of the 13th Psalm, first on the programme, is an excellent example of the almost irreconcilable contrarieties of this eccentric yet masterful genius, the opening abounding in almost unsingable labyrinth of chromatic and semi-tonic wildness and agitation, and approaching a most ecstatic and rapturous climactic and conclusion, glowing with ravishing melodies and harmonies. The voices were "letter perfect," if not always perfectly intelligible in certain impossible passages, and in the latter and more interesting part rich and satisfactory in tone. "The Hymn of Praise," most exhilarating and worshipful of all tonal and harmonic idealizations, was exceptionally impressive and delightful, especially in the symphonied introduction and these wonderful choruses. The chorale was given with astonishing precision and in splendid form. At least three of the choruses are admirably adapted for anthem and offertory use in Church services, and they are inexhaustibly beautiful. Mr. Warren conducted with unflinching intelligence and discrimination.

(For Choral Directory, see page 66.)

MANY of us doubt and question everything, and then, after a while, there comes a time when God's truth bows us down, and we find ourselves at the feet of the Incarnate Christ.—*The Rev. Quincy Ewing*

BOOK NOTICES.

TALES FROM SPENSER. Chosen from The Faerie Queene. By Sophia H. Maclehoze. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$1.25.

These adaptations of Spenser's Tales, intended for children, are well chosen and well expressed. The paper, typography, and binding of the book are excellent.

ORATIONS AND AFTER-DINNER SPEECHES OF Chauncey M. Depew. New York: Cassell Publishing Co.; Chicago: S. A. Maxwell & Co. Cloth \$2.50.

Mr. Depew has a reputation for after-dinner speeches which cannot be enhanced by putting them into cold type. Still the book is pleasant reading, and gives one an idea, that could perhaps be no otherwise gained, of the wonderful versatility of the man. His resources of wit and illustration are marvellous, and these are finely employed to set off his practical wisdom, good sense, and good taste. The book is handsomely gotten up and has a portrait of the author who is well known as one of the greatest business managers, one of the most prominent political leaders, and one of the most eloquent orators of the country.

We have received and read with satisfaction a paper on "Miracles in Nature and Revelation," by the Rev. Dr. W. D. Wilson, Dean of St. Andrew's Divinity School, Syracuse. It is indisputably shown that miracles have interrupted the "order of nature" at every great epoch, and that they are to be expected in the order of Grace. The great miracle of the Resurrection is treated in a clear and helpful way.

CANON FARRAR is about publishing a new volume of practical sermons under the title, "Truths to Live By." It will form a companion to his "Every Day Christian Life," which had a considerable sale a few years since. Thomas Whittaker will issue the volume here immediately.

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

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Forum.....	\$5 00
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Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
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The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
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The Living Age.....	8 50
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The Treasury for Pastor and People.....	3 00
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Babyhood.....	2 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

All mail matter for the Rev. Frank M. Gibson, rector of Grace church, Elkridge, Md., should be sent to St. Denis, Md.

The Rev. C. L. Pindar, M. D., rector of St. Paul's church, Hickman, Trinity church, Fulton, and Christ church, Columbus, Ky., has accepted a call to the rectorship of the church of the Advent, Cynthiana, Ky., and enters on his duties there the first of May.

The address of the Rt. Rev. A. R. Graves, Bishop of the Platte, will be hereafter at Kearney, Neb.

The Rev. E. G. Prout has removed from Virginia City, Mont., to Deer Lodge, Mont. He requests that all communications for him personally, and as secretary of the Convocation of Montana, also all communications and exchanges for *The Montana Churchman* be addressed accordingly.

The Rev. Henderson Judd returns from Melbourne, Fla., May 1st, to 1850 Aldine St., Chicago, Ill., his future address.

The Rev. C. R. D. Crittenton may be addressed at Ravenswood, Chicago, Ill.

The Rev. George G. Carter, S. T. D., President of Nashotah House, requests that all communications should be addressed to him as usual, at Nashotah, Wisconsin.

The Rev. Thos. Burry should be addressed at the University of the South, Sewanee, Tenn.

The Rev. P. Macfarlane has resigned the rectorship of St. Andrew's parish, Dayton, Ohio, to take effect July 1st, and will remove to New York City at that time to extend the publication of his Sunday school leaflet, "Church Lessons."

The Rev. Jas. B. Williams of the diocese of Fond du Lac, has accepted a unanimous call to be rector of St. Andrew's parish, Dayton, Ohio, and will enter upon his duties on July 1st.

ORDINATIONS.

Easter Eve, Bishop Dudley held ordination service at Trinity church, Louisville, Ky., when W. H. Cavanaugh was ordained priest. The Rev. C. E. Cralk presented the candidate and the Rev. Messrs. Geo. C. Betts, M. M. Benton, Geo. G. Smith, Percy Gordon, and Robt. Barnwell, of Selma, Ala., joined in the laying on of hands.

On the octave of Easter at the Davenport cathedral, Bishop Perry advanced to the priesthood the Rev. Henry Peter Scratchley, B.A. formerly one of masters of Kemper Hall, and now occupying a similar position in St. John's school, Delafield, Wis. The sermon was preached by the Dean of Davenport, who with the Rev. Professor Wolcott, M.A., S.T.B., presented the candidate. The priests present, including the Ven. Rev. E. H. Downing, the senior priest in the Mississippi valley, united in the imposition of hands.

On Maundy Thursday, in the church of the Holy Communion, St. Louis, Mo., the Bishop of the diocese ordained to the diaconate Mr. D. L. V. Moffitt, of Jefferson City, and advanced to the priesthood the Rev. K. M. Deane and the Rev. Francis E. McManus, both of St. Louis. Several clergy of the city were present and the candidates were presented by the Rev. M. Schuyler, D.D., and the Rev. P. G. Robert.

On Sunday, April 20th, the Rev. Alexander Hamilton, of the diocese of Connecticut, and the Rev. S. T. Graham, were ordained to the priesthood in St. Ambrose church, New York City, Archdeacon Mackay-Smith preaching the sermon. Last September Mr. Graham was put in charge of St. Ambrose, where he has carried on the work with such vigor and success that the church was never more prosperous than now.

TO CORRESPONDENTS.

FRANK D. EDWARDS, Glenn Ferry, Idaho.—Sister Rose Gertrude, the papers state, was at one time in communion with the Anglican Church. From the public prints we also learn that since her arrival in Hawaii she has been assigned to the receiving station for lepers before they are sent to Molokai.

OFFICIAL.

The Chapter of the Southern Deanery, diocese of Chicago, will meet at Christ church, Ottawa, May 20 and 21. Visiting clergy welcome but please notify the rector if intending to be present, and bring vestments. Text for Exegesis, St. John II: 9—10.
CHARLES R. HODGE, Secretary.

MARRIED.

WHEATON—ACKLEY.—In St. Mark's church, Warren, R. I., the 15th inst., by the Rt. Rev. Bishop Clark, assisted by the Rev. A. E. Carpenter, rector of the parish, Laura Antoinette, daughter of John Wheaton, Esq., of Warren, to the Rev. Wm. Nichols Ackley, rector of St. Peter's-by-the-Sea, Narragansett Pier.

NOTICE TO ARCHITECTS.

Plans are required for St. Matthew's cathedral (Episcopal) to be erected in the city of Dallas, Tex. The size of lot is 132 feet west front by 187 feet south front. On this ground it is proposed to build the cathedral, a rectory, and a parish building. It is desired that all the buildings shall form a graceful and symmetrical pile.

Requirements: 1. Ground plans for the three buildings. 2. Perspective of the group from the south-west angle. 3. Elevations of west front, showing cathedral and parish building; and of south front, showing cathedral and rectory. 4. Cross section, showing construction of roof, chancel, organ chamber, etc. 5. Floor plans of rectory and parish building.

These plans to be submitted in competition distinguished by a private mark and accompanied by a sealed envelope containing the name and address of architect. Each plan must contain statement of the cost which will be necessary to obtain full details, workings, drawings, and specifications. Limit of cost of buildings: Cathedral, \$50,000; parish building, \$10,000; rectory, \$5,000. A premium of \$250 will be paid for the plans adopted. The right to reject any and all plans is reserved. Plans must be submitted to the undersigned on or before Aug. 1, next.
BISHOP A. C. GARRETT,
Dallas, Tex.

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 their

selves 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.

ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., MARCH AND APRIL.

CASH—St. Clement's S.S. Chicago, \$88.75; Rock Island, Trinity S. S., \$19.94; Philo, Ill., Clyde and Virgil Tabler, \$2; Quincy, Good Shepherd S. S., \$10. BOXES, etc.—Riverside, Ill., St. Agnes' Guild; Paris, the Guild per Mrs. J. Eads; Marshalltown, St. Paul's Guild; South Evanston, St. Agnes' Guild; Amboy, Woman's Auxiliary; Chicago, St. James' G. F. S. and children's branch G. F. S., and from a Mother's Meeting, and three boys; Maroa, Mrs. F. Wicks; Carrollton, Ministering Children's League; Wyoming, Ill., R. J. Hoagland; Algonquin, St. John's Branch Woman's Aux.; Lewistown, St. Agnes' Guild; Bridgeport, Ct., Rector's Chapter, St. John's parish; Kansas City, Mo., Guild of the Holy Child; Vergennes, Vt., Ladies' Guild and Guild of the Holy Child.

PROVISIONS, etc.—Mrs. W. P. Thayer, Miss V. Dresser, Dr. T. W. Dresser, Dr. Starkweather, Mrs. Odum, Mrs. Hurst, Mrs. C. Harne, Mrs. Beale, Mrs. Bradford, Mrs. A. Campbell, Miss Pease, Mrs. Wiggins, Mrs. Maldaner, Mr. Wickersham, Mrs. Chas. Ridgely, Mrs. G. F. Seymour, Mrs. Herndon, all of Springfield; Miss Wicks, of Amboy, Ill.

N. B.—Funds are urgently needed to pay running expenses and to reduce the debt.

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

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.

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

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

SUMMER COTTAGE for Rent. At Old Mission, Mich., on the shore of the beautiful harbor, among pine trees. A perfect summer climate. The cottage is furnished. Address the editor of this paper.

A CHURCHWOMAN desires position as companion, chaperone, or amanuensis. Understands copying music; is a good reader and a good traveller. Would go to Europe or California. Address A. K., care of LIVING CHURCH.

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.

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.

ENGLISH ORGANIST and choirmaster. Mr. Mallinson 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.

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

"SOMEBODY."

BY MAY KIDDER.

Somebody lifted her curly head
To her dear, mamma's kind face, and said:
"You say that for me His blood was shed
On the cross for my salvation!"

Somebody knelt, with veiled head bent,
As the bishop came, the messenger sent
To give to souls the sacrament
Of Holy Confirmation.

Somebody lifted her sweet young face
To that of the priest, as he tried to trace
In her tear-dimmed eyes, the blessed grace
And strength of consolation.

Somebody knelt at the altar-rail,
With sad, calm face, so thin and pale,
And a look so holy, and yet so frail,
To take the Cup of Salvation.

Somebody lay in her last repose,
In her dear, dead hand a half-blown rose,
And the voices were sad and low of those
Who were left in desolation.

Somebody lay in the churchyard by,
And over above hung the clear, blue sky,
As the old bells seemed to ring out the cry:
"I am the Resurrection!"

GEORGE IV. was less educated than a seven-year-old boy ought to be, but because of his grand and suave manners was pronounced "the gentleman of Europe." He was in heart and soul a thorough snob. Thackeray described him as "a waistcoat, an under waistcoat, another under waistcoat, and then nothing."

How many have used the expression, "the tune the old cow died on," without any definite idea of its meaning or origin? It seems to have come to us from over the sea. It arose out of an old song:

"There was an old man and he had an old cow,
And he had nothing to give her;
So he took out his fiddle and played her a tune;
'Consider, good cow, consider;
This is no time of year for the grass to grow—
Consider, good cow, consider.'"

The old cow died of hunger; and when any grotesquely melancholy song or tune is uttered, the north country people say, "That is the tune the old cow died on."

"In a novel by my friend Payn," says William Black, "I came upon a striking passage, in which the heroine was described as being buffeted about by a terrible gale, insomuch that her raven-black hair streamed out to windward. With the light heart of an amateur reviewer I wrote to Mr. Payn and drew his attention to the fact that, as a general rule, anything blown by a gale would stream out not to windward but to leeward. But the answer came sharp and prompt. The description was perfectly correct; the heroine (said the author of her being) had been taking a great deal of iron tonic, her hair had become electrically charged, and had floated out toward the north, irrespective of the wind currents of the storm. So I object no more."

THE introduction of chanting the Psalms and other portions of the Church service was not made in the United States without considerable remonstrance and even indignant protest. The Rev. Dr. William Smith, born in Scotland in 1754, and who came to this country in 1785, may properly be called the father of chanting in the Episcopal Church. About the year 1813 he secured its introduc-

tion in St. George's chapel, in Beekman street, New York. The innovation created the greatest surprise and indignation among the old people, and glances were exchanged, as much in anger as in horror, between the occupants of pews, until old Garrett Van Wagenen, a warden of the church, unable to suppress any longer his overflowing anger, arose and exclaimed:

"Away! Away with your Jew gibberish! We want no such nonsense in the house of God! Give us the psalms and hymns as of old!" and walked out of the church.

Old Mr. Walton, of the famous Walton house, arose, saying:

"I go, too," and directly the main body of the congregation followed his example. One old gentleman advanced toward the chancel, saying: "Well, is God or the devil to be in command?"

By persistent effort Dr. Smith almost forced the prejudice to wear off in time, and at length the new service began not only to be endured, but to be popular as well. Dr. Smith wore the black gown, and preferred the complete range of the chancel to the pulpit, which he called "an abominable box." He died in 1821 and lies buried in Trinity churchyard, near the monument of Alexander Hamilton.

CATARITA OR THE FOUR P'S.

A TRUE STORY OF TO-DAY.

BY I. L. G.

"What shall I bring my little daughter when I come back from Cuba?"

"A parrot, papa, a lovely, little, real parrot, with red and green and yellow feathers," said Kathleen, her big blue eyes sparkling with eager delight at the question, and all it involved, and her cheeks rosy with excitement.

"If I find a parrot growing on the trees, I will surely bring it home to my good, little girl," said papa, smiling at her enthusiasm, and with a touch of tenderness in his voice, for this was the last meal to be partaken of by this happy family in the cosy, sunny breakfast room of the comfortable, old Cedane mansion, for two long months.

There had been two invalids in this pleasant home during the past winter, and two journeys were planned in search of health and strength; and on the eve of separation, hearts were very tender for each other and especially for the only little daughter, to be left behind to go on with her studies.

Kathleen's papa was a man of very wide, business interests, and one who had a great deal of care for others, as well as himself, besides devoting a large share of time and strength to the work of the Church and to matters of public welfare.

The year before he had broken down with over-work, and had suffered from a long and very serious illness, being threatened with brain fever, and was now compelled, for fear of a similar attack, to go away from home for an entire rest of several months.

His only sister who lived with him, who was a widow and in delicate health, needed a sea-voyage, the doctor said, and it had been decided that they should join some friends in Florida and go to Cuba together.

Kathleen's dear mamma had also been very ill for many weeks, with acute neuralgia brought on by night watch-

ing and over-exertion and anxiety during her husband's long illness, and she was recommended to try the wonderful hot waters of the famous Hot Springs of Arkansas, as she was not strong enough to endure the long, tiresome journey to Cuba and return.

So the family was to be divided for a season, the dear old home closed for two months, and Kathie was to stay with her great-aunt, a kind old lady who was very fond of her and would be very good to her, and who lived in a pleasant little cottage on the west side of the city.

Kathie always enjoyed visiting there, and there was one member of the family that she had a great affection for; it was a fat, good-natured old doggie named Brownie, who was in his own way quite a remarkable dog, and who had considerable to do with reconciling Kathie to being left at home. So she was very merry, and full of joyful anticipations of pleasures to be enjoyed when the dear ones returned, and assisted in packing the trunks for the travellers, and in the one for the voyage of her dear papa, she carefully tucked a mysterious little box marked by her own hands, which was full of something very nice, and contained a note to her papa, that he read with much interest and amusement, some days after she had kissed him goodbye, when he was a thousand miles from home, in the lovely land of flowers. It was one peculiarity of this family that they were always giving each other delightful surprises, or as Kathie's big brother Harold, who was at college, told the "other fellows" confidentially—"there is always something nice happening at our house!"

They were quite ready to believe him too, when at Easter, on his birthday, Thanksgiving Day, and other holidays, they were invited by generous Harold to share in the splendid boxes which never failed to arrive for him from home, and which always contained some special surprise, in addition to the toothsome dainties, in which all school boys delight. Once it was a very superior tennis racket, another time a fine foot ball, and still another, a banjo, which all helped to while away the recreation hours, while still another time, the best of all, Harold thought, it had been a generous check from his good little auntie who was a veritable "fairy godmother" to her brother and his family, for the new gymnasium and recreation hall.

Kathie was only eight years old, with big blue eyes, and long brown tresses that formed a heavy braid at the back of her head.

She was a dear, bright, little girl, very industrious and studious, and very fond of her dear papa and mamma and auntie, and splendid big brother, but her dearest and chiefest object of affection was the first P.—Pearlie, her big, beautiful Maltese cat.

She had raised it from a tiny, little kitten, and been to it a most devoted mother ever since the night that Theodore, the housemaid's young man, who admired Kathleen very much, took it out of his overcoat pocket, and put it into her arms, with his best bow.

Pearlie was truly a wonderful cat, the kind you "often read about" but do not often see, and worthy of all the devotion showered upon him by his little mistress.

He was not a full Maltese but had the soft, bluish-grey color of that celebrated race, with wavy bands of a darker shade, that marked him beautifully in a "very stylish pattern," as Kathleen said.

But his chief charm was his evident enjoyment of Kathie's society and the pleasure he always manifested in being treated as one of her numerous family of babies.

Kathleen was of a very domestic turn of mind and a famous house-keeper for one of her age, devoted to her play house and little, real, Charter Oak cooking stove, on which she prepared most appetizing meals, and no mother was ever more faithful than she, to the wants of her large family of dolls.

There was "Lady Bella," the largest and most beautiful; "Rosabella" and "Snow White" (who was a "twin" to "Rose Red" one of her cousin's dolls), "Bessie" the favorite, a perfect darling of a bisque jointed doll with long hair and real teeth, who was a "twin" to "Jessie" (another of her cousin Isa's dolls), the newest baby named "Anita" after the donor, her little auntie, and a half a dozen others of various ages, sizes, and complexions.

Amid all this collection, it was an amusing sight to see Pearlle arrayed in the clothing of a large doll now disabled and laid on the shelf for repairs, his paws thrust through the blue cambric sleeves, the dress buttoned carefully up in the back, a lace collar around his furry neck and an embroidered cap tied under his chin, sitting solemnly up in a red chair just the right size for him, at the tea table spread sumptuously for a doll's tea party, not presuming to touch any of the refreshments until his turn; or at other times enjoying a comfortable nap in the largest doll's brass bedstead, dressed in cap and gown, lying on his side in real baby fashion, with one paw on his cheek, and much happier and more tractable than many a real baby when nap time comes.

Sometimes he would be taken out to ride in the doll buggy, reposing in state, with a Japanese parasol over his head, and a gorgeous silk Afghan tucked around his toes, and I assure you that he never once forgot his dignity or assumed character, and under no circumstances would he ever forsake it while in costume, but look and act like a well trained and intelligent infant, with an evident relish of the proceedings, that was both laughable and wonderful.

One evening, when the doctor was in to give Kathleen some powders for a bad sore throat, and Pearlle was supposed to be suffering from the same complaint, and had his throat duly done up in a silk handkerchief, the doctor—being very fond of children and their pets—offered a powder to Pearlle also.

And what do you think this comical cat did, but open his mouth and put out his tongue, just as Kathleen had done a few moments before, and take the sugar powder with great relish.

You can see from all this how much company and comfort the first P. was to our little girl and that she had something to console herself with, during the absence of her dear ones, as Pearlle was to accompany her to her temporary home.

It was on the 14th of February that the travellers said good-bye, on Saint

Valentine's Day, and they hoped to be restored to each other by Easter Day, and to celebrate their reunion, by gathering together in the beautiful, new, brown stone church, which it was hoped would be ready for consecration at that time, and in which all this family had a deep and especial interest.

Kathleen's papa had been the senior warden of the parish for a great many years; had helped to build the old church, twenty-five years before, during the war—when for a time before being finished it had been occupied for a hospital—and had devoted a great deal of his time and means to the erection of the new edifice, which was the pride of his heart, and which he found it very hard to leave, even for the sake of health.

But I must not dwell too long on such things, for I know you are anxious to hear about the other P.s and what they had to do with Kathleen.

When her papa unpacked his trunk down in Florida, as I said before, while awaiting the steamer which took him by way of Key West to Cuba, he found tucked down in one corner, a queer little tin box marked on the outside, "For papa, from his little Kathie," and on the inside of the box under the lid, this little note: "Dear Papa, here are some rasuns and sitrun. Don't forget the parrot for your own little Kathie."

Now if there was anything that papa was fond of, next to English plum pudding, it was these very things it contained—raisins and citron; sly, little Kathie well knew that, and had touched a tender point, and you may be sure that if he had not as yet given much thought to the parrot question, he then and there resolved that he would do so as soon as he reached Cuba, and that Miss Kathie should not be disappointed in her request if he could help it.

(To be continued.)

THE HOMING OF THE BIRDS.

There is a difference in the motive and the impulse of the leaving and the homing of the birds. It is easier to check the impulse to go than the impulse to return. Behind this homing is an irresistible yearning for the birthland. It is a sort of bird *nostalgia*, real homesickness. Like "going West," the leaving has so much to do with the question of food, that if this necessity be removed the desire may not exist. I used to visit with much interest an old heronry near New Brunswick, N. J. One of my pupils who lived close by took a young one from the nest, and reared it with the usual result—it became most presumptuously tame. It was kept well fed with fish, meat, and offal. In the winter the meat, often frozen hard, had to be cut with an axe. At first, as it swallowed the frozen food in a ludicrous way, it manifested the emotions of a new experience. But before this the migration of the tribe had taken place. The tame heron had the liberty of the barnyard. When the night for the exodus came, there was a great noise at the breaking up of camp. With sounds not at all musical, as the name *Ardea discors* would imply, the whole flock left in the night. The tame bird even responded to the wild cry, but with a full stomach, all ardent attachment to the tribe seemed crowded out. At any rate he stayed,

and domineered over the denizens of the barnyard. Even the old farm dog, which drove the poultry about at his own sweet will, had to respect the saucy prowess of young Ardie. As for the old drake and chanticleer, they learned to keep at a respectful distance. That winter the "rooky wood" was felled. The spring brought the herons back, but the old heronry was gone—home was broken up, so they passed on to found a new establishment elsewhere. Now Ardie heard them, and although fat as a lubber, and "monarch of all he surveyed, for his right there was none to dispute," he couldn't resist the subtle impulse, so he left all and joined his kindred.

Food is necessarily the first consideration, so the earliest arrivals may be found by the streams and in swampy places, for here the soil is soft, being thawed, and here the first peepings of vegetable and insect life will appear. A shore tradition in New Jersey has it that the fish hawk comes on Washington's birthday.

* * * * *

After the robins, the less hardy birds arrive. Of these the bluebird seems the harbinger. The orioles come later, and the wrens and the catbirds. As a rule, the earliest to come are the latest to leave. The swallows come late and leave early. Of these as respects their winter retreat the subject is not cleared of mystery. It is observable often of the robins that they are seen with us for a day or so occasionally in winter. These, however, are not the native birds which have gone South. They are Northern birds, which seem to be migrating leisurely; perhaps in a true sense they are laggards.

I was about to stop this writing when Miss *Melospiza melodia* came to the tree by the window, and sang out, "me-tu-tu-too." This was the first of the song sparrows I heard this year. This lovable little bird, like some sweet-voiced flirt, is somewhat anomalous in conduct. I have been startled by hearing it in midwinter. Now this delicious little singer in its uncertain flittings hither and thither has a veritable calendar of song. There is in its winter service a vivacity and variety, there is that which belongs to the winter, with mixed snatches from the repertory of spring. But let the winter go and spring come, then the pretty piping is all keyed to the sentiment of joy and love. We will cite Coues in substance from memory: "While writing at midnight here in North Carolina, I hear the voices of the birds in their night passage." So the homing of the bird is in the night. And what of the homing of the soul? Is not her homeward journey sometimes very dark? Often one hardly knows how to keep in the way. But is there not a Divine keeping therein, and a drawing to the many-mansioned house in the spirit land?—*The Christian at Work*.

LETTERS TO THE EDITOR.

GOOD FRIDAY, A LEGAL HOLIDAY.

To the Editor of *The Living Church*:

The best way to create a proper observance of Good Friday is to have the Legislature of the State, where "Inquirer" resides, enact a law declaring the day a legal holiday. This has been done in Pennsylvania, and the moral effect among our citizens has been wonderful. With the clos-

ing of the banks, exchanges, the public offices, courts, custom house, and the post office, most of the wholesale and not a few of the retail stores are also closed, and the down-town streets in Philadelphia wear a Sunday appearance.

One other feature: some of the denominations partially observe the solemn Fast, and with each succeeding year these increase their number. The "First Baptist" congregation have a service commencing at noon and ending at 3 P. M. F.

DEARTH OF CANDIDATES.

To the Editor of *The Living Church*:

The letter of "A clergyman and the son of a clergyman" is beautifully spiritual, and is a true view in the main on one side of the question. But we clergymen being in the body as well as in the spirit, the question has another side. No young man complains of the "standard of living" as a commencement, but the difficulty is that he sees but poor prospect of increase of salary to meet increased expenditure as time goes on. When he puts foot at the bottom of the ladder, he is at the top of it, as a rule. He sees no sure chance of saving for old age, and he knows that very possibly at that critical time he may be shelved. Poor old clergymen! Our young men have seen some of them who have lived on "the barest necessities," have not "retired on a pension," and have been "crowned with martyrdom," killed by worry and nervous trouble brought on them by the "dearly beloved" brother's thoughtlessness. It is, thank God, just because young men do appreciate the spiritual "reward" that they now enter the ministry in as great numbers as they do. What else is there to appreciate? It is for this very reward that we do preach, and baptize, and commune, and present classes for Confirmation. Thousands of us do it. But, poor old clergyman, or middle-aged either, when the crisis comes, he can't eat the Gospel, or the baptized, or the confirmed. "Deep and constant joy," too, is a great thing, but even the most spiritually pious old priest can't eat that either, nor will it feed or educate his children. What is the use of writing about clergy "retired on a pension?" A good fat priest of that description, could make his fortune by showing himself in a museum as "the only and original." Who has ever seen one? Young men feel that prospects are not favorable for maintaining and educating a family, and paying expenses, if they should try to perform those duties as fathers and Christians ought to do.

The standard of both law and gospel is: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," see I Cor. ix: 9; and context. Read this: I Tim. v: 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For: Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his hire." "Honor," there, means salary, food, and money. It was that he might eat "food" and eat, well too, that the ox must not be muzzled. It is "money" which is the hire of the labourer. The standard of St. Paul here for the support of the clergy of experience in work is double salary. How is it though? Is it not so, that just as soon

as the modern "elder" has learned experience to "labor in the Word and doctrine" (but can't do as much pleasurable visiting as formerly, nor use the fire of his youth in building churches and rectories, nor present the attractiveness of youth, etc., in a parish) that then, the Church instead of giving him "double honor" or pay, does in most instances rather decrease it? And how often is it that this most useful man is shelved on a pension? God help the pensioner, for indeed the pension is a very, very weak staff to lean on. Many Christian men know and see all this, and it does certainly deter fathers from influencing their boys, and educating them, for the ministry. Many boys know it, and it deters them too. Many boys don't know it and take orders in financial ignorance; while again, many boys do know it well, God bless them, and they take orders at the risk of the "crown of martyrdom." But all the same it is a deterrent, and has a good deal to do with the "dearth of candidates." The ox is too much muzzled.

ANOTHER CLERGYMAN, AND THE SON OF ANOTHER CLERGYMAN.

To the Editor of *The Living Church*:

It is always with a feeling of regret, not unmingled with irritation, that I read of the dearth of candidates for Holy Orders as attributable to inefficient clerical salaries and the lack of worldly inducements.

Why should the money test be applied at all to service at the Church's altars? What shall we think of the moral and intellectual standard of the would-be candidate, who makes that test the *sine qua non* of heeding, or not heeding, the inward call? What shall be said of the discouragers to candidates who assign the money reason as accountable for the lack of postulants? Viewed in the light of the demands made by our Blessed Lord upon the original twelve, all this seems rather petty, if not low, mean, and worldly. Has the American Church so far departed from the primitive and apostolic standard, that a comfortable support must be assured her young men before they will assume the vows of the ministry? But if we must descend to this lower level in the discussion of this subject, why not discuss it in the commercial spirit? If Mr. A. is in the possession of a comfortable living and Mr. B. is not, may it not be because Mr. A. has qualities which command a price, and which Mr. B. has not? Why on earth then should Mr. B. complain? Why should mediocre qualifications in the ministry expect to command a higher recognition in the Church of to-day, than they do in the secular world? Where are the men of recognized first-class abilities who fail to receive their rewards in place and compensation in our American Church? Your correspondent knows of none. What profession is there, or what line of secular calling, which assures to its votaries a comfortable support beforehand?

The embryo physician or lawyer knows, or ought to know, that the world will reward him precisely in accordance with his merits. The same is just as true of the Church. Your correspondent has had nearly sixteen years' experience in the ministry. During that time, he has never been able to persuade himself that he was either underpaid or undervalued by the Church, in either his missionary or

parochial work. He has always been able to live and support his family, quite as well, perhaps, as his merits deserve. He has known many men in the ministry to complain of poor support, and from his own observation, he has been led to believe that the majority of these men had higher opinions of their own ability, than the Church at large entertained, or could entertain. He has never seen real merit pass unrewarded. He has never seen a case of enforced idleness and lack of occupation on the part of a clergyman, without there having been good and sufficient reasons for the anomaly. He sees no reason, finally, why inefficiency of support should be urged as a reason for a lack of candidates for the ministry, and every reason why it should not. He sees no reason why those who insist upon introducing commercial reasons as accounting for our dearth of candidates, should not be willing to submit to the impartial results of this same spirit in its practical workings in the Church, as well as in things secular.

R. RITCHIE.

Red Bluff, Cal.

To the Editor of The Living Church:

I am not in the habit of writing for newspapers but after reading the letters from F. C. E. and D. A. S., I would like to tell you of a missionary I know, whose salary is only \$350 a year, and "the box," sometimes one in the fall and one in the spring, and like F. C. E., is in debt, and as D. A. S. says, is compelled to resort to other means for a living, has six children (two girls and four boys), a son of 17 who has had no opportunity for getting an education—his father and mother had hoped to see him in the ministry, but how can they?—then they have another son 11 years old, one 9, and two, a daughter and son, under four years. I have never heard the clergyman complain of a small salary, though I have known them sorely pressed.

I know, too, that the needy always get something out of "the box," and are often fed from their table. They keep no help only on especial occasions.

I hope F. C. E. may read this and be truly thankful for his one thousand and twenty per year, as I am sure he is.

A CHURCHMAN.

THE ENROLLMENT FUND.

To the Editor of The Living Church:

Many of the women who have subscribed to the Enrollment Fund, are thankful to read the recent letters in your paper, and to find that there is decided unwillingness to consider this movement "dead". It seems to us to be premature to declare the Enrollment Fund is dead, because of the failure to raise the amount in the given time.

It certainly seems best to keep the money already given, and to give every communicant time to consider, and to act in its favor.

Not long ago a clergyman told me that his people must not be asked to contribute toward a certain object, because, "they were already drained to their uttermost."

Now let us see what came of it. The writer did not go away discouraged, although she went away in silence. God acts upon the hearts of the clergy and the laity, and so upon their liberality, "but how shall they hear with-

out a preacher?" We went quietly to work and told all about this object for which we needed alms so sorely; we prayed for the money, and we got it. That parish contributed—not through its regular offertory—nearly three hundred dollars, and without diminishing its treasury one penny. This year, I perceive that this same parish has put this work upon its regular list of charitable objects.

Every woman who has ever pledged herself to carry out a work which is to redound to her Master's glory, knows that this one instance may be applied again and again in her own experience. This does not imply anything detrimental to those who voted this Enrollment Fund dead, but it does mean that we believe their decision is premature.

We believe the money can, and will be, raised in time, and we ask for time in which to raise it. We know that much of the money already subscribed has been given *in memoriam*, while others who have cherished this movement and have looked onward to its fulfillment, are now praying for our clergy and our Church in Paradise.

Women of the Church, shall we act in this matter? "Let us keep what we have got, and go to work again with what zeal and enthusiasm we can enkindle, and see what can be done by October, 1792."—Contributor, March 8th.

I repeat these words in the name of others who have spoken to me, and in the words of the writer in your paper of March 29th, we say: "I, for one, heartily endorse this letter, and I am sure that many others will do likewise." GRACE R. SAVILLE.

Columbia, S. C., March 31, 1890.

"CHINESE CHURCH LEAGUE."

To the Editor of The Living Church:

A change of residence May 1st will prevent my performing any longer the duties of secretary, and the Rev. Thos. B. Foster, St. James' Rectory, Great Barrington, Mass., has been appointed in my place, to whom all communications should be addressed.

BENJAMIN S. SANDERSON.

New Hartford, N. Y., April 17th.

ST. MARK'S DAY.

BY THE REV. J. ANKETELL.

He gave some apostles, and some prophets, and some evangelists. Ephesians iv: 11.

God, Who hast Thy Church instructed,
By evangelists conducted
Safe to holy Syon's hill;
Let us, not as babes unsteady,
But with hearts prepared and ready,
Ever haste to do Thy will.

From fair Eden's garden going,
O'er the earth in beauty flowing,
Four refreshing rivers ran;
So Thy four disciples holy
Ever to the meek and lowly,
Tidings bear of God made man.

Matthew shows Thee man of woman;
Luke, the victim, heavenly human,
Christ, for sin our sacrifice;
Mark, as Judah-Lion, roaring;
John as heaven's own eagle, soaring
Upward to Thy native skies.

Lion of the seed of David!
Who Thy faithful flock hast saved
From the wolf that seeks the fold;
As St. Mark revealed Thy story,
Lead us up to Easter glory,
Gates of pearl and streets of gold!

Father, Son, and Spirit blessed,
By bright hosts and men confessed
God for ever, Three in One;
As past ages told Thy glory,
Let us sing Thy wondrous story
While eternal ages run.

DIOCESAN CONVENTION.

ARKANSAS.

The 18th annual council was convened in Trinity cathedral, Little Rock, on Thursday, April 17th. The Bishop celebrated the Holy Communion, reading his address in place of the sermon. The concluding portion of the address excited considerable interest, and was as follows: "And now I come to a topic equally painful for me to speak of and for you to hear, but which it is my duty to present to your attention, because it concerns the honor of the diocesan council as a body. For some time back, and especially during the past year, there have not been merely insinuations, but bold and reiterated assertions that the diocesan council of 1888, and in a greater degree that of 1889, was infamous in character, and guilty of crooked, partial, and corrupt acts; that a majority of its members were under the absolute control of one man; that they were influenced by bribery; that they from spite taxed one parish unfairly and exorbitantly; that they treated said parish with discourtesy and insult; that they admitted a new parish into union with the council, and allowed its representatives to take their seats, from selfish and partisan motives; that such parish was organized on the eve, or during the session, of the council, for a special purpose, and to secure the votes of the representatives for carrying certain measures; etc., etc., besides all the enormities that may be included in the term *infamous*, freely used in reference to this matter. Now if these assertions are based upon facts, they are such as I have not the faintest knowledge or suspicion of. But the charges are of so serious a nature that they demand a thorough investigation, and the making of this investigation is no less a duty to the accuser or accusers than to yourselves as a body. For if the charges can be established by evidence, whoever has been guilty should be reprobated by this council. If the accusing party does not make good his averments, then this council is bound in its own defence to demand a retraction or apology, as full and as public as the accusations have been. And in order to get at the truth in this matter, I suggest that a committee be appointed to report to this council the facts in the case, and that this committee be authorized to summon before them all persons having, or supposed to have, knowledge bearing on the truth or falsehood of the above-mentioned allegations against the honor and reputation of this council. Let this matter be sifted thoroughly, and let justice be done to all. If a wrong has been done to any parish, or to any individual, let it be righted at once. If a false accusation has been made, let it be promptly retracted and apologized for. Simple justice, as well as the Gospel of Christ, requires thus much at all hands. I would suggest that all evidence be taken in writing, and that the record be open to the inspection of any member of the council. * * * I have now done my duty by presenting this subject fairly before you. It is for you to examine impartially, and ascertain where the truth lies. If you make no investigation, you virtually confess that as a body you are guilty of all that has been alleged against you. I leave the matter in your hands."

In accordance with the suggestion in this address, a committee of two clergymen and three laymen was appointed to investigate the matters referred to. On the following day, after having invited the rector and vestry of Christ church to testify before them (who refused to come) as well as all members of the council who had been members of former councils, they made their report, in which, after reading in full the voluminous testimony taken by them, they announced the conclusions to which they had come, as follows: "1st. That the charges referred to in the Bishop's address had been made; 2nd. That the charges had been published in the columns of *The Arkansas Churchman*, a paper edited and controlled by the Rev. Wallace Carnahan; 3rd. That said charges were un-Christian-like utterances, wantonly and recklessly

made, and, so far as the investigations of this committee have extended, are neither in whole nor in part sustained by the truth." The report was received and 2,000 copies ordered printed.

The following communication was received and read: "The rector, wardens, and vestry of Christ church, Little Rock respectfully represent to the 18th annual council of the diocese of Arkansas, as an explanation of the absence of the delegates from this parish in council, that the introduction of negro delegates into council has, in the judgment of the members of this parish, destroyed the value of moral influence in council and indefinitely postpones the hope of that reform in the diocese which is so desperately needed. This fact has already been demonstrated; for at the last (the 17th annual council) when it was apparent that there was a majority of the lay vote favorable to reform, negro delegates were introduced and that majority neutralized. Knowing the negro character as we do, we have no reason to doubt that any number of negro delegates could be brought into council for the purpose of defeating reform. We oppose the introduction of negro delegates into council in no spirit of unfriendliness to the negro. On the contrary, we earnestly favor the utmost effort of the Church to evangelize the negro race in a legitimate and honorable way. Indeed, one ground of our objection to the admission of negroes into our council is the notorious fact that such action inevitably injures the cause of negro evangelization by antagonizing the best element of the white race. But we confess that our chief reason for opposing the retention of negro delegates in council, is the fact of their conspicuous incapacity for the difficult task of ecclesiastical legislation, and their susceptibility to manipulation. We feel that it would be useless and degrading for us to enter the council until a constitutional amendment is enacted that shall confine representation in council to the white race."

(Signed by the Rev. Wallace Carnahan, rector, and by every member of the vestry of Christ church, Little Rock.) □ □

This communication was laid upon the table without comment.

The report of the treasurer of the Episcopate Fund showed an increase during the year of \$417.02, the total assets of the fund being now a little more than \$7,000. The treasurer of the diocese reported the total receipts for the year for the diocesan fund \$905.92; for diocesan missions, \$191.48.

The Hon. M. L. Bell, of Pine Bluff, was re-elected chancellor of the diocese to serve for the ensuing three years; Mr. Logan H. Roots was re-elected diocesan treasurer. The former members of the Standing Committee were all re-elected, as follows: The Rev. Messrs. I. O. Adams, W. J. Miller, J. J. Vaulx, and Messrs. M. L. Bell and P. K. Roots.

MICHIGAN.

DETROIT.—The Easter services at Grace church were very delightful to those who were fortunate enough to gain admittance. The chancel and baptismal font were very tastefully and handsomely decorated with vines, mosses, and cut flowers, the choir stalls being trimmed with ivy, and a beautiful arch erected for the choir to pass under. The congregation listened to two very able discourses on the Resurrection, and the musical portion of the services also received very high compliments. Master Cyril Tyler, the soprano soloist, sang two very fine offertory solos from the "Messiah."

OHIO.

EAST LIVERPOOL.—The services at St. Stephen's church on Easter morn, were extremely impressive, elaborate, and beautiful. The floral decorations exceeded anything ever seen here before. The choir rendered the music exquisitely, Baptism was administered, and 80 received Holy Communion. The parish guild appeared in their full regalia with pink scarfs and silver medals with symbols of the Resurrection. The rector preached from I. Cor. xv: 20. The church was filled to its utmost capacity.

KANSAS.

ABILENE.—Easter was one of sunny Kansas' sunniest days; and the sunshine was just as bright, the flowers as fragrant, and the worship as hearty in the plain little western church as in the grandest cathedral in the East. The Holy Communion was administered to a large number of communicants, some of whom came from the neighboring town of Solomon. A font had been ordered by the members of St. Agnes' Guild, but unfortunately did not arrive in time for the Easter services.

FOND DU LAC.

CITY.—At St. Paul's cathedral the services, with the exception of the music, were very much as usual. There was no attempt at display or decoration, except that full altar lights were used, 22 in number, which gave the chancel a beautifully brilliant appearance. The early Celebrations were attended by many communicants, but the greater portion attended later. At the 10:30 A. M., service, Mr. Ackworth, of Nashotah, read Morning Prayer, Bishop Grafton preached the sermon and the Rev. J. B. Williams celebrated the Holy Communion. The surpliced choir did excellent service with Prof. Wells at the organ. The evening service was full choral, the sermon, an excellent one, was by the Rev. J. B. Williams. The choir music was unusually good. The Easter offering for the day amounted to \$3,210, a result very gratifying to all.

PITTSBURGH.

SMETHPORT.—An interesting history of St. Luke's church has been compiled and published by Maria Everett Ford. It gives the annals of the parish from its inception in 1842.

COLORADO.

ALAMOSA.—The attendance at the 11 A. M., Celebration of Easter Day was the largest in the history of this parish, a large number of persons having traveled 10, 14, 17, 19, and one, 30 miles, to be present. The music was excellent. The offerings, exclusive of subscriptions, amounted to \$80.75, which includes three gifts from friends whose offerings were mainly tokens of appreciation of the extra-parochial labors of the rector, the Rev. Amos Bannister, in the two missions of All Saints, La Zara, and St. Stephens, Monte Vista, building and serving their churches. Electric lights have just been placed in the parish church, St. Thomas', Alamosa.

QUINCY.

HAMILTON.—Work has gone on steadily during Lent at St. Titus mission under the care of the Rev. Wm. Bardens, rector of St. Paul's, Warsaw. In Easter week a beautiful altar was placed in the church. It is of butternut wood formed by three arches below, which are backed by appropriate panels, and above, a tabernacle and two shelves. A very fine pair of brass vases, a full set of stoles, carpet for chancel, and matting for the aisles, were given at Easter.

ARKANSAS.

FORT SMITH.—The Easter offerings at St. John's church were large: \$73.08 was from the Sunday school children, to be devoted to missions, and the greater part of the balance was for the building fund of a new mission chapel in the East end of the city. Two fine lots have been donated for the chapel, and it is expected that work will be begun on it in a few weeks. The mission will be known as St. Saviour's, and will be served on Sunday afternoons by the rector of St. John's, the Rev. Geo. F. Degen.

SOUTHERN OHIO.

URBANA.—On Easter Day, Bishop Vincent visited the church of the Epiphany, the Rev. Frank J. Mallett, rector. The Bishop preached to a crowded congregation (some having to stand throughout the service) and afterwards administered Confirmation to six persons. A vested choir, under the leadership of Mr. Henry Helps, appeared for the first time, and rendered the musical portion of the service assigned

them most creditably, to the great delight and edification of the parishioners and congregation. Lenten and Easter hangings have just been presented to the church by the young ladies of the Guild of St. Mary. This guild also assumes the cost of vestments for choristers.

SOUTH DAKOTA.

YANKTON.—The morning Easter services were extremely appropriate. The floral decorations were profuse and of exceeding beauty. The building was filled to its utmost capacity, and the musical service was most pleasing. It included "Christ, our Passover" (canticle), H. B. Whitney; *Te Deum*, J. W. Elliott, in D; *Jubilate*, Dudley Buck, in Eb; anthem, "Why seek ye the living," Clare; Communion service, J. S. B. Hodges; anthem, "I know that my Redeemer liveth," S. Mae Pattison.

NORTHERN TEXAS.

At a cost of \$1,536 a beautiful church building has been erected in Dublin, and although not completed it is sufficiently advanced to be occupied. It will require at least \$700 to complete and furnish the building. The Bishop visited the mission March 30th, confirmed a class of 12 persons, baptized two adults, and preached a sermon which will not soon be forgotten by the large and deeply-interested congregation. Another class is being prepared by the missionary, the Rev. W. W. Patrick, and as soon as it is ready the Bishop will return. Prospect for successful work is excellent. The people have done well, about all they can do financially for the present, and if those who are more highly favored would come promptly forward and help to complete the building, it would indeed be a blessing, for it would give assured success.

LOUISIANA.

DONALDSONVILLE.—The glorious Festival of Easter was indeed a bright day in the very pretty church of the Ascension. The people of the Church hereabouts are very happy in the restoration of regular services here, and most cordially appreciative of their new, but already beloved, rector, the Rev. Father Evans. The rector preached to a crowded congregation, in which the Roman Catholics and the Methodists were well represented, from St. Luke xxiv: 38, 39, on "The Genuineness of the Resurrection of Christ." At the Celebration of the Holy Communion, the people, old and young, eagerly flocked around the holy altar. The Eucharistic lights and other appointments necessary to the completeness of the holy service, were all employed. Notwithstanding the disastrous effects of the very late freeze, the floral decorations were abundant and very beautiful, owing to the energy and devotion of the young ladies of the parish.

OPINIONS OF THE PRESS.

Buffalo Commercial.

THE NEGRO QUESTION.—The Easter elections in the Episcopal churches are ordinarily uncontested, the vestry re-electing themselves without the assistance of the other members of the parishes. In Charleston, South Carolina, the negro question brought out a large attendance in the churches of that Communion. Rival tickets were in the field and there were exciting contests. The issue which was to be decided was whether a colored clergyman, who is doing excellent work in a negro parish, is to be allowed to retain his seat in the diocesan convention of South Carolina, or whether black men hereafter are to be excluded from that annual gathering. The intolerant party seems to have had the advantage in the Charleston elections, so that it is probable that the Church will be declared by the next convention to be a white man's Church in which there is no room for "niggers." This shows how little respect was paid to the forcible-feeble utterance of the Protestant Episcopal General Convention on the "negro" question. The Convention dodged the issue. In the meantime the Roman Catholic Church is making many

converts among the freedmen. Colored people have always been partial to the Baptist and Methodist churches. The Episcopal Church has a very slight hold upon them, and is not pursuing a policy likely to strengthen its hold.

Family Churchman.

RELIGIOUS JOURNALISM.—"The way of the religious newspaper is no royal road," according to THE LIVING CHURCH. It appears that our Chicago contemporary suffers equally with its rivals at home in finding it impossible to agree with everybody. "We know of but one other way to edit such a paper," says the editor, "and that is, carefully to ignore all living questions; to mention no subject and plead no cause which might give offence to any individual, school, or party; to allow the reader to remain in ignorance of the real significance of great movements of opinion, or of the character of practical undertakings; to attack no error, advocate no reform, point out no threatened danger, expose no abuse." In a word, the paper conducted after such an ideal would never take its stand upon principles, and would have nothing to say about the most fundamental questions until after they have been quite settled, or at least after it has become evident upon which side they will be settled. But such a position would seem to us a deliberate abdication of the greatest function of the Press, religious or otherwise, viz., to attack the evil, and to maintain the good and the right. We by no means claim infallibility, but we do claim that in all sincerity we take our stand upon what we believe to be the essential principles of the Church, and such a line of policy, in each case as seems best adapted to carry those principles into effect. Furthermore, we aim to be consistent with ourselves, and to present our views in such a form that thoughtful men may find it useful to examine them even when they do not agree with us.

CHORAL DIRECTORY.

EASTER DAY, PART III.

CATHEDRAL OF ST. JOHN, Quincy, Ill., vested, F. Slade Oliver, organist and choirmaster. A. M. Celebration of the Holy Communion, Office music, Tours in F; anthem, "Why seek ye the living among the dead?" Clare; Post Communion, *Nunc Dimittis*, Tours; Organ Prelude, "Hallelujah Chorus" (Messiah), Handel, postlude, Easter March, Merkel. Evening, choral, Tallis; canticles, Tours; anthem, "Praise His awful Name," with solos, from "The Last Judgment," Spohr.

THE CATHEDRAL, Davenport, Iowa, vested, Prof. Braeunlich, organist; E. G. Peck, precentor. A. M. "Christ our Passover," *Te Deum*, and *Benedictus*, Dr. Hodges; service for Holy Communion, from Garrett, Gounod, and Woodward; offertory by Knights Templar quartette; Post Communion, *Nunc Dimittis*, Bennett. P. M. Knights Templar service; processional, "Brightly gleams our banner," Haydn; dn; *Te Deum*, with Easter anthem, Dr. Hodges; Apostles' Creed, Prelate choir and Sir Knights with drawn swords; Solemn Litany of Commemoration in F; offertory, Knights Templar choir.

P. S. The cathedral choir, newly organized within six months, and already qualified for important service duty.

CATHEDRAL OF ALL SAINTS', Albany, vested, Dr. Jeffery, organist and choirmaster. A. M., Celebration of the Holy Communion; Introit, "Now upon the first day of the week," Dr. Monk; Office music, Calkin in G; offertory, carol, "That He might be Lord," Jeffery, and carol, "Welcome, happy morning," Sullivan; *Nunc Dimittis*, Post Communion, *Tonus Regius*. Evensong, canticles, Calkin in G; anthem, "Hallelujah Chorus" (Messiah), Handel; offertory, carols.

ST. JAMES' CHURCH, Chicago, vested, Wm. Smedley, organist and choirmaster. A. M., processional, "O, the golden, glowing morning," Le Jeune; *Te Deum*, Mann in C; Introit, "They have taken away my Lord," Dr. Gaul; offertory, anthem, "Worthy is the Lamb" (The Messiah), Handel; *Sanctus*, Gounod.

ST. THOMAS, New York, double quartette and chorus; Geo. Wm. Warren, Mus.D., organist and choirmaster. Early Celebrations at 7 and 9 A. M. At the last (11) Celebration, Office music, G. W. Warren in D; anthem, "As it began to dawn," Vincent; ascription, "Sound the loud timbrel," Schachner. Afternoon, Sunday school festival with choral service.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist and choirmaster. A. M., *Te Deum* and *Jubilate*, Bridge in G; offertory, "As it began to dawn," Vincent; service for Holy Communion, Eyre in Bb. P. M., canticles, Toop in C; offertory, "If we believe that Jesus died," Bennett.

ST. PETER'S, Albany, N. Y., vested, F. W. Mills, organist and choirmaster. A. M., 11, *Te Deum* and *Jubilate*, Mills in F; Introit, "They have taken away my Lord," Stainer; Office for Holy Communion, Mills in F; ascription, "Worthy is the Lamb" (The Messiah), Handel. Evensong; canticles, Selby in A; ascription, Hallelujah Chorus (The Messiah), Handel; anthem, "Christ our Passover," Mills.

ST. PAUL'S, Buffalo, N. Y., vested, S. J. Gilbert, organist and choirmaster. Early Celebration, 7:30, Office music, Dr. Gilbert in C. At 10:45, Easter canticle, Dr. Elvey; *Te Deum* and *Benedictus*, Dykes in F; Introit, "But Thou didst not leave His Soul in hell," Handel; service for Holy Communion, Dr. Gilbert in C; offertory, "As Christ was raised from the dead," Dr. W. B. Gilbert; presentation, "Hallelujah Chorus," Handel.

TRINITY CHURCH, Rutland, Vt., vested choir, V. H. Coan, organist and choirmaster. Low Celebration, 6:45, *Te Deum*, West in Bb. High Celebration, 10:45, *Kyrie*, Gounod; offertory, "O, the golden, glowing morning," Le Jeune; *Sanctus* (St. Cecilia Mass), Gounod; Postlude in Bb, West.

ST. MARY'S CHURCH, Woodland ave., Cleveland, O., vested, Alfred Fox, choirmaster. Third Celebration, 11:45, "Now is Christ risen from the dead," Dr. G. B. Allen; *Sursum Corda* and *Sanctus*, Smart in F; *Gloria in Excelsis*, Tours in F. Evensong, choral, Tallis; Proper Psalms, Macfarren in A; *Magnificat*, Barnby in E; *Nunc Dimittis*, J. Foster in A minor; anthem, selections from Spohr's Oratorio, "The Last Judgment," chorus, recitatives, and solos, "All glory to the Lamb that died."

ST. BARNABAS' CHURCH, Greensboro, N. C. vested, Walter Power Sullivan, organist. Choral Matins; "Christ our Passover," Roper in Eb; *Te Deum*, Barrett in Eb; *Jubilate*, Houseley in A; Creed, plain song; choral Celebration, *Kyrie* and *Gloria Tibi*, Sullivan in A; *Laus tibi*, with Alleluia, Sullivan in E; Creed, Stainer in Eb; anthem, "Now, on the first day of the week," Lahee; *Sanctus*, Stainer in Eb. Choral Vespers, *Magnificat* and *Nunc Dimittis*, Garrett in F.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. A. M., anthem, "Awake, thou that sleepest," Stainer; service for Holy Communion, Gounod; Creed, Stainer in Eb; offertory, "Since by man came death," Handel. P. M., canticles, Tours; anthem, "Hallelujah Chorus," Handel; offertory, "I know that my Redeemer liveth," Handel.

CHRIST CHURCH, Hackensack, N. J., vested. A. M., prelude, organ; A. M., andante 1st symphony, Beethoven; Easter anthem, Chapple; *Te Deum*, H. Van Boskerck; service for Holy Communion, J. F. Bridge; anthem, "Why seek ye the living among the dead?" Clare; postlude, organ, *Gloria*, 7th Mass, Haydn.

ALL SAINTS', Omaha, Nebraska, vested, W. S. Marshall, organist; Thos. J. Pennell, choirmaster. A. M., processional, "O Zion, blest city," Dr. Hiles; *Te Deum* and *Jubilate*, Dr. Hiles; anthem, "God hath appointed a day," Tours; service for Holy Communion, Stainer in F. Choral Evensong, canticles, Dr. Hiles; anthem, "Said I not unto Thee," Isa. xxxvi: 19, and xxxviii: 19, Sullivan; offertory, "Now is Christ risen from the dead," J. Michael Bach.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist and choirmaster. A. M., processional, "O, the golden, glowing morning," Le Jeune; Easter canticle, J. S. B. Hodges; *Te Deum* and *Jubilate*, Smart in F; service for Holy Communion (*Messe Solennelle*), Gounod in D; offertory anthem, "Hallelujah Chorus," Handel. Evensong, processional, repeated from the morning; *Magnificat* and *Nunc Dimittis*, Barnby in C.

ST. PAUL'S CHURCH, Miss Edna Stubbs, organist; Easter anthem, Buck; *Te Deum* and *Benedictus*, Calkin; Nicene Creed, Tours; offertory, "Easter Eve," Gounod; *Sursum Corda* and *Sanctus*, Spohr. Choral Evensong, canticles, Calkin; offertory, "Christ is risen," Bischoff.

ST. THOMAS' CHURCH, Alamosa, Colorado, quartette and chorus, M. F. Booth, organist. Holy Communion, *Kyrie*, Mendelssohn; offertory, "But Thou didst not leave my soul in hell," Handel; *Sanctus*, *Benedictus qui venit*, and *Agnus Dei*, Gounod. Evening, choral.

CHURCH OF THE HOLY TRINITY, Marlborough, Mass., vested B. B. Gillette, organist and choirmaster. Matins, Easter anthem, Gregorian; *Te Deum*, Goss in A; music for Holy Communion service (full) by S. B. Whitney; offertory, "This is the Day," Macfarren; *Gloria in Excelsis*, Woodward. Evensong, canticles, Wood, with carols.

The superiority of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority.

The Bridge of Life.

Addison, in his "Vision of Mizrah," represents life as a bridge of a hundred arches, and many of these, especially those at the farther end, in an almost impassable condition. The bridge was formerly much longer. Now no one reaches the other side by passing the bridge. Yet all must use it, and all must fall, sooner or later, into the swift current beneath. He represents the medical faculty as assisting travellers through, rather than over the bridge. But now, with the wonderful progress in medical science, no doubt the structure would be represented by a modern Addison as in better repair. Read what has been accomplished in this direction by Compound Oxygen. If you are sick or have a sick friend send for our brochure of 200 pages, giving full information, testimonials from patients, mode of cure, etc. Sent post-paid. Address Drs. Starkey & Falen, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, California.

A Sudden Change of Weather

Will often bring on a cough. The irritation which induces coughing is quickly subdued by Brown's Bronchial Troches, a simple and effective cure for all throat troubles. Price, 25 cents per box.

For the delicate and aged and all in whom the vital current is impoverished and sluggish, Ayer's Sarsaparilla is the very best tonic. It restores the wasted tissues, and imparts to the system surprising elasticity and vigor. Price \$1. Worth \$5 a bottle.

Take good care of your beard and keep it clear of gray hairs so, as to retain your young looks by using Buckingham's Dye for the Whiskers.

A child is not nourished in proportion to the bulk of food he receives into his stomach; he is only nourished by the food he can digest. Every atom of Mellin's Food is assimilable and nourishing. It contains in proper proportions those nitrogenous and phosphatic matters which are so essential for the healthy growth of a child.

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 Short Line will occupy the same office with the Wabash.

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.

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

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A clergyman, after years of suffering from that noisome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease, sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

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PRACTICAL SUGGESTIONS.

PALPITATION OF THE HEART.—Distressing or excessive palpitation of the heart can always be arrested by bending double, the head down and the hands hanging, so as to produce a temporary congestion of the upper portion of the body. In nearly every case of nervous palpitation the heart immediately resumes its natural function. If the movements of respiration are arrested during this action, the effect is still more rapid.

SUBSTITUTE FOR BUTTER.—A fatty substitute for butter having been discovered in the cocoon by Dr. Schlunk, a factory for producing the substance was established at Manheim, Germany, about a year ago. According to Consul Monaghan, this factory now employs twenty-five workmen, and turns out daily a ton of cocoon butter, which is retailed at about fifteen cents per pound. The new product is said to be better adapted to kitchen than to table use; but it is already preferred at hospitals on account of its purity and digestibility, and is rapidly finding its way into homes where the people are too poor to buy butter.

STERILISED MILK.—The Dahl process of sterilising milk has recently been introduced into London. Fresh milk is placed in cans which are hermetically sealed, then heated and cooled alternately until the germs are destroyed. The milk can then be kept for years without losing its freshness, or failing to yield cream and butter. It has been found useful on steamers; but it is likely to find its way into the nursery, and kitchen, too, if, as is claimed, all danger of infection is avoided by its use.

TESTING FAST COLORS.—It is stated that if a piece of dyed cloth is dampened and rubbed on clean white paper, it will leave no stain if the dye is a "fast" one. Another test is to lay the cloth between two sheets of paper and iron it. There should be no mark in this case either. Again, if the cloth is covered with a perforated sheet of thick paper and exposed for some hours to direct sunlight, the color of the exposed parts should not fade.

SALT FOR MOTHS.—Salt is the best exterminator for moths. The nuns in one of the hospital convents have tried everything else without success, and their experience is valuable, as they have so much clothing of the sick who go there, and strangers, when dying there, often leave quantities of clothing, etc. They had a room full of feathers, which were sent there for pillow-making, and they were in despair, as they could not exterminate the moths until they were advised to try common salt. They sprinkled it around, and in a week or ten days they were altogether rid of the moths. They are never troubled now. In heavy velvet carpets, sweeping them with salt cleans and keeps them from moths, as particles of salt remain in the carpet and corners.

TURPENTINE.—The value of turpentine in the household is well high inestimable. It keeps closets and storerooms free from insects and bugs if sprinkled lightly over the shelves and in the corners. A spoonful added to a pail of warm water makes an excellent paint cleanser, and it renders clothing impervious to moths during the summer months. As well does turpentine soothe burns and afford relief for rheumatism and sore throat.

SAVE BROOMS.—A prudent housewife is authority for the statement that a broom hung up by the handle, when not in use, lasts twice as long as one allowed to rest upon the floor. She bores a hole in the handle of her's, and suspends it by a cord from the kitchen wall, always dipping it in hot soapsuds after sweeping the floor.

REMEDY FOR TIRED EYES.—People speak about their eyes being tired, meaning that the retina, or seeing portion of the eye, is fatigued; but such is not the case, as the retina hardly ever gets tired. The fatigue is in the inner and outer muscles attached to the eyeball and the muscle of accommodation, which surrounds the lens of the eye. When a near object is to be looked at, this muscle relaxes and allows the lens to thicken, increasing its refractive power. The inner and outer muscles are used in covering the eye on the object to be looked at, the inner one being especially used when a near object is looked at. It is in the three muscles mentioned that the fatigue is felt, and relief is secured temporarily by closing the eyes or gazing at far distant objects. The usual indication of strain is a redness of the rim of the eyelid, betokening a congested state of the inner surface, accompanied with some pain. Sometimes a weariness indicates the need of glasses rightly adapted to the person, and in other cases the true remedy is to massage the eye and its surroundings as far as may be with the hand wet in cold water.—Herald of Health.

[Warm water is generally preferable to cold water, for tired and inflamed eyes. It should be applied freely to the closed eyes, as hot as it can be comfortably borne.—Ed. L. C.]

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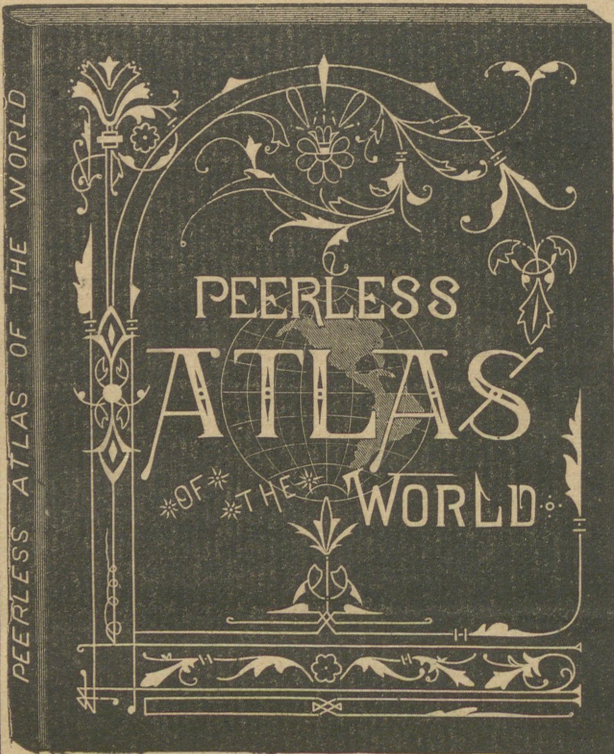
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